

# PERIODICAL ACCOUNTS

RELATIVE TO THE

## Baptist Society,

FOR PROPAGATING THE GOSPEL

*Among the Heathen :*

[ N<sup>o</sup>. III. ]

E X T R A C T S

FROM

MR. CAREY'S JOURNAL.

*Carey's  
"Memoir  
Page 10.*

ON Thursday, June 13, 1793, they embarked; when he begins his Diary with expressing his admiration of the divine wisdom and goodness, in over-ruling his former disappointments so as to prove the occasion of his going out in a manner much more to his satisfaction. "This," says he, "was a day of joy to my soul: I was returned that I might take all my family with me, and enjoy all the blessings I had surrendered up to God. This is an Ebenezer which I raise to God, and hope to be strengthened whenever I reflect upon it\*."

\* As there are many things in the Journal which have been communicated to the public in the preceding numbers, and much of an experimental nature, the publication of which we can hardly suppose would meet the feelings of the writer, we have considerably abridged the original, supplying such omissions as were thought proper, either by references to the former numbers, or by a brief sketch of the proceedings

JUNE, 1793.

16. Lord's-day. A little recovered from my sickness: met for prayer and exhortation in my cabin: had a dispute with a French deist. (*Barnard*)

17. Nothing of moment occurred the past week: we meet every morning and evening for family prayer.

23. Lord's-day. Had two public meetings. Mr. THOMAS and I preached once each. In the morning we had but one person more than our own family; in the afternoon three, the surgeon and two passengers: God grant it may be useful.

*24. Saw a 72<sup>o</sup> of flying Fish. Read Edwards's Sermon.*  
*25. Fell in with the trade-wind yesterday, and to-day*  
*39<sup>o</sup> 72.* passed the island of *Madeira*.

28. Yesterday passed *Palma*, one of the Canaries. Saw *Gomara* and *Fero*; but by reason of strong squalls could not see *Teneriffe*.

Have begun to write *Bengalee*. My mind tranquil and serene: I have of late found it more than ordinarily impressed with the importance of the work upon which I am going: God grant I may feel this more and more!

ceedings of our brethren, in the form of a narrative; judging that it would be tedious to the reader to pursue a long detail of their voyage, and the various difficulties they had to encounter on their first landing, whilst brother CAREY was chiefly employed in learning the language, and both of them for a long time perplexed in determining upon the most suitable situation, and the best manner of pursuing their important work. On these heads let it suffice our friends at large to be assured by the Committee, that his conduct affords us the highest satisfaction; and whilst the various difficulties he had to encounter served in the issue to render the divine interposition in favor of our brethren more conspicuous, we have the fullest confidence that they have followed the evident leadings of Providence, in occupying their present station.

29. This

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29. This afternoon, about three o'clock, passed the tropic of Cancer: the heat very moderate, as it has been all the voyage. The thermometer has never been higher than 72°. I find some delight in preparing for my labors among the heathen by writing the Bengalee, only, however, because it relates to my great work.

30. Lord's-day. A pleasant and profitable day: our congregation composed of ten persons.

July 7. Another pleasant and profitable Lord's-day; our congregation increased with one. Had much sweet enjoyment with God.

10—21. Much detained by contrary winds. I was very ill, owing to a bilious complaint and obstructed perspiration. On the 21st passed the line.

August 2. Last night passed the tropic of Capricorn. The last fortnight has been filled up with various exercises of mind. I have had some seasons of sacred enjoyment, and feel my heart set upon the great work on which I am going; but at other times I am quite dejected, from seeing the impenetrability of the hearts of those that are with us: they hear us preach on the Lord's-day, but we are forced to witness their disregard for God all the week. O may God give us greater success among the heathen! I am very desirous that my children may pursue the same work. May God give them grace to fit them for it!

20. We are off the *Cape of Good Hope*. We expected to have gone in there, on which account I had written to friends in *England* sometime since; but now, having some hope of reaching *Bengal* before the monsoon breaks up, we pass by. I have some reason to regret this, as I hoped to have persuaded one of the ministers there to en-

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gage in a correspondence with *England*: but the Lord is wise.

I have of late felt some very lively desires after the success of our undertaking. If any thing engages my heart in prayer to God, it is that the heathen may be converted, and that the Society, which has so generously exerted itself, may be encouraged and excited to go on with greater vigor.

My wife, through mercy, is well satisfied with our undertaking; and we are all now in remarkably good health. Our course was by the islands of *Trinidad*, *Saxenburg*, and *Tristan de Cunha* to this place.

25. Lord's-day. Had much enjoyment in public worship to-day; but about half past one on Monday morning was awakened by the violent motion of the ship; once I thought she must have gone down, but through mercy all were preserved\*.

Nov. 9. For near a month past we have been within two hundred miles of *Bengal*; but the violence of the currents set us back when we were got to the very door. I hope I have learned the necessity of beating up against wind and tide when there is occasion, as we have done in our voyage. We have had our port in view all along, and there has been every attention paid to ascertain our situation by solar and lunar observations: no opportunity which occurred has been neglected. O that I were but as attentive to the evidence of my state, as they to their situation! A ship sails within six points of the wind, and if the wind shift a point the advantage is immediately taken: now though this is tiresome work, and (espe-

\* See Periodical Accounts, No. I. p. 61.

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specially if a current set against us) we scarcely make any way; nay, sometimes, in spite of all that we can do, we go backwards instead of forwards, yet it is absolutely necessary to keep working up, if ever we mean to arrive at our port: so in the christian life, we have often to work against wind and current, but we must do it if ever we expect to make our port.

To-day was the *first time we had an interview with the Hindoos*: two boats came to sell us fish; and Mr. THOMAS asked the man in one of them whether they had any shasters? Their answer was, "We are poor men—those who have many cowries\* (*i. e.* who are rich) read the shasters; but we do not know them." I like their appearance much; they seem to be intelligent persons, though of the lowest cast; and were very attentive to whatever was said to them. O may my heart be prepared for our work, and the kingdom of Christ be set up among the Hindoos! We intend going on shore on Monday †.

[On our brethren landing they were for some time unsettled respecting the station in which they should fix themselves; and brother CAREY in particular (to whom the country was altogether new) underwent various outward trials, and much inward dejection; but still he was upheld by faith in God. He speaks especially at one time (Jan. 17, 1794) of a pleasant view he had of "the all-suffi-

\* A small sea-shell, which is current in India as money. They are dug out of the ground in the Maldives, and some parts of America. On the coast of Africa, they are called BONGES, and in America PORCELAINES.

† For their first interview with the Hindoos on shore, see Periodical Accounts, No. I.

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ciency of God, and the stability of his promises, which relieved his mind greatly. As he walked home in the night he was enabled to roll his soul and all his cares on God, praying to be directed into the *patient waiting for Christ*." "What a mercy is it," said he, "to have a God, and how miserable must they be who have no knowledge of a throne of grace, or value for it!"]

Jan. 19, 1794. This day, as every Lord's-day since we have been in the country, we went among the natives. For the three last Lord's-days we have discoursed to a pretty large congregation at *Manicktullo* bazar, or market; for we have just the same business done here on that day as on another. Our congregations have chiefly consisted of mahometans, and have increased every Lord's-day: they were very inquisitive, and we have addressed them upon the subject of the gospel with the greatest freedom, and in the following manner:

A burial place, with a consecrated tomb, where offerings are daily made to the spirit of the departed person, was near; some enquiries about the reason of their offerings were made, which led on to questions on their part; and then the *Gospel* and the *Koran* insensibly became the subjects of conversation. They alledged the divine original of the koran; we enquired, Have you ever seen or read it? The universal answer was, "No." But to-day a man came who pretended he had seen it. We asked him if he knew the words with which every chapter begun\*? He said, "No; for it was written in Arabic, and no one could understand it." The question now was, How then can you obey it? and wherefore are ye mahomedans? To this they could not reply: they said (and so says the *Koran*) that the

\* Every chapter in the koran begins with, "In the name of God, gracious and merciful."

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Koran was sent to confirm the words of scripture. We insisted that the Bible said, Whosoever shall add to the word of God, or diminish from it, shall be under the curse of God; but the Koran was written after the Bible, and pretends to divine authority; therefore if the gospel be true, *Mahomet* must be accursed, and the Koran of no authority; and if the Bible be not true, neither can the Koran be true, for that, you say, was written to confirm our scriptures. They answered, that the Jews and Christians had corrupted the Bible, which was the reason why God made the revelation by *Mahomet*. We answered, Then how could the Koran come to confirm it? If it was corrupted it needed correction and not confirmation. Being driven to their last shift, they said that *Mahomet* was the friend of God, but *Esau* (by whom they meant *Jesus*) was the Spirit of God. To which *Moonshee* shrewdly replied, Then which would you think highest, your friend, or your soul or spirit? All this they bore with great good temper; what effect it may have, time must determine. Many more things were said to recommend the gospel, and the way of life by *Jesus Christ*; but as night came on we left them.

21. This evening I had a very profitable conversation with *Moonshee* about spiritual things, and I do hope he may one day become a very useful and eminent man. I am so well able to understand him, and he me, that we are determined to begin correcting the translation of Genesis tomorrow.

Jan. 22. Began the correction of Genesis. I find a necessity of explaining many expressions, of which I had not taken notice before. *E. g.* It is said that "God created the heavens and the earth;" after which it is remarked that "the earth was without form:" this is not very intelligible in English, but in Bengalee would be quite absurd, because

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because every thing must have some form or other; and if it had not form, then it must necessarily be void, or empty; for it could not be filled, having no existence. To this I say, that the *chaos*, or primitive earth, must have been a liquid mass, there not having been any separation of land and water, and that the meaning is; that it had no *settled form*, but was fluctuating like the waves and tide in the sea. It is likewise said, that "God commanded the earth to produce grass, herb yielding seed, and the fruit tree yielding fruit after its kind, whose seed is in itself upon the earth." By grass, I suppose, is meant vegetables in general; and what follows is an enumeration of the two great divisions of vegetables, viz. plants and trees. All the versibns I have seen, except the English, render "grass," *tender herb*. And the expression, "whose seed is in itself," relates to the power of propagating their species, that is inherent in vegetables, which cannot move from their places, nor form a conjunction of male and female, which is necessary to the propagation of animals.

I have lately been full of perplexity about various temporal concerns, but the word of God is sure, which abundantly promises all I can want. I have met with heavy afflictions; but in the mount the Lord is seen. I wish I had but more of God in my soul, and felt more submission in my heart to his will; this would raise me above every trouble. I feel happy in this, however, that I am in my work, and that is the work of God; the more I am employed in it the more I find it a rich reward.

I find my heart sometimes overwhelmed with discouragements, but I feel what it is to have the testimony of a good conscience in the smallest matters. God can supply all my wants, spiritual and temporal. Why then is my soul disquieted within me? Things may turn out beyond my expectations;

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expectations: every thing is known to God, and God cares for the mission. O for contentment, delight in God, and much of his fear before my eyes. Blessed be God, I feel peace within, and rejoice in having undertaken the work; and shall, I feel I shall do so, even if I should lose my life in the undertaking. I anxiously desire the time when I shall be so far acquainted with the language as to preach in it to these poor people.

26. Lord's-day. Found much pleasure in reading EDWARDS'S *Sermon on the justice of God in the damnation of sinners*. After this went to our congregation of natives again. They gave great attention, and all the musselmen present (except the keeper of the consecrated place, and one or two *fakirs*) acknowledged that the offerings made to the *peer*, or soul of the dead man, whose tomb was consecrated; were made without any command; either in the Koran, or elsewhere. The person who acted as priest, or keeper of the place, when we told him that all the offerings were made to his belly, went away confounded with the laughter of the people. Their inquisitiveness and numbers increase, and one Hindoo appeared more than ordinarily anxious to know what was the right way. I wish that we may see some good fruit of our labors, and doubt not but we shall soon have some reason to rejoice in the salvation of God.

27. This day finished the correction of the first chapter of Genesis, which *Moonshee* says is rendered into very good Bengalee. Just as we had finished it, a pundet and another man from *Nuddea* came to see me. I shewed it to them, and the pundet seemed much pleased with the account of the creation; only they have an imaginary place somewhere beneath the earth, which he thought should have been mentioned likewise. I observed that the earth

was a planet; and that the heavens and the earth included all the material creation. There is a necessity of explaining to them several circumstances relative to geography and chronology; as they have many superstitious opinions on these subjects, which are closely connected with their system of idolatry.

28. This evening, after a day of dejection, had much relief in reading over Mr. FULLER's charge to us at *Leicester*\*: the affection there manifested almost overcame my spirits. O, I think, I am not only ready to suffer any thing; but if I be offered upon the sacrifice and service of faith, I joy and rejoice therein. O what a portion is God!

30. The blessing of divine revelation is far greater than we can conceive, unless we discourse with those who never enjoyed it. This evening I was conversing with *Moon/see* about his first opinions concerning God. He told me that when he first became acquainted with a few English words, God and Lord were some of the first; but for some time he supposed *God Almighty* to be a female, and God's wife. But his ideas of angels were much more consistent than those of our artists. Soon after he became acquainted with Mr. THOMAS, he asked an European gentleman, upon seeing a picture in which an angel was represented, "Sir, are angels women or birds? I see they have got feathers, therefore they must be birds; and then I can see them, and catch them; now we think they are great powers, who can go any where in an instant, without wings, or any such helps." He is now much hurt at seeing pretended pictures of God, or the Holy Spirit, with wings like a dove: and many of those representations by

\* See Periodical Accounts, No. I. p. 36.

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cuts, sometimes put in the Bible, are to him, as well as others, who are still heathens; a great stumbling-block.

Feb. 1, 1794. Spent to-day in preparations for our departure on Monday to the intended place of our residence; was very weary, having walked in the sun about fifteen or sixteen miles; yet had the satisfaction of discoursing with some money changers at *Calcutta*, who could speak English, about the importance and absolute necessity of faith in CHRIST JESUS. One of them was a very crafty man, and tried much to entangle me with hard questions, but being himself nonplus'd at last, he desisted, and went to his old occupation of money changing again. If once God is pleased, by his Holy Spirit, to convince them of sin, they will find a Savior to be a blessing indeed. But human nature is the very same all the world over; and all conviction is superficial and transitory, except that which is produced by the effectual working of the blessed Spirit.

3. Spent this day in removing our little furniture, &c. to *Baliagaut*, where we go on board our boats. Next day proceeded on our course, through salt rivers, and a large lake. In the afternoon saw an offering to the *goddess of learning*, i. e. of writing and reading. This idol was placed under a shed, and all around her were placed large dishes full of rice, fruits, &c. which the people had brought: the brahman was employed in laying the whole in order, after which a little was distributed to the attendants, and the brahman had the rest. The whole was attended with horrid music, and the next day the idol was to be thrown into the river. I felt very much concerned for these poor people, but could not speak to them.

5. There not being sufficient water for us to go the nearest way, we were obliged to go through the *Sunderbunds*,

bunds, a very large impenetrable forest, extending many scores of miles, and entirely uninhabited by man; but intersected by large rivers, by which our boats passed. These forests swarm with tygers, leopards, rhinoceroses, buffaloes, deer, &c. Had some sweet pleasure in meditation here, but no one dares to go on shore, so as to venture one hundred yards from the boat\*.

\* “ About two hundred and twenty miles from the sea (but three hundred, reckoning the windings of the river) commences the head of the Delta of the Ganges; which is considerably more than twice the area of that of the Nile. That part of the Delta bordering on the sea, is composed of a labyrinth of rivers and creeks, all of which are salt, except those that immediately communicate with the principal arm of the Ganges. This tract, known by the name of the woods, or Sunderbunds, is in extent equal to the principality of Wales; and is so completely enveloped in woods, and infested with tygers, that if any attempts have ever been made to clear it (as is reported), they have hitherto miscarried. Its numerous canals are so disposed, as to form a complete inland navigation, throughout and across the lower part of the Delta; without either the delay of going round the head of it, or the hazard of putting to sea. Here salt, in quantities equal to the whole consumption of Bengal and its dependencies, is made and transported with equal facility; and here also is found an inexhaustible store of timber for boat building. The breadth of the lower part of this Delta is upwards of one hundred and eighty miles; to which, if we add that of the two branches of the river that bound it, we shall have about two hundred miles for the distance to which the Ganges expands its branches, at its junction with the sea.”

Major RENNEL's Memoir of a map of Hindoostan, p. 339.

“ There are two distinct passages through the Sunderbunds, the one named the Southern or Sunderbund passage, the other the Baliagot passage. The first is the farthest about, and leads through the deepest and widest rivers; and is of course the most exposed during tempestuous weather. It opens into the Calcutta river, through the channel creek, about sixty-five miles below the town. The Baliagot passage opens into a lake on the East side of Calcutta; from whence, within a very few years, a small canal has been cut to join the lake with the river,

“ These

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6. Arrived at *Deharta*, where a very benevolent gentleman, who superintends the salt-works, immediately invited me, and all my family, to take up our abode at his house, till I shall have completed my own: with surprising generosity towards us, who were utter strangers to him before, he insists on supplying all our wants while we stay here.

8. Went this morning to *Hashnabad*, where I expected to have land. I had the choice of the whole country, and at last pitched upon a place at *Collatullah*, which is a fine soil, and pleasant situation, nearly opposite to the place where I now am, on the other side of the river. Several villages are in the neighborhood, and provisions as cheap as any where in *Bengal*. The river *Jubona*, which is as large as the *Hoogly*, at *Calcutta*, separates us from *Deharta*.

March 1. After having been employed in building me an house, it being almost finished, I received a letter this day inviting me to superintend a manufactory at *Malda*. This appearing to be a remarkable opening in Divine

“ These passages present to the imagination, both a grand and a curious spectacle, a navigation of more than two hundred miles through a forest, divided into numberless islands, by a continued labyrinth of channels, so various in point of width, that a vessel has at one time her masts almost entangled in the trees, and at another sails uninterruptedly on a capacious river, beautifully skirted with woods, and affording a vista of many miles each way. The water is every where salt, and the whole extent of the forest abandoned to wild beasts: so that the shore is seldom visited but in cases of necessity, except by the wood-cutters and salt-makers, whose “dreadful trade” is exercised at the constant peril of their lives; for the tygers not only appear on the margin in quest of prey, but often in the night-time swim to the boats that lie at anchor in the middle of the river.”

Ibid.

Providence

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Providence for our comfortable support, I accepted it; so that we are still unsettled, and I only wait for another letter from *Malda*, to set off this long journey of two hundred and fifty miles, with all my family.

2—4. In my present state of suspense, my mind feels too vacant and barren; though I feel great pleasure in the hope that the mission will be abundantly forwarded by having a number of the natives under my immediate inspection; while at the same time my family will be well supplied. Indeed I should have no doubt respecting provision even here; yet too much of my time must have been necessarily employed in managing my little farm with my own hands: But I shall now be joined with my colleague again, and we shall engage in our work unitedly.

16. This being one of the *Bengal* holidays, in the afternoon a number of people, who had been to celebrate the obitár or incarnation of *Kresshna*, and smeared over their heads with red powder, returned, and played their idolatrous tricks before the door. O how much more zealous are idolaters, than many nominal christians! I suppose that not less than 10,000 people met at the temple of *Kresshna*, many of whom had travelled twenty or thirty miles to worship; and this is the case all over the country. Upon one of these holidays, many of the rich spend perhaps a lack or 100,000 of rupees, and rather than labor on those days, they would undergo the greatest distress; yea, though the most timid people on the earth at other times, they are now enthusiastic, intrepid, and fearless.

20. To-day I was very much affected with some instances of true generosity in *Moonsee*, such as I am sure would have done honor to the most eminent christian in the world.

21. I find

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21. I find the revival of the translation of Genesis both a pleasing and profitable employment, and now begin to see, that the *Bengalee* is a language which is very copious, and abounds with beauties.

23. Lord's-day. Enjoyed much happiness in reading to my family, and instructing them. Had much pleasure and a revival of ancient friendship in my soul, by reading dear Mr. RYLAND's Circular Letter on zeal\*; but sorely feel the loss of those public opportunities which I enjoyed in *England*.

24. This evening was enabled to contend for the truth as it is in Jesus, with a most friendly European, to whom I am under great obligations. O that God would requite all his kindness to me and my family by converting his soul unto himself!

29. Spent this day as the sabbath through mistake; for which, however, I have abundant reason to be thankful. It has been a time of refreshing indeed to me, O what is there in all this world worth living for but the presence and service of God. I feel a burning desire that all the world may know this God, and serve him. O how long will it be ere I shall know enough of the language of the country to preach Christ crucified to the natives. I bless God I make some progress.

April 6. Had some sweetness to-day, especially in reading EDWARDS's Sermon, "The Most High, a prayer-hearing God." What a spirit of genuine piety flows through all that great man's works. I hope I have caught a little fresh fire to-day; but how needful and de-

\* Published by the Northampton Association, 1792.

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frable is it that God should constantly fan the heavenly flame. I need abundance of grace, in order to communicate divine things to others ; but to my comfort, God has said, " He that believeth on me, *out of his belly*, shall *flow* rivers of living water ;" no doubt meaning that faith is a communicative principle, and that true believers will as naturally speak of the things of God, as a fountain will cast forth streams. I wish I could speak so as to be understood by the natives ; I can say a little, but not sufficient to answer the objections brought against the gospel.

