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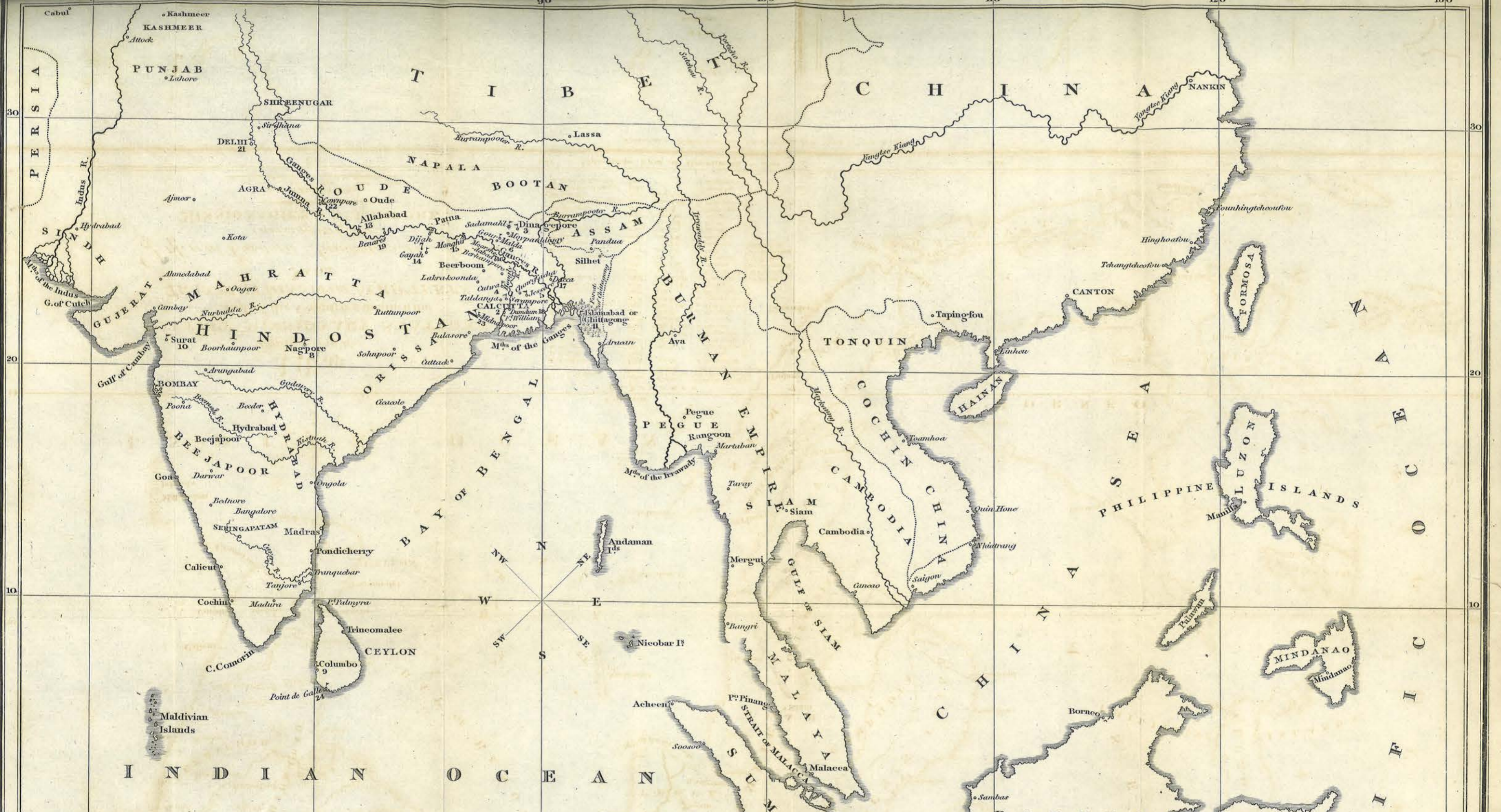


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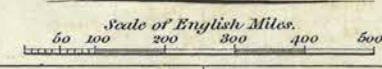
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A Map
Illustrative of the
BAPTIST MISSIONARY STATIONS;
 And of the Countries in which the
TRANSLATIONS OF THE SCRIPTURES
In the
Different Eastern Languages are Spoken:
Carrying on by the
MISSIONARIES AT SERAMPORE.



Stations	When Formed	Distance from Calcutta in Miles	Translations of Scriptures Translated or Printing at Serampore.
1 Serampore	1799	14 N.	1 Singskrit
2 Calcutta	1801		2 Hindoo
3 Dinagpore	1804	240 N.	3 Brij Bhasa
4 Cutwa	1804	75 N.	4 Mohratta
5 Sahelganj, Jessore	1807	77 E.N.E.	5 Bengalee
6 Malda	1808	170 E.N.W.	6 Orissa
7 Diph	1809	320 S.W.	7 Tibbet
8 Nagpore	1812	615 W.	8 Kivvata
9 Columbo, Ceylon	1812	1220 S.S.W.	9 Maldivian
10 Surat	1812	1010 W.	10 Gujaratee
11 Chittagong	1812	250 E.	11 Biloshce
12 Batavia, Java	1815	2550 S.E.	12 Pushto
13 Allahabad	1814	490 E.S.W.	13 Punjabee
14 Gayah	1815	270 S.S.W.	14 Kasmir
15 Monghir	1816	250 W.W.	15 Assam
16 Moorshedabad	1816	100 N.	16 Burman
17 Ducoa, revival	1816	150 N.E.	17 Pali
18 Dumlum	1816	4 N.E.	18 Chinese
19 Benares	1816	400 N.W.	19 Khasse
20 Samarang, Java	1816	2500 S.E.	20 Sindh
21 Delhi	1817	840 N.W.	21 Wach
22 Cawnpore	1817	500 N.W.	22 Nepale
23 Mithnapore	1817	75 W.	23 Bihaneera
24 Point de Galle, Ceylon	1817	1290 S.S.W.	24 Odaypore
25 Samatra	1818	1800 S.S.E.	25 Javna
26 Kingston, Jamaica	1814		26 Ypocra
27 Spanish Town D ^r	1819		27 Kankana
			28 Tunul
			29 Gualace
			30 Arceanian
			31 Malay
			32 Hindoostan
			33 Persian



BRIEF NARRATIVE

OF

THE BAPTIST MISSION

IN

INDIA.



BRIEF NARRATIVE
OF THE
BAPTIST MISSION

IN

INDIA:

INCLUDING AN ACCOUNT OF

TRANSLATIONS OF THE SACRED SCRIPTURES INTO
THE VARIOUS LANGUAGES OF THE EAST.

FIFTH EDITION.

WITH A MAP, ILLUSTRATIVE OF THIS NARRATIVE, AND THE
PERIODICAL ACCOUNTS IN GENERAL.



London:

SOLD BY BUTTON & SON, PATERNOSTER ROW.

SOLD ALSO BY

ELIPHANT, WAUGH, & INNES, EDINBURGH; and by OGLE and DUNCANS,
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1819.

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If any Gentlemen, possessed of Books calculated to facilitate an acquaintance with the Oriental languages, or to afford assistance in translating the Holy Scriptures, or which, in their estimation, may be of service to the Missionaries, should be disposed to make a present of any such articles to them, the same will be thankfully accepted, by any of the persons authorized to receive Donations in aid of the Mission.

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I give, out of my moneys, or personal estate, unto the Treasurer for the time being of the Baptist Missionary Society, the sum of _____ for the use of such Society. And I declare that the Receipt of such Treasurer shall be a sufficient discharge for the same.

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The Periodical Accounts of the Baptist Missionary Society, in six volumes, or any Numbers to complete sets, may be had of Button & Son, Paternoster Row, London; of Oliphant, Waugh, & Innes, Edinburgh; of Ogle, and of Duncans, Glasgow.

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BRIEF NARRATIVE
OF THE
BAPTIST MISSION.



SECTION I.

.....
THE FORMATION OF THE SOCIETY, AND THE SENDING
OUT OF ITS TWO FIRST MISSIONARIES.
.....

AT an Association of Ministers and Churches held at Nottingham, in 1784, it was resolved to set apart an hour on the first Monday evening in every month, for extraordinary prayer for the revival of religion, and for the extending of Christ's kingdom in the world. This resolution was attended to for about seven years, with some degree of zeal and importunity.

In 1787, Mr. Carey was ordained pastor of the church at Moulton, in Northamptonshire, and joined the Association. From his first entering on the work of the ministry, if not from an earlier period, his mind appears to have been deeply impressed with the state of the Heathen world. In reference to this object, he made himself acquainted with the geography, population, and religion of the various nations of the earth; and with the labours of Christians, both of early and later ages, in propagating the gospel. He also acquired some considerable knowledge of various languages; particularly Latin, Greek, and Hebrew: and all seemed to be directed to

the same end. Whenever he met with his brethren in the ministry, he would seldom omit to converse with them on the importance and practicability of Missions.

These conversations, together with the monthly prayer-meetings, wrought considerably on the minds of the ministers. It seemed scarcely reconcileable with sincerity to pray month after month, and year after year, for the enlargement of Christ's kingdom, and yet to use no means for enlarging it.

About 1790, Mr. Carey visited Birmingham, and became acquainted with Mr. Pearce, whose kindred soul entered with ardour into all his views. Some of the leading members also of Mr. Pearce's church were much interested in his proposals, and promised to assist him.

In the spring of 1791, at a Ministers' Meeting held at Clipstone, in Northamptonshire, the two sermons that were preached bore much upon this subject. One was delivered by Mr. Sutcliff, from 1 Kings xix. 10. "I have been very jealous for the Lord God of Hosts," &c. and the other by Mr. Fuller, from Hag. i. 2. "Thus speaketh the Lord of Hosts, saying, This people say the time is not come, the time that the Lord's house should be built." After worship was over, Mr. Carey, perceiving the minds of his brethren impressed by what they had been hearing, was very desirous that, before they parted, they would come to some resolution on the forming of a Missionary Society. The only resolution to which we came, however, at this time, was—That, as Mr. Carey was known to have a manuscript by him on the subject, he should be requested to revise and print it, for the consideration of the religious public.

In the spring of 1792, the annual Association was held at Nottingham, and Mr. Carey was one of the preachers. His sermon was founded on Isa. liv. 2, 3. "Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes; for thou shalt break forth on the right hand and on

the left," &c. Having observed, in his introduction, that the church was here addressed as a desolate widow, dwelling in a little cottage by herself; that the command to enlarge her tent contained an intimation that there should be an enlargement in her family; and that, to account for so unexpected a change, she was told, that her "Maker was her husband," who should be "called the God of the whole earth;" he took up what he conceived to be the spirit of the passage in two exhortations; namely, EXPECT GREAT THINGS FROM GOD—ATTEMPT GREAT THINGS FOR GOD. The effect of this discourse was considerable. A resolution was passed, that *a Plan should be prepared against the next Minister's Meeting at Kettering, for forming a Society for propagating the Gospel among the Heathen*: and Mr. Carey generously engaged to devote the profits which might arise from his late publication on the subject, to the use of such a Society.

In agreeing upon a plan, we had no difficulties to encounter from diversity of opinion; for in every thing of importance there was a happy unanimity. We conversed on all subjects, without debating on any. The general principles on which the Society was formed, were, in respect of civil government, to yield a cordial and unreserved obedience in every thing consistent with our duty to God; and, in respect of Christians of other denominations, to cherish a catholic spirit towards them, and engage in a ready co-operation with them in every thing which did not require a sacrifice of religious principle. Considering the present divided state of Christendom, however, it appeared to us, that each denomination, by exerting itself separately, would be most likely to answer the great ends of a Mission. Hence the name by which we, at first, chose to designate ourselves was, *The Particular (or Calvinistic) Baptist Society, for Propagating the Gospel among the Heathen*. But so far were we from having in view the exclusive promotion of our own peculiar principles as Baptists, that we were determined, from the beginning, if no opportunity appeared for

sending out Missionaries of our own, that we would assist other Societies already in being among the Presbyterians and the Moravians.

Some of the greatest difficulties which we had to encounter were the following: We were inexperienced in the work; we knew of no opening for a Mission in any one part of the world more than another; we had no funds to meet the expense that must attend an undertaking of the kind; our situation in an inland part of the country was inconvenient for foreign correspondence; the persons who would have the management would live at such a distance from each other as to render frequent consultation impracticable; and, finally, in forming a Society, there would be danger of its falling under irreligious influence. From these and other considerations, those who were expected to engage in the work, entered upon it with much fear and trembling.

On Oct. 2, 1792, the ministers met at Kettering, and, after the public work of the day was over, retired for prayer. They then, in a most solemn manner, pledged themselves to God, and to one another, to *make a trial* for introducing the gospel amongst the Heathen. They were not insensible to their want of *experience*; but hoped that He whose cause it was would endue them with wisdom, as occasions required, and guide them with his eye.—As to *funds*, they opened a subscription at the time, the amount of which, though only £.13 2s. 6d. was sufficient for present purposes: they had no idea of appealing to the public, till a more specific object could be proposed to their consideration.—In respect of *foreign correspondence*, they hoped to find friends at the different sea-ports, who would be willing to assist them; which hope has been fully realized.—As to the difficulty of a number of persons *residing in different parts of the kingdom acting together*, they felt themselves obliged to encounter it as well as they could, and to supply the want of personal intercourse by writing. On this account, however, they found

it impracticable to have a large acting committee; or, for the members of it to go out at certain periods, and others to be chosen in their stead.—Finally: with respect to preserving the Society from irreligious *influence*, though every person who should subscribe £10. at once, or 10s. 6d. per annum, was considered a member; yet as the Committee, to whom the management was entrusted, consisted either of ministers, or respectable characters in the different churches, who would act without any pecuniary reward, and whose places, as they should die, would be filled up, at a general meeting, by others of like character, it was thought as great a preservative as human means could suggest; and such it has hitherto proved. The names of the first Committee were, *John Ryland, Reynold Hogg, William Carey, John Sutcliff*, and *Andrew Fuller*. Reynold Hogg was chosen Treasurer, and Andrew Fuller, Secretary.

Mr. Pearce, of Birmingham, was present at this meeting, and entered into the undertaking with all his heart. On returning home, he stated particulars to his friends, who immediately formed an Assistant Society amongst themselves, and collected £.70 towards the fund.

On Oct. 31, 1792, a meeting was held at Northampton. Mr. Pearce was added to the Committee, and an address to the public was ordered to be drawn up.

On Nov. 13, the committee met again at Northampton. Here they learned, that *Mr. John Thomas*, who had been several years in Bengal, preaching the gospel to the natives, was then in London, endeavouring to establish a fund for a mission to that country, and that he was desirous of engaging a companion to return with him to the work. The Committee considered this as a probable opening in providence, and resolved that the Secretary should make inquiry concerning Mr. Thomas, as to his character, principles, abilities, success, &c. that, if things should prove agreeable, he might be invited to go out as one of their Missionaries.

Inquiry was made, and the accounts which were received proved satisfactory. It appeared, that Mr. Thomas was, by profession, a surgeon; that, after having embraced the gospel under the ministry of Dr. Stennett, he, in the year 1783, went out as Surgeon of the Oxford East Indiaman; that, while he was in Bengal, he felt a desire to communicate the gospel to the natives; and that, being encouraged to do so by a religious friend, he obtained his discharge from the ship, and, after learning the language, continued from the year 1787 to 1791, preaching Christ in different parts of the country. He described the Hindoos as superstitious; attached to what is called *cast*, and very immoral; but tolerant, and willing to hear whatever was respectfully addressed to them. He also mentioned a few individuals of whose conversion to Christ he entertained hope; namely, Ram Boshoo, Mohun Chund, and Parbotee. The two latter were brahmuns.

On January 10, 1793, a Committee-meeting was held at Kettering, when the Secretary reported the result of his inquiries respecting Mr. Thomas, which was satisfactory to all present. The Committee being fully of opinion that a door was now open for a Mission to the East Indies, resolved to invite Mr. Thomas to go out as one of their Missionaries, and to endeavour to furnish him with a colleague. Mr. Carey being present, and his mind towards missionary work well known, was asked if he were willing to accompany Mr. Thomas; to which he readily answered in the affirmative.

Within the last two or three years, Mr. Carey had removed from Moulton to Leicester; but had never lost sight of this great object, nor concealed from the people he served his earnest desire, whenever opportunity offered, to engage in it: and though the church at Leicester were greatly attached to him, and he to them, yet, when they heard of his consenting to go, they could not conscientiously object to it, but freely

gave him up, trusting in God to supply them with another pastor.

In the former part of this meeting, Mr. Thomas was not present. The Committee, however, were employed in reading his papers, which had been communicated to them. In the evening he himself arrived at Kettering, and fully acceded to all that was proposed to him.

The Committee then resolved to support him and Mr. Carey, with their families, to the utmost of their power, till they should be able to support themselves.

The next step was to calculate the expense of sending them out, and to obtain the means of defraying it. The expense was estimated at £.500, which sum required to be raised in about three or four months. To accomplish this, the Committee frankly stated to the religious public their plan, requesting, that, so far as it appeared to be deserving of encouragement, they would encourage it. Letters also were addressed to the most active ministers of the denomination throughout the kingdom, requesting their concurrence and assistance. The result was, that more than twice the sum which had been asked for was collected; yet, when the work was finished, the actual expense had so far exceeded the estimate, that there were only a few pounds to spare. One principal cause of this was the circumstance of Mr. Carey's whole family, with Mrs. Carey's sister, being induced to accompany him. At first, it was supposed that Mr. Carey would go out with only his eldest son, and with a view of returning: but when things came to a crisis, Mrs. Carey consented to go with him, provided her sister would accompany her; and this circumstance, though it added to the expense, yet, upon the whole, was considered as favourable to the object.

On March 20, 1793, a meeting was held at Leicester, for prayer, and the solemn designation of the Missionaries. At this meeting, eleven were added to the Committee.

Our brethren set sail on June 13, 1793, on board the *Princessa Maria*, a Danish Indiaman. After their departure, we had time for reflection. In reviewing the events of a few preceding months, we were much impressed. We could scarcely believe that such a number of impediments had, in so short a time, been removed. The fear and trembling which had possessed us at the outset, had insensibly given way to hope and joy. Upborne by the magnitude of the object, and by the encouraging promises of God, we had found difficulties subside as we approached them, and ways opened beyond all our expectations. The thought of having done something towards enlarging the boundaries of our Saviour's kingdom, and of rescuing poor Heathens and Mahometans from under Satan's yoke, rejoiced our hearts. We were glad also to see the people of God offering so willingly: some leaving their country, others pouring in their property, and all uniting in prayers to heaven for a blessing. A new bond of union was furnished between distant ministers and churches. Some who had backslidden from God, were restored; and others, who had long been poring over their unfruitfulness, and questioning the reality of their personal religion, having their attention directed to Christ and his kingdom, lost their fears, and found that peace which, in other pursuits, they had sought in vain. Christians of different denominations discovered a common bond of affection; and, instead of always dwelling on things wherein they differed, found their account in uniting in those wherein they were agreed. In short, our hearts were enlarged; and, if no other good had arisen from the undertaking, than the effect produced upon our own minds, and the minds of Christians in our own country, it were more than equal to the expense.

SECTION II.

THE ARRIVAL OF THE MISSIONARIES IN INDIA, AND
THEIR SETTLEMENT IN THE NEIGHBOURHOOD OF
MALDA.

