PERIODICAL ACCOUNTS,

No. XXVII.

IN closing our Numbers we are commonly in possession of a few letters from the Missionaries, containing some of the principal events beyond the period to which the narrative is continued, and which for the satisfaction of our Readers we insert. Thus towards the close of the last Number, a few particulars were inserted down to October and November, though the detailed account under the heads of the respective stations was continued only to the end of July: in resuming it, therefore, we begin this Number with the month of August, 1813.

BENGAL MISSION.

DINAGEPORE and SADAMUBUL.—Mr. Fernandez, sen. to Mr. Ward, August 20, 1813.—I have had the pleasure of receiving your short but affectionate letters of the 1st and 28th ult. with the Circular Letters for April and May, and return you my sincerest thanks for
them. I rejoice at the pleasing news they contain, and pray that the Lord may continue to bless the labours of his servants more abundantly. The account of the Hill people and the Sipahies at Sylhet having embraced the gospel is peculiarly interesting. The cause of our blessed Redeemer must prevail, both in the low lands and on the mountains, for the earth is the Lord’s and the fulness thereof. I cannot but admire the zeal and faithfulness of brother Krishna-pal in the blessed cause. May his valuable life long be spared.

"The three members of this church of whose suspension I informed you some time ago, have been restored. I have now nineteen persons under instruction, many of whom are candidates for baptism: they will, I hope, by the blessing of God, shortly come forward to bear public testimony of their faith in Christ. These, with the members of the church and their children, make in the whole forty-five. They all live within my premises at both places. Some of the children have fine voices and sing hymns very prettily. The school at Dinagepore is going on pretty well. Some of the boys do not attend owing to illness: some of them can read the manuscript writing tolerably well. As soon as you send up some tracts they shall have them, before any one else.

"I am glad to find that the Malay translation of the Bible is to be printed at Serampore. I have lately received a polite letter from the Katma at Maynagoory, (in answer to one I wrote him in April last,) with a few leaves of their Pooran, in return for the Gospels in Bengalee which I had sent him. I wrote to him again, requesting him to send me a Bootan moonshee."

October 23, 1813.—"I am happy to inform you, that on the first Lord’s-day of this month, four persons were
baptized at this place, two men and two women, having previously and satisfactorily given in their experience as usual before the church, met for that purpose. The women are the wives of two of our native brethren, and the men their near relations. They have been under instruction, some for about three years, and some two. They had been for many months back desirous of baptism, nevertheless I thought proper to keep them thus long on probation, from the experience I have had of the misconduct of one or two who were baptized before. In the evening, we all sat together to commemorate the dying love of Christ; a refreshing season indeed. There are now nine persons very solicitous to be admitted into the church, who by their conduct and conversation have manifested their faith in Christ, some of whom I hope to baptize next month.

"I thank you for your kind note of the 9th instant, with the Circular Letter for July. I was very sorry to hear that so many members of the Calcutta Church had been removed in such a short space of time.* These are loud calls indeed; I trust many will be benefited thereby; and that the church will be shortly replenished an hundred fold of what she has lost. I am much obliged to you and the dear Brethren for the Reports of the Bible Society which the Rev. Mr. Thomason kindly sent up."

November 25, 1813.—"I wrote to you the 23d ultimo, informing you of four persons having been baptized last month. I now have the pleasure to acquaint you, that five persons more were baptized on the second Lord's-day of this month; two of whom were Musulmans, (a man

* Mr. Rolt, Mr. Ferrao, Mrs. Pigott, Krishna-dasa, and Dweep-chund, all died in six days.
and his wife,) and three others Hindoos. In the evening, seventeen partook of the Lord's-supper: two members were absent through illness, and one was suspended last month.

"There are now here and at Sadamuhul, fourteen adults of both sexes and nineteen children. The former and some of the latter are under instruction. I trust I shall soon be able to give you and the Brethren some pleasing accounts of some of them."

Goamalty.—This station has been lately removed to a town called English-bazar. A respected friend in that neighbourhood thus writes:

"With regard to English-bazar, and the range of population to which it is accessible, I know of no situation in the Poorniya district that can equal it. From English-bazar to Bhola-haut down the river, is a continuation of villages running almost one into the other, and containing as great a variety of cast, rank, and occupation, among the inhabitants, as can be found, I believe, in the whole province. Again, up the stream to Malda, on both sides of the river, are similar ranges of habitations."

Mr. D'Cruz to Mr. Ward, August 23.—"The most blessed season I have had since I left you was during my confinement a few days on my boat. I felt a sweet satisfaction in considering that God had a right to do with me as he pleased, and to bring affliction upon me at a time and a place unexpected,* in order to make his power and mercy known.

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* Mr. D'Cruz had just lost his wife, who died at Chinsurah, and whom he brought down for medical advice.
August to November, 1813.

"My dear Pastor, pray for me, that as the Lord has been pleased to establish me in this place, I may now be blessed with his smiles, and be made useful in his cause."

September 8.—"The number of children in the schools is, at Mahesh-poora 47, at English-bazar 45, at Bholahaut 35. Total 127.

"During the last two months, Ram-prasad visited Saha-poora, Bholahaut, Mahesh-poora, Koutub-poora, Mungulbari, and English-bazar market. At the Rut'hjatra at Doldolia, he distributed about two hundred tracts: many heard with great attention."

The journals of Mr. D'Cruz shew his diligence, and that his preaching makes some impression on the minds of the people.

Cutwa and Lakra-koonda.—Mr. Wm. Carey in a letter to his father, mentions a Mr. Albert, who was baptized on the 29th of August; and having left his employment, was engaged in the study of Bengalee. It was hoped he would be useful in the work of God. At this station there are five native brethren who are diligently employed in promoting the cause of Christ; Kangalee, Huri, Buluram, Mu'thoora, and Kanta. In Burdwan, Beerbhoom, and other places they speak of many inquiries after the new way. On October 4, Mr. W. Carey says in a letter to Mr. Ward, "Yesterday seven brethren and sisters arrived from Beerbhoom: things seem in a good state in those parts. Eighteen sat at the Lord's-table yesterday; the greatest number I ever had here. May the Lord increase us a thousand fold."

* This appears to be the assistant in the Indigo works, referred to in No. XXVI. page 189.
On November 25, to his father, he says, "Mr. Albert has begun to go out to the surrounding villages; and I hope will soon be able to make known the word with boldness.

"Last week we had a dreadful storm and a very heavy fall of rain, which has laid every thing in a ruinous state."

During the month of August Mr. W. Carey was heavily afflicted with an asthma.

**JESSORE.—**At the different branches of this station the native preachers are diligently employed. Here also Mr. William Thomas has been preaching, and Bhagvat, (a brahman,) lately situated near Dacca. "On Lord's-day morning, September 5, (says Mr. Thomas,) Brother Bhagvat preached, after which I baptized Brother Booddhi-sa's former wife. In the evening Brother Bhagvat administered the Lord's-supper to thirteen brethren and sisters. The next day we held a prayer-meeting in the morning with our native brethren, and after commending them to the hands of our dear Redeemer, I took leave of them, and left Chougacha with Brother Punchavun. Soon after, we arrived at Kurumdee's house, where more than a hundred men and women came round and talked with me freely about the gospel; we continued conversing with them from three in the afternoon to eleven in the evening."

"Brother Thomas in his journal for October, (say the Serampore Brethren,) mentions a number of places visited by him, and concludes with a conversation betwixt him and a man named Suphul-rama, who with near twenty others profess their faith in Christ, but have some dread
of persecution. One means adopted by Hindoos of influence to insult a Christian convert is, to prohibit the village barber from shaving him; and as he knows not how to shave himself, he is obliged to let his beard grow, till he goes to a distance, where his conversion is not known."

"Brother Bhagwut's journal of his labours in Jessore is also arrived. He preached at a number of villages, and visited the different members in those parts. In the absence of Brother Thomas, he baptized at Chougacha, Dookuree, a Musulman, and two women, June and Chandmunee."

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Serampore and Calcutta.—On the 15th of August, were baptized at Calcutta, Mrs. Trilbute, John Holyhook, Robert Hamilton, Edward Arch, William Clarke, and James Greenwood; and on the 22d. Thomas Lines, Thomas Goode, Joseph Rogers, William Webb, John Phillips, and Richard Rutland—all, except Mrs. Trilbute, of the 24th regiment.

During the same month died Ram-boshoo, of whose end our Brethren give the following account:

"His profession soon after the arrival of the Brethren Thomas and Carey was of some use, though he finally abandoned it and proved insincere. He has left a Christian tract or two in Bengalee, and particularly a Life of Christ in verse, which it is hoped may do good, though the author died in idolatry. The love of this world was, we fear, fatal to his best interests. In his heart he despised idolatry, and often spoke against it in the boldest
and most pointed manner: but he was of the writer cast, and had a great number of relatives, whose favour he unhappily preferred to the favour of God, while he was secretly convinced of the truth of the gospel. His own state of mind made him at first express much displeasure when others of his own cast boldly came forward, and were baptized in the name of Christ, because their conduct reproached himself. Nothing, however, could induce him to avow the Lord Jesus, the reason of which was ultimately but too apparent—he had not parted with iniquity."

Mention was made in our last Number, of the conversion and baptism of Tara-Chund, and several others, who were brought to embrace the gospel merely by reading the scriptures.* The following lines were received from Tara-chund on August 8:

"I have been sick since the 31st of July, and am not yet entirely recovered. God's work is going on in a pleasing manner: almost always I find fresh persons who come to hear the gospel, and to converse with me on religious subjects. I expect your arrival at Vasavariya: be so good as do me that kindness, I shall then be very happy."

As Mr. W. Thomas and Bhagvat visited the district of Jessore, Punchanan visited the neighbourhood of Serampore, and preached the word in the surrounding villages. The following are brief extracts from his journal, and that of Sebuk-ram, who also continues to labour much in Calcutta and its vicinity:

* See No. XXVI. pp. 201—203.
August to November, 1813.

Extracts from Punchanun's Journal for July and August.—"Went to Shmiila and sat in the house of a Hindoo, and read part of Luke: several neighbours were present. I then went to Satghura, and continued speaking to several persons, till a man came up and asked them why they conversed with me. This led to a conversation in which one of them put this question to me, 'Since all casts drink of the same river, why, when the water of the river is taken up by different casts into drinking vessels, does it cease to be common?' To this I replied, 'It is pride that prevents you from esteeming all men alike.' At this answer, the man who forbad the people to hear me took me by the hand, and said I had answered well.

While I was conversing with nearly a hundred people at Jhaka, and they were listening with attention, a brahman came up, and said, 'Yours was a useless birth; you are destitute of ancestors, you have no stake either in the time present nor in the time to come; you worship neither Rama, Doorga, Jugunnat'ha, Gunga, nor Shiva, nor entertain brahmans; therefore your birth is fruitless.' I said, 'See, you worship all these gods and brahmans; are they created beings or not?' He said they were, and asked who was the Creator. I said, Jesus Christ the true God, he was the Creator. The brahman cursed me and retired. Others heard with pleasure. From hence I went to Vura, and while conversing with the villagers, a person said, 'You believe in Jesus Christ, who did many miracles; let us see you heal the sick.' I in return asked him to change one of his hairs from white to black, or create only a single ant, and then I would allow him to make this unreasonable demand: he remained silent. I now went to Nuiv, spoke to a few, and returned to Serampore.

VOL. V. 2 X
Went to Goga and met with two persons, who acknowledged that they were great sinners, and said they would come and hear these good words. On returning I met two brahmuns, who asked me who I was. I said, ‘I am a Christian.’ They said ‘You are a disciple of Christ, read to us some of your book.’ I read: they approved; but said, ‘We cannot embrace this religion.’ I said, ‘If it be good, why not embrace it? that which hinders you must be sin.’ I also talked to some people at Veshootiya: one of my hearers, a teacher of Persian, assisted me in defending the doctrine of one God. A Hindoo present acknowledged that this news was true, but that they could not leave the customs of their ancestors. I replied, that in the sight of God, there were only two casts, the righteous and the wicked; and that he would not judge men by their cast, but by their works.

Went to Kanai-poora, and in the house of a weaver talked of the gospel. Several said, ‘These are very good words; these are the words of the Sutya-yooga.’ From hence I proceeded to Koomra-danga, and entering the house of a shoodra, who asked me who I was, I said, ‘I am a Christian.’ He asked me to read my book. I read: many assembled, and a long conversation ensued.

At Jugunmat’ha-poora I had a large congregation. One of the company said, ‘What! have we no religion? Cannot Doorga, Krishna, or Shiva save us?’ I told them that there was no salvation out of a sinless Saviour; that the heathen gods had been employed in wars, &c. and were disqualified for the office of saving men. I next went to the house of a blacksmith, and read and explained the scriptures. Six persons appeared almost convinced of the truth. From hence I went to Vengeti, and spoke to several, one of whom was much affected.
"At Peyara, one who heard me said, 'This religion is true; but our cast must be sacrificed: this makes me hesitate.' I said, 'If you regard the truth, you must come out of the world.' He shewed much regard, and invited me to come and lead them into the path of truth.

"The next day, (Sabbath,) had worship twice at Brother Tarachund’s, and visited the market in the afternoon. One person while hearing our Brother began to weep, and many came in the evening to his house, one or two of whom remained till midnight, and declared themselves on the side of Christ.

"Went to Moorga-hati: on the way, three persons acknowledged that the gospel was true. A man took me to the village tax-gatherer’s office, where a person reviled me, and said, 'You have given up your cast for the sake of eating cow’s and swine’s flesh; for looking in your face I must offer an atonement.' I quoted the words of Jesus, 'Not that which goes into a man defileth him,' &c. At Vengeti, a Musulman took me to his house and heard the word with affection.

Conversations of Sebuk-rama, addressed to Mrs. Skinner.—"A few months back I had a dispute with Golam-kadur, who, like the Hindoos, wished to make God the author of sin. I answered him by reminding him that God's conduct was like that of a father who left his son in charge of his household, giving him all that was necessary to supply the wants of all; but the son squandered away the property of his father, and left the household to starve. He admitted the justness of this reasoning, and promised to embrace the truth wherever he found it.

"On another occasion I read to some strangers, (brahmans,) who called on me, the three first chapters of
August to November, 1813.

Genesis, which filled them with surprise, as though a light from heaven had shone upon them.

"One day I had much conversation with several of my hearers. They acknowledged that there was nothing which prevented them from embracing the gospel, but the fear of starving. I held up to them that they had at present neither father, mother, brother, nor friend, but as Jesus Christ gave them these gifts. They begged me to pray for them.

"I had some time ago some pleasing conversation with several respectable natives in the Fort, who declared that they were full of joy because God had opened the way of salvation to them; and that they were ready to own the Saviour.