8. A day of business, hurry, sorrow, and dejection. I seem cast out of the christian world, and unable yet to speak to the heathen to any advantage, while I am discouraged by various disappointments and distresses, and still at a distance from my colleague, wanting some friend to stir me up, or encourage me in the things of God. I sometimes feel rather disheartened by the infidelity of the Europeans, who all say that the conversion of the natives is impossible, and by the stupid superstition of the natives themselves. In *England* I should not be discouraged by what infidels say, but here I regret the want of any faithful brother to sympathize with me, nor have I at present the ability to make the trial of preaching the gospel. All my hope is in God, and all my comfort arises from him ; without his power no European could possibly be converted, and that can convert any Indian ; and when I reflect that he stirred me up to the work, and wrought wonders to prepare the way, I can hope in his promises, and am encouraged and strengthened.

This day the horrid custom of *self-tormenting* among the natives begun. A machine was constructed of Bamboos, perhaps above twenty feet high, from which they precipitate themselves upon iron spikes, which run into their

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their breasts, or any other part. I did not know of this horrid transaction 'till it was over, and therefore had not opportunity of seeing it; but the servants came and told us, and my eldest son saw it.

9. To-day self-tormenting was carried to a greater length than yesterday. A number of people came near to our gate with drums and dancing; when presently a man had two pieces of bamboo, of twenty feet long, and each as thick as a man's finger, these were passed through his sides, and held at each end by two men; while he danced backwards and forwards in a manner almost frantic, but seemingly insensible to pain. To prevent the violent heat arising from the rubbing of the bamboos in the wounds, a man stood to throw water continually upon his sides. This mad practice was continued for an hour at least; and several others, with long spits run through their tongues, which they were continually drawing up and down, stood dancing by his side, to the sound of their horrid music. This was continued through the whole day.

10. To-day the mode of their execrable self-torturing was varied. A large pole was erected, and a bamboo fixed across upon the top, and the poor wretches practised *swinging* by hooks fixed in the back. I went out to see it, and a man, dressed in a blue cloth like a petticoat, suspended about the height of twenty feet, was swinging rapidly round; presently they stopped turning the machine, and asked him to come down, which he refused, and insisted upon being whirled round again. I suppose he was thus suspended for half an hour, during which time his looks were perfectly placid and serene, and he rattled a few twigs tied up in a bunch: he then set his feet upon the top of three bamboos. When the cord was unloosed, he descended, with the hooks in his back, and came just before me, to shew me how

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they were fastened : when they were drawn out, a man placed his two knees against the wounds, and holding him over the breast, pushed the wounds with his knees, in such a manner as almost to dislocate the shoulder-blades : a leaf or two being then applied to them. The hooks were then fixed in another, who ascended the ladder where the cord was fastened, and he underwent the same operation. Those who torment themselves in any of these ways, repeat it annually at the same season, i. e. on the three last days of their year, which are the only days on which these operations are performed.

These tortures are only practised by the lowest casts of the people ; the brahmans, and caesto, or writers, never practise it. The poor deluded creatures who undergo them say, that SEEB, one of their deities, appears to them, comforts them, and assures them that whatsoever they do, or suffer, for his sake, will be abundantly recompensed after death. During these three days they fast, and spend the time in parading the streets in a frantic manner, playing upon their barbarous music.

11. On this day the Hindoos keep a day of gladness and feasting ; this being the first day of their year. Neither they nor their cattle do any kind of work, but spend the time in singing and joy. Their horrid and idolatrous transactions have made such an impression on my mind as cannot, I think, be easily eradicated. Who would grudge to spend his life and his all, to deliver an otherwise amiable people from the misery and darkness of their present wretched state ! How should we prize that gospel which has delivered us from hell, and our native country from such dreadful marks of Satan's dominion as these !

19. My soul longeth and fainteth for God, for the living

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living God, to see his glory and his beauty as I have seen them in the sanctuary. When I first left *England*, my hope of the conversion of the heathen was very strong; but among so many obstacles it would utterly die away, unless upheld by God, having nothing to cherish it, but many things to obstruct it for now a year and nineteen days, which is the space since I left my dear charge at *Leicester*. Since that time I have had hurrying up and down—a five months imprisonment with carnal men on board the ship—five more spent in learning the language, my Moonshie not understanding English sufficiently to interpret my preaching—my colleague separated from me—long delays experienced respecting my expected settlement—few opportunities for social worship—no woods to retire to, like BRAINERD, for fear of tygers (no less than twenty men in the department of *Daybotta*, where I am, have been carried away by them from the salt-works this season)—no earthly thing to depend on. Well, I have GOD, and his word is sure; and though the superstitions of the heathens were a million times more deeply rooted, and the examples of Europeans a million times worse than they are—if I were deserted by all, and persecuted by all; yet, my hope, fixed on that sure word, will rise superior to all obstructions, and triumph over all trials; GOD's cause *will* triumph, and I shall come out of all trials as gold purified in the fire.

21. Had some holy pleasure in instructing my family to-day. Blessed be God, the translation of the Bible advances: we now go through nearly a chapter every day, comparing it with all the versions I have. I now hope that in a few weeks I shall be able to speak so much of the language as to begin to preach to the natives.

22. The hope of acquiring the language puts fresh life into my soul. For a long time my mouth has been shut, and my days have been beclouded with heaviness; but now, I begin to be something like a traveller who has been almost beat out in a violent storm, and who, with all his clothes about him dripping wet, sees the skies begin to clear: so I, with only the prospect of a more pleasant season at hand, scarcely feel the sorrows of the present.

23. With all the cares of life, and all its sorrows, I find nevertheless that a life of communion with God is sufficient to yield consolation in the midst of all, and even to produce an holy joy in the soul which shall make it triumph over all affliction. I have never yet repented of any sacrifice that I have made for the gospel.

24. As the time for my being able to speak for CHRIST approaches, I find hope more strongly operates, and I feel like a long-confined prisoner whose chains are knocked off in order to his liberation.

26. I spend some pleasant hours with Moonsee almost every day: I have much pleasure in seeing him turn his back upon idolatry: I wish sincerely that he had but a little more of the zeal of the old christians; but whilst I rejoice in his judgment of divine things, I am grieved at his timorousness and strong attachment to his cast, which he nevertheless looks upon as chains forged by the devil to hold the Hindoos in slavery.

27. Felt much pleasure and affection in instructing my family, and have seen such impressions upon my two eldest children as are matter of great encouragement to me. O that they may be followed up by God to good purpose!

28. How

APR. MAY, 1794.

28. How much do I long for the arrival of the ships from *Europe*! Surely I shall receive a large packet by them. I want to hear of our society, of the ministers and churches, and how my dear dear friends at *Leicester* go on; whether they have a minister—if he be beloved, judicious, useful, or not. O my friends, my dear friends, I long for all the communion with you that our distance can allow.

May 1. This evening the Muffelmen were all looking out for the new moon. All the last month, which they call the moon *Ramazan*, they have fasted all day long, and none of them ate any thing till the sun was set: but this moon ushers in a time of gladness and joy to them\*.

May 5. In the evening I had a long conversation with two or three Hindoos about the things of God. I first shewed them a translation of the ten commandments, with which they were much delighted. I tried then to make them understand how contrary their practice was to the second commandment; and, as well as I could, endeavored to tell them of the sinful, helpless state of man, and the willingness of God to save, &c. But my imperfect knowledge of the language, makes me liable to mistake their meaning when they speak, and to be misunderstood by them.

23. At three o'clock in the morning set out for *Malda*; a journey of about three hundred miles, which was expected to take up about three weeks.

24. On the river *Jubona*, passed *Baddareea*.

\* "This is a time of general rejoicing to the followers of *MAHOMET* every where: It is called *THE BAIRAM*," See Rycaut's Present State of the Ottoman Empire. Chap. xv.

25. Arrived

MAY, 1794.

25. Arrived at *Chandareea*, on the river *Isamuty*. Towards evening was surrounded by a body of the natives at this place. Had a little talk with a few of them; but was much at a loss for words; however, I find I begin to improve in the knowledge of the Hindoo language.

It is a considerable disadvantage that two languages are spoken all over the country: The bramins and coits, or caesto, speak Bengalee, and the common people Hindostanee. I understand a little of both, and hope to be master of both in time.

26. This day kept sabbath at *Chandareea*. I had a pleasant day: In the morning and afternoon addressed my family, and in the evening entered on my work of publishing the Word of God to the heathen. Though imperfect in the knowledge of the language, yet, with the help of MOONSHEE, I conversed with two bramins, in the presence of about two hundred people, about the things of God.

I had been to see a temple in which were the images of **DUKKINROY**, the *God* of the woods, riding on a tyger; **SHEETULLA**, the goddess of the small-pox, without a head, riding on a horse without a head; **PUNCHANON**, with large ears; and **COLLORY**, riding on a horse; in another apartment was **SEEB**, whose image was only a smooth post of wood, with two or three mouldings in it, like a tuscan pillar. I therefore discoursed with them upon the vanity of idols, the folly and wickedness of idolatry, the nature and attributes of God, and the way of salvation by Christ. One bramin was quite confounded, and a number of people were all at once crying out to him, "Why do not you answer him? Why do not you answer him?" He replied, "I have no words." Just at this time a very learned bramin came up, who was desired to talk with me, which he did; and so acceded to what  
I said,

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I said, that at last he said that images had been used of late years, but not from the beginning: I enquired of him what I must do to be saved? He said, I must repeat the name of God a great many times. I replied, "Would you, if your son had offended you, be so pleased with him, as to forgive him, for the sake of his repeating the word, father, father, a thousand times? This might please children, or fools, but *God is wise.*" He told me, that I must get *faith*. I asked, what faith was; to which he gave me no intelligible reply: but said, I must *obey* God. I answered, What are his commandments? What is his will? They said, God was a great light, and as no one could see him, he became incarnate under the threefold character of BIRMMHA, BEESHNO, and SEEB; and that either of them must be worshipped in order to obtain eternal life. I told them of the sure word of the Gospel, the way of life by Christ; but night coming on I was obliged to leave them.

27. We still pursued our course up the *Isamuty*. My soul tranquil, but I want more spirituality. Peace is little worth, unless it arises from seeing him who is invisible. Translated a chapter to-day.

28. Much infested with Musquitos where we stopped to-night. We enjoy much better health than we have done; as to myself, the climate agrees with me better than *England*. Could I but see the cause of God prevail here, I could triumph over all the affliction I have ever feared. Indeed I have gone through very little yet; but my carnality I have daily, nay, constant reason to deplore.

29—31. Made very little way on account of the crookedness of the river: We labored two days to make about four or five miles in a straight line.

June 2.

JUNE, 1794

June 2. I thought of trying to converse with some poor people at *Sultaunpore* this evening; but just before I was going to begin, a fire broke out, which consumed three houses, and called the attention of the few people who are here, 'till it was too late.

8. Arrived at *Bassetpore*, where the *Jamuty* joins the *Ganges*: The river at this place is about eight or nine miles wide, but abounds with shallows. This evening reached *Bawlea*, where we lay to for the sabbath. Felt thankful that God had preserved us, and wondered at his regard for so mean a creature. I was enabled to wrestle with God in prayer for many of my dear friends in *England*; several of my friends at *Leicester*, and of the ministers of my most intimate acquaintance lay very near my heart. I seemed to feel much on their account; and the society was an object of much concern. This was a time of refreshing to my soul indeed.

11. Pursued our journey yesterday from *Rampore Bawlea* along the *Ganges*, and arrived this evening at the entrance of the river *Mahanada*, which goes to *Malda*.

12—14. Proceeded up the *Mahanada*, and this evening reached *Boolahaut*, about six miles from *Malda*.

Much mercy has followed us all through this journey; and considering the very weak state of my wife, we have been supported beyond expectation.

15. Arrived at *Malda*, and enjoyed once more the happiness of joining in social worship with those who love God.

16. This day I preached twice at *Malda*, where Mr. THOMAS met me. Had much enjoyment, and though  
our

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our congregation did not exceed *sixteen*, yet the pleasure I felt in having my tongue once more set at liberty, I can hardly describe. Was enabled to be faithful, and felt a sweet affection for immortal souls.

19. To-day Mr. — informed me what my salary was to be, by which I find my situation will be very comfortable. Resolved to write immediately to the Society in *England* that they send me no more supplies, as I shall have a sufficiency. This gives me great pleasure, as I hope they may the sooner be able to attempt another mission somewhere else. This evening set out with Mr. T. for *Mudnabatty*, which is to be the place of my residence. It is thirty-two miles north of *Malda* in a straight line, but near seventy by water, and is upon the river *Tanguam*.— [He was two days in going, but returned in fifteen hours as it was down the stream.]

23. Preached at *Malda* with much affection and pleasure, from *Ephes. ii. 13. In Christ Jesus ye who were sometime afar off, &c.*; and in the evening from *Ephes. ii. 8. By grace are ye saved, &c.* There was much seriousness among us, and I trust the sabbath was not enjoyed in vain.

27. Returned to *Mudnabatty* yesterday. It is now one year and fourteen days since I left *England*, all which time I have been a sojourner, and wandering to and fro: at last, however, God has provided me a home—may he also give me piety and gratitude!

28. Busily employed in arranging my people—these will furnish a congregation, and, added to the extensive engagements which I must necessarily have with the natives, will open a very wide door for activity. God grant it

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may not only be large but effectual!—Detected to-day a shocking piece of oppression, practised by those natives who managed affairs before my coming. I was glad of this detection, as it afforded me both an opportunity of doing justice among the heathen, and of exposing the wickedness of their oppressors, one of whom was a bramin, who made such a deduction from the poor peoples hire as discouraged them from working for us. This, I hope, will serve a little to remove the prejudice of the people against Europeans, and prepare the way for the publication of the Gospel.

July 1—3. At present I know not of any success since I have been here. Many say that the Gospel is the way of truth; but they abound so much in flattery, that little can be said respecting their sincerity.

5. Very poorly to-day from having been much exposed to the heat yesterday, which will oblige me to be more cautious. Had some pleasant and spiritual conversation with Moonsee, who, I hope, will lose cast for the Gospel, which, to a Hindoo of his cast, is a greater sacrifice than life. Perhaps this is one of the strongest chains with which the devil ever bound the children of men. This is my comfort, God can break it.

6. Endeavored to attend to something like public worship, but was almost alone, as most of the laborers had made some appointment to go to their families, and very few were left.

7. Had more profitable conversation with Moonsee this evening; and indeed he is the only native with whom I can converse in this place, all the rest being very ignorant, and speaking a dialect which differs as much from

true

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true Bengalee as Lancashire does from true English; so that I have hard work to understand them, and to make them understand me.

July 9 to Aug. 4. Employed in travelling. Had some very pleasant seasons at *Malda*, where I preached several times, and the hearers seemed much affected with the word. One day, as Mr. THOMAS and I were riding out, we saw a basket hung in a tree, in which *an infant had been exposed*; the skull of which remained, the rest having been devoured by ants.

Aug. 4—7. Returned home to *Mudnabatty*. It is a very awful time with us here; scarce a day but some are seized with fevers. I believe it is owing to the abundance of water in the rice-fields all around us. On the two last of these days the Mahometans were employed in celebrating the slaughter of Mahomet's family. They were going about with pipes, drums, &c. incessantly, both days and nights, and on the last day upwards of two thousand people, of all ages, came just before our door, the house being built on the bank of a *tank*, part of which is consecrated to a peer, or spirit of some saint, who was buried there: they wished much to display the whole scene to us; though perhaps half of them came out of curiosity, having never seen a white woman, and many not a white man before. It was curious to hear them enquiring one of another which was *Saib*? and which was *Bibby Saib*? i. e. which was me, and which was my wife. They brought four or five ornamented biers, in which the dead family of MAHOMET were supposed to be represented, and after the exhibition was ended they buried or drowned them in the tank. Their zeal on these occasions is very great; every thing is sacrificed to their religion, and every Musselman, rich or poor, joins in the ceremony.

AUG. 1794. ♣

15. Lord's-day. Spent it in reading and praying with my family. Towards evening went out, and the men who built the works came to me and said, that as I was to begin to make indigo to-morrow, it was much their wish that I would make an offering to KALLY (the goddess of destruction) that I might have good success in the work. This KALLY is the most devil-like figure that can be imagined\*. She stands upon a dead man; her girdle is strung with small figures of human skulls, like beads upon a bracelet; she has four arms, and her tongue hangs out of her mouth below her chin—in short a more horrible figure can scarcely be conceived. I took the opportunity of remonstrating with them upon the wickedness and folly of idolatry, and set my face as much as possible against their making any offering at all. I told them that I would rather lose my life than sacrifice to their idol; that God was much displeased with them for their idolatry, and exhorted them to leave it and turn to the true God: but I had the mortification the next day of discovering that they had been offering a kid; yet I doubt not but I shall soon see some of these people brought out of darkness into the marvellous light of the Gospel.

[For nearly three months from this time it was a season of great affliction, especially with the natives, who were seized with a disorder much of the nature of the sen ague, and about Sept. 1, he was taken very ill himself with a violent fever. Mr. U<sup>Amoy</sup> came to visit him, and though he

\* See her picture in HOLWELL's Historical Events, part ii. plate 3. He says, "She takes her name from her usual habiliment which is black, and is frequently called the Black Goddess. KALLEE (so he spells it) is the common name for iak. She is fabled to have sprung completely armed from the eye of DRUGAN, at a time when she was hard pressed by the tyrants of the earth." P. 131. DRUGAN is the goddess of virtue.

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was ignorant of his illness, providentially brought a bottle of bark with him, which proved of great service, though he was getting worse and worse daily before. But after he was recovered for about ten days, he relapsed, and was again very dangerously ill for some time, in the midst of which affliction he lost his youngest child but one, a fine boy of about five years of age. The particular trouble that attended the burial of the child has been already related\*. He enjoyed much divine support in his affliction, and was at times enabled, as he lay on his bed, to muse over discourses in the Bengalee language for several hours together; words and phrases (he says) occurring much more readily than when he was in health.]

OCT. 12. This day Mr. THOMAS came to see me, and we spent the sabbath together. Agreed to spend the Tuesday morning every week in joint though separate prayer to God for a blessing upon the mission.

[He continued very ill for a considerable time, and on the 20th of October set out on a journey, partly for his health; spent some days at *Moypaldiggy* with Mr. THOMAS, and found it good to enjoy the communion of saints. "Its value (he observes) can scarcely be estimated, unless in a situation like mine, where I am surrounded with Pagans and Mahometans, and have no others with whom I can converse." He then proceeded on his journey, and Mr. THOMAS with him, designing to have gone as far as to the mountains which part *Bengal* from *Thibet*; but found it impracticable to get there by water at that season, without running the hazard of leaving the pinnacle behind them. On their return they stopped at *Corneigh*, a pretty large place, where they went to look at two temples of SEEB,

\* See No. II. of Periodical Accounts, p. 127.

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built by the Rajah and Ranee (King and Queen) of *Dinag-pore*; they found them elevated, with an ascent of several steps to go up to them, upon which Mr. THOMAS stood, and preached to a pretty large concourse of people, who heard the word with great attention. Both our brethren returned to *Moypaldiggy* October 31, where Mr. CAREY abode and preached on the Lord's-day, and November 3d returned to *Mudnabatty*.]

November 4. Moonstee has been ill for three months with the fever, so that I can scarcely derive any benefit from him, and as an assistant in preaching, none at all. I am therefore prevented from discoursing much with the natives; for though I can talk to them a little, yet not for long together; and when they say much I find it difficult to understand them, for by my ignorance of one or two words, or by the peculiarities of construction, the thread of the discourse is broken, and rendered unintelligible to me in great measure. May God give me wisdom, and a spirit of application 'till all these difficulties are overcome.

5. Set out for *Malda*, where I staid 'till the 10th. Had some return of the fever; but preached twice on the Lord's-day, though very weak and full of pain. The interval spent at this place, was very agreeably filled up, I trust with profit and pleasure on all sides. Mr. U. signified his wish for me to remove to *Sadamahl* as a more healthy place, and to go up immediately and try to get a pottah for land, of the Rajah.

[On the 11th he went home to *Mudnabatty*, where he was at first very much indisposed, but soon got better, and journeyed to *Moypaldiggy*, where he preached the 16th. The 18th and two following days he was employed in his journey to *Sadamahl*.]

NOV. DEC, 1794.

23. A solitary sabbath. In the afternoon tried to preach to the people who were with me, but could not even fix their attention: They seemed shockingly unconcerned, and were all the time gazing about on the objects around them. I was grieved at their inattention, yet felt a pleasure that I had addressed them on the concerns of another world.

24—30. During these days, having no one to speak to, and many hours in which no business could be done, I found my soul drawn out after the Lord: I was enabled to be instant in prayer for the success of my ministry among the heathen; the success of my colleague; and for all my dear friends in *England*, who lie very near my heart; especially for the church at *Leicester*, and our mission society. I was much engaged for many by name, and was greatly affected with what might be their probable situations both spiritual and temporal. I had intended to go and preach to more of the inhabitants of these parts, but a return of the fever prevented me.

Dec. 1—3. Continued at *Sadamabl*. My fever was comfortably removed by means of the bark.

4. Not having obtained the object of my journey, I set out on my return, and reached *Ashabad* that night.

5. Found my own family, and Mr. THOMAS, well at *Moypaldiggy*; for which I have reason to be very thankful.

6. Arrived at *Mudnabatty*, having been preserved in a journey of near two hundred miles by water, though it would not have been above eighty by land.

7. This evening had much pleasure and freedom in preaching to the natives at *Mudnabatty*, who were more attentive

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tentive than those at *Sadamabl*; and I doubt not but God has a work to do here. It has been his general way to begin among the poor and despised, and to pass by those who imagine themselves to be wise; and here we have only poor and illiterate people, and scarce any of those who value themselves on account of being the higher cast.

13. Lord's-day. Preached to the natives of another village, who were very attentive, and raised my expectations very much.

