PERIODICAL ACCOUNTS, RELATIVE TO THE BAPTIST MISSIONARY SOCIETY.

VOL. V.

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PREFACE.

The patrons of an undertaking supported, as this is, by voluntary subscriptions, have a right to be informed of the effects of their liberality, and this by as clear and faithful a statement of them as it is possible to furnish. The gradual progress of the work from the beginning has been such, that the events of a single year have seldom been so marked as to leave any strong impression on the mind; but on reviewing those of three or four years we find it otherwise. It is on this principle that we have been used to review the general state of the mission at the commencement of a volume.
Since the commencement of the last volume there has been far greater progress than in any preceding period of the same extent. At the close of 1809 there were six churches, containing a hundred and ninety-one members; at the close of 1812 there were twice that number of churches, containing about five hundred members. The principal part of what has been done in Calcutta has been done during these three years. By the circulation of the scriptures in the languages of the country, by stated and occasional preaching, and by the establishment of a charity school on the Lancasterian principle, a strong impression has been made on that city.

During this period the following events have taken place:—Not less than a hundred and sixty persons have been baptized at Calcutta and Serampore, out of whom materials have been principally furnished for forming and organizing the six new churches;—a mission has been planted in Orissa, the seat of the horrible Jaggernaut, where the scriptures have been liberally distributed in the language of the country, even within the precincts of the
temple, the gospel diligently preached, and a
church raised of between thirty and forty
members;—the small church in the district of
Jessore has increased from about thirty to
eighty members, scattered over an extent of
country not much if any less than the county
of York, and divided into four branches, at
each of which are stationed gifted native
brethren, who very diligently disseminate the
heavenly seed;—the gospel has obtained an
entrance into Bheerboom, and a number of
natives have received it, so as to become a
thriving branch of the Cutwa church;—three
new stations have been formed, and churches
planted in Upper Hindoosthan, namely, Agra,
Digah, and Patna;—the word of God has
been introduced into the Mahratta Country,
where many are reading it with apparent good
effect;—a considerable number of European
soldiers have embraced the gospel, and being
stationed at the Isle of France and at Java,
have successfully recommended it to many of
their fellow-soldiers;—and a station has been
formed, and a church planted, in the neigh-
bourhood of Dacca, a large city in the east
of Bengal.
During the same period also, the following progress has been made in the translations:

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At the end of 1809.

6. Guzerattee. The printing stopped and the translation slackened for want of sufficient pecuniary support.

7. Mahratta. The New Testament translated and part of the Old Testament. The Gospels nearly printed; but the printing retarded by the same cause as the last.

8. Hindoosthanee. The New Testament translated, and above half printed. The printing retarded by the same cause as the two last.


At the end of 1812.

6. —

7. The New Testament printed and in circulation, the Pentateuch printed to the 4th chapter of Numbers, and copy revised to the 2d chapter of Deuteronomy.

8. The New Testament printed, the second edition in the press,— the Pentateuch printed to the 2d chapter of Exodus, and copy prepared to the 26th chapter of Numbers.


10. A volume of Scripture Extracts printed, and copy prepared to the 18th chapter of Luke.
At the end of 1809.


At the end of 1812.


12. Cashmere. Translated to the 2d chapter of Romans.


Important improvements have also been made in casting types and manufacturing paper, and the younger branches of the family have been so educated as to be able to carry on the translations.
Finally, during the last of these three years, great as were the afflictions of the mission family, and severe as was the trial of having the printing-office consumed by fire, the work of God has been more extended than in any former year. "Four new stations are occupied, and promise to be effective, of which, (says Dr. Marshman,) we had scarcely any idea at the commencement of the year."—These are, Columbo, Patna, Chittagong, and Bombay.

In reviewing the progress of things abroad, we must not overlook occurrences at home. The feeling excited by the disaster at Serampore, not only produced a prompt and very liberal contribution for the reparation of the loss, but probably increased the interest which the christianized part of the nation felt in the question—Shall Christianity have free course in India? That interest certainly was great, and of great importance. The temperate but decided way in which the sense of the country was expressed, as well as the respectful manner in which it was treated by the Government and the Legislature, call for our grateful
acknowledgments, both to them, and to Him who disposes the hearts of all for the accomplishment of his purposes. We trust that so far as the restrictive powers are thought necessary to be continued, they will, as we were assured they should, be liberally exercised.

From this brief review of the past, we are certainly warranted to take encouragement as to the future, and to expect greater things than these. All things are possible to them that believe. If we believe in the Lord our God we shall be established: if we believe his prophets we shall prosper. When the father of the lunatic child exclaimed with tears, "Lord, I believe; help thou mine unbelief!" he seemed to say,—Shall my unbelief be the death of my child? The prayers of faith fall not to the ground. The work of faith and labour of love is not forgotten. If God has wrought with us in answer to such weak faith, and such feeble prayers as ours, what might we not have expected had we been more entirely devoted to him? And shall the work of God be retarded, and sinners lost through our unbelief?
If our minds be formed on gospel principles it will be a consolation to us that we have not to labour alone, but that other Christians are engaging in the same work. We shall not exhibit our own labours in a way of invidious comparison with others, but rejoice in one another's prosperity, looking forward to the time when our labours shall meet. Even if some preach Christ through envy, though we may perceive the motive and disapprove the spirit, yet we shall rejoice that Christ is preached.

Finally, while solicitous for the success of Christ's kingdom in other lands, let us not forget our native country; and while the souls of our fellow-sinners are dear to us, let us not be unmindful of our own. It is too possible that a zeal may be kindled for a public object, while at the same time things of a personal nature are neglected. Surely it would be a grievous thing, if while busy here and there about converting the heathen, we lose our own souls!
PERIODICAL ACCOUNTS.

No. XXV.

HAVING detailed the progress of the India missions in No. XXIII. to the end of 1811, and introduced a few particulars of the three succeeding months; and No. XXIV. being confined to the loss by fire, and its reparation; we here return to the beginning of 1812.

On entering a new year, the missionaries have of late taken a review of the past. Of this we shall avail ourselves as we go over the different missions of Bengal, Burmah, Orissa, Hindoosthan, &c. adding thereto such things as have since occurred.

BENGAL MISSION.

"This mission in the year 1811 has (they say) experienced much of divine mercy; each of the churches at the five stations therein having been favoured with some additions, which we proceed to particularize.

"Serampore and Calcutta.—Fifty-nine have been added to this church, the greater part of whom are natives of India, of various religions. Amongst these several remarkable instances of divine grace have appeared at the Fort: eleven have been baptized from thence, four
of whom are Europeans, and the rest natives. In Calcutta prayer-meetings have continued to be held in private houses, or at the vestry, nearly every evening in the week in which there has been no public service, small groups assembling one night in one part of the city, and another night in another. The scriptures and scripture-tracts, in various languages, have been largely distributed by the members of the church, amongst their neighbours, their servants, and the strangers from various parts of India. On the first Monday in every month, previous to the prayer-meeting for the spread of the gospel, these active brethren are supplied for further distribution; and for the strengthening of each other's hands, such encouraging circumstances and opportunities as have occurred during the past month, are communicated. Several of the younger members of the church have applied to the study of the Bengalee, Nagree, and Persian characters, to enable them to read the new testament to their servants and neighbours. Kreeshnoo and Sebukram have found their spheres of action much enlarged, and their labours greatly blessed. De Cruz and Petruise have been sent out, one to assist brother Mardon at Goamalty, and the other, brother Carapiet at Jessore. Two others labour in Calcutta with great diligence; namely, our young brother J. T. Thompson, whose spirit is sufficiently manifest in the specimens which have appeared from his journal; and our brother Debrun, who was baptized about two years ago, and who labours among his heathen neighbours with very general acceptance, making known the word of life in Bengalee, Hindoosthanee, and Portuguese. The Benevolent Institution, for the instruction of poor children, has been this year extended to girls; who, with the boys in a distinct department, amount to upwards of three hundred. A debt of this institutution, which at the close
of the last year amounted to nearly 2000 rupees, or £250. is now almost annihilated. This is owing partly to the liberality of the public, and partly to the introduction of Mr. Lancaster’s plan of teaching, by means of which our brother Leonard, whose very soul is in the work, instructs 240 boys with greater ease than he in the last year, with two assistants, instructed a hundred. A building, also, during this year has been erected near the chapel, 90 feet by 70, which will contain 800 children. We have built it at our own expense, and charge the public a moderate rent for it. We hope this institution will prove a blessing in many ways.

“On the first Lord’s day in January, 1812, brother Carey’s youngest son, Jonathan, was baptized by his father at Serampore. He is about sixteen. His mind has been affected with divine things ever since he heard a sermon preached by his father, on occasion of the death of sister Robinson, and these impressions were strengthened, and his resolution to be baptized confirmed, by seeing the baptism of brother Marshman’s daughter.

“A horse which the brethren lately requested brother Ward to have, for the sake of regaining and preserving his health, then impaired by his close application to business and study, and one which brother Moore has since sent brother Marshman with the same view, have enabled us to improve an hour thus spent so as to visit neighbouring villages which neither our time nor strength would permit us to reach before.”

The impression made on the neighbourhood by the conduct of the missionaries, and the quiet manner in which they are heard by the natives, will appear by the following account of one of these excursions:—“On January 23, in the evening, the brethren Marshman and Ward went to Ishra. The people in the bazar kindly accommodated them with seats; and nearly fifty sat down
around them, to whom they read and expounded the ten commandments, asking the people which of them they thought evil, or unjust? They answered, "None, they were all good." The tree then, said they, must be good from whence these branches come; and proceeded to shew them how every man by nature was averse from these righteous commandments, and of course from the God who gave them; which state of mind must be a state of wickedness, and of the utmost danger. They then shewed them how Jesus Christ came into the world, to deliver men both from the guilt and the dominion of sin; and that their errand into this country was wholly to bring a message of love, to make known these glad tidings to them, and beg them to come to Christ and share the blessings which they themselves enjoyed, appealing to them whether in the twelve years that they had resided near them any thing had appeared in their conduct which could lead them to deem them enemies instead of friends? They answered, "No;" and seemed extremely attentive to the discourse."

From Mr. Leonard to Mr. Ward, Jan. 3, 1812.—
"The Lord continues to bless us with new cause for rejoicing. Last Sabbath morning proved, I trust, a day of salvation to some who were at the chapel during the sermon and the ordinance of baptism; especially two persons, one a Mr. J. brother to Mrs. E. the young woman who has been lately mentioned to the church as a candidate for baptism, and whose mother was yesterday with Mr. Carey, requesting permission to join with her daughter in confessing her Saviour before men. This young man was much attached to light company, which terrified his sister from offering herself to the church sooner, lest through him she might be drawn into evil, and cause disgrace to her profession. These scruples, however, were removed by Mr. Carey, who shewed her in a very plain and forcible
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manner that the grace of Christ was sufficient for her, although she was a widow dependant upon her brother. It pleased the Lord to cause him to attend, and to regard in some measure the constant importunities of his mother and sister.

"A Mrs. M. lately informed me, that she had taken the sacrament, through which, with a reformation from certain things that affected her conscience, she had hoped matters went on well between God and her soul; but by the above sermon and the baptismal address previous to the ordinance, her heart was almost broken, nor did she know what to do. Respecting her former state, she said, "I am sure I wept much, and conceived myself much better, until I attended at the chapel last Sabbath morning, and heard the sermon preached from 'He that believeth and is baptized shall be saved, but he that believeth not shall be damned.' But, notwithstanding my distress of mind, and the great disappointment I experienced in finding salvation was by faith alone, when I understood what Christ had done and suffered to obtain it for such guilty sinners as myself, and his willingness to save to the uttermost, I could scarcely contain myself, but felt almost moved to go down and join those favoured souls who were about to be baptized, and confess the Saviour with them." This young woman's exercises of mind, caused me to look to the period when I first visited you at Serampore; one principal part of the cause of my visit being to inquire, what good I might hope to derive from receiving the sacrament. After having ventured upon it like our young friend, I conceived myself in a fair way for heaven; but afterward I fell deeply into sin, which induced me to believe that I had committed the unpardonable sin, and that now, as I had nothing to look for but judgment and fiery indignation, I might as well sin on, and work all manner of iniquity with greediness.
"Mr. J. said, in a very serious manner, that it appeared as if the whole service of the morning was prepared for him, confessing that he had been buried in thick darkness, and began to attribute a great part of it to his education. Here, however, I was necessitated to interrupt him, and point to the blindness of his own heart, endeavouring to prove to him, that 'Unless a man be born again, he cannot see the kingdom of God.'

"Mrs. D. seemed absorbed in thought, and endeavoured to help me out in many things, remarking with apparent sorrow, how foolishly she formerly made light of Mr. Peacock's religious conversation, when he was in Calcutta. She is younger than Mrs. P. and has been excessively light and vain, so much so that I have often been alarmed for Mrs. ———, when under deep convictions, on her account. My earnest prayer is, that they may all become trees of righteousness, the planting of the Lord, that in them his name may be glorified."

Mr. J. T. Thompson, visiting an old pensioner under a threatening affliction, found that he rested his hopes on Jesus Christ, and was quite composed at the thoughts of death. He was without a bible, having given the only one he had to a child. While Mr. T. prayed he wept much.

Calling on a Mrs. A. Mr. Thompson says, "In this family are four persons who bear with much patience the cruel mockings of their once most intimate friends and relations. Mrs. A. having refused an invitation to a ball, from Mr. B. the latter was led to see the importance of religion in some measure, and immediately procured a bible for the use of his family, and established family-worship."

On the last Lord's day in January, the following nine persons were baptized by Mr. Ward at Calcutta, namely, Mrs. Gatton, Mrs. M'Donald, Mrs. M'Cutchin, Peggy, Joanna Rozario, Mrs. Everard, Mrs. Haynes, Rozia
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D'Rosario, and John D'Silva. Mrs. Frederick was received on the 18th of December, but was not baptized with the above through indisposition.

On the 14th of February died at Serampore, Mary Anne Ward, aged nearly five years and a half; a most affectionate and amiable child. A few days before her death she repeated to her father, with much emphasis, Dr. Watts's hymn—

“When I can read my title clear
To mansions in the skies,” &c.

In the course of this month, Jonathan Carey, with several of the native brethren, went into the villages to preach in Bengalee, and were heard with considerable attention.

On February 29, Mr. Ward baptized at Calcutta, Mr. and Mrs. Mills, Mrs. Johnson, and Mary Albert.

About this time two of the children of the mission family died, namely, William Ward Marshman and Richard Mardon, the youngest child of Mr. Mardon, both in infancy.

Debrun's visit to the Petty Court Jail.—“Having obtained permission to preach in this prison, I went for the first time on Lord's day, January 6. In every corner nothing appeared but misery in its most dreadful forms. I suppose there are no less than 400 wretched persons, of both sexes, and of almost every country, confined here for debt; each one endeavouring to forget his sorrows by plunging into the most degrading vices. I first went among the natives, who seemed astonished at my introducing such new doctrine; they, however, heard me with attention. I then went among the Europeans, to whom I offered some pamphlets which I had brought with me. They said they were Protestants already, and, therefore had no need of them. I told them I was brought up a Protestant, and reckoned upon my being a Christian, till lately I was
brought to see my sin and danger. After this they begged for the pamphlets.

"On the 2d of February I went a second time, and the prisoners came of their own accord to hear me preach. One man, Thomas D‘Rozario, manifested an unusual attention, and after worship brought me a testament in the Portuguese language, which he desired me to read aloud. Upon the whole I was more pleased with this second visit than with the first.

"The next Lord’s day, February 9, I went again. On my arrival they all surrounded me, and heard me preach both in the Bengalee and Portuguese languages. Some heathens said they never heard such words before. They requested pamphlets, and I gave away fifty.

"On preaching at another house I was rudely accosted by a pilot, who poured forth a torrent of abuse. I begged him to read the bible, and pointed out the 6th chapter of the first Epistle to Timothy, which when he had read he sat quiet. He asked us, how many sorts of Christians there were? I said, Christ is one; his gospel is one: whosoever believes in it will obtain everlasting life."

Extracts from Mr. J. T. Thompson’s Journal of his labours in Calcutta.—"Went to the House of Correction; after opening my message to them, I could scarcely leave them; they seemed to wish that I could remain with them all the day.

"On February 22, at a prayer-meeting at my own house, having endeavoured to illustrate and apply to the circumstances of those present the conduct of the woman who ‘had spent all she had on physicians, and was nothing bettered, but rather grew worse’ (Mark v.), one of my hearers with great sorrow and shame related to me the following particulars:—She some time ago resided in a family at one of the military stations near Calcutta. To
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the horror she felt at her situation and circumstances, was added the melancholy consideration, that all efforts to extricate herself from the bosom of hell (as she termed it), had failed; and, therefore, after wasting much of her substance in the fulfilment of vows made to as many peers* as she could possibly hear of, she gave herself up to despair. After a while she thought there might be yet some peer of whom she had not heard, and accordingly had recourse to a woman of low cast, who inspired her with the hopes of speedy deliverance. A new vow was now made, and the poor woman, bound down to a variety of the most rigid observances, anxiously waited for the time in which the peer had promised his power would set her at liberty. Days and weeks and even months passed, but she remained fettered in her conscience, and no peer arrived. At length she resolved to try no more experiments of this nature, but to wait the termination of her troubles, being certain that all these peers were nothing. She had occasion about this time to come to Calcutta, and here it was that, 'wearied and heavy laden,' she heard of Jesus; and though she confesses herself unworthy, now views him as an all-sufficient Saviour, and prays to be more established in the truth. She has given to me her ivory crucifix, the object of her former worship.

"Lord's day, February 23. My desires for giving myself up wholly to the work of God increase every day. O may he fit me for the great work of labouring in his vineyard! In the afternoon I renewed my visit to the once hardened prisoners in the house of correction. The women here are but little interested; but the men, both old and young, Hindoos and Musulmans, when I

* Mahometan saints.
compared their conduct towards God to that of the prodigal, and set forth his long-suffering and mercy through the Son of his love, were so affected, that both they and myself found it a painful task to part. They followed me as far as they could, and when we parted it was with tears. One of the seapoys on the guard, a Hindoosthanee man, told me with tears also, that though I had spoken in Bengalee the words had pierced his heart. During my address an inquisitive Hindoo interrupted me by asking where our Lord Jesus Christ, the new Saviour that I declared to them, had been for so long time, that he had only now heard of him? I told him that the Saviour I preached was no new Saviour, but the only one appointed of God, even that God against whom we had sinned; and that to him alone all the ends of the earth are exhorted to look and be saved. If he then, said he, be a Saviour for all the world, how is it that the Europeans, who appear to have had him revealed to them, did not all this time make him known to us? I told him, this did not lessen the truth of my assertion; for that all the Europeans whom he saw in India were not Christians. He then inquired, where the Christians were whose principles and conduct I would hold up for his imitation?

"Friday, March 20. Attended a prayer-meeting in the Fort, and preached. Several of our friends of the 24th regiment are again permitted to meet with us.

"Lord’s day, March 29. Being a baptismal day, many persons whom I do not recollect to have seen before attended the Bengalee worship and preaching in the chapel. In the afternoon I went with brother Carey to the jail, where I preached to a congregation of natives, and took my leave of them, perhaps, not to see them again, till the day when the Saviour of whom they have heard will appear in the clouds."
"Our brother J. T. Thompson (say the missionaries), who has laboured in the word more than a year at Calcutta with much acceptance and effect, has, after serious consideration and prayer, determined to give up himself wholly to the work of God; and the city of Patna is fixed upon as the scene of his labours. He has accordingly relinquished all his worldly prospects, and resigned his situation in the office of the Military Auditor General, determining to cast himself on Providence for his future support. The Military Auditor General was quite unwilling to part with him; and supposing that a wish to see the country might have been at the bottom of his resignation, he offered to attach him to a part of the office which was stationed up the country. When he found, however, that his views were of another kind, he accepted his resignation, and gave him in writing a most kind and respectful testimonial to his diligence and good behaviour while under his direction."

Mr. Jonathan Carey's Journey to Chagda.—"On the 11th of March was the Hindoo festival called Varonee; at which time vast numbers resort to all the places on the Ganges accounted sacred, in order to bathe. The brethren at Serampore having heard that at Chagda, about twenty-four miles from Serampore, a large concourse of people would be assembled, and thinking it a favourable opportunity for disseminating the word of life to the heathen, sent thither Jonathan Carey, with the brethren Deep-chand and Vikoont'ha. The following is the account of their journey:

"March 11. Left Serampore about eleven in the forenoon, and arrived at Trivenee, a few miles beyond Chinsurah, about seven in the evening; where we found that the people had bathed the morning before we arrived, and had returned home. A number of Ooriyas, however,
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had remained to refresh themselves. We lay there all night, and set off next morning with the tide, which carried us to Chagda, where we arrived about seven in the morning. Here a spectacle was exhibited which we seldom witness. The river, which at this place is about three quarters of a mile wide, was covered with men, women, and children, nearly to the middle of the stream. In one place was a Brahman and his train of followers, dipping themselves with the greatest devotion in the sacred stream; in another, a mother was seen dragging her shivering child into the river; in another, a Gooroo instructing his disciples in the rites and ceremonies practised on these occasions; in short, every one, from the grey head to the youth scarcely versed in idolatrous ceremonies, rich and poor, Brahmins and Shoodrus, all seemed intent on the same object. The immense crowds which thronged the shore seemed like a forest of heads. Some had travelled journeys of several days; some had come from Chittagong, others from Orissa, and from other parts of the country not less than a hundred miles distant. About seven in the morning we went out, and Deep-charan began to speak to the people; but so great was the press that we were obliged to climb a boat which lay on the shore with the bottom upwards; from which place we declared to them the inefficacy of the act they were then performing to remove their sins, and pointed them to the Lamb of God. The people listened with the greatest attention. After preaching for more than an hour, we brought from our own boat a number of scripture-tracts, but we were again obliged to ascend the boat where the people followed us, clambering up the sides till the boat itself was covered with the crowd, all eager to obtain books. Thinking our situation unsafe, on account of the pressure of the crowd, we retired to our own boat; but there also the people
followed us for books; some up to the neck in water; some even swam to the boat, and having obtained pamphlets swam again to the shore. After resting a few minutes, we landed a little way higher up, and ascending a small hillock, where a large number soon surrounded us, we again declared the truths of the gospel. A young Brahman who said he was acquainted with Mr. Carey, raised a shout among the people, crying out Haribol,* which was soon vociferated by the whole crowd, so that all our efforts to be heard were ineffectual. The noise having in some measure subsided, we resumed our discourse. At length Vikoont'ha discovered some people from his native village, whom he addressed for more than an hour; after which a Brahman, whose house lay at the entrance into the town of Chagda, entreated us to come and explain this new doctrine. We went, and hither a crowd followed us, to whom we explained our message. During the discourse, a lewd Brahman came up, and insulting us, said, that if we would bestow upon him the means of gratifying his lewd desires, he would become our disciple. Upon this, the Brahman who had invited us took up the matter, upbraided him for uttering such vile sentiments, and continued disputing with him for a considerable time. I was glad to observe that the people seemed to exult at his being put to shame. Having unanimously driven him away, they entreated us to proceed. After preaching for a long time, we distributed a number of tracts, which the people received with the greatest eagerness. From hence we went to the market, and from thence to a place where two robbers were hung in chains; here the people’s attention was drawn off from our discourse by a number of lewd fellows; and, night coming

* A sort of huzza! or—Great is Diana of the Ephesians.
on, we returned to the boat. In our way we beheld a most gratifying spectacle: a number of people were sitting under a tree, growing close to an old temple in ruins, dedicated to Shiva; and in the midst of them a Brahman who had obtained a pamphlet, was explaining its contents to the attentive crowd. I could not help stopping to contemplate this scene for a moment,—one of these ‘images of the divinity,’ with a poita hung round his neck, and who had just been bathing with the rest of the people in the sacred stream, and from whose lips nothing had ever proceeded but the praises of the gods, at the very door of the temple too, within whose walls, he perhaps had been accustomed to pay his idolatrous adorations, and from which very likely he had all his life received his maintenance—this man became an unwitting teacher of the gospel! This sight was so new and so cheering that it compensated for all our trouble. Returning through the bazar, we saw a man, who had been disappointed in obtaining a pamphlet, buying a book of a boy who had received it from us gratis. On the whole, considering the vast concourse of people, we have reason to bless God for what was done; some thousands of scripture-tracts were distributed, many of them to people who had come more than ten days journey, and who will carry them back into their own country; so that though they went to Chagdza to worship a river, they may have found Him who is the pearl of great price; and perhaps others also may become inclined to read these pamphlets, and may be converted. Night coming on, and all our stores being exhausted, we took our leave, and arrived at Serampore on Friday night, where we learned that the printing-office had been consumed two days before.”

“At a church-meeting at Calcutta, towards the end of March, the brethren Cumberland, Ward, Daniel, and
Sebuk-rama were chosen deacons; the brethren Leonard and Thompson called to the ministry; and brother Thompson, his wife and mother, with two others, were formed into a separate church, to be planted at Patna. Brother Carey the same evening addressed the different parties. The opportunity was pleasing and refreshing in a high degree.”

“On the 26th of the same month were baptized at Calcutta, by Mr. Ward, Mrs. Lewee, Joseph D'Sytoia, Michael Carmoody (one of his Majesty's 24th regiment, quartered in Fort William), and Mrs. Robinson, daughter of Mr. Gordon, and wife of Mr. Robinson the missionary.

“Mrs. Lewee was at Allahabad when she first heard of the gospel, and her curiosity was so much excited that she resolved, on arriving at Calcutta, to find these new Christians out. It so happened, that on her landing at Fort William, and entering the Fort, Sebukrama was preaching at a house in the garrison: she heard the singing, put down her things, went in and heard the word, and from that time began to inquire earnestly what she should do to be saved. Her experience was related before the church with many tears.”

The following Letter was sent by Michael Carmoody to Dr. Carey, previously to his being baptized:

“Reverend Sir,—Situated as I am in the army, and not allowed the liberty of waiting upon you, to speak the sentiments of my mind, I take the liberty of relating to you part of my past and present state of mind respecting divine things. I am descended from Roman Catholic parents, and was always a strict observer of the rules and customs of the Romish church. On my arrival at the Cape four years ago, I had some conviction that I was not in the right way. My prayer to God at this time was, that I might be directed to some Roman Catholics. I
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did not disclose my thoughts to any one, but would have done so, could I have met with a Romish priest, whom I very diligently sought wherever I went; but it would seem from the subsequent dealings of the Lord with me, that he determined I should not see any of them till I had been brought into the right way. I fasted every Friday, and unknown to any one I used to go to the mountain at the Cape to pray that I might be directed right; and though I could not read at this time (and if I had been able I durst not open the bible), I continually carried in my bosom my Romish prayer-book, thinking there was some virtue in it. I sometimes also secretly travelled through the streets of Cape Town in hopes of meeting with a priest, and used to listen at the houses I passed, if I could hear any masses. Shortly after this I fell ill, and was sent to the hospital. I was, during this illness, much troubled in mind, as I was certain I was in an unprepared state. I therefore earnestly prayed that God would not take me away amongst strangers, where I could not obtain a friend to teach me divine things, nor yet a priest to confess to: the thought that the judgments of the Lord were now at hand with me, greatly alarmed me; and I was also much dejected at the idea of dying in a strange land, away from my parents and my friends. When nearly restored to health, I was distressed in mind at going yet farther from home, and especially into a heathen land. After recovery, I came out of the hospital; and, though a wretched sinner seeking salvation, was overcome by the temptations of satan, and fell into the inexcusable sin of drunkenness. After I got sober, and had considered that I had but lately experienced the sparing mercy of God, my convictions became stronger daily; and I looked upon my past transgressions as ingratitude of the worst kind. When our regiment left
the Cape for Bengal, I was on board the Astell Indiaman where I experienced a fresh instance of the gracious dealings of the Lord. We were ordered to be drawn up for engagement with the French frigates; and I had such horror and dread as I never felt before,—not that I feared to die for my king and country; but because all my open and secret sins were brought to my mind, and especially my recent fall at the Cape. I expected to be judged of God, whom I dreaded to meet, as I was now certain I was not in the right way. But the Lord, in his abundant goodness, delivered me from the awful scene of battle with only a slight wound. After the battle we landed at Madras, where I again searched in vain for a Romish priest. It would seem that it was ordained by the God of our salvation, that Fort William should be the place where I should first hear the glad tidings of salvation, not from priests of the mass, but from the faithful ministers of the gospel. Nothing more occurred worthy of remark, until my arrival at Fort William, which was in September, 1810. Here I again began to search for a Romish priest; and happening one day to see the Bazar Serjeant's wife with beads round her neck, I was greatly rejoiced in meeting at last with a Roman Catholic, and felt sure a priest could not be far off. I immediately went up to her, and asked her if I could see a priest; and she consented to send for one into the garrison. How she mistook a minister of the gospel for a priest of the mass I cannot say; but instead of such a priest as she faithfully promised to send for, the Rev. Mr. Ward and Mr. Leonard came in on Friday evening. I was not able to be present on this occasion; but I rejoiced to hear that they intended to renew their visit on the Friday following, which still left me some hope of meeting with a priest of my profession. I communicated with a glad heart the cause of my rejoicing to a great
number of my companions in the barracks, and especially those of the same religion with myself; which enabled me to bring together a very good congregation of Roman Catholics. On our entrance we were greatly struck at seeing the Rev. Mr. Marshman and Mr. Leonard, with a bible lying upon the table. We knew from this they were not our priests; and my companions whom I assembled began to think it was a trick of mine, to make them hear the gospel instead of mass, for which alone we came together. After this meeting my Catholic friends gave me very abusive language, for deceiving them as they thought; but so far from that, I felt the disappointment more than any of them, as I had been earnestly seeking a Romish priest for four years past. Another meeting was proposed to be held on the Friday following, and I was once more somehow or other induced to attend it. The Rev. Mr. Ward again came, with Mr. Leonard; and the former discoursed on the Prodigal son, when I was made to see myself a great sinner—one who had strayed from God all his life time. I now for the first time felt a sincere sorrow and shame for my past transgressions, and a desire to turn to God, through faith in his Son Jesus Christ: the more I heard of the gospel the sweeter it appeared; and from this time I began to love to hear the ministers of the gospel, and to dislike the Romish priests; and I never before in all my life felt such sweetness in prayer as now, through what I heard of the truths of the bible. Now and then my faith in the gospel would be shaken, because it was contrary to the Romish faith to hear it; but I continually prayed to the Lord to teach me and lead me in the right way, and then I felt easy. Mr. Ward promised to come into the garrison on the Friday following, which he did, and preached from Isaiah i. 18. 'Come let us reason together, saith the Lord,' &c. I thought he said
much applicable to my case, and one thing I shall ever remember,—that 'persons on a bed of affliction sometimes seek much the mercy of the Lord; but when they recover they forget Him who was once so desirable, and begin to sin again as they regain their strength.' This immediately brought strong convictions in my mind, that I was the very person alluded to, and that my conduct at the Cape was such as he had mentioned. I believe it was the Friday following that Mr. Chater came in, and discoursed from 2 Cor. vi. and part of the 2d verse—'Behold, now is the accepted time; behold, now is the day of salvation.' I found great comfort from this discourse, and my mind began more and more to rest in the faith of the gospel. Mr. C. mentioned that in the 14th or 22d regiment there were many serious persons, who, when they first began to seek after the Lord, could not read; but by practice they were soon able to examine the word of God for themselves: he then advised his hearers to do the same. I took the advice, and the next day borrowed a spelling-book and a bible. On opening the bible I was once more tempted to desist from searching the scriptures for salvation; but I sought the Lord for direction, and pursued my study: and, by the blessing of God, in two months I was able to read the word for myself. It is now fourteen months since I first received this advice. One day when I was able to read, I took up the sacred volume, and the 28th chapter of the 1st of Samuel first opened to my sight: on reading it I was much struck at the conduct of Saul. I thought I also was disposed to forsake the God of heaven and earth, and take refuge in departed saints and images. I had a violent struggle for four days, when I was relieved by a discourse from Mr. Chamberlain, whose text was from 1 Tim. i. 15. 'This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save
sinners, of whom I am chief.' This discourse and the 19th chapter of St. John removed much of my unbelief; and as I found that in proportion as I read or heard the word of God and prayed my mind became more and more fixed and established in the true faith, I have neglected no opportunities of doing so.

