

179 A 535

JOURNALS AND LETTERS

OF

THE REV. HENRY MARTYN, B. D.

LATE FELLOW OF ST. JOHN'S COLLEGE, CAMBRIDGE; AND CHAPLAIN TO
THE HONOURABLE EAST INDIA COMPANY.

EDITED BY

THE REV. S. WILBERFORCE, M. A.

RECTOR OF BRIGHSTONE.

'MULTUM FACIT QUI MULTUM DILIGIT.'

THOMAS A KEMPIS.

IN TWO VOLUMES.

VOL. II.

(A 2965)

PUBLISHED BY R. B. SEELEY AND W. BURNSIDE:
AND SOLD BY L. AND G. SEELEY,
FLEET STREET, LONDON.
MDCCCXXXVII.

179 A 535

JOURNALS AND LETTERS

OF

THE REV. HENRY MARTYN, B. D.

LATE FELLOW OF ST. JOHN'S COLLEGE, CAMBRIDGE; AND CHAPLAIN TO
THE HONOURABLE EAST INDIA COMPANY.

EDITED BY

THE REV. S. WILBERFORCE, M. A.

RECTOR OF BRIGHSTONE.

'MULTUM FACIT QUI MULTUM DILIGIT.'

THOMAS A KEMPIS.

IN TWO VOLUMES.

VOL. II.

(A 2965)

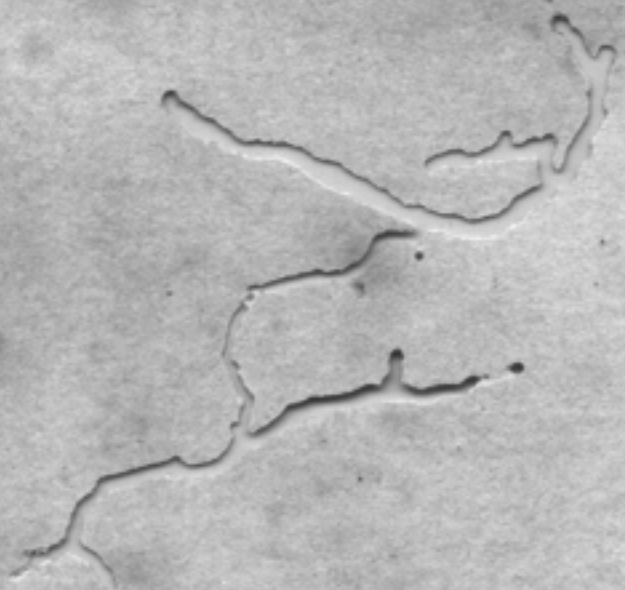
PUBLISHED BY R. B. SEELEY AND W. BURNSIDE:
AND SOLD BY L. AND G. SEELEY,
FLEET STREET, LONDON.
MDCCCXXXVII.

W. George
1077

2.3.20
Blackwell
24/5 - 41-

IMPERIAL LIBRARY

MAR - 21 1920



JOURNALS AND LETTERS.

PRINTED BY
L. AND G. SEELEY, THAMES DITTON, SURREY.

JOURNALS, &c.

January 1, 1807. Seven years passed away, &c. See Memoir, p. 226. And since this year will determine whether Lydia shall be given to me or no, let the Lord order it, so that whatever the event be, it may be finally good for our souls ! Received this day a truly Christian letter from Mr. H. and was greatly delighted by it, especially by an extract which he sent me, from the Company's charter, authorizing and even requiring me to teach the natives. Writing on the parables.

2. Again changed my quarters, and employed as before. Visited the place of the school to see how the building was going on, and in my way met many of the Europeans taking their evening exercise. They seem to hate to see me associating ~~at all~~ with the natives, and ——— gave me a hint a few days ago, about taking my exercise on foot. But if our Lord had always travelled about in his palanquin, the poor woman, who was healed by touching the hem of his garment, might have perished. Happily I am freed from the shackles of custom ; and the fear of man, though not extirpated, does not prevail. In the morning in prayer breathed fervently after a submissive spirit. Alas ! when any measure of it is given to me, how seldom do I maintain it.

3. In heaviness through manifold temptations. Passed the morning in reading a work, of which a package had been sent here for distribution. Was grieved, and rather stumbled, that the cause of God and truth should be so oppressed by the wit and learning of the

world. But at intervals my soul, triumphing, exulted that the gates of hell should never prevail against Zion, and consequently that the most formidable attacks shall do it no lasting harm.

4. (Sunday.) Preached on 1 Cor. vii. 29, 30. to a small congregation. In the afternoon, read as usual at the hospital. Felt extremely weak and languid in body all day, and the thoughts of my heart exhibited sad proofs of native corruption. Less in pain about the outward opportunities of the enemies of the people of God. When shall I live in the spirit of my Lord, and, instead of calling down fire from heaven, learn to overcome evil with good.

5. Employed in exposition of parables; the parables themselves the moonshee this day finished. — called in the afternoon. I mentioned having seen L——'s books at Major Young's. He was in the greatest confusion, and so I forebore to say any thing further; though I do not see that he was much to blame. My mind chiefly interested about my awful work, but no more profit in it than on other days.

6. Employed in parables. Some time with pundit, to know the most common words in the vocabulary. Received a letter from dear Corrie from Aldeen, and exulted with thankfulness and joy that Dr. Kerr was preaching the gospel. Eight such chaplains in India! this is precious news indeed. In my evening walk felt my life in danger from some buffaloes. Began a review of Daubeny in the Christian Observer.

7. Employed as usual. Finished Acts x. with moonshee. Mr. Smith, a young officer, called.

8. Pundit was telling me to-day that there was a prophecy in their books, that the English should remain one hundred years in India, and that forty years were now elapsed of that period. That there should be a great change and they should be driven out by a king's son, who should then be born. Telling this to moonshee, he said: that about the same time the Mussulmans expected some great events, such as the coming of

Dujjel, and the spread of Islamism over the earth. The singular coincidence of the period of the accomplishment of these things, with the time at which, according to some, the millennium will begin, struck me very much, and kept that glorious day before my mind all the day. In the evening a letter came from Mr. Brown, which filled me with joy. How richly our God is blessing us! By thus causing his face to shine on those his ministering servants, let us hope that he is preparing joy for the benighted heathen.

9. Finished the exposition of the last of the parables. I feel great hope from this little work. The Lord graciously be pleased to grant his blessing to it. In the evening moonshee renewed the dispute about the Son of Man. He said one of the titles of Jesus in the Koran was, Kookoollah, whereas the name of the Son of Man was the most contemptible and base, and he said that he did not believe that Jesus meant to speak of himself under that name. I was much encouraged by the ease with which I was enabled to speak to him; we went on with the epistle of St. John.

Dinapore Jan. 9, 1807.

MY DEAR SIR,

The melancholy intelligence you give me about — affects me much. I feel for him all the affection of a brother, and I have been praying for him, if my prayer was not too late, that the Lord our Saviour might be with him in the awful hour. I shall much rejoice if Corrie can be fixed at Fort William. * *

* They have completed the translation of about forty parables into the Bahar, which are all I shall select; and I am just finishing the exposition of the last in my own Hindoostanee. To put this into easier language, for the accommodation of my dull pundit, and the understandings of the poor people hereabout, will be a work of time and considerable difficulty. But my moonshee is happily very intelligent, and enters into my views fully; he is about learning Hebrew. I have

thought much of late of getting a short Hebrew grammar translated into Persian or Arabic, for the use of the Arabic scholars among the missionaries. Their pedantry would induce them to study it, and I need not mention the many important advantages to result from their having in their own hands the original of the Old Testament. * * *

I remain, my very dear sir,

Yours, ever affectionately,

H. MARTYN.

To the Rev. D. Brown, Calcutta.

10. Employed in extracting from Sadi, whatever I thought might be of use for the work of the parables, and in finishing a sermon for to-morrow. With moonshee went on with John. Wrote to Mr. Brown and Corrie. Much refreshed and animated in prayer at night, while simply declaring my fears to my gracious Saviour.

11. (Sunday.) Preached on the parable of the fig-tree. Great attention. I think the word is not going forth in vain. Major Young called afterwards, and with the most affectionate kindness begged me to visit them more. In the afternoon, read at the hospital. The steward, who had been an old soldier twenty-four years in India, begged me to get some instruction for his sons. On inquiry, I found he had been long stationed at Tanjore, and knew Swartz, Gericke, &c. that Mr. Kolhoff, Mr. Swartz's nephew, kept the school; and that Swartz baptized the natives, not by immersion, but by sprinkling, and with godfathers; and read the services both in English and Tamul. Felt much delighted at hearing any thing about him. The man told me that the men at the hospital were very attentive, and thankful that I came amongst them. Passed the evening with great joy and peace in singing hymns, reading Dickenson's letters, and communion with the dear ministers and societies of God's people all over the world.

12. Breakfasted with Major Young; rest of the

morning, translation. Afterwards began the exposition of parables, with moonshee. Rest of the day translating, and reading Lord W.'s notes on the Mahratta war; a report of a Mahratta chief having arrived at Bankipore with 12,000 cavalry, excited many thoughts about the danger I am in, as an Englishman. But blessed be the Lord, I found myself in perfect peace under God's dispensations, and even rejoiced at the prospect of death, though it should come to-night by the sword of a Mahratta.

13. Most of the morning given to calls; called on —, poor old man! I have never an opportunity of speaking for the good of his soul, surrounded as he is always by a troop of officers. I was glad to hear them talk of the natives, and express indignation at their bloody superstitions. Particularly the old general said, that if he had been near a burning of which they talked, he would have interposed force to rescue the woman. I afterwards passed a great deal of time with Colonel and Mrs. Wade, conversing profitably and agreeably, on the subject of the natives. The colonel recommended my going much among them; he lent me an account in Portuguese of the discovery of the first Christians in India, and I sent him Mr. Udney's extract of the Company's charter. He had already written for a schoolmaster. Heard from pundit that the Mahratta chief was a brother of the Peishwa, returning from a pilgrimage to Benares. The pundit said that several learned pundits accompanying him, had called upon him, and had expressed a wish to call upon me; after the account he had given of his master, I told him that, as soon as I could converse with them, I should be glad to see as many as he would bring. Pundit said that the people were glad at my building a school for the children, that this was an act of great holiness. The people had said to moonshee that if Sahib would endow an institution for the instruction of young men in their own shaster, that would be noble; and I feel a little afraid that they will object to sending children, when they find what it is the scholars

are to be taught. However, all things are in the Lord's hand. If I act with all the wisdom I can, He will undertake, direct, and prosper all endeavours to advance his kingdom. In the evening had long disputes with moonshee on the enjoyments of heaven, but I felt bitter mortification at not having command of language. There are a variety of lesser arguments, the force of which consists in their coming together, or in rapid succession in a way of accumulation, which nothing but a command of words can enable one to do. However, I was enabled to tell the moonshee one thing which rather confused him, namely, that my chief delight even now in the world was the enjoyment of God's presence, and a growing conformity to him; and therefore, what motive could the promise of Houris, Ghilmans green meadows, or eating and drinking in paradise, afford to me. My soul blessed the Lord in secret that this testimony was true; and oh what a change must have been wrought! Went on at night with the dry work of learning the multiplied terminations of the Sanscrit verb; endeavoured to beguile the labour by finding out analogies between it and Latin and Greek.

14. Employed in the Sanscrit grammar; Pundit said that one of the Mahratta pundits was much delighted with the parables, and that the people often got about him while he was writing, and were equally pleased at hearing them. He said we were much nearer the Hindoo notions than the Mussulmans. The cause of this opinion proved to be our Saviour's conversation with Nicodemus, which he understood to refer to the Metempsychosis. However, I undeceived him, and in course of conversation endeavoured to create doubts in his mind about his superstitions. In the evening dined at Major Y's. without company, and passed the time agreeably and not unprofitably. Finished the account of the Mahratta war, and was affected even to tears at night, at the awful desolations of war; would that ambitious rulers would think what it is to plunge souls by thousands into eternity!

16. See Memoir, p. 230.

17. Breakfasted with Major Y. and lost a great deal of time; afterwards called on the European tradesmen to request attendance at church. Felt extraordinarily dull and sleepy the whole day, so that I could do little or nothing in study. Moonshee went on with the explanations. Passed most of the evening in looking over the New Testament for passages that might be introduced into the book of the parables.

18. (Sunday.) Preached on Numbers xxiii. 19.: a serious attention from all. Most of the European tradesmen were present with their families; my soul enjoyed sweet peace and heavenly-mindedness for some time afterwards. The thought suddenly struck me to-day, how easy it would be to translate the chief part of the church service for the use of the soldiers' wives and women and children, and so have the service in Hindoostanee, by which a door would be opened to the heathen. This thought took such hold of me, that after in vain endeavouring to fix my thoughts on any thing else, I sat down in the evening, and translated to the end of the Te Deum. But my conscience was not satisfied that this was a sabbath employment, and I lost the sensible sweetness of the Divine presence. However, by leaving it off, and passing the rest of the evening in reading and singing hymns, I found comfort and joy. Oh how shall I praise my Lord, that here in this solitude, with people enough indeed, but without any like-minded, I yet enjoy fellowship with all those who in every place call upon the name of our Lord Jesus Christ. I see myself travelling on with them, and I hope I shall worship with them in his courts above.

19. Passed the morning with the moonshee and pundit, dictating to the former a few ideas for the explanation of the parable of the rich fool. When I came to say, that there was no eating and drinking, &c. in heaven, but only the pleasures of God's presence and holiness, and that, therefore, we must acquire a taste for such pleasures, the Mussulman was unwilling to write,

but the Brahmin was pleased, and said that all this was in the Puranas. Afterwards went on with the translation of the Liturgy. This evening there was a thunderstorm and violent rain, which I little expected at this time of the year. At night the moonshee began a dispute which lasted for three hours and a half, on metaphysical subjects and therefore unprofitable. It began from something I was dictating to him from the New Testament. He said, if all the world but the Jews were idolators, and unable to come to the knowledge of the true God, why would God punish them? I attempted to prove that they were inexcusable, because they might know God (keeping in view Romans i.) When I arrived so far as to prove that there was necessarily an Almighty, wise, and good Being, omnipresent, he objected, that the four elements, or matter, might be that God. Before this was settled we got to another subject, which took up most of the time; it was this; according to him, infidel philosophers held, that matter having been immediately produced by Him who is everlasting, was necessarily everlasting too, and that therefore, this world would never be dissolved, nor would there be any day of judgment, &c. The proofs of this were so incontrovertible, he said, that Mussulman believers had no refuge but in the divinity of the Koran which declared it. I could not possibly see how the eternity of God gave a necessary eternity to his works, and he was surprised at my not comprehending a point which was acknowledged on all hands.. I told him how far I thought unassisted reason could go towards the discovery of a God, and said that there must necessarily remain some doubt on the subject, but that no infidel philosopher could give satisfactory proofs of any opinions he held on it; and that with respect to matter, the same power which created it out of nothing could reduce it again to nothing, and that whether it was any of it to be annihilated I did not know. Towards the close he said, 'why, what proofs can any one give of the truth of the Scriptures,' pointing to the Bible: the contemptuous smile with which he

said this, let me a good deal into the true state of his mind, which was manifestly that of a sceptic. He told me that there were multitudes among them who believed in one God, but acknowledged no prophet. When he challenged me so confidently to produce any proofs, I told him of one which just occurred, and while I spoke of it he certainly felt confounded,—which was, that the prophets had spoken minutely of Jesus Christ hundreds of years before he was born. His reply to this certainly surprised me a good deal, after the acuteness he had discovered before; it was this,—Conjurors were able to foretel events, not by the power of the devil, but merely by a science like algebra; meaning astrology. I told him that if he would bring me a man who would tell me what I should do the next day I would give him fifty rupees. He seriously and confidently promised to do it.

20. Engaged as usual in parables and translations. Received a letter from dear Corrie. Heard a storyteller, who began his tales. I longed to have his fluency in the language; and I hope to learn by this means very fast. What numberless advantages and helps I enjoy; may I bring forth corresponding fruits.

21. I felt more withdrawn, &c. See Memoir, page 236. At night went on with translation of Liturgy and Jude.

22. Engaged as usual.

23. In the evening dear brother Corrie arrived.

24. Went to baptize the child of Captain S. at the house of Colonel G. both of them in the Mahratta service. There were no godmothers, but a Persian lady attended, drest with the pomp of eastern magnificence, covered with jewels and pearls. I found an opportunity of telling Captain S. of the sinfulness and danger of living in the way he did with a woman; he took it very kindly. From Colonel G. I obtained much information about the Christian church at Agra, Delhi, Narwa.

25. (Sunday.) Corrie preached on Matt. vii. 3; a solemn warning to all there. The general was pre-

sent. Received a letter from Padre Angelo, the Capuchin missionary at Agra, giving an answer to all my questions. In the afternoon went to the hospital and afterwards to the barracks. Was much comforted to hear that the men had great love for me. Found some men employed in preparing a theatre. With some indignation I put them to flight for a time. A Hindoo woman of the tribe of the Rajpoots, came with her husband, an English soldier, applying for baptism; but finding she knew nothing, I desired them to come again to me. A Persian, seemingly in concern about his soul, asked also to call on me on the morrow. We spent the evening in great comfort in divine services.

26. We breakfasted with the general, whose behaviour towards me was visibly altered for the worse. He said that he thought it the duty of the chaplains to learn the languages of the country. We afterwards called on Colonel W, went on with my work with the moonshees, and in the evening dictated some of Jude to moonshee. Still very happy with my dear brother, in drawing near to God.

27. Employed on the Parables and Jude; in the evening dined at Major Y——'s; and on the subject of the conversion of the natives, spoke with a heat and rashness, for which I fear I shall have reason to repent many days hence.

28. Employed as usual; in the evening dined at Colonel W——'s, where the light conversation drew us both into a conformity to the world, which brought guilt on both our consciences, as we confessed to each other.

Dinapore, January 29, 1807.

MY DEAR SIR,

Your letter and Corrie arrived the same hour. We should have been still better pleased, had you been present yourself, comforting and edifying us as in times past. I cannot say how much I am pleased with the plan and objects of the association, and the manner in which it

has been formed and conducted. I am sure it will serve as a perpetual stimulus to us all. But I have one fault to find. He that is at the head of it, has placed his name, I do not know where. It looks like the lowest place, only that the lowest place is very often the highest. You are saying, I know, *Nolumus Episcopari*; but, my dear Sir, we must have a head, and if you will allow yourself to possess no other claim to that place in our body, yet let at least the accidental circumstances of age and seniority fix you there. "Let all things be done in order." I dare not be sanguine about our future proceedings, when the beginnings are thus disorderly. But enough of this. Corrie left me to-day. Our communion has been refreshing, at least to me, and the Lord has sanctified our meeting by his presence and gracious influences. We parted contented and happy. The fondness of friendship gave way, as it ought, to the pleasure of seeing one another repair to his appointed place in the vineyard. He preached here on Sunday on "Not every one that saith," &c. a solemn and awakening sermon. Some seemed more than ordinarily impressed, others scoffed. The General with whom we breakfasted next morning, was fretted, I think with this, and the former sermons he has heard. His behaviour to me was manifestly less kind and respectful. He is determined to have a recess from divine service in the hot season, at which I say nothing, though I wish it, as it will afford me an opportunity of penetrating a little southward. We dined also at Colonel W.'s and Major Y.'s; the latter behaves to me with the kindness of a father. The former was bred a Roman Catholic, and is therefore well disposed to favour missionary efforts. My intentions towards the heathen have become pretty generally known here; for notwithstanding my resolutions of silence on the subject, it has inadvertently slipped out, and I have argued with an intemperate heat about it, for which I shall have cause to repent many days hence. But every thing at present goes on smoothly. I became the tenant of a piece of ground, without asking

anybody's leave ; the school is nearly built ; the book for their use will soon be ready, and the people all delighted with the generosity of the Padre Sahib, and the wisdom of his shaster. The expectation from prophecy is very prevalent hereabouts, that the time is coming when all the Hindoos will embrace the religion of the English ; and the pundit says, that in many places they had already begun. About Agra, and Delhi, and Narwa, in the Mahratta dominions, there are many native Christian families, as I hear from Colonel W., some officers lately in the Mahratta service, and letters I have lately received from the missionaries at Agra.

Pray always mention your family : hardly any subject interests me more. I pray for them daily, and now wishing you all spiritual blessings in Christ Jesus, and fellowship in the common salvation, I subscribe myself, my dear Sir and Brother, your unworthy companion in the kingdom and patience of Jesus Christ.

H. MARTYN.

To the Rev. D. Brown, Calcutta.

29. Dear brother Corrie went on his way ; we parted contented, and happy that each was repairing to his proper place in the vineyard. My heart was rather more enlarged in prayer in our farewell season, than since he has been with me. Called in the evening on Serjeant H. about an affair in which he has defrauded a native, who had made application to me. I found him a sick man, and a very wicked man, and spoke to him about his soul.

30. Pundit said with a great deal of unconcern, that the children would become Christians without doubt, and that when I knew a little of Sanscrit, the men would all come over ; that the predicted time was arrived, when they should become like us, and that they had begun in many places. I was surprised at the looseness of principle, which seems by his account to prevail, and could perceive that the idea of embracing

the religion of the English, was very pleasing to him, and the other natives. I explained to him that it was no object of mine to make them Feringees, and that if all the Brahmins and Rajahs in the country would come to me for baptism, I would not baptize them, except I believed that they would renounce the world. The pundit inquired what was before Christ, and I gave him an account. I suspect that he will make some use of it, and fabricate some stories, and then tell me they are in the Purans. However it appears to me, that the fields are ripe for the harvest. The love and reverence of the people about this place for me are not diminished by their knowing that the loss of caste is connected with the accomplishment of my object, which is a favourable sign. Read Asiatic Researches. In the evening had another discussion with Colonel and Mrs. W. but found no opportunity of speaking to the purpose; his conversation was, however, as it usually is, upon missionary affairs.

31. Dictated to-day. See Mem. p. 281. Confirmed in my suspicion of moonshee's scepticism on the subject of all the Scriptures, and therefore of the Koran too. Heard of the sudden death of a man at the hospital, and in the evening buried him. Oh, what an awful thought, that one committed to my care should have died without a private warning from me; how surely would all my guilt plunge me into the same destruction with him, and particularly blood-guiltiness, were not I permitted to trust in the death of Jesus. May the Lord in great mercy help me to be more fervent, and diligent, and faithful, to every soul amongst them. In the evening sat with Major Y. and found my heart afterwards much drawn out in prayer for the English people here.

February 1. (Sunday.) Preached on Luke xi. 11—13. The congregation but small, on account of a cold wind; my own spirit tried by a disposition to levity, while ministering in the service of God, in reading, and prayer. Afterwards I found my soul more solemnized.

Visited the hospital in the afternoon, and had conversation with one or two persons. Afterwards went to the barracks, where the theatres are preparing, to see if the men were at work again, and found them. After reasoning a little with them on their wickedness, I put them to flight. In the evening went to Colonel W., to desire his orders against such proceedings. I hoped also to be able to have some conversation with him on religion, as it was the sabbath, but my attempts were repeatedly foiled. He said that he kept his religion to himself. Enquired of Mrs. Y. and Mrs. W. whether they were furnished with religious books, and sent the former Wilberforce's Practical View, and the latter Watts's Lyrics. Went to the barracks in hopes of meeting with the Prussian, the Hindoo woman, and the other soldier, but from having omitted to ask their names, I could find neither of them. Found access to the throne of grace at night, and prayed against discouragement. The Lord will open a way before me whenever he sees it necessary. I was much rejoiced at Colonel W.'s approval of my idea of having the service in Hindoostanee.

2. Breakfasted with Major Y. and passed the rest of the morning in going round with him to the married families. Pundit said this evening, that the people would believe my word when I was gone; he said that a pundit at Benares made a book, but no one cared for it at first, because they said that such an one made it; but when he went away they admired it. In the evening wrote to Parsons.

3. Warfare again with the moonshee; I said that washings and pilgrimages were of no use in cleansing the heart; he would have it that the entering of the temple at Mecca had a sanctifying effect. The arguments he had to offer for Islamism were in the miracles that Mahomet and his followers worked to this day. In the evening dined at Colonel W.'s and was deeply affected at some symptoms of infidelity in Mrs. W. I spoke several times on the subject of religion to them,

but the manner in which it was received damped all further attempts. See Memoir, p. 233.

4. Morning as usual occupied in the explanation of the parable, all that I had before written being useless. In the afternoon wrote to Padre Angelo, the missionary at Agra. In the evening began the Revelation with moonshee; he was rather staggered at the proofs of the divinity of the Messiah, but endeavoured as usual to stifle his convictions, and in evil temper began to cavil at every trifle; however, I said nothing, but let it remain with him. During my sorrowful reflections at night, occasioned by every thing I see of the enmity of men against Jesus the Saviour, the text in John i. was brought very forcibly to my mind, *He came to his own, and his own received him not.*

5. Employed as usual. Began the Hindoo Ramayuna, and a sermon, and read Asiatic Researches. At night the moonshee was apparently confounded at the same great truth in the same chapter of the Revelation.

6. Most of the day about the parables; finished the sermon.

7. On the spread of the gospel over the world, Pundit observed to-day, that every one among them believed it, and that it would chiefly take place in the 5850 year of Kalu Joy. He prophesied, moreover, that in ten years there would be an European king in Delhi. About twenty days ago, he said, a Bengalee had appeared in Patna, singing about in the streets hymns in praises of Jesus; but I could learn no tidings of him. In my evening walk, conversed about religion with a man who wants to be my schoolmaster, and brought him at last to the dilemma, that if his own word were true, he would go to hell that night if he died. I hardly ever saw a person more struck with terror at the conclusion. Called on Major Y. at night, and from conversation about the heathen, whom he saw the necessity of converting, I was drawn to shew the guilt of man and the way of salvation. Mrs. Y. brought her father's Bible;

I saw, from his marginal notes, that he had been a pious man, and I read the chief of the three first chapters to the Romans. Mrs. Y. seemed much impressed. Prayed with great hopes for her afterwards.

8. Preached on Matt. xi. 29. In the afternoon at the hospital, and afterwards in barrack. Could learn no more tidings of the Hindoo woman who had applied for baptism, except that she had parted from her husband. A man asked me for a Bible, and I had none to give him. In the evening an Irishman called, to confess I believe, as he was a Roman Catholic. He staid two hours and a half, but I could see there was not the smallest degree of seriousness in him. Called also on H. and talked with him. Enjoyed a comfortable Sabbath in secret duties, especially in the afternoon, when remembering the churches of God over the world. Oh how shall I feel when I come to appear before him!

9. Breakfasted with ———, and spoke to him about the schoolmaster, and the church, but was received very coldly, particularly when I mentioned the Company's charter, an extract of which I had received from Mr. Udney. My soul sweetly rejoiced in God, that if men were unkind, it was for Christ's sake, and I felt determined to go on with vigour, though the whole world of wicked men should oppose. Wrote and sent off letters. The bulk of the day employed as usual in the explanation of the parables. Was more and more surprised at the pundit, who expressed his contempt of idolatry. In the evening, dined at Captain A——'s with a large party, and lost thus three hours.

February 9, 1807.

MY DEAR SIR,

I inclose two Europe letters, and am glad of the opportunity of asking you how you do. Really, Calcutta seems as far from me as England, and yet I suppose you cannot spare time to write to me oftener. If there were any one else in Calcutta to whom I could give commissions, I should not trouble you; but the

cause of my present request is an urgent case ; I tell the men to read their Bibles, and they tell me they have no Bibles to read. Be so good as to purchase for me a few, and any other religious books : for I rejoice to see that they are wanted here. The ruling powers are kindly affected towards me still, except the general, who grows daily more and more cold, chiefly, I have reason to believe, on account of what I have said about the natives. However, through grace, I am enabled to smile at contempt and opposition, and I feel determined the more I am opposed, the more vigorously to go forward. My school-room is finished, and schoolmasters applying from all quarters for the other schools I am expected to institute. If my pundit does not deceive me, which is very probable, it is the general opinion that the gospel will soon spread over the country. Deus fait ! This opinion, whether founded, as they say, on their own prophetical books or not, may be a great means towards its actual fulfilment.

The married families whom, in compliance with their wish, I have visited, are now inviting me round ; perhaps also I shall think it expedient to pay the same compliment to the families at Bankipore, as they have expressed a wish for it. Love to you all.

Yours affectionately, ever,

H. MARTYN.

To the Rev. D. Brown, Calcutta.

10. My Surdar hearer was imprisoned, &c. See Memoir, p. 234. Employed the moonshee in writing the service ; reached as far as the first Lord's prayer. In my evening walk, a moonshee from Delhi accompanied me. I explained the system of the gospel to him, but he seemed not to take any notice of it. At night dined at ——'s ; no one there but his own family and attendants ; no conversation but what was trifling. I tried them with literary subjects, but in vain. Enjoyed much solemnity of soul through the day ; but at night was oppressed by a sense of guilt, at not having con-

ducted myself as a Christian minister in the company I had been in. Alas ! how little is gained by the smallest conformity to the world.

February 10, 1807.

MY DEAR SIR,

Since my last I have heard from nobody, nor has any thing occurred, but I go on with my work in high spirits. I feel, however, a want of more frequent communication with Corrie and Parsons, and especially with Calcutta. I fear we shall lose our love to one another, if such long chilling intervals occur. I do not, for my own part, mean to grow cold ; and therefore I threaten you all with letters whether you answer them or no. Next Monday I set out on a journey to Buxar, (D. V.) to marry Lieutenant —, to Miss——. A few days ago a Portuguese couple applied for marriage, who could not speak a word of English ; I thought it certainly a very idle business to read the service in English, and so I translated the service, and married them in Hindoostanee. There seems no approach to seriousness in any here, except perhaps one soldier. They slumber away their time in idleness, and they have lately set on foot something worse, viz. theatricals. * *

* * I have to repeat my requests contained in the last letter, particularly for books. * *

Yours with true affection,

H. MARTYN.

To the Rev. D. Brown, Calcutta.

11. Employed with the moonshee in parables. A Portuguese couple applied this morning for marriage, and not being able to speak English, I thought it quite necessary to draw up the church service in Hindoostanee, which by the help of the moonshee, I did. It was ready by the afternoon, and I accordingly married them in Hindoostanee. There were great numbers of the Portuguese, and half caste, who seemed much pleased. Went

on with the Liturgy at night, and afterwards sat a considerable time at ——'s. He developed a system of villany, &c. See Memoir, p. 235.) The same Roman Catholic soldier, and another who seemed rather a serious man came. I read and prayed with them, and engaged them to come twice a week.

12. Morning about parables with pundit, who began to defend his idolatry again. Afterwards wrote to Cecil, began a sermon; finished third volume of Asiatic Researches. At night was much assisted in writing an account of our condition by the law, and the impossibility of pardon without an atonement. In the morning I enjoyed a peace which passeth all understanding. No desire remained but that it might be confirmed and increased; but afterwards I was brought down to struggle with strong temptations, and I lost that blessed serenity of spirit. I have reason to remember those words, "Oh, that thou hadst hearkened to my commandments, then had thy peace been like a river." Oh why should any thing take my attention, while thou livest ever near, and ever accessible, through the Son of thy love! Oh, why do I not always walk with him, forgetful of a vain and perishing world? amazing patience, he bears with this faithless foolish heart, and suffers me to come, laden with sins, to receive new pardon, new grace, every day! Why does not such love make me hate sin, that grieves him, and hides me from his sight? I sometimes make vain resolutions in my own strength, that I will think only of him; reason, and Scripture, and experience, teach me that such a life is happiness and holiness; that by beholding his glory I should be changed into the same, from glory to glory, and be free from those anxieties which make me unhappy; thus every motive to duty would be so strong, that obedience would be easy.

13. Was enjoying at times sweet repose in the near presence of my God, and a deliverance from perplexing concern about outward things. Employed still on the same subject with the moonshee, and the argu-

ments for the necessity of an atonement, I think, the Mahometan cannot answer.

14. Employed on the same subject; my soul still reposed, in general, in solemnity and peace. Went on with the liturgy at night with moonshee, and arrived at the end of the creed. Wrote to Sargent.

15. (Sunday.) Preached on Mark viii. 35; 36. The attention of the soldiers much roused, but it is a subject that has never given me much pleasure or comfort. Strove to remain afterwards steadily in communion with Christ, and was solemn in my feelings, but felt a sluggishness in duty. At the hospital officiated as usual. The two soldiers came to me at night, and began to learn to sing. I expounded to them the 1st of Matthew. At night went to Colonel W. about a letter, and was detained a long time. I hoped to have talked about religion to him, but alas! I was forced by his conversation to speak about worldly things, to a degree that brought great guilt on my conscience. How can I preach to them about the sanctification of the sabbath, when I have been thus myself speaking my own words, and thinking my own thoughts? Oh, hide not thy face from thy miserable creature, O Lord! but restore unto me the joy of thy salvation!

16. Rose very early, and accumulated work for my moonshee, in my absence, &c. Vide Mem. p. 237.

20. Remembered —— on her birthday. Would to God that the increasing number of her years might awaken her to a concern for her soul. Went on with the work of the parables; pundit not so cordial now, since I have set forth the way of salvation by Christ. Found that they had in my absence hired school-rooms at Patna and Bankipore. Received letters from Colonel Sandys, and Mr. Brown. Passed some time in the evening with Colonel W. and lost much more afterwards in looking over the Syrian Testament, without finding the information I wanted.

21. Employed about the parables; afterwards received a letter from, and wrote to, Corrie. In the even-

ing one of the soldiers came to converse. My soul was still cheerful and serene, and especially refreshed at night, by the precious promises of the future spread of the gospel, and happiness of the church.

Dinapore, Feb. 21, 1807.

~~DEAR~~ BROTHER,

The moonshee will bring this. He has been paying me a daily visit ever since I wrote to you, and was overjoyed when he found that you were expecting him. Your letter is in a mournful strain. It seems to be the way of Satan to cast us down on our first arrival. You know it was the case with me, and as you sent me a consolatory letter from Malda, so now I would repay your brotherly love by praying the Lord to strengthen your hands and your heart; so always whether we be afflicted or comforted, I hope it will be for one another's comfort and salvation. I know how to sympathize with you at ——'s coldness. However, ere this I trust he has opened a little, and offered you a place in his house; if not, beware how you get into that hole of which you speak. You will be overtaken by the hot winds and suffocated. Every one speaks of the unhealthiness of Chunar. Your conversation with Mr. —— on missions was precisely such as I had with Mr. ——, a sort of candid representation of the utter impossibility of converting the natives. I trust God will soon prove all his enemies to be liars. I rejoice in your determined silence on the subject of missions. When he is actually teaching in our schools, then they will believe the thing is practicable, and not before. My Dinapore school Mr. —— has begun, and rooms are hired at Patna and Bankipore. My pundit and moonshee went together on this business. In Patna the people gathered round them in multitudes, and expressed a wish that I would have a school for teaching the Persian character also. I took the opportunity of sending them while I was myself called away to marry a couple at Buxar. While you were writing to

me I was within twenty hours of you, or less. One morning there I went to hear a Brahmin read and expound the Shasters to some of the servants of a Rajah. Having a copy of the Nagree Gospels with me then, I sent it to the Rajah, but I have not heard whether he has accepted it. My little parables go on, but the moonshee and pundit have both ~~done making~~ objections; and the pundit is far less pleased, since I have given him the way of salvation by Christ. He now says, they will never walk according to this. I have had a letter from dear Mr. Brown, which has overwhelmed me with shame. Such profound self-abasement makes me feel my own pride and hardness of heart greater than ever.

To the Rev. D. Corrie.

22. (Sunday.) Preached on John iv. 10. Was told at night by Major and Mrs. Y. that the congregation were much pleased. But I told them I was not pleased at hearing it: alas, I trust that I shall be enabled so to preach, as that their hearts may be pricked, or it is better I had never preached. At night the two soldiers came; I expounded and prayed with them.

23. Went on with the parables, and at night with the liturgy; the pundit, who had been talking the day before with a Mussulman, came with some new notions, and began to say according to what he had heard, that the Christians held up Christ, as the Hindoos did their Goroo, and called him the Son of God. In translating the beginning of the Litany at night, with the moonshee, he could not pretend, he said, to find a word for three persons, since he said it was death by their law, to say that there were three anything that were God. A conversation ensued, in which he said that all God's attributes were grand, whereas Father and Son were mean and degrading; I explained as usual, that God was not literally Father and Son, as these terms are used among men, but were names used by God as the nearest, to express the relations subsisting between these

two persons, and that the terms had moreover especial reference to the work of redemption. But that after all the first question was, whether the books which spoke of this were a revelation or not ; if they are, then every thing in them must be received. In this he fully acquiesced. And now, said he, how can you prove that this is a revelation? I reminded him of the text in Isaiah, he had been translating that morning, " To us a child is born," &c. a proof from prophecy. He asked, How can a child be my creator? Afterwards I asked him, what proof could be given of Mahomedanism. He brought forward for the first time this one, that Mahommed had challenged any man to produce a single Arabic verse like the Koran. I replied, that of all the Indian poets, one was the best. If that one had challenged any other to produce verses like his own, none could have produced them ; but this would be no proof that he was sent by God, but only that he was the best poet. But I grow impatient with the awful blindness of man, till I am enabled to cast every care upon God. One thing I feel, that seriousness in arguing with men, is of more use than the clearest arguments, because the former may lead them to concern for their souls, without which they laugh away every proof.

24. Employed as usual ; my mind in peace, and feeling a preference of a single life to a married one. Called on Colonel W. in the evening, but at night had a most awful sense of the general levity and unfaithfulness of my conduct as a minister. Oh, how will the lost souls with whom I have trifled, view me at the last day ! O my God, rather let me be as the filth of the world, and the off-scouring of all things, than by conformity to the world be instrumental to their ruin !

25. Breakfasted with the general ; wrote to Mr. D. the judge ; attended as a member of the committee of the orphan club : afterwards went on with the parables. Major Y. told me, that all the people at Bankipore wanted to have me with them, and so does the Devil too, but I trust in my God that they are widely mis-

taken, if they think that they ever will. I fear that this liking to my company, is another proof of my unfaithfulness in private : may I be taught by all these things, to be duly faithful and instant out of season !