"With a Musulman in the Fort I had lately a great dispute. He reviled me, and declared that I was an ignorant brute; that no one could explain divine things till he had embraced the true faith. I asked him, what was the way of salvation by the Koran. He replied, men would be saved by the following duties: by a pilgrimage to Mecca, alms, and prayer. I reasoned with him on these subjects, and he gave up the point. I urged him if he thought salvation was alone in Christ, to save himself from death. He took a book, read it, wept, and took his leave for the western parts of Hindoosthan.

"Lately at the house of sister M'Cullum, a venerable looking Musulman, with a long white beard, came to hear the word. At first he treated me with great rudeness, but after preaching, singing, and prayer, he pronounced the works of Muhumud false; that the book called the Enjeel, (the gospel,) was true, and that Christ was the only Saviour. On another occasion a Musulman mendicant came to the same house to
dispute with me. His looks were frightful; but I begged his attention, and while we were at worship the tears ran down his cheeks, and he acknowledged that this was the right way. I read at his request an account of the birth of Christ, and he invited me to his lodging for further conversation."

One day the Brethren Bhagvat and Nidhi-ram on a journey to Bankura, gave a copy of Luke's gospel to a female pilgrim, a brahmanee, whose mind was much touched by the tidings of our Lord's death. On their return they were met on the road by the son of a Raja, who offered them money for a new testament. They gave it with joy, refusing the proffered reward."

A letter from Tara-chund to Brother Ward, mentions the names of two persons enquiring after the truth, as often visiting him.

Brother Gibson, of the 24th regiment in Fort William, has received a letter from James Whitworth, one of the members now stationed at Berhampore, by which we learn that he and another of the members of the 14th, who returned lately from Java, and have since gone up to Berhampore, had found some well-disposed soldiers there, with whom they met for worship. They found a country-born young man or two, and the mother of another, (at whose house they meet,) all desirous of religious meetings, and anxious to obtain instruction.

Brother Smith arrived at Serampore on the 3d of September. He kept a journal on his way down, from which it appears that he visited many towns and villages on his way, and made known the gospel. During this
August to November, 1813.

Month he has endeavoured to obtain a greater readiness in reading the Hindoost'hanee scriptures; and on the 23d left Serampore on his return to Allahabad.

Mr. Smith to Mr. Peter.—“I am happy to inform you that on my way down the river, I found great encouragement in proclaiming the glorious gospel of our Redeemer. I have been from village to village preaching the fallen and ruined state of man, and the glad tidings of salvation, and distributing Bengalee and Hindoost'hanee books.

"On the 11th of August I arrived at Patna, and called on Brother Thompson. I was fourteen days with him, and often went out to hear him preach to the heathen, which encouraged me much.

"On the 3d of September I arrived at Serampore, and received a hearty welcome from all the Brethren and Sisters. Brother Ward has put me to learn the Hindoost'hanee; I have preached here every Lord's-day in that language. Dear Brother Peter, do not forget me in your closet; remember in what state I was, before I heard you preach the gospel; I lived without God in the world, but the Lord was merciful, and enlightened my understanding by your preaching. Give my kind love to Mrs. Peter, and to all the members of the church."

On September 12, died at Serampore, Mr. Vaughan, baptized in November 1813, by Brother D'Cruz. He appeared to possess a real knowledge of his state as a sinner, and to make the death of Christ the ground of his hope.

During this month also, died at Calcutta, Sister Pigott; she gave some pleasing evidences of being under the saving influence of religion.
Account of the death of Mrs. M'Donald, communicated in a letter from Mr. Leonard to Mr. Ward.—“It is with much pleasure I comply with your request in attempting to give you a short account of our aged Sister M’Donald, who has lately changed a world of sin and woe, for one where righteousness, peace, and joy, reign uninterruptedly.

“Sister M’Donald’s age was little short of seventy when she was admitted into the church; and, as you heard from her own lips the night she was received, the whole of her life had been spent in the grossest sins, in which she continued until old age.

“Being persuaded to attend Bengalee preaching at the chapel, in company with another female, both she and her companion were convinced of their sin and danger, and at length brought to fly to the Saviour for mercy. I believe they attended Bengalee preaching about a year before they were baptized, which took place on the 23d of February, 1812. Sister M. continued very regular in her attendance upon the means at the chapel, although she had no less than three miles to walk, in her advanced period of life, until she became so ill that she was compelled to discontinue her attendance. She continued ill about two months, and during the whole of this time was patient and resigned, wholly depending upon the promises of Christ, and deriving all her consolation from the love which he bore even to the chief of sinners. When she perceived that her last hour was approaching, she persuaded a friend to collect her old acquaintance and neighbours together, and acknowledged that she was a great sinner, yet had experienced the power of changing grace; and that the Saviour was then supporting her feeble frame, after she had lived his open enemy for nearly sixty-five years; that he was now to her
the chief among ten thousand; that it was her desire now to depart and to be with Christ; and that death, so far from being terrific, was now become a welcome messenger. She continued in this strain until exhausted, and in a few hours after fell asleep in Jesus.”

Death of Dweep-chund.—“On the 18th of September, died at Serampore, our beloved Brother Dweep-chund, an itinerant, lately supported by Brother Gordon of Calcutta, and employed by him in the work of God at the jail, and in its neighbourhood.

“Our deceased Brother was born at Pejiya, in Jessore, belonging to the writer cast, and at the time of his death was about twenty-eight years of age. His mother, who had been baptized, and who lived under his roof, died a few months before him.

“Some account of our Brother has already appeared in the life of Firtika. It only remains to be added, that during the last twelve months of his life he appeared to be much more deeply affected by divine things than ever he had previously been; which was conspicuous in his preaching and general conversation. He was distinguished amongst our native brethren on account of his fervour of spirit and apparent desire of doing good.

“Kureem, in conversation with Brother Ward since Dweep-chund’s death, expressing his admiration at our brother’s decision of character, said, that he with another brother once accompanied Dweep-chund to a neighbouring village to preach. On their arrival, they found a Portuguese man sitting at his door on a chair, and going up to him, entered into conversation with him, and offered to smoke out of his hooka. He upon this turned round with astonishment, and asked them what they meant; adding that they were Bengalees; would they
smoke with him? They declared that they were Christians, and that they despised no man, as all were children of one Father. The Portuguese man, pleased with their frankness, and with finding Christians among the natives, gave them his hooka, and ordered three chairs to be brought for them; which, however, they declined, and sat on the ground. By this time, several of the villagers had arrived on the spot, and began to listen to the conversation; when these Brethren sang a hymn in Bengalee, 'Eternal salvation by the death of Christ,' which drew numbers around them, and at the close of the hymn and of prayer, Dweep-chund got up, and with the Testament in his hand, addressed them in a manner which astonished Kureem and the other native brother, and excited the wonder of the listening strangers. Such words from such a quarter!—A brahmun amongst the crowd, however, interrupted the speaker, and made use of some opprobrious language; and being enraged at the reply, he began beating Dweep-chund, who received his blows without resistance; One, however, who was less patient, was provoked to use threatening language; when Dweep-chund restrained him by saying, 'Brother, we are the disciples of Him who was as a lamb led to the slaughter; who, in the midst of his murderers, looked steadfastly towards heaven, praying that they might be forgiven, when one look of anger on them would have reduced them to ashes.' The Portuguese man at this was ready to take Dweep-chund into his arms; and all appeared to be much struck with this new thing in the land—men praying for their persecutors!

"During his last long-continued affliction, Dweep-chund unceasingly testified his rejection of every refuge but Jesus; and in his last moments, when visited by Brethren Marshman and Ward, he appeared to be eminently
August to November, 1813.

supported by his hope in Christ. Many pleasing ex-
pressions dropped from his lips during the last days of
his life, all tending to shew how much he felt his obliga-
tions to a crucified Saviour.

“He has left a widow, and a son about a year old, to
deplore his loss.”

Death of Ferrao, communicated in a letter from
Brother Leonard to Brother Ward.—“You will re-
member, my dear pastor, that our dear departed Brother
Ferrao’s reception into church-fellowship was delayed
for a considerable time, on account of a heavy debt with
which he was incumbered, although it appeared that he
had not incurred it by any extravagance on his part, but
by becoming surety for a friend, who soon afterwards died.
In the account he gave to the church on the night of his
reception, it appeared, that he had received some serious
impressions when employed as an under teacher in the
Serampore school. He afterwards went up the country,
and continued away from the means of grace nearly
four years, but never wholly lost what he had received at
Serampore. He constantly mourned for the courts of
the Lord, and at length came down to Calcutta,
determined to live and die with the people of God, even
at the risk of being thrown into prison, and suffering
under the deepest penury. But it pleased the Lord to
keep him from distress, and to bless him with as much as
proved sufficient to feed and clothe himself, a wife, and
two little children, from a situation at the Botanic garden,
procured for him by Dr. Carey.

“He was baptized on the 29th of November, 1811,
and, I trust, made a glorious entrance into the joy of
that Lord in whom his soul delighted, on the 20th of
September, 1813.
"I was with him about eight o'clock on the morning of the day of his departure; and found him in a truly happy frame of mind. However, on entering into conversation with him, I perceived that he did not think his end so near; as he informed me that the doctor was desirous of seeing him, and that he intended to send for a palankee for the purpose of being conveyed to his house. I thought it my duty to inform him, that in so doing he would only disturb his mind, and put himself to unnecessary trouble; that the Physician of souls was close at hand, who alone could afford him relief, adding that a few hours more would probably put an end to all his troubles. On hearing this, he fixed his eyes upon me with a mixture of tranquility and delight, and then closing them, continued in a state of meditation for some time, after which he said, 'The Lord is my portion; he now supports my feeble frame, whilst death is performing its office.' I asked him what he thought of his sins both by nature and practice. He replied, with much apparent feeling, that he could remember neither a thought, word, nor action of his whole life, for which he might not justly be condemned, and consigned to endless misery. 'I am indeed, (says he,) the chief of sinners.' I then asked him how he enjoyed so much peace and tranquility under such a weight of guilt, especially as he might now expect to appear before a sin-hating and a sin-punishing God in a few short moments. He replied, 'Christ has removed the heavy load; he died that I might live; he bore my sins in his own body upon the accursed tree; and I can now realize his presence in the sweet consolation I experience, and through a sense of his dying love, and his willingness and equal power to save a sinner vile as I know myself to be. His wife, with an infant in her arms, was weeping in the next
room; but this did not in the smallest degree draw his mind off from his eternal concerns: he committed them to the guardian care of his blessed Saviour, who, he believed would be a father to the fatherless, and a husband to the widow.

"He informed me that he laboured under a good deal of concern the morning previous to that on which I called to see him, in consequence of the following circumstance, which I shall insert in his own words: 'I was very desirous of joining the family in whose house I live, at the usual hour of worship. I accordingly began, but before I could utter many words, my mind became dark and bewildered, and my whole frame so weak that I could not proceed. I was therefore compelled to give up the sweet employment, and had just power enough left, to beg of a friend present to proceed, and pray for me, as my memory failed me. Immediately after, I fell into a stupor, in which I continued until the next morning. On recovering my understanding, the first thing that presented itself to my mind, was that of having been prevented from praying the past night. I am too weak to express the grief I experienced at the recollection of having my mouth stopped, and being deprived of my reason just at a period when my heart was burning with anxiety to acknowledge before all present, what a vile sinner I had been, and what Christ had done for me. However it pleased the Lord in his great goodness to grant me my last desires, that of declaring his love to me, my love to him, and my whole dependance upon him for salvation; and also to recommend the Redeemer to my wife and the family who then surrounded me. Since this happy season my soul has been quite at ease. I feel little or no pain now.'
“I then asked him, (as I was about to depart,) if he felt disturbed at the near approach of death: he looked at me with a smile, and said that death had lost its sting, that he could now meet him with joy. I then asked, what he wished I should pray for on his account; whether the Lord would continue him longer upon earth, or take him to himself? He replied, ‘The latter. I have been too long from him: I can now see him as through a glass darkly, but I feel the strongest desire to see him face to face, to be like him, and to enjoy his presence for ever.’

“I was much gratified during my conversation with him, to find his mind amply stored with scriptures suited to his case, as it went also to prove that a bible had been his constant companion in health. I have had the additional satisfaction to hear those who were most intimately acquainted with his private walk and conversation, bear the most honourable testimony of him: all agreeing that he was a truly pious, conscientious Christian; and had it pleased the Lord in his wisdom and mercy to continue him on earth, there was every reason to hope that he would have proved a valuable acquisition to the church. But I trust, he is now joining the church triumphant above, in singing the high praises of his God, who called him to his eternal glory, through Christ Jesus.”

*Death of Krishna-dasa.*—On the 20th of September, died at Ram-krishna-poora, opposite Calcutta, our beloved Brother Krishna-dasa, late itinerant in Orissa.

A few months ago, he left Balasore in a state of affliction, and lingered at Serampore till near the time of his death, when he went down to his house at Ram-krishna-poora, and in a short time was removed from this vale of tears.
The account of the conversion of this brother will be found in the *Periodical Accounts*,* as well as of his removal to Balasore, and of his labours there. To this may be added, that Krishna appeared constantly to be a genuine Christian; he was certainly a fervent and impressive preacher. His conduct, from the time of his baptism to that of his death, was in general quite consistent with his profession. He had an understanding superior to many of his countrymen occupying the same rank in society as himself. He read and understood the Bengalee scriptures, and, (though in an inferior degree,) the Hindoost'hanee and Ooriya. He had a convincing method in stating and defending the gospel, and in exposing the follies of the different sects of Hindoos, whose ways he abhorred from his soul.

During his affliction, Brother Ward often witnessed how much a work of grace appeared to be deepened in him: he shewed great tenderness of spirit, and child-like simplicity; much fervour of devotion, and a strong cleaving to the doctrine of Christ, as all his salvation and all his desire. In the midst of sleepless nights, he would spend much time in calling on the Saviour, and singing Bengalee hymns, and he failed not to exhort all around him to cleave unto the Lord with purpose of heart, and to depart from all iniquity.

Seb̥̃k-rama was with him in his last hours, and has transmitted to Brother Ward the following particulars:—

"On the day of his death he called for me, but his wife told him I was not arrived from the other side of the river. He then began to praise God. At night I went to see him, and asked him how he was. He smiled, and said, 'I am well, but am leaving this world and

going to my Father's: stay with me; do not leave me.' Saying this, he clasped his hands together, and remained for a short time in silent prayer. I then sang two hymns and prayed, which he seemed to enjoy. I then gave him a little water, and reminded him, that our Lord Jesus Christ had given him the pure water of life. He said, 'Yes, Brother, the Lord Jesus Christ is truly the Son of God: this I believe.' I added, 'Blessed, blessed be the Lord Jesus Christ, the Saviour of sinners.' He said, 'Yes, these are sweet words: he is my salvation.' About five the next morning, he departed. The last words he said, in reply to a question of mine, were, 'Christ alone is my light and salvation.'