AFTER many anxious thoughts about our brethren, letters were received, on July 29, 1794, informing us of their safe arrival, and containing a few particulars as to their difficulties and their prospects. They met with Ram Bosboo soon after their arrival; but found, to their grief, that he had not kept himself from idols. The letters, upon the whole, contained as much encouragement as could be expected. We afterwards learned, however, that, for the first three or four months, Mr. Carey was reduced to great straits and trials. Through a number of occurrences, which he could not prevent, the investment, which was taken out for their immediate support, was sunk; and he, with his wife and family, in a foreign land, were utterly destitute of the means of subsistence. Taking his family with him, he went about forty miles east of Calcutta, in a boat. On Feb. 6, 1794, he stopped at Dehatta, the residence of the late Charles Short, Esq. who afterwards married Mrs. Carey's sister, and whose generosity and kindness, in a time of such extremity, ought never to be forgotten.

In this neighbourhood, he built him a house, or tent, and thought of taking land, and of cultivating it for his support; but, early in March, he received a letter from Malda, inviting him to go, with his family, and take the oversight of an indigo factory, belonging to Mr. U——. His colleague, also, Mr. Thomas, who had stopped at Calcutta, under an idea of supporting himself by his profession, received, a little before, a similar invitation. Circumstanced as they were, they could not but consider it as an interposition of Providence in favour both of them and their object, and accordingly complied with it.

This undertaking, however, occasioned some reflections at home, chiefly among those who were not so fully acquainted with the terms on which the Missionaries left their country; which were, that they were to be supported by the Society till they should be able to support themselves. Conscious as they were of acting from the purest motives, the fears which were entertained by some, lest they should get entangled in worldly pursuits, grieved them. The strain in which Mr. Carey wrote in his journal at the time, is sufficiently expressive of his disinterested regard for the Mission. "What is there," says he, "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. Oh! how long will it be, ere I shall know so much of the language of the country, as to preach Christ crucified in it!"—"I am resolved to write to the Society, that my circumstances are such that I shall not need their future support, and to devote a sum, monthly, for the printing of the Bengalee Bible."

Mr. Carey was not able to set off for Malda till May 23, 1794. While thus detained, he seems to have felt much from the want of Christian society, and of being able to preach to the natives; and yet to have been greatly supported. "I seem," says he, in his journal of April 8th, "to be cast out of the Christian world, and am unable yet to speak with any advantage to the Heathens. I have no friend to stir up, or encourage

me in the things of God. The infidelity of Europeans grieves me: they tell me, that the conversion of the natives is impossible. In England, I should not be discouraged by the sayings of unbelievers; but here, I have no Christian friend to sympathize with me, nor am I able to make the trial by preaching the gospel. All my hope is in God. Without his power, no European could possibly be converted; and his power can convert any Hindoo. When I reflect that HE hath stirred me up to the work, and wrought wonders in preparing the way, I can hope in his promises, and am encouraged and strengthened."

It was observed, that, under all the trials of the first year, our dear brother, in his communications to the Society, made the least of them; and was much more concerned, lest they should be discouraged, than for any thing which he himself endured.

Arriving at Malda, on June 15, he found himself in very agreeable society. Next day, he preached twice in English, and his friend and colleague, Mr. Thomas, met him. His pleasure was great on this occasion, being heightened by the recollection of the last six months. "I feel," said he, "as if released from a prison, and restored to the joys of Christian fellowship.—Surely the Lord is not thus making room for us, and removing every difficulty out of the way, without some gracious designs towards us!"

Mr. Carey then accepted the superintendence of an indigo factory at Mudnabatty, and Mr. Thomas of another at Moy-pauldiggy, both in the neighbourhood of Malda; and covenants were granted to them by the British government. Letters were then sent to England, expressing great pleasure in their being able to decline, at present, any further assistance, and hoping that the funds of the Society would be employed in another Mission.

On the arrival of these letters, a meeting was held at Arnsby, April 7, 1795. The question was put respecting another Mission, and which was thought by all present to be desirable. At the same time, two young men, Mr. Jacob Grigg and Mr. James Rodway, had offered themselves as Missionaries, and were

considered as suitable persons. The Committee, therefore, resolved on another Mission, to Africa, in the neighbourhood of Sierra Leone. In the autumn of 1795, the Missionaries left England; but, through the indiscretion of one of them, and the ill health of the other, the undertaking failed.

The Rev. Mr. Hogg, finding his situation inconsistent with the treasurership, proposed to resign it. The Committee thanked Mr. Hogg for his past attentions, and chose, in his stead, Mr. King, of Birmingham. Mr. Dent, of Northampton, was, at the same time, chosen a member of the Committee, instead of Mr. Trinder, deceased. The members, also, of the Assistant Society at Birmingham were incorporated into the Committee of the Primary Society. At the same time, it was resolved to propose it to the Subscribers, in the next Number of Periodical Accounts, whether a small part of the Society's funds might not be properly applied to the encouragement of preaching the gospel in the most unenlightened villages in our own country.

In the spring of 1796, Mr. John Fountain offering himself as a Missionary, was accepted, and sent out to join the brethren in India. The same year, it was proposed, that two of the Bristol students, during the vacation, should supply the churches at Salisbury and Broughton; and that Mr. Saffery and Mr. Steadman, the pastors of those churches, should be requested, for that time, to preach the gospel through the county of Cornwall. This request was complied with; and, as it was thought to be productive of good effects, the same was repeated the next year, by Messrs. Steadman and Franklin.

The above measures were engaged in, mostly under an idea that our brethren in India were now able to support themselves; but, in a little time, they found their resources precarious, and again requested our assistance. It was then resolved to pay them the whole of their arrears, and to continue to allow them as from the beginning.

SECTION III.

PROGRESS OF THE MISSION IN BENGAL, FROM
1794 TO 1799.

THE Missionaries being settled as superintendents of the indigo works at Mudnabatty and Moypauldiggy, they had each an opportunity of addressing the workmen, and of making excursions to the surrounding villages. But, during the first year, Mr. Carey had repeated attacks of an intermittent fever, with a dysentery. Mrs. Carey also, and their eldest son, were much afflicted; and their third son, Peter, at five years of age, died of a mortification in his bowels. As soon as they were able to apply themselves to the work, they set up schools at their respective factories; preached every Lord's-day, and frequently on week days; and Mr. Thomas was particularly kind to the poor, in administering medicines and conversing with them. Many people, besides the workmen, attended their preaching; but, for a considerable time, it seemed to be without effect. There were, however, a Mr. Long, and a Mr. Powell, two Englishmen who had settled in Bengal, who were each baptized; and on November 1, 1795, they, with the Missionaries, formed a church, and commemorated the

Lord's death in the supper. Mr. Long was afterwards excluded for improper conduct; but Mr. Powell continued a useful character till his death, which was at Dinagepore, on September 25, 1802.

After two years' labour, some appeared to be impressed by the word. "My pundit," says Mr. Thomas, "asks questions, sheds tears, and requests part of the scriptures of us." His name was Podo Loson. Mr. Carey also entertained considerable hopes of a young Brahmun of the name of Cassinaut. The Brahmun, Mohun Chund, also, who had professed to believe the gospel while Mr. Thomas was first in India, came to them, and continued for some time with them. Toward the end of 1796, just at the time of Mr. Fountain's arrival, there were several Mahometans who appeared not a little promising; particularly Sookmua, at Mudnabatty; and Yardee, Doorgotteea, &c. at Moypauldiggy; where also there was a general attention to the word. But none of them had resolution enough to give up their cast, nor have they since associated with Christians.

These disappointments must have been very discouraging; yet, while the parties continued promising, they served, no doubt, to strengthen the hands of the Missionaries. Early in 1797, they visited Bootan, and were kindly treated by the Soubah, a person in authority. The effect was, a desire, whenever opportunity offered, to introduce the gospel into the country.

Nor were the whole of their labours, in this neighbourhood, in vain. Mr. Carey was situated within about thirty, and Mr. Thomas within about fifteen English miles of the city of Dinagepore, containing a population equal to Birmingham or Manchester. From this city, a letter was received, signed by five Hindoos, intimating, that, about three years before that time, the Brahmun Mohun Chund had been there, and had told them a little about the gospel of God; promising also to send them certain parts of the translation, but which had not been sent. The object of the letter was to request a sight

of the translation, and some person to be sent, to give them further instruction.

About the same time, they heard of a Mr. Ignatius Fernandez, a gentleman of Portuguese extraction, residing in that city, who was desirous of hearing the gospel. Upon the whole, they determined to go. First, Mr. Fountain and Mr. Powell went over; then Mr. Fernandez paid a visit to Mr. Thomas; and afterwards, Mr. Carey went and preached. Mr. Fernandez appeared to embrace the gospel with much affection. At his own expense, he built a place for Christian worship, and his heart and house were always open to the Missionaries. Here, also, they met with Mr. William Cunninghame, Register of the Civil Court, and assistant to the magistrate at Dinagepore, whose regards to them and the gospel greatly endeared him to them. From the magistrate himself, also, they received much friendly treatment.

Mr. Fernandez was afterwards baptized. It was at his house that Mr. Fountain, Mr. Thomas, and Mr. Powell died. He afterwards became the pastor of a church in the same place.

Nor was the introduction of the gospel at Dinagepore the only permanent effect of the labours of the Missionaries in the neighbourhood of Malda. About fifty lads were taught to read and write, who would, otherwise, have known nothing. It was there, too, that the scriptures were translated into the Bengalee language, ready to be printed as soon as opportunity offered.

SECTION IV.

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FOUR OTHER MISSIONARIES SENT OUT, AND THE SEAT
OF THE MISSION REMOVED TO SERAMPORE.

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AS repeated requests had been made for more Missionaries, and particularly for one who should understand the printing business, the Committee paid every possible attention to this object. In the spring of 1799, they were enabled to send out four men and four women; namely, Mr. and Mrs. Marshman, Mr. and Mrs. Grant, Mr. and Mrs. Brunsdon, Mr. William Ward, and Miss Tidd. Mr. Ward understood the printing business, and Mr. and Mrs. Marshman had kept a school.

The instructions given them were, among other things, to “beware, both from a principle of conscience, and from a regard to their own interest and that of the Mission, of intermeddling with any political concerns; to be obedient to the laws in all civil affairs; to respect magistrates, both supreme and subordinate, and teach the same things to others; in fine, to apply themselves wholly to the all-important

concerns of that evangelical service to which they had so solemnly dedicated themselves." Moreover, that, "however gross might be the idolatries and heathenish superstitions which might fall under their notice, they should sedulously avoid all rudeness, insult, or interruption, during the observance of such superstitions; observing no methods but those of Christ and his Apostles, namely, the persevering use of scripture, reason, prayer, meekness, and love."

Our brethren embarked on board the *Criterion*, commanded by Captain Wickes, on May 25, 1799; and, after an agreeable voyage, arrived at the Danish settlement of Serampore, on Oct. 13, of the same year. From thence, they wrote to Mr. Carey, and waited his answer.

On Lord's-day, Oct. 27, they had public worship, and the Danish Governor, (Col. Bie,) with several other gentlemen, attended. The same day, Mr. Grant was taken ill of a cold, attended with a kind of stupor, and, the following Thursday, died! The Governor, his family, and a number of Europeans, attended the funeral.

On Nov. 9, Mr. Fountain arrived from Mudnabatty, and was married to Miss Tidd; and, on the 14th, he and Mr. Ward set off to visit Mr. Carey at that place.

Circumstances, at this time, were difficult and delicate. Mr. Carey had made all the interest he could, that the four Missionaries, and their wives, might be permitted to proceed and settle in the neighbourhood of Malda; but without effect. As they could not come to him, the only alternative was, whether he should go to them, or whether they should labour separately. The decision of this question was the object of Mr. Ward's journey.

In respect of Mudnabatty, the factory at that place had, owing to the failure of the crops, been given up; and Mr. Carey, with a view to provide for the Mission, had taken a small place at Kidderpore, about twelve miles distant, where he intended to carry on a little business, and to erect some

dwellings for the other Missionaries. The relinquishing of this undertaking would be a loss of £.500. They had formed a church; God had given them some Europeans for their hire; a degree of light had been diffused among the natives; a school was established;* the state of things at Dinagepore was promising; the Society would be burdened with new expenses, &c. &c. On the other hand, Mr. Carey's engagements at Mudnabatty were within a few weeks of terminating; at Serampore, the Missionaries would meet with protection and accommodation; the great ends of the Mission, particularly the printing of the scriptures, were likely to be answered in that situation, rather than in the other; and the country was more populous. All things considered, Mr. Carey was determined to remove. It was not a light matter to him; but a necessity seemed to be laid upon him. On Jan. 10, 1800, he arrived at Serampore; and, the next day, was introduced to the Governor, who received him in a very friendly manner.

The first object of attention was to settle a plan of family-government. All the Missionaries were to preach and pray in turn; and one to superintend the affairs of the family for a month, and then another. Mr. Carey was appointed treasurer, and keeper of the medicine chest; Mr. Fountain, librarian. Saturday evening was devoted to adjusting any differences which might arise during the week, and pledging themselves to love one another. Finally: *it was resolved, that no one should engage in any private trade; but that whatever was done by any member of the family, should be done for the benefit of the Mission.*

The rent of the lodgings which they at present occupied was very high. They therefore purchased a house, by the river-side, with a pretty large piece of ground. It had various

* This, however, must have been given up on removing to Kidderpore, equally as to Serampore.

accommodations, but the price alarmed them ; yet the rent in four years would have amounted to the purchase.

Mr. Carey having nearly finished the translation of the Old and New Testament into Bengalee, and having obtained a press, and agreed with a letter-founder at Calcutta for types, all things were now in readiness for printing. Accordingly, the press being set up, under the direction of Mr. Ward, they proceeded to advertise for subscribers to the Bengalee Bible. And, as it was necessary, for their support, to attend to printing in general, and to open a school to be superintended by Mr. and Mrs. Marshman, each was included in the advertisement. As an encouragement at the outset, they were promised the Government printing, and the teaching of the Governor's children. Some inquiry was made by the Governor-General, respecting the press ; but, on being informed, that (official papers for the Danish Government excepted) its operations were confined to the printing of the scriptures and religious tracts, and that the Missionaries made it an invariable rule to print nothing of a political nature, he was satisfied.

SECTION V.

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PROGRESS OF THE MISSION AT SERAMPORE, FROM
1800 TO 1807, CONTAINING THE PRINCIPAL EVENTS
UNDER EACH YEAR SUCCESSIVELY.
.....

1800.

AS soon as the Missionaries were settled at Serampore, those who had acquired the language began preaching the gospel, both in the town and neighbourhood. The first sheet of the Bengalee New Testament was struck off May 16th. They printed 2000 copies, besides 500 of the Gospel by Matthew, for immediate distribution. Early in June, they opened a Bengalee school, in which the children of those natives who chose to send them were taught gratis: by the 20th of July, there were forty scholars. A native, of the name of Gokool, residing at Serampore, appeared to be much affected with what he heard and saw. Early in August, Mr. Ward speaks of having had Mr. Carey's two eldest sons in his room, for religious conversation and instruction; and says, they wept, read, prayed, and asked questions. "All our brethren," says Mr. Carey, about the same time, "have lately been more than usually solicitous for the spread of the gospel,"

Mr. Fountain had been visited by a severe dysentery, which laid him aside for several weeks. He had so far recovered, however, as to set off with Mrs. Fountain, on a journey up the country, and, on July 26th, reached Dinagepore. By letters which he wrote to his brethren, it appeared that he was nearly recovered; but the disorder returned, and, on Aug. 20th, at the house of Mr. Fernandez, he died. All was done for him that medical skill and Christian kindness could do; but all was ineffectual. He was resigned and happy.

In October, Mr. Marshman and Mr. Ward began to preach to the natives; and Mr. Carey's eldest son, going out with the latter, addressed them in a striking, simple, and evangelical strain.

Soon after this, an afflicted lady came up the river, from Calcutta. She intended to have gone farther; but, feeling herself unable, stopped at Serampore. Having taken lodgings at the hotel, she inquired for an English Prayer-book. As no such article could be had at the hotel, her desire was communicated to the Missionaries: but neither could they furnish her with what she wanted. Mr. Marshman, however, wrote her a friendly note, and accompanied it with two other books, pointing out the way to everlasting life. The lady came, next morning, to the Mission-house, apparently in great distress of mind, and inquiring what she must do. She requested permission to stop during family-worship. The hymn sung on that occasion was, "Come, ye sinners, poor and wretched," &c. She was greatly affected, and asked leave to attend with them every day, during her continuance at Serampore. After this, she was desirous of hearing more about the way of salvation, and Mr. Marshman discoursed on the atonement as the ground of acceptance with God, read the agony in the garden, the fifty-third chapter of Isaiah, and the third chapter of the Romans, while she, with the greatest eagerness, drank in the doctrine of the cross. In a short time, she returned to Calcutta, and died; and, they had every reason to hope, in the faith of Christ.

After the lady's decease, Mr. Marshman saw her husband, from whose account of her last end his hopes were strengthened. The event also appeared to have made a considerable impression on his mind. He proved to be conversant with the Bible, and yet totally ignorant of the way of salvation. He was quite astonished at what was stated to him from Rom. iii. 23—28. After a long and serious conversation, nearly at midnight, they both kneeled down, and prayed in succession. The gentleman's name was Rolt. He was afterwards baptized, and married, for his second wife, Mr. Brunsdon's widow.

Mr. Thomas, who was preaching in Bheerbhoom, about the end of October, paid a visit at Serampore, and brought with him a Hindoo, whose name was Fakira, of whom he entertained great hopes. Fakira, of his own accord, proposed to be baptized, and all were satisfied with his profession; but, before the time, he left Serampore, and went amongst his relatives, with a view, as he said, first to fetch his child. Whether his resolution failed him, or whether he was forcibly detained by his relations, the Missionaries heard no more of him.

During this visit, Mr. Thomas's conversations and prayers were observed to be more than usually impressive. He himself says, in his journal of Oct. 12, "I longed for the out-pouring of God's Spirit, and did ask for it believingly, for an hour or more together. At midnight I was enabled to pour out strong cries and supplications to God." Speaking also of the other Missionaries; he says, "The holy unction appears on them all, especially of late." A weekly prayer-meeting was set up, at Mr. Thomas's desire, for the success of the Mission; and what was observed of Mr. Carey, seems to have been common to them all—that *the death of Christ was more and more the theme of their preaching.*

Early in November, many repaired to the Mission-house, for the Gospel by Matthew, which was given to all who desired it. On the 25th, Mr. Thomas was called to attend a man whose

arm was dislocated. After the operation, he talked to him very impressively concerning his salvation. The name of the man was Kristno. He wept like a child, and even sobbed, while Mr. T. talked to him. Gokool, of whom mention has been made before, lived near him, and was present at the time. Two days after this, Kristno wanted to come to the Mission-house for instruction; for he said, they had not only cured his arm, but brought him the news of salvation. He and Gokool came together, and heard the word. The consequence was, Gokool's wife and family deserted him; but those of Kristno were like-minded with himself. The family of the latter was then visited. The women appeared to have learned more of the gospel than was expected; and, after having heard it more particularly explained, they declared for Christ.

On the 22d of December, Gokool and Kristno came and ate publicly with the Missionaries; by which act they threw away their cast. The servants, and as many as witnessed it, were astonished; as they had all said, that no one would lose cast for the gospel: nor were the Missionaries much short of being so. They saw, that day, that for which they had been hoping and waiting, many years, and concerning which they had met with so many disappointments. This insurmountable difficulty, as it had been considered, seemed now to give way, without any effort on the part of the Missionaries. "God," as Mr. Marshman observed, "has done it with perfect ease. Thus the door of faith is opened to the Gentiles—who shall shut it? The chain of the cast is broken—who shall mend it?"