26. Same employment as usual ; began a sermon ; in the evening called at Major Y.'s, but from desire to be duly grave, and free from my usual levity, I ~~could~~ get them to say nothing, and so the time passed away unprofitably and coldly. Wrote again to Judge D.

27. Went on with the parables and liturgy, and finished the sermon. Wrote to Mr. Brown, and felt my heart somewhat enlarged in love towards my brethren in the ministry, and the beloved saints amongst whom I am not worthy to be numbered. In the evening dined at the general's with a party of officers. I felt afterwards that I do not make it sufficiently a matter of duty to employ my talent in company ; for I think I possess sufficient versatility and influence to direct the conversation to something more useful than it is commonly upon.

Dinapore, Feb. 27, 1807.

MY DEAR SIR,

Except a Grammar in Latin, I have but one Syriac book, which is the New Testament, Dr. Vanderkemp's gift to me ; but I am sure he had rather it should be in the hands of those who can read it, than lie on my shelf. I transfer it in his name to the Syrian church.

For myself, I have, and see perpetual ground for thankfulness, but I should go on better, were I not crippled for want of books to give away. * *

* * * *

The letters from Europe contain nothing particular. There is one point on which I should sometimes write, were I sure you were the only one to see my letters. I remain patient and contented—time will shew us what the Lord intends. I pray for you and your's, my dear Sir, and brother, and beg the continuance of your bro-

therly love and intercession for me at the throne of grace.

In great haste, I subscribe myself

Your's ever affectionately,

H. MARTYN.

To the Rev. D. Brown, Calcutta.

28. Going on still in the work of the parables and liturgy. I read the epistles to the infant churches with much interest and desire. Oh, if it would please God to make bare his arm in this country, as aforetime in Greece and Rome, and plant some churches through the land! The outward work of making them change their profession, I do not think very difficult; but to make the heart of a native of India sincere, and disposed to act with Christian generosity and magnanimity, is the work of God indeed. Oh, may I wait upon the Lord for his direction at all times, have an increase of faith and hope, a heart more disposed to labour and love, and a mind more given to prayer! So if I do not see the gospel garden planted in this wilderness, I shall still have a paradise in my soul. At night enjoyed a very sweet solemnity of soul. I felt but an anxiety, lest sin should come in and interrupt my peace.

March 1, (Sunday.) Preached on Gen. vi. 22. but through all the service I was in a conflict from a return of my disposition to levity. My soul was overwhelmed with the sense of the horrid profaneness and guilt of this, and I was disposed to ask why is not this thorn in the flesh taken from me? but alas! had I a true spirit of penitence at the time, I could never be tempted to this sin. In the morning the appointed hour for prayer for one another was a solemnizing season, and I found its effect all the day. In the afternoon at the hospital as usual, and in the evening my heart was blest with the refreshing presence of my God.

2. Struggling all day with evil temper and discontent, arising partly from bodily indisposition, but chiefly

from the detection of a fraud in my moonshee. Went on with the parables and liturgy.

3. The usual employment ; at night finished the translation of the liturgy. A Jew from Babylon came to me to-day begging. He read the 1st chap. of Genesis in the Hebrew very fluently : he spoke but very little Hindoostanee, and I could get no information from him. His appearance was very interesting ; tall, but stooping from weakness. See Mem. p. 239.

4. Read over the morning and evening service with moonshee again, and conversed, which took up most of the day. At night dined at Mr. A's. the party was very unaffected and agreeable, and if I had not been very dead I might have been able to make the conversation useful ; but at last they turned to cards, evidently with hesitation and shame.

5, 6. Employed as usual in the parables, and transcribing the service, my mind as usual ; not tried by any violent assaults of sin or Satan, but the daily cause of grief and shame, and indeed the root of all sin is to be found in the sins of every day, i. e. forgetfulness of God : I perceive not in what state I have been till I come to pray.

7. Ill with a cold ; employed as usual ; felt, as on the last two days, no desire for a comfortable settlement, no pleasure at the thought of Lydia coming, except as far as her being sent out might be a proof of God's giving her for the good of my soul, and for my assistance in the work. One of the soldiers came at night ; he will if I am not mistaken, make an eminent and steady Christian.

8. (Sunday.) Preached on Dan. vi. 23, 24. In the afternoon at hospital began the Pilgrim's Progress. Through all the various duties of the day my heart was sluggish and dark ; though at night with the two soldiers I was assisted in exposition and prayer.

9. My faith tried by many things ; disputes with moonshee and pundit very violent ; moonshee shewed remarkable contempt of the doctrine of the Trinity. ' It

shews God to be weak if he is obliged to have a fellow ; God was not obliged to become incarnate, for if we had all perished, he would not have suffered loss ; and as to pardon, and the difficulty of it,' says he, ' I pardon my servant very easily, and there is an end of it. - As to the Jewish scriptures, how do I know but they were altered by themselves ; they were wicked enough to do it, just as they made a calf.' All these things I answered so fully, that he had nothing to reply, but my spirit was greatly excited, chiefly by his contemptuousness. In the afternoon, I had a long onset again with pundit, he also wanted to degrade the name of Jesus, and said neither Bramha, Bisher, nor Sub was so low as to be born of a woman, and that every sect wished to exalt its Goroo, and so the Christians did Jesus. Word was sent me that the school at Patna was at first filled with 30 or 40 scholars, but the alarm was spread that I intended to make them all Christians. The master very sensibly went to the parents and said, When he has made me a Christian, then do *you* begin to fear. There are now only seven or eight left. Pundit said there was the same fear at Dinapore, till he went to the parents, and brought 10 or 12 himself to the school. ' You need not doubt,' he said, ' but that all will become of your caste.' I told him he was much mistaken if he thought that was my object, for if they merely became Christians in name, and lived like most of the Christians they saw, they had better remain in darkness : he seemed struck with this. Reported myself ready, to Col. Wade, for the service in Hindoostanee, and found an opportunity of pointing out to him the plan of salvation.

10. Received a letter from Parsons and wrote to Corrie. Enjoyed a greater stability of faith in the divine Redeemer, gloriously exalted above all evil in the work of redemption. May he make his servants steady, brave, and vigilant, in his service ! Satan still assaulting me in various ways. Some of his darts respecting the person of my Lord I felt dreadfully severe, but he

triumphed not a moment. Finished the 7th vol. of the Asiatic Researches, in the reading of which, the accounts of the religions here, in the east, have at times proved instruments in the devil's hands for my disquiet, but through infinite mercy it has been but momentary; but I am thus taught to see what would become of me if God should let go his strong hand. Is there any depth into which Satan would not plunge me? Already I know enough of the nature of Satan's cause, to vow before God eternal enmity to it. Yes! in the name of Christ I say, "Get thee behind me Satan!"

✓ News again arrived of troubles in Bankipore; the Zemindar hearing I intended to make all the children Christians, has refused to let me have the room I engaged for. Notwithstanding, I rejoiced in spirit that my cause is God's, and that though my plans should be baffled repeatedly, the truth must prevail. Respecting my future preaching, the promise dwelt much on my mind, "I will give you a mouth and wisdom which all your adversaries shall not," &c. This has been the first hot day, the thermometer generally at 90°.

Dinapore, March 10.

DEAR BROTHER,

My tongue is parched and my hand trembles from the violent onsets I have had this day with moonshee and pundit, and now I hope to find some relief in communion with one, who does not deny the Lord who bought us. Ever since declaring the way by Christ, the serpent has thrown off the mask, not being able to conceal his hatred of the adorable name. Moonshee's contemptuous rejection of the truth has a tendency to dispirit me in this way. I reflect that I shall never have

✓ the power of explaining so fully and so variously divine truths to any one as I have to this man. News have also been brought to me that the school at Patna was at first filled with thirty or forty children, when the alarm spread that Sahib was going to make them all Christians, and there are now only six or seven left. The

schoolmaster went round to the parents and very sensibly said to them, 'Has he made me a Christian? when I am become one then do you begin to fear;' and so the master now says, (fearing, I suppose, I should give up the concern,) in a month or two after the approaching festivals of the Hindoos and Mahomedans, the school will begin to fill again. The same fear kept back the children from the school at Dinapore, till the pundit assured them there was no fear, and so brought eleven or twelve more. But observe, brother, how early Satan has begun to shew his opposition. O wicked Spirit, Jesus has bruised thy head and shall bruise thee under our feet shortly! Oh let us triumph in the victories of our exalted Lord!

I have just received intelligence, that similar troubles have broken out in Bankipore. The Zemindar who had engaged to let me have a place for a school has withdrawn his assent, from a fear that I am going to make them Christians. How shall I advise you to proceed, my dear brother—the Lord direct us!

The Rev. D. Corrie.

11. Proceeding with the usual work; finished a fair copy of the liturgy. Received a letter from Mr. Brown; a sermon of Jon. Edwards, on the subject of Christ's being gloriously exalted above all opposition in works of redemption, much delighted my heart. The soldiers came to-night, and we had a happy season in the usual services.

12. Went in palanquin to Bankipore; called on the families there, the judge, and his son in law. I found an opportunity of reminding that aged apostate to Mahometanism, that the Son of God had died in the stead of sinners. His mosque being, at this season of the Mohurrau, adorned with flags, and attended with music, and at night illumined, proclaimed the shame of the hoary sinner. He took not the smallest notice of me, nor addressed a word to me. In the afternoon I went on to Patna and stopped at my school. No children there, nor the goroo, but the people quickly

gathered in crowds, I then told them it was not my intention to make them Christians as they understood it, i.e. to leave caste and be baptized; but to make them good men, and that if the parents would not send them, it was their fault not mine. A worthless-looking young man said, 'there was no objection to being a Christian if Sahib would give pice.' After staying some time with Mr. G. I returned to Bankipore and looked at the school-room there; arrived at night at Dinapore again. Alas! what multitudes are going to hell, Hindoos, Mahometans, and English, not a man that fears God anywhere! For want of retirement and regulation in reading and prayer, I lost much comfort before night, and seemed to be left to the influence of outward things, which is to make me miserable.

13. Usual occupations, but did little: the heat was oppressive, being 92° in my verandah, and clouds of dust almost suffocated me.

14. The quotations from Scripture to-day in the parable of the inconsiderate king, to illustrate the idea of the sufferings of Christians, seemed to excite both the moonshee and pundit very much. On the text, "the time cometh, that he that killeth you shall think he doeth God service," he allowed and declared the lawfulness of putting infidels to death, and the certainty of salvation to believers dying in battle with infidels; and that it was no more strange than for the magistrate to have power to put an offender to death. He took occasion also to say, that the New Testament, as we gave it, and the church service, was stuffed with blasphemies. With the benighted pundit also I had a long conversation, as he seemed to be more in earnest than I have yet seen him. He asked me whether by receiving the gospel, he should be able to see God in a visible shape, because, he said, he had seen Sargoon, i. e. the Deity made visible; this he affirmed with great gravity and earnestness. In the afternoon wrote a sermon from Jonathan Edwards. My soul is sometimes tired with the aboundings of iniquity, and wounded by

infidel thoughts, but my Redeemer is risen triumphant, and will not suffer his feeble servant to be tempted above that he is able to bear. If there is any one thing that delights and refreshes my soul above all others, it is that I shall one day behold my Redeemer gloriously triumphant at the winding up of things. O thou injured Sovereign ! how long dost thou bear this ingratitude from wicked man ? I wait first to see the effect of the distribution of the Scriptures in India ; if that is not efficacious, there will be some marvellous exhibition of divine power made here, whether in a way of judgment or grace I do not know.

15. Preached in the morning service on 1 Kings xviii. 21. and in the afternoon had service in the Hindoostanee, when I could not keep myself from attempting to expound the lessons. There were not less than 200 women present, Portuguese, Roman Catholics, and Mahometans. May the Lord smile on this first attempt at public ministrations in the native language ! Afterwards at the hospital, found a man apparently dying, to whom I spoke for some time. In the evening conversing with Major and Mrs. Y——, was much refreshed with appearances of grace ; with the soldiers at night, I had no doubt left respecting one of them. Praised be the Lord my God for all the encouragement I have received to-day !

16. The man at the hospital died, and I buried him this evening. Began to look over and correct the parables. At night lost time and temper, in disputing with moonshee on the lawfulness of putting people to death for blasphemy. I have never met with such contempt and disrespect from a native, nor indeed from any one, for a long time, as from him. He began with cavilling at the Lord's prayer, and ridiculing it, particularly "Hallowed be thy name," as if the name of Deity was not absolutely holy. He said that prayer was not a duty among the Mahometans, that reading the numaz was merely the praising of God, and that, as when a servant after doing his master's service well,

thought it a favourable opportunity for asking a favour, so the Moslem after doing his duty might ask of God riches or a son, or, if he liked, for patience in affliction, &c; he then recommended the example of Job, who he said, in all his sufferings asked for no mitigation of them. This is Mahommedanism, to murder as infidels the children of God, and to live without prayer. I have never felt so excited as by this dispute, nor felt such horror at this damnable delusion of the devil: and it followed me all night in my dreams. Now that I am more cool, I still think that human nature in its worst appearances is a Mahommedan. Yet, oh may I so realize the day of judgment, that I may now pity and pray for those whom I shall then see overwhelmed with consternation and ruin!

17. A native woman at the barrack died suddenly, and I buried her this evening. Went on with the usual work of the parables, and writing out the gospels. Still permitted to find sweet refuge in the presence of my Lord, from infidelity and the proud world, and the vanities of time. Passed an hour in the evening with Captain A. S. called on us. Read Niebuhr's travels.

18. Usual employments all day. Long conversation with pundit in the afternoon. At night the two soldiers brought a third, and we had a happy season of worship together.

19. Writing some passages from the Revelation. Moonshee's indignation was again moved, as it seldom fails to be, by St. John, who so exalts the Saviour. Conversation with the pundit was more serious, &c. See Memoir, p. 252.

20. The usual work all day. Received a letter from Corrie: what an inestimable blessing it is, that such a pious friend and brother in the kingdom of Christ should be stationed so near me in this land so barren of all goodness!

21. Finished the work of the parables. Glory to God! Talking with moonshee on the probable effect of it, he cut me to the very heart. See Memoir, p. 244.

22. The Hindoostanee service seems to be much talked of, and, as far as I can learn, universally approved; but I can never feel satisfied till I shall be able to carry the war into the heart of the enemy's country, by preaching in the streets of Patna.

23. Received letters from P. and Mr. Brown, and was exceedingly refreshed; wrote to Mr. B. and a long letter to Corrie. Pundit rather grieved me, &c. See Memoir, p. 252.

Dinapore, 23 March, 1807.

MY DEAR SIR,

* * * * *
 * * * I mentioned to you the measures I had been taking about the schools. At first my proceedings excited general admiration among the natives; but there has taken place a very sudden and lamentable change. For an alarm was spread that I meant to make the children Christians, in consequence of which several Zemindars, who at first promised to let me have houses or ground to build on, refused, and the children are not suffered by their parents to come. However, there are a few at the school here and at Patna. Your letter of the 16th is this moment arrived. * * *

* * * I feel bound to bless our God for the arrivals of Mr. and Mrs. T., ———, and ———, and Dr. Buchanan. To the latter I beg my kindest love, congratulations on his personal preservation and thanks in the name of the whole church for those MSS. he has brought away. My expectation dwells upon the lids of those chests. Who knows how important the acquisition of them may be? * * *

* * *
 My communication with Corrie is regular, and useful to me in the highest degree. What a singular mercy to have a brother so spiritual near me in a land where I almost expected to be alone all my days! Indeed from

the first day I came into Asia I have been crowned with
 loving-kindness and tender mercies. * * *
 * * * * . *

I remain, my dear Sir,

Your's ever affectionately,

H. MARTYN.

To the Rev. D. Brown, Calcutta.

March 23. 1807.

It is with no small delight that I find the day arrived for my writing to my very dear brother. Many thanks for your two letters, and for all the consolation contained in them, and many thanks to our Lord and Saviour, who has given me such a help where I once expected to struggle on alone all my days. Concerning the character in the Nagree papers you have sent me, I have to say, it is perfectly the same as the one used here, and I can read it easily; and the difference in both the dialects from the one here is so trifling, that I have not the smallest doubt of the parables being understood at Benares and Bettea, (a Roman Catholic village,) and consequently through a vast tract of country. A more important inference is, that in whatever dialect of the Hindoostanee the translation of the Scriptures shall be made, it will be generally understood. The little book of parables is at last finished, through the blessing of God. I cannot say I am very well pleased with it on the reperusal; but yet containing, as it does, such large portions of the word of God, I ought not to doubt of its accomplishing that which he pleaseth. The day we finished it I asked moonshee what he thought would be the success of it; he said, with dreadful bitterness and contempt, that, after the present generation should pass away, a set of fools would perhaps be born, such as the gospel required, who would say, this is the word of God, and every word of God must contain truth, and would believe that God is man and man God. Behold how they oppose themselves and blaspheme! Nothing has exasperated him more than the declaration

in 1 Cor. i. and Matt. xi. Even the dark pundit has learned to ridicule the idea of there being a Lamb in Heaven. I am sometimes astonished that they (and particularly the moonshee) speak as freely as they do ; it is manifest that my countenance does not betray the feelings of my heart, for he sometimes cuts me to the very soul. I am never likely to find more severe trials of my temper hereafter than I meet with from them, and thus their conduct may be the means of fortifying my mind, and enabling me to maintain an undisturbed serenity in disputing with those that oppose themselves. A few days ago I went to Bankipore to fulfil my promise of visiting the families there ; and amongst the rest called on —, a poor creature whose black wife has made him apostatize to Mahomedanism and build a mosque. Major — went with me, and the old man's son-in-law was there. He would not address a single word to me, nor a salutation at parting, because I found an occasion to remind him that the Son of God had suffered in the stead of sinners. The same day I went on to Patna to see how matters stood with respect to the school. Its situation is highly favourable, near an old gate now in the midst of the city, and where three ways meet ; neither master nor children were there. The people immediately gathered round me in great numbers, and the crowd thickened so fast, that it was with difficulty I could regain my palankin. I told them that what they understood by making people Christians was not my intention ; I wished the children to be taught to fear God and become good men, and that if after this declaration, they were still afraid, I could do no more, the fault was not mine but theirs. My schools have been heard of among the English sooner than I wished or expected. The General observed to me one morning, that that school of mine made a very good appearance from the road ; ' but,' said he, ' you will make no proselytes.' If that be all the opposition he makes I shall not much mind. The Sunday before last, I gained a point, which I trust may prove highly useful. I had

translated the church service, and signified to Colonel — that I was ready to minister in the country language to the native women belonging to his soldiers of the European regiment, which he approved, but told me that it was my business to find them an order and not his. So I issued my command to the serjeant-major to give public notice in the barracks that there would be divine service in the native language on the morrow. The morrow came, and the Lord sent 200 women, to whom I read the whole of the morning service. Instead of the lessons I began Matthew, and ventured to expound a little, and but a little. Yesterday we had a service again, but I think there were not more than 100. To these I opened my mouth rather more boldly, and though there was the appearance of lamentable apathy in the countenances of most of them, there were two or three who understood and trembled at the sermon of John the Baptist. This proceeding of mine is, I believe, generally approved among the English, but the women come, I fear, rather because it is the wish of their masters. The day after attending service, they went in flocks to the Mohurrun, and even of those who are baptized, many, I am told, are so addicted to their old heathenism, that they obtain money from their husbands to give to the Brahmins. Our time of divine service in English is seven in the morning, and in Hindoostanee two in the afternoon. Very few officers attend in the morning. Our Sunday and Wednesday evening society now consists of a private, a corporal, a serjeant, and one of the young merchants, who attends to help in singing. He acts as clerk in the church, and yesterday gave us a psalm. Being one of Mr. Burney's scholars he has a regard for religion. Moonshee has just read his ten commandments, and has, I find, altered several words, and made the whole more fine than as I read it at the church. Why did you translate from the Septuagint? It is not in general nearly so close to the original as the English.

The Rev. D. Corrie.

24. Employed in writing the gospel of truth in Hindoostanee, and a letter to P. and read the Koran ; oh, how long shall such contemptible trash be set up above the word of God. Two or three women sent to beg that there might be divine service on Friday, but as I thought that very few would attend, I did not consent to it, but was glad to hear that some had said they wished it was every day. Moonshee, however, observed, 'that it was probably some of the old women, who accounted it a meritorious act to come to church, and wanted to be in haste to get something done for salvation.'

25. Writing out Gospel of St. Matthew, and letter to M. Reading Neibuhr and Koran at night ; the soldiers and Mr. Hastings came, and we had an agreeable season of worship, though my own frame, alas ! is very far from that seriousness and contrition that would become me, and in ministrations now seldom free from hypocrisy. God forgive all my sins !

26. Usual employment in dictating for scriptures and translation ; correcting the two copies of the parables ; at night began to read some Hebrew.

27. (*Good Friday.*) Endeavoured to pass the day of the commemoration of the death of the Lord, in fasting and prayer ; but it was a day to be ashamed of. At first my heart seemed tender and broken, but was closing up continually, and returned to that state of indifference and self-complacency, which commonly keeps me so quiet. Alas ! my soul, what a work is sanctification ! I find I am a poor wretched helpless creature, and cannot deal faithfully and earnestly without God's grace. The want of food proved hurtful to the body, and convinced me that I cannot abstain from it without injury.

28. Sick all day ; wrote sermon with a slow and heavy hand.

29. (*Sunday.*) Still sickness and loss of appetite continued all day, yet assisted to go through the usual ministrations without pain. Preached in the morning on

Psalm xvi. 8,—11, and administered the Lord's Supper with rather more solemnity and feeling than I have usually done. The rest of the morning I could do little else but lie down. In the afternoon I found, I suppose, 200 women ready; and I expounded again at considerable length; some things in the pious soldier rather distressed me for him, but at night when they ~~came~~ I was again comforted over him. In exposition with them I found great enlargement. Read Pilgrim's Progress at the hospital; received from Dr. Kerr his report and sermon, with both which I was much delighted, and sent them to Col. W. At night I called upon him, and so conducted myself there, that the reflection almost broke my heart, if a heart so hard and wicked were ever near breaking. The cause of my levity and shameful inconsistency was my going hastily without prayer.

30. Sick in body, but rather serious and humble in spirit, and so happy; corrected the parables for a fair copy. Reading the Koran and Hindoostanee Ramayuna, and translating Revelation; a German serjeant came with his native woman to have her baptized; I talked with her a good while, in order to instruct her, and found her extraordinarily quick in comprehension.

31. Same employment; still ill.

April 1. The native woman came again, and I passed a great deal of time in instructing her in the nature of the gospel; but, alas! till the Lord touch her heart, what can a man do? At night the soldiers came, and we had again a very happy time; how graciously the Lord fulfils his promise of being where two or three are gathered together. The pious soldier grows in faith and love, and spoke of another, who wants to join us. They said that the native women accounted it a great honour to be permitted to come to a church and hear the word of God, and wondered why I should take such trouble for them. Went again to Colonel W. on business, and was enabled to conduct myself with more seriousness and propriety; the poor man again seemed to have his heart towards religious conversation, and I felt very

tenderly for him, but he is apparently much wedded to the Roman Catholic forms.

2. Doing little to-day, from sickness and want of sleep; endeavoured to draw up something for my quarterly report. The Hindoo woman came, and I again explained to her at length the gospel; but her heart is a stranger to any serious feeling; such acuteness of ~~revelation~~ I never saw in a native. As, however, I assured her I would never baptize her while she lived in this state; she went away with the determination of saving up a little money, in the expectation of being able in two or three months to support the expences of the wedding; her desire to be a Christian is merely that her body may be treated with a funeral, for she seems quite taken with the respect which we show to the bodies of the dead.

3. Received a letter from dear Corrie, and felt some apprehensions about his health. Had many sweet reflections on the day when we shall tune our harps together in the kingdom of God. Going on with the correction of the parables and writing Gospel of St. Matthew; translation of Revelation; reading the Koran, and drawing up the report.

4. A Brahmin in the service of some Ranee, visiting my pundit, copied out the explanation of the parable in which the ten commandments were written, with a determination to put them all accurately into practice, in order to be united with God. What is strange, even the second commandment is approved in general. He had however, two questions—'There was nothing commanded to be done, only things to abstained from;' and if he should be taken ill in the bazaar or while laughing, and die, and from fear of transgressing the third commandment, should not mention the name of God, could he go to heaven? As the paper he copied was to prove the impossibility of obtaining pardon by the usual methods of men, it is to be hoped he may receive some good to his soul. The Khansaman having brought accusations against moonshee for peculation and dis-

honesty, I summoned all the servants and the tradesmen, from whom he had bought things, to investigate the matter; I prayed to be free from all agitation of mind, and was accordingly preserved in seriousness, the points were fully proved against him, and he had no way of extricating himself but by saying they were all his enemies and liars. I do not suppose there is an honest man in the world but the Christian. Major ~~from~~ Bankipore called. In the afternoon much depressed in spirits, at observing the effect of the heat upon me. I thought it impossible I could ever subsist long in such a climate, and my intended journey seems out of my power. Had many solemn and sweet reflections on the probability of my dear brother Corrie and myself being soon called to leave our earthly warfare. Adored be our Lord, the prosperity of his church does not depend on our presence. Though we be cut off in the midst of our plans, it shall be at the properest moment in the plans of God.

5. (Sunday.) Preached on Psalm ix. 17. In the afternoon had the Hindoostanee service at the usual hour, and expounded very much at length from the beginning of the sermon on the Mount; I was pleased to observe the sentry sitting very attentive. Service afterwards at the hospital, and with the soldiers in the evening as usual.

6. The pundit said, that he yesterday visited the Ranee of Davodnagur, and the conversation turning on Christianity, she had commanded him to read an old book she had about Christianity. From pundit's account of it, I concluded it was a life of Christ, or harmony of the gospels. Her highness observed, that she wished Messiah had been present when her husband, the Rajah died, as she should then have had him raised to life again. How like Martha's remark, "Lord! if thou hadst been here," &c. Wrote letters to Dr. Kerr, Mr. Brown, and Corrie; Corrected parables; dictated translation; writing out the gospel; at night read Hebrew.

April 6, 1807.

I this day send away my report as you do yours. How much this blessed association will tend to unite us in heart, and cause the love of every one towards each other to abound. You need not be at all troubled about books for your schools, for if the parables should not be understood, the Scriptures will. In my Dinapore school there are thirty-two. I think, brother, we ought to praise our blessed Lord for all this unmerited, unexpected success, which we have both been favoured with. If I should be called down to Calcutta this summer, I can get the Hindoostanee service transcribed for you; here there is no one that I know of able to do it. I do not read from Mirza's translation, but have written from it a copy in the Roman character, and with moonshee's help simplified the sentences and changed the words; they say still that they understand very well, and consider it as quite an honour to have service performed for them, and are at a loss to know why I should take so much trouble on their account. It is not on their account alone that I go, my hope is to see some of the heathen come to hear, but they do not as yet. I have been pleased, however, to observe the Sepoy on guard at the place listening with attention. Dr. Kerr has written to me about a Musselman converted, an expounder of Mahomedan Law, who from persecution for the cross of Christ wishes to go to Prince of Wales' Island to make converts. I do not think that either of us can prudently employ him yet as a preacher, for it would bar up all our doors of usefulness, and would be the ruin of all my schools; but as a moonshee he might be of use to you, for he is a great scholar. I have desired Dr. Kerr to send him to Serampore to undergo an examination by the Synod of Divines there touching both his learning and religion. My own moonshee has fallen into deep disgrace. The Khansaman brought charges against him for dishonesty in his accounts with me, and by the witnesses he brought, the charges were fully established. After an

absence of two days he sent a most humble letter, begging his dismissal, as he could not endure the shame of living here, or of ever showing his face to me. However, on further consideration, he has consented to stay. I fear I shall never have the heart to converse with him about Mahomedanism again, lest he should think I meant to reward him. I have begged Mr. Brown to order you away from Chunar. My dear brother, for the church's sake begone without a moment's delay! Let the consequence be what it will, go before the hot winds blow harder. Every one says that residing there will be your death. The Lord preserve you and give you every spiritual blessing.

TO THE ASSOCIATED CLERGY, &c.

I begin my first communication to my dear and honoured brethren, with thankfully accepting their proposal of becoming a member of their society, and I bless the God and Father of our Lord Jesus Christ for this new instance of his mercy to his unworthy creature. May his grace and favour be vouchsafed to us, and His Holy Spirit direct all our proceedings, and sanctify our communications to the purposes for which we are united.

On a review of the state of my mind since my arrival at Dinapore, I observe that the graces of joy and love have been at a low ebb. Faith has been chiefly called into exercise, and without a simple dependence on the divine promises I should still every day sink into fatal despondency. Self-love and unbelief have been suggesting many foolish fears respecting the difficulties of my future work among the heathen. The thought of interrupting a crowd of busy people like those at Patna, whose every day is a market-day, with a message about eternity, without command of language, sufficient to explain and defend myself, and so of becoming the scorn of the rabble without doing them good, was offensive to my pride. The manifest disaffection of the people, and the contempt with which they eyed me confirmed my dread. Added to this the unjust proceedings of many of the principal

magistrates hereabout led me to expect future commotions in the country, and that consequently poverty and murder would terminate my career. "Sufficient for the day is the evil thereof"—"as thy days are so shall thy strength be," were passages continually brought to my remembrance, and with these at last my mind grew quiet. Our countrymen, when speaking of the natives, said, ~~as they~~ usually do, that they cannot be converted, and if they could they would be worse than they are. Though I have observed before now, that the English are not in the way of knowing much about the natives; yet the number of difficulties they mentioned proved another source of discouragement to me. It is surprising how positively they are apt to speak on this subject, from their never acknowledging God in any thing: "Thy judgments are far above out of his sight." If we labour to the end of our days without seeing one convert, it shall not be worse for us in time, and our reward is the same in eternity. The cause in which we are engaged is the cause of mercy and truth, and therefore in spite of seeming impossibilities it must eventually prevail.

I have been also occasionally troubled with infidel thoughts, which originated perhaps from the cavillings of the Mahometans about the person of Christ; but these have been never suffered to be more than momentary. At such times the awful holiness of the word of God, and the deep seriousness pervading it, were more refreshing to my heart than the most encouraging promises in it. How despicable must the Koran appear with its mock majesty and paltry precepts to those who can read the word of God. It must presently sink into contempt when the Scriptures are known.

Sometimes when those fiery darts penetrated more deeply, I found safety only in cleaving to God as a child clasps to his mother's neck. These things teach me the melancholy truth, that the grace of a covenant God can alone keep me from apostasy and ruin.

The European society here consists of the military at the cantonment and the civil servants at Bankipore.

The latter neither come into church, nor have accepted the offer of my coming to officiate to them. There is, however, no contempt shewn, but rather respect. Of the military servants very few officers attend, and of late scarcely any of the married families, but the number of privates, and the families of the merchants, always make up a respectable congregation. ~~They have as yet~~ heard very little of the doctrines of the Gospel. I have in general endeavoured to follow the directions contained in Mr. Milner's letter on this subject, as given in Mr. Brown's paper, No. 4.

At the hospital I have read Doddridge's Rise and Progress, and the Pilgrim's Progress. As the people objected to extempore preaching at church, I have in compliance with their desires continued to use a book. But on this subject I should be glad of some advice from my brethren.

I think it needless to communicate the plans or heads of any of my sermons, as they have been chiefly on the parables. It is of more importance to observe, that the word has not gone forth in vain, blessed be God! as it has hitherto seemed to do in most places where I have been called to minister; and this I feel to be an animating testimony of his presence and blessing. I think the commanding officer of the native regiment here and his lady are seeking their salvation in earnest; they now refuse all invitations on the Lord's Day, and pass most of that day at least in reading the word, and at all times discover an inclination to religious conversation. Among the privates, one, I have little doubt is truly converted to God, and is a great refreshment to me. He parted at once with his native woman, and allows her a separate maintenance. His conversion has excited much notice and conversation about religion among the rest, and three join him in coming twice a week to my quarters for exposition, singing, and prayer.

I visit the English very little, and yet have had sufficient experience of the difficulty of knowing how a minister should converse with his people. I have myself

fallen into the worst extreme, and from fear of making them connect religion with gloom have been led into such shameful levity and conformity to them, as ought to fill me with grief and deep self-abasement.

How repeatedly has guilt been brought upon my conscience in this way. Oh, how will the lost souls with whom I have trifled the hours away look at me in the day of judgment! I hope I am more and more convinced of the wickedness and folly of assuming any other character than that of a minister. I ought to consider that my proper business with the flock, over which the Holy Ghost hath made me overseer, is the business of another world, and if they will not consider it in the same light, I do not think that I am bound to visit them.

About the middle of last month, the church service being ready in Hindoostanee, I submitted to the commanding officer of the European regiment, a proposal to perform divine service regularly for the native women of his regiment, to which he cordially assented. The whole number of women, about 200, attended with great readiness, and have continued to do so. Instead of a sermon, the psalms, and the appointed lessons, I read in two portions the Gospel of St. Matthew regularly forward, and occasionally make some small attempts at expounding. The conversion of any of such despised people is never likely perhaps to be of any extensive use in regard to the natives at large; but they are a people committed to me by God, and as dear to him as others; and next in order after the English, they come within the expanding circle of action.

After much trouble and delay, three schools have been established for the native children, on Mr. Creighton's plan; one at Dinapore, one at Bankipore, and one at Patna; at the last of which the Persian character is taught as well as the Nagree. The number of children already is about sixty. The other schoolmasters, not liking the introduction of these free-schools, spread the report, that my intention was to make them Christians, and send them to Europe; in consequence of which the

Zemindars retracted their promises of land, and the parents refused to send their children; but my schoolmasters very sensibly went to the people, and told them, 'we are men well known among you, and when we are made Christians then do you begin to fear.' So their apprehensions have subsided; but when the book of parables, which is just finished, is put into their hands, I expect a revival of their fears. My hope is, that I shall be able to ingratiate myself a little with the people before that time; but chiefly that a gracious God will not suffer Satan to keep his ground any longer, now that the appointed means are used to dislodge him. But, though these plans should fail, I hope to be strengthened to fight against him all my days. For, from what I feel within and see without I know enough of him to vow, with my brethren, eternal enmity against him and his cause.

Respecting the state of the natives hereabouts: I believe that the Hindoos are lax—for the rich men being few or none, there are few Brahmins and few Tumaskus, and without these idolatry droops. The Mahometans are numerous and ignorant, but from the best of them I cannot learn that more than three arguments can be offered for their religion, which are,—the miracles wrought by Mahomet; those still wrought by his followers; and his challenge in the 2nd chapter of the Koran, about producing a chapter like it, all of which are immediately answered.

If my brethren have any others brought forward to them they will, I hope, mention them; and if they have observed any remark or statement apparently affect a native's mind, they will notice it.

Above all things, *seriousness* in argument with them seems most desirable, for without it they laugh away the clearest proofs. Zeal for making proselytes, they are used to, and generally attribute to a false motive; but a tender concern manifested for their souls is certainly new to them, and seemingly produces corresponding seriousness in their minds.

From an officer who had been in the Mahratta service,

I learned sometime ago that there were large bodies of Christians at Narwa, in the Mahratta dominions, Sardana, Delhi, Agra, Bettea, Boglipore. To obtain more information respecting them, I sent a circular letter to the missionaries residing at the three latter places, and have received two letters in reply. The Padre at Boglipore is a young man just arrived, and his letter contains no information. From the letter of the Padre at Agra, I subjoin some extracts, premising that my questions were:—1. By whom were you sent?—2. How long has a mission been established in the place of your residence?—3. Do you itinerate, and to what distance?—4. Have you any portion of the MSS. translated, or do you distribute tracts?—5. Do you allow any remains of caste to the baptized?—6. Have you schools, are the masters heathen, or Christians?—7. Is there any native preacher or Catechist?—8. Number of converts.

In concluding my report, I take the liberty of proposing two questions, on which I should be thankful for communications in your next quarterly report.

1. On the manner in which a minister should observe the Sabbath; whether he should make it a point of duty to leave no part of his discourses to prepare on that day: Whether our particular situation in this country, requiring redoubled exertion, in those of us, at least, who are called to the heathen, will justify the introduction of a secular work into the Sabbath, such as translating the Scriptures, &c?

2. In the commencement of our labours among the heathen, to which model should our preaching be conformed,—to that of John the Baptist and our Saviour, or that of the Apostles? The first mode seems more natural, and if necessary for the Jews, comparatively so enlightened, how much more for the heathen, who have scarcely any notions of morality. On the other hand, the preaching of the cross has in all ages won the most ignorant savages; and the Apostles preached it at once to heathens as ignorant perhaps as these.

Dinapore, April 6, 1807.

*Extract of a Letter from Padre Angelo, Prefect of
the Mogul Mission.*

Ad primum dicam, à sacrâ propagandæ fidei congregatione missus è Româ discessi, Anno. 1791. Anno. 1792, perveni in Patnam et missus fui à Præfecto in Chunar eodemque anno fui destinatus ab eodem procurator missionis et missus in hospitium quod est in Chandernagor; octo post annos rogatus a Præfecto missionis Madrast deservivi ecclesiæ Gallorum per tres annos sub stipendio Anglico; illis annis transactis nominatus fui Præfectus nostræ Thibetanæ et Mogolicæ missionis, nam anno 1803, Ds. Fullon visitator apostolicus, delegatus ab illustrissimo Nicolao Episcopo Dolichensi residente in Pondiscery venit in Patnam ad visitandam missionem et me indignum destinavit præfectum missionis; et ideo eodem anno discessi e Chandernagor et fui in Patnâ, Lucknow, Agrâ, Sardana.

Ad secundum, dico quod Agræ missio est pervetusta plusquam ducentorum annorum. Primi enim missionarii fuerunt Jesuitæ. Postquam S. Fran. Xaverius missus fuit, ejus socii in omnes istas regiones usque ad Thibet evangelium attulerunt. Deinde decreto S. Propag. F. C. illi cesserunt istam Mogolicam missionem Carmelitis Patribus quarum missio principalis erat et est in Bombay. Deinde 15 circiter annis, ejusdem congregationis pari decreto cessit nostræ missioni.

