OUR last number contained accounts of the mission to the end of September, with a few letters written in October 1810. The state of things at that time was very encouraging, especially in Calcutta, in Jessore, in Orissa, and among the soldiers who were at that time embarking on an expedition against the Isle of France. In Calcutta a school had been instituted for the instruction of poor children, and supported by public subscription; which in seven or eight months had greatly increased. Young men were rising up in the church, who promised to be useful missionaries. Permission was obtained of Government for the forming of a new station at Agra, a large city in Upper Hindoosthan, not far from Delhi, and the country of the Seiks. Thither Mr. Chamberlain, who has some knowledge of the Hindoosthance language, (accompanied by Mr. Peacock, one of the young men above alluded to,) agreed to go as soon as circumstances would admit. The present number contains the progress of things for the next six months: namely, from September 1810, to the end of March, 1811.

During this period, viz. at the commencement of the year 1811, the missionaries drew up a review of the past year, in which they no longer speak of their
undertakings as of a single mission, but as being divided into five missions, according to the different languages of the countries; and which they denominate, The United Missions in India. These are the Bengal, the Burman, the Orissa, the Bootan, and the Hindoosthan. The first, viz. the Bengal, comprehends five stations:—viz. (1) Serampore and Calcutta, (2) Dinagepore and Sadamah'l, (3) Goamalty, (4) Cutwa, and (5) Jessore.

BENGAL MISSION.

SERAMPORE AND CALCUTTA.—The state of this church of late has not only been encouraging, but there appears to have been what may truly be called a work of God carrying on in it. That the events and circumstances of it may be recorded as they rise, Mr. O. Leonard, one of the deacons, and master of the charity school lately instituted, has been requested by Mr. Ward to write him two or three letters in a month upon this subject. From these we print the following extracts.

Calcutta, October 5, 1810.

My dear Pastor,

Krishnook preached here the other morning after our worship in English; the whole school attended, which, upon an average, amounts daily to sixty-six, more or less. The inquirers and our family exceeded twenty-nine persons. We have had the company likewise of a native doctor, who is said to be a thinking man. I am happy to inform you he expressed his warm approbation of what he had been
attending to. We have a good number of candidates for baptism, anxiously looking for Mr. Carey's arrival; part of them joined our prayer-meeting last night, and afforded us a pleasing opportunity of conversing with them. Mrs. G. and Mrs. D. with whom I have lately become acquainted, gave a very satisfactory account of their late change, and the sense they had of their exposedness to the just condemnation of God. Oh, how affecting it was to see the big drops trickle down a cheek furrowed with old age! Indeed it is out of my power to refrain mingling my tears with theirs on such occasions. A deep sense of unworthiness keeps some back, although we endeavour to yield them every encouragement, by shewing them the precepts and the promises. I hope some of them do in truth esteem Christ the chief among ten thousand, and altogether lovely. There are six candidates for baptism, and reason to expect more before the end of the month. The greater part of these have to glorify God, in a peculiar manner, for the translation of the scriptures into their native language, as scarcely one of them, even of those who can smatter a little of our tongue, can comprehend the plainest parts of the bible in English. It is truly gratifying to see what profound attention pervades the whole of our young pupils, when we have worship in the Bengalee language. This has induced me to allow a larger portion of their time to be devoted to learning it, and have therefore this morning altered the plan of teaching.

Mrs. Marsden has been very happy under her heavy afflictions. Mention but the circumstances by which the Lord brought her to hear the gospel, and though under the severest bodily pain, she becomes immediately affected, melts into tears of gratitude,
and seems to forget that she is sick.* She came on this place that she might be near the gospel, and be surrounded by Christians in the hour of death!

Yours, O. L.

The same, October 19.

Mr. Carey's party of yesterday amounted to twenty-four persons, twenty of whom were serious inquirers; and, three or four excepted, candidates for baptism. Six of these were favoured with Mr. Carey's company for the first time. After worship Mr. B. expressed the great and daily increasing comfort which he has experienced ever since his first visit to Mr. Carey. He speaks of it as the Christian's badge of honour, to suffer the loss of all things for the sake of Christ. He looks with a degree of impatience for the blessed opportunity of telling the world, by his baptism, that it is his glory to confess him before men. Our praying party here last night amounted to between thirty and forty, some of whom never appeared in this quarter before. The happy death of Mrs. Marsden has been a great cause of wonder and inquiry among her late acquaintances in the artillery, who came hither in considerable numbers: many remained and conversed over her the whole night. I continued with them till between two and three in the morning. Mrs. M. and Mrs. L. were active in talking with old acquaintances, whom they could not persuade to come out before. Yesterday was one of the most solemn and happy days I ever enjoyed.

O. L.

* It was through a visit of one of the female members of the church at Calcutta to a friend in the Fort, when fourteen or fifteen other females, among whom was Mrs. Marsden, assembled round her, inquiring after the way of salvation. See P. A. No. xxi. p. 183, where also some account is given of this amiable young woman.
There are three additional candidates for baptism; two of whom waited on Mr. Carey yesterday, the other requested to be introduced to him on the next visiting day. Christ appears to be very precious to these persons, and their minds are relieved from doubts and fears. These, added to the sixteen mentioned at the last church-meeting, make nineteen; eighteen of whom are indebted, under divine grace, to the translation of the scriptures for their conversion. They are not very easy of belief on these important subjects, especially the native catholics, who find a vast difference between the pure word of God and the fables and wicked inventions of their blind leaders. They are therefore determined to be thoroughly satisfied now, lest they should be deceived again, and to become well persuaded that they are at last in possession of the pearl of great price.

You have no doubt heard of a wish having been expressed by some ladies for the establishment of a school for the instruction of indigent young females, upon a plan similar to our institution for the boys.* This is a most desirable object. What a horrid spectacle does this populous city present to the chaste eye and feeling heart; where such multitudes of young females are in training for prostitution, as a mean of support for themselves and their unhappy parents!

O. L.

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* It is not for us to give account of any but our own proceedings; otherwise the communications of our brethren would enable us to speak with pleasure of the fruits of other evangelical labours in the city of Calcutta as well as our own. The above hint respecting a female school, was from the friends of evangelical religion in the established church. 

Ed.
Mr. Leonard to Mr. Marshman.

(October 31.

We are now enabled to proceed more regularly than hitherto with the Bengalee language (among the children of the school) on account of the addition Ram Mohun to our department. This brother has conducted worship here at different times.—Our young brother W. goes on very much to my satisfaction, and the benefit of the school: and there is great reason to hope he will, by the grace of God, become an ornament to his profession at a future day. It is a peculiar favour for him to have been called to the work at the early age of eighteen, and preserved from those contaminating vices so destructive to most of the youth of this city.

I was at brother Petruse's on Friday night last, and received much pleasure in finding him exhorting the largest party of natives I have hitherto seen in this place.

I could not help noticing with admiration the zeal and activity of our truly valuable brother Krishnoo, who appears to gather strength of body by his unremitting labours. He preaches at fourteen different places during the week. He has fifteen families in his circuit; spares no labour, and shuns no fatigue, but flies wherever duty calls. In addition to the above services, he regularly visits twenty-eight private families in the city. Indeed, were you to see him engage, if not well acquainted with his manner, you would suppose him, instead of being wearied in all these visits, to be a young warm convert, having at the same time the experience of a father. When I think of your labours and those of the other missionaries
from Serampore, publishing the gospel here seven times in a week, the monthly prayer and weekly experience meeting, the catechising of children after morning worship, the meeting on Lord’s-day evenings for imparting religious intelligence, seven established prayer-meetings in different parts of the city, and the many family altars of late erected, I cannot but conclude that these are earnest of what we hope for—the conversion of multitudes.

O. L.

On the 25th of October, were baptized in Calcutta by Dr. Carey, Mrs. Wilson, Mr. De Motlo, and Mr. De Cruse, all born in the country, and nominal Christians prior to their embracing the gospel.

Mr. Leonard to Mr. Ward.

Calcutta, November 16.

The number of those who are seeking salvation continues to increase. Mr. Carey’s room was filled with inquirers yesterday. I think they were about thirty. The prayer-meeting at the school-house was more numerous than any that I have hitherto witnessed.—The number was upwards of forty, and the major part serious inquirers. Mr. Chater, when about to conduct the worship, was called away by the daughter of our sister Feetenby being on the eve of her departure. I accompanied him. We returned at eight o’clock, and found brother C. C. Aratoon addressing the party in their own language. There is reason to hope it proved a profitable season to some present. I enjoyed a happy hour’s conversation with brother Aratoon after worship, and heard new and cheering tidings of his progress in Jessore.
The same, November 28.

You are already apprized of the death of Mrs. Becket. She stood proposed for baptism, and meant to be baptized as soon as she recovered. She had, according to her mother's account, entered on only her thirteenth year at the time of her decease. The brethren of the 22d regiment left a very favourable account of her, and her conduct ever since she has been here shewed that they had not been mistaken. Thus, my dear pastor, it hath pleased God to call to the church triumphant a dear sister who anticipated much happiness in the idea of being joined, after the lapse of a few days, to the church militant.

Many new faces begin to make their appearance, not only at the chapel, but at the prayer-meetings out of town.

There has been a handsome collection made in a short time amongst a few of our friends for the relief of the church in Jessore, which shall be sent to you, with a list of subscribers as soon as I get the whole of the cash collected.

O. L.

In December, the third vol. of the Ramayuna with an English translation, was finished at Serampore.—A paper manufactory was also begun upon the premises, which seemed likely to succeed; and a mill for preparing the materials according to the English mode was then in hand, which it was hoped would be ready in about three months, and be of great service in carrying the manufacture of paper to a further degree of perfection.
Mr. Leonard to Mr. Ward.

December 3, 1810.

I went to our friends in the Fort on Friday evening, for the pleasing purpose of joining the enquirers there in establishing a prayer-meeting. I was glad to learn from one of the brethren that you preached to a pretty numerous company at the house of brother Ward,* about the same hour, and that you had many who reside in the Fort with you there. We continued to read and pray from seven o'clock till the gun fired, and parted with the expectations of a large party at the next visit, thirteen of whom I have learned from our friends in the Fort appear to be hungering and thirsting after righteousness. We have lately been joined by a woman under very serious concern of mind, who has constantly attended at the chapel for a considerable time, but is singularly shy, and full of sorrow for her past life. Perhaps you have not observed her in the congregation; but you will soon know her. Her husband is gone on the expedition against the Isle of France. I think her name is S. M.

The school, I am happy to inform you, is becoming more promising daily, as the minds of the young pupils begin to expand, and appear pleased with religious exercises.—Dr. C. made us an unexpected visit this morning, and humanely enquired if we had any person in our family that needed his assistance. He made particular enquiry concerning the school, and appeared well pleased with the whole plan, &c. This visit proved very seasonable, as many of our family were unwell. This humane gentleman has both prescribed and furnished medicines gratis.

* This Mr. Ward is Steward of the Insane Hospital.
October 1810.

I have heard that the sermon which you preached at brother Ward’s, with the text, has been mentioned over and over as having had a powerful effect on many who heard it, especially on such as were enquiring after salvation, one of whom was deeply impressed.

O. L.

The same, December 15.

I accompanied Mr. Chater into the Fort last night. Eight of his Majesty's 22d regiment waited a considerable time for us, and were not many minutes gone when we arrived. We sent a few lines to acquaint them of our being at the place appointed, but they could not come. We shall, God willing, be with them about six o'clock next Friday evening. It appears from the account of our friend at whose house we were, that these eight persons were very anxious to hear the words of eternal life. I have reason to suppose that most, if not all of them, are poor benighted Irish Catholics. We spent an hour at the place, and I hope it was not in vain. Mr. Chater addressed about twelve persons, mostly native women (soldier's wives) who understand English pretty well, and who seemed very serious and attentive to the word.

We broke up school at twelve o'clock today for the vacation. We have, however, agreed to meet every day during that time, from nine to ten o'clock, to sing and pray together. The fixed number that attends constantly, and that was present to day, is between eighty-five and ninety children. Of this number there are four females of European extraction, two of whom were in a state of great penury, and surrounded with temptations, in one of the most filthy sinks of
impurity in the city. They are the younger sisters of the woman mentioned in my letter of the 8th, as having been lately brought to know the truth under the power of the word at the chapel. The eldest of these orphans is nearly arrived at her twelfth year, and the youngest at her ninth. From the time that I have been favoured with a place among the people of God in this city, I have not observed the fruits of a single conversion confined to the individual: these changes have in every instance that I can recollect, been the blessed means of bringing some relative, or some old friend to hear the gospel.

The prayer-meeting out of town was held at brother W's. and I am happy to inform you was quite crowded, principally by enquirers from the Fort. Many of them have been known to brother W. and myself to be more than twenty years living in all manner of iniquity. Happy, truly happy are we to see them now "sitting at the feet of Jesus, clothed, and in their right minds."

From the same, December 23.

The prayer-meetings continue to go on well in our quarter. The hall of the school-room was well filled on Thursday night. Among others, we had the company of a young gentleman lately arrived from Europe, who is destined for Madras. I believe he is the person that expressed so much satisfaction in the sermon which he heard at the chapel last Lord's-day morning, and what a refreshment it was to him after his long voyage. Great was his wonder and gratitude on observing the progress of divine truth in this once benighted city. It was pleasing to see him go up to brother
Sebuk-ram, after he had ended his Bengalee sermon on Tuesday evening, and shake him warmly by the hand, adding, "It was the first time he ever witnessed a converted Hindoo preach Jesus the Saviour of sinners!"

I was in the Fort last Friday night, and found about twenty persons waiting for worship. I continued with them several hours. The company consisted of eleven Europeans, and two females of the same complexion; the rest were native women who understood English. Amongst them was a young man, a staff-serjeant in the Fort, who had attended the ministry of the Rev. Mr. M. at Dinapore, and who seemed to have an understanding of divine things. He expressed very earnest desires that the meeting might be continued, and, speaking for the rest, said, they had long and ardently wished for that which they thanked the Lord was now begun. They likewise proposed to furnish books, to fit up, and to pay the expenses of any place appropriated for the good work.

Mrs. ——— continues under very strong impressions. She weeps night and day, and talks of little else than her "dear, dear Saviour."

We have been visited lately by a few strangers, who are seeking instruction. One of them I found to be the mother of our brother De Motlo: at present I can say nothing more concerning them. The children of the school give much pleasure; many of them are indeed as dear to me as my own family.