"Mr. Leonard lately came into Fort William, and expounded the 5th chapter of Galatians. I was from this led to see much in me that did not accord with walking in the Spirit; and also to pray earnestly that the fruits of the Spirit might be shewn in my walk and conduct.

"I have also derived much profit from my attendance at the occasional prayer-meetings in the garrison, and public worship at the chapel.

"Now, Reverend Sir, having stated in the best way I could the dealings of the Lord with me, I beg to express my earnest desire to be admitted into church fellowship with the church under your care. I do not think that either baptism or the Lord’s supper are essentially necessary to salvation; but I much wish publicly to confess that my hope of salvation is in the Lord Jesus Christ alone: and though others may disregard his commands, I wish to obey them with a heart full of love and gratitude.

"I take this opportunity of returning my most grateful acknowledgements to the Baptist Society for sending the word of eternal life to me. May the Lord prosper all that they set their hand to, and may millions have cause with me to rejoice to all eternity in the salvation of God, preached to us through the means of this society. I remain, &c."

"On the 1st of April, brother Norman Kerr, a member of the church at Calcutta, removed to Serampore, to prosecute his studies with a view to the Burman mission."

* See Periodical Accounts, No. XXIII. p. 449.
He is now studying alternately latin and greek, in the former of which languages he formerly made a beginning under our esteemed friend the late Mr. Burney.

“The new school is divided by purdas into two parts, for the purpose of keeping separate the boys and girls; and has a broad and excellent entrance from the street, which is one of the most central that could be found in Calcutta. The number of boys in the school is nearly 500, who are with ease instructed by brother Leonard, on Lancaster's plan, without any assistant. The girls are about 70. These children are principally the offspring of poor Portuguese parents. They are taught writing and accompts, and also to read the scriptures, both in English and Bengalee.

“On April 25, brother Thompson was set apart for the work of God at Patna, by prayer and the laying on of hands. Brother Marshman introduced the service, brother Carey offered up the ordination prayer, and brother Ward delivered a short address, from Col. iv. 17. ‘And say to Archippus, Take heed to the ministry which thou hast received in the Lord, that thou fulfil it.’ The same day he, with our other friends, left us for Patna. Jonathan Carey and one or two native brethren went a day’s journey with them.

“We have begun to print an edition of 5000 copies of the Tamul New Testament, at the expense of the Calcutta Auxiliary Bible Society; also the Hindee Pentateuch, and a second edition, of 4000 copies, of the Hindee New Testament: the Orissa, Shikh, and Bengalee founts of types are nearly recast; and the Bengalee Dictionary, and the Shikh and Telinga Grammars are resumed. We have purchased founts of English, Pica, Small Pica, and Brevier, from the printing-offices in Calcutta; and have also procured paper sufficient to complete one volume
of the second edition of brother Ward's work on the manners of the Hindoos, and the second edition of the Chinese Dissertation, which will be out in a few months.*

"The charity schools which the younger part of the mission family at Serampore united with the children of brother Marshman's school to establish, continue to flourish. They are superintended by themselves in monthly rotation, and the expense defrayed by them from their pocket money. They at present contain nearly 40 Portuguese children of both sexes, and about 10 have gone to places that offered for them. Besides reading the scriptures in Bengalee, the boys are taught writing and accounts, and the girls plain needle-work. Some of the boys are able to read the Bengalee scriptures pretty fluently. All attend family-worship daily, as well as the public preaching on the Lord's day at the mission house.

"Brother Thompson, while he was with us, frequently visited Barrackpore, a military station opposite to Serampore. Several persons in the regimental band were desirous of religious instruction; and one person having promised the use of his house, we have since gone early every Lord's day morning, and hope these youths, the sons of Europeans on the father's side, may receive good by being thus brought under the gospel. Between twenty and thirty of the seapoys stationed here have been encouraged by an officer to read the Hindee Testament, and, we understand, are well pleased in being thus employed; but we have no access to them. A number of them, however, have come to our office for Hindee Testaments."

* This was about seven weeks after the destruction of the printing office by fire.
The following story, communicated by Anunda, a daughter of Kreeshnoo, will furnish an idea of the manner in which the Christian natives, whether men or women, communicate the gospel to their neighbours; and of the minds of many who are not decided Christians, being yet detached from the superstitions of the country:—

"One day, Juyumunee* talking with a Hindoo woman concerning the gospel, the latter said that her gooroo talked about these things to her and her friends, but that she could not understand what he meant. Juyumunee asked if she could see her gooroo? The woman answered, that he sometimes visited at the house of Rasoo, her friend, at Chinsurah,† where she believed he might be met with. After this, Juyumunee and two other sisters went to Chinsurah, to inquire for Rasoo. They asked a woman whom they met with near the place, where Rasoo lived? She said, that a friend of her's, a religious man, was named Rasoo, to whose house she would conduct them, and they might then ascertain whether it was the person of whom they were in search or not. On their arrival they found him to be the person, and he immediately bade them welcome. Juyumunee declared the gospel to them all; and the whole family seemed to receive it, declaring that this was what they wanted. The sisters staid there that night. After this they made two other visits to this family, in one of which Rasoo said that when his gooroo came he would introduce Kreeshnoo to him.

"A little while after this the gooroo came. He was a Brahman of the name of Mohun-Mookhooja. Being informed of what had occurred, he and his friends

* Pronounced Joynooonee, Kreeshnoo's wife's sister, who was baptized in January, 1801.

† A town on the Hoogly, some miles above Serampore.
proceeded to Serampore, to see Kreeshnno, who on meeting them declared at large the tidings of salvation. They spent a day at Kreeshnno’s house, and from thence went to Calcutta, where this gooroo has many disciples. After stopping a night at Kreeshnno’s house in the city, the gooroo took him to the house of several of his disciples, who on hearing him declared with much emotion, “This is the truth.” They also made Kreeshnno eat sweetmeats with them. It was then agreed amongst them to go to Ugrudweepa, where a feast was about to be held, to consult their head gooroo, who lived there.

“On their way to Ugrudweepa they called at Serampore, and took Kreeshnno with them. Kreeshnno was glad of such an opportunity of declaring in the company of these friends the glad tidings of salvation to the thousands assembled at the festival. Juyumunee and Komul also accompanied them. Of this journey Kreeshnno gave the following account:

“In five days we reached Ugrudweepa. Here we met with brother William Carey from Cutwa, and four native brethren with him. We were now eight Christians, and all put up at one lodging-house, and ate together in the presence of all, who wondered to see an Englishman eating with Hindoos. At a proper season we went amongst the people, preaching the glad tidings of Christ’s death for sinners. Some began to examine; some were astonished; others appeared to receive the word. I suppose thirty thousand people were present at this festival, in honour of Gopee-natha, a form of Krishna.

“In the evening I went to the house of the head gooroo. He received me with much affection, and made me sit on the same seat with himself, declaring that he had wished to see me, and to hear of the faith of Christ. I read to him, and explained the 5th chapter of Matthew, with which he
was much pleased. He said, he was sure that this was the true religion, and that he would join us. He had separated, he added, from the idolators around him, and wished to follow the true religion; but they were not of his mind: they persecuted and beat him; but still he was resolved to become the disciple of Christ. ‘The cast (said he) is not of God; I will, therefore, follow the Lord with you; for with you are all casts, Englishmen, Musulmans, and Hindoos.’ At night about thirty of his disciples, brahmans, rajpoots, weavers, gardeners, &c. all ate together. He desired me to sit amongst them, and partake of the repast, which I did; and we praised God while partaking of this love-feast.

“After we had all eaten, the head gooroo forbade Mohun-mookhooja to invest his son with the poita, and the wife of Rasoo to give her sons in marriage amongst the idolators. To a man present, whose name was Bhola-natha, he said, ‘We will no longer preserve the distinctions of cast, but seek to possess the true religion, in which there is no cast. Come, let us walk in the true way; let us delay no longer.’ His disciples all desired instruction from him, and assured him of a ready obedience. To me he said, ‘I will consult with my disciples, come to you, and complete the work; for I assuredly know that there is one God, one religion, one Saviour, and no more.”

From what had occurred at Chinsurah, the missionaries thought it right to send Kanta and other native brethren to labour amongst them in rotation; and concerning the professions of these gooroos, they remark as follows:—

“It is a fact which has frequently been adverted to in the progress of our mission, that large bodies of Hindoos have gone off from the ancient forms of idolatry, and formed different sects among themselves: these persons
have generally been opposed to the brahmans; but, from fear of the consequences attending the loss of cast, have in some measure concealed their opinions, and paid a deference in public to the distinctions of cast, though in private they have lived in the constant practice of violating its rules. These sects have embraced discordant opinions, though in many points they agree. They all profess a great reverence for their spiritual guides, and are strongly inclined to a hospitable and friendly mixture of all casts. Many of them have drawn their opinions from that part of the ancient Hindoo philosophy, which teaches a contempt of the world, and holds up to admiration the principles of abstraction, bodily austerities, a rejection of ceremonies, and a devotion founded on faith in the object of their worship.

"This schism having thus turned the minds of many from the brahmans, as a body, to the particular religious guides under which they have ranged themselves, has opened a wide door for the entrance of the gospel. In Jessore, Burdwan, and other parts of Bengal, these religious guides are numerous; but are now unable to keep their disciples faithful to them. Having rejected the authority of the brahmans, they have begun to push their inquiries farther; and every now and then these persons will acknowledge that they never found the true gooroo till they heard of Christ, nor the true way to heaven till they heard the gospel. At the above meeting the conversation betwixt Kreeshnoo and the head gooroo, as the former afterwards related it to brother Ward, at one time took a singular turn.—Kreeshnoo saw a disciple of this man catch the water in his hands, as the gooroo, after washing his mouth, threw it forth; and sipping part of it, he rubbed the rest on his head and breast. This water, that is, the water with which the gooroo has washed his
mouth, they call *Udharamrita*, or *the living water proceeding from the mouth*. Moved at this sight, Kreeshnoo, inwardly lamenting the pride of the gooroo and the debased state of the disciple, mildly reprobated the practice; and held up, as a divine contrast to it, the conduct of his heavenly gooroo, who washed the feet of his disciples. All present appeared to be much affected by the comparison.”

*Calcutta Jail.*—“Here on Sabbath days, worship in English has been regularly continued, and in Bengalee on Mondays. We hope some good has been done. One or two persons give proof of a gracious change. One, a debtor, sometime ago wished to be baptized; but the state of his affairs with his creditors was so intricate, that we wished for time to weigh the matter; otherwise a fine tank of water (*common to all jails in the East*) invited to the administration of this ordinance within the walls.”

*Fort William.*—Here the attention of the soldiers to the word of God is truly encouraging; often above a hundred assemble in an evening for religious exercises.

The following is an extract of a letter from one of them to his parents at Clipstone, in Northamptonshire, dated February 7, 1812:—“After long absence and long silence, it is with great anxiety of mind I take this opportunity of writing to you. I suppose you have spent many anxious and uneasy hours concerning me. I stand convicted in my own conscience of vile ingratitude and forgetfulness to the best of parents; but I hope the Lord, in his tender mercy, has taught me in a foreign land, where there is a famine of the word of life, what I could not see in my own country, where the gospel shines like the noon-day sun. I will now give you a short account of where I have been, and my manner of life since I left home. When I went into the army I thought I was got
from under all restraint; and I followed the dictates of my evil heart as far as I was permitted. I left England for the Cape of Good Hope on the 27th of April, 1808, and arrived in safety on the 12th of September, in the same year. I was there about a year and nine months: during my stay I was visited with the rod of affliction and heavy judgment. I fell from a battery of a considerable height, and was taken up for dead; but, through mercy, I was spared: this, however, made no impression upon my mind. After this, a dreadful earthquake happened at the Cape, which alarmed my fears, and struck me almost motionless; for I feared the wrath of God. I knew he was my enemy; I had rebelled against him, and was afraid to appear before him. But this conviction did not last long; I was still in love with my sins, though I dreaded the punishment of them: and when the terror abated I returned to my folly again. I left the Cape on the 10th of June, 1810; and embarked for the East Indies. On our passage we were attacked by a far superior force of the enemy. The action was hot and bloody; it lasted above five hours; two of our ships were taken, and many men were killed and wounded on both sides. The ship I was in fortunately made her escape, but was greatly damaged. I cannot describe the horror of mind I felt on this occasion; not from the fear of death, but of a future judgment. Our ship arrived safe in India on the 3d of August, 1811; and I have reason above all to be thankful, that, after so much wickedness, the Lord has met with me here, and has revealed Jesus Christ the Saviour to my soul in such a manner as I never before beheld him. When we first came into this country I was under deep convictions, and heard from a man who was under similar concern for his soul, that one Mr. Ward was to preach at a friend's house in the Fort, where I might have the
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opportunity of hearing him. I went at the time appointed, and there I saw Mr. Ward and Mr. Chamberlain, who came from Mr. Haddon's of Naseby. Mr. Ward read the first chapter of John, and explained it; and Mr. Chamberlain preached from 2 Cor. vi. 2. This was the first time I had heard the gospel preached for four years, except a few times in the church, where I was obliged to go once a fortnight. You may think what pleasure I felt under the discourse. Mr. Ward came again in a few days, and preached from Isa. i. 18. and it pleased the Lord to bless his word to my soul; and I hope I shall have reason to praise God to all eternity for this precious opportunity. We enjoyed these privileges for some time; but after a while the missionaries were forbidden to come into the Fort. There were, however, a few serious young men in our regiment, and we formed a society and opened a prayer-meeting; which continued for some time without molestation: but this is now stopped. We then made application to the Colonel; but were refused; and are still forbidden to assemble together. But a gentleman who lives in the Fort has permitted me and one of my companions to come to his house every morning for family worship; and sometimes we can get permission to go to Calcutta to hear the missionaries. These are precious opportunities, and I hope the Lord will bless them to us. Mr. Ward and Mr. Chamberlain have been very kind to me. I have had frequent intercourse with Mr. Ward by letter, by which I have derived a great deal of pleasure. Thus, my dear father and mother, I hope you will not feel over anxious about me; for the Lord has appeared for me in a manner I did not expect. I hope, if we have not the opportunity of seeing each other here below, we shall meet in the arms of Jesus; and then sorrow and sighing will flee away, and parting will be known no more.”
In the month of May, Bhuruta, a Hindoo, advanced in years, one of the first baptized at Serampore, finished his course. He had long been a servant at the mission house, and had accompanied several of the brethren in missionary journeys; and the missionaries observe, “It was a great pleasure to us to have one of our first native brethren so near to us. He was the particular friend of Syamadasa, who was murdered near Chinsurah.”

On the last Sabbath in May were baptized at Calcutta, by Mr. Ward, Mr. and Mrs. McIntosh, Mary, Margaretta, and J. C. Frederick. The latter is a young man brought up under the late Mr. Gericke.

On the first Lord’s day in June was baptized at Serampore, Somee, a Hindoo woman, who had been long under instruction.

During this month died at Calcutta, Mrs. Haynes and Mr. Begle, two members of the church in that city. They had hope in their death.

Tal-danga.—“A Bengalee charity school-house has been built at this place, which is in a very populous neighbourhood, and thirty scholars are already entered. Our brother Manika is here as an itinerant, and watches the schoolmaster, who is a heathen.”

Abstract of Sebuk-ram’s Journal:—Addressed to a Friend in England, by whom he is supported.—“We have received a very long journal of the labours of Sebuk-ram, in Calcutta and its neighbourhood, during the last two months. He preaches once, twice, or thrice, every day; and appears to be ‘instant in season, and out of season.’ Nor have his labours been in vain: among the persons lately baptized at Calcutta, several have attributed their first impressions to his preaching. Dum-dum, a place of

* About fourteen miles from Serampore.
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military encampment, six miles from Calcutta, is visited by our brother in its turn. He preaches in the Fort, at Kidir-poora, and at Salkee, as well as in various parts of Calcutta. We mention a circumstance or two from a journal that would fill two or three pages. At the house of a young man named Frederick, and at Mr. Johnson's, many have attended, some of whom have been turned to God. At Mrs. M'Cullum's also, many hear the word from Sebuk-ram; among whom it appears to be producing the most desirable effects. At brother Vessey's, in the Fort, many attend, chiefly Hindoost'hanee women, the wives of seapoys. At the house of one of our friends, in Kooli-bazar, the attendance is great, not only of those who bear the Christian name, but of Hindoos and Musulmans. One woman after the preaching one day, exclaimed, 'Oh! brother, I have lived all these years; but I never heard words like these.' Bukshoo, a Musulman hearer, declared one day that he wished to be baptized, but that his wife and other relations were afraid of some misfortune coming upon them if they embraced this new religion. At a place called Kulinga, a woman in affluent circumstances wept much during worship, and declared she would go no more to the Roman Catholic chapel. At the same place some Musulman women were also much affected. At Dum-dum, a brahman came to Sebuk-ram one day, and told him he had read the bible, and was well acquainted with its contents; but that he was entangled in many snares. After our brother had talked with him for some time, the brahman left him in tears.
one who could be spared. He brought Manika, who since that time has been employed partly about Chinsurah, and partly near Cutwa. This journal relates his journeys near Cutwa, with Kangalee; in most of which they found a number of persons who acknowledge the truth. Since his return from Cutwa he has been placed at the school-house erected at Tal-danga, betwixt Chinsurah and Hooglí. Around this place, in markets, in villages, on the high-ways, and under trees—to individuals, and to small groups of persons, he has read and explained different parts of the scriptures in Bengalee. Some derided him for giving away his cast; others spoke well of his message; and others took tracts to examine for themselves. In ten or a dozen villages he has thus been proclaiming the way of life."

From the journal of brother De Bruyn, it appears that during the months of March, April, and May, he had preached 125 times, at sixteen different places in Calcutta. "Among which places (say the missionaries) we notice as peculiarly important, the Petty Court Jail, at which more than three hundred attend occasionally; brother Cumberland's, at Kashee-poora; the Kooli-bazar; and in the Fort, at brother Vessey's, brother Frederick's, and brother Smith's. At a Mr. D.'s house, where our brother has preached twice, a Roman Catholic priest attended the service, and seemed much pleased. On the following week brother D. found the priest there again, who requested him to speak to them in the Portuguese language, with which our brother complied. Brother D. is a member of the church at Calcutta, and supports himself from the profits of a little shop. We observe, with particular pleasure, that during these three months he has not omitted for one day to proclaim to his fellow-creatures the glad tidings of the gospel, though he might have pleaded as an excuse his being obliged to support himself and family."
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A letter, of which the following is an extract, was received at Serampore, in June, 1812, from Mr. Johns, who, with Mr. Lawson, was detained in America by the want of a passage.

"North America, Boston, Dec. 21, 1811.

"Dear Brother Ward,

"The bare possibility of a letter reaching you is a sufficient inducement for my writing. We left England on the 2d of November, 1810, and reached New York on December 23, nearly twelve months from this day. In May 1811, we took ship at Newcastle, in Delaware, about twenty miles from Philadelphia; and probably should ere this have been at Serampore, but for a disaster at sea, in lat. 36. long. 66. of which I suppose you have heard. The vessel was the Daphne of Philadelphia, Captain M'Kever. The brig returned, refitted, and again put to sea. My colleague, Mr. Lawson, and his wife, are in the state of New York. I and my dear partner, and a hearty little boy about ten months old, are in Massachusetts. We were at the commencement in Rhode Island, the beginning of September, and at the Boston Association of Baptist churches in the same month. Our dear friends in this and in other places have treated us with unwearied kindness. Since our stay in Boston I have received a letter from Mr. Fuller, in which he says, that the funds of the Society are more than exhausted; upon which I resolved to use my endeavours to collect for the translations. Great publicity has been given to the subject: if I can, I will send you a copy of what I published thereon. I commenced a subscription list in the town of Boston. One gentleman on whom I called at the commencement gave me one thousand dollars, and I have raised in a few weeks about two thousand more. Something will of course be done by the other states,
especially in the large towns; and I shall, I hope, persevere in the work. Few gave me any encouragement when I began; but I knew the cause was good, and felt determined to proceed. It is all of God, I hope; and to him be the praise. You have probably seen the Brief Narrative of the Mission. One edition, enlarged by Dr. S. of Philadelphia, was sold at one dollar. Since our being here, I have edited another, with a continuation to 1811. The design was to give a general knowledge of the object to the New Englanders; and already we see great effects result. I have met with great personal attention from all ranks in this place; and only now and then meet with any thing serious said against attempts to enlighten Hindoos. Some say, 'It is a great way off;' and draw parallels between the North American Indians and the Indians of Asia. I have to explain again and again. There is a wonderful variety of opinions upon religious subjects; but great liberality and candour. I have preached for several of the most respectable and popular Paedobaptists; and I never lose sight of the Asiatic heathens, but in various ways recommend the subject. Dr. Baldwin does not know of my writing, or he would send his love. Our brother Caleb Hions resides here, and is well. Mr. and Mrs. Lindeman were affectionately received here.

"With the warmest affection for you all,

"I am, &c.

"W. JOHNS."

In July, the missionaries observe,—"We are happy to hear that our dear brethren, Johns and Lawson, with their families and sister Chaffin, are now near at hand; a letter having just been received, by Mr. Ward, from Mr. Johns, dated Isle of France, on board the Harmony, June 10, 1812." In this letter Mr. Johns says,—"At a few days'
notice we are again embarked on the mighty ocean. In company with us, are a Mr. and Mrs. May, and a Miss Green, from the London Missionary Society; Mr. and Mrs. Nott, Mr. Hall, and Mr. Rice, from a new Society just raised in New-England. Two other families from the same Society have sailed from Salem in the Caravan. We left Philadelphia on the 18th of February, and arrived at this port on Monday last. We are disappointed in not meeting his Majesty's 22d regiment here. We longed to see the Christian soldiers. They are at Bourbon."

Bengalee preaching in Calcutta, by Krishna and Sebukram.—At the following places in Calcutta and its suburbs, Sebuk-ram preachés regularly:

On Monday, in the Fort, at Mr. Vessey's; and on the same day, at Mrs. Martin's, in Koooli-bazar.

On Tuesday, at Mr. Coates's, at Ali-poor; and at Mrs. M'Cullum's, on the Bujbuj road.

On Wednesday, in the Fort, at Mr. Frederick's; and at Mrs. Kennedy's, at Kulinga.

On Thursday, in the Fort, at Mr. Marsden's; and at the house of correction.

On Friday, at Mr. Du Bryne's, in the Teretee-bazar; at Mr. Irvine's; and at Mr. Coates's, at Howrah.

On Saturday, at Mrs. M'Cullum's, at Mr. Watts's, and at Mr. Johnson's.

On Lord's day, worship twice at the chapel, in which Sebuk-ram takes his turn; also at the jail and the house of correction.

"Besides these times of regular preaching (observe the missionaries), our brother preaches often to the heathen in the streets and highways; and describes the change in the minds of many as very great. Our aged brother Vrinda-vuna, lately come from Agra, was astonished to see people of different casts, and brahmans among the rest,
come into the house of Sebuk-ran, converse freely, drink water, and smoke with him, without the least hesitation."

Krishna* preaches at the following places in Calcutta; making more than twenty houses in this city in which the gospel is preached by these two brethren:

Lord’s day. Once or twice at the chapel.
Monday. At Mrs. Andrews’, the jail, and at Mr. Petruse’s.
Tuesday. At the chapel.
Wednesday. At Mr. Pigott’s, the chapel, and Mr. Humphrey’s.
Thursday. At Mr. King’s and Mr. Leonard’s.
Friday. At Mr. Johannes’.
Saturday. At Mr. Wilson’s and Captain Mills’s.

Memoir of the Translations, addressed to the Society, June, 1812.

“Very dear Brethren,

“Ten months only have elapsed since we last addressed you on the subject of translations; but a wish expressed by the Corresponding Committee of the British and Foreign Bible Society, that we would suit the time of our annual Memoir to their Report, which is made up to the end of June, induces us to finish this year in June instead of August.

“In our last, we informed you that five versions of the New Testament had issued from the press; the Sungskrit, the Bengalee, the Orissa, the Mahratta, and the Hindee. Among these, it is scarcely necessary to say anything respecting the Bengalee, which has been read for so many years, and will shortly require a fourth edition; nor

* Krishna has lately been much encouraged by receiving a letter from the Rev. G. Barclay, one of our friends in Scotland.
respecting the Sungskrit, as its being read with ease by
pundits from all parts of India seems a sufficient proof of
its perspicuity. Relative to the other three, we have been
anxious to obtain all the information in our power.
Respecting the Orissa version, Mr. John Peter, who
labours in Orissa, writes thus, in a letter dated Dec. 20,
1811.—'I have engaged nine persons to read the Orissa
Scriptures, for the purpose of ascertaining the character
of the translation; and I have read them to many others.
They all declare, this is the Orissa language; though some
say, there are some Sungskrit words in it.' This latter fact
is unavoidably the case, as none of the dialects of India
contain a sufficient stock of current words to express
every term in which the mysteries of the gospel are
conveyed.

"Of the Mahratta version, a gentleman who has
resided some years in that country, and who has distributed
a considerable number of copies, writes thus to Mr. Ward:
'Tell Dr. Carey that the style and language of the
Mahratta New Testament are well understood and much
commended. Mr. J. who knows something of Sungskrit,
and reads the Mahratta very freely, mentions it with great
praise.' He also adds, respecting certain persons who
were reading it,—'Mahadeo, to whom I gave a new
testament, has read it nearly twice through, and seems
greatly interested by its contents. Kistna has read the
new testament through once, and he seems interested
equally with Mahadeo. Bhuwanee is reading the new
testament through a second time, and seems rather more
warmly attached to it than the other two. Narayuna, a
youth, is reading the new testament a second time to his
mother and others of his family. His mother often
declares her love for Jesus Christ, and speaks of the glad
tidings to her friends.'
January to July, 1812.

"We have received information that the *Hindee* version has been sought and eagerly read in Orissa, at Malda, at Patna, and even as far as Agra; which places embrace a circuit of more than a thousand miles. It seems also to have been read with interest around us; copies having been requested by natives of various parts of India, frequenting or residing in Calcutta and its neighbourhood. Among others, several from a battalion of seapoys, stationed within a few miles of us, but among whom we have never been, have repeatedly come to Serampore, soliciting copies of it; and in some instances, they have afterwards employed us to bind them at their own expense. The demand for the Gospels and the Acts (which were stitched in a separate volume) has been so great, that we have reprinted a small edition to complete the New Testament again. But nearly every copy thus completed was given away prior to March last, when we resolved on printing a larger number of what would be the third edition of the Gospels, and the second of the rest of the Testament.

"These circumstances relative to the three versions just named, greatly encourage us; and give us reason to hope, that, although they are at present imperfect, they yet render the sacred oracles intelligible to the poor and ignorat as well as to the learned; and that, by unremitted attention to the improvement of every succeeding edition, we shall at length be enabled, through the divine blessing, to accomplish a work which appears to us so important, and give to the numerous millions around us, a faithful and perspicuous version of the word of life.

* We apply the term *Hindoee*, or *Hindee*, to that dialect of the Hindoosthanee which is derived principally from the Singskrit, and which, before the invasion of the Musalmans, was spoken throughout Hindoosthan. It is still the language most extensively understood, particularly among the common people.
January to July, 1812.

"We now advert to the progress made in translations within the last ten months; which, indeed, has not been very great, as much of our attention has been directed to revising and preparing for the press the translations already done. The progress made has been chiefly in the Sanskrit, the Chinese, and the Cashmere. In the former, the translation has been carried forward from the 2d book of Samuel to the 2d book of Chronicles; in the Chinese, the translation has advanced from the middle of Numbers to the 5th chapter of the 1st book of Samuel; and the Cashmere is advanced to the 2d chapter of Romans.

"The following are the versions in which copy has been revised and prepared for the press:—In the Orissa, to the 20th chapter of the 2d book of Kings; in the Hindee, to the 26th chapter of Numbers; in the Mahratta, to the 2d chapter of Deuteronomy; and in the Shikh, to the 4th chapter of the Acts of the Apostles. In the Telinga, little has been done besides preparing a grammar of the language, which is now in the press. In the Chinese, the gospel by St. John is undergoing a third revision, and the 1st chapter is now in the press. As the public have taken an interest in this version which demands our warmest gratitude, it may not be improper to make them acquainted with the mode we adopt in thus revising, as it may possibly enable some learned and candid friend to suggest an interesting hint on the subject. It is this:—With Griesbach before him, Mr. Marshman goes through the corrected copy, with Mr. Lassar, sentence by sentence; and then slowly reads to him in English, from the greek of Griesbach, the whole together, that he may judge of the meaning and spirit of the whole, by seeing it in its connection. When a proper portion is thus prepared, two copies are taken of it; one of which Mr. Lassar carries home with him (for in their daily course Mr.
Marshman and he constantly sit together), that he may weigh it when alone, judge of the Chinese idiom, and avail himself of any idea arising from his acquaintance with the Armenian version, esteemed so excellent: the other copy Mr. Marshman examines in the mean time with another Chinese assistant, takes his opinion on every new character, and where any clause seems obscure, causes him to write down his opinion of its meaning in other Chinese words. When Mr. Marshman and Mr. Lassar have thus satisfied themselves, the double page is set up in the new Chinese types, cut in metal, which is, perhaps, the work of half an hour for one of the youths studying Chinese. A few copies are then taken off, and one given to Mr. Lassar, the Chinese assistants, and to each of the youths, for their perusal and remarks. When none of us are able to suggest any farther alteration, the double sheet is printed off. This method necessarily requires much time, and permits us to advance but slowly in printing, particularly at first; but the peculiar nature of the Chinese language, differing as it does from all we are engaged in besides, seems to demand this care: nor will it be ultimately any real loss of time as it regards the work itself; for although we do not expect that even this care will render the first edition perfect, as its accuracy must of course be in proportion to our knowledge; yet we have reason to believe it will free it from any very gross faults: and the knowledge and experience daily gained by this method, in conjunction with the continued study of the most esteemed Chinese authors, will, we trust, enable us at length to render it still more accurate; and to proceed with an increased degree of speed, as well as of certainty.