Krishna was born at Ram-krishna-poora; he was a shopkeeper before his conversion, and a follower of Krishna. At the time of his death he was about 40 years of age, and has left a widow, and a son about 12 years of age who is employed in the Serampore printing-office.

On the 26th of September, were baptized at Calcutta, Jugudumba, the mother of Neeloo; and on the 31st of October, at the same place, James Munns, Joseph Wardle, and Joseph Leeson, of his Majesty's 24th regiment of foot; — Dear, of the artillery; and Mrs. Foster. Mr. Leonard, in a note to Mr. Ward, adds, "Young Dear has contrived to get a hut in the camp at Dumdum, where two or three join him in religious exercises. I hope to be able to visit them soon."

November. "Five native brethren, (say the missionaries,) are now employed in Calcutta and its vicinity, namely, Sebuk-rama, Bhagvat, Kanta, Neeloo, and Manika, all supported by different friends of the gospel, here
and in England. Schuk-rama's labours are very acceptable, and we hope profitable; Bhagvut has begun to preach in several new places; Kanta's scene of labour is at the jail, and the very populous neighbourhood around it; Neeloo, at the desire of several friends not in immediate connection with us, has given up his secular employment at Calcutta, and is liberally supported by them in teaching their families, and in preaching at the houses of well-disposed inquirers. He is zealous and well acquainted with the scriptures. Manika is chiefly employed at Bhaliya-ghaut, one of the creeks of the Ganges, and to which place many boats from the south-east parts of Bengal come for trade. Neeloo has sent a pleasing account of his work in several families, and one or two persons, instructed by him, are now waiting for baptism."

Dr. Carey to Mr. Sutcliff, November 4.—"The season for writing to Europe is now nearly over, and I have not begun a single letter; nor do I scarcely see a possibility of finding sufficient time to write half the letters I wish. I write a great number of letters to one or another, yet am conscious of being so bad a correspondent, that many of my friends are tired with writing and getting no replies.

"I scarcely ever before felt so sensibly the weight of the labours in which I am engaged; but the truth is, those labours are increasing almost every day. The work of the translations imposes upon me the necessity of learning all the different languages into which they are made; and a conscientious desire that they may be perfected after my death, if not while I live, induces me to write grammars and other elementary books in these languages. To those who think but lightly upon the subject, this
August to November, 1813.

may appear to be a trifling thing; but in reality, though I try to comprise these grammars in as little a compass as possible, the labour is very great; as every rule must be carefully weighed, and so formed as to comprise all for which it is intended with as few exceptions as possible; and even the labour of comprising matter, so as to say no more than is necessary, is not small. Indeed had I not been in a more favourable situation than almost any other person in the world for commanding the help of learned men who speak these different languages, and are natives of the countries where they are spoken, I could not possibly have succeeded to the extent I have already done. But the mere labour occupies all my time from morning till ten o'clock at night, with scarcely an hour's intermission.

"Government has lately made an alteration in the college, and have appointed to me and each of the other Professors an assistant. We are, however, to have an addition of from twenty to thirty-five students from the military subaltern officers, and regular lectures are expected to be given in two additional languages, one of which, if not both of them, will fall on me. My labour therefore, will be fully as great as before I had an assistant. This is, however, a work in which I find much pleasure. The two additional languages, are the Mahratta and Punjabee: in the first of these I have occasionally given lectures, though I was never appointed to them by Government.

"We have been forced for the present to relinquish the translation into the Nepal language for want of a suitable man to assist in it. The same reason has hitherto prevented our beginning it in the language of Bootan. I was in great hope of succeeding in procuring a native of Munipoora, a country North-east of Bengal, extending to..."
China, or very nearly so. A man did come, but we could not prevail on him to stay. There are also six nations of Mountaineers bordering on Bengal, who have no written character, to whom we have not yet obtained access. They are the Mease, near Bootan; the Garrows, and Thassairs, in the North-east quarter; (some suppose them to be the same nation, but this is doubtful.) the Hoonkees, a nation of reputed cannibals in the same quarter; (these people are said to go naked, and often to come down and murder the helpless Bengalees.) and the Santalas, and the Goands, on the West of Bengal; and perhaps others of whom we have no certain account. These nations of Mountaineers are small, and may be estimated one with another as having each a population about equal to the county of York. Two of the Thassairs have been baptized by Krishna in Silhet.”

CHITTAGONG. Mr. D’Bruyn to Mr. Ward, Nov. 3.—“Though unwell, I have been able to go out and preach, and shall send you my journal as soon as I am able from a mitigation of pain in my thumb.

“On the 29th of August last, I had the pleasure of baptizing in the name of the Lord Jesus, Domingo Reveiro, a native Portuguese, and Kasheenath’ha, a Hindon, and I am glad to have to inform you that their walk and conversation have hitherto afforded satisfaction.

“Five of us sat at the Lord’s-table on the 5th of September, and on the 3d of October, six; brother Smith having arrived on the 2d. He left us on the 1st instant.

“P. S. I am sorry to inform you, that Kashee-nath’ha has, in consequence of his professing his faith in Christ, been
deprived of his former situation, and is still without employment. He has a family of no less than six children."

Silhet. Letter from a gentleman in Silhet to Dr. Carey, August 19.—"I had the pleasure of receiving your letter dated the 12th of this month, on the 17th instant.

"It would be well to settle a good missionary with some books at Muni-poora, and get the viragee to go with your missionary, with recommendatory letters to the raja from you. Many of the savage Nagas and Kookkees are under the Muni-poora raja.

"I have pleasure of sending you a map of our eastern hills. You will see how Muni-poora lays. I have made a red mark with a pencil. The Kakhur capital is Khas-poora. Be so kind as to take a copy of the map, and return the original. It was obtained from the Tipperah raja.

"I am afraid I shall not succeed in getting a person from the Garrow Mountains.

"P. S. Permit me to observe to you, that the road from Khas-poora, the capital of the Kakhur country, to Muni-poora, is over the Naga hills. These hills, as well as the Kookkee hills, are inhabited by a cannibal and savage race; they go naked, and live in the hollow of large trees scooped out. A river leads from Khas-poora to Muni-poora, and runs between the Naga, and Kookkee mountains. This river in the rains, is like a great lake, and is choked up with large trees which grow in the water to a very great height. It is through the jealousy of the neighbouring powers, that this river which leads to Muni-poora, is not cleaned and opened."
Pran-krishna and Boodhhi-sah have visited Silhet.—The Missionaries observe that the prospect in those parts is pleasing, and that Krishna intended removing to Silhet with his family. The last account, however, states, that both he and Boodh-sah are in Jessore.

HINDOOSTHANEE MISSION.

DIGAH. Mrs. Moore to Mrs. Ward.—August 17.—
"Sister Rowe has again taken her place in the school; we could scarcely expect she would have been able to do so, but God has been better to us than our fears.

"With respect to the cause of the Redeemer at Digah, though little has been said on this subject, we are not without some favourable prospects; our neighbours are regular in their attendance, and occasionally some of the officers from Dinapore. The word of God is sent to many villages and towns in this part, and the station is known for many miles round. Our good old brother Vrinda-vuna is constantly engaged, and two other men very often with him, reading the sacred truth to enquirers, whose numbers daily increase. Mr. M. says, that several of the boys in the native school are getting on well, and read and write passages of the scriptures readily."

Mr. Rowe to Mr. Ward, September 18.—"We have lately established another native school in Digah, about a mile or a mile and a half from our house. Brother Vrinda-vuna is just returned from an itinerant journey to Hajee-poora. He went principally to see Serjeant W. and family, the person mentioned in my last to brother Carey. We have much hope respecting this man
August to November, 1813.

and his wife. Brother V. wishes us to set up a native school at Hajee-poora, which I hope we shall be able to accomplish. He supposes that one or two hundred children might be collected. Scarcely a day passes without enquirers, and consequently we are greatly in want of another native brother or two. Send us some help, and follow them with your prayers.”

Mr. Rowe to Mr. Lawson, September 24.—“We meet with much general encouragement in our work. There seems to be an increasing desire among the natives to hear the word. Our Hindoosthanee school is become quite a rendezvous for them. They drop in from different parts all hours of the day. The native school at Sudeshpa-poora now contains thirty boys, which is all the school-room will hold. Brother Vrinda-vuna supposes, that when we have a larger place it will increase to one or two hundred. He went to inspect the school a few days ago, when the noise of the people who came night and day to converse with him, almost took away his hearing: such is the simple account he gives of his visit. I hope a way will soon be opened for a large school at Hajee-poora, a town on the other side of the Ganges, at which the Company have a stud, to which natives from all parts of the country continually resort. Many come to this place from Napul, who understand Hindoosthanee.

“'This day I enter on the thirty-third year of my pilgrimage. Goodness and mercy have hitherto followed me all my days, and I would now desire to devote myself in the most unreserved manner to the God of all my mercies.”

Mr. Moore to Dr. Ryland.—“We have now three native schools containing about one hundred children,
which schools are becoming very interesting, as they excite the attention of the relatives of the children, and afford them instruction in the first principles of Christianity in an indirect way, even through their own children while they have a place to sit and read or hear the sacred scriptures read to them. The three schoolmasters that are now employed at this station appear to feel as much interest in reading the sacred scriptures to enquirers, as though they were real Christians. They do not discover the least regard for their shasters or ceremonies, even before their countrymen, though we have our fears relative to any saving change in their minds, and have, therefore, never urged them to an open profession of Christianity.

“Our aged Brother Vrinda-vuna is most actively and faithfully engaged with enquirers, with very little intermission, from Monday morning to Lord’s-day evening. I believe him to be a man of great faith, unaffected humility, with a sincere desire to benefit his countrymen. Cowper’s description of the simple, humble Christian is truly applicable to him. He ‘feels his bible true.’ He never needs an exhortation to diligence. Though an aged man, perhaps more than 70, he has several times walked more than twenty miles a day, and addressed many of his countrymen by the way. The last time he visited one of the schools about ten miles off, so anxious were the people to hear, that neither he nor his companions were scarcely allowed time to eat or sleep during the greater part of two days that he spent with them.

“Two Europeans from Agra, (Mrs. G. and Mrs. W. her daughter,) lately spent a week with us. From all we could see of them, they appear to be two sincere people, and we hope will prove Brother Chamberlain’s joy and crown. For the last three days we have had much
pleasure in the society of the Rev. Mr. H. one of the Company's Chaplains, lately from England.

"Some of the people whom we have employed for some time past in reading the sacred scriptures, profess faith in them, and speak highly of them to Vrindavuna or to us. On these occasions he will reply, 'Brother, the bullock may carry sugar, but he never knows how sweet it is.' (Bullocks, and not horses, are used here for carrying grain, sugar, and other commodities.) When speaking of the good things contained in many books that are in the world, he said one day to a man, 'Yes, Brother, that may be true, an elephant may see a large heap of sand and sugar mixed together, but it is the ants which separate the one from the other, and eat the sugar.' He is the most free from servility and duplicity of almost any native that I have seen. He often speaks of the depravity of his heart with tears. He is much affected with the tenderness and indulgence of Christ towards his disciples. I was one day speaking of Christ's conduct towards Philip, after the many proofs he had given of his divinity, (John xiv. 8. &c.) when the old man immediately burst into tears. We often hear much of the timid Hindoo, but fear, of all things, seems to be the most distant from his mind. In the delivery of his message to his fellow-creatures, no one can intimidate him, nor is he ever irritated; he will hear opposers with patience, and continue to urge that there are but two classes of men in the world,—two roads, and two places at the end of the journey: the good old man generally gains assent to this, and then proceeds with his cautions, and exhortations. When he first became acquainted with Brother Chamberlain, he could not read, and so injured were his eyes by having been for years exposed to the glare of the sun, that a page of Hindoosthannee or Bengalee,
to use his own words, appeared as a jungle, that is, he could not distinguish one word from another."

Mr. Rowe to Mr. Ward, October 30.—"Our Hindoost'hamee schools keep up their number, and as soon as we can get larger school-rooms, we hope to have a great many more boys. Brother Moore and Vrinda-vuna visited the school at Sudesha-poora a few days ago. Here is one native who wishes to be baptized but we are not yet satisfied respecting him. Two or three others appear to have their attachments to idolatry weakened, and we would fain hope that the Lord is gradually drawing them to himself. Knowledge is very evidently increasing; and we are encouraged by the thought, that the truth is mighty, and must eventually prevail."

Mr. Smith to Mr. Ward, November 30.—"I continue to this day studying the Hindoost'hamee. I can now read the Hindee testament pretty well, so as to make the poor Hindoos understand. I converse with them as often as possible, respecting the glorious gospel. Since my stay at Digah, I have found much encouragement in divine things, and have been often out with Brethren Rowe and Moore, to different villages. We conversed with vast numbers of people, and distributed some testaments. I have also been with Brother Thompson to the fair, where we preached to hundreds. We gave away a number of testaments and tracts. I intend to leave Digah to-morrow morning for Allahabad; but I hope the Lord will soon restore me to his work. Pray for me, my dear Pastor, that the Lord may grant me the desires of my heart. Give my warmest love to all my brethren and sisters in Christ Jesus."
Mr. Moore's Journal. "October 24.—After dinner went into the native school; Brother Smith, just arrived from Serampore on his way to Allahabad, accompanied me: found several persons sitting with Vrinda-vuna and the schoolmaster. Read part of the 13th chapter of Luke's Gospel: while thus engaged an aged brahman came in, who had been several times before, and brought a middle-aged brahman with him. They sat down very quietly in the group. The old man's business appeared to be to get employment for the young man as schoolmaster. On being informed that nothing would be said on that subject to-day, (Lord's-day,) he immediately assented, and listened with great attention to the 13th chapter of Matthew's Gospel, and made some pertinent remarks on it; but contended that man had a good principle as well as a bad one in his mind, and that if the good predominated, all would be right. Vrinda-vuna endeavoured from Romans iii. &c. to convince him that there is nothing good in man by nature, and that none could be saved but by faith in Christ. After some time, brother Smith took up the subject, and stated, in a very clear and affectionate manner, the state of man by nature, exposed the refuges in which Hindoos and Musalmans attempted to rest, and shewed the insufficiency and vanity of them; earnestly exhorting them to examine the matter, to consider the love and mercy of God as exhibited in the gospel, which he endeavoured to illustrate, by speaking of Christ as a Saviour, who died for all nations, and through whom alone salvation could be obtained. The old brahman expressed himself highly delighted, and said he would go with Brother Smith. 'These, (said he to Vrinda-vuna,) are words of love indeed.' The old brahman is an officer in the army, came from a distant station to Dinapore on a court-martial, and has been in
some time. He said to the young brahman, 'You are an inhabitant of Dinapore, and never came here before! Did I not tell you what excellent words you would hear if you would go?' Brother Smith then concluded with prayer, and an hour after preached to our servants and others in the worship-room.