O. L.

On the twenty-ninth of December, were baptized in Calcutta by Mr. Ward. Mr. Beggle, Mr. Piggot, Mrs. Gomez, Mrs. Gaithan, Mrs. M. Derozario, October 1810—
and Mrs. Ross. These persons have almost all been called to the knowledge of Christ through preaching in the Bengalee language.

Mr. Leonard to Mr. Ward.

December 31.

We were in the Fort last Friday night, and found a pretty large party, many of whom were strangers to me. There was likewise a good number from the Fort at our friend Ward's meeting, which continues to increase so much, that his house can scarcely contain the company. We had three inquirers at the prayer-meeting held at the school, on Thursday night: one of them is an European woman, who also has induced the other women from the Fort to come and hear the word.

There is a soldier and his wife, who attend very regularly at chapel. He says, that on going out of the Fort into Calcutta for a day, he is obliged to apply to Captain ——— for permission. The first time he applied to this gentleman, it was for a whole Sabbath-day's liberty to go and hear in the city. He readily granted this request; but enquired with some earnestness, what church he frequented? 'The chapel in the Lall Bazar, Sir.' "If you continue," said the captain, sharply, "you will have your brains turned: I would recommend you to go to your own church!" The soldier answered, 'He had received much good from his short attendance at the chapel; that the pure scripture doctrine was preached there, and that there was no danger whatever of that which he apprehended. You know, Sir,' continued he, 'I have more than once incurred your displeasure by drunkenness. You once warned me against the company of a certain man: that
man and I agreed to go, half intoxicated as we were, to hear what was going forward at this chapel. Mr. Ward, Sir, preached from these words: "Rejoice, O young man, in thy youth, and let thy heart cheer thee in the days of thy youth; and walk in the ways of thy heart, and in the sight of thine eyes: but know thou that for all these things God will bring thee into judgment." A part of the sermon pointed particularly at drunkenness, shewing its destructive consequences, and representing it in such odious colours, that I have never got drunk since, and I trust, by the mercy of God, I never shall. "Well," said the captain, "If you have received benefit thus far, that is all that you ever will receive. If you continue your attendance there, I shall, one of these days, I assure you, have to provide a room for you in the madhouse." I have heard, that the other man here alluded to, has left off his sottish habits, and begins to seek the blessings of religion. Need I remind you of the numbers now in Calcutta, who would willingly make the same confession to the honour of a preached gospel? My dear pastor, do you not know a person who has been snatched from the jaws of death, eternal as well as corporeal, from drunkenness, and other abominable vices, and even from a state of distraction, whom nevertheless you did not give up for lost, while there remained a ray of hope? Does not this person now stand a living monument of the Saviour's power and willingness to save the chief of sinners: O, Mr. Ward! Nothing can convince men of these important truths, unless the Father draw them. Not even a visit of an old companion from the infernal world, could he appear and warn them, would produce the effect!

The subscription of the 25th instant for the school, is
increased to 743 rupees, Mr. K's sister having sent 54 by our young friend, her brother. She was present at the sermon. Mr. H. has also sent 32 rupees for the same purpose.

From the same, January 11, 1811.

Mr. De Cruz commenced yesterday as assistant in the school. We had a company of nearly fifty persons at the school-house prayer-meeting. Our dear friend Mr. Chamberlain discoursed from Luke xix. 5, 6. on the call of Zaccheus. The spirit of inquiry increases surprisingly, especially in the Fort. Mr. Marshman witnessed a part of this on Lord's-day evening.

From the same, January 19.

We conversed for a considerable time with three new enquirers on Thursday last, of whom I suppose you have no knowledge. They are native Catholics, pretty far advanced in age, and have proposed themselves for baptism. Mr. and Mrs. D. promise well, especially the latter. Mr. D. seems to have given up his old and habitual practice of drunkenness, as well as that of living in an unlawful state with a woman by whom he has had six children. There are two others in the same place, viz. Messrs. L. and V. who, as far as I know, have not been prone to intoxication, but have been long sunk in the common sewer of fornication. This hindrance to a mercy-seat they have determined upon removing, by marrying the injured parties. Their partners, who were native Catholics, shew pleasing signs of a change also in them. The
six persons who were accepted last Wednesday night, gave very pleasing accounts of their conversion, and after returning home, though it was late at night, they continued in free conversation on the mercy of the Saviour for a considerable time. You have heard, no doubt, of two more being proposed at the meeting, and four mentioned for consideration. I had the pleasure of accompanying Mr. Chater to the Fort last night, where he preached to about fifty; after this we proceeded to brother Ward's at the hospital, where he addressed a goodly and serious company.

O. L.

About the beginning of the year, (1811) a friend in the Fort at Serampore opened his house for public worship in English and Bengalee, and a good number attended; among whom are some soldiers of the 24th regiment who heard the gospel at the Cape. Government has given leave to Mr. Ward to print his work on the religion and manners of the Hindoos. The family at Serampore about the same time was much afflicted. More than fifty of the children had the measles; yet all were carried safely through.

Mr. Leonard to Mr. Ward.

February 1, 1811.

Mr. Carey's enquirers consisted at the last meeting of about twenty-six persons, of different ages, sexes, countries, &c. I have been to see the sick man at Mr. D's. He expressed much gratitude for the visit, and entered immediately on the inquiry, whether there was

* Mr. Leonard says nothing of their being baptized; but Dr. Carey, in a letter of Jan. 20, says, "Six were accepted last week, and are to be baptized next Lord's-day."
salvation for so wretched a sinner as he declared himself to be? I was glad to hear this, as he had appeared to be stuck fast in the miry clay of self-righteousnes in almost all the former visits I had made him. His language now is, "I have sinned myself into hell. I am lost for ever, unless Christ obtain pardon for me. Into what depths of sin have I sunk, especially during the last three years? How have I been kept out of hell?" He informed me of many wonderful preservations which he had experienced during the last three years; in which he had been in many bloody conflicts with the French at sea, and of his having been shipwrecked, and imprisoned. He had seen his fellow-sinners cut off, and plunged into eternity without any warning, who were but a moment before full of life and vigour. These considerations greatly heightened his convictions. The last three years, he said, were filled with the greatest extremes: almost miraculous preservations on the part of a merciful God; and daring iniquity and black ingratitude on his own part. He was much cast down at the remembrance of neglected opportunities in the earlier part of his life. He was apprenticed to a religious character among the Presbyterians; who, it seems, held experience-meetings at his house, and invariably invited him. He sat with them night after night, but was a total stranger both to the language and enjoyments of the children of light. It seems that Mr. Chater has been the happy instrument of bringing the good news of salvation to the heart of this person, for which he expresses his gratitude in very warm language.

Mrs. —— waited on Mr. Carey yesterday. Her husband insists that she shall continue with him in the broad road. She cannot, however, consent; and has
this morning come to the fixed resolution of following
the Lord in his appointed ways and ordinances. This
has taken place after spending the greater part of the
last night in prayer and meditation. Mr. V. intends to
wait on a clergyman, if possible, to marry him this day.
Two more persons were at Mr. Carey's yesterday, and
many more are enquiring. Mr. B. requested an interview
with a friend, with the intention of coming forward after
he had received satisfaction on a certain point. Indeed,
my dear pastor, appearances continue very gratifying, and
promise an abundant harvest.

Yours, O. L.

From the same, February, 15.

.... In how short a period since the house in the
Fort was opened for worship, has it become crowded by
Europeans and natives, as you witnessed last Lord's-day
evening. It has been nearly as full on Friday evenings
for some weeks past. Many, both men and women,
have been obliged to stand during the worship; some
out of doors, although our friends have provided a
new supply of benches. We have to deplore, how­
ever, that the devout young men of the 24th regiment
are prohibited passing the gates of the Fort on the
Sabbath, or any other day, to hear the word in
Calcutta. This is said to be owing to the conduct of
their profligate companions, with whom they are obliged
to mix.

On Wednesday evening five persons were proposed to
the church: viz. Mrs. Bartlett; a native woman employed
by Mrs. Kranor; a woman named Lucy-anna; a
Hindoo from Jessore, named Radha-Kreeshna; and
Mr. Blackburne. Some have been put off till the
next monthly meeting, that the church may be more fully satisfied respecting them. At the same meeting, five persons were mentioned who wished to join the church: George Gregory, an African; Mrs. Daniel; and three native women. In addition to the above, three more proposed themselves to Mr. Carey yesterday, viz. Mr. and Mrs. V. and Mrs. S.

Yours, O. L.

During the month of February, an Auxiliary Bible Society has been formed at Calcutta, which we hope, (say the missionaries,) will be the instrument of much good, in distributing the holy Scriptures among those who are perishing for lack of knowledge. They add, this month our old friends, Mr. and Mrs. Lindeman, left Calcutta for England. The friends of religion to whom they were known, lament their removal, as they always shewed the most sincere attachment to the cause of God. Mr. Pritchett, from Rangoon, is arrived here on his way to Vizagapatam.

Mr. Leonard to Mr. Ward. March 8.

...... Mr. Carey’s inquirers continue to increase, and those who were mentioned in my last as proposed to the church, (13 persons,) are visibly growing in grace, and in love to our Lord Jesus Christ; and anxiously looking forward to the joyful day when they shall confess him before men. Mrs. S. is the only person with whom we have not had an opportunity of conversing for a considerable time back; and of her we have heard a good account.

The work of conviction increases greatly in the Fort; nor do I, who have a good knowledge of every
part of it, and its old inhabitants, know a corner wherein
the gospel has not found a reception; especially the
quarter where Messrs. V. and L. reside. The last are
two Europeans, who have laid down their arms of
rebellion, and begun to seek the benefits of religion.
One of them especially, with whose character I have
been well acquainted for years, was a most distressing
neighbour to our young inquirers, through his drunkenness,
swearing, &c. When he observed Mr. V. reading or
meditating, he would begin to sing bad songs: but now
he himself is brought under the word, and I trust
will prove another brand plucked from the burning;
another instance of the power and willigness of our
glorious Redeemer to save to the uttermost all that come
unto God by him. How happy to be made the instru-
ments of propagating the gospel, accompanied by the
all-prevailing influences of the Holy Spirit!

Our friend, Mrs. W. of the Fort, who invited the
missionaries to preach at her house, made us a visit
yesterday, with some others, for the first time. I was
much gratified by the zealous spirit which she evinced,
as well as by her anxiety to join the church. She has
hitherto waited to see if the Lord would bless her
endeavours to draw her husband into the right way. See
what a blessing this native woman aims to be to her
European husband. She was, if I mistake not, a
Hindoo before he took her as a slave of the vilest
description. This man was serjeant of artillery in the
late war, under Lord Lake, and had an active part in most
of the bloody conflicts of the time. This woman’s
attachment to her partner was so strong, that she
accompanied him in the heat of every battle, and often
lent him a hand when exhausted, and supplied his
place at the guns. In one of these scenes Mr. W.
received a musket-ball about the temples, which penetrated nearly through his skull, carrying a part of the brass hoop of his hat along with it. He instantly dropped down, to all appearance dead. She, however, neither lost her fortitude nor her affection: even in this trying moment, when, in addition to the situation of her partner, the shots were falling like hail-stones about her own head, she took him upon her back, with the intent of performing the last friendly office, that of burying him, and carried him clear out of the scene of action! It pleased God to restore him; and, to make the most grateful return he conceived himself capable of, on his recovery he made her his wife.

I have been obliged to leave this letter unfinished, to accompany Mr. Pritchett into the Fort. We visited three other places before and after worship; the last was to see Mr. F. on his death-bed. He seems to have a deep sense of his sins. Complaining heavily of himself, I spoke of the mercy of God through the atoning sacrifice of Jesus Christ. He interrupted me, and hastily replied, "I know it, I know it; am I not a living monument of his long-forbearing mercies? Have I not put them to the test? If he had not been rich in mercy, I never could have continued out of hell, who have sinned in so awful a manner against light and conviction. But now, not all the powers of earth and hell, no, nor my own deceitful heart, shall ever shake me out of my hold, or cause me willingly to transgress against so good and merciful a God?" His resolutions were so strong as to cause us some concern lest he should lose sight of the Saviour: we therefore continually called his attention to the blessed Redeemer. On our entering his room, he scarcely knew how to express his gratitude.
I have another very pleasing event to communicate, which lies very near my heart, and I have no doubt will excite deep interest in the hearts of the whole of the mission—that of the major part of the most intelligent boys who have been received into the school, having established prayer-meetings amongst themselves without the knowledge of their teachers. I found upon inquiry that these exercises commenced a considerable time back. The meeting is held at each of their houses in turn, and is generally well attended. On returning from the Fort this evening, I learned that it was at the house of C. L. They took care, however, to be away about the time they conceived me likely to drop in. When we consider that these boys are scattered over a large part of the city, who can tell what attention it may excite in the minds of others, and to what notice the gospel may imperceptibly be brought? The Bible and that excellent selection of Hymns by Dr. Rippon, have already made their way amongst the benighted parents of these boys. O, let us be instant in prayer, that the Lord may grant an abundant increase to every plant, although the planter be of the meanest capacity.

Yours, O. L.

On Lord's-day evening, March the 17th, Mr. Marshman went in his turn to preach in the Fort, at the house of Mr. W. who told him on his arrival, that as Col. had forbidden these meetings to be held in the house, he, (Mr. W.) must decline continuing them. On this, Mr. Marshman, calling in the people, prayed with them, and after solemnly warning them of the

* The husband of Mrs. W. mentioned in the last letter. Ed.
consequences of ceasing to seek salvation through fear of man, dismissed them.

Mr. Leonard to Mr. Marshman.

March 18, 1811.

The news I received yesterday morning respecting the meeting in the Fort so occupied my mind, that I could scarcely think of any thing else, the whole day and night. I feared that a total stop would be put to public preaching in that quarter. Through your visit to Mr. W. last evening, you are no doubt better acquainted with the particulars than I am. But who can tell what a day or an hour may bring forth? Surely all things work together for good in promoting the cause of God. Mrs. W. has just now left us, after a pretty long visit. She brought us news which gladdened us far more than we have been depressed. Mr. W. sent a note by her, in which he says, "I have seen the Colonel concerning the meeting at my place. It was a misunderstanding; he now seems pleased with the performance of worship, and I hope you will come as usual to my place for that purpose."

I will now give you Mrs. W.'s account of the matter as well as I can recollect it. "When the Europeans and natives came to our house at the usual hour, not doubting but they should hear the word from the minister whose turn it was to come, I informed them that all was at an end. The Colonel had ordered my husband to discontinue the meetings, and on pain of his displeasure not to allow any thing of the kind in future. It was of no use to remonstrate; the order must be complied with. This was sad news indeed to those who had come expecting to hear the word of God, as fully appeared by the tears both of Europeans and natives,
who were particularly affected by the short interview and prayer with Mr. Marshman. They supposed that this would have been the last opportunity they should have of meeting together.