The same evening, Gokool without his family, but Kristno with his, came and offered themselves willingly to the church, each making a solemn profession of faith in Christ, and of obedience to his commands. Their hearts, to use the words of Gokool, seemed "nailed to Christ." Mr. Thomas was almost overcome with joy. At the close of the meeting, they all stood up and sung, "Salvation, O the joyful sound!" &c.

It was soon noised abroad that these people had lost cast; and now a time of trial drew near. The next day, a great

company of people assembled, two thousand or thereabouts, pouring out their execrations upon them. Taking them by force, they first dragged them before the Danish magistrate; but he, instead of censuring, commended them for what they had done. Being dismissed, they came a second time with Kristno, with a new charge, accusing him of refusing to deliver up his daughter to a man who had contracted for her in marriage. The magistrate, however, defended Kristno, and assured the girl that she should not be compelled to marry the man against her consent. The Governor also promised the Missionaries that they should not be interrupted in baptizing.

The hubbub that had thus been raised did not shake the resolution of Kristno; but his family and Gokool were intimidated by it. On the 27th, they sent to the Mission-house, saying, they wished to put off their baptism for a few weeks. The next day, (Lord's-day, the 28th,) was the time appointed for baptizing. Kristno came forward, and, with Felix Carey, was baptized in the Hoogly. A considerable number of Europeans and natives attended; many of whom appeared to be struck with the solemnity of the ordinance. "When Kristno came from dressing, (which here is a very short work,) a German lady who was present took him by the hand, and held him for some moments. She was unable to make him understand her words, but she manifestly thanked him in her heart for having renounced the worship of devils." After the Lord's supper had been celebrated, Kristno said he was "full of joy."

1801.

ON the 1st day of January, Mr. Fernandez, with his son, and Mr. Powell, arrived from Dinagepore. His design was to be baptized, and to place his son at school. Gokool, having absented himself from the Missionaries, was sitting melancholy

in his house. Kristno's heart was happy, and his conversations and prayers in his family appear to have been blessed to the restoring of them to a right mind. Being asked by a European in the street, what he got by his late profession of Christianity, he answered, he got nothing but joy and comfort: it was the work of love.

On Lord's-day the 18th, Mr. Fernandez and Joymooni (Kristno's wife's sister) were baptized, and joined the church. At a conversation meeting, on the 22d, Joymooni said, she had found a treasure in Christ greater than every thing else in this world. Kristno said, his chief thoughts were now about the salvation of others.

About this time, Mr. Ward called on a Scotch gentleman, who had met with some severe worldly losses. He said, he was religiously educated, and that this restrained him a good deal, till he came into India, when he became like other Europeans. Ten years ago, his troubles came on. They failed, however, to produce any good in him. He came to Serampore five years since; but continued to live without God till he attended worship at the Mission-house, when he felt a new kind of sensations. After that, he borrowed and read the most valuable books in the mission library. His happiest hours, he said, were at a throne of grace. His Bible was to him a new book. His afflictions appeared in a new and interesting light. The law was new; and the way of salvation was precious.

A widow, of the name of Unna, who lived in Kristno's family, was observed to weep, on hearing Mr. Ward discourse to them. She came afterwards, with the other women, to the Mission-house. She said, one day, to Mr. Carey, "Formerly, I never saw my sins: now I perceive that I am a sea of sin." On Feb. 13th, she made an open profession of Christ's name. Rasoo also, (Kristno's wife,) was present, and appeared to be of the same mind. On Lord's-day, the 22d, they were both baptized.

The effect of these baptizings was, that all the children of the Bengalee school were taken away, by their parents, lest they should be made Christians; and the only children left for instruction were those of Kristno, to whom the Missionaries now paid the greater attention, and amongst whom there were some hopeful appearances.

The baptized Hindoos appeared to grow much in knowledge and affection. Their manner of speaking was singular and impressive. "Christ," said one, "is my joy, my hope, my all. If worldly things draw my mind from him, I say, Mind, why dost thou leave Christ? There is no other Saviour: if thou leave him, thou fallest into hell. I charge thee, Mind, that thou keep close to Christ." "I was formerly," said another, "in prison: the light of the gospel came to the prison-door, and I got out. My prayer now is, that Satan may imprison me no more. I call to mind continually the sufferings of Christ."

The printing of the New Testament being finished, a meeting for thanksgiving was appointed. Copies were presented to the Governor and the Governor-General, which were favourably received. All things wore an encouraging aspect; except that the state of Mr. Brunsdon's health excited strong apprehensions that the Missionaries would be called to part with him.

In April, Kristno's eldest daughter, Golook, was forcibly taken away, by the person who had contracted for her in marriage, and carried to Calcutta. As she was passing by a police-officer, she cried out for justice. The men who carried her off were, of course, detained. When the magistrate inquired into her complaint, she answered, "I have heard of the love and sufferings of Christ: these things have laid hold of my mind: I am a Christian of choice; and am not willing to go with this man." The magistrate said, he could not separate them, but would take care she should profess what religion she chose. This, however, was what he could not, or did not

perform; and the young woman was much grieved at being left, contrary to her will, in the hands of idolaters. It was also a great trial to Kristno and his family. The women endeavoured to find her out, and to furnish her with a New Testament and some hymns.

About this time, Mr. Carey was appointed, by Marquis Wellesley, to an important station in the new College of Fort-William. He had no expectation of any such application being made to him; and when it was made, he had some hesitation as to complying with it, lest it should interfere with his proper work as a Missionary. Nor did he accede to the appointment till he had consulted with his brethren; who thought it might promote, rather than obstruct the great objects of the Mission. Every temporal advantage that might arise from it would, on the ground of their established rules, be only so much added to the missionary stock.

On the morning of May 8th, the British flag was hoisted at Serampore. At ten o'clock, the Missionaries were ordered to appear at the Government-house. On presenting themselves, they were treated with the utmost civility, both by the late Danish Governor, and the English Commander, and told to go on with their school, preaching, &c. in the same peaceable way as before.

On the 29th, Gokool, who had fainted at the outset, came forward again, resolved to join the gospel standard, let the consequences be what they might. On June 7th, he was baptized; and, what was more surprising, his wife, who had made such violent opposition, was present, and seemed to express some approbation of the gospel. She had listened to her husband more attentively of late, and her prejudices seemed to be giving way.

Next day, Mr. Carey accompanied Kristno to Calcutta, to see his daughter. He talked affectionately to the family; but, while they seemed to be listening to his words, he perceived something going forward indicative of mischief. He therefore stepped into his palanquin, and ordered the bearers to take

him away. The opposition which they made to this, left very little doubt of its being their intention to assassinate him.

Kristno was now in the habit of talking to his neighbours, who came to him at his work, in some such strain as this:— ‘In all your worship there is no fruit. None of the debtas died for sinners; but Jesus Christ came into the world for this. This is the greatest love I ever heard of. At the house of the Missionaries, I have seen such love as I never saw before. When a man believes in Christ, he gets a new mind: this is the fruit of becoming a Christian,’ &c. The Missionaries, from such specimens, hoped that he would soon be able to preach Christ to his countrymen.

On the 3d of July, Mr. Brunson, after a long affliction, died at Calcutta. This, with the deaths which preceded it, was a heavy loss to the Mission.

Early in August, the Missionaries were visited by their much-respected friend, Captain Wickes, from Philadelphia; who rejoiced to hear of all the mercy and truth which the Lord had shown them.

Gokool's wife, whose name was Komal, had now become an attentive hearer and believer of the gospel; and, as she was always considered as being of a frank and open temper, the Missionaries were the less apprehensive of being imposed upon. On the 4th of October she was baptized. “We have now,” says Mr. Marshman, “six baptized Hindoos, whom we esteem more precious than gems. Yet we need great prudence in our conduct towards them. We have to encourage, to strengthen, to counteract, to advise, to disapprove, to teach, and to do all in such a manner as to endear our Saviour and ourselves to them.”

About the same time, the Missionaries purchased the house and premises adjoining their own. The garden and out-buildings contained more than four acres of land. By this addition, they had room, not only for the schools, and for the printing and binding businesses, but also for any new Missionaries that might arrive.

On the 13th of this month, died Mr. John Thomas, at the house of Mr. Fernandez, at Dinagepore. This was the fourth death that had taken place among the Missionaries, within the last two years! For the memoirs of these four Missionaries, we must refer to the Periodical Accounts, Nos. VII.—X.

During this month, Mr. Ward and Kristno visited certain parts of the country from whence persons had come for religious instruction, preaching and distributing papers as they proceeded; and some of the women went to visit their female relations up the country, where they also conversed about the gospel. Mr. Ward, in his excursion, was detained by a police-officer, on much the same grounds as have been since alleged, *that the Company had given no orders for the natives to lose cast.* Mr. Ward assured him that the papers were entirely religious; and, on his offering to sign them with his own name, the officer released him. The papers, thus signed, were sent to Calcutta, and examined. Some alleged, that it was improper to attack the religion of the natives; but others answered, that there was nothing more in the papers than had been always tolerated in the Roman Catholics, in the Company's territories. Nothing, therefore, came of it; and, during the administration of Marquis Wellesley, nothing more was heard on the subject.

During the months of November and December, there were many people inquiring after the gospel, and some hopeful appearances among the Portuguese Catholics at Calcutta.

In the course of this year, Col. Bie had transmitted to his Government an account of the settlement of the Missionaries at Serampore; in consequence of which, his Danish Majesty directed the Royal College of Commerce at Copenhagen to signify his pleasure to the Governor of Serampore, that the Society of Missionaries be considered as under his Majesty's protection and patronage; which they accordingly signified by a letter, bearing date Sept. 5, 1801.

The Governor-General, also, of British India was pleased to assure one of the Missionaries, that he was perfectly

acquainted with all the concerns and operations at Serampore, and felt great satisfaction at their affairs being attended with a degree of success.

1802.

THIS year was introduced by a solemn thanksgiving to God for his great goodness during that which was past, and with the baptizing of a native, of the name of Petumber Shingee. He had, about a month before this, read a tract, which so impressed his mind, that he resolved to find out the writer. On the 12th of December, 1801, he came to the Mission-house, and heard the gospel; on the 20th, he threw away his cast; and on January 3, he was baptized. He appeared, from the first, to be very sincere and decided, and has proved an honourable and useful character. He is since dead.*

In the first three months of this year, there was much to encourage, and much to try the Missionaries. Persons arrived from the district of Jessore, for New Testaments, in consequence of having read some of the tracts distributed in the preceding October; many were inquiring after salvation; several Europeans were impressed with the reality of religion; Letters on the Evidences of Christianity had been published in the Calcutta Gazette, and were now reprinted at Serampore. On the other hand, some unpleasant things took place among the baptized, which called for a faithful and prudent exercise of discipline; difficulties also arose on the employment of the converts; and cases occurred, of husbands whose unbelieving wives refused to live with them.

On the 4th of April, a native who had previously lost cast, of the name of Syam Dass, was baptized. He proved to be a simple-hearted, good man, and was instrumental to the

* See the Memoir of him in the Periodical Accounts, No. XVII.

conversion of one of his neighbours, named Bharut. He died, or was murdered, on a journey, in the autumn of the same year, about five months after his baptism.

About this time, a Brahmun came to Serampore, who lived with Dulol. Dulol is a famous leader of a Hindoo sect. They are a kind of Deists; setting light by the superstitions of the country, and by the cast; but making light also of sin, heaven, and hell. He said, that Dulol sent him to get baptized first, and that he himself would follow, and bring with him 100,000 disciples! The Missionaries had no faith in this tale: they thought it right, however, to pay him a visit. For this purpose, Mr. Carey, Mr. Marshman, and Kristno, (who had formerly been one of his disciples,) set off for Ghospara, the place of his residence. They perceived him to be a designing man, living in state upon the credulity of his followers; and full of the notion, that, whatever evil we did, it was God that wrought it in us. After a little friendly, but faithful conversation, they parted. The only favourable impression which struck them was, that this sect was calculated to shake the superstitions of the country, and so might prove subservient to the gospel.

On May 10th, Mr. Ward and Mrs. Fountain were married. Heretofore, the marriages had been performed by an English Clergyman; but, the Missionaries having been advised to marry their own people, they, with the concurrence of the civil authorities, drew up a simple form for the purpose; and the business was conducted to the satisfaction of all present.

Soon after this, three Musulmans came from a distance of about sixty miles, to inquire after the *new way*. The Missionaries invited them to stay a few days, and judge. They were very inquisitive, and stated their objections candidly. When the way of salvation was pointed out, they paid great attention, and departed quite pleased with their visit, inviting the Missionaries into their part of the country.

Kristno having lost much of his former employment, by becoming a Christian, the Governor was very kind in employing him, and in sending for his children, to hear them read. Kristno was also employed by Mr. Rolt. This kindness was the more acceptable, when others, even Europeans, who pretended to be Christians, were joining the idolaters in ridiculing and reproaching him.

The native free-school, which had been deserted on the first baptizing, began to recover its former state. Its funds also, which were supported by the liberal donations of the friends of the gospel, in different parts of the country, exceeded all expectations.

Golook, Kristno's eldest daughter, having returned to her father's house, prayed the Missionaries to baptize her. After waiting about a month, they complied with her request. She was baptized on the 6th of June. Miss Rumohr also, a German lady, who resided at Serampore, was baptized on the 13th. At this time, Mr. Marshman says, "There is a greater number of inquirers than at any former period."

On July the 4th, four more were baptized; namely, Peroo, a Musulman; Bharut, a Hindeo, whose conversion was occasioned by a conversation with Syam Dass; Petumber Mitre, a kaist from Jessore; and Dropodee, his wife.

Mr. Marshman going one evening, about this time, to the house of Kristno, found them spinning. Upon inquiry, he found that what a woman might earn by industry bears as great a proportion to the wages of a man, as the same employment used to do in England. He took occasion, from thence, to mention the advantages which they, as Christians, would derive from industry, frugality, and contentment with small things; adverting to the case of many poor but honourable Christians in England, who thus adorned the gospel. This is there a necessary lesson, as their ideas of industry and economy are generally very lax.

Towards the end of this month, a Musulman, whose name was Moorad, came from Ponchetalluckphool, (or, as they

usually call it, by way of contraction, Luckphool,) with an invitation from a considerable number of people in that part of the country, to go and preach the gospel to them. It was determined that Mr. Marshman should go with Moorad. They set out on the 10th of August, taking Petumber Mitre and Bharut with them. Arriving at Luckphool, on Lord's-day the 15th, they stopped under a large tree, which was the appointed place for hearing. The people came together, and received them in the most affectionate manner. Each sitting down on the grass, they entered immediately on the subject. After having heard with much earnestness for about half an hour, they entreated the preacher to rest, and take some refreshment. He did so, and then renewed his subject. They heard with great attention, put questions to him as he proceeded, and insisted on proof for every thing; but all in the most candid manner. The idea of God's hatred of sin being manifested more by the death of his Son, than if the whole world had been punished, struck them sensibly.

Having discoursed four or five hours, Mr. M. observed, that they must needs be weary, and proposed to retire to his boat. To this they consented; but they followed him to the boat, and while he lay down to sleep, were in full conversation with Petumber. In about two hours, he rose, and renewed his work. Taking these words as the ground of his discourse,—“We pray you in Christ's stead, be ye reconciled to God,”—he described the distance that sinners were at from God, and the insufficiency of all other ways of reconciliation but the gospel. After this, they retired to a veranda, where they spent the evening, sitting round, and asking questions on Christ, the resurrection, a future state, &c. At nine o'clock, Mr. M. retired, full of thankfulness and astonishment at what had passed in the day!

These people, amounting to some hundreds, had, for the last fourteen years, begun to dislike the idolatry of the country; and, attaching themselves to a grave, elderly man, as their go-roo, or teacher, had, from that time, been inquiring after the

right way. Neelo (for that was the old man's name) had taught them that *there was one God, whom he called Father, who alone was to be worshipped; that sin was to be forsaken; and that a farther revelation was to be expected.* It was in consequence of his having heard of the Missionaries, that Moorád was sent to Serampore, to request them to visit them. After Mr. Marshman had spent the Lord's-day amongst them, as above related, the old man took him aside for private conversation, and appeared to be very averse from Brahmunism, and friendly to the gospel, as opposed to it; recommending it also to his people, as being the revelation which he had given them to expect. Many of the people accompanied Mr. Marshman several miles on his return, and seemed to part from him with much reluctanee.

"I never saw any Hindoos," says Mr. M. "except Kristno's family, listen to the gospel like these people; time can only discover how they really feel towards it. Their behaviour to me was very affectionate."

In returning home, Mr. M. called on another goroo, who had nearly 20,000 followers. His name was Seeb Ram Dass, and his residence at Juggerdandakatty. There was much less pomp and artifice in him than in Dulol; and much less conviction and affection than in Neelo and his people at Luckphool. The general impression was, that they were loosened from the Hindoo and Mahometan systems, which marked the hand of Providence, and might be introductory to the gospel.

On September 4, Mr. Rolt, of Calcutta, was baptized, and joined the church at Serampore. Upon the whole, many things wore an encouraging aspect. They were balanced, however, by others of a different complexion. Gokool required to be excluded, and Petumber Mitre to be suspended. On the 25th, Mr. Powell died; and about the same time Syam Dass was supposed to be murdered.

On the 27th, three of the Luckphool people arrived at Serampore, with intelligence of the Brahmuns having raised

a persecution against them. Mr. Marshman, soon after his departure, had been hung in effigy, by them; and these messengers, on their setting out, were hissed away by the mob. They requested to be visited again.

On October 11th, Mr. Ward and William Carey set out with them for Luckpoo. On their arrival, they had much conversation with Neelo and his friends, who agreed to set up a school, and proposed building a place for Christian worship.

During this year, Mr. and Mrs. Chamberlain were sent out, by the Committee, to assist in the labours of the India Mission.

1803.

THIS year was introduced with some painful events among the baptized natives. Kristno, though an upright character upon the whole, yet, by giving way to temper, produced a schism in the church, which, had it not been managed with great prudence, might have been of serious consequence. By means of expostulation and forbearance, all was rectified.

While these things exercised the patience of the Missionaries, they were encouraged by perceiving symptoms of repentance in Gokool, whom they had been obliged to exclude; also by the coming of two inquirers after the gospel—Boodhessa and Kristno Presaud. The former was a Musulman, and had made an eight days' journey, in consequence of having seen a tract. The latter was a young Brahmun, from Dahatta. On Jan. 22, they were both baptized. Boodhessa being very desirous for some person to go with him to his part of the country, Kristno was appointed for that purpose.

On the 27th, Mr. and Mrs. Chamberlain arrived at Serampore. The pleasure with which they were received by the native Christians, (as well as by the Missionaries,) was

great. "They cannot talk our language," said they, "but we perceive that all our hearts are one: we are united in the death of Christ."

Towards the end of this month, besides the New Testament, the first volume of the Old, the Psalms, and a part of Isaiah were finished, and began to be a good deal read, in different places. A new fount of Nagree types was nearly completed; and a house was taken in Calcutta, for preaching to both Europeans and natives.

In February, they speak of the affairs of the Mission growing "more and more weighty." Several new inquirers arrived; among whom was Sheetaram, a sooder, from Bishoohurry, in Jessore, who, on the 27th, was baptized. The zeal, the simplicity, and the good conduct of this man, proved, as will be seen, a great blessing to several of his relations and neighbours.