20. Came to *Malda*, and was much refreshed by the conversation of christian friends.

21. Preached from Heb. vi. 18. Dwelt much on that idea, that it is the *will of God* that his saints should have strong consolation. In the evening from Jude xxiv. *Now unto him that is able to keep you from falling, &c.* I hope that myself and the congregation were edified.

22—31. Spent this time at *Malda* in very agreeable society. Preached on Dec. 25, and twice on the following Lord's-day. The whole of this time was a season of real refreshment to my soul. On the last of these days I left *Malda* to return home. I have gone through many changes this year, but how much has the goodness of God exceeded my expectations and hopes!

1795.

Jan. 1—15. During this time I have not had leisure to write my diary. On Lord's-days I have preached to the natives in the surrounding villages, and I hope not without some good effect. The Musselmen of one village appeared much struck with the word, and promised to cast off their superstitions. Last Lord's-day they continued in the

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the same resolution, and were joined in it by several others who had not heard the word before. Yesterday I was dejected on finding that one of our workmen, a bricklayer, had nearly made an idol of the same kind with that mentioned in my journal of Feb. 4, last year (SAROSUADI\*, the patroness of learning) and which he proposed to consecrate at her next annual feast. I might have used authority, and have forbidden it; but I thought that would be persecution; I therefore talked seriously with the man to-day, and tried to convince him of the sinfulness of such a thing, as well as its foolishness: he acquiesced in all I said, and promised to throw his work away; so that, I hope; the idol will be put an end to here. O may God turn them from idols to himself!

17. This afternoon Mr. THOMAS came; his spiritual conversation was blessed, I trust, to rouse and animate my soul; I had some reviving in prayer with him, and felt that *as iron sharpeneth iron, so doth the countenance of a man his friend.*

18. This afternoon Mr. THOMAS preached with much affection to a company of Hindoos, who were met to make offerings to *the SUN* †. This is a species of idolatry

Frequently spelt SERASWATTI.

† For an interesting account of solar worship, as practised by most of the eastern nations, where “that glorious planet beams with such transcendent and increasing splendor; and whose ray hath kindled the devotions of mankind from age to age,” see MAURICE’S *INDIAN ANTIQUITIES*, vol. ii. p. 90, &c.

In a translation of part of the Mahabarat (which Mr. HALHED says is “the grand epic poem of India”) sent to one of our brethren by Mr. CAREY, is the following acknowledgement of the Divinity of this luminary—“GOD THE SUN being set, the parties . . . went to their own houses.”

peculiar to this part of the country, in which the Mussulmen join with the Hindoos. Plantains and sweetmeats are brought by the women, and exposed opposite the setting sun, the people expressing their joy with singing and instrumental music. Just before the sun set, the women placed pots of burning coals upon their heads, but so made as not to burn them, and walked round the offering several times, which ended the ceremony. Many, however, left the sacrifice, and discoursed all the way home with us about the things of God. Laid a plan for setting up two chowpareses \*, and to print the Bible and other useful things in the Bengal and Hindostanee languages. We have great reason to be very thankful to God for his kind providence, which enables us to lay out any thing for him: may our hearts be always ready.

20. This being a season in which idolatrous worship is most frequent, I have had many occasions of warning the people against it. To-day an idol (KALLY) was made in the neighborhood; had some conversation with several natives on the great wickedness of idolatry.

21. Had another opportunity of pressing, with seriousness and faithfulness, the necessity of obtaining pardon from God for their idolatry and other sins.

25. This was the day for the worship of SAROSUADI; one of her images was prepared near the place where I live; and in the morning I was enabled to speak feelingly to two or three people about the sinfulness of idolatry; and was determined to go and preach to them in the evening, when the offering would be at its height. Accordingly I went, and after asking what that thing was? The bramin, who attended the offering, said, It was God. Pray, said I, did

\* See Period. Accounts, No. II. p. 125.

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that make men, or did men make that? He confessed that it was made by men. I then asked, how many Gods there were? He said, one. I enquired, who made the world? He said, BIRMMHA. I asked, whether he was God? He said, yes. Then, said I, there may be a *lack* of Gods (or 100,000) at this rate. He then said, that he did according to his faith, and that the *shaster* commanded this. I enquired, what *shaster*? He said, the *Bee Accoran*. I replied, That is only a *shanscrit* grammar, and commands no such thing; have you read it? He acknowledged that he had not. Then, said I, you can have no faith about the matter; for faith is believing some words, but this thing cannot speak, and the *shaster* you have never read. He then said, that it was the custom of the country. Said I, are all the customs of this country good? He said, yes. I asked him, whether the custom of thieves to steal and murder were good? and added, it is a common custom in this country to tell lies, so that you will not find one man in a thousand but makes lying his constant practice; is this a good custom? Is whoredom a good custom? He was quite stunn'd with this; but presently said, that his ancestors had always done so. I enquired, whether there was a heaven and an hell? He said, yes. Then, said I, how do you know but they are gone to hell? He asked, why God sent the *shasters*, if they were not to be observed? I answered, how do you know that God sent the *Hindoo shasters*? Did he send the *Mussulmens koran* also? He replied, that God had created both *Hindoos* and *Mussulmen*, and had given them different ways to life. Then, said I, God could neither be wise nor unchangeable to do so, and all such foolish worship is unworthy of either God or man. I then took an opportunity of pointing out the justice of God, and the gospel way of salvation by Christ, and intreated the people to cast away those fooleries, and seek pardon through the blood of Christ; for, said I, you see your *bramin* is dumb, he can say nothing;

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thing; if he can defend his cause, let him speak now; but you see he cannot tell whether this thing is God, or man, or woman, or tyger, or jackall. I felt a sweetness in my own soul, and a great affection for them, and was enabled to speak from the heart; and was assisted to speak in Bengalee for near half an hour without intermission, so as to be understood; which was more than I had ever done before. Blessed be God for this assistance. O that I may see the good fruit of it, and that God may bless it to their eternal welfare. As to the common people, they care just as much for their idol as carnal men do for Christ at Christmas: a good feast and a holiday is all in all with them both. I find the time of worshipping this idol is regulated by the moon.

26. Had an opportunity of discoursing with some of the natives on the danger of their state, and evil of their practices. Was employed a considerable part of the day in detecting a cheat, practised by one of the overseers of the works, whom I was obliged to discharge. These dishonest tricks are so common with them, that they play them without a blush. O that God would make the Gospel successful among them; this would undoubtedly make them honest men, and I fear nothing else ever will.

28. Much engaged in writing letters to *Europe*, but having received none, I feel that hope deferred makes the heart sick: however, I am so fully satisfied of the firmness of their friendship, that I feel a sweet pleasure in writing to them, though rather of a forlorn kind.

Feb. 1. Had some liberty in addressing the natives; but was at first much dejected, seeing them inattentive, and afterwards putting all the quirking questions to me they could think of: however, I was enabled to be faithful, and at last God seemed to fix their attention rather more, and they

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they desired me to set up a weekly meeting to read the Bible to them and explain it.

3. This is indeed the valley of the shadow of death to me. O what would I give for kind sympathetic friends, such as I had in *England*, to whom I might open my heart ! But I rejoice that I am here notwithstanding, and GOD IS HERE, who can not only have compassion, but is also able to save to the uttermost.

6. Spoke a word or two to a Mahometan upon the great truths of religion.

8. Went to a village called *Maddabatty*, to preach to the natives, but found very few. I felt much for them, but had not the freedom I wished; yet I know God can bless a weak attempt.

15. Preached in the evening to a pretty large assembly of natives; but when I told them of the immortality of the soul, they said they had never heard of that before that day. They told me they wanted instruction, and desired me to instruct them upon the Lord's-day.

16. I long for more frequent opportunities of addressing the heathen; but their poverty obliges them to labor from sun-rise to sun-set: I have, however, opportunities of privately instructing them very frequently. O may I never want a heart!

22. In the afternoon I was much cheered by a considerable number of natives coming for instruction, with whom I endeavoured to discourse about divine things. I told them that all men were sinners against God, and that he was strictly just, and of purer eyes than to approve of sin. This point I endeavored to press, and asked how they could possibly be saved if this were the case? I tried to explain the nature of heaven and hell, and told them that  
without

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without our sins were pardoned we must go to hell \*. I then told them that God had sent his own Son to save sinners; that he came to save them from sin and its punishment; and suffered death in the stead of sinners; and that whosoever believed on him would obtain everlasting life, and would become holy and happy. They said, they were all pleased with this; but wished to know what sin and holiness were. I told them that there were sins of the heart, of the tongue, and of the actions; but as a fountain casts out its waters, so all sin had its source from the heart; and that not to think of God, not to do his will, not to regard his word, was very sinful; and also that pride, envy, and covetousness were great sins; that evil and abusive language, and the want of strict uprightness in their dealings, were very sinful. I told them that God was under no *obligation* to save any man, and that their making offerings to God would be of no use to obtain the pardon of sin, for God had no need of goats, kids, or sheep, &c. for all these were his at all times; and if God forgave them it must be from his own will; but that he was willing to save for the sake of Jesus Christ. After this, part of the fifth chapter of Matthew was read by Moonshce, which I explained to them; and they went away promising to return next Lord's-day; and my spirits were much revived.

I am the more encouraged as this is the beginning of a congregation, and as they came of *their own will*, and *desired* to be instructed. They were collected from the villages where I had preached before, and from some where I have not been. Most of them were men of influence, being mundulls, or heads of villages. Their attention was very great; their questions serious and pertinent: and had I a greater command of their language, I might be able to convey much instruction to them. However, they under-

\* See No. II. p. 148.

FEB. 1795.

stood what was delivered, and they already remember some religious terms, as the name of Jesus Christ, and his mission, with its design, and the necessity of pardon in order to salvation. But the confined dialect used in this neighborhood is a great disadvantage to me; e. g. the word *untokkoron*, used by the more learned for *heart* as the seat of affection, would not be understood here; so that when I speak of sin as coming from the heart, I am forced to use the word *dele*, which only signifies heart as a part of the body, and means a beast's heart as well as a man's; and from hence much circumlocution is necessary. But God's cause, I doubt not, will triumph over all obstacles soon.

23. I felt some encouragement through this day, arising from the circumstance of the people's coming yesterday for instruction; and was enabled to plead with God for them. I long for their deliverance from their miserable state, principally, because I see God daily dishonored, and them drowned in sensuality, ignorance, and superstition; and likewise, because I think that news of the conversion of some of them would much encourage the society, and excite them to redouble their efforts in other places, for the propagation of the glorious Gospel.

24. I think one of the greatest blessings upon earth is christian society; for if one becomes somewhat dull, conversation serves to enliven the spirits, and prompt a person on in religion.

26. Rode to *Moypal* to-day, to visit Mr. THOMAS, found him well; we had much comfortable and very profitable conversation; but I fear the letters to be sent as specimens for types will scarcely be ready this season. It is a considerable work, and requires much care and attention.

27. On

MARCH, 1795.

27. On my return home had an opportunity of discoursing with some people upon divine things, and telling them of their danger on account of sin.

March 1, 1795. Felt my mind engaged, and enjoyed pleasure in the public exercises of religion, at my own house. Felt also a concern for the spread of the gospel in other parts, and for the churches and ministers of my acquaintance. I was in hope that my last week's congregation would have come to-day, but was disappointed. I went out however to a market at *Nulla Gunge*, about two miles distant, and preached to the people there, who were very attentive, and promised to come for farther instruction. I hope some good may be done.

On the 6th was visited by dear Mr. U. Mr. D. and Mr. G. and to-day Mr. THOMAS came; we had sweet conversation together.

8. I preached once, and Mr. THOMAS once, in our house to our visitors, and it was a refreshing season to our souls.

MOONSHER was gone to see a relation for about a fortnight, but I went out to preach to the natives, found very few, tried to discourse with them, but my soul was overwhelmed with depression, and after some time I left them.

16—22. On Saturday Mr. THOMAS came to see us, and on Lord's-day we went to *Lulla*, a village about two miles off, where he preached, and had great liberty of expression; the people appeared to be much impressed with the word of God. O that it may be of lasting benefit.

23—29. Mr. THOMAS left us on Wednesday, whose visit has been of use to my soul; spiritual conversation is a great

*Canary's Letter to his Sister, dated Madras 11th, March 11. 1795. "Memoir" Page 236.*

APR. 1795.

great and invaluable blessing. Preached on Lord's-day to a few people at a village near my house.

April 5, 1795. Have lately embraced different opportunities of speaking to some natives upon the wickedness of the horrid practice of *swinging*, &c. That season being now at hand.

On Lord's-day appointed to preach twice to the natives. In the morning the congregation was about 500, and after Moonshce had read a chapter in Matthew, I endeavored to preach, and had more enjoyment than for some time past; and the people, having attended with great seriousness, went away shouting *Alla*, i. e. O God. In the evening had about 400, and was enabled to speak to them of the necessity of a sinner's union with Christ. They appeared serious, and departed shouting as in the morning, which is a way which the Mussulmen use to invoke the Divine Being; *Alla* being derived from the Hebrew אלה and the Arabic and Persian word for God, which the Mussulmen universally use here.

6—10. Had frequent opportunities of discoursing with the natives about the horrid self-tormenting modes of worship which are practised on the 8th, 9th, and 10th of this month; such as falling on spikes of iron, dancing with threads or bamboos thrust through their sides, &c. This is practised on the three last days of their year, but the principal is what they call *Ghorruk Poojah*, i. e. the worship of swinging. *Poojah* is their word for worship, and *Poodjah* for the object of worship. This worship, I find, is only practised by the *burry*, or lowest cast of the Hindoos; who are hunters, bird-catchers, tanners, shoe-makers, &c. and are esteemed execrable by the other casts; but great numbers always go to see them. The other modes

of self-tormenting (which I saw at *Debartá*) are not practised in this part of the country, except swinging, which was attended to in many places on the 10th; and the night was spent in dancing and mirth. This day I had a serious conversation with one man about his soul.

12. This day preached twice to the natives, had a large assembly. About 200 in the morning, and in the evening about 500. Moonstee first read to them a part of the gospel of Matthew, and I afterwards preached to them upon the necessity of repentance and faith, and of copying the example of Christ. They heard with considerable attention, and I felt some sweet freedom in pressing them to come to Christ. Afterwards had some meditation on the effects of the fear of God on my soul, and saw plainly that I was restrained from much evil thereby; not merely as if I was hindered from action by bands put upon me, but by its operation upon my will, and its exciting me to dread doing that of which God disapproves.

13—19. Had a few opportunities of discoursing on divine subjects this week. On Lord's-day preached twice to a pretty large concourse of people; I suppose five or six hundred each time. I was poorly with a cold, and dejected, thinking I could say nothing; but, contrary to my expectation, I was enabled to pour out my soul to God for them, and afterwards for God to them. I felt much more liberty and pleasure than I could expect, in speaking an hard language, and with which my acquaintance must necessarily be slender; though, I believe, I spoke more than half an hour, so as to be well understood, without any help from Moonstee. I hope God may at last appear, and carry on his work in the midst of us.

May

MAY 1795.

May 9. For the last three sabbaths my soul has been much comforted in seeing so large a congregation, more especially as many attend who are not our own workmen, from the parts adjacent; whose attendance must be wholly disinterested. I therefore now rejoice in seeing a *regular congregation*, composed of from two to six hundred people, of all descriptions, Mussulmen, Bramins, and other classes of Hindoos, which I look upon as a favorable token from God. I this day attempted to preach to them more regularly from Luke iv. 18. "The Spirit of the Lord is upon me, because he hath anointed me to preach the Gospel to the poor," &c. in which discourse I endeavored to prove the miserable state of unconverted man, as spiritually poor, as bound by a sinful disposition, and by pernicious customs, and vain expectations of happiness from false and idolatrous worship; I also took occasion to observe, that both in the shasters and koran there were many good observations and rules, such as ought to be regarded; but that one thing they could not inform us of, viz. how God can forgive sin consistently with his justice, and save sinners in a way in which justice and mercy could harmonize. I told them, moreover, that their books were like a loaf of bread, in which there was a considerable quantity of good flour, but mixed with some very malignant poison, which made the whole so poisonous that whoever should eat of it would die: so I observed that their writings contained much good instruction, mixed with deadly poison. I appealed to them whether any of their idols could give rain (a blessing much wanted at this time) or whether they could do them any service at all? When an old Mussulman answered aloud, "No, they have no power at all." And in this he included the Mussulmens *peers*, or spirits of their saints, as well as the heathen idols. I observed that the cast was a strong chain, by which they

MAY, JUNE, 1795.

were bound. I afterwards spoke of the suitableness and glory of the Gospel, which proposed an infinitely great sacrifice for infinite guilt, and a free salvation for poor and perishing sinners. In the afternoon I enlarged upon the same subject. I felt my own soul warmed, and hope for good. God has given me, of late, a greater concern for the salvation of the heathen, and I have been enabled to make it a more importunate request at the throne of grace.

Blessed be God that we have at last received letters, and other articles, from our dear friends in *England*. I rejoice to hear of the welfare of *Zion*. I bless God that *Leicester* people go on well—O may they increase more and more! Letters from dear brethren FULLER, PEARCE, MORRIS, and RIPPON; but why not from others?

June 14. Mr. THOMAS spent the Lord's-day with us on the 23d of May last, he was much pleased with our congregation; we then proposed to concert means to get all the old Hindoo professors together, having it now in our power to furnish them with some employment. We spent Wednesday, May 26, in prayer, and for a convenient place we assembled in a temple of SEEB, which was near to our house; Moonsee was with us, and we all engaged in supplication for the revival of godliness in our own souls, and the prosperity of the work among the natives. I was, from that day, seized with a dysentery, which continued near a week with dreadful violence, but then, through mercy, I recovered. That day of prayer was a good day to our souls. Through divine mercy our congregation of the natives is very promising, though we have rather fewer people now, owing to its being their seed-time, the rains being just now setting in. I hope and long for the blessing of God among us. Though it is painful to preach  
among

among careless heathens, I feel preaching the gospel to be the element of my soul.

To-day I had much seriousness in addressing them from the words of Paul, "Come out from among them, and be ye separate, and touch not the unclean thing, and I will receive you," &c. The hearers behaved very seriously.

The translation also goes on. Genesis is finished, and Exodus to the xxiiiid. chapter. I have also, for the purpose of exercising myself in the language, begun translating the gospel by John, which Moonsee afterwards corrects; and Mr. THOMAS has begun the gospel by Luke—"O Lord, send now prosperity!"



E X T R A C T S  
FROM  
L E T T E R S,  
RECEIVED  
FROM OUR BRETHREN IN INDIA,  
*From August, 1795, to January, 1796.*

*Mr. THOMAS to Mr. F. Kettering.*

*August 8, 1795.*

THROUGH the forbearance and goodness of God here we are, all alive and well to this day. Two of my family have been taken down to the borders of death, and brought up again in safety, with a mighty hand, most merciful.

We

We have now *Genesis, Exodus, Matthew* (revised), *Mark, James*, and part of *Luke*, translated; for the Lord will have his name declared throughout all the earth.

MOHUN CHUND, PARBOTEE, &c. have not yet been assembled; it seems a long time, but this is not to be wondered at, when it is considered that their distance from each other, when we arrived, was like that of *London, Amsterdam, and Constantinople*; for we are, as it were, in a larger world than you are.

We cannot boast of great usefulness: we cannot despair; glory be to God. We long to hear how our Society goes on; and long to contribute largely to their liberal and holy wishes and designs. We intend to print and send abroad *Genesis, Matthew, and Mark*, this year at our joint expence. I have told you, by the last ships, of our having received the boxes, with all you sent us, and the letters, which gave us great joy, especially to hear that all the commotions of the earth seem to operate for the furtherance of the Gospel.

Your's, &c.

J. T.

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*Mr. CAREY to the Society.*

*Mudnabatty, Aug. 13, 1795.*

DEAR BRETHREN,

AN opportunity now presents itself for me to write a few words of my welfare and state; and by this opportunity I send my journal, by which you will see a little of the manner of my life. I think, however, that the whole of it can only present a melancholy picture of sameness, and be as tedious as a tale that is twice told.

We

*Carey's  
"Memoir"  
Page 230.*

We have not been idle, though I know not as yet of any success that has attended our labors, as to the effectual calling of new converts. RAM RAM BOSHOO and MOHUN CHUND are now with me. With their help we have divine worship twice on the Lord's-day in Bengalee, and which is thus conducted: first, Moonsee reads a chapter in Bengalee; then we sing; afterwards pray, and preach in the same language. But partly from local circumstances, and partly from the paucity of words, my preaching is very different from what it was in *England*. The guilt and depravity of mankind, and the redemption by Christ, with the freeness of God's mercy, are, however, the themes I most insist upon. I often exhort them, in the words of the apostle, 2 Cor. vi. 17, which in their language I thus express:—

*Bahceere aisho ebung allada, ho ebung epobeetur bosto*  
 Forth come and separate be: and unclean thing  
*sporfo boreo na ebung ammi koboal koribo tomardigkee ebung*  
 touch not: and I accept will you: and  
*tomra bobee omnar pootregon ebung kuneegon ai motto*  
 you shall be my sons and daughters: thus  
*boalen shorbho shockto Bhogabon.*  
 says the Almighty God.

The translation of the Bible is going on, though it may be thought but slowly. I hope we shall be able to put Genesis, or more, to the press by Christmas. We have for the present given up the idea of getting types from *England*: and as there are types in *Bengal*, we think to print in the ordinary way, though the expence is about ten times what it is in *England*. This will, however, be more than compensated by the reflexion, that we have put into the hands of many heathens a treasure greater than that of diamonds: and, by multiplying copies, rendered it probable that those scriptures will be preserved in the Bengal tongue.

