PERIODICAL

ACCOUNTS

RELATIVE TO THE

BAPTIST

MISSIONARY

SOCIETY

1752

VOL. I.

Clipstone:

PRINTED BY J. W. MORRIS,

SOLD BY BUTTON, LONDON:

AND MAY BE HAD OF THE BAPTIST MINISTERS IN MOST OF

THE PRINCIPAL TOWNS IN THE KINGDOM.

1800.
1. Read at Brakton, Feb. 9. 17810.

Missionary Society,
- instituted by Lord Hawke, at William's, June 16, 1701.
1. Society for propagating the Gospel in foreign parts, 1670.
3. Royal Danish Mission College.
5. Missionary Society (Society, 1732.
6. Wesleyan
7. Baptist
8. London
9. Edinburgh
10. Church
11. American

See Appendix, 1709.

W. Carey was born at Northampton, Leicestershire, Aug. 17, 1761.
- brought to Knowlton of South, 1739.
- joined the Church at Knowlton, under John Seabrook, 1783.
- called to the Ministry by the Church, 1795.
- came to Montserat Village, 1796.
- Miles from Northampton, 1797.
- ordained Pastor there, July, 1799.
- removed to London, May 1799.
- ordained Pastor over the Church, 1799.
- came to London, 1798.
- embarked for India in a Danish East Indiaman, June 18, 1799.
- arrived at Calcutta, Nov. 12, 1799.
- went up the Country, reaching Calcutta by near Madras, 1796.
- removed to Serampore, Jan. 10, 1800.
- finished at Serampore, Feb. 7, 1801.
- finished at Serampore, 1801.
- died about half past 6 o'clock, 2 June 1834.
- Monday morning.
- arrived at 5 o'clock, on Tuesday, June 10, 1834, with the African Association, being within 600 miles of completing his 73rd year.
PERIODICAL ACCOUNTS
RELATIVE TO
A SOCIETY,
FORMED AMONG
The particular Baptists,
FOR PROPAGATING THE GOSPEL
Among the Heathen.

[No. I.]

THE origin of this Society will be found in the
workings of our Brother Carey's mind, which,
for the last nine or ten years, has been directed to this ob-
ject with very little intermission.† His heart appears to
have been set upon the Conversion of the Heathen, before
he came to reside at Moulton, an. 1786. It was there he
wrote the Manuscript which he has since printed, entituled,
"An Enquiry into the Obligations of Chris-
tians to use Means for the Conversion of the
Heathen."
"Heathen;" and his Conversations, Prayers, and Sermons, were mostly accompanied with something relative to this subject. He possessed at the same time, a great thirst for geographical knowledge, and a remarkable aptitude at learning languages, so that his most intimate friends were for several years past induced to think that he was formed for some such peculiar undertaking.

His desire that a Society might be established among his connexions, for the propagation of the gospel among the Heathen, and that he might have a share in that important service, continued and increased, till at length, in the year 1791, being at a meeting of ministers at Clipstone in Nottinghamshire, after two discourses had been preached by Brother Sutcliffe and Brother Fuller, on jealousy for the Lord of Hosts, and the pernicious influence of delay, he proposed a Question, "Whether it were not practicable, and our bounden duty, to attempt somewhat toward spreading the Gospel in the Heathen World?"

As the public service had been attended with more than ordinary solemnity, so this consideration was managed with a good degree of serious and earnest concern to exert ourselves for the enlargement of the kingdom of our Lord: But the chief thing then agreed upon was, to desire Brother Carey to draw up his thoughts on the subject, and publish them. At the next Association of the Baptist Churches, at Oakham, June 16, 1791, it was requested by the ministers who had been present at Clipstone, that Brothers Sutcliffe and Fuller would print their Sermons above referred to, with which request they complied, and these were followed some months afterwards by Brother Carey's "Enquiry," &c.

At the next Annual Meeting of the Association, at Nottingham, May 31, 1792, Brother Carey preached a very
very animating discourse from Isa. liv. 2, in which he pressed two things in particular, as expiatory of "lengthen ing our cords, and strengthening our stakes," viz. (1.) That we should expect great things; (2.) That we should attempt great things. After public worship was over the subject was revived, and a resolution made, "That a plan be prepared against the next ministers meeting at Ketter ing, for forming a Society among the Baptists for propagating the Gospel among the Heathen," and Brother Carey generously proposed to devote whatever profits might arise from his late publication, to the use of such a Society.

Accordingly, at the Ministers Meeting at Kettering, October 2, 1792, after the public services of the day were ended, the Ministers retired to consult farther on the matter, and to lay a Foundation at least for a Society, when the following Resolutions were proposed, and unanimously agreed to.

**Resolutions, &c.**

I. Desirous of making an effort for the propagation of the Gospel among the Heathen, agreeably to what is recommended in Brother Carey's late publication on that subject, we, whose names appear in the subsequent subscription, do solemnly agree to act in society together for that purpose.

II. As in the present divided state of Christendom, it seems that each denomination, by exerting itself separately, is most likely to accomplish the great ends of a mission, it is agreed, that this Society be called, *The particular Baptist Society for propagating the Gospel amongst the Heathen.*

III. As such an undertaking must needs be attended
with expence, we agree immediately to open a subscription, for the above purpose, and to recommend it to others.

IV. Every person who shall subscribe ten pounds at once, or ten shillings and six-pence annually, shall be considered as a member of the society.

V. That the Rev. John Ryland, Reynold Hogg, William Carey, John Sutcliffe, and Andrew Fuller, be appointed a Committee, three of whom shall be empowered to act in carrying into effect the purposes of the society.

VI. That the Rev. Reynolds Hogg be appointed Treasurer, and Rev. Andrew Fuller Secretary.

VII. That the subscriptions be paid in at the Northampton Ministers Meeting, Oct. 31, 1792, at which time the subject shall be considered more particularly, by the Committee and other subscribers who may be present.

Signed, John Ryland, Reynold Hogg, John Sutcliffe, A. Fuller, Abraham Greenwood, Edward Sharman, Joshua Burton, Samuel Pearce, Thomas Blundell, Wm. Heighton, John Eayres, Joseph Timms; whose subscriptions in all amounted to 13l. 2s. 6d.

Second Meeting of the primary Society at Northampton, October 31, 1792.

THE Secretary chosen at the former meeting being ill, sent a written copy of the former resolutions, with an account of two new subscribers of one guinea, one of which engages to continue it annually. And also information from Brother Carey, who was likewise prevented from attending, that a gentleman

a gentleman from *Northumberland* had promised to send him twenty pounds for the Society, and had engaged further to subscribe four guineas annually.

Brother *Pearce*, of *Birmingham*, gave us information that having mentioned the business to his friends, at his return from the first meeting, and preached upon the subject, they were so suitably affected with the importance of the affair, as immediately, without any personal application to an individual, to offer their generous contributions, which they sent by Mr. *Pearce*, to the amount of *seventy* pounds, which he paid into the hands of the Treasurer.

Our good friends at *Birmingham* also adopted a most agreeable plan, of forming a distinct society in aid of the mission, for the purpose of receiving both occasional contributions, and annual, quarterly, or weekly subscriptions, and to co-operate by every other means in their power with the primary society, in pursuing the grand object we have conjointly in view.

At this meeting at *Northampton*, two other friends subscribed and paid two guineas a piece, two more one guinea each, and another half a guinea, making six guineas and a half in all. And such members as were present of the first subscribers, paid their subscriptions into the hands of the Treasurer; who proposed to put the sum now received into the hands of a banker, who will pay interest for the same.

The following resolves were passed:

I. That the most hearty thanks of the primary society are due to the congregation in *Cannon-street, Birmingham*, for their generous exertions in so good a cause.

II. That we cordially approve of the step taken by our friends in *Birmingham*, in forming an assistant society, to act
in conjunction and union with the society begun by the Northampton and Leicestershire association.

III. That if this plan shall meet with the general or increasing approbation of the Baptist churches, we shall rejoice to find a number of corresponding united societies formed in different parts of the kingdom.

IV. That Brother Pearce, of Birmingham, who was a member of the primary society, and is the delegate from the corresponding society at Birmingham, be considered as a member of the committee.

V. That in order to promote the extension of this society, it appears proper to print a brief narrative of its rise and plan, accompanied with some short address, and such further additions as shall be determined upon by a meeting of the committee at Northampton, Nov. 13, 1792.

Third Meeting of the primary Society, at Northampton, November 13, 1792.

AFTER spending time in prayer, consultation, and revising of the preceding narrative, &c. It was further resolved,

I. That every corresponding society that shall be formed in different districts, be invited to send either two delegates, to any meeting of the primary society, or one delegate who shall have two votes.

II. That all persons who may be disposed to favour the design of the society, be invited to send their contributions to the Rev. R. Hogg, of Thrapston, Treasurer, the Rev. A. Ful-
A. Fuller, of Kettering, Secretary, or the Rev. S. Pearce, Secretary to the Corresponding Society at Birmingham.

III. That the society would be truly obliged to any of the friends of this design, for any hints of information or advice, forwarded to the treasurer or secretaries aforesaid.

N. B. The following articles we wish to be examined and discussed in the most diligent and impartial manner:

What qualifications are especially requisite in missionaries? What persons are known, or supposed to be, both suitable and willing to be employed in this business? What advice should be given the missionaries, or what regulations adopted concerning them?—Also, In what parts of the heathen world do there seem to be the most promising openings? What information on this head may be obtained from any late books of travels, or from Christian merchants, or from such persons as would, at least, favour the design of converting the Heathen?

At this meeting Brother Carey was not present, but wrote us as follows:

"I have just received a letter from Mr. Thomas, the Bengal Missionary, who informs me, that he intended "being at Kettering Meeting, but forgot the time when "it was to be. He tells me, that he is trying to establish "a fund in London, for a mission to Bengal; he ardently "desires a companion, and enquires about the result of our "meeting at Kettering. The reason for my writing is a "thought, that his fund for Bengal may interfere with "our larger plan; and whether it would not be worthy "of the Society, to try to make that and ours unite into "one
"one fund, for the purpose of sending the Gospel to the
Heathen indefinitely.

"Yours, &c.  
W. C."

After reading this letter, the Committee agreed to make enquiry about Mr. Thomas, as to his character, his principles, his abilities, and his success amongst the Hindoos; and as the Secretary was going to London, the enquiries on these subjects were committed to him.

Agreeably to the last resolution of the second meeting of the Society at Northampton, the following address was prepared, printed, and circulated.

Address of the Society to their fellow Christians at large.

THE object of this society is to evangelize the poor, dark, idolatrous Heathen, by sending missionaries into different parts of the world, where the glorious gospel of Christ is not at present published, to preach the glad tidings of salvation by the blood of the Lamb.

It is a very affecting fact, that according to the lowest computation, there are at this moment above four hundred millions of our fellow-men in a state of pagan darkness. Many of whom (as the inhabitants of New Zealand, and several of the islands in the Pacific Ocean) not only live in the habits of offering human sacrifices, but are most certainly proved to be absolute Cannibals, frequently engaging in wars, and feasting on the flesh of their enemies.

Can it then be an object unworthy of the most ardent and persevering pursuit, to disseminate among them the humane and saving principles of the Christian Religion, in

Captain J. Wilson, who afterward commanded the
serving ship "Puff", came home from India
the same ship with John Thomas the Missionary
in order to bring these uncivilized barbarians to yield obedience to the Prince of Peace, and to found Christian churches in places which now exhibit nothing but scenes of desolation.

Were these ignorant immortals but thoroughly instructed in the doctrines and precepts of Christianity, their civilization would naturally follow. And what miseries would be hereby prevented! How great the blessings that must certainly ensue, on their reception of the glorious gospel of the blessed God!

What pains and expense does it not deserve to attempt to rescue, at least some out of so many millions from ruin. Was man formed in the image of his God, and is it not desirable to endeavour to use those means which are calculated to restore that loft image? Is man the representative of Deity to the inferior creation, and ought he to be neglected and deserted, though in a ruinous state? Hath not God made of one blood all nations, and shall we not respect all our fellow-creatures as brethren? And if we really consider them as such, should not love and compassion excite us to promote their present, and especially their eternal welfare? Did the Saviour stoop so low as to visit our benighted, wretched, sinful world, to recover an apostate race from deserved ruin? Were the most undeserving and guilty, the most sinful and depraved, made the objects of his self-moved compassion? Can we give a better evidence of our partaking of his grace, than by an earnest endeavour to imitate his example, and to subserve the design of his coming into the world, and laying down his precious life; by labouring to promote the salvation of the most ignorant and helpless of mankind?

Do we, indeed, believe the gospel? Do we receive it in reality not as the word of man, but of God? Do we admit...
mit into our minds the representations therein given of the
state of man? Have we experienced the remedy in any
measure, and can we be willing this remedy for perishing
souls should remain so very much unknown to the greater
part of the world? Or rather, if we have experienced its
healing influence, shall we not be concerned that this gos-
pel, with all its treasures and consolations, should be uni-
versally known?

Ah! if the soul of a Hottentot, a Hindoo, or a Negro
— be like mine! And who can dispute it?—Capable of be-
coming like God in his moral image—Capable of enjoy-
ing his favour and love—Capable of communing with him,
glorifying him, and being happy in his smiles for ever!
How desirable is it to be instrumental to such inexpressibly
glorious ends!

Never let us yield to discouragements, from the appre-
henfion that the attempt would be in vain. If we have duly
considered the methods whereby God has already accom-
plished the designs of his grace in some degree, we cannot
consistently object to the adoption of similar measures now.
The Acts of the Apostles (that most ancient record of
christian history) informs us, that God hath chosen to
propagate his truth among mankind by the efforts of their
fellow-men, committing the precious treasure of the gospel
into "earthen vessels," that the excellence of the power
might the more eminently appear to be of God, and not
of man.

The Jesuits and other Popish missionaires have, in mo-
dern times, taken immense pains to propagate their very
defective and corrupt kind of christianity, in divers heathen
countries.—And our protestant brethren, belonging to
other nations, have laboured with considerable success.
Especially
Especially the Danish mission to the coast of Coromandel, in the East Indies has, since the year 1706, brought above 18,000 Gentoos to the profession of Christianity. — The Dutch, in the island of Ceylon, and other of their East-India settlements, have had still more extensive success. — In North America, the apostolic Elliott, in the last century, was the chief instrument of the evident and thorough conversion of many of the native Indians, and by his labours, and that of other excellent Pædobaptist ministers, several churches were raised from among those poor savages, some of which were supplied with ministers of their own race, and others with Anglo-americans. Nor were the Baptists without a hand in that blessed work*. In the present century, the Presbyterian Society in Scotland for propagating Christian knowledge, has lent its support to several useful missionaries among the American Indians. The excellent David Brainerd, an account of whose life and singular success among the Indians, was published by President Edwards, and after him his brother John Brainerd, were supported by this society. They still afford their assistance to Mr. Kirkland, from whom very pleasing accounts have been lately received; and there is also a Mr. Sergeant that is successfully employed among the Indians at this time. The Moravian Brethren have, within these sixty years past, sent missionaries to various heathen nations, and have discovered a zeal for the propagation of the gospel, which ought to provoke in all other denominations of christians, a godly emulation. Their success has been remarkable among the Greenlanders, and in the Danish West India Islands. They also have sent missionaries among the American Indians, and the Esquimaux on the coast of Labrador, who have been hopefully owned for the conversion of

See Dr. Cotton Mather's Magnalia Christi Americana, Book VII. p. 56.
souls; and have attempted to preach the gospel to the Tartars, and to the Hottentots, to which last people they are about to renew their mission again. We are informed that in the year 1788 they had in their societies nearly 15,000 converted heathen. The Wesleyan Methodists have, within these few years, attempted a mission to the Carribibs, who are natives of the West India islands, and have laboured with success among the Negro slaves in those islands.—

The labours of brother George Liele, the Baptist Negro, in Jamaica, have been greatly blessed among his fellow Africans, both bond and free. The success of our worthy brethren, who have thus hazarded their lives for the sake of the Lord Jesus, may serve at once as a reproof to our indolence, and as a spur to our activity. Who that realizes the value of one immortal soul, but must be stimulated by these brilliant successes to assist in extending the kingdom of God?

