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PREFACE.

THE preceding Volume carries on the accounts of the Mission from June 1804 to December 1808, to which the present number adds another year, namely, to December 1809. During this period we have seen much of the hand of God in preserving and extending the Mission in various respects.

Till the year 1804, the Translation of the Scriptures was confined to the Bengalee; but from that time the plan was laid to extend it to ten or eleven of the Eastern languages. The success of this great undertaking, while it reflects honour on those who have engaged in it, and those who have supported it, must be con-
sidered as a token for good to the nations of the East. Supposing it to be the design of God in these last ages of the world that the "everlasting gospel should be preached to every nation, and kindred, and tongue, and people," we can scarcely conceive of means better adapted to the end. The execution of this arduous work may seem to depend upon the lives of a few individuals; but we trust they will either have their years prolonged, or that the Lord who put it into their hearts will raise up others to succeed them. "He is the Rock, and his work is perfect."

At the close of 1804 there was only one church, namely, that at Serampore; but since then churches have been established at Dinage-pore, Cutwa, Goamalty, Rangoon, and Chougacha in Jessore. These six churches have all settled pastors, and are in a thriving state. Three of them have branches which promise to exceed the parent stocks; namely, Serampore at Calcutta, Cutwa at Berhampore, and Dinage-pore at Sadamah'l. At Calcutta especially a great and effectual door is opened. In all the churches sixty-seven have been added during the last year. Eleven Missionary stations are established, or establishing; and, notwithstanding the death of a number of useful
characters, eleven European, and eight or nine native, or country-born brethren, are employed in preaching the gospel.

The obstructions that have been met with in the settlement of European Missionaries in the Company's territories, and the publications which have appeared on the subject at home, certainly show, that we have a strong anti-Christian party in the country: Nevertheless these things have hitherto fallen out rather to the furtherance of the gospel than otherwise. It was owing to them that a Mission was undertaken to Burmah, where a Government professedly Heathen has granted that liberty which the anti-missionary party is for withholding under one professedly Christian. There are yet many nations in the East who have never yet heard of the way of salvation; and it is not impossible that such things may be overruled for the introduction of Christianity amongst them. It is remarkable that the political jealousies of the Jews proved the means by which the gospel was spread among the Gentiles. They thought if they "let this man alone, the Romans would come and take away their place and nation." So they put him to death, and raised a persecution against his followers. The consequence was, the Romans did come
and take away their place and nation. Howbeit, the word of the Lord grew and multiplied.

It has been thought that the prophecy of "An angel flying in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth,"* applies with peculiar propriety to that ardent zeal which has been kindled of late years for the dissemination of the gospel among the Heathen.† Certainly there are several characters of the prophecy which favour such an application. First, It's general object is the universal spread of the gospel—for it embraces "every nation, and kindred, and tongue, and people." Secondly, It bears a special aspect towards the Heathen, calling upon them to "worship Him that made heaven and earth, and the sea, and the fountains of waters." Thirdly, It is the signal which precedes the fall of the New Testament Babylon—for immediately after this, "another angel follows, saying, Babylon is fallen, is fallen, &c." And is there any thing in the history of the church which corresponds with these cha-

* Rev. xiv. 6.

† See an able and excellent sermon, entitled The Triumph of the Gospel, delivered before the New York Missionary Society, April 3, 1804, by Dr. Livingstone.
acters? In what age since the New-Testament Babylon has existed has the universal spread of the gospel been attempted? The zeal discovered at the time of the Protestant reformation was great, and to this many expositors have applied the prophecy: * but the zeal of that day was confined to Christendom. It had no aspect towards the Heathen world. But the spirit which has been excited within the last twenty years, though it may answer only to the commencement of the angel's flight, yet possesses all those characters which pertain to the prophecy. It's general object is nothing less than the universal spread of the gospel; it bears a special aspect towards the Heathen; and from the beginning of it's operation the anti-christian Babylon has received such shocks from other quarters, that her fall may be expected at no very distant period.

The Christian world has felt respecting the conversion of the Heathen but too much like the Israelites in the conquest of Canaan, contemplating their high walls and gigantic figures: but if we possess the spirit of Caleb, these

* Dr. Gill thought the flying angel denoted "a set of gospel preachers, who would appear at the beginning of the spiritual reign of Christ, and who would be the means of ushering it in."
apparently insurmountable difficulties will give way; and the work will be accomplished as by an angel flying through the midst of heaven, whose progress no power upon earth shall be able to arrest.

Some Christians would seem to be waiting for the times of the millennium ere they hope for any great success; but if the flying angel is to go forth before the fall of Babylon, it must be before the millennium, since the latter succeeds the former. And this agrees with other prophecies of the same things. The sounding of the seventh angel, while it is the signal of the pouring out of the vials, or seven last plagues, is also the signal of "the kingdoms of this world becoming the kingdoms of our Lord and of his Christ."* The gospel therefore is destined to make great progress while the vials are pouring out. Thus also the Son of God goes forth upon a white horse, and the armies of heaven follow him, prior to the taking of the beast and the false prophet, whose overthrow is described as brought upon themselves by their gathering together against him and against his army, or by their opposition to the progress of the gospel.†

* Rev. xi. 15—18. † Rev. xix. 11—20.
These things prove that we shall not have to wait for the millennium ere we shall see glorious times for the church of God. The period of the vials may resemble the reign of David: it may be distinguished by its wars; but as "the Lord prospered David withersoever he went," so will the gospel be succeeded. It shall make its way, though it be in the face of opposition. The millennium, on the other hand, resembles the reign of Solomon, to whom the Lord gave "rest from all his enemies round about." The beast and the false prophet will now be gone into perdition, and the dragon, that old serpent, which is the Devil and Satan, will be bound. This is emphatically the Messiah's rest, which will be glorious.* We may not expect to see this, but we may see so much of the progress of Christ's kingdom, as, if we be truly on his side, will rejoice our hearts. It is for us to join the armies of heaven, and to follow him that goeth forth upon the white horse conquering and to conquer.

* Isa. xi. 10.
In the former numbers the proceedings of the Mission have been narrated to the end of 1808. Mention also was made of the opening of the new chapel in Calcutta on Jan. 1, 1809. On Jan. 8, a Mr. Turner of Calcutta was baptized in it.

In a letter from Rangoon, dated Jan. 6, 1809, Mr. Chater writes to the brethren at Serampore as follows:—

"I begin to feel myself much at home with the Burmans; and the names of Goung-meng, Myat-phyoo, Showe-lown, Mowng-yeng-moung, &c. are becoming as familiar to me as those of Kreeshnoo, Petumber, Ram Mohun, &c. are to you. I perceive that I am going forward a little in the language, and hope that nothing will ever satisfy me till I am able to preach to Burmans "the unsearchable riches of Christ," in that clear and forcible way that, I think, in their copious and admirable language, it will be possible to preach it; and in addition to this, till I see the treasures of the sacred volume delivered into their hands. I am inclined to think they will be as forward to look into it as any race of Heathens upon earth; and nothing but a whole life of disappointment shall prevail with me to relinquish the hope that the Lord has a people
January, 1809.

here whom he will wash, whom he will sanctify, whom he will justify, in the name of the Lord Jesus, and by the Spirit of our God.

"It is matter of no small pleasure to me, to hear of the pleasing appearances in Bengal. May the Lord increase his churches there, both by European and native converts, with men like a flock. And when it is well with you, remember us. Pray for us, that the word of the Lord may have free course and be glorified, even as it is with you."

During this month Mr. Chamberlain took a journey on horseback into Bheerboom and Burdwan, preaching the word to considerable numbers of peaceable and attentive hearers, and sleeping frequently on a mat spread beneath the shadow of a tree. He first went to a fair at Kendula, where he was engaged in preaching nearly a whole day. "I do not know," (he says,) "that I ever had a happier day in my life." Here he was met by a Hindoo of the name of Kreeslma Bosoo, whom he seems to have known before. Having distributed several thousand tracts, with a number of New Testaments, and copies of Luke, he was minded to spend the Lord's day at Lakorakoonda, where it seems there were several persons favourable to the gospel, and with whom he must have had some previous acquaintance.

"Arriving there, (he says,) on Saturday evening, we were joyfully received. There we spent four days, and were constantly employed in instructing the people in the way of salvation." On coming from this place he again met with Kreeslma Bosoo, with whom he sat down under a thorn and conversed on the gospel. He appeared to be much affected, and discovered great reluctance to their leaving him. Before parting Mr. Chamberlain prayed.

In a few weeks after this he visited Lakorakoonda again. Three persons appear to have been more interested than others by the gospel—namely, Roseraja, Gosai, and
Kroesna Bosoa. The last is a rich man. There is much talk in that part of the country concerning him and Rosera, as about to become Christians. Besides them Mr. C. speaks of one Goroo Charron, of Bomapore; but does not appear to consider any of them as decided Christian characters. Between Jan. 9, and Feb. 21, he rode nearly 400 miles; and besides being frequently engaged in preaching, distributed about 10,000 tracts; an hundred copies of Luke, and fifteen New Testaments.

A remarkable instance of the power of divine grace, (say the Missionaries,) has lately occurred at Calcutta. A Mr. ——, who had avowed himself a Deist, and ridiculed revealed religion, declaring that he hoped to die in the faith of Voltaire, and who at the same time was immersed in the most degrading vices, was persuaded by an acquaintance to attend on Lord's-day evening on the preaching of Mr. Ward, at the old room in Cosshulla. Here amidst his career of Infidelity and licentiousness his attention was arrested. At the close of the service a serious hearer said to him with an air of surprise, "Ah Mr. ——! are you here?" To which he answered, "Yes, better late than never." From hence he began to read the Bible, and attended diligently on the preaching of the gospel. He has since been gradually advancing in a renunciation of his former principles and practices, and in an ardent attachment to the word, the cause, and the people of God. He appears to have a deep and humbling sense of his former polluted state, so much as sometimes to be almost overwhelmed in weeping over it. He attributes his Infidelity to the reading of Paine's Age of Reason, which was put into his hands by a relation, and being thus freed from all apprehensions of the consequences of sin, he drank of the water as the thirsty ox drinketh in water.
February, 1809.

On the 12th of this month Mr. and Mrs. Moore lost an only child, which appears to have been a severe trial.

On the 13th Mr. Mardon writes from Goamalty to the brethren as follows:—"Yesterday I baptized two persons; Gonesh-ray, a brahmun, and Phool-chund, a soodra. Brother Robinson administered the Lord's supper. Phool-chund's wife has appeared of late rather seriously inclined. I have likewise some hopes of one or two more. Towards the close of the last month the native brethren and I began to visit the villages. More Missionary work has been done in the course of two or three weeks in the neighbourhood of Goamalty than had been done for six or eight months before.—Last week I was obliged to halt a little on account of my lungs: however, I was out once or twice with Brother Robinson. The assemblies are not large, but the people hear with their wonted attention.—I fear Goamalty will not suit the health of Ram Pressaud. I must do him the justice to say that I believe him to be a young man of genuine piety, and one who adorns the gospel as well as most of our native brethren."

On the 16th Mr. Fernandez writes thus from Dinagepore:—"Brother Sebuk-ram spent two days with us here, and has now got into his work at Sadamah'. He and William Carey go out almost every day to preach. The people inhabiting the villages contiguous to Sadamah' are few, but they hear our brethren with great attention. There are populous towns and villages within a few miles whither our brethren mean to go. May the Lord bless their labours!"

On the 26th a woman from Barrackpore, named Nancy, born of Hindoo parents, was baptized at Serampore on a profession of faith in Christ: but as she was expected to remove very soon from thence with the
March, 1809,

army, it was not thought proper to receive her into church-fellowship.

On Lord's-day March the 5th, four persons were baptized at Calcutta; namely, Mr. Cumberland, formerly in the army; Mr. Coates, and Mr. Irvine, both country-born; and Mrs. John Peter, who had been a Roman Catholic.

"A young man," says Mr. Ward, "of the name of T—n, has lately come to reside at Serampore. One day he borrowed of a person in the town one of our tracts,* and read it in the boat as he went to Calcutta. He has from that time diligently attended the means of grace; and appears to be much affected with a view of his state."

About this time, Mr. Ward speaks of visiting several persons in Calcutta, who were anxiously inquiring after salvation. But calling upon a man who was very unwell, he witnessed in him an affecting instance of antinomian delusion. His illness had been brought on by his being in a state of intoxication four days successively; yet he insisted that "all was right God-wards, and there was no cause for him to fear." While Mr. Ward was endeavouring to shake his false confidence, the sick man, to his great surprise, crept out of bed in order to show him the door!

On the 27th of this month, Mr. Carey wrote to Mr. Fuller as follows:—"The work at Calcutta is going forward in a very encouraging manner. Last ordinance day I baptized four persons, and next Lord's-day I expect to baptize two more. I think there are not fewer than ten others inquiring after the way of salvation. I trust the Lord will raise up in this church a sufficient number of spiritual gifts to convey the knowledge of the truth through this and perhaps some of the neighbouring count-

* The Memoir of Futtick, given in P. A. No. XIX, pp. 511—517.
tries. The native Portuguese, and country-born people will, if converted to God, be the fittest for this work of any others; and the Europeans amongst us will, I trust, contribute to give substance to their ideas. But for the filling up of our places at Serampore, when we are removed, a succession of European brethren will be necessary; as also to begin Missions to other countries, as Nepaul, Assam, Arracan, Pegu, Siam, Cambebia, Cochin China, and the Asiatic Islands. We are all well. I have finished the 40th chapter of Genesis in Sungskrit to-night. Let me have a share in your prayers. You are not often forgotten by me. I suffer much through the decay of sight. I am obliged to use spectacles of high magnifying powers.”