One great difficulty in speaking to the Hindoos, arises from the extreme ignorance of the common people, who are not able to understand one of their own countrymen who speaks the language well; without considerable difficulty. They have a confined dialect, composed of a very few words, which they work about, and make them mean almost every thing. Their poverty of words to express religious ideas is amazing; all their conversation being about earthly things. It is far otherwise, however, with those who speak the language well, which in itself is rich and copious; and printing the Bible must make it more known to the common people.

You will perceive by the journal the superstitions we have to encounter, and, I doubt not, will sympathize with, and pray for us. We have need of your prayers and advice in every respect, and you are not without a share in our supplications.

We have received letters from Messrs. F—, P—; M—, and Dr. R—, which were a great refreshment to us; hope we shall not have so great a scarcity of European letters in future. The articles, likewise, are all safely arrived. Through the mercy of God we all enjoy very good health; and I think much more so than last year, though for my part I have had much better health than in *England*, and like the climate much.

I have discontinued my journal for some time, but no new occurrence has taken place. I intend immediately to resume it, and to send you regular accounts. The utmost harmony and affection prevails between me and my colleague.

I am, dear Brethren, &c.

W. C.

Mr.

Mr. THOMAS to Mr. P. Birmingham.

Mudnabatty, Sept. 25, 1795.

THREE days ago I received with joy your welcome, welcome letter, which yielded all the oil of gladness so peculiar to tidings from a far country, together with the efficacy of a word in due season. O how good is it! Could you, my dear brother, enter into my feelings this moment, and be witness yourself of the agreeable and hopeful emotions which your epistle has stirred up, you would benevolently determine to write very largely and very often. For all your expressions of love, I say, *Blessed be the Lord, and blessed be thou!* Your former letter, of which you make mention in this, I lament, has never been received. This is dated March 27, 1795, and apprises me of your former expectation of joining us. If that were to happen, how would our hearts rejoice to receive you! I should begin to think of the spread of the gospel into all the islands below, and all the hills of *Boutan* above us, even to *Tartary*. "Two better than one?" Ah, my brother! so much better that he can never tell who has never been alone! We are both alone, as it were: the harvest is great; the laborers weak yet, and few: O Lord of the harvest send! That any more brethren should offer themselves willingly, gives us unspeakable pleasure. May the Almighty make them steadfast in spirit, and prosper their way.

The word of God shews, and experience proves, that the greatness of an undertaking is no security of life. We are dying men; and it is a great pity that such a work as this should be in the hands of two only; and, in case of

their death, all their labors are liable to be used for waste paper. We are both determined that, if the Lord should trust any property in our hands, all shall be devoted to him. And surely our beloved Society would then be under no farther concern about pecuniary provisions and expences than landing the Missionaries in *Bengal*. We are indebted to you; and all we have is God's, and not our own.

Your affectionate cautions concerning the influence of secular affairs, were not unnecessary, and, I trust, not ineffectual.

We are all now on a visit at *Mudnabatty*. Brother CAREY and I have been taking sweet counsel together over your letters. We live in great harmony, love one another, and always long to see each other when but a little while separated. He comes on very rapidly in learning the language, and has greatly forwarded the translation; and labors every way in the Lord most abundantly.

MOHUN CHUND is now at *Mudnabatty*, he seems highly pleased with the ceremonial washings of the Mosaic dispensation, and desires to know if in these ceremonies the Hindoos are not nearer the Bible than we are. PARBOTEE is still some hundreds of miles from us, but we expect to see him. RAM RAM BOSHOO is gone about four hundred miles another way, to see his family, and I believe he intends to bring them hither if he can.

I have a pundit to assist me in the translation, whose name is POND LONSON, a native of that famous metropolis of *Bengal* learning, *Nudda*. He begins to be very useful, and has been at all times ready and willing to translate when called upon: but is quite silent when asked, *What think you of Christ?* In every letter, however, when absent,

sent, he styles the Bible the *true shaster*, and professes to believe that it will overspread the whole earth. He told me the other day, in conversation, that the Hindoos (amongst many other such divisions) reckon the whole world to be made up of three sorts of people; and as nearly as I can translate his words, they are, “the *dissipated*, the *proud*, and the *penitent*.” The dissipated are such as are fond of trifles, given to pleasures, and sensual gratifications of all kinds: the proud, such as thirst for honor, praise, power, grandeur, and great things in this life: and the penitent, such as have cast away all these things, and are always buried in sorrow before God, for the sin and folly of which they have been guilty. “Whether (said he) there ever were such persons as the penitent amongst the Hindoos, or not, I cannot tell; but I know well there are no such persons amongst us now: there are such, however, I am persuaded, amongst the English.”

He has taken that hymn, “*Asham'd of Jesus*,”\* put the translation of it into good verse, set it to a tune, and engaged other brahmans to sing it with him. After being sick and absent, he has told me with tears, that “he thought he should never see me again:” for we are old acquaintances. This is he who taught me what little I knew of Sanscrit before I went over to *England*. He is a brahman of course, but not of the order of *PARBOTEE*, nor yet that of *MOHUN CRUND*.

September 26.

WE are now entering upon a very agreeable change in our circumstances. No more buildings; no more to learn of the art necessary to conduct the manufactory, except such things as naturally occur to observation and experience; the noise of axes and hammers will

\* The 451 of *RIPON'S* Selection.

now give place to the sweet silence of solitude and retirement, sweetly broken by the echo of a song, a song of Zion: or the voice of one dear relation (dear where relations are so rare) or perhaps the sweet sound of a native's voice, when he cries out, "*Chitty, Chitty, Bolottee Chitty!*"—a letter, a letter, an European letter! One letter from *Europe*, of only a single sheet, contains sometimes sweet and endearing words, great and good tidings, mingled with death, disease, distress, wars, and events that have all wonderfully happened in one short year: for the death of a relation, acquaintance, or friend, is often as wonderful, or striking at least, as though we had no knowledge that such an event could ever come to pass.

Shall I mention a few things concerning the superstitions of the natives? Brother CAREY observed this morning at breakfast, speaking of a brahman, who stood near me, "That is the first man I ever saw gape without snapping his fingers." The vulgar people indeed neglect it; but the genteel and learned are so punctual that if any body begins to gape, they are sure to begin snapping their fingers, that the boots, or demons, may not jump down their throats, say some; not so, say others.

September 27.

I was thinking of resuming my pen when I heard a voice crying out under my window; I looked out, and saw a poor young girl lamenting the unhappy case of her sister. On asking what was the matter? the reply was, *Boot Laggeesfa*, "a demon has seized her." I told her to go and bring her to me. She ran, and the people after her; and I hope in a few minutes I shall be able to tell you what is the matter; but these unhappy people say *Boot Laggeesfa* if a child newly born will not suck; and they expose it to death in a basket, hung on the branch of a tree. Indeed  
if

if any sudden calamity befall them, this is their exclamation.—Well, we have been to see the child, as they are afraid to bring it; and I have driven the *boot* out of their heads as well as I could, and ordered the child's feet to be put into warm water.

Great numbers of the natives come from various parts continually, and I intend to erect an hospital for them, if I should live, and ever be able; but it must be a straw one, which is the kind of habitation they are accustomed to. This may eventually lead them to Him who is able to save them to the uttermost.

The Mahometans and Hindoos, I think, are perfectly unanimous in the acknowledgement of one Supreme God; but all over this country these two different people pay divine honors to departed saints, angels, or gods: so that under every great tree, and in every high place, we see the signs of a *peer*, or a *devta*\*; for these are the two names by which the god or spirit is always called. The saint of the Mahometans is called *peer*; of the Hindoos, *devta*. The former is distinguished by a little pile of bricks and mortar two or three feet high, a lamp that is occasionally lighted, and little images of clay somewhat resembling horses and elephants, burnt red like our earthen-ware. These images are to give pleasure to the *peer*, who is the departed spirit of some devout person that has been buried near that spot, and where two roads cross each other. They bring offerings of rice cakes, fruits, spices, &c. to the *peer*; and having got some person to pronounce some words of the koran (who perhaps can neither read nor write) they then fall to, and eat them up.

\* Sometimes spelt *DEBTA*, and at others *DEWTA*, by writers on Hindoo mythology, probably as the word is differently pronounced in different parts of the country.

The *vows* they make to the peer are very ludicrous. If a man want success in any undertaking, he goes to the peer, bows his head to the earth two or three times, and then addresses him:—"If you will give me this good luck, I will bring you a very fine offering." Afterwards, if the thing he desired come to pass, he will bring the offering; if not, he will not bring an atom.

Sometimes the residence of a peer is formed into a temple, and kept very clean, and at a distance it has the appearance of a beautiful edifice.

But I must say a word or two of the *devtas*. These are also in high places, and under large trees; and their residences are commonly distinguished by a stone out of some old ruins. A stone, you must know, is a great rarity in *Bengal*; but formerly, when the country was much more rich and populous, the wealthy inhabitants brought them down from the mountains two or three hundred miles off, and built mosques, temples, and tombs with them, most of which now lie in ruins: but to proceed; this stone is set up at one end, and daubed with a little scarlet colouring: sometimes it is made into a temple, &c. as before, but distinguished from those of the Mahometans by a different masonry, and this red stuff, and the flowers which are daily offered and strewed about the place. The *devta* is not supposed to be a departed spirit, but an inferior God; and any person may put up a stone and daub it over, and offer flowers, and cry *devta*: but at first some will say, "*devta bi*," there is a *devta*: others, "*devta nai*," there is no *devta*; till after some time it is determined in the negative, if the place be neglected and forsaken; or if continued and observed by many worshippers, for a length of time, then the matter is beyond all doubt "*devta bi*."

September 29.

I have just left off conversation with a very intelligent brahman; his name is RAAZ KEESHORE. He has not confined himself to their pedantic study, but having been educated for commercial undertakings, has been abroad and seen the world. He is now in rather reduced circumstances, but has heretofore been a man of property. I asked him very many questions about *Boutan*, a mountainous country beyond the company's frontiers, about a hundred miles, or perhaps less, to the north of *Moypauldiggy*. I wish I could give you a better account of it; but this is the first opportunity I have had of hearing from an intelligent person any thing about it. He says the country is divided into small, independent kingdoms; the people altogether different from the Mahometans and Hindoos. No cast, fond of English cloth (for it suits their cold country) and very fond of the English diet—but excessively jealous of the English. They appear to be of a complexion between the Europeans and Bengalese. As to their religion, I cannot learn what it is; it seems to be a most offensive and odious kind of paganism; but they are not at all remarkable for their religion, as are the Hindoos.

September 30.

Last night I closed with some account of my conversation with the brahman RAAZ KEESHORE, concerning the country of *Boutan*. Since then we have had many hours conversation about the vedes and shasters, and the *shaster of shasters* \*. I faithfully told him all that I could utter. I felt unspeakable pleasure in this proposition—“Every thing concerning God is great.” “O brahman (said I) the very worst enemy you ever had, he that would cut your throat with pleasure, were he to see you in hell

\* The Bible.

with

with the *wrath of God* upon you, the fearful sight would break his heart with horror and pity!" Here I told him of the case of Dives and Lazarus. I then introduced that good old simile in a new form: if, said I, an ant was to go from hence to *Boutan*, to fetch earth from the mountains, and each load would take six months; when the ant had fetched away all the mountains of *Boutan*, and placed them in *Moypaul* fields, the wrath of God would abide on you still as fresh as ever! After this I discoursed to him on the goodness of God, and the riches of his grace.

We expected to begin printing this year, but are not able to do it at present. Brother CAREY labours hard at the language, he translates much, and is in great repute amongst the natives, and, I might have said, with every body else.

We have received the stationary, &c. but what a deplorable state must we and our families have been in till now, had not the providence of God put us into some employment here!

Your's, &c.

J. T.

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*Mr. CAREY to Mr. M. <sup>orris,</sup> Clipstone.*

*Mudnabatty, Aug. 14, 1795.*

YOUR very affectionate letter gladdened my heart, I wish I could often enjoy such a refreshment,

We have an assembly for religious worship here, and a church would have been formed, but for the providence of a young man being taken with a dangerous illness, who was to have been baptized on the day appointed for forming the  
the

the church; but we intend to incorporate soon. My congregation is wholly of natives, except my own family, and my assistant, who is a native Portuguese, and a Roman catholic; he has been with me only a week or two, and begins to listen after the word, and to make some enquiries about it.

The Bengalee is tolerably familiar to me now, but I find some difficulty in keeping the congregation from trifling and talking during the time of worship. I have, however, considerable enjoyment in the worship of God, though at present no great good is done.

When first introduced amongst the natives, I formed a much better opinion of their morals, and customs, than I ought to have done; and, I believe, some others have formed a worse opinion than they ought. They are certainly a very perfidious and deceitful people, bound in the chains of innumerable superstitions, and very servile in their behaviour. Many of them are men of good learning, but intolerable pedants. They are very much addicted to astrological conceits, and have a firm faith in conjuring to prevent calamities. Their kalendar is full of lucky and unlucky days, and no one of them can be persuaded to do any thing of importance on a day that is deemed unlucky. Their idols are innumerable; but they are confessedly the patrons of some art, or the like; or are considered as local, and these are worshipped on their proper days. Their theology, however, is much more refined. They acknowledge only one God, whom they call ESHAR, or BHOGABQN; sometimes by the Persian word KHODĀ; and the Musselmans use ALLA. They say, that from God proceeded three personal virtues, or powers; namely, BIRMMHA, the creator of all; VEESHNO, the preserver of all; and SEEB, the destroyer of all; who will at last destroy all things.

things. BIRMMHA is not worshipped at all \* ; VEESHNO only by few ; but SEEB by almost all : one of his temples is near my house, and Mr. THOMAS, myself, and Moonstee kept a day of prayer in it very lately. This idol is made of stone, and is about four feet in circumference. I delivered your letter to Moonstee, and he intends to answer it.

Your's,

W. C.

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RAM RAM BOSHOO to Mr. M. Clipstone †.

*Mudnabatty, Aug. 17, 1795.*

SAHIB,

I Received your letter, and the portraits of eight spiritual men †, by means of my master §, Mr.

\* " It is a circumstance equally curious as true, that there at this day exists throughout Hindoostan scarcely any one temple sacred to BRAHMA in his individual character of Creator ; nor, though in honor of VEESHNU and SEEVA numerous festivals crowd the Hindoo almanac, is one day peculiarly consecrated to BRAHMA. The Brahmins alone, in memorial of their original descent from BRAHMA, every morning, at sun-rise, perform to his honor the Sandivane, or ablution in the Ganges, or some sacred Tank. In all other respects, his functions and worship seem to be absorbed in that of VEESHNU, in whose temples he is sculptured with four heads and four arms."

Indian Antiquities, vol. v. p. 851.

† The original letter was written in Bengalee, and accompanied with this translation by Mr. C.

‡ Mr. M. had sent so many portraits of gospel ministers out of the Christian's Magazine.

§ RAM BOSHOO is employed and supported by Mr. CAREY in the capacity of a teacher of the Bengalee language.

CAREY.

CAREY. My master and Mr. THOMAS arrived here in good health. Many people in this country, and myself, having heard Mr. THOMAS' discourses about the coming of JESUS CHRIST into this world, received great joy thereby. Other shafters, when compared with this, are of little value. Since the coming of Mr. THOMAS this time, and Mr. CAREY, I have been employed as amanuensis in the translation of the Bible; and from this we are getting the knowledge of many spiritual things. I suppose that from that time to this, this shafter would have been received cordially, but in this heathen country there is a custom, not founded on any spiritual law, (viz.) the *cast*; which is so much regarded, that though they will leave their religious laws, yet they cannot bring themselves to throw off the cast. But if God should work effectually, then it would be. However, we think it a token for good, that Mr. THOMAS, when he went to *England*, brought back with him another spiritual man, and from this we think that God will save some of the people of this country by the Gospel. Besides, being employed in the translation, I sing hymns, and assist in the preaching of the Gospel. You will know all by my master's letters. Now, O fir; O ye spiritual people, pray for us, that the Gospel may effectually reach our hearts!

My master and his family are well; when you have opportunity, write to me of your welfare. This is all.

SHREE RAM RAM BOSHOO.

*By our date, 4 Badur, 1202, from the Moors taking Delhi.*

*Mr. CAREY to Mr. P. Birmingham.*

*October 2, 1795.*

YOURS, dated March 27, 1795, I received a few days ago, which was the second receipt of letters since I

*Carey's  
"Museum"  
Page 241.*

by Mr. Saungy have been in *Bengal*; and except the goods sent out in the Royal Admiral, no article, no remittance, no letter, has reached us; so that, had you come instead of your letter, the surprize would have been great indeed.

All I can say must be about ourselves. Egotism is tedious, but I will send you all the news I can. I cannot indeed send you any account about sinners flocking to Christ, or of any thing very encouraging in that respect; but I can send you an account of some things which may be viewed as forerunners to that work which God will certainly perform. The name of Jesus Christ is no longer strange in this neighbourhood, and Moonshree's hymn \* is often sung, especially that part of it, *Kee aroo-taree te pareetee Lord's Jesus's Christo bee na go*—"O who can save sinners, except the Lord Jesus Christ." We have public worship constantly every Lord's-day, and it is conducted in the manner of the English churches. On the week days I take opportunities of conversing with the natives about eternal things. That part of the Bible which is translated has been read to several hundreds of the natives; and I trust will gain ground. One of my great difficulties arises from the common people being so extremely ignorant of their own language, and the various dialects which prevail in different parts of the country. Though I can preach an hour with tolerable freedom, so that all who speak the language well, or can read or write, can perfectly understand me; yet the laboring people can understand but little. Notwithstanding the language itself is rich, beautiful, and expressive; yet the poor people, whose whole concern has been to get a little rice to satisfy their wants, or to cheat their oppressive merchants and zemindars, have scarce a word in use about religion. They have no word for *love*, for *repent*, and a thousand other

\* See the close of No. I.

things;

things; and every idea is expressed either by quaint phrases or tedious circumlocutions. A native who speaks the language well, finds it a year's work to attain their idiom. This sometimes discourages me much, but blessed be God I feel a growing desire to be always abounding in the work of the Lord; and I know that my labour will not be in vain in the Lord. I am encouraged by our Lord's expression, "He that reapeth (in this harvest) receiveth wages, and gathereth fruit unto eternal life." If, like DAVID, I am only an instrument of gathering materials, and another build the house, I trust my joy will not be the less.

The translation of the Bible is going on, and it is to me a very pleasant work. Genesis, Exodus, Matthew, Mark, and part of John and James, may be reckoned ready for the press. Printing is uncommonly expensive here; and if types could be got from *England*, there are natives who can do the business of compositors and pressmen; and this would be the cheapest way. Mr. T. has a set of letters fit for types to be formed by, written for that purpose by a native who writes an excellent hand. I will persuade him to inclose them to the Society this season. We intended to have printed at our own expence, but at present are not able.

It rejoices my heart to hear of the willingness of any to engage as missionaries, may God confirm their hearts: and if successors to us are sent in time, it will be a wise step, as our lives are uncertain, and it would be a great pity for the mission to be vacant two or three years, for want of persons acquainted with the language, and customs of the country. You think of *Africa*: I rejoice, and hope you will persevere.

If a little experience will entitle me to that privilege, I will offer a few words of advice. When your missionaries  
leave

leave *England*, they will of course be supplied with necessaries, or may procure them at an English factory when they land. It will be to their comfort to set out on a low scale of living; and to be determined previously what course of life to pursue for a livelihood. I still think that farming is preferable to any other: but there are many difficulties and disappointments to be overcome; for birds, beasts, and insects will combine to destroy all. I would advise them to avoid all woody, unfrequented places, they are full of danger, and to choose an high, open spot for their habitation. These are very necessary cautions, if the lives and health of the missionaries be regarded. I would also advise them to avoid sleeping on the ground. If they carry out bedsteads and gauze curtains, to prevent the musquitos from biting them, it would be a good precaution. Without them they cannot live long. They will do well to associate as much as possible with the natives, and to write down every word of their language which they can catch, with its meaning: but if they have children with them it is far the readiest way of learning; for they will catch up every idiom in a little time. My children can speak nearly as well as the natives; and know many things in *Bengalee* which they do not know in English\*.

\* A similar instance of the facility wherewith children acquire the idiom of a language, and are thereby very helpful to a missionary, is noticed in the history of Mr. EGGE's labors in *Greenland*. "The language of that country (says the Historian) gave Mr. E. no little trouble, because he was continually obliged to quit phrases that he imagined he had perfectly understood but a week before. However, his children, through converse with the *Greenland* children, learnt it more easily and fundamentally; and could generally give him a solution of his queries. By their assistance he began a *Greenland Grammar*, and translated some parts of the Gospels. He also made use of his eldest son in the instruction of the *Greenlanders*, because they could better understand him."

CRANZ'S History, vol. i. p. 301.

I should

I should also recommend to your consideration a very large country, perhaps unthought of, I mean *Boutan*, a feudatory of *Tibet*. Were two missionaries sent to that country, we should have it in our power to afford them much assistance. If we knew of their coming, we could previously order means for their settling there; could assist them with many necessaries; sometimes see them; and keep up a regular communication with them once in three weeks or a month, at a small expence, as we are within about one hundred miles of the borders of that country. I have seen the mountains that border upon it; and I believe that the climate is tolerably temperate. Mr. THOMAS and myself have some thoughts of making a journey into that country; and should we do so of securing a place there for some such purpose. I much wish the Society to turn their thoughts to this part of the world.