"27th.—Rode to Sudesha-poora, where a school has been opened about two months. Vrinda-vuna and a young man we employ as a writer and reader went yesterday. On being seated in the school, a number of people collected and sat in the front. After some time, the jumadar, or magistrate, came, and sat with me more than an hour, and inquired into the object of my visit. When informed it was to see the people, and to obtain a piece of ground for the school, with a desire to make known to old and young the contents of the sacred volume before him, he said it was extremely kind of us, and requested the people to be attentive. I said, if it would be agreeable, we would read to him what we wished to make known to the people, and the Catechism in which we intended to instruct those children who attended the school. He very readily agreed; and after hearing read a part of two chapters in Matthew's and John's Gospels, he expressed his high approbation, and said he had a copy of the New Testament in his possession, which he had received a long time since, and that its contents were excellent. The Catechism was then read to him, which he said was very proper for the children to learn. Part of a tract was then read, after which he asked me if I would allow him to prepare a dinner for me, as did also another venerable old man of the writer cast. Vrinda-vuna conversed a long time with some of the leading men, in which he manifested great superiority in argument, by his intimate acquaintance with their false refuges, having
August to November, 1813.

been himself a very austere viragee for more than thirty years. I then left them, and arrived at Digah about six in the evening. The country appeared to be very fertile and pleasant, but capable of great improvement.

"November 2.—An aged viragee, with many others, heard Brother Smith under a large tree about half a mile from our place: the old man accompanied him to the native school, where I found Vrinda-vuna engaged with him, and very soundly refuting his arguments. The old viragee took what was said in good part, admired the excellence of the scriptures, said he had heard the gospel at Serampore, Calcutta, and Cutwa, and that he would go and fetch his family, and stay a few days with us, that his children might learn the Catechism. 'O brother! (said Vrinda-vuna,) you are yourself but a child in knowledge; you know nothing of the way of salvation; the way in which you are is a false way; all idolatry is the work of the devil, and will destroy the soul.' The viragee had been to the famous temples of Vrinda-vuna, and on our aged brother saying that he passed that place sometime ago, on his way to Agra and on his return, the viragee asked him if he had paid his respects to the thakoor, or god. On being thus questioned, the aged Christian's face assumed a serious aspect, and he replied, in a tone expressive of his abhorrence, 'No! I have done with the devil's food and service.' This conversation took place in the presence of three or four persons of the writer cast, who are respectable and well-informed for Hindoos.

"A clever man of the writer cast, who has been with us for some time on probation for a schoolmaster for the next school that may be commenced, has translated from the Bengalee the three first chapters of Daniel, and is going on to the eighth. As we have here no part of the
Old Testament in Hindoost'hanee, I should be happy to see this man employed in translating certain chapters, which would throw much light on the New Testament, and keep a copy in each school until the Prophets may be translated.

"4th.—Whether any thing short of divine power will convince the opposers of the conversion of the Hindoos seems to be more than a matter of doubt; but I think, could they have seen our aged brother Vrinda-vana last night, and could their pride and enmity have given way for a moment to the common sentiments of liberality, the scene must have convinced them that Hindoos can at least feel the gospel and appreciate its value! The old man accompanied one of the native school-masters who came to read a chapter with me after our family worship. The chapter that came in course was the 26th of Matthew, with the latter part of which the old man was deeply affected. It seemed to rouse all the feelings of a heart truly devoted to God. Sorrow for the sufferings of his Saviour, disgust at the perfidy of Judas, contrition for his own sins, a lively hope of pardon, gratitude for that hope, and admiration at the amazing love and mercy of God the Father and of God the Son, appeared by his conversation afterward to have been alternately in exercise while the chapter was reading, and during which time his furrowed cheeks were plentifully bedewed with tears. Such tender emotions would not have been so remarkable in a younger man. From V's. physiognomy, one would be ready to conclude, he was an utter stranger to the finer feelings of the heart, or if he ever had, or could have possessed them, that fifty years familiarity with the tortures and cruelties of Hindooism would have been quite enough to efface them; but true indeed it is, 'that if any man be in Christ he is
August to November, 1813.

a new creature.' This has seldom been more conspicuous than in the person of Vrinda-vuna.

"6th.—I was much pleased this morning, on entering the native school, to perceive the teacher seated in the midst of a group of seventy poor persons blind and lame, &c. (who receive a trifle every Saturday in rice, &c. through the hands of Vrinda-vuna,) reading and explaining to them a Christian tract. It was so much more gratifying as the man did it of his own accord.

"8th.—I have this day seen a most rational and affecting account of the conversion of a young officer, in whose company I spent a part of a day about six weeks since, when he appeared to be totally ignorant of the religion of the bible, but very candid and teachable. I have never seen a case in which the operations of the Divine Spirit appeared more conspicuous. At the time I saw him, he had not a religious book, nor had ever read any, had never been with religious people, and had not read the scriptures, but promised to do so from that day, and received several excellent books as a loan, which he has since read to good purpose, but principally the New Testament; and which I cannot doubt have proved the power of God unto his salvation.

"16th.—Brethren Thompson, Smith, and Vrinda-vuna, have visited the fair annually held at Hajeepoorah: they were two or three days away, and conversed with many persons, and gave away a few books.

"17th.—Brethren Smith and Vrinda-vuna accompanied me to Phoolvaree, a village about four miles from Digah. Being a large thoroughfare, we thought of getting a house in it for a reader and a school; but the people did not appear at all earnest for either; besides, there are several haughty scoffing Musalmans at the place, who would perhaps oppose it. After
talking and reading to them for about two hours, we left them. I approve much of Brother Smith's manner with them: he was earnest and respectful. Vrinda-vuna is always plain and faithful. He had recourse to his old plain argument with the Mahometans: 'Brother, there are but two sorts of people in the world, good and bad, and there are but two places for them hereafter!' They had been talking a good deal to Brother S. but they went off when the old man addressed them.

"A man fell in with us on our way home, who said he had been long seeking salvation, but could not find it in any of the ways he had sought it. 'How could you brother, (said V.) since the way of salvation is but lately made known to your country? It consists not in meats and drinks. And how can your idols save you? The Muslims say, they have beaten your gods with shoes! I myself was a phakeer in your ways for many years, but I have forsaken it all.' After a good deal more conversation, in which many truths of the gospel were advanced, V. intreated him to come to Digah, and ask of any child in the bazar for our house, and he would soon find the place. The man promised to come, but asked how he was to live? 'O do not you be fearful and concerned about that; God has said, that he will provide for those who make the care of the soul the first concern. You and I are two poor sinners: come to Digah, and we will yoke ourselves together like bullocks in a plough.' The man was a farmer. He promised to come in a few days with apparent earnestness and pleasure.

PATNA—Mr. Thompson continues to labour at this station with diligence and perseverance. He is often
visited by brahmanas and others who wish to see and read the Scriptures, with which he gladly furnishes them, lending to some, and giving to others. He has many opportunities of preaching to great numbers of natives, and they often hear with considerable interest. This and the establishment of natives schools fill his hands.

In his journal of August 11, 1813, he says, "Brother William Smith arrived this morning from Allahabad. In the afternoon we walked together to Colonel's-gunj, and saw the native school. At this gunj the Lord enabled me to declare to vast numbers of Hindoos that there was salvation in none but Christ Jesus; much attention was excited, many questions asked, and the people continued a long time: a poor Hindoo woman who lives near the spot where I preached, came out, and stood at the door as usual to hear the word: to-day she seemed to be in tears."

On the 12th he says, "Brother Moore spent nearly the whole of the day with us, much to our comfort. In the afternoon I exhorted many Hindoos in various places to believe in the Lord Jesus Christ. As I stood on the great road this afternoon, conversing with the Hindoos, in a little time a great number flocked round me. Three men accompanied me home for further conversation. To one I gave a Hindee Testament, with a tract and the ten commandments: he expressed much joy and thankfulness at the gift."

About the middle of September, he says, "On going out to-day several persons recognized me, and had much conversation with me about the true Saviour. I have lately found the minds of great numbers of Hindoos very much alienated from the gods. The aged father of the Musliman who received the Gospels in Persian on the 10th instant, called on me to-day, and mentioned that
upwards of twenty-five persons, Musulmans, attend to the reading of the Gospels by his son, daily, in the school of a Moulievee, where the young man is placed, and where they meet for instruction. The old man gave me a pretty good account of what he had heard of the Gospels."

In October he says, "Two or three things afforded me much encouragement, and I shall just mention them. While my moonshee was on a visit to his village, great attention and interest were excited by his reading the New Testament in Hindee; so much so, that a leper (a respectable man) with tears intreated to have the precious book, he being struck at the miracles performed by our Lord while he deigned to dwell with men. My moonshee let him have the Testament. A kayust'ha who had obtained of me a copy of Matthew, with the tract and the commandments, at the native school, was visited by his brother from Vet'hiya at a time when he was reading Matthew: his brother, after glancing over a few pages, resolved at all events, to take it, but perceiving the owner reluctant, he said, 'I will not return it, for I understand these things much better than yourself;' and so retained the books, and when he returned to Vet'hiya did not fail to take them with him. To the brother, therefore, I most gladly gave another set.

"A kayust'ha who teaches a few lads in Alum-gunj took some time back a tract of me; and as he had leisure, he copied the whole of it in the current Naguree character, that he might commit it to memory himself, and enable the common people to read its contents.

"On the 19th, I visited Phuttuya, and continued there till the morning of the 21st, making known to hundreds of my countrymen the words of eternal life, and praying with and for them. To such as could read, I gave the
August to November, 1813.


In a letter to his Pastors at Serampore, of October 31, 1813, he says, "Since the date of my last letter, I have been enabled to talk of Christ and his salvation to a goodly number of those who are 'without hope, and without God in the world:' and distributed among them four copies of Matthew's Gospel, four of the Commandments, and five tracts: the avidity with which they invariably received them, inspired me with a hope, that the period was not very far distant when the Father of Lights shall say to this people, 'Arise, shine; thy light is come.' The places I visited, are Muharaj-gunj, Daood-bigha, Komura, Nujur-ghaut, Baboo-gunj, Custom-house and other ghauts, and a temple.

"On Lord's-day, the 24th instant, after morning worship, I went to Muharaj-gunj, and while preaching to great numbers, a Hindoo, who happened to be passing by with a parcel in his hand, stopped on seeing me; and opening the parcel, he shewed me a copy of Matthew, one of the Commandments, and a tract, which he said he was carrying to Mungheer for Bholanat'ha and Karkoo-Misbra, two merchants of note at that place; and desired me to acquaint him with the nature of the book. Finding that this man was employed by another to take the above to Mungheer, I brought him home, and added to his scanty stock a copy of Matthew, one of the Commandments, and a tract in Hindee, with a hymn book in Bengalee."
In November, he writes thus to the Brethren at Serampore:—"On the 6th inst. I went over, (accompanied by Brother Smith,) to Hajee-poora, to make known to the thousands assembled for the annual bathing, the unsearchable riches of Christ: an account of which visit, and of occurrences in Patna, I shall endeavour to give as follows:

"On the 4th instant, Brother Smith, (at the kind suggestion of Brother Moore,) joined me for the above purpose; and by his having a boat in readiness, saved me no little trouble and not a trifling expense. After morning worship on Saturday, we left home, and through mercy reached Hajee-poora at six in the evening. About sunrise on Lord's-day we commenced discoursing with the multitudes, who so thronged us in half an hour, that it became imprudent for both at once to quit them for our breakfast; we continued with them as long as we could, and then perceiving there was no apparent inclination in them to disperse, I persuaded Brother S. to go on board and partake first; which, when he and myself had done, we began to give books to such of the anxious multitudes as could either read, or had teachers in their neighbourhood; and thus we employed ourselves till two o'clock, preaching to them the glad tidings of the kingdom. Early on Monday we proceeded to another spot, and continued with the people, conversing and giving books, till ten o'clock, when we returned home."

"On the 12th of November, (he says,) I was an eye-witness of a lamentable and murderous transaction, the drowning of a leprous Hindoo woman in the deepest part of the river. On the above day, at one o'clock in the afternoon, Mr. D. came running to my house, and gave me intelligence of her going by, amidst the noise of
drums, trumpets, &c. and accompanied by considerable numbers of natives. We instantly went to the great road, where we beheld the hapless woman seated in a box, or palankee, made of slit bamboos and paper variously coloured, and borne upon men's as well as women's shoulders. She appeared to be in great pain during the procession. Mr. D. Brother Smith, and myself, went off to Pat'hi ghaut, where a boat was in waiting for her; in twelve or fifteen minutes she arrived. I sent her a message by one of her attendants, desiring to talk to her: she hesitated a moment, and then desired her palankee to be brought near me. I approached within hearing, and after she had saluted me, I asked her, 'Is it of your own accord you thus act?' She answered, 'Of my own accord.' 'How long have you been afflicted?' 'Three years.' 'How long have you had an intention to act thus?' 'Three months.' 'What is your name?' 'Shyanuk.' 'Where did you reside?' 'Kajee-baug.' 'Have you any near relations surviving?' 'No, none.' I then said, 'If I had before known that such was your intention, I should have endeavoured to turn your mind from—-: here I was interrupted by the women standing by, who replied, 'Ah! no Sir, not so.' The woman added, 'This is no act of theirs; I have prevailed on them, after three months intreaty, to bring me hither; and now do not prevent me.' I then asked her, what were her expectations in thus destroying her life. She made no satisfactory reply, but by what she said, indicated great ignorance of a future state. This circumstance made me plead with her the cause of God and her own soul; I set before her the wrath of God and the love of the Saviour, the propriety of submitting to the will of God in all things, remembering our deserts, and the awfulness of provoking divine justice in the manner she was about to do. She seemed to
hesitate at this, and hung down her head, which her attendants perceiving, they cried out, 'God has called her, let her depart.' She then, with a degree of backwardness, added, 'Do not dissuade me, give me leave;' and immediately she was hurried to the boat, while I stood accusing the instigators of this horrid deed, and assuring them and the woman, (who was still within hearing,) that they should all see me at the general judgment, and have to answer for the murder.

"The boat rowed off quickly to the opposite stream, and we in a little time perceived it behind some sand banks. I hereupon procured a boat, and proceeded in it with Brother Smith to join the above boat; but when we were about 400 yards distance, we saw the boat stop a while, and the unfortunate woman with the box, or palankeen, let down into the water. I distinctly saw her before she was drowned, and fixed my eyes on her half a minute, when she disappeared; and in half a minute afterwards the box was seen floating down the stream.