Mr. Ward in a letter to Mr. Burls of the same date, says,—“Kreeshnoo has his hands full at Calcutta every day. We have not those rapid and numerous conversions as we might wish for; and those who set out as Missionaries with such expectations will commonly be disappointed. If we would acquit ourselves as good soldiers of Jesus Christ, we must sit down and besiege the city, resolving to take it. If it do not fall during our life, we must recommend the work to survivors with our dying breath. Missionary Societies too, I think, should lay their accounts to go on with the work from generation to generation, and make the sending out of Missionaries as much a part of their regular and necessary work, as a church does the sending out of ministers at home; and the collecting for Missions as much a piece of regular work, as the collecting for places of worship at home. In short, it is a work which belongs to us and to our children, and to our children’s children; as much a matter of course, as that, after your minister’s death, some one should be chosen to succeed him; and after the death of his successor, some one else to succeed him. Such appears to me
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...to be a right view of the subject. The alteration produced in Bengal by sixty years' English government is very great; sixty years more, accelerated by the progress already made, may produce much greater. And why not equal the same in the progress of Christianity? Some say, the time for the conversion of the heathen is not come. The time for multitudes to be converted under one sermon may not be come; but the time is come to do the work which God hath given us to do. He hath given us our work, and will do the same for our successors. To each succession of men he will give their proper work; and at the proper time that kind of success which some persons now demand as a proof that the work is at all begun, will be afforded. "Every man in his own order."

About this time Mr. Robinson, accompanied by Mr. Wm. Carey, Sebuk-ram, and Ghora-chund, made a second attempt at forming a settlement, at or near Bhotehaut, on the borders of Thibet. Setting out from Sadamahl on March 22, they, after a fatiguing journey on horseback, arrived at Barbaree on Saturday the 25th. Stopping here till the Lord's day was over, they on Monday morning resumed their journey, and by the evening arrived within two miles of Bhotehaut. Here they looked for an eligible spot on which to build a house, but could find none but what was liable to be flooded in the rains. On the 28th, a large market being held at Bhotehaut, they sent Sebuk-ram and Ghora-chund thither to get information.—They met with nothing but civility, either from the Bengalees or Bhootees. The Kutma (who seems to have been the principal magistrate of the place) knew of the missionaries being where they were, and said, if they would write him a letter expressing their wish to go to Bhotehaut, he would send them an invitation. Hearing this, they wrote next day, saying, if it were agreeable, they would pay him a visit. The same day they received an invitation...
to "go and stay a few days, and tell him their joys and sorrows;"—adding, that "next morning he would send his musicians and dancing-girls to meet them."

"On Thursday March 30th, after breakfast, (says Mr. Robinson in a letter to Mr. Carey) we set off to Bhotehaut, and arrived before either the musicians or the dancing-girls met us, with whose company we could very willingly dispense. Going into the market-place, a seat was prepared for us under a tree, with another for the Katma, whose house was at a small distance. The place where we sat, as we were told by the natives, was the same as your tent was pitched in, 1797.* After we had waited a few minutes under the tree, the Katma came to receive us. As he approached, we went a few steps towards him, and took off our hats. He also took off his, which is made of bamboo or cane, and serves for both hat and umbrella. He then presented us with two dirty Bootan handkerchiefs. We, in return, gave him a spy-glass. This done, he held out his hands to shake hands with us both at once, desired us to be seated, and took a seat himself. After a few compliments had passed, he asked us to have a cup of his tea, which we accepted. Before he tasted his tea he held down his head, and said a few words in a serious manner. After tea, we were presented with a few walnuts, which the Bhooteeas had brought from the mountains. He then walked with us to the house that he had prepared for us (a common Bengalee house), ordered that we, our servants, and horses, should be supplied with provisions, and after a few minutes left us.

"After he was gone, the Bhooteeas came to us, and admired to see us clothed from head to foot, which they observed was a good preservative from being bitten by flies. But the grand object of their inquiry was, whether

* See F. A. vol. i. p. 365.
we had any liquors? We gave them a little rum, well
diluted with water, which they drank eagerly.

"After dinner the Katma came to see us again, when
we presented him with a watch. He liked it very well,
but did not seem at all sensible of its value. On putting
it to his ear, he asked if it were not a charm? We took
this opportunity of informing him of our wish to live in
the neighbourhood of Bhotenhaut, and asked if we might
come to the market when we pleased. To that he readily
agreed. We said this principally to see whether he would
offer us a place in Bhotenhaut; but he gave us no intimation
that we might reside there. We asked if we might go up
the mountains. He said, not till we had gotten a pass
from the king.

"In the evening he came to tea with us, and seemed
to like our tea and biscuits very well. After tea we
discoursed with him about learning the Bhootan language,
that we might see whether he entertained any jealousy on
that subject: but he appeared very free, telling us the
names of several things in the Bhootan language, and
saying, we should learn it by a few months' application.—
We asked, if they had any books in the language? He told
us they had; and (as far as we could understand) they have
also a grammar. Before he left us, he gave very strict
orders to have guards set all round the house, and told the
people, that if they stole the least thing belonging to us, he
would send them to the king, and have them beheaded."

After this, they were received into friendship by a
ceremony resembling that which took place with Messrs.
Thomas and Carey in 1797; and taking leave, they
returned to Barbaree, where they had the promise of
a place.

By a letter from Mr. William Carey to Mr. Ward, it
appears that both the native brethren were soon afterwards

* P. A. vol. i. pp. 365, 366.
taken ill, and that he (Mr. W. C.) was obliged to return with them to Dinagepore. After this, Mr. Robinson himself was seized with a fever, which endangered his life. It was apprehended that he had exposed himself too much to the sun; having gone ten miles from Barbaree, in the heat of the day, for mats for the house that he was building at that place. Mr. Fernandez sent him every relief in his power; and he was mercifully restored.

On April the 2d, the two persons referred to by Mr. Carey, in his letter of March 27, were baptized at Calcutta. One was a Mr. ———, whom they represent as a singular monument of mercy; the other was a Mrs. Ward.

Mr. Fernandez writes to Mr. Ward about this time, expressing much hope respecting a young man of the name of Pudma-lockun, who, for a year past, had been under serious concern about his salvation. "He spoke (says Mr. F.) to his wife, and other relations, of his intention to become a Christian: but they all dissuaded him from it.—He, however, still persisted, and at length persuaded his wife to come to the factory with him. They, with their two children, arrived about a month ago; and both threw off their cast, by eating with brother Nundkishore and his family. I sent for him to Dinagepore some days ago, that I might form a judgment of his faith in Christ, and the sincerity of his profession. I feel much satisfied with him, and have hopes of another or two at Sadamah'."

Mr. Mardon, in a letter from Goamalty, dated April 11, speaks in high terms of the preaching of Kreeshna Dass, and of other hopeful appearances. "Kreeshna (he says) did not forget to improve the opportunities which his late journey to Mission afforded, of making known the Word of Life. At the place to which they came on Thursday night,
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they met with a number of people going to Benares, with whom Kreeshna had much conversation, and to whom they gave books, which were respectfully received. On the following Lord's-day he preached an excellent discourse at Miniary, both in Bengalee and Hindoosthanee. Mr. Johnson says, he scarcely knew when to stop, and seemed carried almost beyond himself. I shall not rate Kreeshna's abilities too high, if I say, he is one of the first of the native preachers. He has certainly increased in gifts since he has been at Goamalty.—A traveller passing by to-day in his way to the temple of Jaggernaut, stopped at the houses of the native brethren. They saluted him in a very respectful manner. He answered, "I am a great sinner; I am heavy laden with sins." Kreeshna then began to tell him how he might obtain deliverance. The poor man heard the word with apparent pleasure, and says, "He will go no further after Jaggernaut." A Mussulman widow who was here last year, and went away, has returned, and expresses great regret at having left us. What her motives are is not for me to determine; God judgeth the heart. With respect to the baptized, I trust they are all grounded and stedfast in the faith. Their walk has been as consistent with the gospel as could reasonably be expected from persons who had been so long rooted in heathenish principles and prejudices."

On the second Lord's-day in this month, a Mug, of the name of Huree, was baptized at Serampore. This is the first person of this nation who has embraced the gospel. It is a remarkable circumstance that the Mugs appear to venerate David as their prophet. Several Mugs, both here and at Calcutta, agree in avowing that they are the followers of David, and that their divine book is the Zubbur, or the Psalms. Kreeshnoo has urged it on the Mug priests, and other Mugs at Calcutta, that if they
believe in David, they must come to Christ, for that David died in the faith of Christ.

About this time the *monthly prayer-meetings* for the spread of the gospel were begun in Calcutta. About sixty attended the first evening.

The following letter from Mr. F. Carey, to Mr. Ward, dated March the 6th, shows the tenderness of his mind on the loss of his wife, and its firmness in regard to his undertaking.

"Last year I heard of the death of my dear mother before I had received a line from my brethren; this year I have heard of the death of my beloved wife in the same way. Judge what must be my feelings. But the event is past. O that I had more of the spirit of humble resignation, that I might acquiesce in the wise dispensations of God, and not murmur at his chastisements. I know they are sent in love, and have some wise and important end to answer. I know an all-wise Being cannot err; but he hath smitten me in a tender part. Providence calls loud at my door. May it be sanctified to me, lay me low at my Saviour's feet, and keep me there. The Lord hath given, and the Lord hath taken away: blessed be the name of the Lord!

"In my last letter to my father, I told him my final resolution. I have no room to doubt of what is the will of God concerning me. Ever since I came to this resolution I have found my mind wonderfully relieved, and have had a growing conviction that I ought to give myself up to this Mission, which I trust I have done with all my heart, and hope you will not cease to pray that I may be useful and faithful unto death. My being satisfied on this point has been a great comfort to me under my trying bereavement. If when I received this distressing news I had been the subject of my former melancholy, it
might have overset me: but the hand of God is evident in his ordering things as he has, and he has wonderfully supported me. I feel a pleasure now again in my studies. I do not wish to flatter myself, nor to boast; but I think I am now in a fair way of acquiring the language. I can understand my teacher, and get on with his assistance. I spend the whole day in reading, writing, or talking Burman.

"I have no doubt but this Mission will in time support itself; and much more when we get into our own habitation, and the first expences are over. I lay what I shall get from the little medical assistance I afford at about an hundred rupees per month, (or £150. per annum,) at least, it cannot be under fifty. It has not been less than that yet, and I have three or four people who have not paid, but will shortly. They wish to have charges made, and I have been told that was the reason why I had not more applications, it being a delicate matter to apply to a person who received nothing for his trouble. I have also a promise of a situation, which if obtained, will bring in one hundred rupees per month, and cost me but little trouble, while it will be very beneficial in several other respects. To this add what Brother Chater gets for his school."

Towards the end of April, the Brethren had in contemplation a new Mission to Orissa, in which Mr. John Peter, formerly of the Armenian church, was to be engaged as a principal. Mr. Ward says, "On Lord's-day, April the 30th, Brother John Peter came up to Serampore to talk with me about his going to live in Orissa. He preached in the afternoon in Bengalee, and I was both pleased and astonished to hear him. He is one of the most eloquent and pathetic of the Bengalee preachers. He is ready to go to Orissa, or any where else, wherever Providence may open a door for him."
Early in May, Carapeit, the Jessore Missionary, with Sheetaram, and after them Ponchoo, came to Serampore, bringing with them several persons who had heard the gospel from them, but desired to know more of it from the other Missionaries.

The following are extracts from Carapeit's Journal.

"On Thursday the 15th of December, 1808, I left Serampore with Brother Sheetaram, to proceed to Bishoo-huree, where we arrived on Monday. Soon after our arrival, I began to converse with a Brahmun, and in a little time about sixty people were gathered together. They hearkened quietly, and were unwilling to go when it grew dark, being desirous of hearing more. Having no place offered us for a lodging, we thought of sleeping under a tree. Just as we were approaching the tree, we saw a temple, the door of which was open. So we thought it best to sleep there. We asked the inhabitants of the place, whether we might do so; and were told that if we did, Sheva, the idol that was in it, would kill us. I said, We fear the living God, and not Sheva. A Sooder persuaded us to sleep in the temple, which we did. In the morning the inhabitants came to see if we were dead, but finding us alive, they left us. When we had prayed to God, we left the place, and went to another village. Here the inhabitants received us favourably, for which we rendered thanks to God.

"After this we went to a place called Borajee. Here about 900 persons were assembled at a Pooja, which having performed, they were sitting down. They gave me a seat, and I sat down amongst them. I asked, if their sins would be forgiven by their thus performing Pooja. The land-owner answered, No. The Brahmans were displeased at this question, and said to the land-owner, "If you allow
this man to sit with us, we shall lose our cast." I wished to preach Christ to them, and asked permission of the land-owner. He called for silence, and told me to proceed.—I read 1 Cor. i. 23. "We preach Christ crucified," &c. The land-owner, and the greater part of the people heard attentively; but the brahmans endeavoured to raise a disturbance. One of the land-owner's servants told the brahmans that I ought not to be interrupted, but that they should propose their questions when I had done."

After many such occurrences as the above, Carapeit speaks of having obtained a spot of ground on a main road, on which to build a dwelling, for which he and Sheetaram united in blessing God. The place is called Chougachee.

"A French gentleman asked me (continues Carapeit) to preach to the natives that were under him; which I did. While I was preaching, two carpenters exclaimed, 'O Sahaib! we will hear your worship no more; for if we do, we shall lose our cast!'