To such an effort, arguments of the most powerful nature, must impel every believer in divine revelation and well-wisher to mankind: for various as the different opinions of Christians may be, with respect to particular parts of the gospel scheme, all will agree in this, That the sacred scriptures assure us of the universal conquests of the Redeemer, that “his dominion shall extend from sea to sea, even to the ends of the earth;” that “the kingdoms of this world shall become the kingdoms of our Lord and of his Christ;” and that “the isles shall wait for his law.”

Will not God, who seeth the heart, be well pleased with every sincere and earnest effort to promote his blessed cause? Without the divine blessing we readily believe nothing to purpose can be effected. But is this an excuse for inactivity and sloth? Are we not encouraged by innumerable promises and prophecies of the divine word; and by an evident blessing
blessing crowning the labours of our brethren and predecessors?—Let then every Christian who loves the gospel, and to whom the souls of men are dear, come forward in this noble cause. If God hath given us of this world's goods, to what more valuable purpose can we apply a portion of our substance than in endeavouring to send to our poor brethren the bread of life, of which they stand in such perishing need? Let every one that is free-hearted offer unto the Lord. For the silver and gold, as well as our souls which he bought with his blood, are not our own, but his. And whether we can or cannot thus honour him with our substance, let us attend the generous donations of those that are able to contribute to the support of his cause, with our most fervent prayers. Many Christian societies have, for some years back, united in extraordinary prayer for the enlargement of the Redeemer's kingdom: And may not this be considered as a certain harbinger of success? Let us persevere, and we shall prevail. Pray ye for the peace and increase of the church, they shall prosper that love her. Ye that mention the name of the Lord keep not silence yourselves, nor let him rest in silence, until he establish and until he render Jerusalem a praise in the earth.

Brother Thomas having been requested to give a Narrative of himself, and his labours in India, he wrote the following, which appeared in Rippon's Baptist Register, No. V.-Vol. 1. 1833.

MY father is deacon of a Baptist Church at Fairford, in Gloucestershire. He trained me up in the nurture and admonition of the Lord; but I proved for a long time a hopeless child. Very sharp convictions were often felt and repeatedly stifled, till it pleased God to make my sins a heavy burden to me, in the year 1781. I had
I had lately married, and my nights and days were dreadful both to me and my wife; but in the month of August that year, attending on the Rev. Dr. S—, who preached from John vi. 37, Labour not for the meat which perisheth, but for that meat which endureth to everlasting life, which the Son of Man shall give unto you; I heard with new ears; the discourse seemed all for me, and afforded me some rest till the following week, when meditating on the scriptures I had heard, and on the Gospel by Matthew, I beheld a new object, in a new light, even Christ crucified, which has been followed, I trust, with newness of life. Then I could feelingly say with Dr. Watts,

"'Tis heaven to rest in thine embrace,
"And no where else but there."

I blush to think how unworthily I have carried it ever since to this day; but upon the whole I trust that God is my portion, and my happiness. At the time mentioned, I was settled in Great Newport-street, in the practice of surgery and midwifery: But finding the world more ready to receive credit than give it, I was obliged to sell all, and wait in lodgings, till an offer was made me of going to sea: and in the year 1783, I failed in capacity of Surgeon of the Oxford Indiaman to Bengal. On my arrival at Calcutta, I sought for religious people, but found none. At last, how was I rejoiced to hear that a very religious man was coming to dine with me, at a house in Calcutta; a man who would not omit his closet hours, of a morning or evening, at sea or on land, for all the world. I concealed my impatience as well as I could, till the joyful moment came; and a moment it was; for I soon heard him take the Lord's name in vain, and it was like a cold dagger, with which I received repeated stabs, in the course of half an hour's conversation: and he was ready to kick me when I spoke of some things commonly believed by other hypocrites, concerning
cerning our Lord Jesus Christ; and, with fury, put an end to our conversation, by saying, I was a mad enthusiast to suppose that Jesus Christ had any thing to do in the creation of the world, who was born only seventeen hundred years ago. When I returned, he went home in the same ship, and I found him a strict observer of devotional hours, but an enemy to all religion, and horridly loose, vain, and intemperate in his life and conversation.

After this I advertised for a Christian; and that I may not be misunderstood, I shall subjoin a copy of the advertisement, from the India Gazette of November 1st, 1783, which lies now before me, and the answers I received, giving only the signature of one of them, instead of the name at length.

RELIGIOUS SOCIETY.

A plan is now forming for the more effectually spreading the knowledge of Jesus Christ, and his glorious Gospel, in and about Bengal: any serious persons of any denomination, rich or poor, high or low, who would heartily approve of, join in, or gladly forward such an undertaking, are hereby invited to give a small testimony of their inclination, that they may enjoy the satisfaction of forming a communion, the most useful, the most comfortable, and the most exalted, in the world. Direct for A. B. C. to be left with the Editor.

The two following answers were received the next day:

If A. B. C. will open a subscription for a translation of the New Testament into the Persian and Moorish languages (under the direction of proper persons), he will meet with every assistance he can desire, and a competent number of subscribers to defray the expense.

ANOTHER.
The Rev. Mr. J——, having read the advertisement of A. B. C. in this day's paper, takes the earliest opportunity of expressing his satisfaction at a proposal for the more effectually propagating, and making known the truths of the Christian religion, in this country of superstition, idolatry, and irreligion: and for setting forth the excellence of that holy institution, so replete with the means of rendering mankind happy, both here and hereafter; most cordially offers his services for promoting and encouraging so laudable an undertaking, and will think himself happy, if he can be at all instrumental in bringing it to any degree of success.

Mr. J——, from the above reasons, therefore withes an opportunity of conferring with the advertiser on the occasion.

I have never yet found out who was the author of the anonymous note; and as to Mr. J——, he was chaplain to the Presidency, and I was afraid to answer him lest I should be scouted; for I had heard him preach, and the sermon as well as the text was, The unknown God. This well-worded note of his was intended, I suppose, merely to find me out; and I have certain reasons to believe that the advertisement gave him offence. The following year being at a house in London where the Rev. Mr. N—— had just called, I heard that a Gospel Minister was going out to Bengal; and that Mr. N—— had reason to think there were religious stirrings in that country, as he had read a certain advertisement in a newspaper of such an import; which advertisement was, indeed, the same which I have copied above.

Just as I was returning the first time, I found out Mr. W——, who kept an Europe shop in Calcutta, and appeared
appeared to be a truly pious man: I learned by him that there was a Mr. G—— and a Mr. C—— up the country*, and one or two more, who were religious people. Mr. W—— returned to England with a considerable fortune. I came back also, and was baptized in London in 1785, and began to exhort in private societies, and to preach in different places in town and country. On consulting the Rev. Mr. ———, he advised me to go another voyage, which I accordingly did; and sailed the second time to Bengal in 1786, with the same captain and officers, and in the same ship as before. That very season the Rev. Mr. Brown, who now preaches in Calcutta, went over and took charge of the Orphan School, where all the illegitimate children of Europeans, by the native women, are educated and provided for. On my arrival there I found a Mr. ——— U—— and a Mr. C———, and two or three more, who were connected with Mr. G——’s family, all serious people, and we used to go together to hear Mr. Brown, on the Lord’s Day, who preached to the children under his charge: and after a little while we had a prayer-meeting, and sometimes a word of exhortation was given. Mr. G—— removed from Malda to Calcutta: on his coming to us we were increased and strengthened, and I preached at his house every Lord’s Day evening. One day, as Mr. W—— and I were walking out, he gave me to understand that Mr. G—— wished me to stay in the country, learn the language, and preach the Gospel to the Hindoos: but I was averse to the climate, dreaded a longer separation from my family, and had no particular bent of mind to the work; having also the charge of a ship’s company as their surgeon, without any probability of the Captain’s giving me leave to stay, or of another surgeon being found to supply my place, I could not accede to the proposal; yet it would often re-

* At Malda, about 250 miles from Calcutta.
turn to my mind, and after a few weeks I became greatly concerned at heart for the condition of these perishing multitudes of Pagans, in utter darkness; and was inflamed with fervent desires to go and declare the glory of Christ among them. Waters enough have risen since to damp, but will never utterly extinguish what was lighted up at that time. After much prayer and many tears, I gave myself up to this work, and the Lord removed difficulties out of the way, confirming the mission, and comforting me, by adding two seals (both Europeans) to my first labours, who continue my hope and joy, and I trust will be my crown at the day of Christ's appearing. I must here pass over many griefs and sorrows, offences and mistakes, and proceed to give you some information concerning the Hindoos, their behaviour and their country, with any other interesting particulars that may occur while I write.

There are four Scriptures, or laws, among the Hindoos, which they call the Vedas; these they hold in the highest esteem, and say it is unlawful for any man to read or hear them read, except he is a Brāmin. The Vedas are said to have been written many millions of years ago, which, however, is easily disproved by other books and writings in use among themselves. These Vedas are written in Sanskrit, which may be called the Latin of the East, and they are the fountain of all their books of theology, as the Koran among the Moors, and the Bible among us. There are eighteen sacred books called Purāns, which are all commentaries on the Vedas: and it is the custom of all the Brahmins, to learn a great part of these by heart, and they are very apt and clever in quoting portions of them in conversation: this they find the more easy to them, as all their books are written in verse. I think it is impossible to convey to any person who never was in that country, an adequate idea of that profound reverence in which they hold
hold their sacred books. But what is wonderful, they hear the divine authority of these books questioned with patience and moderation, at all times, and in all places. Some of these books hold up for their veneration characters which are very profligate, and contain dreadful doctrines, evidently of an infernal origin, which have a strange effect on their minds and manners. They abound, moreover, with such contradictions (though on the other hand with very good moral precepts), that I am sure it is no difficult thing to convince the more intelligent persons amongst them, that they are not of divine authority: and I am persuaded, there are some to be found amongst them, who think there is no revelation from God yet, because they see in all these books, some things incompatible with their notion of God. That there is one great God, Omnipotent, Omniscient, and Omnifcient; that he is to be worshipped and served; that the soul is immortal; that we have all sinned; and that some Atonement is necessary; are truths commonly believed among them all; and add to these things, the divine predictions we have of the latter day, with the encouragements of Jehovah, to declare his glory among the Heathen; and I think, without any thing more, one might find reason enough to go and preach to them. But I can truly say, wherever I have been conversing or preaching among them, I have invariably found them willing to hear, and that they always behave with great decency and respect. I trust also that the door of faith is opened to the Hindoes, by the conversion of two or more Hindoes, and by many other striking effects, which, though short of real conversion, may, in the Lord’s own time, prove a great blessing to many. Some little account of Bagboor, the Munshee, one of these converts, in a letter from him and a Bramin, will accompany these papers. He is about 35 years of age, and a person of more than ordinary capacity, and has been well educated in the Persian language; he was recommend-
ed to me by Mr. W. C——, who is a great Persian scholar; and I have employed him in the office of my Munifhee, or teacher, all the time I have been in Bengal. It was he that composed the Bengal Hymn which I annex *, and many other sonnets of his own accord, without any assistance from me or any other; and it was he who chiefly laboured with me, in the translation of Matthew, Mark, James, &c. and he often disputes with and confounds the Bramins, both learned and unlearned, though he is not a Branim himself, but of the writer Cafs†; and this is not in a small degree extraordinary, for the Bramins think it a very great condescension to hold an argument with any person whose Cafs is inferior to that of a Branim. This man has a considerable degree of knowledge and gifts, and I hope they will one day shine forth to the good of many. I should have baptized him, but his relations refused to give him his wife and children. He will accomplish his wishes I hope, before I return, and then his family will be numbered with the stated hearers, and he himself be baptized with the Branim Parbotee, of whom I shall give you a short account presently. The greatest difficulty in spreading of the Gospel in Bengal, arises from the Cafs: for all who are baptized, and partake of bread and wine with us, will lose cafs; and when a man has lost cafs, his most intimate friends and nearest relations will forfake him for ever. He cannot possibly be restored again by any means; and the meanest Hindoo, from that time, refuses to eat, drink, or converse with him; he becomes an outcast and a vagabond in their eyes, in the most strict sense. But when the way is once opened, the difficulty will gradually diminish, and, if they walk as become the gospel, they will become a cast of themselves, and that an honourable one too.

* This Hymn, with a metrical version, will be found at the end of this number.

† Order or tribe.
I might here give you an entertaining account of many who have left off their idolatry, flower-offerings, and vain superstitions, and are in the habit of reading the Bible* as the Word of God, and the only book that discovers to their satisfaction, the way of salvation: but I am already spinning out my paper to a greater length than I intended, and what I have to say of Parbotee will take up a considerable portion of your time. I will, by the bye, just mention a few things of Mohun Chund, another Bramin, of whom I once hoped well, whose heart failed him at last: but I cannot say, even now, that I have given up all hopes of him—far from it. This man is a Bramin of some repute, and has a vast number of disciples, who prostrate themselves at his feet wherever they meet him. He lives at Boolahant, about six miles from Malda. He came to hear me in the crowd, and was easily to be distinguished from the rest, by his fixed attention and regular attendance. One day, after I had been discoursing about prayer, he very gravely asked me, "Sir, " when a man prays to God, how many days is it before he " gets an answer?"—I then repeated the account of the woman of Canaan, and other different cases: he continued to attend, converse, and write, on the things of the Gospel, and seemed at length convinced that he was a great sinner before God: that there was no refuge for him among all their shafters: and that the gospel alone was of God, discovering the way of salvation. This man continually came to see me, and was reckoned by his people a convert to christianity, for he diffused the worship and ceremony of the Hindoos, to his own temporal loss; and forbad that homage which had long been superstitiously paid him from the people. He often talked publicly with great persuasion, to

* They have Matthew, Mark, James, some part of Genesis, and the Psalms, with different parts of the Prophecies, in Bengalee manuscript: three or four of them have all the above, and some only a single part, which they lend to one another and copy.
other Bramins, in favour of the Bible. On the 28th of
June, 1790, he had been to pay me a visit, and returning to
his own home, he found there Parbotes, a Bramin, who
called to see him.