"We have also had an opportunity of extending the translation of the word of life to the language of Assam. A pandit, a native of Assam, has been procured; and the
nature of the dialect carefully investigated. The character current there is found to be the Bengalee; and the construction, and, perhaps, nine-tenths of the words, are identically so. The grammar, however, differs: the terminations of the nouns and verbs vary so much as to render a native of Bengal scarcely intelligible to one of Assam. Perhaps the difference may be as great between the two languages as between the Hebrew and the Chaldee: it is at least equal to that existing between the Chaldee and the Syriac dialects. On carefully weighing the matter, it appeared well worth the labour to remove that slight philological obstacle, and allure the Assamese to the perusal of the word of life, by giving it them entirely in their accustomed mode of speech, especially when it can be done without the expense of a new fount of types. The translation is advanced to the beginning of John.

"The death of that eminent philologist, Dr. John Leyden, having left unfinished several translations of the Gospels, we have retained a Pushtoo, or Afghani moonshee; and by steady application, we hope to be enabled in due time to carry forward the translation in this language.

"Instead of mentioning any new editions which have issued from the press since our last Memoir, we are called to bow in silent submission to the disastrous event of the eleventh of March, when the Pentateuch in Mahratta and Bengalee was nearly printed off; and the New Testament in the Shikh and Telinga, together with the Hindooth'hanee, by Mr. Martyn, a second edition of the Hindee, and a large edition of the Tamul New Testament, were in the press.

"Through the good hand of God upon us, we have been enabled in these four months to get ready a fount of large types in the Deva-Nagreee for the Sungskriti..."
January to July, 1812.

scriptures, and of small ones for the Hinddee; and also founts in the Tamul, Orissa, Bengalee, Mahratta, and Shikh languages, in all which we are now printing the scriptures; namely, the New Testament in the Hindee, Shikh, and Tamul languages (the last an edition of 5000 copies, at the expense of the Calcutta Auxiliary Bible Society); the Pentateuch in Hindee, Mahratta, and Bengalee; and the Historical Books in Orissa and Sungskrit. A fount of Persian for Mr. Martyn's Hindoost'hanee version is also in great forwardness. The Chinese moveable metal types we had brought into such a state of forwardness prior to the fire, as to be ready for printing the scriptures with them; but they were all melted down. We have, however, kept the Chinese type cutters incessantly employed ever since, and have now the 1st chapter of John in the Chinese press.

The following is a view of the state of the Translations:

<table>
<thead>
<tr>
<th>Languages</th>
<th>New Testament</th>
<th>Old Testament</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Sungskrit</td>
<td>Printed</td>
<td>Pentateuch printed; Historical books printed to the 2d book of Samuel; and copy prepared to the 2d chapter of the 2d book of Chronicles.</td>
</tr>
<tr>
<td>4. Orissa</td>
<td>Printed</td>
<td>The Hagiographia and the Prophets printed; the Historical books printed to the 1st book of Kings; and copy prepared to the 20th chapter of the 2d book of Kings.</td>
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</tbody>
</table>
January to July, 1812.


5. MAHRTA. Printed. The Pentateuch printed to the 4th chapter of Numbers. Copy revised to the 2d chapter of Deuteronomy.

6. HINDEE. The second edition in the press. The Pentateuch printed to the 2d chapter of Exodus. Copy prepared to the 26th chapter of Numbers.

7. TELINGA. St. Matthew in the press.

8. KURNATA. St. Matthew revised for the press.


10. CASHMIRE. Translated to the 2d chapter of Romans.

11. BURMAN. Copy prepared to the 18th chapter of St. Luke.

12. ASSAM. Translated to the 6th chapter of St. John.

13. PUSHTOO, or AFFGHAN. Commencing.

"Nothing further remains but the pleasing duty of acknowledging our obligations. From the Corresponding Committee of the British and Foreign Bible Society, we have during these ten months received £1000; from donations, as stated in the Periodical Accounts, No. XX. £901; and from a friend of the word of God in America, 20 dollars."
January to July, 1812.

Statement of Accounts.

RECEIVED.

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<tr>
<th>S. R.</th>
<th>A.</th>
<th>P.</th>
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<td>By Balance from 1811</td>
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<td>By Subscriptions</td>
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<td>From the British and Foreign Bible Society</td>
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<td>From a friend in America</td>
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<td>0</td>
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**Sicca Rupees, 22,658 8 11**  **£ 2,832 6 2**

EXPENDED.

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<th>S. R.</th>
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<th>P.</th>
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<tr>
<td>To learned natives, for assistance in the various languages, ten months</td>
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<td>4</td>
<td>7</td>
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<td>Balance in hand</td>
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<td>4</td>
<td>4</td>
<td></td>
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</tbody>
</table>

**Sicca Rupees, 22,658 8 11**

"Another thing we have to remark is, that, although we have editions of various parts of the scriptures in the press, we have been unable, owing to the late fire, to carry any of them to account, as we never place any version to the account of the public till it be wholly printed off. This, in the present instance, makes a difference in the balance of more than 8000 rupees; that sum having been expended by us, on the editions now in the press, though not yet carried to account.

We are, very dear brethren,

Most cordially yours,

W. Carey,

J. Marshman,

W. Ward."
On the 2d of August, were baptized at Serampore, by Dr. Carey, Lieutenant Moxon, and Miss Phebe Hobson, the niece of Dr. Carey; and on the 27th of the same month, they were married at Calcutta.

The brethren Johns and Lawson, and their families, with sister Chaffin, arrived on the 10th of August in good health. Immediately after their arrival, sister Lawson was safely delivered at Calcutta of a daughter. The labours of brother Johns in America, in collecting for the translations, were highly successful. Almost entirely from the towns of Boston and Salem, the sum of 4600 dollars was collected.* Among the contributors to this sum, the names of two gentlemen ought to be particularly mentioned; and we now record them with respect and gratitude. The Honourable William Phillips, of Boston, gave 1000 dollars (he had given on a former occasion 500); and Samuel Salisbury, Esq. of the same town, gave 200. Both these gentlemen are deacons of a congregational church in that city. Another subscriber or two deserve to be noticed, with the feelings of our Lord when he saw the poor widow cast all her living into the treasury. Dr. Morse, of Charlestown, near Boston, gave notice from the pulpit of the object for which brother Johns was soliciting subscriptions; and mentioned at the same time, two other objects as worthy the attention of his parishioners, one of which was to aid the Board of Commissioners for Foreign Missions. The following day, Monday, a poor little boy brought a quarter of a dollar, and presented it to the Doctor. "What is this for, my child?" said the Doctor. "Sir, it is for what you solicited

* In the years 1806 and 1807, by the exertions of several ministers in Boston and its vicinity, 4444 dollars were contributed for the same object. The unfavourable state of public affairs during the present period, greatly enhances the value of this last contribution.
subscriptions for yesterday." The Doctor reminded him of the different objects mentioned, and told him to say to which it should be applied. "Which you please, Sir," replied the boy. He again put the question, desiring him to declare his own wishes. "For the printing of the bible, Sir," said the little fellow, and burst into tears. A paper containing a quarter of a dollar was sent to brother Johns the day after his sermon at Salem, in behalf of the translations. It came from a poor woman, who, perhaps, gave her all. She had no money with her, it appears, when at meeting; but sent it the next day, with the words—"For the bibles," nearly rubbed out by the child who brought it. A letter from R. Ralston, Esq. to brother Johns, contains another very pleasing fact respecting these collections. "A little boy (says Mr. Ralston) presented me with a leathern bag, saying, 'Here are two dollars, which I have for a length of time been accumulating, to aid in the translation of the scriptures.' A considerable portion of it was in cents, which, instead of being expended in the usual way of children, for which purpose they had been given, had been deposited in the little bag, until the boy thought the amount was an object worthy of notice. The pleasure which this afforded me cannot easily be described, especially as the donor was not indifferent to my feelings in other respects."

*Brief Account of Mr. Lawson's labours in America.*—"On my arrival in New York, from England, I found much delight in preaching the word. I spent the whole of January, 1811, in the town of Newark, New Jersey; and supplied the Baptist church there, brother Sharpe, the pastor, being very ill. In the spring of this year, we heard of the brig Daphne, destined for India, in which we secured passages; and, previously to our sailing, went to Boston, to see a sister of Mrs. L.'s, where I preached at
August to November, 1812.

Dr. Stillman's, and at brother Paul's, a black preacher. I need not relate that the Daphne was obliged to put back in distress, but shall proceed briefly to state, that from our arrival in Philadelphia in June, till October, I supplied the Baptist church lately under the pastoral care of Dr. Staughton, two sabbaths in the month. I also occasionally preached to Dr. Staughton's congregation, who assembled at the court-house, not having a building of their own at that time; and at Mr. White's and Mr. Peckworth's. I preached once at the tabernacle (Independents), and once for Dr. Green (Presbyterian). While at Frankfort, I preached as often as I could, as they had no pastor. I opened a Wednesday evening lecture, which was well attended, the place being sometimes full: this afforded hope and joy, as formerly only two or three constantly attended. I preached also as often as I could on the Sabbath day to this congregation, and generally on the Sabbath evening. The poor blacks in this village are of the Methodist persuasion, and, though probably sincere and pious, are extremely irregular in their behaviour at worship. They invited me to preach to them, which I did often with great pleasure. Out of respect to me, they behaved themselves with decorum, and appeared to love the word as much as if it had been delivered by a Methodist. In October, we left this place, and went to New York. But before our journey, I received invitations to supply, while I remained in the country, the first Baptist church in Boston, the Baptist church at Bullington, and that at Poughkeepsie. I accepted the latter invitation, and soon paid them a visit of eight or ten days. I never found such enjoyment as at this place: the prayer-meetings were crowded. After being here two or three days, a young woman, who had long been seriously disposed, applied for baptism. Her mother is a Baptist, her father
August to November, 1812.

a Quaker. The place for baptism was exactly opposite to the house of this family: it was accordingly thought convenient for the friends to meet there before the ordinance of baptism was administered. The mother of the young woman invited us, because her husband was from home. We were just beginning to sing, when he unexpectedly came in, and, in a violent passion, exclaimed, 'What business have you here? who sent for you? I suppose you want to baptize my daughter; but you shall not: I desire nothing of the kind; get down, every one of you.' It was in vain to urge that his daughter was old enough to think for herself, or that all persons ought to act without interruption, according to the dictates of their own consciences, especially in that land of liberty. We were obliged to go away, and he locked the doors and barred the windows. However, a friend who lived opposite received us; and while we were looking with regret at the house of the persecutor, the daughter and a friend came out, and went to the water, which was but about ten or twelve paces from the house, and went down into the water singing—'Hinder me not,' &c. and it was said the angry father could not forbear observing from the window his daughter following Christ. They unanimously invited me, at a church-meeting, to labour for them till I should have an opportunity of going to India. I soon had the pleasure of baptizing five or six more, one of whom was another of the Quaker's daughters: she wept much when her father turned us out of his house. There were on this occasion upwards of a thousand spectators. The next month I should have baptized others, but the intelligence of the ship Harmony being bound to India, occasioned our leaving the place—a place in which I could have lived, laboured, and died with delight, but for a superior call to a different scene of labour.
On the 29th of August, Mr. Johns received the sanction of the Governor General in Council to occupy the medical department at Serampore, during the absence of Dr. Wallich.

On the 6th of September, were baptized at Calcutta, by Mr. Ward, the Rev. Adoniram Judson and Mrs. Judson. Mr. J. was sent out as a missionary, by the American Board of Commissioners for Foreign Missions, formed from Congregational churches in the states of New England: and a few days before his baptism he sent the following note to the missionaries:

"Calcutta, August 27, 1812.

As you have been ignorant of my late exercises of mind on the subject of baptism, the communication may occasion you some surprise.

It is now about four months since I took the subject of baptism into serious and prayerful consideration. My enquiries commenced during my voyage from America, and, after much painful trial, which I will not now detail, have issued in the entire conviction, that the immersion of professing believers is the only Christian baptism.

In these exercises of mind, I have not been alone: Mrs. Judson has been engaged in a similar examination, and has come to the same conclusion. Feeling, therefore, that we are in an unbaptized state, we wish to profess our faith in Christ by being baptized in obedience to his commands.

A. Judson."

Mr. Judson is at present under an engagement with Government, to proceed to the Isle of France.

On the 13th of September were baptized at Calcutta, by Mr. Ward, eight soldiers of the 59th regiment, quartered at Fort William; namely, A. Midwinter, John Pie, Francis Shiel, George Packer, James Parkinson, Jephtha Bellamy, Thomas Mansfield, and William.
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Warner. These persons have principally been awakened under the ministry of those brethren who have preached in the Fort.

On the 26th of September, C. C. Aratoon, who was about to proceed to Bombay, was baptized at Serampore, by Mr. Ward, in the Ganges, opposite the mission-house. This delay in the baptism of brother Aratoon arose from a wish of the missionaries, to consult the Society in England, respecting converted Armenians who had been immersed in their infancy.

On the 27th of the same month were baptized at Serampore, by Mr. Ward, Captain and Mrs. Kemp.

On the same day, were baptized, at Calcutta, by Dr. Carey, Mr. White, Anna Steward, Sarah Wright, Elizabeth Peter, Elizabeth Jones, and Susannah Haley. These women (native Portuguese) have been brought to the knowledge of the truth principally through the labours of Sebukram.

On the 28th of September, the brethren at Serampore entertained the native converts with a Bengalee supper at the mission-house, of which seventy natives of India partook, besides the mission family, and several missionaries from Societies in England and America.

Remarkable instance of conversion from a state of Infidelity,—communicated in a letter from a friend to Mr. Ward.—"I do not, my much esteemed friend, in giving you this narrative, intend to take up your time by relating the various vicissitudes of a sailor's life.

"You have heard of what a sailor suffers, and may suppose, that in twenty-eight years spent almost without intermission on the boisterous ocean, all its attendant scenes were experienced, with many hair-breadth escapes, then allowed only the appellation of chance and accident, now known to be the wonderful interposition of a gracious
August to November, 1812.

Providence; and I can now exclaim, with the prophet,—
'It is of the Lord's mercies I am not consumed.'

"You have often heard me say that I was born of religious parents: pious I believe them to have been. Brought up to the age of eleven in the paths of religion, it was their hope I should have remained with them; and the severity of the shock which the turn of my inclination for a sea life gave them, was only supported, as my mother expressed, by their committing me into the Lord's hands, and trusting that the early impressions of truth they had endeavoured to make on my mind, would not entirely be eradicated, but that his grace would ultimately fan the embers to a flame. Alas! what pangs would it have occasioned (for I know how a parent feels), to have seen their child, for whom they had offered up so many fervent prayers, even while they were with solicitude supplicating a throne of grace on his behalf, plunging into the dark abyss of deism—I might have said atheism; for, weighing my actions even in the scale of reason, they denied the existence of a God.

"At the age of eleven, I went to sea. The change of scene, from pious society to that in which I heard nothing but God's name taken in vain, cursing, swearing, and all the wickedness a floating hell contains (for they are nothing better), at first alarmed me, and filled me with so much horror, that, had not shame deterred me, I should certainly have relinquished the profession.

"These scenes, however, soon became familiar, agreeably to what the poet says:—

'Vice is a monster of so frightful mien,
That to be hated needs but to be seen;
But seen too oft, familiar with her face,
We first endure, then pity, then embrace.'

"After several voyages to and from America, Portugal, and Russia, I left England for India; and then commenced,
without restraint or reluctance, my mad career. At the age of seventeen, left without a friend either to controul or advise, I pursued my own inclinations. My first trip was to ———, where I was soon initiated into every scene of vice; here I took a deep draught of the polluted stream, and drank in iniquity like water; here every serious idea was banished, and every conviction of conscience smothered, by scenes of drunkenness and debauchery; and here I said unto God, 'Depart from me, I desire not the knowledge of thy ways.' Oaths and imprecations flowed from my mouth like muddy water from a polluted fountain. Suffice it to say, here my conscience became seared as with a hot iron. To dress an oath in a new garb, to invent new imprecations, and pour them on my fellow-creatures, was to me delightful—oaths, the relation of which would make you, as it does me, shudder,—I was going to add, and atheism itself blush.

"After remaining some time at this place, Providence directed my steps to Calcutta, and soon after to Europe, where I had an opportunity of spending six days with my parents and serious relations. You will naturally ask, how I conducted myself during my stay with them. As Satan himself may be transformed into an angel of light, I became a hypocrite for six days, and with wonderful dexterity suppressed all improper language, adapted my conversation to theirs, accompanied them constantly to chapel, joined in their family devotions, and appeared almost a Christian. But Plymouth received me as I had left it, the garb of hypocrisy was left behind, and my real character resumed.

"As you are now acquainted, from the preceding statement, with my character, I shall not take up your time in describing the scenes at Plymouth, but leave you to judge what was to be expected from such principles,
in a sea-port town. I shall, therefore, return to India, only observing, that, having on our passage put into the island of St. Jago, I was for a short time aroused from my lethargy, by two memorable dreams, which I will here omit, and once more carry you to ————, whither I soon after went, to command a ship I had building there. Finding none of my old companions in vice, and but one or two Europeans, I found such a void, that it brought on a fever and the hypocondria, the latter to such an extreme that I had actually determined on terminating an existence no longer sufferable. The arrival of a friend at this juncture, who, knowing the cause of my disorder, took steps to remove it, was the mean Providence used to recover me from such a dreadful state, but not from my desperate career. Having quitted this place, I returned to ————, where my mind began to look for some resting place. My acquaintances of the Masonic order, earnestly urged me to join their society, and become a member of the institution. As it appeared adapted to my situation, I became a Mason, and traversed the various steps up to what is styled the Royal Arch degree; but here I made a pause. The insignia of the next step deterred me from going any farther, and I refused it, lest in taking it I should advance too far to recede. I had long obliterated the name of our blessed Redeemer from my creed, and I found Masonry, as far as I had gone, consistent with my ideas; but I was, as I before said, deterred from going farther, judging that the jewel worn by this order related to our Saviour, or his religion: and, as I was, with peculiar hardness of heart, determined to have no connection with any thing relative to him or his, I refused taking the degree, although assured by my acquaintances, that the cross with the serpent entwined round it, as worn by the order, had no allusion to our
Saviour or the Christian religion. So inveterate was I against every thing that had even the appearance of Christianity, that all their persuasions and assertions could not make me embrace an order, the insignia of which were emblematic of our Saviour's death. Soon after this, I became disgusted with Masonry: I heard a great deal of charity, but saw little of it; it appeared to me to consist chiefly in a few donations to some benevolent institutions, wherein the charity of the individual was not perceptible. Temperance was extolled as a great Masonic virtue; but it appeared to me, she was an unwelcome guest longer than the lodge was assembled, after which, the whole that remained of her was her picture in the lodge. I now quitted Masonry, and remained a confirmed deist, abhorring every thing that bordered on Christianity. In this state, I sailed from ———, and arrived at ———, where I met new companions, and new scenes were now opened. Being disappointed in my expectations at this place, I undertook an excursion to ———. My companions were perfect atheists: they had extracts from Voltaire, and other writers of his principles, Paine's *Age of Reason*, and a numerous selection of sayings, adapted to win others to their way of thinking. These were suitable to my ideas; I wished all they said true, and used exertions to believe it so. The bible was ridiculed, as a set of 'cunningly devised fables;' our blessed Lord, as an impostor; the apostle Paul, as a diabolical hypocrite, who had seduced his master's daughter (from whence they had this story I know not); and the other apostles, as a set of vagabonds. In the state in which my mind then was, you may judge of the effect these things had. They almost won me over to their sentiments, and certainly succeeded, except in the denial of a God. This I could not attain to;
I could never lie down at night without addressing a prayer to the deity, but it was immaterial to me under what form, ‘Jehovah, Jove, or Lord.’ I was equally as particular with a female companion, in making her address herself to her pagan deity, as I was in praying to the Supreme; so that I cannot say I embraced their atheistical principles, although, as I observed before, all my conduct was of that nature, that one who really believed there was a God could hardly have been guilty of such actions as I was. It appears, I rather wished there was no God; for, by admitting one, I became an accountable creature, and then my actions rose up in judgment against me; but the recollection was soon stifled in wine or amusements. I was at length released from these companions, and fell in with a professed deist, with whom I lived, and found his principles congenial with my own. Our conversation was generally, when alone, on the absurdity of the Christian religion. Paine’s *Age of Reason* was studied, and extolled as irrefutable. I had read in the *Critical Review* of attempts to answer this book; but the reviewers that I read did not admit them as at all refuting it. At length I fell in with a young man who informed me, that the Bishop of Llandaff had completely refuted the whole, and that Paine and his *Age of Reason* ought to be burnt together. This staggered my faith in his principles; but I had settled my mind into complete deism, had corrected my morals, and, being by all my friends esteemed a moral character, a long calm ensued, and I thought all was safe. I acted honestly to all, had compassion on the helpless, and gave my mite where distress called for it; and, by such actions, I justified myself before Him who hath said, ‘In his sight no flesh can be justified.’ At this period, I first went to hear Mr. Carey, at Serampore. As I entered, he gave out the hymn, ‘Sinner, O why so thoughtless grown,’ &c.—words
that came with some force to my mind; but, as I did not go with any intention of being attentive, the hymn passed over: nor do I recollect the text; for I was so thoroughly determined not to be led away, that I endeavoured to turn a deaf ear to all that was said, till he touched on the depravity of the human heart. I thought he sunk us too low; but, after describing several characters, and drawing inferences which I thought very applicable to myself, he asked what people of this description meant to do if his doctrine were true. I really did not know what they were to do, except fly to that Redeemer I had with such inveteracy rejected. However, such was the effect of these few words, that I, who swore as it were mechanically, never uttered another oath, and became determined to seek him whom I had so long despised: yet the thought seemed almost presumptuous; for how could I expect he would love one who had so determinedly hated him? And here I did that which many others have done. I endeavoured to recommend myself to God by my own good works, by flying from those sins I had so long cherished, and by a determination to make myself better and more acceptable in his sight, and thus erecting a righteousness of my own, and making the righteousness of Christ of no effect. But I trust this fabric has fallen; the more I became acquainted with his holy word, the more the building tottered.—'For by the deeds of the law there shall no flesh be justified in his sight.'—'For all have sinned, and come short of the glory of God.'—'Being justified freely by his grace, through the redemption that is in Christ Jesus.'—'Not of works, lest any man should boast.' These, and similar passages, cut up all dependence on self-righteousness; and I trust I was brought to see the necessity of following our Redeemer in his own way, and earnestly to implore him to receive me
as I was, relying on his promise, that he would in no wise cast out those who came to him, though their sins were as scarlet, but that he would make them white as snow; and, through his divine assistance, I hope to run with patience the race set before me. I am, &c."

Mr. Leonard to Mr. Marshman.—“Calcutta, Sept. 17, 1812. The progress of the once totally neglected children whom the Lord has been pleased to lead into the Benevolent Institution, is a theme on which I could at all times dwell with delight, had any person but myself the superintendence of it.

“Our numbers on the books, in the male department, amount to three hundred and thirteen: three of these have been admitted this morning, and one yesterday. I endeavoured to examine the two first classes and monitors yesterday very closely, as to their understanding the seven last verses of the 14th chapter of Mark, and found great cause for encouragement to persevere in our general plan, from the clear and apt answers I received to several questions that would have appeared rather intricate at first sight to persons of riper years. You would have been much gratified, had you been present, to have seen the workings of the tender mind, evinced in each countenance, when, in explaining Peter’s cowardice, ingratitude, and falsehood, in denying so kind and loving a master as Christ, I asked them what they thought was the cause of Peter’s thus denying his master. They replied, the fear of man. This answer opened the way for a long explanation, when I pointed them to the close of this very interesting scene, where the apostle repented and wept bitterly, when he remembered the words of Jesus, ‘Before the cock crow twice, thou shalt deny me thrice.’ They appeared deeply interested in the love of the Saviour, and seemed as though they could have wept with the repenting disciple.
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We then compared the cases of Peter and Judas Iscariot, observing how kindly the Lord forewarned Peter of the designs of Satan against him, and the efficacy of the Saviour's prayers and intercessions on his behalf:— 'But I have prayed for thee, that thy faith fail not.' I then took occasion to shew the cause of Judas's awful end; namely, having been left to himself, and given up to the wickedness of his own heart, Satan entered, drove him to commit the crime of suicide, and then dragged him to the pit. We contrasted the life and glorious end of Peter with that of Judas. Peter, through the efficacy of the grace of Christ, boldly defended the cause of his beloved Master in the face of Jews and Gentiles, and at length ended his glorious warfare, by offering himself up, a willing sacrifice, upon the cross.

"You have heard, no doubt, through my last letter to Mr. Ward, of the pleasing meeting which took place in the school-house a few days back, of not less than seventy of the parents of our pupils, who have thankfully accepted an invitation to continue their visits twice every month, to hear the word in their own language. I am persuaded that there could not be three souls selected out of the number above mentioned, who had ever heard the gospel preached. How, indeed, could they hear without a preacher; or how could they read unless taught some dead or living language?"

In September, the missionaries received from the Society in England a small supply of English types, by which they were enabled to recommence the works they had in hand at the time of the fire; namely, the second editions of Confucius and of the Dissertation on the Chinese Language, Mr. Ward's work on the Hindoos, Dr. Carey's Bengalee Dictionary, and Grammars in several of the Eastern languages.
From the Missionaries to the Society.—"The light which has hitherto been scattered by us among this people may, perhaps, in its present effects, resemble a distant ray, thrown into the thickest recesses of a forest, where certain travellers are detained by the terrors of their situation: the light is become an object of curiosity, but does not embolden them to leave their gloomy resting-place; but, as it increases and discovers every corner of the recess, they gather courage, and wonder that they should have been afraid of extricating themselves from a place filled only with imaginary obstacles and dangers. Something like this is, we think, perceptible in the progress of the light here. Without exciting the least agitation of the passions, the scriptures and other fruits of the press are producing a slow but real change in the reasonings and moral feelings of this people. We might mention many circumstances which induce us to indulge these hopes. At Calcutta, persons of all casts now sit and smoke with our brother Sebuk-ram, in his own house, without the least concern. A number of persons formerly connected with Krishna by cast, after reading a Bengalee translation of brother Barclay's letter to him, declared their great satisfaction at perceiving that their old friend was not become a Feringhee (a Portuguese outcast), but had embraced a real system of religion. A very respectable and learned brahmun one day declared to brother Ward, that he did not know what to do with the incredible stories of the pooranus, and that he would really become a Christian if he could do it without detriment to his worldly circumstances. In this manner, in various parts, the leaven is diffusing its influence, and thus the light from heaven enters the idolatrous temple and the mud cottage of the Hindoo. We would not, however, wish our friends to suppose from hence that we expect any immediate
general change among the great body of the Hindoos; but we observe with pleasure, the slow and silent, but sure progress of knowledge. At first, the Hindoos regarded us only as so many barbarians, without manners and without religion; many now, from a variety of circumstances, but especially from seeing the bible issuing from the press in so many languages, begin to think that some good may come out of Nazareth, and that something more than worldly policy may be our aim. This appears to be the present state of things as it respects the influence of the gospel on those places where it has been most published; but a vast portion of the population is yet to be informed that there are good tidings from heaven for the children of men.

"Amidst our attempts to extend the knowledge and the savour of the name of Jesus, we have been called to mourn over the loss of our beloved brother Mardon, whose name is dear to all his brethren. He died at Goamalty, on the 23d of May. Brother D'Cruz, a pious young man, one of our Calcutta members, had been with brother M. some months, and was able to attend to the duties of the station. Mr. Ellerton has been more than kind in his attentions to our deceased brother and sister Mardon, and deserves the thanks of all the friends of the mission.

"And now, dear brethren, we hope, that from this report, filled, like every thing on earth, with light and shade, hopes and fears, you will be able to form some idea of the cause of our adorable Saviour among us in these regions. Some years more of persevering effort, a succession of pious and disinterested men, giving the holy scriptures to the people, and putting native talent and piety to their utmost use, will, we humbly hope, under the divine blessing, do much towards securing the universal
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spread of the gospel in India. May you and we have the happiness of attending upon these triumphs of the truth as it is in Jesus.

We are, very dear brethren,

Yours, most affectionately,

W. CAREY,
J. MARSHMAN,
W. WARD."

Dr. Carey to Mr. Fuller.—"October 29, 1812.

Once more I am recovered from the borders of the grave, to which I was brought by a bilious fever. I expected to die. I could not triumph in the prospect; but I felt that I could cast my guilty soul on the mercy of God, through Christ: and while I saw nothing in myself but sin, I had a hope that those sins were forgiven through his blood. I am to myself unexpectedly restored, and I think I have a desire to devote myself more entirely than ever to the work of my Redeemer.

"Much of my manuscript of the Sångskrit translation was destroyed by the fire. I have been enabled to re-translate the whole of that, and to go forward again in the general work. I have been at it to-day, and have finished the 27th chapter of the 1st book of Chronicles. The translation is going forward with considerable spirit, and will, I hope, in nearly every instance, be followed with printing. We are making translations into some new languages; namely, the Nepalese; the Pushtoo, or that of the Affghans; the Bilochee (spoken in the country that lies on the west shore of the Indus, and separates India from Persia); and that of the Maldivo Islands. Brother Chamberlain has translated the Gospels into the Brij Bhasha, which is a peculiar dialect of Hindoost’hanee, and is spoken in the neighbourhood of Agra. The languages,
therefore, into which translations are making by us are, Sungskrit; Bengalee; Punjabee, or Shikh; Kashmerian; Pushtoo; Hindoost’hanee; Brij Bhasha; Nepalese; Bilochee; Guzerrattee; Mahratta; Orissa; Telinga; Kurnata; Assamee; Chinese; Burman; and Maldivian. By others, the Tamul and Cingalese, which we are now printing; the Malay, Persian, and Hindooee, by Mr. Martyn; and the Arabic begun, but now relinquished, by N. Sabat.

"We are now printing the Bengalee (second edition of the Pentateuch), Hindoost’hanee, Mahratta, Orissa, Sungskrit, Telinga, Burman, and Chinese; besides the Tamul and Cingalese, which are not our translations: and we are nearly ready to begin in Kurnata, Assamee, Brij Bhasha, Nepalese, and Kashmerian. I hope two months more will enable us to begin in the Pushtoo and Bilochee, which are written in the Persian character. The Guzerattee and Maldivian will then remain, for which types are not yet cut.

“When I reflect upon the total destruction of all our printing materials by fire, I am astonished, and, I hope, thankful, that we have been enabled to get forward with so many things as we have. We are casting a fount of Cingalese types for the Bible Society at Ceylon. The Lord has done great things for us; and will, I trust, still make his word a blessing in the land.

“My son Felix is now at Serampore. He came when I was ill; and is now perfecting the Burman types, printing Matthew’s gospel, and preparing a grammar of the language for the press. This singular and copious language does not appear to have a single verb, except, perhaps, in the imperative mode: all the business of verbs is performed by participles. Felix returns as soon as possible.”
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Brother Carapiet having taken his passage for Bombay, the following letter of advice, from the missionaries, was delivered to him:—

"Dear Brother, November 7, 1812.

"The God we wish to serve only knows whether we shall see each other again in the flesh; but we will indulge the hope of meeting the Lord of the harvest with joy in that day.