"Knowing that I was engaged in the cause of my Saviour, and trusting to him for success, I this morning came to the resolution of waiting upon the General to make known my distress. I found him engaged in a conversation with two officers: but my business was too urgent to admit of much ceremony or delay. I therefore begged a hearing, which the General very kindly granted, and invited me to take a chair, and come out of the heat of the sun. This I objected to; telling him I was the wife of a poor man, and therefore could not think of accepting of such an honour; and that neither the heat of the sun, nor even being burned to death appeared a matter of any consequence when compared with the business I had come about. I then told him the story of the meeting at my house from the beginning to the present time. He asked me who preached there. I answered, the missionaries. "But, (says he,) you do not all understand English sufficiently to benefit much by their preaching." I told him that most of us understood a little, and that the discourses were very plain, and agreeable to the scriptures; and besides this, that we were amply blessed by being provided for even in case of our not understanding English, as the bible was translated into Bengalee, and was expounded once a week, in addition to English preaching twice. It pleased God to grant me favour in the sight of the General. He not only smiled all the time, but expressed his hearty approbation of what I had narrated, granting full permission to continue the meeting, and promising that not
one should interrupt it. I felt at a loss for words to express my sense of the favour.

"The business, however, was not yet finished. The Colonel knowing nothing of my petition, nor of the General's answer, I suggested the necessity of his being informed of it. This the General readily commissioned me verbally to make known to him. I submitted to him, however, whether a few lines from himself would not better establish what he had so kindly granted. He then wrote a note, requesting the company of the Colonel at the head-quarters. This happily completed my wishes; as I had now an opportunity of hearing the Colonel's objections. I found these to be grounded on a surmise that the soldiers met to get liquor, and that my husband procured it for them. This I soon cleared up to the satisfaction of both the General and the Colonel. The latter then started another objection, much more unexpected than the first, viz. that he supposed the missionaries and myself received money. To this I answered, that a house as large as that which I then stood in, (head-quarters) with a thousand rupees a month, would be considered of no value when compared with the news of salvation through a crucified Redeemer, which I heard preached in my house—that my husband and myself now resided in a house under his (the Colonel's) control, and were receiving a salary of thirty rupees per month in his gift, for all which we felt thankful to him: but that if he were determined to shut out the words of eternal life, we would as freely resign his favour as we at first received it. After the latter of these remarks the two gentlemen retired, and conversed a few minutes out of my hearing. After this they came and told me to continue the meeting, without the least apprehension..."
of being interrupted in future. I then expressed my fear that at some distant period, if they should be out of the way, some other superior officers might interrupt us: but both the General and the Colonel passed their word that I might be easy on that head, and that the late interruption was purely the effect of a misunderstanding."

We sent a fresh supply of seats into the Fort this morning, as we had some new ones made for the school a few days ago.

Yours, O. L.

By a letter from Mr. Rowe to Mr. Sutcliff, it appears that not less than an hundred usually attend these meetings in the Fort.

The same, to Mr. Ward.

March 29.

...... Mr. F. the sick person mentioned in a former letter, departed this life on Tuesday last. I visited him on Monday evening, and found him nearly deprived of utterance, but he was in full possession of his intellects. When he recognized me, which took up a few minutes, as his sight was nearly gone, his countenance expressed much joy. He made strong efforts to speak, but to little purpose. This was truly a moving scene, but would have been much more so had this dying man been now to seek for a refuge. Alas, how many are there that have had repeated warnings of this nature, but to no purpose: they still continue to sleep sound amidst the storm, on the brink of the burning lake! However, to use Mr. F's. own words, "The Lord in his infinite mercy had touched his heart in a timely, tender manner."
It may not be unacceptable if I add a few particulars concerning him. I mentioned in a former letter that he caused himself to be removed from Cox's bungalow to the Fort for medical aid. The first day of his arrival, he sent a few pressing lines to me, begging that I would not delay a single moment in calling upon him, as he found himself in a most awful state, about to enter into the presence of a God just and powerful to punish so vile a wretch as he was. I accordingly called upon him, and found matters as they had been represented. Baxter's Call, which I had lent him on my way down from Serampore, was on his table, and I soon perceived that he had been reading it. On enquiring whether he found any thing suited to his case in it, he said he thought some parts of it were very severe. But when we had entered on a review of the state of man by nature and practice as set forth in the Scriptures, he immediately began to adduce his own case as an awful evidence of that great truth, "The heart is deceitful above all things, and desperately wicked." Indeed his confessions were very deep: he appeared to abhor himself in dust and ashes.—There needed no farther proof, he said, of the long forbearing mercies of God than his not having been plunged into the lowest hell many years ago. I have, said he, abused his forbearance to commit new and daring crimes; though "wearied with the greatness of my ways, yet said I not, there is no hope." There never surely was a greater transgressor permitted to live. O, if I were once raised from this bed how would I endeavour to prove my sense of such unspeakable favour. I recommend him instantly to cast himself on the mercy of God, pleading the Mediator's blood. O, how soon this precious name became dear to
the dying man. There was no unmeaning enquiry now respecting words or parties; no putting off the subject to a more convenient season; but—Is it possible that the Lord will take my case in hand, and wash away my sins? Will he indeed come over those mountains of iniquity that I have raised even to heaven, and called down vengeance on my guilty head? Mr. Chater and Mr. Pritchett both conversed with him, and hoped well of him. It was difficult to determine whether his sense of sin, and sorrow on account of it, or his dependence on Christ, accompanied with expressions of love and gratitude, were most prevalent. Many of his prayers bore a strong resemblance to that which is ascribed to Manasseh: "I have sinned above the number of the sands of the sea. My transgressions, O Lord, are multiplied—Be not angry with me for ever, by reserving evil for me: for thou art the God, even the God of them that repent; and in me thou wilt shew forth all thy goodness!"

On my last visit I asked him if I should pray with him; upon which he opened his eyes as if roused from a deep sleep, and as a sign of desire looked wishfully in my face, joining his hands together. I kneeled down and commended his departing spirit into the hands of the Lord Jesus.

I cannot help observing how the Lord suits his mercies to the cases of his people. Mr. F.'s. language and prayer appeared like that of an experienced Christian, though the period from his first impressions to the day of his death did not exceed much more than a month.

I may add, to the glory of the gospel, from my own knowledge, that for many years Mr. F. was a sinner
of the foremost rank, well known almost all over India. I shall, however, decline particularizing his crimes, in the pleasing hope that they are buried in the depths of infinite mercy, through an atoning Saviour.

Yours, &c. O. L.

Translation of a Letter from Sebuk Ram to Mrs. *******

"I the forlorn servant of sin, obtaining deliverance and life by Christ's death, write this letter.

"Through the favour of God the Father, and our Saviour Jesus Christ, you will know the great love of your unworthy servant, Sebuk Ram.

"Formerly I performed the service of the gods, and danced before the images; and doing that which was evil, I was floating down the stream into hell. At this time I heard the great good news of the Lord Jesus Christ, at the mouth of the messengers, and believed. Then I obtained deliverance from the sea of destruction. Then I saw my sin. Then I confessed all my sin to God. Then, delivered from everlasting destruction, I obtained everlasting life. Now God has chosen me for his own service. Being with my whole mind and soul and spirit devoted to the service of God, through the favour of God I went to Sadamah'l and Dinagepore to proclaim the good news of our Lord Jesus Christ's death. Staying there a long time, I made known in the presence of many people, and in many houses, the cross of Christ, and the sufferings he endured for sinners. From that place God has now brought me to Calcutta, where he has placed me in his service. In this city much work for God is going forward, and the minds of many people
are turning. Through the favour of God and your compassion, I serve God with my mind. But I entreat this favour, do thou thyself pray to God for me, that to the hour of my death I may serve God. This is my request."

Translation of a letter from Kreeshnoo Powl, the first Christian convert, to Mr. *****, giving some account of his own labours and success.

"Worship was performed at the house of Mr. Thomas Kaitans. Mrs. Wilson* used to come, but did not give her mind to what she heard. One day I read and preached from the 8th chapter of John, about the woman taken in adultery. Mrs. W. had formerly lived in an improper state with an European. The words of our Lord to this woman, "Go, sin no more," impressed Mrs. W. Through this word God turned her mind, and she has since been baptized in the name of the Lord Jesus Christ.

I was carrying on worship at Mr. Gilbert's at nine o'clock, and making known Christ's death and sufferings and sorrows, from Luke xxiii. 32—43. Mr. Charles Pigott came thither about some worldly business, but on hearing the above sermon, he said, "This is the truth. I am a great sinner. Except Christ, there is no deliverer." In this manner God bestowed his grace upon him; and last December he also was baptized.

Two men, the name of the one is Rada Krishna, and of the other Suda-Shiva, had heard the good news of Christ's death in the district of Jessore. Afterwards

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* This appears to be the Mrs. W. mentioned in Mr. Leonard's letters of March 8, and 18.
they came to Calcutta about some worldly business, and here sought after the gospel of Christ's death. They came into the chapel one Lord's-day, and said, "Let us hear something of your religion!" I then preached from Romans xii. 1, 2. "I beseech you brethren by the mercies of God, that ye present your bodies a living sacrifice, &c." These persons believed this word, and began to visit me, and do now eat and drink with me.

On Lord's-day at eight o'clock I preach at the chapel, and again at four in the afternoon. On Monday at four in the afternoon, I preach in the jail, and at seven in the evening, at Mr. Pogus Petrus's. On Tuesday I preach at nine o'clock in the morning at Mr. Gilbert's; in the afternoon at Mr. Humphrey's; and at six in the evening at the chapel. (As often as they can, the brethren Marshman and Ward preach this sermon at the chapel on Tuesday evening). On Wednesday at nine in the morning, I preach at Mr. Charles Pigot's; at four in the afternoon at the chapel; and at six in the evening, at Mr. Thompson's.—Thursday in the morning, I preach at Mr. Leonard's, (the charity school,) and at seven in the evening we have a prayer-meeting at the chapel.—On Friday afternoon at four o'clock, I preach at Mr. Jefferson's; and at seven in the evening, at Mr. Thomas Kaiton's.—On Saturday at six in the evening, I preach at Mr. Kramer's. At the same hour brother Sebuk-Ram preaches at Mr. Cumberland's, at Cossipore. In this manner at present is the kingdom of God making progress. This information I have given. This is Kreeshnood the Christian's petition."

In the month of March 1811, the New Testament in the Hindee, and Mahratta languages, the Pentateuch
in Sungskrit, and the prophetic books in the Orissa language have been finished at press. The progress of the translations is as follows:


2. **Sungskrit.**—An edition of one thousand five hundred copies of the N. T. translated and printed.—The O. T. translated to Ruth, and printed to the end of the Pentateuch.

3. **Hindee, or Hindoost'hannee.**—The N. T. translated and printed. The O. T. translated, except the Pentateuch.

4. The **Mahratta.**—The N. T. translated and printed. The Hagiographia nearly translated.

5. The **Orissa.**—The N. T. the poetic and prophetic books translated and printed.

6. The **Punjabee, or the language of the Seiks.**—The N. T. translated, and the printing of it begun.—The O. T. translated to Numbers.

7. The **Chinese.**—Matthew and Mark translated and printed.

8. The **Telinta.**—The N. T. translated; and the O. T. to Numbers. N. B. A fount of Telinta types about finished.

9. The **Kurnata, or Carnata.**—The N. T. translated, and the O. T. to Numbers.

10. The **Gujurattee.**—The N. T. translated.

11. The **Cashmeera.**—The translation of the N. T. begun, and a fount of types about completed.

12. The **Burman.**—A pamphlet containing important scripture extracts translated and printed for immediate circulation.
This station of the Bengal mission, though not remarkably prosperous of late, yet has not been without encouragement. Mr. Fernandez writes to Mr. Ward as follows:

Nov. 20, 1810.

...... While at Sadamah'l I had several enquirers and spent almost every evening in talking to them as well as to the factory servants on religious subjects. Among the former was Tun-ulla, the young Mussulman I mentioned to you some time ago. From his conversation, and the simplicity of his conduct and manners, I have reason to hope well of him. He says he reads the new testament I gave him every day; and appears very willing to receive instruction.

There are some women also who often come to see Mrs. Fernandez, with whom she always converses on spiritual subjects. One of them has, of her own accord, thrown off her cast, and seems resolved to become a Christian. She is an industrious Mussulman-woman. She supports herself by her own labour. I have now nine persons, four men and five women, besides four of the children of the native brethren, under instructions. In this number Durpa-narayuna, (the adopted son of brother Sebuk-Ram,) and his wife are included. The former had been with Sebuk-Ram for some years, and is now in my employ. I am well pleased with his conduct since he has been with me. Since William Carey and Sebuk-Ram left us, Durpa-narayuna has been solicitous about joining the church. His wishes will shortly be complied with. Of the remaining persons, two give me some hopes. They are a mother and
her son, who have lost caste by accident. They were at first very indifferent with regard to their spiritual concerns, but since the recovery of the young man from a severe illness, they appear greatly concerned for their souls.

Yours, &c. I. F.

Mr. Fernandez also speaks of an excursion into the country in December, and of spending Lord's-day December 9, at Ubbuya. Here a Mr. S, a German, who superintends an Indigo-work, was very kind, and assembled a large number of people at his house to hear him preach. They all heard with great attention, and some appeared much affected.

Goamalty.—Mr. Mardon in October 1810, speaks of his family, and the families of the native brethren, (Deep Chund and Bhagvat,) as having been much afflicted. They were so far restored in October as to be able to itinerate, and had found in the people a great desire after books and tracts: but afterwards both Mr. Mardon and they experienced some severe relapses.

On November 21, he speaks of being better, and of taking a journey into the country. On his return he had a pleasing conversation with about fifty people, who accompanied him a good part of the way home.

He speaks also of the native brethren as being so well as to accompany him in some of his excursions. "On Monday, November 12, (says he,) Deep Chund and I went to Nazir-pore, and discoursed with a number of people for nearly two hours, "beneath the Banian shade." No people wherever we go give us greater encouragement than do the inhabitants of this village.
They seem to have a thirst for knowledge. I believe there is scarcely a person in the village that can read, a few brahmans perhaps excepted, but is in possession of some part of the sacred volume. Several of them have been soliciting me to establish a school for the education of their children, which I very much wish to do. A school was established in June last, at another village called English, at the unanimous request of all the inhabitants. They consist mostly of invalid seapoys, and their families. Deep Chund and myself were there on Tuesday last. Several persons paid great attention while he gave them a brief outline of the life of Christ in Hindoost'hanee."