Ad tertium, dico quod mea peregrinatio nunquam fuit directa ad prædicandum evangelium infidelibus nisi per accidens tum quia quasi solus semper (post enim Gallicam revolutionem vel non advenerunt missionarii vel si pauci, quatuor nempe, et isti revolutionarii fuerunt et *sunt*) in istis regionibus vix vix inveni tempus sufficiens ad erudiendos Christi fideles qui tum propter morum corruptelam, tum propter carentiam patrum missionariorum tum propter depravationem eorum qui permanserunt penitus, ut ita dicam, catholicam amiserunt fidem vel in Maometanorum ritus ruerunt sicuti præsertim accidit in Agrâ, etc. Non etiam operam dedi ad

prædicandum infidelibus evangelium qui inanes pluries cognovi omnes meos conatus : audiunt et intelligunt et quidem libenter, evangelica eloquia, fatentur vera et etiam divina sed non sequuntur, ' quomodo possumus derelinquere natos et notos, quomodo derelinqui.' Quod autem.

Ad quintum, petis, num consuetudinis ipsorum portiunculam novis converses conceder emihi mos sit dico quod nunquam concessi experientia enim mihi semper notum fecit quod omnes Christiani qui vel tantillum vel Gentilium consuetudinibus ut Malabarici quos multos cognovi et ut alii qui degunt in nostrâ missione Belthiæ, et qui adherent ritibus Musalmanicis habent fidem mortuam et sunt penitus increduli evangelicis eloquiis.

Ad quartum, dico quod traduxi in linguam Indicam cum characteribus Persicis Pentateuchum et quatuor evangelia, sed cum nullam perspexerim utilitatem ad religionis provectum, et deessent facultates pro impensis ad M. S. S. multiplicanda (Persicam enim linguam ignoro) unicum M. S. quod per alios feceram dono dedi cuidam amico in Sardanâ. Ad parvulos tractatus perficiendos non sufficit tempus, quod opus quidem pluries in mentem habui cognoveram enim perutilimum, et ad huc habeo sed tempus non vacat.

7. Morning in Sanscrit grammar, and Hinduwee with pundit. In afternoon translating and writing gospel. In the evening Hebrew.

8. The day I left Cambridge : my thoughts frequently recurred with many tender recollections to that beloved seat of my brethren, and again wandered in spirit amongst the trees on the banks of the Cam. Employments same as yesterday, except that at night the soldiers came, and two hours were passed with them. A new one, a serjeant, came ; I was very cold and carnal before they came, and felt constrained to cry to God for help against my deadness of spirit, and was somewhat assisted with them. Pundit observed that in, &c. See Memoir, page 253.

9. Had occasion to mourn at the unsanctified spirit I manifested with pundit and moonshee. May God give unto me true repentance, and make me to reflect on the danger and everlasting ruin of which benighted souls are in danger, and not to trifle with them on such awful matters.

10. Was enabled to maintain a better spirit with pundit in our conversation about religion, I found that he thought himself perfectly righteous, and again and again said that he had never committed a sin, in thought, word, or in deed. I told him he was very far from the kingdom of heaven ; which he did not like. I received a letter to-day from Padre Angelo, which gave me some uneasiness, lest I had become partaker of their evil deeds, by bidding them God speed ; for he desired me to take the mission under my protection. On account of some other petitions, he made free intercession with the English Governor for him ; I laid the matter before Colonel W. from whom, as usual, I gained much information. Employments the same in general, Hinduwee and translations, correcting parables, and finished the first volume of the Koran.

11. Employed in writing a sermon and translations, but heavenly things became less familiar to me, &c. See Memoir, p. 256.

12. (Sunday.) At the morning service preached on John i. 29. Found on my return two cadets who came out in the ship with me. In the afternoon at the Hindoostanee service, the number fewer and the attention less. At night four soldiers came, my heart was enlarged, particularly in prayer, but my mind was not serious and spiritual, though full of joy. Heard of the death of Stone, the surgeon of the ship, soon after his arrival at Madras. It occasioned many solemn reflections on what had passed between us. Found occasion to speak to Colonel and Mrs. W. and Major and Mrs. Y. about allowing the Sabbath to the servants. But a miserable creature am I ! The Lord have mercy upon me. Outwardly decent, but little going forward within.

13. Four cadets passed the day with me, and I found occasion to call their attention to their future conduct respecting religion. Called on the General, and at my school, and married a serjeant. Usual employments with moonshee and pundit. Prayer at night with Vetch.

14. Labouring under a depressing sense of my pride, lukewarmness, and levity, and prayed that the Lord would grant me deliverance, and make me serious and humble, and was in some degree made to be watchful. Montgomery, another cadet, called. Went on with the usual work : Sanscrit verb ; correcting parables ; translations. At night in prayer with V. before his going on, I found my heart solemn and happy.

15. Employments as usual. At night dined with a large party at Mrs. H.'s. I came away grieved at not having shewn and felt more displeasure at their vain way of spending time. After a conversation with ———, a sense of the cares attending the education of children made me greatly fear marriage. But I would not make it a subject of prayer, in any other way than that the Lord would not change his mercy, as his fickle creature changes, but appoint me one state or other, according as I may most glorify him.

16. I felt miserable at times to-day at the prospect of marriage. The ground of it seemed to be, that I must bid adieu to that sweet freedom from care, with which I am now blessed. Dull and poor as my miserable soul is, and thinking very little about heaven, yet for aught else that is in the world, existence is scarcely worth having. The world seems as empty as vain. Received some papers from Calcutta, and among them a letter to Mr. Brown, from ———, with which I felt much disgusted on account of its pride. Why am I not equally opposed to my own pride ? The whole afternoon spent in disputes with moonshee on the old subjects, the divinity of Christ, &c. See Memoir p. 253.

17. Employed in correcting parables, translating

and reading Persian with moonshee. In the evening sat with Major and Mrs. Y. Received a letter from Corrie.

Dinapore, April 17th, 1807.

I have just received your letter, and being about to leave this place for Monghyr (to marry a couple) before the usual day of writing, I sit down at once to answer you. I write in such a noise and confusion from incessant interruption, that I scarcely know what I write. The children flock to the schools. There are now hardly fewer than 100. Even the English smile on these attempts, and begin to think for the first time, that it is *possible* to instruct the natives. They observe that if government knew of my proceedings, they would be disposed to continue me here beyond the regular time. Father Angelo has sent me another letter from Agra, in French, which gives an account of other Christians in different places, and the state in which they are, according to his views; but the Catechism which he was writing out for me was destroyed by some robbers, who broke into his house one night and robbed him of every thing he had. He complains grievously of the same Father Gregory; who, amongst other things, gave a feast and had Mahomedan dancing-girls on Good Friday, and forbids people to eat pork, and does all he can to ingratiate himself with the Mahomedans. There is reason to suspect this man to be an emissary of France!

18 After finishing the correction of the parables, and writing to Corrie, I left Dinapore to go to Monghyr, to marry a couple, &c. (See Memoir, p. 257.) Mr. G. made me a present of a Hebrew Bible, and promised to begin the Persian translation, as soon as his present work should be finished.

19. (Sunday.) A melancholy Lord's day, &c. See Memoir, p. 257—259.

Patna, April 19th.

MY DEAR SIR,

* * * * * No words can describe my pleasure in reading Dr. B's. correspondence. It is indeed most interesting, and I beg you to get the whole of the papers you sent us transcribed for me, and indeed all the letters from the first of May. His return by the way of Mesopotamia and Antioch was exactly the work I carved out for him in my mind, in case he should return at all. * * * * *

But you must not let him go without a promise of returning, for there is a great deal of work for him here. The ten tribes can be no where but in the N. W. parts of India, Cabul, Afghanistan, &c., and who so proper to visit them as he? * * * * *

Believe me with great regard,

Ever your's,

H. M.

To the Rev. David Brown, Calcutta.

21. Married Lieutenant N. to Miss W. How poor are all the connections of this world. I feel little desire after any thing here, though I have thought on Lydia frequently to-day, with much fond affection.

23. (See Memoir, p. 259.)

27. Arrived in safety at Dinapore, &c. See Memoir, p. 261. I called at my school and found no master, and but a few children, who were at play. Somewhat perplexed to know how I should be able to keep the school in order. In the afternoon went on with Persian, with moonshee, and read Dr. Buchanan's correspondence, with indescribable joy; yet found myself reminded in prayer, that my moderation should be known. Arise! for this is not your rest. Delightful as the description of these Syrian Christians is, the courts of my God above are alone worth panting after. At night spent some time with Colonel W.

28. My soul, to-day as well as yesterday, experiencing somewhat of that walk in Christ, of which my

late meditations have led me to think. Oh, the divine peace, and tranquillity, of stedfastly striving to keep in the sight of God, and depend on the strength of Christ. Wrote to Mr. Brown and Corrie. Went on with Persian and translations; at night had a very profitable conversation with Major and Mrs. Y. on the corruption of human nature.

Dinapore, April 28, 1807.

I am sorry to find that the accompanying papers arrived the day after I left Dinapore for Monghyr; thus you have been all this while deprived of the pleasure you have so long expected. There is in them much to refresh your spirit, as it has done mine, particularly what is said of ——. After all any thing like a real work on the heart is more reviving than to hear of the most grand plans of spreading the gospel in the world. How much of self and carnality is there apt to be in our speculations on these subjects! Dr. Buchanan's letters describe a scene which makes one need to be reminded of the caution, *Arise! for this is not your rest*. It will read like a romance in England, and the people of God will be in an extasy. But while so many things are calling us to look abroad into the earth, may the good Spirit of God make all his people mind their own hearts as their primary concern. Seven chaplains are mentioned by Mr. Brown, O that every one of us may be a host! I pray for you all, and for myself, that we may be eminent in holiness. Might we but in some little degree receive from God the zeal, simplicity, and seriousness of the fathers in the faith, it would be a sign that the Lord would no longer delay to work a great work in this land. If I must remain but weak, yet I will bless and glorify God, if you all become eminent. I am particularly drawn forth in prayer to God for you, especially on the Sabbath morning at the appointed hour, that you may be eminently holy—that we may be saved from that levity and conformity to the world, under all which I groan. Of what importance is

our walk in reference to our ministry, and particularly among the natives. For myself I never enter into a dispute with them without having reason to reflect that I mar the work for which I contend by the spirit in which I do it. During my absence at Monghyr, moonshee went to a learned native for assistance against an answer I had given him to their main argument for the Koran, and he not being able to render it, they mean to have down their leading man from Benares to convince me of the truth of their religion. I wish a spirit of inquiry may be excited, but I lay not much stress upon *clear arguments*; the work of God is seldom wrought in this way. To preach the gospel, with the Holy Ghost sent down from heaven, is a better way to win souls.

29. The whole morning spent in making calls on all the people. Employed with moonshee as usual. In my walk had much of the divine presence, and felt desirous of being wholly engaged in the most spiritual and difficult duties; only one man came at night, and that was B.; and he was so disgusted at the contempt and opposition of the other soldiers, who by bringing him infidel books, suggesting doubts, and asking questions, had been endeavouring to turn him away, that I felt quite uneasy for him, especially as after reading and prayer with him, he seemed but little restored. Oh the danger of souls in this world! and what can I do for them? Lord, keep him, for thou only art able! Yet I cannot but reflect on myself, for any defect among my people. Oh had I been more spiritual and faithful, there would not have been so much sin amongst them. • Called on Colonel W. this evening, and brought anguish on my soul, when I came to reflect on the levity of my conversation.

30. A sense of guilt remaining; dark and dejected in my mind. Usual employments of correcting, and translating, and Persian. Received a letter from dear Corrie, which much refreshed me.

May 2. Many sad proofs of corruption, particularly

in a desire of avoiding the difficulties of the ministerial duties ; but it pleased God at night to give unto me a more ardent and devoted spirit than I have known for a long time.

3. (Sunday.) Preached on Rom. viii. 7. The carnal mind is enmity. Afterwards breakfasted with the Y—s and felt tenderly concerned at Mrs. Y.'s dejection :—and said all I could to encourage her ; she told me that she thought I dwelt too much on the terrible and dark side in my sermons. In the afternoon with the native women ; I had but a small number, but there was considerable attention. At the hospital, and in the evening, with the men, as usual. But on the retrospect at night, I had occasion to reflect—How much I do without thinking,—mere *opus operatum*.

4. Wrote to Corrie ; went on with translations, and Persian ; finished Forster's Travels. It does not appear how the gospel can be preached in Persia, till a Christian nation conquers the country, which probably will soon be the case ; how marvellously is India put into the hands of a Christian nation for a short time ;—may we lay a lasting foundation for the gospel in it.

Dinapore, May 4, 1807.

DEAR BROTHER,

You have received, I hope, my letter, accompanying the two great parcels of Dr. B's correspondence. Your surmise about the apparent necessity of our continuing in this world in order to the diffusion of divine knowledge here has sometimes been mine. It is useful to be reminded of our insignificance. The Lord is not beholden to us for what we do, but in his good pleasure appoints us to this work, out of numberless other instruments no less worthy, and if we are cut off in the midst of our plans, his great scheme is not in the least degree disordered. I think you need not delay the institution of a school for the Persian character. Our premises will require us to limit the number of schools. I think that instead of having schools in all those places which

you can see from your hill you must look at the map. It will not be advisable to appoint any at a greater distance from Chunar than three days, that you may be able to go and return between Sabbath and Sabbath. Superintendence is absolutely necessary. I had a great deal of trouble with the Patna school-master on this account ; but have now made an agreement with them all, that if they are out of their places at the appointed hours they shall lose their situations. The promise of a reward to the first boy that shall be able to read, I hope may prove an incentive to the boys and master. At Dinapore, where there are forty-five, two or three who were at school before are able to read : for them I am preparing some MS copies of the sermon on the mount. The unexpected quickness of the boys (for they will all be able to read in two months, the master says) has rather put me out. I intended to keep the parables by me a little to abridge, alter, and elucidate, which are operations they need in no slight degree. I am preparing for the assault of this great Mahomedan Imaun. I have read the Koran and notes twice for this purpose, and even filled whole sheets with objections, remarks, questions, &c. but alas ! what little hopes have I of doing him or any of them good in this way. Moonshee is in general mute. My native congregation grows thin. I told them yesterday that I should be glad to see a greater number. On my return from Monghyr, I found poor B., the pious young man, so cast down at the persecution of the other soldiers, who had been bringing him infidel books, and suggesting infidel thoughts, that I felt alarmed for him. But through mercy he is revived. Every blessing attend my dear brother.

H. M.

To the Rev. D. Corrie.

5. The Ranee of Davodnagur, to whom I had sent a copy of the gospels by pundit, returned her compliments, and desired to know what must be done for obtaining benefit, whether prayer, or a *salam to it* ! I sent her

word, that she must seek divine instruction in secret prayer, and added some other advice. I heard to my surprise, that she means to send one of her men, to request a letter of recommendation for her, to one of our judges, before whom she has a cause pending, in which her dominion is at stake. I felt pity at considering how low a sovereign princess must be fallen, to make such requests. I explained to pundit, that our laws were perfectly distinct from the divine laws, and this was no affair of mine as she seemed to suppose. At night finished a revision of the parables. He who by the foolishness of preaching can save them that believe, may vouchsafe to prosper these to the salvation of some humble souls; but if I were to judge of its success by what the moonshee and pundit understand of the gospel, I should despair. Hiram's people were employed to build the temple.

6. Received from Mr. Brown, the reports of my dear brethren C. and P., and felt somewhat distressed for the latter; in the evening three soldiers came, and were the means of bringing refreshment to my own soul in prayer.

7. Usual employments, except translations which are suspended through moonshee's illness; began Leland's deistical writers, drawing out some remarks on the Mahometan religion.

8. Passed the morning with pundit, in dictating some of the sermon on the mount, and disputing. I felt myself constrained to charge him with the guilt of conforming to, and teaching such murderous and bloody Shasters, so that he was greatly distressed, for he saw that I was in earnest; he had nothing to reply, but that God was the author of everything evil and good, which he said once before, when I was more than ordinarily serious with him, but by what connexion in his mind, I know not. In the afternoon with moonshee, reading Persian, and conversing largely. B. passed this evening with me, but my conversation was not very spiritual with him. Called on Colonel W. and determined to keep from levity, though, alas, religion is so far from

his thoughts, that I can find no way to get him to say anything about it. What a mercy that in this barren wilderness, I have a fountain of living waters, where I can be always happy. What could I do here without God!

9. The morning passed in preparing for to-morrow. Received a letter from Lieutenant F. and was rejoiced to find him requesting my acquaintance, from religious motives. Afternoon, pundit, Dinapore schoolmaster, and a scribe came to consider about the books to be put into the children's hands. The schoolmaster said that the people were still in such fear, that if a new book were given them immediately, the children would all fly. After some consideration, I thought it best to assent to his proposal of giving them at first one of his books which I had read to me. If this work will do no good, it will do no harm, for it is an old Hinduwee poem, on an Avatar of Krishnu, which I am sure they cannot understand. If I had given them some of the Scriptures at first, and they had taken the alarm, I should accuse myself of precipitation. I was surprised to find how much my intentions were misrepresented, and suspected still; the mothers especially are full of fears, lest I should set a mark on some of the best of the children, and send them to England. Afterwards moonshee talked to me a great deal on the subject very freely; he said that the ignorance of Hindoos and Mahometans in this country was incredible; that multitudes of Mahometans did not know the name of the prophet, and that many Moollawas knew nothing more than his name, and yet had such ascendancy over the minds of the others, that the laity would not on any account say the Bismillah for themselves, and if no moollah was at hand, would rather go without any food. He said that I might meet with two or three sensible men, who would think of what I said, and attempt to give an answer, but that the whole bulk, both of Mahometans and Hindoos, would reject it at once from prejudice, and even from principle, holding it to be a sin so much as to hear or read the words of another religion. He said that if I

left the name of Jesus at the beginning of any book, the Hindoos would throw it away at once, because it was one of the Mahometan names. He saw no other prospect of the conversion of the Hindoos, but for the company to do as he heard they intended, namely, that whereas they now take eight anas in the rupee, they would take twelve, and then the people, starving, and in despair, would come and offer to do any thing we should command them ! All these things dwelt much on my mind, but they were the means of bringing me nearer to my God for instruction and strength ; the greater the difficulties in this country, the more shall the strength of his arm be seen.

10. (Sunday.) Preached on the parable of the lost sheep ; but little attention, nor was my own spirit affected at all tenderly. In the afternoon with the women, the word seemed to have no power. I greatly fear I am not understood ; they certainly seem very little interested, incredibly so ; besides these things, some parts of Major and Mrs. Y.'s conduct gave me pain, and induced a fear that they are not yet brought to a sense of their duty ; but my mind all day was chiefly occupied with considering, how I should prevent the profanation of the sabbath, as it now exists here. It is a source of perpetual vexation to me, to see all the native workmen at work on the Sunday, as on other days. My schools also were never out of my mind. One consideration checked my disposition to complain of the little effect the word seems to have among the English, which was the shortness of my ministry among them. It will be time enough to wonder, after ten or twenty years unsuccessful ministry. But blessed be the God of grace, I seemed to feel impregnable to every discouragement. It was not that I was indifferent about them, or saw some encouraging circumstances to counterbalance them ; for I did not ; but I was made to reflect that I am the servant of God in these things, and he will bring his purposes to pass in some way or other ; my spirit at times was greatly worked up and exasperated, but the wrath

of man worketh not the righteousness of God. A Hessian serjeant came to-night with the other soldiers, so that now, when they are all off duty, the congregation is six,—three serjeants, two corporals, and a private.

11. Breakfasted at the General's, and called at my school; the rest of the morning passed rather unprofitably with pundit, and moonshee reading a Nagree tract; the other employments of the day were rather desultory; wrote to Mr. Brown and Ward, looking over the fair copy of the Hindoostanee translation of Revelations; wrote some more reasons against Koran.

12. Breakfasted with Major Y. I learnt from him, that on Sunday evening at the General's, he had been bantered on the late change that had taken place in him with regard to religion, and he had been rather hurt at it; his tenderness and humility put me to shame. I felt such love towards him, that I could have laid down my life for him, and hardly knew how to plead earnestly enough to God for him, that he might be preserved to eternal life. Many things still remain wrong, particularly his notions on duelling, and his still conforming to the world in trifling amusements, but his conscience is tender, and I know he acts according to it. It appeared that my conduct and character, as well as Corrie's, were fully discussed at that party, to Corrie's praise, and my censure. The fault was, that I did not visit them; some said that I should only be a stern monitor if I did come amongst them, which others, especially the General, denied; upon the whole it was concluded by the senior part, that it would be highly desirable that I should mix more with the younger men, for their good. Passed the morning with pundit, writing from his mouth some accounts of the customs of the Hindoos, and thus gained a great deal of information and new words. In the afternoon again, desultorily employed, and felt unhappy at reflecting on my idleness, as well as on finding myself disliked by the people. How sweet a relief to look by faith toward the heaven of my God, where there is no resentment, no contempt, nought but

firm, uninterrupted friendship and love. I trust that while engaged in my great work, no trifles of this nature will disturb my peace. At night dined at the General's, and observed that the young officers were cold and uncivil.

13. Continued the same work with pundit; in the afternoon read Hindoostanee Grammar, and Persian; received a letter from Mr. Brown, giving an unpleasant account of the missions of Serampore; I was much hurt and grieved, and prayed that the Lord would keep us in the unity of the Spirit, and in the bond of peace. At night, all the men were on guard but one, who came; with him I sung and prayed. Called afterwards on Col. W.

14. The whole morning spent in calls; rest of the day in Hindoostanee Grammar, and Persian, and writing a sermon; the latter with great reluctance, so slow and dull is my heart to spiritual meditation. In the evening, reading and writing Persian.

15. Breakfasted with Major Y., and the conversation was useful; afterwards the whole morning spent with pundit in conversation upon religion, particularly on the evidences of the gospel, some of which he was evidently struck with. I often accused him of not having an upright heart, willing to hear the truth, and asked whether, if he was convinced, he would preach the gospel to the hazard of his life; to which he said, 'that if I preached publicly, I should be hated and despised; but that if he were to do it, the Brahmins would carry him away and murder him.' This I told him he must undoubtedly expect, and we entered into an interesting consideration of the sufferings of the first Christians. He said, among a variety of other things, that if I preached in public, I should be sent out of the country; that the best way would be, to flatter a little the reigning religion, that the people did not like for their children to know God, lest they should renounce the world, become devotees, and live in the woods; that in Dinapore, or Patna, I should be ridiculed in preaching, but in the country places received well; that if I called on the natives at Patna, I ought to go with a great suwaree;

when I asked him, how this would consist with my profession, to follow the humility of Christ? he replied, 'You dress not like Christians, but according to the custom of the country, so you should go with a train of attendants, not in show, but in compliance with the customs of the country.' He said that all the Rajahs were well acquainted with my character; ~~that the coun-~~try would gradually become Christian without doubt; that Museeha was a word they would hate, because it was a Mussulman-sounding word, Crisht was better. In the afternoon still engaged in sermon; read Persian, received a letter from Corrie.

16. The whole morning again with pundit, learning more of Hindoostanee customs, and pressing him on the subject of religion. Afternoon, writing sermon, and reading Persian with moonshee. Moonshee came again, and though so weak, renewed the dispute about the manner of God's residence in Christ. I gave him my answer, by asking how God resided where he does? which he answered by saying, that God was not a thing, nor a body, but only 'jouhur;' the exact meaning of which I have yet to learn; however, he remains in a difficulty about it. In the evening had some discoveries of the slothful state of my heart, making my prayers cold and heartless, and causing my soul to remain unblest with the presence of God. Oh let me not be given up to the stupidity and wickedness of my carnal heart! no way of overcoming it, but by delivering it with all its sin into the hands of Christ.

17. (Sunday.) Service at six o'clock, preached on 2 Cor. v. 20. Congregation small; afterwards breakfasted with the Y.'s, and the conversation right. Yesterday and to-day the words, "Blessed are the pure in heart, for they shall see God," were a rule to me, and my soul benefitted. It is the impurity of my heart that hides the face of my God from me. To-day I have enjoyed more life and freedom in prayer and public duties. In the afternoon, the congregation of women was large, and I felt a tender desire to speak unto them

the glad tidings of salvation, but want of language produces such a repetition of the same word, as is very tedious. At the hospital, speaking from Pilgrim's Progress, was also enlarged. Throughout the day, greatly encouraged to hope, especially in private prayer, that the Lord would raise up a godly seed in these parts. Alas! why should he not? but oh may it begin by an extraordinary spirit of grace and supplication in me and his ministers.

18. Much of the morning writing to Corrie; dined at Major Y.'s. The same soldier's woman came to me for baptism; she was very ill, but I positively refused, because I saw no sign of repentance; just the contrary, for she was living in open sin. I endeavoured to explain to her who Christ was, and to lead her to him; but though a sensible woman, she did not seem to obtain the smallest conception of his work. Read and wrote with moonshee; called on Colonel and Mrs. W. at night, and found my heart quite won by their exceeding kindness,—could I but impart some spiritual gift!

May 18, 1807.

I think it will be better for us to write to one another every Monday instead of every other Monday. A fortnight's interval is really too long for me. Long before the day of receiving and writing comes, I am impatient, so it is my intention to write you next Monday. In the ordinary course of things, you will have to wait some months—at least before any of the poor men declare themselves for God. I feel anxious for your health at this time, and shall so till the rains. Through great mercy my health and strength are supported as by a daily miracle. But O the heat! By every device of darkness and tatties I cannot keep the thermometer below 92°, and at night in bed, I seem in danger of suffocation. Let me know somewhat more particularly what the heat is, and how you contrive to bear it. The worst bad effect I experience is the utter loss of appetite. I dread the eating time, and when I succeed in

swallowing any thing nourishing, I rejoice it is over. You must feel the solitude of your situation very distressing, especially as you have been always accustomed to a domestic life. A long residence in college has rather prepared me for it; but what a privilege it is that in this dry and thirsty land, where no water is, we have a fountain of living water opened which is sealed to the world. I am however peculiarly blest here in my society. For the ———s, though they know little, are seeking to know more. They have a great wish for my company and conversation on religion, and read the books I give them; so that I am with them almost every day; yet they fear to break decidedly with the world. Contrary to their maxim, they went to the General's last Sunday evening, where the Major began to propose something for the better improvement of the Sabbath. It was this, I believe, which gave occasion to a general banter upon him for the change that had lately taken place in him. This annoyed him so much that he soon took his departure, but it does not appear to prove a stumbling-block to him. He says that his former conduct was different, because he never had an opportunity of hearing any thing about religion till lately. Still I have many fears for them both. That same night at the General's, our two characters and proceedings were fully discussed, to your praise and my censure. Captain ———, who met with you at Ghazipore, describes you as a cheerful, agreeable man, and yet a decorous clergyman; and he said that he would not for the world have offended you. It was observed, that it would be better if I mixed agreeably in the same way with them, though some remarked that I should only be a stern monitor. Those who knew me (among them the General) denied this with great warmth. So by way of imitating your good example, I took an early occasion of calling on multitudes of others whom I had before neglected. A Lieutenant ——— has been a little excited to employ himself properly, and comes to me for mathematical instruction. He is very

clever, and says that he has been of a serious turn from his infancy, but does not shew any good marks of it. Yesterday was in general a happy season to me. In every ministration my heart was enlarged. The Hindostanee congregation was considerable, but I was distressed for want of words, while trying to speak a little on "I came not to call the righteous but sinners to repentance." The unceasing repetition of the same words will I fear prove fatiguing to them. One of the women had been heard in the week before making very light of the service. She said that the Roman Padre used to cross himself and do many other fine things, but all my service was *story-telling*. This instance of contempt proved somewhat of a trial to me, as I feared they would all forsake me; their numbers and attention yesterday were an answer to my prayers. Difficulties respecting the schools have also been a trial to my spirits. As some boys were ready and no books, I got the Sermon on the Mount altered from Mirza's and written out, upon which the Dinapore schoolmaster said, that if the first book I gave them was a new strange one, the fears of the parents, already much excited, would be confirmed, and every child taken away. So with much reluctance I withdrew my book from them, and let them have their own, which is an account of Krishna's birth, or something like it, which if it do no good can do no harm, for the language of it is so old, that the children cannot understand a word of it. Some orders I had ~~given~~ for schools at other places I was obliged to recal, till these are pretty firmly established. The more Satan tries to baffle us, the more closely may we cleave unto the Lord for wisdom and strength. No opposition from without disconcerts me, for sooner or later the world must yield to the great Messiah. But when my expectations are strong, that even in our life-time we shall see many a Christian church emerging from this darkness, I am damped at not finding that Holy Spirit of grace and supplication poured out on me (one of the supposed instruments) which is the general forerunner

of a work of grace. However let us not despair even of *this*. If the Lord has a work to perform, all the intermediate steps are easy to him. My reading has lately been Persian, Forster's travels over-land to England, and Leland's view of Deistical writers. Writing sermons and learning Sanscrit, my proper employments, I make the heat too often an excuse for neglecting. Moonshee has been some time ill, which has delayed the translation.

To the Rev. D. Corrie.

Dinapore, May 18, 1807.

MY DEAR SIR,

Dr. Kerr's account of Nathaniel Sabat, as well as I can remember, is this:—he is a man of good family in Arabia—was till lately employed as an expounder of Mahomedan law at Masulip, I believe, and according to Mr. Falconer the Persian interpreter, well acquainted with the literature of his country; I requested Dr. K. to send him to Calcutta to be examined by you, or the Synod there, and we should then be able to determine where he would be most useful. If ——— is for Arabic, &c. Sabat is the man for him. At all events, if no one else would take him, I would receive him into my service with pleasure. * * * * *

The Persian translation has appeared to me of late of incalculable importance. One may safely say, it is of more consequence than any three of the Indian languages, Sanscrit excepted—spoken as it is all the way from hence to Damascus; and as the Missionaries have not particularly directed their studies this way, or are likely to be able to do it with their present engagements, I look to ——— for great help to the church in this department. The Missionaries will not, I think, be offended at the mention of this. As God has honoured them with the work of translating the Scriptures, I can truly answer for myself and brethren, that we are willing to be their servants in this work and not their rivals, and will do just what part of the work they will assign us.

* * * * *

* * Things remain here too much in statu quo. Complaints are made by some that their padre does not mix enough with them,—while others think that the less of my company the better.

I meant to have filled the sheet but the Dawk will be going. Your's ever truly,

H. MARTYN.

To the Rev. D. Brown, Calcutta.

19. Somewhat more strengthened in body to bear the heat, blessed be God! At night even, the thermometer stands at 92. Baptised a child of Captain G.'s, and breakfasted with them. Much of the morning with moonshee, and afternoon too; we went on with the translations and Persian. Wrote to Mr. Brown; B. took tea with me; we met both rather low, but by singing some of the songs of Zion, we were refreshed. Blessed be the Prince of Peace, the source of all our joys! shall not his works of love at last gain the victory in the world. I was astonished that there should be a creature not filled with love and admiration of him. How soon, my sinful soul, wilt thou forget him again?

20. Morning, an hour in Sanscrit, afterwards translation and Persian. In the evening two of the men came, and we had the usual service. Talked freely, and I trust faithfully to —, on the dissipation into which she is plunging.

21. Sanscrit grammar, Sadi in Persian, and translation as before. B. came at night.

22. Same employments all day; Sanscrit grammar again at night.

23. Ill all day with a headache, and filled with shame and sorrow at the sense of my wickedness. It becomes me to walk in godly sorrow all my days, and I desire no other frame than this, even in peace and joy. I may regard myself in the world, as an Achan in the camp, having done little good, much evil; may I be contented to be the servant of all, especially in a work,

in which I can be so serviceable to poor souls, as that of ministering holy things to them. Employed a little in Sanscrit grammar, Persian, and translation.

24. (Sunday.) Preached this morning at six o'clock, on John iii. 3. Breakfasted at Major Y's. As there was another person there, the conversation was not religious, but my heart smote me afterwards, when I remembered my shameful inconsistencies, unfaithfulness, and folly. The Lord open my eyes, to see the danger of souls, and my own danger if I so trifle with them. The morning passed more profitably and comfortably afterwards, in reading and prayer. Went to native congregation with much fear, that I should not be able to say any thing to engage their attention; but the Lord was better to me than my fears, and assisted me to speak very freely and copiously on Matt. x. Found fifty sick at the hospital, who heard the Pilgrim's Progress with great delight. Some men came to-night, but my prayer with them was exceedingly poor and lifeless. Afterwards sat with the Y——s, and endeavoured to shew Mrs. Y. who seemed cast down with fears for her salvation, the all-sufficiency of Jesus. The discovering by her conversation some of the signs of a true work of grace, endeared her exceedingly to my heart. Since arriving here, I have felt almost for the first time, the anxiety spoken of by the Apostle, "Now we live, if ye stand fast in the Lord."

25. Engaged in writing to my dear brother at Chunar. Finished the Revelations with moonshee; he and pundit sat with me much of the afternoon. Trifling conversation again with them left a sense of guilt on my soul.

May 25, 1807.

Pursuant to my promise I begin our weekly correspondence; but this last week has been so peculiarly barren of events that I hardly know what to say. My chief employments have been as usual, Sanscrit nouns, Persian, and Hindoo translations. The Revelations are

almost finished ; so except ——— appoint me to some other Epistles, I think of beginning to translate the Pentateuch. I feel the want of this for my female native congregation, and my servants, with whom it would be desirable to begin by reading Genesis ; for the Gospel is so exclusively an account of the miracles of Christ, that I find them prejudiced against it. My society of Hindoostanee Beebers (women) still attend very well. I feel quite thankful to them, and the Lord who sends them. If any thing is done, it will be manifestly not to the wisdom of words. In my feeble attempts I remember the words, “ Who hath despised the day of small things ? ” A young Bengalee Sircar is to begin to-day to write out a copy of the service, and the Gospel of St. Matthew for you. They shall be upon two quartos, and room left in the latter for the other Gospels. Mrs. ——— is I trust under deeper divine impressions. In her distress you will conceive she is doubly dear to me. But it is her conformity to the world that keeps her in doubt. I have been as faithful as possible, but the fear of singularity is a clogging weight to us all. Your friend Mrs. ——— has been the occasion of mischief both to the bodily and spiritual health of Mrs. ———, by instituting routs. The men at the hospital, where the numbers are increasing as the heat advances, are much taken with the Pilgrim’s Progress. The poor old General is become a little more serious since the late afflictions in his family, and has promised to read Law’s Serious Call, which is now in the hands of his new aide-de-camp, a Roman Catholic. I spoke to ——— about converting the large house in your cantonments into a church. Your letter, a part of which I quoted to him, says it might be put into a state of repair at a moderate expence. In this view of the case ——— seemed to acquiesce in your proposition, and suggested your writing the public letter you proposed. Some months ago, I observed in a conversation with the Governor-General on the disgrace of there being no places of worship at the principal subor-

dinate stations, upon which directions were given to prepare plans of building for that purpose, and estimates of expense attending them. At all events therefore you are likely in time to have a church. I am much gratified at hearing that your school is making a pleasing progress ; from such beginnings, though to the eye of reason small, I anticipate a large increase at the latter end. The other day the question was publicly agitated whether the convicts should work on the roads on Sabbath days. *I* thought they certainly should not, but *we* determined that they should, lest, should they be excused from labour on Sunday, the natives should suppose we meant to convert them to Christianity. What pity it is that we will not do what is right, and leave consequences to God. The prejudices and jealousies of the natives are truly astonishing, and they require to be treated with consummate wisdom. They attempted to take the city by storm, by battering the walls with ridicule, &c. and they have not found it answer. This is an additional reason for trying the opposite experiment, and seeing what caution will do. But here we must be prepared to encounter the suspicions of our religious friends, who will be continually asking, why are you not testifying in public the Gospel of the grace of God ? I trust we shall have grace to keep our eyes fixed on the fiery cloudy pillar. If you see it move when I do not, you will give me the signal, and I will strike my tent and go forward.

26. Began translating from the Hebrew, the first of Genesis, and revising the fair copy of Revelations. Received letters from Mr. Brown and Marshman, which greatly refreshed and delighted me. A Portuguese and a Hindoo woman, to whom he wished to be married, came to persuade me to baptize her, but after a long conversation with him and his friends, I positively refused, till I saw proofs of repentance and faith. Though we perfectly understood one another's language, I could not make them comprehend what

further was necessary to be a Christian, than being able to say the Lord's prayer, and salam to Mary. They all went away in great distress, and I felt much for them ; but I trust the Lord will not suffer me to listen to my own feelings, so as to profane his holy ordinance.

27. Went on with Genesis ; read Persian. At night two of the soldiers came, the rest being on duty. In prayer with them, found much comfort and enlargement.

28. Breakfasted and dined with Major Y. The conversation was very useful ; to Mrs. — I spoke all I could wish, on the subject of her joining so much in the dissipation of this place ; and was not disposed to think worse of her state from the way in which she spoke on the subject. Employed a great deal about one Hebrew text, to little purpose. Much tried with temptation to vanity, but the Lord giveth me the victory through his mercy from day to day, or else I know not how I should keep out of hell.

29. Chiefly employed in translating Hebrew into Hindoostanee, which takes up much time. In conversation with moonshee and pundit, heard much of the contempt and hatred which attach to Christians here ;— as that the Rajah of Nepal had drowned a number of Christians in order to stop its progress ; and that the first Christians that should be made, would even in Patna be murdered. In my walk, thought much of the persecutions we shall probably be called to endure, but felt sweetly composed in my dear Lord. For myself I find at present no fear, but that when the trying time comes I shall receive according to my day ; and for the church, I glory in the opposition of men to it, for the word of Christ is fulfilled, and he will be glorified in establishing his kingdom in spite of Satan. A gentleman at Bankipore, who had sent me a native Christian, informed me that he had picked him up at a ghaut from which the people were driving him, for defiling, by his presence, the sacred waters of the Ganges, calling him *Hucal Ahor*. The poor lad was making his way to Lucknow, but no boat would take him ; I supplied him with

enough to bring him to Chunar, with directions to Corrie to help him onward.