"About the 8th of March a person came to me, whose name was Jaffer Mundul, and asked me, in what way he could be saved from hell? I directed him to Christ as the only way. On the 24th of March he came again to see me, and said he would embrace Christ, and be baptized. I invited him to go with me to Serampore, which he agreed to. On consulting with brother Sheetaram, we thought it would be best that he should be baptized there. On his way, he once said, with tears, 'Oh! what will become of me! What will become of me!' I told him to believe in the Lord Jesus Christ, and he would be saved."

On Lord's day, May 7th, Jaffer Mundul was baptized at Serampore, for the church in Jessore. The members of that church who were present bore testimony to his serious and earnest inquiries about the gospel, which had com-
invented nearly two years before. Being a husbandman, of some property, he can have no lucrative motives, say the missionaries, in making this profession. He is nearly forty years old, and has a family, whom he will endeavour, he says, to instruct in the knowledge of Christ.

The same day that Jaffer Mundul was baptized, Mr. Ward, being at Calcutta, speaks of having visited Kennedy, an English soldier, said to have come from Lincoln, and who was now confined in prison under a charge of having murdered a native. Of him we shall hear more in the next month.

A letter from Mr. Chamberlain, of the 22d, speaks of the school at Cutwa as containing upwards of forty children, of whom, he says, "there is a goodly number who will soon be able to read well. The schoolmaster is a neighbour. He manages at present much to his honour. The children commit hymns and other pieces to memory, and, on going home, repeat them to their parents and neighbours, which pleases many. It is encouraging to observe how the prejudices of the people wear away. Many who have taken their children from the school now return them, and are glad to have them instructed."

During this month the missionaries at Serampore entered into covenants with the Honourable Company.

After much consideration and earnest prayer, (say the Serampore brethren,) we have thought it our duty to invite brother John Peter, who has been exercising his gifts in the public ministry of the Word in the Bengalee language for many months, to go and live in the province of Orissa. — The Orissa language is so very similar to the Bengalee, that two or three months' practice in it will be sufficient to enable him to talk fluently. Brother Peter has greatly improved himself in Bengalee since he has embraced the gospel; and his Bengalee discourses have often been
accompanied with considerable effect on the minds of the hearers. He will be accompanied to Orissa by his family, among whom his wife and brother are members with us. — The Orissa New Testament is printed off, ready for distribution, as well as various small tracts.

About this time, Mr. Carey received a letter from his son Mr. F. Carey, dated Rangoon, May 1, 1809; in which he says, "Brother Chater has commenced translating: I intend to do the same shortly. I have as many patients as I wish for, and daily have new applications made to me. I now see very plainly, I should not have been of such use as I am in this place, any where else. My little knowledge of Sungskrit is now coming into use, not only in the study of the Palee, but in the Burman language also. I am constrained to say, I have been led in the right path; and have not now one single doubt for a moment to the contrary. I feel also daily an increasing love to the people, to the country, and to my employment.

"A few weeks ago, an order came from Ava for me to be sent up immediately, to attend the young prince, heir to the throne. After I had proceeded a little way on my journey, however, news arrived, informing me of his death. Of course I returned. From all the accounts I heard, it seems he died of a cancer."

The following account was drawn up by Mr. John Peter, at the request of Mr. Ward, in the month of June.

"My parents were of the Armenian persuasion, and resided in Calcutta. According to the custom of the Armenian church, I was baptized by immersion in my infancy. My parents were ignorant of every thing that relates to the true way of salvation. They were in low
circumstances, but used all their endeavours to give me a little education in English. At ten or eleven years of age I was put to a school to learn English. I was then exceedingly wicked. As I grew up, I felt a sort of regard for the Armenian church, and used often to read in the New Testament. Those parts of it which relate to our Lord's sufferings used most to affect my mind. At one time, under an affliction, I read a great deal in the Bible, and repeated some English prayers to God; and now and then I used to feel sorry on account of my sins, confessed them before God, and prayed to him (as I thought) from my heart. After I had acquired a little knowledge of religion, by reading some English catechisms and a few pamphlets, I was struck with the many errors of the Armenian clergy: but I still respected them on account of the great outward show they made in their religion. I thought at this time, that if I repented at the time of my death, that would save me. I also thought, that receiving the sacrament, and some other good works, would be the means of bringing me to heaven. I was quite ignorant of the meaning of the Scriptures, where they say, "Except a man be born again, he cannot see the kingdom of God." I often went to the mission church in Calcutta, and approved of the worship before that of the Armenians; though the fine outward appearance of the latter continued to recommend it. Upon the whole, my mind was much perplexed.

"In 1802 I married: but still followed my former life of dissipation. After this, many troubles befell me; in passing through which, I often read and adopted the language of the Psalms of David. These trials brought me to think on the concerns of my soul. While my mind was in this state, I met with one of your Bengalee brethren in Calcutta, who told me of the brethren at Serampore.—From hence I was desirous of seeing them; and soon after
I met with you, when preaching in Bengalee at the Lokebazar, in Calcutta. The word which I then heard, much affected me; and I blessed God for having sent you into this dark country. I then sought a nearer acquaintance with you, in which I have found great satisfaction.

"From the first of my serious impressions, I felt much concern respecting the heathen, and made it an object of my prayers. It was my great desire that God might be exalted amongst men. These desires often constrained me to talk to the natives on the salvation of their souls.

"When it was first proposed to me to go into Orissa to preach the gospel, I felt pleased with the idea, but was reluctant to leave my friends, and my native place. I prayed earnestly every day on this subject, and God in mercy delivered me from those unpleasant feelings. I read and prayed over the word of God, and found great encouragement from the promises that God hath made to those who give themselves up to his service. Those words of our Lord affected me, "If any man come to me and hate not his father," &c. I also felt much concern as to what might befall me in Orissa, if the people of that country should persecute me for preaching the gospel; but the following passages relieved me from all my distress on this head—"Fear not them that kill the body," &c.—"He that loseth his life for my sake," &c. My unfitness for so great a work has been another thing which has at times discouraged me. But the Lord has also removed this from my mind, and given me to rejoice in his strength.

I have been much encouraged from a sermon which you lately preached from these words—"For it pleased the Father that in him should all fulness dwell." I now feel a pleasure in the prospect of going to Orissa. I have much joy in it. Pray for me my brother: I need much divine support. Pray fervently and continually for the poor heathen in that country. The expenses of the
Mission thither will be considerable: I wish it were in my own power to bear them.

"I was once a very wicked man; but I trust the Lord has greatly changed my heart through his unbounded mercy. I now wish to have my heart wholly engaged in his blessed work. For about two years past, I have felt a pleasure in preaching the gospel to the poor heathen, at Chitpore road, and other places in Calcutta. In Chitpore road, I have sometimes had a congregation of four or five hundred. In general they have been attentive, and some of them seemed to feel the power of the word. At these times many Armenians have come to hear, some of whom have approved of what they heard, and have told the natives that this was the only true way of salvation. At one time many of the natives abused me; but notwithstanding this, I felt happy in exalting the name of God, and in seeking their salvation.

"On the Thursday preceding Good-Friday, I called at the Roman Catholic church. When I saw their ignorance, I was much affected, and felt a desire to do them good, but was discouraged from the thought that they would not attend to any thing I could say. I went home to my house, and prayed earnestly to God for them, as also that he would enable me to do something for the good of their souls. The next day, being Good-Friday, I took a few English pamphlets, called A message from God unto thee, and went to this church again, and put several of them into the hands of some of the leading members of the Society, intreating them to peruse them well. They received them with thanks, not knowing their contents. The next day, one of them, having read the tract, was much enraged against me, and determined to injure me; but communicating his designs to a gentleman, he softened him, by saying, he supposed I had no bad design in giving him the tract."
June, 1809.)

On the 11th of this month, (say the Serampore Missionaries,) Brother Mardon baptized Mungulee the wife of Brother Phool-chundra, at Goamalty; after which, he came down to Serampore, with Sister Mardon, for the sake of getting advice respecting her health. They add—The following reasons given in a late letter of Brother Mardon, for wishing to build a house, in order to live in the midst of his native flock, appear so suitable, that we have thought them worth recording. We wish we may all imbibe more and more of the spirit, which will dispose us to unite ourselves more intimately to the souls that God gives us; that it may be in our hearts to live and to die with them, and by every means to endeavour to raise them to the Christian standard now, and to heaven hereafter.

"Dear Brethren,

"Among other reasons which I might assign for residing among the native Brethren, the following are the principal:

"It would be a means of preventing many evils. You are well aware, that native Brethren in a spiritual sense, are but children. They want continual inspection, and must have it, otherwise evils will creep in unperceived. This has already been the case. It is true, I can visit them frequently as I am, and do visit them; I admonish, I rebuke, and I hope not altogether in vain; but a much closer inspection is yet necessary.

"It would afford many more opportunities for instruction, both public and private. There is often a needs be for social interviews, by which one can open his mind more freely, and speak more directly to particular cases, than can be done in times of stated worship. There are sometimes cases of a more private nature, in which it is necessary to discourse with individuals alone. Neither of these can be attended to under present circumstances, as if I resided among them.
It would also enable me to inspect their cases, to hear their complaints, and to administer to their necessities, in a different manner from what I can do at present; I mean in regard of temporal things. A few weeks ago, Krishna (Dass) was dangerously ill. I visited him six or eight times a day, often through the burning sun, which at that time was very intense. I should have deemed it an act of presumption, had not life been at stake. Had I been on the spot, I might have rendered more assistance to my afflicted Brother, with much less fatigue and danger to myself; for the sun at length, had such an effect, that I did not get rid of it for many days. At this moment, there is a poor woman, (Heradee's widow,) lying dangerously ill. I go sometimes to see her, but she is generally in a state not fit to be seen, but by one of her own sex; and my dear partner is at present so ill, that she cannot walk so far, at least not without great difficulty, which she greatly laments. The consequence I fear is, the poor woman has not the attendance that she ought to have. Another poor woman, (a professor of Christianity,) comes to us almost on her knees, praying us to make her a hut, that she and her children may come and live near us. Unless one's heart be like a piece of millstone, these things cannot fail to penetrate it.

Farther, it would enable my family and servants to attend worship daily, of which they are now deprived; a circumstance which does not sit very easy on my mind, and God forbid that it should. Some have an opportunity to hear the word once on a Lord's-day, and some not at all. I have several times thought of having Bengalee worship statedly at my own house; but unless I neglect the Brethren, or had strength to conduct worship more frequently, I find it impracticable. At present I walk

* She is since dead. Her husband died from the bite of a mad jackall, No. xix. p. 535.
morning and evening to the house of God as a solitary individual. When I am there, perhaps after waiting a while, a few brethren join me. Sometimes the weather prevents my going at all: and I must expect that, in the approaching season, this will frequently be the case.—How much greater then would be the advantage, even in this one particular, if we were all together.

"It would also afford me many more opportunities of conversing with travellers, &c. That spot of ground (as I have told you before) is situated on the edge of the public road, which is frequently lined with travellers, many of whom sit down to refresh themselves beneath the shade of the grove; whereas seldom any one passes by this way, except the people of the factory, and now and then a labouring man going to the next village. Kreeshna, it is true, can talk to these people, and he does talk to them frequently; but it is leanness to my soul. Sometimes I go over; and the first words, perhaps, that I hear, are, 'Two or three people have been here talking for an hour, and are just gone.' Alas,' I reply, 'that I had come a little sooner, to have spoken a word for God!'

"Finally, it would be a great advantage to me in getting forward in the languages, as I could then have the assistance of Kreeshna.

"Affectionately yours,

'R. MARDON.'"

On the 10th of this month, Mr. Wm. Carey writes thus to Mr. Ward, from Sadamah'l:

"I am often much cast down, and have often wished for your cheering counsel; but, alas! you are at a great distance from me. But I have one to go to that is better than all earthly friends, and have often (blessed be his holy name!) found unexpected comfort near him.

Vol. IV.
"I am happy to say, that we have at present five inquirers; and with Mohun's wife, six: she is at Dinagepore. — What their motives are I cannot say. They are very ignorant; and it requires great pains to instruct them. I daily have family-worship in Bengalee, at which they all attend. I endeavour to expound a chapter, and then one concludes in prayer. After family-worship they go to eat, and then come back to be instructed in the Word of God, at which Sebuk-ram takes great pains."

Under the article of Calcutta, the missionaries say, "This month, Mrs. Feetenby was baptized in this city, by Brother Carey. The Lord appears to have given her an early insight into the gross errors of popery; so that, when very young, she revolted from image-worship. She had long been seeking life; but Christ, the way, she knew not. A number of severe afflictions were made useful to her. Before she knew us, she had been convinced of believers' baptism by immersion, by reading her New Testament.

Brother Kreeshnoo (Powl), or John Peter, preaches in the Bengalee language every Monday evening at the house of Mr. Kramer; on Tuesday, at the house of an aged Hindoost'hanee female; on Wednesday afternoon, at the chapel; on Thursday, at Mr. Derozio's; on Friday, at Mr. Gilbert's; and on Saturday, at Mr. Gomes's, and at Mr. John's. At these places, the servants of the different families, neighbours, and relations, hear the Word of God in the Bengalee and Hindoost'hanee languages. Roman Catholics born in Bengal are often surprised at hearing the Scriptures read in Bengalee; for though they have heard of a book called the Bible, yet many of them never heard a syllable of it in language which they could understand.
June, 1809.)