On December 3, in a letter to Dr. Carey, he says, "I set off on Wednesday morning the 21st of November, with Deep Chund, on a journey towards Miniary, which place we reached on Lord's-day morning, about nine o'clock." After mentioning several places where they preached, he says, "We went to Nawub-gunj, a pretty large village; and though we did not get a large congregation, yet several heard with attention, among whom was a brahman from Jungipore. He appeared much affected under the word, or, as Deep Chund expressed it, "his mind was melted."—At the factory I found Mr. Burford, with a party of his friends. I have been thinking much of the inhabitants of the Rajmahl hills,* and wishing that something could be done for them."

On February 2, 1811, he says, "Deep Chund's mother is in a very weak state, and has been so for these two months past. I am apprehensive that her stay in her earthly tabernacle will not be long."

* See P. A. vol. ii. p. 43, 494.
† See the account of her conversion in P. A. No. xxi, p. 146.
"February 18.—Deep Chund’s mother died last night, and was this day interred near the grave of our brother Phoolchund. The last time she attended worship was at the Lord’s supper, the first Lord’s-day in December. She had been ill several days. Mrs. Mardon asked her in the course of the day, whether she thought she could come out in the evening to the ordinance? She answered, “if I cannot come out, do you come and lead me out.” She could not think of being absent. Death seemed to wear no terrific aspect towards her: on the contrary, she desired to depart, and to be with Christ. The native brethren are brought so low by affliction, that they are seldom able to get out.

Mr. Mardon’s letter of March describes himself and the native brethren, as still “faint, but pursuing.”

Cutwa.—Mr. Chamberlain being about to remove from this station, writes to Mr. Marshman as follows:

"September 28, 1810.

"My mind is gone westward; whether my body will go or not is not so certain.—I do a little daily at the Punjabee,* and I see that it would not require much to immerse me in it. My previous acquaintance with the Bengalee will be of considerable use to me in acquiring this language; and unless I be greatly mistaken, I should, with application, soon be able to surmount its difficulties. I translated the Lord’s prayer twice over last evening."

"October 15.—Should a door open in any part where the Hindoosthanee, Mahratta, or Punjabee are

* The language of the Seiks into whose country Mr. C. at that time wished to go.
spoken, and my call be clear to move thither, I would go in the strength of the Lord God, and occupy the situation. At the same time I cannot help looking at the millions in Bengal as the grand object of the mission at present. As to myself, so far as I can judge, I am not able to confine myself in any regular way to any thing for long, though it is my great desire to do so. Riding about and preaching suit me, and hence I conclude that it is my work to itinerate, and to publish abroad the Holy Scriptures, which through the divine favour you have been enabled to translate and print thus far for the nations. Some to plant, and some to water; some for one department, and some for another; it is not to be expected that all should be qualified alike.

"With respect to this station, I shall leave it very reluctantly, if I should be called to do so. Much seed has been sown here, and much more may yet be sown: but what can one poor mortal do? He is little more than an ant on the surface of a mountain.

"My heart has been deeply interested in the work at Berhampore, and in the welfare of my brethren in the army. They are gone! May the great Shepherd of the sheep go with them!—On the 7th instant, I baptized Kangalee's brother, Kantoo, and administered the Lord's supper to our little church."

"Towards the latter end of November, Mr. William Carey, jun. and his family, arrived at Cutwa, and Mr. Chamberlain and his family left it for Serampore. The former, in a letter to his father of November 28, says, "We arrived at this place in safety late on Saturday evening, and found brother and sister Chamberlain in pretty good health. Blessed be God. They set off this morning for Serampore. I can scarcely
express the feelings I have had both before and after my coming to this place, respecting the work for which I am come. On Tuesday last brother Chamberlain baptized one person, and in the evening administered the Lord’s supper. Blessed be the Lord for such refreshments. This evening we had several come from the town, perhaps through curiosity. They heard with pretty good attention.”

Within the last two or three years Mr. Chamberlain had made several excursions into Bheerboom, to the distance of sixty or seventy miles northwest of Cutwa. In the *Periodical Accounts* No. XX. p. 2, some account is given of one or two of these excursions, of a happy Lord’s day spent at Lakra-koonda, and of two or three persons, particularly Roseraja and Kreeshna Rosoo, (or rather Rosha,) who were considered to be more interested by the gospel than the rest. A little before Mr. Chamberlain left Cutwa for Serampore, (namely, on the 7th of November, 1810,) he writes to Mr. Ward as follows:—“Just as I was finishing your letter, two men came in from Roseraja, and Kreeshna Rosha, of Lakra-koonda. They are come for instruction, and one of them seems to be determined to follow our Lord Jesus Christ. They wish me to pay them a visit, which I think I must do. Roseraja reads the scriptures, and nothing else. On Lord’s-days he conducts worship I am informed, and many of the people of the town attend. Kreeshna Rosha has prepared a table for my convenience when I go.”

It seems that Mr. Chamberlain was not able to visit Lakra-koonda, as he was requested and disposed to do; but that it was visited first by Kangalee, and afterwards by Mr. William Carey.

On January 10, 1811, Mr. William Carey writes to
Mr. Chamberlain, who was then at Serampore, as follows:—"Kangalee has hopes of two or three more at Lakra-koonda. I am happy to say that hitherto the native brethren and sisters have given me much pleasure.—

*Brindabund* lately came to see us from Moorshedabad: he seems to be going on very well."

Dr. Carey, in a letter to Mr. Fuller, dated January 22, 1811, says,—"The church at Cutwa is now small; but they have lately had the addition of one member, a native, and I hear of six or seven more who are desirous of being baptized. One of these* is a native merchant, of considerable property, who formerly had a house of gods. After hearing and reading the gospel he expelled his idols, tied them up in straw, and sent them to brother Chamberlain, who sent them to Serampore. This was a year and a half ago. He also clave up a fine Rutha, or Car, of the god Krishna, and used it for firewood. His ci-devant temple is filled with merchandise. There are others who adhere to him, and who have received the word of God. These people living too far from Cutwa to attend the gospel, (about sixty miles,) have, I understand, sanctified the Lord's-day, by reading the scriptures and carrying on the worship of the true God in the best manner in which they are able. Their heathen neighbours have taken every opportunity in their power to injure them, and have by a number of false charges in the Zilla Court of Bbeerboom, occasioned one of them considerable expense. I have been given to understand, however, that the magistrate has been informed of their villainy, and obliged them to enter into security respecting their future conduct. The place where they

* This is Kreesna Rosha. Ed.
live, (Lakra-koonda), is a large town, lying on one side just at the entrance into the Mahratta country, and on another just at the entrance into South Bahar; both which countries the merchant often visits in the way of trade.—Brother Chamberlain has at our desire left Cutwa, and is going to attempt the forming of a mission station at Agra. We have obtained the consent of government for his and brother Peacock's settling there. My son William is now at Cutwa. At present he is almost ready to sink under the magnitude of the undertaking; but I trust the Lord will strengthen and hold him up.”

On January 23, Mr. W. Carey writes thus to Mr. Ward. “I set out on the 11th instant to pay a visit to Lakra-koonda, and on my way went to Kendooli. I think I never saw such a concourse of people before. We spoke to a good number, and gave away some papers. From Kendooli we went to Lakra-koonda, and found some of our friends. The principal person however, was not there. He had been falsely accused, and was gone to the court. The people around them are doing all in their power to injure them. On account of this opposition those who were desirous of baptism were rather intimidated: but after we had been there two days, the principal person returned, and his presence emboldened the others. I was much pleased with his conversation. I baptized two, and left them the same day. I was from home about nine days.—We have received into the church the man whom Kangalee baptized. He has given me much pleasure. He was a Vishnuva. We expect to receive another soon. Kangalee has been very ill since his return, but is better now.”
The same to his Father.

Cutwa, February 25.

"I with great pleasure received yours, with one from Felix, and am happy to find he is in such good spirits, and takes so much delight in his glorious work. May the Lord bless him in all that he undertakes with an eye to his glory. I hope the Lord will ere long establish me here, and enable me to do something for his great name.

"I have at present three enquirers: and have reason to hope well of them. Every morning we have a number who come for medicines, and who with others attend the worship. Men, women, and children altogether, must be more than forty."

"I have sometimes been thinking of setting up two new schools: one at Lakra-koonda, which will be under the care of our friends there; the other at a large village six or seven miles from us. If the Lord should enable me to do this, it would be a great object gained, as the places would serve to preach in, and I could visit them now and then, to see how the children come on."

The same to Mr. Ward.

Cutwa, March 27.

...... "Last week I went to Ugradeep, where many thousands were assembled. I spoke to a few, and gave away some scripture-tracts. We found a man here who had heard the word from Kreesnnoo at Calcutta. He has cast off his former teacher, and seems concerned about the state of his soul.—The persons
baptized are Vishnuva-das, baptized by Kangalee at Lakra-koonda; Gour-das and Buluram, baptized by me at the same place; Manik-sing and Hura-ram baptized at Cutwa, but who, with the others, came from Bheerboom. We have at present two more enquirers from the same place."

"A few days ago I received a letter from Lakra-koonda, and am very sorry to say the opposition continues. Kreeshna-Rosha is a rich man, and I have reason to think a Christian. Since he has renounced idolatry, and destroyed the idols he had set up, the Jemindar of the place has accused him of many things of which he is perfectly clear. They have lodged a complaint against him for the rent of land to the amount of 90 rupees, of which he knows nothing. All the people of the court are his enemies, by which he has lost and is losing a great deal, and I fear will soon be ruined, if something cannot be done for him."

JESSORE.—By the indefatigable labours of C. C. Aratoon, the church at this station is greatly increased. At the close of 1810, it consisted of nearly 60 members, 32 of whom were baptized in that year; namely, 14 Musulmans, and 18 Hindoos of various casts. Six more were baptized on January 6, 1811, and eight more were to have been baptized on March 17; but from Aratoon's wishing to administer the ordinance in their own villages, it was deferred in respect of six of them.

This church consists of four branches, each about thirty miles distance from the other, the whole comprehending an extent of country not much less than a hundred miles in diameter. Partly to relieve the poor members from travelling, and partly to diffuse the gospel, this amiable man goes the whole circuit every
March 1811.)

month; preaching and administering the Lord's supper at one branch, then in the course of the week travelling to the next, and so on. At his request four native brethren have been stationed at these different branches, who dispense the word, and converse with enquirers when he is absent:—viz. Seetaram, of whom honourable mention has often been made; Manik, who has itinerated for several years, Prankrishna, baptized at Serampore, who has suffered much for the gospel; and Manik-sha, a steady man, baptized by Aratoon himself.

These people are very poor. "Their pastor himself, (says Mr. Marshman,) is a poor man, nor have they a rich man amongst them. The hardships they encounter in embracing the gospel are truly serious."* Of these the following examples, from the journals and letters of Aratoon, may suffice.

"Chougacha, August 2, 1810.—Brother Pran Krishna and his family came hither in consequence of their being turned out of the house and village in which they lived. The Zemindar, or head man in the village, stirred up a number of persons to turn him out. He told Pran Krishna that he brought other persons thither to preach the gospel, and that others in the village would embrace Christianity: they would therefore turn him out of the village, for it was better to lose him than to lose a number of others.

March 20, 1811.—"The Zemindars of Sooryadeeyya, called on Manik-sha, and asked him why he was making a house? He answered, "I am a Christian, and am making a house to worship in." They then flogged him, and kept him in prison three days, without giving him any thing to eat. At length, one of them

being afraid of the consequence of treating him thus, persuaded the others to let him out of prison.— They then took four rupees from him, and left him, saying, "Go home; you may make your house, but do not preach in these parts; if you do we will kill you some day." Manik-sha replied, "You are able to kill my body, but you are not able to destroy my soul." One of their servants then struck him, saying, "Go away from this place; we do not want to hear you."

At some places, however, they are treated more kindly. "On September 10, (says Aratoon,) I went to a village called Doto-para, where the head man invited me to preach in his house, which I did; and on the 4th of October he sent me another invitation, and promised to prepare a place for me to preach in." Pran-Krishna, on returning to his village about a week after, was allowed by the head man to preach even in his (the head man's) house.

If any of the members, through fear or shame, disown Christ, the discipline of Aratoon is, when they profess to repent, to require as the test of their sincerity, that they go in company with one or two of the brethren, to the same place, and there publicly acknowledge him.

BURMAN MISSION.

Mrs. Chater, having in a former letter from Rangoon, to a friend in Bath, made mention of the arrival of Messrs. Pritchett and Brain; and of the religious enjoyment which they had in each other's company
in another from Calcutta, dated October 29, 1810, speaks of the death of Mr. Brain as follows:—"This providence appeared very solemn, mysterious, and affecting. I trust I shall never lose the impressions that were then made upon my mind. Mr. B. was a most promising young man.—What we know not now, we shall know hereafter. He was ripe for glory. This was evident to us all. I could not help noticing his peculiar heavenly-mindedness and weanèdness from the world. Poor Mr. Pritchett felt his loss most sensibly."

Mr. Chater while at Calcutta got printed a larger and smaller pamphlet of scripture-extracts, which he doubted not would be eagerly and extensively read by the natives of the Burman empire. The largest of these pamphlets is a selection of such parts of the sacred word as contain accounts of the creation—the fall—prophecies of Christ—the life and death of Christ—the last judgment, &c. &c.

Mr. F Carey, in a letter to his father, received October 1810, says, "Two months ago I met with an accident which I shall never get the better of. As I was coming home in the dusk of the evening from visiting my patients, my horse ran against the trunk of a tree, and threw me off. In the fall both the bones of my right wrist-joint were dislocated. A prodigious swelling and inflammation ensued, which threatened a mortification; but the Lord spared me once more: by the application of leeches and fomentations the swelling and pain abated; and by my directions the bones were set, but not as they were formerly. The hand will always be weak and crooked, nor shall I ever be able to do any thing which requires more strength than writing. In every other respect I enjoy good health."