"The woman appeared to be upwards of fifty, or at least not much under, and was very ill with the leprosy. She resembled the poor woman who died of the same disease in the chapel-yard at Calcutta."

Agra. Mr. Peacock to a Friend at Serampore, Aug. 30.—"We have lately been making a monthly subscription for the relief of the poor starving natives hereabouts, whose case is indeed very deplorable on account of the great scarcity of grain; many have died for hunger in the streets of Agra. Brother M'Intosh and I go round in the evenings, and take part of the subscriptions which are put into our hands to give to the poor. We take it in pice, and as there are hundreds ready to flock round
us in a moment, if we are seen in the act of giving away pice to any poor object, we are obliged to be as careful as possible, and to go into the bye ways, and by the water side, in order to search out the most distressed objects, and to avoid being over-thronged ourselves; this we do every evening, and go as far as our little subscription will extend; but, alas! it goes no way in comparison to the great multitude of starving poor in every street. We daily find here and there, one starved to death. We were coming home one evening lately through the wheat bazar, and in the midst of the sellers of wheat and other grain lay a poor man who had just breathed his last among the heaps of the grain. He had picked up a few husks of pease and grain, which it appeared he had been attempting to eat, but was too far gone. Not a single man in the bazar would give this poor creature one handful of wheat to save his life. This is not the only instance of the hardness of heart of this people; they have no more feeling for the poor than if they were dogs. They shew no mercy, no pity. Our plan for a subscription was begun at one of our prayer-meetings. Mrs. G. was not content to have it merely among ourselves; but made me send it round to the gentlemen at the station. We collected by way of donation about sixty rupees. The Rev. Mr. C. has since obtained a subscription to a considerable amount, which he serves out to the poor every morning. We are in dread of another dry season; the rain at first set in very favourable, but for many days it has held off, and every thing is again parching up. Sister M'Intosh has been very ill, but is happily recovered.

Mr. Peacock to Mr. Ward, September 2, 1813.—
"There has been of late many enquiries for Sungskrita
August to November, 1813.

Testaments; I wish you could send us a few. We had six, which I have distributed, and they appear to have excited a spirit of enquiry among some learned brahmans. Our pundit, a Hindoo, seems much struck with the gospel. I have of late read a chapter or two with him daily, and have gone through the Acts and Romans with him: he is a very sensible man, and particularly notices Paul's Epistle to the Romans, which he says, exceeds all other books that ever he read before for wisdom, and that the author of it must have been a man of great understanding. He professes to have received much light in his mind from the reading of it, which indeed I have reason to believe he does, for he is continually reading it at his leisure hours when not engaged either with brother M. or myself, and he often asks for explanations, at which I am much pleased. Should it please the Lord to turn his heart, he might be of great service to us in the work. For a long time he could not relish the doctrine of, 'none being good, no, not one;' neither could he admit of the doctrine which rejects all human merits as totally insufficient to purchase the favour of God; but when he had proceeded to the 35th verse of the 11th chapter, 'Who hath first given to him, and it shall be recompensed to him again?'—he seemed astonished, pleased, and partly convicted; and I hope, began to see something into the nature of gospel grace; for he stopped short there, and at length exclaimed, 'Well! how clear and plain this is: I have gained much light by reading this book.'

Sirdhana.—The following account has been drawn up by a gentleman of this place:—"This country forms a small independent state about twelve days journey above
Agra. It lies about sixty miles north of Delhi. It is bounded on the north by the town of Burhana, on the east by Kotowly, on the west by the Hindur river, (anciently called Hurrund,) and on the south by the district of Meerut. The rivers Hurrund or Hindur, Krishna, and Kally, run through this valuable country, and afford an ample supply of fish and water, and the soil, naturally fruitful, produces in abundance grain of all kinds, cotton sugar-cane, tobacco, &c. &c. This country is governed by Her Highness the Begum Sombre, who is highly esteemed by the British government, to which she has occasionally rendered important services in their wars with the petty states in Upper Hindoosthan. Her father gave her in marriage to Walter Regnaud, commonly called Sombre, a German adventurer, who died about the year 1777: she was the daughter of a Mogul nobleman, whose family, from the disturbed state of the times, had fallen into distress. This lady, the present Begum Sombre, at the persuasion of her husband, embraced the Christian faith. She has been honoured by the king of Delhi with the title of Zebool Nissa, or The Ornament of the Sex. A fort near the town contains a good arsenal and foundry for cannon; six battalions of sipahees, commanded by Europeans of different nations, and about sixty pieces of cannon of various calibres, constitute the force kept by this Princess. Her attention to all Christians of all nations, and particularly to the English who have visited her territories, has been most hospitable and unremitting. She is about 69 years of age, small in stature; her complexion fair, eyes black and animated; she speaks the Hindoosthanee and Persian languages fluently, and understands a little English and French. In her conversation she is engaging, sensible, and spirited. She is a Roman Catholic, but not
bigotted. A young man of the name of D. educated under the late Mr. Burney, of Calcutta, went up thither some years ago, and conducted himself so much to the satisfaction of Her Highness, that she committed to him the management of all her affairs both civil and military, adopted him as her son, and gave him her grand-daughter in marriage."

Mr. Chamberlain to Mr. Tyso, October 6, 1813.—
"My business here is to superintend the education of the adopted son of her Highness, a lad between five and six years old. I am most of the morning engaged with my charge, and the rest of the day and the evening, I leave to attend to the education of two scholars at home, and the translation of the scriptures into the Hindoo language, in which I have great delight. This work is slow in its progress, but I hope by the close of the year to complete the New Testament as far as the Romans. I have two or three native schools for the instruction of children; but in other respects things here wear no very promising aspect. There are a great number of Roman Catholics, who will not hear the word of God, but appear more blinded by bigotry than the Hindoos, accounting it a sin to read the scriptures. Two of our countrymen constantly attend worship, and one appears in a very hopeful way; the son of an Englishman seems to have left the Roman Catholics, and reads the scriptures diligently; and one of my servants, a Hindoo writer, declares himself a Christian;—whence you will perceive that even here some gleamings of hope appear to encourage me. At Agra, I trust that our labour was not in vain: one family has been gradually and mercifully brought out of darkness into marvellous light; and one soldier has been baptized there, from whom I lately had
August to November, 1813.

a letter, informing me that he and a few more frequently met together for social worship. At Cutwa, a few were gathered in while I was there, after much labouring and waiting; and I have the pleasure to hear that the work goes on there. Hence you will perceive, that, for a pioneer, I was not left destitute. O that my heart were suitably impressed with a sense of the grace and goodness of the Lord towards me. Pray for me, that my heart and hands may not fail in the work of the Lord. Consider that I am in the region of the shadow of death, and am daily breathing pestilential air, and if mighty grace do not preserve me, how can I live here?

"The Brethren Peacock and Mackintosh are at Agra: I doubt not they are there for good. The Rev. Mr. Corrie and Abdulla Musech, a Musulman Christian, also are there, and are much engaged in the work of our dear and gracious master. A considerable number of the natives have professed Christianity, and have joined them. Mr. Corrie is a very zealous, pious minister of the gospel, and the native, as far as I can learn, is a very respectable man: I wish them abundant success in the conversion of souls, though they follow not exactly with us."

Mr. Chamberlain to Dr. Carey, November 16, 1813.—

"Two Roman Catholics attend with us at worship, and a number of the jumudars, who are here on business, come to hear the word. About twelve persons have been with me to-day. They come from a distance; so that when they return, they will take the news to their families and friends."

Mr. Chamberlain to Mr. Fuller, January 27, 1814.—

"At Agra there appears to be a great work among the
natives under the joint ministry of Mr. Corrie, and Abdulla Musech, a converted Musulman. Abdulla Musech has recently paid us a visit here, and preached several times in a very pleasing manner. He is the fruit of dear Martyn's labours, who though dead, yet lives and speaks in this excellent man."

MAHRATTA COUNTRY.

To Mr. Lawson, Nagpore, September 15, 1813.—
"Since leaving the dear society at Serampore, many most interesting occurrences have happened through the blessing of God there and at other places in our Lord's vineyard. We have read with astonishment and delight your late Circular Letters: a wide door opened at Sirdhana; an increase at Cutwa; glorious news from Java; a Burman ambassador commissioned to carry back with him the materials of the bread of life; a door open to the borders of the dominions of Satan in China through Silhet; and above all the praises of our Redeemer in those very sinks of vice and blasphemy, the barracks of Fort William; the scriptures translated or translating into so many languages; the harmony and love of Christians in Europe and elsewhere; the exertions of the Bible Societies, &c. &c.

"I am happy to say, the cause of our dear Redeemer at this dark place is making a more apparent progress. On a Lord's-day more attend, and the effect of the Holy Spirit in the word beams in the countenance, and I trust in the hearts of several. ——— seems daily growing in the love and faith of our Lord Jesus. Bhuwanee I have more hopes of; fear of the consequences of throwing away his cast is the great hinderance; another Musul man,
besides some Hindoos, begin to hear the word with interest. I hope to form a church here ere long. In my school I have eighty-four boys on my list, whose parents seem to encourage their boys to make progress that they may get books, and many of their mothers come to the school at times and hear the scriptures. To-day two Musulmans came from the town to hear the word; before whom Henry read the three chapters of St. Matthew containing the sermon of our Lord, the 3d chapter of John to the 21st verse, and 3d chapter of Romans beginning from the 10th verse: they heard it with great delight, and promised to come on a Lord's-day. The pundit who teaches the boys is, I have some hopes, a Christian in his heart, though I am afraid he has a great enemy to it in his wife. Lately a man of the goyala cast, and who had sat under the word, came to the resolution of giving up all for Jesus; he was brought to me very ill: he broke off his beads and ornaments, declaring he trusted alone in Jesus for salvation, and partook of our food with great pleasure: he lived nearly a fortnight after, during which time he seemed very happy, and delighted to hear the scriptures read to him: before he became insensible, his last words were expressive of his faith in Jesus the Saviour of sinners. Another Hindoo, an old woman, who had long sat under the word, died the next day very happy in Jesus. I read some portions of the scripture at the grave.

To Mr. Ward, October 26, 1813.—"I rejoice that you have found a native brother willing to come and assist me, and more particularly a man who has left a cast considered so sacred by the poor heathens about us. I am afraid there is no direct opportunity at present;
however, the most safe and convenient route will be by a ship to Masulapatam, and from thence by the regular road to Hyderabad, to which place there cannot be any danger. I beg the mission will accept of his services as an itinerant on a monthly allowance of eight rupees while he remains in Bengal, and of ten rupees, should he come to Nagpore; and his travelling expenses when he goes to any distance I will provide. I more than ever see the necessity of a native brother. Mubabut-khan is going on much to my satisfaction; he is a constant hearer and reader, is much persecuted, and has frequent arguments with other Musulmans respecting Christianity. Henry has of late been explaining the Pilgrim's Progress to him, with which he is greatly delighted. I have a prospect of making the boys in my school, who have learnt to read, useful to me, by going with our scriptures to other schools, and teaching the boys there to read the tracts I give to them. Mrs. M. joins me in kindest love to you and sister W. and all at Serampore."

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**BURMAN MISSION.**

*Mr. F. Carey to Mr. Ward, June 20, 1813.—* "On the 27th of last month, I received an order from Ava to proceed up without delay. I am now preparing for my journey, and expect to leave Rangoon in four or five days. The Rangoon Government are to provide me with boats, and to defray my expenses. I am sorry that I have none of the vaccine virus, the very thing on account of which I am sent for. I may have to be sent round to Bengal for a supply. I am in great hopes that this journey will turn out for the welfare of the mission. When at Ava I intend to bring forward the subject of the
August to November, 1813.

press before the Prince and His Majesty. If my pro-
posal be agreed to, and I am obliged to remain at the
Capital, another brother will be needed for Rangoon,
as brother Kerr wishes to leave."

Mr. N. Kerr to the Serampore Brethren, Rangoon,
July 19, 1813.—"I am concerned to inform you, that
I am afraid I shall not be able to continue in the mission
here. Almost ever since I have been here I have en-
joyed very indifferent health; so much so, that I have
found it a great burden to give any attention to my
studies, and it is with pain I write these few lines.
"Brother Judson arrived here a few days ago. If
he engages in this mission, I cannot be of use here; and
and if he does not, still I think I cannot, because it
appears to me that, from my indifferent health, I shall
never be able to apply to study. I therefore hope
that you will assist me in fixing on some other scene
of labour."

Mr. Judson to Mr. Marshman, Rangoon, August
25, 1813.—"My last to Serampore was addressed to
Brother Carey, on July 22, and forwarded via Madras.
Since then, nothing special has occurred. From the
last information received from brother F. Carey, we
conclude, that by this time he may have arrived at Ava.
His return is altogether uncertain.
"We continue to enjoy good health, and to be satisfied
with our choice of this station. Concerning our attain-
ments in the language, we cannot say much at present.
It is our constant study; and in this we are encouraged,
as we have been in some past instances, by that ex-
cellent maxim of Sir William Jones, 'That whatever had
been attained was attainable by him.'
August to November, 1813.

"We feel very much the loss of Christian society. When brother Kerr departs, we shall be entirely destitute. Mrs. Carey, however, improves in speaking English, and I am happy to say, that she and Mrs. Judson have become quite attached to one another. It is our constant prayer, that she may experience the renewing influence of the Holy Spirit.

"The expences of this mission have lately been very great. Every article of food is extremly dear. For rice, we have been obliged to give twenty rupees a bag, and lately it cannot be purchased at any rate. No fowls can be had in Rangoon. We are obliged to send a man at a great distance into the country, with articles of European and Indian ware, (for the people will not take money for fowls,) and in this way, we are able to collect a few which come at about a rupee a piece. We have no meat of any other kind, no bread, no yams, and since the rice has failed in the bazar, it is difficult to procure plantains, which is the only fruit we have had for some time.

"Under these circumstances, and in view of the daily increasing difficulty of obtaining the necessaries of life, we feel the import and preciousness of our Saviour's precept, not to be anxious what we shall eat, or what we shall drink. We endeavour to believe that the Lord will provide. Lord, help our unbelief.

"We expect much by the first arrival from Calcutta, in the way of letters, &c. We hope to hear that the war with America is terminated, and intercourse again renewed. But in this as in all other things, may the will of the Lord be done."

Mr. Judson to Mr. Ward, Rangoon, October 16, 1813.—"Captain Higgins arrived here last week, with
provisions and letters, for which we are very thankful. By him I received yours of the 22d, and brother Marshman's of the 25th of July, being the first letters that we have received from Serampore, since we left it."

"A few days after arrived a golden (i.e. gilded,) boat from Ava, with brother Carey. We learn that the king has shewn him much favour, given him a title, &c. He is now under orders to go immediately to Bengal, and thence back to Ava within five or six months. The government will take up a ship for his conveyance, probably the one that Captain Higgins commands; and as he is expected to sail in the course of two or three weeks, I have written thus briefly. Mrs Judson is well."