On the 14th instant, John Kennedy, an English soldier, was executed in this city for the murder of a native. The circumstances which attended this unhappy man, after his being committed to prison, are so remarkable as to deserve a particular mention. When he was first delivered to the custody of our much-valued friend, Mr. Adam Gordon, the keeper of the Calcutta prison, he appeared hardened against every sentiment of remorse, to a degree seldom witnessed, even in criminals. In the prison happened to be a person of the name of Christopher Dye, who had been sentenced to a year's imprisonment for manslaughter, and to whom the instructions and admonitions of our friend Gordon, and those of several of our brethren, appear to have been blessed, so as to produce in his mind a deep sense of sin, and an earnest desire after a Saviour. This young man, struck with Kennedy's crime, and the little hope there was of his escaping an ignominious death, laboured with him incessantly, in conjunction with Mr. Gordon, in the hope of convincing him of his real state as a sinner against God. This, however, was repaid, on the part of Kennedy, with nothing but brutal contempt and abuse.

One day, Mr. Gordon, meeting with a public paper, in which Kennedy's crime was detailed, read the article to him, and assured him in the most solemn manner, that there could be no hope of his escaping the hand of justice. Kennedy seemed struck with this; but declared that the public prints had exaggerated his crime. The impression, however, did not wear off; for the next day Dye heard him weeping, and apparently earnest in prayer. Being in the same room, he had an opportunity of perceiving this seven or eight times in one day; on which, he again conversed with him on his need of forgiving mercy.—He now found him in quite a different state of mind. All desire of self-justification disappeared, and his great
June, 1809.

inquiry was, whether such a sinner as he was could obtain mercy? Mr. Gordon now directed him to the Saviour; and several of the brethren from Serampore, visiting him as they had opportunity, encouraged him to come to Him who is able to save to the uttermost. He seemed to obtain a considerable degree of hope in Christ some time before his trial came on. The week before that event, as it was impossible for us at Serampore to pay him that attention which his case seemed to require, brother Ward wrote to our worthy friend, the Rev. Mr. Thomason, of Calcutta, entreating him to visit the prisoner; which he did with a readiness and frequency which manifested the deep interest he felt in his salvation, attending him also to the scaffold.

The day before his trial came on, Kennedy appeared so full of hope in a dying Redeemer, that all desire of life seemed taken away. He would have pleaded guilty, when arraigned, had he not been advised by some friends about him to comply with the usual custom. He made no defence, except that intoxication had rendered him unconscious of the crime. He, however, acknowledged the justice of his sentence, and seemed perfectly willing to yield his life a sacrifice to the violated laws of his country. While on his trial, his behaviour, on the whole, was marked with such a serenity of mind, that they who were ignorant of the cause, were ready to impute it to insensibility. He seemed to be favoured with the same inward support on the scaffold in the article of dissolution; suffering without a murmur, and expiring almost without a struggle. So evident was the change in him before his trial, and so great the interest he felt in conversing on divine things, that our friend Mr. Gordon could not but admire it. "I pass by his cell," said the good man to one of us the Lord's-day after his execution, "and seem to have lost a Christian friend!"
Early in July, Dr. Carey had an attack of a fever, which greatly endangered his life, and in which his recovery was for several days considered by his Brethren as hopeless. But God had mercy on him, and on us, and may we not add, on the nations of the East. The subject will be noticed in the letters written in August. Meanwhile we mention a few particulars, which occurred during this month.

Mr. W. Carey coming down to see his father, Sebuk-ram came with him, and Mr. Rowe obtained from him the following account of his labours. He told Mr. Rowe, that when he went to Sadamahî, his heart was much set upon the work of God, and so it continued. On his way up, he had much conversation with the boatmen, and with two Brahmans who went in the same boat, one of whom had lately lost his father. “Brahman, (said he,) you have lost your earthly father; but if you have God for your Father, you can never lose him.” “You speak the truth,” said the Brahman. “If you believe the truth, (said Sebuk-ram,) you will seek to have God for your Father.” “God, (he added,) has given his Son Jesus Christ to be the Saviour of sinners, and without the knowledge of him, you can never be saved.” “What has the Son of God done, (said the Brahman,) for the salvation of sinners?” Sebuk-ram informed him from the New Testament. He then asked what he must do to obtain salvation; but when told to believe in Christ, and to live a holy life, he was offended.

Sebuk-ram’s method of itinerating is this:—Entering into a village, he goes to the first house he comes at, and addresses the family to this effect, “I love you, and am come to tell you of Jesus Christ.” They generally,
though not always, ask him to sit down. He then begins by singing a hymn. This brings a number of the neighbours together, to whom he preaches the gospel of salvation by Jesus Christ.

There are few, he says, but what will acknowledge the truth of the gospel when they hear it; and many show great kindness to him. Where the people are willing to hear, he sometimes stops two or three hours at a house; and if the village be large, goes to three or four different houses in it.

At a village called Rooiga, near Sadamah'1, there resides a rich native, on whom some of the native Brethren once called, but he would not hear a word about Jesus Christ. One day Sebuk-ram called upon him, and being introduced to him, expressed his desire to tell him something about Jesus Christ, and the way of salvation by him. He was then desired to sit down, and tell what he had to say. There was also a number of people present; who at Sebuk-ram's request, sat down with him. He then began, as usual, by singing a hymn on "salvation by the death of Christ." In this exercise he was much affected, and this affected the rich man. After this, he read the fifth Chapter of Matthew, adding a few remarks as he went along. When he had done, the owner of the house acknowledged before all the people, that "this was true, but he was afraid of losing his cast." After praying for the family, Sebuk-ram took leave, and went to another house in the same village. Here the master of the house was much pleased with his company, and provided something for him to eat. He said he had heard a little respecting Christ before, but never so much as was now made known to him.

At another time, he went to a village called Kalpara, where some Musulmans were burying a corpse. Entreating them to stop a few minutes, he sang his hymn as usual,
and then pointed out their sinful state, and the danger of relying on Mahomet for salvation, directing them to Jesus Christ, as the only Saviour. Two of the sons of the deceased were present, weeping, to whom he particularly addressed himself. After praying for them, he gave them some tracts, and left them.

When at Gayaspoor, another village near Sadamah’l, he presented a man with a tract, who on reading it, wept, and said, "I have heard of Jesus Christ and his salvation before, but never understood what I heard." He then asked the meaning of some things in the tract, which Sebuk-ram told him. Two or three months after, the man came to Sadamah’l, to see him, and there are hopes of his being truly converted.

The above is given as a specimen of the labours of the native preachers.

The following letters were about this time received at Serampore, from some of the out-stations.

Cutwa, July 10.—“The work of God is progressive among the soldiers at Berhampore. Those who have professedly embraced the gospel, are very lively and happy, and others seem to be setting their faces Zion-ward. Some of them wish much to be baptized. While I was there, I preached several times to a good number of natives, which occasioned a considerable stir. I met with a young man, who said he was a Protestant, and who was very desirous of instruction. He says, there are numbers of the country-born, who have no instruction, and are like the heathen. He offered to open his house for a place of worship. I was much pleased with him, and propose going to see him again ere long.”

J. C.
From the same. July 30.

Brother Mardon and I arrived at Berhampore, on Tuesday evening. He preached at the hospital, and I at the soldiers' room. Next morning, I went to seek the poor outcasts, of whom I had been informed. They soon collected together a goodly number of both men and women. The latter were very attentive. They asked me to visit them again at three in the afternoon, which I did. A considerable number of people were present. I read the fourth Chapter of John, in Hindoosthanee, and explained it as well as I could in the same language; to which I added an address in the Bengalee. In the evening I preached to the soldiers, and the house was full. The next day I was engaged, according to appointment, at a Mrs. L——'s. She gave notice to the native wives of the soldiers, and the widows; a good number therefore attended, and seemed to hear the word with gladness. Next morning I went to get a boat, but was presently surrounded by the people, so that I was detained till it was too late to think of going that day. I therefore preached to my female congregation, at five in the afternoon, which I found enlarged, and very attentive; and after this to the soldiers.

During this month, a native of the name of Kureem, was baptized at Serampore.
The following Letter from Mr. Chater and Mr. F. Carey to the Society in England, has been lately received.

"Rangoon, July 31, 1809.

"Two months ago we had the gratification of receiving a letter from brother Fuller, in answer to ours written to you in January, 1808. The things that you have heard concerning the Burman punishments are true. We have hitherto, blessed be God, found favour equal to our highest expectations; yet one hour might launch us all into eternity. To feel ourselves equally secure as if under British government, is impossible. We need an interest in your addresses at a throne of grace, and shall continue to need it: the thought that we have it, and shall have it, is no small encouragement to us. In addition to this, that our minds may be at peace, and that we may pursue our work in a proper manner, we wish to think much of the character of Him by whom, we trust, we have been called and evidently led to engage in this work. He is Lord of all: by him kings reign. All are at his disposal: in his hands their breath is, and his are all their ways. And while our God is the absolute sovereign of all things and all men, turning their hearts whithersoever he will, his goodness is equal to his greatness: he is our Father. With the commission of our Saviour in our hands, and these ideas of God in our minds, though encompassed with danger, we trust in him, and go forward.

"You caution us against satirizing the gods or worship of the natives. There is little danger of this with us. The character of Gaudama (the only deity that the Burmans worship) is such as furnishes but few materials for satire."
His chief attribute is said to be mercy: but it appears to be such a kind of mercy as would operate to the destruction of good, and the triumph of evil; as it spares thieves, robbers, and murderers.

"With respect to our work, we begin to be able to converse a little with the natives, on different subjects.—Brother F. Carey's acquaintance with the Sungskrit will, we think, be of essential use to us.

"Several elementary books have fallen into our hands, which have proved seasonable helps to us. We lately met with a book of Scripture-extracts, which we find very useful. It was translated by an Italian missionary, who resides at Ava, and has been in the country five and twenty years. He told a person who was in Ava last year, that, notwithstanding he had so long studied the Burman language, he continued to find something new and peculiar in it to the present time.

"For some time past, we have been intimate with several of the natives. We have set apart an hour twice in the week to converse with them on the important subject, religion. They do not constantly attend, but seem to increase in respect towards us; and we hope one or two are serious in their inquiries after what we are come to declare amongst them. We have begun to translate, and have reason to hope that, ere long, we shall be able to proceed in this important part of our work to good effect. At present, we are preparing a pamphlet for printing, which will be taken chiefly from the Scripture-extracts just mentioned. The Burmans who are become acquainted with us are desirous to read the Scriptures for themselves; and this pamphlet, till we can get a larger portion of the holy Word translated for them, must be their Bible. May divine energy render it a message of grace to their souls!

(July, 1809)
July, 1809.)

"We have now entered our new habitation. It is not completed: but as we have left a place for which we had to pay the extravagant rent of thirty-five ticals per month,* a place too which was in a very disagreeable situation, the inconvenience of residing in our own house, before it is finished, will be less than the other. The situation we are now in is pleasant, being at a short distance from the town, and all still and quiet around us. May we have grace given us to occupy it right. We consider this period of our existence as of vast importance.—The principal parts of the scene of life seem to lie just before us: and who can tell what an important bearing the manner in which they are acted may have on the future!—Whenever we attempt to preach, "Christ and him crucified" shall be our theme. If any good be done, we know it must be by the preaching of this doctrine. Dear fathers and brethren, pray for us, that we may be enabled to preach this blessed truth, however feebly, in its native simplicity and purity, and that it may have free course, and be glorified, even as it is with you.

"We have much cause for gratitude to God for the kindness that has been shown us since we have been here. Though some of our countrymen who are situated here, have no desire after religion, and even conform to the idolatry of the Burmans, yet they are kind to us. The ground on which our house is built, was given us by one of them. Mr. Babasheen also, a respectable Armenian, who is high in the government of Rangoon, discovers pleasure in showing us every token of friendship and kindness, and in doing all in his power to help us in our great work.—His services have been of essential benefit to us, and will, we believe, continue to be so.

* The tical is a piece of silver of about the value of the rupee, or half-a-crown. The rent therefore must have been fifty guineas per annum.
"In the loss of our dear Sister F. Carey, we have sustained a heavy stroke. Mrs. Chater has been unwell since her return to Rangoon, but is now comfortably well, as, through mercy, we all are. Since the death of Mrs. Carey, she feels the want of female society: on this account, however, she feels her children to be blessings. O that God may bless us indeed, and enlarge our coast; that his hand may be with us; and that he may keep us from evil, that it may not grieve us!"

Mr. Rowe, in a Letter to Mr. Saffery, dated August 9, 1809, writes as follows:

"About six weeks ago, Brother Carey finished his translation of the whole Bible into Bengalee. On the day he finished it, he seemed poorly; but, to accomplish it, he exerted himself more than ordinarily. While at dinner that day, we were talking to him of what he had been enabled to accomplish since he had been in this country; and I asked him how much more he thought of doing. He answered, the work which he had already allotted himself in the translations would take him about twenty years, at the rate he now went on. That evening he was seized with a strong fever, which brought him so low that his life was despaired of for several days: but God has raised him up again, and restored him to his labours. May he live to accomplish all that is in his heart!"

"Respecting the work of God, Calcutta is the principal scene of action in this part of the country. Since the chapel has been opened, several have appeared to be truly converted to Christ. Last week, a Mrs. F——, formerly a Roman Catholic, was baptized, and the chapel was well filled. Some of our Calcutta members are men of
eminent godliness. The monthly and other prayer-meetings are well attended. The congregation keeps up, and several seem ready to declare themselves on the Lord's side.

"It is our wish, that the members of all our churches should possess a Missionary spirit. We therefore labour to inspire them with an ardent thirst for the salvation of souls, and to induce them to promote it not only by prayer and pecuniary contributions, but by personal labours. We see the good effects of this, particularly in persons being brought under the word. It is in the power of many of our members to do more in this way, and in several others, than we possibly can.