Parbotes was a man of title, and of a more high and ho­
nourable rank than this man. He was also a very strict ob­
server of the Hindoo laws and customs, daily rising early in
the morning, and repairing to the distant jungles * to gather
curious flowers, superstitiously valued among them; and
these he offered, with abundant forms, in the river Maha­
nuddee, which was near; and repaired, at particular feasons, to
their more sacred river the Ganges, which they say cleanses
from sin. There was not his equal in all the neighbour­
hood, for zeal and accuracy; a thorough devotee. This
man, having heard of our new Shafter, the Bible, was not a
little displeased: and when he understood that the other
Bramin who came in had been to see me, he required of
him to go and wash his clothes, for he must be defiled, and
would defile, for he had been in the company of an English­
man: and it is the common custom of all religious orders
among them, to go out of the company of an Englishman
or Mahometan, into the river, and immerse their bodies,
with their clothes on. I have often observed the Bramins,
and Pundits †, do so, after holding any conversation with
me. To induce this man to go and wash his clothes, Par­
botes urged that I was of the Maleetch, viz. unclean, if not
filthy. He replied, that filthy men did filthy deeds; whereas
he could never say so of this Englishman—and he would
not go and wash his clothes. The other continued to insist
upon it, and finding his injunction was not honoured, he
proceeded to do a thing which will appear trivial to you,
but is a very formidable action among them.

* Woods. † Viz. Learned Doctors.
It is the custom of the country to smoke very much; and their tobacco is made up into a paste, with spices, &c. this paste they place on one side of a copper-plate, and coals of fire on the other side; the tobacco being lighted, they then put it on the upper extremity of a tube, and the lower extremity runs down into a shell, or other vessel, containing cold water, and sometimes rose water, which is very common there. The smoke is agreeably drawn through the cooling water by means of another flexible tube, which is the pipe, and is generally about twelve feet long:—Now, when Bramins, or others of equal cast meet together, it is a constant mark of friendship and good understanding for the man of the house to offer this Hookah to his visitor, and it is passed on from one to the other. But when the Bramin in question gave the Hookah to Parbotee, he emptied the water out of it: this is the action that will appear little to you, but which is a kind of formal disgrace among them, and proves a forerunner to that which is worse than death, viz. losing cast. Such a proceeding before witnesses, could not escape particular notice, nor fail of drawing the attention of many, to the great dishonour of Mohun Chund: So he left the company, and went and poured out his complaint to God in prayer. The day was far gone, he returned no more to his company, but retired with his family to rest.—About two in the morning he was called up by Parbotee, with vehement cries; and on opening the door, found him in great agitation, and, to his inexplicable surprize, Parbotee desired to hear the Gospel, and that the Bramin Chund would go and pray for him: he replied as well as he could, and took him to the house of Bajhoe, the Munfhee, where they spent their time till day-light, in reading, praying, and singing. But matters were not yet explained: they observed he did not go to his usual ceremonies, but returned to Munfhee's house in great trouble of mind, about noon, making his former requests, and, on their repeated enquiry,
he related to them a very remarkable dream, in which I have no doubt at all but he received divine admonition and instruc-
tion*. The effects of it were visible on his body and
mind for several days. I found it very difficult to adminis-
ter any consolation to him, and was afraid the consequences might be soon fatal; but he continued daily to hear the
Gospel, and began to join the rest in singing and praying;
and confessed to all his former folly, and professed to believe
that the Bible was the only word of God, and Jesus Christ
the only Saviour. When I left Bengal, he had continued
to walk in an orderly becoming manner, and gave me and
others great satisfaction. I cannot pass by one remark in
my diary; though it is rather long, I shall here give you a
copy of it verbatim. You must know we† were all on
the river, going a journey of 230 miles; and we had a
prayer-meeting on setting out. Mohun Chund, and Ram
Bojho, the Munsee, having made their intercessions, I
called upon Parbotee, whom I had never before heard; and
though the Munsee's prayer was more judicious and
orderly, yet that of Parbotee, both in manner and matter,
was at that time inexpressibly sweet and awful to my spirit.

Extract of my Diary of August 19, 1790.

"Endeavour to recollect a little of Parbotee's unequalled
'prayer.'"

Expressions in Parbotee's Prayer.

"I performed the rights of the Ganges; I called this
'good—I worshipped wood and stone; I called this good—
'I heard the shafters of men, that are all false and vain; I

* This dream bore a strong resemblance to the conversion of Paul;
Acts ix. 1—3. It may probably be given at length in a subsequent
number of these Accounts.

† Munsee, Parbotee, Mohun Chund, and myself.

"called
called this good—Lord, I am a most wretched creature
to this day: I know nothing—nothing! I have spent all
my days in wickedness, and have not obtained the least
knowledge of God. O put far from me these evil things!
O make them depart far from me. I have hearkened
now to thy word. I will hear them no more—I will not
the least regard the idols of wood and stone any more!—
Vanity: lies. Lord, I will hear no more at all these fal-
ters of the Hindoos; they are all false and vain. Wretch-
ed sinner! Save me! O save—save, save me. Give—
give—O give—Give, O Lord! Give me to know—
Hell! what?—Heaven! what?—Without the blood of
Christ I shall never be saved. Without the flesh of Christ
I shall never live*.—Lord, what is the meaning of this?
I know not what it is—how can I get the blood of
Christ?—O teach me, I will do any thing thou say'st—
Coff! what?—Home! what?—Friends! what?—Life!
what?—What is any thing? all is nothing but thee.—
I want no money†, I want nothing but thee. O what a
wretched sinner am I!—O tell me thy way! O tell me
by Munjhee; tell me by the Sahaib †. We are going to
Calcutta—Many, many, wicked things are there. O keep
us all while we stay there.

O that I had but love! O that I had but faith!—
O that I had forgiveness! O that I had but those things
which thy people have. Like them—O give me like
them, like them. O Lord, how many evil things are in
my mind every day! I am a wicked blasphemous wretch!

* He had heard read John, vi. 53.
† Referring, perhaps, to some cruel charges, that they followed the
Gospel for money: but the truth is, they made no gain by it, of a tem-
poral kind; they suffered loss.
‡ Sahaib, i.e. Sir. He meant Mr. Thomas.
I have shame in me—Wicked shame before the people, and wicked fear of men;—Far, O far away from me, put far away my sins. Forgive me; and teach me what I shall do. I will do any thing. O that I did but know what to do: O give—give—give—Lord, what shall, what can I do?"

Here he burst into a flood of tears, with now and then such fervent cries, as I never before heard: he continued in prayer about half an hour. I read and explained the faithful promises of God to supply the poor and needy, and to satisfy the thirsty soul with living waters; spoke of the mind, and the inner man, delighting in God manifested in the flesh, and crucified for sin; that this was eating the flesh and drinking the blood of Christ. After concluding, he returned to his boat, and, as the Munjhee tells me, wept there over his own sinfulness, a long time. Thus far my diary.

Considering that this took place almost two months after the dream, and observing the deep concern of mind which is but imperfectly expressed in this written account; you will agree with me, that it is a very extraordinary affair; and the loss and shame among men with which it has been ever since followed, put it beyond all doubt, with me, that it has pleased God to awaken this man. He continues, a living witness to thousands, of the vanity of paganism, and the reality of the christian religion. The Bramins and relations of these people, who find their interests shaken, have raised reports, stirred up enemies, and brought accusations against them evidently false; but they behave on these trying occasions, like men; like christians, who have their trust and hope in God; and they are to be baptized on my return to that country, and so lost cast for ever, in which many will join them, and so become at least stated hearers of the Gospel.
our side, if he could only say he thought that the Bible might be true, and of divine authority, would be a very great blessing to any Missionary whose heart should be stirred up to go and preach to them. But I bless God, and reflect on it with great comfort, that there are thousands of Hindus, Bramins, and others, who are ready to own as much, and more than this; and if these were dead, I should go over to them, with all joy and confidence of hope, assuredly gathering, from these tokens, and many others, that the Lord hath called me to preach unto them the unspeakable riches of Christ: and I hope and pray, he will yet enable and call others more fit for, and worthy of, this delightful work than myself. There are several Bramins who have the book of Matthew in their hands, who read it in their families, and among their friends, whom I have never seen; and there are several with whom I have conversed, that have read the scriptures to some good effect, though not really converted to Christ. These would all rejoice to see more witnesses of the truth, as it is in Jesus, among them. The two converts I have mentioned to you expressed a desire of sending a message to the Rev. Mr. —— with whom they knew I corresponded; to this I replied, they had better write it down; they did so, and I have translated it, and a copy of their letter you will see at the close of these papers.

In addition to what may be gathered from the above, of their religion and manners, I shall mention a few things, which shew that the necessity of some atonement for sin, is one of their prevailing ideas. I believe that human sacrifices are very rare, if not entirely unknown among them; although about four years since there was an account of one in the India papers; but there are doubts of the authority from whence it came. Sacrifices are made, however, of

* See page 32.
buffaloes, kids, and lambs, which are to be publicly seen at
their stated seasons. They have also a custom of using sev-
eral voluntary tortures, which every person, who has resided
in the country for a year or two, must be more or less ac-
quainted with. I shall describe two or three of them:

1st. That of swinging. The person who makes this atone-
ment has two iron flesh-hooks passed through the integu-
ments, on each side the back-bone; and being suspened by
ropes attached to these hooks, he is drawn up above 40 feet
in the air, and there twirled round for a considerable time;
all which he bears without any expression of pain or impa-
tience. Whatever he throws down of fruit, or the like, is
caught up with great avidity, and counted sacred. Some-
times the skin has given way, and the person has been dashed
to pieces; so now, in all that I have seen, cloth has been
passed round the middle, for the hooks to hold by with the
skin. The ceremony may be seen in almost every town
once a-year.

Another torture is after this manner: The man passes
threads through each of his sides, in six places; and the
threads being thirty yards long, and fixed at each end, he
dances backward and forward as in a rope walk.

A third is running a spit of four feet long all through the
tongue, and drawing it backwards and forwards. Besides
which, I might mention sitting in one position for years, ex-
posed to fires in hot weather, and cold dews in cold wea-
ther. Many other things of a like nature are common
among them.

I shall conclude with an instance I have heard from some
of our religious brethren at Calcutta. Mr. Swartz, or one
of the Malabarian missionaries, related it to them.

A certain

John Thomas: "Account of a Hindoo Running," in
Rippon's Baptist Register, 2, 142.
A certain man, on the Malabar coast, had enquired of various devotees and priests, how he might make atonement for his sin; and at last he was directed to drive iron spikes, sufficiently blunted, through his sandals; and on these spikes he was to place his naked feet, and walk (if I mistake not) 250 cofs, that is about 480 miles. If through loss of blood, or weakness of body, he was obliged to halt, he might wait for healing and strength. He undertook the journey, and while he halted under a large shady tree, where the Gospel was sometimes preached, one of the missionaries came, and preached in his hearing, from these words, *The blood of Jesus Christ cleanseth from all sin.* While he was preaching, the man rose up, threw off his torturing sandals, and cried out aloud, "*This is what I want;*" and he became a lively witness, that the blood of Jesus Christ does cleanse from all sins indeed.

It may appear a very formidable undertaking to go and preach among these poor destitute perishing souls. Perhaps the heat of the climate, and the barbarous manners of heathens in general, may operate in part, as a discouragement to some, who would otherwise cordially engage in this service; but where God makes willing, obstacles will comparatively disappear. One part of the year the weather is cold enough: at night we can bear two or three blankets, and should be unable to sleep for cold without them. In the day we use warm clothes and fires, especially in the upper parts of Bengal, which lies in latitude 26° N. The country abounds with provisions at a cheap rate; so that thousands of the natives maintain themselves and families, pay rent and customs, out of an income not exceeding 10s. sterling per month.
Near Malda, at which place I resided, the prices of provisions in common were as follow; but at Calcutta they are much dearer:

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Pine apples, mangoes, plantains, limes, melons, peaches, vegetables, and fish, very plenty and cheap; and other things in proportion. But if an European must have a great house, a palanquin, a number of servants, and eat and drink the unwholesome food brought from Europe; as hams, tongues, claret, porter, &c. Bengal may prove both an expensive and unhealthy place to him; otherwise the country may be enjoyed, and several servants kept at a small expense.—Some servants are necessary there, which would be quite superfluous here; such as a person to carry a chatta, or kind of umbrella; a cook, a washerman, and perhaps more: the most expensive of these is the cook, and his whole wages will amount to no more than 15s. per month at farthest, and he find himself. House-rent is the most expensive article; for the lawful interest of money in that country is 12 per cent. and the Company allows eight. But for my part, I have lived in a boat for six months together, as comfortably as any prince in Europe; and for 16 or 18s. a missionary may build an excellent house, with mud walls and straw covering. I have done this also, and lived more comfortably than I do now in England: so that the difficulties attending a Gospel mission are not insuperable; if they appear so, it is only at a distance; and should they be ever so great, in a service of this kind, we expect, through God, to do valiantly.

As
As to the learning of the language, it is a work attended with difficulties: but when the whole time is devoted to it, three or four months will bring a man through the greatest of them; and he will begin to converse with the natives, with great amusement and pleasure to himself, and profit to them. And as to the barbarity of these people, it is not with them as it is with other Pagans, of whom we have read and heard: for the Hindus are certainly distinguished from all people on the face of the earth, for their harmless and inoffensive behaviour; and the province of Bengal, and its inhabitants, are proverbially distinguished from all other parts of India, for their gentleness of manners, and harmless behaviour to their enemies, as well as their friends. I have known among them men of considerable power and authority, who were highly offended with me, because they imagined my work affected their interests (Acts xx. 25): but I lived within a mile of them, in a lonely house, with my windows and doors wide open all night, without sword or firearms, and free from the smallest apprehension of danger.—However, this could not be prudently done in the neighbourhood of Calcutta.

In the year 1787 I began to learn to speak and write the Bengalee. Till the month of June or July of this year, I was engaged at Calcutta, and preached to a few Europeans there. In 1788 I could converse freely with the natives, especially with those I was well acquainted with. In 1789 I began to find that my pronunciation was generally very defective, and consequently my preaching, for the most part, could not be understood: I had also begun to translate. I remained there the second time, from the middle of 1786, till the end of 1791; but had no thoughts of staying there till about the beginning of 1787, nor did I sit down to the work till about the middle of that year: so all the time spent among them was five years and a half; but most of this time I have preached twice every Lord’s Day to a congregation of
of Europeans in the country. Considering this, and the difficulties that must necessarily occur to the first adventurer, (for they have no dictionary, vocabulary, nor printed books to assist one, as in European countries); I say, considering these things, the time may be reckoned but two or three years; and I doubt not but a person of a moderate capacity may attain, in that time, as much knowledge of the language as I have: and I can now express myself in prayer, preaching, and conversation, comfortably to myself, and so as to be understood by others.

JOHN THOMAS.