In a letter dated January 22, 1811, he says to his
October 1810—

"I have wholly made up my mind to spend my days in this country, and I trust in the service of God. Your advice about going on with the translations I much approve; however, if you were in my place, I think you would adopt my plan. I have for these last three or four months been going through the Magudha grammar with my teacher, which has thrown more light upon the language than any other plan I could have adopted. I am now going through with the dhatoos, which concludes the grammar, and will take me about two months more, in which time I hope to be nearly master of the Magudha. I shall then be able, with a few alterations, to put my man in a way of understanding your translation of the Sungsksrit. This will be a great point gained, because it will enable him to pass his opinion upon what I shall translate. I also intend to reduce your translation to Magudha, and write my translation in Burman by the side, which may be printed together or separate. The Magudha language is had in quite as much esteem here as the Sungsksrit in Bengal; and I am convinced it is as necessary to understand the Magudha in order to have a perfect knowledge of the Burman, as it is necessary to understand the Sungsksrit in order to get a perfect knowledge of the Bengalee. The Burman language, like the Bengalee, is interlarded with words originally Magudha, and so is the Pegue, and Siamese. I have just got hold of a Magudha Dictionary, which will no doubt prove very useful. I have also got a book containing directions how to spell the Burman words. I am translating it, and find we have been utterly in the dark on this head. Besides the above, I have another, explaining the terminations and offices of nouns and dhatoos of the Burman language. This work I expect
will throw a considerable degree of light upon the language. I am now able to smatter a little in it, and hope I shall be enabled to put it into use as opportunities occur. I often get into conversation with my teacher, who I think at times is ashamed of his religion. He is a man of real learning, of deep penetration, and is very inquisitive: he is not satisfied unless he gets to the bottom of every thing. I believe he is also greatly attached to me. My mind is bent on getting a perfect knowledge of the language, which I hope the Lord will enable me to accomplish. Pray for me. My only wish now is that I may be made a blessing in this country, even as you have been in Bengal. To see the cause of Christ established in this land will be the consummation of all my desires.

The Burman I delivered from the cross has turned out a bad man. He has been again detected in thieving, and is in custody for it. The agonies of a cross were insufficient to reclaim him. Could a sinner even return from hell, his heart would probably be the same.”

In a letter to the brethren at Serampore, dated Rangoon, February 12, he says, “I am well, but owing to the absence of brother Chater, rather lonely. The country is also in a very unpleasant state; but I have this great consolation, if the Lord has a work for me to do, he can and will preserve me.”

ORISSA MISSION.

Mr. John Peter, who engaged in this mission but from the beginning of 1810, has in less than a year seen good fruit arise from his labours, and those of the
native brother Krishna-das. On October 1, he says, the church here consists of Europeans, Portuguese, and Musulmans; and if God please he can bring in some Ooriyas. All the members of the church, except one, give me pleasure. Their conduct is as becometh Christians."

To Mr. Ward, dated Balasore, November 10, 1810.—"I have been in the Sahajirhaut twice, and had many great many people to hear me preach. Kreeshna and I were engaged the whole of the days in which we went thither. I gave away ten Ooriya new testaments. The Ooriyas in general are afraid to receive books from us, but there are some persons among them who will take them. On the 31st of last month, there was a fire in Balasore, by which the houses of the brethren Greene, Smith, and Hopkins, were burnt down. Last Lord's-day I baptized two women, and administered the Lord's supper to sixteen persons.—Brother Smith and Greene, are very diligent and useful in the cause of God, and appear to be growing in a knowledge of divine things. I am sorry to inform you that these brethren, are about to be removed to Cuttack.* I believe brother Smith will leave his family here."

The same, December 1.

"I am not discouraged in my work, for I am sure that when our heavenly Father pleases, he can give these heathen to his Son for his inheritance, and I shall reap in joy. On the 28th ult. our brethren who are in the army left us for Cuttack: I hope my labours

* The chief town in Orissa. Ed.
will be blessed to those who may come hither in their stead. There is an old Byraggee with me of whom I have hope.”

The same, December 20.

“I have received a letter from brother Smith, which I inclose. You will see he made known the word of life to a number of Ooriyas who never heard it before, on his march to Cuttack.

Nirunjuna, the Byraggee is still with me, and I have reason to hope well of him. He comes from some part of Bahar, about four months journey from hence. I hope soon to baptize him.”

William Smith to John Peter.

Cuttack, December 14, 1810.

...... “I am happy to inform you that on my journey I was refreshed by the consideration that the Spirit of God is working in these heathen lands. I see plainly that the missionaries are not working in vain. God hears their prayers for the success of his cause, and it shall prevail.

On the 29th of November we marched to Kushai-tola, where I had an opportunity of talking of Christ to a few Byraggees. On December 1, we came to Suro, where I conversed with forty or fifty persons, and gave three Ooriya new testaments and some tracts to three brahmans. Lord’s-day the 2d, we came to Seenuli. Here we had worship twice, and at the close of one of the meetings brother Bourdon engaged in prayer. I made known the word of God to a few men, and distributed a few tracts. On the 3d, we marched to
Bhudruck. Here two of the brahmans to whom I gave testaments at Suro, returned them. In the course of the day five or six Musulmans came to hear, and I gave them a testament. In the evening sixty or seventy brahmans with several others came to me. I endeavoured to convince them of sin, and to lead them to Jesus Christ as the only Saviour. I got one of the Brahmans to read the 14th chapter of John, and I endeavoured to explain what they did not understand. All the rest paid great attention. When he had read the chapter they asked me for some testaments. I gave them three, four of the psalms, &c. and sixty or seventy tracts. They wanted more testaments, but I had no more to spare. In the evening four brahmans returned me one of the testaments, and a few of the tracts. December 4, we marched to Dhainnugur. Here I talked with about sixty brahmans. They acknowledged their gods could not save them. On the 5th, we marched to Jajpoor, where I talked with eight or nine brahmans, and several others, and distributed a number of tracts. We had worship the whole evening that we halted at Jajpoor, and in the morning I talked with a few persons and gave away a testament. In the course of the day I went with brother Bourdon to eight different places in the neighbourhood to make known the word. We gave away a testament and about one hundred tracts, all of which were received with thankfulness. On the 7th, we marched to Burumburda, where I talked with a number of people, among whom were three brahmans. I gave these brahmans some tracts. One of them came again in the evening with five or six others. I talked to them with tears about Christ, and gave them some tracts. I was much encouraged. On the 8th, we marched to Urukpoor, where I
March 1811.)
talked with a number of people, and gave away some tracts.

Lord's-day the 9th, we marched to Lukshmanpoor, after which we had worship twice, and I conversed with a number of persons. On the 10th, we marched to Pudmupoor, where brother Bourdon conversed with several persons, and gave away some tracts. In the evening I and brother Greene talked with a great number of people, among whom were about eighty brahmuns, we gave them fifty or sixty tracts; they wanted some testaments, and I was sorry that I had none to give them. On the 11th of December, by the blessing of God, we arrived at Cuttack. The brethren Bourdon and Greene have their houses near mine. I have but a few tracts left. I hope you will send me a fresh supply, and a few testaments."

Dr. Carey, speaking of these men, says, "Being natives of the country, they are able to make known the gospel with great advantage." They appear to be descended from English men by native women.

Mr. Ward, by way of reflection on the above, says, "In this instance, as in many others, we see how much the parable of our Lord respecting the leaven is fulfilled; one man is converted; his wife and children gaze and admire; his neighbours also say one to another, come and see this new thing that the Lord hath done. He writes to one and talks to another of Jesus the Saviour. He removes to another place of residence; he talks to those whom he meets with on his way, and puts into their hand the book of God; he thus scatters blessings on his journey, and on his arrival makes known in his new situation the words of eternal life. In this way the blessing of Abraham
(October 1810—

came on the gentiles; I will bless thee, and make thee a blessing!"

To Mr. Ward.

Balasore, January 6, 1811.

....... I have this day baptized Nirunjut the Byraggee. A number of the natives came to see the ordinance administered.

J. PETER.

To the same, January 12.

....... Our dear brother Nirunjut, has just taken leave of us to go to his native country, Goojatha.—We were all much affected at parting. He wept much, and said he would go and make known the name of Jesus in his native place, and rather die than deny him. He will call on you in his way home, as he must pass through Calcutta.

J. PETER.

To J. Peter.

Cuttack, January 3, 1811.

....... I have been twice to a place called Lal-baz, about a mile from the lines, and made known the gospel. Brother Bourdon has also been there once, and given away some tracts. A number of brahmans come frequently to converse about Christ. We have family-worship morning and evening, and public worship on Lord’s-days, at which a number of our comrades attend. They have been persuaded to leave off swearing and cursing, and have agreed to assist in
building a small house for worship, and in furnishing it with benches. I treat brother Krishna-das to teach Mrs. Smith to read the Bengalee new testament.—Brother Greene is unwell, but continues to engage in his turn.

W. SMITH.

To Mr. Ward, February 14.

......"Last month we had a large fire in Balasore, which continued about eight days. Nearly all the houses around me were burnt, but through the mercy of God mine has not been burnt. During this period I went out to my neighbours, and preached Jesus to them. The little flock is in love and peace. I am a miserable sinner. Pray for me, that after I have preached to others I may not myself be cast away!—Krishna-das preaches at my house every evening, and converses with his neighbours. On the 1st instant we felt an earthquake."

J. PETER.

To J. Peter, from Cuttack, February 19.

"There are no people in this place who are seeking salvation. Brother Smith is constantly speaking to people on this subject. We live together in one house, which is large enough to hold a pretty numerous assembly. When many come to hear the word, it gives us pleasure, but when only a few it cause grief."

C. GREENE.
To the same, February 20.

"I have received the tracts and testaments, and on the same day went out to seven places to make known the word of God. A brahman has been to see me, whom I got to read the 10th chapter of John, and gave him a new testament. In the evening of the 19th, I talked with forty or fifty persons, who appeared to be interested. I also gave "The great Question answered" to an European. Pray for me, my dear brother, that I may endure to the end."

W. SMITH.

To Mr. Ward, March 8.

"The church here is in much the same state as when I wrote you last. I continue going out to preach to the heathen around me; and have hopes of some of my old hearers from the barracks.

J. PETER."

BOOTAN MISSION.

The attempts to establish a mission to this country have hitherto met with singular obstructions. The repeated and alarming afflictions of Mr. Robinson, with the loss of his valuable partner, Mrs. Robinson, seemed to overset him. After this, however, and after remaining a while in Serampore, a young man and his wife, Mr. and Mrs. Cornish, both members of the church at Calcutta, agreed to return with him. Mr. Robinson had some slight attacks of the fever on
his journey; but on Saturday the 19th. of January 1811, they arrived at Barbaree, where Mr. Robinson had built a temporary habitation, and where they intended to stop for a while, till they could get an introduction into Bootan. On Monday and Tuesday they were employed in putting their things in order, and in writing a letter to the Soobah of Chamerchee, requesting leave to pay him a visit. This letter was to have gone the next day, and they hoped in about a fortnight to go themselves. But, as Mr. Robinson remarks, "we know not what a day may bring forth!" On Tuesday night, about twelve o'clock, the watchman awoke Mr. Cornish, and told him that he had seen a man about who appeared to be a suspicious person. Mr. Cornish rose, and conceiving of there being only a single thief, fired his gun, and laid him down to sleep again. Just as he was falling to sleep, they were roused by a band of fifty or sixty robbers, armed with spears, attacking the house in front and on one side. The windows of Mr. Cornish's room were torn open, and his portable desk pulled out. Mr. Cornish still having no idea of the number of their assailants, aimed a blow at one of the ruffians with the butt end of his gun, when two spears were immediately pointed at him from the windows, by which he was slightly wounded in the side. While this was going on, Mr. Robinson's room was unmolested. He therefore put on a few of his clothes, and not knowing the number of the robbers, or how they were armed, thought of resisting them. He passed them in the dark, and went into the pantry, from whence he took a knife. At that instant the robbers set fire to some straw for the sake of light; and seeing the knife in his hand, two men struck at him with
their spears, the points of which he endeavoured to avoid. Perceiving by this time that resistance was vain, he opened the back-door, and went to the room of Mr. and Mrs. Cornish, hoping to get them out at the windows. "Come away, said he, or we shall be all murdered!" "O, Mr. Robinson, my poor child! (cried Mrs. Cornish;) do take it!" Mr. Robinson took the child, and after it Mrs. Cornish, Mr. Cornish, and an aged female servant followed. Mrs. Cornish ran towards the stable. In following her they found the cook lying upon the ground. Thinking he might be asleep, they shook him; but he answered with a deep hollow groan! They now made their way over the ditch which surrounded the premises into the field; and having wandered to a place about a mile distant, where there was no path-way, sat down on the cold ground till the morning!

As soon as the day dawned they returned to the house. A few yards from the front door lay the horse-keeper murdered; and a few yards from the back-door the cook. The washerman also was severely wounded, and has since died of his wounds. Books, papers, boxes, &c. lay outside the house, all stained with blood. Within, all was confusion and destruction. Things capable of being broken were dashed to pieces; the books thrown on heaps, or scattered about the house; and the cloaths, except a very few articles, and which seemed to have been dropped by the robbers in their hurry, were all gone. The loss in property of different kinds is supposed to be two thousand rupees, or two hundred and fifty pounds.

In this half-naked and distressed state they set off on Wednesday morning for Dinagepore, which they were not able to reach till Friday. Here at the house of our
worthy friend Fernández, they met with every possible attention which could render any alleviation to their distresses; and which appears so to have cheered their spirits, that they were ready to say, "God hath made us to forget our affliction!"

With all the terror that must attend the review of the shocking scene, the providence of God over his servants was wonderfully apparent. The wound in Mr. Cornish's side must have been fatal but for the spear terminating on his rib. Mr. Robinson had not less than four wounds,—one on his right knee, one on his left arm, one on his belly, and one on his left breast. That on his breast was the worst, and had not the spear struck against the bone, it must have been mortal.—In making their escape from the house they were directed without any knowledge or intention on their part, into the right way: "For, (says Mr. Cornish,) in that corner of the garden where the stable was there was no gate-way, which at every other corner there was: and at these three gate-ways were placed a set of ruffians to watch the entrance; so that had we gone through any of them, we must in all probability have been murdered." Mr. Cornish adds, "After getting over the ditch, we first made our way to a few adjoining houses, where we knelt down and returned thanks to God for our marvellous escape; and in a short but earnest prayer, implored his protection for the remainder of the night. We wandered into the fields, and there sat down under a bush, with scarcely any clothing. It was very cold. Even here our tears were not at an end; the shaking of a leaf made us tremble; and to make it worse, my little boy was so cold that it was with much difficulty we could keep him from crying, which if the robbers on their way,
home had heard, would have been the means of their discovering us.