"We have entreated you to go and watch for souls in parts greatly neglected hitherto. You know the desire of our hearts, that we wish for nothing so much as that men may come to the knowledge of the truth and be saved. Your great work is to preach the word; the way to do it most acceptably to your Great Master is, to be instant in season and out of season. Let no day pass without holding discourse with the natives, whom you will generally have to seek in bazars, streets, roads, neighbouring villages, &c. Consider that day as ill spent in which you have not been preaching once, twice, or thrice, or holding conversations with those who must hear the word of life from you or perish. Make the sinful state of man, the strictness of God's law, the terrors of a future world, the birth, life, death, resurrection, and intercession of Christ, the mercy of God in calling sinners, the necessity of repentance, faith in Christ, and a change of heart and life, with the doctrines of judgment, heaven, and hell, the great subjects upon which you discourse with men.

"Endeavour to trust wholly on God for the success of your labours, and mix prayer with all you do. Make much of your times for secret prayer, and suffer nothing to keep you from a close union and fellowship with God. If you enjoy the power and comforts of religion in your own mind, you can hardly fail of being useful to others. Be sure that personal religion, or the having your whole
mind in it, lies at the foundation of all your success among the heathen.

"We hardly need exhort you to frugality in your expenses, as we have a great reliance on you in this respect. This will, however, be very necessary should you remain at Bombay, where house-rent and all the necessaries of life are so dear.

"With respect to the place of your abode, we must leave you to the guidance of that Saviour who sends his servants to the places whither he himself will come after them. This must be the consideration which ought to have most weight with you—Where can I do most good to the heathen? Where can I most completely fulfil the work Christ has given me to do? We wish you to endeavour to do good to all men, but to make the heathen your special charge.

"As soon as you shall be able to point out to us how you may draw your allowance from time to time, we will take the necessary steps to prevent our meeting with any inconvenience in this respect.

"And now, dear brother, we commit you to God, and to the preserving, quickening, and consoling influences of his blessed Spirit, praying always for you, that you may be very successful in winning souls, and being made faithful unto death, may receive the crown of life, which God the righteous Judge will give you in that day.

We are, dear brother,
Your affectionate fellow-servants in the work of Christ,

W. C. A. R. E. Y, (Signed)
J. M. A. R. S. H. M. A. N,
W. W. A. R. D. W.
January to September, 1812.

DINAGEPORE and SADAMUHUL.—January, 1812.—

"We expressed our hope last year that God would be pleased to visit this station, and crown the labours of our beloved brother with evident fruit. Our hope has not been disappointed: no less than eight have been added to this church by baptism, in the course of the year; of these, five are natives, and three are the children of our deceased and esteemed friend, Mr. Derozio, whose concern for the salvation of his children formed one of the most distinguishing traits of his character; and we feel peculiar pleasure in seeing this care owned by the God of mercy, after the parent is thus laid in the grave. We mention this for the sake of stimulating other parents to a similar concern for the salvation of their offspring, and of encouraging them to persevere in their prayers and endeavours, even though a blessing on the latter should not appear in answer to the former during life.

"It is not without pain that we mention the removal of the amiable and excellent consort of our dear brother, and his faithful helper in missionary work. We know, however, that it becomes us not only to be dumb with silence, but cordially to acquiesce in the will of our Heavenly Father when once made known; as he both loves his children, and cares for the interests of his church infinitely more than we do. We have also this to support us under every mysterious dispensation of his providence, that 'what we know not now, we shall know hereafter.'

Mr. Fernandez to Mr. Ward.—"Dinagepore, April 30, 1812.—Blessed be God that I am once more snatched from the jaws of death. I am so much recovered from my late severe illness, as to be able to attend a little to business, and also to dedicate one of the first hours of my convalescence in scribbling a few lines to you. I hope I shall be quite well again in a few days."
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"Little did I expect, when I left Serampore last, that I should hear on my arrival here, such a series of melancholy news from that place within so short an interval of time. Dark and mysterious are the ways of Providence; but what we know not now we shall know hereafter. These are, no doubt, the severest trials you and the dear brethren have experienced since the establishment of the mission in this country, or perhaps since you have been born; they are, however, not too heavy for the almighty arm of God to support you under. As I have invariably participated with you in all your joys, I likewise sympathize with you in your sorrows, and mingle my tears with yours. May the gracious Lord abundantly sanctify these afflictive dispensations of his providence to you all, collectively and individually.

"I found the native brethren all well on my arrival here. I mentioned to you while at Calcutta, that brother Nunda-kishora was dead. He was one of the two first converts who were baptized at Serampore in January, 1806. I have been informed since my arrival here, that he died a happy death. An account of it shall be transmitted to you, when I go to Sadanwahal."

Account of the death of Nunda-kishora, in a letter from Mr. Fernandez to Mr. Ward.—"Nunda-kishora died on Lord's day, the 12th of January, 1812, of a fever, and a violent cold in his breast, with which he was seized about a fortnight before. The first week of his illness he took medicine; but when he found he was getting no better by it, but rather worse and worse every day, he desisted from taking any more, and told his wife, who used to administer it to him, that she need not prepare any more, 'for (said he) I shall not live much longer. It is the will of my Heavenly Father that I should be removed to himself. I am not afraid of death: I am prepared for
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I am a great sinner; but I am happy in my mind that my sins are forgiven, through the sufferings and death of my Redeemer, Jesus Christ. On hearing this, his wife and children wept. He comforted them, and begged of them not to weep, as he was only to be separated from them for a little time: he then exhorted them to give themselves wholly to Christ. One day, observing his wife weeping by his bed-side, he said to her, 'Do not weep, Sunjee, I am happy that I shall soon see my Saviour: if you wish me to be happy, cease to be so much grieved.' The new testament was his constant companion when he was well: it became more so during his illness; and as long as he was able he never ceased to read it. Whenever the factory servants, or his acquaintances from the neighbouring villages, came to see him, he used to speak to them on religious subjects, telling them how merciful God had been to him, in bringing him from darkness to the knowledge of the Saviour. Throughout his illness, his wife and his brother Durpa-narayuna say, his mind was perfectly serene and tranquil. Three days previous to his death he nearly lost his speech, answering questions put to him by only a word or two, but he retained his senses to the last. He expired without the least struggle. All the factory servants and many people of the village attended his funeral, which was performed in a decent manner by the brethren. He left a son and a daughter, the former about fourteen, and the latter about six years of age. He has also left a nephew, whom he brought up like his own child since his father's death. The above account I received from Sunjee and Durpa-narayuna."

Mr. Fernandez to Mr. Ward.—"Sadamahul, Sept. 8, 1812. A young Musulman and his wife and three children have lately forsaken their cast, and come over to us. Besides the native brethren and sisters, I have now
here and at Dinagepore twenty-one persons, of whom nine are adults and twelve children. Of two or three of the former I hope it will soon be in my power to give you some pleasing accounts.”

Goamalty.—January, 1812. This church is at present the smallest of the five in Bengal. Brother Mardon has been afflicted with a complaint in his lungs, which has rendered him incapable of exerting himself in the work of God in the manner he wished. Two have been added to the church in the course of the past year by baptism. In consideration of brother Mardon's indisposition, the missionaries requested brother D'Cruz, a member of the church at Calcutta, who has expressed a strong desire to devote himself to the work of God among the heathen, to spend a few months by way of probation in assisting brother Mardon. Since that time, however, brother Mardon has been visited with an affliction of a different kind. It pleased an all-wise God to bereave him of the companion of his cares. Sister Mardon departed this life, at Serampore, December 24, 1811, leaving four children, the eldest five years old, and the youngest an infant of only ten days, all of which were with the other orphans of the mission at Serampore. Brother Mardon has returned to his work.

Journal of brother D'Cruz: addressed to Mr. Ward.—“February. On the 18th I went to Mohun-gunj market, where I conversed with a few natives respecting Christ. On the 20th, at Haskhali market, I conversed with two persons. On the 22d, at Chinsurah, at my father's, I preached in the evening, from the 15th chapter of John, and prayed. On the 23d (Lord's day), both morning and evening, I preached at my father's house to a few Roman Catholic women.
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"March. On the 5th, in the evening, I preached at my father's, from the 10th chapter of John, and prayed. On the 6th, at my father's, preached and prayed twice; conversed with a few Roman Catholics, and distributed a few tracts. On the 7th, both morning and evening, preached and prayed at my father's. In returning to Goamalty, on the 14th, at Mohun-gunj market, I made known the doctrine of Christ to two Musulmans. On the 16th, at Ubuya-gunj, I conversed with a few respecting the kingdom of Christ. On the 30th, at English-bazar market, I made known the doctrine of Christ to a few Musulmans."

Mr. Mardon to Mr. Marshman.—"Goamalty, March 25, 1812. I have been as far as Bedaire, Mr. Johnson's residence, where I stopped a fortnight. In returning, I staid a few days at Miniary, and at Chandny. I cannot now enter into particulars respecting the journey. Indeed nothing particularly interesting has occurred. I attempted to talk to the people at different places, but I felt myself rather out of my latitude, my knowledge of Hindoostan being imperfect, and having no one to assist me."

Mr. Mardon to Mr. Marshman.—"Goamalty, March 30, 1812. On Thursday evening last I received your afflicting letter, containing an account of so many bereavements. Ah! my dear brother, we live in a world of trials and disappointments. Our dearest joys are torn from us, and what shall we say to these things? Shall we receive good at the hand of the Lord, and shall we not receive evil? It is the Lord! and on this consideration we dare not murmur, though we may be allowed to mourn. The loss of my dear infant would appear but a light affliction when compared with that which I have already been called to bear, could I view it as a distinct thing; but this is impossible, the connection is too close
to admit of it. No sooner do I think of the dear child, than my thoughts fly to the still dearer mother, which occasions my wounds, not yet healed, to bleed afresh. When I compare my past circumstances with my present, the thought is almost more than I can bear.

"April 1. My dear brother, I have been two evenings in writing the above few lines, and have been obliged to desist through excessive lowness of spirits. Brother D'Cruz arrived on Thursday last, and I think he is quite as low as myself. He has been robbed by the way; but his dejection, like mine, springs from solitude. I did entertain a hope, that, being now more freed from cares, I should be enabled to pursue my work with more vigour and with less interruption, and this tended in a great measure to reconcile my mind to the bereavement; but whether this hope may ever be realized, he only who has afflicted me can tell.

"I have just seen an extra paper, which speaks of war between Great Britain and America as inevitable. I am sorry for this on various accounts, but especially at the present juncture, lest it should prevent the arrival of our long-expected missionary brethren."

Brother D'Cruz to Mr. Ward.—"Goamalty, April 3, 1812. I have very little account to give you respecting my journey. I arrived here safe on the 26th of March; but I am sorry to inform you that on the 18th, at the Godavuree, I was robbed of a box and a tea-caddy. The box contained shaving articles, three books, and many other small articles."

Mr. Mardon to Mr. Marshman.—"Goamalty, April 8, 1813. On Wednesday last, I was at Muhes-poora and English-bazar. At the former place, the school which was opened with eight scholars on the Wednesday preceding is increased to forty-six, and new scholars are
coming in daily. The people say they shall soon require a larger house. The place erected is 21 cubits by 9.

There is a demand for the scriptures among the people. I have distributed some copies, and have promised more. Several people wish me to establish a Persian school also in this place. A brahman accompanied me from thence to English-bazar, importuning for it all the way; but I told him that it would require farther consideration before I could give him a positive answer. Two gosaees from Mushes-poora have been here this morning, requesting me to begin a Hindooi school in that place. There are about forty or fifty children among them, who they say will all attend. After some conversation, I gave each of them a copy of the Hindoosthanee Gospels, and promised to pay them a visit a few days hence; till then I could say nothing about the school. How far either of these steps will be advisable, I cannot say, and shall therefore be glad of your advice on the subject. It would certainly be desirable to introduce the scriptures among these people by some means, but schools are expensive things. I think less myself of a Persian school at Mushes-poora, because I apprehend that very few will read Persian, who would not also read Bengalee.

"Yesterday I established another school at some distance below Bholahaut. I know not by what name to call the place; it is formed by several villages meeting together, and is of considerable extent; four mandals came with a brahman, whom they recommended as a teacher, and renewed the request which had been repeatedly made before. The inhabitants I fancy are chiefly of the lower classes.

"Brother D'Cruz is at English-bazar, busily employed in getting his bungalow ready. I hope he will be settled in it before the end of next week. The place that was
fixed upon there for a school must be abandoned. There is a debt on the place of four or five rupees, which they want me to pay before the agreement can be made, but to which I shall not consent. A more eligible spot I hope will be soon procured.

"I am sorry I cannot go over to Bholahaut. The distance is too great to undertake in this burning sun, especially as I am obliged to ride without an umbrella. A journey merely to Muhes-poora so much overcomes me, that when I arrive I am more fit to lie down than to discourse with the people, to say nothing of the journey back. With pleasure I anticipate the commencement of the rains, for the sake of travelling in my boat. In fact, I have reason to believe that if I am called to travel across these plains another hot season, it must be by some other mode of conveyance, and not on horseback.

"I feel a great deal of uncertainty at present respecting my future destiny, whether I am to remain at Goamalty, or to be stationed elsewhere. As I saw no place during my late journey where to pitch my tent, I began to look again towards Goamalty as my home; and I have been repairing the fences of my garden, in order to get a few vegetables in the ensuing season: but, from a letter from Mr. Ward to Mr. E. respecting removing the station, the homeward bent of my thoughts has been a little disturbed. Removing the station, however, is one thing, and removing me from it is another:—the latter may take place, the former I trust never will. As I suppose you have been consulting together on this subject, I should be glad to know the result. I confess I have no desire to leave Malda: on the contrary, if I have any wish at all, it is that I may stay. By residing at Goamalty, I fear for my voice, which if I lose I am at once useless: nor do I see at present what remedy can be applied, except that during
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the rains, and, perhaps, for some time afterwards I can keep a good deal on the rivers. Indeed I think I should visit Goamalty but little during that season, were it not that I fear my books and clothes would be spoiled, as there is not any one there upon whom I can depend to take care of them."

Mr. Mardon to Dr. Carey.—“Goamalty, April 15, 1812. After brother D’Cruz and his family left Goamalty, this bungalow presented to my view such a picture of desolation, that I became almost melancholy. To remain in it alone appeared to me impossible. In the after part of the day, I discoursed with a number of people at Umani-gunj market. On Wednesday the 12th, I went to Nazir-poora, and discoursed with several people on various subjects, particularly on the atonement, a doctrine as delightful to me as it is important. There is one man among the rest of whom I entertain rather a favourable opinion. I observed some months ago, that he did not like to hear Christianity opposed. Last week he said to one of his neighbours, “How is it that we do not all with one mind begin to serve God?” To-day I put several questions to him, to some of which his answers were satisfactory. Among the rest, I asked him what he thought of Christ. He replied very promptly, ‘Jesus Christ is God.’

“About this time I was contemplating with much pleasure a journey up the river, to which I was advised when I was at Serampore, and which I have since accomplished. Prior to my leaving Serampore, I had formed a design of going as far as Kahulgayo, in company with brother Fernandez, sister Johnson, &c. but as brother D’Cruz had in the mean time taken my boat to Calcutta, my journey (at least in company with them) remained doubtful till their arrival at Chanday. On vol. v.
Tuesday the 18th of February, I rode down to Chandni in the afternoon, and had an interview with our friends, but was sorry to find brother F. confined to his budgerow by affliction. I met about fifty Nepalese by the way, who were returning from Sagur to their own country, all armed with daggers, or rather large knives. These people are more robust and of a lighter complexion than the Bengalees. The want of my boat I found would be no hinderance to my journey, as our friends had plenty of accommodation. I returned to Goamalty the next morning, took my things across the country, and met our friends in the afternoon at Kaleechuk. On the Friday evening following, we unexpectedly met brother J. at Rajmahul. He came down to meet his family, and conduct them to Bhadur, which place we reached on the next Wednesday evening. On brother J.’s arrival, brother F. resolved to return to Dinagepore, and the next morning after breakfast he took leave. I am happy to learn, that on his way back he was in a state of recovery.

"There is no place near the Ganges as I can see, as far as I have been, that would at all answer the purpose of a missionary station. Population in general is thin. Kahulgayo is a pretty large village, and a place that would no doubt agree well with my lungs, but in some other respects it is far from being desirable. If another station were to be formed between this and Patna, somewhere about Mungheer I think would probably be the most desirable spot, as I understand that both at Mungheer and on the opposite side of the river, the population is very great. But when it was recommended to me to try to procure a situation on the border of the Ganges, for the sake of the preservation of my voice, I suppose it was not intended that I should go very far from Malda.
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"Bhadur, where brother and sister Johnson reside, is about two miles from Kahulgayo. I remained there a fortnight, and had I attended to the solicitations of my friends, I should have remained there longer: nothing perhaps could have accorded better with my feelings, especially under my present circumstances; but as I found that I could do nothing to purpose in the missionary line, I thought it was not my duty to stay. On Wednesday the 11th of March, I left Bhadur, and arrived that evening at Peerpointee, just at the fatal hour that the fire broke out in your printing-office at Serampore. I have heard much of this place, but saw nothing remarkable, except a large tomb on the top of the hill adjoining the river, which, including the terrace, appears to be about 60 feet square, and commands a fine prospect. On the side of the hill, there is likewise a strong built house inhabited by fakirs, but it is going to decay; adjoining it lie the ruins of another apparently of the same kind. Here I fell in with two companies of pilgrims going to Benares, with whom I had some religious discourse. One company was from Bengal, to whom I could speak freely. To the other I was obliged to speak as well as I could in Hindoosthanee. While discoursing with these latter, a person of respectable appearance stood by me, and began to second my observations. I afterwards learned from him that he was a Christian of the Roman Catholic persuasion, belonging to Bhagul-poora. From his replies to several questions which I proposed, I could not help entertaining a favourable opinion of the man, though a member of a corrupt church. Surely, thought I, Christianity in its worst state is infinitely superior to heathenism.

"The next day I arrived at Miniary, where I remained till the Tuesday morning following. I went out a few times to the neighbouring villages and discoursed with the
people, but I fear with little effect. The more I attempt to speak Hindoosthanee, the more I feel discouraged.

"My next stage was to Chandny, which I reached in two days. Here I spent another Sabbath, and preached to a number of people at the factory. One evening I went to a neighbouring village, and discoursed with a few people, which was all I was enabled to do during my stay owing to the fury of the hot winds that prevailed at that time, of which one or two days in particular, I think, exceeded all that I ever felt. The sand rising from the banks of the Ganges like a thick fog, so darkened the air that no object could be discerned above the distance of a few hundred yards.

"On Monday, March 23, I returned once more to Goamalty. One of the first things I heard, was the news of the dreadful fire at Serampore, which had arrived that morning. The whole of that week, and part of the next, I could do nothing through bodily indisposition, occasioned, perhaps, by coming through the sun in the heat of the day. Brother D'Cruz arrived on the 26th. He has since transmitted his journal to Serampore. On the evening of that day I received from brother Marshman, the afflicting news of the death of my infant son, with an account of various other bereavements; likewise a more particular account than I had yet seen of the awful fire. Never I think did I feel such a depression of spirits at any former period as I felt at this time, and for several days afterward.

"On Wednesday, April 1, I went to Nishchinta-poora, and was soon surrounded by crowds of people in the bazar, to whom I read and discoursed till my lungs began to fail. Many heard with great attention.

"On the Friday following, I went to Sooji-poora, and discoursed with several brahmans and others. Since then, brother D'Cruz and I have been several times to some of
the most populous places on the banks of the Muhainda, especially at Muhes-poora and Bholahaut; at these, and several other places in the neighbourhood, there appear to be fine openings for schools, and many people are very desirous of having their children instructed. At Nishchinta-poora, preparations are making for a school, which will be ready, I expect, in about ten days. A teacher is appointed, who was formerly employed by Mr. Creighton in the same capacity. He seems pretty well versed in the theory of the gospel, and says he shall esteem it a pleasure to introduce the reading of the holy book among his scholars.

"At Bholahaut, Govinda-Chundra, son of the well known Mohun-Chundra, has partly engaged to superintend a school, which I hope, from the populousness of the place, and the influence of the teacher, will be an extensive one.

"The inhabitants of Raya-poora and Gopal-poora, as I am informed, are desirous of having their children instructed. These places lie between English-bazar and Bholahaut.

"A brahman from English-bazar has been here several times, importuning me to set up a school there, saying that a great many children will attend. One or two other applications have been made, and could I extend my views further, I should probably have applications for schools from other quarters, but I have not been able to go out any where since Wednesday last. This is the second time that I have been in a manner laid up since my return from Goamalty, occasioned by travelling in the sun; and I find it waxing hotter and hotter daily. I hope, however, that I shall be enabled to make another attempt in the course of a few days. Brother D'Cruz is poorly also. I know not whether it will be necessary, on account of the heavy
loss you have sustained by the fire, to confine the number
of schools within narrower limits than was at first proposed;
but as brother Marshman is the school-master, I must
write more particularly to him on this subject.

"Those places on the banks of the Mahanunda, from
the extent of their population, and the disposition of the
inhabitants, deserve particular attention; and as the road
from Goamalty is impassible so many months in the year
(without some mode of conveyance, that I am not in
possession of) it would be very desirable that brother
D'Cruz, or some other brother, should reside in that
quarter. I should very much desire it myself were it
practicable.

"While I am writing, the son of Govinda-Chundra is
arrived from Bholahaut with a letter from his father,
informing me that the building of the school-house is
commenced, and requesting that some money may be sent
to forward it. Two schools, therefore, I hope will
commence in about ten days at furthest.

"This day week I received the painful tidings of the
death of my dear Maria. These repeated strokes, my
dear brother, are trying to frail nature. May they be
sanctified. Then all will be well. In the midst of our
afflictions let us hope and pray that the word of the Lord
may have free course and be glorified."

The following extract of a letter from Mr. Ellerton to
Mr. Ward, contains the afflicting intelligence of the death
of our beloved brother Mardon:—"Malda, May 23,
1812.—I had written the above yesterday afternoon,
intending to close my letter this morning; but little did I
then imagine what kind of sequel I should have to make.
Mr. Mardon, who at that time was in the highest degree of
health, now lies a breathless corpse! He sent to call me
just after I had gotten into bed, and on my arrival, I found
him sweating profusely, and his hands somewhat cold. He
told me that he felt very strangely, or rather, as if he had
lost his feelings, but had no pain. He had vomited a little,
and wished to do so again, to get his stomach cleared. I
proposed his taking an emetic; but he expressed his
dislike to that measure, fearing the effects of tartar emetic.
Not knowing what else to give him in the medical way, I
made him a basin of warm tea, which he drank, and we
both hoped that the disorder was some accidental fit which
would pass off in a few hours. He had taken milk for his
evening meal, a thing which I believe he had not been
accustomed to, and I thought that this perhaps might
have curdled on his stomach, and proved the occasion of
those symptoms he complained of. It was this idea which
led me to think of an emetic as proper to his case, and
I am now sorry that he did not agree to take it; though I
fear the fatal cause, whatever it may have been, was too
far advanced to yield to medicine. I staid with him till,
perhaps, two in the morning, when hoping, as before
observed, that the disorder would pass off, I left my people
with him, and returned home to get a little sleep. I had
scarcely, however, closed my eyes, when one of them came
to inform me that Mr. Mardon had grown worse. I
hastened to dress myself and go to him, but before I could
arrive, he had breathed his last. The people said he had
made a few convulsive motions, and then sunk in death.
My moonshee, who practises physic a little, accompanied
me, and said he was taken away by what they term
Son-neepat; and that his case was of the worst kind,
in which medicine would have been of no avail.

"Never, apparently, had Mr. Mardon been in such
high health. He was stouter than perhaps you ever saw
him, and it is but the other day (while Mr. Thomson was
here), that we were remarking this to him. His voice even,
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has been good since his last return from Calcutta. But, perhaps, he was taken away from some evil to come. Comments, however, from me to you on this melancholy event, are wholly needless, neither have I further time to make any at the moment: the dawk is waiting.

"You will instruct me what is to be done with his little stock of furniture, books, &c. as soon as convenient."

Mr. D'Cruz to Mr. Marshman.—"Goamalty, May 26, 1812. Brother Mardon was walking by moon-light in the garden, from nine to ten o'clock in the evening, after which he took a little bread and milk, and went to bed about eleven o'clock. Before he retired, he fastened all the doors, but after a few minutes, he called, and enquired for his servant Roopa, who, with the watchman, came near the window, and said to him, 'We are here.' Brother Mardon said, 'Come in;' but the boy replied, 'How can we get in, you have fastened the gate?' Brother M. then told them to break open the door and come in. When they came in, he said to the boy, 'I am very ill, give me a blanket;' and ordered the watchman to go and inform Mr. Ellerton. About three or four o'clock in the morning he appeared in very great pain, when the watchman went to Mr. Ellerton, who came instantly, and found that our poor brother was no more: Mr. E. then wrote me a note and I instantly came, and saw the lovely face of brother Mardon, covered with the shadow of death. I can hear him now no more! Mr. E. prepared a coffin, and he was buried near to brother Moore's infant child.

"Thus, in the midst of a useful course, it has pleased God to arrest our fellow-labourer. The disease was rapid and excruciating; on his death-bed, therefore, he could say but little; what he did utter, indicated a temper most submissive to the divine will; and to those who performed the affecting offices of friendship towards him in his last
It was evident, that in the midst of his sufferings he was occupied in thinking on him who had redeemed him with unknown and inconceivable sufferings on the cross. To the society his loss is great: he was cordially attached to the doctrines of grace, and he may with justice be reckoned amongst the most upright of men.

"Now, my dear pastor, I have to beg that you will have the goodness to preach his funeral sermon from Hebrews, vi. 10. "For God is not unrighteous, to forget your work and labour of love, which ye have shewed towards his name."

The following are the last letters the Missionaries received from our much-lamented brother:

"My dear brother Ward, Goamalty, May 1, 1812.

"On Monday morning last, two brahmans came to me requesting me to establish a school in a large village on the Mahananda. In the course of the day, came another person, a kais'ha, formerly employed by Mr. Creighton as teacher of a school in a large village near English-bazar, with a request to have the school in that place re-established. On Tuesday morning I went over to English-bazar, and fixed on a spot for a school in that place, and a residence for brother D'Cruz. On my return, the mandul of Kirmani-gunj was here waiting, requesting to have that school re-established. In the afternoon brother D'Cruz went to Umani-gunj, and had a large congregation.

"On Wednesday we went to Mahes-poor. The school house was not quite ready, but a few children assembled that morning for the first time. Yesterday, brother D'Cruz and I went over to English-bazar, chiefly about his intended habitation, and to-day he has gone over again on the same errand.

"I have mentioned already in one or two letters, about brother D'Cruz's going to reside at English-bazar; I know
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not whether it may be necessary to say any thing farther on the expediency of this step. That the schools which are raised, or may be raised, should be closely inspected, I suppose, will be readily acknowledged. They will likewise open several doors, I hope, great and effectual, for preaching the gospel. Brother D'Cruz prefers English-bazar to Goamalty, and there is little reason to doubt that he may be much more usefully employed in that quarter than he can be here, as the populousness of that neighbourhood will afford opportunities of preaching the gospel daily. On these considerations, I resolved on taking the step, and the season of the year required it to be put into execution without delay. The rains will shortly be setting in, and the road from hence will become impassable, otherwise I should have waited for advice from the brethren. I have procured this spot through a Mr. M. It is near the bazar: there is a small bungalow of one room on it, partly broken down, but it can be repaired, which, with the addition of a cook-room, &c. will suffice at present. The whole expense, I suppose, will not exceed 30 or 40 rupees; a sum which, unless one of us were kept shut up during the rains in this hermitage, would be expended in about two months in extra boat-hire.

I remain, &c.

R. MARDON.

"My dear brother Marshman,

"Again I resume my pen by way of writing you another letter, which will be executed perhaps by slow degrees. I wish to record events as they occur, though some of them may be trifling, that you may be the better enabled to trace the progress of things.

"On Saturday morning last, after sending off the last hasty scrawl that I wrote you. I went to English-bazar, and was pleased to find nearly thirty boys assembled under
the mango trees, near brother D'Cruz’s bungalow, writing and repeating their alphabet. These had been collected in two days. I observed to you, I believe, that we were disappointed of the place that had been chosen for the school. I understand, however, that the owner of this mango garden, has no objection to have a school erected there, which is a much better place. Yesterday several persons were here from Mahes-poora, on school business. The Bengalee teacher was here first in the morning, with whom I had some pleasing conversation. I do not like to be too sanguine; but I am inclined to hope that this man is truly convinced of the truth of Christianity as far as he understands it, and is also under religious impressions. Next came the two gosaees, who were here last week to renew their application for a Hindooi school. I told them I could say nothing positively, till I could go over and have an interview with some of their brethren. In the mean time I am waiting for your advice on the subject. Afterwards came a brahman, to renew an application that was made last week for a Persian school in that place; but thinking it inexpedient, I dismissed him with a negative. At the school that was appointed on Thursday last, below Bholahaut, fifty-nine scholars are collected, if the report of the teacher be correct. He came to me this morning with a list of them. These are collected from four villages, namely, Dara-poora, Jhac-o-vuna, Kasheem-poora, and Radha-nugura.

"May 15. Yesterday the moonshee was here from English-bazar, using all the arguments he could summon together to have the school in that place re-established. I told him it could not be granted at present. English-bazar is but a small place, and as persons from more populous places are applying for schools, I think they should be first regarded. I have given the mundul, of Kirmani-gunj,
the same refusal, and for the same reason; but it is not without great reluctance that I refuse any. This evening a person arrived from the city of Malda, with an application for a school in the midst of that population. I told him to go and make a beginning by way of trial. The man is a Musulman, but had been in the habit of teaching Bengalee. He came to me with a pretty good recommendation. The bible, he said he had never seen, nor any other printed book in Bengalee. I gave him a new testament, which he could read pretty well, and received it with apparent gratitude. I told him this was the book that was read in all our schools.

May 20. Last Saturday morning, a new application was made for a school at Juya-govinda, a pretty large village (as I am told), the other side the Muhanda, a few miles below English-bazar. I made no positive reply. I also received a letter from Govinda-Chundra, teacher of the Bholahaut school, informing me that he had thirty-one scholars under his care. Our friend Thompson arrived here on Saturday, on his way to Patna. I had previously heard of his arrival at Chandny, and was on my way to see him, when I unexpectedly met him on the road. He remained here on Saturday night, and on Sabbath morning returned to Chandny on account of his family. I went down on Monday morning, and spent good part of the day with them, which I hope was not altogether unprofitable. In the evening we took leave. Yesterday morning my boat was taken up for repair. It appears to be in so very bad a state, that I dread the result of a thorough examination. I returned home in the course of the forenoon. A note had just arrived from Padma-Lochan, the teacher at Muhes-poora, informing me that brother D'Cruz had visited the school, that the number of scholars had increased to fifty, and the house was become so crowded as to require enlargement. I think, however,
that this will not be immediately necessary, as I do not expect to see a much greater increase during the rains. Brother D'Cruz, in a note that I have since received, says, *I was yesterday at Mühes-poorā school, and have established the classes according to your request; I also talked with a few Bengalees, respecting their salvation, from, 'Except a man be born again, he cannot see the kingdom of God,' and engaged in prayer.' Several persons have been here to day, with reports from different schools, and to get books.