"A few weeks ago, at the close of the monthly prayer-meeting, it was proposed that this church should support our Brother Carapeit, who occupies a Missionary station in Jessore; and that they should send Brother John Peter, another of it's members, into Orissa, to occupy a Missionary station there. Both were readily agreed to; and it was farther resolved, that two-thirds of the monthly collection, (which far exceeds any present claims of the poor,) should be applied to this purpose, and to be formed into a fund, to be called The Chapel Itinerant Fund. A few days after, our brother Gordon, the keeper of the Calcutta prison, sent 500 rupees, or about sixty guineas, towards this fund. From this you see something of the feelings of this infant church respecting the Redeemer's kingdom. God supplies all our wants.

"We have no reason to think that Government is unfriendly towards us. On the contrary, we have understood that they have discouraged the agitation of the controversy here, which has taken place in England."
August 16th, Mr. Ward writes thus to Mr. Fuller:—

"You will see that we have been very much alarmed about Brother Carey. For three days I despaired of his life, and never felt so much depression of mind before, since I came out. We have, however, been saved from our fears, and this dear brother is in his work again. Sister Robinson is rather in an alarming way. Sister Mardan has the liver complaint; but we hope she may recover. —Brother Moore is, I believe, about to remove to the neighbourhood of Patna, where Mr. Rolf has a concern in his own way of business; and as there are many Europeans in that neighbourhood, Sister Moore may probably open a school. Taking all things into the account, the state of our affairs is prosperous."

Aug. 17th, Dr. Carey writes to Dr. Ryland, as follows:

"Respecting our affairs at Calcutta, the Lord is prospering his cause. Several now stand proposed for communion. Kreehnoo labours indefatigably. Doors are opened for him; and he has more invitations to make known the Word in private families, than he can attend to. The labours of Brother Mardon at Goamalty are blessed. He is a good man. Brother Chater and my son Felix are strongly attached to the Burman mission. Felix, who knows something of the Sungskrit, has ascertained that the Pali, or Magudho, language (a specimen of which you once sent to us from your Museum) is a dialect of Sungskrit, altered to suit the pronunciation of the Burmans. I am this day forty-eight years old."

From the same. August 24.

"Through mercy, I am able to begin preaching again. Last night, for the first time, I went through the whole
service, after having attended the funeral of a valuable member, Mr. Derozio, who died almost suddenly.

On the 26th, Mr. Marshman writes to Dr. Ryland as follows—"The goodness of God is eminently conspicuous in raising up our beloved Brother Carey. He was taken ill of a bilious fever, on June the 24th, the seventeenth or eighteenth days of which we thought him expiring. That, however, was the crisis from which he began to recover. His recovery has been very slow: but we think his health now fully established. The Brethren at Rangoon are going on well. Brother Mardon labours like a genuine Missionary at Goamalty, and Brother Fernandez at Dinagepore. Mrs. Fernandez writes, that she expects to baptize two or three in a week or two. She is an excellent woman, and has much of a Missionary spirit. Her father, Mr. Derozio, died suddenly last Tuesday. He has constantly manifested great regard to the cause of God, ever since he has been amongst us. Brother Chamberlain is ardent in his work, and has some pleasing prospects at Berhampore. Sisters Mardon and Robinson have been very ill. The latter is much better. The former is at Calcutta, under the directions of Dr. Hare."

Mr. Ward to Mr. Fuller. Sept. 22.

"I received your very welcome letter by Miss Underwood, who, with Sister Biss and her family and Brother Maylin, and the two Brethren Gordon and Lee for Vizagapatam, arrived safe and well. Except our Rangoon friends, we are now all together. Brother and Sister Moore are attending Mrs. E. who is dangerously ill at Calcutta. Brother Mardon is just come down to take up Sister Mardon.* Brother Robinson has been very ill, but is better. Sister Robinson has been brought very low,

* It may be concluded therefore that Mrs. M. is recovered. Ed."
and is still in a precarious state. Brother Chamberlain was married to Miss Underwood on Monday evening. He has lately baptized twenty-four English soldiers at Berhampore. A Mr. Jahans, and a woman named Sookey, are to be baptized in a pool, next Lord's-day, at Calcutta. Mr. J. does not like the baptistery; and though we perceive no force in his objection, yet we are willing to indulge him. No matter how near men get to Scripture-example. Brother Fernandez has baptized four natives. We have several likely to come forward soon at Calcutta, who are not men of cast. I am not without hopes also of some of our Serampore hearers, who are relations of the baptized."

Dr. Carey to Mr. Sutcliffe. Sept. 28.

"Last Lord's-day, I baptized my daughter-in-law* at Serampore, and Brother Ward baptized two Portuguese at Calcutta. There are hopeful appearances in about ten other persons there. I have great reason to bless the Lord for the mercy he has granted me as it respects my family. I have had the happiness of baptizing my two eldest sons, and their wives, and of seeing my sons employed in that department of the ministry which I consider as far more important than any other. I have as great a degree of domestic happiness as perhaps any man in the world, and have only two more family-blessings to desire; namely, the conversion of my two youngest sons, and their being employed in the work of God.

"I am, through mercy, recovered from my late illness, except my recollection, which has greatly suffered; and my hearing and sight, which were but indifferent before, are rather worse than they were. But I hope God will enable me to go on with the work of translating his Word

* Mrs. William Carey. Ed.
September, 1809.)

still it is finished in all the languages which we have begun. I bless his name that the Bengal version is accomplished. The translation was finished the last Monday in June, and the last sheet has been printed this week. I am now in the 34th Chapter of Exodus, in the Sungskrit. We have printed to the 20th Chapter of the Acts, in Hindoosthanee; to the 21st Chapter of John, in Mahratta; and to the 26th Chapter of Proverbs, (beginning the volume with Job,) in Orissa. I am not certain how far the printing is advanced in the Chinese, but its progress depends on that of the workmen, in carving the blocks, which business we press forward as fast as we can. We have made a beginning of printing the Punjabee or Seek version. The work goes forward as fast as can reasonably be expected, but much slower than my wishes.

"We had letters last week from Rangoon. Brother and Sister Chater, and Felix are all well. Every thing at present, seems to smile upon that Mission.

"I intreat you to have compassion on my eyes, and send me a Vander Hooght's Hebrew Bible, and a Parkhurst's Greek Lexicon. Send me also any thing of Dr. Owen's. May grace and truth be with you to the end!"

Extracts of Letters which have arrived since the above was printed, some of which contain particulars of things already stated.

From the Brethren at Serampore to the Society.

We are preserved in love, and in a good measure of health. Our church is in peace, and a number of our brethren, we doubt not, are ripening for glory. Several of them are eminent for piety. We have not had
many things to pain us in our members lately, though several of them who have been suspended, are not yet restored.

The general aspect of things, as it relates to the calling in of the heathen here, is not discouraging. At our first publishing the gospel in Serampore and its vicinity, the natives seemed pleased with the novelty of hearing Europeans talk in their own language, and especially to hear them recommending religion. To this succeeded, in our own neighbourhood, a general alarm, lest Hindoos should be persuaded to forsake the gods. Now the alarm has subsided; a general impression in favour of the Bible has been produced; the benevolence of our motives is in many places admitted; and our brethren are treated with greater respect. We now only want the day of God's power, and then all the obstacles that remain will be removed, and the new cast, and the new shastra, will be welcomed by thousands, who now are ignorant of the blessings of the kingdom of Jesus.

We are,

Very dear Brethren,

Your fellow-servants, and fellow-labourers,

W. CAREY.
J. MARSHMAN.
W. WARD.
J. ROWE.
Mr. Mardon to Mr. Carey.

Goamalty, Aug. 15, 1809.

As a church, we have lately experienced a bereaving stroke. Phoolchund, one of the native brethren, died on Sabbath-day night, about twelve o’clock, and was interred yesterday afternoon. He had been ill from the time I left Goamalty, in June last. I believe it was a dropsical complaint. He was sensible that his end was approaching. He was steadfast in the faith, and above the fear of death. On Saturday his speech faltered, so that I could scarcely understand what he said; and the next day, still more so. I perceived, however, that his mind was happy. Almost the last thing he said to me on Sabbath-day was, “I shall not stay here: I shall go to God.” He then requested me to take care of his wife, that she might not want; which I promised him to do. I then took leave, and saw him no more. This is the fourth native we have buried at Goamalty, and the first member of the church.

Some Account of Mr. Derozio.

Our deceased brother had, for some months, been affected with a pain in his stomach, and now and then an acute pain in his foot. In other respects he was in good health, till within a few minutes of his death. On the day of his death, he had a small party of friends to dine with him. At dinner he was as cheerful as usual; but towards the close of dinner, he arose from the table, without saying any thing, and walked towards his sleeping-room. Before he could reach his room, he staggered, and
was prevented from falling by a servant. At this time, the family became alarmed: they placed him in a chair, when he was seized with a convulsion fit, out of which he came, in a state of sensibility, in about a minute. He complained of the extremity of his pain, but was immediately seized with another fit, in which he expired. The time from his getting up from table to the last convulsion fit, was about fifteen minutes. How well for our deceased brother, that he had made religion his great concern when in health; for the severity of his pain did not leave him a moment to realize his situation, as entering into the presence of his Judge!

Mr. Derozio was brought up in the bosom of the Popish church; but, for a number of years before his death, he had embraced the Protestant religion. Reading in the English Bible, the commandment forbidding the worship of images arrested his attention, and led to his making further inquiries, which terminated in his leaving the Romish communion.

Mr. Derozio had an independent mind, and was honest to his convictions. The influence of friends made no impression on him, where his judgment was informed, and his conscience convinced. He had, for many years, a deep reverence for true religion, and a great desire to be found right for eternity. In looking over a number of his papers, since his death, Brother Ward has found many proofs of his deep regard for real religion, in extracts from what he read, and in remarks of his own.

When we first opened a house for public worship in Lol-Bazar, in this city, he was almost one of our first hearers.* The word that he heard appeared to gain his

* Sometimes Mr. Derozio and his family were almost the only hearers. Three, four, or six persons frequently made up the whole of our Calcutta congregation at that time, and the missionaries paid the rent of the house (about 40 rupees a month) out of their own earnings.
Before his baptism, he confessed, with much humility, to Brother Ward, the sins of a life which, he owned, had been filled with transgressions. He appears to have reflected on his baptism with much pleasure; for he wrote in his hymn-book the day of the month and year, in which he had been baptized, and, under these dates, "A remarkably blessed and memorable day."

After his union with us, he always showed a very strong concern for the spread of the gospel both among nominal Christians and heathens. Brother Krishnloo preached, for some time before his death, weekly to his servants and others at his house. He gave 1000 rupees towards the erection of the chapel in Lol-bazar.

As far as his ability extended, he was a benevolent man. He contributed to the support of a number of poor persons; and, though the other expenses of his family went through other hands, he distributed his alms secretly with his own.

Another quality worthy of imitation was his concern for the salvation of his children. That this was an object which lay near his heart, we had many opportunities of observing.

Lastly, he was thoroughly attached to the doctrine of salvation by grace, through faith. He constantly exploded the idea of the merit of works, and pleaded that the whole salvation of the sinner depended on the all-sufficiency of the work of Jesus; and we trust he acted upon this in his dealings with God in prayer for his own salvation.

Now, we preach to a congregation of near 150 persons; a house, costing more than 30,000 rupees, is in a great measure paid for; a monthly subscription of about 200 rupees is raised to defray the expenses of lighting the place, servants, &c.; and, blessed be God, almost every month converts are baptized, and added to the church.
To say that our deceased brother had no faults, would be paying his memory a compliment which he himself would have rejected with abhorrence. Yet he himself seems to have been as sensible of them as those who knew them most. A few months before his death, he put into the hands of Brother Ward the following article, which he had drawn up, as intended to be read at a meeting of the church-members, but which his diffidence prevented him from reading—

"My dear Brethren and Sisters,

"You see in me a most notorious transgressor, both in the sight of God and man. I have lived to an age verging on 64 years; and, to my shame I speak it, my life has been one continued series of sin, in thought, word, and action. To describe these things before you, I think not proper, (could I do it,) nor necessary: suffice it to say, that whenever I take a retrospective view of them, I am amazed at the infinite goodness of God, that I have not, ere now, been cut off, and cast into eternal misery, my just desert. I have certainly abundant cause and reason to be humbled to the dust, and to be thankful to God for his kind forbearance towards me, and for his undeserved and long-resisted grace hitherto. Although God could see no good in me, but great misery, to draw his notice; yet I have strong hopes that he has, in his superabundant goodness and mercy, chosen me, worthless as I have been, and am, as one of those he designs to save from destruction, as a brand from the fire. I entertain this hope, on reflecting how the Lord has led me, as it were, by the hand, from my youth; how I have been drawn away from serving lifeless images of man's handy-work; how I have been rescued and delivered from many dangers which threatened my life; how supported under severe sicknesses, afflictions, and some very distressing circumstances; and how my
wants have been always supplied, and that in an ample measure,—hence my comfort and trust, that since the Lord's interposing hand, so conspicuously manifested, has brought me so far; made me sensible of the enormity of my guilt, and his infinite goodness; he will continue his gracious work in me, and never leave nor forsake me, but ultimately pardon all my misdoings, however aggravated they have been, and bring me to life everlasting, through my only refuge, the righteousness and atoning blood of my blessed Lord and Redeemer, Jesus Christ; whom, together with the Father and Holy Ghost, the best desire of my soul is, to glorify, honour, and praise, the remainder of my time, and to all eternity; which I hope will be graciously granted me.