"My little apprentice-girl Janetta, on the first alarm, ran out of our bed-room into the pantry, so that she knew nothing of our escaping through the window. She says, the murderers coming into the pantry, and seeing her, exclaimed, "Here is one of the Sahib's people." One of them searched her little bosom for money, but finding none, he was about to kill her, when holding up her hands to a tall man, she said, "I am but a poor little girl—do not kill me!" The man said,—"If you will shew us where the money is, you shall not be hurt." She then of course directed them to the two bed-rooms, into which they all rushed, when she took the opportunity to escape out at the back door, and concealed herself in the store-room.

"We were three days on our journey from Barbaree to Dinagepore. Poor Mrs Cornish walked thirty-two miles the two first days, for we could procure no conveyance for her; and I tied my little child to the back of a native man, and so we got on till we came to a canvas manufactory, where we got a palanquin and bearers. My poor wife is quite lame with walking; besides which she wounded her foot on Tuesday night, which bled a great deal. Every quarter of a mile towards the last she sat down and wept.

"On our arrival at Dinagepore, I can scarcely describe the kindness of Mr. and Mrs. Fernandez and the family. The ladies soon got a trunk of clothes for Mrs. C. Mr. Joseph Derozio supplied me, and Mr. Fernandez brother Robinson. Indeed I am at a loss for words to express how feelingly they entered into our distresses. Mr. and Mrs. F. strove to out-do each other in heaping favours on us. Three or four tailors
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were set to work immediately to make clothes for my wife and child. Mr. and Mrs. Johnson, on hearing of our misfortunes, sent us a bundle of clothes. We may well say, that if we could not fall into the hands of more cruel enemies, neither could we have met with kinder and more sincere friends. Their kindness has almost made us forget our afflictions.”

The result has been, that Mr. and Mrs. Cornish are returned to Serampore; and Mr. Robinson, though he has no intention of returning to Barbaree, yet thinks of making another attempt on Bootan. N. B. Forty or fifty of the murderers have been taken.

HINDOOSTHANEE MISSION,

This mission consists of two stations; Patna and Agra. Mr. and Mrs. Moore have been for some time past at the former; and on January 21, 1811, the brethren Chamberlain and Peacock with their families, after being again and again commended to the care of the great head of the church, set out from Serampore for the latter. Their journey up the Ganges, being about a thousand miles, will it is supposed, occupy about four months; and as they pass Patna in their way, the following extracts will contain the whole of the intelligence.

Mr. Chamberlain to the Brethren.

Ganges, opposite Nawub Gunge, Jan. 31, 1811.

“Through the good hand of God upon us, we have had a very pleasant and prosperous voyage
thus far. O. magnify the Lord with us, and let us exalt his name together! Brother Peacock and I have been much engaged all the way hitherto. The things relating to the kingdom of God have been declared in many places, and to many people, and many tracts have been left behind us. Great attention has been paid to the word. Surely the Lord is preparing a people for himself.”

J. C.

Mr. Peacock to Mr. Ward, January 31.

Thus far we have reason to bless God for his goodness towards us. We have been comfortable and happy since we left Serampore. I am now more and more happy every day. This I could never say in my carnal state. I have accompanied brother C. into the different towns as we passed along, where he preached the word, and distributed tracts. I was particularly pleased and happy to see with what readiness these poor people came round to hear.”

Mrs. Chamberlain to Mrs. Ward.

Bungwan-gola. February 3.

By the good hand of our God we are brought thus far on our journey. We are all well, and living in peace and harmony. My dear husband is much employed, and happy in his employment. Thousands have heard the good news of salvation during the last fourteen days; most of whom heard with apparent delight and approbation, and received scripture tracts with great eagerness. Light is diffusing itself abroad, and truth ere long will, yes, it must prevail, for the mouth of the Lord hath spoken it. We stopped
at this place yesterday. Mr. C. has preached to six or seven different assemblies, and distributed nearly sixty scripture tracts. Some seem to hear with great avidity, and confess the absurdity of their own worship. He is gone out again to day, accompanied by Mr. P. May this wilderness blossom as the rose, and this desert become like the garden of the Lord. He will hasten it in this time.

I have been poorly for the last three or four days. Hannah had the measles very full, but soon recovered. Isaiah Biss has them very full, with a good deal of fever. Mrs. Peacock is well; she is very kind in rendering any assistance in her power. Remember that news from Serampore will be peculiarly interesting; and though I never expect to see you again on earth, yet I hope to hear from you very often. Pray for me, my dear sister, for I have much need of your prayers."

Mr. Chamberlain to Mr. Ward, February 4.

.... "On Saturday I preached four times at this place, yesterday six times, and twice to day, to a great number of people, and have given away about two hundred scripture-tracts and one testament, to bear witness when we are gone. The preaching of the word at this place for these last three days has caused a great enquiry among the people. As I was walking through the lanes this morning, I heard some people very earnestly engaged in conversation about the things preached, and this new way.

Kangalee and Brindabund, our native brethren, are here, which is a pleasant circumstance. Kangalee
gives a good account of things at Lakra-koonda, and in Bheerboom.”

Mr. Peacock to Mr. Leonard, February 4.

... “Brother Chamberlain and I have walked most part of the way. We passed through the different town and villages by the river side; he preaching to the natives; I of course could do nothing better than carry some books, and observe in what manner the word was received by these poor heathens; and I can assure you it was a pleasant sight. At some places indeed we met with some small opposition from the brahmans, and such like people; who though they could bring forward nothing against the word, yet tried to interrupt the discourse by impertinent questions. Brother C. however, by the grace of God, was too hard for them. He passed by their foolish questions, and insisted upon the truth of what the scriptures assert, that all men are sinners, appealing to their consciences, whether they were not the slaves of sin. Some asked, “What need there was to tell these things to them, since the present was the time of sin? (the Kali-yoga). Ah! they know not that the time for destroying sin, and for the bringing in of righteousness is come! Nevertheless, there are, we trust, evident tokens that the Lord hath a people preparing for himself.”

Mr. Chamberlain to the Brethren.

On the Ganges, near Patna, Feb. 28.

... “We are now advancing into Hindoost’han, where I find a language prevailing in some respects
March 1st, 1111.

very strange to me; but I ought to be thankful that it is not altogether so. I can, though imperfectly, converse with the people so as to make them understand the general import of our message. At Moongeer, I was engaged one whole day in preaching to crowds of people, who heard apparently with great attention, and numbers followed me to the boat for books and tracts. Upwards of thirty books and one hundred tracts were given away. I felt much refreshed by this day's work, which I accounted the entrance on the work in Hindoosthan. I have hitherto discoursed chiefly with Hindoos: indeed we have met with very few Mussulmans in these parts. I find the Hindoos do not relish the Mussulman words in the translation. Some brahmans at Moongeer objected to the Persian words used. I answered, that the word of God was for all people; on which account we had endeavoured to put it into the language in common use, that both Hindoos and Mussulmans might understand it. In the course of conversation, I noticed several instances of their making use of Persian words, and which had a good effect. It afforded me great pleasure to find that there are many people in these parts who can read the Deva-nagaree character. I have observed that the people here are generally the followers of Rama, and that they make many quotations from the Toolsee-das, which I cannot well understand. I can go through the Prem. Sagur with tolerable ease, but Toolsee-das is far beyond me at present.

March 5th. Two Seiks came hither to day, to whom I shewed a Punjabee tract. It afforded me great pleasure to find them able to read it. One of the men was very hard to deal with. He disavowed all idol-worship, but kept fast hold of the doctrine
which makes God the author of sin. "God, (he said) made hell for sinners, and sinners for hell." What I said seemed to make very little impression upon him. He refused to take a Punjabee tract. These men said there many Seiks in Patna, where they have a place of worship, and a teacher too. I found in the course of our conversation, that my disputant knew something respecting Christ.

Brother and Sister Moore, are in a pleasant situation, and this is a most important station. They should have help, if possible. We arrived here on the 1st instant. Brother and Sister Bryant spent the Lord's day with us. In the morning I preached, and in the evening at Sister Moore's request we renewed our solemn vows at the Lord's supper. How good has the Lord been to us!"

The same to Mr. Ward.

Patna, March 4.

.... Our desires have been fulfilled. We here found the affectionate letters of our dear brethren and sisters, and in perusing them have been refreshed.— Through the kindness and great exertion of brother Moore, who came down in a boat two days to meet us, we arrived here on the evening of the 1st instant. Blessed be God, sister Moore now appears to be much better. I am glad sister Biss is come to help her. Brother Moore is comfortably situated as it respects a school. He has twenty scholars, and expects more; but he wants some one with him to take the missionary part of the work. If I had not been bound to march forward, it would have afforded me great joy to have taken a post to unfurl Immanuel's flag in the view of
the multitudes of idolators in this place. I think that a brother should be sent to this station as soon as possible, that it may wear more of a missionary aspect than it does at present. This is the desire of our dear brother and sister here.

It has also lain on my mind that as we have the New Testament in the Mahratta, we should seek for a station in or near that country."

The same to Mr. Marshman.

Ghazepoor, March 18.

......"Hitherto the Lord hath helped us. We have travelled upwards of six hundred miles in two months, and have had no storm to incommode us, and till within these few days, the weather has been rather too cold than too hot. Indeed, both my hands and feet have ached with cold on this journey, for the first time since I left Europe. So far as I can judge of Hindoost'han, the climate seems much preferable to that of Bengal. The air seems clearer; and though the heat may be more intense in the middle of the day, yet hitherto the mornings and evenings have been very pleasant. Brother Carey would be delighted with his garden tenfold more than he is now, if he had it in these parts. The country produces very little rice, but wheat, barley, pease, &c. in great abundance. The natives have a different appearance from the Bengalees. The men are less complaisant, more manly, and equally superstitious. The women greatly differ from those in Bengal in their clothing: there it is light, but here cumbersome. I have also observed what is not much to the honour of the men, that the females are in greater subjection, and work harder than in Bengal. The women of the lower
classes work hard. They are now busy in reaping their harvest.

The Musulmans in these parts seem to be few to the Hindoos. In Patna there is a good proportion. The language of the people is different from what I expected to find it: so far as I am able to observe, the Musulman part is but little used. The brahmans speak Sungsksrita Hindoost'haneee, and appear to despise the scriptures on account of their containing so many Musulman words. The proper brahmans appear to be exceedingly proud, and not quite so pleasant to deal with as the Bengalees. This, however, may be accounted for in part by my deficiency of language, both as to a right understanding of them, and properly speaking it myself. This is to me at present a trial; but *vincit omnia labor*.

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Mr. Marshman, speaking of the brethren Chamberlain and Peacock, says, "They, their wives, and Brindabund, a Hindoo whom brother Chamberlain baptized a year or two ago, and who has voluntarily gone with them, will form a church immediately on their arrival."

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The brethren at Serampore have lately purchased the premises of Mr Bryant, near Patna, in the name of the Society in England, for two thousand rupees. The rent which Mr. Moore had to pay at Bankipore, was one hundred rupees per month, or one hundred and fifty pounds per annum. The interest of this purchase, which is more convenient both for a
March 1811.)
school and a mission, will be only twenty-four rupees per month, or thirty-six pounds per annum. On the 8th of March, Mr. Moore speaks of Mrs. Moore as having some returns of her complaint.

Mr. Chamberlain observed, that "as they had now the New Testament in the Mahratta, they should seek for some station in or near that country."—This may be desirable; but meanwhile it is worthy of notice, how the providence of God seems to be preparing a way for the dissemination of his word. The reader will probably recollect what has been doing of late at Lakra-koonda, a large town bordering on the Mahratta country.* Nor is this all:—an officer in the army, who is stationed in that country, has for some time corresponded with the missionaries at Serampore, and appears to be much interested in the spread of the gospel in his own neighbourhood. Mr. Marshman says of him, "It pleased God two or three years ago to bring him to the knowledge of himself without any public means of grace. In 1809, he opened a correspondence with us, and expressed an earnest desire to be in some way useful in spreading the knowledge of a crucified Redeemer. This correspondence he has continued ever since, much to our gratification and encouragement. He has solicited us for copies of the scriptures in Mahratta and Hindee, to both of which languages he is diligently applying. He has also taken a number of country-born youths, and is instructing them in the English, Mahratta, and Hindee languages at his own expense, and spends some hours daily with them in

* See pp. 96—107, 154.
instructing them in the knowledge of the scriptures. There are also two or three natives whom he labours to instruct in the knowledge of the gospel."

The following extracts of his letters will give our readers some idea of the hopes which may be entertained from this gentleman's being stirred up to serve the Lord at such a time and place.

To Mr. Ward.

August 23, 1810.

"The copy of St. Matthew printed at your press is very correct and pure, agreeable to the mode of speaking among the higher classes of people at Poonah, and is well understood by my moonshee and all the brahmans to whom he has shewn it; but is not much comprehended by the lower Mahrattas, nor even by the brahman boys till they have received a pretty complete education. I tried a brother of my moonshee, a lad of sixteen, in writing out a chapter into the Moorh character, and was rather surprised to see the number of mistakes he made from not knowing their meaning.*

The same to the same.

November 7, 1810.

...............Your kind letter I received, and the Hindoosthānée testament a week before it. In that you have indeed sent me a most valuable present,† for

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* Query, Is this more than might be said of the English, or of any other translation?

† In a letter to Dr. Carey, of June 2, 1810, he had said,—"If I could obtain a single copy of the Hindoosthānée Scriptures, for the expense of forty or fifty rupees postage, I should be made very happy, and should esteem myself exceedingly obliged to you."
March 1811.

which accept of my sincere thanks. I have now begun to read it on a Sunday to the few Christians who always meet on that day at my bungalow. It is listened to with an attention and apparent pleasure that gives me great delight. Some of my servants, and a few other boys also attend and hear it with some attention: and I am in hopes that its pure doctrines, with the sublime and interesting account of our Saviour, and the salvation he hath wrought for us, will gradually work its benign effects in their minds, and produce an enquiry which I shall take every proper opportunity of improving.—The present Rajah appears to be of a quiet and peaceable disposition, and might tolerate a new religion, especially as the Mahrattas I am told are not very tenacious of their casts, and generally speaking are a quiet well-disposed people, mostly employed in cultivating the soil. The brother of the Rajah, and his son, who is considered as the heir apparent, are much more attached to Brahmanism. The Rajah's country is every year overrun by the Pundarees, who plunder it with impunity, and often treat the inhabitants with extreme cruelty.* I believe that in all the native governments, theiving and night-robbing is a trade carried on by licensed thieves; but here it is carried to a very great extent! The Mahrattas seems to be very backward in all the arts. The Gonds, the ancient inhabitants of the country, are quite a distinct people, and live mostly in the hills and jungles.† Their mode of life is similar to all hill-people. They appear to be given very much to drinking, as indeed are also the Mahrattas. The Gonds have a language of their own, somewhat

* These Pundarees are soldiers, but they live in a great measure by plunder.
† Woods,
of a guttural sound: they, however, as well as almost all classes of people here, speak a low kind of Hindoosthanee. The Mahratta language is spoken most pure about Poonah and Arungabad. From the villages and towns being more numerous to the westward, I conjecture the greatest body of the Mahrattas to be in that direction. At Oujein, and the country south of it, the Mahratta I hear is very much spoken."