May 21.—Last evening I received a letter from brother Rowe, dated the 14th instant. Sister Moore was somewhat better when he wrote. Brother Moore intends taking her to Calcutta for medical advice. They expect to leave Digah, about the middle of June, but the time was not positively fixed. Brother Rowe advises me to make an itinerant excursion up that way in the course of the rains. I know not how expedient it might be, but I think it will be impracticable with my little boat. It is too small and feeble, I fear, for the rapid stream of the Ganges during that season. It is my intention, however, to itinerate pretty much, should life and health be spared;*—and as brother D'Cruz is situated in the midst of the schools, I shall be able to do it with more propriety.

I hope our young friend Thompson may be useful at Patna. I rejoice to see such men raised up. I am pleased with his zeal, but perhaps he may now and then require a word of exhortation from you, on such subjects as, 'Be clothed with humility—Be not high-minded, but fear,' &c. In England, churches watch over their ministers, as well as ministers over their churches; but the case is different.

* This paragraph appears to have been written two days preceding our dear brother's removal to a better world.
here, and perhaps there are few young men so deeply experienced, as to be trusted with safety to stand alone. I do not mention this because I see any thing particularly suspicious in our young brother; but the fall of some, makes one fear for others. My love to sister M. and the family.

Ever affectionately yours,

R. MARDON."

"P. S. I enclose two letters for England, which I will thank you to forward by the Baring, which I understand will sail soon. I have to thank brother Ward for a short note."

"My dear brother Robinson, Goamalty, May 17, 1812.

"Last evening I received your letter by our friend Thompson, and am much obliged to you for your communications. You write with uncertainty about the time of your going to Java; but I learn from another quarter that the time of your departure is at hand. I lose no time therefore, in answering your letter, and devote part of the Sabbath evening to this purpose, lest I should be too late.

"The object, my dear brother, that you have undertaken, is an important one; more so, perhaps, than any you had undertaken heretofore. May the presence of the Lord Jesus go with you, to support and comfort you. May he strengthen you with might by his Spirit in the inner man, and make you an instrument of building a house for God, on the island of Java. I expect that yours will be an encouraging field; but you need not be told that there are some crosses and difficulties to be expected in the pursuit of your object: therefore, my dear brother, do not be discouraged should you meet with them; but push forward. Prayer and perseverance will do all things. Gentleness and affability are qualifications very requisite
in a missionary anywhere, and I think particularly so among Malays. I have often been told that when they are irritated, they are revengeful; but that on the other hand, they are ready to lay down their lives for those whom they esteem. Be wise, therefore, to win their affections, that you may win their souls to Christ. I shall not apologize for dropping these hints: I am persuaded you will take them in good part. I cannot unite my voice with my brethren in prayer on your behalf, but my prayers and best wishes will nevertheless accompany you. I am glad to hear, for the first time, that your wife is well. I trust the Lord will make her a lasting blessing to you; but you and I have been taught by painful experience, that earthly comforts are very transient. Last year at this time, I looked upon myself as one of the happiest men on earth; but now it requires all the consolation that religion can afford, to support my mind under all its pressures; but I can still trust in God, not doubting that these afflictions are pregnant with blessings of some kind or other.

“Our friend Thompson came up from Chandny yesterday afternoon, and returned again this morning, on account of his family. I purpose going down to Chandny early to morrow morning, partly, indeed, to get my boat hauled up for repair. I fear it is in a bad state; if so, I shall be sorry, as I want very much to get afloat. I am not able to ride about in the sun as I used to do. Mr. E. is well: he desires to be remembered to you very affectionately. My love to your good wife. The Lord send you a prosperous voyage, and a safe arrival at your desired haven. I shall hope to hear from you now and then. I must close: it is now past midnight. Grace be with you.

I remain, &c.

R. MARDON.”
Some further account of brother Mardon.—Few as the circumstances are which have diversified brother Mardon's missionary life, it seems desirable that we should collect them into one view, as a memorial of a brother so much and so deservedly beloved.

Brother Mardon was born in the year 1776, of pious parents, who then resided, we believe, at Plymouth; but who have since removed to London. He was a member of the church under the pastoral care of brother Birt. About the age of twenty-seven, his mind was strongly turned to the work of God among the heathen, and after spending a short time as a probationer under the care of our revered brother Sutcliff, of Olney, in January, 1804, he sailed from Bristol, in an American vessel, in company with the brethren Biss, Moore, and Rowe. After being detained some time in America, these four brethren, with their wives, set sail for India, and arrived at Madras in October the same year, from whence the brethren Moore and Rowe arrived at Serampore on the 19th of February, 1805, and our deceased brother, with brother Biss, in May the same year.

Brother Mardon after his arrival at Serampore, soon endeared himself to his elder brethren there, by his diligence in acquiring the language, his meekness and humility, and his ardent love to the souls of men. As the scene of action was then but narrow, brother Mardon remained there, improving himself in Bengalee, until November, 1806, when a mission to the Burman empire being deemed expedient, as there were then no less than ten missionaries at Serampore, the brethren Mardon and Chater offered themselves to make the first attempt by way of experiment; and in January, 1807, sailed for Rangoon.
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After remaining about three months at Rangoon, and ascertaining the possibility of establishing a mission there, brother Mardon and brother Chater returned. Brother Mardon, however, apprehending that his state of health would not permit him to engage in a mission where the translation of the scriptures rendered much confinement to study indispensably necessary, wished to decline that mission for some situation that admitted of more activity in disseminating the word. The brethren, convinced his health required such a situation, acceded to his request, although with reluctance; as the proficiency he had made in Bengalea, and his progress in Hebrew, during the time he studied it with a view to the work of translation, together with the soundness of his judgment, led them to hope much from his devoting himself to that branch of missionary work.

In a few months a field opened which appeared more suited to our brother's wishes. Messrs. Creighton and Grant, two worthy men who had long sought to disseminate the knowledge of the word around their factories near Malda, were, within a short time of each other, removed from this vale of tears, and Mr. Ellerton, their worthy successor, wishing for some one to labour in the same field, brother Mardon, with the consent of his brethren, gladly embraced this opening, and removed thither in February, 1808.

His course of life since that time, appears so fully in the usual accounts as to render any enlargement thereon utterly unnecessary. Suffice it to add, that in November, 1811, his partner in life appearing to be in a very ill state of health, he visited the brethren at Serampore, in the hope of obtaining effectual medical assistance for her; but an all-wise Providence had otherwise determined: on the 26th of December she was removed, nine days after the
birth of her fifth and last child, at the age of 32, leaving our afflicted brother a widower with four children, the eldest not five years old.

The resignation to the divine will that our brother manifested, was such as almost fills us with astonishment. Though attached in the tenderest manner to sister Mardon as the partner of his soul, he suffered not his feelings to turn him aside in the least from his duty, nor even to interrupt him in his work; for having entrusted the three eldest of his children to sister Marshman's care, and the youngest to sister Ward's, he left Serampore for Goamalty, in January, with the view of attempting to promote the cause of God, by instituting schools wherever there seemed a prospect of their being encouraged. His diligence herein, and his labouring to guard against dejection of mind, are sufficiently visible in his letters. It pleased God after this, to exercise him still further, by removing his youngest son and daughter within three weeks of each other; and after having thus tried his servant, to call him also to himself almost suddenly, on the 23d of May, at the age of 36 years, when in the enjoyment of better health than he had experienced a long time before. Thus in the course of five months, did it please our heavenly Father to remove the mother, the two youngest children, and the father himself.

From the journal of brother D'Cruz for April, we learn that he visited the villages of Umani-gunj, Muhes-poora, Goamalty, &c. several times in that month, and preached the word to the people. At English-bazar, where he resides, he has regular meetings for religious worship. We select the report of one or two days:— "On the 10th (Lord's day), at Muhes-poora, spoke with some rajpoots, and had a long conversation respecting Christ: they promised to call again. On the 11th, some viragees,
gosaees, and a number of people came to me, with whom I spoke for a long time: they seemed to pay great attention. I preached from the 15th of John. They were coming from a pilgrimage to Jugannath'a, and returning to Vrinda-vuna; they received the word with much joy, and enquired if any of our brethren had proceeded up to Vrinda-vuna. I told them that brethren Chamberlain and Peacock were at Agra, but not at Vrinda-vuna. On the 22d, at Mr. M's. spoke a few words respecting the doctrine of Christ, and prayed. He heard with great attention, and seems like one enquiring after the way of life; but I am sorry that he is now going to another situation.

Brother D'Cruz to Dr. Carey.—"Malda, June 9, 1812.—I have the pleasure to inform you, that brother Mardon had before his death established four schools in different places, one at Bholahaut, one at Muhes-poo ra, one at English-bazar, and one at Malda; at Bholahaut and at Muhes-poo ra, they commenced in April; those at English-bazar and Malda, in May. My bungalow and the school brother Mardon built, is opposite to the English bazar, on the high-way. The place is very populous. One evening as I was reading the Evangelical Magazine, and the Bengalee teacher teaching the children, Mr. C. came on horse-back to see my bungalow and the school. He seemed very much pleased. I have got from Mr. E. one of brother Mardon's horses, because the places where brother Mardon had established schools are so distant from each other, that I cannot visit them without a horse, especially in the rainy season."

Brother D'Cruz to Mr. Ward.—"I was favoured with your affectionate letter, dated the 29d ultimo, with the usual accounts for March.

"I am sorry to inform you that I cannot go out as often as I would, on account of the buildings, &c. I was out

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only twice last month to visit the schools: they are going on pretty well. I have much confidence in Govinda-chund, teacher at Bholahaut, who was in Dr. Carey's service for a considerable time: he pays great attention to his work; he has twenty-five boys at present, five of them are able to read well: at Muhes-poora, the number of boys is about fifty-five, twenty-eight of them are able to read: I have formed the boys into classes, and appointed monitors over every class at the Muhes-poora school; but I do not know what Bengalee name to give the monitors, nor what to call the classes. I have for the present, given them English names, till I hear from you. The salary of the teacher is five rupees per month.

"Pray for me, my dear pastor, that I may be enabled to live to the glory of God in this world, and be prepared to dwell with him in heaven.

"The number of boys at Bholahaut is twenty-five; at Muhes-poora fifty-five; at English-bazar twenty-eight; and at Malda 16. Total 124."

In the month of September, Ram-prisada went to assist brother D'Cruz in the work about Goamalty.

Abstract of brother D'Cruz's journal for August and September:—"Brother D'Cruz's Journal for these two months, is on the whole pleasing. He has preached both at home and abroad, with much acceptance to the natives. The schools, which indeed occupy the chief place in this station, increase so rapidly, that the masters have been obliged to refuse admission to several children, till the school rooms are enlarged. Many of the children can read the scriptures fluently, and we earnestly pray that the light which will thus be thrown into the minds of these poor children, who would otherwise have been left a prey to ignorance, will in time burst forth and illuminate the dark places around them."
Brother D'Cruz to Mr. Ward:— "Malda, September 3, 1812.— I am happy to inform you, that the school at Bholahaut has increased to about fifty boys; that at Muhes-poora, to about sixty-four; that at English-bazar, to thirty-nine; and that at Malda, to thirty-seven. They increase so rapidly at Bholahaut and at Muhes-poora, that we have been obliged to refuse several children, as the rooms will not conveniently hold more than the present number. Will you be so kind as to inform me whether I may increase the buildings. The children come on greatly to my satisfaction. They read the scriptures fluently, and commit passages from the scriptures to memory with great avidity."

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Cutwa and Lakra-koonda.— In the beginning of last year, our brother Kangalee, who has been for a considerable time employed in making known the gospel to his countrymen, baptized one person at Lakra-koonda; after which, our young brother William Carey going thither, baptized four more. This circumstance is highly encouraging, as it displays the genuine energy of the gospel, even when preached by natives, and as it gives hope that more may be brought to the knowledge and profession of the truth in the same manner, both there and in other parts of India.

Kangalee's Journal for January.— "On Wednesday I went to Dewan-gunj, where several heard with attention. On Thursday I went to Cutwa-gunj, and had a number of strangers, who were hearing patiently till some persons from the gunj came, and prevented them. On Friday a person came to my house, who heard the word for a long time. On Saturday I went to Cutwa-gunj, but could get no one to pay attention. On Lord's day I spoke to three persons at my house, about the death and resurrection of
our Lord, and they paid great attention for some time. On Monday I went again to Cutwa-gunj, and several heard the word. On Friday I went to the gunj again, and had some attentive hearers, but others disliked the word. On Saturday I went to Dewan-gunj, and saw a number of people assembled at a show, some of whom came to me and said, ‘What you tell us is right, but our religion is a mere show.’ I then asked them why they did not believe it. They said their cast would go. I asked them what the cast was; and added, that if it had been any thing I should have suffered from losing it, but that that was not the case. They replied that their cast would only go in the sight of men, and not in the sight of God. On Lord’s day a person came from the gunj, and took me to his house, declaring that he would become a follower of Christ. I asked him what he knew of Christ: he replied, Christ had died for sinners, and could save him. I said, Perhaps you will be persecuted for Christ. He replied, he was willing to bear it. I then asked his brother what he thought of his brother’s renouncing cast. He declared that he should be glad. I then asked his mother, and she returned a similar answer, adding, that if they had another place to live in they would be glad to walk in the same faith. These people have the scriptures in their house, and read them. After some days, I went to the gunj, and found a number of people collected, talking about the expected earthquake.* They asked me what the testament said about it. I told them that the word of God said there were to be earthquakes and wars. They then asked what I thought of the one so much talked of. I replied

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* This was an earthquake predicted to happen on the 20th, by some learned brahmins, immediately after the shock felt on the 10th. This, however, did not come to pass.
that they were deceived. They confessed that if it did not take place it would be a shame to the brahmans, but if it did, it would turn our book upside down. Two days after this, two persons came from Debraj-poora, and heard with attention. On Tuesday I went to Dewan-gunj, where great numbers heard the word. On Wednesday I went to the gunj, and had a good number who heard with attention."

Mr. W. Carey to Mr. Ward:—“Cutwa, March 2, 1812.—Kangalee has returned from Lakra-koonda. I am sorry to say that he brings unpleasant news from some of our friends there. Yet I have hopes that the Lord will appear for that place. I wish I could go there, for this is the only time, as the stormy weather is not far off; but at present I am sunk in business, and it is impossible to go.

“Two or three days ago, I was at Dewan-gunj, and had a pretty large and attentive congregation for a good while. On my way home, a viragee followed, who was very attentive while there. He said that he had come 28 miles to hear the word; he followed me all the way home, and remained all night. I had a good deal of talk with him, and he has promised to come again.”

Mr. W. Carey to Mr. Ward:—“Cutwa, April 7, 1812.—It is now a long time since I wrote to you, and still longer since I had the pleasure of hearing from you; but when I consider the sufferings that you have lately gone through, I can excuse it. But I should be very glad to see a line or two from you again. I hope the Lord has by this time enabled you to begin again, and that the loss, instead of being a hinderance to the cause, may be the means of forwarding it. All the dispensations of God are for the good of his people.

“I am glad to say that the school at Dewan-gunj has increased to about thirty boys, and I have no doubt but
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that it will go on very well. The school here has increased of late to nearly thirty; it is very difficult indeed to get the boys to attend in a regular manner: we have often had instances of their coming for eight or ten days, and then going off again.

"Kangalee is again gone to Lakra-koonda with the two new enquirers: they had a great desire to be baptized before they left us, but I thought it best for them to stay a little longer, as they had but a very imperfect knowledge of the way of salvation.

"I should before now have looked out for another place for a school, but the weather is so exceedingly hot that it is dangerous even to attempt to go out at present.

"Yesterday I received a letter from Felix, by which it seems that he is very happy; for which we have reason to bless the Lord. I will thank you to send us up a little more money. I will send you the accounts as soon as I can."

Mr. W. Carey to his Father:—"Cutwa, April 16, 1812. I am happy to hear that there is another church formed at Patna: thus the kingdom of our Lord increases. O! that thousands more were formed. I am also happy to find that Manika is going to be stationed near us.

"The weather is at present so very hot, that I have not been able to go out for some time past; but I am happy to say, that a pleasing number attend here, to whom I read and expound a chapter. Kangalee is returned again from Lakra-koonda, whose journal I enclose; he gives me more pleasing news this time than he did before. There are several who wish to join us in those parts. I am happy to say, that the schools are coming on very well indeed. We have about fifteen scholars at Dewan-gunj already: if it continues to increase in this manner for some time, we shall soon have more than we can manage. The school here has increased a good deal since I built a new school.
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house. We have between twenty and thirty scholars: a number of these write small portions from the scriptures every day, and read them over to me in the evening. On Lord's days I have many to read a portion of the scriptures to me, which will no doubt be useful to them."

Kangalee's Journal for March.—"On the 18th I set off from Cutwa, and got to Bali-poora; had several who heard with attention, but some made light of the word. On the 19th I arrived at Debraj-poora, and at night had numbers who came to hear, to whom I read the scriptures and sung a hymn: some that had thrown off their cast came, wishing to be baptized. I asked them whether they thought of being saved by that act: they said, No; but that it was to follow the Lord. I spoke much, and told them that they would meet with persecution; they said that they had already suffered a good deal, and now they wished, as Christ was slain and buried for them, that they might be buried in his name in water. I told them that I was not worthy to baptize them; but they must wait and read more, and examine themselves, and then Saheb would come and baptize them. Went to Baloochur, where I conversed with four persons: from hence, went to Purwa, where I had three attentive hearers. I then went to Lakra-koonda, where I had much pleasure in the company of our brethren, who seem to live more free from opposition than they have done for some time past. I then went to Bhuree, and staid two days with our brethren; some that were formerly against them are now changed; my brother is much changed for the better. The Lord has been very gracious to me: out of six brothers, three are baptized, and two are well inclined; the eldest is yet bound fast by satan. I then went to Soori, and lodged at a Mr. W's. I staid there five days and spoke to many. On my way home, called at Yushi-poora. I had another person with
me, whom I sent to buy food, while I sat on the bank of a tank. A person met him, and enquired where he was going: he said, to Cutwa, with Kangalee. This man then came and asked me to go to his house. I told him that there would be a great noise if I were to go to his house; but he and his sister entreated me to go. I then advised them to renounce their evil ways, and to perform those things that are well pleasing in the sight of God; but that there was nothing to be done without Christ. I told them I would come again soon, and I hoped the Lord would put away their fear of losing cast. They wished that to be the case, and said none but Christ could do them good. I then left them and came to Paloya, where a friend invited us to his house. I told him, that it would not be proper for me to go, but he constrained us, and while I was there the people of the village came and asked him why he had entertained these people. He replied, that he intended to become one of them. After leaving this place, I spoke to numbers. I had also conversation with some on my way to Parabee, from whence I proceeded to Cutwa.”

Mr. W. Carey to his Father.—“Cutwa, May 15, 1812. Preserved by the tender mercies of an indulgent God, with pleasure I sit down to write you a few lines. I have just been to Lakra-koonda, and am happy to say I found all our friends well. On our way we had numbers who heard the word, but being fatigued by walking I could do but little. I had the happiness of baptizing two there, one a young man who some time ago paid us a visit at Cutwa: he is a very pleasant person, and I hope will stand steadfast in the kingdom of our Lord. The other is an aged widow, who lives at Debraj-poo. She has long turned from her former ways, and desired to join the people of God, and has suffered much persecution. I went to her house at her request: it is a poor small hut,
but very clean and neat. I was astonished to see how contented she was; for I believe she hardly knew where to look for her next meal, being wholly dependant upon her neighbours, who are now become her enemies. The man's name is Pudma, and the widow's, Maha-maya. Others are, I hope, seeking the Lord, and will soon come forward. I wish there was a brother fixed there that could lead the rest. I had great hopes that Kangalea would have gone, but his wife was not willing. My intention to establish a school there is also frustrated at present; for it would be in vain unless there were some one to superintend it. You have heard, I suppose, that I had the pleasure of baptizing two here before I went out. One of them, named Mut'hoora, is a young man who was under instruction last year; but having some doubts on his mind, he left us, and wandered up as far as Malda. Not being able, however, to fix his mind there, he returned, and appears to be a changed person. He is now gone to Debraj-poora to learn to weave for his living. He has a great desire to be employed in publishing the word. While here he was almost always reading the testament, or speaking to some one about it. I hope he will be useful where he is. The other is the wife of one of our native brethren, and has long wished to join us; but as she lived here, and was under constant instruction, I thought it best for her to wait till now. I have very great reason to bless God for this enlargement of his church. But amidst all our joys, we have been called to sorrow over one of our members, whom we have been obliged to cut off publicly. Our school at Dewan-gunj is increasing. I believe there are about seventeen scholars."

Mr. W. Carey to Mr. Ward.—"Cutwa, May 19, 1812. Through fear of fire and white ants, I had all our buildings here covered with tiles; but I am sorry to say, that, partly
by hail, and partly by a dreadful storm that happened a few days ago, all is destroyed, and I am obliged to do the work over again. The weather is at present very hot. This evening I have been attacked by a strong fever, but I hope it will soon leave me."

Kangalee's Journal for April.—"On Tuesday I had a good number at the gunj. A Muslim man said, 'What! must I forsake our prophet, and follow Jesus?' I told him there was strong proof of Jesus being the Saviour from his resurrection, and that Christ came long before Mahomet. I then asked them how we were to know that Mahomet was a prophet. After some further conversation they were silent. A few brahmans also said something, but they soon went off. On Friday I went to Dewat-gunj, and many heard with attention. On Lord's day we went to the gunj. Some of our hearers said, 'What! are you become our teachers?' One of them cursed us, and said we should have the leprosy in three days. On Tuesday, went to Dewan-gunj, and had several to hear. On Saturday we found a person worshipping an idol, and asked him what he was doing. He replied, he was worshipping God. We then told him that God was almighty, and the maker of all things, but that what he was then worshipping was the work of his own hands. We then declared to the bystanders, that unless they followed the Lord Jesus Christ they could not be saved. A brahman said, 'These fellows, who were our slaves for many generations, are now become our teachers! We plainly told them, that unless they believed the gospel we declared to them, they could not be saved. On Friday we went to Adum-poora, where we declared the gospel in a person's house, and had a great number to hear. On our way also there were great numbers who heard for a long time."
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*Kangalee’s Journal for May.*—“On Thursday we left Cutwa for Lakra-koonda. On Friday we reached Palasi, and were overtaken by a storm, but procured admission into a house, where, after the rain, a great many of the villagers heard the word. They were exceedingly kind, and supplied all our wants. On Saturday we visited our brethren and sisters at Debrāj-poora. On Lord’s day we arrived at Lakra-koonda. Two were added to the church by baptism: all our brethren and sisters there were present, ten in number. In the evening we partook of the Lord’s supper together. On Tuesday a great number listened to the gospel at Dewan-gunj. After this we visited Serampore. On our journey back, we spoke to a number of people at Chandun-nugura, at Captain K’s. Next day arrived at Naya-surai, and spoke to some there on a journey. Next day a number journeyed with us eight or ten miles, and heard us converse all the time. Next day we arrived at Cutwa.”

*Kangalee’s Journal for June.*—From this journal it appears that Kangalee had been actively employed in visiting the villages round Cutwa, and in disseminating the gospel. In some places he pleaded earnestly with the advocates of idolatry: the common people heard very attentively. At Debrāj-poora some of the natives, at the instigation of the brahmans, had forbidden any one to visit a christian sister who resides there, under penalty of losing cast. Kangalee has also visited Lakra-koonda again, and gives a very pleasing account of the state of things there.

*Mr. W. Carey to his Father.*—“Cutwa, July 11, 1812.

The cause of God is still advancing in the upper parts: four or five more are enquiring the way of salvation. Two or three of our brethren there give me very great pleasure indeed: they are very poor, live on their industry, and have large families to support: their walk and conversation is
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becoming the gospel they profess. They are not able to read, but are constantly talking to others of the way of salvation: they are indeed a blessing to that part; and on that account it is desirable to scatter them as much as possible, that the light kindled by the Spirit may not be confined to one spot, but diffuse its rays all around. I wish very much I could have some native brethren to fix in different parts.”

Kangalee's Journal for July.—By this journal it appears that Kangalee had declared the gospel in ten villages, some of which he had visited several times; and that the people in general appeared desirous of instruction. This brother has also visited Lakra-koonda twice: the brethren and sisters there stand fast, though much persecuted. On his journey back to Cutwa, he narrowly escaped being drowned in crossing a brook at Bhuri, at which place the brethren sat up till midnight, blessing and praising God for his deliverance.

Mr. W. Carey to his Father.—“Cutwa, August 16, 1812. Since I last addressed you, Kangalee has taken another journey to Lakra-koonda. Rosa-raj, the gosae, is dead. He has been the occasion of much hinderance to the glorious cause in this part of the country: two of our members have fallen off through him. He was adored as a god by the common people: indeed some of them affirmed that he was immortal; but God has shewn them otherwise. I hope now this stumbling-block is removed, many will come forward who have hitherto been deterred. I have sent some money by Kangalee to build a school there. The people have for a considerable time back petitioned for one, and promised to send as many children as we should be able to instruct. I am sanguine in my expectations from this infant school. Mut’hoora, a native brother, accompanied him.
"The school here fluctuates, sometimes decreasing, and at other times on the increase. Six or seven are able to read the scriptures. At Dewan-gunj there are twenty-six scholars. I hope the number will increase after the rains."

Kangalee's Journal for August.—From this journal it appears that Kangalee had preached in eight different villages, and in some of them four or five times. In one of his conversations with the natives, a brahman asked him what the form of God was. Kangalee, asked him in return, what was the form of his own spirit. Unable to reply, the brahman was obliged to give up the controversy amidst the derision of the bystanders. At Cutwa, the natives compelled a viragee, who was begging rice of a shopkeeper, to dispute with Kangalee, who put several questions to which the viragee was unable to reply. The people heard with unusual attention, and begged Kangalee to erect a place of worship there, that they might more frequently hear the gospel.

Mut’hoora's Journal for August.—"On the 1st I left Bhuri, and in crossing the river asked a man of what cast he was. He replied, a shoodra. I told him that though the people of this world despised one another, God had made all men alike. He replied, 'You can eat with any one, but I cannot.' I told him that despising another was the way to misery, but that the mere act of eating and drinking with any one could not be sin. He asked what the form of God was. I replied that none could tell. He then quoted a number of passages out of their shastras. I told him they were not true, and directed him to Christ as far superior to all their gods. In the evening, at Laoo-variya, I lodged at a viragee's, who was conversing about the death of Rosa-raj. I said, God had so ordered it: but instead of thinking about him, they should think about their own souls. They replied, 'What shall we
think about? if such a holy person is dead, everything else is false.' I told them they were greatly mistaken; for all must die. I then directed them to that Saviour who died that we might have everlasting life. On the 18th numbers came to my house to converse. I urged them to turn from sin, and believe on the Son of God; assuring them that unless they did they must die and perish for ever. They said, 'Shall not you die?' I replied that all must die; but that those who believed on Christ would have everlasting life. They said God caused them to sin; what could they do? I told them that they spoke without understanding; could they suppose fire and water could remain in the same vessel? Sin came from satan: our first parents were created sinless: but they broke the command of God, and thus became sinners; and from them proceeded all mankind and the devtas. I then informed them of Christ, how he came from the Father to die for sinners. They were very attentive till two persons came in, and said, 'You are paid by the sahebs, and therefore speak like them.' I told them I did not go to the sahebs for riches, but for the truth. On the 25th I went to a person's house where a great number of people were collected, to whom I declared the way of everlasting life. Some said this doctrine was true, and would soon be embraced. From thence I went to a corn market, where a number came and asserted that their devtas were true. I told them that God had commanded that there should be no other gods before him; and assured them that no created object could be God. Some Musulmans said this was true, and praised God. On the 26th a labouring man asked me whether the name of Hurri was vanity. I told him it was. He then said, 'How shall I be saved?' I told him to lay hold on Christ, and he should be saved. He promised to come and be taught. The next day he
came according to promise, and heard the word gladly. On the 28th I went to Severi, and met a man counting his beadroll, whom I recommended to go to a private place and pray to God, who would reward him openly."

Accounts from Narayuna and Kura-ram, who are not itinerants, but work as day-labourers.—“One day as we were sitting at a pool, eating our dinner, a number of people surrounded us, and asked us what we had gained by embracing the new religion, since we worked as much now as formerly. We told them that we went to the sahebs, not to obtain riches, but everlasting life; and that our new shastra informed us that those who would not work should not eat. Some laughed at us, and others appeared displeased. On our way to Sidia-poora a man accompanied us, to whom we stated our reasons for throwing off our cast, and explained the doctrines of the gospel, and the way of salvation by Christ. At Sidia-poora, the villagers heard us very attentively. One man openly lost cast by eating with us, and we hope he will soon come out from amongst them.”

JESSORE.—In the villages of this district, C. C. Aratoon, and the brethren Seeta-ram, Pran-krishno, Manika, Manik-sha, and Punchanum, have laboured with a good degree of success. In the autumn of 1811, Carapiet being on a visit at Serampore, expressed a willingness to take his friend Petruse with him, who had for more than a year signified a wish to engage like him in making known the gospel, and to this Petruse consented. In the early part of 1812, an event occurred from which it was judged necessary by the brethren at Serampore to recal Carapiet from his station, and Petruse was chosen by the church in Jessore to occupy his place.
In February, Petruse was situated at Chougacha, and speaks of having been sick, but as mercifully restored. He adds,—“I beg my dear brethren to pray, both in public and private, that God may grant me his Spirit, enabling me to do his will. I trust I shall be able in a few days to commence itinerating in the neighbourhood.”

In March this church was visited by Kreeshnoo from Calcutta. On his journey he stopped at the house of Seeta-ram, where Boodhesa called upon him, and entreated to be restored. Boodhesa was once considered as an interesting character, but was afterwards excluded from the church, and in a manner given up for an apostate. “I do repent of my sin (said he to Kreeshnoo), and pray in the name of Christ that I may be forgiven: do you therefore forgive me.” At Chougacha, Kreeshnoo was affectionately received by Petruse; and the Lord’s supper was celebrated, both at this place, where the church assembles, and at some of the villages, where branches of it are scattered. He was particularly pleased in observing the blessing of God on the family of Pran-krishna, who had suffered much persecution for Christ’s sake. The whole family, including father and mother, believe in the Lord Jesus, and the old people are desirous of being baptized.

From itineracies of Manvka and Puncha-rana, it appears that the villagers are desirous of hearing the gospel, and that the objections made by the brahmuns are such as they cannot support. “At the landing-place near Dhoolunee (say they) we read a tract to several men and women, during which two brahmuns came up and asked us what we did in their village, saying we only destroyed people’s cast. The other villagers present remonstrated with the brahmuns, and asked them how hearing the way of salvation could destroy cast. The brahmuns then retired.”
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At other places the word was read to many: some complained of their ignorance, and urged it as a sufficient reason why they should follow the religion of their ancestors; others asked where this religion had remained so long without their having heard of it; others acknowledged that this was the true religion, but that embracing it involved the loss of cast, which was a serious thing. One day Manika met with an European indigo factor in the Chougacha market-place, who at first reproached him for becoming a Christian, and for eating beef and pork; but at length, hearing his answers, shewed him some respect, asked him to eat with him, and spoke favourably of him before the crowd, holding him up as an example of the good effect of Christianity.