Letter from Hindoo Christians to the Rev. Mr. __________.

GREAT SIR, Dated 7th month Mang, 1798.

We infall Hasheens for a long time have used worship and ceremonies, according to our own paganish shafter and customs, and we have been accustomed to think, that different kinds of people having different kinds of shafter, would be saved by the works thereof. The deeds of the shafter of this our country you will be acquainted with by conversing with Mr. Thomas.

O great Sir, though we thought that many nations had many kinds of shafter, yet in the country of the English, we thought there was no shafter at all; for, concerning sin and holiness, those that are here have no judgment at all. We have even thought that they were not men, but a kind of other creatures like devourers. Within these six years, it is our mercy and praise that Mr. John Thomas came into this country. Such a kind of ootum † person we have nei-

Holy laws.

† Ootum, or best kind. They say there are three sorts of men in the world—the ootum, muddheum, and oddhum; that is, the bad, middling, and worst kind.

See John Thomas's last conversation with the Brahun before his Return to England, 1792, Wys. May. 2. 1793. Richmond Baptist Register 2. 145.
ther seen, heard, or known of, at any time. On his coming here he employed me as Munhee; and after I had taught him a little Bengalee, he asked me, Munhee, If you were to die now, whither would you go? How can I tell, Sir? said I; I shall go where God will take me. True, said he, But men in general, when they die, where do their souls go? I answered, All men go to a place according to their works: the holy go into heaven, and the sinner goes into hell. He asked me what heaven and hell, what sin and holiness were? to which I replied particularly. He smiling said, How could a man be freed from his sins by such superficial works as these? But none of us could answer him, only that it was written so in our shafter, and that our forefathers, from generation to generation, had so obtained salvation: this was all we knew. Mr. Thomas knows the drift of our shafter, and will represent them to you.

When he began to tell us how men could be saved, then we greatly wondered, and we thought within ourselves, these (Englifh) are the unclean; they have never had any shafter, and how should this man know the way of salvation? But we said, Speak, Sir, and we will hear. He began to read to us the glad tidings of salvation out of the Bible; and as we heard him speak, we were amazed and rejoiced. Now we know certainly that this is the shafter of God, and the way of salvation. This will stand, and all others are utterly vain. Oh great Sir, we are now very thoughtful, and be think ourselves what have we been doing all this time? We deserve the deep of hell as the fruit of our doings; at the thoughts of which we were greatly troubled. But the gospel is begun to be published. The books of Matthew, Mark, and James, are almost ready, and the Gospel is coming into our country. Our Sahaib has preached in many places; and wherever the people have heard,
heard, there they have been amazed and glad. Several of us who were before workers of iniquity, have now understood the evil of it; which our Sahib will make known to you.

Now it is our wish that this great Word was translated into Bengalee; as we hear, we make it known: but we are only a poor people, and cannot do as we wish. But we hope, great Sir, you will have compassion upon us, and send preachers into this country, and them that will help forward the translation; and that we sinful people shall walk according to this word, for whosoever has faith in the Lord Jesus Christ, will be cleansed from his sins by his blood, and we do hope that he will help us in all these particulars. Our hope rests in Him.

Great Sir, we have never seen before the utum people; the first we ever saw was Mr. Thomas; and by him we know that the greater people will shew compassion. Of other things we will write hereafter. This is all.

Shree Parbotee, Brahman.
Shree Ram Ram Bojho, Caesto.

ON January 10, 1793, another Committee Meeting was held at Kettering, when the Secretary reported the result of his enquiries respecting Mr. Thomas, which were satisfactory to all present.

The Committee being fully of opinion that a door was now open in the East Indies, for preaching the gospel to the Heathen, agreed to invite Mr. Thomas to go out under the patronage of the Society, engaging to furnish him with a companion, if a suitable one could be obtained. Brother Carey
CAREY was then asked, whether in case Mr. THOMAS should accede to our proposal, he was inclined to accompany him? To which he readily answered in the affirmative. The same evening Mr. THOMAS himself arrived at Kettering, and fully acceded to all our proposals.

The object now was to calculate the expenses, and obtain the means of defraying them, in so short a space of time as three or four months: This difficulty however we were carried through by public generosity; for no sooner were our brethren in different parts of the kingdom made acquainted with our design, than they immediately assisted us by cheerful and liberal contributions. Many difficulties were in the way, but none of them proved insurmountable. A variety of concurring providences seemed to indicate that the hand of the Lord was in it. The church at Leicester, to whom brother CAREY was deservedly dear for his works sake, though greatly affected by the loss of a faithful pastor, yet offered no objection to his going. “We have been praying” (said one of them) “for the spread of Christ’s kingdom amongst the heathen; and now God requires us to make the first sacrifice to accomplish it;” and when some people who entered not into brother CAREY’s views, have blamed his design, the members of the church at Leicester to a man would vindicate him, although his departure must have tried their feelings greatly.

The most forcible objection, and that which went nearest to his heart, was his leaving his family behind him; yet the urgency of the call would not suffer him to decline the undertaking, he durst not but determine to leave his family for a season, and prepared to set sail accompanied only by his eldest son; but the great Disposer of Events appeared to countenance his design, and interposed in the most unexpected and surprising manner entirely to remove this difficulty.
For when at one period it seemed as though the whole undertaking would be frustrated, that which threatened evil, brought forth good, and proved the very means of all his family going with him.

Before their departure we spent a solemn day with our brethren at Leicester (March 20, 1793). The forenoon was devoted to prayer: In the afternoon brother Thomas preached from Psa. xvi. 4. and a public collection was made for the mission: In the evening brother Hogg delivered a suitable discourse on the solemn occasion, from Act xxii. 14. and after him brother Fuller addressed the missionaries from John xx. 21.—This service was peculiarly affecting,—After public worship, a Letter was drawn up, addressed to the Hindoo Christians in India, to whose conversion brother Thomas had already been instrumental, and signed by the Committee and other brethren present,

The substance of the Charge delivered by our Brother Fuller to the Missionaries at the parting Meeting at Leicester.

My very dear Brethren!

Every part of the solemnities of this day must needs be affecting; but if there be one part which is more so than the rest, it is that which is allotted to me, delivering to you a solemn parting address. Nevertheless, I must acknowledge, that the hope of your undertakings being crowned with success, swallows up all my sorrow. I could myself go without a tear, so at least I think, and leave all my friends and connexions, in such a glorious cause. Impressed, therefore, with these sentiments, I can the more readily and cheerfully part with you.
My dear brethren! Let me address you in the words of our Lord Jesus to his disciples, John xxi. 21, Peace be unto you, as my Father sent me, so send I you! The whole of this language was sweet, especially considering the troubles of their hearts to whom it was primarily addressed. The preface is sweet, Peace be unto you—as if he had said, All is well as to the past, and all shall be well as to the future.—The commission itself is sweet. Nothing could well be more grateful to those who loved Christ, than to be employed by him on such an errand, and to have such an example to imitate.

There is, to be sure, a great disparity between your mission and that of Christ. He came to offer himself a sacrifice for sin, and by his blood to obtain eternal salvation for poor lost sinners. Yet, notwithstanding this disparity, there are various points of likeness between your undertaking and that of your Lord and Master. I shall single out three or four, which I would wish to impress upon your minds. These are, The objects you must keep in view;—The directions you must observe;—The difficulties you must encounter;—and the reward you may expect.

First, There is an analogy between the objects of Christ's mission and those of your's.—The great objects of his mission were to glorify God, and to seek and to save lost souls; and your's are the same.—Men and devils had dishonoured God; they had virtually called him a hard master; had thrown off his yoke, and represented him, in the punishment of sin, as a Being whose ways were not equal. But Christ, by his obedience and death, rolled away these reproaches.—By the former, that is, by making it his meat and drink to do the will of his Father, he proved, in the face of a rebellious world, that his yoke was easy, and his burden light. By the latter, that is, by enduring the full penalty of the divine law without a murmuring thought,
thought, he manifested its equity, declaring in effect that God was in the right, and that man deserved to fall a sacrifice to his justice. You also, my brethren, have to glorify God, and that both by your cheerful obedience to his will, and by patiently enduring affliction. The heathen will judge of the character of your God, and of your religion, by what they see of your own character. Beware that you do not misrepresent your blessed Lord and his glorious gospel. It is a great encouragement to be engaged in the same cause with Christ himself. Does he ride forth as on a white horse, in righteousness judging, and making war? (Rev. xix.) Ye are called, like the rest of the armies of heaven, to follow him on white horses, pursuing the same glorious object, that India may be conquered by his truth. May you be able, at the close of your lives, to say, after the example of your Lord, “I have glorified thee on earth, “I have finished the work which thou gavest me to do.”—Christ was sent of the Father, not only to glorify his name, but to seek and to save that which was lost; and such, my brethren, is your errand. Go then, after your Saviour’s example, go in pursuit of the lost sheep; follow after them, search and find them out, that they may be brought home to his fold, from the dark mountains whither they have wandered, and gathered from the dreary deserts whither they have been scattered in the dark and cloudy day; that they may be delivered from the errors and abominations of the Heathen, and be brought to the knowledge and enjoyment of God.

Secondly, Christ, in the execution of his mission, was under the direction of him that sent him, and you must be the same. As mediator, he always acted as the Father’s servant. Though a Son, and as such equal with God, yet in his official capacity he learned obedience. It is emphatically said of him, he both did and taught; and in both he
inflexibly adhered to the directions of him that sent him. I came down from heaven not to do my own will, but the will of him who sent me. I have not spoken of myself, but the Father who sent me, he gave me commandment what I should say, and what I should speak. Christ acted as the Father’s servant; and you are the servants of Christ. There is a woe upon any minister if he preach not the gospel of Christ, but especially upon those whose business it is to preach the Gospel among the Heathen. Among us, if you do not preach the gospel of Christ, others will; but there, all, under God, will depend upon you. When the Lord first planted the Israelites in Canaan, he planted them wholly a right seed.—Be exceedingly careful to follow this example. See that the doctrines you teach, and the duties you inculcate, be not your’s, but his who sent you. A right seed is necessary to a profitable harvest. You must likewise do the will of Christ, as well as teach it, and that after his example. He pleased not himself. Perhaps no men must expect to have their wills so often crossed, or to meet with so frequent calls for self-denial, as those who embark in such an undertaking as your’s. This leads me to observe,

Thirdly, Christ, in the execution of his mission, had great difficulties and trials to encounter, and you must expect the same. The trials of your Lord were partly from pain, and partly from contempt. Great were the hardships he had to undergo. Foxes had holes, and birds had nests, but he had not where to lay his head. And notwithstanding all that your brethren can do to make you comfortable, you may expect to taste of the same cup.—Your Lord was also exposed to contempt. He is mad, said they, why hear ye him? If these things were done to the green tree, what may be expected of the dry? But Jesus endured the cross, and despised the shame. May you be enabled to follow his example. He met with trials, not only from
from open enemies, but from pretended friends. Those who ate of his bread lifted up the heel against him. Betrayed, denied, and forsaken, he yet persevered; nor did he desist till he could declare, *It is finished.* Then, when he could appeal to him who sent him, saying, I have finished the work which thou gavest me to do, then, he bowed his head, and gave up the ghost! What an example for you to follow.

*Fourthly, Christ was not sent forth in his undertaking without a promise of support in it, and a glorious reward for it. It was predicted of him, he shall not fail nor be discouraged, till he have brought forth judgment unto victory.*—This implied, that he would meet with much to discourage him. If many waters could have quenched his love, it had been quenched; but divine Omnipotence supported him. And as his Father sent him, so sends he you. Faithfully has he promised to be with you always to the end of the world. The divine Father promised him souls for his hire; that he should see of the travail of his soul, and be satisfied. And herein, as the Father sent him, so sends he you. You also shall have your reward. The joy set before him encouraged him to endure the cross; you also shall enter into the joy of your Lord. Keep that joy in your view; for it is a faithful saying, *If we suffer with him, we shall also reign with him.* Hearken to the promise of your Lord and Master, “for his sayings are very true,” *To him that overcometh will I grant to sit down with me in my throne, as I also have overcome and am set down with my Father in his throne.*

Go then, my dear brethren, stimulated by these prospects, we shall meet again. Crowns of glory await you and us. Each, I trust, will be addressed at the last day, by our great Redeemer, *Come, ye blessed of my Father; these were hungry, and you fed them; thirsty, and you gave them drink; in prison, and you visited them;—enter ye into the joy of your Lord.* Amen.
Copy of a Letter signed by the Ministers and other Christian Friends, on a solemn day of prayer at Leicester, previous to the departure of our Missionaries for India.

The Society for propagating the Gospel among the Heathen, to Ram Ram Bolboo, Parbotee, and all in India who call upon the Name of Jesus Christ our Lord, both their's and our's.

DEARLY BELIEVED BRETHREN,

WE rejoice that we have an opportunity of addressing those as fellow-christians, who till lately were lost in heathen darkness and superstition. The accounts which our beloved brother Thomas has given of you have greatly refreshed us. For many years we have been praying to God on your behalf; we knew but little of what our dear brother Thomas was doing among you, but had united together before we heard of his being in England, for the purpose of sending the gospel into heathen countries. It was by the special providence of God that we heard of him, and of the state of things among you. We thankfully embraced the opportunity, and have ever since been heartily engaged in promoting the good work. From Asia founded out the word of the Lord into Europe; glad shall we be to have that joyful sound reverberate to Asia again, and extend to every other part of the earth!

You requested in your letter sent to one of our brethren, that "Missionaries might be sent to preach the Gospel among you, and to help forward the translation of the "word of God." For these purposes we recommend to you our much esteemed brethren Thomas and Carey, men who we are persuaded, are willing to hazard their lives for
for the name of the Lord Jesus; men who will seek not your's, but you; men who, though not pretending to infallibility, we doubt not, will labour to translate the Bible as fast as they are able; who will teach you the word of the Lord in truth, and adorn the doctrine they preach, by a life of holiness, righteousness, and goodness. Receive them in the Lord, and strengthen their hands by uniting with them in every good word and work.

We hope that upon the arrival of our brethren, you will be solemnly baptized, in the name of the Father, the Son, and the Holy Spirit, the one living and true God, thereby putting on the Lord Jesus Christ; making an open profession of his name. Expect persecutions and reproaches. All that will live godly in Christ Jesus must suffer persecution, because the hearts of men are by nature at enmity with God, and true religion. But be not disheartened; tribulations will turn to your advantage, and the furtherance of the gospel, through the blessing of your and our God, who will be with you to support you in all your afflictions.—Only let your conversation be as cometh the gospel of Christ, that the enemies of godliness may have no evil thing to say of you. Shun all evil company, and all idolatrous assemblies and customs, “Come ye out from among them, and be ye separate, faith the Lord, and touch not the unclean thing, and I will receive you; and will be a father to you, and you shall be my sons and daughters, faith the Lord Almighty.”