Now, dear brother, adieu! Mercy and truth be with you. I hope the scarcity of European letters will be recompensed to us by a multitude in future. I have received no letters from many of my brethren, nor any from my dear friends at *Leicester*. I rejoice much to hear of their welfare; tell them I still love them in the Lord. I know you pray for us. We do the same for you. May God answer all our prayers! I just say, we are well, which is a great mercy, as this is the time of the breaking up of the rains. The utmost love and harmony prevail between my colleague and myself. My sincere love to all your friends, to all the dear ministers, churches and acquaintances in *England*.

Your's, &c.

W. C.

*Letter from W. Carey to John Ryland, dated "Wednesday Oct. 7. 1795" in Mr. Rippon's Baptist Register, 2. 411. — Letter to his Sisters, Oct. 5. 1795 in his "Memoir" Page 240.*

Mr. THOMAS to Dr. R. Bristol.

Moypauldiggy, Oct. 4, 1795.

I TAKE it for granted, that amidst all your great and important labors in the church of God, it will be agreeable to hear from your missionaries in the East.—We cannot say that the mission has been blessed with that visible success we could wish. Never was a people more willing to hear—never was a people more slow to understand;—yet I dare not say that *no* success has attended us, and we may be casting that bread on the waters which shall be found after many days. Since tasting the social pleasures of religion in *England*, I have felt more than ever the gloom of my lonely situation here. The letters of religious friends in *Europe* have proved very quickening and refreshing to me. Do write, I shall read it with avidity; I shall eat and drink your word; and you may do as much good to the mission, as some have done to the commercial interests of this country, by sending a bit of prickly pear plant, with the cochineal insect living on it. In the hands of the original owner it was not worth sixpence, but it may prove here eventually to be worth millions.

Should any more brethren come out to us, I think I should receive them with rapture; and to have a few more would greatly strengthen our hands, and tend to establish the work in which we have engaged. If any should come over, the earliest notice should be given us, as we are ten days journey from the place where the ships come to; and for an European, on his first arrival, to have to go up for so many days against a rapid stream, without any knowledge of the country or the language, is a very distressing

treffing thing. By being unacquainted with the BORE, many Europeans have lost their lives.

The Bore (or Boar) is a great phænomenon here: It is the flood-tide setting into the river with great violence, and it is greater some months of the year, and at some seasons of the moon, than at others. Its approach may be heard many miles off, and it sounds like the roaring of the sea on a surfy beach. In deep water it greatly agitates the ships and vessels, and in shallow waters carries every thing before it, tossing over the largest boats in a moment; yet in a few minutes it is gone by, only followed up by a rapid stream, by which the river is augmented ten or fifteen feet in two or three minutes. Many lives are lost every year through ignorance or inattention; otherwise, the danger is not great, because there are places enough in the river where the bank is steep, and the water deep—There you are safe. The exact time of its coming in may also be foreknown. I have seen this bore coming in against a brisk wind with a fearful noise, and from its white frothy brow the wind blew a streamer that would be flying many yards long behind it; and a boat with some natives in it had nearly reached the shore (ten yards more would have secured them) when in a moment the bore came up with them, and I saw them no more, till after a while two were found, and one was lost with the boat—the natives all swim well.

I must conclude. Notwithstanding our discouragements I indulge a hope, that through this very mission the Gospel will certainly spread over all *Hindostan* into *Tartary* itself, and cover all the mountains above, and all the valleys below us—spread in *Bengalee*, *Bootanee*, *Persian*, *Shanscrit*, and other languages to us yet unknown and

unheard of, and then the devil himself may say, "Behold how great a matter a little fire kindleth."

Your's, &c.

J. T.

*Mr. CAREY to Mr. P. Birmingham.*

*Mudnabatty, Dec. 31, 1795.*

HITHERTO I am preserved by a very gracious God, whose mercy is continually watching over me; and by his goodness I enjoy a very good state of health and spirits, as does also my colleague. Had we but a greater share of zeal for God than we have, we should no doubt be in labors more abundant than we are: for my own part, I have great reason to complain of my indolence. It is true I go from place to place preaching and conversing about the things of the kingdom, and no man can have a finer opportunity for publishing the word widely than I have, having dealings with the farmers of about two or three hundred villages, to which I am going in rotation the whole year, except about four months. This indeed might be dispensed with, as it relates to *business*, but I chuse it on account of *the Gospel*. I am just returned from a tour in which I have had frequent opportunities of conversing about the things of God, and I have near me one young man, a bramin, whose mind seems to be under very serious impressions, which have continued for about three months, and I hope may end well; but I cannot be sanguine in my expectations from any thing in the general temper of the people, but only in the promise of God.

Should you pursue the knowledge of the Hindoo language, it will no doubt have its use; but could you learn to read, and understand, and pronounce well all the books that

{ See a "Letter" addressed to John Thomas  
by And. Fuller, dated Dec. 24. 1795, in  
Hylsland's "Life of Fuller", page 252.

that are written in that language, yet not one in an hundred of the people would understand you, nor could you understand them. So different is the language called Bengalee (which is spoken by the higher ranks of Hindoos) from the common language of the country, which is a mixture of Bengalee, Hindostanee, Persian, Portuguese, Armenian, and English, that it is a mere jargon. I much question whether Moonshree can translate the Bible so as to be understood by the common people, and the less so as there is an alteration in their dialect every ten or twelve miles; and if he could I am persuaded that he would be ashamed of writing language so completely ungrammatical.

I have translated the gospel by John, and the Epistle to the Galatians myself, without his help; and the common people understand it much better than his; but it would be scouted by all above the rank of a farmer. This, however, does not affect me, for if evangelical ideas are but conveyed, my end is answered.

I have been trying to compose a compendious grammar of the language, which I send you, together with a few pages of the Mahabbarat, with a translation, which I wrote out for my own exercise in the Bengalee. The Mahabbarat is one of their shasters; much esteemed, and more generally read than any other. I have also begun to write a dictionary of the language, but this will be a work of time; and if I can afford to get a copy or two of some of the books of scripture written off soon, I will send them also to you.

It is thought in *England* that this country is full of wonders; but the contrary is the case. You see the same idols and idolatry repeated over and over again continually. Their fears; their hopes, and all their ideas, run into a dull

famenefs; their manners all alike; no new invention among them; the fame prejudices againft the Gofpel among them all; and thus with every thing belonging to them. As to religious knowledge, the poor have none\*; and the bramins, a very few excepted, are extremely ignorant; very few fchools, and no value fet on learning. I have fet up a fchool, but am obliged to pay fomething to the fcholars to induce them to come; yet gofpel knowledge increafes, and I think in our neighborhood the gofpel fcheme is underftood by fome hundreds of people; they can all interpret my meaning to others, who have not heard the word from me, though their heathenifh attachments in a manner undo all again, and their dread of the vengeance of their devtas and countrymen keeps them ftill in bondage.

Notwithstanding all this, fome hopeful fymptoms appear; for by hearing the Gofpel I have obferved a gradual and increafing boldnefs in feveral, in fpeaking *againft their own cuftoms*, and in *favor of the Gofpel*; and as this becomes more and more habitual to them, there is fome reafon to hope, that what is now only words, may, by the divine bleffing, iffue in actions; and that the fuperftitions of the Eaft may gradually die away under the found of the Gofpel. **THIS** is the end at which my foul aims, and I truft that I feel more and more enjoyment in the work of a miffionary, as I become more acquainted with the language, and find my difcourfes better underftood by them.

I hope the miffion may be carried on vigorously: a wide world is lying in wickednefs:—here is room for,

\* The ignorance of the inferior cafts is no matter of furprife when it is confidered, that “the tribe of bramins alone is allowed to read the vedas (or f acred books); and they explain them as they pleafe to the other three tribes, who receive implicitly the interpretation of their priefts.”

and want of two or three thousand in *Hindostan*—I had almost said, in *Bengal*.

Your's, &c.

W. C.

*Mr. CAREY to the Society.*

*Mudnabatty, Dec. 30, 1795.*

*Carey's  
Memoir  
Page 251*

DEAR BRETHREN,

SINCE my last I have waited with anxious expectation to receive letters from you ; I am however certain that the tie with which we are united, cannot be broken by length of time, distance of place, or any of the common intervening incidents of life, but that we shall continue to love one another in all situations, whether prosperous or adverse.

To the pleasing information of our bodily welfare, and that of our children, I can now add, that a Baptist Church is formed in this distant quarter of the globe: our members indeed are but four in number, viz. Mr. THOMAS, myself, a Mr. LONG, who had been baptized by Mr. T. when he was in *India* before, and a Mr. POWEL, who accompanied him from *England*, whom I baptized on the first of November this year, on which day we were solemnly united as a church of Christ, and the Lord's supper has been administered amongst us twice.

Mr. POWEL is a very hopeful young man ; he burns with zeal for the conversion of the heathen, and I hope will prove a valuable acquisition to the mission.

I am just returned from a tour through about half the district in which my business lies. In this tour I took a boat for my lodging and the convenience of cooking my  
victuals,

vituals, but performed the journey on foot, walking from twelve to twenty miles a day, and preaching, or rather conversing from place to place about the things of the kingdom of God. This plan I intend to pursue steadily the whole of the dry season, besides occasional journeys of less extent.

I have not yet seen much fruit of my labors, the most I can say is of a young man about eighteen years of age, a bramin, who has appeared very thoughtful for some time, and frequently conversed with much feeling about his eternal concerns. I pray God it may end well. His concern has continued now nearly three months, and appears rather to increase than otherwise. His name is CASSINUT MOOKHURGEE. Moonhee has been gone to visit his family for three months, and MOHUN CHUND is now with me. Mr. THOMAS and I have also received letters from some people at *Dinagepore*, the capital of the district, whom we had never seen; but having heard of the Gospel (by MOHUN CHUND) they have solicited us to send a part of the translation of the holy scriptures to be sent to them. A copy of their letter I shall inclose\*.

Upon the whole, I trust the prospect of the conversion of the heathen is not so gloomy as to give room for despondency; the *natural* obstacles, such as ignorance of the language, &c. are in some measure surmounted; and we have the promise of God that the *moral ones* shall also be overcome.

With respect to myself, I have great reason to lament the want of more zeal for God; and, for the encouragement of others I may say, that if the Lord should at all bless my labors, none need fear to lay themselves out for

\* See it at the end of our brethrens correspondence in this Number.

him; yet I have lately had some comfortable revivals of soul, and find increasing pleasure in preaching the Gospel to the gentiles. I will therefore go on in the strength of the Lord God, and make mention of his righteousness and of his only.

I find the translation of the Bible a delightful employ, and am occupied in it every day. Should I be thought scanty in my correspondence with my dear friends in *Europe*, this may serve as an apology. In addition to Genesis, Exodus, Matthew, Mark, and James (which are ready for the press) we have entered on Leviticus, with the Gospel by Luke, and the Acts of the Apostles. The Gospel by John, and the Epistle to the Galatians only want correcting; and as every thing else must give way to this work, I hope before this letter reaches you that still more will be completed.

The Hindoos and Mussulmans are indeed in a very deplorable state with respect to eternal things. Though the land is full of idols, yet I do not know that the bulk of the people ever worship them with an expectation of obtaining any thing for *the soul*. They universally tell me that their deities, whose images they worship, have a power to afflict their persons, to spoil their crops, and to kill their children, and will infallibly do this if they neglect to make offerings to them; so that, from what I can learn, bodily and carnal fear is the only spring of all their worship. The interests of the soul are much neglected by them: often, when I have asked them, Whether they expect to go to heaven or hell after death? I have received for answer, "What can I say? It will be as God pleases." A few days ago I asked a pundit, who had been very ill, where he should have gone had he died? And, though he was a man who knew the gospel scheme well, his reply was, "I cannot say exactly, but I think I should have gone to hell." I told

told him the way of life was plain: he said, "all depended upon the will of God whether he should walk in it or no." Knowing this to be the universal excuse of all the Hindoos, I asked him, If *he* was desirous to walk in it? and told him, that if he was, there was no room to doubt the willingness of God; because he had himself removed all doubt on that head:—but I could not perceive what I said to have any effect upon him; he is in some respects a promising character notwithstanding; his name is PODO LOSON.

*Malda, Jan. 11, 1796.*

I Wish to say something about the manner of my preaching, but scarcely know how; however, as a specimen, I will just describe one season at a large village about four miles from *Mudnabatty*, called *Chinsurah*. I went one Lord's-day afternoon to this place, attended by a few persons from *Mudnabatty*. When I got into the town I saw an idolatrous temple finely built with bricks. In order to excite attention, I asked what place that was? They said it was a *Tbakooranee*, that is, a she debta. I asked if it was alive? They said, yes. Well, said I, I will see her, and accordingly went towards the place; when they all called out, "No, sir, no; it is only a stone." I however mounted the steps, and began to talk about the folly and wickedness of idolatry. A bazar, or market, near at hand was very noisy, I therefore removed to a little distance under a tamarind tree, where we began by singing the hymn, "O who besides can deliver!" By this time a pretty large concourse of people was assembled, and I began to discourse with them upon the things of God. It is obvious that giving out a text, and regularly dividing it, could not be of any use to those who never heard a word of the Bible in their lives. I therefore dwelt upon the worth of the soul, its fallen state, the guilt of all men who  
had

had broken God's righteous law, and the impossibility of obtaining pardon at the expence of the honors of divine justice. I then enquired, What way of life (or salvation) consistent with the righteousness of God, was proposed in any of their shafters? ' They, said I, speak of nine incarnations of VEESHNU past, and one to come; but not one of them is pretended to be for the salvation of a sinner. ' They were only to preserve a family, kill a giant, make war against tyrants, &c. all which God could as well have accomplished without these incarnations. The incarnation of a deity, I added, is a matter of too great importance to take place in so ludicrous\* a manner, and for such mean ends and purposes. The *matsya abeetar* †

\* As a fish; a wild hog; a tortoise; a thing half lion and half man; a little dwarf, who begged three steps space of land to build him an hut, and then became so large as to measure earth with one pace, heaven with another, and could not find room for the third in the universe, &c.

† The sanscrit term, AVATAR, signifies a DESCENT—the occasion of these descents is indeed declared by VEESHNU himself in the form of CREESMNA, who in the Geeta thus addresses ARJUN:—“ Both I and thou have passed many births; mine are known to me, but thou knowest not of thine. Although I am not in my nature subject to birth or decay, and am the lord of all created beings, yet having command over my own nature, I am made evident by my own power; and as often as there is a decline of virtue, and an insurrection of vice and injustice in the world, I make myself evident; and thus I appear from age to age, for the preservation of the just, the destruction of the wicked, and the establishment of virtue.”

The three first Avatars (the Matsya, the Vara, and the Courma) have been supposed to be allusions to the UNIVERSAL DELUGE; and indeed there are such striking coincidences between the brahminical accounts of them, and the mosaic account of that great event, as stamp a high degree of plausibility on the conjecture. The reader may refer for much curious information on this subject to MAURICE'S History of Hindostan, vol. i. p. 553, &c.

‘ (or *avatar*) you know, was to become the rudder of a boat, and preserve a family in a great flood; and the wild hog incarnation was to kill a giant, and to draw up the earth out of the sea when it was sinking; but this, God, who created it, might have easily accomplished without any such interposition.’ I observed how miserable they must be whose whole religion only respected the body, and whose shafters could point out no salvation for the soul. Then I spake of the way of life by Christ, his suffering for us, &c.

At another place I preached from *Christ's being sent to bless, in turning every one from their iniquities*, Acts iii. 26. I observed the superiority of the Gospel to all other writings, and of Christ to all pretended Saviors in *that point*, that BELIEVING ON CHRIST WAS UNIVERSALLY ACCOMPANIED WITH TURNING FROM INIQUITY; and I contended that their worship must be false; for they made images and offerings to them, and were abundant in their worship, but, said I, there is not a man of you yet turned from his iniquity. There are, I continued, among you, *liars, thieves, whoremongers, and men filled with deceit*\*, and as you were last year so you are this; not any more holy, nor can you be till you throw off your wicked worship and idolatrous practices, and embrace the gospel of our Lord Jesus Christ.

This is the method of preaching that I use among them: nothing of this kind appears to give them offence. Many wish to hear, but many abhor the thoughts of the

\* These are all sins for which the Hindoos are notorious, and there is not a company of ten men, I believe, to be met with, to whom you might not safely address these words. All the good that can with justice be said in favor of them is, they are not so ferocious as many other heathen.

Gospel: the bramins fear to lose their gain, the higher casts their honor, and the poor tremble at the vengeance of their debts.

Sometimes I preach twice a week, sometimes twice a day, as opportunity presents itself; and the translation of the word of God is my every days work.

I am glad a mission to *Africa* is intended. God make it prosperous! Think of *Thibet*, *Pegu*, and the astonishing *large part of Hindostan* to the West and the North. *Thibet* is near us, we could correspond with a mission at *Pegu*, or any part of the *Robillas* country, *Oude*, *Cashmeer*, *Kabul*, &c. though very far from us; but I know your zeal; may God give you resources equal to it!

I long to know more of the state of the churches. About politics I feel no concern. I see the *Calcutta* papers, and I think that as the people of *Europe* have fallen out, so they must fall in; but the *religious state of the world* is very important, and the aspects of the political world towards prophecy and the church of God.

With my warmest wishes for your prosperity as christians, as ministers, as members of churches, and as a society, I remain very affectionately,

Your's, &c.

W. C.

*Mr. CAREY to Mr. H.-Olney.*

*Malda, Jan. 16, 1796.*

YOUR kind favor of the 30th of September, 1794, I received some little time ago, accompanied by your letters on missions; and if any thing could afford me

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greater

greater pleasure than the work I am engaged in, it would be to find a corroboration of my own sentiments in the writings of others.

I think with you that the number of missionaries are too few, and that a more general attack upon the heathen world should be made—and the mahomedan world too. But we must be obliged to labor under some discouragements at present, till the Lord of the harvest shall *thrust* forth laborers into his harvest.

The people among whom I labor are in some respects different from many other heathens, in this, that they have a written language; and can we but obtain the necessary assistance from *England*, it will be a great object to print the Bible, and disperse it gratis among them. We thought of doing it at our own expence, if only a chapter at a time, and have not given up the idea of devoting every cowry that God gives us to this important work: yet, as souls are every day perishing for lack of knowledge, it is a very important matter to expedite its publication as much as possible. There are types, presses, and printers in this country. The translation is getting forward, and every thing must give way to that, and preaching the word. *Money to publish it is the only thing wanted.*

I wish I could say the success was such as to kindle a flame in the hearts of all who hear of it. Yet our success is such as ought to encourage more vigorous attempts; for not to mention those of whom good hope was entertained previous to my coming to *India*, I have great encouragement respecting another bramin, who has for several months appeared under genuine concern of soul; and who publicly, and with great boldness attacks the superstitions of his countrymen, and is a great help in explaining what  
I say

I say in preaching to the capacities of those who with difficulty understand me. It is also pleasing to me to observe that the poor people, who scarce ever thought of any thing but what they should eat, drink, and wear; and how they should cheat their zemindars\*; now, to the amount of some hundreds, understand more or less of the gospel scheme; and this new doctrine is become the matter of their conversation with one another. They also treat their idols with words of bolder contempt than heretofore. Some gospel hymns are also now very frequently sung among them. And except their carnal hearts, which continue as they were, I feel a growing pleasure in observing these notices of the approach of the gospel to the strong hold of satan in this country.

As to what respects myself, I have but little to say. It was always my opinion, that missions may and must support themselves, after having been sent out, and received a little support at first; and in consequence I pursue a very little worldly employment, which requires three months clofish attendance in the year; but this is in the rains—the most unfavorable season for exertion. I have a district of about twenty miles square, where I am continually going from village to village to publish the gospel; and in this space are about two hundred villages, whose inhabitants from time to time hear the word. My manner of travelling is with two small boats; one serves me to live in, and the other for cooking my food. I carry all my furniture and food with me from place to place; viz. a chair, a table, a bed, and a lamp. I walk from village to village, but repair to my boat for lodging and eating. There are several rivers in this extent of country, which is very convenient for travelling. Sometimes we travel to other parts, and may now perhaps travel much more than

\* Landholders.

we have done heretofore. Success is not conspicuous, but hope continues.

I shall be much gratified by receiving any further proof that we are in your heart. My soul is certainly akin to your's, and communications from you will gladden my spirit. My sincere love to Mr. S. and all friends at *Olney*, or within your knowledge.

Affectionately your's,

W. C.

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*Mr. CAREY to Mr. M. Clippstone.*

*Mudnabatty, Jan. 22, 1796.*

WE have formed a church, which consists of four baptized members, but all Europeans. As to the natives joining us, it is to them a very serious thing indeed; and though I have good hope of MOONSHEE, MOHUN CHUND, and another young bramin, if not two or three more who make more enquiries than usual; yet, as they must make so great a sacrifice by losing cast, I can scarcely expect them to join us, unless they are most powerfully constrained by the love of Christ.

Now I have mentioned the cast, I will just tell you what intelligence I have been able to obtain respecting it.

I cannot learn from whence the word CAST came; the natives call it *jaët*. There are many fables about the origin of this distinction—these you have probably read. It does not appear to me to have any thing in it of a religious nature, or to be ever used as such, but merely as a distinction of the four tribes, which has been in after times extended to a distinction of employments and trades. It extends

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*Letter of W. Carey to A. Fuller, dated Mudnabatty, Jan. 17, 1796 in "Memoirs" Page 265.*

extends no farther than to eating and drinking, intermeddling with each other's employments, and intermarrying one among another. They may indeed eat the food of another cast if no water has touched it. Thus a bramin can purchase rice of a fooder, or even of a mussulman, and eat it; but none, except a bramin, can cook his food. A Hindoo can also smoke the same tobacco which a Mussulman has just smoked, but he must take off part of the hooka, which contains the tobacco, and must not smoke through the same water. The loss of cast is indeed attended with very painful consequences; no one will eat, drink, or smoke with such a man; no one will marry his children: his wife, children, friends, and relations disown him, and are also great losers by what he has done, sometimes losing cast themselves in consequence of it; so that whoever loses cast ruins all his relations at the same time. I know an instance of a man whose cast is gone, through a woman in the family being obliged to live with a Mussulman during their government; and though he has offered a lack of rupees, or 10,000l. sterling, to have it restored, it could not be done.