Gokool, having of late discovered much of a right spirit, was forgiven, and, on March 5th, was restored to communion. On the 6th, Petumber Shingee began preaching to a mixed congregation, of Hindoos, Musulmans, Armenians, and English. After praying a short time, with fervour and consistency, he sat down, and, with his hands joined together, and stretched out, craved their attention. He then spoke for an hour, with faithfulness and propriety, and closed with prayer. The Missionaries were pleased and satisfied with this his first attempt; and, as it was the first sermon from a native, considered it as an important era in the history of the Mission, and the increase of such preachers to be the grand desideratum for the conversion of the Hindoos.

The duty of a Christian native, who had more than one wife at the time of his conversion, was discussed about this time. The result seems to have been this: that, though the New Testament condemns polygamy, yet, where the party has more wives than one at the time of his becoming a Christian, he is not required to put any of them away; only that he shall be unqualified for the ministry.

During this month, Mr. Marshman paid another visit to Luckpoo, and talked seriously to those who professed to believe in Christ, and yet, from fear of temporal inconvenience, declined to be baptized in his name. It appeared to Mr. M. from this visit, very doubtful, whether the zeal which these people discovered, on his first going among them, did not arise more from opposition to the power and influence of the Brahmuns, than from any just sentiments of the gospel.

Lord's-day, April 3, was introduced by a morning meeting of thanksgiving to God, for his mercies. After breakfast, Sadutsa, (the brother of Boodhessa,) a farmer; Ram Roteen, a young kaist, of respectable connexions in Calcutta; and William Carey, Mr. Carey's second son, were baptized. In the afternoon, it was observed, they had a lovely company at the Lord's-supper; and that their anxiety for converts to Christ was now, in a measure, changed into anxiety for those who were already converted.

The next day, Kristno Presaud was married to Onunda, Kristno's second daughter. The marriage was conducted much in the same way as Mr. Ward's had been. Mr. Carey, after explaining the nature and ends of marriage, and noticing the impropriety of the Hindoo customs, read certain portions of scripture, and, after them, the marriage agreement. The parties then joined hands, and promised love, faithfulness, obedience, &c. they then signed the agreement, to which others added their names as witnesses. A prayer for a divine blessing followed, and the whole was concluded with a temperate and cheerful repast of raisins, plantains, &c. The day following, they had a supper at the house of Kristno, the bride's father, where all sat down together, without distinction of colour or country. This, to spectators, was a new thing. It was begun and ended with prayer and praise, and afforded a glorious triumph over the cast.

On the 25th, Sheetaram arrived, bringing with him his sister Oomaree, and two other persons; namely, Golamee, a Musulman,—and Kyemee, a Hindoo widow; who were

desirous of hearing the gospel. During this month, several of the native brethren, as Kristno Presaud, Ram Roteen, &c. went into the villages, to talk with the people about Christ. They were treated with abuse, but bore it with Christian meekness, telling their abusers, that they only did what every sect did, who, whether Hindoos or Musulmans, were allowed to perform their poojahs in the streets; and that insults, stripes, and even death were good for them, so that God, by them, did but turn their hearts.

On the 1st of May, Tazoo, a Musulman from Barrobazar, — Radhamonee, a Hindoo woman from the same place, — and Oomaree, the sister of Sheetaram, — were baptized. The Missionaries thought favourably of the two other persons who came with Sheetaram; but, owing to some circumstances which did not affect their character, their baptism was deferred. Those who were baptized, after being commended to the grace of God, returned to their own homes. Kristno Presaud, the young Brahmun, delivered his first sermon in Bengalee, much to the satisfaction of the brethren. A letter from Chinsurah informed them of the death of a lady who had been one of Mrs. Marshman's boarders, and that there was hope in her latter end.

On the third of July, Bhojerub, or Bhyrub, a young koolen Brahmun, from the neighbourhood of Calcutta, and John, formerly a Musulman, of late called a Portuguese, were baptized. Soon after this, Sheetaram returned, bringing with him Golamee and Kyemee, who, on the 10th, were baptized.

In August, a new and improved edition of the Bengalee New Testament was begun, as only six hundred copies remained of the first impression.

In September, Kristno visited Luckphool and Bishoohurry. On his return, he gave a pleasing account of Sheetaram's walk in his family. The four members at Bishoohurry observe the Lord's-day, and meet for worship. Others also come, in an evening, and sit and talk with him. Sheetaram is a mild and

inoffensive character, greatly respected ; and, though unable to read, yet is very active in recommending the Saviour.

Mr. Ward's health being impaired, by too great an attention to business, he, this month, took a journey to Dinagepore, accompanied by young Fernandez, Kristno Presaud, and Ram Roteen. They preached at many places. Kristno Presaud addressed his countrymen with much earnestness and fluency. They found Mr. Fernandez full of love and good works towards the natives. He supports a native school, and administers much relief to the afflicted poor.

During the last three months, some very improper conduct was found to have taken place among the younger branches of one of the families of the Christian natives, and in which some of the elder branches were more or less implicated : but, by a faithful and persevering use of discipline, the parties were, about this time, restored to a right state of mind, and to the fellowship of the church.

For several weeks past, Gokool seemed to be drawing near his end. His mind was steadily fixed in the faith of Christ. On the 7th of October, he died. "About two hours before," says Mr. Marshman, "he called the native brethren round him to sing and pray. He was perfectly sensible, resigned, and tranquil. Some of the neighbours had been trying to persuade him to employ a native doctor ; but, as all their medicines are accompanied with heathen incantations, he refused them, saying, he would have no physician but Jesus Christ. 'How is it,' said they, 'that you, who have turned to Christ, should be thus afflicted ?' 'My affliction,' replied he, 'is on account of my sins : my Lord does all things well.' Observing Komal to weep, (who was a most affectionate wife,) he said, 'Why do you weep for me ?' His tranquil and happy end has made a deep impression on our friends. They say, one to another, '*May my mind be as Gokool's was.*'"

As this was the first Christian native who had died, it was the desire of the Missionaries to set such an example of Christian burial as might be favourable to the gospel. A decent coffin

was made for him by Kristno, lined, at his own expense, both inside and out, with white muslin. A great number of people being assembled, they sung a hymn: after this, two of the Missionaries, and two of the native brethren took up the corpse, and, with the assistance of two others, carried it to the grave. Mr. Marshman addressed the spectators. They appeared to be much impressed by the love which Christians discovered to one another even in death, and with the difference between this and throwing their relations, half dead, into the river, or burning their bodies with perhaps a solitary attendant.

On the 23d of this month, (October,) a Brahmun from Assam, near Boutan, having been two or three months at Serampore, and professing to believe in Christ, was baptized. His name was Pudmu Nablu.

On the 2d of November, Sheetaram and Golamee arrived, and brought with them an elderly man, whose name is Kober. After tarrying awhile, they departed, leaving him, at his own desire, to hear more about the gospel.

In December, Sheetaram returned to Serampore, and he and Kober prevailed on Mr. Marshman to visit their neighbourhood; to which he consented, intending to take Luckphool in his way. On the 23d, he set out with them, and took Kristno with him. At Luckphool, they were received, as usual, with kindness. Neelo, (the old goroo,) Sooker Bishes, Torribut Bishes, Moorad, &c. have some Christian notions, and support a Christian school among them; but are afraid to appear openly on the side of Christ. Mr. M. discovered much heathenish error in the conversation of old Neelo, and found them all disbelieving in future punishment, and holding with universal salvation. Coming to Bishoohurry, where there are four members, they were received with great affection, and had a congregation, gathered by the previous invitation of Sheetaram. From thence, accompanied by Sheetaram, they departed for Arenda, the village of Kober. On their way, they called, according to promise, on some who had been to

hear the preceding evening; where, in the yard of an aged and respectable farmer, they preached, with much pleasure, to about seventy people. Arriving at the house of Kober, they found him to be the head of a family of more than twenty persons, and greatly respected. After preaching, they conversed with many people, and, accompanied by Kober and Sheetaram, returned to Serampore.

During this year, the Society presented a copy of the New Testament, and of the Pentateuch, to his Majesty, by the hands of Robert Bowyer, Esq. His Majesty was pleased graciously to accept them, and to direct that his thanks should be given to the Society. During this year also, a plan was laid for translating the scriptures into various other eastern languages.

1804.

IN the autumn of the preceding year, four more young men had been set apart for the work of the Mission: viz. John Biss, Richard Mardon, William Moore, and Joshua Rowe. On the third of January, in the present year, they, with their wives, set sail for India, by way of America. After a tedious and perilous voyage, during which they received much kindness from friends, both in America and Madras, they all arrived safe at the place of their destination.

On February 5, a prayer-meeting was held, for a blessing on the undertaking of Mr. and Mrs. Chamberlain, who were about going to a new station. At the same time, Kristao and Petumber Shingo were solemnly set apart for the work of the ministry, with prayer, and the laying-on of hands.

In the course of this year, fourteen more natives were baptized. Among them were Kober, of Arenda, whom Mr. Marshman had visited at the close of the preceding year, and Ram Mohun, a Brahmun, who has since proved a useful minister.

On May 19, a letter was received from Mr. Chamberlain, informing the brethren that he had taken a piece of ground, at Cutwa, for a Missionary station. Two more schools were opened: one at Arenda, under the care of Kober; and the other at Bishoohurry, superintended by Sheetaram. At these schools, adults, as well as children, frequently attend for instruction. Ten thousand copies of Luke, the Acts, and the Epistle to the Romans, are printed for distribution.

On July 7, Totoram died, but little more than three months after his baptism. All who knew him spoke well of him. As he was borne to the grave by his brethren, both Europeans and natives, the spectators observed, "This is great love: they are kind to those that join them, even to the last."

On October 14, Ram Mohun, the Brahmun who had been baptized on April 1, preached, at Calcutta, to about forty natives, and, with much freedom, declared unto them the way of salvation. Mohun, the husband of Golook, Kristno's eldest daughter, came and lived with her, and heard the gospel. On the 23d, Mr. Felix Carey was married to a young person of Calcutta.

On November 6, Mr. Ward set off on a visit to Jessore. Calling at Sooksaugur, he found Petumber's wife in a hopeful state of mind. Coming to Luckphool, he found the school in a promising condition, but the people otherwise. Proceeding to Bishoohurry, he found things more pleasing. A young man, whose name is Golook, and who superintends the school, appeared to be on Christ's side. Going from thence to Arenda, he found that Kober's wife and children had left him, for fear of losing cast. From the same cause, the school was diminished. On reaching Sooksaugur, he was greatly affected with the afflictive intelligence of the death of Mrs. Chamberlain, who died at Cutwa on the 14th of this month. Her amiable spirit had endeared her to all who knew her. About this time, some of the native Christians were insulted and abused by their heathen neighbours; but endured it with meekness.

Towards the end of the year, several disorders, and some defections, took place among the baptized. Byrub, the Brahmun, and, after him, Bishhoonaut Mittre, and Baxoo, were excluded for immorality. Yet, upon the whole, the Missionaries were not disheartened. "Notwithstanding various disappointments and discouragements," say they, "the church never appeared in a more prosperous state than at present." Speaking of the school, under Mr. Marshman, they represent it as a nursery to the church; and of the press, under the direction of Mr. Ward, as the grand engine of the Mission. By means of the latter, they hope to give the word of God to many eastern nations. Estimating the extent of the country and of the population, where those languages are spoken, into which they are employed in translating it, they reckon the Bengalee and Maharastra, or Mahratta, each equal to Great Britain; the Ootkul, or Orissa, to Ireland; the Telinga and Kurnata, each to England; the Tamul, to Spain; and the Hindoostanee, to France and Italy.

1805.

THIS year was introduced by a plan for erecting a new place of worship at Calcutta. On the first of January, 4800 rupees were subscribed towards it. On the 6th, Deep Chund, the companion of Futick, from Jessore, and Mrs. Felix Carey, were baptized.

A parcel of ground, with buildings upon it, adjoining to the Mission premises, being on sale, it was thought advisable to secure it; and, on March 28, it was purchased for 14,000 rupees, or about £.1800. The money was borrowed: but a warehouse belonging to the estate was let for nearly enough to pay the interest.

The spiritual state of the Mission being, at this time, rather low, a meeting for humiliation and prayer was held on April 7. The same day, Mohun, the husband of Golook, was baptized,

On the morning of May 17, Mr. Ward visited Petumber Shingo, who was now very ill. While standing by his bed-side, the good old man spake, as follows: "I do not attribute it to my own wisdom, or to my own goodness, that I became a Christian. It is all of grace! It is all of grace! I have tried all means for my recovery; all are vain: God is my only hope. Life is good; death is good: but to be wholly emancipated is better." Mr. Ward reminded him of the use of afflictions to wean us from the world. He answered, "I have a wife, a daughter, a son-in-law, &c. I have tried, by presents and persuasions, to induce them to embrace the gospel; but they refused: I am, therefore, weaned from them all. I can only pray for their salvation. This is the only way in which I can now manifest my love to them." He considered it, he said, as a great honour, that God had given him the respect of all his brethren. He spoke with respect of Kristno Presaud, as the person who, amongst all the native brethren, most adorned the gospel. He lamented many things amongst them. Many of the brethren were now standing round the bed, and hearing him; to whom Mr. Ward recommended the dying advice of the venerable man, as most weighty and solemn.

The next day, Col. Bie died, much respected and lamented as a Governor. A great part of the night preceding his death, he was said to be praying most fervently to the Saviour. The poor natives said, at his interment, "Never shall we see another such a master!"

On June 2, Kangalee, a byraggee, from the neighbourhood of Cutwa, and Caleb Hirons, brother of Mrs. Rolt, lately arrived from England, were baptized. The former had heard of the gospel, and had been seeking after some person to give him farther information, when he met with Bydenaut, who told him all he wished to know, and brought him to Serampore. He was greatly affected, when speaking before the church. On the 15th, Sheetaram arrived, with two of his neighbours; Bykonta, of the writer cast, and Lochon, a husbandman. On the 22d, they were both baptized. On July 7, Mr. Joseph

Maylin, an Englishman, who had long resided in the upper provinces of India, having lately embraced the gospel, was baptized.

On August 4, Kober arrived, bringing with him Beeshonaut, a neighbour of his, about thirty-five years old, who was earnestly desirous to find the way of life. All the native brethren (who know the Hindoo character much better than Europeans do) thought well of him. On the 18th, he was baptized. These successful labours of Kober, Sheetaram, &c. gave the Missionaries to perceive more and more the importance of encouraging native preachers. Kawnye preached well, the same day.

About four years ago, Mr. Ward, being on a visit at Calcutta, went with Kristno to a village called Ramkreeshnopore, on the other side of the river, opposite to Calcutta. Here they left a number of small tracts, and a New Testament; declaring that "the Testament was for the use of the whole village, and that he who could read the best should keep it, and read it to all who wished to hear it." Till now, the effects were unknown. Kristno, on revisiting the village, met with a byraggee, who told him that the books had been read, and that several persons were convinced by them.

On the 21st of August, Petumber Shingo died. "A little before his departure," says Mr. Moore, "he called the brethren who were at hand, and desired them to sing Kristno's hymn, *Salvation by the blood and righteousness of Christ*. While they were thus engaged, the tears of joy bedewed his placid face; and in this happy frame of mind he breathed his last." "He has been," says Mr. Carey, "a very honourable member of the church. His conversation on his death-bed was highly encouraging and edifying. He frequently observed that he had obtained the peace which Paul wished, in the introductions to his Epistles."* Kristno, visiting Ramkreeshnopore, or, as they call it by contraction, Kreeshnopore, was greatly delighted to

* See a memoir of him in the Periodical Accounts, No. XVIII.

see the effects of the New Testament and the tracts. He mentioned ten or eleven persons, at and in the vicinity of Calcutta, who were inquiring, "How may we obtain the fruits of Christ's death?" He was surprised at the knowledge they have obtained. The next morning after the interment of Petumber, two persons came to the house, who, from what they had heard and seen, were much impressed in favour of the gospel. The name of one of them was Goluk, a young man from Calcutta. After visiting the Mission-house most days, on the 27th he came to abide with them.

On September 1, Bhagvat, a young Brahma, and Felio, the mother of Futick, whom he had brought with him from Jessore, were baptized. About the same time, the relations of Goluk were using all means to induce him to relinquish Christianity. Mr. Ward, after much conversation, told them that they could not take him away by force; and that they ought not, if they could. On leaving them, he said to Goluk, "Here are four of your relations; and you have a mother at Serampore. If you choose, you may go with them: but if not, go with me." They allowed this to be fair. The young man then said, he would not go with them, but with Mr. Ward, who accordingly took him to the Mission-house, and, on the 15th, he was baptized.

During this month, Mr. Moore, Mr. William Carey, and three of the native brethren, set out on a Missionary tour, through the country, to Dhacca; where, being interrupted by a collector, and, afterwards, by a magistrate, they were obliged to desist. On their return, they called on a congregation of Hindoo Catholics, with whom they conversed freely, and offered them a New Testament; but, the priest being absent, they dared not receive it. Though there did not appear to be any thing like true religion among these people, yet the Missionaries could not but observe a difference, as to their manners, when compared with those of the heathen natives. They took well all that was said to them, and expressed their gratitude for the visit. They were invited, in return, to visit Serampore, should any of them be coming that way.

On the 6th of October, the brethren Marshman and Ward were chosen co-pastors with Brother Carey; and the brethren Mardon, Biss, Moore, Rowe, Kristno, and Kristno Presaud, were set apart to the office of deacons. During this and the two following months, twenty-one persons were baptized; seven of whom came from Kreesknopore, and were the fruits of the New Testament and tracts which were left at that village. One of them, named Kristno Dass, referring to Mr. Ward's having declared, concerning the Testament, that it was for the use of the whole village, and that he who could read the best should keep it, and read it to all who wished to hear it, said, he had got it; and that the reading it had changed his ideas, made him leave off idolatry, and put his trust in Christ. The Testament was produced, and was nearly worn out by reading. Ten out of the twenty-one were baptized on November 3. "A solemn seriousness," says Mr. Biss, "pervaded the company. Some, who seemed to know nothing of the power of religion, nevertheless, shed tears. At the Lord's-supper, there was great joy through the whole church, singing, and making melody in our hearts to the Lord!"

In the autumn of this year, Captain Wickes being in London, the Committee sent, by him, 1000 guineas, which had been collected in England, Scotland, and Ireland, towards the translation of the scriptures into the eastern languages. On the Captain's arrival in America, he expressed a wish, in the public papers, that the friends of religion in his country would add something to it. The result was, that, by the generous exertions of the different denominations, the original sum was considerably more than doubled, and sent, in dollars, to Serampore.

1806.

IN November, 1806, the Secretary received a letter from Robert Ralston, Esq. of Philadelphia, informing him that

Captain Wickes would, in the spring following, sail, in a ship of his, for Holland; after which, he would touch at London, in his way to Bengal; and that, if we had any persons or goods to send, he would take them out, free of charge as to passage or freightage. The Society, having two young men on probation, Mr. Chater and Mr. Robinson, availed themselves of this kind offer to send them out. On April 12, they set sail for Serampore.

Early in January, Mr. Maylin and Mr. Fernandez, jun. sailed for England, by way of America. Mr. Fernandez, sen. came down at this time, to take leave of his son, and brought with him two natives who wished to be baptized. Their names were Nundkishore and Heduram. On the 26th, they were baptized. On the 27th, a new church was formed for Dinagepore. Several of the members who resided in that part of the country, with Mr. and Mrs. Biss, were dismissed from the Serampore church for this purpose: they chose Mr. Fernandez for their pastor.

A young man, of the name of Burford, grandson of a Baptist minister of that name, a predecessor of Mr. Booth, heard Mr. Ward at Calcutta: and, being deeply impressed with a sense of his sins, came to Serampore, and opened his mind to Mr. Ward. He wept much. A few days after this, he seemed to find rest for his soul in the doctrine of Christ, which was recommended to him.