"In the month of November Mr. N. Kerr arrived at Serampore."

JAVA MISSION.

Mr. Robinson to Dr. Marshman, June 24, 1813.—"Since I wrote to brother Ward, things have been going on well amongst the soldiers; our congregation continues to increase, and the number of persons seriously inclined has likewise much increased. Indeed I have every encouragement in my work among the soldiers: almost every sermon seems to be blessed either to the edification of those who have already believed, or to the fastening impressions on the minds of sinners. In such circumstances, it is a pleasure to preach the gospel; for I go to the place of worship fully expecting to do good to the souls of men, and blessed be God, my
expectations are not disappointed. Could you see how attentive these poor men are to the word of life, you would almost weep for joy at the sight: you would scarcely see any one move hand or foot during the time of worship: all seem to hear as for eternity. Last Sabbath evening our congregation was larger than it has ever been before; two persons received impressions then, which at present bid fair to be lasting. One of them is a young man, who was astonished, he said, that the preacher should know his thoughts; the other was an old man, who, after returning home, told his wife what he had heard, which so affected the poor old woman, that she resolved to attend the meetings too; saying, that she had lived to be old in sin, and that it was now high time she should begin to repent. Our baptized brethren are very active in bringing persons under the sound of the gospel, and in looking for the effect of the word upon them afterwards; and some that have not been baptized are far from being idle in these respects. This evening we have had a church-meeting, at which four persons gave in their experience, and were received for baptism, and four others proposed for the following month. I enclose you a letter from one of our friends who is not baptized, by which you will be able to form some idea of the state of religion among the soldiers.

"My prospects of a school are at present uncertain. The 14th Regiment is returning to Bengal."

To Dr. Carey, July 13.—"The work of the Lord seems to be going on in an encouraging manner among the soldiers. All those who have been baptized walk very steadily, and yield me much comfort. Some of them seem to be remarkably pious men, and bid fair to
August to November, 1813.

be useful among their comrades. Since I wrote last I have baptized seven. On the last Lord's day in this month we expect five more to be added to us, and there are others who seem to be in earnest after their salvation.”

To the same, September 18.—“I have now begun a school, and have eight scholars, which I suppose is as many as could be expected at first. But my rent is high. If a house could be purchased it would be much the best.

“A man has just come to the door with a letter superscribed, ‘service,’ the contents of which are as follows:

‘To Mr. William Robinson, Missionary.

‘Sir,

‘It appearing from an enquiry instituted in Calcutta, that you have not obtained the sanction of the Honourable the Court of Directors to your residence in India, I am directed to require from you an explanation by what authority you have arrived in this Island.

‘I am, Sir,

Your most obedt. Servt.

C. ASSEY, Sec. to Govt.’

Batavia, Sept. 18, 1813.

“I have sent the following reply, addressed to the Sec. to Government:

‘Sir,

‘I have the honour to acknowledge the receipt of your letter, requiring me to explain by what authority I have arrived on this Island.

vol. v. 3d
In the month of January, 1812, I presented a petition to the Right Honourable the Governor General in Council, requesting his permission to reside on the Island of Java. To this petition His Lordship replied in substance as follows: 'That His Lordship did not interfere in the affairs of Java, but that His Lordship had no objection to my coming hither, as he felt assured that I should conduct myself with strict conformity to the rules of the established Government.'

This, Sir, I considered a sufficient authority for my coming hither, and such I hope it will be considered in the opinion of Government.

This reply of His Lordship, I am sorry to say, was burnt in the fire which consumed the Mission Printing-Office, or I should have been happy to have enclosed a copy of it for your inspection.

'I remain &c.

W. ROBINSON.'

ORISSA MISSION.

This mission has sustained a loss in the death of Krishna-das, who was a valuable assistant to Mr. Peter. He died in his native village, near Calcutta, whither he had gone on a visit. 'When the news reached Orissa, (Mr. Peter says,) we all lamented for Krishna!' See the account of him in page 349.

Mr Peter to Mr. Ward, Balasore, Sept. 1, 1813.—

"I have the pleasure to inform you, that on the 22d instant, I baptized Mrs. Margaret Mahoo, the wife of Serjeant G. Mahoo, of the artillery. She is the daughter of a European, and was brought up in the Lower Orphan
August to November, 1813.

School, Calcutta. I have hopes of some others. I have preached since my last letter at different places to six or seven hundred natives. I have petitioned the gentlemen of Balasore for a subscription for building a house for God. Whether I shall succeed or not, I cannot say.

"Yesterday a tiger appeared in the town, half a mile distant from my house, on the way to Old Balasore. The gentlemen, the troops, and natives, to the amount of about one thousand men, went to hunt it. The tiger was killed by half a dozen balls. He had wounded nine persons; some of them are in great danger; amongst whom are three European soldiers. To-day, one of the nine persons, a Musulman, died. Another, a she tiger, with a young one, is still in the town; this came from the jungle across the river: she was making a noise last night."

Mr. Peter in his Journal mentions three Europeans, who called on him and purchased bibles; acknowledging that although they had frequently attended worship in England, they never knew any thing of salvation till they come to Balasore. On the 1st of August three artillery men were baptized; namely, James Robert, William M’Levey, and Thomas Hardin. Probably these were the same persons.

In his preaching to the natives, some said, "We are Hindoos: we must worship devtas, as our forefathers have done." Some of them said it was not good to leave the gods of their ancestors. The priests who came to conduct the pilgrims to Jagannath’ha excited the people to shout, Huri-bul. "But, (says Mr. Peter,) I went on, declaring that Jesus was the only Saviour of men."

A Viragee coming to him, he spoke to him on the gospel; to which he answered, that he knew nothing.
more than to feed his belly by asking alms, and to worship Seeta-ram. He was at that time healthy and corpulent. A few weeks after he came again, in the most deplorable condition. He was wasted almost to a skeleton by a violent flux; and what was worse, had attempted his life by thrusting a knife into his throat. He was asked why he had injured his own person. He answered, It were better, to die than to suffer sickness. "And where is now your Seeta-ram?" "I do not know." "Repent and believe in Jesus Christ, and your soul will be saved." "I want some medicine, and some cloth to cover me." He was still reminded of his sin, of his great danger of eternal death, and of Jesus Christ the only Saviour. He then cried out in Hindoost'hanee, "Lord Jesus Christ, Saviour of men, have mercy upon me, and forgive my sins!" This he repeated once or twice. After relieving his bodily wants, as far as he was able, and warning him against injuring himself, Mr. P. parted with him. O Lord, (said he, after the Viragee was gone,) lead us not into temptation, but deliver us from evil! Three days after he heard from another Viragee of his death, and of his body being thrown into the river!

Discoursing one day with about 40 natives, two or three of them argued against the gospel for some hours, but acknowledged at last the truth of his doctrine. "We know, (said one of them,) that in all Orissa there is no one that can answer you; but we merely try with our reasons: our words are vain, and all that you say is profitable." A musulman also who was present acknowledged salvation to be in this way.

Riding out on an evening, he met with two Viragees, and beginning to discourse with them, about an hundred Ooriyas surrounded them. The Viragees confessed they
were sinners, and that their life was miserable. On his inviting them to believe in Jesus, they requested him to sit down with them. A seapoy who was present appeared to be very angry with them for taking this liberty. "This is a gentleman; (said he,) do you wish him to sit with you upon the ground?" The seapoy then with great respect inquired of Mr. P. concerning the way of salvation, in which he instructed him; but perceiving the others attentive, he turned his face to them also, and preached Jesus Christ.

Early in October there was a large idolatrous feast kept at a certain house in Balasore called the Doorga Festival, and great numbers were assembled. Mr. Peter stood for some hours at the door preaching Christ, and distributing tracts to about 200 people, who heard with attention. The company then left the house, and proceeded with their idols to the river side. He went with them, and in the midst of about ten thousand people, kept on his horse, bearing testimony against their idolatry, holding up his bible, declaring that there was but one living and true God, and proclaiming Jesus as the only Saviour. He got the attention of nearly the whole multitude, and could have distributed many thousands of tracts if he had had them, as the people were eager to receive and read them. Three Europeans had to clear the way to enable him to retire. The worthy Missionary rejoiced at the close of the day, that the truth of God had obtained a hearing, had triumphed over the idols of Orissa, and that great numbers had been constrained to acknowledge the only living and true God, and Jesus Christ whom he hath sent!

On October 27, an Ooriya came to him, accompanied by his goroo, who was at Balasore on a visit. "I have brought my goroo, (said the Ooriya,) that you
may converse with him.” “I live near to Pooree, (said the other,) and am a brahmun goroo, according to the law of the Hindoos. I have heard of you as a fakeer of the Neerracaurburmo, (God). As I also am a fakeer, I am come to visit you: we are brethren.” Mr. P. asked the Ooriya if he had heard of Jesus the Saviour of men. "Yes, (said he,) and have brought my goroo to inquire further about him, and about salvation.” Mr P. then began to declare that none could be justified by any works or ceremonies of their own—that they were all unclean—that Jesus Christ suffered and died for sinners—and that in him alone was salvation. “Our shasters, (answered the goroo,) declare that if the worst sinner call on Krishna, all his sins are forgiven and he is clean.” “Are you clean?” “No.” Mr. P. then endeavoured to shew that the shasters were all unclean, and that Krishna, and Seeb, and Ram were unclean spirits. The goroo was convinced. “All you say, (said he,) is true; but the world will not understand nor believe it.” “As many as the Lord Jesus calls, (said Mr. P.) receive the gift of understanding and wisdom, and know how they ought to walk with him, and serve him, and love him.” To this the goroo answered as follows:—“If the Lord please, and if you will shew me the way of the one living Creator, I will endeavour to understand it. My disciple, (meaning the Ooriya who had brought him,) asked me about the only living and true God, whether I could instruct him concerning him. I told him we knew there was a living God, besides Krishna, Seeb, and Ram; but we did not know his way: therefore we worshipped the devtas, that they might carry us to him. But my disciple answered, ‘Go to a Salib fakeer: he will tell you of the God of heaven, whose way he knows. He tells all men he
August to November, 1813.

"meets with in the streets or in the markets, and gives away books and papers without receiving any money. He tells of the living God, and how men are to obtain salvation. And if any man insult or abuse him, he says nothing in return, but wishes them well.' Another man yesterday told me, 'If you go to him, he will leave his employment, whatever it is, and will talk with you of God, and of salvation.' All this I have found true, and will come to you again."

He was about two hours with Mr. P. who on his departure, gave him an Orissa Testament.

COLUMBO MISSION.

Mr. Chater to the Society, August 12, 1813.—

"I gladly embrace an unexpected opportunity of sending immediately to England. The time we have been in Ceylon is too short for any thing considerable to have been accomplished; so that you can expect but little news.

"I preach twice a week in English, Lord's day evening and Wednesday evening. Our congregation is at present but small; but I entertain the most sanguine hopes that I shall live to see the day when our place of worship, which would contain about two hundred hearers, will need much enlargement. At present Columbo is indeed a valley of dry bones; but unpromising as appearances now are, it is my prayer, my hope, my expectation, that a church will be formed in it, that will be a nursery for missionaries, who may go forth and preach, 'Christ crucified,' not to Cingalese only, but to Candians also. It is the hope of such things that makes preaching in
English a work of tenfold more delight to me than it otherwise possibly could be.

"Mrs. C's. health is very different to what it was in Rangoon, but even now she is not very strong. With the cares of her little family, and the labours of her school she finds much more to do than she is equal to. Through mercy I am now quite well; but lately, for nearly two months, have been laid aside, by a severe illness, from every thing. I hope the oppositions made to missionary efforts will soon cease; or if permitted to continue, will only help the cause they are designed to hinder.

"Brethren pray for us; and exhort all the churches over which you are overseers to pray for us; and may all the dear people of God in our beloved, (though I fear now distressed,) native land, pray, not only for us, but for the whole of this long-neglected Island. Truly in Ceylon the fields are white already to harvest. O for labourers that the precious grain may not perish for want of gathering in! My dear Mrs. C. unites with me in christian love to you and all our dear friends in England."

To the Brethren at Serampore, October 30, 1813.—

"My prospects at present are not so flattering as formerly. The attendance at our place of worship is small. Indeed, from among the Dutch young men, of whom I expected my congregation chiefly to consist, we have scarcely any hearers at all. Still however, some do attend, though but few, very constantly, and others occasionally. One or two I think are truly serious; and some others give a pleasing hope. Not an individual of the private soldiers attends. We have generally three or four officers present. Lieut. ————, of His Majesty's 4th Ceylon Regiment,
August to November, 1813.

is not only serious but zealous. He attends not only preaching, but also a prayer-meeting we have lately begun in our little vestry. He is generally accompanied by a Quarter-Master of the same regiment; who I hope does not attend in vain.

“My department of the school at present promises little: instead of increasing it has decreased. Several never came after my illness, and two that did have been removed since. I have now only one boarder and four day-scholars. Mrs. C’s. number is nearly twenty; how long it may continue to be so we know not; for every thing of the kind here is precarious and uncertain.

“I am making some proficiency in Cingalese; but, for want of more time, a much slower one than I otherwise might. This is a grief to me. I perceive, however, that what I am doing towards forming a grammar will be of solid advantage to me. At present it retards my progress in reading and speaking, but ultimately it will enable me to proceed with these to much greater advantage than otherwise I could possibly have done. I am also picking up Portuguese very fast, which in Columbo is a medium of communication to more persons than any other language whatever; so that my knowledge of it, I hope, will after a while turn to good account.

“P. S. Rice here is 16 or 17 Rix Dollars per bag; coarse sugar half a Rix Dollar per pound, and every thing else in proportion. Fowls of any size, only two for 1 Rix Dollar and a half: fish proportionably dear.”

BOMBAY MISSION.

C. C. Aratoon to Mr. Ward, Surat, July, 1813.—

“When I began to distribute tracts and books in Bombay, vol. v.
the people began to think about religion; there was a spirit of enquiry among all ranks; Armenians, English, Musulmans, Hindoos, Parsees, and Portuguese. Some of them came to me, and some sent notes, for books. I also distributed some English tracts which I had received from a friend of the Tract Society. A young man named Philip begged me to baptize him, but I did not, because I thought I should remove from Bombay very soon. But Bombay is a much better place for preaching than Surat. I should not have left Bombay so soon if it had not been through fear of government, and the dearness of provisions. I hope however that I shall not repent of coming to Surat. I go out every day, but when I return home I am greatly discouraged; for I do not see a single Christian who would ask me to pray for him or with him, or with whom I could read a chapter in the Bible. Oh! when shall I see Christian meetings again; when shall I see Christians shaking hands with each other, and talking to each other about the goodness of God. My mind is much troubled on this account. Surat is not a healthy place: some days three hundred, some days four hundred people die. The merchants are very poor, and there is little or no trade. The Armenians live out of town, near the burying ground; the Parsees have about four thousand houses: they may amount to twenty thousand souls. There are fifteen hundred temples, and eleven thousand houses of Musulmans. I suppose there are two hundred thousand Hindoos. There are also fifteen houses of Jews, twenty houses of Europeans, besides the military officers', and one hundred houses of Portuguese."