Neverthelefs, though you have no fellowship with the unconverted in their evil works, yet be courteous, kind, affable, pitifful, and ready to do good to all men, even to your enemies as occasions may offer. Be faithful and just in all your dealings, speaking the truth, and acting with uprightness. Pray for those that persecute you. Consider who it is that maketh you differ, and pray that the same almighty
might love which hath conquered your hearts may conquer their's. Let uncleanness, and all manner of uncleanness, and all intemperance in eating or drinking, be unknown among you. Put far away all lying, and deceit, and treachery, and double dealing. Be subject to the laws of your country, in all things not contrary to the laws of God. Be obedient to your superiors, and compassionate to your inferiors. Be faithful in all your relative connections. Cultivate love, meekness, gentleness, goodness, and mercy. If any of you be overtaken in a fault, be ready to reclaim and forgive, as Christ also has forgiven you. You have read the eighteenth chapter of Matthew on this subject. If any turn back after professing the name of Christ, and are not to be reclaimed, be not stumbled at it, but withdraw yourselves from all fellowship with them. Such things will be permitted to try your sincerity. In short, in your spirit and conduct let your countrymen behold the holy tendency of the doctrine of Christ, and we doubt not but God, your own God, will bless and multiply you abundantly.

Dear brother Ram Ram Boshoo!

Thousands in our solemn assemblies have read and sung your Gospel Hymn, with joy, and hope, and brotherly love! Your sentiments and feelings are ours! We feel that we are brethren! Though wide oceans divide us, we are of one spirit! We have heard of your labours of love. Go on, very dear brother, and by every mean in your power, disseminate the knowledge of Jesus Christ. Teach the gospel which you have heard and learned. Teach your countrymen, by psalms and hymns and spiritual songs, to make melody in their hearts to the Lord.

* It has been thrown into English Metre, and sung in many of our prayer meetings for the spread of the gospel.—See the close of this number, page 52.
Dear brother Parbotee!

We have been made acquainted with the affecting circumstances of your conversion to our Lord Jesus Christ*; and we greatly rejoice with you, and for you. It does our hearts good to hear of your readiness to avow your attachment to him; and that you have declared yourself ready to encounter all the difficulties and persecutions that might follow your being baptized in his name. Go on, dear brother. Eternal life is before you! Be you also a helper of our brethren. Endeavour by every mean to teach others what you know of Christ; and adorn your profession by an unblemished conversation.

Might we add (surely we may) dear brother Mobur Chund?

We have heard of your serious attention to the preaching of the gospel, of your being convinced by it that you was a great sinner before God, that there was no refuge for you among all your shafters, and that the gospel alone was of God, discovering the way of salvation;—and farther, that you had diffused the idolatrous worship of your countrymen; had forbidden the vain homage paid you by the deluded people, and had subjected yourself to temporal loss for Christ’s sake:—yes, we have heard of your adherence to the gospel when visited by Parbotee, previous to his conversion, and how when threatened by him respecting losing caft, you left the company, and went and poured out your complaint to God in prayer. And moreover, when he came to you in the agony of his soul, requesting to hear the gospel, you directed him in the way of eternal life. O brother Mobur Chund! can you think how it grieved us to hear after all this, that your heart failed you in a time of trial:

* See Mr. Thomas’s account of Parbotee, p. 23.
that you dissembled for a piece of bread! Surely your heart has ere now smitten you! Our Redeemer is merciful! Remember Simon Peter! But he also is holy, and jealous of his honour. He who denieth him before men, and repenteth not, him will he deny before his Father, and the holy angels!

Dearly beloved brethren, farewell! Thousands of prayers have already been offered up on your behalf! Thousands more will follow! Let us have your's for us in return! The grace of our Lord Jesus Christ, the love of God, and the communion of the Holy Spirit be with you all. Amen! Amen.

ON June 13, 1793, the missionaries set sail on board the Princessa Maria, a Danish East Indiaman, Captain Christmass. The Annual Association at Northampton was near that time, and the following address to the Churches was published in their Circular Letter—

Address of the Ministers and Messengers of the Northampton Association, to the several associated Churches:—

DEAR BRETHREN,

HAVING again enjoyed our annual interview with each other, and heard the accounts you sent us of your state, which, on the whole, afforded us ground of thankfulness and pleasure; you will be expecting to receive from us the usual circular address, whereby we have been accustomed to stir up your pure minds by way of remembrance, that we might establish you in your most holy faith, and provoke you to love and good works.

In order to avoid too great a sameness in our epistles, and

† See Appendix, chapter 2.25.
and that they might prove more extensively useful, we have been used to select before-hand some divine subject, and to appoint one of our brethren to discuss it in the general Letter, previous to our yearly meeting; that it might then be read before the ministers and messengers of the associated churches, and receive their correction and approbation. The last subject on which we addressed you, was Godly Zeal, and we hope that excellent grace was not described and recommended in vain. We bless God that since the publication of that letter, you have had an opportunity of exerting your zeal, by encouraging an attempt, too long neglected by ourselves, and our predecessors, to spread the glorious Gospel of our blessed Lord in the Heathen world. We had proposed this year to have written to you upon Joy in God; and though mournful occurrences have taken place in the world around, yet neither the dreadful stagnation of trade, nor the horrid calamities of war, would have rendered it unseasonable to encourage the sons of Zion to rejoice in their King. It certainly becomes us to mourn for the distresses of our country, and the miseries of mankind; for the abominations of the land, and the low estate of the church; and above all, for the defects of our own characters, and the evils of our hearts and lives: but all these causes of grief are not incompatible with joy in the Holy Spirit. We may glory in tribulation; and even in the midst of penitential sorrow, our souls may exult in the riches of grace, and triumph in redeeming love.

May your sacred joy be increased, though our letter on that subject is deferred, through the unexpected removal of our beloved brother who was appointed to draw it up. By his being called away from his station among us, to attend our other dear brother, who had already reaped some first-fruits unto God from the regions of Indostan, we have lost a Letter upon Joy; but we have found a new subject for the
the exercise of that delightful grace. His brethren, who valued his company and friendship, cannot amidst all the regrets occasioned by his departure, refrain from joy; and even his affectionate people, who are for a time left destitute of a pastor, are enabled to rejoice that they had such a sacrifice to make; and that the love of Christ constrained him to leave the connections he loved, and made them willing to acquiesce in the call of God. Blessed be our divine Saviour who put into his heart, for many years past, so peculiar a solicitude for the salvation of the Heathen: and has now given him an opportunity for the noblest gratification that earth can afford. He, and all his family, with his guide and fellow-labourer, are, we trust, rejoicing in that God who rules the ocean which surrounds them; while the Indian converts are longing and waiting for the arrival of the missionaries they requested. We will follow them with our most ardent prayers, hoping before this time twelve months to have good news from a far country, to furnish our churches with further ground of rejoicing.

Yes, beloved, we have sown, not without tears of joy; and we trust in God, that in due season, we shall reap not fainting. You generally know with how small a beginning our little society for propagating the gospel commenced; and you see how surprizingly and speedily God has prospered and succeeded our attempts. Before Zion travailed she brought forth. Before our society was formed, one of our brethren was employed, unknown to us, in the good work, and some seals had been granted to his ministry. The Hindoos had written for missionaries, while we were forming our plan, and their answer to our enquiry was at hand, while we were asking Whither shall we first send forth in the name of the Lord of Hosts?—The account of the Rise of our Society is already in most of your hands, and in due time farther particulars will be laid before you; and
and our friends in general. In the mean while it was pro-
posed at the Association, that for this time, instead of the
usual instructions circulated through the churches, we
should give you a copy of the charge delivered to our
brethren at our solemn parting with them, and likewise of
the letter addressed to the Hindoos. This, it was said, would
be gratifying to many, while it would tend to keep alive
the zealous concern that has been felt for the salvation of
the Heathen. That concern, we are happy to say, has not
been confined to our associated connections, though it has
spread through it pretty generally.

With gratitude to the God of all grace, and to our dear
brethren in various parts of the kingdom, we acknowledge
that he has stirred up their hearts to concur with our de-
sign, and to send us generous aid from the distant extremi-
ties of the land. You know already how early and how
liberally we received encouragement from Birmingham;
where a corresponding society was immediately establi-
shed in aid of the mission; and by the instrumentality of our
active friends, we soon derived farther assistance from seve-
ral churches in Warwickshire, Shropshire, and other adja-
cent counties. From Yorkshire, and its borders, where our
brethren, unknown to us, had chosen the same subject of
Christian zeal for their last year's letter, we soon received
a noble evidence that they had not been meditating on a
topic they did not feel. The establishment of a society
there, which sent us two hundred pounds in proof of their
fraternity, caused our hearts to rejoice in that union which
flows from the love of Christ. From many of our sister
churches, both in the neighbourhood of this association, and
in more remote parts of the island, we have received sub-
stantial succour; in some instances unsolicited, and in many
beyond our expectations. From Newcastle, and Plymouth-
Dock, Cambridge and Luton, Devizes, and Bath, and Frome;
from several places in Hampshire, Suffolk, Essex and Kent, have kind and considerable donations been transmitted. Bristol, and the great Metropolis of our land, have lent assistance in this good work, with a generosity for which the inhabitants of those cities have long been renowned; and which the sad shocks given to commerce and public credit, before their benefactions were solicited, could not suppress. Nor has this encouragement been received merely from our own denomination. Though this Society honestly acknowledged that its founders were of the particular baptism persuasion, we are sure it was not the interest of a party they wished to promote, but the glory of our divine Lord, and the salvation of immortal souls. Hence it was proposed at first, if no opening was soon found for a baptism mission, to have requested the Presbyterian and the Moravian brethren, who had been already employed in labouring among the Heathen, to accept some assistance from our subscriptions: for by the leave of the God of heaven, we were determined to do somewhat toward propagating his gospel in pagan lands. The providence of God pointing out so speedily a sphere of action sufficient to require all our exertions, prevented this testimony of our brotherly love for the present; but he who knew our hearts in the request, has inclined our brethren to shew us favour. Our paedobaptist brethren have not looked upon us with a jealous eye; but evangelical episcopalian, as well as different classes of dissenters, notwithstanding their difference of judgment and practice respecting one of the positive institutions of the New Testament, have befriended our design; and some friends belonging to the people called quakers, who suppose the ordinance from which we are denominated has ceased, have sent in unsolicited aid. One of the ministers of the unitas fratrum sent us pecuniary assistance; and another in a most friendly letter expressed his earnest wishes for our success, and with great candour and piety, answered some of our printed en-

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quires respecting the needful qualifications of missionaries, and the advice proper to be given them.

Dearly beloved brethren, what shall we render unto God for all his goodness towards us! We have complained with the church of old, Isa. xxvi. 17, 18, that we had not wrought any deliverance in the earth, neither have the inhabitants of the world fallen, before the weapons of our warfare. But we trust our Lord is going forth conquering and to conquer. In the name of our God will we lift up our banners, and we hope we shall soon sing of the triumphs of his cross. Our brethren are gone out upon an arduous undertaking. Their difficulties will be many; and they are but imperfect men. Let us pray daily for them. "And look out for fresh openings in the heathen world." Defy yourselves in superfluous expences, and give more for God. —About nineteen parts of the world out of thirty are pagans still! And still the Eastern and Western antichrist count their votaries by millions. O pity a enlightened world! Let the love of Christ constrain you. Surely our Redeemer has not yet received one half of the reward he merited by the travail of his soul.

Let it appear that you have some degree of the same kind of love to souls that was in Christ Jesus! His love to immortal souls induced him to lay himself out for their good incessantly. When he was found in fashion as a man, and felt all the innocent infirmities of humanity, the prospect of having a Samaritan Adultress made him forget his own hunger and fatigue, and the delight his mind took in his Father's business infused fresh vigour into his weary body. All through his life on earth it was his meat and his drink to be doing good, though he incessantly endured the contradiction of sinners against himself: and though their enmity became more and more inveterate, he was not to
be overcome of evil, but died praying for his murderers.

Dear brethren, let us aspire after more of the same disinterested benevolence that was so perfectly exemplified by our blessed Lord. Imitate his self-denial, his diligence, his ardour, his unwearied zeal. Shew that the objects which lay so near to his heart, lie very near to your's.

It has given us singular pleasure that the benefactions of our distant friends have been attended with many prayers. At Folkstone, in Kent, where our brethren had only received information of our attempt from the republication of our Plan in the Baptist Register, they immediately formed a corresponding Society in aid of the Mission, and appointed a monthly meeting for extraordinary prayer upon the subject to be attended with a collection for the same purpose. We hope others will imitate this example, especially where the monthly prayer-meeting for the revival of religion was not previously established. In the churches of our association, and many others who had for some years past united with us in that practice, we hope the state of the Heathen will be particularly remembered, as well as the revival of evangelical piety among ourselves, and other protestant churches; and we trust you will then, and at other times, continue to pray for the Missionaries who are already gone out, and beg that the Lord will raise up more such labourers, and open a door for them in other pagan countries. The work in which our brethren are engaged is arduous, their difficulties and temptations will be many, and though we highly esteem them, we know they are imperfect men, liable to err and mistake, unless the Lord shall keep them continually. Therefore, we beseech you to be much in prayer for them, that the Lord would keep and prosper them.

After some singular interpositions of providence, which remarkably made way for all brother Carey's family to attend
attend him, they set off in good health and spirits. One of them wrote thus to a minister in London, at three o'clock in the morning of their departure:—"The ship is come—the signal made—the guns are fired—and we are going with a fine fair wind. Farewell, my dear brethren and sisters, farewell. May the God of Jacob be our's and your's, by sea and land, for time and eternity! Most affectionately adieu!"—All circumstances combine to encourage us, beloved brethren, to go on in this attempt. Future difficulties may occur, but he that has helped us thus far, will still be a God at hand, and a God afar off; to help us at home, and them abroad. Let us rely upon him. And if you do not find your utmost hopes accomplished on their first arrival, be not disheartened. Remember how long David Brainerd laboured among the Indians in North-America, before his labours were crowned with such great success. And in Greenland, the Moravian brethren waited a considerable time before the seed they sowed in that unhospitable climate began to promise a joyful harvest. But if the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and the latter rain; he ye also patient; stablise your hearts; for the coming of the Lord draweth nigh; then the reapers shall receive their wages, and gather fruit unto eternal life, that both he that soweth, and he that reapeth, may rejoice together.

Dear brethren, we close this short epistle, by committing you to God, and to the word of his grace; praying that while we, and you, are solicitous for the salvation of those that were brought up in Heathenism, we may also find the work of the Lord going forward among ourselves; that many souls may be effectually awakened, convinced and converted in our congregations, who, though they have been brought up in a land of gospel light, are at present, as far from vital godliness as professed pagans: and may each
each of us, who have already professed to have been turned from darkness unto light, be enabled to walk as the children of the light, and of the day; having no fellowship with the unfruitful works of darkness; but living as such who are the lights of the world, the salt of the earth. Your privileges are glorious, your obligations are proportionable. Your principles tend in the most powerful manner to constrain you to depart from all iniquity, and to abound in the work of the Lord. If, indeed, you know those things which are contained in the gospel of Jesus, happy are ye if your whole deportment evinces the influence of evangelical truth upon your hearts and lives! The grace of our Lord Jesus Christ be with you all. Amen!