The principal events of the first six months of this year are the following:—Ground for the new chapel at Calcutta, in a place called the Loll Bazar, was purchased for 7250 rupees; and, after investing it in the hands of ten trustees, a shed, or temporary mat-house, was erected for present use. Proposals for subscriptions to the translation of the scriptures into the eastern languages, were publicly advertised, and, by June, 14,000 rupees were subscribed. Mr. Biss had a dangerous liver complaint. Seeboo, a native brother in Jessore, died, and, contrary to his own desire, was burnt, after the manner of idolaters. He died declaring his faith in

Christ, and recommended his wife to believe in him. Some were excluded for immorality; but others were received, almost every month. Out of about forty, received within a year, four or five appeared suspicious characters. The native preachers were very active, and, in general, very acceptable. The shed in Calcutta was opened, and many resorted to it; some hearing with attention, others mocking, and loading both the Missionaries and the native Christians with reproach. The converts at Kreesnopore suffered much from their heathen neighbours; but bore all with patience and fortitude. During this period, fourteen persons were baptized; among whom were Mr. Ephraim Burford, the young man above mentioned, and three more from Kreesnopore, the village where the New Testament was left, and read. Upon the whole, things at this time wore a very promising appearance. "We have," says Mr. Marshman, in a letter of August 18, "the utmost reason for thankfulness, with regard to the whole of our affairs. In no period, has the Mission appeared more promising."

About the same time, an extraordinary church-meeting was called, in which the native brethren were given to understand the importance of their entering with all their hearts into the great object of the Mission, and using all proper means to promote the salvation of their countrymen; and that, as they could not support their families, while engaged in this service, the church would allow them for the time which was so employed. Of these itinerating excursions of the native brethren, there are two journals, printed in No. XVII. of the Periodical Accounts, for a specimen: the one of Deep Chund, and the other of Kristno Dass, both in the true spirit of Christianity.

But it was the will of God, in the midst of these opening prospects, to try them; and that, in a way to which they had not been accustomed.

On August 5, Mr. Moore wrote from Dinagepore, that, on their arrival at that city, a servant of the magistrate came

to the boat, demanding their names, occupation, and place of residence; to which they readily made answer, declaring also the object of their journey. The result was, they were required to return to Serampore.

On the 23d of August, the brethren Chater and Robinson, with their wives, arrived in the ship Benjamin Franklin, Captain Wickes. On presenting themselves at the police-office, some demur was made, as to their being permitted to proceed to Serampore. Next day, on Mr. Carey's going to the office, he was told, by one of the magistrates, that they had a message to him from the Governor-General, which was, that, "as Government did not interfere with the prejudices of the natives, it was his request that Mr. Carey and his colleagues would not." This request, as explained by the magistrates, amounted to this: "They were not to preach to the natives, nor suffer the native converts to preach; they were not to distribute religious tracts, nor suffer the people to distribute them; they were not to send forth converted natives, nor to take any step, by conversation, or otherwise, for persuading the natives to embrace Christianity."

Mr. Carey inquired whether they had any written communication from the Governor-General; and was answered in the negative. He then took leave of them; assuring them, that neither he nor his brethren wished to do any thing disagreeable to Government, from which they could conscientiously abstain.

Some of the foregoing particulars, however, were softened, in a subsequent conversation between the magistrates and a friend to the Missionaries. "It was not meant," they then said, "to prohibit Mr. Carey or his brethren from preaching at Serampore, or in their own house at Calcutta; only they must not preach at the Loll Bazar. It was not intended to prevent their circulating the scriptures, but merely the tracts abusing the Hindoo religion; and that there was no design to forbid the native Christians conversing with their

countrymen on Christianity; only they must not go out under the sanction of the Missionaries."

The Governor-General, at this time, was Sir George Barlow, who not only professed to believe in Christianity, but had expressed his persuasion that it would prevail in India. The news of the Vellore mutiny had lately reached Calcutta.

In a conversation that took place between the magistrates and a friend of the Missionaries, they acknowledged themselves "well satisfied with their character and deportment, and that no complaint had ever been lodged against them." An order of Council, however, was passed, commanding Messrs. Chater and Robinson to return to Europe, and refusing Captain Wickes a clearance, unless he took them back with him.

This order being communicated, it was represented to Government, that Captain W. cleared out from Rotterdam for Serampore; that his clearing out from England to Serampore, was no more than a necessary step to accomplish the first intended voyage; that Messrs. Chater and Robinson were then at Serampore, and had joined the Mission under their direction, and the protection of the king of Denmark.

This representation produced an inquiry, whether the Mission was really under the protection of Denmark. To this the Danish Governor gave an explicit answer. An amicable discussion between the Captain and the magistrates followed; in which he assured them, that neither he nor the Missionaries wished to give offence; and that, if friendly representations could not prevail, rather than oppose Government, they would give up the two brethren. Captain W. was, on this, furnished with his passports. As Government, however, appeared to be dissatisfied with the continuance of the two Missionaries, to remove every subject of complaint as far as they could, a new Mission, to Rangoon, in the kingdom of Burmah, was contemplated; and Mr. Chater, with another brother, agreed

to go to that country, to make observations on its practicability.

Here matters rested; and the Missionaries went on pretty much as usual, only they had no preaching at the Loll Bazar; and, hoping that things, in a little time, might take a favourable turn, devoted more of their attention, for the present, to the instruction of the younger Missionaries, and less of it to itinerating excursions.

The adversaries of Christianity, (of whom there are many in India,) not having fully accomplished their end with the Government abroad, directed their attention to that at home. A tract was translated, and sent to England, in which the Missionaries are represented as calling the natives "barbarians," and their shastras "barbarian shastras;" when, in the original, they had only entreated them not to reject the Bible as being the shastra of the barbarians, or "M'leeches," a name by which they designate all who are not of the cast. After this, a pamphlet appeared by a Mr. Twining, and was followed by several more, written by Major Scott Waring and others: some abounding in low abuse; others openly espousing the cause of idolatry; and all filled with unfounded statements, and ineffectual endeavours to trace the Vellore mutiny to the attempts at Christianizing the natives. The charges produced in these pamphlets were answered by our late Secretary, and other friends of the gospel.

While the Missionaries were afflicted from one quarter, they were encouraged from another. When the Armenians and Portuguese in Calcutta perceived their difficulties, they came forward, and fitted up places for them on their own premises. From September to the end of the year, seven more natives were baptized, and a new Mission, to Rangoon, was undertaken. Mr. Chamberlain and Mr. Mardon were diligently engaged up the country; but, in September, the former sustained a second bereavement in the death of his wife. On Dec. 25, the Missionaries say, "During the past year, we have baptized twenty-two persons. These, with one at

Cutwa, and another at Dinagepore, make the whole number baptized, a hundred and four; ten of whom are Europeans. In the course of the last six years, we have been under the necessity of excluding thirteen; and six have been removed by death."

Towards the close of the year, an event occurred, more than ordinarily impressive. Three persons from Luckphool, Neeloo, Torribut, and Sooker Bishess, who had long professed to believe the gospel, but declined an open profession of it, came on a visit to Serampore. In conversing with Sooker Bishess, the Missionaries warned him of the danger of temporizing, in the manner he had hitherto done; assuring him, that, if he was ashamed of Christ before men, Christ would be ashamed of him before his Father, and before his angels. He declared, that he thought there was no way to heaven besides the Saviour; and that, if he thought himself near death, he would make an open profession of his name. He was then reminded of the uncertainty of life, and entreated to consider, whether his refusal to appear publicly on the Lord's side did not proceed from his secretly regarding sin, and fearing men more than God. The example of others of his countrymen was mentioned, to show, that, where the heart was really given to God, every thing else vanished. He seemed impressed, but not determined. On the sixth day after his return, he was murdered in his own village, with circumstances peculiarly awful. It seems he had, though unknown to the Missionaries, carried on a criminal intercourse with a woman, some of whose relations belonged to a gang of robbers. These men had long resolved to be revenged on him; and, having heard that he had been at Serampore, they imagined he must have obtained a sum of money there; an idea which has been circulated, from the beginning, to scandalize the gospel; though nothing can be more void of truth. Thinking this a favourable opportunity, they, one night, beset the house where he and this woman were; and, after bringing them out bound, set fire to it. Having loosed

the woman, they threatened to throw him into the fire, unless he would discover where he had hidden the supposed sum of money. He, probably hoping to escape, led them to a tree at some distance, and told them to dig underneath it. After digging some time in vain, one of them, enraged, pierced him through with a spear, and shed out his bowels; another cut him across the breast; and a third cut off his head!

1807.

Mr. Biss's complaint getting worse, he was ordered, by Dr. Hare, to return to Europe, as the only possible mean of saving his life. On Jan. 5, he and his family embarked for America. During the first fortnight, his health seemed to be greatly amended; but, after this, he relapsed, and on Feb. 5, died.

A Hindoo, whose name was Seeboo Roy, having seen some religious tracts, came to Cutwa, for further instruction. He appears to have believed the gospel; and, being a person who had considerable influence in his village, had recommended it to others. He kept up Christian worship, in his own house, on Lord's-day, and some of his neighbours attended with him. Mr. Chamberlain received much pleasure from him, and expected that he would soon be baptized; but in the month of January, this year, he died. His relations burned his body, after the manner of the Hindoos; but it was contrary to his desire. He earnestly wished to have been taken to Cutwa, instead of Gonga, to die. During his illness, he exhorted those who used to meet with him for worship, not to forsake the assembling of themselves together, nor to cease publishing the glories of the Saviour. "I am going," said he, "but we shall soon see each other again." He had conversed much with his wife; and, when he died, she did not beat her forehead, and cry aloud, as is the custom of women in that

country on such occasions. Being asked, why she did not; she answered, "What use is that? I sit and think of what he said to me."

On January 24, the brethren Mardon and Chater set sail for Rangoon. They had been recommended to the grace of God, by the church at Serampore, with many prayers for their prosperity. About the same time, cheering accounts were received from the neighbourhood of Malda, where the native preachers were heard with much interest, and treated with kindness by many of their countrymen. Five or six hundred often assembled to hear them, when no European was present. Bykonta, one of the native brethren, returned from Jessore, full of joy: his wife forsook her father's house, resolved to cleave unto him, and to the Saviour. At Cutwa, Brother Chamberlain and several of the native Christians laboured with diligence and success. Three persons, Komal, Soogul Mookurjee, (a Koolin Brahman,) and Vindyabund, (a byraggee,) were baptized. Things also appeared promising at Dinagepore; and though at Serampore the Missionaries baptized only one during the first three months, and laboured under some restrictions, yet the translating and printing of the scriptures went on; and, upon the whole, their efforts to spread the gospel were but little diminished. On March 18, letters were received from Rangoon, and every thing wore the most favourable appearance as to that important undertaking.

During the months of April, May, and June, ten persons were baptized; among whom were a respectable Portuguese family, of Calcutta; namely, Mr. and Mrs. Derozio, and two of their daughters; also Serjeant Oaky, whose father was a member of the Baptist church at Kingstanly, in Gloucestershire. A new church was formed in Jessore, of which Ram Mohun and Kawnee were chosen deacons. The brethren at Cutwa were also formed into a church. A petition was presented to Government, for leave to erect a new chapel in Calcutta, signed by one hundred and fifteen of the inhabitants; many

of whom were merchants of the first respectability, and to which a favourable answer was returned.

On May 31, Ram Mohun was set apart, by prayer and the laying on of hands, for the work of the ministry.

During this summer, Mr. Fernandez was heavily afflicted. Two persons were, on this account, obliged to wait some months for baptism. They were baptized, however, on June 21. Their names were Dhanukora, and his wife Dhasishhurry.

In June and July, several Europeans corresponded with the Missionaries, and afforded pleasing hope of a work of grace. One was reprov'd, for his profane language, by a Hindoo: another heard the Christian natives converse about Christ, and was filled with shame at his own ignorance; and another was impressed by his conversation with a serious lady, whom he afterwards married. "We are acquainted with nine or ten," says Mr. Moore, "in Calcutta; most of whom we knew not four months ago, but who now afford us hope."

Our brethren had returned from Rangoon, for their families, on May 23, and on July 6, at the monthly prayer-meeting, a consultation was held about the Mission to Burmah, and the minds of the two brethren sounded as to their willingness to return to that country. Brother Chater was still of the same mind; but Brother Mardon declined it, on account of ill health. He was afterwards succeeded by Mr. F. Carey.

On Lord's-day, August 2, a soldier, of the name of John Axell, from the neighbourhood of Basingstoke, in Hampshire, was baptized, by Mr. Ward, at Calcutta. The same day, were baptized, by Mr. Carey, at Serampore, a native, of the name of Secbo Ram, from Jessore, and Mr. P. a young man, the son of a clergyman in South Wales. He had been taken prisoner by the French, and carried into the Isle of France; where, during his imprisonment, he was brought to serious reflection on the state of his soul.

About this time, twelve of the Portuguese at Calcutta signed an affectionate letter to Mr. Ward; expressing their

faith in the gospel, and attachment to him as a minister of it.

Soon after this, an event occurred which filled the friends of the Mission with deep concern, and furnished its adversaries with a momentary triumph. A tract, which had been printed in Bengalee, and which, in that language, contained nothing offensive, was put into the hands of a native, to be translated into Persic. The translation being finished, it was, through the pressure of business, inadvertently printed *without being first inspected by the Missionaries*. It proved, unhappily, that the translator had introduced several strong epithets, calling Mahomet a tyrant, &c. which, it was alleged, would irritate his followers; and, though no such effects had been produced, yet, a copy of it being conveyed to a person in office under Government, it was taken up in a serious manner. Mr. Carey was sent for; but, being unacquainted with the circumstances of the case, he could only acknowledge the impropriety of the epithets, and promise to inquire into the cause of their appearance in the tract in question. Had the object of the party been merely to prevent the disturbance of the public tranquillity, things would have issued here: Mr. Carey, on learning particulars, would have made an apology, and corrected whatever was improper. But, before he had time to do this, proceedings were commenced, which, had they been carried into execution, must have been not only ruinous to the Mission, but greatly injurious to the cause of Christianity in India. In consequence, however, of an explanation, and a respectful memorial, presented to the Governor-General, the most serious part of the proceedings was formally revoked. On this occasion, two of the Missionaries waited on his Lordship, to thank him for the candour with which he had attended to their memorial; to which his Lordship replied, that *nothing more was necessary than a mere examination of the subject; on which, every thing appeared in a clear and favourable light.*

was a new sound: multitudes heard who had never heard it before, and who may never hear it again, or know its value, till they see the Son of Man coming in the clouds of heaven!"

In October, died Mr. Creighton, of Goamalty, and Mr. Grant, of Miniary, both at the same place, and within a fortnight of each other. The labours of these excellent men, in establishing schools, circulating the scriptures, and otherwise promoting Christianity, were of great importance to the cause of Christ in Bengal; and their death would, of course, be severely felt. "They were lovely and pleasant in their lives," say the Missionaries, "and in their death they were not divided!" The former had drawn up some valuable thoughts on the establishment of schools, which are printed in the Periodical Accounts, Vol. III. p. 445; and the latter bequeathed 20,000 rûpees, (about £.2500,) to the Mission; 10,000 to the translations; and 10,000 for the support of an evangelical ministry in a church called the Mission church, in Calcutta. In consequence of these events, Mr. Mardon was soon afterwards stationed at Goamalty, and Mr. Moore at Miniary.

Towards the end of November, the brethren Chater and F. Carey, with their families, after forming themselves into a church, and chusing Brother Chater for their pastor, and after being committed to God by their brethren, embarked for Rangoon, where they safely arrived, after a voyage of eighteen days.

In a review of the year 1807, fifteen, it appears, had been added to the church in Jessore and Calcutta; among whom were five Europeans and an American: three to that at Cutwa; and two to that at Dinagepore; two were restored after exclusion; two called to the ministry; and two new churches formed. New rules were formed, suited to the present state of the Mission; every station being independent of the other, but all united as a general body. A considerable

advance was made in ten of the translations: two new founts of type were completed; the Orissa and the Mahratta; and two others begun; the Burmah and Chinese: a new and improved fount of Nagree also was begun. With respect to printing, an impression of 1500 copies of the fourth volume of the Bengalee Old Testament, (containing all the Prophets,) was completed; the third volume, comprising the Historical Books, was in the press, which, when finished, would complete the Bengalee Bible; an edition of 10,000 copies of Luke, the Acts, and the Epistle to the Romans, was completed; the New Testament in the Sungskrit and Orissa was considerably advanced; and the Hindostanee, Mahratta, and Guzuratee, were put to press.

SECTION VI.

PROGRESS OF THE MISSION, CONTINUED TO JANUARY,
1809.

1808.

ON January 28, Serampore was taken by the English, but without making the least difference in the situation of the Missionaries. About this time, a considerable addition was made to their audience, not only on Lord's-days, but at their ordinary family worship.

Mr. F. Carey, having studied medicine at Calcutta, introduced the vaccine inoculation at Rangoon. After having successfully inoculated about fifty in the city, he was sent for by the Governor, to perform the operation on his children. This circumstance proved favourable to their settling as Missionaries.

In February, Mr. and Mrs. Mardon departed for their new residence at Goamalty: Kristno Dass, Goburdhun, and Ram Presaud, with their wives and families, accompanied them. On their arrival, they formed themselves into a church.

About this time, several died. One was a Mr. Burney, a teacher of the Orphan School at Calcutta, one of the first fruits of Mr. Thomas's early labours. He had some occasion to visit Rangoon, was taken ill before his arrival, and died

early in the month of March, very happy, in the house of the Missionaries. They had another death in April, at Serampore, of an eminent Hindoo Christian, whose name was Futick. He was baptized in 1804; and, during the four years of his Christian progress, had been instrumental in the conversion of his mother and his sister, (Bhanee,) also of Kanaee, Kristno, and Deep Chund, his neighbours. At the time of Futick's death, Deep Chund had, to the great grief of his friends, gone back into idolatry. This lay heavy on Futick's mind, and, before his departure, he entreated the brethren to seek after that poor wanderer.*

The members of the infant church at Goamalty had a large portion of affliction during this summer. Mr. Mardon, for some time, lost the use of his speech. He and Mrs. Mardon were both very ill for a long time, and obliged to leave the station, for the sake of medical assistance. The natives wept, on their departure. There was also much affliction among them; so that, for the greater part of the season, they were unable to engage in any active labours. "But to show," as Mr. Mardon says, "that success does not depend on the strength and exertions of poor mortals, the Lord hath wrought among the Heathen for his great name sake!" They had begun with seven. Mr. Ephraim Burford, who had joined the church at Serampore, in 1806, being engaged in the indigo business in the neighbourhood of Goamalty, removed his communion to them, and, on Lord's-day, June 19, four were baptized; viz. Mr. Johnson, (an assistant in the indigo works,) and three natives; which made their number twelve. Mr. Mardon also speaks of several more, of whose conversion he entertained great hopes, and of two persons, in particular, who had died, and whose death was attended with some circumstances peculiarly affecting.

* See an interesting account of Futick's family in the *Periodical Accounts*, Vol. III. p. 398, which is continued, on occasion of his death, in No. XIX. p. 511.