30. Translating from Hebrew to Hindoostanee. Afternoon and evening preparing for the morrow, and reading the scriptures, and thus my spirit became more affected with divine things, and serious, than it has been. May I be taught to remember that all other studies are merely subservient to the great work of ministering holy things to immortal souls. May the most holy works of the ministry, and those which require the most devotedness of soul, be the most dear to my heart.

31. (Sunday.) Preached with some comfort to myself on Matt. xi. 28. "Come unto me," &c. In the afternoon with the women, felt barren and cramped in my speech, to a degree that rather disquieted me. Some natives came to listen, till they heard the word *pyghumbur*, when they walked away. At the hospital and with the men at night as usual. Breakfasted and dined with the Y's. Mrs. Y. said a good deal to encourage me.

June 1—4. Same employments every day with little variation. Translating from the Hebrew into Hindoostanee, and reading Persian. Wednesday night the soldiers came; I felt enlarged in prayer for their conversion, of which I have no reason to hope well; heat very great, but the Lord's word especially supports my strength; may it all be given to his blessed service, and my soul become more active and vigorous in its secret walk with God; I am generally so taken up with these studies, that the mind wanders away from God, and I come like a stranger into his presence. The whole of the fourth morning spent in conversation, and reading the scriptures, with the same Hindoo woman, she seemed quick in apprehension, but her heart unfeeling.

June 1, 1807.

'I shall send you some account shortly of a British Propaganda for uniting all the talents and industry in India,' says D. Brown in a letter I received from him

since my last to you. The Hindoo translation will, I fear, be very long a source of perplexity to us. When I asked my pundit what dialect of the Hindawee would be most generally understood, he replied that in which Toolseedas' Translation of the Ramayuna is made; not one line of which can I understand. The dialect of Benares, in which the missionaries wish it to be done, will not I suppose be understood here, and one would augur that the book of the parables will not be understood there. But however you will be happy in having the word of God itself. Your schools flourish, I see, blessed be God! more than mine, I think. Without any ostensible cause, the Patna school keeps very low, not above fifteen or twenty. The Dinapore one is resorted to from all quarters. Let us remember Mr. Newton's story of the gardener and the oaks. We are sowing acorns. I trust our motto shall still be, *constant, though cautious*. As we are military chaplains I use military allusions, and say the breach will by and by be declared practicable, and then we may enter sword in hand. You do right in being on your guard against the D—— H——, though he is probably in earnest. By conversation and disputes, whether his own heart be right or no, he may do a great deal of good. How are your communications carried on with him? You must have attained great proficiency in Hindoostanee. His forms of prayer I should much like to see. Last Friday I sent a native Christian with money to carry him to Chunar, and a note to you to forward him the remainder of his way to Lucknow. No Hindoo would take him into his boat here, and Mr. ——, a civil servant of Bankipore, saw him driven from the Ghaut lest he should defile the sacred Ganges by his presence. Three or four natives came to my Hindoostanee service and listened some time, but on hearing the word *pyghumbur* they walked away. It is a sin for them so much as to hear this word; and I confess that my disgust is little less than theirs, at a name applied to a filthy debauchee by the most wicked race of mortals under heaven. I

shall be careful for the future never to use it, though before this probably those three Hindoos have gone and spread an evil report of the blasphemy that is to be heard in my church. The Lord help us all, blind and ignorant as we are ! The veil that is spread over all nations shall at last be taken away.

To the Rev. D. Corrie.

5, 6. No variations in employment.

7. (Sunday.) Preached on John xvi. 8. In the afternoon with the natives ; had great liberty in speaking from Matt. xii ; and so at the hospital ; and with the soldiers at night, felt my heart expanding with delight. With Mrs. ——— in the evening, conversed on the subject of her doubts and fears.

8, 9. Translating, reading, and Persian, and examining Persian translation of the scriptures. Finished the manuscript copy of Matthew for the women ; sent to Monca, and gave orders for building a school ; a schoolmaster of Dinapore who had lost all his scholars by my free-school, came to me for redress. I promised him master's pay, till I could find employment for him. Had much conversation on religion with the Y's.

June 8, 1807.

I return the inclosed with my thanks ; it shows a Christian simplicity, and must have been very reviving to your spirit. How are we made to share the Apostle's feelings about the state of his people ! "Now we live if ye stand fast in the Lord." As the whole morning is almost gone in writing to Mr. Brown, I have scarcely time to send you any thing, but know the translations are arrived, and the Hindoo is such as will be perfectly understood at Chunar, and all the lands between Agra and Moorshedabad, so we need not have a particle of care left on this head, blessed be our God ! My Hindoostanee congregation is small, generally about fifty. Yesterday I found more liberty of speech than hitherto with them. The young Brahmin who was

engaged to write out the things for you has absconded, so the work remains untouched. Pundit having taken the Sanscrit translation, went and gathered about him eleven other Brahmins, and began to expound. A Mollah passing by and understanding it was the Gospel; shut his ears and went away. My employment all day, Hebrew, Persian, and translations in Hindoo; and, how swift the weeks fly away! May the most spiritual parts of our ministry be equally delightful to us. •God bless you, brother!

To the Rev. D. Corrie.

Dinapore, June 8, 1807.

MY DEAR SIR,

T. writes as usual, out of breath from emotion. A conversation on justification by faith at a large dinner-party with a lady suggests to me the idea of zeal without knowledge, but I judge my brother uncharitably. Lord Wm's. opinion of Mr. Martyn seems to have undergone a complete revolution. How short-lived are the smiles of the great! I sent the passage in your letter about the Persian translation to Mr. G., but have received no answer. It does not appear to me that he would be at any great loss, considering his time of life, want of Greek, and want of taste; for his translation of Sadi does, I think, betray the latter defect. Since your first letter, commanding me to change my studies, the dust has been collecting on Mr. Carey's great grammar, and the time formerly devoted to Sanscrit is given to Persian and Hebrew. I am too shallow in both of these to touch the Arabic yet. In Hindoostanee translations, I begin to feel my ground, and can go on much faster than one moonshee can follow. I have some thoughts of engaging another. * * *

* * * In the mean time we are going on with the translation of Genesis. For this work I want the first volume of Poole, and the Arabic, and Persian versions. * * *

* * * You have left me still in the dark respecting

the new Propaganda, but I see enough to rejoice in the zeal that animates you all; and in time I hope to catch the flame, and with you to become a living sacrifice. I should have mentioned before, that the translations have arrived from Serampore. The Hindoostanee I like very much—the Persian not so well. * * *

The Sanscrit translation I consigned for a time to my ~~p~~andit, who went away and collected eleven Brahmins, and began to expound. The measures you recommend for introducing proper books into the schools will not, I think be necessary. The present delay is merely occasioned by the time necessary for making copies of the sermon on the Mount. The masters admire it much, and call it '*gyan ba bat*,'—words of wisdom.

My cry to you still is for books. I wish to consult you and Dr. B. on some point of Hebrew philology, but I have no room here. From what version is Sabat to translate? What accounts have you of the massacre of Mangalore? The blessing of God be with you and the family.

Ever affectionately your's,

H. MARTYN.

To the Rev. D. Brown.

10—12. So constantly engaged with outward works of translation and languages, that I fear my inward man has declined in spirituality. Oh may my soul, &c. See Memoir, p. 264. B. walked, and spent an evening with me, his spirituality and holy joy quite refreshed me. Received a letter from Mr. B. requesting me to engage more directly in the work of the Hindoostanee scriptures.

13. Translating and reading all day; breakfasted with the Y——s and felt very solemn in spirit, but my heart is cold for want of more fellowship with God.

Dinapore, June 13, 1807.

MY DEAR SIR,

I write in reply to your letter of the 4th inst., containing a proposal for my being more directly concerned in the Hindoostanee translations. I have to say, first, that you can command me in any service which you can prove to be most favourable to the interests of Zion;—and secondly, that a Hindoostanee translation of *one* kind, is, I believe, within the reach of my powers—but there must be *two*. One which may be called Hinduwee, and depending on the Sanscrit for the supply of difficult words. The other, Hindoostanee, depending on the Persian and Arabic. For the former I am not qualified.

* * * The other Hindoostanee, though not near so important in my opinion as the Hinduwee, must nevertheless be executed,—and if you wish me to go on twice as fast in it, be so good as to send me a good moonshee from Calcutta, and it shall be done. Two moonshees are as much as I can employ. When Hebrew becomes a little more familiar, I may be able to keep three at work.

It is indeed, a lamentable and vexatious circumstance, as you observe, that the Hebrew and Persian attempts have so failed—and yet Mirza's Hebrew version of the Gospels, and Colebrooke's Persian, might be very speedily prepared by such a man as Sabat for the press. What is chiefly defective in them is the arrangement of the words—the words themselves are in general well chosen—Mirza's words indeed are rather too high. If you have no better plan, I should recommend that Sabat write out Mirza's version, properly arranged in the Persian character, and send the copy to me. I should be able to reduce it to a conformity with the Greek, and also substitute simpler words by the help of my present moon-shee, who being a Bengalee is excellently qualified for that part of the work. By the time this is done I think I could get the rest of the New Testament finished, which might then be corrected by him, checked by the missionaries with their Greek Testament. About the

Old Testament I can suggest nothing yet till I know more of your plans, or how Sabat is to make his translations; only it would be expedient that he should make a Persian translation of one book while I am about the Hindoostanee of another: so his performance will be a great help to me. Have you no thoughts of employing Mirza? With a person by his side to explain to him the force of the original, I think the best possible translations might be made, for his versions are very spirited and highly idiomatical.

Before undertaking the Arabic version you will, I suppose, first learn the state of the present version, and the opinions of the learned. Our Arabic Professor Palmer, as I told you, was at Damascus, solely for the purpose of ascertaining how far the Arabic Scriptures are intelligible.

In my last I begged for an Arabic copy of the Pentateuch from you. Since that, Mr. G. has sent me one made by some Jews in Arabia, who, scrupulously adhering to the order of the Hebrew have merely written the Arabic word for the Hebrew. My moonshee declares it is barbarous; however, it is of use in supplying proper words.

Marshman sent me, you know, some translations. The general style of the Hinduwee is just adapted to the most general use—it will be understood by millions; but it ought to be done with more care. Many important sentences are wholly lost, from faults in the order or other small mistakes. The errors of the press are also very considerable. Remind them, though not from me, that ‘the more haste the worse speed.’ Their Persian I have also read and compared with Colebrooke’s. They have altered his order for the better and his words for the worse. So that upon the whole my moonshee prefers Colebrooke’s. I hope they will not go on with it. What a gratification would it be to me to lean my head across your long table, to hear what you and your colleague are planning. But I hope you will send me constantly intelligence. Your wish to hear from me

can never equal my desire of receiving your letters. The Lord love you and yours. How soon shall our separations be no more necessary!

Believe me ever, most affectionately, your's,
H. M.

To the Rev. D. Brown.

14. (Sunday.) Preached on John iii. 14, 15. The men very attentive; from indisposition or fatigue, was obliged to spend much of the morning in sleep; with the Hindoo congregation was remarkably straitened; at the hospital, staid to speak with two of the men, one of whom gave signs of grace. Two men came at night, and my soul was more full of love in prayer with them, than I have experienced for a long time.

15. Usual employments; dined at Major Y— and had a great deal of conversation with them, about conformity with the world.

June 15, 1807.

I begin my weekly labours with the very agreeable one of a little communion with you. For whom do you intend the history of Joseph? The circumstance of the story's being among the Mussulmans will rather be an obstacle to its admission among the Hindoos. However, if you can succeed in getting it read among the Hindoo boys it will be a great point gained. No part of the Scripture history is so calculated to excite an interest. Respecting the execution of your translation, I have to observe that it is very plain. Mr. Brown has sent proposals to me to go on with the Hindoostanee Scriptures as a translator in their service, to which I very conditionally assent, if they choose to consider me qualified. What their plans are I know not; only as they offer me any assistance I want, it is to be supposed there is some institution. Now I rejoice in the zeal that animates Mr. B. and Dr. B. O, may we all, in our respective places, with one heart and one mind strive together for the faith of the Gospel. I have been reading

the missionary's translations, and have been rather disappointed in the Hindoostanee, from its being done with carelessness. There are so many important errors both in the language and printing that I should think it useless to be put into the children's hands. The Persian is also bad; they have altered Colebrooke's translation in most places for the worse. I trust they may be induced to lay this last aside and leave it to Dr. B.

I am going on with Genesis in translation. This with my other studies makes the weeks fly like days; but I fear I make these things, which are professional for the Lord, an excuse for a carnal spirit. May I be taught to sit loose to every species of this world's work, and be glad at a moment's warning to lay it aside and pass into eternity. I have heard nothing about my schools lately.

To the Rev. D. Corrie.

16. Chiefly employed in making remarks on the Hindostanee translation, to send to Marshman; dined at the General's.

17. Wrote to Marshman; began a letter to dear Emma, though with a slow heart. England seems to have vanished. Translated from Genesis and Romans; at night four men came, and we had a happy season. Bless the Lord, O my soul, for this rising church! Oh if I may but see some poor native brethren! in hopes of this, the epistle appears doubly delightful to me.

18—23. The time has passed imperceptibly, so delightfully engaged in the translation, that the days seem to have passed like a moment. Blessed be God for some improvement in the languages; may every thing be for edification in the church. On the Sunday, 21st. preached on John iii. 16. and in the afternoon with the Hindoos had some enlargement; at night six soldiers came, one new one, a foreigner; occasional visits and profitable conversation with Mrs. Y.: my chief trials have been in general from evil thoughts, but when most severely tried, I have been kept most visibly from falling,

by divine restoration ; but what a sink of sin is this heart ! what incessant and continually recurring iniquity ! Mourn, my soul, over these things, they hide the face of God from thee ; oh let me be pure in heart.

June 22.

The copies of the Sermon on the Mount which have been given to the schools have been received without hesitation. I hear they are reading them at the Dinapore school. The greatest difficulty will be about the printed books, because the lazy gooroos do not like the trouble of learning the Nagree ; and besides the Brahmins will take care to say that it is a sin for the Sooders to read in that character. I shall be curious to hear more about that poor shopkeeper. What has Christianity got to contend with in this land ! With the superstition and wickedness of some of its professors, and the folly and frenzy of others, what can make it triumph but divine interference ? My pundit has been gone some time to his native place, and so I have not had any intelligence about his Hindoo friends, who talk with him about the Gospel. A wayfaring man brought intelligence into these parts concerning the number of your schools, but observed to your discredit that you had no pundit in your service. I did my best to palliate this criminal defect, by observing that you probably thought yourself hardly ripe enough to profit by the assistance of such profound doctors. I went yesterday to the native congregation, with sorrowful conviction that I was utterly unable to say anything of use unless it would please God to put it into my mouth, and prayed for a tender concern for their souls, as more desirable than the gift of speech without it, and accordingly I was helped from above, and came away refreshed in my spirit. Six soldiers came last night. To escape as much as possible the taunts of their wicked companions, they go out of their barracks in opposite directions to come to me. To encounter such scoffs spontaneously gives one a hope of their sincerity. I go

on briskly with Genesis and Romans. It is delightful to see the precious truths in the latter in their Hindoostanee dress.

To the Rev. D. Corrie.

24. Closely engaged in translating some of the most difficult parts in Romans; at night four men came, and ~~we~~ enjoyed some sweetness of spirit.

25. Two men came over in the morning, and another in the evening; one a Prussian, refusing to attend my society; and the other as I afterwards heard, coming to try me with hard questions, but this course failed him when he came; he promised to attend the society; the Prussian came with the Hessian, and both spoke as under serious impressions. Closely engaged in translating, dined with the Y—s; spent more time than usual in the evening at prayer, and had awful convictions of the general deadness of my heart in divine things; may the Lord in mercy to my soul, save me from setting up an idol of any sort in his room, as I do, by preferring a work professedly for him to communion with him. How obstinate the reluctance of the natural heart to God. But O my soul, be not deceived, the chief work on earth is to obtain sanctification, and to walk with God.

26. “As a vesture shalt thou fold them up, and they shall be changed, but thou art the same.” Jesus ever the same, when nature lies in ruins, and every creature is gone; oh, let him be my portion! All time employed in translating; dined with the Y—’s. “Hide not thy face from me, lest I be like those that go down to the pit,” “there is a fountain opened for sin and uncleanness,” and into that I plunge. Oh, may I receive the spirit of God, “that if I live in the Spirit, I may also walk in the Spirit.” B. came at night, and gave such evident signs of grace and activity in duty, that my sinful soul was much revived. He seems endued with singular wisdom to win others, and is constantly engaged in its proceedings, as he says upon the principle

of these words, "he that gathereth not with me, scattereth." I was concerned to hear that many stayed away, on account of one of the men being a person of bad character; as my society is still of a public nature, I cannot exclude him, though I sometimes wish him to stay away.

27. "To obey is better than sacrifice, and to hearken than the fat of rams." Let me learn from this, that to follow the direct injunctions of God about my own soul, is more my duty, than to be engaged in other works, under pretence of doing him service. At night B. came, full of joy, to say that God had heard my prayer for him last night, for he had been much blessed with the presence of God all day, and had prevailed on two others to join us. In prayer at night, felt constrained to cry in earnestness against my levity, self-complacency, and want of impression concerning the importance of the ministry.

28. (Sunday.) Preached on Isaiah lxiv. 7; but few women in the afternoon; services at hospital, and in the evening with the men; sorely tried with the struggles of the law of sin in my members, but I was enabled to flee from them as often as evil thoughts arose. Had a long and useful conversation with the Y—s at night.

29, 30. Little variation.

June 29.

Those sequestered vallies seen from Chunar present an inviting field for missionary labours, only that sin and prejudice have found their way into every corner of the earth; still however as the people are probably poor, and therefore not pestered with hungry Brahmins, fewer obstacles would occur there than among others. But I do not see how, with our inability to remain among them, any thing can be effectually done without having some of the word of God among them.

B—— exerts himself indefatigably in bringing soldiers

to our society. Three more have been to request to join us. Few women came yesterday; but as they are always the same set, it is to be hoped they desire benefit. They have observed that there was far greater difference between their (i. e. Portuguese) religion and ours than they imagined, particularly on the subject of images. A native acquainted with the Padres at Bettie promises to come and make salam to night. Pundit just returned from Davodnagur on the Soane, reports that there is a great desire in the people there to have a school, but those of Morea at the junction of the Soane and Ganges are suspicious. No particular plan is fixed between us about the translations. I have suggested one to Mr. B., but have not heard the answer. I hope and trust the work will neither be so long nor so engaging as to take me away from the desire of itinerating. Preaching the Gospel of Christ is after all our most honourable and delightful work; and yet it cannot be denied, that seemingly the word of God must first be translated to produce any lasting benefit. I am arrived as far as 18th Genesis with moonshee. The Epistle to the Romans I am doing alone first, that I may consider it at my leisure. The paucity of Hindoostanee prepositions renders a faithful translation of this book exceedingly difficult. There is not likely to be a recess from church now or in succeeding seasons, so I shall be at a loss to know how to itinerate. But the Lord will open a way in due time.

To the Rev. D. Corrie.

July 1. Breakfasted at the General's and went to Bankipore and Patna, calling on Mr. W. and visiting the schools. With Mr. G. at Patna, conversed chiefly about proper words for the Romans. In my way back, had very affecting meditations on the vanity and unsatisfactoriness of the world, and found my soul encouraged to intercede for the poor heathen. The more men speak of the impossibility of converting a native, the more will God's power be displayed in bringing it to pass.

2. Felt very much grieved all day, at the account I had heard of the separation of Mr. G. and his wife; though twenty years have elapsed, it was her picture which I had gazed at with pleasure at Mr. G.'s, and which gave me the highest idea of innocence and purity, and when after this I heard of her wickedness, I felt shocked beyond what I can describe. What creature so promising in appearance, does not prove delusive. I grow weary of a world full of lies.

3. Received two Europe letters, one from Lydia, and the other from Colonel Sandys. The tender emotions of love, and gratitude, and veneration for her, were again powerfully awakened in my mind, so that I could with difficulty think of any thing else, yet I found myself drawn nearer to God, by the pious remarks of her letter. Nature would have desired more testimonies of her love to me, but grace approved her ardent love to her Lord.

4. Chiefly engaged in translating the Epistles.

5. (Sunday.) Preached on Matt. vii. "Enter ye in at the strait gate." In the afternoon few women, but in some there seemed an awful impression. Services at hospital, and soldiers at night as usual. My own soul somewhat strengthened in serious views and sense of the tremendous importance of my work.

6. Obligated to take refuge in Major Y.'s house during the day, the heat was so great in my quarters, the thermometer 97° or 98°. Wrote out my report twice fair, and sent them to Corrie and Parsons. In the afternoon translating the Epistles. At night, B. sat with me.

July 6.

I consider commanding officers as in no wise qualified to baptize; it is peculiarly a minister's office; but all the Roman Catholic priests are lawful ministers according to the word of God. Therefore I rebaptize such children as you mention, and would not bury them without a second baptism; I bury all persons who

have been baptized by a Roman Catholic Padre. The rain which began here late has again stopped after a few showers, so that the heat is alarmingly great. My quarters are like a furnace. But the greatest danger is from the rice being all lost. What judgments do we not deserve ~~from~~ God for our crimes. Last night after the fatigues of the day I hoped to have recruited my strength, but the heat prevented my sleeping, so that as I said at first, I am almost spent.

To the Rev. D. Corrie.

7. Heat still so great, as to oblige me to abandon my quarters. Employed at Major Y.'s, in correcting the fair copies of the chapters of Genesis, and translating. Conversation with them sometimes useful. B. walked with me at night, but somewhat pained me by want of due seriousness in his spirit. Yet, alas! I thought, where does the blame lie, but on me? O God, save me from the bad spirit I manifest, and make me to seek thy face more, and walk more in thy fear. Lord, save me from my own sins, let me not have a name to live while dead, but rouse my sleeping soul, that I may save myself, and them that hear me.

8. Went to Bankipore to baptize a child of ——'s. One of the ladies played some hymn-tunes on my account. If I were provided with proper books, much good might be done by these visits, for I meet with general acceptance and deference. In the evening buried a man who had died in the hospital after a short illness. My conscience felt again a conviction of guilt, at considering how many precious hours I waste on trifles, and how cold and lukewarm my spirit is when addressing souls; and now another is gone in his sins,—gone to bear testimony perhaps against the unfaithfulness of his minister. My soul remained through the evening in a state of awful seriousness; and at night with the soldiers in prayer, I found a sweet and solemn pleasure in dwelling upon our mortality. Wishing to have some conversation with the Y—s, I went there; but finding

Major C. there, and the conversation trifling, I retired immediately; to speak or hear anything about this world's affairs appeared exceedingly painful.

9. Enjoyed at night a sweet serenity and seriousness. At the Y—s, felt somewhat discouraged at the appearance of things in Mr. Y. With men, it is impossible, but with God all things are possible. Endeavoured to write a sermon, and read Persian, but the heat almost incapacitated me for anything, being at blood-heat in my veranda.

10, 11. Employed in the languages, and writing a sermon, which I finished; the same temptations to sin; but mercifully upheld.

12. (Sunday.) Preached on Psalm xc. 2. In the afternoon had nearly one hundred of the women, and found great liberty of speech; thus God again answered prayer. At the hospital, talked a great deal with a young man who had been brought up among the Methodists. Borrowed a Bible from Mrs. Y— to send him; at night all the men were engaged, and so I continued with the Y—s conversing, and generally on religious subjects.

13, 14. Began Erpenius's Arabic Grammar, and continued chiefly employed in it these two days, occasionally reading Persian, and going on in Hindoostanee translation. Still sorely tried by temptations, which often hide the face of God from my soul.

July 13.

I have received your two letters and the report, and hope to be able to dispatch it to-morrow to Berhampore. Another copy of it shall be made out for you. It was only a change of scene and air that you required, and I bless God that the change has had the desired effect. If Mirza had been at Benares, he would certainly have made himself known to the English; yet it will be worth your while to make your moonshee write to the Mufti, or Cutwal; they will say where he is to be found. In a letter from our beloved Hierarch is the

following, 'Sabat is applying to Syriac, and two months will be sufficient for him to attain Hebrew. These are the originals from which he will make his translations. He will delight your heart, for he is a gentleman, a scholar, and a Christian. I have made a private communication to him of our intention of placing him in your hands, which is what he desires above all things.' In a note of Dr. B's to Mr. Brown, which he sent me, is this; 'We shall give to Martyn, Mirza and Sabat, and announce to the world three versions of the Scriptures in Arabic, Persian, and Hindoostanee, and a threefold cord is not easily broken.' This plan of placing the two with me I accord with, as it seems to be the will of God; but annunciations I abhor, except the annunciation of Christ to the Gentiles. To announce Arabic and Persian translations to the world by men under my direction, who am beginning the grammar of one and have yet to open the grammar of the other language, seems to be plainly contradictory to good sense; and what end does it answer? It will tend to bring upon us the contempt of those, at least in India, who know the difficulty of acquiring those languages, and can count the number of months I have been here. These are the present thoughts of my mind which I open to you; perhaps farther information from Calcutta will sweeten some of my sour imaginations. Mr. W—— has also sent me a long and learned letter. He is going to print the parables without delay for me, and the modern Hindoostanee version of them for themselves. He says, 'the enmity of the natives to the Gospel is indeed very great, but on this point the lower orders are angels compared with the moonshees and pundits. I believe the man you took from Serampore has his heart as full of this poison as most. The fear of loss of caste among the poor is a greater obstacle than their enmity. Our strait waistcoat makes our arms ache. P. S. My best regards to Mr. Corrie when you write.' Yesterday I had nearly a hundred women again, and found my mouth open and my heart enlarged. Thus the Lord

graciously answers prayer. The good news of the Gospel seem to have no effect upon them, but the fear of God's judgment upon sin certainly has. Fear and hope take their turn in my mind respecting the —. The Major was telling me yesterday, almost with tears, of the sneers he met with from nearly all for his religion. I trust that something stronger than human wisdom upholds his soul. He longs to be in England to follow religion unmolested. Mrs. — exhibits more of Christian simplicity, meekness, and good temper every day. One would hope from your accounts of the poor serjeant that he has been accepted of God. Grace be with you.

15—18. Employments, Erpenius' grammar; Persian and translating; received letters from Mr. Brown and Corrie; the same trials with little intermission; but through the grace of God finally victorious and enjoying much composure at the close of every day; particularly on the last night, (Saturday), I felt a weanedness from the world and nearness to God, and a spirit of intercession for dear friends.

19. (Sunday.) Preached on the parable of the Prodigal Son with little comfort to my own soul. A lieutenant staying with me to-day, on his way up the country, I read some of the Scriptures and a sermon from the American preacher. At the afternoon church one of the women, who is usually deeply attentive, shed tears on hearing that God writes down in a book all the evil acts and thoughts and words of men. The congregation small, but I was assisted much with them; the young man at the hospital and another there, of whom I had hopes, shewed their hearts untouched, and seemed even quite contemptuous. Among the soldiers at night there was a new one lately come from Cuttack; I felt very solemn in prayer, and deliberate. At night with Mr. Y. my conversation, I fear, was more than they could bear. I told — that she would never enjoy peace of mind till she let the world go; and spoke in full about plays, cards, balls, &c. She observed that religious people made

religion terrible by debarring persons from amusements, and sometime after retired in tears. Alas! how hard is it for a rich man to enter into the kingdom of heaven! And how cruel a disappointment to my hopes! What a cutting off of right-hands and plucking out of right-eyes is true religion, notwithstanding that people in these days must have the bitter draught made more palatable, but the true gospel is still the same. Oh that God would send into her heart a right sense of her lost estate! she would then see it to be a very small sacrifice to part with a few paltry amusements.

20. Chiefly engaged in writing to Corrie; dined at Major Y—s. with M. and the brigade-major, who disputed with me above an hour after dinner. It was an occasion given me, I think by God, for setting before them all, in a variety of particulars, their duty and their danger. Felt my soul much affected the remainder of the day with the awful state of the world and a sense of the importance of eternity.

July 20, 1807.

Milner, your letter, note, and appendix have arrived safe. The latter is certainly too interesting not to be forwarded. I detain it awhile to read to the ——— and B. or rather to my society. May the solemn account of this poor man's departure make us all think what manner of persons we ought to be in all holy conversation and godliness. I groan within myself at witnessing the want of spiritual power upon the hearts even of those who do know something of the power of the world to come. Alas! I fear we are all of us, minister and people but half awakened. The native of Bettea is likely to be useful. I would give much to hear one or two of his Lectures, that I might know how to address my Portuguese congregation. Employed as he is, you are certainly right in maintaining him, whether his heart is upright or no, provided his life is not a scandal to the Gospel. A word for church I have not yet found, as moonshee knows no word in Arabic

or Persian to express it ; but no doubt there is some word in one of the oriental versions, which I shall find out before any thing is printed. I have written, *the company of the chosen*, which comes most near to the *ἐκκλησία*. If the single word which may occur should not readily express this idea, I would rather use a phrase explanatory as above, than leave such a word, as church is in English, to which very few English affix the right idea.

21. . Writing to Mr. and Mrs. Brown ; received a letter from Mr. Brown by Parsons. Much oppressed with the danger of Mrs. Y. and the rest of my people. Oh, let the Lord give me grace to preach in an awakening manner to them. I feel stirred in spirit to do all I can to rouse them.

Dinapore, July 21, 1807.

MY DEAR MRS. BROWN,

That part of Mr. Brown's report which relates to yourself is so wonderful, that I cannot forbear taking notice of it by answering your kind letter immediately, instead of deferring it to another day as I at first intended. What a scene of terror for a mother to witness ! and the dear little infants too, unconscious of their danger. How was our God nigh them to cover them ! I join with you in adoring his mercy, his distinguished mercy to you and your's. "Thou shalt tread upon the lion and the adder, the young lion and the dragon shalt thou trample under feet." The whole of Psalm xcī. you read as if written for you. Let us indulge the hope that the Lord has interposed for the deliverance of these dear little ones, because he has set his love upon them. Perhaps gratitude on being reminded of this event in after days will be the band of love by which he will keep them for himself. So you intend the new little one for me ; I accept the boon with pleasure. * * * *

* It appears that the letter by the overland dispatch did not reach Lydia. Again, the Sarah Christiana

packet which carried the duplicate, ought to have arrived long before the sailing of these last ships from England, but I see no account of her. It is probable therefore that I shall have to wait a considerable time longer in uncertainty; all which is good, because so hath the Lord appointed it.

It is a delightful sign when we love our Christian friends for ~~their~~ Christian virtues, as I see you do Mrs. J. It shews us ripening for the society of an innumerable company of angels, and the general assembly of the first-born. There may we meet, and may your children after you, walking in your steps, follow us to glory. Tell James and Charles that I expect to find them great scholars when I next see them, and shall examine them strictly. My prayers and praises for you all continue.

Believe me to be yours affectionately,

H. MARTYN.

July 21, 1807.

MY DEAR SIR,

Yours of the 29th June and of the 11th July have come to hand. From the former I had been led to expect that the promised papers would speedily succeed it, but the second has removed my hopes to a still greater distance. Till the prospectus of the institution arrives, or some further developement of your plans, I forbear saying all that is in my mind, for fear of saying what had better be left unsaid. Your declared intention of placing Sabat and Mirza with me has produced a variety of new sensations in me and my moonshee. It has made him more humble and diligent. For myself I hardly know in what light to consider it. You have carved out many years work for me, which it must be owned would be well spent if we were sure of producing some good translations. Yet mind, I never give up the idea of being an itinerant, and when I feel myself qualified and the time come, I shall neglect the translation without scruple. The hint you give in your

second letter about my coming to Calcutta vexed me for three days, and as usual has made me ill. So you must be careful how you mention such disagreeable subjects any more. If ever I am fixed at Calcutta I have done with the natives; for notwithstanding previous determinations, the churches and people at Calcutta are enough to employ two or twenty ministers. This is one reason for my apparently unconquerable aversion to being fixed there. The happiness of being near and with you, would not be a compensation for the disappointment I should feel, and having said this, I know no stronger method of expressing my dislike to the measure. If God commands it, I trust I shall receive grace to obey, but let me beseech you all to take no steps towards it, for I shall resist as long as I can with a safe conscience.

* * * * *

I was rather disappointed in not finding further mention of Sabat in your last. When may I expect him? Corrie has inquired in vain for Mirza at Benares, from which I conjecture that he is rioting at Lucknow, a place congenial to his propensities. * * *

Ever affectionately yours,

H. MARTYN.

22. Reading Arabic grammar, Persian, and translating Peter. Some men came ~~at~~ night and I felt myself earnest and serious with them.

23. Reading Arabic grammar, and translating Peter and writing sermon.

24. Arabic grammar, sermon, and translation; still in continued sorrow for the Y—s, and the rest of the people. B. passed the evening with me; in prayer with him, I found a very solemn and sweet season. God was near as a refuge, and suffered me to come high unto him to pour out my complaints before him, and to intercede for the poor young man with me and the rest. My thoughts were much raised above the world afterwards, and I could almost have rejoiced if the hour of my departure from it had arrived.

25. Hard at Arabic grammar all day, after finishing sermon. Sat in the evening a long time at my door after the great fatigue of the day to let my mind relax itself, and found a melancholy pleasure in looking back upon ~~the~~ time spent at St. Hilary and Marazion. How the days and years are gone by, as a tale that is told!

26. Preached on John xvii—"They are not of the world, even as I am not of the world." With the Y—s. at breakfast, I opened my heart very freely on the subject of conformity to the world, and was much relieved by their speaking too; they ~~seemed~~ resolved to make some change in their system; but I could not perceive anxiety to please God, though the contempt of the world should be the consequence. In the afternoon had eighty-three women; at night four serjeants came, the rest being on duty. I felt greatly relieved this evening at the spirit my dear friends the Y—s, manifested. They shewed that no small impression had been made on them by what I had said. Mrs. Y. said, that one of the ladies had called on her, and to her she had said, that she was tired and dissatisfied with so much visiting.

27. Morning taken up with people calling; to a young civilian of Bankipore I spoke with plainness, and not without making impression, on the unlawful way in which he was living. Went at night to Col. W's. without the hope of being able to say anything, but unexpectedly the conversation rested for a while on religion, and I told them of the danger of living after the flesh, and much else on their duty and danger. Dined at the Y—s. but did not seek conversation on the old subject, for fear of tiring.

28. At Arabic grammar; finished the Persian part of Gladwin's Moonshee. Tried with many temptations, which often brought a sense of guilt on me, but the all-sufficiency of Jesus succoured me again and again, to set out afresh in endeavours to maintain purity of heart. Oh, may that blessed Spirit whom I am in such danger of grieving, bear with patience, and carry on that work, which my perverseness so interrupts and mars. After-

noon and evening, having a tooth-ache which prevented my reading, I passed, at their request, at the ——'s. The subject of amusements was again renewed; there seems a want of due conviction of their lost estate; yet I trust God has grace and love in store for them both.

29. At night some serjeants came, and a new soldier, a half caste; afterwards had a long and useful conversation with Mrs. Y.

30. Went to Bankipore and baptized Mr. R's. child; while there, received letters from Europe, from Lydia, sister S. Simeon, Cecil, and Hensman. The contents so engaged me as I went in my palanquin to Patna, and at Mr. Gladwin's, that I could think of nothing else, and so came away immediately. Still kept in ignorance about the Lord's purposes respecting Lydia, and likely to remain so some time, such is his blessed will; but my sister's letters made my heart bleed, and proved a more severe affliction than I have experienced since being in India. Nothing but the assurance that it is the Lord, and that infinite wisdom appoints that I shall suffer this too, keeps me from deep dejection.

31. Called on some of the people and officers; but my heart was so pressed, and as it were choked with the remembrance of my sister, my dear, dear sister, every hour do I commend her to God; oh, hear my prayer! Employed afterwards in writing a letter. Went to visit a dying Hindoo, who had lost his caste, and wished to be baptized; the man was almost insensible, but I explained the Gospel, and read large portions of Scripture to him for the benefit of several Portuguese women who were present.

August 1. Chiefly employed in writing letters.

Dinapore, August 1, 1807.

MY DEAR SIR,

I have this day written to —— according to your desire. But how can I offer advice to a Christian minister? Every one will say to me, "Physician, heal thyself!" Yet I have done violence to my feelings and said some-

thing about his neglect of prayer. Dear ———! he seems far from happy. * * *

* * * It is a thought that has lately occurred to me, that if Dr. B. is disposed to add another to his acts of munificence, he might revive Arabic and oriental literature in Cambridge, by establishing an annual prize there. Its efficacy will not depend on the greatness of the sum, so much as on the eclat attending it, and therefore it ought to be a gold medal given to the inceptors in arts at the time of their taking their M. A. degree, and accompanied with some recitation in Arabic on the commencement Tuesday. From those feelings of vanity I have but lately escaped, and am therefore qualified to speak of the effect such a thing would have on the minds of the young men. I know for myself, I should have taken fire at the idea of appearing an Arabic scholar before the assembled university. Arabic and Persian Bibles will soon have to undergo a rapid succession of editions in England, and it is therefore desirable that many persons should be at hand qualified to superintend the printing of them. * *

* * * You will do me a great favour if you will get a correct Greek Testament doubly interleaved, and sent to me. A list of such books in the Mission library, as any way concern me, will also be very acceptable.

I long for Sabat, that we may begin. I have laid my plans in such a way, that if Mirza can be kept sober, the translation will go on rapidly.

Yours ever affectionately, my dear Sir,

H. MARTYN.

To the Rev. D. Brown, Calcutta.

2. (Sunday.) Preached on Ezek. xxxiii. "As I live, saith the Lord God." Two of the lieutenants, with whom I had a long and solemn conversation last night, came, and I hope found a word in season. Was in great weakness of body all day. Breakfasted and dined with the Y—s. The congregation in the afternoon was

small. At night some soldiers came, and I spoke very fully to them on the signs of real conversion, from the parable of the ten virgins.

3, 4. Writing letters ; while thinking of writing to my dear sister, my heart felt ready to burst with grief ; I shed many tears at the remembrance of her, and interceded for her many times with God. The Y—s give me more encouragement to hope that they are forsaking the vanities of the world.