Petruse to Mr. Ward.—“Chougacha, May 6, 1812.—
The native brethren Pran-krishna and Punchanun are gone to repair their houses against the wet season, and Manika is gone with Kreeshnoo to Serampore. I rejoice to see some of the neighbours attend for religious instruction, and others from five or six miles' distance to enquire about the salvation of their souls. On the 25th of April, seven persons came to hear the glad tidings of salvation. The brethren Punchanun and Manik-sha explained to them the nature and great evil of sin, the need in which they stood of a saviour, and the ability and willingness of Christ to save. On the next Lord's day, four of them came again, and heard very attentively. Prem-das, of Vusi-poora, who has long heard of Christ as a saviour, and who went once to Serampore to be baptized, has been mentioned for baptism. Pray send me some printed papers for marriage. At present Prem-das and Saphul-ram, a native brother, wish to be married.”

Petruse's Journal from February to April.—“On the 10th of February I went to the market-place, and
began to converse with a brahmun on the Hindoo shastras. Between two and three hundred soon surrounded me, to whom I preached for more than two hours. On the 14th, I went to Mr. Manook’s steward at the factory, where I spoke to five persons on the subject of salvation. They brought me a Bengalee bible, and requested me to read and explain some chapter. I read the third of John. The steward then requested permission to read it. After he had read it, they expressed their astonishment at the saying of our Lord to Nicodemus. The steward said, ‘If Nicodemus, a ruler of the Jews, was so ignorant, how much more ignorant are we!’ They then conversed for a considerable time among themselves about what they had heard.

March.—On the 4th, I went to Chougacha market, and seeing a number of people collected together, I asked them what they were doing there. They replied, it was the seventh day of the month, the conclusion of the Dola-jatra. Perceiving two old brahmans sitting with their offerings near an idol made of brass (Goopi-nath), I watched my opportunity to speak to them, and soon had more than thirty hearers. On my way home, a shop-keeper requested me to speak to him of the Saviour, and gave me a block of wood to sit on: a multitude of people soon assembled, who were very attentive. On the 14th, I declared the news of salvation to two cow-herds, in the neighbourhood of a place called, Panchmanna. On the 21st, nine persons came to me for religious instruction. After a little time, they promised to come again to hear more particularly. They asked for some tracts, and I gave them two Salutary Instructions, written by good old Pitumbura. While they were here, the native brethren returned from preaching. On the 28th, Panchman and myself went to the house of an old Musulman, at
Echau-pora, who calls himself a peer. We found six Muslims worshipping him; and some women were sitting in the house. The old Muslim appeared intoxicated with opium; and his devotees brought him fowls and sweetmeats as a vow. I addressed the people for a considerable time.

"April.—On the 1st, I established a monthly prayer meeting for the spread of the gospel, in the church at Chougacha, to be on the first Monday in the month; and on every Tuesday evening a conference in Bengalee."

Petruse to Mr. Ward.—"Chougacha, June 30, 1812. I am happy to inform you, that on the 19th instant, Pran-krishna, Panchanan, and myself left Chougacha, on a visit to our brethren and sisters in different parts of Jessore. On Saturday morning I conversed with two Muslims, and at Phoola-varee to three Hindoos, respecting salvation. At Chooti, we conversed with a sirkar and five others, and distributed several tracts. At Goureec-nath-poora, in the house of Prem-das, a vagee (who is proposed for baptism), I read and explained part of the 1st chapter of John to eight persons attracted by our singing. On Lord's day the 21st, I had worship in brother Gour-das's house, with the brethren and sisters. We then proceeded to Prem-das's house, to baptize him and the wife of brother Nurottuma. At the river side there were more than a hundred spectators, to whom I preached Christ till my strength failed. During the administration some cried out Hareebol, some clapped their hands, but others paid great attention. In the afternoon we celebrated the Lord's supper at brother Panchanan's, at Badpookura; and in the evening returned to Goureec-nath-poora, and held a prayer-meeting at brother Shiva-das's. We had a prayer-meeting also at Vusi-poora, and then took leave of the brethren on our
way to Chougacha. We saw a Musulman sitting under a tree, with whom we conversed for a considerable time, and then gave him some tracts to distribute among his friends. At the court at Chand-poora, I visited a respectable Musulman, the moonshi of that court, who brought out a chair. I sat down, and after some conversation on religious subjects he entreated me to give him two Persian testaments, one to send to his native country, and the other for his own use."

"Letter from Kreeshnoo to W. Skinner, Esq. Bristol.—"

"Calcutta, June, 1812. At present God is revealing his mercy to Bengal in a most encouraging manner. The class of religious medicants called Utithis and Muhuntas have long been in search of the true religion, but knew not where to find it; but now, on hearing the gospel of Jesus Christ, they begin to think, 'What can we do? How shall we abide in the commands of this Saviour?' They frequently come to see us, and enquire more and more respecting the gospel: a few of them have been baptized. Among these leaders of sects, are Ram-doolal, who is said to have 100,000 disciples: they have no reverence for the gods. The name of a second leader is Neela-dasa, who may have five hundred disciples. These eat with us; but they say, 'If Christ has died for sinners, then there is no more sin in the world: why then do you go about teaching men that they are sinners?' To this I answer, 'If the debtor apply not to his surety, how can he be set free; and if men do not believe in Christ, how should their sins be taken away?' Another leader is Shiva-rama-dasa, who has about five thousand disciples: for a considerable time back we have been preaching to them, and a few have been baptized. A fourth leader is Rusa-raja, whose disciples amount to about one thousand persons: our brethren Chamberlain and W. Carey, jun.
have had conversations with this man; and some of his disciples have been baptized. A fifth leader is Huri-dasa, who has about five hundred disciples, several of whom have been baptized, and there are hopes of the leader himself.

"In a late journey to Jessore by brother Carapiet and myself, we advised the deacons to spread the word through the villages around their own dwellings, and send their journals to brother Petrusse, at Chougacha. They readily agreed to this. From Chougacha we went to Koola-gachee, and remained two days, preaching, and then proceeded to Vusi-poora, to the house of Prem-dasa, another leader of a sect, who was once under instruction at Serampore, and then advised some of his disciples to be baptized, namely, Shiva-dasa, Doolala-dasa, Duyal-dasa, Goura-dasa, and Nurottuma. After their baptism, Prem-dasa himself sought to be baptized, but was refused, as the woman he lived with was not his wife. Lately, however, brother Petrusse has married these two persons, and they have both been baptized. The people of those parts have been struck with astonishment at the conversion of this man, adding, 'Our cast must now go; he whom we regarded as a wise man has embraced this new way; what shall we now do?""

In July, Carapiet, who was at Serampore, preparing for a mission to Bombay, went into Jessore to take leave of his friends in that district, accompanied by Kreeshnou "In our way (says Carapiet), I went to Nuya-surai, and met some sepoys placed over the criminals working on the public roads. The jemadar brought me a seat, and made me sit down. They heard with attention, and I distributed many tracts among them. I then went to a large market full of people, and sat down in one of the shops: the shop-keepers were surprised that I came there,
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I said, 'Do not be surprised, for I am not come to quarrel, or do any thing bad, but to tell you something good.' On asking me what this good was, I made known the word of life. They said that they knew what this was; that they had heard it from somebody else. I said, then you may as well hear from me too, so I began my conversation, and conversed with them till I lost my voice. I also gave them some tracts. At length I got up, but some of them said, 'Sit down a little longer and converse with us;' others said, 'These sayings are good;' others added, 'This man is come to deceive us and take away our cast;' others said, 'Let us beat him and turn him out of the place;' and others reminded me, that if Marquis Wellesley were in Bengal I could not come there. Some pulled me, clamorously begging for tracts, and others wanted to drag me out of the shop. After my retreat, many persons followed me as far as the river side to receive tracts: thus we left Naya-sura, and arrived the same night at Hurdum. On July the 18th, very early in the morning, we arrived at Pakki-para, where we discharged our boat, and walked about six miles. Being very tired, we went to a factory; the gentleman received us very kindly. The people who saw us on our way, informed the villagers that there were christians come to the factory; many came, with whom we had a long conversation. The next day from morning till evening, people came to hear the word of God; when I came here formerly, the people did not come; but now, when they heard that I was here with a native brother, they left their business and came to hear us; by turns I and brother Kreeshnoo were almost the whole day engaged in preaching and explaining the scriptures. Early on the 20th we took our leave of this gentleman, who very kindly lent us an elephant, and wrote a letter to his other factory, ordering a horse as soon as we arrived there. At this
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factory I spoke a few words. In the evening I arrived at Chougacha on horseback, and the next morning brother Kreeoshnoo by boat. The brethren from their different stations having received notice of our arrival, came to Chougacha, where a general meeting of the church was to be held. On Lord’s day the 26th, after morning prayer, we held the church-meeting. Our number was twenty-five. I gave a short discourse from John xxi. 15. ‘Lovest thou me more than these?’ and read the letter from the brethren at Serampore to the church here. Pran-krishna was chosen according to their desire, to administer the Lord’s supper in those places where Petruse was unable to go: the other parts of the letter were received very favourably. On the 27th of July, after morning prayer, the brethren took leave of us, and went home: some of them were very sorrowful, having heard that I was about to leave Bengal for Bombay.”

Extracts from Letters and Journals of Petruse, Pran-krishna, Punchanun, and Maniksha, in July, August, and September.” — “On Lord’s day, July 19th, (says Petruse) I went early in the morning to the house of brother Seeta-ram, at Vishoo-huri. At eleven o’clock I had worship and held a prayer-meeting. We also had a church-meeting, when we agreed to receive Boodhoo-sha and his wife, whom Seeta-ram had baptized: they both came before the church, and gave satisfactory accounts of their conversion. I then administered the Lord’s supper to four brethren and three sisters. On the 21st, after prayer, I took leave of the brethren and came to Chougacha.”

“On the 12th of August (says Pran-krishna) the head steward of the Raja having expressed a wish to hear, I went to his house, where I was enabled boldly to declare the great truths of the gospel. One man said he was convinced of his danger as a sinner, and that he placed no
reliance on the devtas for salvation; but if he became a Christian, he should lose his honour among men. I told him those who really wished to be saved did not hesitate about losing cast. He then left me with a sorrowful countenance."

"On August 4, (says Punchmun) I preached to more than twenty in a fisherman's hut. One man rose and asked me why I had forsaken the worship of Krishna. I answered, 'Examine the works of Krishna: he sought his own pleasure, and never knew the burden of sin; he was a thief and a murderer.' He acknowledged this was true. I then asked him how a murderer could dwell in heaven. 'What then (said he) shall we believe?' I answered, 'Without Christ no one can be saved.' They conversed for a long time among themselves on what I had been saying, which seemed to have made some impression on them. Two viragees asked me how they should worship God? I read and explained to them the 5th chapter of Matthew. One man said that he could not become a Christian because he told lies, and coveted the goods of other men. Meeting with three brahmans and a viragee, one of them earnestly intreated me to forsake Christ, promising to procure me my cast again. I told him that I knew only two casts in the world, saints and sinners. On this the brahmans departed, cursing me; but the viragee regarded the word, and promised to come to my house. A rich man asked me whether his goroo was true. Jesus Christ, I said, was come from heaven to save us from sin, and he was the true goroo. 'This is true, (answered he) and we are all sinners.' After this, the landlord asked us to eat with him, which we did, to the astonishment of the spectators. He then took us to the house of his goroo, where I read one of the tracts, and conversed with them. They heard with attention, and
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said, ‘We have heard these words at Serampore: we should wish a house of worship to be erected in this village.’ ‘If you believe in Christ, and are baptized, (I said) this will be done.’ They said they were ready if I would come and explain the gospel more fully. There were seven persons of the same mind. But on going away, the landlord followed us privately, and said, ‘If I embrace Christianity, the Raja and viragees will seize my little property, and I shall be reduced to beggary.’ On our way home, seeing a few husbandmen, we called them to hear the glad tidings of salvation. They immediately left the plough and came to us. I read and explained the ten commandments. They said, ‘These are good words.’ I answered, ‘As the river is free for every one to drink, so is Christ free for all.’ At the house of a viragee I spoke to nine persons. The viragee would have driven me out of the village, but the people prevented him, and begged me to proceed with my subject.”

In September, Punchanun and Manik-sha were requested to visit a man from Magroo. “We went to his house, (say they) and were kindly received. He set sweetmeats before us, and invited his neighbours to come and hear us. More than fifty assembled, to whom we declared the gospel. One young man put some very sensible questions to us, and seemed greatly pleased with our answers. The people parted very reluctantly, and requested us to visit them again. A Musulman came three miles to hear the word, and continued for more than six hours, hearing and asking questions.”

“On September 27, (says Punchanun) I went to the house of brother Prem-dasa,* at Gouree-nat’h-poora, where eight of our brethren and sisters assembled for

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* He had been a goroo. See Kreeshnwoo’s Letter, page 111.
worship. I read and explained the 12th of Romans, and prayed. After worship, Prem-dasa accompanied me to Shiva-dasa's, (another goroo,) where he preached to our brethren and sisters. Next day the landlord of the ground came for his annual rent, to whom I spake about the Saviour of the world."

_Dacca._—In the neighbourhood of this city, in the eastern part of Bengal, an opening for the gospel has of late been presented. Mr. Cornish, who, with Mr. Robinson, so narrowly escaped being murdered on the borders of Bootan, was offered a situation in an indigo factory at Nuseeb-gunj, near Dacca. On his consulting with the brethren at Serampore, they thought it might be subservient to the spread of the gospel, and therefore advised him to accept it. He did so, and requested of them that a native brother, who should be able to preach the gospel in the neighbourhood, might go with him, engaging to support him out of his salary. The missionaries sent him Bhagvat, a young brahman who preaches the gospel.

"The first Lord's day, (Mr. Cornish says) was a pleasant one indeed, and such as many of the good people in England would have enjoyed. It was spent mostly in the open air, under a large tree in the factory, where we had chairs for our guests to sit upon, who amounted to about sixty. Bhagvat preached an excellent sermon from John i. 1. 'In the beginning was the Word, and the Word was with God, and the Word was God.' The audience appeared to be well pleased." This was about the end of January, 1812. Since that time Bhagvat has made several excursions round the country, and with considerable effect. Amongst other places, he has visited Dacca, and fully made known his message.
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BURMAM MISSION.

The progress of the mission in this country is at present confined to the translation of the scriptures; and in this, owing to the ill health of Mrs. Chater, and the consequent removal of Mr. Chater, Mr. Felix Carey is engaged alone. Many serious difficulties also have of late arisen from the perturbed state of public affairs, and the differences between the Burman and the English Governments. For six or seven weeks Mr. F. Carey was compelled to take refuge, with his family, in the Amboyna, an English ship, commanded by Captain Canning, during which many letters concerning him passed with the Rangoon Government. At length, matters being adjusted, about the middle of May he returned to the mission-house, and to his work of translating the scriptures, and revising his Burman Dictionary for the last time.

On September 22, he wrote to Serampore as follows:—

"My dear Brethren, Ship Perseverance, Lat. 19. 20."

"I have the pleasure of informing you of the amicable termination of affairs between the Burman and our governments, for the present; and that, in consequence of this, much greater prospects of usefulness open to our view in the mission; but assistance is needed.

"Perceiving the peaceful state of affairs, and being enabled to leave the mission-house and property with safety, I have determined to come to Serampore. First, I wish to consult with you on several points respecting the mission. Secondly, I wish to have one or two of the Gospels printed, if it can be accomplished in the short time I may have to remain with you, which I am afraid will be but very short. Thirdly, I think it more advisable to take my colleague* back with me, than to wait longer.

* Brother Norman KERR, Ed.
Lastly, I long to see you, that I may be stirred up to greater godliness, and be strengthened both in body and mind. The New Testament was translated as far as the 10th of Luke before our late disturbance, since which, I have done but little. My wife and little one were well when I left Rangoon."

Soon after the receipt of this, he arrived at Serampore, where he has been since executing what is above proposed.

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ORISSA MISSION.

The labours and success of Mr. John Peter and Krishna-das in this country, during the years 1810, 11, and 12, have been very considerable. Mr. Peter has in a considerable degree acquired the language, and Krishna-das can preach in it. The scriptures have been plentitully distributed, and the gospel preached from Balasore to Cuttack, a distance of more than a hundred miles. In the latter of these places, several of their members are stationed, as being in the army, and who are diligent in communicating what they know, to their fellow-soldiers and to the natives. Partly at Balasore and partly at Cuttack, this church consisted of upwards of thirty members in January 1812, since which several have been added.

The following extracts of letters from Mr. Peter to Mr. Ward will shew the progress of things:—

"On the first of February, 1812, I dined with Mr. R. assistant agent for the salt-works, and had some close, and I trust profitable conversation with him and Mrs. R. on religion." The next day I sent him several religious

* Mr. Peter's acquaintance with this family seems to have begun with his being employed in teaching the Bengalee language in it. Ed.
books and tracts. I hope they will be the means of good to his soul. About a fortnight after, he asked me to preach at his house, which I did from Luke xix. 9. 'This day is salvation come to this house.' He then engaged me to preach at his house twice in the week. After this, I had some farther conversation, and found he had derived considerable advantage from the books. Krishna-das also preached at his house to his family, after which he pressed us to stop and dine with him. On the 25th I visited him again. I mentioned to him my desire of erecting a place of worship in Balasore. He seemed to enter into it with all his heart, and advised me to solicit subscriptions for the purpose, offering a hundred rupees for himself, and to use his influence with his acquaintance to forward the subscriptions.”

“I have the pleasure to acknowledge the receipt of your liberal supply of Oriya versions of the scriptures, and you will rejoice with me that I have obtained their admittance into the very temple of Jugummat’ha. May their blessed light break through the intense darkness of this heathen land. I have distributed them among the principal persons belonging to the temple, and gave one to one of the Purichas, or head ministers of the idol. I do not conceive it at all difficult to make a Hindoo believe with the understanding; but to do so with the heart, is of God, and not of man, and applies as generally to nominal christians as actual unbelievers. Many of the tracts I have also distributed to the pilgrims whom I met on the road to their god.”

“March 14.—I am very sorry to inform you that our dear friends John Slater, James Queene, William Rush, and Mrs. Rush, left us for Calcutta on Wednesday. Another company, the European artillery, is come hither in their room. We had a prayer-meeting at parting, at
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Mr. R's. Our brethren were much affected, and wept much. I asked them whether we should meet in heaven. They said, they hoped, through the mercy of our Lord Jesus Christ, to spend a long eternity together there. I felt much on the occasion. I hope you will see them at Calcutta: may Jesus be with them!

"March 16.—Day by day the Lord impresses his word on the heart of Mr. R. He talks of Jesus Christ to his friends: he often reads the word, and with the greatest seriousness. He and his whole family, and his friend Lieutenant D. and his daughter, were all at worship yesterday. I went after worship to dine with them at Mr. R's. house, and we talked of the Saviour of men till eleven o'clock at night."

"March 20.—Mrs. R. and her sister have given in their names as candidates for church-fellowship."

"April 8.—I received Mrs. Joanna Rennell, and her sister, Miss Carolina George, on Wednesday the 1st instant. We held a church-meeting, when they related their experience,* and were approved by the church. I baptized them last Lord's day in the river: many attended to hear me. Mrs. Rennell and Miss George were both of the Romish persuasion. Their father, Anthony George, was a Protestant, an old inhabitant of Balasore. They have for some time been seeking salvation; and when they attended at my house, they perceived that they were lost sinners, and that without Jesus they could not be saved. Mrs. R. is reading English, and her sister has learned Bengalee from me, and can now read it well. I have hopes of Mr. R. and the

* This is the ordinary English phrase used in our churches: the thing meant by it, is a public profession of repentance toward God, and faith toward our Lord Jesus Christ. Ed.
grandmother of the young ladies. Some days ago, Lieutenant D. and another gentleman were at worship. The former presented me with a small book of Dr. Watts, and wrote me two letters which I send for your perusal.

The following is a copy of one of them:

My dear Sir,

Ekkouree, April 25, 1812.

The wilderness here calls your attention: there is in it, a numerous flock of sheep without an earthly shepherd to put them in mind that they have a Divine Shepherd, from whom they have strayed, and that he now wishes to let them know where to find him, and the road they must take to meet him: do not, therefore, neglect to come and gather these miserable lost sheep, and draw them to their fond Shepherd, otherwise, should any of them be lost you will have much to answer for. Since it has pleased the Almighty to bestow on you that divine service, fulfil it to the extent of all your might and power; my assistance shall second your endeavours. May our God conduct you safe to this solitary part of his vineyard.

T. DESLANDES.

I was this week three days at the tents of our dear friends Rennell and Deslandes, at Baluram-guri and Chandee-poora, and made known the words of salvation to several fishermen, salt-manufacturers, jemadars, and labourers. I also talked on the way to many, who heard me with attention. They are employed in the manufacture of salt near the sea. Other Europeans from the barracks attend our worship. Krishna-das is well, and serving the Lord as much as he is able. How are my poor father and mother? Give my duty to them, and cherish them.

May 7. The latter end of last month I was at Ekkouree, fifteen miles from Balasore, at Mr. D’s request, and preached Jesus in two villages. Our friend collected...
in the evening about forty or fifty salt-manufacturers and
durogas, who heard till eleven in the evening. On
Tuesday last I was again at Govra-para, by the sea side,
at the tent of Mr. R. and preached Jesus to many.
I staid one night, and am to go again to preach to five or
six hundred labourers who are cutting jungles under
charge of Mr. R. Krishna-das came to me at Mr.
R’s. from Balasore, according to my request. After
dinner, Mr. R. assembled the labourers, who sat down
quietly on the grass. Krishna-das and I alternately
addressed them till night put an end to our pleasing
assembly. They paid much attention. The congregation
is increasing daily in the artillery corps.”

June 11, “I was three or four days at Ekkouree
towards the end of May, and made known our Saviour’s
name to many coolies, zemindars, and manufacturers:
some heard, and some did not. I am dejected on account
of the poor perishing Oriyas. O God, it requires thy divine
power and grace to soften these hearts: with men it is
impossible; but with thee all things are possible. We
have regular prayer and preaching in English and in
Bengalee at my house, at Krishna’s, and at Mr. R’s;
and God will perhaps open more doors for his gospel in
this country. May the Lord bless the men of the artillery.
They attend regularly to hear on Lord’s-days and
Wednesdays. Our friends Mr. and Mrs. Rennell are
separated from their relations, who reproach them for
having embraced the gospel. This is no new thing:
They rejoice and trust more firmly in the Son of God.
You will be happy to see the answer which Mr. R. has
sent to his friends.”

* Underwood.
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"June 16. I have this morning received your letter, with an account of the death of my dear father, which filled me with sorrow; but it is the hand of the Lord. When he was here, before he fell ill, I found him very well in mind. He would join us in prayer, and I have often seen him upon his knees, praying in the Hindost'hanee language, "O great God, forgive me; I am a great sinner." But he had not a clear understanding of things."

"July 16.—I have received the articles from Captain B. and was very much rejoiced at the sight of the bible. I do not know how many thousand thanks X shall give to the society; but as long as I live I shall keep it as a token of remembrance. May Jesus bless and prosper all their endeavours for the furtherance of his cause."

"August 4.—On the 18th of last month Krishna and I went to Poorooha-pota, about two miles from this place, and preached Jesus from Romans i. 21, 22, and 23. It being the last day of the festival of Jugunnat’ha, more than a thousand persons were assembled, and three cars of the god were dragged along. In the midst of this crowd I stood upon a chair and preached the everlasting gospel. The people, almost to a man, left the cars, and surrounded me, and heard the word with attention; we sung three hymns, preached and prayed twice, and distributed fifteen Oriissa new testaments and psalms, and many tracts. One Ooriya was insulted by his countrymen for receiving a testament; their derision, however, made no impression on him; he received the book and went his way. Mr. B. and several military officers with their ladies were present upon elephants; Mr. B. sent the day before the festival,

* This was a copy of Mr. Scott's Bible, voted by the Committee in England to him, and another to Carapiet Aratoon.
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to enquire whether I would preach to the Ooriyas on this occasion. I have now the pleasure to forward a letter of thanks to the society for their invaluable present of the bible. Sister Rennell supplies us with oil for the lamps. Pray send me some Bengalee testaments and hymn books.”

“September 8.—When we read the letter of Mr. George Barclay to Kreeshnoo, which you printed in Bengalee, we could not restrain our tears. Mr. D., his wife and family, about fourteen persons, old residents at Balasore, and Roman Catholics, now attend regularly with us on Lord’s-days. These Portuguese heard me many times before, but went back and blasphemed. Since our sister Rennell was baptized they seem much awakened, and begin to think whether this Jesus was for them or not. I am well, thank God; but am sorry that I do not serve him as I ought. I go to Mr. Deslandes’s house and have prayer. Thus another house is opened for us.”

“September 21.—I have this morning received your present; and have presented the Bengalee testament to Miss Carolina George, who returns her best thanks and cordial love. I send you herewith a letter from brother Smith, and another from brother Greene, from Cuttack. Pray send me some Portuguese testaments, which you promised long ago. The Portuguese who now attend, know how to read their language, and it will be a great gain to their souls.”

The following letter from Mr. John Peter was addressed to the Secretary:

My dear brother in Christ,

Balasore, August 4, 1812.

“I have received from the society the great present of Mr. Scott’s Bible, complete in five volumes, by the hands of Mr. Ward. I am so much pleased, that I know not
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how to express it, nor what returns to make to the Lord, or to them. I esteem it more than twenty thousand rupees! It was that of which I stood in need for a long time; it was therefore as a cup of cold water to a thirsty traveller. I can make no return but love and thanks. The present will remain with me till death, and as long as I live I shall not forget to pray for the prosperity of the society, in giving light to them that sit in darkness, and in the shadow of death."

"If the missionary brethren had not been sent to this country, we had been lost. We knew not the way to Christ and his salvation. We should have been lost—lost for ever! I was excommunicated from my national church* for embracing this gospel, like the blind man from the Jewish synagogue. Of this I think nothing, but am glad that I have obtained the water of eternal life.

"The brethren at Serampore are very dear to me: they are more to me than all the world besides. They appear to me as fathers, brethren, friends, and saviours of mankind. They love me, and assist me not only in temporal, but in spiritual things, such as I never got in the Armenian church. I do nothing without their concurrence and advice, which is as much my delight as it is my benefit to receive. I thank my God through Jesus Christ for their coming hither. I was a poor blind creature till I became acquainted with them. I feel diffident as being young and inexperienced in the gospel of Christ. I thirst for knowledge, and for larger communications of grace that I may so engage in the christian warfare as to overcome. I hope and believe that in diligently seeking those qualifications which can only be learned by the influence of the Holy Spirit, he will not be wanting in

* The Armenian Church.
bestowing more than I can ask or think. Since I am called to labour in this work, my prayer is 'Lord teach me, conform me to thy pattern, make me imbibe thy spirit, and enable me to lay myself out wholly for the good of my perishing fellow-creatures, and then I shall everlastingly rejoice in having been so employed.' I am an empty earthen vessel; but it hath pleased the Father that in Christ should all fulness dwell. Since I became a disciple of Christ I am often sad on account of my sinfulness; yet I rejoice in his dear name. I am weak; but he hath said 'My grace is sufficient for thee.' I am sorry to see the indifference and opposition of the people here; but the Lord of the harvest knows the time when he will reap. His word will not return void, but will accomplish the thing whereunto he sends it. Pray for me my revered brother, and for the poor deluded Ooriyas to whom I am sent.

I am, &c.

JOHN PETER.

HINDOOSTHANEE MISSION.

This mission consists of three stations, namely, DIGAH, AGRA, and PATNA.

DIGAH.—Here the Society has a valuable house, purchased for Mr. and Mrs. Moore, with a view to its forming both a school and a permanent mission station. In 1811, Mr. and Mrs. Rowe, Mrs. Biss, and some of the native Christians joined them, and in April, 1812, with the concurrence of their brethren at Calcutta and Serampore, they became a distinct church. In July 1812, Mrs. Moore, who has long been the subject of a threatening affliction, was taken by her husband to Serampore, hoping that the river air might be of use to her. On the 22d of that month
they arrived. "Our beloved sister (say the Serampore Brethren), appears to be so reduced in strength that we have many fears for the issue." Every attention that medical skill and Christian kindness could furnish, was shewn her; but on the 30th of August she died. About a month after this, Mr. Moore left Serampore for Digah, taking with him Vrinda-vuna (Brindabund) as an itinerant.

The following account of Mrs. Moore was communicated chiefly by brother Moore. Mrs. Moore was born at Wellington, in Somerset, in 1776. Her parents were in what is termed respectable circumstances. She was educated in the best schools in that part of England. On leaving school, she was placed with the Miss Blicets, milliners, in Taunton. In this situation she obtained the sincere regard and respect of the ladies with whom she was placed. For four or five years after leaving Taunton, she was the subject of much bodily and mental affliction.

While with her parents she attended the preaching of the gospel, principally at the independent place of worship at Wellington: but in the year 1800 she removed from Wellington to Stokegomer, and commenced business with a Miss T. now Mrs. H. and not long after this period, received those impressions under the ministry of the Rev. Mr. Humphreys, which led to a cordial acceptance of that Saviour who 'came to seek and to save that which was lost.' Her conversion was not of the uncommon kind: having heard the gospel preached for many years, she was seldom without transient convictions, and after they became more strong and lasting, she was convinced of the sinfulness of all the vanities common to her age and sex, of which dancing was the chief. About the time of her first hearing the gospel from Mr. H. her society was much sought by some worldly acquaintance, who made such profession of regard for her, that she found some
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difficulty in separating herself altogether from them, without giving them an unfavourable impression of her religious friends, and the new religion which they were said to profess. As she receded from her worldly acquaintance, she became more and more attached to her christian friends, her esteem for whom, was strong and decided. She indeed sincerely loved those whom she believed to be lovers of Christ, by whatever name they were known amongst men; her attachment to the church to which she was united was particularly warm. She was very regular in her attendance on the means of grace, and seldom permitted the greatest inclemency of weather to keep her from the house of prayer. She greatly enjoyed social prayer and village preaching, and often walked miles to countenance it, as she conceived that the presence of Christian friends would be an encouragement to those who engaged in such exercises, as well as be attended with spiritual benefit to themselves; and she has often with tears, spoken of the pleasure she enjoyed in conversing with her fellow-christians on spiritual things. There was nothing in her native land she so much regretted the loss of as these spiritual privileges. Though she was greatly beloved in England, and no less attached to her friends there, the writer of this does not recollect ever once hearing her regret leaving it, or express a wish to return.

The narrative of the first five years of her residence in India, I shall leave for some other dear friend to give an account of, and proceed to some remarks on her last days.

She was long the subject of heavy affliction; her disorder was a consumption accompanied by other complaints which repeatedly brought her near to the grave more than two years ago. Her mind was generally in a composed state, and her affliction was borne with much resignation and patience. She was not anxious as it
respected means for the restoration of health, nor averse to any thing that her medical attendants recommended. Few have used means with less dependance on them. She had little hope of recovery when her friends had the greatest. She was always cheerful, which led many of her friends to think she was recovering her health when the disorder was fast gaining ground on her constitution. For the six months prior to her death she experienced the most excruciating pain in her head, so that at times she was scarcely capable of thinking or talking.