One was a byraggee, of the name of Subhasingha, of the rajpoot cast, who was going on a pilgrimage to the temple of Jaggurnaut. Mr. Mardon observing him to stop under a tree, at Goamalty, and being unable, at that time, to speak much himself, requested Kristno Dass to go and speak to him. He accordingly went, and, in conversation, told him of the sufferings and death of Christ for the salvation of sinners. The poor man seemed to feel the subject as suited to his case. He said, he would take Christ for his refuge, and, instead of prosecuting his journey to Jaggurnaut, would stop and hear more of the word of God, believing that by this his soul would be purified. "On hearing this," says Mr. Mardon, "Kristno came to me, almost in raptures, to know what he should do. I requested him to take the man to his house, and instruct him in the way of salvation. I went over shortly after, and spoke to him a little myself. He was very attentive. In the course of the day, the native brethren, especially Kristno, conversed with him freely, and, in the evening, directed their prayers particularly on his behalf. He ate with them without hesitation, making nothing, as it would seem, of his cast! He soon threw off his poita and necklace, as useless things! His body was in a very weak state. The next morning he appeared as usual, but, in a few hours, lost his speech, and seemed to be in pain. About three in the afternoon, surrounded by us all, he died. May we not hope that this was a brand plucked out of the burning?"

Another was a Hindoo, an inquirer after the way of salvation, whose name was Heeradee. "Nearly two months ago," says Mr. Mardon, in a letter of Sept. 6, "he was bitten by a mad jackall in the corner of his mouth. It is only a week yesterday, since I heard of it; when the natives brought him hither, to get some medicines for him. On Monday last, he began to feel the effects of the bite, and concluded he should die. Mrs. Mardon went over twice, to see him. He was very earnest in prayer, not only for himself, but also for the church, that the Lord would pour out his blessing upon it. He was

much in prayer the ensuing night. Yesterday, he began to be enraged. The native brethren were afraid to come near him. Mr. Johnson visited him repeatedly. In the evening, he and Mr. Burford were obliged to tie him down to the bedstead. This morning he appeared much the same. At intervals, however, the fits would leave him, and his reason return; and those seasons he would improve by prayer, or by talking about Jesus. He had the use of his reason, it seems, at last, for he expired with prayer upon his lips, between eight and nine o'clock this morning! He has left a widow and two children."

During this year, Mrs. F. Carey and Mrs. Chater being very unwell at Rangoon, it was thought necessary for them to go to Serampore. On May 14th, they and their children arrived. After a while, Mr. Felix Carey followed them. Towards the latter end of the year, he and Mrs. Chater returned to Rangoon, leaving Mrs. F. Carey at Serampore. In December, immediately after the birth of her third child, she died. Mr. Chater, who, by reason of these afflictions, was left alone for some time, was making progress in the language, in which he was assisted, not only by his teacher, but by the kindness of a Mr. Babasheen, an Armenian gentleman, in office under government, and who discovered much interest in the settlement of the Missionaries in the country. Besides this, Mr. Chater began building a dwelling-house and a place of worship, towards the expenses of which he obtained a handsome collection from among the merchants.

The Armenian brother, Carapeit Chator, after visiting Jessore in company with Sebukram, was sent to reside among the brethren in that district.

At Serampore, twelve were added in three of the summer months; and Deep Chund, who had fallen into idolatry, came back with contrition, and was restored to the church. The account which he gave of the occasion of his fall, the state of his mind under it, and the effects of several visits

from his brethren, together with a letter from the church, were very affecting.*

The Danish clergyman at Serampore, being dead, a question was moved among the inhabitants, who should succeed him? The majority expressed their wish that the Missionaries might be permitted to do so. A petition was accordingly presented to the Governor-General for the purpose; which being granted, the parish church was, from that time, (about September,) occupied by some one of the brethren. They accepted of no pecuniary reward for their services.

Towards the latter end of September, a second examination of the lads engaged in the study of the Chinese language, was held at Serampore; at which were present the Vice-president of the Asiatic Society, with several other European gentlemen, who expressed their satisfaction in very strong terms, and their conviction that nothing but perseverance was necessary to the complete acquisition of the Chinese language. Rewards were presented to the lads.

In October, the Missionaries say, "Almost all the increase which the Serampore church has lately received, has been from Calcutta. The opening of the new chapel is anxiously looked for by many. Brother Oaky, of that city, whose father was a member of the Baptist church at Kingstanly, in Gloucestershire, died this month, in the blessed hope of everlasting life." In a letter, dated November 29, they inform us that Kristno, (the first Christian convert,) was stationed at Calcutta; where he is constantly employed in preaching and conversing about Christ, sometimes to natives, and sometimes to Europeans. They also mention their having access to the prison, (the jailor and his wife having joined the church,) and also to the dispensary; at both which places there were great opportunities of addressing the afflicted and miserable people.

No particular review of the events of this year has been received; but, in a letter from Mr. Ward, dated January 12,

* See the particulars in the Periodical Accounts, No. XIX. p. 549.

1809, he says, "Brother Robinson is going up to form a station on the borders of Bootan, though on the Company's territories. He goes alone, but Sister R. will soon follow him. If this succeed, we shall have ten Missionary stations;—viz.

<i>Bootan,</i>	Robinson;
<i>Dinagepore,</i>	Fernandez;
<i>Saddamah'l,</i>	W. Carey;
<i>Goamully,</i>	Mardon;
<i>Miniary,</i>	Moore;
<i>Cutwa,</i>	Chamberlain;
<i>Jessore,</i>	Carapet Chator;
<i>Serampore,</i>	Carey, &c.
<i>Calcutta,</i>	Carey, &c.
<i>Rangoon,</i>	Chater and F. Carey.

"The Shanscrit Testament is out; and the last volume of the Bengalee Bible, with another volume of the Ramayuna. The Orissa New Testament, I hope, will be out in March. The new chapel in Calcutta, (70 feet square,) was opened on Jan. 1; and, last Lord's-day, we baptized in it: several others are coming forward. Mrs. Carey is unwell: all the rest of us are well. The publications in England against the Mission, have created no alarm here. Lord Minto received the Shanscrit New Testament very graciously."

Mr. Marshman, in a letter dated the 14th of the same month, says, "Things with us are, through mercy, well: we are full of encouragement and hope."

In the autumn of 1808, a brief Memoir of the Translations having been printed, Mr. Fuller visited the north of England, and Scotland, to collect for them. The liberality with which the friends of Christ of all denominations, in Scotland especially, came forward in support of this important object, may be seen by the Appendix to No. XVIII. of the Periodical Accounts. It exceeded every thing which had gone before it, in the preceding visits of 1799, 1802, and 1805; and afforded a pleasing hope, that the work would not stop for want of support.

SECTION VII.

PROGRESS OF THE MISSION, CONTINUED TO THE MIDDLE
OF 1812.

1809.

EARLY in this year, Mr. Chamberlain made some excursions into the district of Bheerboom, sixty or seventy miles from Cutwa, where a door was opened for the gospel, especially at the large town of Lakra-koonda.

C. C. Aratoon, a member of the church at Calcutta, was sent into Jessore, to collect and unite the few scattered Christians in that district, and to fix upon a suitable station. He chose for his station Chougacha.

In the month of March, the Orissa New Testament was finished at press; and in May, it was proposed to Mr. John Peter, another member of the Calcutta church, who, for several months, had preached in Bengalee, to go and reside in that country, and distribute it; and, after acquiring the language, (which its similarity to the Bengalee would soon enable him to do,) to preach the gospel to the people. This proposal Mr. Peter cheerfully accepted.

Between twenty and thirty English soldiers, of His Majesty's 22d regiment, stationed at Berhampore, having received the gospel, requested Mr. Chamberlain to baptize them; which he did, and formed them into a church,

In July, Dr. Carey was seized with a fever, which rose to such an alarming height, as, for several days, to cause his friends almost to despair of his recovery. At length, however, the Lord heard the prayers of the afflicted church; the strength of the disorder gave way to the means used, and his colleagues received him, as they say, "like one from the dead!"

On the 18th of the same month, John Peter and C. C. Aratoon, were set apart, by the church at Calcutta, to the work of the ministry, by prayer and the laying on of hands. Two of the members were, at the same time, appointed deacons.

In December, Mr. Moore removed from the neighbourhood of Malda to that of Patna, where Mrs. Moore was encouraged to open an European school. On his arrival, he writes thus:—"I went nearly through Patna, about five miles: the houses are as thick as they can be built, one by another. What an immense place! Superstition is here exhibited in the most degrading forms, from day to day. Is it possible, that the great darkness of this place can be dispersed? It is more than possible, more than probable!

Towards the close of this year, the city of Rangoon, in Burmah, was burnt down, except a few houses. Nearly all the merchants and tradesmen were ruined. The country was, at the same time, engaged in war. The Mission-house, standing out of the city, however, was preserved.

A letter was received at Serampore, from Birmingham, containing an account of their schools. This excited to a similar attempt at Calcutta, where thousands of the poor children of the Portuguese Catholics were wandering about the streets in all manner of vice and wretchedness. On Dec. 25, Mr. Marshman preached a sermon, and made a collection for the purpose. After this, a plan of a school, to be supported by subscription, was formed, and entitled, "The Benevolent Institution for instructing the children of indigent Christians."

1810.

EARLY in January, Mr John Peter departed for Orissa, taking with him a great number of Orissa Testaments, to distribute as occasion required. On the 18th, he arrived at Balasore, and, on the following March, was joined by Kristnodas, a native preacher.

At the same time, C. C. Aratoon was very diligent and successful in the villages of Jessore; not only in the conversion of Heathens and Mahometans, but in recovering several, who had relapsed, among professing Christians.

At the same time, many were inquiring after the way of salvation, at Calcutta; and Mr. L. who was on the spot, and very active amongst them, engaged to write, two or three times in a month, to his pastors at Serampore, informing them of particulars. On March 26, Mrs. Leonard was baptized, and joined the church at Calcutta. Kristno, the first baptized native, was indefatigable in his labours; so were many others: "The grand feature of the work is," says Mr. Marshman, "*the mighty power of God in affecting the mind.*"

Mr. Robinson was endeavouring to form a station in Bootan, but was frequently interrupted by affliction. At Dinagepore, and at Goamalty, things went on happily. Hopeful appearances continued in Bheerboom, where a school was established. But at Berhampore, Mr. Chamberlain was ordered, by the commanding officer, to leave the place, and go to his ordinary residence. In Orissa, Mr. Peter baptized some from among the soldiers.

On July the 29th, Mrs. Robinson died at Dinagepore. Her children were kindly taken, by Mrs. Marshman, to Serampore.

About this time, a plan was formed for Mr. Chamberlain to go up the country towards the neighbourhood of Lahore, and for Mr. William Carey to take his place at Cutwa.

In the same month, a regimental order was given out at Berhampore, *prohibiting every non-commissioned officer or private, from attending religious worship, either in the barracks, or out of them, except when ordered to divine service.* It was added, *Such who dared to transgress, should be severely punished.* Within a day or two, the order was modified by another, which limited their meetings to *such times and places as the Rev. Mr. P.* (the chaplain of the station,) *should be present at.* In a week or two, however, the 22d regiment received orders to leave Berhampore, to engage in an expedition; and, on their departure from thence, the officers ceased to lay any restraints on the men. All the time that they stopped in Calcutta, they had worship in their usual way. The restraints imposed upon them at Berhampore, therefore, probably arose from another quarter.

Deep Chund and Bhagvat, were sent to Goamalty, to assist Mr. Mardon. Mr. Peacock agreed to accompany Mr. Chamberlain into Upper Hindoost'han; and Mr. Cornish, to join Mr. Robinson, in his endeavours to establish a Mission amongst the Bootéas.

In September, the 14th and 22d regiments left Calcutta, on the expedition against the Isle of France, the religious soldiers in which took an affectionate leave of the Missionaries.

At Dinagepore and Sadamah'l, there were, at this time, encouraging appearances; as also at Goamalty. At Lakra-koonda, a rich Hindoo merchant, who had kept a house of gods, cast them all away; and, with others like-minded, met on the Lord's-day to read the scriptures, and, as well as they knew how, to worship the living God. In Jessore, the church had increased to nearly sixty members. In Orissa, Mr. Peter, after being there but about ten months, formed a church, and had sixteen members uniting at the Lord's-supper. "I am refreshed," says he, "by the consideration, that the

Spirit of God is working in these Heathen lands; I see that the Missionaries do not labour in vain; God hears their prayers for the success of his cause; and it shall prevail." Several of those whom he had baptized, being soldiers, were ordered from Balasore to Cuttack; by which, however, the gospel came to be more known. At Rangoon, the Missionaries made progress in the languages. At Calcutta, the word continued to have free course. "Kristno," says Mr. L. to Mr. Marshman, "appears to gather strength of body by his unremitted labours: he preaches at fourteen different places in the week, spares no labour, shows no fatigue, but flies wherever duty calls. In addition to the above services, he regularly visits private families in the city. He has all the zeal of a young convert, with all the experience of a father. When I think of your labours, and those of the other Missionaries, preaching the gospel here seven times in a week, the monthly prayer and weekly experience meetings, the catechizing of children after morning worship, the meeting on Lord's-day evenings, for imparting religious intelligence, seven established prayer-meetings in different parts of the city, and the many family altars of late erected; I cannot but conclude, that these are earnest of what we hope for—the conversion of multitudes. From the time that I have been favoured with a place among the people of God in this city, I have not observed the fruits of a single conversion confined to the individual. These changes have, in every instance that I can recollect, been the blessed means of bringing some relative or friend, to hear the gospel."

Towards the close of this year, a handsome collection was made among the Calcutta members, for the relief of the church in Jessore. An improved paper manufacture was established in Serampore. The Benevolent Institution had increased to nearly ninety children; and a humane medical gentleman prescribed and furnished medicines for it and the family, gratis. Access was allowed, and the gospel freely preached amongst the soldiers and their wives, in

the Fort. In all the stations, 106 were baptized during the year.

In November, Messrs. Johns and Lawson, and Miss Chaffin, set sail for India, by way of North America.

1811.

FROM the commencement of this year, the Missionaries speak of themselves no longer as a single Mission, but as divided into five Missions, according to the different languages of the country; which they designate, "The United Missions in India." These are,—the Bengal, the Burman, the Orissa, the Bootan, and the Hindoost'han. The Bengal contains five stations; the Hindoost'han, two; and the rest, one each: in all, ten.

On the 21st of January, Mr. Chamberlain and Mr. Peacock, with their families, set out, with the permission of Government, for Agra. At Calcutta, an Auxiliary Bible Society was formed. Many persons, who had lived in drunkenness, in profane swearing, and in illicit connexion with native females, laid aside their vicious courses, and were married to their women. "Not a corner," says Mr. ———, "is to be found in the Fort, wherein the gospel has not found a reception!"

About this time, Mr. Robinson and Mr. Cornish arriving at Barbaree, on the borders of Bootan, before they had well set things in order in their house, were attacked, in the dead of night, by a band of robbers, who not only stripped them of their property, but murdered several of the servants, and they themselves had a very narrow escape. The issue was a relinquishment of that Mission, for the present.

An opposition also was raised in Fort William against the gospel by a Col. ———. On this occasion, a Mrs. W. a Hindoost'hane woman, who had married an English sergeant, interceded with the General, with effect; and liberty, for

a time, was granted to the soldiers to attend at the chapel, and occasional meetings, which did not interfere with their military duties: but this did not continue long.

In March the New Testament in the Hindee and Mahratta languages, the Pentateuch in Sungskrit, and the Prophetic Books in Orissa, were finished at press; and considerable numbers of them were sent and distributed in the respective countries, from whence the brethren afterwards received intelligence of their being read and understood.

In April, the plan suggested by Dr. Bell, and improved by Mr. Lancaster, was introduced, by Mr. Marshman, into the school at Calcutta, by which the number of children could be greatly increased, and the expense contracted. Ground was purchased, and a new school-house erected, near the chapel, 90 feet by 70, which would contain 800 children. Among the children in this school was a Malay boy, bought by Captain W. out of the hands of persons who were fattening him for sale to the Batta cannibals! An attempt of Dr. W. one of the chaplains, to injure the institution by a public attack in the newspapers, so effectually served it, that, by the increase of subscriptions, it was relieved from its principal difficulties.

In June, new restrictions were laid on the soldiers, and all religious meetings prohibited. The movers in this business were unknown; and no charges of neglect of duty were brought forward as the ground of such proceedings. The native preachers, however, continued, without interruption, to visit and preach in the Fort. And as to the city, the progress of the gospel was still as great as ever.

In the out-stations, a mixture of prosperous and adverse circumstances occurred. At Dinagepore, there was a considerable increase; but it was accompanied with the death of Mrs. Fernandez; a severe stroke both to the worthy pastor, and to the church in that city and neighbourhood. At Goalpaty, Mr. Mardon seemed cheerful; and a brother of the church at Calcutta, Mr. D'Cruz, was sent to assist him; but, during this year, he lost Mrs. Mardon, which greatly depressed

his spirits. At Lakra-koonda, things became more and more interesting. Several were baptized. Kangalee and Mr. William Carey frequently visited Serampore, from Cutwa, and sometimes united at the Lord's-supper.

In the villages of Jessore, things went on prosperously. At Rangoon, the situation of the Missionaries became perilous, on account of the war. This, with Mrs. Chater's ill health, induced Mr. Chater to leave Burmah, for Bengal. In Orissa, the word made progress, both at Balasore and at Cuttack. On the 17th of May, Mr. Chamberlain and Mr. Peacock arrived at Agra, after a journey of four months; in which they freely communicated the gospel, as they passed through the cities and towns by the sides of the Ganges. A purchase having been made, of the premises of Mr. Bryant, at Digah, about fifteen miles from Patna, Mr. Rowe and two native brethren went and settled with Mr. Moore, at that station. In the Mahratta Country, the success which attended the reading the scriptures to the natives, and instructing them in the principles of the Christian religion, was considerable. The blessing of God attended these means, and rendered them successful. Finally, The members of the church in the Army, though frequently separated, and sometimes forbidden to assemble, and punished for doing so, preserved a conscience void of offence. Once, at the Isle of France, they retired, and, in the open field, commemorated the death of Christ.

In August, a third Memoir of the Translations carrying on at Serampore was published, including remarks on the progress made, in types, paper, and other facilities for printing and circulating the Scriptures.

1812.

IN the first six months of this year, four new openings for the introduction of the gospel engaged the attention of the Missionaries.

The first is in the vicinity of Dacca; where Mr. Cornish (who, with Mr. Robinson, so narrowly escaped being murdered at Barbaree) had undertaken, with the advice of the Missionaries, the oversight of an indigo factory; and, being joined by Bhagvat, a converted Brahman, there is hope of good being done in that quarter.

Another is in the newly-conquered island of Java. In the expedition against this place, there were three pious soldiers, members of the church at Calcutta, who, after its conquest, kept together; and to them, five others have since been added, forming a little church, under the care of the brethren Beard and Russel. To this island, Mr. Robinson went, with the permission of Government, as a Missionary.

A third is at Columbo, in the island of Ceylon. Mr. Chater having relinquished the Mission at Rangoon, on account of the country disagreeing with Mrs. Chater's health, he was recommended to this city, as suited to his object as a Missionary, and affording an opening for a European school, by Mrs. Chater. He has since arrived, and been kindly treated by the gentlemen of the settlement. Mr. Kerr, a young man, a member of the church at Calcutta, went to Rangoon, in Mr. Chater's place.

The last station is at the city of Patna. That at Digah being fourteen or fifteen miles from this city, and neither of the brethren there being sufficiently acquainted with the Hindoost'hane language, to preach in it to the natives, Mr. J. T. Thompson, a young minister of the church at Calcutta, was sent thither, and received considerable encouragement in his work.