5—7. Constantly employed in writing letters ; on 5th, the soldiers came. 7th, received a letter from —, which much grieved me. What has poor Lydia suffered ! Oh, the trials and sorrows of human life. But it is the Lord ! Let him do what seemeth good to him.

8. Writing sermon.

9. Preached on John iii. 20, 21. My dear friends, the Y—s, for whom it was chiefly intended, were not a little affected, as I observed more than once through the day. In the afternoon expounded, to about fifty of the women, the parable of the Marriage Supper. Attended hospital, and with the men at night as usual.

10. Making calls during the morning ; dined at Major Y—'s, with Captain C. In the evening went to Bankipore and married Captain B. to Miss B.

11. Found a very solemn season of prayer this morning ; blessed be God ! May he shew me more and more my obligations to his mercy, and lay me low with shame and sorrow in the dust. Resumed the Arabic grammar. Heard from Parsons ; his letter was very refreshing to me. Visited the Hindoo, and with a freedom of speech, which I did not know I possessed, explained the gospel ; but no apparent impression on him or the Portuguese woman with whom he lives.

12. At night, the men came as usual ; my spirits very low, but I found a sacred pleasure in the holy exercises of our worship. The hymns about Christ were sweetest to me.

13—15. My employments :—Arabic grammar and Persian ; writing sermon ; finished Bacon's Essays. One

of these days at Major Y—'s. Read and conversed with them a long time on conformity to the world. Their receiving with such meekness the engrafted word is surely a happy sign. Received the Christian Institution, and was deeply interested and affected by some things in it, especially the martyrdom of Abdallah. My soul was drawn near to behold the great God our Saviour. Yes, he reigns; oh what is unfolding! what will time,—what will eternity disclose! ♦

16. (Sunday.) In the morning preached on Rom. iii. 20. In the afternoon with the Hindoostanee congregation, the people seemed affected at some parts. Returned to my quarters, and found letters from Mr. Brown, Marshman, and Colonel Sandys, and one from Sally, bringing the intelligence of my elder sister's death! Oh my heart, my heart, is it, can it be true, that she has been lying so many months in the cold grave? Would that I could always remember it, or always forget it; but to think for a few moments of other things, and then to feel the remembrance of it come as if for the first time, rends my heart asunder. When I look round upon the creation, and think that her eyes see it not, but have closed upon it for ever; that I lie down in my bed, but that she has lain down in her grave!—Oh, is it possible! I wonder to find myself still in life; that the same tie which united us in life, has not brought death at the same moment to both. Oh great and gracious God, what should I do without thee, but now thou art manifesting thyself as the God of all consolation to my soul. Never was I so near thee; I stand on the brink, and I long to take my flight! Oh there is not a thing in the world, for which I would wish to live, except because it may please God to appoint me some work. And how shall my soul ever be thankful enough to thee, O thou most incomprehensibly glorious Saviour Jesus! Oh, what hast thou done to alleviate the sorrows of life, and how great has been the mercy of God towards my family in saving us all. How dark and dreadful the separation of relations in death, were it not for Jesus.

17. Continued in bitter distress ; it still appears like a dream to me that she is really gone.

18. More composed than yesterday, and returned to my work, but heart-breaking recollections came across me at intervals. Wrote some letters. My soul-finding its only consolation in seeking and endeavouring to maintain a spirit of submission to the blessed God.

19—22. My heart still oppressed, but it is not a sorrow that worketh death. Though nature weeps at being deprived of all hope of ever seeing this dearest companion on earth ; faith is thereby brought more into exercise. How sweet to feel dead to all below, to live only for eternity. To forget the short interval that lies between this and the spiritual world, and to live always seriously. The seriousness which this sorrow produces is indescribably precious ; oh that I could always maintain it when these impressions shall have worn away ! My studies have been Arabic grammar, and Persian, and writing Luke for the women. Dictating 1 Peter to moonshee. Finished the Goolistan of Sadi, and began it again, to mark all the phrases which may be of use in the translation of the scriptures. Received a letter from Dr. Kerr, together with his letter to Lord W. Bentinck.

Dinapore, August 19, 1807.

MY DEAR SIR,

* * * I shall have little to say about Dr. B.'s plan for us, except to express my general admiration of it. No Christian will read Abdallah's story without tears, or Juggernaut's without horror. *

* * * Sabat must be very careful on his journey up, or he will be assassinated before he reaches me.

Yours, my dear Sir,
most affectionately,
H. MARTYN.

To the Rev. D. Brown, Calcutta.

23. (Sunday.) Preached on Job xix. 25—27. “I know that my Redeemer liveth.” There seemed little or no attention; only one officer there besides Major Y. At Hindoostanee prayers, the women few, but attentive; again blest with much freedom; at the hospital (was seized with such pain from over-exertion of my voice, that I was obliged to leave off and go away. Afterwards spent some hours with the Y—s more profitably than ever; yet, not having strength to read, I desired Mrs. Y— to do so; we thus had many important chapters, which led me to explain the way of salvation by the righteousness of Christ, which I saw they had neither of them understood. The consideration of this glorious subject raised my soul to a precious frame of rejoicing for this solid ground of Jesus’ imputed righteousness. The greatness, the magnificence, the wisdom of the way again filled my mind, and the necessity and desirableness of communicating it to the heathen, appeared stronger than ever.

24. Finished 1 Peter with moonshee, and read Persian. At night sent for B.; I found he had not fallen into the snare I suspected, but had gone back considerably by his own confession; he had observed, he said, that Ecclesiastes and the New Testament were directly contrary to one another, and on that account as well as from conversation with some of the infidel soldiers, he had omitted reading the Bible for several days. I admonished him with all the solemnity of affection I could, and prayed with him. He shewed nothing of an improper spirit, but had lost much ground in the divine life.

25. Translating the epistles; reading Arabic grammar and Persian; finished a sermon I have been long about.

26. Sent off letters to Mr. Simeon, Hensman, Colonel Sandys, W. Hoare, and Lake. Morning and evening, visiting one of my men, a serjeant, who is in some danger; read and conversed with him, but did not find undoubted evidence of his being under real

conviction. Studies, as usual; the men came at night. Was constrained afterwards to mourn, that I do not enjoy either private or social prayer. Among other causes of this decline, I fear that I walk according to my carnal wisdom, striving to excite seriousness by natural considerations, such as the thoughts of death and judgment, instead of bringing my soul to Christ to be sanctified by his Spirit. In secret prayer at night, I cast myself, as ignorant and helpless, on the wisdom and mercy of the Lord, that he might sanctify me in his own way, and prayed for real spirituality, that I might both live by the Spirit, and walk in the Spirit; I felt some revival. Oh may I henceforth know Christ no more after the flesh: let all old thoughts and customs die away, and all things become new. Let me live contrary to, and above my own spirit; that is, let Christ live in me, and bring into captivity every thought that exalteth itself against the knowledge of God.

27—29. Studies in Persian and Arabic the same. Delight in them, particularly the latter, so great, that I have been obliged to pray continually, that they may not be a snare to me. Oh that I may care for them only in proportion to the degree of subserviency to the interests of the glorious gospel, in these parts.

30. (Sunday.) Preached on Romans iii. 21—23; and as is generally the case when Christ is the subject, was much enlivened in my own spirit. Had some happy time in prayer and the word of God, this morning. The women this afternoon at the Hindoostanee service, only forty-two, and not attentive. Finished the Pilgrim's Progress at the hospital, and inwardly blessed the Lord for the hope of one day entering in through the gates into the city. In the evening, as my men were either sick or upon duty, I staid with the Y—s. Mrs. Y. read Milner's Church History; but the time did not pass usefully, and I felt my conscience accuse me.

31. Resumed the Arabic, with an eagerness which I found it necessary to check. Began some extracts from Cashefi, which Mr. Gladwin sent me, and thus

the day passed rapidly away. May I find equal and greater pleasure in the most spiritual part of my work ! But alas ! how much more readily does the understanding do its work than the heart !

September 1. Visited Serjeant George as usual, and prayed with him, but no signs of grace.

2. A few soldiers came at night, and I endeavoured to lead them to some preparation for the sacrament ; but particularly had long and serious communion with Anson, the Hessian, respecting the native woman.

3. Found B. in the hospital ; but felt somewhat unhappy at what I observed in him ; he was much cast down, I hope from godly sorrow. Heard from Corrie.

4. B——, a cadet, came on his way to Bareilly. This good young man seemed much affected in conversation with me, on divine things. At night we joined in the worship of God.

5. Morning and evening, B—— and myself worshipped God together, with much refreshment to myself at least. We dined together at Major Y—'s. In the translations arrived as far as Romans vii. with moon-shee, having finished 2 Peter, and James. Read each day Arabic grammar and Persian stories.

6. (Sunday.) Preached on John x. " I am the good shepherd." There was more attention than usual, which is always the case when Christ is the subject ; afterwards administered the Lord's supper. B. left me this morning, saying, he hoped he was the better for this ordinance. Much of the morning after passed idly, till a sense of guilt stirred me up to prayer, and I found a very solemnizing influence upon my soul. I desired above all things I could ask for, that I might never more fall into levity, or be in any respect unlike the blessed Lord. With a spirit duly serious how easy is the most difficult work ! Had a few women at the Hindoostanee prayers. At the hospital found sixty-nine men. I felt my spirit kindled but my voice was all gone, and I was obliged to leave speaking to them. In private with B. there, said what I could to strengthen

him. Three came at night ; had the usual service. I took my meals with the Y—s, but our conversation was not useful, though for myself I desired nothing but discourse upon the things of God.

7. Translating most of the day ; was thinking with peculiar fondness of my dearest Lydia this afternoon and evening ; though with some unhappiness, lest we should never meet again on earth. Yet our gracious Father will order it for the best for both of us.

8. Translating chiefly. At the hospital at night, found the poor Austrian very ill, and talked to him in as plain language as possible on the way of salvation.

9. Employed as usual ; at the time of translating Romans xii. moonshee asked, who there was that would feed his enemy. When I mentioned some of my Christian friends in India, he smiled in unbelief, because he said, Mr. Carey, when he had been robbed of a watch, sent nine of the thieves to a zemindar for punishment. Some soldiers came at night ; I found my soul sweetly blessed with peace and joy, and likewise through the day more serious, and breathing after God, notwithstanding the incessant attacks of corruption.

10. Translating and reading Arabic and Persian. A very respectable Sygad from Pulwarrie called this morning ; a very old and well-behaved man. I endeavoured to have some discussion on religion, but he artfully avoided it.

11. Received letters from my dear brother Corrie, and Parsons, which much refreshed me. Studies as usual.

12. Finished the Epistle to Romans, with moonshee, and a sermon ; read Persian. To-night, after a visit to the hospital, found my soul solemnly affected at the sin and neglect of God so awfully reigning among those poor people committed to my charge. I found great solemnity and freedom in prayer, that God would shew his mighty power in converting some of them, though by the instrumentality of so weak a worm. Oh let me sow in tears, let me go forth, bearing precious

seed, and I shall doubtless come again with joy. I feel cautious how I ought to apply these words of 2 Cor. ii. to myself, to whom much of their continuance in sin should be attributed, yet I often do find a melancholy comfort in them. "We are a sweet savour of Christ in them that perish." At night a serjeant pensioner came, and without speaking fell on his knees; I perceived that he was a little deranged; but after some conversation, seeing that he really was in great concern for his soul, I read the word, and prayed with him, and gave him a book.

13. (Sunday.) Preached on Luke vii. 50. Till the afternoon service, the time passed very comfortably and solemnly. Oh that I could always preserve that solemn sense of the divine presence, which is alone true bliss. In the Hindoostanee service, the attention of the poor women was very little. I finished the Gospel of St. Matthew, and began Genesis. At the hospital, read Doddridge's sermon on "The one thing needful," and there seemed solemn impressions on many. Had a very refreshing conversation with B., and exhorted him with full purpose of heart to cleave unto the Lord. At night I had none but foreigners; one, a new one, is a native of Suabia; have been on the whole much blessed and strengthened for this day's service; blessed be the God of my mercies.

14. Employed not to much purpose; writing out some chapters of Genesis; disputing vainly with pundit; reading bundles of English newspapers; writing to Corrie and Colonel W. Oh, I feel the value of him sometimes very awfully: how wretched is a life of vanity and conformity to the world. I would rather go to the house of mourning, than to the house of mirth. I am happier here in this remote land, where I hear so seldom of what passes in the world, than in England, where there are so many calls to look at the things that are seen.

15. Translating by myself, and consulting the Arabic Lexicon with such exceeding curiosity and attention,

that I left off in the evening unwell ; visited the men at the hospital, but **nothing** more encouraging than before. Some conversation with the Y—s at night, upon the most important subjects.

16. Still translating and consulting the Arabic Lexicon. Heard of Colonel W——'s death. How hard is my wicked heart, that I do not feel more awfully affected at this event. One committed to my charge, one with whom I used to converse familiarly, gone to give up his account to God. Perhaps he has thought, before now, oh, had my minister been more faithful, had he, instead of talking so freely on trifling and literary subjects, been instant, though out of season ! Oh, my God, let me live preparing for my own departure, and striving to save some poor souls around me. At night some men came ; I felt convinced how greatly I had neglected the blessed God, " Thou hast not called upon me, O Jacob, thou hast been weary of me, O Israel." These words occurred to me with shame and grief ; oh that I should be so stupid and wicked, as not to live for ever in the sight and love of that adorable being, who is in himself so lovely, and daily loadeth me with benefits ; now henceforth may I know nothing but this God of love.

17. How averse is nature to God ! It is through thick darkness that I must force my way to the belief even of his existence. Conscience and duty stir up my mind to seek him, or else I should very soon sink into utter ignorance of God. Received a letter from Mr. Brown, on the subject of my coming to Calcutta, and the future important offices I should hold in the church. It gave rise to various cares and anxieties, but after some uneasy hours, I felt convinced that my never-failing resource in all situations is prayer. If I can through mercy maintain a continual and familiar acquaintance with the Lord, all things will go well.

18. Lived with more watchfulness and perseverance in prayer, and found my soul more serious and serene. How amazing, how unaccountable, that I should be such an enemy to myself, by living far from God. Began

the 1st Epistle to Corinthians. Enjoyed in the evening many refreshing and triumphant thoughts, from meditating on the resurrection of the Lord. While the shafts of death fly so quick all around, how does this glorious truth hold out a refuge from melancholy and fear.

Dinapore, September 18, 1807.

MY DEAR SIR,

I hasten to reply to two of your letters. For the consolation contained in the first, I feel grateful to your kindness. The second, I am almost disposed to call the first angry letter I have received from you. However, I know it is only your love and zeal that make you grieve at my not standing forward to help your beloved church. You ascribe it to the agency of Satan. Let us hope, my dearest sir, that we shall live to see it fall out rather unto the furtherance of the gospel. I have now no choice left, as you tell me, and therefore it is perhaps superfluous to state again my reasons of dissent from your and Dr. B.'s opinions; yet I *must* write them down. 1st. The evangelization of India is a more important object than preaching to the European inhabitants of Calcutta. 2nd. Therefore he that is qualified for the first object in any degree by his youth and inclination for the work, should give himself to it, as he may hope that he has a divine call. But 3rd. The two objects cannot be combined in such a place as Calcutta. One consequence of my joining you would be that we should get no one from England; for they would say, Calcutta is very well supplied. Mr. Brown and Martyn are there. No, let them hear, if it must be so, that Calcutta is destitute of the gospel. Corrie and myself can always plead that we are engaged about a more important object, and then it will rest with the consciences of the ministers at home, young and old, whether they ought not to leave a small parish for the benefit of a great city. I am now supposing you actually gone; but blessed be God, we have you still, and therefore I suffer no uneasiness.

The translation in the Persico-Arab dialect and character, which Mr. Ward wanted, has been long ready. But I have been waiting to read it over with Sabat. My spirits are tolerable in general ; a little depressed at this time at seeing yours so much so. My dear sir, it is our privilege to live without carefulness ; especially may we be assured that the care of the churches is with him who has the government upon his shoulder. May he graciously direct all our ways ! If Dr. B. is not yet gone, assure him of my affectionate wishes for his safety and happiness.

I am, dearest sir,

Yours with unfeigned regard,

H. MARTYN.

To the Rev. D. Brown, Calcutta.

19. Enjoyed in general much of the divine presence and comfort in my heart.

20. (Sunday.) Preached on 2 Peter iii. 11 ; as a funeral sermon on the occasion of Colonel W.'s death. Major C. was present, and to him I made some address on the duty of attending to the moral state of the soldiers, which I heard was well received. During the morning, giving way to a sense of fatigue, I lost through my idleness much divine enjoyment. At the Hindoostanee, found myself correspondently dead, and unable to expound on the promises in the 3rd of Genesis, which I attempted. There were very few present. At the hospital my spirit was much wounded by the behaviour of some of the soldiers. Oh these wicked men, what will become of them ! At night with seven soldiers I was much blessed : such a sense of the love of God was vouchsafed in prayer, that I could not tell how to express it ; and with the Y——'s afterwards in conversation, I had no power almost to speak on any other subject.

21. Went early to Bankipore to a funeral, but was too late. Breakfasted with Mr. Gladwin, and fixed on a new place for a school. At the Bankipore school,

heard the boys read the Sermon on the Mount. Read through in my palanquin, the Missionary Magazine for 1805, and almost felt glad that I was out of the way of such vapid religionism as is too prevalent in England. Though they are the people of God that write, as I do not doubt, yet, alas, how unedifying are most of the pages of a modern Magazine, though religious. May I myself be kept from that regard to public opinion, which in such a melancholy degree, seems to actuate so many of the ministers, missionary societies, and missionaries of the present day.

22. From sleeping in a current of air, rose with a pain in my head and face, which kept me dull in body and mind the whole day. Yesterday a Brahmin, from the Ranee of Davodnagur, came to request that as I was going to Arrah soon, I would use the opportunity of interceding with Mr. Trevor for her. He was instigated by my pundit, to ask something about my religion, an account of which I gave, but he heard it with perfect indifference.

23. Translating, and found profit in being obliged to consider the meaning of some parts of the word of God I had never before understood, and particularly 2 Corinthians iii. The men came at night, but were obliged to go before prayer, at which I felt disappointed. Yet alone I did not suitably employ the season of grace.

24, To live without sin is what I cannot expect in this world, but to desire to live without it, may be the experience of every hour. Thinking to-night of the qualifications of Sabat, I felt the conviction, both in reflection and prayer, of the power of God to make him another St. Paul. For what but grace made him so steady in the service of his Lord? What my soul longeth for and at some moments expects, is a peculiar sobriety, and inward fervour in the hearts of the ministers and missionaries here. My cowardly spirit shrinks not from ill usage of the body, but from the contempt attending my inability to continue in any one place, for any length of time, preaching the kingdom of God.

Yet come what will, I trust that I shall ere long do it at Patna !

25—27. (Sunday.) Preached on Job. “ Acquaint now thyself, &c.” Mr. Denton came and breakfasted, and suggested a Portuguese school. Writing much of the morning on the Sabbath, and was much secularized and cold in affections.

Dinapore, September 26, 1807.

MY DEAR SIR,

My first remark is, another letter from Mr. Brown and again no mention of Sabat ! That your silence about him is designed I cannot doubt ; and I am now therefore beginning to indulge gloomy surmises ; perhaps his goodness has proved like the morning cloud and early dew.

Mirza is heartily tired of sitting on the stool of blind expectation, as am also I. Instead of going to Lucknow as he threatened, he is coming here, uncalled by me, professedly on his private affairs, but probably to know what is in the wind. If he should not be engaged by the superintendant of the Christian Institution, I shall endeavour to make some terms with him myself, though his extravagance leaves me small hopes.

* * * * *

So Dr. B. is going home over land. Is he not afraid of being taken by the Turks ? Yet with all the dangers of the journey, I would gladly accompany him in order to salute the churches of Asia.

I am, my dear Sir,

Most affectionately, yours,

H. MARTYN.

To the Rev. D. Brown, Calcutta.

28. Mr. R. and his lady came, and staid till October 10. This whole time my system was deranged, —my time continually broken in upon, and little or nothing done. Yet this cessation from study was of use to my health, and as we had regularly morning and

evening worship. I hope they may have obtained some spiritual good.

4. (Sunday) Preached on Rev. xxii. "The Spirit and the Bride say, Come."

5. Sent off report to Parsons and went to Arrah, where I married Mr. L. to Miss C.

10. Captain and Mrs. S. came and spent the day. Received a letter from Mr. Brown, signifying that Sabat is on his way to me.

11. (Sunday.) Preached on Psalm l. 21, 22. Captain and Mrs. S. went away, and I felt uncomfortable at being left alone, but a tolerably serious and enlivening season of prayer, restored me through grace and love to contentment and peace. I tried to consider myself as unworthy to have any thought, but that of submission to every cross and hardship, and so I found myself serene, though not joyful. But few women in the afternoon. Then some of them, at the hospital, behaved improperly. With my society in the evening, and in private conversation with B. afterwards, was somewhat refreshed at the spirit he manifested.

12, 13. Both these days attending Col. W—'s. A Seik, making a pilgrimage to Benares, came to me; he was very ignorant, and I do not know whether he understood what I endeavoured to show him about the folly of pilgrimages, the nature of true holiness, and the plan of the gospel.

14. Entered my new quarters. May they be a temple for the Lord of hosts; but may I long for the house not made with hands, eternal in the heavens. The men came at night. I prayed with them.

15. This morning resumed my translations. Afternoon spent with the ———s rather against my inclination, as so much of my precious time has been spent of late unprofitably. B. came at night in a sorrowful frame, distracted by worldly concerns, and as this was my state, I found it a pleasure in prayer to complain of these things, and was blessed with some tenderness of heart. I appeared to myself like some broken vessel fit

for no use, and permitted to exist only through the inconceivable compassions of God. Oh, when I think of my shameful incapacity for the ministry, arising from neglect, I see reason to tremble, though I cannot weep.

16. Had some comfort in my mind, but still sluggish, and in want of seriousness, and tenderness; for a short time in prayer I felt clearly what I wanted, and seemed to lay hold on the power of Christ to give it me. Oh, that I had faith and diligence to live in that holy sober frame, after which I sometimes ardently long. A few days ago received a letter from Charles Hoare, and wrote to Mr. Ward.

17. Chiefly employed about sermon. Major and Mrs. Y———dined with me; but though I was watchful, I could not bring the conversation to turn upon any thing useful.

18. (Sunday.) Preached on Rev. iii. 2. Considerable attention; the General there; the women also in the afternoon, though only 34, were very attentive to the exposition of Genesis ix. and Luke iii. At night with the men, had an enlarged heart in prayer, and tasted that the Lord is gracious, I ought to feel thankful for the comforts and blessings vouchsafed me this day, though perhaps if I saw more clearly how much is left undone, I should feel less self-complacency.

19. Most of the morning writing to Corrie. Dined at Major Y———'s, but no opportunity for useful conversation.

20. Whole day spent in solitude, and the work of translation, received a letter from Parsons, mentioning Sabat at Berhampore.

21. Translating all day; in the evening had a happy and refreshing season with the men. How often when I have had no power in secret prayer, has the Lord proved himself to be in the midst of two or three gathered together in his name. Afterwards having occasion to call at the —'s, I spent an hour in conversation with ——— on conformity to the world. I spoke to her more freely than I ever did before to an individual, but

I fear her heart is not rightly affected with respect to many other points of infinite importance.

22, 23. Incessantly employed in translating with moonshee, finished the 2nd Epistle to Corinthians.

24. An unhappy day ; received at last a letter from Lydia, in which she refuses to come because her mother will not consent to it. Grief and disappointment threw my soul into confusion at first, but gradually as my disorder subsided my eyes were opened, and reason resumed its office. I could not but agree with her that it would not be for the glory of God, nor could we expect his blessing, if she acted in disobedience to her mother. As she has said, "They that walk in crooked paths, shall not find peace ;" and if she were to come with an uneasy conscience, what happiness could we either of us expect ?

Dinapore, Oct. 24, 1807.

MY DEAR LYDIA,

Though my heart is bursting with grief and disappointment, I write not to blame you. The rectitude of all your conduct secures you from censure. Permit me calmly to reply to your letter of March 5, which I have this day received.

You condemn yourself for having given me, though unintentionally, encouragement to believe that my attachment was returned. Perhaps you have. I have read your former letters with feelings less sanguine since the receipt of the last, and I am still not surprised at the interpretation I put upon them. But why accuse yourself for having written in this strain ? It has not increased my expectations nor consequently embittered my disappointment. When I addressed you in my first letter on the subject, I was not induced to it by any appearances of regard you had expressed, neither at any subsequent period have my hopes of your consent been founded on a belief of your attachment to me. I knew that your conduct would be regulated, not by personal

feelings, but by a sense of duty. And therefore you have nothing to blame yourself for on this head.

In your last letter you do not assign among your reasons for refusal a want of regard to me. In that case I could not in decency give you any further trouble. On the contrary you say that '*present* circumstances seem to you to forbid my indulging expectations.' As this leaves an opening, I presume to address you again; and till the answer arrives must undergo another eighteen months of torturing suspense.

Alas! my rebellious heart—what a tempest agitates me! I knew not that I had made so little progress in a spirit of resignation to the Divine will. I am in my chastisement like the bullock unaccustomed to the yoke, like a wild bull in a net, full of the fury of the Lord, the rebuke of my God. The death of my late most beloved sister almost broke my heart; but I hoped it had softened me and made me willing to suffer. But now my heart is as though destitute of the grace of God, full of misanthropic disgust with the world, and sometimes feeling resentment against yourself and Emma, and Mr. Simeon, and in short all whom I love and honour most. Sometimes in pride and anger resolving to write neither to you nor to any one else again. These are the motions of sin. My love and my better reason draw me to you again.

* * * * *

But now with respect to your mother, I confess that the chief and indeed only difficulty lies here. Considering that she is *your* mother, as I hoped she would be mine, and that her happiness so much depends on you; considering also that I am God's minister, which amidst all the tumults of my soul I dare not forget, I falter in beginning to give advice which may prove contrary to the law of God. God forbid therefore that I should say, disobey your parents where the divine law does not command you to disobey them; neither do I positively take upon myself to say that this is a case in which the law of God requires you to act in contradiction to them.

I would rather suggest to your mother some considerations which justify me in attempting to deprive her of the company of a beloved child.

26. A sabbath having intervened since the above was written, I find myself more tranquillized by the sacred exercises of the day. One passage of Scripture which you quote has been much on my mind, and I find it very appropriate and decisive,—that we are not to “make to ourselves crooked paths, which whoso walketh in shall not know peace.” Let me say I must be therefore contented to wait till you feel that the way is clear. But I intended to justify myself to Mrs. Grenfell. Let her not suppose that I would make her or any other of my fellow-creatures miserable, that I might be happy. If there were no reason for your coming here, and the contest were only between Mrs. Grenfell and me, that is between her happiness and mine, I would urge nothing further, but resign you to her. But I have considered that there are many things that might reconcile her to a separation from you (if indeed a separation is necessary, for if she would come along with you, I should rejoice the more). First she does not depend on you alone for the comfort of her declining years. She is surrounded by friends. She has a greater number of sons and daughters honourably established in the world than falls to the lot of most parents—all of whom would be happy in having her amongst them. Again, if a person worthy of your hand, and settled in England, were to offer himself, Mrs. G. would not have insuperable objections, though it *did* deprive her of her daughter. Nay I sometimes think, perhaps arrogantly, that had I myself remained in England, and in possession of a competency, she would not have withheld her consent. Why then should my banishment from my native country in the service of mankind, be a reason with any for inflicting an additional wound, far more painful than a separation from my dearest relatives?

I have no claim upon Mrs. G. in any way, but let her only conceive a son of her own in my circumstances.

If she feels it a sacrifice, let her remember, that it is a sacrifice made to duty ; that your presence here would be of essential service to the church of God it is superfluous to attempt to prove. If you really believe of yourself as you speak, it is because you were never out of England.

Your mother cannot be so misinformed respecting India and the voyage to it as to be apprehensive on account of the climate or passage, in these days when multitudes of ladies every year, with constitutions as delicate as yours, go to and fro in perfect safety, and a vastly greater majority enjoy their health here than in England. With respect to my means I need add nothing to what was said in my first letter. But alas ! what is my affluence good for now ? It never gave me pleasure but when I thought you were to share it with me. Two days ago I was hastening on the alterations in my house and garden, supposing you were at hand ; but now every object excites disgust. My wish upon the whole is that if you perceive it would be your duty to come to India, were it not for your mother,—and of that you cannot doubt,—supposing I mean that your inclinations are indifferent, then you should make her acquainted with your thoughts, and let us leave it to God how he will determine her mind.

In the mean time since I am forbidden to hope for the immediate pleasure of seeing you, my next request is for a mutual engagement. My own heart is engaged I believe indissolubly.

My reason for making a request which you will account bold, is that there can then be no possible objection to our correspondence, especially as I promise not to persuade you to leave your mother.

In the midst of my present sorrow I am constrained to remember yours. Your compassionate heart is pained from having been the cause of suffering to me. But care not for me, dearest Lydia. Next to the bliss of having you with me, my happiness is to know that you are happy. I shall have to groan long perhaps with a

heavy heart ; but if I am not hindered materially by it in the work of God, it will be for the benefit of my soul. You, sister beloved in the Lord, know much of the benefit of affliction. O may I have grace to follow you, though at a humble distance, in the path of patient suffering, in which you have walked so long. Day and night I cease not to pray for you, though I fear my prayers are of little value.

But as an encouragement to you to pray, I cannot help transcribing a few words from my journal, written at the time you wrote your letter to me. (7th March.) 'As on the two last days (you wrote your letter on the 5th) felt no desire for a comfortable settlement in the world, scarcely pleasure at the thought of Lydia's coming, except so far as her being sent might be for the good of my soul and assistance in my work.' How manifestly is there an omnipresent, all-seeing God, and how sure we may be that prayers for spiritual blessings are heard by our God and Father. O let that endearing name quell every murmur. When I am sent for to different parts of the country to officiate at marriages, I sometimes think, amidst the festivity of the company, Why does all go so easily with them, and so hardly with me? They come together without difficulty, and I am balked and disconcerted almost every step I take, and condemned to wear away the time in uncertainty. Then I call to mind that to live without chastening is allowed to the spurious offspring, while to suffer is the privilege of the children of God.

Dearest Lydia, must I conclude? I could prolong my communion with you through many sheets ; how many things have I to say to you, which I hoped to have communicated in person. But the more I write and the more I think of you, the more my affection warms, and I should feel it difficult to keep my pen from expressions that might not be acceptable to you.

Farewell ! dearest, most beloved Lydia, remember your faithful and ever affectionate,

H. MARTYN.

25. (Sunday.) Preached on Isaiah lii. 13. to a large congregation, my mind continually in heaviness, and my health disturbed in consequence. The women still fewer than ever at Hindoostanee prayer, and at night, some of the men who were not on duty did not come; all these things are deeply afflicting, and yet my heart is so full of its own griefs, that I mourn not as I ought for the church of God. I have not a moment's relief from my burdens but after being sometime in prayer, afterwards my uneasiness and misery return again.

26. Mirza from Benares arrived to-day; I employed all the day in writing letters to Mr. Brown, Corrie, and Lydia. The last was a sweet and tranquillizing employment to me. I felt more submission to the divine will, and began to be more solicitous about Lydia's peace and happiness than my own. How much has she been called to suffer! "These are they that come out of great tribulation."

Dinapore, Oct. 26, 1807.

MY DEAR SIR,

I have received your two letters of the 14th and 17th, the last contained a letter from Lydia. It is as I feared. She refuses to come because her mother will not give her consent. Sir, you must not wonder at my pale looks, when I receive so many hard blows on my heart. Yet a Father's love appoints the trial, and I pray that it may have its intended effect. Yet if you wish to prolong my existence in this world, make a representation to some persons at home who may influence her friends. Your word will be believed sooner than mine. The extraordinary effect of mental disorder on my bodily frame is unfortunate; trouble brings on disease and disorders the sleep. In this way I am labouring a little now, but not much; in a few days it will pass away again. He that hath delivered and doth deliver, is he in whom we trust that he will yet deliver.

* * * * *

The queen's ware on its way to me can be sold at an outcry or sent to Corrie. I do not want queen's ware or any thing else now. My new house and garden, without the person I expected to share it with me, excite disgust.

* * * * *

Mirza came this morning, we looked over some of our translations together, and his remarks were so excellent that we must not let him go; and so I write again, if it be not too late, to have something done for him.

My moonshee, whose look you do not like, is clever and uniformly diligent and steady, and therefore improveable; I cannot part with him. Yet I determine to engage Mirza too and pay him, though it may reduce me to some difficulties for a few months, because I am persuaded that it is for God. Sabat must be now at hand. Some difficulties have arisen about the bungalow he was to have had, but he can be accommodated for a time under my roof. * * * *

To the Rev. D. Brown, Calcutta.

27. Translating all day with moonshee and Mirza, and was much pleased with the latter; mind more easy.

28. Called on the General, and Major S. Translated as before; a letter from Sabat, sent me by Mr. Brown, surprised and delighted me much at first, but still there is a burden of grief and uneasiness on my heart, which I cannot yet get rid of. At night in a conversation with Mirza accidentally begun, I spoke to him for more than three hours, on Christianity and Mâhommedanism. He said there was no passage in the gospel that said, no prophet shall come after Christ. I showed him the last verse in Matthew, the passages in Isaiah and Daniel, on the eternity of Christ's kingdom, and proved it from the nature of the way of salvation in the gospel. I then told him my objections against Mahommedanism, its laws, its defects, its unnecessariness, the unsuitableness of its rewards, and its utter want

of support by proof. When he began to mention Mahomet's miracles, I showed him the passages in the 6th and 13th chapters of the Koran, where he disavows the power. Nothing surprised him so much as these passages; he is, poor man, totally indifferent about all religion; he told me that I had produced great doubt in his mind, and that he had no answer to give.

29—31. Employments same as usual; finished Galatians, and received letters from Mr. Brown, Corrie, and Parsons; my soul in general solemnly affected in prayer, though not at other times; affections much more weaned and separated from worldly things; I feel resigned to see Lydia no more; had frequently sweet and happy experience of those words, "the glorious liberty of the children of God." Who or what is there I need care for, while my business is so entirely with God.

November 1. (Sunday.) Preached on Ephes. i. 13. The women in the afternoon very few. I enquired of them after service the cause, but they could give no reason. Two men came at night, to whom I expounded and prayed, and sung with them in a sorrowful, yet serious spirit. I felt a willingness to be, as it were, a neglected outcast, unfit to be made useful to others, provided my other dear brethren were prosperous in the ministry; but yet I do not find the apostle complaining in this way. If a dispensation of the gospel is committed to me, I need not doubt it will be made the power of God to the salvation of men, if I am faithful to my charge.

2. Wrote to Corrie and Parsons: all day at translation. After being occupied a good while at night, in considering difficult passages in Ephesians, I went to bed full of astonishment at the wonders of God's word. Never did I see anything of the strength and beauty of the language, and importance of the thoughts, as I do now. Felt happy that I should never be finally separated from the contemplation of them, or of the things about which they are written. Knowledge shall vanish

away, but it shall be because perfection will come. Then shall I see as I am seen, and know as I am known. What a source of perpetual delight have I, in this precious, this wonderful book of God. O that my heart were more spiritual, to keep pace with my understanding, and would feel as I know. May my root and foundation be deep in love, that I may know, with all saints, the breadth and length, &c.

3. Tried by a variety of outbreakings of innate corruption, evil temper, irritability, deadness of affection in spiritual things, sinful anger against the Mahomedans, for the contempt they shew the word of God, whereas I ought only to grieve and be astonished that they are so blind "The God of this world hath blinded the eyes of them that believe not," &c. but the many suitable admonitions I received from the blessed word, as I was translating it, were a blessing and strength.

4. Translations as usual. In the afternoon received a letter from Mr. B. giving an account of his own illness, and Dr. Stacey's danger. Jeffery's absence, and Dr. Buchanan's departure, and the age of the other chaplains led me to suppose, that it would not be long ere I should be at the presidency, a situation which I dislike above all places in India. However, it is not mine to appoint my lot. After a few more changes, I go to my better country above. "For our citizenship is in heaven." Four soldiers at night; in prayer I seemed to be beyond their comprehension. In conversation with B. I did not find him so spiritual as I could have wished.

5. How sweet the retirement in which I live, &c. See Mem. p. 275.

6. Unhappy all day long, from a sense of guilt, which hid the face of God from my soul. Received the first sheet of the parables, which much comforted me, as I began to conceive great hopes of its utility.

7. Sabat arrived; in some respects I had an agreeable surprise, but in others was grieved. On the whole I

have found an increase of care, rather than of pleasure, since his arrival. I feel the necessity of tenfold wisdom and grace to conduct myself, so that he may become a consistent Christian.

8. Preached on Ephesians iii. 4—7. Sabat went to church, but before the service began, a bearer took his chair from him, and in anger he rose and went away. I expostulated with him afterwards, on his turning his back on the house of God, on account of an insult, which was besides unintended. He confessed with humiliation, that he had two dispositions; one his old one, which was a soldier's, and sometimes got the better of him, and the other, the Christian. 'And now if they beat me I will stand.' This morning was much broken in upon by a young civilian at Arrah, coming to inquire about the Trinity, and other doctrines, and arguing against him. He wished however for advice, and promised he would begin the work of seeking his salvation. I lent him the first volume of the Christian Observer. The Hindoostanee congregation was well attended. Sabat dined with me at Major Y.'s, and joined the men in the evening at prayer. There were six of the men; Sabat wept, when I told him that only one of all the regiment was to my knowledge serving God.

9. Began to correct the parables in a new dialect. Wrote to Corrie; much of the rest of the day spent in conversation, and reading of the Scriptures with Sabat. I feel my burdens increased, and seem oppressed in mind.

Dinapore, Nov. 10, 1807.