NORTHAMPTON, June 6, 1793.

August 4, 1794. Several of our friends having received letters from the missionaries *, a Committee Meeting was held at Willsborough, and the different letters read; on which the following resolutions were agreed to:

I. That the same salary of 150l. allowed to our brethren Carev and Thomas for the first year, be continued the second year, beginning Nov. 7, 1794, and to be equally divided between them.

II. That as it will be necessary for some time, that they should have the assistance of some of the natives, in order to enable them to learn the Sinhalese and Bengal languages, the sum of 20l. per annum be allowed to each, towards the discharge of those extra expences.

* Accounts of the safe arrival of Mrs. Thomas and her daughter had come to hand before direct intelligence was received from the Missionaries themselves. See Extracts in Appendix 11, Sect. II.
III. That in consideration of brother Carey's family, being the most numerous and expensive, the sum of 20l. be added to his income.

IV. That a Polyglott Bible, and a Malay Testament, be sent to our brethren, to be added to the Societies Library in Bengal.

V. That a brief account of the origin and proceedings of this society be printed, together with such extracts from the correspondence of the missionaries, as may appear likely to convey to the public a true state of the mission, and tend to promote the interests of the society.

Extracts from Letters received from Brother Carey, from the Time of his Arrival in India to February 1794 inclusive.

To the Church at Leicester, lately under his Pastoral Care.

Bandell, Dec. 25, 1793.

My very dear friends,

Long before this time I expected to have sent you an account of my welfare and of the dealings of God with me; but having been prevented till now, I embrace the present opportunity with pleasure, and referring you to Mr. Y—— for an account of my voyage and all the incidents relating to it, I shall principally address myself to you (as to those whose eternal welfare I have much at heart) respecting the things of God. Often do I recollect with a mixture of pleasure and pain, the sweet communion which I have enjoyed with you.—To you I delighted not only to communicate the gospel of Christ, but my own soul also, because you were dear unto me; and particularly shall I always remember the memorable time of my parting from you—that was indeed the trial of love; but the great undertaking
I have certainly lost much social pleasure since I came hither, as I cannot preach yet, except to my own family, not being sufficiently acquainted with the language; nor have I at present more than one Christian friend to whom I can open my mind, besides my dear colleague Mr. Thomas. I am surrounded by heathens—all places in the country are full of monuments of idolatry, and every morning great numbers of people may be seen at the rivers side paying their devotion to the water, which they take up in handfuls and pray to in the most fervent manner. Temples to Seeb, Bishno, and Brimba are every where to be seen; and

* A veneration for the elements, but especially fire and water, seem to have been common to all the ancient Eastern nations. The Medes and Persians considered fire and water as the only true images of the divinity; and it is evident, that the Hindoos, if they do not worship fire, hold it in religious respect. Every day at sun-rise the priests go to some river, or to the tanks of their temples, to perform the Sandhi-vaney, or worship to Brahma the supreme.


Of all their rivers, the Ganges is most highly venerated, because as they say, it takes away all the spots of sin, and therefore the Indians go in crowds to wash in it. This virtue they say belongs to this river, because it does not take its source from the bosom of the earth, but springing from the foot of their god Vishnou, it descends from heaven into the paradise of Devendr, and from thence into Hindostan—This river was believed by many ancient Jews and Christians to be the Pison of Paradise (Gen. ii. 10). It takes its rise from the mountains of Thibet, thence proceeding to the West; after wandering through different valleys, it rushes through an opening in the mountains at Hurdwar, and flows a smooth navigable stream in a course of about 1350 miles through the plains of Hindostan to the sea. At the distance of 500 miles from the sea the channel is 30 feet deep when the river is at the lowest.

See Major Renne's Map and Memoirs.
flowers consecrated to sacred purposes, are preserved growing in the streets of the most populous places. *Burning women* with their husbands, is a practice too frequent:

- This inhuman practice at present prevails most in the Mahratta dominions, and in the countries of the ancient Rajahs, where instances of the kind are frequently to be met with. Their law says, "It is proper for a woman to burn herself with her husband's corpse," and the Bramins teach that those who burn themselves, with their husbands, shall be exalted to the *Suttee*, or highest sphere, where the God *Brahma*, and his particular favorites reside.

A number of instances have been given to the public by Europeans who have been witnesses to the miserable scene. Two cases may give the reader of these sheets some idea of this barbarous rite. The first is thus described by Mr. Hodges:

"The person whom I saw was of the *bhyse* (or merchant) cast; upon my repairing to the spot on the banks of the river where the ceremony was to take place, I found the body of the man on the bier, and covered with linen, already brought down, and laid at the edge of the river. At this time (about ten in the morning) only a few people were assembled, who displayed the most perfect apathy and indifference at the catastrophe that was to take place. After waiting a considerable time, the wife appeared, attended by the Bramins, and music, with some few relations. The procession was slow and solemn; the victim moved with a steady and firm step; and, apparently with a perfect composure of countenance, approached close to the body of her husband, where for some time they halted. She then addressed those who were near her with composure, and without the least trepidation of voice, or change of countenance. She held in her left hand a cocoa nut, in which was a red colour mixed up, and dipping in it the forefinger of her right hand, she marked those near her to whom she wished to show the last act of attention. As at this time I stood close to her, she observed me attentively, and with the colour marked me on the forehead. She might be about twenty-four or five years of age, a time of life when the bloom of beauty has generally fled the cheek in India; but still she preferred a sufficient share to prove that she must have been handsome: Her figure was small but elegantly turned; and the form of her hands and arms was particularly beautiful. Her drefs was a loose robe of white flowing drapery.
We were at Nuddea (an eminent place for learning) last Lord's day, and were informed that about a month ago two

drapery that extended from her head to her feet. The place of the sacrifice was higher up on the bank of the river, 100 yards or more from the spot where we now stood. The pile was composed of dried branches, leaves, and rushes, with a door on one side, and arched and covered on the top; by the side of the door stood a man with a lighted brand. From the time the woman appeared, to the taking up of the body to convey it to the pile, might occupy a space of half an hour, which was employed in prayer with the Bramins, in attentions to those who stood near her, and conversation with her relations. When the body was taken up the followed close to it, attended by the chief Bramin; and when it was deposited in the pile, she bowed to all around her, and entered without speaking. The moment she entered the door was closed; the fire was put to the combustibles, which instantly flamed, and immense quantities of dried wood and other matters were thrown upon it. This last part of the ceremony was accompanied with the shouts of the multitude, who now became numerous, and the whole seemed a mass of confused rejoicing."

See Hodges Travels in India, p. 81—83.

A second instance more dreadful than the former, is contained in a letter from Father Martin, a Jesuit Missionary in Madura.

"The Prince of Marava dying in 1710, his wives, to the number of forty-seven, were burned with his corpse in the following manner:—They dug a deep ditch without the town, and in it erected a pile of wood, on the top of which the deceased was laid, richly clothed and adorned; when they had set this on fire, with a world of ceremonies performed by the Bramins, that company of unfortunate women appeared, covered with jewels, and adorned with flowers, like so many victims designed for the sacrifice. They walked several times about the pile, the heat of which was perceived at a great distance. The chief of them having addressed the successor of the late Prince, resigned the dagger of the deceased into his hands, who took it without shewing the least sign of grief or compassion. Alas! said she, what farther comes of all human happiness? I am sensible I am throwing myself headlong into hell! These words struck all the spectators with horror; she had a Christian woman in her service, who frequently
women devoted themselves in this manner. The practice
quently discoursed with her concerning the truths of revealed religion,
in order to persuade her to embrace christianity, but without success. She having spoke thus, boldly turned her face to the pile, and calling upon her gods, flung herself into the midst of the flames. The second of these women was the sister of RAYA, a prince of the blood, who assisted at that detestable ceremony: When he received the jewels from his sister with which she was adorned, he broke out into tears, embracing her most tenderly; she seemed unmoved at it, and with a resolute countenance, looking sometimes at the pile, sometimes at the attendants, cried with a loud voice Sheeva, Sheeva, which is the name of one of her idols, and threw herself into the flames, as the first had done. The other women followed her soon after; some of them appeared composed, and others were cast down and bewildered. One of them, frightened above the rest, ran to a christian soldier, who was present, and begged of him to save her. But he, stunned with surprise, pushed the unfortunate creature from him into the GLOWING PIT, and retired immediately; but so terrified, that he soon fell ill of a fever and frenzy, of which he died the night following. Whatever intrepidity some of these women discovered at first, yet, as soon as they felt the flames, they roared in a most dreadful manner, and tumbling over each other, strove to gain the brim of the pit; but in vain, for the attendants prevented it by throwing upon them large pieces of wood. The next day, the Bramias gathered their bones, which they threw into the sea. The pit was levelled, a temple built on the spot, and the deceased prince, with his wives, reckoned among the deities."


Some Hindoos, though few, bury the dead; and it is said that among these it is the duty of the widow to BURY HERSELF with the body of her husband. The religious ceremonies being performed, she descends into the grave with him, and taking the body in her arms, is with it covered with the earth. In the countries in which I have been, I have heard of TWO instances of this HORRID ceremony.

CRAUFURD.

A French author speaking of this barbarous rite, says, "Au lieu de bruler ces femmes qui veulent mourir après la mort de leur mari, ils les enterrent peu à peu toutes vives, jusqu'à la gorge, et puis tout d'un coup ils jetent deux ou trois d'elles, leurs tortent le cou, et les achevent d'étouffer."

BERNIER.
of swinging by the back* is very common, I have seen the
scars arising from it in the backs of many persons, and a
person now lives in the same house with me who carries
them in his flesh.—Notwithstanding all this they are a very
attentive and inquisitive people, and very kind and friendly;
nor do I perceive any thing unfriendly in the conduct of
the Mahometans †.

I feel happy in being here, and begin to know a little
of the language. We have been here almost a month, and
have hitherto lived with Europeans at a Portuguese settle-
ment, and the people are papists; but next week we go
entirely to live among the natives. At Nuddea, the Bra-
mins ‡ and Pundits are very desirous that we should come
and preach the gospel. Nuddea is a very large town, con-
taining about 3000 families, 800 of whom are Bramins.
Could we succeed here, the prejudices of almost all the
people in India would cease, as it is the place which greatly
rules religion all over the country.—The work is God’s,
—his promise is on our side, and in his strength we go forth.

I much want to hear from you. Have you got another
minister §? A spiritual holy man? Are you closely pur-

* See Mr. Thomas’s account, p. 28.
† The Hindoos are the Aborigines of the country, but ever since
the conquest of India by Timur Beg, or Tamerlane, in the year 1398,
a great part of Hindostan has been subject to the Mahomedan power;
yet the Hindoo subjects of the Mogul’s empire are supposed to be some
hundreds to one compared with their conquerors.

‡ The Bramins are the ecclesiastics of the country, successors to the
Brachmans, who were a branch of the ancient Gymnosophists, or
philosophers of India.

§ It is with pleasure and thankfulness that the church at Leicester
give an affirmative reply to this interrogation; the great Head of
the
fuing spiritual things? And do you closely and constantly keep to prayer meetings and church meetings? Are you not only at peace, but do you live in love, and have you fervent charity among yourselves?—O that I may hear good of you! Be very attentive to discipline—the neglect of that has sunk you low before; now, pray my dear friends, avoid the quagmire into which you have before fallen. Endeavor to carry it friendly one to another, and to be helpers of one another in the ways and work of God: and if any be fallen, you that are spiritual restore such one in the spirit of meekness. Love your minister, and consider him as a man. How do my young friends do? How do they go on who were baptized the two last times before I left you? They and all of you are often upon my heart before God. How do my dear old friends do? I take pleasure in the remembrance of their love and friendship. How many have been added? Who converted? Who dead? What changes have taken place among you? Who removed from you? Is there any preaching at Thurcaston, Syson, Sileby, &c.? Be very particular in giving me an account of every thing. Nothing

deficient

The church has been enlarged by two pleasing additions this year, of twelve persons at one time, and five at another.—Since the first edition of this number, the church at Leicester has been favored with further increase, so that above forty members have been added since brother Carey left it; and a goodly number of young people are now seeking the kingdom of God with full purpose of heart.

† Villages in the neighbourhood of Leicester, where brother Carey used often to preach the word of life; and where (Thurcaston excepted) his successor (ill) carries the glad tidings of salvation by the blood of the Lamb: as also to Blakey and Desford.

from
from Leicester can be unimportant to me. I should rejoice to see any of you, but fear that I must wait till we meet in the other world, and may God grant that it may be with joy. My wife, sister, the children, and Mr. Thomas unite in sincere regards to you all, and I am with ardent affection,

Your brother in the Gospel,

WILLIAM CAREY.

P.S. Pray give my very respectful love to Mr. Robinson.

From Letters addressed to the Society, and various individuals, by brother Carey, arranged according to their Dates.

Bay of Bengal, October 17, 1793.

We set sail on Thursday morning June 13, in the Kron Princeffe Marie, Captain Chrifmas, from Copenhagen. The captain behaved to us with the politeft attention, and as we were a large family, he allotted us the best place in the ship, by ordering his own great cabin to be parted into two. We had been but a little time on board before the women were taken with the sea sickness, then the children, and before night myself; but in a week we all recovered, and had a very pleasant voyage to the Cape of Good Hope; only we were hindered a few days by calms when we were off Cape Verde in Africa. We passed the tropic of Cancer on June 29: the 21st of the following month we crossed the line, and August 1, we passed the tropic of Capricorn; on the 20th we saw the Cape of Good Hope, but on Lord's day night 25th, we were alarmed by a terrible accident:—There is a bank which extends into the sea from Cape des Aquilas, the southermost point of Africa, for about 80 leagues south, upon which runs a strong current, and which when it meets the wind raises the sea in a most tre-

* The worthy Vicar of St. Mary's, Leicester.
mendous manner. We were in latitude 38° south, and thought ourselves secure from that danger; but early in the morning I was awakened by the violent motion of the ship, and found stools, table, and every thing which was not secured, rolling about the cabin, whilst the earthen and glass ware was crushed to pieces. Mr. Thomas called at the door to inform me that we had carried away our fore and main top masts; I arose and went upon deck; the gloom of the night (though providentially the moon shone); the sea, like mountains, beating the ship in all directions; the masts, yards, sails, and rigging, hanging over the sides, with the men upon them, endeavouring to unrig them and let them loose, formed a tremendous scene. All on board uniformly declared that they had never been in such an alarming situation before; and at one time we concluded that the vessel was going to the bottom. Our ship is about 130 feet long, and was mounted on a sea* at least 50 or 60 yards high, from which she plunged head foremost with incredible velocity: I saw her going, I knew her weight was 600 tons, and concluded with others that she could never recover it:—I had but a moment to reflect, but felt composed, and resigned to die. That I might not be tossed overboard, I caught hold of what was next to me: the plunge was dreadful; her bowsprit was under water, and the gib-boom carried away; but in a moment I saw her rise again, mounted on another sea, without having shipped one hoghead of water. At last we cleared the wreck:—in eleven days we refitted, and except one squall, which carried away our new main-top-mast, have had nothing to alarm us since.