My love to all friends at *Clipstone*—may God bless you and yours. I rejoice in my work.

Your's,

W. C.

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*Translation of the Letter sent from Dinagepore to  
Mr. CAREY\*.*

THREE years ago, MOHUN CHUNDER, Bramin, came to *Dinagepore*, and we then heard a little about the gospel of God. At that time he also promised to send

\* See p. 226.

us seven or eight chapters of the *Bengal* translation thereof. After this we sent to his house for the same, but did not obtain it. Now the bramin is here again: Many people have heard the unparalleled words; but the promised translation we have not yet obtained, and he does not wish to stay here longer. On this account we write to you, that you would shew favor to us sinners, and send us a few chapters of the translation, and also that you would order the bramin to stay with us a few days longer, that he may make the path of the gospel plainer to our apprehensions, that we may cast off our old idolatrous and evil customs.

We are servants, and if we should leave our services to visit you we should have nothing to eat. Should the bramin stay with you a little time, we will after that send to fetch him for a few days if you will give us leave; and then we will hear again from his mouth, and will come with him to hear the word from you—the word of faith—the manner of prayer—the joyful news from heaven; and having heard it, be blessed. This is our desire—this grant.

(Signed)

Cartick, 15,  
1202.

BULERAM DOSS,  
RADA MOHUN BOSE,  
KRISTNO MUNGUL GOOPTO,  
BIRZO MOHUN BOSHOO,  
PRISAD DOSS.

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## PROCEEDINGS OF THE SOCIETY,

Relative to their sending out

*An Assistant to the Missionaries in India.*

TOWARDS the conclusion of the *Birmingham* meeting, September 16, 1795, it was suggested that our  
next

next step must be to send an assistant, or assistants, to our brethren in *India*; who, by learning the language, and entering upon the work under their direction, might, in case of their removal by death, be ready to succeed them\*.

In the month of January, 1796, JOHN FOUNTAIN, a young man, a member of the church at *Eagle-street, London*, was recommended to us as a person whose heart was engaged in the work of missions, and whose character was suitable to such an undertaking: after some conversation had passed between him and the Secretary, the latter concluded to call a Committee-meeting upon the business, to be held at *Kettering*, on Feb. 2. Meanwhile he made every possible enquiry into Mr. F.'s character and abilities.

At this meeting, the Secretary having reported, in the absence of Mr. FOUNTAIN, the steps he had taken, the letters he had written, and the answers he had received, it was agreed that he should be called in, and various questions be put to him relative to his views, motives, &c. to all of which satisfactory answers being given, and Mr. FOUNTAIN having engaged with us in prayer, the Committee resolved to accept him as a missionary.

At the time this meeting was held, Mr. F. had an expectation of going out in the capacity of a captain's servant. The Committee, in case of his being able to accomplish this, agreed to furnish him with necessaries for the voyage, and to address a letter to Brother CAREY, signifying that in case he should not immediately be able to support himself by any civil employment, we would be answerable for his support. But a friend, who had much interested himself on behalf of Mr. F. being at this juncture removed by death, it prevented his going in the way that

\* See Period, Accounts, No. ii. p. 120, Note.

he expected. Application was now made by letter to the leading members of the Committee, to know whether they would recommend that Mr. F. should go out entirely at the expence of the Society; and an answer was unanimously given in the affirmative.

1796.

In the month of April the Secretary went to *London*, secured Mr. F. a passage in an American ship, and provided him with necessaries for the voyage: towards the latter end of this month he set sail from *Gravesend*. One letter dated off *Madeira*, May 17, has been since received from him, in which he speaks of being in health, and in good spirits as to his undertaking, but that the company and treatment he met with on board the ship were very unpleasant; notwithstanding which, he says, "But blessed be the God of all consolation and grace, I meet with nothing but what is surmountable by fortitude, or easily borne with patience; and I can yet sing with dear Mr. N. who forewarned me of hardships—

*See a sermon  
on  
Miserable  
Sept. 20.  
Page 310.*

" Each sweet Ebenezer I have in review,

" Confirms his good pleasure to help me quite through.

" Rejoicing in my undertaking, and depending on  
" Christ for success, I am, &c.

" J. F."

*The next Committee Meeting was held at Guilborough, July 28, 1796,*

When the following Business was transacted:

I. LETTERS from our brethren RODWAY and GRIGG were read\*, stating their safe arrival in *Africa*,

\* Extracts from these letters will be found a few pages farther on, where the substance of our correspondence with *Africa* is presented to the reader in an uninterrupted state.

the

the plan of operation, which, with the advice of the Governor, they had formed, and the pleasing prospects which opened before them; but communications of a later date, represented brother RODWAY as so far injured in his health, by repeated and violent attacks of the remittent fever, as to make him fear that the climate would not suffer him to remain in *Africa*; that his heart was notwithstanding no less set on the conversion of the heathen than heretofore; that he wished to be so employed, and had entertained an idea that his constitution would agree with a *North American* climate.

The Society agreed that the Secretary write immediately to brother RODWAY, advising (unless his health be re-established) that he either return to *England* or go to *Nova Scotia*, as he found himself most inclined, without delay.

Learning also that NAMINA MODO, a chief man among the Timmany people, had entrusted brother GRIGG with two of his children for the rainy season at *Free Town*, where it was expected brother GRIGG should take the entire care of them, it was agreed, that in case the additional expence incurred thereby should exceed brother G.'s ability to defray, the Society would make up the deficiency.

2. Application was made to the Society for the support of Village Preaching in the neighborhood of *Oxford*, and it was agreed to allow Mr. HINTON 6l. 6s. for that purpose, requesting him at the same time to furnish the Society with a particular account of his labors and success\*.

\* A brief account of these will be found in the last article of this number, denominated, EFFORTS OF THE SOCIETY FOR THE SPREAD OF THE GOSPEL AT HOME.

3. Letters were read from our brethren the Scotch Baptists, announcing the remittance of 152l. 8s. 6d. being the amount of the sums collected in their churches and congregations for the use of the society, attended with a request, that as their church order was not precisely the same as ours, the difference might be stated in our Periodical Accounts, when we announced their pecuniary communications.

With gratitude for the kind exertions of our brethren, the Society, considering that no detail of the order of their churches which *our limits could allow*, would afford to complete an account as that given in part in the BAPTIST REGISTER, No. XII. and which it was understood would be completed in No. XIII. wish to refer their readers to that publication for these particulars.

4. The Society having expressed a desire of adding a schoolmaster to the African Mission, a suitable person for that employment was found willing to go; but as he was a married man with a family, it was resolved that farther advice be taken previous to our concluding on sending him out.

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*Another Meeting of the Committee was held at  
Kettering, Sept. 22, 1796,*

When it was resolved :

1. THAT the going out of the person, who at the last meeting was proposed as suitable for a schoolmaster in *Africa*, be for the present deferred.

2. That an order for various kinds of *foods* being nearly executed at Mr. CAREY'S request, the Society agrees

agrees to pay for them, and to refer it to Mr. CAREY to appropriate the money either to Mr. FOUNTAIN'S support for the first year, in case he should need it, or to any other purpose he should think proper in support of the mission.

3. That in consideration of the Moravian Mission being under some pecuniary straits, Twenty Pounds be presented them by this Society as a token of brotherly love.

4. That, as a manuscript of Miss H. NEALE, entitled, "A DIALOGUE BETWEEN BRITANNUS AND AFRICUS," has been presented to the Society, it be accepted, with thanks to the pious and ingenious author; and that it be printed for the benefit of the Society.

5. That if a small piece, remarkably interesting, could either be found among the publications of the *Cheap Repository*, or drawn up by any of the Society, it would correspond with our designs to purchase a number of them for occasional distribution amongst the poor in the most unenlightened parts of the country.



## AFRICAN MISSION.

### LETTERS FROM THE MISSIONARIES.

*Mr. GRIGG to Dr. R. Bristol.*

*Free Town, April 1, 1796.*

BEING informed by Governor DAWES that a vessel is about to sail from *Bance Island* for *Bristol*, in which

which he intends returning to *Europe*, I embrace the opportunity of sending you a few lines.

We had a safe, and upon the whole a pleasant passage to this place. We left *Spithead* Nov. 2, 1795, reached *Teneriffe* the 17th, and came on shore at *Sierre Leone* on the 1st of December. We were kindly received by our friends here, who, hearing of our coming, had provided a house for us previous to our arrival.

Three days after our landing, Governor DAWES called on us, and conversed very freely concerning the mission; assuring us, that nothing should be wanting on his part to further the work. He enquired whether we had fixed on any plan by which to proceed, or had thought of any particular spot where we should enter on our labors? We replied, We had not, but that we wished to consult with him; and also told him, that this was the advice given us by our friends in *England*. He said, that he had thought the *Isle of Benanas* a suitable place for one of us, and *Port Logo* (a town about forty miles up the river) for the other.

At the island of *Benanas*, he told us, there was a very friendly well-disposed gentleman of color, named CLEVELAND, who, he conceived, would give us a very favorable reception, as he had asked Mr. C. whether, supposing a person could be procured as a schoolmaster, it would be agreeable to him for the same person to act as a preacher, and instruct the people in the christian religion? to which Mr. C. replied, that so far from being disagreeable to him, it would afford him the greater pleasure.

In reference to *Port Logo*, Mr. DAWES said, that he had been there, and conversed with NAMINA MODO on the subject. This is the *beadman*, as they call him, of the place,

place, though not the *King* of that country, for *his* name is KAHKOOR. NAMINA MODO appears in conversation very agreeable, is kind to strangers, and expressed a great desire to have some person to teach his people. The Governor himself was so kind as to promise to accompany us to both these places, and introduce us to the headmen.

On that day week, we accompanied Mr. DAWES to the *Benanas*; but were disappointed of seeing Mr. C. as he had gone up the river *Sherbro* two or three days before we came, and was not expected home for some time; so *that business* still remains unfettled.

On the 21st of the same month, we went together with Mr. DAWES to *Port Logo*. We found NAMINA MODO at home, who received and treated us with great kindness. Mr. D. spoke to him on the design of our coming; and he expressed as much pleasure as ever at the idea of having a person to settle there as a schoolmaster, and teacher of good things: we remained there three or four days, and then returned to *Free Town*.

Brother RODWAY being agreeable to my settling at *Port Logo*, on the 5th of Jan. 1796, I set off for that place again; and it having been recommended to me, I took one of the black settlers, a member of brother GEORGE'S church, with me as a factor, who carried some goods to *Port Logo* to trade with the natives. At first, I was pleased at the thought of having a tradesman and a good man for my companion among the rude inhabitants of this country, but I soon found to my grief that it was to my disadvantage; for, in the first place, a slave factor in the town sold his goods at a much lower price than my companion could possibly afford his at; and then our being together made the natives suspect the goods were *mine*, nor could any thing I said prevail on them to believe otherwise.

The

The Governor had kindly assured them that our coming there was intended for their good; but when they found my companion's goods rated higher than the slave factor's, they said, "The people who came from *Camp* (as they called *Free Town*) were deceivers altogether, pretending to do the people good, and at the same time attempting to oppress them, by charging every article at a higher price than they paid before our coming." In this situation I realized the truth of your observation to us at *Birmingham*, that "If our minds are distracted about different objects, we shall never know how to act, &c."

Things went on worse and worse for three weeks or more, which made me think it would be an act of prudence to leave the place for a season, as that might have a greater tendency than any thing else to prove to them that the trade was not my concern. Accordingly I left *Port Lago*, and came to *Free Town*, where I tarried about six weeks, and then went up again.

But things were still unfavorable. The price which my companion, from necessity, demanded for his goods, had greatly incensed the natives against him; and on my return they proposed questions to me concerning his prices, which made my situation very painful, since I could not give conscientious replies without offending one party or the other.

As yet, I had no work going on, either by school or preaching; nor any prospect for the present: Only, *NAMINA MODO* had promised me two children, a boy and a girl, and he had sent to several of the headmen of the *Timmany* country for their children; but by his conversation I understood, that he intended all the children should be provided for by me, both with food and raiment.

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As his mind had been already soured by the trade, I feared, if I had declined taking the children on his terms, it might complet the offence, and for the present suspend all my operations in that place.

I am persuaded that nothing can frustrate the designs of God; yet, knowing it my duty to act the most prudent part, after much exercise and anxiety of mind, I thought it best to return again to *Free Town* for a little while; and as you, and our friends in *England*, thought it best for us to be there during the rainy season, which is now near at hand, it appeared the more desirable: and as there are many native towns near, and a multitude of people, who would be glad of instruction, I thought it would not be a loss of time.

So I acquainted *NAMINA MODO* with my design, and he desired I would take his two children with me to *Free Town*, to instruct them in reading, writing, &c. This I was pleased with, as an evidence that I had not incurred the displeasure of the natives; though I knew it would be attended with an expence, which would oblige me to live on a poorer plan than my white neighbors. Every thing being settled, I left *Port Logo*, and am now at *Sierra Leone*, and intend staying here all the wet season.

With due respect, your's, &c.

J. G.

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*Mr. RODWAY to Dr. R. Bristol.*

*April 14, 1796.*

WE gladly take the opportunity which now offers of sending letters to *England*, that we may give a brief account of the circumstances that have attended us since

we failed from our own country, and the prospects we now have before us. Thanks be to our God, we have had some intimations of his presence and love.

We left *Spithead* Nov. 2, having been there above three weeks, waiting for a fair wind: the *West India* fleet also, or at least a great part of it, failed at the same time; but in two days after we failed, the wind changed again, and blew strong exactly against us; we therefore veered quite about, in order to go back again, for the captain now thought of putting in either at *Falmouth* or *Plymouth* harbour, to wait for a good wind: the morrow, a little before night, we came in sight of land again; but it was too late in the evening to get into the harbour, we, therefore, lay to all night. In the morning the wind was a little changed, in consequence of which we steered Westward again, to get out into the Western Ocean; the wind, however, did not well serve us till two days after, Nov. 8, then it became right fair for us, and we failed on with speed, going eight knots (or miles) and better, an hour. As to the fleet, we saw nothing of it after the two first days.

Hitherto, and till four or five days after, our situation was rendered uncomfortable by the strength of the wind, and roughness of the sea; but after we had passed the *Bay of Biscay*, we had fine weather and moderate breezes.

Nov. 17, we touched at *Teneriffe*, went ashore, and slept one night at the town of *Santa Cruz*, where we bought a few trifling articles of the Spaniards, who were civil in their behaviour to us, so also were the French, a number of whom was on the island, who had been taken prisoners by the Spaniards, but now had their liberty in consequence of the peace.

We had pleasant weather from *Teneriffe* to *Sierra Leone*, which we made Nov. 30, in the afternoon. On the morrow,

row, about 1 P. M. we came to anchor in *Free Town* harbor, and immediately went ashore.

I had good health during the whole voyage, excepting a little sea-sickness. I felt gratitude to God who had preserved us from the danger of the sea, and prayed that our coming into this country might be attended with his blessing.

We soon met with some of our baptist friends: as to their outward hue they are black—by grace, they are comely, and brethren in Christ. They were glad to see us, and we to see them. We found brother GEORGE, † Mr. CUTHBERT, his deacon, and KEZEL, who is known in *England*, with their families well. The colony in general appeared to be in a healthy state: the rainy season was quite past. The Governor was not at home when we arrived, but came home in a few days; and soon after came to see us, and to talk with us concerning the mission.

Having been advised by him to visit the *Benanas* and *Port Logo*, on Dec. 11, we set off together in a sloop, to go thither. The *Benanas* are about thirty miles from *Free Town*, twenty-five South of *Cape Sierra Leone*; we arrived there the next day, but unfortunately found Mr. CLEVELAND absent. There are a few native towns on the island, but we saw only that where Mr. CLEVELAND lives; for we stayed at the *Benanas* but one night, as nothing could be done without him.

Soon after our arrival brother GEORGE and his church met, and united with us in prayer to the Lord, that his blessing might be upon us, and success attend our endeavors to introduce the Gospel among the heathen. Next sabbath we partook of the Lord's-supper with them. Brother GRIGG and I

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have

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† Letter from David George concerning the Negro Church—and the Missionaries Grigg and Rodway "Ribbon's Baptist Register, 2. 199."

have many times preached both to them and the methodists, and in the church, before the company's chaplain came out.

Dec. 21, we sailed for *Port Logo*; to go to it we pass along by *Bance Island*, on which there is an English slave factory, where hundreds of poor Africans are annually condemned to perpetual slavery, with all its attendant horrors. We arrived at *Port Logo* in the evening of the 22d. Some of the inhabitants of this country are *Mandingas*, these are Mahometans: the *Timmanies* and *Bulloms* are Pagans. We stayed at *Port Logo* four days, and had a great deal of talk with the head men and the king. Here are four or five towns pretty near together, each of which is under a head man, excepting one which belongs to the king. Here is one head man who has more influence than all the rest, or even than the king, in fact the whole business depended on him; his name is *NAMINA MODO*, i. e. *MAHOMMEDO* the son of *NAMINA*; he is a Mahometan. At last it was fully agreed to, for a white man to come and keep a school, and for another man to keep a factory. While at this place we had our victuals, which consisted chiefly of rice and fowls, cooked by the natives; and I must say that the native women in this part of *Africa*, are decent good cooks: in dressing their victuals, they pay the greatest regard to cleanliness; at least this has been the case at several of their towns where I have had victuals cooked by them.

Soon after our return to *Free Town*, brother *GRIGG* and I agreed that he should go to *Port Logo*, and I to the *Benanas*. Mr. *GRIGG* will therefore give a more full account of what concerns *Port Logo*. I have not yet been to the *Benanas* since the first time; for, quite contrary to my expectation, Mr. *CLEVELAND* is not yet come home; but I hope he will soon, for I long more directly to be employed in the work of the mission. Indeed, for some time  
I have

I have not been fit for exertion, on account of illness; for I have been repeatedly afflicted with the fever. The first attack it made upon me was a little more than a month after our arrival: I have had repeated and severe strokes of it since; once I was obliged to keep my bed a fortnight together. I have been attended by the company's physicians; and the medicines they administered have been of great service: these were chiefly emetics, sudorific draughts, and the peruvian bark. I find myself now much stronger than I was, and hope I shall soon be hearty again, and become seasoned to the climate.

Brother GRIGG keeps his health exceeding well. In my illness my mind was resigned and comfortable, particularly at some seasons: I considered that whatever God hath appointed for me is best; and that even death cannot hurt those whose souls are by faith lodged in the hands of Jesus. This affliction has, I believe, tended to my spiritual benefit, teaching me humility; by shewing me that I am nothing in myself.

I still hope God hath a work for us to do among these wretched and ignorant people, "who are led captive by the devil at his will." I think, from what I have seen, we have great encouragement to go on. I have been in many of their towns, belonging to different nations, and was always treated with civility and kindness. The natives have great confidence in white people, and appear quite willing for them to come and live among them, desirous of being instructed by them: they listen with wonder, at least some of them, when spoken to on the things of religion. May the Lord make us instrumental in turning some of them from darkness to light, and from satan to the true God.

I find

I find that our station requires great grace. We greatly need the prayers of God's people in *England*, and I trust are not forgotten by them. We stand in great need also of advice and direction, which, I hope, dear sir, we shall still receive from you and other of our friends. May the Lord grant us the direction of his spirit !

The *Calypso*, one of the Company's ships, arrived here March 18, in it came Mr. MAC AULAY, and a number of passengers, among whom is Mr. CLARK, the company's chaplain, who appears to be a very valuable minister of Christ ; a physician, two schoolmasters, three clerks, &c.

Affectionately your's,

J. R.

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*Mr. GRIGG to Dr. R. Bristol.*

*Free Town, April 22, 1796.*

IT only requires a knowledge of the country in which my lot is cast, and of the disposition of the natives, to prove, that increasing the number of missionaries is very desirable. Here is a fine nation of people (the Timmanies) which extends about an hundred miles inward towards the East ; and their dispositions are such as threaten no obstacle to our travelling, and preaching among them ; and, the increase of expence, in adding to the number of missionaries, will not be very considerable, when we consider, that the farther they go into the country, the cheaper they can live ; and the natives seem much more inclined to pay attention to what a white man says, than to any instruction offered by one of their own color. In my next, I intend sending

sending you an account of my progress in the Timmany language.

Your's, &c.

*To Mr. P. Birmingham.*

*Sierra Leone, May 14, 1796.*

THROUGH the goodness of God we have been carried over the pathless ocean, and landed on the place of our destination; and through the same goodness we have been preserved from death ever since our arrival; though brother RODWAY has been ill several times; and I was once seized with the fever, I have reason to think in consequence of leaving off my flannel waistcoat, as I found myself ill within two or three days after I had neglected to put it on; and when my disorder increased, notwithstanding the use of medicines, a friend said, "Put on your flannel waistcoat again;" I did so, and soon the fever left me. It will not do for persons to disuse flannel after wearing it in this hot country.