By the Journal of Aratoon, he appears in the months of July, August, and September, to have gained some
August to November, 1813.

ground in the way of attention to the word. He feels the want of Christian society, and was much affected by the death of a child.”

MISCELLANEOUS INTELLIGENCE, AND BRIEF NOTICES.

Bouddhus in Hindoost'han.—"The Hindoos in these parts are many of them different from any I have seen. They are called Suravugees; they reverence no brahmans, and pay no respect to Gunga and the devtas commonly worshipped. They have an image, temple, and worship of their own. I will enquire more into their ways and tenets. In Sirdhana there are five hundred families of this sect; they are numerous in Delhi and Juya-poora. I take it, they are the disciples of Boodh. At Delhi they lately reared a temple, in the work of which no skins were used to take water, and all the men at work at it, were obliged to bind straw on their feet, that nothing alive might be crushed to death. I have preached to some of these people, and some of them have called on me. They hear attentively at present." From Brother Chamberlain.

Remarks on the prices of various articles at Java, in a letter from Brother Robinson to Sister Marshman, dated Weltevreden, June 12, 1813.—"The dress of the Malays consists of a petticoat and a bed-gown, the better sort make their cloaths of chintz, the others use coarser materials. The dress of the women and men is nearly alike, only the gown worn by the men is longer, and reaches almost to the feet. Neither sex wears any shoes, as I have seen yet. The Dutch women in their
own houses dress after the Malay fashion, and sometimes even when they go out. The governor gave a ball and supper on account of the King's birth-day, and there were two old Dutch ladies seated next him at table, dressed in their short bed-gowns; and one of them had a comb in her hair set with diamonds, to the amount of nearly two lacks of rupees, as I was informed. The Dutchmen at home wear nothing but a piece of cloth round the loins, and a pair of slippers.

"Washing is here excessively dear, the common price is eight rupees per hundred: we have hired a Bengal washerman for ten rupees a month, which according to the price of things here, we think cheap; but he washes very ill. The Malay washermen wash still worse. Concerning tailors' work I can say but little, as I have wanted none done yet. Those who keep women slaves, make tailors of them, but if things are given to a proper tailor to be made, the price is, as I have been informed, four rupees for a pair of nankeen pantaloons.

"Servants are both dear and scarce, owing no doubt to the dearness of every necessary, and to the prevalence of slavery. I have two men to whom I give six rupees each monthly, but they are only labourers, and I would gladly exchange them both for a boy I had in Calcutta at four rupees monthly. There is this advantage in Malay servants, that they pay no regard to cast, and when they work at all, do not object to do any kind of work. They will eat what comes from the table, nor will they scruple to drink when a bottle is left in their way. Their disposition is naturally sullen; they are not half so docile as Bengal servants are.

"Money is here very scarce. We have silver coins of different kinds, but gold coins I have seen none. The silver coins are the ducatoon, value two Bengal rupees
August to November, 1813.

and a half; Spanish dollars, value something more than two rupees; Batavia rupees of many different forms; and a new coin called the Java rupee: all these are of the same value, a little less than a Bengal rupee. Besides these we have half rupees, and fanams value one-twelfth of a rupee. The copper coin is called a stiver; at present they are eighty-eight to one Bengal rupee. To please you, though not to enrich you, I shall inclose a fanam and a Java rupee; you will see the Malay characters on the one side, and the Javenese on the other.

"The common mode of conveyance here is in carriages, which are of a middle quality, between a neat carriage and a Calcutta cart. The hire of these carriages is five rupees a day; this is very dear compared with palanqueen hire in Calcutta.

"And now I must finish by telling you an anecdote relative to the price of furniture. At an auction sale the other day, there was a bedstead sold for 360 Spanish dollars, for which I would not exchange one I purchased for 32 rupees in Calcutta: it had no bed; nothing was attached to it but a pair of curtains."

Malay Bible. —The Calcutta Auxiliary Bible Society have resolved to print at the Serampore press, an edition of 3000 copies of the whole Bible in the Malay, in the Roman character, and an edition of 3000 copies of the New Testament separately, for the use of the Christians at Amboyna. This version of the Bible was printed by the Dutch Government, under the superintendance of their Missionaries.

A copy of the Malay Bible in the Arabic character, to be printed for the use of the Malay Christians at Java, has been received at Serampore. We are informed that the Right Honourable the Governor General in Council
August to November, 1813.

has been pleased to grant 10,000 rupees towards the expense of printing these editions.

The Armenian Bible.—The Calcutta Auxiliary Bible Society have it in contemplation to print at the Serampore press, a large edition of this Bible. Johannes Sarkies, Esq. of Calcutta, and his friends have offered to subscribe 5000 rupees towards the expense. Part of the Armenian punches have been already cut at Serampore.

Auxiliary Bible Society at Bombay.—We are happy to learn that a Bible Society has been formed at the above Presidency; and we hope it will do great good to the poor ignorant Christians in those parts of India.

Hindoo religious cruelties.—Brother Moore has lately favoured us with the following memoranda:—"A Hindoo of the writer cast, who has been in our employ upwards of two years, and of whose veracity I have had proof in many instances, has informed me that he lately saw a Hindoo carpenter drowned because he had the leprosy. He was carried from one of the ghauts at Alum-gunj, in a boat, in the presence of a large concourse of people, and when in deep water put overboard. Two large earthen pots, one filled with sand, the other with barley, were fastened to his shoulders. The man sunk, but after a little time floated on the surface of the water. The people in the boat rowed after him, and took him up; but made sure work of it the second time!

"The same man also informed me, that about two years ago, at a village about two miles off, a woman was burnt after an attempt to escape the flames! The friends of the deceased husband were very poor, and unable to procure wood for the funeral pile. They however col-
August to November, 1813.

lected a quantity of Palmira leaves for the purpose; and the living woman and the dead body were as usual put into the midst of the heap. The fire was kindled, and the poor woman's clothes consumed; but she struggled, extricated herself from the flames, and attempted to run away, intreating her pursuers to spare her life. But, alas! she intreated in vain: she was seized and destroyed!

"The mode of burning the dead in this neighbourhood, (Digah, in Hindoosthan,) differs from that which I have seen in Bengal. Instead of wood, which I suppose is much dearer here than in Bengal, they get a few bundles of long grass, such as poor people use for building their houses; and after placing the body on a kind of stage about a foot and a half from the ground, with some of the grass over and some under it, they set fire to the heap, let it flame for a minute or two perhaps, and then quench it, and throw the singed body into the river. This ceremony I have several times witnessed, and the persons employed appeared to be as much diverted with the act of kindling and extinguishing the flames as boys in England are at bonfires in fields in the country!"

EXTRACTS OF LETTERS DATED AFTER THE END OF NOVEMBER, 1813.

*Dr. Carey to Mr. Fuller, December 14, 1813.—*

"The last accounts from England, informing us of the readiness of mind with which the friends of the cause of God have come forward to aid us in our late calamity, call for a more decided devotedness of soul to him whose cause it is that we serve; and for the sincerest gratitude to our numerous benefactors. I am sure that could those who have thus contributed to our help see the deplorable
December, 1813.

ignorance, the degrading superstitions, the squalid wretchedness, and the deep depravity of the Heathens and Mussulmans among whom we live; the eagerness with which the scriptures are sought; the immensity of the population, and the word of God actually in the press in twenty languages at Serampore, including what we are printing for the Auxiliary Bible Society; they would feel themselves amply repaid.

"We are at this time engaged in translating the Bible into twenty-one languages, including the Bengalee, which is finished. This week we obtained a person to assist in the translation of the Scriptures into the Kassai language. This is an independent nation of mountaineers, lying between the eastern border of Bengal and the northern border of the Burman dominions. About a fortnight ago we obtained a man to assist in the translation of the scriptures into the Sindh and Wuch languages. The country of Sindh lies on the east bank of the Indus, from the sea about five hundred miles, and Wuch then continues along the same shore till it joins the Punjab. I believe we have now all the languages in that part except that of Kuch, which I hope will soon be brought within our reach. We have not yet been able to secure the languages of Nepala, Bootan, Munipoora, and Siam, and about five or six tribes of Mountaineers: besides these I am not acquainted with any language on the continent of India, into which the word of God is not under translation.

"Sometime ago I received a letter from the President at Amboyna, requesting us to send missionaries to that place, where there are 20,000 professed Christians, places of worship, and schools, but not a single minister of the Gospel. We immediately wrote to you for help for them. This week, however, Government, in consequence
of a representation from Mr. Martin, the Resident, has applied to us to send men to superintend their schools, and offered facilities for transporting them thither. We have been greatly distressed at not having Brethren ready to send. This day, to my great joy, my son Jabez offered to me, with much fear of being rejected, to go to Amboyna. Jabez, about a year and half ago was articled to an attorney at Law; he did not then appear serious, and some time before that had given me much pain by his dislike of religion; since he has been in Calcutta his conduct has given pleasure to all who knew him, and for more than twelve months I have had scarcely a doubt of his conversion: he has a fine prospect before him as it relates to this life, his master has entire confidence in him, and I have the promise of the second Judge of the supreme court to use his interest in bringing him forward. To see him with these prospects voluntarily offer to give up the whole to engage in the work of the mission, has so gladdened my heart that you must forgive me if I write foolishly in giving it vent for the first time. I do not know what my brethren will think of Jabez's offer, but I rejoice in it as a provision for the present wants.

"Brother and Sister Judson are at Rangoon, and appear to be settled there. Brother Kerr has returned from thence, under an idea that his health has suffered. Felix has been sent for to Ava: I have just received a note from him, saying that he was well received at the Burman Court, and that he should be in Bengal in a few days. Brother Judson, in a note equally short, says he was sent down in a golden, (gilt,) boat, that there were orders to take up a ship on purpose to bring him to Bengal, and to take him back again. I am left to conjecture about the whole of this affair. Felix only says it may eventually be of great importance as it respects the introduction of
the gospel there. We sent a printing-press, types, &c. to that country about a fortnight ago. I hope these movements are preliminary to something of greater importance: at any rate, they are new things in the earth. The news from most of our stations is encouraging, and in no instance such as to warrant despondency.

"Brother Lawson is reducing all our founts of types: this will be a work of several years. I have as good health as I ever had; but almost sink under the labours which I must go through. I am encouraged, however, when I think of the cause which I serve. Last Lord's-day I baptized Lieutenant Buck of the Artillery, and a Hindoo woman."

Dr. Carey to Mr. Fuller, January 25, 1814.—

"The present year opens with some remarkable circumstances in the Mission. The first, (which, indeed, belongs to the past year, though intelligence of it reached us in the present,) is, the fixing of the Burman Mission at Ava, the capital of the Empire, and the establishing of a printing-press there by order of the Emperor. Felix was sometime ago ordered to Ava, to vaccinate some of the younger branches of the Royal Family. He went, and was received with rather more honour than he would have wished for. He had none of the vaccine virus, but a ship was ordered to be engaged to bring him to Bengal, to fetch some. I had in the mean time sent some thither, which arrived the day he was to have embarked, and prevented his coming. He requested leave of the Emperor to set up a printing-press, which was granted; and he was required to reside at Ava. Brother Judson, who is at Rangoon, and feels happy in that Mission, will continue there till some further help can be sent thither. I wish we had a brother from England to settle there:
January, 1814.

we should in that case have a station at each end of that Empire.

"I wrote you in my last that Government had applied to us to send men to Amboyna, to superintend the schools there; and that my son Jabez had offered to leave the profession of the law for the ministry of the gospel. The offer was gladly accepted by us, and last Saturday we wrote in to Government to offer his services. The same day an answer was given, assigning him a passage thither in the Streatham Indianan, the packet for which, we were informed, would be sent on Monday. Jabez was to be married before his departure, in addition to which he had every preparation for the voyage to make in one day. The captain, however, allowed two days more, and he will go off this evening or to-morrow morning. Government pays the passage of them both. I trust that the Lord, who has thus auspiciously opened a way for this Mission, will graciously make it effectual. Jabez was lately baptized, and is decidedly serious. Mr. Thomas, to whom he was articled, generously set him at liberty, and gave a very honourable testimony of his diligence and ability. He will have five or six islands under his care. We have just printed off the first sheet of an edition of the Malay Bible for Amboyna. The Resident there was one of my pupils, and is friendly to attempts to spread the gospel.

"January 26.—Yesterday I begun this letter. Last night Jabez was solemnly set apart for the work to which he is going: he went from the chapel to the boat, in which he set off to Sangur Island, to join the ship. About half an hour before we went to worship, in came Felix from Rangoon, sent after all for vaccine virus, that which I had sent having lost its virtue in the passage. It was a most gratifying event that we should all thus providentially meet; for we can scarcely expect to meet again. I and
two of my sons, Felix and William, united with Brother Ward in laying hands on Jabez. To me the circumstance was highly gratifying, and will I trust be a matter of everlasting praise. O praise the Lord with me, and let us exalt his name together! To me the Lord has been very, very gracious. I trust all my children love the Lord in truth, and three out of four are actually engaged in the important work of publishing his gospel among the heathen, two of them in new countries. I am fully sensible of the imperfections of my children, and feel a constant solicitude that they may adorn the gospel of Christ in all things; but I cannot, I wish not, to shut my eyes to the goodness of God so abundantly poured upon me.

"The Governor General has been waited upon concerning Brother Robinson, against whom, under Lord Minto's administration, a letter of proscription had been sent to Java, ordering him home on the same account as Brother Johns had been ordered and actually sent home; namely, for his having gone out without leave of the Directors. His Lordship heard the statement with patient attention, and expressed himself with much liberality. He gave Brother Marshman to expect that the order would be countermanded, declaring at the same time, his confidence in us, that we should only do what was consistent with the good and peace of society.

"Brother Robinson is going on well at Java. A young man of the name of Riley, who was awakened under his preaching, is going to join him. If you can send out one brother to assist Jabez at Amboyna, and one or two for the Burman empire, it will be a most gratifying thing: they are much needed. Brother Kerr has left Rangoon, on account of its not suiting his health. He is since gone to open a new station at Allahabad, mid-way between Patna and Agra, a place of great importance."
January, 1814.

"About a month ago, a church was formed in His Majesty's 24th Regiment of Foot. Three pastors were ordained, and four deacons. This was deemed necessary, as military men are often divided and detached on particular service. These men were all members of our church, and were regularly dismissed, to form themselves into a separate church, in expectation of being soon removed to a distant part of the country.