MY DEAR SIR,

Sabat arrived last Saturday, and he now takes up so much of the time I am free from the moonshees, that I can hardly tell where to find a moment for writing a letter. But you are anxious to know what I think of him. Truly, not to esteem him a monument of grace, and to love him accordingly, is impossible; and yet with

all, as you say, he is an Arab. Your descriptions of him are wonderfully exact, though I had formed no just idea of him till he came. The very first day we began to spar. He would come into none of my plans, nor did I approve of his; but I gave way, and by yielding prevailed, for he now does every thing I tell him. He wishes to have nothing to do with my Hindoostanee works, nor do I want him, for he knows not the common Hindoostanee of the country. He says himself that he can be of no use to me, now that I have Mirza, of whose capabilities he has a high opinion. I therefore go on with Mirza and leave Sabat to his Persian. Thus time will be saved, and the two translations being done separately will correct each other. His translation is in a high and admired style. As soon as we are settled, I shall pursue the course of Hebrew &c. which you point out.

Sabat lives and eats with me and goes to his bungalow at night, so that I hope he has no care on his mind. On Sunday morning he went to church with me. While I was in the vestry, a bearer took away his chair from him, saying it was another gentleman's. The Arab took fire and left the church, and when I sent the clerk after him he would not return. He anticipated my expostulations after church, and began to lament that he had *two* dispositions, one old, the other new. I fear the bearer must have behaved with great insolence to him. Last night when I found that it would be necessary to keep bearers for him, those I had before hired for him refused to enter my service. To-day, however, they consent; and I have let them and the other servants know that he that toucheth him, toucheth the apple of my eye, and that I expect precisely the same respect to be paid to him as to me. * * *

* * * And now with respect to my own mind; I am easy on every point but Sabat—he has increased my cares,—not that I am much afraid of this dear brother, but I feel that much of his future usefulness must depend upon the good he gains while with

me. Oh, what manner of person ought I to be with him in all holy conversation and godliness. * *

11. Since writing the above, I have received your kind and sympathising letter, and have been much comforted by it. The Lord reward you for all your goodness to me. Sabat has so filled me with ideas of going to preach in Arabia or Persia, that I begin to wish Lydia may never come. But this is the thought of a day. My health is excellent, so that I have no pretence for accepting your invitation. * * *

* * Your words and David's are mine too—It is good for me to be afflicted, yet alas, I never get the good I might. * * *

To the Rev. D. Brown, Calcutta.

10—12. Regular employment all day with the moonshees, seeing nobody. Many and constant proofs of depravity. Oh, what am I doing to prepare myself and my brother for our awful work?

13. Have had more spiritual enjoyment than of late. God has manifested himself to my soul in more love, and I have been able to cleave to him with more affection. Wherever I am or whatever I do or whomsoever I see, what have I to do but to think of thee, rejoice in thee, depend on thee, and to do thy work, my Saviour and God. Oh, why do I ever depart from thee. Major and Mrs. Y. and Captain C. dined with me and Sabat. The conversation was interesting and not unprofitable.

14. Troubled with indisposition and depression of spirits; saw not Sabat the whole day. Baptized a child of Major B. of the Twenty-fifth.

15. (Sunday.) Preached on Exod. xx. 17, The spirituality of the law:—the people seemingly not much affected by it, but I was myself, both to-day and the day before, in preparing it. May these impressions of the infinite necessity of maintaining a pure heart before this holy Lord God, through the influence of the Holy Spirit, ever remain with me, that though my guilt may

be washed away in Christ's blood, I may lay it upon my conscience, to cast out the sinful thoughts of this self-deluding heart. Passed the morning comfortably in reading the word; the number of women was very inconsiderable, and I had no life in speaking to them. At night while my soul was cast down within me, from a sense of my own meanness and unworthiness, and inutility to the souls committed to me, my heart was comforted by spiritual exercises with the men, particularly in prayer, and I found it sweet to breathe after more seriousness and deadness to the world, both to myself and them.

16. Employments as usual; and a heart too bent to backslide from God. Sabat tells me he has been visiting my two moonshees, to reason with them on religion. Mirza seems to yield to the power of truth, at least with respect to his understanding, but Moorad Ali is obstinate against it. Mirza said to Moorad, Perhaps this religion is right; if it should be, and we should say at the last day, we heard not of the truth, God will say, you might, for there were many Christians in the land, nay one of your own number, Sabat, was a Christian. Mirza told Sabat, that the Moollahs from the college of Phoolwaree, wished to confer with him on the subject. Mirza said, that from a principle of doing something for God, he would give his whole time and thoughts to the translations; he had spent his youthful days in useless poetry, and now he wished to pass his declining days in the study of the scriptures.

17. Nothing particular to-day; in the translations, finished the 2nd of Thessalonians. Prayer at night seemed to affect Sabat much, as he wept.

18. On one of the parables which they were correcting, I had a long dispute with Moorad Ali and Mirza, which seemed to have the effect, not only of answering every objection, till they were silent, but of fastening conviction on their minds. The difficulties respecting the Trinity seemed to be some ease to Moorad's mind, as he found in it some excuse for disbelieving the gospel.

At night, seven men came. Had a long and spiritual conversation with Sabat, in which he opened to me the state of his soul, with many tears; that the constant sin he found in his heart filled him with fear. If the Spirit of God is given to believers in Christ, why am I so, after three years believing? He said, 'I determine every day, to keep Christ crucified in my sight, and then I cannot sin, but I forget to think of him.' And it was his distress of mind, he said, that had made him so thin and feeble. I endeavoured to unfold to him at large, the nature of the gospel salvation; the unchangeable love of God, which is in Christ Jesus our Lord; that his experience was that of the children of God, nay of the apostle Paul, and was an evidence in his favour. I told him it was the *command* of God, that we should rejoice evermore.' He said, 'Yes, I can rejoice when I think of God's love in Christ, but then I am like a sheep that feeds happily while he looks only on the grass before him, but when he looks behind and sees the lion, he cannot eat. He made many reflections on the vanity of the world. After expressing his hopes that we should never be separated, even unto death, I added that if it pleased the Lord to call me to labour in the gospel with him in Persia, we might hope to live long together, and might encourage one another to be faithful unto death, and to be ready to lay down our lives for the name of Jesus. He said that life was of no value to him, that his heart was like a broken glass, fit for nothing, except to be given to the glass-maker; that the experience he had had of the instability of the world, had sickened him. He then mentioned a remarkable instance in his own life of the sudden vicissitudes of affairs. When the army of ——— was defeated, he lost every thing he had, and entered Akberabad without a single rupee. He went to a fakeer's lodge, and was refused admittance; but the fakeer compassionating his misery, did at last offer him a little food, which was so bad he could not touch it, and so he passed the whole night in tears, lamenting his fate. Next

morning, the nabob Coca Khan, passing in great pomp, stopped before the fakeer, and asked, what news. The man said, nothing new, but that a good-for-nothing vagabond had come there. The nabob had been acquainted with Sabat's father, and by some means was informed who he was ; when he took him by the hand, mounted him on an elephant, gave him his daughter in marriage that very day, seated him on a musnud, and he received the salutations of the nobles accordingly. All this took place in twenty-four hours. Three months after that he went out of Akberabad without a single rupee.

19—21. My mind violently occupied with thoughts respecting the approaching spread of the gospel, and my own going to Persia. Sabat's conversation stirs up a great desire in me to go ; as by his account all the Mahometan countries are ripe for throwing off the delusion. The gracious Lord will teach me, and make my way plain before my face. Oh ! may he keep my soul in peace, and make it indifferent to me whether I die or live, so Christ be magnified by me. I have need to receive this spirit from him, for I feel at present unwilling to die, as if my own life and labours were necessary for this work, or as if I should be deprived of the bliss of seeing the conversion of the nations. Vain thought ! God who keeps me here awhile, arranges every part of his plans in unerring wisdom, and if I should be cut off in the midst of my plans, I shall still, I trust, through mercy, behold his works in heaven, and be everlastingly happy, in the never-ceasing admiration of his works and nature. Every day, the disputes with Mirza and Moorad Ali, become more interesting. Their doubts of Mahometanism seem to have amounted almost to disbelief. Moorad Ali confessed, that they all received their religion, not on conviction, but because it was the way of their fathers ; and he said with great earnestness, that if some great shikhool Islam, whom he mentioned, could not give an answer, and a satisfactory, rational evidence, of the truth of Islamism, he would

renounce it and be baptized. Mirza seemed still more anxious and interested, and speaks of it to me and Sabat, continually. In translating 1 Timothy i. 15. I said to them, you have in that verse heard the gospel; your blood will not be required at my hands, you will certainly remember these words at the last day. This led to a long discussion, at the close of which, when I said that notwithstanding their endeavours to identify the two religions, there is still so much difference, that if our word is true, you are lost,' they looked at each other almost with consternation, and said, 'It is true.' Still the Trinity and the incarnation of Christ, afford a plea to the one, and a difficulty to the other. On Timothy iii. last verse, "Great is the mystery of godliness, God manifest in the flesh," Mirza said, 'If I take clay, and mould and form it, that thing can have no comprehension what I am; then how should we know what God is, and how he subsists.' He then went on to argue on the other side, as if he wished to know the proper answer to the usual Mahometan objections. I could do nothing but affirm, and deny on the ground of scripture, not attempting to explain. He took a piece of paper and said, 'If I am God, it is not necessary I should enter that paper, I can cause a voice to proceed from it.' I replied that God was not in Christ in order to teach men, but to make atonement for them; he mentioned the miracles performed by holy men, dervishes, &c. and on graves of departed saints. I shewed him the marks of a true miracle, and how they all met in the Christian miracles, and not in these. He was bringing an instance of the miraculous appearance of a pigeon, in some dome, I believe at Misji Ali, which Sabat, who is often there, denied ever having seen. On Timothy iv. 1. Mirza was again struck; so says he, it is here said, there shall some come; who shall command "to abstain from meats, which God hath created to be received." I was silent, and so were we all, while Sabat was looking at the passage, and he rose up with some humour, and said, 'Aphee it is

yourselves.' Mirza made no reply. In correcting the parable on the rejected corner-stone, there were some things occurred which reached Mirza's heart. Again, the explanation was, that those who stumbled at this stone, were 'those who stumbled at his *work* of atonement, his *dignity*, or his *commands*,' which he read with some emotion. At another time, when I had, from some passage, hinted to him his danger, he said with great earnestness, 'Sir, why won't you try to save me?' 'Save you,' said I, 'I would lay down my life to save your soul, what can I do?' He wished me to go to Phoolwaree, the Mussulman college, and there examine the subject, with the most learned of their doctors. I told him I had no objection to go to Phoolwaree, but why could not he as well enquire for himself, whether there were any evidence for Mahomedanism, without my going and exciting prematurely the attention of the whole country and the government. On the 20th Colonel W. came. I dined, with Sabat, on board his budgerow, and passed all the time with him profitably conversing. Sabat was delighted with him for being so spiritual, and for having nothing to say but about the things of the Lord.

22. (Sunday.) Preached on Heb. x. 19, 20, 22. The rest of the day engaged in the usual services. Received a letter from S——, which brought my beloved sister and Lydia again to my remembrance, with such melancholy reflections that I could scarcely keep my thoughts to my work.

23—25. Translating and correcting as usual; the two Mahomedans give no such signs of earnestness as last week, they are returned to their former hypocrisy. In prayer at evening-worship with Sabat and any soldiers that come, I have generally enjoyed comfort and freedom; praised be the God of my mercies. On the 25th letters came from Mr. Simeon and Lydia, both of which depressed my spirits exceedingly; though I have been writing for some days past, that I might have it in my power to consider myself free, so as to be able to go

to Persia or elsewhere;—yet, now that the wished-for permission is come, I am filled with grief: I cannot bear to part with Lydia, and she seems more necessary to me than my life; yet her letter was to bid me a last farewell. Oh, how have I been crossed from childhood, and yet how little benefit have I received from these chastisements of my God! The Lord now sanctify this, that since the last desire of my heart also is withheld, I may with resignation turn away for ever from the world, and henceforth live forgetful of all but God. With thee, oh my God, there is no disappointment; I shall never have to regret that I loved thee too well. Thou hast said, “Delight thyself in the Lord, and he shall give thee the desires of thine heart.”

26. Received a letter from Emma, which again had a tendency to depress my spirits; all the day I could not attain to sweet resignation to God. I seemed to be cut off for ever from happiness in not having Lydia with me.

27. Employed with the moonshees as usual all day; my thoughts still tinged with melancholy. Oh why can I not be satisfied with the fulness of Thy house? why do I not drink of the river of Thy pleasures? In the evening was somewhat refreshed in prayer, and saw that it was an honour to have my lot so cast by God, that I should not be entangled by the low cares of this life; and I felt stirred up to pray that I may not be backward to improve these high privileges, and expect great and precious exhibitions of Divine power, in the conversion of the heathen. Yet one thing discourages me, or rather one thing I ought to be ashamed of, is, that I cannot pour forth my soul in prayer for the precious souls of the heathen.

28—30. On the Lord's Day, 29, preached on Heb. iii. 3. “Take heed, lest there be in any of you an evil heart of unbelief.” The other services of the day as usual; was greatly comforted by a conversation with Mrs. Y— as she gave me more assurance of her being in the way of righteousness than I have yet received.

December 1. Dined with Sabat at Major and Mrs.

Y—'s, who joined us at night at worship ; oh, may the Lord be pleased to make me of use in edifying these souls committed to me.

2. Moorad Ali left me ; I warned him of the danger of neglecting his salvation, which he received very well ; he has been speaking seriously with Sabat on the subject of religion, and wishes to learn Hebrew, in order to satisfy himself of the contents of the Jewish scriptures.

3—5. Letters from Mr. Brown produced another serious altercation with Sabat ; I was much grieved with his spirit, but argued temperately with him, and found a relief in praying for him ; began the Koran in Arabic with him.

Dinapore, Dec. 4, 1807.

MY DEAR SIR,

With a grieved spirit I write to you, perplexed but not in despair. Your letters to us came to-day. Sabat had shewn such increasing marks of attachment to me of late, that I did not hesitate to give him your letter immediately. He begged me to explain its contents, which I did, and endeavoured to shew how happy I felt that his first unfavourable opinion had changed. But he could not conceal his chagrin at my knowing what he wrote to you. But your refusing to allow him house-rent made a still deeper impression on his mind. He began to speak in a way that made me tremble for his soul ; complained of the injustice of sending him so long a journey with the loss of seven or eight hundred rupees, to no purpose—of your having dealt deceitfully with him, &c. and said that he should wait till Ameena was delivered and then give up the work. I reasoned with him temperately, though it was not without difficulty that I kept my temper. I gave him to understand that we did not consider him as a hireling, but as a brother beloved, who had the cause as much at heart as ourselves, and who would assist us in bearing our burdens. Nothing assuaged him but my promising to pay the rent, as also the expence of his journey when able. It is really surprising that with so

much unfeigned piety there should be so little sense of propriety and delicacy in him ; but, as you say, he is an Arab—half savage. The allowance he receives is in my opinion very handsome. * * *

* * * The low state of the fund, which I have now learnt for the first time, makes me greatly regret that I was so urgent for Mirza, as I fear I may have pained Dr. Buchanan's mind—I shall continue to keep him at my own expence, and my only reason for not having determined to do so at first, was the debt I incurred in buying this house. * * *

* * * 5th, (yesterday) the Epistles were finished in Hindoostanee. As soon as Mirza returns from Benares, whither he is gone for his wife, we shall (D. V.) begin to revise and correct the whole New Testament * * *

7th, dear Sabat, since the night of the 4th, seems anxious to make amends for his conduct—he is more humble and more *affectionate* than ever : *Blessed be God!* my mind is at rest again;

Dear sir, your's most affectionately,

H. MARTYN.

To the Rev. D. Brown, Calcutta.

MY DEAR SIR,

The letter from Mr. Simeon confirms the account you sent me of his being incapacitated, finally I fear, for public preaching. His health in other respects was not affected ; but weakness of lungs, in such a climate as England how easily does it become consumption ! The other letter is from Lydia to bid me a last farewell. My heart asks in secret, ' Why have I been so crossed—from my infancy.' Yet the Lord's wisdom and love are very apparent in all his dealings with me. I think now that I ought to urge it no more, since God so evidently forbids it. Mr. Simeon went into Cornwall and had an interview with her—and from his account there appeared no great difficulty, but her own letter conveys a different impression ; but enough of this.

Sabat tells me that you have a Jew of Yemen in your house. As I wish to learn Hebrew *with* points, and cannot discover the right sounds of them from books, can you help me by writing down from him the true sounds, on Gilchrist's plan or any other? Next, cannot he or some other learned Jew write a short Hebrew grammar in Persian or Arabic? Mirza promises to learn Hebrew and translate from thence into Hindoostanee. Mirza and myself go on steadily; but dear Sabat is continually called away by his wife, who claims every attention from him in her present distress. Our hearts are knit together like the hearts of Jonathan and David. He did not seem to like me at first, but now he seems greatly attached.

I have not examined the list of the books very accurately, but no doubt they are all right. Castell's Lexicon is incomplete, &c. * * *

* * * *

6. (Sunday.) Preached on Acts xiv. "Through much tribulation," &c. Congregation large, the hour being altered to ten—and the attention was very considerable. The services through the day as usual. B. in a long conversation at night hurt my mind much, and gave me many fears about him, but I believe I misunderstood him. The state of the soldiers is horrible by his account, and I fear those who come to me are little better. The Lord apply some word to the hearts of all, and save them. How they are hurrying to ruin! Oh, what can save them!

7. Oh, how is every hour lost and thrown away that is not spent in the love and contemplation of God, my God! "O send out thy light and thy truth that they may lead me to thy holy tabernacles," that I may live always serious, always affectionate towards God. Much of this day spent in irregular employment; writing letters and reading the Koran; at night with Major and Mrs. Y—; we were all delightfully interested in reading Newton on the Prophecies, and had some enlarge-

ments in prayer for the coming of Christ's kingdom ; but more fervent desire that I might give every moment full attention to my work of learning the languages, and really improve my talents for God. Oh how guilty is the waste of a moment !

8. Making calls on the General, &c. ; read a little of the Koran, but nothing scarcely done. In prayer in the evening, my soul felt very earnest for a close walk with God ; attention to my work, and the coming of the kingdom.

9,—12. Chiefly employed about sermon, and reading the Koran ; writing to Emma and S——. Family prayers every evening with the Y——'s, which have always proved refreshing to me ; though I fear much of the apparent joy I feel often in prayer is not solid and spiritual.

13. (Sunday.) Preached on Luke xii. 20.—“ This night thy soul,” &c. The congregation was large, and more attentive than they have ever yet been. Some of the young officers and soldiers seemed to be in deep concern. I was willing to believe that the power of God was present, if a wretch so poor and miserable can be the instrument of good to souls. Four years have I been in the ministry, and I am not sure that I have been the means of converting four souls from the error of their ways ; why is this ? The fault must be in myself. Prayer and secret duties seem to be where I fail ; had I more power in intercession, more self-denial in persevering in prayer, it would be no doubt better for my hearers. In the afternoon discoursed much to the poor women, from the offering up of Isaac, of God's offering his Son, but I could not keep their attention at all. A half caste man who was there : told me they might understand every word I used, so I know not what to do with them, but continue to teach while the Lord sends any to hear. At the hospital read the Saint's Rest ; in the evening had much freedom in exposition and prayer with the men, and affectionate spiritual conversation with dear Sabat.

14. Read the Koran all the morning, but often inter-

rupted by persons calling. Afternoon and night Y—with us as usual ; Sabat and myself both betrayed into foolish heat about so trifling a question as the superiority of Europeans or Arabians in literature ; but prayer brought us right ; we rejoiced together that we had found that which was better than the wisdom of this world. Read his Persian translation with him at night. My soul in secret stirred to be more in, and more fervent in, prayer.

15. Again interrupted by calls. A Brahmin staid a long while ; I explained to him the dealings of God with man from the beginning, the evidences of the truth of Christ, the necessity of an atonement, the wickedness of idolatry, and warned him that he would be judged not as others, but according to that word which he had now heard. In short there was scarcely a subject that could touch him, which I did not endeavour to dwell upon. But he seemed little affected. These are indeed the children of darkness. Mahomedans seem capable of fearing God, but these have not the smallest dread of an hereafter : they hear every awful truth with the smile of indifference. Read the Koran and Sadi, and at night with Sabat his Persian translations. At night in family prayer felt deliberate and serious. Sent off the copy of the Persian written parables to Calcutta.

16—19. Persian and Arabic studies suspended, and employed almost continually about a sermon, but much interrupted by calls. On the 18th baptized three children at Bankipore.

20. (Sunday.) Preached on Heb. ix. 22. to a large congregation, but heard at night that the men turned it all into ridicule. The women in the afternoon few. B. and Mrs. Y. often are, and to day were such, that I stand in doubt of them, so that I have not one steady Christian soul to give me encouragement. Yet why should I be cast down when I have my God and Saviour to flee to ! Times of distress and grief always endear God, and his Christ, and his heaven, to my soul. In prayer with the men at night felt quite alone with God,

and stirred up to cry earnestly for the effusion of the Spirit upon us, and some token that he is among us.

21. Some young men, shipmates, dined with me.

22, 23. Breakfasted with the General, and gave him my letters for the Governor General and Commander-in-Chief, on the subject of building a church. Heard the boys at the school read. Received Mr. Brown's papers, report, &c. Much engaged in preparing sermon. Men came as usual.

24. Towards evening, serious and solemn thoughts. The Y—s dined and joined in prayer. Read some Koran and Persian with Sabat.

25. (Sunday.) Preached on Isa. lii. 1. "How beautiful," &c. The sacrament of the Lord's Supper was an affecting ordinance to me. About twelve communicants, several I suppose from form. Discoursed pretty much at large to the women in the afternoon on the prophecies concerning Christ, and in one or two of them interest was observable. At the hospital explained the Epistle and Gospel for the day.

26. Translating from Genesis for the women into Hindoostanee. In the evening read Persian and Arabic with Sabat. At night had some gracious manifestations to my soul, shewing me how much I lose by not purifying myself. When God reveals his beauty how wicked does my heart appear.

27. (Sunday.) Preached on Eph. v. 16. "Redeeming the time;" and I trust it was a solemn season to many, as to myself. The services of the day as usual—the women few.

28. Rose very early. Endeavoured to spend the whole day with diligence. Read the Koran. Wrote to Corrie.

29. Translating from Hebrew into Hindoostanee in the morning. Wrote to Mr. Udney. Read Arabic and Persian as usual with Sabat. We had some conversation on this subject, whether we might not expect the Holy Spirit would endue us with extraordinary powers in the acquisition of languages, if we could pray for it only

with a desire to be useful to the church of God, and not with a wish for our own glory. There seemed to be no reason against such an expectation. I sometimes pray for the gifts of the Spirit, but infinitely greater is the necessity to pray for grace, as I know by the sorrowful experience of my deceitfully corrupt heart. Tried very severely to-day by indwelling corruption. Sin is a body of death to my soul ; I start with astonishment that I can think without tears and agony of sin, which in its course would plunge me and others into shame, misery, and everlasting damnation. "Keep thy servant, O Lord, from presumptuous sins ;" I walk on the edge of a precipice. Waken my soul to vigilance and circumspection, and may the power of thy Spirit command my wicked heart into obedience and holiness. Oh happy those souls who are gone beyond danger ! Oh that I could maintain that meek, and resigned, and serious frame I hope to have in my dying hour.

30. Day chiefly spent in writing sermon, at night the men came ; the parable of the rich man and Lazarus seemed to impress them much. Afterwards read the Koran and Persian Gospel with Sabat.

31. This and last day, conscience more pure, and mind at peace. What encouragement to resist, even to blood, striving against sin. And now another year is gone, time carries me swiftly on, but I run not my race swiftly.

January 1, 1808. Few or no changes have occurred in the course of the past year. See Mem. p. 281. All that I have done this whole year is to prepare the translation of the Parables, translate the Epistles into Hindoostanee, and make small progress in Persian and Arabic. Sabat having come from Dinapore to live with me is also an event, as he will assist me to consider seriously of what must be thought of before going into Persia and Arabia to preach the gospel.

Jan. 1808.

Sabat and I agree better in the faith of Christ than in any thing else. He exalts logic and I decry it, or rather the pedantic use he makes of it. He looks down with high contempt upon the learning and civilization of the Europeans, scarcely allowing us to know any thing but a little arithmetic. This nettles me to take up the cudgels sometimes, to teach him that we do know something. But his ignorance of the terms of science in English, and mine of Persian, is a most happy gag to our mouths, and saves us from much vain jangling. There is scarcely any thing that needs altering in his exterior but his pedantry; his passionate temper is, I think, softened considerably. His wife's *accouchement* has scarcely allowed him to get settled yet, but he translates now a chapter a day regularly.

2. Employed about a sermon; Major and Mrs. Y— and J. Marshall dined with me; it being the last time we were to join in prayer, I endeavoured to intercede for them, that they might stand fast in the Lord, so that I might have joy of them; that, since I shall probably see them no more till the great day, I may meet them then, fit to be presented perfect in Christ Jesus.

3. (Sunday.) Preached on Gen iii. 15. I thought that there would be scarcely any attention, but as it was a text about Christ, the Holy Spirit bore testimony to it in some small way at least. In the afternoon with the women; with the men at night.

4. Left Dinapore to proceed to Hajipoor. Breakfasted at Major Y.'s in the camp at Bankipore, and there I parted from them with great sorrow. Crossed the Ganges at the Gundhick to Hajipore, where at Major F.'s bungalow, I married Captain S. to Mrs. H. Proceeded after dinner to Patna, where I sat till midnight with G.

January 4, 1808.

DEAREST BROTHER,

I am writing a letter in a situation where I never wrote a letter before, sitting in my palanquin in Major Y—'s camp near Patna. I am on my way to Hajipoor, across the water, to marry a couple. My regard for them both has increased very much of late, as I have seen marks of grace more evidently. It is painful to be deprived of them just at this time, yet the Lord knoweth them that are his, and will keep them through faith unto eternal salvation. To-day we ought to send our reports, but I have found it impossible to gain a moment this last week to think what must be said.

The circumstances that discourage us at present in our ministry, are alleviated by our both meeting with them at the same time. We shall live to see better days. Among all the different people whom I have occasion to speak to, I know not which is most hardened. How shall it ever be possible to convince a Hindoo or Brahmin of any thing. These are people possessed by Satan, like the idols they worship, without any understanding. Truly, if ever I see a Hindoo a real believer in Jesus, I shall see something more nearly approaching the resurrection of a dead body, than any thing I have yet seen. This last week a Brahmin came three or four days following, and stayed an hour or two each time. I told him all that God had done for mankind from the beginning; the evidence of Christianity, the nature of it, the folly and wickedness of their religion, in short, every topic that could affect a human being; at the end of all, he was exactly as at the beginning. The same serene smile, denoting the absence of all feeling. However, I well remember Mr. Ward's words, 'The common people are angels compared with the Brahmins.' Perhaps the strong man armed, that keeps the goods in peace, shall be dispossessed from these, when the mighty word of God comes to be ministered by us.

Yesterday morning, on Genesis iii. 15. There was

great attention, from my obviating, perhaps, some of the infidelity our common soldiers profess. With the women I felt greatly restrained, hesitating in the most awkward manner still, between Persian and Hindoostanee. Sabat as usual, proceeding but slowly in the translation of the Scriptures.

The reports of the Bible Society are delightful, particularly the Roman Catholic Doctor. In what a variety of forms grace appears, and under what dirty rags may a beautiful countenance sometimes be seen.

5. Scarcely do I remember a day in which my corruptions ever rose to a greater height ; showed some evil temper. As soon as I walked out, I happened to observe from the top of the fort, some Brahmins below in the Ganges, pretending to be absorbed in meditation. I felt provoked at the sight, but instantly the thought occurred, if these men, in the worship of their Devil, are so exact and careful, why do not those, who are taught to know the true God, meditate on him ? This morning I found no corner for prayer, through the servants having made the breakfast room my bed-room, and so I had begun the day without prayer, yet here were some Brahmins not ashamed to pray before one another, and undisturbed by the multitude of other brethren. I retired in great grief and shame, and had not a stone to cast at a living creature, but was permitted, notwithstanding my deep sense of guilt, to speak with some earnestness to God while walking. Visited the school at Patna, and after examining both the Persian and Nagree readers, and finding them utterly ignorant, I rebuked the schoolmaster with some sharpness, as he deserved. At Bankipore they were somewhat better, and I explained some of the sermon on the mount to the boys, but intentionally also to the bystanders. Was scarcely ever more low-spirited, than in my palanquin or on my return. The departure of the Y—s seemed to leave me without human comfort.

6. Employed in writing my quarterly letter ; my

spirits low and lamentably dead in spiritual things. Men came at night ; I prayed a long time with them in great heaviness. Letters from Parsons and Corrie.

7—13. More lively and comfortable, but still in general wanting fixedness of soul in God. Looking into the perfect law of liberty, and straightway going away, and forgetting what manner of man I was. On the 10th (Sunday) I preached on Mark viii. 38. A woman applying for baptism, has been coming with another every day for instruction. Studies as usual ; reading Koran, and translating a verse or two of Scripture into Arabic.

Dinapore, January 7, 1808.

DEAREST BRETHREN,

I come before you again with nothing to say for myself, yet happy to be with you and to be numbered amongst you, and happy to repeat my vows of fidelity to our mutual engagements. If nature were suffered to have its way, my paper would be filled with complaints. I should tell of a year passed away at this place and scarcely the least good done ; of the ignorance, infidelity, and dissipation that prevail as much as ever ; but, though even Sabat wept at hearing that only one of all the number he saw was converted, I must check my propensity to despond. It took much more than a year to bring out the smallest appearances of grace in myself ; and perhaps the ministers of the gospel at home would have as much reason to mourn as we have, were they, like us, confined to a single society. I will therefore rather be thankful for what the Lord has done, than querulous on account of what he has not done. He has permitted me to teach and preach Jesus Christ to the same people for a whole year, and this cannot prove finally to be in vain. Some of them, the officers and ladies of the 25th are gone to Berhampore, where they will again hear the song of mercy and judgment, (blessed be God !) from the mouth of my dear brother Parsons. May many of them be ripened under his care,

and be presented by him perfect in Christ Jesus. I sometimes think I could be willing to become a neglected outcast, as unfit to be useful, provided my brethren were profitable in the ministry, and build up the temple of God. And I am sure that I feel indifferent who are made the instruments of saving the people that are or have been my hearers, so they are saved; and my brethren are of the same mind. We shall all acknowledge that he that planteth and he that watereth are one, and yet neither of them is any thing, the people are God's husbandry, God's building.

The two persons frequently mentioned by me before as serious, seemed to be rather progressive than otherwise when I parted with them. And I now commend them with much affectionate desire to Parsons, that he may exhort them with full purpose of heart to cleave unto the Lord. Since the commencement of the cold season, my congregation has been large and the attention considerable. The Hindoostanee congregation, though much fallen off since the outset, has not diminished since my last communication.

The schools are full of boys still, but not overflowing, as they were. There seems not a vestige of fear left in the minds of the people respecting my purposes. By asking the boys if they understand what they read of the Sermon on the Mount, opportunities occur at every visit of explaining to the bystanders. The schoolmasters require looking after. The boys first learnt by rote; and what they pretended to be reading, they were saying by heart. But of late I have examined them with more strictness, and rebuked the masters sharply. My hopes of the usefulness of these schools are greatly increased.

Among the most memorable events of this last quarter is the arrival of Sabat to live with me. As a Christian brother and able teacher of Persian he is a double blessing to me. He will probably prove a distinguished instrument in preparing the way of the Kings of the East. I should be desirous of sending you tidings of him from time to time, if I were sure he would never

see what is written in his praise. But I am very unwilling to feed his besetting sin, which appears to be vanity.

As much of my time as was not employed for the Europeans has been devoted chiefly to translating the Epistles into Hindoostanee. This work is finished after a certain manner. But Sabat does not allow me to form a very high idea of the style in which it is executed. But if the work should fail, which however I am far from expecting, my labour will have been richly repaid by the profit and pleasure derived from considering the word of God in the original with more attention than I had ever done. Often have I been filled with admiration, after some hours detention about one or two verses, at the beauty and wisdom of God's words and works, and often rejoiced at meeting a difficult passage in order to have the pleasure of seeing some new truth emerge. It has been frequently a matter of delight to me that we shall never, never be separated from the contemplation of these divine oracles, or the wondrous things about which they are written. Knowledge shall vanish away, but it shall be only because the perfection of it shall come. Then shall we see as we are seen, and know as we are known. What a source of perpetual delight have we, dearest brethren in the ministry, in this precious and wonderful book of God; and what happiness is it that the study of it is made our secular business!

Time flows by me with great rapidity; and it seems as if life would be gone before any thing is done or even begun. I mean for the natives; for with humble deference to the superior judgment and experience of our beloved president at Calcutta, I think the missionary ardour of the Hon. Company's chaplains, that is of one of them, wants strengthening rather than a check. And this seems the proper place for repelling the charge publicly brought against us in the last letter from Calcutta, for refusing to come down. I do not stand up the champion of my two brethren above and below me on the banks of the

Ganges. They must defend themselves as they can ; but I say boldly for myself, that I am not afraid to work amid the fires, at the Presidency or anywhere else ; but when I see a very small party of people who choose to sit still, with their faces upon the right way and a flood of light poured upon it, and not far from these, millions, equally valuable, groping for the true way in midnight darkness, I cannot help running with a lantern to the latter. At the time of Mr. Brown's late illness, (for his recovery let us bless God,) I should have rejoiced to bear any or all his burdens, and would have floated down to his aid with all joy, but it was to be considered that by the time I had obtained permission to leave my station, and perform my journey down, he might be recovered, that my own European congregation, being superior in numbers to those at the mission church and inconceivably more ignorant, had at least an equal claim to my labours with the people of Calcutta ; that in my absence the light is out here, no public or social means of grace left, no sabbath kept. Moreover, I sagely reflected that it is far easier not to come to a place, than after coming to get away. Thus I have exculpated myself much to my own satisfaction, and I hope to Mr. Brown's, and if he does not accept this apology, he has only to give me the threatened meeting at Boglipore, and Corrie and Parsons shall attend as seconds. And now since I have noticed one part of Mr. Brown's communication, and got over the most unpleasant part of it, I join with him in praise for the happy issue of the late troubles of the missionaries. The cause has received in a manner legal sanction, and the missionaries have learnt, what the best and wisest of men have sometimes need to learn, how to proceed in the work of God according to the will of God.

The reports of the Bible Society with which Mr. Brown has favoured us, have filled us all, no doubt, with wonder and delight. Their large strides toward the great object, seem to mark a power about to be, if not already, gigantic ; and since their weapons are

necessarily by the nature of their institution not carnal, which cannot with certainty be said of any missionary society, they bid fair to give a more deadly blow to Antichrist, than he has yet had. It is indeed his mortal blow, I suppose, for the lease of his life seems nearly out according to the prophecies. Amen! thy kingdom come, O Lord! Thou shalt overcome him, for thou art Lord of Lords, and King of Kings. May we thy ministering servants also overcome him, through the blood of the Lamb, and the word of their testimony. In thy cause let us not love our lives unto the death, but be numbered at last among those who are chosen, and called, and faithful!

H. MARTYN.

To the Associated Clergy.

January 11, 1808.

DEAR BROTHER,

Sabat sometimes awakes some of the evil parts of my nature. Finding I have no book of Logic, he wishes to translate one of his compositions to instruct me in that science. He is much given to contradict, and set people right, and that he does with an air so dogmatical, that I have not seen the like of it since I left Cambridge. He looks on the missionaries at Serampore as so many degrees below him in intellect, that he says he could write so deeply on a text, that not one of them would be able to follow him. So I have challenged him in their name, and to-day he has brought me the first half of his essay or sermon on a text: with some ingenuity, it has the most idle display of school-boy pedantic logic you ever saw. I shall translate it from the Persian, in order to assist him to rectify his errors. He is certainly learned in the learning of the Arabs, and how he has acquired so much in a life so active, is strange, but I wish it could be made to sit a little easier on him. I look forward to St. Paul's Epistles, in hopes some good will come to him from them. It is a very happy circum-

stance, that he did not go to preach at his first conversion, he would have entangled himself in metaphysical subjects out of his depth, and probably made shipwreck of his own faith. I have, I think, led him to see that it is dangerous and foolish to attempt to prove the doctrine of the Trinity by reason, as he said at first he was perfectly able to do.

To the Rev. D. Corrie.

14. Bundu Ali Khan of Lucknow called with the General; Sabat spoke with him a good deal in Persian, and gave him some good advice. He appeared a very mild agreeable man, and I regretted much we could not have an opportunity of seeing him again. Dined with Major S. and found the conversation rather useful.

15. Called on one of the Dinapore families, and felt my pride rise at the uncivil manner in which I was received: I was disposed at first to determine never to enter the house again, but I remembered the words, "overcome evil with good." They asked me whether I disapproved of dancing, as well as cards and plays, to which I very readily gave an answer which silenced them. An order came yesterday from the Governor General, to send an estimate for building a church. Had occasion to lament the want of self-diffidence with Sabat, which is so great, that he seems to think himself infallible. I told him that if he so arrogantly despised all help, God would surely put him to shame. "If any man thinketh that he knoweth anything, he knoweth nothing yet as he ought to know." My prayers with him have not much life. In secret I am blessed and refreshed much more at times, but these also in general short and distracted.

16. Studies as usual; preparing sermon.

17. (Sunday.) In morning prayer found great fervency, and desire to be as a flame of fire for the service of God. My soul panted after the full improvement of every moment of every day. Preached on Gen. xii. 1—3., the calling of Abraham.. In the afternoon the

women few, and my spirit depressed at seeing them ; at the end of the remaining service, I found a pain in the breast for the first time, the consequence of over speaking ; felt quite spent in the evening, but went to bed with strong desires to be up again at my work.

18. Rose between four and five, and kept to my Arabic Grammar, but for want of sufficient refreshment, my body yielded, and I did upon the whole, less than on other days. Sabat being ill, I sat evening after evening with him ; wrote to Mr. Simeon and Corrie.