"Notwithstanding what I have declared as above, from experience of God's gracious dealings with me, I have greatly to lament, that even at these my years, and in spite of conviction and repeated resolutions and vows of amendment, and leading a sinless life, past follies have often been remembered with approbation, nay with pleasure, instead of sorrow. Hence I fear, at times, my repentance cannot be genuine and acceptable, and that my abuse of God's goodness must be unpardonable. On this account, together with the continual evil propensities of my heart; my prayers also to the throne of grace, both public, family, and private, being so languid, formal, lifeless, wandering, and task-like, that if God should be strict to mark iniquity, I could not stand before him. These things at times, cloud and darken my mind, apprehending lest the Lord should retire, and leave me to myself, to die at last in my sin. At other times I am revived when I think of God's declaration, Isaiah liv. 8. In a little wrath I hid my face from thee for a moment, but with everlasting kindness will I have mercy on thee; and our Lord's invitation, Matt. xi. 28. Come unto me all ye that labour and are heavy laden,
and I will give you rest; and John vi. 37. All that the Father giveth me shall come to me, and him that cometh to me, I will in no wise cast out. Thus situated, I have here to beg my friends to remember me in their prayers, for it is said, the fervent prayers of the righteous avail much.”

Mr. Fernandez to Mr. Ward.

Your affectionate letter, covering the Circular Letters for June, came safe to hand at this place, for which I return you my best thanks. We came hither on the 4th instant, and have the pleasure to inform you and the dear brethren, that on the last Lord’s-day, four persons were baptized; namely, two men and two women, having given in their experience on the preceding Friday, to the satisfaction of the church. They were very much affected at the time, particularly the two men, who shed many tears. They were all Hindoos; of two or three of them I wrote to you some time ago. Their names are as follows: Pudmulochun, and Punchumee his wife; Cheroo, Brother Nundukishur’s nephew; and Rotun, Brother Ram-mohun’s wife. The ordinance was administered in the presence of a large number of people, from this and the neighbouring villages, to whom as usual, a suitable exhortation was given. In the evening, at the usual hour, the Lord’s supper was administered, and eleven of us partook of it. Many of these, but a few years ago, were perfectly under the power of Satan; mad after idols, and bound in the fetters of superstition; but now they sit in their right minds at the feet of Jesus. This is the Lord’s doing, and it is marvellous in our eyes.

The Missionaries add,—“When the news of the death of Mr. Derozio was received by Brother and Sister Fernandez, says a young gentleman in a letter to Brother
Ward, "The native female converts present sympathized with them, though they knew not the cause of their weeping, and when told of their loss, could not restrain themselves from tears. They all seem to have very tender hearts, and indeed it was an affecting scene to see them thus sympathize in the loss of others."

Brother W. Carey, jun. and Sister Carey, left us, to return to this station, on the 28th instant.

Mr. Chamberlain, to Mr. Carey and Mr. Ward, containing an account of a Church formed in the Army.

Berhampore, Sep. 1, 1809.—I have been at this place, and about from home, the last fifteen days. Our brethren in the 22d regiment, have long wished to be baptized. I have felt unhappy, in not being able before this, to comply with their desires. While we were preparing things amongst us, an order came for the immediate removal of the 22d, for Calcutta and the Coast, which put us into confusion. It was painful to the friends, to think of going without being first baptized. After several disappointments in attempting to collect them, on Wednesday morning I baptized seven persons, and this morning I have baptized nine others, and there are still four or five more candidates. In short, nearly the whole of the society, and two or three besides, stand approved. This has been a time of great joy among the brethren. They appear to be baptized into one spirit. Love abounds amongst them so much, that those members who are of different sentiments, gladly acknowledge it, and appear united to them.

Cutwa, Sept. 18, 1809.—Yours, dated the 26th ultimo, I received at Berhampore a few days ago, when
I was too much employed to reply to it. I have spent three Sabbaths at Berhampore, and have been much engaged in preaching, expounding, exhorting, presiding at meetings to receive members, and in baptizing. I wrote to Brother Carey, that I had baptized sixteen, but on summing them up, I found one more, that is seventeen; and since then, I baptized at one time four more, at another two, and at another one, which amounts to twenty-four, and a few others are desirous of baptism.

A religious soldier, who is since dead, was first led to doubt the commonly received opinion on the subject of baptism, from attentively reading the word of God. He communicated his thoughts to another, who examined the scriptures, and found things so. They conversed with one another on the subject. In the mean time, I had preached amongst them several times, and they did not discover that I was a Baptist. Our dear deceased friend first found this out by accident in conversation with Brother Mardon, and the next day, on my arrival at Berhampore, he and the other young man proposed themselves to be baptized.

Well, God has raised up twenty-four witnesses to the truth, in his Majesty's 22d regiment, who are constituted a society, and three of them, by the unanimous choice of all, are nominated ruling elders. Two of them have excellent gifts in prayer, and in speaking also. One of them seems to possess them in an eminent degree. His name is Richard Forder, and the names of the other two are Joseph Bird and John Toplin. They would be glad of a letter from the brethren at Serampore. They have raised a subscription for the Mission, which amounts to 75 sicca rupees.

With this mite, the brethren send their Christian love to the Baptist Mission Society, and to the Baptist Church of Christ at Serampore and Calcutta.
I went up to the city, where I saw Brindabund, who was glad to see me. He says that he is busy in cultivating his spot of ground; he seems to continue cordially attached to the truth. From Kangalee, &c. I have heard nothing for several months. A man came from Bheerboom, who says that the people are still thinking of the gospel, and many are gainsaying.

Mr. J. W. has sent me a proposal to subscribe a gold mohur every three months, towards my native school. Blessed be God! I trusted in him, and in him will I still confide.

I remain, &c.

J. CHAMBERLAIN.

By the religious friends in his Majesty’s 22d regiment of foot, Sept. 5, 1809.

Subscription for the Mission.

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Extract of a Letter from Mr. Rowe to Mr. Sutcliff, November 23, 1809.

"Brother Moore is on his way to his new station, at Bankipore, near Patna; and Brother Robinson to his, at Barbary, in the neighbourhood of Bhothehaut.* Brother John Peter intends setting off very soon for Orissa. A very interesting letter came from Brother Carapeit, in Jessore, yesterday. When he was at Serampore, a few weeks ago, he baptized four persons, and two more since his return to his station. One also has been restored. Eleven or twelve sat down at their last commemoration of the Lord's death. Others in Jessore, are inquiring after the gospel. The prospects at Calcutta are still very pleasing. We expect that some will be baptized there next Lord's-day.

* It is hoped, therefore, that Mrs. R. was recovered from her late illness. Ed.
Dear Brethren,

Two years have nearly elapsed since we laid before you and our fellow Christians in Britain and America, the state of those translations in which we were engaged. We now proceed to give a second statement, describing the progress of the work during these two past years; in doing which, we shall adhere to the order laid down in the first.

1. The Bengalee comes first then before us; respecting which we have the satisfaction of stating, that, after fifteen years' labour, the whole of the Scriptures is completed in this language. To the God of mercy we desire to offer our grateful acknowledgments.

As it affords opportunity for farther improvement in the translation, we may observe that a third edition of the Bengalee New Testament in folio is printing, principally to be used in public worship. We print only an hundred copies.

2. In the Orissa language, the New Testament is printed, and nearly the whole of the Book of Psalms.—The New Testament contains 976 pages in octavo; and the expense attending this edition of 1000 copies, including paper, wages, wear of types, &c. &c. amounts to about 3500 rupees, or £437.

It may not be esteemed irrelevant to the subject, if we add, that Providence appears to be opening a way for
the distribution of the Sacred Volume in that district, by raising up one of our brethren, who was born in this country, and has laboured nearly two years with much acceptance in Bengal, and inclining him to devote himself to the work of the Lord in Orissa. He is now in a course of instruction relative to the language, of which (on account of its near affinity with the Bengalee) a few months will probably put him in possession.

3. In the Telinga language, the New Testament waits to be revised and printed; the whole being translated, and a beginning made in the Old Testament.

4. In the Kernata language, the progress is nearly the same as in the Telinga; the New Testament being ready for revision, and a commencement made in the Old. In our last Memoir we mentioned, that the alphabets of these two last countries are so nearly allied as to require only the addition of a letter or two to the Telinga, in order to adapt it to the Kernata. These additions to the Telinga we can easily make ourselves.

5. Relative to the Guzerattee, circumstances principally of a pecuniary nature, have compelled us to put a stop to the printing of the New Testament for the present, and to slacken in the work of translation.*

6. In the Mahratta language, circumstances not greatly dissimilar have compelled us to proceed slowly with regard to printing. The Four Gospels, however, are nearly printed off; and we have now a hope of being enabled to make better progress. It was observed in our last statement, that the whole of the New Testament was translated into this language, and part of the Old.

7. The operation of the same circumstances has also affected the printing of the New Testament in the

* The liberal contributions which have been lately made, and remitted, from the north of Britain, from the Bible Society, and from America, will, we trust, remedy the inconvenience. Ed.
Hindoost'hanee language. We have been enabled, however, to complete the better half of it, and hope soon to be able to finish the whole. The call for the New Testament in this language is constantly increasing; and we have reason to believe the version will be generally understood.

8. The Punjabee, or language of the Seatks. The whole New Testament waits for revision. A fount of types is completed in this character, and a commencement made in the printing.

9. The Sungskrit. In our last, we acquainted you with our having begun a translation in this extensive, copious, and highly-venerated language. We can now add, that the whole of the New Testament is printed off, and that we have proceeded as far as the middle of Exodus in printing the Old. The New Testament contains somewhat more than 600 quarto pages; and the expense of printing this edition of six hundred copies (which, in our last, was, by mistake, said to be a thousand,) has been about 4000 rupees, or £500. Both the translating and the printing of the Old Testament are advancing with a considerable degree of vigour.

10. Relative to the Burman, our Brethren Chater and F. Carey are assiduous in studying the language. The former has begun translating, and the latter is about to commence. Under the direction of our Burman pundit, we have cut a neat fount of Burman types; so that every thing is ready for printing, as soon as our brethren shall feel warranted to send any part of the Scriptures for the press.

11. Relative to the Chinese. The encouragements given to the study of this language by three of our youths, have not only contributed to their proficiency, but, with other circumstances, have tended to accelerate the translation. Providence has furnished us with a Chinese foundery, if it may be so termed. More than eighteen months
ago, we began to employ, under Chinese superintendence, certain natives of Bengal, for many years accustomed to cut the patterns of flowers used in printing cottons, and have found them succeed beyond our expectation. The delicate workmanship required in their former employ fits them for cutting the stronger lines of the Chinese characters, when they are written, and the work superintended by a Chinese artist.*

Some months ago, we began printing a newly-revised copy of the Gospel by Matthew, to the middle of which we are nearly advanced. The difficulty of afterwards correcting the blocks causes us to advance with slow and careful circumspection. The whole New Testament will be printed in octavo, on a size resembling that of Confucius, so common and so highly venerated among the Chinese. Two pages are cut on one block. When printed off, the pages are folded so as to have the two blank sides inward, in the manner of the Chinese. The blocks are made of the wood of the tamarind tree.

We have retained another learned Chinese (at £4. per month, besides his board, &c.) to superintend the cutting of the characters, and to examine the translation with Brother Marshman. After Brother M. has gone through it in various ways with Mr. Lassar, he carefully examines it again with this learned Chinese alone, causing him to read it, and give his idea of the meaning of every sentence and character. As he has not the least previous acquaintance with the sense of the passage, (not understanding English,) Brother M. has an opportunity of marking the least

* Of the execution the public in India have, ere now, had an opportunity of judging, by the appearance of the first volume of Confucius, printed with an English translation and commentary, in a quarto of 724 pages; and which, at the time of this Memoir being drawn up, (namely, August, 1809,) waited only for a preliminary dissertation on the language. A few copies, without the dissertation, have arrived in England. Ed.
deviation from the original, and of canvassing such passages anew with Mr. Lassar, which is done previously to their being written for engraving. As this man boards with us, he has no connection with Mr. Lassar; and indeed, from a disposition common to the generality of the Asiatics, he is sufficiently disposed to find fault with his work, if opportunity offers. This, however, is kept within due bounds, by Brother M.'s examining the dictionary with him for every character, to which he ascribes a sense different from that in which it is used in the copy under revision. In the translation of the New Testament, we are advanced to the Epistle to the Ephesians.

12. Such is the state of the translations at the present time. In reviewing it, you will perceive that, in the Bengalee the work is completed; in Sungskrit and Orissa, the New Testament is printed, and a commencement made in the Old; in Mahratta and Hindoost'hanee, the New Testament is nearly half printed; in Guzerattee, Punjabee, and Chinese, a beginning only is made in the printing; in the Telinga and Kernata, the New Testament waits for revision; and in Burman, we have types prepared, and a translation commenced.

13. Previously to our sending the last Memoir, we had completed founts of types in the Bengalee, Nagree, Orissa, and Mahratta characters, besides the fount of Persian, which we received from England. To these, three more have since been added; namely, the Punjabee, the Chinese, and the Burman.

14. In our last, we laid before the public an account of all that we had received for the purpose of translations, from the beginning, with the manner in which it had been disbursed. There then appeared in our hands a balance of 12,371r. 5a. 6p. We now lay before you for publication, a continuation of the accompt.