From the same, January 5, 1811.

"The Hindoosthanee New Testament has proved a very great blessing, and is listened to with great attention by the several poor Christians here; and I am happy to add that the conduct of some of them is altered for the better. Besides this, from one to three o'clock every day I have begun to read it to a Jemadar of our escort; also to a Mussulman priest, a man of some distinction here, and who lives on a hill not far from my bungalow. He is accounted by his own cast a very great devotee. His native place is Delhi, but he lived a long time in Arabia. An old Brahman Pundit also attends. They all three hear with delight and astonishment, and speak much in praise of the new testament. When I speak of our Saviour, and the important purpose for which he was born and suffered, they seem very much impressed. As we read, I point out some of the most useful parts, and we converse on them; but I refrain at present from speaking of their religion, lest I should discourage their attention by giving them offence. When I have read all through the book to them, I will then endeavour to point out the necessity of their quitting the false and absurd doctrines of Paganism and Mahometanism, and laying hold of that of Jesus Christ.—There was another person of good family and
education that began to hear, but I am sorry to say he has been dissuaded from attending, lest his friends, and the people of his own cast (Mussulmans) should persecute and bring him into trouble. He, as well as the others, are very earnest that I should get up the remaining part of the new testament, and also the old testament as far as it is translated. The two Mussulmans are very desirous of reading it in the Persian language and character.”

From the same, January 23, 1811.

“I wrote you of late of the three to whom I was daily reading the scriptures. If I can judge by their professions public and private, two of them, namely, the Mussulman priest and the brahman, are sincere, and really see the folly of their own belief. The Jemadar, although he says he believes in our Saviour, and seems to admire our Testament extremely, is, I am afraid, as yet very insensible to its spiritual meaning and beauties, and of the great importance of what our blessed Redeemer has done for us. It is as you say, we should labour at their consciences, shewing them that without sincere repentance and faith in Christ, they cannot be saved. This weapon was powerful in the days of the apostles, and will prove so now, if we who preach Christ are ourselves sincere; as God will sooner or later most assuredly own the labours of his sincere servants.”

From these, and similar encouragements, Mr. Marshman makes the following reflections respecting the translations. “We see the verification of a principle which determined us to begin versions in certain languages when access to these countries was
not as yet obtained; since, though access might be
gained at some future time, perhaps almost instantane-
ously, yet the scriptures could not thus be translated
and printed: this must needs be a work of time; and
it appeared to us that probably long before a version
in such languages could be completed, the door might
be opened for their being circulated. This has been
fully confirmed this year in the Orissa and Mahratta
versions; and hence we think it highly probable that
before our utmost diligence can complete such other
versions of this descriptions as are now in hand, Divine
Providence will open the way for their being brough into use.”

It has been said that ‘the Serampore translators
have engaged in more work than they can possibly
accomplish.’ In answer to this, Mr. Marshman adds,
:"We feel also greatly encouraged from the fact that
so many of our brethren are now from their situation
able to take a share in the labour of translation and
revision, so large as to leave upon us at Serampore for
final decision very few versions indeed. For beside the
Chinese and the Sungskrit, we have now only the Telinga
and Kurnata; as the brethren Chater and F. Carey will
take the weight of the Burman and Palli, brother
Robinson (we hope) of the Bootan, the brethren at
Agra will assist in the Hindee and Seik, our worthy
correspondent in Mahratta will enable us to judge of
that version, and brother John Peter will throw light on
words and phrases in Orissa.

THE CHURCH IN THE ARMY.
As soon as the brethren of the 22d regiment arrived
at Calcutta, prior to their embarking for the Isle of
France, they began to reflect on the means of enjoying the word and ordinances, when they should be separated from their pastor, Mr. Chamberlain. After solemn prayer, and consultation with their more aged brethren, they chose for their pastor one of their own number, brother Joseph Forder, with whose piety and gifts they were well acquainted, and the brethren Copsy and Sutherland, as assistant elders in case of accident, and thus organized the church within themselves.* They seemed also to view their probable destination as likely to afford an opportunity for the spread of the gospel among the ignorant inhabitants of the islands where they might be stationed, and some of them expressed their determination to improve every means in their power for the acquisition of the language there spoken, whatever it might be. Forder, and several others told Mr. Marshman, that they "viewed their embarking in this expedition as a call of God, to seek the spiritual welfare of those among whom they might be stationed." "Among these (adds Mr. M.) are many thousands of the ignorant and wretched inhabitants of Madagascar, with which island, distant only a few days sail, the French on the Isles of France and Bourbon, have trafficked very largely for slaves. The church consists of between thirty and forty members in full communion, many of whom are steady judicious men, well acquainted with the scriptures. Judging from their past diligence, we hope much from their future efforts.—While at Berhampore, after forming themselves into a church, they instituted a school, which they conducted gratis, and in which not only were all the children in the

* Mr. Carey says of Forder, "He has good ministerial abilities, and will, I trust, be a useful man."
regiment instructed, whose parents could be brought to send them, but a great number of their adult countrymen were taught to read the word of God, to some of whom it proved the means of conversion, while the school was the means of building up others in Christian knowledge: for many after doing their daily duty, chose to spend the rest of the day there in receiving and communicating knowledge in preference to exposing themselves to danger in scenes of dissipation, or wasting their time in unprofitable idleness. All the expense too of this school those brethren defrayed themselves, besides giving their labour gratis. Nor were these the only fruits of grace which they shewed: in addition to nearly one hundred pounds which they laid out in the space of two years in bibles, hymn-books, and other books calculated to promote the life of religion in the soul (of which they formed a common library,) they collected and sent down a considerable sum as a present to the mission.”

By letters which were received at Calcutta, down to March 1811, both from the brethren of the 22d, and of the 14th regiments, it appears that they were all engaged in taking the Isle of France; but that after stopping there for a time, those of the 14th returned to Madras, from whence their letters are dated. The following extracts are inserted according to their dates.

*T. Blatch to Mr. Marshman.*

Isle of France, December, 23, 1810.

“I have every reason to be thankful to God through our Lord Jesus Christ, for keeping me in the midst of surrounding dangers. Brother Forder has
written you a general letter relative to the church.*
The Lord has dealt graciously with us, though our
habitation is in the midst of nothing but drunkenness
and horrid blasphemy. This is nothing to my own
indwelling sin; but blessed be God he has kept me from
falling."

Mr. Forder to Mr. Leonard.

Isle of France, January, 21, 1811.

.... "We labour under many discouragements at
present. We are somewhat like the children of Israel,
surrounded with enemies. Through the abounding
of iniquity, the love of many has waxed cold, and
a backsliding spirit has taken place. In this respect we
have reason to mourn. Yet notwithstanding the efforts
of the enemy, and the confused state in which we are,
the Lord is pleased to grant us the use of the
means. Our place of meeting is in the open fields,
and the time at eight o'clock in the evening. In this
way we enjoy some sweet and pleasant hours together.
Our dear brother Joplen is restored to his office as an
elder, and brother Bird to the office of deacon. The
Lord has inclined the hearts of a few to hear the word,
besides the members of the church, which gives us a
hope that he will revive his work amongst us, and
make our latter end better than the beginning.—
Brother David Pye Wigger is much afflicted, and
appears to be in a dangerous state. We fear our dear
friend Serjeant John Macfarlane will lose one of his
legs, if not his life. His affliction has worked much
for his good; for he seems to be much humbled under

* This letter does not appear to have been received.
(October 1810—

it. His former prejudices are worn away, and he now delights to have communion with us.”

Letter from Beard, Davidson, Russel, Slater, Whitworth, and Ottoway, of the 14th regiment, to the brethren at Serampore.

Mount St. George, (Madras) February 21, 1811.

"Since we left you we have continued our meetings, though with a great many difficulties. We had a blessed opportunity of enjoying communion with the brethren of the 22d regiment in the Isle of France, all the time that we continued there. The Lord there added two to our number, whose names are Joseph Whitworth, and Arthur Ottoway; and we expect three others to join us shortly. They are walking as becometh the gospel. Most of the young men who used to attend the means are gone back to the city of destruction. Brother Lowe died on the 9th instant, the day we landed at Madras. Poor man! We were obliged to exclude him for intoxication some time before his death; but we trust he was brought to true repentance. A few of the 59th regiment join us in praising God. Some of them seem to be men devoted to God. The guard prevented us from uniting in worship last night. The reason is, that when we meet for worship we are obliged to be out of our tents after hours."

Davidson to Ward.

Madras, March 2, 1814.

"We have had four more members added to our church, and all appear to be very sincere. One of these brethren is in the band with me. I have spent
a very pleasant half hour in the company of the Rev. Mr. Loveless."

Beard to Leonard.

Madras, March 9, 1811.

"While at the Isle of France we were obliged to exclude brother Lowe; but I trust God brought him to a sense of his sin before he took him out of the world. I was with him during his affliction, and had several conversations with him on divine things. He was very indifferent in the former part of his illness; but about a week before his death he began to think seriously about his state. I was with him, and prayed with him the day he died. Brother Whitworth was with him when he died, and informs me that his end was happy."

On the 18th of February 1811, the 22d regiment is said in the public papers to have taken possession of the French Port of Tamitase, in the Isle of Madagascar, and was expected to continue there in garrison.

By a letter from Mr. Marshman, dated February 24, 1811, the number in communion in all the churches, is said to be about 310, 105 of whom had been added the preceding year, and 16 in the present year.—"Did you," says he to his brethren in England, "expect to see this eighteen years ago?" But what may we not expect, if God continue to bless us, in years to come? God is a rock, and his work is perfect. He does not begin a work, and leave it in the midst. He does not provide materials, and then suffer the building to stop for want of either wisdom or
power to carry it forward. In Britain you would reckon six or seven gifted brethren among 300 christians a pretty fair proportion; but with us the proportion is much greater.

*Missionaries from Europe.—*Carey, Ward, Marshman, Chamberlain, Mardon, Moore, Chater, Rowe, Robinson ................. 9
*Missionary brethren raised up in India.—*Fernandez, Felix Carey, W. Carey, Peacock, Cornish, Aratoon, Peter ......................
*Hindoo brethren called to the ministry*—Krishnoo the beloved, Krishnoo-das, Ram-Mohun, Seeta-ram, and Sebuk-ram .................. 5
*Itinerant Hindoo brethren on probation* ........... 7
*European gifts for the ministry,* either called out as brother Forder, or about to be so, as brother Leonard ....................... 2

Total 30

Besides these, there are two more Hindoo brethren at Serampore whom I expect will be ultimately called out to the work; and two Asiatic brethren at Calcutta, one an Armenian, the other a fine half-European youth of about eighteen, baptized about nine months ago, whom I have my eye upon, if the Lord will, for Chinese.* This abundance of spiritual gifts, more precious than gold, and never given for their own sake, is a most singular favour, and has a peculiar aspect towards future blessings.

Since brother Fountain joined the church in Bengal,

*This appears to be the "young brother W." of whom Mr. Leonard makes honourable mention in his letter of Oct. 31, 1810. Ed.*
then consisting of four members, and which is now fifteen years ago, the church has doubled six times, or once in three years: and it is probable that it will have doubled in the two years ending December 1811, as it has indeed in the last two years. Were it, however, to double only once in four years, judge what would be accomplished in twenty—in forty—in sixty—in eighty years? All is dependant upon God; but may we not on the grounds of prophecy and promise expect great things? While the man of business sits down and coolly calculates in how many years, at a steady rate of profit, he shall realize his plum, and is thereby stimulated in a course of frugality and industry, why may not a Christian in like manner indulge himself with a cheering glimpse of the termination of the misery of man below? We are ready to say, would the Lord convert a thousand under one sermon, or even a hundred, the kingdom of Christ might soon fill the earth. But is not this like the conduct of one, who, fixing his eyes on some great adventure that is to make him rich at once, forgets that the sober and steady industry of each day will, under the blessing of God, accomplish the same end, and render it of greater value when accomplished?"

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**PROCEEDINGS OF THE COMMITTEE.**

Northampton, October 1, 1811.

Resolved 1.—That William Gramby, a member of the Baptist church at Leicester, be received as a probationer of this Society, and placed under the instructions of Mr. Sutcliffe.

2.—That Eustace Carey be removed from Olney to Bristol, to be under the instructions of Dr. Ryland.
The principles on which this Society was founded, and on which its concerns have been hitherto conducted, may be seen in *A Brief Narrative of the Mission*, § 1. The Names of the present Committee are as follow:

John Fawcett, D. D. Hebden Bridge, Yorkshire;
John Ryland, D. D. Bristol;
John Sutcliffe, A. M. Olney;
Robert Hall, A. M. Leicester;
Robert Mills, Sheepshead;
John Jarman, Nottingham;
William Nicholls, Collingham;
James Hinton, A. M. Oxford;
Reynold Hogg, Ryegate, Surry;
Joseph Dent, Milton, near Northampton;
Thomas Goodacre, Northampton;
William Wilson, Olney;
James Hobson, Kettering;
John Yates, Leicester;
James Lomax, Nottingham;
William Burls, 56, Lothbury, London;
Thomas King, Birmingham, Treasurer; and
Andrew Fuller, Kettering, Secretary.

Any five of the above, at a meeting properly called, are empowered to act.

The business of the Society, except on extraordinary occasions, has been conducted either at the annual Association, or at one of the four Ministers’-meetings, which are held at Arnsby and Clipstone in the Spring, and at Kettering and Northampton in the Autumn; and which has been a saving of several pounds in a year to the Society. At these meetings there are usually not only a considerable number of the Committee present.
but of the members of the society, and who of course are competent to decide on any of its concerns. Though in case of a difference in judgment on any particular measure, the lesser number would consider it as their duty to submit to the greater, yet in the course of nineteen years, we have scarcely once had occasion for any such submission. A party-spirit having never yet made its appearance amongst us, the only object has been to ascertain what is right and wise; and by freely conversing on the subject instead of debating it in formal speeches, we have in almost every instance come to be of one mind.