Other things have occurred; among which, some are pleasing, and some painful. Dr. Carey's youngest son has been baptized, and promises to be a useful Missionary. Several of the children of the Missionaries have been taken away by death; particularly at Serampore and at Agra. The spacious printing-office at Serampore was, on the 11th of March, consumed by fire, with all the types, many valuable

manuscripts, and a large quantity of paper; the whole amounting to a loss of nearly £.10,000. Mr. Mardon, after losing his wife, and his two youngest children, all within a few months, died himself, almost suddenly, on the 23d of May. Mrs. Moore, after an ill state of health for years, also died. An event occurred in Jessore, which required that C. C. Aratoon should remove to Serampore: Petruse was chosen in his place.

Under these, and other trying events, the Missionaries, though much affected, were not greatly disheartened, nor, in any degree, induced to relax their efforts. New founts of type, in all the eastern languages, were cast, as soon as possible, from the melted metal recovered from the ruins; and the printing of the Scriptures was resumed, as fast as they could be prepared. The work of conversion went on, without interruption. Messrs. Lawson and Johns arrived at Calcutta, and were kindly treated by the members of Government. On the intelligence of the loss by fire reaching this country, it was repaired, as far as money could repair it, in a few months.

SECTION VIII.

PROGRESS OF THE MISSION, CONTINUED TO THE END OF
1815.

1812.

ON Sept. 6, were baptized at Calcutta, Mr. and Mrs. Judson. They had been sent out, with several others, as Missionaries, by the American Board of Commissioners for Foreign Missions, formed by Congregational Churches in the States of New England; but, having, on the voyage, been led to serious inquiry on the subject of baptism, they saw reason to change their views, and requested our brethren to baptize them. Their example was followed, soon after, by Mr. Rice, another of the American Missionaries.

Towards the close of the year, C. C. Aratoon left Bengal, with a view to commence a new station at Bombay. Mr. D'Cruz removed to English bazar, near Goamalty, in order to supply the loss of Mr. Mardon. The progress of the Mission in the Burman Empire was interrupted, for a season, by the disturbed state of public affairs; while Mr. Chamberlain, having undesignedly offended the commanding officer at Agra, was ordered down to Calcutta: on his arrival in the latter city, however, and presenting himself at the Police Office, nothing

was said to him, but that he was at liberty. Among other pleasing additions to the church at Calcutta, a Corporal Gibson was baptized; who is described as truly pious, and possessed of very promising ministerial gifts. On the other hand, Seeta-rama, a native preacher distinguished by his zeal, simplicity, and usefulness, was removed, almost suddenly, by death, in Jessore. On a review of the Mission in general, at the close of this year, the brethren, after taking particular notice of their afflictions, and of the mercies which had been mingled with them, observe, "The number of persons added this year is, on the whole, rather less than the last; yet it will, notwithstanding, appear, that there has been a wider extension of the gospel this year, than in any one preceding."

1813.

THIS year commenced with an event which wore, for a season, a very threatening aspect, and occasioned the Missionaries no little anxiety and regret. In the month of January, inquiries were made, by the Bengal Government, Why Messrs. Robinson, Lawson, and Johns came out to India by way of America, instead of coming direct from England, with the permission of the Court of Directors. Several letters were exchanged on the subject; till, at length, on March 12, the Missionaries received a communication, in the name of the Right Honourable the Governor General in Council, stating that Messrs. Johns, Lawson, and Robinson were ordered to return to Europe, by the fleet then under dispatch. Mr. Robinson had previously sailed for Java; Mr. Lawson having begun to prepare a fount of Chinese types, the Governor General was induced, by this circumstance, to relax the severity of the mandate, in his favour: but no attention was paid to the applications on behalf of Mr. Johns. On the contrary, the order for his return was peremptorily confirmed,

and enforced by menaces, in the case of non-compliance. On March 29, therefore, after being solemnly committed to God, and to the Christian sympathy of their brethren in England, Mr. and Mrs. Johns, with their little one, took leave of the brethren at Serampore, and in a few days set sail for Europe, in the Lord Castlereagh.

At this time, however, the state of the Mission was highly prosperous. In different parts of the country, the gospel had attracted increasing attention, and, in some instances, from natives of the highest rank. At Calcutta, a Mr. William Thomas was encouraged to itinerate, in conjunction with a native brother, in the surrounding villages; and, in May, he was sent to Jessore, to try the effect of his labours, under the divine blessing, in those parts. Early in February, several Hindoos of respectability, from Gundul-para and Vans-variya, visited the Missionaries, and attended the Bengalee worship on Lord's-day, lodging at the house of Kristno. Previously to their knowledge of the Missionaries, they had obtained copies of the Scriptures, renounced idolatry, and assembled together for divine worship. Several of them were baptized; and these additions, under such novel and interesting circumstances, filled the brethren with great joy.

In the mean time, the great work of printing the Scriptures was proceeding, at Serampore, with unabated vigour. On the 19th of February, the Tamul New Testament was finished at the press, and, on the 20th, was laid before the Calcutta Auxiliary Bible Society, at their anniversary. This edition, consisting of 5000 copies, was begun in April, 1812, and completed in rather more than ten months.

Early in the year, Kristno had expressed a desire to carry the gospel to the eastern borders of Bengal, where its light had never shone before. This desire was encouraged by the brethren, and, in the beginning of March, taking the native brother, Gorachund, with him, he departed. The place of his destination was Silhet, in the north eastern extremity of Bengal, and about an hundred leagues distant from the

province of Yun-nan, in China. Here, and at Pandooa, some miles farther on, Kristno was favourably received, and preached the gospel with success. In June, he returned to Serampore for his family, and Boodheesa and Pran-krishna were sent thither, to supply his place.

Owing to the removal of Mr. Cornish, the congregation at Dacca was broken up; and, by an arrangement with the Government, Messrs. Judson and Rice proceeded to the Isle of France, where the brethren of the 22d regiment had been previously stationed. From this island, Mr. Rice engaged a passage for America, in the hope of bringing about the formation of a Baptist Missionary Society in the United States; and, after some hesitation as to their proper course, Mr. and Mrs. Judson proceeded to Rangoon; from whence Mr. Kerr soon after returned to Bengal, on account of ill health.

Accounts from the various out-stations, at this period, were pleasing. At Chittagong, the Roman Catholic priest, after a close examination of the Bengalee New Testament, pronounced it correct, and promised to recommend it to his flock. A dreadful famine, which prevailed for several months, at Agra and its neighbourhood, had brought many under the sound of the gospel, who, otherwise, might never have heard it. At the request of the Begum, or native princess, of Sirdhana, (a small independent state to the northward of Hindoost'han,) Mr. Chamberlain went up thither. The Begum received him very favourably, and entrusted him with the education of her adopted son. After a safe voyage, Mr. Robinson arrived at Java, and settled at Weltevreden, near Batavia, where a select few had been, for some months, meeting daily, to pray for his arrival. C. C. Aratoon, after remaining at Bombay for a season, and meeting with various discouragements, proceeded northward to Surat, from whence he wrote to Serampore, for Persian and Hindoost'hanee New Testaments.

About this time, a plan was suggested by John Marshman, of reducing all the Indian founts capable of it, to a size small enough to include the whole Bible in one large octavo volume.

By this means, the expense of printing, binding, &c. will be reduced two thirds, and the whole scriptures go abroad in a portable and undivided form. Mr. Lawson, who is very skilful in type-cutting, entered into the plan with all his heart: several years will be required to complete it.

The progress of the Translations, during this year, cannot be better described than in an extract from a letter of Dr. Carey, dated Dec. 14. "We are, at this time, engaged in translating the Bible into twenty-one languages, including the Bengalee, which is finished. This week, we obtained a person to assist in the translation of the scriptures into the Kassai language. This is an independent nation of mountaineers, lying between the eastern border of Bengal and the northern border of the Burman dominions. About a fortnight ago, we obtained help for the Sindh and Wuch languages. The country of Sindh lies on the east bank of the Indus, from the sea about 500 miles, and Wuch then continues along the same shore, till it joins the Punjab. I believe we have now all the languages in that part, except that of Kutch, which, I hope, will soon be brought within our reach. We have not yet been able to secure the languages of Nepala, Bootan, Munipoora, and Siam, and about five or six tribes of mountaineers: besides these, I am not acquainted with any language on the continent of India, into which the word of God is not under translation."

To this account it may be proper to subjoin a testimony borne to the literary character and exemplary lives of the Missionaries, by the Right Honourable Lord Minto, Governor General of Bengal. At the public disputation of the Students of the College of Fort William, held before him, as Visitor of the College, on Sept. 20th, his Lordship, after enumerating their recent labours, concludes thus:

"I profess a very sincere pleasure in bringing the literary merits of Mr. Marshman and the other Reverend Members of the Serampore Mission to the notice of the public, and in bearing my testimony to the great and extraordinary labours which constancy and energy in their numerous and various

occupations have enabled this modest and respectable community to accomplish.

“I am not less gratified by the opportunity which their literary achievements afford, of expressing my regard for the exemplary worth of their lives, and the beneficent principle which distinguishes and presides in the various useful establishments which they have formed, and which are conducted by themselves.”

The Committee at home, encouraged by the success which had followed their exertions in the East, were induced, at the close of the year, to turn their attention towards the West. Some circumstances appearing to point out the island of Jamaica as a suitable sphere for Missionary labours, Mr. John Rowe, a young man of great diligence, modesty, and piety, was sent thither, after having been solemnly designated to the work, at Bristol, December 8th.

1814.

THE providence of God favoured our brethren with an opportunity of extending their labours, at the beginning of this year. The British Resident on the island of Amboyna applied to them for a Missionary; stating that the island contained 20,000 professing Christians, without a single minister to instruct them. Jabez, the third son of Dr. Carey, renouncing fair prospects of success in the profession of the law, to which he had been articulated, offered himself cheerfully to the work, and was accepted. He embarked a few days afterwards, touched at Batavia on the passage, arrived in safety at Amboyna, and, under the friendly auspices of the Resident, commenced his labours with vigour and delight.

Another new station was formed, in the course of the year, at Allahabad, (a large and populous city, situate between Patna and Agra,) by Mr. Kerr, assisted by Kureem, a native brother. Opportunities for preaching the word of life were

also afforded at Berhampore and Barrackpore, chiefly by means of the pious soldiers quartered in the cantonments.

Circumstances having arisen to induce Mr. De Cruz to return from the station near Goamalty, Krishna went thither, with his family, accompanied by another native brother, called Manika. The vacancy at Silhet was supplied by Bhagvat, heretofore at Dacca, and John De Silva, a Portuguese member of the church at Calcutta, who had, for years, adorned his profession by a consistent walk. At and around Cutwa, several native preachers were constantly employed, with zeal and perseverance, under the direction of Mr. William Carey.

Continual demands for assistance from other quarters having left the station at Serampore very destitute of itinerants, the brethren procured the discharge from the army of Mr. William Smith, a young man of promising gifts, whose steady and blameless conduct had rendered him highly acceptable wherever his lot had been cast. The church at Serampore were gratified by the restoration of three native members, who had been, for years, in a state of exclusion; but were now received again, with the unanimous consent of the whole body.

In Calcutta, the word of God continued to prevail, and a considerable number of persons, Europeans and natives, were added to the church. Here, also, a circumstance, altogether unprecedented, occurred, to place the gospel in a new light. Certain Hindoos, condemned for an extensive robbery, were visited, in the jail, by a native preacher. They received his attentions with gratitude; and two of them united in a request that he would accompany them to the place of execution, with which he readily complied. "This novel spectacle," say our brethren, "we have reason to hope, was not wholly lost on those Hindoos in Calcutta who begin to reflect on the nature of the gospel, the number of whom seems gradually increasing."

Among the laborious native preachers in Calcutta, Sebukram seems particularly distinguished, by the zeal he displays, and the respect in which he is held. On one occasion, this year, he was visited by nearly three hundred persons at once,

chiefly fishermen, from a town about thirty miles distant; who, having received a book they could not fully understand, came to him, to have it explained to them. This proved to be a copy of the scriptures; on which he discoursed to them great part of three days, which was the extent of their visit.

In the district of Jessore, the news of salvation was widely proclaimed; and several persons appeared to feel the power of the word, and made a profession of faith in Christ. On the other hand, the church was compelled to exclude Panchanua and Premdas: the one, for some inconsistency of conduct; the other, for relapsing into certain ideas akin to his old opinions when a viragee.

At Chittagong, Mr. De Bruyn received some encouragement in his labours, by a small addition to the little church under his care. Mr. Thompson exerted himself much, in distributing the scriptures among the vast population of Patna, and was strengthened by the accession of a Mr. Fowles, a young man born in the country, who evinces much piety and love to the cause. The station at Digah sustained a loss in the death of Mrs. Rowe. Messrs. Mackintosh and Peacock continued to labour, in a very zealous and disinterested manner, to make known the gospel at Agra; but it is painful to add, that the pleasing expectations of Mr. Chamberlain, at Sirdhana, were disappointed. He was obliged to quit that station in December, and return to Serampore.

The Baptists in America, having understood that Messrs. Judson and Rice had joined the Mission, signified to the brethren at Serampore their intention to afford the pecuniary supplies necessary for their support. Mr. and Mrs. Judson remained at Rangoon, diligently studying the Burman language; while Mr. Felix Carey was called to Ava, the capital of the empire; which it was probable would become the place of his future residence. In this removal, however, he was called to pass through afflictions tremendously severe. By the rising of a sudden squall, on August 31st, the day he left Rangoon, the vessel in which he sailed upset, and his wife, daughter,

and only son were drowned at once before his eyes. With his son he swam, till his retaining him longer would have proved fatal both to parent and child!

At Columbo, Mr. Chater had nearly finished a Grammar of the Cingalese language, and had acquired the Portuguese, so as to preach in it. A young man, of the name of Siers, had joined him, and appeared likely to become a valuable assistant in Missionary labours. In Java, Mr. Robinson commenced preaching in Malay, and appeared to find great acceptance in that language; while, at Amboyna, Mr. Jabez Carey was actively engaged in the care and superintendence of the native schools, amounting to forty-two in number.

“The number added, by baptism, to the churches, throughout the Mission, this year,” say the brethren, “is 119, to which we may add 10, baptized on new-year’s-day; which brings the number baptized, of various nations, since the commencement of the Mission, to 765.

“The stations which Providence has permitted us to occupy, amount to 24: 10 in Bengal; 10 among other nations on the continent of India; and 4 in the various islands. As to our brethren who labour in all these stations, if we speak merely of those who have been sent out from Europe, they are 12. If we include those among them who are Europeans by birth, they will amount to 24. If we go further, and include those raised up in India, descendants of Europeans, &c. who converse in English, they will amount to 37; and, if we include all the natives who desire to assist in the work of the Lord, the aggregate number will be 63. The languages in which they constantly preach and converse, are 10; but the number of languages in which they are preparing the word of God, for the Heathen around them, is much greater; as most of them are acquainted with two languages, and some with three or four.”

“The Mission contains churches in almost every state, from the union of only two or three persons in the name of the Saviour, to those equalling in number the bulk of our churches in England. Of those whose numbers exceed twenty,

there are 8 in the Mission; the smaller churches, in which the ordinances of the gospel are administered, are 13; and, of this latter number, seven have received additions, this year. Should the Lord be pleased to smile upon them, a year or two may increase them much, in point of number."

As to the Translations, another version of the New Testament, (the Punjabee,) was this year completed. Thus the New Testament was now published in six of the languages of India; namely, the Sungskrit, the Bengalee, the Orissa, the Mahratta, the Hindec, and the Punjabee; in three of them, the Pentateuch; and in one of them, the whole scriptures: in two of these languages, a second edition of the New Testament had been completed. The other versions were in various degrees of forwardness, and types were in readiness for them all.

1815.

THE history of the Mission, this year, presents evidence of the gradual increase of the work of God, in most of the stations which had previously been occupied; and of the addition of one or two to the number of these stations.

Several natives are mentioned as additions to the church at Dinagapore; besides which, many more, who resorted for instruction, voluntary threw off the cast.

At the station near Goamalty, Kristno, being set somewhat at liberty by the accession of Manika, was enabled to visit neighbouring places; and, among others, preached to a number of persons, assembled at a Hindoo festival, on the banks of the Burrampooter. Manika, however, was suddenly removed by death, August 2.

At Cutwa, Mr. W. Carey has been enabled to increase the number of his native itinerants; and the journals of these good men sufficiently attest their diligence and activity. Mr. Carey speaks, with gratitude, of several instances of attention and kindness shown him by European gentlemen in the vicinity.

The church at Berhampore was much weakened by the removal of Mr. Gardiner and many other members, but was visited by Dr. Marshman, on Dec. 8, who baptized several persons: after which, Pran-krishna and a Mr. Rivett were chosen pastors; and two other brethren, deacons. In Jessore, Mr. W. Thomas continued his labours, as usual, assisted by two or three native brethren.

Considerable additions were made, in the course of this year, to the churches at Calcutta and Serampore. Mr. Smith itinerated around Serampore, and preached occasionally at Barrackpore, across the river. The children in the native schools were said to make such proficiency, as to confute the advocates for idolatry who visit the schools, and to explain, with readiness, the holy scriptures. Mr. Yates arrived, from England, at Serampore, in the Moira, April 16; and, about two months after, Mrs. Ward embarked for England, with a view to the restoration of her health. In September, Mr. Chamberlain left Serampore, on an itinerating excursion up the country; and, in the same month, Messrs. Lawson and Eustace Carey were requested to assume the pastoral care of the church at Calcutta, in connexion with the senior brethren. Nov. 27, the Mission premises were visited by the Right Hon. Earl Moira, the Bishop of Calcutta, and other distinguished personages, who expressed their high gratification with what they saw. On Dec. 15, the settlement was restored to the Danish Government; and, a few days after, a public examination took place of the children educated in the Benevolent Institution, which afforded much pleasure to the friends present.

The number of serious and awakened hearers, at Chittagong, appeared greatly to increase. A spirit of persecution began to display itself in this quarter, but was checked by the prudent and upright conduct of the local magistrate. Mr. Smith paid them a visit about the end of the year. An honourable testimony was borne to the humility and perseverance of John De Silva and Bhagyat, at Silhet.

At Digah, Messrs. Moore and Rowe were greatly encouraged, by the success of their ministry among successive regiments quartered in their neighbourhood. Many of the soldiers, including a few in superior stations, appear to have received the grace of God in truth.

Mr. Thompson persevered in his active engagements, at Patna, preaching the word, and distributing portions of the scriptures, &c. with great assiduity, although tried by the defection of some of whom he had entertained favourable hopes.

Mr. Fowles, who had joined Mr. Thompson in 1814, proceeded to Guyah, a city of great idolatrous resort; and his letters, from this new station, show much concern for the welfare of his neighbours, and detail his efforts to diffuse spiritual instruction among them.

At and in the neighbourhood of Allahabad, Mr. Chamberlain was engaged in a very interesting way, in the course of his itinerating excursion. Mr. Kerr, also, with Kureem, continued their labours here, at the commencement of the year; but, in February, the former was engaged, by a son of the Emperor of Delhi, to instruct him in the English language, which seems to have interrupted his Missionary work. About three months after, in prospect of a situation in which he should be able to provide for himself, he resigned the salary hitherto allowed him, though designing still to employ himself as a Missionary, and superintend the exertions of three or four natives besides.

Messrs. Mackintosh and Peacock continued to hold their meetings at Agra, as usual, and to converse with the Heathen, as opportunities occurred. At Nagpore, Ram-mohun, the resident native preacher, was encouraged, by the addition of his wife, and one or two others, to the little church there. He represents the people as heavily oppressed by the Mahratta rajah, and so fearful of his displeasure as to be hardly willing to receive the scriptures.