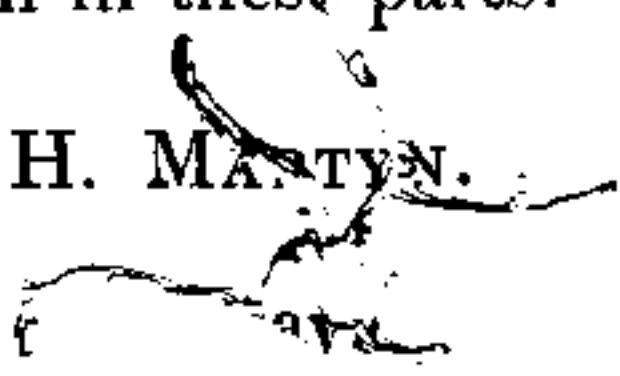
January 18, 1808.

DEAR BROTHER,

Your conversation at the ——— was curious, and I doubt not, useful to them. The Lord endue his servants with a wisdom which all their adversaries shall never be able, &c. If I happen to go to any place, there is a dumb silence on such subjects ; they seem to be afraid to open their mouths before me ; perhaps it is because I go so seldom among them, that they are so shy. I now never dine out, except at the General's, once in three months. Their dinner hours are at night, and that is the time when Sabat reads his chapter in English, and we pray, and I read my Persian with him, all of which is so important to him and me, that I feel justified in what I confess my inclination inculcates,—seclusion. At one family where I called this week, their kindness amounted to incivility. On coming away my pride told me never to enter those doors again, but charity *beareth long and is kind*, so I shall go again. You do not mention whether the pious Faqueer has been baptized yet—whether Hindoo or Mussulman. I rejoice to bless the Lord that your heart, brother beloved, is so much toward the heathen. I am in amazement myself that ——— does not stir himself to this glorious work. When I consider how much greater facilities he possesses than yourself, from long habits of study, I see that the Lord has chosen you to this honourable post. Let us pray that the Holy Spirit would endue us with

great powers in the acquisition of the languages ; if not by supernatural gifts, yet by keeping us attentive while we read, and giving us strong and retentive memories : may he make our spirits fervent in this business. When it pleases God to open my eyes to the state of the heathen, and to the degree of good one might do, I start at my past slothfulness, and feel excited to resolve that not a moment shall be lost again. My example in this respect has a great influence on Sabat. He is not very diligent except when he sees me so, and then he vows he will not lose a minute. He is very clever, but over-rates his own abilities. One day last week, the General brought Bundu Ali Khan of Lucknow, to see Sabat and me. Sabat talked a great deal with him, and warned him to seek the salvation of his soul, as life was but five days long. Bundu Ali appeared a very gentlemanly man, and I much regretted that he was going away, and would not see us again. He did not venture to dispute with Sabat on the reasons of his change. I had almost forgotten to say that the Governor General has sent an order for building a church here. You shall hear more when I hear more. I preached yesterday on the calling of Abraham, in pursuance of a plan I have designed for noticing the chief points of the Old Testament history, for the benefit of the infidels who swarm in these parts. The Hindoostanee women are very few.

H. MARTYN.



To the Rev. D. Corrie.

19. Rose again at the same hour, but my frail frame cannot keep pace with the desires of the mind ; felt weak and tired from morning to night. Read Arabic Grammar, Koran, Hebrew Bible, and tried a long time in vain, to make out an Arabic letter from Shallum the Jew, to Sabat. Translated a few verses of the Testament into Arabic. Last night the idea occurred to me that the Christians at Patna might be gathered together, and by preaching to them a door be opened to the heathen and Mahometans, without drawing upon me the

interference of government. My carnal fears suggest that I am not yet sufficiently master of the language to save myself from ridicule. Oh for faith! Oh that I could put myself into the hands of the Lord Christ, that he might work miracles by me! Found a snake, a Cobra-di-Capella, to day in one of my rooms, where Sabat usually sits, and killed it. Praised be the bruiser of the serpent's head, who thus preserves me from hourly dangers!

20—23. Same studies without variation. Arabic, Hebrew, and Persian; wrote sermon; letters to Charles Hoare and Chamberlain; by early rising I have gained some ground this week and found more comfort and power in prayer. My temptations are few, except that of being satisfied with a cold and lukewarm state. The Christians at Patna have been much on my mind before God, and there seems an indispensable necessity that I should take some steps respecting them. Precious souls! millions perishing in the neighbourhood of one who can preach the gospel to them! how dreadful! I trust the Lord will open a great and effectual door; but oh for faith, zeal, courage, love. Read over the ordination service, and was much affected. All I can do is to cry, "Deliver me from blood-guiltiness, oh God, thou God of my salvation."

24. (Sunday.) Preached on Rev. xix. 10. "The testimony of Jesus is the spirit of prophecy." The remaining services of the day as usual. At intervals in the evening, found my soul delightfully refreshed in reading some of the services. It has been on the whole a solemn and comfortable sabbath.

25. Rose very early, and continued reading the Arabic grammar, the Koran, and translating into Arabic the whole day. Rich, a Prussian, came at night, and with many tears declared his intention to leave off his practice of drinking, and to live a godly life; I gave him a Testament, and he promised to come the next day.

January 25, 1808.

DEAR BROTHER,

One of the Hindoostanee New Testament will soon be ready ; but I want to have a press here, for the delay of having everything done at Serampore is insufferable. There are few things I regret more, than not having learnt how to print. Before travelling westward, it would be worth while to go to Calcutta to learn this noble art, in order to teach it wherever we go. Yesterday we had the last of our church. The General says, I must only read the prayers for the future, as the men cannot be kept in the sun for more than half an hour. I feel at a loss to know what to do ; a short sermon I must give them. The sixty-seventh is expected here in ten days. I have been employed in writing Europe letters to ——— and ———. To the latter, using every argument to draw him to India ; advising him to keep his fellowship, for if he gets married it will be impossible to get him out of England. I have not heard from ——— since I know not when, but I am greatly concerned that he does not give his mind to the languages. What an awful thought may it be to all three of us in the neighbourhood of such cities as Patna, Benares, and Moorshedabad, that thousands are perishing with a light close at hand. But while we are seriously preparing and conscientiously redeeming the time for that purpose, we may hope to be free from blood-guiltiness. Last Sunday I felt greatly fatigued with speaking, and for the first time perceived symptoms of injury, by a pain in the breast. Yesterday it returned just as I began the service, and I thought it impossible I should go through all the service of the day, but the Lord helped me. Saturday evening I was reading the ordination services, and think they are some of the most affecting things I ever read. What men of God were our forefathers ! Oh may I learn in the same school. The Lord bless you, brother beloved, through Jesus Christ.

H. MARTYN.

To the Rev. D. Corrie.

28. Was much agitated by a dream about a serpent, recollecting what had happened to Swartz. I rose in the night, and called for a light but could find none; but the horror of the detested animal continued on me all day. Dear and precious that Saviour, who hath bruised the head of the great dragon! Amiable in himself and precious to my soul is he who hath wrought such a work for men, for me. Called on the General and Major S. Chiefly employed in Arabic; the keenness of my desire of learning it rather abated; yet in prayer stirred up with fervent desires to make the most of every moment; and the Christians of ~~Patna~~ also much on my mind still in prayer.

27—30. Employments and state same, with little variation. Sent letters to Forsyth and Bates.

Dinapore, Jan. 30, 1808.

MY DEAR SIR,

Sabat to-day finishes St. Matthew, and will write to you on the occasion. Your letter to him was very kind and suitable, but I think you must not mention his logic to him, except with contempt; for he takes what you say on that head, as homage due to his acquirements, and praise to him is brandy to a man in a high fever. He loves as a Christian brother; but as a logician, he holds us all in supreme contempt. He assumes all the province of reasoning as his own by right, and decides every question magisterially. He allows Europeans to know a little about Arithmetic and Navigation, but nothing more. Dear man! I smile to observe his pedantry. Never have I seen such an instance of dogmatical pride, since I heard Dr. Parr preach his Greek Sermon at St. Mary's, about the τὸ οὐ.

For several days past I have had my mind full of imaginations about establishing a press in my house. The reasons are many and strong which I have to offer, but as you will probably perceive them yourself, I will not adduce them till your opposition renders it necessary. But favour me with your opinion upon it as

soon as you can, because we shall soon be ready for printing.

Mr. G.'s late appointment seems to have excited in him a spirit of thankfulness to the giver of all good gifts. * * *

He always mentions you with kindness, but like most other people, has a strange prejudice against Dr. Buchanan. On his removal to Bankipore, he promises to come and stay with me. His library is most choice; every article in it is interesting to me, and he lends freely. * * *

* * * And now I have no more questions to ask, except about your health, and that my dear Sir, is a question that comes from my heart. Oh may your next bring me the good tidings of your restoration to health and spirits. I have often observed, that your spirits sink with your strength, but His love changeth not.

My salvation shall be for ever, and my righteousness shall not be abolished.

We wait your order to assemble any where to receive your pastoral visit. Were the archiepiscopal hands on you, we could not love or honour you more. Believe this to be a true word from your affectionate

H. MARTYN.

To the Rev. D. Brown, Calcutta.

31. (Sunday.) A melancholy Sabbath; no ~~divine~~ service performed because no house, and the ~~wet~~ ~~wet~~ ~~her~~ prevented us meeting in the open air. Mr. Denton came, and joined Sabat and myself in our morning worship, and dined with us. In the afternoon officiated at the hospital, and baptized two of Mrs. C——'s children. The men at night seemed very dull; in prayer with them, I seemed to be kept down by a great weight from doing any thing but complain. Sabat to-day received a rude answer from his friends at Phoolwaree, that his apostacy had cut the ties of friendship, and that they did not wish to see him. I also had a letter from Patna, saying the Roman Catholic Christians had all

refused to meet me, from fear of offending their Padre at Bettea : thus am I left unable to devise any means of getting to the people of Patna. I trust the Lord will himself open some door of access to them.

February 1. Went to Patna, and passed the day with Mr. G. hoping to call on some of the natives with him, but he declined it; the multitudes of this great Nineveh did not affect me with terror as they used to do; I thought I could speak to them without fear.

2. Called on the Brahmin. Refused to baptize a child, because the godmothers were not married.

3. Mirza arrived from Benares; and we began the correction of the Hindoostanee gospel.

4—6. Closely employed in correcting, and reached the end of Matt. xiii., at intervals translating into Arabic and reading Koran.

7. (Sunday.) Again no order for service; I was a little uneasy at the thought of a Sabbath passing with minister and people near each other, and yet no ministrations. Passed the first half of the day in reading and prayer, and found it a profitable time to my own soul, which much wants this rest from weekly employments. In the afternoon officiated at the hospital much at length. At night the soldiers came; I heard that the rest were congratulating themselves that there was no service. Alas! how hardened are these poor sinners! ~~were~~ enemies to their own souls!

February 8, 1808.

DEAR BROTHER,

This week I believe I have nothing to communicate; yet, a beginning being made, something will occur. My mind is just now much occupied with some news I have heard, that the King is dead, Ireland in rebellion, England invaded, a large French force by land and sea coming to India, &c. if any, &c. can be added to this. We deserve it all for our national arrogance, and God has threatened to bring down the haughtiness of the

terrible ; yet I trust that the half of this is not true nor any part of it. Yet the profound secrecy observed by the governor and council since the arrival of the last overland dispatch is enough to alarm the public mind. How will our affairs be affected by it, i. e. our *preaching* ? Not at all. Our Lord's kingdom is not of this world ; only we shall not be dressed in so good a coat, and perhaps shall trudge about without a palanquin, neither of which we trust are serious afflictions to us. Also the Romish missionaries will lift up their head, and the Beast triumph for a season. Oh happy our lot to have a blessed heaven above for us, where no enemy temporal or spiritual shall disturb ; and a Saviour here to whom we may flee and be safe from fears. " Thou art my habitation whereunto I may continually resort." Mirza made his appearance unexpectedly last week, and began his work forthwith. To-day we reached Matt. xiv. and in a month I expect the four gospels will be ready for the press. But not a word from Calcutta to say whether I may hope to be favoured with a press here. To print, myself, is become a hobby-horse with me. * * Sabat continues tolerable in health, though often interrupted by headaches. He wrote a second letter to the Molwee Sahebs, at Phoolwaree, convincing them from the Koran of their unreasonableness in not arguing with him ; to which they replied in a Persian letter full of Galee. I advised him to let the matter rest there, but he wrote a third time, in consequence of which one of them came and sent a note from a place in Dinapore to say, that for the sake of his descent he would meet him, but not dispute except with *learned* men. He refused to meet him, and smiled at their pretending to despise his learning. Poor Sabat's mind is a little hurt, but I rejoice that his pride has received a wound. He is thereby drawn further from the world and nearer to the Lord. To-day I hear one of these haughty Mussulman means to visit me. I shall see what arguments he can bring for the support of his filthy religion. The more Sabat and myself talk

and read about the Koran, the more he is amazed that his eyes were not opened before ; and I, that 1200 years out of the 1260 have left the superstition still in such strength. I had a conversation last night at my garden gate with several Brahmins, but I have forgotten my old Hindoo words, and so our discourse was réciproally rather dark. Before I attempt speaking in the villages, I must study the Nagree parables again with some attention. And now my paper is done, but not my desire of communicating with you.

H. MARTYN.

To the Rev. D. Corrie.

8—12. Constantly employed in correcting Hindoostanee gospel with Mirza. Reading Koran also. Received letters from Mrs. Y. and J. but not feeling such delight in any work I could do on earth as heretofore ; our days hasten to an end, and vanity is stamped on us and our works ; the work of sanctification is the chief thing. Oh that my soul panted after higher attainments in that. Continued weariness about the multitudes in Patna. Would that a door were opened ! Oh if one is open, that I may see it. I feel ashamed to live in such ease as I do, and were it not that duty keeps me to my present work of translation, I should gladly become a poor man, to mix with the lowest of the people.

Dinapore, Feb. 12, 1808.

MY DEAR SIR,

I have no very urgent occasion to write, but next to the pleasure of hearing from you is that of writing to you. * * * My first question

is about the press. May I not have one here ? St. Matthew in Hindoostanee is ready ; and in a month (D. V.) the four will be so. The Acts, by Mirza, were sent by him to you, he says, and Dr. Buchanan's secretary acknowledged the receipt of it. If you can procure it from Dr. Hunter, a month's labour will be

saved. For Sabat, Mr. G. will provide a good scribe ; is it determined whether he is to be allowed one or not ? He begins to be a little peevish at not hearing from you—as he suspects that silence may be the prelude to denial. Certainly our Arabian's *natural* temper is as bad as it well can be, but he fights manfully against it. If in any of our disputes I get the better of him, he is stung to the quick and does not forget it for days. So I avoid as much as possible all questions gendering strifes. If he sees any thing wrong in me, any appearance of pride or love of grandeur, he tells me of it without ceremony ; and thus he is a friend indeed. He describes so well the character of a missionary that I am ashamed of my great house and mean to sell it the first opportunity and take the smallest quarters I can find. Would that the day were come when I might throw off the coat and substitute the jamer ; I long for it more and more ; and am often very uneasy at being in the neighbourhood of so great a Nineveh without being able to do anything immediately for the salvation of so many perishing souls. What do you think of my standing under a shed somewhere in Patna as the missionaries did in the Lat Bazar. Will the government interfere ?

What are your sensations on the late news ? I fear the judgments of God on our proud nation, and that as we have done nothing for the gospel in India, this vineyard will be let out to others, who shall bring the fruits of it in their season. I think the French would not treat Juggernaut with quite so much ceremony as we do.

* * * * *

* The Lord graciously preserve your bodily health and fill you with all spiritual blessings in Christ Jesus ! So prays

Your's ever affectionately,

H. MARTYN.

To the Rev. D. Brown, Calcutta.

13. Finished the correction of Matthew. The day spent unprofitably ; as I was directing how to put my

house in order so as to use it for a church, poor Sabat fell into one of his furious passions, which exhibited such a dire spectacle that I thought of St. James's words, "set on fire of hell." The occasion of it happened last night, when I thought I had appeased him, and in prayer felt peculiar solemnity while supplicating for a forgiving temper, and the forgiveness of those who had offended us. • But this morning I perceived that the sun had gone down upon his wrath, and risen again upon it. He thirsted for revenge on one of his servants who had offended him. When the man sent word he would not return, he went and fetched his sword and dagger, and with lips trembling with rage vowed he would kill the man if he did not come, though he should lose his own life; which however he would sell dear, as he would kill every police-officer or soldier that should come to apprehend him. I argued a long time with him, and prevailed so far as to get the arms away from him. He told me I must bring none of the word of God to him, the voice of conscience was telling him that he was disinclined to obey it. No remark of mine seemed to affect him much, but this, that while he was declaiming about the dishonour that would come to him, if he should bear all the wickedness of his servants, I told him I knew no dishonour but sin, for whatever reproach others cast on us undeserved, we are precisely the same persons.

24. (Sunday.) As many of the European regiment as were effective, were accommodated under my roof, and we had the public ordinances once more. Praise to God! My text was Isaiah iv. "The Lord shall create upon every dwelling place of Mount Zion, and upon her assemblies, a pillar," &c. In the afternoon I waited for the women, but not one came, perhaps in consequence of notice not having been given them, by some mistake. At the hospital, and with the men at night as usual. In the morning, in secret prayer, my soul panted after the living God, but remained tied and bound with corruption. I felt as if I could have given

the world to be brought alone with God, and never to see or think of any thing except as with God; and his promise that "this is the will of God, even your sanctification," was the right hand that upheld me while I followed after him. In general in the day, low in spirits, through unwillingness to take up the cross; found my spirit more resigned in endeavouring to realize the thought that had often composed me on board ship, that I was born to suffer; suffering is my daily, appointed portion, let this reconcile me to every thing—to have a will of my own not agreeable to God's will is a most tremendous wickedness. I see it so for a few moments, Lord write it on my heart! In perfect meekness and resignation let me take what befalls me in the path of duty, and never dare to think of being dissatisfied.

15. Assembled my servants for the first time, and began to read the book of Genesis to them.

16. State of mind as on two preceding days. Endeavouring to keep in mind that I was born to suffer, and striving to be happy under every cross, not by discerning something agreeable in it, but because it is the will of God. Read to the servants as before, and mean to continue to do it.

17. Studies as usual, translating into Arabic, and reading the Koran. Drank tea at Captain D——'s; only two men came at night.

18. My birthday, which I did not recollect till it was past; this day I completed my twenty-seventh year, the body strong and healthy but the mind childish. What a burning and shining light might I have been at this age, had I been duly careful to improve all the great advantages I have met with in this life. Yet praised be God! my desires and hopes are strong with regard to my future usefulness; I think I have not a wish to number any more mortal years, except to be employed in the service of Christ.

19. My mind getting again into the old way of thoughtlessness, as the Lord makes the path of duty easier. How grievous is the perverseness of nature; I

provoke God to use the correcting rod, when he would spare it.

20. Chiefly employed about my sermon; finished with Mirza the Gospel of St. Mark.

21. (Sunday) Preached on Matt. xxiv. 38, 39. "As in the days that were before the flood," &c. in the afternoon with the women; though my own soul was a little affected by what I was speaking about the one thing needful, they seemed to hear like stones. These things may well deject me, they would have that effect less, if I had any great fervour or peculiar tenderness for them in prayer, but I have not. I pray I fear without faith, as if praying for impossible things; my secular employments also secularize my mind manifestly, so that though my own heart finds sweetness in nothing but God, I have no power, and authority, and fulness in spiritual things; my understanding is not sufficiently exercised in them, and my experience not solid or deep.

22. Writing letters, but doing little all day, from want of sleep last night. Wrote out the proper names in the Greek Gospels, in order to determine the proper way of spelling them by comparison with the other Eastern versions. At night a young Scotchman of the European regiment came to me for a hymn book. He expressed with tears his past wickedness, and determination to lead a religious life.

February 22, 1808.

DEAR BROTHER,

I generally rise fresh and strong for my work every morning, but to-day though this is my first work, I am ready to fall asleep over it. Understand that I am a perfect giant in bodily strength for reading, and Sabat a mere dwarf. He gets on very slowly in his translation, and I fear it will be a long time before the Persian New Testament will be ready. Yet we may at least hope that the Persian and Arabic New Testament, and the Persian and Arabic translation of the Prophets may be done before we leave India. The rest he says may be done in

Persia. Saturday we finished St. Mark's gospel in Hindoostanee. Sabat has rather a contemptuous opinion of my translation, merely because some of the words are mean, and not the Hindoostanee which he speaks, which nobody but the Nabobs and Molwees would understand. The chief defect of the translation in my opinion will be the exuberance of Arabic words, which are now so familiar to me that I do not think of ejecting them as often as I ought. But I must be careful with Mirza, for he is like a ball of wax, easy to be moulded into any shape; and whatever he sees me earnest for he will give up; so I alter as little of his translation as possible, lest through his absurd pliability he should give up the true idiom in my desire of having it literal. I had the pleasure of receiving a few lines from dear Mr. Brown last Saturday after a long silence, he says, 'to carry on your operations with full efficiency you must have a press at your elbow, a distant press will only plague you. I mean to make very particular inquiries on this subject, and to let you know how it may be carried into effect. I suppose three or four thousand rupees will establish a press, and three or four hundred rupees per month will keep it a going. Now all this the Christian Institution should and must supply, the moment it has funds, and funds I think will soon be forthcoming.' This was blessed news to me, though there may be some delay before my wishes are accomplished, for without the aid of the Christian Institution I cannot do it. So ——— has been at Calcutta. Mr. B. says, 'To-morrow he preaches for me a most seasonable discourse.' How are we bound to be thankful for our dear brother, we two, especially, because we both laboured for his soul. At the time of my leaving Cambridge I had quite given him up, but behold he is become a labourer in the same distant vineyard. Only he must have his heart toward the heathen. The women still hesitate to come to my house for Divine Service. The ladies also I observe do not come, expecting I suppose that I should give them a particular invitation, which I

shall not fail to do. The European regiment was again accommodated with ease under my roof. Last Monday I began to read Genesis with my servants; they attend with readiness, and listen with interest. A school-master whom my schools threw out of employ I have lately kept in the house to teach my servants to read, and it is surprising to observe how fast some of them learn.

H. MARTYN.

To the Rev. D. Corrie.

23. This evening I called at the hospital where the Scotchman is, and walked with him, and another young man who seems serious. O that it might please the Lord to rescue these dear souls from the destroyer, and make them my joy and crown.

24. At night with the men, felt constrained to cry to God, to give us more life and power in the ordinances. A load seemed to be on my own heart, and Sabat rather increases than alleviates my unhappiness, by his coarse and unqualified remarks on our meetings. He often, however, tells me most wholesome truths. He told me yesterday,—and the remark was occasioned I suppose by what he has seen in me,—‘that the English Christians have knowledge but no faith; not like the American; who, like the primitive Christians, are all faith and love.’ My heart is in concord with these precious souls, though it is true that I know much more than I feel, and I would rather have the enjoyment of weeping with them, than be able to explain all mysteries and speak all languages. Writing letters to-day and reading the Koran.

25. Dined at Major S’s with Sabat, and had to lament that our conversation was not such as answered any good purpose. In the evening visited Capt. and Mrs. D. To the latter I spoke very freely about the concerns of eternity.

26, 27. Employments much as usual.

28. (Sunday) The General had given no order at

first, but I sent to know whether there was to be service or no, and then the order was inserted. The men I heard were full of rage and execrations at me for this disappointment, for they were delighting themselves with the thought of no service. Satan rages in their hearts. I trust the word also grapples with them. The men try poor B. with every species of infidel and atheistical argument. Preached on Rev. iii. 20. and the sermon seemed to affect them in some degree. In the afternoon baptized Sabat's daughter, Mary. The Saint's Rest at the hospital, is, I trust, doing good. It is an awful word to those wicked men.

29. Hard at Arabic to-day. First division of 67th regiment arrived ; this is an increase of care and labour for me ; but all is good that the Lord appoints.

February 29, 1808.

If writing to you were not agreeable to me, I should not think of trying to fill a sheet at this time, for my eyes are heavy with sleep. We are all ill here ;—Mirza, Sabat, &c.—and to the inequality of the temperature we ascribe our ailings. After my preaching yesterday my lassitude was so great that I could scarcely support myself ; at the close of the rains my sensations were the same. The General had not given orders for church on Saturday. I sent to inquire whether there would be service or no ; in consequence of this application, an after order was issued, to the no small disappointment of the soldiers, who were enjoying the idea of having no service. When the order came, B. says they vented their rage in dreadful curses and execrations against me, for they lay all the blame of having the worship of God on me. May I be always chargeable with this crime ! But what sort of men are these committed to my care ? Alas ! they are men, of whom it is said, that their heart is enmity against God. On the preceding Sabbath I had given them one more warning about their whoredom and drunkenness, and it is the truth grappling with their consciences that makes them thus furious. When

we do meet, it is with little comfort, as you may suppose, since I know that by far the greater number come by constraint. Even Sabat, who ought to be a comforter, does by his unguarded and coarse remarks often dishearten me, for he says he does not like the public worship ; and were it not that he is afraid he should be suspected of not being a Christian, he says he would not come at all. He complains that there is no love in the people, and that he is distracted and not able to pray. It must be confessed that from the scandalous disorder in which the Company have left the ecclesiastical part of their affairs, so that we have no place fit, our assemblies are little like worshipping assemblies. No kneeling, because no room, no singing, no responses. Yet a judicious Christian would bear with all these things, and lend a hand to counteract them as much as possible. But Sabat, yet young, just thinks of pleasing himself. But through the Lord's love and mercy I do not much need the help of man. I feel determined to combat the enemy of souls in every form. Yesterday was rather a happy day ; text, " Behold ! I stand at the door and knock." The poor men who continue to meet me so steadfastly in the evenings, I begin to think are really in earnest. Another came in the week, confessing his sins with tears, and desiring a hymn-book. B—— is made the butt of the wicked men, who try by every species of infidel and atheistical argument within their reach to shake his faith. At the hospital Baxter's Saints' Rest seems to cut like a sharp sword. The men, when I begin, look with contempt, but presently their high looks are brought low by Baxter's plain home arguments. A few women came to my quarters yesterday. The explanation of the Lord's prayer from Luke xi. seemed to interest them. Saturday and to-day two merchants have been calling on me, with each of them I discoursed a long time on the affairs of another world, telling them " Not to lay up for themselves treasures on the earth : " one of them said these were " words of wisdom, and he would hear me further on this matter.

Thus we go on through evil report and good report. I have been reading Sir John Chardin's Travels into Persia, and a history of the Turks. I read every thing I can pick up about the Mahomedans. The Lord soon destroy their detestable dominion ! But we shall soon be out of the reach of all evil, where the wicked cease from troubling. Let us continue to pray for one another, brother beloved, that we may be faithful unto death.

To the Rev. D. Corrie.

March 1. Did very little, from indisposition.

2. Being the first day of Lent, I endeavoured to pass a considerable part of it in prayer with fasting, and found, I trust, the presence of God, yet without any particular fervour. Only the heart seemed to be somewhat softened, and I felt willing to obey. The men came at night. At the hospital I found another man fearing God, who I trust will join us boldly when he comes out from thence.

3. Capt. and Mrs. D. dined with me to-day. With the latter I had some conversation, on the concerns of eternity ; her mind seemed improved, but I do not perceive that her heart is touched. An aged Georgian, named Gabriel and Padre, called this morning. When Aghi Mohammed Khan took Teflis, his sons were carried away captive ; he set out in quest of them, and travelled through Candahar and Lahore, till he came to the English dominions, where he attempted to support himself by trade, but failed, and now he was begging. His silver beard and furrowed cheek made his appearance interesting, and his conversation would have been more so perhaps, but he could not converse, as he knew neither Persian nor Hindoostanee. Sabat talked with him a little in Turkish. The Quarter-master of the 67th brought me to-day a very interesting and profitable letter from Mr. E. My heart sometimes shrinks from spiritual work, and especially at an increase of ministerial business ; but now I hope, through grace, just at this time, that I can say, I desire no carnal pleasure, no

ease to the flesh, but that the whole of life should be filled up with holy employments and holy thoughts.

4. My heart at various times filled with a sense of divine love, frequently in prayer was blessed in the bringing of my soul near to God. After dinner in my walk found sweet devotion; and the ruling thoughts were, that true happiness does not consist in the gratifying of self in ease or individual pleasure, but in conformity to God, in obeying and pleasing him, in having no will of my own, in not being pleased with personal advantages, though I might be without guilt, nor in being displeased that the flesh is mortified. Oh, how short-lived will this triumph be! It is stretching out the arm at full length, which soon grows tired with its own weight.

5. Finished the Gospel of St. Luke, and employed myself in sermon.

6. (Sunday.) After a night spent without sleep from headache, I rose very unfit in body for the work of the day. Preached on Ezek. xxxiv. "I will set up one Shepherd over them, even my servant David," &c. In the afternoon with the Hindoostanee women, was very heavy, and, as I fear, almost unintelligible to them. At night I felt revived again; four men of the 67th joined our party. One man at the hospital seemed to be pricked to the heart by what he heard from the Saints' Rest, and came to me with tears in his eyes. Spoke to a sick man of the 67th, who appeared to be dangerously ill.

7. Went to see the man to-day, but he had died in the night; received a letter from Loveless at Madras; wrote to Corrie. Reading the Koran and writing a letter in Arabic to Sabat.

March 7, 1808.

I think you have been getting on very well to be at the 7th chapter of the Gulistan, and shall expect a letter from you in Persian soon. Mirza recommended the plan of your and P's. translating different parts of the

Bible and sending it to him to correct—take this into consideration, but you ought to translate from the original. We are arrived as far as the end of Luke; but Sabat carps at several things still. As I think that no man on earth will be able to find a fault after such a severe critic has let it go, I mean to make Mirza read the whole again before him, and then we shall amply discuss every phrase in the Epistles; far less correction will be necessary; as their translation is very literal, and the arrangement of the words Hindoostanee. Mirza is gone to the Mohurrun to-day; he discovers no signs of approach to the truth. Sabat creates himself enemies in every quarter by his jealous and passionate spirit, particularly among the servants. At his request I have sent away my tailor and bearers, and he is endeavouring to get my other servants turned away; because without any proof he suspects them of having persuaded the bearers not to come into his service. He can now get no bearers nor tailor to serve him. One day this week he came to me, and said, that he meant to write to Mr. Brown to remove him from this place, for every thing went wrong—the people were all wicked, &c. The immediate cause of this vexation was, that some boxes, which he had been making at the expense of 150 rupees, all cracked at the coming on of the hot weather. I concealed my displeasure at his childish fickleness of temper, and discovered no anxiety to retain him, but quietly told him of some of the consequences of removing, so it is gone out of his mind. But Mirza happened to hear all Sabat's querulous harangue, and in order to vex and disgust him effectually, rode almost into his house, and came in with his shoes. This irritated the Arab; but Mirza's purpose was not answered. Mirza began next day to tell a parcel of lies about Sabat, and to bring proofs of his own learning. The manifest tendency of all this was to make a division between Sabat and me, and to obtain his *salary* and work for himself. Oh, the hypocrisy and wickedness of an Indian! I never saw a more remarkable contrast in two men than in

Mirza and Sabat. One is all exterior—the other has no outside at all. One a most consummate man of the world—the other an artless child of the desert.

To the Rev. D. Corrie.

8—12. Nothing occurred remarkable ; saw no one but the men on Wednesday night ; and at the hospital, usual employments, Koran, and writing Arabic, correcting Hindoostanee gospel.

13. (Sunday) The Company's Europeans, and two companies of the 67th came to church with their bands ; preached on Isa. lvii. 21. With the women at the Hindoostanee service, felt assisted to speak clearly and intelligibly, but they are very few and do not seem much affected ; the part of the Saints' Rest I read at the hospital was very awakening, especially to myself. My soul ! no jesting in heaven or hell. Received a letter from Mr. Brown, mentioning W's. efforts to cast him out ; the Lord disappoint his wicked endeavours ; Sabat received with tears Mr. Brown's request for his prayers. At night twelve or fourteen of the 67th joined our party. I felt quite unable to attempt to speak to them, but the Lord helped me beyond all my expectations, and my heart was so enlarged, that I could have gone on all night.

Dinapore, March 13, 1808.

DEAREST SIR,

It is now the evening of the Lord's day, and though I am much tired with its duties, I seize the first moment of leisure to answer your letter of the 5th, which arrived to-day. The subject of it is constantly in my mind as you may suppose ; my secret reflection is, Lord, how long shall the ungodly triumph ? and my consolation, Psalm xxxvii. — is spreading himself like a green bay tree ; the succeeding verse I forbear to mention.

* * Sir, I grieve little for you ; nothing can happen to your injury. "He shall bring forth thy righteousness as the light, and thy judgment as the noon-

day ;” but I mourn for India. Happy will it be for them if God do not in anger take you away from them, that they may know the value of what they have lost when it is too late. * * * *

But is not the Scripture fulfilled, that thus it must be for an appointed time? Do we right, to expect more favour from men than the Lord Jesus found? *

* * * *

Sir, I am saying all this to myself. I have nothing for you but the prayers which you desire. I have already been interceding for the church of India, the preservation or at least the prosperity of which seems so intimately connected with your residence here, that I should be utterly cast down if you were to go. Dear Sabat, when I explained the matter to him, promised with tears in his eyes to add his prayers to ours. And I trust that we shall both separately and together pour forth our hearts in your behalf, or rather as I said before in our own behalf.

With respect to your former letter, about the press, I wrote to Mr. G. and this is his reply—‘It is absolutely impossible to make types at Patna, and I know from dear-bought experience that it cannot be done at Calcutta, without a very heavy expense, great trouble, and considerable delay, so that I am persuaded you might procure better types from England for half the sum and much less time.’ * * * *

To wait for types from England is a trial of patience indeed. I hope Mr. Ward has something to say in reply to Mr. G’s statement. We are ready for printing—the four Hindoostanee gospels will be finished this week. We must then stop till I can hear from you whether there is any hope of recovering Mirza’s translation of the Acts. * * * *

* * * *

May the Lord continue to keep you in peace—so prays your affectionate,

H. MARTYN.

To the Rev. D. Brown.

14. Sent letters to Mr. B. and Corrie, translated into Arabic. At night in prayer with Sabat, enjoyed a sweet solemnity, especially in interceding for our dear father in the Lord, Mr. Brown. Sabat had fasted all day on the occasion, but at night betrayed some of his infirmities, and spoke in such a foolish provoking way that I almost lost all patience, however, we parted late at night in peace.

14 *March*, 1808.

The 67th are now all here. The number of their sick makes the hospital congregation very considerable, so that if I had no natives, translations, &c. to think of, there is call enough for my labours and prayers among all these Europeans. The General at my request has determined to make the whole body of troops attend in three divisions; and yesterday morning the company's European, and two companies of the king's, came to church in great pomp, with a fine band of music playing. The king's officers, according to their custom, have declared their intention not to call upon the company's, therefore I mean to call upon them. I believe I told you that 900 of the 67th are Roman Catholics. It seemed an uncommonly splendid Mohurrun here also. Mr. H. —, an assistant judge lately appointed to Patna, joined the procession in a Hindoostanee dress, and went about beating his breast, &c. This is a place remarkable for such folly. The old judge you know has built a mosque here, and the other judge issued an order that no marriage nor any feasting should be held during the season of Mahomedan grief. A remarkably sensible young man called on me yesterday with Colonel —; they both seem well disposed to religion. I receive many gratifying testimonies to the change apparently taking place among the English in religious matters in India; testimonies, I mean, from the mouths of the people, for I confess I do not observe much myself.

15. Called on Colonel G. of the 67th, to request the

assistance of the band, to which he assented, but with rather an ill grace. My soul sweetly rejoiced all day, at the little effect the slight of men could have on my mind—"Truly a stranger intermeddled not with his joy." The more I felt the natural man hurt at want of outward honour, the more sweetly the new man enjoyed the delights of God and the other world. Made several other calls.

16. A distracted day; the two Mr. W's breakfasted with us and stayed late. Major K. called, and tired me with his speculations on Irish and Sanscrit. In the evening a funeral and baptism. Called at the hospital; received a letter from Chamberlain. At night above twenty men of the 67th and of the Company's European came. My heart unhappy, and at a distance from God. Sabat also gave me great disquiet and vexation, by his complaints, and fickleness, bordering on childishness and insanity.

17. Sabat and myself passed the evening at Captain D's. where there was much fuel supplied by Satan to my vain and wicked heart.

18. Finished the correction of the four gospels in Hindoostanee. Endeavoured to make Mirza learn Hebrew, he wrote down some of the rules of Hebrew grammar in Persian.

19. Did very little to-day, read some of Koran; in the evening rode to Mr. G's at Bankipore, and married Lieut. G. to Miss P.

20. (Sunday) A more serious and solemn Sabbath than I have had for some time. Preached on Acts iv. 11. and the sermon I trust was applied to the consciences of many. They parted with gravity, and little disposition to talk with one another. My congregation of Hindoostanee women was about forty; the number enlivened me, and I spoke to them with plainness, I think, and freedom, on "Fear, not little flock, it is your Father's," &c. Enlarged on the same text with the men at night, who were about thirty. At the hospital my hearers were about 100, but the Roman Catholics still hesitate

to come. Bakir Ali sent me a Persian letter to-day, inviting Sabat and me to his house at Patna, to which Sabat replied in such an hyperbolic style, that I should have been loth to sign my name to it, had I known it in time. Upon the whole my soul seems to be improving; I travel up hill, but I must learn, as I trust I am learning, to do the will of God without any expectation of any present pleasure attending it, but because it is the will of God. Oh that my days of vanity were at an end, and that all my thoughts and conversation might have that deep tinge of seriousness which becomes a soldier of the cross.

21. Began the correction of the Epistles with Mirza, comparing it with two Arabic versions. The Second Epistle to the Corinthians, with which we began, furnished so many difficulties, that my hopes of having the New Testament soon ready, vanished entirely, but I am thankful for the advantages I have for having it done well. By a letter from Mr. G., I was rejoiced to find that he was employing a native of Shiraz, in the translation of the Arabic Pentateuch. Called on a family whom I expected to see always at public worship, and reproved them with too much asperity for their neglect. At night I felt grieved and confounded at my unprofitableness, and burned with desire to think and do nothing but for God.

22. Low spirited in general, but solemn, and sometimes found sweet pleasure in thinking of my heavenly rest. How perfectly alone am I in the world with God! No man thinks of me or knows me. Why should any thing distract me from thee? Went on with correcting the Epistles, and read large portions of the Koran. Some of the 67th came to-night, and we had a season of worship.