The rains have supplied us with plenty of water, and we have lost none of our company except a black woman and child, who were very ill when they came on board;

* An immense wave,
and the carpenter, who, after the very great exertions he was obliged to make on account of our misfortune off the Cape, caught cold, which was succeeded by a pleurisy, and followed by the scurvy, of which he died when we were within six days sail of Bengal.

We have not been entirely destitute of religious opportunities since we have been at sea: family worship has been constantly attended to, both morning and evening; and we have had preaching twice every Lord's-day in our cabin, sometimes to twelve persons. Some seasons have been pleasant to ourselves, but I fear of little or no service to others. I have enjoyed many opportunities of private devotion; though after all the mercy and goodness shewn, I am still the most unfruitful of all the plants in the vineyard of God;—yet I feel a growing satisfaction in having undertaken this work, and a growing desire for its success. Sometimes I am much animated with the prospect before me; but at others, a sense of my own unworthiness and unfitness, so discourages me, that I fear I shall never be of any use in the world:—one consideration, indeed, revives my hopes, and supports my mind in the darkest seasons—God hath said, he will be with his ministers unto the end.

It has afforded me much pleasure to recollect the times of public worship in the churches in England, and to reflect that now perhaps hundreds, if not thousands, are praying for me. You will also easily believe that my friends have not been forgotten by me on these occasions.

I hope the society will go on and increase, and that the multitudes of heathen in the world may hear the glorious words of truth. Africa is but a little way from England; Madagascar, but a little further: South America, and all the numerous and large islands in the Indian and Chinese seas, I hope
hope will not be passed over. A large field opens on every side, and millions of perishing heathen*, tormented in this life by means of idolatry, superstition, and ignorance, and subject to eternal misery in the next, are pleading;—yes, all their miseries plead (as soon as they are known) with every heart that loves the Redeemer, and with all the churches of the living God. O that many labourers might be thrust out into the vineyard of our Lord Jesus Christ, and that the gentiles may come to the knowledge of the truth as it is in him!

November 14, Calcutta.

AFTER beating about, and being driven back by currents for near a month, we arrived in Balaford Roads on the 7th inst. and on the 10th Mr. T. and I began our labours. We came in a ponfowah from the ship, and at slack water we lay to at a bazar, or market. Mr. Thomas soon began to discourse with the Hindoos, and immediately the people all left their merchandize, and came under a hovel to hear the gospel, to which they listened with great attention for three hours, and appeared to be much pleased. One of them prepared us a dinner, a plantain leaf served instead of dishes and plates, and instead of knives and forks (according to the custom of the natives) we used our fingers. When we left them they intreated that we would build us a house, and come and live among them.

On our arrival at Calcutta we found poor Ram Bojho, waiting for us, but to our great grief he has been bowing

* According to Mr. CAREY's calculation in his Pamphlet noticed in the 18 page of this work, FOUR HUNDRED AND TWENTY MILLIONS of mankind (i.e. above half the world) are yet in pagan darkness! —If MY SOUL is of such unspeakable value, that were I to exchange it for a WORLD I should be a LOSER, (Matt. xvi. 26) by what mode of calculation shall I ascertain the aggregate amount of so immense a number of immortal spirits, each of which is as valuable as mine?
down to idols again. When Mr. T. left India he went from place to place, but forsaken by the Hindoos, and neglected by the Europeans, he was seized with a flux and fever. In this state he says, "I had nothing to support me or my family;—a relation offered to save me from perishing for want of necessaries, on condition of my bowing to the Idol; I knew that the Roman Catholic christians worshipped Idols; I thought they might be commanded to honour Images in some part of the bible which I had not seen;—I hesitated, and complied; but I love christianity still."

25th. Ram Bophoo still keeps close to us; I have had much conversation with him, and find him a very sensible well-informed man, and am often much pleased with his discourse: I have yet great hopes of him;—he is certainly a man from whom much good may be expected. We hear that Parbotee stands well, and that he and Mohun Chund are coming down to us.

Providence hath favoured us so that we have sold our investments tolerably well; but the necessary expenses attendant on our first settling, will make us very short for the first year; however, the work is God's—it has been favoured by God—we shall surmount all difficulties, and the glory will redound to God again.

I feel something of what Paul felt when he beheld Athens and "his spirit was stirred within him." I see one of the finest countries in the world, full of industrious inhabitants; yet three-fifths of it are an uncultivated jungle, abandoned to wild beasts and serpents. If the gospel flourishes here, "the wilderness will in every respect become a fruitful field."

* There are a great number of Portuguese catholics near the coast.
† See Mr. Thomas's account, p. 24.
A pious European who resides here, has much encouraged us to make an effort in this city, and there seem to be many thousands of Portuguese ready to leave the church of Rome, if any one could preach in Portuguese to them —perhaps we may try, though our great design is to preach to the Hindoos and Moors.

I have had several conversations with a Bramin who speaks English well, and being unable to defend himself against the Gospel, he purposes to come, attended by a Pandecet, and try the utmost of their strength.

We are all well, the climate at this, which is the cold season, is not unpleasant, except through the great difference there is between the heat of day and night, which is often 10 degrees; yet the heat is tolerable. The more I know of Mr. Thomas the more I love him: we maintain the greatest affection for each other: he has completed his translation of the book of Genesis on our passage, at which he labored indefatigably, so as I think to hurt his health; but through mercy is now recovered. We have now Genesis, Matthew, Mark, and James, in the language of the country, and shall soon have more I hope.

It will be of very great service to us if the society can send out a Polyglott Bible by the next conveyance. Ram Bofboo is a good Persian scholar, and it will certainly help us much. Also a copy of the gospels in the Malay tongue would be of use. In return, I hope we shall send you tidings which will rejoice your hearts.

Bandell, December 16.—26

WE have been near a month at Bandell, which is a Portuguese settlement; but are now going further up the country, perhaps to Nuddea, Cutwa, Gour, or Malda; at present it is uncertain which.
We have frequent opportunities of addressing the Hindoos, and their attention is astonishing. Last Lord's day we visited them at a neighboring village called Saa-gunge, and Mr. Thomas preached to near 200 of them;—they listened with great seriousness, and several followed to make further enquiries about which is the way to heaven, and what they should do to walk therein? Every place presents us with a pleasing prospect of success, and we are of one mind, and one soul:—Pray for us; we daily remember you; and the prosperity of the society lies very near our hearts.

26th. I never in my life found more satisfaction in any undertaking than in this in which I am now engaged; and though I have lost much in point of social intercourse, yet, I find such a sweetness in reflecting on the cause in which I am embarked, as more than compensates for any loss I can sustain.

The pleasure of being able to preach the gospel, I enjoyed greatly while in England: This enjoyment I am now deprived of through my not having yet obtained a sufficient acquaintance with the language.

Notwithstanding poor Moonshine's fall, I entertain a very high opinion of him as a converted person: He is a man after my heart. He is a faithful counsellor and a discerning man, and very inquisitive, sensible and intelligent. If he wants any thing it is zeal: I have been seriously talking with him to-day, and hope that in a little time I may see a church formed here for God.

Parbotee I have not seen, but have heard a good account of him: Mr. Thomas has also received a letter from Mohun Chund.

* Moonshine, that is interpreter, Ram Booshoo.
The utmost harmony subsists between me and Mr. Thomas. Several Bramins and Puncheets, have been very pressing with us to settle at Calcutta, and preach to them; accordingly Mr. T. resides there, and I live at a house belonging to a black man, who generously offered it to me for nothing, till I am otherwise accommodated.

I am about renting a small quantity of land of a native, some miles east of the city, so that we may have opportunities of preaching the gospel all over the most populous part of Bengal. The city of Calcutta is very large; I have no doubt but there may be 200,000 black people there, besides the Europeans.

Since I have been here my family has been very heavily afflicted with the bloody flux, my wife and two eldest children have been very ill, and it is still a doubt whether my eldest son will recover or not. Many might attribute this to the climate; I believe it might arise from cold, but I am more and more convinced that all my times are in the hand of God, and that as all is under his direction, so all shall work together for good to them that love him. These things are afflictive and severely felt; but I bless God, I faint not: and when my soul can drink her fill at the word of God, I forget all. I had fully intended to devote my eldest son to the study of Sanscrit, my 2d to the Persian, and my 3d Chinese. I shall have opportunity for this, and if God should hereafter bless them with his grace, this may fit them for a mission to any part of Persia, India, or China. The difficulty of preaching to heathens, is, I presume, much less than has been imagined. I think from what I have seen there would be very little danger of hurt in either heathen or mahometan countries; and if this country is any specimen at all, I think the encouragement to be very great. I hope the society may be strengthened and encouraged,
couraged, and that we may soon be able to encourage them by good accounts from Hindooslan.

The plan laid down in my little piece I still approve, and think it the best that can be followed. A missionary must be one of the companions and equals of the people to whom he is sent. Many dangers and temptations will be in his way. One or two pieces of advice I may venture to give. The first is to be exceedingly cautious lest the voyage prove a great snare: On board an East Indiaman especially, it may be expected all the discourse will be about high-life, and every circumstance will tend to unfit the mind for the work, and prejudice the missionary against the people to whom he goes. Also in a country like this, settled by Europeans, the grandeur, the customs, and prejudices of the settlers are exceedingly dangerous. They are very kind and hospitable; but even to visit them, if a man keeps no table of his own, would more than ten times exceed the allowance of a mission: and their discourse is chiefly about the vices of the natives: so that a missionary must see thousands of people treating him with the greatest kindness, whilst he must be entirely different from them in his life, his appearance, and every thing, or else it is impossible for him to stand; their profuse way of living being so opposite to his character, and so much above his ability.

It will be very essential to missionaries to be men of calmness and evenness of temper; and rather inclined to suffer hardships than covet the favours of men; and such who will be indefatigably employed in the work set before them; an inconstancy of mind being so highly injurious to it.

I am very impatient to hear of the ministers and churches in England, and all other parts within the compass of your correspondence: pray be particular when you write:
write: the advancement of the Redeemer's kingdom will be very pleasing news to me, and I in return hope to send you some accounts, which may be cause of joy to you, and to all who love our Lord Jesus Christ in sincerity.†

Maniet-tullo, Jan. 3—5, 1794.

SINCE our landing we have been in so unsettled a state, and so much employed in seeking out a proper place for our residence, that I have not been able to make those observations on the country, or people, which are necessary to inform or entertain a correspondent.

The people are very loquacious, and very deceitful, but not malicious:—they are very numerous; I do not think I over-rate them, when I say, that the inhabitants of Indostan amount to nearly one hundred millions. Superstition is here triumphant in every place: but both Moors and Hindoos are very industrious, and in many branches of manufacture excellent workmen. The cultivated part of the country bears a great resemblance to some of our English counties. The people are universally very attentive to the gospel, and hear with that seriousness which you will seldom see in an English auditory. We have had many opportunities of discourse with them, and I have never yet seen them depart, without giving evidence of very considerable impressions being made upon their minds. They have appeared to be convinced of the many contradictions which abound in their own religious writings; they have constantly desired us to visit them again; and when we told them that we came from England on purpose to instruct them, they have given every demonstration of joy.

A few days ago, I met with a very sensible Brahmin, who spoke very good English, and entered into conversation with him: he defended his shafters for some time; at last

† Letter to the Church at Leicester dated Bourne 6, Dec. 25, 1793, in Parkins's Presbyterian Register 2. 158, also on the 11th of the same Date to John, Rate, Jr., in London 156.
laft said I, "Can you think that can come from God, who is all truth, which says, 'If any person kill himself, he shall never be forgiven;' and yet, if a woman kill herself by burning with her husband, she shall certainly obtain heaven by it?" He was confounded, and after I had told him of the way of salvation by Jesus Christ, and pressed him to embrace it, he enquired my name, and told me that he would come to see me; at the same time pressing me to come and visit him again. Indeed these are "a people prepared for the Lord."

Most of the Brahmins say, that they do not yet know the way of life, but that they attend their own religious ceremonies in order that they may find it, and when they have found it they will leave off those practices. When we inform them of the way of salvation (as revealed in the gospel) and tell them of the death of Christ for sinners, they are surprised with the fitness of the divine remedy.

But there are difficulties in our way. Their attachment to their cast, and the great inconveniences which they must suffer if they should lose it, are more formidable obstacles to us than you can suppose. Yet this is our encour-

* This remark has been made by historians frequently; La Croze says, "Tout Indien, qui embrasse le christianisme est absolument banni de sa tribu, est abandonné aux insultes de toute sa nation."

Tome ii. p. 296.

And so far do they renounce intercourse with those that have once forfeited their cast, that "were a Hindoo of any other cast to touch a CHANDALA (or outcast) even by accident, he must wash himself and change his raiment. He would refrain from the productions of the earth, if he knew that they had been cultivated by a Chandala. A Chandala cannot enter a temple, or be present at any religious ceremony. He has no rank in society, and cannot serve in any public employment. Hence the punishment of expulsion, which is sup-
agement, the power of God is sufficient to accomplish every thing which he has promised, and his promises are exceedingly great and precious respecting the conversion of the Heathens.

The Moors, who are Mahometans, are more rigid and fierce than the Hindoos; but a congregation of an hundred or more may be collected almost anywhere, who will hear one part of the Koran compared and set at variance with another, without the resentment which might be expected in such a case. They all believe the imputation of Adam's guilt to his posterity, and maintain that every man is what God makes him to be.

The Hindoos acknowledge but one Supreme Being, but they make offerings to a variety of imaginary subordinate beings, or rather to creatures; as the images of good men, animals, plants, &c. With these offerings they believe that God is highly pleased. But the minutiae of their worship are so various, that scarcely any even of themselves can give a tolerable account of them.

To the honour of the government I may observe, that the black people here are as free as the natives of England, and the courts of law seem to favour them full as much as the Europeans.

Their national character is that of avarice, to this we may add a strong propensity to lying. The first of these seems to be the effect of the oppressive dealing which they have experienced under former governors. But the whole police has assumed a very different aspect under the government of Lord Cornwallis, and especially in favor of the natives.

“posed in its consequences to extend even to another life, becometh more terrible than that of death.”