Mr. John Peter, who was stationed at Balasore, in Orissa, thus describes the state of things in that neighbourhood:—

“The gospel has not been apparently so successful, for some months, as formerly: we greatly need divine influence. I have distributed a number of books and tracts, through the year, and lately have visited several new villages: the people heard with attention, and received books. Some Brahmuns read the scriptures every week; and I have great hope of two brothers, who very attentively seek the health of their souls, by reading the New Testament and Dr. Guise’s explanation, every day, assuring me, that they pray in secret to Jehovah, through Jesus Christ, to open their understandings.”

The journals of C. C. Aratoon exhibit pleasing evidence of his zeal and activity, and show that his mind was alternately exercised by hope and despondency. Towards the close of the year, he purposed to undertake a journey to Ajmeer, about a thousand miles distant, for the purpose of scattering the light of the gospel through that extensive region.

At Columbo, Mr. Chater was refreshed by the company of several pious countrymen, who arrived there about the beginning of the year. He and Mrs. C. were severely tried, by the loss of their two eldest sons, who perished at sea, by the shipwreck of the Arniston transport. He made repeated attempts, in conjunction with Mr. Siers, to introduce the gospel into surrounding villages; but, in many instances, discovered very little disposition to receive the word.

At Rangoon, Mr. Judson was exercised by the severe affliction of his amiable partner, who was under the necessity of taking a voyage to Madras, for her health. Still he was cheered by perceiving that he made sensible progress towards acquiring the language. Mr. Felix Carey was appointed Ambassador from the court of Ava, to the British government at Calcutta.

At Batavia, Mr. Robinson was visited by much personal affliction, which impeded his labours, and brought him down to the gates of the grave. Mr. Trowt, who had arrived on the island towards the close of the year 1814, proceeded to Samarang, and was accompanied by Mr. Reily. He preached,

with great acceptance, to the British soldiers stationed in that neighbourhood; and was encouraged by a visit from the Uddhipatti, or native prince of the district; but his progress was interrupted by an attack of dysentery.

From Amboyna, Mr. Jabez Carey expressed his earnest hope of further aid, and appeared growingly attached to the spot. On the 5th of June, an Auxiliary Bible Society was established for this island; and, on the same day, was held a public examination of the schools under Mr. Carey's superintendence.

The prospects of usefulness in Jamaica, which had begun to open from the diligent labours of Mr. Rowe, were beclouded by the death of that excellent Missionary, which occurred on June 27. Mr Compere, who had been sent out to join him, and had begun to preach at Kingston, was also laid aside, for some months, by affliction.

But it was at home that the Society had to sustain their greatest loss, by an event which will ever distinguish the year 1815, in their annals. This was no other than the death of their Secretary, the Rev. Andrew Fuller; who expired at Kettering, after a short illness, on May 7. He had sustained this arduous and important office ever since the commencement of the Society, in 1792; and, at length fell, a sacrifice to its accumulated cares and labours. How admirably he was qualified for the station, and how zealously and faithfully he discharged the duties attending it, is known to thousands now living, and will be matter of instructive history to generations yet unborn.* At the next meeting of the Committee, Dr. Ryland, of Bristol, was requested to undertake the office, *pro tempore*; and, at the Annual Meeting, held at Northampton, in October, this appointment was confirmed, and Mr. Hinton, of Oxford, associated with the Doctor, as Joint-Secretary.

* Those readers who wish to see a particular account of Mr. Fuller, are referred to a publication entitled, *The Work of Faith, the Labour of Love, and the Patience of Hope, illustrated; in the Life and Death of the Rev. Andrew Fuller.* By JOHN RYLAND, D.D. Second Edition.

SECTION IX.

PROGRESS OF THE MISSION, CONTINUED TO THE END OF
1817.

1816, 1817.

AS the history of these two years is blended together, in the "Review of the Mission," drawn up at Serampore, in December, 1817, we shall pursue the same plan, in briefly recapitulating the principal events which occurred in them.

The station at Dinagepore was visited by several inquirers from Purneah, a large town considerably to the westward. The schools were increasing, and the children are said to be very fond of reading the tracts, &c. put into their hands.

From Goamalty, or rather from English-bazar, which is now the seat of the station heretofore occupying the former place, Kristno transmitted intelligence of his continued exertions in making known the gospel. Two of his countrymen had joined him, who afford him some degree of help in his labours.

The prospect at Cutwa and its neighbourhood is increasingly encouraging. An addition has been made to the number of native converts, and, about August, 1817, an European, of the name of Hart, was sent to assist Mr. Carey, and labour, for a year or two, under his immediate superintendence.

Berhampore was supplied by the care of Mr. J. W. Ricketts, a young man who held an honourable post in Amboyna, but left it for Bengal, with a view to engage as a Missionary. He also occasionally visited Moorshedabad, the ancient

capital of Bengal; where he has obtained permission to erect a house, and, assisted by a native brother, has begun to itinerate around him, and to open schools for native children.

Several individuals have been added to the church in Jessore; and some, who had forsaken the ways of God, have been restored. Mr. Thomas, who directs the operations of four native labourers here, in conjunction with his own, has removed his residence to Saheb-gunj.

On January 11, 1816, Messrs. Lawson and Eustace Carey were ordained co-pastors of the church at Calcutta, in connexion with the senior brethren. Messrs. Randall, Penney, and W. Pearce, arrived from England: the first, to superintend the manufacture of paper, for the printing-office; the second, to manage the Benevolent Institution; and the last, to assist in the printing department. Considerable additions were made to the church, both at Calcutta and Serampore; while several of the natives afforded, on their death-beds, pleasing evidences of the reality of the religion which they had professed.

At Chittagong, the work of God was proceeding in a very encouraging manner, notwithstanding considerable opposition; till its progress was arrested, for a season, by a very affecting incident, which occurred in the month of September, 1817. This was the untimely death of Mr. De Bruyn, who was assassinated, in a fit of passion, by a young man, who had acted as his interpreter, and whom he had reproved for some misconduct. Still the converts are said to stand firm in their profession; and Mr. Ward proposed, in the beginning of 1818, to pay them a visit, with a view to examine into their state, and provide for the continuance of the gospel among them.

Bhagvat, the native reader employed at Silhet, died in January, 1817. He had maintained his Christian character without reproach, and his end was peaceful. Mr. De Silva, who survives, is chiefly employed in instructing a number of poor, destitute Portuguese, who reside here.

At attempt was made to resume the station at Dhacca, and the brethren who went thither were very cordially received.

Mr. Chamberlain fixed his residence at Monghir, where he met with encouragement; but, towards the end of 1817, his labours were interrupted by severe indisposition.

Numerous extracts from letters, between the Missionaries at Digah and many soldiers who had heard the gospel by their means, proved the success of their exertions. A larger place of worship was erected at Dinapore.

Mr. Thompson visited the cities of Allahabad and Lucknow. At the former place, he baptized several individuals; one of whom, a young man of the name of Flatman, wished to devote himself to the Mission. At Lucknow, he found a gentleman very friendly to the gospel, by whose means, it is probable, a new station may be formed there.

Mr. Mackintosh has removed from Agra to Allahabad, and was chosen pastor of the small church there. He was joined, in August, 1816, by Nriputa Sing, a native preacher, who, after staying about a twelvemonth, proceeded to Lucknow.

Accounts from Cawnpore, Chunak, Ghazee-pore, and various other places, afford encouraging evidence of the gradual progress of the gospel, through these extensive provinces.

In February, 1817, Mr. Smith visited the celebrated city of Benares, where he was encouraged by the readiness shown to hear his message, and receive copies of the scriptures.

Mr. John Peter has been under the necessity of removing from Orissa to Calcutta, on account of ill health; while Missionary operations have been impeded at Nagpore, in consequence of the late disturbances in that quarter. It is probable, however, that, when tranquillity has been restored, there will be a fairer field open there, than before.

Mr. C. C. Aratoon was prevented from visiting Ajmeer, as he proposed, by illness; but, about the middle of 1817, he visited Serampore and Calcutta, and returned to Surat overland, distributing, on his way, a great number of Gospels, tracts, &c.

In the island of Ceylon, Messrs. Chater and Siers appear to have been steadily devoted to their work. Since the death of Mr. Tolfrey, Mr. Chater had been engaged in carrying forward

the translation of the New Testament, into the Cingalese. Mr. and Mrs. Griffiths arrived at this island, from England.

At Batavia, Mr. Robinson was encouraged to visit several neighbouring villages, and was strengthened by the accession of a Mr. Diering, who appears likely to prove a valuable assistant. Mr. Trowt continued in a very precarious state of health, at Samarang, though not altogether prevented from continuing his labours. On April 16, 1816, he baptized Mr. Bruckner, a Missionary, previously settled at Samarang; and, on October 25, was removed by death. Mr. J. Phillips arrived at Batavia, December 27, and remained there for a season, to study the Malay language.

The island of Amboyna was transferred to the Dutch Government, which rendered the continuance of Mr. Carey there uncertain.

In February, 1817, Mr. James Coultart sailed for Jamaica, and was kindly received there. Mr. Compere soon after sailed for America. Before the close of the year, Mrs. Coultart, a valuable female Missionary, caught the fever, and died; Mr. C. was so much debilitated by it, as to be under the necessity of returning to England.

Respecting the progress of the Oriental Translations, a full account was published by the brethren, in a Memoir, dated March, 1816. The following extract, however, of a letter from Mr. Pearce, dated January, 1818, will give the latest information on this interesting subject.

“In the *Bengalee*, we have commenced a new edition, of 5000 copies, of the whole scriptures, in a new and much-reduced type, reduced by Brother Lawson, when he resided at Serampore. By means of this alteration, we shall be able to comprise the whole Bible in one large octavo volume, of 850 pages; which has hitherto occupied 5 volumes, of 800 pages each. The brethren intend to print 5000 additional Testaments, forming a thin volume, of about 180 pages. In the *Sungskrit*, the Latin of the East, and intelligible to almost all the learned men throughout Hindoost’han, the Historical Books

have been completed, and the printing advanced to the middle of Jeremiah. We therefore expect to complete this volume within the next three months, and shall then have printed the whole of the scriptures in that language. The *Hindee* Bible is still further advanced, and we fully expect, that, within a month, the last part will be ready for distribution. We shall then have printed the first edition of the whole scriptures, with a second edition of the New Testament. In the *Mahratta*, the Historical Books have been printed off, since the last Memoir, and the Hagiographa advanced to the middle of Proverbs. In the *Sikh*, the Pentateuch is just completed, and the Historical Books begun. In the *Chinese*, we have just completed the Pentateuch, and are now proceeding with a second edition of the New Testament. In the *Telinga*, the New Testament is printed as far as the Thessalonians; and we hope to have finished the volume ere this reaches you. In the *Pushtoo* Testament, the printing is advanced as far as the First of Peter; and in the *Assam* and *Wuch*, to the Romans: while, in the *Bruj Bhassa*, although a delay has arisen, in consequence of the distance of Brother Chamberlain's station, who was superintending the version, we are preparing to proceed with the version as before. In the *Kurnata*, we have finished Mark, and are proceeding with Luke: while in the *Kunkuna*, the *Mooltancee*, the *Sindhee*, the *Kashmere*, the *Bikaneer*, the *Nepal*, the *Ooduyyore*, the *Murwar*, the *Juyyore*, and the *Khassee*, not much progress in printing has been made, since the last Report. As soon, however, as the *Hindee* and *Sungskrit* versions are completed, it is intended to proceed with them. These translations were never advancing more rapidly than at present. The office now furnishes our venerable editor, Dr. Carey, (independently of the Chinese proofs it forwards to Dr. Marshman,) with twelve proofs per week, on an average. To which may be added, that opportunities of distributing the scriptures, when printed, are becoming more extensive."

FAC-SIMILE OF SPECIMENS

OF THE

Sacred Scriptures in the Eastern Languages,

Printing at the Mission-Press, Serampore.

SUNGSKRIT.

TEXT. "The people that sat in darkness saw great light: and to them which sat in the region and shadow of death, light is sprung up." Matt. iv. 16.

अस्यकारेषूपविश्रज्जो लोका महालोकमद्रा
क्षुर्मत्तोर्देशे ऋष्यायाञ्चोपविश्रतः प्रति आ
लोक उदेति ।—

BENGALEE.

যে লোক অন্ধকারে বসিয়াছিল তাহারা মহা আলোক
দেখিতে পাইয়াছে যাহারা মৃত্যুর দেশ ও ছায়ায়
বসিল তাহাদের নিকট আলোক প্রজ্বলিত হইয়াছে ।

OORIYA.

କେନ୍ଦୁ ଲୋକ ଅନ୍ଧକାହରେ ବସିଥିଲେ ସେମାନେ ମହା ଆଲୋକ
ଦେଖିବାକୁ ପାରିଥିଲେ କେନ୍ଦୁମାନେ ମୃତ୍ୟୁର ଦେଶ ଓ ଛାୟାରେ
ବସିଲେ ସେମାନଙ୍କର ନିକଟ ଆଲୋକ ପ୍ରଜ୍ୱଳିତ ହୋଇଥିଲା ।

MAHRATTA.

ने मम अंधमनीं घसष्टे घेतोर् आद्यंशो मोरा जनेउ पा
योम यणी ने मसुत्रे चेशार् यणी खानि चयेंर् घसष्टेर् खा
मेनने नपल जनेउ मप्रपष्ठार् माम यष्टे ।—

HINDOOSTANHEE.

आ लोक् अधियारेमें बैठे ये उन्हांने बडो राश्वती देखी
आर मौतके देश वा छायामें बैठनेवालोंके तरफ उजियाखा
जाहिर जया ।—

BRIJ-BHASHA.

गालिलको जे लोग अंधकारमें बैठेहैं उनने बडो उजरे
देखौ और मृत्युके देसमें और हावामें बैठनवारे जे समयें
उजरे उदै मयो ।

TELINGA.

అంధకారాలయందు కూర్చున్న లాకులు మహాత్మజు
నిను చూశిరి మౌతువయొక్క దశమందు నీడయం
కున్న కూర్చున్న వారినీహూచి విలుగ వ్రడుతూడ
నెడ ।—

KURNATA.

ಗಾಲಿಲಿಯ ಯಿಷ್ಟಮಂದಿ ಕತ್ತಲೆಯಲ್ಲಿ ಕೂತಿಹರೊ
ಅವರು ದೊಡ್ಡಬೆಳಕುನನ್ನ ನೊಡಿದರು ಯಾರು ಮ
ತುವಿನದಿಶದಲ್ಲಿ ನೆರಳಿನಲ್ಲಿ ಕೂತಿಹರೊ ।

BULOSHEE.

میں آہل ظلمت من ہاری یا نشک پیمنت ہمایا
مرفی شرک پاریت وکر مریت نا ہلکین رمن سايکا نشکا
نان نہا شہم ظاہر شتک *

PUSHTOO.

هرگز خلق چه په تياره کهن فاست وو هغو لويه روپنهائي
ولېده او دهره ملک او په سورجی کهن دناسټو په نورجی
روپنهائي ظاهره شول

SIKH, or PUNJABEE.

ਅਰਥਤੇ ਆਂਧੇਰਿਆਂਵਿਚ ਬੈਠਦੇ ਹੋਇਆਂ ਲੋਕਾਂ ਵਡੇ
ਚਾਂਨਲਨੁ ਚਿਠਾ ਮਉਤਦੇ ਦੇਸ ਅਤੇ ਛਾਯਾਵਿਚ ਬੈਠੇ ਹੋਇ
ਆਂਤਾਂਈ ਚਾਂਨਲ ਉਦੇ ਹੋਇਆ ।

KASHMEER.

यिमा लोपा अष्टगटि अत्रग ठिदिता सुमि तिमो
रह एवब वृष्टा मत्रकि नेसभा ठिय कायायदा अ
त्रग दिदनाबुलिना कत्रगो रामा समल भंपत्र ।

UHUYMIYA, or ASSAM.

ঘিবিনাক লোক অন্তর্ভুক্ত বহিজিল সেই বিলাকে
মহা পহু দেখিবনৈ পাইজে ঘিবিনাক মূখুৎ দেশে
আক জাঁ বহিল সেই বিলাক ৩৫৬ পহু পুতুলিৎ
আইজে

BURMAN.

ဣဗ္ဗလန်ပြည်။ နတ်ဘာလိမ်ပြင်ဂြိုဟ်တို့ကိုထွင်ပင်လ
ယ်အနီးရှိလောကားဖျံနပ်ပြင်နှင့်နေရာပြုခြင်းပည့် တော်မူ
လေ၏။

CHINESE.

TEXT. "In the beginning God created the heavens and the earth. And the earth was without form and void, and darkness was upon the face of the deep : and the Spirit of God moved upon the face of the waters. And God said, Let there be light: and there was light." Gen. i. 1-3.

光 日 行 內 虛 氣 未 造 原
光 水 神 幽 蘊 成 天 始
而 上 風 邃 于 形 地 神
遂 禱 運 之 空 陰 地 創

MOLTANEE.

૨૦૨૬૭૮૯૧૦૧૧૧૨૧૩૧૪૧૫૧૬૧૭૧૮૧૯૨૦૨૧૨૨૨૩૨૪૨૫૨૬૨૭૨૮૨૯૩૦૩૧૩૨૩૩૩૪૩૫૩૬૩૭૩૮૩૯૪૦

GUJURATTEE.

મનન૨૨૨૨૪૫૬૭૮૯૧૦૧૧૧૨૧૩૧૪૧૫૧૬૧૭૧૮૧૯૨૦૨૧૨૨૨૩૨૪૨૫૨૬૨૭૨૮૨૯૩૦૩૧૩૨૩૩૩૪૩૫૩૬૩૭૩૮૩૯૪૦

The following are printed at the expence of the British and Foreign Bible Society, and the Calcutta Auxiliary Society.

HINDOOSTH'ANEE.

آنہیں لوگوں نے جو اندھیرے میں بیٹھے تھے بڑی روشنی
دیکھی اور ان پر جو موت کے ملک اور سایہ میں بیٹھے تھے نور
جلوہ گر ہوا

PERSIAN.

ان خلق کہ در ظلمت نشستہ بودند نور عظیمی را
مشاہدہ نمودند و برانکسان کہ در مترو ظلال مرک
ساکن بودند روشنی تابید

TAMUL.

ஒருளி விருகருகு கனம. பெரிய வெளிச்சத்தைக
கண்டுது மரணத்தின திசையிலும் சிதவிலு மிருச
கிழவர்களுககு வெளிச்ச முகிதது நெனருன.

CINGALESE.

අදුරෙහි උන් දනන් මහකුටුළියක්
දුටුහ නවද මරනා රවේද චයාවේද
උන්අයට එළියක් උදුලනෝය.

ARABIC.

الناس الجالوس في الظلام قد راو ضياء عظيم اذ الجا
لسون في ضلع الهوت وظلة اضاء عليهم ضياء *

MALAY.*

KHawm' itu jang dūdokh pada kalām, fudah meli-
hat lawâtu tarang jang besâr: dan bagî segala
'awrang jang dūdokh pada tĀnāh dan bâjang
mawt 'itu, tarang pawn sudah terbit bagĳnja.

* This version is intended for the Christians of Amboyna.

MALAY.*

مك-كلور له قايى در هاداقن حضرة كو لا دودتلا
في دبنو زون دسبله تيهير در عيدين *

* This version is printed under the superintendance of the Batavian Literary Society,
and is intended for the Christians on the island of Java.

ARMENIAN.*

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* Part of the letters of the Alphabet only are here inserted.

DODD, SCULP.