Since my arrival, I have been a good deal among the natives, and can converse with the people of the Timmany country in their own language; and in a short time I hope to be able to preach to them. They all seem very affectionate, from the head-men down to the slaves, and appear very desirous to be taught to read and write, and also to serve God.

I have talked to them of ' the Son of God, who is  
' called Jesus Christ—that he came down from heaven  
' and died for us, because we were so wicked that God  
' would not save us in any other way—that he came out of  
' his grave after three days, and lived here with his friends  
' a good while, and talked to them about good things, and  
' at

‘ at last<sup>u</sup> went up to heaven again to his Father; but told  
 ‘ his friends before he went away, that they should go all  
 ‘ over the world and tell all men that if they would be  
 ‘ sorry for the wicked things they had done, and love him,  
 ‘ then they should come to him when they died, to God’s  
 ‘ place, and live with him for ever.’ Such language as this  
 they will hear with the greatest attention and seeming concern. I have talked to them in this way till they could not speak to one another for astonishment, but like the sons of Jacob, when they stood before Joseph, could only look upon one another. This has frequently been a comfort to me, and a very great encouragement to proceed in the work of the Lord among them. What a mercy is it to have such a doctrine to preach as carries influence and evidence with it to the heart, and which, if once rightly received, proves the power of God unto the salvation of every one that believeth !

You will hear from Dr. R. of my having been at *Port Loko*, a place near the head of the *Sierra Leone* river. Among the many things of a discouraging nature which attended me there, I had many also of a pleasing nature; such as liberty to build a school, a promise of land to cultivate, and of many scholars from different parts of the country. The people are very thankful that I came with such a design, and said, “ They were sure all the gentle-  
 “ men in white mans’ country must be good men and  
 “ love them, or they could not do so.”

Your’s, &c.

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*To Mr. F. Kettering.*

*Free Town, May 16, 1796.*

IT will certainly please you to hear that there is no obstacle in the way of travelling or preaching here. If  
 any

any of our friends in *England* would be willing to come hither to labor for God, but are afraid to travel, I shall at all times be ready to give up a local situation to them for the sake of travelling. Indeed, my dear sir, men may find local situations enough in this country, while there will remain a field sufficiently large for the labors of itinerant preachers, as the Timmany country extends above a hundred miles to the Eastward, and its population is great, considering that so many of this people have been sold for slaves.

NAMINA MODO, the chief man at *Port Logo*, possesses an excellent disposition, and is very willing that the christian religion should be taught in the country, but is himself a Mahometan. He gave me his children, saying, "Here, I give you these children; that you may teach them to read and write, and make figures, and also bring them up to your religion, to pray in your fashion; but as for me, I am a Mahometan and cannot be your religion; for I am now old; but the young people may learn it if they will." He added, that "all the children which were to be sent to be instructed in reading and writing, were to be brought to pray in white-man's fashion."

ARIANA, his wife (and headwoman) is also an amiable person. She is possessed of good sense, and very tender feelings; which I have had opportunity to discover in her treatment of the slaves who were chained and prepared for sale. She always disowned that she had any part in the trade, and whenever one was brought chained to the house, she would come to me, and, knowing that I was an enemy to the trade, say, "It is none of me, Mr. GRIGG, it is none of me, it is Mr. T—'s (a slave-factor's) slave."

One of the headmen has promised to travel all through the Timmany country with me after the rains are over;

but, unless some person should come from *England* to take my place at *Port Logo*, I hardly think I shall accept his offer.

Your's, &c.

J. G.

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*Mr. RODWAY to Mr. F. Kettering.*

*Free Town, May 16, 1796.*

I should write with greater pleasure if I had good tidings to communicate; especially if I had to relate the conversion of any of the heathen to God. But, though the intelligence you will receive by this letter may appear of a discouraging nature, yet, I hope it will not in any wise tend to hinder the endeavors of the Society to introduce the christian religion into heathen nations.

Since my arrival in this country, the Lord, in his wisdom, has been pleased to visit me with such repeated strokes of illness that I have been hitherto disabled from employing myself in his work among the natives:—That you may form some idea of my case as to health, I enclose for your perusal a copy of my journal, from which account you will not wonder at my saying, that I can hardly determine what is right for me to do. The doctor informed me two or three days ago that he thought I was not a fit subject for this country, and gave me no encouragement to expect health if I stayed here. I begin therefore to doubt of the propriety of my continuing here; and yet it is painful to me to think of leaving *Africa*. Could I have health, I should be delighted with the prospect which I should then have of usefulness among the natives; and with great pleasure I should pursue the plan of the mission.—

Whilst

Whilst I write this I feel an earnest desire, that God, my heavenly father, would grant me health that I may be employed here. But I resign all to him. Should I not stay in this country, I should wish to go to *America* rather than return to *England*, as perhaps I might, at some future time, be employed among the American Indians. Very glad should I be could I have the counsel and direction of those who have employed me; but these I have not at hand.

May other missionaries be raised up and sent out hither! Here seems to be free admission into every part of the country among the natives—some parts are exceedingly populous. The town of *Wongapong*, a chief town of the Soofees, perhaps about 150 miles from *Free Town*, contains some thousands of inhabitants. On my recovery from the first attack of the fever, I went thither in a schooner boat, belonging to some of the settlers who were going to *Wongapong* to trade with the natives. They seem to have great confidence in the white people; having a very high opinion of their knowledge and their books.

I ought to acquaint you with my obligations to the Company's physicians, who have been very attentive to me, and always ready when I needed their assistance; and a few days ago Governor MAC AULEY, speaking to me about my expences in the colony, I said, I had the doctors bill to pay; when he kindly replied, that the doctors bill would be nothing neither for their attendance nor for medicines.

Affectionately your's, &c.

J. R.

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IT is with concern that we inform the friends of the mission that Mr. RODWAY'S health has been so interrupted almost from his first arrival in *Africa*, as to inca-

pacitate him from making any attempts towards the conversion of the natives, and fully to convince us that his constitution is not suited to that climate. After a trial of more than eight months, it was judged necessary by the senior surgeon of the colony, that he should return to *England*\*. He accordingly quitted *Africa*, and arrived at *Bristol* in the latter end of September, 1796. Mr. RODWAY brought with him the fullest testimonials of his amiable and becoming conduct, both from the Governor, and the Baptist Church at *Sierra Leone* †. We have the pleasure also to add, that since his re-

\* Copy of the testimony of the Senior Surgeon.

“This is to certify that Mr. RODWAY’s state of health is so much impaired by frequent attacks of Remittant Fever, that I think a voyage to ENGLAND absolutely necessary to the recovery thereof.”

Signed, “LOWES, Senior Surgeon.”

Free Town, Sierra Leone,  
27th July, 1796.

† Extracts of a letter from the Baptist Church at Sierra Leone.

“We remember our friend and brother in God, JAMES RODWAY. He is now on his departure from us. We are all sorry for it; but it seems that this climate doth not agree with him. All we can say is, the will of the Lord be done. Our prayers to Almighty God are for him, and all the Baptist Society. Ever since he hath been with us his conduct has been worthy of praise from every christian of every denomination. His doctrine is of Christ; his counsel is good; his behaviour is peaceable; so that he has obtained the good-will of all who know him. We recommend him to all who love our Lord Jesus Christ in sincerity; and pray for his preservation over the deeps.”

Signed, DAV. GEORGE, Pastor,  
JOHN CUTHBERT, } Elders.  
THUTER PETRIT, }  
JOHN KIZELL, } Deacons.  
JOSEPH RAMSEY, }  
CATO BURDEN, }

Free Town,  
July 22, 1796.

turn, his health has been gradually recovering ; that, during the winter season, we hope, he may be able to attend in some degree to village preaching at home ; and if his health should be well established by the spring, that some other country may be found to which he may be sent without injury to his constitution. We also hope that by that time a suitable character may be found to accompany him.

The concern which we feel however on account of the disappointment respecting Mr. RODWAY, is but little when compared with that which respects his colleague. It is with pain and grief that we inform the friends of the undertaking, that after all the encouraging appearances in *Africa*, a cloud has covered our affairs in that quarter, which threatens for the present, a total suspension of our labors.

In the second letter that we received from Mr. GRIGG, we perceived that he had imbibed some prejudice against a principal person in the colony at *Sierra Leone*, who had treated him kindly while in *England*, and had shewn much cordial respect to our society. We were at a loss to account for such a prejudice, especially as it appeared to us very unlikely to have any just foundation whatever. Nor could we account for it in any other way than by supposing him to have been influenced by some person or persons in the colony who were pre-disposed to impress the mind of our missionary to that gentleman's disadvantage. Being immediately apprehensive of the issue to which such a spirit might lead, we lost no time in writing to him, in the style of serious, but affectionate, expostulation. But it seems that, before our letters could arrive, he had acted with so much imprudence, and embroiled himself in such unhappy disputes, that the Governor conceived it necessary to insist upon his leaving the colony. At this time we  
are

are not absolutely certain where he is. By the last accounts which arrived in September it appears that he had a choice of three expedients proposed to him. "Either to go to *England*; or to *Port Logo* without delay, and not to return to the colony without leave; or to take his passage in the first ship for *America*." It seems he chose the last; and he may already be gone for *America*. It is possible, however, that upon reflection he may have seen and felt the impropriety of his conduct in indulging a spirit of prejudice, and in interesting himself in the disputes of the colony; (in which he was, and ought to have considered himself as, merely a sojourner, during the rainy season) and might prefer the second of these expedients. Of this we should have approved, if he be but duly sensible of past mistakes; but whether this be the case, is altogether uncertain. He may, ere this, have left *Africa*, and the mission in that quarter have, for the present, consequently terminated.

The above intelligence was received partly by a letter from the Governor, partly by another from Mr. GRIGG himself, and partly from conversation with Mr. RODWAY after his arrival. We immediately called a Committee meeting, which was held at *Guilborough*, Oct. 6, 1796; at which meeting this intelligence was laid before the committee, who justified Mr. RODWAY's return, lamented Mr. GRIGG's behaviour; and resolved, That the thanks of the committee are due to the Governor of the colony for the concern he has manifested for the interests of our mission in *Africa*, and that the Secretary be requested to transmit the same.

On some considerations, we could have wished, on account of the disagreeable part of the above intelligence, to have suppressed what had been before received of the agreeable;

able; but justice to the undertaking, and those who have befriended it, seemed to us to require an explicit narration of both the one and the other. Those encouragements which existed in the early part of the season still exist. The natives of *Africa* discover a willingness to hear the gospel, and look up to white men with great respect, accounting it a favor that they will go thither to instruct them. Such a call to Europeans to go over and help them ought not to be concealed. We trust that this, and even our present disappointment, will provoke us and others to greater exertions.

In addition to the above, the Committee beg leave to offer the following reflections—First, That it is a very mysterious instance of Divine Providence, that two young men, who had both engaged, and we verily trusted, after close examination, from the purest motives, in preaching the Gospel to the heathen, should both for the present be obstructed in their work: that he who seemed likely to succeed from the prudence and amiableness of his spirit, should be incapacitated by affliction; and he who was well able to endure the climate, and whose sprightly powers were equal to the energy of his constitution, should incapacitate himself by the impropriety of his conduct! We are not without apprehensions that our own spiritual defects may have contributed to this affliction. When we sent out our first mission, it was a work altogether new; a path that we had not been used to walk in. We therefore trod every step of it with fear and trembling. Our supplications to heaven were fervent, and continued. But perhaps having succeeded in the first instance, we were less fearful, and less importunate with God in undertaking a second.

Secondly, It may be the design of God, by covering this undertaking with a cloud for the present, to try us.

In

In undertakings of this kind, we ought to lay our accounts with a portion of disappointment. God may in some instances impede our progress by his own immediate hand; and in others may suffer the persons to whom the work is entrusted to act an unbecoming part. Examples may be permitted as a warning to other missionaries that they meddle not in things foreign to their mission. It has fallen to our lot to give the first warning of this kind; we hope also it may be the last: but whether it be, or not, we are sure it does not become us to be disheartened. Israel was repeatedly put to flight before Benjamin; and yet they did not desist, and at last became victorious. If they could persevere amidst discouragement in the execution of justice, we trust we shall not be less disposed to perseverance in the exercise of benevolence and mercy. When the standard-bearer of an army fainteth, or even when the body of an army is cut off, if it be a cause in which peoples hearts are interested, it is rarely known but that others stand ready to take their place. When missionaries amongst the Moravian brethren have died, or been slain by the savages, others have immediately stepped forward, and offered their services. How is it with us? Have we no suitable characters existing amongst us? Surely we have some serious, upright, intelligent, modest, prudent, and enterprising young men in our churches, whose hearts are warmly attached to Christ, and who are willing to forego the enjoyments of civilized life, for the sake of promoting his kingdom in the earth. FROM OR CONCERNING PERSONS OF THIS DESCRIPTION, WE SHOULD BE HAPPY TO RECEIVE THE EARLIEST COMMUNICATIONS. There is an open door, both at *Port Logo*, and in the *Soofee* country, if suitable persons are but willing to enter in. For our parts, we declare, that if duty did not confine us to our present posts of action, there are several of us who would cheerfully engage.

Thirdly,

Thirdly, While we utterly disapprove of Mr. GRIGG's conduct, in interfering in concerns foreign to his mission, we cannot but entertain a hope that this painful event may be ultimately profitable even to him. Should he be hereby brought to reflection, and learn the necessity of greater watchfulness, meekness, prudence, patience, and forbearance in his concerns with mankind, he may yet be an honorable and useful servant of Jesus Christ. He is a young man, and has had but little experience of men and things: we feel it to be our duty to hope and pray for him.

✚ The Society having agreed to observe a day of solemn fasting and prayer, in relation to the important undertaking for which they have associated, do earnestly request their brethren, that, either as individuals in their closets, or in their families, or with their respective churches or congregations (as shall be most agreeable and convenient) they will unite with them in devout application to the Throne of Grace, on WEDNESDAY, December 28, which is the day appointed for this solemnity. Read Ezek. xxxvi. 23—37.

## EFFORTS OF THE SOCIETY,

FOR THE

## Propagation of the Gospel at Home,

**I**N our last number (see p. 153) it was stated, that several persons who had been applied to for support in propagating the Gospel among the Heathen, had objected to making efforts for this purpose abroad, whilst there was so much to be done at home; several parts of our own kingdom being provided with few, if any, means of evangelical instruction. This suggestion being taken into serious consideration at a general meeting of the society at *Birmingham*, Sept. 16, 1795, it was agreed to lay a plan of Village Preaching before our friends, through the medium of our Periodical Accounts, in order to be governed by their opinion in connecting some endeavors for the spread of the Gospel in our own country, with our exertions among the heathen, which was printed at the close of No. II.

This proposal, as far as we could learn, met the general approbation of the contributors to our funds; and some of our correspondents expressed their approbation in terms unequivocal and strong.

In the month of May it was suggested by one of our brethren; that the interests of religion might be advanced by employing two of our ministers as itinerants for a few weeks, whilst their own congregations might be supplied by two of the students from the *Bristol Academy* (the summer vacation beginning about that time) during which season they would be disengaged;—that  
brethren

brethren STEADMAN, of *Broughton*, and SAFFERY, of *Salisbury*, would be suitable persons to itinerate; and that the county of *Cornwall* would be a desirable place to make the experiment.

This proposal having been highly approved by several respectable ministers, who were not of the Committee, and brethren SAFFERY and STEADMAN being willing to undertake the work, it was resolved to send them out under the patronage of the Society.

Accordingly, after a solemn meeting of prayer; for their direction and success, held at *Sarum*, Monday, June 27, 1796, they set out for *Cornwall*.

It might appear ostentatious to present our readers with their Journal at large, and on the other hand unsatisfactory to those to whom we look up for support, if no account of their labors were given them, we shall therefore extract from their journal merely a list of the towns and villages where they preached, the places in which they delivered their discourses, the subjects they preached from, and the number of hearers who in the several places attended their ministry; to which we shall annex a few general observations.

The first Lord's-day they spent at *Plymouth* and *Plymouth Dock*, and on the Monday united with the brethren in another meeting of prayer in the vestry of the Baptist Meeting of the latter town, from whence they commenced their operation in *Cornwall* in the following order.

John Saffery died at Salisbury, 22nd Oct. 9. 1825.  
 He was 85 years of age.  
 John Dyer preached his funeral sermon.

William Headman removed to Plymouth Dock, 1797 - and to Bradford & Yorkshire, in 1804, on the death of the Theological Institution - which then expired 12. 1837

## ABSTRACT OF THE MISSIONARIES JOURNAL.

☞ In the third Column B. denotes Borough Towns, and M. Market Towns—the others are Villages.

Time.	Preacher.	Town or Village.	Place of preaching.	Subjects.	Hearers.	Hour.
1796						
July 4,	Bro. Saffery,	Saltash, B.	Baptist Meeting,	2 Cor. xiii. 5	70	7 in the evening
5,	Steadman,	Cawfand †	Ditto Ditto,	John i. 45	60	6 ditto
5,	Saffery,	Botus Fleming	Private House,	Luke xiii. 23	40	8 ditto
6,	Steadman,	Landrake	Out of Doors,	John xiv. 6	100	7 ditto †
6,	Saffery,	Ditto	Private House,	Rom. ix. 33	80	9 ditto
7,	Ditto,	Liskeard, B.	Town Hall,	2 Cor. v. 20	500	7 ditto
7,	Steadman,	Ditto	Ditto,	Acts xvii. 31		
7,	Ditto,	Loftwithiel, B.	Under the Town Hall,	Luke xix. 41, 42	150	7 ditto
8,	Saffery,	Ditto,	Ditto,	Acts xiii. 38		
9,	Ditto,	St. Austle, M.	Market House,	Heb. ii. 3	200	7 ditto

\* Where the number of hearers was dubious, it is uniformly stated at the lowest computation.

† Cawfand is not in Cornwall, but only separated from it by a small rivulet, which divides it from Kingfand.

‡ After brother STEADMAN had preached, brother SAFFERY asked the people if they would come and hear a sermon at five o'clock on the morrow morning, and was answered in the affirmative; but a few minutes after a person came and requested him to preach that evening in the adjoining house, instead of the morrow morning.

|| At this, and at all other places where both preached, the sermons were short, and the whole concluded in about two hours.

Time.	Preacher.	Town or Village.	Place of preaching.	Subjects.	Hearers.	Hour.
July 10,	Bro. Saffery,	St. Austle, M.	Independent Meeting,	{ Gal. ii. 20 Eph. ii. 5 Luke xiv. 17 }	300	{ morning afternoon evening
10,	Steadman,	Polruan,	Out of Doors,	Judg. iii. 20	150	afternoon
10,	Ditto,	Fowey, B.	Independent Meeting,	Matt. xi. 1, 2	200	evening
11,	Ditto,	Mevagissey, M.	Ditto Ditto,	2 Theff. i. 10	200	7 in the evening
12,	Saffery,	Grampound, B.	{ Meeting House erected for the use of both Bap. & Independ. }	{ Pfal. xc. 12 }	60	7 ditto
12,	Steadman,	Tregony, B.	Independent Meeting,	Phil. iii. 8	35	7 ditto
13,	Saffery,	Grampound, B.	As above,	Gal. vi. 16	40	6 in the morning
	Ditto,	Truro, B.	Independent Meeting,	{ Jude, xx. } { Jude, xxi. }	200	7 in the evening
14,	{ Ditto, Saffery,	Flushing,	Methodist Meeting,	{ Judg. iii. 20 } { Pfal. iv. 4 }	200	7 ditto
15,	Steadman,	Falmouth, M.	Baptist Meeting,	Acts, xiii. 26	90	7 ditto
15,	Saffery,	Penryn, B.	Town Hall,	Job ix. 4	130	7 ditto
17,	Steadman,	Penzance,	{ Old Meeting - House, in which both the Bap. and Indep. worship, New-Meeting,	{ Isa. liiii. 11 } { Gal. iv. 19 }	300 400	morning afternoon
			In a back Yard,	Numb. xxxii. 23	500	evening
17,	Saffery,	{ Helftone, B. Conftenton, Helftone, B.	{ Private House, Market House,	Rev. xxii. 17 Mark vi. 12 2 Cor. v. 11	50 100 600	9 in the morning afternoon evening
18,	Steadman,	Marazion, M.	Methodist Meeting,	Phil. iii. 9	200	7 in the evening
18,	Saffery,	Penzance, M.	New Meeting,	Mal. iii. 14	200	7 ditto
19,	Steadman,	Ditto,	Ditto,	Matt. xxii. 5	150	7 ditto
19,	Saffery,	St. Ives, B.	In the Street,	Isa. lvii. 20, 21	1000	7 ditto

Time.	Preacher.	Town or Village.	Place of preaching.	Subjects.	Hearers.	Hour.
July 20,	Bro. Steadman,	Moufehole	Out of Doors,	Numb. xxiii. 19	600	7 in the evening
20,	Saffery,	Madron,	Horfe-block,	Matt. v. 20	100	7 ditto
21,	Steadman,	Senan *	Private Houfe,	1 Theff. i. 10	50	7 ditto
21,	Saffery,	St. Jult,	Street,	Gen. xxxii. 17	80	Half past 6 evening
22,	Steadman,	Newlyn,	Methodist Meeting,	Acts v. 42	600	7 in the evening
22,	Saffery,	Marazion, M.	Street,	1 John i. 9	150	7 ditto
23,	Steadman,	Redruth, M.	Street,	John iii. 16	600	7 ditto
23,	Saffery,	Chafewater,	Baptist Meeting,	Heb. iv. 16	200	7 ditto
24,	Steadman,	Ditto,	Ditto,	Luke xi. 13	350	morning
				Ifa. xl. 8.	350	afternoon
				John xxi. 17	350	evening
				2 Pet. i. 10	200	morning
				Phil. iii. 8	100	afternoon
24,	Saffery,	{ Truro, B.	Ditto,	Luke xvi. 23	400	evening
		{ Shortlane's-end,	Ditto,	Heb. vii. 25	800	7 in the evening
		{ Truro, B.	Ditto,	Luke xv. 10	400	7 ditto
25,	Saffery,	Redruth, M.	Street,	Neh. ii. 18	150	Half past 6 evening
25,	Steadman,	Truro, B.	Baptist Meeting,	Numb. xxiii. 19	300	7 in the evening
26,	Saffery,	St. Agnes,	Independent Meeting,	John vii. 37	700	7 ditto
26,	Ditto,		The Pit †,	John xix. 5	60	Half past 7 evening
27,	Ditto,		Private Houfe,			
28,	Steadman,	St. Michael, B.				