Craufurd’s Sketches of the Hindoos, Vol. I. p. 124. Note. Debartia,
I HAVE taken a few acres of land at Hajhnabad near this place, which is about 40 miles East of Calcutta, upon the river Jubana. An English gentleman, to whom we were all entirely unknown, has generously invited us all to stay in his house till we have erected one of our own. This I am now engaged in; the walls will be made of mats fastened to wooden posts, and the roof formed of bamboos, and thatched. The neighbouring inhabitants yield me a little assistance in the work, and 4 or 500 families intend to come and reside in our neighbourhood. This is occasioned by Moonbee's representing me to them in a favorable light. Although the country is an excellent soil, it has been lately almost deserted on account of the tygers, and other beasts of prey which infest the place; but these are all afraid of a gun, and will soon be expelled; the people therefore are not afraid when an European is nigh. We shall have all the necessaries of life except bread, for which rice must be a substitute. Wild hogs, deer, and fowls are to be procured by the gun, and must supply us with a considerable part of our food. I find an inconvenience in having so much of my time necessarily taken up in procuring provisions, and cultivating my little farm: But when my house is built, I shall have more leisure than at present, and have daily opportunities of conversing with the natives, and pursuing the work of the mission. Here is certainly a large field for usefulness; much larger than you can conceive, both among the Hindoos and Mussulmen: They are very numerous, very inquisitive, and very attentive to the gospel. When I can so far know the language as to preach in it, I have no doubt of having a stated congregation, and I much hope to send you pleasing accounts. I can so far converse in the language, as to be understood in most things belonging to eating and drinking, buying and
and selling, &c. and my ear is somewhat familiarized to the Bengalee sounds. It is a language of a very singular construction, having no plural except to pronouns, and not a single preposition in it; but the cases of nouns and pronouns are almost endless, all the words answering to our prepositions being put after the word, and forming a new case. Except these singularities, I find it an easy language.

I feel myself happy in my present undertaking; for though I never felt the loss of social religion so much as now, yet a consciousness of having given up all for God, is a support, and the work, with all its attendant inconveniences, is to me a rich reward.

I think the society would do well to keep their eye towards Africa, or Asia: these countries are not like the wilds of America, where long labor will scarcely collect sixty people to hear the word; for here it is almost impossible to get out of the way of hundreds; and preachers are wanted a thousand times more than people to preach to. Within India are the Mahratta country and the northern parts to Cashmir, without (as far as I can learn) one soul that thinks of God aright.

I hope you will send me an account of every thing important in the churches, especially Leicester. You must not expect my journal till next year; I regularly keep one, which I intend then to transmit.

23d. Though I am surrounded by mercies, yet for this fortnight past my life has been rendered useless as to spiritual things; being for the present wholly occupied in temporal concerns; and the sabbaths now are quite disconsolate: On one of these sabbaths I am seeking communion with you; I feel, that a distance of 10 or 15,000 miles, cannot prevent the communion of saints. Though deprived
prived of a personal intercourse with my European friends, I have at least one religious friend, and that is Ram Ram Bohoo; he has indeed much timidity, but is a man of very good understanding, and well informed; he is also a person of strict probity.

The part where I am building my house, is within a quarter of a mile of the impenetrable forests, called Sunderland; and though quite deserted before, through fear of the tygers, the people are now returning, encouraged by my example, and we shall soon have 3 or 4,000 in our vicinity. These people, and all others in the neighbourhood, are much pleased with my coming, and two or three days ago, a deputation of five or six Bramins, with a present in their hands, came to thank me, or rather to say that they were glad I was coming to live among them; for they have no such word as “thank you”, nor any expression of thankfulness in all their language!

With respect to personal safety, I am just the same here as in England; my health was never better; the climate though hot, is tolerable; but attended as I am with difficulties, I would not renounce my undertaking for all the world. I long to know how all the ministers do; how the mission society goes on; whether the churches flourish or not; and in short every thing that occurs. Salute all the brethren in my name, and let every minister and every christian with whom you have the smallest connexion, know that this conveys my christian affection to them.

W. CAREY.
WHEN we last wrote, we were waiting at Dover for the arrival of the Kron Princesse Marie. On Thursday morning, June 13, we put to sea, in expectation of writing by the Triton frigate, which convoyed us out of the track of privateers, who might otherwise have detained us; but when she took leave it blew so fresh that we could not hoist out a boat; so that a large packet of letters, which were written by each of us, were not sent. For my part, I expected a very uncomfortable and lonely passage, having agreed to mess with the servants. We agreed for two cabins only, and two persons to mess at the Captain’s table; but he that gave Joseph favor in the sight of Pharoah, had graciously provided for us and our little ones far beyond all expectation. We found the Captain a well-bred Englishman; he would not suffer me to absent myself from his table, and received and entertained us all as though we had been people of consequence, so that he has often shewed us kindnesses which we could no other way account for, than by the hand of God upon us for good.

Never did men see their native land with more joy than we left it; and this also is not of nature, but from above. Brother Carey, while very sea sick, and leaning over the ship to relieve his stomach from that very oppressive complaint, said, his mind was even then filled with consolation in contemplating the wonderful goodness of God. We expect to finish our voyage this week, and in hopes of a speedy opportunity to send to Europe, I have begun writing in time. We have never put in at any place as we intended; for at the Cape the wind was so fair to go on, that we proposed to put in at the Mauritius; but as soon as we came near that island, the
the wind proved contrary, and we passed on to **Bengal Bay**. We have been three months without seeing a single ship, which we think rather extraordinary. Poor Mrs. **Carey** has had many fears and troubles, so that she was like *Lot’s* wife till she got past the *Cape*; but ever since, it seems so far to look back to **Piddington***, that she turns her hopes and wishes to a safe arrival in **Bengal**. She has had good health all the passage, and the little babe is grown a stout fellow: all the children are remarkably healthy, which we cannot but feel as a great kindness towards us; Mrs. **Carey’s** sister also shares a good health, and all bear the heat much better than I expected. Mr. **Carey** was at one time ill with a complaint which he was subject to at home; but the Lord had mercy on him and on me: he is now as well I suppose as ever he was in his life, and has been for some months. We have preached twice on each Lord’s day, and have a tolerable choir of singers: some persons on board who came to hear us at first, have entirely left us, and others have heard us constantly; but to our great sorrow, we do not see the blessing of God on our labours. Some profane customs on the sabbath day, and in common conversation, have been left off indeed, but the one thing needful is utterly lacking in them, and now we remember the words which the Lord spake to Ezekiel (iii. 6) “Surely had I sent thee to a people of strange speech, and of an hard language, whose words thou canst not understand. Surely had I sent thee to them, they would have hearkened to thee, but the house of Israel will not hearken.” We have nevertheless reason to be thankful for some sweet and precious seasons of grace on board, which we have relished among ourselves both on sabbath days and in family worship, which we enjoy regularly twice a day. We have finished a translation of the

* A village in Northamptonshire where *Mrs. Carey* did, and her relations do now, reside.
book of Genesis, on the passage, and brother Carey helped me out in passages which I could not have so well understood without him—"So let the goldsmith help the carpenter, and the carpenter the goldsmith, till the work of God be done."

We have enjoyed some remarkable favours of Providence on our passage, beside those already mentioned: among others, about six or eight weeks ago we began to fear a want of water, and to talk of an allowance (which we have never been limited by yet). Well, the next day the Lord sent down abundance of rain in two different showers, and we filled many casks. When we think on these things that are past, we trust him afresh for all that is to come. At present I rejoice, and know very little of sorrow; I rejoice because God is with us, the throne of grace is open, and the precious word of God is unsealed to us. I rejoice to be so near a flock of black sheep, and I long to run and roll away the stone from the well's mouth that they may drink: I rejoice to be so near my family, and so near land; but we have had our patience tried the last eight or nine days with a baffling current, that sets us back faster than we can get forward, but these two last days we gain on it.

Jan. 8, 1794. We thought to write you long before this, but our hearts have been burthened with cares and forrows. It was very afflicting to hear of Ram Bodho's great persecution and fall. Deferted by Englishmen, and persecuted by his own countrymen, he was nigh unto death: The natives gathered in bodies, and threw dust in the air as he passed along the streets in Calcutta. At last one of his relations offered him an asylum on condition of his bowing down to their idols. The practice of the Roman Catholics strengthened this temptation, and he was prevailed on. He is now with Mr. Carey, from whom you will have a more
a more circumstantial account. He thinks well of him, and I hope he at heart is convinced of his error.

I am pursuing my Sanscrit studies, and keep a Pundit; brother Carey pays Moonjee twenty rupees per month, which takes almost half his income. He has told you some of our visits and conversations with the natives; he admires them for their simplicity of manners among themselves, and their harmless behaviour to others, and most of all, for the great attention they pay to the gospel; but our best times are to come we hope. I should be very happy to see a Bengal bible in any degree of forwardness before I die, and have been talking with a printer to-day (in whose hands are the Bengal types which are used here) on the expense of such a work. I shall probably be more particular on this subject in my next letter. I shall go on translating and learning Sanscrit—Brother Carey comes on very fast in the Bengalee*. We love one another. Adieu.

J. T.

* The grand source of Indian literature,—the parent of almost every dialect from the Persian gulf to the China seas, is the Sanscrit; a language of the most venerable and unfathomable antiquity, which although now shut up in the libraries of Bramins, and appropriated solely to the records of their religion, appears to have been current over most of the oriental world; and traces of its original extent may still be discovered in almost every district in Asia.

Exclusive of the Sanscrit, there are three different dialects applied (though not with equal currency) in the kingdom of Bengal: viz. the Persian, the Hindostanic, and the proper Bengalese. The Persian entered Bengal with the Mogul conquerors—the Hindostanic or Indian language appears to have been spoken for many ages through all proper Hindostan. It is still applied to the purposes of commerce in Surat, Guzarat, and other places on the Western coast. It is indubitably derived from the Sanscrit. The Bengalese is intimately related to the Sanscrit also both in expressions, construction,
Guilford, August 4, 1794.

The Committee to Brethren Thomas and Carey.

Very dear Brethren,

YOUR welcome letters were received on the 29th ult. Brother Fuller immediately called a Committee, which has this day met together at Guilford. Our spirits were refreshed by the intelligence. After reading your letters to the Society, to the church at Leicester, and to Brethren Pearce and Ryland, we sang with sacred joy the 428th hymn of Rippon's Appendix—"O'er the gloomy hills of darkness;" &c. and returned solemn thanks to the everlastimg God, whose mercy endureth for ever, for having preserved you from the perils of the sea, and hitherto made your way prosperous! In reading the short account of your labours, we feel something of that spirit spoken of in the prophet, Thine heart shall fear, and be enlarged!

We cordially thank you for your assiduity in learning the languages, in translating, and in every labour of love in which you have engaged; under God, we cheerfully confide in your wisdom, fidelity, and prudence, with relation to the seat of your labours, or the means to carry them into effect.

and character. It is the sole channel of personal and epistolary communication among the Hindoos of every occupation and tribe. All their business is transacted, and all their accounts are kept in it; and as their system of education is in general very confined, there are few among them who can write or read any other idiom: The uneducated, or eight parts in ten of the whole nation, are necessarily confined to the usage of their mother tongue.

Preface to Halhed's Grammar of the Bengal Language.
If there be one place however which strikes us, as of more importance than the rest, it is Nuddea. But you must follow where the Lord opens a door for you.

It rejoices us greatly to hear of the good understanding between you; and of the high opinion and esteem which each entertains for the other: this spirit we hope will be preserved and cultivated. Should any little difference ever arise, we hope you will each sacrifice much, rather than injure the common cause. Brethren, should either of you be tempted to any thing that would cause the work to cease (for you are yet in the body) consider the answer of Nehemiah, *I am doing a great work, and cannot come down to you.*

It afforded pain amidst our pleasure to hear of poor R. R. Boosboo's fall:—but do not give him up—his meeting you, and cleaving to you, does not indicate an apostate heart: It was more like the spirit of a Peter than of a Judas. —Your business is "To bind up that which is broken," and *To bring again that which was driven away.*—Such was the conduct of the chief shepherd of the sheep, and such we are persuaded will be yours.

We wish to send this off if possible, with the Polyglot Bible (price seven guineas)—the Malayan Testament—Lowth's Isaiah, &c.

We depend brethren upon your freedom, to make known your wants; as much as upon your economical application of what is communicated:—Do not be reserved;—if you cannot tell your own wants, tell of each others.

Remember us affectionately to your families, to R. R. Boosboo, Parbooe, Mohun Chund, and all who love our Lord Jesus.
Jesu Christ in sincerity. Dearly beloved brethren, farewell; be of good courage; we also will be with you by our prayers and exertions—and God, your own God, will bless you!—Farewell, grace be with you. Let us often hear from you.—And oh! that we may hear good tidings of great joy. Once more farewell!

Signed this 4th Day of August, 1794,
ANDREW FULLER, &c. &c. &c.

An Evangelical Hymn,
Composed in the Bengal Language, 1788,
By RAM RAM BOSHOO, a Hindoo Munshi.

CHORUS. O who besides can recover us,
O who besides can recover us,
From the everlasting darkness of sin,
Except the Lord Jesus Christ?

1. Lo! that Lord is the Son of God,
The intermediate of a sinner's salvation:
Whosoever adores him,
Will get over his eternal ruin.
O who besides can recover us, &c.

2. In all this world there is none free from sin,
Except the Saviour of the world,
And his name is Jesus.
O who besides can recover us, &c.

3. That Lord was born into the world
To redeem sinful men:
Whosoever has faith to adore him,
That's the man that will get free.
O who besides can recover us, &c.

4. With
4. With and without form, as holy incarnation,
That's the Lord of the world:
Without faith in Him, the road to heaven
Is inaccessible.†
O who besides can recover us, &c.

5. These words of his mouth, hear, O men,
For his sayings are very true;
"Who so is thirsty, let him come to me,
"I will give him the living water."
O who besides can recover us, &c.

6. Therefore adore, O my soul,
Having known Him substantial;
And besides Himself
There is no other Saviour.

O who besides can recover us,
O who besides can recover us,
From the everlasting darkness of sin,
Except the Lord Jesus Christ?

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The Hindoos Hymn.

[Imitated in Verse, for the Use of English Christians.]

1. WHO besides can man recover,
O who else restore to light!
Who but Christ that heav'nly lover,
Save from everlasting night?
Who besides him,
Save from sins eternal night?

2. Lo! that Lord the Son of God is;
Thro' him saving blessings flow;
And the sinner that adores him,
Will get o'er eternal woe.
Who besides him,
Can redeem from endless woe?

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†The words "inaccessible" and "inaccessible" are very
common in Hindostan, and are each expressed by one Syl-
ble, "Without Form" is a Term of Renunciation, and isap Dep-
ression of the one God, and it seems the Author had his eye up
on the two Natures of the Lord Jesus Christ.
3. In this world with sin defiled;
   There is none exempt from blame;
He who saves the world excepted——
   JESUS is the Saviour's name;
   Jesus, Jesus,
   Is the mighty Saviour's name.

4. That dear Lord from heav'n descended,
   Rebels to redeem like me;
   Whosoever hath faith t'adore him,
   That's the man that can get free.
   Who but Jesus
   Can set captive sinners free?

5. He as holy incarnation,
   With and without form, we own
   As the universal sov'reign——
   As the way to heav'n alone:
   Jesus, Jesus,
   Is the way to heav'n alone.

6. Hear, O sons of men, his sayings,
   For his words are very true:
   "Come to me, who so is thirsty;
   "Living streams I'll give to you."
   Who besides him,
   Living streams CAN give to you?

7. Having found the friend substantial,
   Therefore, O my soul, adore,
   Saviours!—there are none beside him,
   Vain 'twill be to seek for more.
   None but Jesus,
   Can a ruined soul restore.

FINIS.