Vol. IV.  I K L
Dr.  |  S. R.  |  a.  |  p.  |  £.  |  s.  |  d.  
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1807. To five months wages for pundits in the different languages, including the Chinese, from August to December ................ 2363 1 2 295 7 8
1808. Twelve months wages for pundits in the different languages, including the Chinese, from January to December, with sundry extra expenses .................... 5333 2 9 665 12 11 Chinese Stationary........................................ 600 0 0 75 0 0
1809. Seven months wages for pundits in the different languages, including the Chinese, from January to July .................... 3709 9 2 463 13 11 Cutting twenty-two Chinese blocks ...... 131 0 0 19 5 0 An edition of the New Testament in the Orissa language, containing 1000 copies 8vo. 976 pages ........................................... 3500 0 0 437 10 0 An edition of the New Testament in the Sungskrit language, containing 600 copies 4to. 552 pages ........................................... 4000 0 0 500 0 0 An edition of the Historical part of the Old Testament, in the Bengalee language, 1500 copies, 8vo. ................................. 4500 0 0 562 10 0 Expended ........................................... 24159 13 1 3819 19 6
Balance in hand* .................................... 5630 13 11 703 18 0

- Sicca Rupees 29700 13 0 3723 17 7

* There is a mistake in the former Accoount, which makes the balance about 7d. more than it ought to be. The balance of that Accoount in pounds should have been £1546. 8s. 3½d.
15. At the close of the last Memoir it was intimated, that the expenses we had incurred in printing a part of certain versions, and providing materials for printing others, had in a great measure exhausted the balance which appeared to be in hand. Since that time we have to be thankful for supplies from various quarters; particularly for a legacy of 10,000 rupees, left to the fund for translations, by our late worthy friend Mr. W. Grant, which is now expended, and of which we received between six and seven thousand rupees; and since then for £1,000, out of a donation of £2,000, voted for translations by The British and Foreign Bible Society.

These unexpected and seasonable supplies, together with a few donations from individual friends in India, have enabled us to go on with the work to this day; and by a letter just arrived from Hull, we learn that Mr. Fuller in the tour thither, and into Scotland in the autumn of 1808, had collected for the translations upwards of £2,000 more. For all these interpositions, we feel grateful; not only to our fellow-christians, for the confidence in us which their liberality implies, but to our God, whose providence in favour of the translation of his Word may, we hope, be considered as a prelude to the success of the gospel.

16. The balance of £703. 18s. 0½d. which remains in our hands, is already absorbed in the expense incurred by the versions of the Old and New Testaments now in the press; to say nothing of the founts of types we cast, and which, for reasons mentioned in the former Memoir, we do not carry to the account of the translations.

17. We are aware that numerous imperfections will unavoidably attend a first edition of any version; but without this, a second and more correct one could not appear. When we consider the labour of selecting
appropriate words, often of ascertaining grammatical rules, and in some instances of almost forming a system of orthography, we feel that the first attempt, notwithstanding its imperfections, has surmounted the greatest difficulty; and while it almost insures a second speedily following, the labour attending the revision with an increased degree of knowledge is so gradual, easy, and pleasant, that compared with that of first wading through the stream, it scarcely deserves the name. This will particularly be the case, when a method is adopted which we have in contemplation; namely, that of sending a copy of each version to every gentleman of our acquaintance, in any degree conversant with the language in which it is printed, and requesting his candid remarks upon it. From the aggregate of these remarks we hope to avail ourselves for the perfecting of the work.

18. In our last, we laid before you a sketch of the probable expense attending the completion of the translating and printing of the Old Testament in one, and of the New Testament in nine languages; namely, in Sungskrit, Mahratta, Orissa, Guzerattee, Kernata, Telings, Seek (or Punjahbee), Burman, and Bengalee. As we must of course be able, after a lapse of two years, to form some clearer opinion, so as either to confirm or correct this sketch, we shall take a brief review of it. It was stated, respecting these ten translations, that the sum of 3000 rupees annually, for the space of four years, would suffice for the translation of them; and that about 46,000 rupees more would complete the printing of them. On examining the Cash Accounts for the two last years, you will perceive, that, after the expense of the Chinese is deducted, (which was not included in the ten,) we have not possessed the means of applying 3000 rupees annually to these ten languages, but about 2000 only. For this sum of 4000
rupees, three of these ten versions have been revised previously to their being actually printed off, and five more of them brought to the press. It is probable, therefore, that, though the printing should require several years longer, yet the expense of revising and completing the other translations may be covered by little more than the remaining 8000 rupees of the statement.

Respecting the estimate for printing, the accuracy of it appears still more clear. The Sungskrit New Testament falls somewhat below the quantity of letter-press given in the former estimate, as has the last volume of the Bengalee; and, although the Orissa has exceeded the number of pages by more than 200, we have still been able to bring the expense within the bounds prescribed.

19. Relative to the other two versions of which we gave an estimate, the Persian and the Chinese, the former is removed from under our care. Respecting the latter we are able to speak with much greater precision than we could two years ago. From calculating how many pages of the original the blocks of the Chinese already cut have occupied, the probability is, that 700 of them will nearly complete the New Testament. These, although they contain each nearly 300 characters, we are able to get engraved for seven rupees each: 700, multiplied by this number, gives 4900 rupees; so that it is quite probable, that 5000 rupees, or a little more than £600. sterling, will complete the engraving of the whole New Testament in this language. When this is done, any number can be thrown off at pleasure. We cannot certainly say how many copies one block will bear to have taken off. It is not impossible that the number may be 10,000. If, however, it be only half that number, at so moderate a price can Chinese paper be obtained in Calcutta, that, considering the number of copies, the version will be
November, 1809.

cheaper, notwithstanding its being the first, than any version of the New Testament which we have hitherto been enabled to print.

We are, dear brethren,

Affectionately yours,

WILLIAM CAREY.
JOSHUA MARSHMAN.
WILLIAM WARD.
JOSHUA ROWE.
JOHN CHAMBERLAIN.

RICHARD MARDON.
WILLIAM MOORE.
JAMES CHATER.
WILLIAM ROBINSON.
FELIX CAREY.
The following communications arrived after the Number was supposed to be finished, and the Cash Account was nearly printed off.

Extracts from Mr. Ward's Journal, from September to the end of December, 1809.

Sept. 13. We were all down at Calcutta at a church-meeting, where Brother Gordon, the jailor, and Brother Leonard were proposed to the church for deacons.

22. Brother and Sister Robinson, and Sister Mardon, are better. Sister Rowe was this day delivered of a son.

23. (Lord's-day.) This evening, at Calcutta, I read part of a letter from Mr. King, of Birmingham, relative to the success attending their schools. Brother L. remarked that we might have a free-school at Calcutta for the multitude of poor country-born children, who are in the most pitiable state of ignorance. I took up the hint, and pressed the consideration of it; after which, consulted the brethren at Serampore.

Oct. 2. This day, our Brother Barlow died. He was a member of the church at Dinagepore, where he was baptized by Brother Robinson. He had been about twelve months at Penang, and returned, in the last stage of a decline, to Calcutta about a week ago. He was an amiable youth, and a sincere Christian. He died at the age of twenty-two, beloved by his friends, and full of the
hope of eternal life. His remains were deposited by a number of his friends in the Presidency burying-ground.

18. Visited eight families in Calcutta. Received a good deal of encouragement from conversing with some of them, and with some of the prisoners.

22. After morning-worship, I had some conversation with three soldiers in the vestry. I hope there is some religion stirring in the regiment to which these men belong. Spent the evening at Calcutta, at the house of Brother Pitman, and in company with a number of the members. We resolved on a prayer-meeting from house to house every Thursday evening.

Nov, 7. A Mrs. R. and Sukey Marshman, have been proposed for baptism. Sukey, I hope, is truly gracious.

26. Mr. Peacock, an usher in the Orphan-school, Mr. Brown, and Mrs. Jahans, the mother of one of our members, were baptized by Brother Carey, at Calcutta.—The first of these three persons gave a very interesting account of the guilty and miserable condition from which he was delivered by the gospel. He had been in the navy, and had entered deeply into its vices. On leaving the navy, he became a superintendent of some indigo factories in Jessore. Here, being deprived of all society, he was left to his own reflections, and became exceedingly miserable. Terrified with fearful apprehensions of death, he would sometimes run about his room like one distracted. Sometimes he would fall on his knees to pray, and wish for a Bible; at other times, he had recourse to spirituous liquors, to enable him to forget his misery. But all failed. He could get no peace, he said, till, coming to Calcutta, he heard the gospel. By reading in his own bed-chamber, and attending at the Cossitullah, and at the Mission church, he found peace.
Dec. 4.—Mr. Keir of Scotland, has sent us 1000 rupees; 500 for the Hindoosthanee translation, and 500 for Rangoon. Brother Marshman is finishing his quarto volume of Confucius, and a dissertation on the Chinese to accompany it. I have felt a good deal of pleasure of late, in the visible growth of our native brethren in divine things. I hope they feel more of the importance and value of the gospel, than they used to do.

23. On Wednesday, Mrs. M’Namara and Mrs. M’Kalister, were proposed for baptism at Calcutta. I have received a letter from Brother Carapeit, who has baptized another person. Brother Chamberlain also writes me, that he has baptized nine more soldiers. Brother Robinson’s little boy is dead, and one of Brother Felix Carey’s, whose name was William.

25. Brother Marshman staid down at Calcutta to-day, and at half past ten preached a sermon for the institution of a charity-school amongst us. More than 250 rupees were collected.

EXTRACTS OF LETTERS
BETWEEN SEPTEMBER AND THE END OF DECEMBER, 1809.

From Mr. F. Carey to Mr. Ward, dated, Rangoon, September 15, 1809.

"Rangoon certainly agrees with my health; but I need the quickening influences of the blessed Spirit of God to revive my soul. Let me have the assistance of your prayers. I am fixed: and if it were possible for a mortal..."
man to have the disposal of himself, I could then say with confidence, 'I am resolved to live and die in this cause and country.' I never felt myself so settled as I am now, in any situation whatever. If I were to devote a little more time to my medical studies, and enlarge the sphere of my practice a little more, I should, with care, be able to support myself and family. Besides my missionary calling, which I consider as my greatest object, I have much employment in the study of the Magudha language. Whatever part of my studies I view, I have immediately opening to my sight an extensive field for usefulness; and who is sufficient for these things? I never had such views of this Mission as I have had of late. Next to Bengal, there could not have been a more important station. No government in the world could have been more favourable than this has hitherto been towards us; and I have no doubt it will still continue to be so. There are in this country a few evil-minded people, who would be glad to see us farther off; but they cannot hurt us, unless permitted by a higher power. This is a very eligible situation for sending the Word of truth through the whole Burman dominions and the surrounding nations. Not less than twenty-four or twenty-five different languages (or rather, perhaps, dialects) are spoken between this country and China. I have already got a list of twenty-one different kinds of people from the Burmans, and am told there are a few more. What an extensive field is this!

'We may, for any thing which yet appears, publish and preach, and make as many proselytes as God may give us, without creating any dislike in a Burman. Nor does it appear, that their becoming of another religion will
December, 1809.)

be attended with any disgrace, seeing they have no cast to lose. This, however, has been the case among the Musulmans and Portuguese, who have vast numbers of converts.

"Brother and Sister C. are well. We live in perfect harmony."

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Mr. Fernandez to Serampore, Oct. 1809.

"Things at Sadamah'l are in a very pleasing state. One of the converts, Pudmutochun, was formerly a religious guide, and had a number of disciples, who reverenced him as a god. As a proof that he counts all things but loss for Christ, he now works for a scanty livelihood as a gardener.

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From Mr. Mardon to Mr. Marshman.

"Berhampore, Oct. 16, 1809.

"We arrived here on Tuesday last. During our stay here, I have had several opportunities of attending the soldiers' meetings. On Lord's-day, I preached to a goodly number in the barracks. Religion is gaining ground fast among them. Several more are desirous of being baptized, and the number of hearers is increasing. The brethren acknowledged with gratitude the receipt of your letter.—They are very desirous to have some one of your number to reside here."
Mr. Marshman to Mr. Morgan, Oct. 22, 1809.

"Three days ago, we were called to the pleasing work of choosing two deacons for the church at Calcutta, and of setting apart the two Brethren, Carapeit and Peter, to the work of the ministry in Bengalee. Brethren G. and L. were unanimously chosen deacons. The former is about forty, master of Calcutta gaol, a man of the greatest simplicity, genuine humility, and fervent love to the Saviour and the souls of men. The latter has waded through uncommon temptations, which appear to have left a deep impression of seriousness upon his mind: he is a man of considerable intelligence. Our two brethren also were unanimously called to the ministry of the Word among the heathen. After they were designated by the church, both deacons and ministering brethren were solemnly set apart by prayer and the imposition of hands. — Brother Ward prayed; after which, all three of us laid hands on each successively. Brother Carey added a short designatory address to each of them. This was done in the vestry at a church-meeting, at which we numbered thirty-four members present.