\* A village, the last inhabited place in the kingdom.

† The Pit literally answers to the name it bears. It is situated about two miles distance both from Chafewater and Redruth. It is a place of considerable depth, 150 or 200 feet in diameter, nearly circular at the top, with seats made up the sides of it, so that it has the appearance of an amphitheatre. It will contain a great number of people with convenience, all of whom may see the speaker. This was a famous preaching place of Mr. WESLEY'S.

Time.	Preacher.	Town or Village.	Place of preaching.	Subjects.	Hearers.	Hour.
July 29,	Bro. Steadman,	Padstow, M.	Methodist Meeting,	Luke xiii. 5	400	7 in the evening
29,	Saffery,	Bodmin, B.	Independent Meeting,	Luke vii. 41—43	60	7 ditto
31,	Steadman,	Ditto,	{ Ditto,	{ 1 Pet. ii. 7	50	morning
			{ Town Hall,	{ Heb. xiii. 8	50	afternoon
				{ Acts v. 42	300	evening
31,	Saffery,	Launceston, B.	Baptist Meeting,	{ Pfal. lxxviii. 9, 11	40	7 in the morning
				{ Luke xi. 1	60	11 ditto
				{ Tit. ii. 14	100	afternoon
				{ Rom. iii. 5, 6	500	evening
Aug. 1,	Steadman,	St. Udy,	Assize Hall,	Eph. ii. 12	80	7 in the evening
1,	Saffery,	Trewarlet,	Private Houfe,	John xiv. 6	100	7 ditto
2,	Ditto,	Camelford, B.	Ditto,	Gal. vi. 15	200	1 afternoon
2,	Ditto,	Boscastle, M.	Town Hall,	1 Pet. i. 9	200	7 evening
2,	Steadman,	Tintagel, B. *	Methodist Meeting,	Ifa. lv. 7	250	7 ditto
2,	Ditto,	Camelford, B.	Town Hall,	Col. i. 5	150	5 in the morning
3,	Saffery,	Treparne,	Methodist Meeting,	Ifa. xxxiii. 14	60	3 afternoon
3,	Steadman,	Launceston, B.	Private Houfe,	Tit. ii. 13	400	7 evening
3,	Saffery,	Ditto	Independent Meeting,	Luke ix. 31	40	7 morning
4,	Steadman,	Liskeard, B. †	Baptist Meeting,	{ Col. i. 27 † }	600	7 in the evening
4,	Saffery,		Town Hall,	{ Luke xiii. 24 }		

\* Tintagel is in the liberties of the borough of Bossiney, the town hall being situated at the former place.

† Our brethren had completed their first tour, and preached in every town of any considerable size, and most of the largest villages; they now set out on a second circuit.

‡ Here, as in several other places, some of the hearers appeared much affected with the great truths of religion, and requested the preachers to visit them again.

Time.	Preacher.	Town or Village.	Place of preaching.	Subjects.	Hearers.	Hour.
Aug. 5,	Bro. Saffery,	West Looe, B.	Independent Meeting,	Rom. viii. 9	80	7 in the evening
	Steadman,	St. Austle, M.	Market Room,	Acts xvi. 34	150	7 ditto
6,	Ditto,	Grampound, B.	Meeting House,	Pfal. cxxvi. 3	30	7 ditto
7,	Ditto,	Ditto,	Ditto,	John i. 14	90	morning
	Ditto,	Tregony, B.	Independent Meeting,	Col. i. 27	130	afternoon
	Ditto,	Grampound, B.	Meeting House,	Psa. cxix. 158	150	evening
	Saffery,	Fowey, B.	Independent Meeting,	1 Cor. x. 13	40	9 in the morning
	Ditto,	Polruan	Street,	Luke xviii. 13	100	afternoon
	Ditto,	Fowey, B.	Independent Meeting,	Eph. ii. 12	80	evening
8,	Steadman,	Probus,	Methodist Meeting,	Heb. vii. 25	140	7 in the evening
	Saffery,	Mevagissey, M.	Independent Meeting,	Rev. xiv. 4	140	2 afternoon*
9,	Steadman,	Grampound, B.	Meeting House,	Isa. xxv. 9	100	7 evening
	Saffery,	Tregony, B.	Independent Meeting,	Josh. xxiv. 15	60	7 ditto
10,	Steadman,	Truro, B.	Baptist Meeting,	Phil. iii. 1	120	7 ditto
11,	Saffery,	Ditto,	Ditto,	Eph. iv. 27	80	6 in the morning
	Steadman,	Flushing,	Private House,	John viii. 23	70	7 evening
	Saffery,	Feoc,	Ditto,	Col. iii. 2.	50	7 ditto
12,	Steadman,	Penryn, B.	Independent Meeting,	1 Theff. ii. 13	30	7 ditto
	Saffery,	St. Mawes, B.	Independent Meeting,	Pfal. xi. 7	50	7 ditto
14,	Steadman,	Helfstone, B.	Back Yard,	Phil. iii. 8	60	morning
	Ditto,	Merther uni	A Meadow,	John ix. 35	200	afternoon
	Ditto,	Helfstone, B.	Market House,	Luke x. 42	500	evening
	Saffery,	Falmouth, M.	Baptist Meeting,	2 Cor. vi. 1	90	morning
				1 Cor. xi. 24, 25	120	afternoon †

\* The meeting was published at six in the evening, but the fishing season having commenced, which is chiefly attended to in the evening, the people, unwilling to lose the opportunity, were desirous of having it at half after two.  
† Administered the Lord's Supper, the church having no pastor.

Time.	Preacher.	Town or Village.	Place of preaching.	Subjects.	Hearers.	Hour.
Aug. 14,	Bro. Saffery,	Penryn, B.	Town Hall,	Isa. xiv. 9	300	evening
15,	Ditto,	Merther uni	A Meadow,*	Matt. vii. 21--23	1200	7 in the evening
16,	Steadman,	St. Ives, B.	Street,	1 Tim. i. 15	100	7 ditto
	Saffery,	Penzance, M.	New Meeting,	1 Tim. iii. 16	200	7 ditto
17,	Steadman,	Ditto,	Ditto,	Acts xiv. 23	100	6 in the morning
	Ditto,	Marazion, M.	Methodist Meeting,	Matt. xi. 12	200	7 evening
	Saffery,	Moufehole,	Street,	Eam. v. 16	200†	7 evening
18,	Ditto,	Penzance, M.	New Meeting,	John i. 42	45	6 morning
	Ditto,	Camborne,	Street,	John iii. 7	250	6 evening
	Steadman,	Redruth, M.	Ditto,	2 Tim. i. 12	200	Half past 5 ditto
19,	Ditto,	Truro, B.	Baptist Meeting,	Eph. i. 6	150	7 in the evening
	Saffery,	St. Day,	Market Cross,	1 Tim. iii. 16	700	Half past 6 ditto
20,	Steadman,	Truro, B.	Baptist Meeting,	John iv. 1	40	6 in the morning
	Ditto,	Helfstone, B.	Back Yard,	Isa. liii. 11	60	9 ditto
	Ditto,	Merther uni,	Orchard,	Eph. i. 6	300	afternoon
	Ditto,	Helfstone, B.	Market House,	Titus ii. 13	250	evening

\* The service was partly carried on by moon-light, which, with the great attention of the audience, impressed a peculiar solemnity on the scene.

† Had it not been in the commencement of the fishing season, in which the inhabitants were employed, it is probable there would have been five or six hundred at least.

‡ Brother SAFFERY was to have preached this morning at Chafewater, at six o'clock, but having been unwell for several days before, was taken so ill to-day as to be under the necessity of declining it. However it pleased God so far to raise him up, that he was able to preach twice the following day, and his health suffered no interruption afterwards.

|| It was at the administration of the ordinance of baptism.

<i>Time.</i>	<i>Preacher.</i>	<i>Town or Village.</i>	<i>Place of preaching.</i>	<i>Subjects.</i>	<i>Hearers.</i>	<i>Hour.</i>
Aug. 21,	Bro. Saffery,	Chafewater,	Baptist Meeting,	Matt. xix. 30	100	morning
	Ditto,	Ditto,	Ditto,	Ecc. ix. 10	200	evening
22,	Ditto,	Ditto,	Ditto,	Exod. xxiii. 30	80	morning
	Ditto,	Truro, B.	Ditto,	Pfal. cxxxviii. 2	100	7 in the evening
23,	Steadman,	Launceston, B.	Ditto,	Psa. xxvi. 9	40	7 ditto
	Saffery,	St. Michael, B.	Town Hall,	Psa. cxliv. 15	70	8 ditto
24,	Steadman,	Launceston, B.	Independent Meeting,	John xii. 21	70	7 ditto
	Saffery,	St. Columb, M.	Ditto,	Isa. lv. 1	70	7 ditto
25,	Steadman,	Liskeard B. *	Town Hall,	1 Theff. ii. 13	650	7 ditto
	Saffery,	Port Isaac	On the Beach,	2 Cor. vi. 2	100	Half past 6 evening
26,	Steadman,	St. Stephens	Private House,	Pfal. ix. 17	50	Ditto 7 ditto
	Saffery,	Paditow, M.	Methodist Meeting,	Isa. lxxxiii. 28	150	7 in the evening
28,	Steadman,	Launceston, B.	Baptist Meeting,	{ Isa. xxxii. 15	20	morning
			Town Hall,	{ Phil. ii. 1	50	afternoon
	Saffery,	Bodmin, B.	Independent Meeting,	John ix. 35	350	evening
			Ditto,	Matt. ix. 37, 38	40	morning
			Town Hall,	Matt. xii. 21	60	afternoon
29,	Steadman,	Newport, B.	Street,	1 Cor. vi. 9, 10	200	evening
	Saffery,	Loftwithiel, B.	Under Town Hall,	Isa. lii. 7	50	7 in the evening
30,	Steadman,	Kellington, †	Inn Yard,	Matt. vi. 33	150	6 ditto
				Cor. i. 23	120	Half past 7 ditto

\* He began with three people.

† It being harvest time, the service began so late that before the sermon was entered upon the stars appeared—a large lime-tree spread itself over nearly all the assembly, and these circumstances, added to the seriousness of the auditory, rendered the opportunity highly solemn and delightful, whilst the preacher insisted on the interesting topic of Christ crucified for us.

<i>Time.</i>	<i>Preacher.</i>	<i>Town or Village.</i>	<i>Place of preaching.</i>	<i>Subjects.</i>	<i>Hearers.</i>	<i>Hour.</i>
Aug. 30,	Bro. Saffery,	Liskeard, B.	Town Hall,	Rom. iii. 20	500	7 in the evening
31,	Steadman,	St. Germans, B.	Private House,	Gen. iii. 7	70	Half past 7 ditto

The first of September they came to *Plymouth* and *Plymouth Dock*, where they preached, as also at *Exeter*, *Wellington*, and *Bradford*, a village near *Wellington*, on their return to *Salisbury*, to which place they were mercifully brought the seventh of September. Brother STEADMAN was, on Thursday, to preach at a village near *Salisbury*, and arrived at *Broughton* in safety, on Friday evening the ninth, having been absent ten weeks and four days.

General

*General Observations, extracted from the Journal of  
the Missionaries.*

1. **T**HE reports so current to the Eastward, of the ignorance and barbarism of the inhabitants of this county, and particularly of the tanners, we perceived were totally unfounded. Whatever the tanners may have been formerly, they certainly are now as intelligent, decent, and inoffensive a race of men as can be found among the laboring classes in any part of the kingdom. We never saw any instance of rudeness, never received any insult from them; and as to their behavior under the word, it does them the greatest honor.

As to the inhabitants at large, we believe they are as intelligent, and much more civil, than in any other county. This we judge from our own experience, as we apprehend it will hardly be supposed we could take such an extensive circuit upon the same business through any other county, and meet with little or no opposition.

It must be acknowledged, that the inhabitants of the north-east part of the county appear less intelligent, and less inclined to hear, than the more southern and westerly people; but even these are not inferior to what may be found in most other counties.

2. As to the state of religion, it must be confessed that the labors and success of Mr. WESLEY have proved, in various respects, a great blessing to the county, and served greatly to reprove the indolence of dissenters in reference to it, whilst it held out a lesson which they have hitherto neglected to learn.

Every

Every thing seems to have been favorable to exertions, and had there been able ministers to make them, in all probability their success would have been great. Should any more missionaries be sent into this county, we are fully convinced, that stated ministers of some experience are by far the most proper to be employed.

3. It appears to us desirable that something *more permanent* should be attempted. Occasional missions will do good, but unless these are constantly kept up, those who may be seriously impressed with a sense of religion, will be scattered abroad, no regular societies formed, and the valuable ends of the mission be very partially accomplished.

Could two or three ministers of talents and activity be prevailed with to go down and settle, and be assisted in point of support for a year or two, there is little doubt of their raising congregations, founding churches, and soon relieving their brethren from the necessity of affording them pecuniary assistance. We know not why any should be reluctant to go; certain it is that there are greater encouragements to preaching here than in most other places, as many parts of the county are populous, and the people in general disposed to hear.

4. We ought not to conclude without acknowledging the great goodness of God, in preserving and supporting us through the whole work. Though we travelled upwards of nine hundred miles, and that in different forms, and frequently were obliged to walk through heavy rains, yet we met with no material accident: and though we preached twice as much as ever before, and frequently to numbers in the open air, we received no injury whatever.

Our

Our strength held out, and our health (except the few days brother SAFFERY lay ill at *Chafewater*) continued unimpaired; and we were brought home as well as we set out, and brother STEADMAN much better. Our churches were well supplied, and nothing of a painful nature had occurred, either in them or in our families, during our absence. Thus have we found the truth of that promise, *As thy days so shall thy strength be.*

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*Extracts from a letter written at the request of the Society, by Mr. HINTON, of Oxford\*.*

WITHIN these three years I have been induced, by advice of friends and a hope of the divine blessing, to make several attempts to remove the gross spiritual darkness which "covers the people" in almost every place around us. In *four* places we have endeavored to erect the gospel standard; in *two* only have we met with any success: and, all things considered, our progress more than equals my hopes, though it falls far short of my wishes.

In a village within one mile of *Oxford*, we have been prevented from obtaining a place of worship, although it had been promised. You have heard of the violent persecution which Satan raised, and God permitted, to drive us from a neighboring town at seven miles distance, from

\* See page 239.

which

which we were obliged to flee at the extreme hazard of our lives.

After this it was with difficulty that I could find friends who possessed sufficient fortitude to accompany me to *Wheatly*, a village six miles East of *Oxford*, where, however, it pleased God to support me in preaching once a fortnight, with very few exceptions, for more than two years. Persecution has been chiefly confined, at *Wheatly*, to ill names, curses, &c. For the first summer, novelty drew great crowds to hear, and envy soon found means to lessen them; but after every deduction, there remains a steady congregation of eighty or a hundred persons, and on Lord's-day evenings in summer we have very pleasing accessions from other towns and villages round. In several instances the heads of families have been reformed; in several others, I have no doubt, some have been truly converted. Many come to *Oxford* Meeting when the weather permits, though the distance is too great in bad seasons. One friend has joined the church; three others are thought very proper subjects. God grant that the dawn of light, which we hope we see in many, may encrease to the perfect day.

The other village, where I have, as yet, preached but twice, is *Oddington*, seven miles N. E. of *Oxford*, and five S. W. of *Bicester*. A pious farmer, lately come thither, has registered his house, and the neighbors flock willingly to hear "the joyful sound." When *Bicester* people (now destitute) shall be favored with a pastor, I have much hope that this, and the neighboring villages, so awfully neglected as to their spiritual concerns, will be supplied occasionally both from *Bicester* and *Oxford*.

I cannot

I cannot think that we ought to be discouraged though but "a few" are converted. The primitive churches were evidently most of them small assemblies; nor would sixty or eighty people in a barn be thought unworthy the instruction of a PAUL or a BARNABAS, were they still on earth. *Persevering zeal* in humble dependence on God is the great quality I need. "Nil desperandum" was the motto of JONAS HANWAY—"Hope to the end," if I must have one, shall be mine. God helping us, we can do all things, if we strive together for the faith of the gospel.



# An Indian Tune

Set in parts by S. R.

Moderato CHORUS.

AIR

Kee a roo ta-ree tee paree Lord... o Je-sus o Christ... o bee na go kee a roo  
Who besides O who besides Je-sus Christ whom we a-dore, Can a sin-ful Soul restore

kee a roo ta reete paree Go ha da a roo kee ta-ree tee pa-ree go pa to koo  
From hell's lasting and tremendous gloom! Sad but righteous doom! Where Joy can ne-ver come never come

Sau gur O Gho-roo Lord o Je-sus o Christ o bee na go kee a roo  
Who but Christ the Lord the e-ver-last-ing word Can the smallest help afford

*Pia.* first time.

ha da Se-ee ma--ha soy Eeshor-o to noy-o pa--pee-ro tranee-ro he too *Pia.* Amon ta ra zee-ee zon

Lo that Lord is God's dear Son: Suff'ring in the Sinner's room, He averts the aw-ful doom. Whoso with an humble mind

*For.* *Pia.*

ko-roye Bho-zon o par o ho be ha da ha da mo no par o ho be Bhobo see too Go kee a roo

The Lord adores, shall peace and safe-ty find. And from fighting, Sin and dying, Be for ever, ever freed ever freed.

**CHORUS**

Ta ree te paree Lord o Je-sus o Christ o bee na go kee a roo.

*for:*

Ta ree te paree Lord o Je-sus o Christ o bee na go kee a roo.

O who be--sides Je-sus Christ, whom we a-dore, Can a sin-ful Soul re-store.



*THE Indian Tune which is prefixed to this Number, is now commonly sung by many Bramins, and others, in the neighborhood of the Missionaries, a few miles to the northward of Malda, in BENGAL. The natives, however, it seems, have no musical character, nor have they any notion of singing in more than one part; yet, our missionaries observe, that "it is amazing to hear how tuneable they sing together." The air was written by brother FOUNTAIN, after hearing it sung by a Pundit, till he was master of every note—the other parts have been added by one of our brethren, since it came to England. The first verse of the Bengalee Hymn, to which the tune is sung, is placed beneath the notes in English characters; and as there is no hymn in our language of a metre suited to the tune, the following version of the Bengalee Hymn is sub-joined, to which it may be sung.*



CHORUS.

Who besides, O who besides  
 JESUS CHRIST whom we adore,  
 Can a sinful soul restore,  
 From hell's lasting and tremendous gloom?  
 Sad, but righteous doom,  
 Where joy can never come—never come.  
 Who but CHRIST the Lord,  
 The everlasting word,  
 Can the smallest help afford!

1. LO,

*This Hymn has been attributed to Samuel Pearce, of Birmingham. Roper's Bapt. Register B. 75.*

1.

**Lo**, that Lord is God's dear son;  
 Suff'ring in the sinners room,  
 He averts the awful doom.  
 Who so with an humble mind,  
 This Lord adores, shall peace and safety find,  
 And from fighting,  
 Sin and dying,  
 Be for ever, ever freed—ever freed.

CHORUS.—O who besides  
 JESUS CHRIST, whom we adore,  
 Can a sinful soul restore?

2.

Search the spacious world around:  
 Who on this polluted ground,  
 Free from sin can e'er be found?  
 One alone excepted stands—  
 He only did fulfil Heav'n's high demands;  
 This is JESUS,  
 Give him praises,  
 'Tis the Savior of mankind.

CHORUS.—O who besides, &c.

3.

Pitying sinners helpless case,  
 In our world the Prince of Grace,  
 Came to save our ruin'd race.  
 Whofoe'er this truth receives,  
 JESUS adores, and on his fulness lives,  
 Safe from evil,  
 Death and devil,  
 That's the man that will get free.

CHORUS.—O who besides, &c.

4. JESUS

4.

JESUS by believers known,  
 God and man in person one,  
 That he might our sins atone;  
 Now, a sov'reign sceptre sways,  
 Worthy of love and universal praise.  
 By his merit,  
 Grace and spirit,  
 Man alone can heav'n obtain.

CHORUS.—O who besides, &c.

5.

Now the heav'nly teacher view!  
 Sinners, hark! he speaks to you,  
 And his words are very true.  
 "Who so thirsts my grace to prove,  
 "With pure and living streams of heav'nly love,  
 "Freely flowing,  
 "Life bestowing,  
 "I'll refresh for evermore."

CHORUS.—O who besides, &c.

6.

Therefore O my soul adore,  
 Love and trust the Savior more,  
 Sound his praise from shore to shore.  
 He is a substantial friend;  
 He'll guide, and keep, and bless thee to the end.  
 Glory, honor,  
 Praise, and power  
 Be for ever to his name.

CHORUS.—O who besides  
 JESUS CHRIST, whom we adore,  
 Can a sinful soul restore?

A LITERAL translation may be found in No. I. p. 82.