The Committee feel the weight of the undertaking to be every year increasing, and that from the very circumstance of its increasing success. They are obliged to the religious public of different denominations for the credit and support that they have given them. They are obliged to the ministers and churches of their own denomination for the kind interest that they have taken in the work, especially for the Auxiliary Societies formed of late in so many of their congregations. As liberal collections have been lately made in Scotland and the North of England, and which cannot at present be repeated, they apprehend there will be occasion for considerable exertions in the East, South, and West of England, in the year 1812. It is hoped that the churches and opulent individuals, of our own denomination especially, will feel an increasing interest in the work; and that if there be any who, while their brethren have "jeopardized their lives in the high places of the field," have remained among the "sheep-folds," they will come forth at length to the help of the Lord against the mighty!

Finally, their hearts are towards those of their brethren who have offered themselves willingly. To their fostering care, and that of their successors, next to his whose cause it is, they who have watched over it from the beginning will shortly have to resign it.

March 1811.)
ADDRESS TO THE MISSIONARIES:

From Mr. Cottle's Poem on the Fall of Cambria.

WHILST some the Song to Chiefs and Patriots raise,
With nobler zeal, I loftier spirits praise;
Men who, to please their Maker and proclaim
To Nations sunk in night, a Saviour's name,
Have left the land where Pleasure sits and smiles,
Joyous have left, e'en Britain, Queen of Isles;—
Friends, home, contentment, all that life endears,
Freely renounced, for anguish, toil, and tears,
Endured the scorching waste, the raging flood,
While fearless on the Rock of Faith they stood.

Must each be launch'd ere long on Death's cold stream!
Each pass away—like a forgotten dream!—
O, higher thought and fearful, doth there wait
For all the Sons of Men, an endless state!
Is there an hour, momentous, drawing near,
When, all who live, shall their last sentence hear—
Yield up their stewardship, meet their Judge, and go
To joy supreme, or unimagined woe!
You have believed, and for the Deluge wide
Prepared your Ark, that safe the storm shall ride.
You know there is. While others, till they die,
Deem all things serious but Eternity;
You, better taught, a future Empire raise
And spend for God your few and fleeting days.

Like your Great Master, you your ease disdain,
And combat with the Scoffer, want and pain.
Like him you view, beyond these realms of care,
The unfading crown which waits the Righteous there.
You have been taught the inestimable worth
Of that great Treasure, Heaven bestowed on Earth;
That precious Gift, that Book of Life and Light
Which sheds refulgence o'er a world of Night:
Of such a Pearl, who can the worth disguise,
And brood with sordid pleasure o'er his Prize?
Truth, noble, generous, longing to impart,
Conveys a genial influence to the heart:
Its element—is to dispense all good;
It feels for distant Nations, Brotherhood;
Embraces, with one ardent grasp of soul,
Men of all climes, from Ganges to the Pole.
Religion, true, with an Ethereal touch,
May find the Miser, but ne'er left him such.
O Men! whose treasure lies in yonder sphere,
Who do not live, but only sojourn here;
Who dedicate to God, your time, your heart,
Willing to live, or ready to depart;
Whilst abject minds, for paths ignoble born,
Thunder their threats, or cast the taunt of scorn,
You hear their fierce upbraiding, and repay
With prayers for them, who know not what they say.
Through good and ill report, to conscience true,
You, like the sun, unmoved your course pursue.
Christ is your hope, whose smile all wounds can heal;
And whilst of Heaven the foretaste sweet you feel,
You long to teach what Prophets taught before,
And sound the Gospel to Earth's farthest shore.

Oh! had the Vision call'd, in that deep dream,
Paul eastward to have borne his sacred theme;
With Heaven's rich Gifts, to feed the Tartar wild,
And not the Macedonian, Europe's Child:
Had no kind Spirit, casting fears behind,
Bless'd with a pulse that beat for all mankind,
(Whose heart the Light contain'd,) once thoughtful stood,
Framing luxurious schemes for human good,
Beheld where Albion's snow-white chits appear'd,
And boldly to the barbarous Briton steer'd,
How had our Savage Faith its strength maintain'd,
And what even here the Night that now had reign'd!

Climes, once for Arts and Science fair renown'd,
As time roll'd on, have plunged in shades profound;
Whilst lands to ten-fold darkness long resign'd,
Have burst their bonds, and led the Sons of Mind.
Happily, O Heaven, avert the curse severe!
Once more the Pagan Rite may triumph here;
And regions, now, where men to Idols bend,
The Altar reverence and the Ark defend!
What might so soon God's sleeping wrath awake,
And o'er our Isle, tempt him his scourge to shake,
His lamp remove, heritage forsake,
As languor, to extend the Gospel Sound,
The Bread of Life, to starving Nations round!—
As that disastrous, mournful spirit, chill,
Which scorns to work, and frustrates those who will!
Soft as the distant murmuring of the sea,
Sweet as at morn the Birds' clear melody,
(And the shout of Orgies vile,) I hear
The still small voice of Penitence and Prayer!
Sunk as they were in guilt, abased, depraved,
Ten Righteous Men had once a People saved,
Hope yet is ours! Though crowds on every side,
Their Maker's Laws disdain, his Threats deride,
England may boast, even yet, her righteous few,
Salt of our land! and not the least in you.

How shall the future sons of sires, who now,
In climes remote, to stocks and statues bow—
(O fearful depth of folly and of crime!
Man, even Man! endued with powers sublime,
Disclaims his rank, to basest things that be
Lifts the adoring eye, and bends the knee!)
How shall such, brought to their maturer sense,
Read with delight the page of Providence!
How shall such, rescued from their thraldom vile,
Pour thanks to Heaven, then, with an angel-smile,
Gaze backward far upon the men revered,
Who first their land with Songs of Sion cheer'd,
Brought them the Truth, the Book of Knowledge spread,
And pour'd its thousand blessings on their head!
What gratulations, what transcendant praise
Their hearts to you shall breathe, their voices raise,
As, basking in the light, a glance they cast
O'er the dark vale, the dreary desert past!
As, on their race of storms, their night of woe,
Safe, from the mount of God, they look below!
When waning age on age hath roll'd away,
Since you with earth have mix'd your honor'd clay,
While hosts, oblivion down to darkness bear,
Still shall your memory flourish fresh and fair;
Of you the lisping Child shall learn to speak,
Whilst the warm tear steals down the Mother's cheek:
Yet nobler thoughts than these your hearts beguile;—
Conscience' sweet voice and Heaven's approving smile.

Ye Great of Earth, arise! At once appear
Caesars and Pompeys, men unknown to fear;
Whose warlike feats the porphyry column bears;
Who view'd the World, and proudly call'd it theirs;
Who lived to tread the steep, to build the name,
Whilst slaughter'd thousands mark'd their road to fame.
What grateful heart, slow, from the dying bed,
Ere call'd on Heaven for blessings on their head!
Crowds, rather, in their pangs, with death in sight,
Curs'd on the hour which gave them to the light.
These are not Great! Illustrious men and wise,
You are the Great, whose deeds to Glory rise!
You distant realms have sought, with untold pains,
Not to explore fresh marts, or count new gains,
Like some Dark Friend, with venom in your eye,
To swell the tide of human misery,
But, with benignant smile, your joys to share,
To free the Captive, smooth the brow of care,
Throw back the veil, the Star of hope display,
And guide benighted souls to endless day.
Such Brainerd was, who brav'd th' inclement sky,
To teach the friendless Indian how to die.
Such Swartz was found, who, 'mid the Heathen, long,
Unfainting toil'd, and liv'd to hear the song
From the Wide Banian, in loud concert rise,
Harmonious, to the Father of the Skies.
Such Vanderkemp, such Carey, Marshman, are,
With those who sow, 'mid southern Isles afar,
Or round steep Caucasus, or on the shore
Of ice-bound Greenland, or rude Labrador,
Or in Columbian Isles, where men, with skins
Black as their Master's hearts, less black their sins,
Rejoice, with tears, and toils, and groans opprest,
To hear from you, of Heaven that world of Rest.
You are the Great of Earth! While hearts of steel
Behold the wound, and feel no wish to heal,
You view remote, nor heed the threatening wave,
Millions expiring lie, and rush to save.

If, sometimes, whilst through distant lands you roam,
You cast a lingering look toward Friends and Home,
Think oftener, on the sure, the blissful state,
The Palms, the Crowns which for the Pilgrim wait.
Should pain assault you, still in God believe;
Should sorrow reach, O think for whom you grieve;
Should want, in lonely climes, your steps pursue,
Dwell on that Name who suffered more for you.
He has declared, whate'er his Servants bear,
For him, their Master, in this world of care,
Blessings shall still exceed their tears and sighs,
Whilst, in reversion, joy unfading lies.
Guiding the Gospel Plough, gird up your mind!
Heed not the chaff which you have left behind!
Look forward, courage take, behold the end!
What can you deign to mourn with God your Friend?
You seek not earth's reward, nor man's applause,
You all are Champions in your Maker's Cause;
And round your arduous path, though sad, the while
Crowds of admiring Angels watch and smile.
The hour must come, haply it draweth nigh,
The vast unfolding Dawn of Prophecy,
When Love Divine shall every heart inflame,
And every tongue confess Immanuel's name;
Warm'd with such prospects, in the darkest day,
Be Heaven's eternal word your staff and stay;
With zeal around your glorious mission spread,
And make your Father's Will your daily bread.
May He in every hour of need provide,
In sickness cheer you, and through dangers guide;
Make smooth and plain your path, where'er you go,
Bid you, like him, the Gospel Trumpet blow,
Who with the Goal in sight, a Heaven, a Home,
All things could bear, Stripes, Bonds and Martyrdom.

Not o'er a sea, unruffled, calm and clear,
Must you your venturous Bark expect to steer:
The sun sometimes may smile, the zephyr blow,
And soft and sweet the tide of feeling flow;
When, like the alternate changes of the deep,
Tempests and storms, the louring skies may sweep;
Expect, nor be deceived. Alike prepare
Hardships or ease to meet, the Soldier's fare.
If Friends protect, on God the praise bestow;
If foes assail, with meekness bear the blow;
Nor hope to root out errors strong and deep,
Save like the men who plough before they reap.
Hell, roused from slumber, in his dread array,
Ere long, in rage, may rise to meet the fray:
Call up Foul Spirits, to himself allied,
And yield, with mortal throe, his empire wide;
But he who leads you forth, for your defence,
Will screen you with his own Omnipotence.

Be not, at aught, too joyous or too pain'd,
Fear must be check'd and Hope herself restrain'd.
Our sight is but a point, our life—a day!
Grief soon subsides, and pleasures—where are they!
Though with our own dear schemes our bosoms swell,
What might be best at last, we cannot tell.
The cloud that looks so fair, may waft distress.
The tear, the pang, the cross, be sent to bless.
That Sovereign Power, to whose pervading eye,
All times, the past, the future, naked lie;
Whether he walk conspicuous, clothed in light,
Or all his footsteps mists involve and night,
Even Him, adoring still, our hearts should own,
And say, "Thy will be done, and thine alone."
As on you go, proclaiming as you can
Salvation for the rebel race of man;
Freedom that breaks the fetters of the mind,
Ears to the deaf and vision to the blind,
Should hosts, dissolved in tears, your tidings hail,
Should Satan's kingdom fall and Truth prevail,
Thousands on thousands round your footsteps throng,
Confess his name to whom all hearts belong.
Yet should but here and there a blade be found,—
Whilst weeds, in rank luxuriance wave around;
Should they be foes to you, who were before
Foes to the God, whom you unseen adore,
Let not Egyptian night your souls dismay,
Faint is the opening dawn that leads to day:
But should no fruit your longing spirits cheer,
O'er the wide scene should nought but tares appear,
Let faith, unwavering, still support your feet,
Nor faint, though torrents roar and tempest beat.
What though no garlands crown your mortal race,
Nor fruits, nor flowers, around your path you trace
Seed sown by you, long 'neath the ground may lie,
Water'd of God, unmarked by mortal eye,
Ordain'd, in the appointed hour, to rise,
And with majestic verdure fill the skies.

Soul reverenced men! Receive th' applauding strain,
Which kings and conquerors might desire in vain.
To you, a distant brother leads the song,
Which thousands join, in chorus loud and long.
'Mid lands, that never heard Jehovah's praise,
Aspire the Standard of the Cross to raise,
Earth's mourning sons, with your glad tidings cheer,
Go! and a Temple to your Maker rear!
Whilst there are lands, and tribes which countless be,
Who never joy'd to hear our jubilee,
Who never knew the Christian's rich repast,
Pardon and peace, and hope of Heaven at last,
But to pernicious lies and rites resign'd,
With death and darkness league their prostrate mind,
Be you with zeal inflamed, in strength array'd,
Strive in the glorious conflict undismay'd,
And with the arm of God to lead the way,
Lift the loud trump, the torch of truth display.

Shall petty sights alone attract our eye,
The rise and fall of mortal majesty—
Kingdoms and men, who in perpetual round
Blaze and expire? Shall these our prospects bound,
And not your cause—the Glory of our age
(Grandest of all which human minds engage!)
Awake our highest interest, hopes and fears,
The heart that vibrates, and the voice that cheers?
They who, beyond the present, view, combined,
The mighty FUTURE, trampling time behind,
Feel, with spontaneous glow, in every vein,
Ardent to burst the Heathens' mental chain—
To waft to them our pearl of matchless price,
And wider spread the gates of Paradise.
May you who wage the warfare with the foe;
May you who freely of your wealth bestow;
May you whose hearts implore, and ever will,
His blessing which must give the increase still,
Strive in your different ways, more earnest be,
Not fainting, you secure the victory.

Once more, amid the sickening scenes that rise,
Good men and great, to you I turn my eyes.
The star of Bethlehem, from night profound,
Emerges fair, with sun-like splendour crown'd.
Vision on vision, kindling, I survey,
Till with o'erpowering beam it dies away.
And can it be, that who the brunt sustain,
Should call aloud for aid, yet call in vain?
Alone 'neath sultry suns the toil you bear,
The field is wide, but labourers few are there.
In such a conflict, and with such a prize
To rouse their zeal, may kindred spirits rise,
Sent, and endued with unction from above,
Wise as the serpent, harmless as the dove,
Proud to support your hands, like you to deal
The Words of Life Eternal, which reveal
Where our best treasure lies, our hopes refine,
And point our ardent gaze to Things Divine.

While thus of faith and righteousness you preach,
And your whole walk confirms the truths you teach,
Fearless, the path pursue, (though men revile,) 
On which the Almighty smiles and still will smile,
Till all the Powers of Darkness vanquish'd fly,
And Earth one Altar rears to Him who form'd the Sky.