"This evening, we were indulged with another pleasing sight. About three years ago, a man of the name of Punchanan came from Mahmood-shi, the district next to Jessore, and, after being baptized, returned home, about the distance of 100 miles. A few months after, he was followed by a man of the name of Fukeera-chund, from the same district. About four months ago, six or seven persons came from those parts to inquire into the truth of things; and, within this fortnight, two or three of
these, with several others, came again, of whom four have determined to risk all for the Saviour. To-night, they came before the church. Some of them, we found, had heard the gospel for nearly two years, from Punchanan. The simple, yet clear and decided manner, in which they expressed their dependence on the Lord Jesus Christ, for the forgiveness of sins, was truly affecting. One of them, Dulot-das, is 65 years old; another, Vishna, a woman above 40, whose husband has sent her to be baptized, proposing soon to follow himself. The names of the other two are Gourdas and Nrottum. As they will, of course, form a part of the church in Jessore, under the care of Brother Carapeit, we thought it best to leave the work of receiving them to him and the members of that church, six or seven of whom were present; we only assisting as spectators, or rather helpers of their joy. Brother Carapeit examined each candidate, and conducted the business of the church with great propriety. We thought also it would strengthen their respect for him as their pastor, if he baptized them. This he did the following day (Lord’s-day), and performed the ordinance of baptism in a solemn, impressive, and dignified manner; we witnessing this, from one raised up in this country, with a degree of pleasure and joy which you can better conceive than I can describe. Thus were men awakened, brought to the knowledge of the Lord Jesus, baptized, and added to the church, entirely through the instrumentality of those born in the country, while, through the whole, we have been only spectators of the work.—Who will say that the kingdom of God, even in Bengal, is not like leaven hid in a portion of meal; and that the Lord cannot or will not carry on his work here, even though we were driven out of the country?”

December, 1809.)
From Dr. Carey to Mr. Fuller, Oct. 25, 1809.

"Last Wednesday, the church at Calcutta solemnly called our two Armenian brethren, Carapeit Aratoon and John Peter, to the work of the ministry. Brother Carapeit, the next Lord's-day, baptized four persons, who were received into the Jessore church. Few things have more deeply impressed my mind than this pleasing sight. It was the first time I had seen any one besides ourselves administer the ordinance of baptism; for though Brother Fernandez had administered it, yet none of us were present.—Brother John Peter goes to Orissa as soon as he can procure a conveyance. Brother Moore will set off next week, I believe, to Bankipore, near Patna; where I hope he and Sister Moore may be useful. I have just received a letter from my son Felix, at Rangoon. He informs me, that Brother Chater has begun preaching to the Burmans, and that he himself feels a pleasure in trying to converse with them. I trust that mission is of God, and will finally succeed.

"I believe it will be advisable at present for all who may be sent out, to go to the surrounding countries to begin new missions, rather than stay in Bengal; and that they should repair as soon as may be to their respective stations. To tarry long at Calcutta is highly injurious to the spirit of a young man. It begets a habit of expensiveness and self-indulgence. Even the kindness of Christian friends, who now vie with each other in showing respect to a new Missionary, begets a dislike to that life of seclusion, deprivation, and self-denial, which such an undertaking requires."
From the three Elders of the newly-formed Church in the Army, to Mr. Marshman.

"Berhampore, Nov. 17, 1809.

"We received your kind and affectionate letter, which afforded us great comfort. We return you our sincere thanks. According to appearances, we have reason to hope, that the Lord is adding to his church daily such as shall be saved. Pray for us, dear Sir, that the work may still abound, so that the little one may become a thousand, and the small one a great nation. We have the pleasure to inform you, that our meetings are so crowded that the house will scarcely contain the hearers; and that many of our dear brethren seem increasing in gifts and grace, and are enabled to speak, with some boldness, a word of exhortation to our poor fellow-creatures around us. May we ever find hearts to praise the Lord for his wonderful goodness towards the children of men, and particularly to us, the chief of sinners. We stand astonished to see that the Lord blesses the feeble efforts which are made among us to spread the knowledge of his salvation. As to ourselves, whom he hath been pleased to appoint servants to the flock at Berhampore, we confess that we are unprofitable ones. We feel ourselves quite insufficient for the work to which he has appointed us; but he has said, in great faithfulness, that 'As thy day is, so shall thy strength be.' And (blessed be his name!) we do find his strength made perfect in our weakness. He enables us to hold on day by day, and we trust he will enable us to hold on to the end, for which he gives us a hope of that which is within the vail. In some measure, we are enabled to
endure the cross, and to despise the shame, knowing that there is a crown of everlasting life laid up for those who believe; and who shall receive it at the appearing of our Lord Jesus, for whom we look. For all this we desire to say, 'Not unto us, not unto us, but to the name of our Heavenly Father, through our dear Redeemer, by his Holy Spirit the Comforter, be all the praise. Amen.' All the brethren of Berhampore unite with us in love to all the dear brethren at Serampore; and we entreat an interest in your prayers for us at a throne of grace."

From Carapeit Aratoon to Mr. Ward, dated, Chougacha, November 19, 1809.

"I safely arrived at this place on the 30th of October. At different places on the way hither, I had an opportunity of speaking concerning the gospel, to about forty persons. They seemed to hear with pleasure. On Saturday evening, November 4, we had a church-meeting, when we received Sister Fukeerchand, and restored Brother Joffer Mundul. —Lord's-day, Nov. 5, Puchanun, Nurotum, Dooludas, and Gourdas, came, and brought a young man with them. Sheetaram also, with his wife and sister, came, and brought with them a Hindoo woman, and Brother Kureem's mother. Boodheesa also, and Sadutsa came from Bishohuree. Before worship, we held a church-meeting, and heard the experience of Kureem's mother; after which, she was accepted. She is about fifty years of age. Immediately after the church-meeting, we had public worship, and I preached from Acts xxii. 16, 'And now why tarriest thou? arise, and be baptized,' &c. After
preaching, we went to the river, where we sung a hymn, and prayed: after which, I baptized Sister Fukeerchand, and Kureem’s mother. In the evening, I preached from 1 Cor. xi. 27. “Wherefore whosoever shall eat this bread,” &c. After preaching, the three brethren whom I baptized at Serampore, and the two sisters I baptized to-day, were received into the church, and I administered the Lord’s supper to eleven persons besides myself. Boodheesa, Sadutsa, and the woman who came from Bishoohuree, were present as spectators. Boodheesa and Sadutsa show themselves very kind to us, and express a wish to come into the church again. I told Boodheesa, that, if he would take his married wife, and repent of his sins which he had committed against God, I would make it known to the brethren, that they might judge of his case. I told Sadutsa, that, as he had denied Christ before many people, he ought also to confess him before many people, and go from place to place, making known to his friends, that he is a Christian, and that he believes Christ to be the only Saviour, before he could be admitted into the church again. —I told brethren Krisnadas, Punchanun, Doolaldas, Gourdas, and Nurotum, to take Sadutsa with them, and go to the place where he lives, to see if he would confess Christ before his mother, and other relatives. They went first, and I followed after. When I came to the place where he lived, I found there four men and seven women, besides our brethren. I had some conversation with them; and Sadutsa confessed before them, that Christ was the only true Saviour.
To the Society, dated, Serampore, December 21, 1809.

"The God whose we are, and whom we serve, has brought us nearly to the close of another year. Hitherto mercy and goodness have followed us; and, though our sins have been numerous, we have some reason to call upon you to unite with us in glorifying the name of our gracious God.

"When we compare the present state of religion in India with its state ten or twelve years ago, we are constrained to say, 'God has done great things for us, and given us cause to hope for greater.' At that time, the labourers in this harvest were few and weak; circumstances were discouraging; favourable appearances were often blasted: but, since that time, the Lord has gradually increased the number of labourers, and has given testimony to the Word of his grace. During the last quarter, nineteen have been baptized: viz. six, at Serampore and Calcutta; nine, at Berhampore; and four, at Chougacha, in Jessore. In all the churches the Word of God is regularly published, and in the villages around them.

"It is highly probable, dear brethren, that, from the churches in India, God will raise up a supply of men to publish his Word throughout Hindostan, and prevent the necessity, except in a few instances, of sending out European brethren for that purpose. These, however, will be necessary for the occupying of stations of great importance, and for the commencement of new missions. We recommend to your attention Arrakan and Pegu, both of which are under the same government. Siam also is
a country which ought not to be neglected: it’s vicinity to Prince of Wales’s Island, to which ships are constantly sailing from the port of Calcutta, would make a communication with such a mission easy. Cambodia, Malacca, Laos, Tonquin, and Cochinchina, are still destitute of the gospel. To these we might add Assam and Nepal; one of which lies north-east, and the other north-west of Bengal. We have made no mention of China, which we doubt not will soon be accessible to missionaries; nor of the numerous islands in the Indian Ocean, as Sumatra, Java, Borneo, &c. because it scarcely seems possible for so many places to be supplied.—Yet they cannot hear without preachers.

"Dear brethren, take encouragement. The cause is God’s: he hath supported it hitherto, and will doubtless do so to the end. Let us lengthen our cords, and strengthen our stakes; for we shall certainly break forth on the right hand, and on the left, and shall not be put to shame."

Dr. Carey to Mr. Fuller, December, 1809.

"I have received several letters of late from you, for which accept my thanks. It affords me pleasure when you write not to me only, but to our younger brethren, as I know it contributes much to their encouragement. I am happy to say, that Brother Chamberlain is one of the most active (and, at this time, successful) of us all. He has, this year, baptized thirty-three European soldiers at Berhampore, and is labouring there, and in all the country round, with great diligence. A Hindoo of respectability, in his neighbourhood, who had a temple full of idols, has
cast them all out. Brother Chamberlain has sent them
down to Serampore.

"I believe the number baptized within the last year, in
all the Bengal churches, is sixty-seven. Two or three of
these have been excluded or suspended: but a greater
number of those who had been excluded or suspended,
formerly, have given satisfactory proofs of their repentance,
and have been restored. All the churches are supplied
with pastors, and have the Word and ordinances regularly
dispensed amongst them. Some new stations have been
attempted, and old ones strengthened. Upon the whole,
I cannot but rejoice in what the Lord has done, and is
now doing amongst us."

From John Peter to Mr. Ward, dated, January 8, 1810,
on his way to Orissa.

"Beloved Brother,

"I have just received your kind and parting letter of
the third instant, in which both my duties and dangers are
pointed out. I thank you for your kind advice, and hope
our God will fix it in my mind, that I may discharge my
ministry according to the command of my Lord and
Saviour, Jesus Christ. Remember me in your prayers,
both in public and in secret. I am a great sinner, and am
not worthy to be called the least among the saints of God.
But I am sure, that whatever the faithful servants of Jesus
will ask of God, God will give it in his Son's name.
Therefore I entreat you to pray for me, that God may
grant me his Spirit, enabling me to do his will. I may
never see you all again in this world; but I hope we shall
meet in heaven. Give my humble respects to my dear Brothers, Carey, Marshman, and Rowe, and to all the brethren. May God bless them all, and keep them to the end! Many friends came to visit me when I left Calcutta. This morning, they all left me. I had conversation several times with C. the Portuguese. He has hope in Christ's death. God save him! I have some hopes of Mr. D. and Mr. De B. and of my youngest sister. Speak with them often, and try to do them good. I kiss your hand-writing in this your parting letter. My love to you for ever, for ever!

"Your affectionate brother,

"JOHN PETER."

Among the various modes adopted by the friends of the Mission, in aid of its funds, that of forming Assistant Societies, is not the least deserving of encouragement. Several such Societies now exist, both in London and the country. We give the following particulars of one, formed a few years since in London, of which Mr. Button, Paternoster Row, is Treasurer, and which may serve as a specimen to others who wish to follow the example.

BAPTIST MISSIONARY ASSISTANT SOCIETY.

This Society was instituted in 1804, for the purpose of receiving subscriptions on a small scale, quarterly, from those to whom it might not be agreeable to subscribe on a large scale, annually.
The Committee of this Assisting Society feel encouraged, not only on account of the pecuniary support which it has received from its first formation, but of the union it has cemented among its supporters, and the happy influence it has had in exciting others to form similar Societies. They have no doubt, that, by the zealous exertions of those who feel an interest in the spread of the gospel among the poor heathen, this sphere of usefulness may be considerably extended; particularly amongst the younger branches of Christian families, who will feel a pleasure in contributing a small sum, quarterly, towards the support of those dear servants of God, who preach Christ, and him crucified, to the heathen in distant climes.

The following are the Rules and Regulations of the Society:

I. One shilling per quarter, or more, constitutes a member.

II. The affairs of this Society shall be managed by a Committee of twelve members, exclusive of a Treasurer and Secretary, who shall be members of the Committee, in virtue of their office.

III. The Committee shall meet on the Wednesday preceding each quarter-day, at eight o'clock in the evening, for the purpose of appointing (gratuitous) Collectors, and arranging the Subscribers for each Collector to call on, together with such other business as may come before them.

IV. The Secretary shall make out each Collector's book, and let him have it within one week after each quarter-day.

V. The subscriptions shall be called for quarterly by the Collectors, who shall give up their books, with the amount of the subscriptions received, into the
hands of the Treasurer, within the month succeeding each quarter-day.

VI. The Committee, at their meeting in August, shall order the Treasurer to pay the amount of the subscriptions received, (specifying the sum,) into the hands of the Treasurer for the Baptist Missionary Society.

VII. A general meeting of this Society shall be held annually on the last Monday in August, at seven o'clock in the evening, precisely; when a Committee, including the Treasurer and Secretary, shall be chosen for the year ensuing.

VIII. Six Subscribers shall have power to call the Society together, by signifying the same in writing to the Secretary, who shall give timely notice to each individual member.

IX. The Treasurer shall not pay any bills on account of this Society, without an order signed by three members of the Committee, at one of their meetings.

* * * All meetings shall be opened and concluded with prayer.—January, 1808.

Donations and Subscriptions will be thankfully received by the following Persons:

Rev. W. Button, Treasurer, Paternoster Row.
Mr. M. Moore, Secretary, 6, Love Lane, Aldermanbury; and at 12, Alfred Place, Newington Causeway.
Mr. Gardiner, 19, Princes Street, Cavendish Square.
Mr. Pewtress, Stationer, Paper-mill, 62, Newington Causeway.
Mr. Pewtress, 13, Minories.

End of No. XX.