On the 29th of June, she embarked with her husband and child for Calcutta, with hopes that the river air might be serviceable, and that some medical gentleman might be found in Calcutta, whose prescriptions would prove beneficial; but alas! all these hopes were vain: after about a fortnight's residence there, and while on the river by the advice of the medical gentleman who attended her, the most alarming symptoms again appeared. She returned to Serampore, where she expressed an earnest desire to be. Sister Marshman prepared a room for her, as the brethren from America had nearly filled the house, and from that room she never went; but after a painful struggle of twenty-three days, nature exhausted, sunk beneath the disease on Lord's-day, August 30th, about seven in the evening, and the next day she was buried in the mission burying ground. On the Sabbath preceding brother Moore's departure for Digah, a funeral sermon was preached for her by brother Marshman, from the following words: "So shall we ever be with the Lord," which passage dwelt much on her mind when ill at Digah. At intervals for the first fortnight, she conversed with several of her dear brethren and sisters pretty freely, and her state of mind in general, was such as to afford them ground for thanksgiving on her account. For the last
week she could not talk much, but her mind was in
general serene. Her only hope was in the atonement and
righteousness of the Lord Jesus, and the salvation which
he accomplished was all her desire. She deeply felt her
need of this, which banished from her mind every idea of
human merit. She had not that assurance, and those
rapturous views, with which some of God's dear people
have been favoured; but she was enabled to cast herself
as a lost sinner, on the mercy of God, as manifested in
Christ Jesus; and at times she had a hope which was full
of immortality. She was always exceedingly jealous of
her own heart, and feared deception; but at times she was
enabled to rejoice in the hope of being 'for ever with the
Lord.' 'To be for ever with the Lord,' she often repeated
with great emphasis. The following lines from Dr.
Watts, she repeated with much feeling occasionally:—

"Then shall I see, and hear, and know,
All I desir'd or wish'd below,
And ev'ry pow'r find sweet employ
In that eternal world of joy."

She was enabled to give up her husband and child with the
sweetest confidence into the hands of God a fortnight
before her death.

Nothing afforded her such pleasure and satisfaction as
to hear of the conversion of sinners, and she always thought
our existence and engagements in the world a mere blank
if they were not directed to this great object. She
indulged a hope that her employment would eventually be
made subservient to this end. When conversing on this
subject a few months before her death, she said she wished
to live for no other purpose. Though our residence in
this neighbourhood for more than two years may have
appeared to some of our friends, and to us at some seasons
to have been in vain, yet she hoped this was not the case,
but that something was done towards laying a foundation for a spiritual building, which she trusted it would please the Great Head of the Church to erect here; and she rejoiced much when native brethren were expected to join the station. The hope that her labours in the school would be the means of contributing to the support of such as might be engaged in the promulgation of the gospel, afforded her much pleasure, and made her regret the spending of any part of the funds that the school furnished in the use of those means which were recommended as essential to the restoration of her health. She complied with much reluctance with the wishes of her friends in this respect. She knew and felt, that there was no real happiness to be enjoyed in this life but in an unreserved dedication of ourselves and property (if it pleased God to entrust any to our care) to his service; and she urged these sentiments on us again and again, as we stood around her couch when she supposed herself on the very confines of the grave.

Her conduct towards her neighbours and acquaintance universally excited in their minds a high respect for her. Her friends were unwavering in their attachment to her, which shews in what estimation her character was held by them. The natives who knew her, whether Christians or heathens, entertained the highest respect for her; I believe in some instances real affection was possessed. The children committed to her care for instruction entertained as much affection for her as if she had been their mother.

Agra.—At this station Mr. Chamberlain and Mr. Peacock have opened a school, which has been pretty successful. For some time they were allowed to preach at a private house in the fort, twice a week, and the word was apparently useful to several Europeans. Mr.
Chamberlain also engaged in the study of a new language, called the *Brij-Basha*, into which he hoped to get the scriptures translated. In February 1812, they were greatly afflicted. Both Mr. and Mrs. Chamberlain were themselves very ill of a fever, and after having lost two out of three of their children the preceding year, the third now sickned and died.

Soon after this, the missionaries were prohibited by a military order from preaching in the fort. They accordingly did not preach in it afterwards. But Mr. C. wishing to know the extent of the prohibition, whether it forbade them to enter the fort to visit their friends, addressed a note to the commanding officer, to which he received an answer. He had no idea, it seems, of having given offence. A communication, however, was made by the commanding officer to Government, and an order arrived for Mr. C. to be sent down to the presidency. Not being in possession of the documents, we are not competent to judge of the propriety or impropriety of Mr. C's. note; but his brethren at Serampore do not appear to censure him. The Agra magistrate, who executed the order of Government, behaved very politely and kindly, ordering the persons who should have had the charge of him, to attend him down to the presidency as his servants. On his arriving at Calcutta, and presenting himself at the police, nothing was said to him but that he was at liberty.

Mrs. Chamberlain, in a letter to a friend, writes thus:

"Things at Agra began to wear a pleasing aspect. One of the soldiers had been baptized, and others were expected to follow his example. Besides these, there is a Mr. and Mrs. W. and a Mrs. G., Mrs. W's. mother, of whom we have great hopes. When we went first, they were votaries of pleasure: now, instead of cards and
backgammon, their delight is in the bible and the hymn book. Family prayer is regularly kept up, and public worship constantly attended. Mrs. G. has set up a native school on her own premises, and at her own expense. In the short time we were there, she has given 550 rupees to the mission. In short, the change is great, and we hope real. Mr. Peacock remains at the station, and we hope he will be able to carry on worship, and keep them together."

The Serampore brethren have sent one of the members of the Calcutta Church, of the name of Mackintosh, to assist Mr. Peacock, and who being country-born, no restriction is laid on him. Mr. Chamberlain, a little before he left Agra, received an invitation from a Minister of one of the country governments, north of Agra, to go and undertake the education of one of his children; to whom Mr. C. answered, by thanking him for his liberal offers, and suggesting that if he settled there, it must be as a missionary, without any restraint on his work. Whether this invitation will issue in any thing, is as yet uncertain.

**Patna.**—This city is about 400 miles from Calcutta, on the banks of the Ganges, and is supposed to contain half a million of inhabitants. Mention has been made in No. XXIII. of a Mr. J. T. Thompson, (page 347, 362,—365) a young man in the church at Calcutta, born in the country, of promising talents and character. Having laboured in the Word more than a year at Calcutta with much acceptance and effect, he after serious consideration and prayer determined to give himself up wholly to the work of God, and Patna was pointed out by his pastors as the scene of his labours. He accordingly resigned his situation in the Military Auditor General’s Office, resolving to cast himself on the providence of God for his future
support. The Military Auditor General was very unwilling to part with him, and supposing a wish to see the country might have been at the bottom of his resignation, offered to attach him to a part of the office which was up the country. Finding his views, however, were of another kind, he accepted his resignation, and gave him in writing, a most kind and respectful testimonial as to his diligence and good behaviour while under his direction.

In April, Mr. Thompson, his wife and mother, John D'Silvia, and Rozia D'Rozario, with the concurrence of their pastors and brethren at Calcutta, formed themselves into a distinct church; after which, the following letter was addressed to Mr. Thompson.

"Dear Brother,

"In encouraging you to go forth to make known the gospel of our Redeemer, we have not been insensible, that you are yet young in years, and have much to learn of the religion of Christ, much experience to obtain in the Christian warfare, and much larger communications of the grace that is in Christ Jesus to receive; yet we hope and believe that you are daily and earnestly seeking for those qualifications for this great work which cannot be learned but by the influence of the Holy Spirit on the mind, and we know that our Lord Jesus Christ will not be wanting in bestowing more than you can ask or think. Be truly humble and little in your own eyes; make Christ your pattern; imbibe his spirit, and lay yourself wholly out for the good of men; of men who are perishing; and then you and we shall have reason everlastingly to rejoice in what you have now undertaken. Remember that you are an empty earthen vessel; but that it hath pleased the Father that in Christ should all fulness dwell. The work is his, and if you act in it so as to please him, the fruits of your ministry will be glorious, in a revenue of
benevolent and everlasting joy to you, from being the instrument in rescuing souls from hell, and a revenue of praise and honour and glory to the Great Redeemer.

"When you arrive at Patna, we recommend you to take a house for a week or a fortnight only, so as to leave you time to choose a house in the most convenient part of the city for your work. If it have a hall for preaching in so much the better. Ten or twelve rupees per month, we suppose, will meet the rent, which we will defray. Begin on a small scale as it respects your first appearance and expenses. When your hearers increase, you can enlarge your tent.

"After you have put up your furniture, &c. go amongst the native nominal Christians, and tell them your errand and desires to do them good, and invite them to send their children to you for instruction in English and Hindoosthanee; and as your school increases and is likely to increase, you can enter on the method of teaching used in the Benevolent Institution at Calcutta, on which subject we will write farther to you. With respect to preaching, be instant in season and out of season, and attend particularly to private instruction, and to visiting from house to house.

"Apply with the utmost assiduity to obtain a thorough knowledge of the Hindoosthanee. Do not rest without it.

"Be mild towards all, even to the froward. Do not attack in a direct manner the prejudices of your hearers: but draw them by the cords of love.

"In all cases we shall meet all your pecuniary wants, and we will give you in every case the best advice we can. Pay the highest respect to the persons and advice of our and your brethren Moore and Rowe; but adopt nothing that may affect your mission without consulting your former pastors at Serampore.

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We wish you to confine your labours almost exclusively to the city and suburbs of Patna, at least for the present, and to bend your exertions particularly to the parts most remote from Digah, as we hope our brethren residing there will be able to meet you in their labours from thence.

We shall hope to receive your monthly journals immediately from you, and we shall correspond with you direct.

"We have seen with great pleasure your diligent improvement of time, and your desire to be always in your blessed work of making known the Gospel. In these things you cannot be too earnest.

"If you should meet with little success at first, do not be surprized nor discouraged. We preached for years at Calcutta to very few indeed; but the Lord of the harvest is now sending multitudes under the sound of the gospel. You too shall reap if you faint not.

"Finally, very dear brother, be strong in the Lord and in the power of his might. 'Be patient—Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be thou also patient; establish thy heart; for the coming of the Lord draweth nigh.' Be faithful unto death, and then a glorious crown awaits you in the presence and kingdom of the Redeemer.

We remain, &c.

On the 25th of April, after being commended to God by his brethren, he departed from Calcutta, and on the 31st of May arrived at Patna.

His first object was to take a house, which he did in a situation surrounded by the Hindoosthanee people, and near to the great bazars. He was soon visited by several Roman Catholics and others, with whom he conversed freely on religion, and warned them of their danger.
After this, they came at his hours of family worship, and would stop long to converse. On other parts of the day he walked into the city, was asked to sit down in a shop, and was heard with serious attention. Among others who called upon and conversed with him, he speaks of one who confessed he was a great sinner, and thought he could never be pardoned. “He wept much, and asked me (says Mr. T.) if indeed his great and manifold transgressions could be pardoned. I endeavoured by the help of God to dig deeper into his heart, and, as I knew something of his conduct, assured him it would be presumption to hope God would forgive him if he continued in his sins; but that, on the other hand, it is the promise of God that the wicked shall live if he turn unfeignedly and thoroughly from his wicked way, according to Ezekiel xxxiii. 11. He took with him the pamphlet entitled, The Great Question Answered. I gave him also a copy of the new testament in English, as he had none among his books.”

In July he took a more convenient house at sixteen rupees per month, (£24 per annum). During the same month, he was invited to preach at four of the houses of those who had visited him, and attended his ministry; a Hindoosthanee school was opened; sixteen children, and some adults attended; presents were made for furnishing the place of worship; and an offer of ground for building a new one. At the same time some of his Roman Catholic hearers began to talk about baptism; but though he was not without hopes of them, he chose to dwell rather at present upon the fruits meet for repentance. Musulmans, and brahmans were among his visitors, and read with interest the new testament. September 30, he writes thus:—“On my way to Digah last Wednesday, I met with a young Mogul, a Nabaub, who was resting under a tree. I began a conversation with him, and...
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introduced the Saviour and his blessed gospel. He expressed a great desire to have a new testament in the Persian language, and promised to call on me for the purpose. Yesterday I received from him the inclosed Persian note,* and as the book he wanted was from home, I have sent for it, and mean to forward it to Muhumed-Kooolee-kham, the Nabaub above-mentioned. He is of the family of Suraja Dowlah.† The next day, he says, he sent it, and it was gladly received. He adds, "May the Lord, with whom nothing is impossible, touch the heart of this Mahometan with the great love of Christ!"

Such were the prospects of this promising young man down to the end of September. Wherever he goes, God seems hitherto to have bowed the hearts of men before him. All the way up to Patna he was diligently employed in scattering the seed of divine truth, and on his arrival he does not seem to have been there three days before he was in the midst of his work, reasoning and expostulating with men on their eternal salvation. And no sooner did he begin to preach, than the people began to attend, and hear, and weep, and wish to hear again. The issue of things is yet to be seen. He is able to preach in three languages; namely, English, Bengalee, and Hindoost'hanee; and having been born in the country is under no such restrictions as are the missionaries sent from Europe.

THE MAHRATTA COUNTRY.

Extracts from letters of the correspondent of the Missionaries in that country. "January 16, 1812.—In making known our scriptures here amidst many

* This note has been sent to England, and a fac-simile of it with a translation, have appeared in the Baptist Magazine for July, 1813.

† Previous to the battle of Plassey in 1757, Suraja Dowlah was Nabob of Bengal. Ed.
agreeable and unforeseen circumstances. I meet with some disappointments. Mahadeo and Kistna, I am sorry to say, are grown very shy, and avoid even coming near me; yet I hear they still continue reading the scriptures. Bhawanee is firm; he reads the scriptures much, and has a regular meeting with his family. Three or four women and some men also read the scriptures every night with prayer. Narayan reads the scriptures twice a day in his family, and his mother is so fond of them, and so sweet and lovely is the name of Jesus to her mind, that she recommends belief and trust in him to the exclusion of idol worship to all about her, and amongst her own friends. Mahratta testaments have been given to many, who have taken them to a great distance. A boy and his mother took home with them to their village, about 240 miles from hence, the Gospel by Luke, and the Epistle to the Romans. The day before yesterday, a pundit, who keeps a school, promised me he would read our scriptures daily before his scholars. In two companies of Madras sepoys are about seventeen Christians of the Roman Catholic persuasion, some of whom came to hear the scriptures read on Lord's-days."

"February 28.—The Orissa testament, the Mahratta testament, a part of the Pentateuch, the beautiful hymns, &c. I received, and feel extremely obliged. The Orissa testament and vocabulary I presented to Mr. J. in your names. It would have rejoiced you very much to have seen with what delight Bhawanee heard me read some particular parts of the Pentateuch, the 1st Epistle of John, and the Revelation. Wherever he goes, as well as amongst his friends and family, he makes known the glad tidings with a zeal and delight which gives me increasing pleasure. Mahadeo and Kistna are out, and I hope making known the scriptures, as they promised they would."
The writer being absent on a journey, received the following letter from Henry, a lad whom he had bought for a rupee, of his parents, in a time of famine, and had educated him in his own family.—"On Lord’s-days Bhawanee, the pundit, Jessey, and myself, meet for prayer at your bungalow. Bhawanee is always reading the scriptures; he constantly takes his book with him, and speaks about the gospel to every one he meets."

JAVA MISSION.

The mission to Bootan is relinquished for the present in favour of this newly conquered island. Mr. Robinson, who had married a daughter of Mr. Gordon, one of the deacons of the church at Calcutta, was waiting an opportunity to go thither. But, partly through the affliction of Mrs. R. and partly through the return of the ship in which they were embarked, he has been long impeded in his design. Meanwhile, several religious characters in the army, who are stationed in this island, have been active, and apparently useful.

At Samarang three of the most spiritual and active members of the Calcutta church, belonging to the 14th regiment, meeting together for public worship, have been joined by five others, thus forming a little church under the care of the brethren Baird and Russell.

* "The mission to Bootan, (say the missionaries,) must be conducted in another way: the most practicable seems to be that of getting natives of the country to assist in translating the new testament, which, when printed, (and the forming of a fount of types from the various copies of the alphabet in our possession is not difficult,) can be easily carried into the country by some of our native brethren, who can enter it at pleasure, as the Bengalee language is spoken by many in Bootan."
Also, at Weltvereden, near Batavia, another of the Calcutta members, whose name is Brown, opening his house for worship on the Lord's-day, fourteen or fifteen persons belonging to the 59th regiment have joined him, and formed themselves into a society. Mr. Brown, in a letter to Mr. Robinson, dated April 25, 1812, says: "I have no words to express how glad I should be to hear the gospel preached again. It is my whole heart's desire that it may have free course, and run from one end of the world to the other, and that wickedness may be put to total silence. This place is destitute of religion, and greatly needs some true servants of Christ; however, when you come you will better understand the state of the island."

COLUMBO MISSION IN THE ISLAND OF CEYLON

In February 1812, Mr. Chater, being informed that there were at that time no missionaries in this city, nor any one nearer than Point de Galle, nearly a hundred miles distance, and that Columbo and its vicinity contained scarcely less than 50,000 inhabitants, generally called Christians, but who were perishing for lack of knowledge, with the advice of his brethren, fixed upon this for his future station. A circumstance favourable to this determination was, that a fount of Cingalese types, to print an edition of the new testament in that language, at the expense, and under the patronage of the Calcutta Auxiliary Bible Society, was then casting at Serampore, and the President and Secretary of that society expressed their approbation of his undertaking, as tending to bring the version into immediate operation and effect.

On March 20, Mr. and Mrs. Chater set sail, and on April 16, safely arrived. He was introduced to the
Governor and other gentlemen of the colony, and received with much kindness. "Respecting a school, (he says) we scarcely meet an individual who does not seem glad that we are come. With regard to our grand object, I can at present say but little."

On June 15, he speaks of their prospects in regard of the school as increasing; but found impediments, as indeed must be expected in all places, to the execution of the main object.

On September 11, he writes to Serampore of some of these impediments as being removed, and of persons of respectability having read the Periodical Accounts and being friendly to the object. On the 1st of August an Auxiliary Bible Society was formed in Columbo, from which Mr. Chater hopes much as to the forwarding of a translation of the scriptures into the language. He speaks of a Mr. W. Tolfrey, as one of the best Cingalese scholars, and who will be at the head of the translating. He adds, "Mr. T. desires me to say that he derives much advantage from your Bengalee translations, and that they will be very helpful in translating into (as he writes it) the Singhalese."

BOMBAY MISSION.

In September 1812, Brother C. C. Aratoon took his passage for Bombay.

On February 7, 1813, Dr. Marshman says, "Carapeit is arrived at Bombay. We have received a letter from him, the spirit breathing in which will cheer your heart when you get it."

ISLE OF FRANCE.

Here are stationed the brethren of the 22d regiment, under the pastoral care of brother Forden. By a letter
near the close of 1811, it appears there had been a considerable falling off in some; among others, however, the life of religion seemed to flourish. One had been added by baptism, and they had hopes of several others. Those who take the most lively interest in the cause of God, are said to be stationed in three different parts of the island.

Mr. Judson, one of the American missionaries, was in September under engagement with the India Government, to proceed to the Isle of France.

The last intelligence, received by the fleet which arrived in August, 1813, containing accounts of occurrences in the months of October and November, and general hints extending to the end of the year 1812.

A few particulars within these months have been already printed in the preceding pages, (page 61—64); those which follow, under the different stations, contain the whole that has been received.

Serampore and Calcutta.—Mr. Leonard to Mr. Ward.—"October 2. I rejoice with you that Captain Kemp and his pious lady have been enabled to put on the Lord Jesus. O! that he may own them as his in that day when those that are now ashamed of him will call upon the rocks and mountains to screen them from his wrath.

"The baptisms of last Sabbath at Calcutta were more than commonly interesting. There were one European and five natives. Four of the latter were above sixty, and one of them nearly ninety years of age. Are not these poor sinners called at the eleventh hour, and plucked as brands from the burning? These seem to love the Lord
Jesus indeed; feeling that much has been forgiven them, they now delight in the new song which has been put in their mouth; the song of Moses and the Lamb now employs those tongues which for sixty or eighty years had been set on fire of hell. One of the baptized is deaf, and what is surprising, she gave a more plain account of the leading doctrines of salvation through Christ alone, than any of the rest, although their experience proved satisfactory to the whole church, and seemed to convince all who heard it, that they were taught of God.

"I mentioned two of his Majesty's 24th regiment in my last letter, who have been mentioned to the church as candidates for baptism. One of these young men called upon me a few days ago, and gave me a short, but very pleasing account of the manner in which the Lord was pleased to bring him to himself, and cause him now to 'sit clothed and in his right mind' at the feet of Jesus. It appears that a few of the regiment were accustomed to meet together at the Cape of Good Hope, for social worship, where he was invited to make one of the number, and continued in somewhat of a comfortable state during a short period; but, as it now appears to him, the root of the matter was not in him; he had never been made acquainted with the plague of his own heart; therefore he endured but for a season; for as soon as the regiment was ordered to India, he left his praying companions, and his religion along with them.* Matters now became worse and worse, he threw the reins upon the neck of every lust,

* In another instance the word preached at the Cape seems to have produced a saving change. A young man of the same regiment soon after his arrival from the Cape died in the Fort: before his death he expressed the highest confidence in the all-sufficient merits of the Redeemer, and in his last moments, taking up the bible, clasped it to his breast till he died.
and swallowed iniquity with greediness. However, a few months after his arrival in Fort William, he heard that the missionaries preached in the Loll-bazar, of which he was glad; but he was ashamed to appear before God in his house, in consequence of his numerous sins: yet he concluded that his going there could not make him worse. He therefore crept in privately, and soon heard that Christ waited to be gracious even to sinners as vile as himself. He therefore took courage, and determined to pray if he perished: but where was he to find a private place to pour out his complaints, surrounded in a barrack with swearers and drunkards? - A heart burning with gracious desires will overcome every obstacle. He observed many retired and private places beneath the ramparts of the Fort, into one of which with much difficulty he descended, and from time to time poured out his soul to God. These, he says, were precious seasons to his soul. Now, however, he is under no necessity to resort to such places, as religion appears publicly in almost every part of the barracks. He says, you may now witness forty or fifty singing hymns, and little parties surrounding the best of their readers, whom they appoint to read the bible and other religious books to those who cannot read themselves, all in the public barracks.

"The parents and guardians of our pupils met for worship yesterday with their children, being one of our appointed days. I was very happy to see such a goodly number attend, and was pleased with their attention during worship. I questioned them individually respecting the conduct of their children at home, which afforded me an opportunity of making a few remarks upon the evil consequences of sin, and the mercy of God through a crucified Saviour."
"On Friday, October 2, (say the missionaries,) being the twentieth anniversary since the formation of our society, (October 2, 1792,) we were led to reflect much on the dealings of God with the mission in the course of these twenty years. In doing this we could not but feel deeply affected with the goodness of God, not merely to us, but to his cause throughout the world during this period. At the beginning of it, infidelity reared its giant head, and the friends of religion seemed almost ready to tremble for the ark of God. The extension of the kingdom of Christ among the heathen was scarcely thought of, or thought of only with despondency. Except by our highly-valued Moravian brethren, (who deserve the thanks of the Christian world,) scarcely any efforts were made of a missionary nature. In this state of things, it pleased the Spirit of God to stir up the hearts of a few of our friends to make an attempt, though in great weakness, yet in humble but firm dependence on Him who saveth not by many or few, and who can cause a little one to become a thousand. Their hope was not put to shame. The hearts of other friends to religion were stirred up to help them beyond their utmost expectation. Within three years after, the London Missionary Society was formed; then the Edinburgh; then that for Missions to Africa and the East; then several in America; and last, but greatest of all, the Lord has raised up the British and Foreign Bible Society, with its numerous and illustrious offspring in various parts of the world, doubtless to bless the nations till the Sun of Righteousness shall arise upon them, and the whole earth be filled with the knowledge of God. We also reviewed the Lord's dealings with us as a mission, and felt our hearts exceedingly encouraged when we reflected on the way the Lord has led us, perhaps to prove us, and to shew us what was in our hearts; and we felt..."
ready to hope, 't©  do us good in the latter end.' We thought it might be profitable if we had a discourse in the evening suited to the occasion, which brother Ward, at our request, delivered to us, from Psalm cxxvii. 1,—'Except the Lord build the house, they labour in vain that build it.' In this discourse brother W. shewed how the mission was begun in weakness and in fear, and after pointing out what the Lord had been pleased to do, he shewed what kind of spirit must be continually cultivated if we hoped to have the divine blessing continued among us."

Mr. Leonard to Mr. Ward.—“October 15, 1812. The inquirers who have offered themselves as candidates for baptism amount to no less than seventeen; they are to be proposed next Wednesday. We have six more who are kept back until further evidences can be obtained of a work of grace upon their hearts. We have, however, reason to hope well of many of them.”

The following subscriptions, to assist in re-establishing the printing-office at Serampore, were raised through the kind exertions of the Rev. Mr. Thomason:

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<td>A Friend</td>
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<td>W. H. Trant, Esq.</td>
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Sicca Rupees, 8090
Other kindnesses rendered under this calamity might be recorded, one of which must not be omitted: Captain Kemp supplied a quantity of furniture for the new printing-office at his own expense.

The missionaries have engaged with brother De Bruyn, one of the Calcutta members, to go to Chittagong as an itinerant; and, from his activity in this work at Calcutta for the last twelve months, and his having lived some years among the people who speak this corrupt dialect of the Bengalee, he appears likely to be useful.

Mr. Leonard, in a letter to Mr. Ward, dated October 15, 1812, says,—"Brother De Bruyn has been with me this morning, to whom I put many questions respecting the work in which you are inclined to employ him. His answer was,—'My soul, body, and all that I have, belong to the Lord; and I bless him from my heart, that he has bestowed upon me a will to devote all to his praise and glory, and to go to any part of the country where I may be most likely to succeed in spreading the everlasting gospel.'"

"Several instances of the power of the gospel among the heathen, (say the missionaries,) have lately come to our knowledge, though the individuals had not left their idolatrous connections. Some time back a Musulman in the employ of brother Carapiet appeared to die happy in the faith of Christ, rejecting with his dying breath all the religious counsels of his relations, and begging the native brethren to pray with him: he had been a most daring character.—In a journey of brother Chamberlain, while he was preaching, a poor woman sat listening to the word, the tears rolling down her cheeks, nor could she help expressing that her evil destiny was changed by the gospel. She went home, and brother Chamberlain saw her no more."
October to December, 1812.

"A still more remarkable case has just occurred at Calcutta. Brother De Motlo, on his way home, one day, saw a poor Hindoo lying at the door of a hut, apparently dying, and calling loudly on the name of the Lord Jesus. On going up to the man, he said that his relations had turned him out of doors, sick as he was, because he would not call upon Narayuna, Rama, and other gods, but would call on Jesus who had died for him. He had heard Sebuk-ram preach, and had received a tract, which he then had with him. This poor perishing outcast did not long survive the cruelty of his relations; but we hope, as another Lazarus, he was conveyed by angels into Abraham's bosom. The existence of the cast requires such great sacrifices, that it is highly probable many will be found in that day who died in the faith of Jesus, even in the houses of the heathen.

"A poor man, named Vishnuva-dasa, a necklace maker, who during Pitumvura's life came to Serampore, and owned him as his former spiritual guide, and apparently embraced the gospel with the utmost ardour, still visits the brethren at the mission-house occasionally; though he lives with his family amongst the idolators, and we fear conforms too often for peace-sake: yet he is decidedly in opinion a Christian. He seldom comes without a present of fruit or money in his hand. Brother Ward has several times sat with pleasure to hear him repeat short hymns in praise of the Redeemer, which this poor man composes in his mind, while sitting at work, or walking in the fields. He expresses, when we see him, an earnest wish to come out from amongst his idolatrous countrymen; but his affections cling to his aged mother, wife, and children."

On the first Sabbath in November, was baptized at Calcutta, by brother Ward, the Rev. Luther Rice, one of the missionaries from America. His change of mind
respecting this ordinance is described in the following letter to brother Carey:—

"Reverend and dear Sir, Calcutta, October 25, 1812.

"Having been much occupied of late in attention to the subject of baptism, I take the liberty to apprise you of the issue of my enquiries. For this purpose, permit me to transcribe part of a letter recently transmitted to the Secretary of the Board of Commissioners, Dr. Worcester.

"The subject respecting the solemn and important ordinance of Christian baptism presented itself to my mind in such an attitude, that I could not conscientiously refrain from examining it. With very considerable means at command, I have endeavoured, I trust, with prayerfulness, and in the fear of God, and with no small impression of the delicacy and high responsibility of my situation, to give it a careful and very serious examination. But it is with emotions peculiarly afflicting, that I proceed to inform you, that, in the result of that examination, I am compelled to relinquish a view of the sacred ordinance which I have formerly apprehended to be highly important. I am satisfactorily convinced that those only who give credible evidence of piety are proper subjects, and that immersion is the proper mode of baptism

"Being thus satisfied, impressions of duty impel me to request, dear Sir, that this sacred Christian rite may be administered to

LUTHER RICE."

To Dr. Carey.—"Fort William, November 25, 1812.

Through the tender mercy of God, I was brought to a serious concern for the salvation of my soul about two years ago, and was, I hope, led to see myself ruined by sin, and altogether without help in myself, and likewise to look to the Lord Jesus Christ as an all-sufficient Saviour; and I hope he has given me the desire to give myself up entirely to him, and to follow him in all his appointed
ways. With shame I confess that I have lived in the
neglect of a known duty ever since I was awakened, for
I always was conscious that I was in an unbaptized state.
It is true, that one reason for continuing so, was some
disturbances that took place in our society; but conscience
tells me that is no excuse for the neglect of a known duty,
and therefore I can no longer rest contented in that state,
and I now desire to follow the example of my Lord and
Master, and to join the church over which you, Sir, are
a pastor.

I am, with all respect, Reverend Sir, yours truly,
J. JARMAN,
Corporal in his Majesty's 24th regiment.

Mr. Leonard to Mr. Marshman.— Calcutta, Nov.
20, 1812. The number of children in the Benevolent
Institution, on our lists to day, is 318 boys and 107 girls.
Total 425. Our number at the close of the last month
was 316 boys and 107 girls. Total 423.

I am happy to inform you, that we increase both in
numbers and knowledge of the right kind; nor do I know
that I have had more cause for thankfulness and gratitude
to the sinner's Friend, since the institution has been set on
foot, than during the last two months.

Mr. Leonard to Mr. Ward.— Calcutta, November
27, 1812. I am happy to inform you that all goes on well
in this quarter. The members assembled in the vestry
last Wednesday to hear the experience of, and to receive,
Mrs. Stevenson, Mrs. M'Mahon, and Domingo, sister
Andrew's maid. Mr. Ferrao is to come forward next
Sabbath morning, which will make up in the whole six
persons to be baptized on Sabbath-day, when we include
the soldiers, Night and Hinky, who were approved at the
regular church-meeting held on Wednesday, the 18th
instant. We likewise expect Mrs. Frederick will be
October to December, 1812.

baptized with those mentioned above. You have heard no doubt, from brother Carey, that fourteen persons have been proposed to the church, who are expected to be received in December next, sister Cornish's maid excepted, who will be baptized in Jessore. There have been, in addition to the above-mentioned increase, four more of his Majesty's 24th regiment mentioned to the church for consideration, of whom we have the strongest reason to hope favourably; especially of a Corporal Gibson, who is truly pious, and possessed of very promising gifts: the other is our young friend Jarman, who is related to a baptist minister at Nottingham. I mention this young man particularly, as I have often heard you and the rest of the dear pastors express the warmest desires after his conversion, not only through a love for his soul, but also to delight the hearts of his relations in England; and now I trust your prayers and desires are realized. Gibson's case is also well worthy of notice, from his having been so very zealously opposed to believer's baptism: so much so, that he attempted in conjunction with one or two others, leaders of repute in the Fort, to draw the whole of our friends of his Majesty's 24th regiment to the old church; however, on reading a work of the Rev. Mr. Booth, a few days ago, entitled The Kingdom of Christ, he became convinced of his error, and like the Rev. Messrs. Judson and Rice, is now desirous of making an honest and public profession of the truth, even before those companions whom he once endeavoured to persuade against that divine ordinance. The other young men who have offered themselves in the same regiment, are James Key and Thomas Gobarven, of whom we received the most pleasing accounts.