"The news from all the stations is more or less encouraging. The whole number employed in publishing the gospel, Europeans and natives, belonging to this Mission, is forty-two.

"The translations are going on. We have just commenced the printing in two new languages; namely, the Kunkuna, spoken near and at Bombay, and the Kassai, spoken by a tribe of Mountaineers in the eastern border of Bengal.

"I find that I stand in need of constant help from above: above all, I need for my department of translations, a spirit of perseverance, of diligent and patient application, and of inflexible integrity. And, besides these, I need every grace, and a constant supply of every grace, in common with all my brethren in the ministry. I request a constant share in your prayers."

On the first arrival of Mr. Rowe at Jamaica, he met with considerable difficulties owing to the very high price of the necessaries of life: but we learn that he has since opened a school, which we hope will go far towards enabling him to meet them.

A letter has been received from Mr. Trowt, dated at Sea, on this side the Cape of Good Hope, July 1, when he and Mrs. T. were well, and pursuing their voyage.
In our last Number an account was given of the sending out of three Missionaries and their wives; namely, of Mr. Rowe to Jamaica, Mr. E. Carey to Bengal, and Mr. Trowt to Java or Amboyna. Since then a fourth has been sent out to Bengal; namely, Mr. William Yates, lately a student at the Bristol Academy. On the 31st of August, a meeting was held at Leicester, for his designation to the work; when he was addressed by his Tutor, (Dr. Ryland,) and the other Brethren united in prayer and the laying on of hands. A respectful application was made to the Court of Directors of the Honourable the East India Company, for permission to send out Mr. Yates; but, notwithstanding the facilities provided by a late Act of Parliament, they peremptorily refused it: and when the application was repeated, the refusal was also repeated. On application being made, however, to His Majesty's Government, permission was immediately granted. A letter of thanks was sent to the Right Honourable the Earl of Buckinghamshire, President of the Board of Control, for the candid and liberal treatment we had received from His Lordship relative to this business. Mr. Yates left England in October, in the Earl Moira, belonging to Captain Kemp, a member of the church at Serampore, and who generously furnishes a free passage for our young Brother.

The Annual meeting of the Society was this year held at Kettering, on the 4th of October. J. C. Gotch, Esq. being called to the Chair, after a Report of the proceedings of the Committee during the past year had been made by the Secretary, the following Resolutions were unanimously passed:
October, 1814

Resolved—

1. That the thanks of this Society be given to the Committee, and that they be requested to continue their services another year.

2. That the thanks of this Society be given to the Secretary and Treasurer, and that they be requested to continue their offices another year.

3. That the same allowance as last year be made to the Secretary, for the purpose of providing an Assistant for the ensuing year.

4. That, as those who have hitherto been most active in collecting for the Mission are becoming less capable of exertion, it be earnestly recommended to every minister of the denomination through the kingdom, who approves of the object, to do every thing in his power to promote it.
Those who are disposed to remember this Charity in their Wills, may use the following Form of Bequest:

**Item.** I give and bequeath unto A. B. and C. D. the Sum of upon trust, that they, or either of them, pay the same out of my Personal Estate, to the Treasurer for the time being of The Particular Baptist Society for propagating the Gospel among the Heathen, for the use and support of the said Society; and his Receipt shall be a full and sufficient discharge for the same.

Those friends who have received Mission Monies are requested to transmit immediately, to the Secretary, an account of their Receipts and Disbursements, from the 1st of October, 1813, to the 30th of September, 1814, arranged in alphabetical order.

*Kettering, November, 1814.*
The following is inserted after the close of the Number by particular desire.

Extract of a Letter from Dr. Marshman to Dr. Ryland, dated December, 1813,—"You inquire why I have not mentioned our distributing Chinese books among the Chinese at Calcutta and elsewhere? For this, my reasons have been two—First, our editions have hitherto been very small, for want of a sufficient stock of paper. Secondly, it appeared to me that for a man out of any country to recount with parade the books he had distributed among such of the inhabitants of it as were near him, would savor so much of ostentation, that I avoided any thing of the kind. I may mention that we sent as many copies of the Gospels as we could spare to Java by Brother Robinson, who informs us they were gladly received by the Chinese there.

"Having thus mentioned the Chinese, I may remark that the Lord appears to prosper our progress therein. I scarcely expected to have seen my way, by this time, so clearly as I now do. Within the last year I have been able to read more Chinese than perhaps in the first five, and my desire for it increases with my progress. My hope when I took in hand this translation of the scriptures was, to be able to see my way as clearly therein as I did in Sungskrit. I think I can do this already, but I wish to speak with diffidence as well as gratitude. Perhaps you may be able to judge of this yourself when I tell you, that in a sheet of the New Testament containing five hundred characters, there are seldom thirty, and often not fifteen, with the force of which I am not acquainted; and as I examine all these by the dictionaries I have,
this number is gradually lessening. I and my eldest son continue to read together their best works constantly; I think, therefore, we must ultimately acquire a thorough knowledge of the language. I understand it has been queried, whether the translation of Confucius was Mr. Lassar's or mine. I may observe in reply, that for these five years past, in translating from the Chinese I have used Mr. L. chiefly as one would use a Dictionary or a Commentator. When I was at Bristol, if you recollect, I was never easy till I could stand on my own legs. If I had a translation by me, I preferred sitting half an hour weighing a sentence to relieving myself by a translation. Of this I never repented, and it is now become a habit. Of course the translation of Confucius, within a little time after my engaging in it, with all its faults, was my own. Relative to the translation of the scriptures, it is as much our own as that of most other languages. We are now printing with a considerable degree of vigor, and if I detail the method taken with every sheet, it may enable you to answer any questions a friend may put to you, though I fear it will be tiresome.

"The first step, as I have told you, taken in the translation, is that of Mr. Lassar's sitting down at my elbow, (where he sits from month to month and year to year,) and translating from the English, assisted by his knowledge of the Armenian. For a long time he and I read over the assigned portion together, prior to his beginning it, till he found it unnecessary; he now therefore only consults me respecting particular words and phrases. In due time follows the correcting verse by verse; when, with Greisbach in my hand, I read over every verse in Chinese, and suggest my doubts relative to the force of particular characters, rejecting some and suggesting others. When a whole chapter is thus done, which sometimes takes three or four hours, I give him the Chinese and
read Greisbach into English very slowly and distinctly, he the mean while keeping his eye on the Chinese version. It is then copied fairly, and sometimes, (that is, when any doubt remains,) it is examined thus a second and even a third time. It then goes to press, and here it undergoes a fresh ordeal. A double page being set up with our moveable metal types, I then read it over with another Chinese assistant who is ignorant of English. He suggests such alterations as may seem necessary to render the language perfectly clear. It is then corrected, and a clean proof given, or two or three if they be required, to be read by different persons. This done I sit down alone and read it, comparing it with Greisbach again, and occasionally consulting all the helps I have. This is to me the most close examination of all. Here, as I have two Latin Chinese Dictionaries by me, I make it a point to examine them for every character of the meaning of which I do not feel quite certain; and to assist me herein the more effectually, I have a book by me wherein I write down the meaning of every character I examine. These, as I have told you, are seldom more than twenty, and sometimes not so many. In reading the original in Greisbach, I deviate a little from my first method. I then read verse by verse; now I read a small portion of the original, perhaps five or six verses at one time, and then the same portion in Chinese, that I may view the force and connection to greater advantage: this I find profitable. Having written in the margin of the sheet every alteration my mind suggests, and every thing that seems a discrepancy, I then consult Mr. Lassar and the Chinese assistant together, sitting with them till every query be solved and every discrepancy adjusted. This done, another clean proof is given, which when read I give to my son John, that he may examine for himself, as his knowledge of the Chinese idiom is perhaps greater
than my own. When he has satisfied himself respecting it, another clean proof is given, and then I give one to my Chinese assistant to read alone, and one to Mr. Lassar, that they may each point out separately whatever they dislike. When this is done, I compare it with Greisbach for the last time, to see if any thing has escaped us all. I then in another clean proof desire the Chinese assistant to add the stops according to his idea of the meaning; these I then examine, and if his idea of the stops agrees with mine, send it to the press. When on the press a clean proof is brought to me, which I first give to the Chinese assistant to see if all be right, then to Mr. Lassar, and lastly read it myself, and order it to be struck off. Thus you see that after the translation has been corrected for the press, we still have generally ten or twelve proofs of every sheet before we suffer it to be printed off. You may perhaps think it strange that this should be necessary, and that two or three revisions at most do not complete the corrections. It must be remembered however that these frequent revisions involve the judgement of four different persons—Mr. Lassar, the Chinese assistant, myself, and my son; each of whom judges independently of the other three: and I am of opinion that beyond two or three revisions of the same copy there can be little advantage gained; the same ideas will arise the fourth time which arose the third, or even the second, and thus the need of correction does not appear. But when a corrected proof is given for examination, the former chain of ideas is broken, and a new object for criticism is presented. I recollect Dr. Beattie's observing, that he never could judge of his own style till he saw it in print. It is probable that you yourself have observed a sermon when printed, appear very differently in certain passages from what it did while in manuscript.
By means of this severe scrutiny, I cannot but hope that a faithful version of the holy scriptures in the Chinese language will at length be produced. The importance of presenting the word of life faithfully and perspicuously expressed to two or three hundred millions of perishing sinners, when I duly realize it, removes all thoughts of the labour, and causes me to feel a joy I cannot describe. And I cannot but view it as a part of divine wisdom, to put it into the hearts of two persons, labouring independently of each other, (Mr. Morrison and myself,) thus to care for the translation of the sacred scriptures into a language so peculiar in its nature, and understood by such multitudes of men. Should we have wisdom given us rightly to profit by each others' labours, I suppose that the translation of the scriptures will be brought to as great perfection in twenty years as they might been in the hand of one alone in the space of fifty.

I must add a word relative to the moveable types. We have now brought them fully to bear, and are therefore able in some degree to appreciate the value of them. One instance of their utility you have already seen in our being enabled to get and correct ten or twelve proofs of one sheet, before we finally strike it off. This however we could not have done in wood. There all is immovable: no improvement after the chisel has begun its work, but by means almost equally expensive with cutting a new block: and if we say, 'correct it ten or twelve times,' only think of the expence of getting ten or twelve fair copies of every sheet. But the moving of a few characters up or down, or the replacing them with others, is the work of a far less number of minutes. Then the beauty of a character, first neatly drawn and then cut in metal. I do not say that our first essay will exceed in beauty the generality of wood types in China, yet perhaps it will be the case. But succeeding ones certainly
will, should our lives be long spared. But the cheapness of this printing, and the ultimate saving to the public in the multitude of copies which China will require, are beyond any thing I ever mentioned to you. I thought at one time that the preparing of all the metal types for an edition of the scriptures might perhaps equal the expence of getting them cut in wood; although when we cut in wood formerly, by examining the estimate given in the Evangelical Magazine of printing the Acts, (which is, I think, a faithful one, and agrees with what Mr. Lassar and my Chinese assistant tell me of the price of printing in China,) I find we cut much cheaper here from the lowness of wages. This however will not be the case. The expence of the first five or six forms is considerable, but it diminishes as we proceed, from the small number of the new characters required. I expect that the first expence of the metal types for the whole scriptures will be scarcely a quarter of that of having them cut in wood, either in China or Bengal. And this once done, we have the types ready for ten succeeding editions, should so many be necessary to the improvement of the translation. The additional expense is scarcely any thing, as it is chiefly a new arrangement of characters which a second edition requires, the new characters which will be needed forming but a small number. It may however occur to you, that though while the translation of the scriptures is in a state of improvement this advantage should be so great, it must end there; and that when it is brought to perfection and fixed, printing on wood, like stereotype, would have the advantage in cheapness. This, however, is not the case. The metal types even then, will be the cheapest. First, because of the cheapness of labour here, owing to the very low price of the necessaries of life. This so materially affects our printing that we find that we can print the same quantity of letter-press in an edition...
of the New Testament at a lower rate than the Bible Society can purchase New Testaments of a stereotype edition. This applies to the Chinese printing, and enables us to do the same quantity of work at about a third of the expense it would cost in China. Another advantage arises from the difference between metal and wood in point of durability. The fine strokes of the wood types necessarily wear down in a short time, and injure the legibility of the impression; which any one may perceive who considers how much a large edition of any work wears out even metal types. But wood wears down far quicker, unless the types are made very large, in which case they increase the bulk of the book and the expense of paper. Thus in every way the metal types will be found, at least in Bengal, far cheaper in execution than wood, even after the blocks are cut. So great indeed will the difference ultimately be found, that in an edition of 10,000 copies of the Old and New Testament, if the expense of mere paper and printing from wood were £15,000, we should be able to execute the same with our metal types for £5000; if it should cost only £13,500, it would cost us only £4,500, or 36,000 rupees. To calculations of the expense of printing the scriptures, I have been accustomed many years, and after calculating the price of paper in China, of which I have accounts perfectly accurate, and the price of labour there, where provisions are nearly thrice as dear as in Bengal, I find that our printing an edition of 10,000 with the metal types will be little more than a quarter of the expense of printing the same number with the wood blocks there; and as they print by hand, each double page must in throwing them off require a separate effort of labour. When we realize the sum of £10,000, or 80,000 rupees saved to the cause of Christian Benevolence on each 10,000 copies of the whole scriptures, and consider how many myriads of copies
will be required in the course of years, the wisdom of God seems to appear, in thus establishing a press secure from all interruption from all Chinese edicts and mandates, in a place from whence the Chinese scriptures can be continually sent to the Burman Empire, Java, Amboyna, Penang, and the Isles of the Sea, and thence find their way into the heart of the Chinese Empire.

“As to speed in printing them, our progress at first was slow. We were two months in getting ready the first double page: the next two months each produced two double pages; the next two months twelve, or six each; and so much are we now improved, that the last week saw three double pages printed off. We shall therefore soon complete what remains of the first edition of the New Testament, and I expect before the end of another year, to have the second edition of Matthew in the press in a completely new type, somewhat smaller and much more beautiful, which we are preparing for the Old Testament. In this new type I expect to have Genesis in the press within a month, the printing of which in that type will go forward while we are finishing the New Testament in the larger type: and as the greater part of the Old Testament is translated, there will be little cause for delay in future.

“Meanwhile we are able to advance in our other Chinese works as much as my time will permit. My Clavis Sinica I find a heavier work than I expected: it will fall little short of 500 pages. At press we are already come into the 400th, but it is a work which cannot be hurried: the supporting of every point in grammar by authorities from the Chinese Classics, which I deem essential to a work of this kind, requires much labour and time; but is not without its advantages, even to the translation of the scriptures.”