"Mr. G. has appeared once more in the character of a candidate for baptism; and from every appearance, we have reason to hope is a sincere penitent, now truly
October to December, 1812.

desirous of obtaining an interest in the Saviour. This poor man has caused both himself and some of the brethren and sisters here much trouble, but his present state of humility and earnest desire after the Lord have more than compensated us in rejoicing over him; he is also desirous of bringing his wife with him to brother Carey next Thursday. Surely, my dear pastor, we may take the most abundant encouragement, and say, 'Behold, these shall come from far, and lo, these from the north, and from the west, and these from the land of Sinim. Lift up thine eyes round about, and behold, all these gather themselves together, and come to thee: as I live, saith the Lord, thou shalt surely clothe thee with them as with an ornament, and bind them on thee as a bride doth.'

Several of the translations which have been carrying on by other hands, owing to certain recent deaths seem to have fallen principally into the hands of the Serampore translators. "There are now, (says Dr. Carey,) in a letter of November 19, translations going forward, or finished in eighteen languages; namely, Sungsrit, Bengalee, Mahratta, Hindoosthanee, Shikh, Orissa, Telinga, Burman, Chinese, Assam, Kurnata, Kashmeerian, Nepala, Guzeratte, Brij-Basha, Pushto, Billochee, and Maldivian. The first nine of these are in the press; and the next four and the Brij-Basha, will, I suppose, be in the press by the end of the year.—I bless God for our printing-office and type-founding: it enables us to do much which could not possibly be done without them, and will, I hope, furnish facilities to other parts of the East for printing the scriptures. We have already sent a fount of Tamul to Tranquebar, with which Dr. John expresses much satisfaction, and are going to send another fount to Ceylon."
Dinagepore.—Mr. Fernandez to Mr. Ward.—

"October 23.—On Lord's-day the 11th instant, I preached in a most populous part of the town to a very large audience, both Hindoos and Musulmans, many of whom were very attentive, and a few appeared somewhat affected with the word, to one of whom I gave a testament, which he received very thankfully. I had preached on the same spot, or somewhere near it, various other times before, and always had many people to hear me. Now and then I meet with a few scorers among the crowd. On Saturday last I preached at Nima-nugura, to a few attentive people: many tracts, a testament or two, as well as other books are occasionally distributed among the people, both about the town and in different villages. I wish I was more disengaged from my secular employment, and could apply more of my time to the service of God. To snatch souls from hell and bring them to heaven, is a delightful work."

Goamalty.—It has been already noticed, that in the month of September, Ram-prisada went to assist Mr. D'Cruz in the work about Goamalty. During that and the following month he visited the different schools, and examined the children in the scripture-tracts, portions of which they write and commit to memory. In one place it was necessary to remove the teacher on account of his opposing the gospel, and counteracting the influence which those portions of scripture might have on their minds. Ram-prisada converses with the natives as opportunity offers.

Mr. D'Cruz, addressing a number of people, three brahmuns who were in the assembly undertook to argue against him. The people were unusually attentive. When Mr. D'Cruz had spoken, they called on the brahmuns to reply; but they ran away amidst the derision of the people. Many are convinced in their minds that the gospel is true,
but are afraid of consequences, and therefore enquire whether they may not be saved if they reject the popular superstition, though they should remain neuter. D'Cruz tells them that they must either embrace the gospel, and the privations to which it would expose them, or perish for ever. He considers several under strong convictions.

Cutwa and Lakra-koonda.—In the evening of September 28, a respectable person from Alograma came to Kangalee and Vishnuva on purpose to hear. He asked many questions, heard gladly for a long time, and begged them to pray to God for his salvation. He promised also to come again till the doubts of his mind were removed. “The conduct of this man (says Kangalee) gave me a great deal of pleasure. Three days after this he came again; spoke much about losing his relations, and of their driving him out of his house. He also said that he had been consulting his wife on the subject of the gospel, and that she had agreed to hear it.” Kangalee said much to encourage him, and then parted.

Mr. W. Carey thinks of settling Vishnuva in the vicinity of Lakra-koonda, for the purpose of itinerating. Narayuna, another native brother, who ordinarily maintains himself as a labourer, being on a journey, a crowd collected about him, and obliged him to give his reasons for rejecting their religion, and embracing the gospel, which, he says, gave him an opportunity of recommending it to them. By another company he was much abused. “Men, (said he) can guide a horse with a bridle, and manage a ship with a small rudder; but they cannot tame their tongues.” Of another company, some blamed him for renouncing idolatry, while others maintained that there was no evil in destroying cast, which was altogether a human institution. Mut'hoora, another member of this church, and who itinerates in the
neighbourhood, was asked by some people who came to him, to shew them Christ. "If you forsake falsehood, (said he,) and believe in him, you will behold him with the eyes of your understanding." "Last Lord’s-day, at Semula, (says he) we sat down among a little group to smoke, and spoke to them about the way of salvation till night.—After this, we went to Lakra-koonda, and enjoyed the company of our dear brethren.—Another day we found some women sitting near a tank, to whom we read a portion of the word: one of them wept exceedingly, and expressed her wish that this doctrine might universally prevail. Five brahmans came from Pulpe, and wished to hear the word. I explained the leading truths of Christianity, and intreated them to examine for themselves; this they promised to do, and received some books. Going to another village, as I was preaching to a number of people, a brahman interrupted, saying, ‘You teach every one; who are you?’ I said, I am a poor sinner, but was declaring to these people the gospel of Christ. He went away enraged. Another brahman came and asked, whether we had devtas.* I answered, No one can save but Christ. He said, ‘If we pray to the devtas for three days, we can obtain any thing.’ I replied, that Christ is our all; if we believe on him, we obtain present comfort and eternal happiness. After this, one came and endeavoured to raise a tumult, but the people drove him away, saying, ‘These are good words; the man is saying nothing amiss.’

Jessore.—“On Monday the 21st of September, (says Petrusse) brother Seta-rama came from Vishoo-huri, when I requested him to go to Sahib-gunj to exchange a

* A sort of Hindoo Saints.
note, and bring the money. The next day he went, and brought the money; but said 'I am exceedingly tired with walking, and have a pain in my back.' Next day he continued sick. The day after, when brother Pran-krishna had prayed, he said it became every one to stand prepared for death. We asked him if he felt prepared to go to heaven. He said 'Yes.' Brother Pran-krishna and I continued to converse with him. On the 25th, in the morning, he was delirious. We prayed near him, and sung a hymn, to which he paid much attention. He shook hands with us, and made a signal for us to sing and pray. Again we prayed, and again he shook hands with us, and began to speak. Being asked how he found himself, he answered, 'Fear not for me: I am very well.' After praying and singing again, in which he joined us, I asked him,—Brother, have you a hope of being saved? 'I have,' (said he) through Jesus Christ only.' Do you think of your Saviour? 'I feel prepared to go to him; I have no fear.' On the 26th, I asked him again,—Brother, through whom do you hope to be saved. 'I believe Jesus Christ said he, to be my Saviour.' Towards his last, he called us again to prayer, in which he joined, and also sung with us; he then shook hands with us all, and said, 'Fear not for me; I am going to Jesus, my God. Do not be afraid; I shall never perish. Be sure you do not leave off having worship and meetings for prayer at my house.' After a little while he became speechless, and while we were praying by his side he expired.'

Seeta-rama was much distinguished by his simplicity, zeal, and usefulness. Our readers may see an interesting account given of him in a letter of Mr. Marshman’s of August 28, 1805.*

On the death of brother Seeta-rama, the church in Jessore unanimously chose Gour-dasa to succeed him at Vishoo-huri. Gour-dasa arrived at the scene of his future labours on the 5th of October, and immediately held a prayer-meeting with the brethren and sisters there, seven in number. His time has subsequently been employed in preaching the gospel to his countrymen in the villages round Vishoo-huri, in which he has been greatly assisted by Boodhoo-sha, who has been restored from a state of backsliding.

Petruse had some serious conversation with three boat-men, who came to the market to sell mats. One of them went away in disgust; but the other two continued talking till they had nearly lost the opportunity of selling their mats. Having done this they returned to the house of Petrusæ, where he and Pauchanan again pressed on them the necessity of a propitiation for sin, and the total inability of Mahomed to deliver his followers from hell. One of them, an elderly man, seemed fully convinced, and parted with them reluctantly, having spent nearly the whole day in conversation. The next day they went again, and continued many hours conversing with them.

Soon after this, a brahman entered into an argument with them: but after attempting for more than an hour to defend his idolatry, he gave up the point, frankly acknowledged the futility of his own reasoning, and submitted to be instructed in the gospel. After this, several respectable brahmans said, that if Petrusæ would call at their house in the next village, they would gladly discuss the important subject with them. Petrusæ acceded to their request. On his arrival he found a chair placed for him under an awning, and several pundits assembled. They candidly discussed the arguments for Christianity, and discovered throughout the debate, a calmness
remarkable in brahmans, whose opinions had always been received with religious veneration. They principally contended for the efficacy of acts of merit.

In November the brethren Kreeshnoo and M’Intosh, (the latter of whom is shortly to go up to Agra to join Mr. Peacock,) have visited the church in Jessore. "Pran-krishna (says Mr. M’Intosh,) manifested great affection to us, and entreated us much to stop, that the people might see and hear us. He killed a kid, and provided for ten of us for two days. On the 13th, we went with brother Petruse and three of his members to Vishoo-huni, and visited the family of our late brother Seeta-rama. The next day came to Bakaspoola, the village of Pran-krishna. Many of the villagers came to see us, and some waited till night, when brother Kreeshnoo preached to them. Next morning, Lord’s-day the 15th, we had a church-meeting, when the mother of this happy family, (consisting of six sons, three of them married, and forming a little church here,) was received. Many came to see the baptizing, and behaved decently. After this, the death of our blessed Saviour was commemorated. In the evening the place was much crowded; many continued late after the service, asking questions, and conversing on religious subjects."

During this month Petruse baptised a Musulman, named Roop-chund, and married Suphul-Rama and Pran-krishna's brother Rutun to two females.

Dacca.—In October, Mr. Cornish having occasion to come to Calcutta, Bhagvat came with him. He expressed his hopes of good being done in this district, to which he returned with Mr. Cornish.
BURMAN MISSION.

Rangoon.—Mr. F. Carey, in November, engaged with the Captain of a brig for a passage for himself and Mr. Norman Kerr, and expected to leave Serampore for his station about the middle of December. They would take with them petitions from the Serampore missionaries, to be presented to the King, the Prince, and the Governor, for permission to establish a printing press in Burmah, for the printing of the scriptures in the language.

ORISSA MISSION.

Mr. Peter to Mr. Ward. "Balasore, October 14, 1812. For the last twenty days we have had no rain; there is a general cry among the husbandmen that a famine will ensue. Krishna-das has two children; one his own son, Bungshee, and an adopted child, of the name of Rajoo, ten years old. Bungshee is a very diligent lad: he reads Bengalee very well, and excels in singing Bengalee hymns. I have often been delighted with his answers to the Ooriyas, who question him about his having lost cast. I hope in time he will prove an acquisition to the station.

"November 4.—Krishna's services are much required here. Public worship is performed in four different houses, besides which, he preaches and itinerates as he finds opportunity. When I go out and find him disengaged, I take him with me. I do not think that any one less capable of instructing others by his acquaintance with the language, and less able to recommend the gospel by his humility and meekness, would answer the purpose in a province like this, where the inhabitants are so depraved. I can speak the Orissa so as to be understood, but cannot deliver a sermon so fluently as I can in Bengalee. Krishna speaks the Orissa with ease.
October to December, 1812.

"I have the pleasure to inform you, that during the festival of Doorga, Krishna and I preached daily on the highways, at the doors of the principal worshippers. The day the goddess was consigned to the river, I preached on the banks to more than a thousand. The Colonel and his officers, and Mr. B. were present. A pilgrim, about 70 years of age, named Kishora-dasa, on his journey to Jugunnat'ha, heard me, and immediately expressed his disapprobation of his wooden Jugunnat'ha, and his approbation of the gospel. He has been with us for the last week, and has voluntarily renounced his former connections by eating with us. He says that he has long been searching for salvation, and was advised to visit Jugunnat'ha; but after hearing the gospel he gave up all reliance on Jugunnat'ha. He is apt to learn. I have begun teaching him to read Bengalee."

On September 15, a Roman Catholic woman called on me, to whom I shewed the second commandment, which had been omitted by her priest. Mr. R. sent for me in the evening. Captain L. was present, whose ship had struck on a sand bank in Balasore roads. He said he had heard brother Chater preach at Rangoon; but would have given 100 rupees not to have been there. I was much shocked at his continued oaths. O God! have mercy upon the English! Shew them their sins, that they may be saved. Hindoos will rise up against them in judgment.

HINDOOSTHANEE MISSION.

Digha.—Mr. Moore, in a letter to Mr. Ward, dated Berhampore, October 10, says,—"I find in good old Vrinda-vuna quite a friend. I never enjoyed the society of any native brother so much before. He is either reading
or talking in a profitable way nearly the whole of the day, and is most ready to converse with any that will hear him. He has not missed a day talking with some one or other of the people on the boat, when he has been present, since we commenced our journey. I promise myself much pleasure in becoming his pupil in some things, and his director in others."

In another letter to Mr. Ward, about the end of October, dated on the Ganges, Mr. Moore says,—"I have felt considerable pleasure in speaking to the people of some of the villages since I have passed Raj-muhul; and found myself better understood than I had any idea of before. I was glad to find, in one place particularly, that some of the people had been a considerable distance to hear words read to them from the holy book, which had been left by one of my brethren at Mungeer some time ago; and some of the people promised (with apparent gratitude for the offer), to call on me soon for more of the same books."

On his arrival at Digah he adds—"In a spiritual sense, I hope the Lord is beginning to smile on us. There is a considerable spirit of inquiry among some of the natives. \(Vrinda-vuna\) is talking and reading with them almost all day long."

**Mr. Marshman to Mr. Moore.**—"I was exceedingly pleased and cheered by your last; and I believe the other brethren were the same.—Why should not the Lord appear and work in the midst of you? We cannot but hope that he is about to do so. The state of your school too, is, I think, highly encouraging; a little patient and steady perseverance will bring you through most of your difficulties. I think indeed you have already done more at that station than every one is aware of. Endeavour, my dear brother, to cleave to the Lord with full purpose of
heart, and to strengthen every one around you in the ways of God. The Lord unite your hearts in love more and more. The Lord has brought you through great and sore troubles; now may he do you good in your latter end.”

Mr. Rowe to Mr. Saffery.—“December 24, 1812.—
The general aspect of things here is much better of late. A few more scholars would be quite sufficient to support this station, including itinerants, native schools, &c. Our English congregation is rather on the increase. Of late we have had a few of our European neighbours who never attended before, and many on their way up and down the country have called and attended worship. One of our hearers died a few weeks since. Just before he was taken ill, he told a neighbour that he intended living a different life to what he had done. A few days before his death, an old companion in sin called on him, and proposed singing a song to cheer him in his affliction! The dying man replied, ‘Mr. R. has just been conversing and praying with me: songs will not do now.’ I hope the Lord was merciful to him. Our friend Lieutenant P. has been enabled to surmount the opposition he met with, and several of those who were his bitterest enemies, now shew him much kindness. He lives five miles from us, but generally comes in on a Saturday evening, and remains with us till Monday morning. He has been instrumental in bringing many under the sound of the gospel.

“Some things are pleasing in respect of the Hindoos *Vrinda-vitna* itinerates in the neighbouring villages almost every day, and some come to him to make inquiries concerning the gospel.

“We have about 40 boys in our Hindoosthanee school, and from the almost daily applications that are made, we conclude if we had more room, the number would be a good deal enlarged. We are now building a new
Hindoosthanee school, in aid of which, our friend Lieutenant P. has given us a handsome subscription."

Mr. Rowe to Mr. Sutcliff.—“December 25.—A gentleman who has lately been to New Holland, has been with us for the last four or five weeks. He has given us an interesting account of that place.—He saw the missionaries from the South Seas, and has since interested himself in procuring them some articles to be sent from Calcutta as a present from the good people residing there. There are three evangelical clergymen at the colony, Messrs. Marsden, Cowper, and Cartwright. The European settlers have but little communication with the natives, who are in a very wild, uncivilized state. This gentleman saw the young man that his Majesty pardoned on the application of Mr. Fawcett. He is employed by the Rev. Mr. Cartwright as a schoolmaster.”

Mr. Moore to Dr. Ryland.—“January 26, 1813.—We have at present in our school sixteen boarders, three day-scholars, and seven children in our own family. We have not had so few boarders for two years before. Digah is a central situation between Calcutta and the upper provinces, and begins to be known as such by the religious people in this country. English merchants and others travelling up and down the country often spend their Sabbaths with us. The mission premises are well situated. The public road is the boundary on the one side, and the Ganges on the other. The ground on which the bungalow stands, which is the property of the mission, measures 4,197 feet, by 644 feet, and at a moderate computation is worth 7,000 rupees. The original cost was 3,000 rupees,* and we have laid out much of the profits of the school in repairing and improving the buildings.

* A rupee is 2s. 6d. Ed.
There are nine large rooms in each bungalow, besides store-rooms, bathing-rooms, pantries, &c.

"It is now nearly five months since I saw a most affectionate and faithful wife and a most tender mother close her eyes on all terrestrial objects: but the image is still before me as though it was but yesterday. The children at this station are exceedingly healthy. My dear little girl of three years old, is stout, and an interesting little creature.

"Our native free-school has about 40 boys, and I hope soon to increase it to 100. A worthy young friend in the army, who has spent his Sabbaths and spare time with us for nearly a year past, gave us 50 rupees towards a school room, which is now building for the native children. You would have felt much had you seen Vrinda-vuna yesterday, surrounded by the servants of our two friends W. B. and Lieutenant P. and our own people, and the native scholars, talking to them of the difference between his former life as a Viragee, and his present one as a Christian, and of the difference between Hindooism and Christianity. I lately sent to Serampore, an account of a religious murder which I witnessed, and another given me by Major K. of a poor woman whose courage failed on the funeral pile, having been bludgeoned to death by her own kindred; also of another that he took out of the water."

The account of Mr. Moore, related to the drowning of a leper at Futwa, and is as follows:—"On hearing the people belonging to the boat, saying that a man was going to be drowned, I looked out, and saw on the bank of the river the poor creature without fingers or toes, but in other respects apparently healthy. He was eating very heartily, and surrounded by several people who appeared to have conducted him to the spot. The bank being high, I could not get out of the boat till we got a considerable distance
from the place where he sat. As I was running towards the spot, I heard the people on the boat call out, 'He is drowned! he is drowned!' His attendants, who appeared to be his relations, had assisted him down the bank of the river; but whether they pushed him in, or whether he went in of his own accord, I cannot tell; but the bank was so steep that he could not possibly get out again. He made great efforts at first to reach the side, but had he been a good swimmer he could not have got out, the stream was so rapid. I saw him struggle much before he sunk to rise no more a living man. I endeavoured to impress on the people who attended him, the heinousness of the crime they had perpetrated; but they only smiled at my concern, and said they had merely complied with the wishes of the deceased, who, they added, had neither hands nor feet.'

The following is the account of Major K.—"I have known a woman whose courage failed her on the pile, bludgeoned by her own dear kindred. This I have told the author of The Vindication of the Hindoos. I have taken a Gentoo out of the Ganges; I perceived him at night, and called out to the boatmen. 'Sir, he is gone; he belongs to God.' Yes, but take him up, and God will get him hereafter. We got him up at the last gasp. I gave him some brandy, and called it physic. 'O Sir, my cast is gone!' No, it is physic. 'It is not that Sir: my family will never receive me! I am an outcast!' What, for saving your life? 'Yes.' Never mind such a family!

agra.—Mr. and Mrs. Chamberlain arrived at Serampore on the 4th of October, in good health. Mr. Mackintosh, a member of the church at Calcutta was engaged, first to go into the country for a month as an itinerant, and afterwards to join Mr. Peacock at Agra.
About the same time, (October 1,) Mr. Peacock writes from Agra, that Colonel B. the Commanding Officer, had sent him a note, telling him that he had an African servant whom he wished to have instructed in reading, and in the principles of the Christian religion, and asking if they had any objection to take him into their school? Mr. P. answered, that they were willing to instruct any who were willing to learn. He accordingly sent him. Mr. P. adds, "I hope by God's mercy and blessing we shall increase not only in the school, but in every good work, to the praise of our blessed Redeemer, and to the good of his cause. We have this month had an addition of four scholars."

On the 26th of the same month, he expresses joy in the prospect of having Mr. and Mrs. Mackintosh to join them. He speaks of Mrs. G. and her son-in-law and daughter, Mr. and Mrs. W. as continuing to unite in their worship very regularly; and as much regretting the departure of Mr. Chamberlain. On the 10th of November he says they had seventeen scholars, and were anxious for the arrival of Mr. and Mrs. Mackintosh to assist them both in the school, and in every part of the work of the Lord."

Patna.—Mr. Thompson's journal for the months of October and November shews him to be singularly diligent in his work. There appears to be a considerable interest excited, especially among the Roman Catholics. A subscription has been opened for building a chapel, and about 300 rupees subscribed in a day or two. Mr. Thompson waited on Mr. W. the Chief Judge, who received him with much kindness, and asked many questions relative to his work. On reading the letter of advice which he received from his pastors at Serampore, previous
to his embarking for Patna, he was well pleased, adding other advice which he thought he needed, and saying, he should always be happy to see him at his house. He also saw the certificate given him when he resigned his prospects in the office of the Auditor General, and said that his present work was a blessed one.

MAHRATTA COUNTRY.

"Two brahmuns of high cast, and in high situations, have been very urgent for the new testament. My friend Dr. L. has had much conversation with one of them on the Christian religion, and who has in the most open and candid way acknowledged that his religion is superior to every other, and indeed the only one; that the Hindoo shastras are all false, and their worship a scene of abomination; that he has heard much of the Christian religion in Calcutta, and would become a Christian, but that were he to do so he should lose his cast, and all his nearest and dearest relations, whom he would be glad, however, to influence to adopt his opinions."

COLUMBO MISSION.

Mr. Chater to the brethren at Serampore.—"September 21, 1812. Our prospects at present are very promising. The school, though hitherto so fluctuating, will, I think, increase, and be established; and judging from some things that have been witnessed here in times past, and from present appearances, we have but little ground to doubt, that we shall ere long have a congregation: should the school be so prospered as to bring in many times the sum it does, we shall still observe the same rigid economy we do now, and shall most cheerfully devote every fanam,
not required for the supply of our real wants, to the cause of our God and his Christ, in whatever way it will appear likely to turn to the best account."

Mr. Chater to the Society.—"February 22, 1813.—I perceive by the date of my last to you, that it is five months since it was written. No opportunity of sending I believe has occurred since; nor should I have had much information to communicate if there had, for I have not even now. The information I have to send is mostly of the pleasing kind. Of the inestimable blessing of health, Mrs. C. myself, and our three little boys, have enjoyed a happy share ever since our arrival in Columbo.—Our school continues to increase, and on the whole promises well. I grudge the time I am obliged to devote to it, on account of its so much retarding my progress in acquiring Cingalese. Were it not for this it would as an employment be much more agreeable to me than I had expected to find it. But that which makes it appear most important is, that it is likely to be the means of establishing us in a missionary station, than which perhaps there are but few more promising.

"I am fully of opinion that nothing can be so great a blessing to a country, and especially to a country in circumstances like this, as a gospel church; I mean one composed of materials something like those which formed the first Christian churches; formed on the same simple plan, and so far as we can judge, organized in the same manner. Such a church would be like a city set upon a hill, which cannot be hid. Its members would be the salt of the earth; the lights of a dark heathen land. My heart’s desire and prayer to God therefore is, that we may shortly see such a church or churches rise, established, and flourishing in Columbo. My heart for the present is..."
more set upon this, than even preaching immediately to the natives. Because it is from this, as you will no doubt think as well as myself, that ultimately good may be most widely extended. While, therefore, I would improve every moment I can devote to it, in acquiring a knowledge of Cingalese, if while I am doing this, the Lord should enable me to effect the other, it will be a cause of more solid and exalted pleasure to me than it would be to be the owner and sole possessor of the island, while no appearances of such things were found upon it. Well, far more unlikely things than this have been accomplished. It is true the inhabitants of this place are sunk into a state of awful depravity and insensibility. Parties of pleasure, with feasting, dancing, &c. in the evening, are much more common on a Lord's-day than attending divine worship. The state of religion and morals is just what from this you might expect it to be. The town, therefore, is like Ezekiel's valley of dry bones: there are very many in the open valley; and lo, they are very dry! But after all, he who made them men can make them Christians. The blood of Christ can cleanse them, and the Holy Spirit can renew and sanctify their hearts. The Lord has already raised up some, who, to say the least, are friendly to his cause. I was obliged at first to take a dwelling-house to conduct our worship in; and the least for which I could get one at all suitable was 40 rix dollars per month, (a dollar is about 1s. 8d.) which, as people in Columbo are poor, was a burden too heavy for us to bear. Through the interest of a friend, therefore, I got a person to sell me a piece of ground with a warehouse upon it, which, with paying interest for the money to purchase it, would not be more than a quarter of the expense of the other; and yet is a much more commodious place for our worship.
However, when we had bought the place, it was found that
it would require much more money to make it decent to
worship in than I could by any means procure. At this
time, therefore, three or four of my friends came forward
and generously offered to buy it on their own account, to
do all to it that was needful, and give it up for the use of
the congregation, free of all expense. At the same time
they engage, whenever it can be paid for as such, to give
it up that it may become public property. It will contain
at least 200 hearers; and its situation is just in the
centre of the most populous part of the town without
the fort.—I preach Lord’s-day evenings and Wednesday
evenings. Sometimes I have nearly 100 hearers, at others
not more than 30 or 40. When our new place is ready
I think we shall have more. I hope there are a few
who have heard to the profit of their immortal souls;
but respecting this, when I can write with a greater
degree of certainty, you shall hear more.

“For this last year, owing to want of rain and some other
causes there has been a famine in the island. Many
villages I am told, are quite depopulated by it. Government
have done all they could to alleviate the miseries of the
people; and collections have been made for the same
purpose. The distress, however, has been, and still is,
very great.”

Miscellaneous letter from Dr. Marshman to Dr.
Ryland, of February 7, 1813.—“We are all through
mercy well. Brother Carey has recovered from the
bilious fever by which he was attacked in August, and
been perhaps better through the winter than usual. He
is now in his 52d year, and my earnest hope is that he will
be spared to the age of his father, who I understand is yet a fine hale old man. Brother Ward is, I think, better than he was two years ago. He is turned of 43. I have the utmost reason for gratitude in point of health, and indeed of all other things. I feel as capable of close study as when I was 20. In two months more I shall be 45. Our sisters too, are highly favoured in point of health. Brother Robinson is still waiting for a passage to Java. Accounts from a member of our church there, (brother Brown,) are very encouraging: a little knot of about fifteen meet for prayer, and are earnestly expecting help from us.

"Brother Lawson makes great progress in the language, and is a man of an excellent spirit. He is engaged in cutting a fount of Chinese types for a dictionary of the language, &c. The word of the Lord seems evidently to grow and multiply among us. Nearly 70 have been added in the past year to the church at Serampore and Calcutta; and the spirit which seems to pervade them is peculiarly pleasing. Almost all the brethren at Calcutta are endeavouring, in one way or other, to recommend the gospel to those around them. This I esteem a precious token for good. The native brethren at Serampore too are much stirred up to seek the salvation of their countrymen. Nearly every one capable of speaking is out on a Lord's-day in the neighbouring towns and villages. This spirit you may be certain we encourage to the utmost. Indeed the word is spread over such an extent of country, that I sometimes stand still and admire the hand of God therein. Nearly 500 have been baptized in these twelve years, and they are spread over an extent of more than 1000 miles in length. The extension during the past year, amidst all our afflictions, has been greater.
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than in any former year. Four new stations have been occupied, and promise to be effective, of which we had scarcely any idea at the beginning of the year; namely, Patna, Columbo, Chittagong, and Bombay.

“At Patna, Thompson is labouring, of whose spirit you can form some idea from his journals. At Columbo, brother Chater has found an abundant entrance for the word. I had an affectionate letter from him about a fortnight ago. He and sister Chater seem quite happy in their work, which rejoices us. At Chittagong, about 300 miles from us in the East of Bengal, and on the borders of the Burman empire, brother De Bruyn is employed. Within three days of his arrival the Catholic clergyman came to hear him, and seeing he had not seats, sent for the benches out of his church. A few days after a respectable woman there brought twenty to hear him, and offered him a piece of ground on which to erect a place of worship. At Bombay, brother Carapeit is arrived. We have received a letter from him, the spirit breathing in which will cheer your heart when you get it.* Besides the situations of our brethren in the army, in Mahratta, and Java, and the Isle of France, there are now fourteen stations, and only three of them occupied by brethren sent out as missionaries from England; namely, Serampore, Digah, and Columbo. All the rest are occupied by men raised up in India: as Agra, by Peacock and Mackintosh; Patna, by Thompson; Dinagepore, by Fernandez; Goamalty, by De Cruz; Cutwa, by W. Carey; Jessore, by Petrusse; Dacca, by Cornish; Chittagong, by De Bruyn; Orissa, by Peter; Rangoon, by F. Carey and Kerr; and Bombay, by

* The last intelligence from Bombay was by mistake inserted in page 142.
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Carapeit Chator Aratoon. O for the dews of heaven to water these little hills of Zion! O that the Lord may bless us indeed, and enlarge our coast, that his hand may be with us, and that he may keep us from evil that it may not grieve us!

Annual Meeting of the Society at Northampton,
October 5, 1813.

The Secretary having communicated the latest intelligence from the East, and reported the proceedings of the Committee during the preceding year, the following Resolutions were unanimously passed:—

1. That the Society approves of the conduct of its Committee, and that they be requested to continue another year.

2. That the Society approves the conduct of the Secretary and Treasurer, and that they be requested to continue in office another year.

3. That the same allowance be continued to the Secretary for the purpose of providing an assistant.

4. That the thanks of the Society be given to the public, for the prompt and liberal manner in which they came forward to repair the heavy loss by the fire at Serampore; which was made up in fifty days.
5. That the thanks of the Society be given to the friends of the Mission in London, for their great and persevering exertions in getting the Petitions to Parliament presented, and in otherwise promoting the object of them.

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N. B. The Cash Account for the late mission year is deferred till No. XXVI, as its appearance in the present Number would have delayed its publication a considerable time. The Editor hopes in future to publish two smaller Numbers in the course of the year.