23. General engagements the same. At night about thirty men attended. My spirit was serious, but languid; how low my frame, how far below my privileges!

24. Breakfasted at the General's; Captain and Mrs. D. dined with me. Sabat spoke to them very season-

ably, on the subject of religion, but my heart was grieved to see few signs in them of inclination to it. My mind has been much engaged to-day in considering Psalms lxxix. and lxxx. and Jeremiah xii. as suitable to the danger to which England is brought. I read, and after some hardness of heart and want of feeling, found pleasure in interceding for her, and for the king, that his mind might not be overwhelmed with his accumulated troubles. Long and vehement altercations again with Sabat, on his wishing to remove from me, but all of them I trust are intended for his good, as we are led to consider at large the extent of Christian patience.

25. Went on with the 2nd Epistle to the Corinthians. In the afternoon began the Bostan of Sadi with Mirza.

26. One of the captains of the 67th called. Chiefly employed about sermon.

27. (Sunday.) Preached in the morning on 1 Cor. xv. 25, 26. The Colonel and Lieutenant-Colonel of the 7th native regiment were present, and very attentive. The women in the afternoon few, and myself cold. At the hospital, numbers considerable; spoke with some of the sick, and with a Roman catholic. At night my congregation was about fifty; I preached to them on John vi. 37. "Him that cometh unto me I will in no wise cast out." Quite wearied out with my day's work, and fear I shall not have strength to continue to do so much.

28. So fatigued all day, from yesterday's exertions, that I could scarcely do any thing. Called on a few people; at night baptized a child at Major S——'s, and spent a tiresome evening there.

March 28, 1808.

My exertions yesterday leave me to-day without strength or spirits for any thing. I had better, I believe, take warning in time, before I am put upon the shelf. My congregation last night was increased to fifty, and I

expounded and preached, and sung, and prayed with them, with an exertion, the evil effects of which I did not feel then, but I do now. This week I have been about the Epistles; the corrections Mirza makes are so many, that I almost begin to despair of ever perfectly acquiring the Hindoostanee. The idioms are so numerous, perverting the most innocent phrases into obscurities, and giving another meaning to the simplest expressions, that nothing but very long acquaintance with the natives can give you any power in it. What surprises me too is that so few verbs are used in the passive voice. We began with the 2nd Epistle to the Corinthians, and have finished eleven chapters. I am now in no hurry to print, but rather to read it again and again. Mirza went to Patna because I am obliged to give so much more honour to the jealous Arab than to him; he talks of leaving me at the end of the year; if it please God to spare us to finish the New Testament, I shall be happy. The Old Testament will not require half the pains. Sabat has been tolerably quiet this week; but think of the keeper of a lunatic, and you see me. A war of words broke out the beginning of last week, but it ended in an honourable peace. After he got home at night he sent a letter, complaining of a high crime and misdemeanour in some servant; I sent him a soothing letter and the wild beast fell asleep. In all these altercations we take occasion to consider the extent of Christian forbearance, as necessary to be exercised in all the smaller occasions of life, as well as when persecution comes for religion. This he has not been hitherto aware of. One night in prayer I forgot to mention Mr. Brown; so after I had done, he continued on his knees and went on and prayed in Persian for him. I was much pleased at this. One of his servants, whom he has taught to read the Koran without understanding it, has taken a prodigious liking to my book of parables, and engaged a scribe to take a copy for him for two and a half rupees. One day going along the bazaar reading it, he exclaimed involuntarily, 'uck hauck ha'

(very good.) Some people were surprised at finding the cause of his pleasure, not the Gulistan or Bostan, but a book written by a Feringee-Padre, (Christian parson.) He said those books were written in Persian, which he did not understand, whereas this was his mother's tongue; (he is a Mahomedan boy of Madras;) and 'besides, said he, 'what is here against God and his prophets?' This little incident makes my sorrowful face to smile with hope, for if the parables are so understood, I am sure that the translation of the word of God will be understood far and wide. Did you read Lord M's speech, and his commendation of those *learned and pious men*, the missionaries? I have looked upon him ever since as a nursing-father to the church. One letter from Europe, and but one, has reached me. But I have done with Europe, and I hope with the world as far as affection for it is concerned. But, oh, that I had more strength of body and ardour of soul to do something for the kingdom of Christ in this world of sin and woe!

To the Rev. D. Corrie.

29. Finished the second epistle of Corinthians; read the Koran and Bostan. About twenty of the 67th come now every night; and yesterday when I was absent, one of them went to prayer.

30. Preached to the men in the evening on Prov. xiv. 14.

31. Received letters from Mr. Brown, requiring the Hindoostanee and Persian gospels immediately. There were several other things that excited a continual train of thought and made me feel rather unhappy; at not remaining calm and tranquil; endeavoured to plead continually that promise, "Thou wilt keep him in perfect peace whose mind is stayed upon thee."

Dinapore, March 31, 1808.

DEAREST SIR,

Your letters and the reports arrived safely, * *

* * * * * Now touching the various

topics you have handled, first, praise to Him, the God of love, the answerer of prayer, who holds the stars in his right hand, and has granted us the continuance of the light of the brightest of them. I am become a little oriental, you will say. Sabat has made me so, yet you will not accuse him of making me insincere. Truly we ought all to bless God, and we do, that at this moment when your presence is more necessary than ever, you are granted to our prayers.

Sabat's letter I had seen before he sent it you. I told him that I thought it so harmless, and so unlikely to effect what he was then anxious about, that I consented to his sending it you without fear.

He complains first of the bungalow. * * * It is surrounded with a fine garden, in an airy situation, and far removed from noise. It is about as far from my house, as your pagoda is from your house, so that I was quite pleased at getting it. * * *

There is so much room, that he offered to accommodate one of the scribes there under the same roof, and it is in other respects so commodious, that, not able to live in mine on account of the dust, he has chosen to pass the day in his own in preference. But how shall I go through the number of his childish freaks? * *

The scribes—we have have tried several, but all are unfit for Sabat's work. His words are so high, and his writing so bad, that the poor Hindoos are as much in the dark, as if they were writing Greek. * * * This has tried Sabat's temper. * * *

* * * But what has irritated him more than all, is Mirza, though I can safely say that Mirza is perfectly innocent. In some of Sabat's Arabic, Mirza accidentally remarked, that another conjugation of the same verb, and having the same meaning, was generally used, and this I as accidentally mentioned to Sabat. His heart immediately filled with wrath, and now he never speaks or hears of Mirza without contempt and bitterness. But from that time nothing would satisfy him but going to Calcutta; the people about

all so wicked, there was no living with them. You may imagine some of the distress I have been in from all his madness and folly. The hours and hours I have spent in convincing him of the inconsistency of his conduct; the disgrace he would bring upon himself and the cause, by his fickleness; the interruption to the work that would be occasioned by his leaving me; the displeasure of God if he went away, merely to please himself without any intimation of the divine will! This matter rested a little, then Mirza began to complain that the house I had given him to live in on my premises, was almost uninhabitable on account of the dust, that his things were stolen, &c. I humbly represented to Sabat, that I had a small unoccupied room on the side opposite to his rooms, where I would put Mirza. He apparently consented, but instantly ordered all his things away to his own house, and declared he would never live under the same roof with Mirza. And why? Because he knew the servants would at last say, 'This belongs to the Hindoostanee moonshee, and this to the Arabian moonshee,' thus equalizing him with an Indian, and depriving him of his Arabian honour. * *

* * In order to have the Hindoostanee more correct, it was intended that Sabat should hear it, but I tremble to begin, lest the Arab's ungovernable temper should stop the work at the very outset. *

* * * He scarcely ever speaks a Hindoostanee sentence grammatically right, yet withal, sometimes says that he is probably a better Hindoostanee scholar than Mirza. So boundless is his vanity. He will, however, be of great use in detecting the improper use of the Arabic and Persian words. In this work of translation, Mirza is invaluable, on account of his knowledge of English, which surprises me. May the Lord long preserve his life: but I observe with concern in him, the marks of declining years.

I am at present employed in the toilsome work of going through the Syriac gospels, and writing out the names, in order to ascertain their orthography if pos-

sible, and correcting with Mirza the Epistles. This last work is incredibly difficult in Hindoostanee, and will be nearly as much so in Persian, but very easy and elegant in Arabic. But Sabat need not talk of leaving me, for it will require all the union of talents we possess, and more too, I fear, to produce a good translation of the Epistles.

April 1. Last night and this morning we have had a great deal of conversation on the subject of your letters. He is unhappy on account of something or other he has read in them. * * * But the main cause of his unhappiness is the prevalence of the dark passions, pride, and envy, and revenge, leaving little room for the comforting influence of the Spirit of God.

He has been again maintaining, seriously and stoutly, his superiority to Mirza in the Hindoostanee, though the very mention of it is absolutely ridiculous. *

* * * I perceive no distinct ground of complaint at present but the house. Two others were found for him some time ago, but one, he said, had been built from the time of Noah's flood, and the other was surrounded by mean Mahometans, which would be a dishonour for an Arab. Thus is this poor man made miserable by his extravagant pride. I am still looking out for a house, to remove, if possible, all sources of disquiet.

I find some relief in venting my thoughts respecting him. Before him I endeavour to possess my soul in patience. When you write to him, I think it may be useful to touch him on the subject of his pride. And you need not fear to give him some severe admonitions; tell him that to be an Arabian, or to have all the learning in the world, is of no account at all before God; that to desire human praise, or to be uneasy at the loss of it, is entirely inconsistent with the humility and heavenly-mindedness of a Christian.

With respect to his leaving me, speak of it with decided disapprobation. He hankers after Serampore.

* * * * * I fear he has been too much flattered there, and his pride sighs after a repetition of this homage. * * *

But I have been writing gloomily about Sabat. Do not think I love him less. He does not want integrity of heart, but to have his mind more enlightened respecting the extent of Christian obedience. One night I had omitted in prayer to mention any of my brethren in India ; at the close, he continued the prayer in Persian, and mentioned you by name, and your affair then pending. I was much pleased at this mark of his regard. * * *

Your kind anxiety about my health affects me much. My cares and employments are the things which seem to threaten me with most serious injury, by depriving me of sleep, but I daily experience the privilege of prayer, and the truth of the promise:—"Thou wilt keep him in perfect peace, whose mind is stayed on thee."

I could willingly prolong my letter, but other employments must be attended to.

Adieu, dearest Sir, the Lord help us to be faithful unto death.

H. MARTYN.

To the Rev. D. Brown.

April 1. Letters from Corrie and P. Wrote to Mr. Brown very much at length about Sabat and Mirza. The Colonel and Lieutenant-Colonel of the 7th called. In the afternoon employed on the names from the Syriac. Felt refreshed in the evening with Sabat, from seeing his visible improvement in Christian grace ; still he was willing to defend the doctrine that there was no absolute necessity to love and forgive our enemies.

2—9. Engaged incessantly night and day in preparing for the press. On Sunday, the 3rd. preached on Rev. iii. 17. "Because thou sayest," &c. The General was there, and had come to desire me to shorten the service ; sent, I believe, as the father-in-law of Moses was unto him ; for the full service would have

weakened me very soon. The band played twice, but the men did not join them with their voices. In the Hindoostanee congregation, consisting of forty, I was slow, and hesitated much. At night, on John ix. 3, the healing of the blind man, had much freedom. 4th. Drawing up my report, and sent it on the 5th. 8th. Received Corrie's, and forwarded it to P. Much refreshed by some things in it. 6th. Dined at Colonel B's, with the General and most of the field officers and staff. With Colonel G. I had a good deal of conversation on useful subjects. Finished correcting the gospel of St. Matthew. 9th. Corrected with Mirza, Rom. iv. and wrote sermon.

April 3, 1808.

I had some sheets from Mr. Brown this week. Some extracts :—‘ Your and Sabat's labours must be immediately put to the press. Tell him to correct for the press the first sheets of St. Matthew immediately. You must have a press at your elbow. God willing, it shall be done. But you must not wait to begin an edition of the Gospel in Hindoostance and Persian until types arrive from England. I am making the calculation and shall order the expense, for I find most unexpectedly that the means are lodged in my hands. Send me your copy of the Hindoostanee gospels. I will superintend your first enterprise and will see it accomplished if I live. I trust by the time an edition of the gospels in Hindoostanee and Persian is completed, you will have a press of your own. The Bible Society will send you one; then you can go on to the full extent of your heart.’ Mr. B's. sudden demand for gospels has set us all upon the alert.

H. MARTYN.

To the Rev. D. Corrie.

10. (Sunday.) Preached on Matt. xvi. 26. “ What shall it profit a man,” &c. an awful subject, but apparently it little affected the people: I felt confounded as

I generally do more or less, at the lifeless manner in which I preach. When shall my soul feel? Oh when shall my heart burn as it ought, with desire to save souls? The congregation of the Hindoostanee women, and at the hospital, were large. At night discoursed on John xii. "Now is my soul troubled," &c.

11. Most of the morning taken up in hearing Sabat's Persian and Arabic translations of Deut. xxxii.

April 11, 1808.

I am surprised that my letter of this day fortnight has not reached you, but I have not yet found leisure to inquire at the Dawk. Your report arrived safely and is transmitted to P. I shall be curious to hear more about the Brahmin you baptized. The tidings from Bettea are also interesting. Do you know anything more of this Padre lately from Europe, that has his eyes opened and preaches Jesus Christ? I purpose a descent upon those Christians of Bettea the first opportunity; how many days journey may they be from you? All this week, night and day, I have been employed getting ready for press, so that I have nothing to write about. We wait for nothing but Sabat to examine it; but that alas! is the greatest plague to come. How shall we ever get through it? I do not expect indeed, that we shall get further than a few chapters, for if every thing is not altered according to his *ipse dixit*, he is angry, and this I certainly cannot do. He says, that if I print it now I shall be ashamed; yet I intend to run the hazard. It is surprising that a man can be so blinded by vanity as to suppose, as he does, that he is superior to Mirza in Hindoostanee; yet this he does and maintains it stoutly. I am tired of combating this opinion, as nothing comes of our arguments but strifes. Another of his odd opinions is, that he is so under the immediate influence and direction of the Spirit, that there will not be one single error in his whole Persian translation. You perceive a little enthusiasm in the character of our brother. As often as he finds himself in any difficulty, he expects a dream to set

him right. One of our disputes was, whether the order of the verses should in any case be altered, on account of the Hindoostanee order. I had no doubt, but on the contrary affirmed it to be absolutely necessary; he was now determined to seek instruction from heaven; so the next morning he said he had seen a dream, and an old man said something to him in Arabic, from which he rather inferred that I was right. In Mr. Brown's late affair he took to dreaming again and prophesied truly enough that Mr. B. would stay. My men continue steadily to come every night. Yesterday we had the band again to play two hymns, and they sung. At the hospital and with the Hindoostanee congregation I had great numbers. One very respectable Portuguese old woman, whom I have often observed very attentive and devout with the external fooleries of the Roman Catholics, I asked, whether she understood me; she said, 'Every word, and I wished the Portuguese Padres would expound in the same way in Hindoostanee.' I have received great encouragement from this. Thus the Lord helps us on. I am grieved to hear of the attack you have had. The same cause it is, I suppose, which has affected me. Lassitude, sickness and head-ache have been hanging about me all the week. We shall live as long as the Lord has work for us to do.

H. MARTYN.

To the Rev. D. Corrie.

12. Employed in translating with Mirza, the contents of the chapters of Matthew. Again tried much in my spirit by Sabat's horrible temper, but my God and Saviour continues near me, to support and strengthen me.

13. Breakfasted at the General's, and called on Major S. Diligently employed with Sabat in writing down the names in Matthew, according to the Arabic measure. At night, when the men were coming to me as usual, they encountered their Major, who ordered them all back, and said that if any of them went to my

house, he would send a watch after them. He told them not to be made old women of; that it was enough they went once a week, &c. This proceeding took such full possession of my mind, that added to the sudden increase of heat in the weather, I had a small attack of fever. Amidst these troubles, oh how sweet the love of my God! Is there indeed another and a happier world, where there shall be none but saints!

Dinapore, April 13, 1808.

MY DEAR SIR,

This day Sabat dispatches his translations, and we proceed immediately to prepare for the press. We wait for nothing but his reading over the Hindoostanee of St. Matthew, and it shall be sent to you. After that, the same gospel in Persian. Last night Sabat began to say that he had been for some time past uneasy at some things in his own family, and had been venting his displeasure upon me. I was glad to find him disposed to unbosom himself. * * * In the present sore state of his mind, reproof would be unsuitable; therefore defer the admonitions I requested you to send, to a future day. * * *

We are all agitated with the idea of a French army being on its march to India. As you are nearer the centre of information, perhaps you may know the truth. "The Lord reigneth, therefore will I not fear," &c.

I am yours ever, dearest Sir,

H. MARTYN.

To the Rev. D. Brown.

14.. Called on Colonel G. to complain of the interruption; he was remarkably kind, and said he would speak to Major M. on the subject. Read the pamphlet, 'England in danger,' and was deeply affected at seeing the danger of my country. The men came at night as usual.

15. (Good Friday.) I seemed to be oppressed with the drowsiness of the disciples in the garden, sinking

into sleep, continually, when left alone, and so this holy day, on which the children of God have been, in so many places, remembering the death of the Lord, has passed away very unprofitably with me. And as it was to be expected, I was very dead and languid with the men at night. Much biliousness and feverish heat still in my body. Colonel G. called and staid a considerable time, and discovered great tenderness of heart in conversation on subjects connected with religion. Colonel R. also called, and Captain L. and Lieutenant H. F. and M. so that I was continually interrupted.

16. Dined at the General's, with the staff, and among other officers, Major M.

17. (Sunday.) Preached on Isaiah lxiii. 1. but there was no apparent effect. Colonel G. was there for the first time. In the afternoon but few women, owing to the furious winds blowing a constant cloud of burning dust. I preached to them on Acts xiii. 25, 26. "We declare unto you glad tidings," &c. and was greatly assisted in setting forth the benefits of the resurrection of Christ, and in preaching them as glad tidings. Discoursed on the same text at night, with some enlargement, but numbers still small.

18. Began the work of revising the Hindoostanee gospels for the press with Sabat. His captious, peevish spirit made it a day of great contention and trial of my temper. Padre Arratoon, an Armenian monk of Jerusalem, sat with us. He was going about begging for the brotherhood of the monastery. He spoke very bad Hindoostanee and no Persian; but it was manifest that he knew little or nothing, and numbered the Koran among the inspired writings; he had a few printed Armenian books, which he read to us.

April 18.

I began with Sabat the correction of the Hindoostanee gospels, and we are determined not to move from one another day or night till we finish it. I have begged,

brother at Chunar. The Brahmin ought certainly to lay aside his string, because the distinction is founded upon imposition and lies. I should also discourage his appealing to their testimony to Jesus Christ, it is an evidence in their favour. I have written to Mr. Brown to beg he will order you to desist from so much exertion ; he has written me a great deal this week. You, Parsons, Jeffries, and myself are members of the Corresponding Oriental Committee. Padre Arratoon, an Armenian Monk of Jerusalem, called on us to-day begging. His ignorance was incredibly great. This week I had news from Patna that I had become a Mussulman ; when I do turn I will let you know. One day this week Major —— fell in with my men coming to me, and ordered them all back, saying he would send for a guard and fetch them away from my house if they went there. I was very indignant at first, but waited till next day and went to Colonel —— and complained. He said he would speak to Major ——, and was as polite and kind as he could be. He came the next day to me and sat a long time, looked over some of my books, and took away Wells's Geography of the Bible. The men came as usual, and Colonel —— approves of it. Thus the Lord continues his favour. Praise to his name.

H. MARTYN.

To the Rev. D. Corrie.

19. Continued our work together, with somewhat better temper, and in my own heart had more peace and enjoyment, particularly in my evening walk and with my men.

20—23. Engaged continually in revising the first sheets of the Hindoostanee gospels for the press, and comparing Sabat's Persian with the Greek. He refused to go any further with me in the Hindoostanee, lest Mirza should have any benefit from him.

24. (Sunday.) Preached from Matt. vi. on the forgiveness of injuries, purposely for Sabat, but it had no effect on him.

25. Sent off the first nine chapters of St. Matthew in Hindoostanee to the press; letters, and a copy of the parables to Corrie.

Dinapore, April 26, 1808.

DEAREST SIR,

This day I sent off to you, &c. (See Memoir, p. 291, 292.) * * * I argued with Sabat, chiefly on the ground of Christian duty; but I grieve to say that he is deaf to all that I urge respecting the necessity of loving our enemies. His love to Christ, he says, will ensure him salvation, though he does disobey that one command. Hence he continues to hate Mirza with a perfect hatred, inveighing against him with dreadful bitterness, and declaring that if he were not a Christian he would destroy him instantly. * *

* What to do with him I am at a loss to know. I pity him, and pray for him and with him; but his poor soul is still the sport of bad passions. He is angry with me for not hating Mirza too, according to the Arabian proverb,—that a friend is an enemy to his friends' enemy. Last night he spoke to me in a more provoking way than ever. The occasion was this: In consequence of his refusing to help me in the Hindoostanee, my scribes were left without work. At last I resolved to send one away with the intention of calling him again, when work should be ready for him, and the one I fixed on, is an old deaf man who cannot hear what Mirza dictates, but the other can. But this old man is one for whom Ameenah made intercession some time ago, when he was about to be sent away. When Sabat found what I was going to do, he said that I meant to insult Ameenah; that I would not have done such things to a European woman; and that such proceedings must produce a speedy separation between us.

I now keep the scribes to please him, though they stand all the day idle, merely through his perverseness. Since the unexpected stop in the Hindoostanee, I have been giving most of the time to his Persian—unwill-

ingly he thinks—but I tell him that the souls of the Persians are as dear to me as those of the Indians. He would have sent you about six chapters to-day, but he wished to take a copy of it in its corrected state. Mr. G——'s scribe having proved a bad one, he has sent him away, and lays all the blame of delay at my door, where I am very willing it should lie. I give way to him in every thing—too much, I fear, but I am afraid to make any experiments of a rough nature, when the success of our public plans so much depends on our remaining together. He himself begins to acknowledge the advantage of having access to the Greek, for his translation has in many cases already been made more concise and elegant. But I have my doubts about its purity, at least I never saw Persian in my life so crammed with high Arabic words. If you could get a native Persian or two to give his opinion of the first sheet, it would be a satisfaction to me; at least I should intreat him, if necessary, to use a few more intelligible words. Mirza laughs at what he has seen of it, but I reckon his opinion as nothing.

Well, sir, you must write to the Arabian if you please; but now not gently—confirm by your word what I have said about the danger of his soul, if he continues thus to hate. Next Tuesday I hope we shall be able to send you a large portion of the Persian, but the Hindoostanee, when, and as I can. * *

P. writes that Dr. Ward is coming to Calcutta. Is there any truth in the report? I do not care who goes there, provided *you* remain there, and *I* stay away from it. Interpret this ambiguous sentence rightly.

Yours ever affectionately,

H. MARTYN.

To the Rev. D. Brown, Calcutta.

Dinapore, Bahar, April 26, 1808.

DEAR E——,

What is become of you I cannot tell, and lest you also should forget your old friend, I begin with specify-

ing accurately the spot of the terraqueous globe where I am to be found.

The last letter I have received from you is dated about two years ago, in answer to the one I sent you from South America. I have written you one or two since that, but as you have not answered them I conclude that they have not arrived. I hope, however, that those I chiefly value continue to remember me in their prayers, as I do them without ceasing. Without this method of binding our hearts together, we should soon be as those who had never met. I freely acknowledge my own weakness. The new scenes I have witnessed these last three years have made so strong an impression as almost to efface the remembrance of England. Even so late a period of my short life as the years spent at Cambridge seemed to have passed in a prior state of existence; and when I think of our fellows of St. John's, they flit before my fancy like the varied personages of the camera obscura. Yet there is nothing that would gratify me more than to hear of them. I have no correspondent at Cambridge but Mr. Simeon, who you know has not much to do at St. John's.

I have just been reading over all the letters I ever received from you, and cannot help expressing how forcibly I am now struck with the sense of my own conceit and ignorance in times past, and of your unequalled charity and forbearance. Oh, my dear friend, if instead of blaming your faith, I had been trying to follow your practice, how much better would it have been for me. Continue your friendship to me, a right to which I have so often forfeited, and accept one more assurance of my unalterable attachment. I fear I shall never again see your face in the flesh; every day's experience convinces me that with the power I shall soon possess of making known the gospel in two such large countries as India and Persia, I should never be able to live with a quiet conscience in England. Dr. Buchanan, whom you will have seen before this reaches you, will give you such an account of the plans we are pursuing, of which he is

himself the designer, that it is superfluous for me to write about them. All I have to say is, that I am endeavouring to perform the part he has assigned to me. With my Arabian brother and Mirza Fitrut I am labouring most of the day in the Hindoostanee and Persian gospels. The translation of the rest of the Sacred Scriptures in these languages is employment enough for some years to come. At intervals I read the Persian poetry with Mirza and the Koran with Sabat. Thus you have an account of my private studies. My European flock at this place is about 1700, consisting of two European Regiments and their followers.

You will perceive that I am obliged to fag as hard as ever we did for our degrees at Cambridge. But it pleases God graciously to proportion my bodily strength to my day; and the hot winds preserve me from the intrusion of idle people, for every one is obliged to keep quietly at home. None of the officers (about eighty in number) are decidedly religious; one or two I have prevailed upon to begin Euclid and Algebra with me. In the way of preaching to the natives I have done little yet. In the morning I read Genesis to my servants, about eighteen; and on Sunday the gospels to a congregation of Hindoostanee women, but I have never yet had courage to pray extempore in Hindoostanee. In the common things of life I find infinitely more difficulty to express myself than about religion. Numberless instances occur in my translation-work in which I regret the want of learned books and learned friends. I must some day send home a list of passages to you for your consideration. I have to propose a new translation of several passages both Hebrew and Greek. But how astonishing is the accuracy of the English translation! A subject that engaged my thoughts some time ago very much was the force of some Greek particles. I wish I had more time to read the profane Greek for this curious subject. I want it to understand St. Paul's epistles.

These orientals with whom I translate require me to point out the connection between every two sentences;

which is often more than I can do. It is curious how accurately they observe all the rules of writing, and yet generally write badly. I can only account for it by supposing that they have been writing too long. From time immemorial they have been authors, without progressive knowledge; and so to produce variety they supply their lack of knowledge by overstraining their imagination; hence their extravagant metaphors and affected way of expressing the commonest things. Sabat, though a real Christian, has not lost a jot of his Arabian pride. He looks upon the Europeans as mushrooms, and seems to regard my pretensions to any learning as we do those of a savage or an ape. I must make haste and conclude. Believe me to be, dear E——,

Your affectionate,

H. MARTYN.

27. Comparing Persian and Greek with Sabat. Three Armenians came to beg. I spoke a little Persian with them, but could not understand them well. In the late contest between Russia and Persia, Baba Khan had put to death all the Mahomedans, where they lived, and sold the children of the Christians for slaves. In quest of these they were come. A letter from dear Mr. B. gave a most melancholy account of the ——'s. Oh to what a state they have got! The Lord interfere for the deliverance of his church in India, or we shall soon be swallowed up. And are they jealous of so poor a creature as myself? They have little reason; oh what danger are ministers in! How easily, while apparently to themselves engaged in public pursuits for the good of the church, they lose sight of themselves and become carnal busy-bodies. Late at night was sent for to visit a woman in the barrack; read and prayed with her.

28. This morning the society of soldiers met to renew their engagements to observe their rules. I then administered the sacrament. In the afternoon in prayer, my soul was much revived, and I received grace from

above to go cheerfully on my way. At the hospital, seemed to be gaining on a Roman catholic, who, though dying, had hitherto refused obstinately to hear the Bible. After worship with the men, went to the same poor woman in the barrack, and read and prayed. Correcting with Sabat and Mirza, the translations.

29, 30. Constantly employed in comparing the Persian and Greek with Sabat. Two hours of the night of the 29th I waited at the burying ground, for the corpse of Lieutenant Chatfield. My reflections were solemn and profitable, and the Lord gave me comfortable assurance of my interest in him, who came to deliver from death.

May 1. (Sunday.) Preached on John ix. 4. a funeral sermon. Read and prayed with a sick man at the hospital who sent for me. The women in the afternoon very few. Disputes with Sabat again this evening, on his proud and unforgiving spirit. Spoke with much freedom and life on the parable of the ambitious guest, and made Sabat very angry by it, as he said I was speaking to him only the whole time.

2—4. From morning to night with Sabat in the Persian translations. Wrote letters, received another letter from Mr. B. on the unhappy subject of the ———.

May 2, 1808.

You have your trials and I have mine ; and trials are necessary for us both ; the fall of one among few is very cutting. But you will soon have more to supply his place, if he is not himself restored. My greatest trial is Sabat, he spreads desolation here. Mirza is driven to Patna, declaring he will not live here to be insulted by Sabat. My Hindoostanee work is as I told you all stopped. My scribes, whom Sabat will not allow me to turn away, pass all their days without any thing to do. All my employment now is to compare Persian with Greek, and this, if it please God, shall be done before we part ; he talks every day of going, saying he cannot live here for these wicked people. Alas, he

little thinks of his wicked heart as the cause of all his troubles. He still holds fast the diabolical doctrine, that love of our enemies is not necessary. Last night I preached to the men on humility, and angered him much. I intended it for him, he said, but that if he knew more English he could preach infinitely better. Friday morning one of our lieutenants, breakfasting out, went on the top of the house in the middle of the day without a hat, and while he was looking about, a stroke of the sun laid him dead in an instant. That night I buried him, and yesterday preached his funeral sermon. The heat here is terrible, often at 98°, and the nights almost insupportable. My employment every day is very great now. Sick and dying people are to be visited at the barrack and hospital. Sabat always calling me to the Persian, &c. But the Lord helps me through. I hope you have received the parables. Epistle ii. of Corinthians is also written out for you, but I must read it before I send it.

H. MARTYN.

To the Rev. D. Corrie.

5—7. Chiefly with Sabat.

8. (Sunday) Preached on Heb. ix.—“It was necessary that the heavenly places should be purified with better sacrifices than these.” The rest of the services of the day as usual, to the women, and at night preached on the parable of the supper.

9—11. Time so excessively engaged now, that I have scarcely time to write my journal. Many at the hospital require my attendance every day. Sometimes my soul tastes sweet joy in God, but at all times I am blessed with great cheerfulness in all my work; only in private prayer, the overwhelming power of the heat on the body is a temptation to give way to weariness.

12. Calling on different people. What shall I think on my death-bed of all these opportunities of warning sinners! Oh, may the Lord seal upon my soul such a compassionate sense of their danger, that I may never

have a heart to talk triflingly with them. Wrote to Mr. Brown. Was grieved to find some discussions springing up among my men. Had some conversation with F. advising him to go home to college.

13. Adjusted the differences between the men, but I found it necessary to rebuke one sharply, though he was one of the best, as I thought, for a spirit very unlike that of a Christian. Examining the Persian still with Sabat.

14. Engaged in preparing a sermon.

15. (Sunday) Preached on Deut. xxxii. The women few, but attentive. I discoursed to them as well as to the congregation at night on the parable of the inconsiderate king and foolish builder.

16—19. Chief part of every day at the Persian gospel; then writing letters; then to the hospital; then to my men at night. I have always leisure to seek and find sanctifying grace from God, but the awful proofs of my corruption and fall, have been and are continually apparent in the reluctance to pray. But why am I so wicked and foolish? Do I ever find a moment's peace anywhere else, but while thinking of my dearest Lord, and of my heavenly home? And did I ever pray without receiving some encouragement to pray again? The Lord in seeming consideration of the weakness of my faith and love, delays not his presence long, but makes my soul happy sometimes after but a few minutes of prayer.

20. Translated, by way of exercise in both, some of the pious sentences of Thomas a Kempis from French into Arabic. The reluctance of my wicked heart to duty brought me to God, and I enjoyed more sweetness of soul at times afterwards than I usually do, especially with the men. Nothing seemed so desirable as that they might have a spirit of adoption, enabling them to live happily, in the presence of God, and be sanctified daily. May God in love grant it!

21. Chiefly employed in preparing sermon.

22. (Sunday) Preached on Psalm. "Understand

ye brutish among the people ;” and told them of many of the errors of the Roman Catholics. The men felt what was said. Some wished the roof of my house might fall in ; others, that Father Murphy had been there ; others said, that I ought not to have touched them so close. The women in the afternoon. Discoursed to them on the lost sheep. At night to the men on Luke ii. “ If any of you that is a father, &c.”

23. Sabat’s illness left me free. F. sat with me much of the morning. He came on purpose to speak about his soul, and seems determined for the ministry. Dined at Mr. R’s. and then sat with Sabat. About forty men again at night ; I felt quite unable to feel or speak, before I began, but the Lord heard my prayer and helped me. My heart loves these precious souls. Oh, that I may be endued with wisdom to build them up in the faith.

May 23, 1800.

The Christian boy is arrived, and I have appointed him to fill the same office which he held with Padre Marco. He seemed very indifferent about staying at all with me, but he appears pleased now, and is very active, but not sufficiently respectful ; perhaps from your having condescended more to him, than I do, or from his being of Sahib’s caste. He had not arrived many hours before he opened to me spontaneously his stores of knowledge, and drew forth a distinct history of Joseph, Cain and Abel, and related the parable of the Sower with its explanation. Whether any thing more remains will appear in the sequel. I like the sight of the boy, because he has been with you, and I amuse myself at dinner in asking him questions about all that you do and say. We had but ten women at the service yesterday ; this is the second Sunday on which they have staid away. So my gentle reproof to one about laughing in the house has given, I fear, lasting offence. It is lamentable that the circumstances of our situation should prevent our preaching the precious word all over the country ;

we should not have nine or ten, but nine or 10,000 hearers. I preached to them on the parable of the Lost Sheep ; it excited no attention, but the poor boy gave a good account of what he had heard. Many have gone from here, appointed to Sepoy battalions. Indeed the company's European is extinguishing very fast, a year or two more will leave nothing but corporals and serjeants. A more wicked set of men were, I suppose, never seen. The General, the Colonel of the 67th, and their own Colonel, all acknowledge it. At the hospital when I visit their part, some go to a corner, and invoke blasphemies upon me, because, as they now believe, the man I speak to, dies to a certainty—so that I am shunned as the harbinger of death. There is a half-caste of them that attends every day ; but I can never believe a half-caste's sincerity till I see him in heaven. Since I began writing, a young lieutenant of the Company's European came to speak with me. He is a man of fine abilities and a good scholar ; and as he wishes to go into the ministry I recommend it strenuously, and I heartily wish —— and —— would do the same. Dear young men, I feel for them both. Send them my good wishes and prayers, that they may with full purpose of heart cleave unto the Lord. Yesterday morning, I made an attack on the Roman Catholic principles of my congregation. The Irishmen were not well pleased. One wished that the roof of my house would fall ; another, that Father Murphy had been there, &c. But my evening congregation is more than a reward for all.

H. MARTYN.

Rev. D. Corrie.

24—28. Nothing particular happened. S. called on his way down, and I had to reproach myself for not giving him some warning of his danger.

29. (Sunday) Preached on Heb. vii. 25. “ Wherefore he is able also to save to the uttermost,” &c. There were none but the soldiers and their adjutant, on account of the excessive heat ; but I enjoyed much

sweet affection while speaking to them of the free grace of Christ. To the women preached on the parable of the ten pieces of silver, and at night to the soldiers on Rev. i. 18. Afterwards in secret prayer drew near to the Lord. Alas! how my soul contracts a strangeness with him; but this was a restoring season. I felt an indignation against all impure and sinful thoughts, and a solemn serenity of frame. Interceded for dear friends in England; this brought my late dear sister with pain to my recollection, but I felt relieved by resolving every event, with all its circumstances, into the will of God.

30, 31. Went on with Sabat in the Persian translation. At night was sent for to see a woman in the barracks, with whom I read and prayed.

May 30, 1808.

Yesterday morning scarcely any but the soldiers and their adjutant were present, the heat and closeness of the air were so insupportable. Several days in the week my men were forty in number, (and promising too) so that they are a great comfort to me. Yet there are dissensions every now and then among them. I long to have the pleasure of hearing you preach to them. My purpose of emigrating to the west is not altered. Whether Sabat live or not I shall go and plant myself among the Popish missionaries of Ispahan. Sabat's quietness is more than temporary I think. We are a long time about our work, though we are at it all day; but he is subject to head-aches, which deprive us of many days. Mirza sent me yesterday from Patna fifteen chapters of Exodus. Your intention of studying medicine I highly approve, and much regret that I did not follow S——'s advice to learn surgery. The Lord be with you.

H. MARTYN.

Rev. D. Corrie.

Dinapore, May 31, 1808.

MY DEAR SIR,

Yours of the 24th arrived to-day. (See Memoir, p. 293.) * * * *

Some days Sabat overworked himself and was laid up. He does his utmost. He is increasingly dear to me, as I see more of the meekness and gentleness of Christ in him. Our conflicts I hope are over, and we shall draw very quietly together side by side. * *

* * * * *
The cloud hanging over ——— seems to become more thick and black. I never thought it would come to this. With all their faults and prejudices I pity and love that unhappy house. O may it please God to bring them soon to a right spirit.

Yours ever,

H. MARTYN.

To the Rev. D. Brown, Calcutta.

June 1—4. Employed incessantly in reading the Persian of St. Matthew to Sabat. On the 2nd at Col. G's. Met with the Italian Padre, Julian, with whom I conversed in French. * On the 4th, in the afternoon, while we were reading the 24th of Matthew, there was an earthquake. Feeling the ground shake under me, and at the same instant some of the plaister falling from the walls, I started up. The earth continued shaking, and the doors shook to and fro. Oh, what are we before God! A little more violence, and I should have been buried under the ruins. Yea, I, and all my poor people here, swallowed up! Would to God that their hearts might be shaken by the Spirit of God, through this awful phenomenon.

5. (Sunday) Preached on Ephes. iv. "Grieve not the Holy Spirit of God." Little attention. To the Hindoostanee women, on the Prodigal Son. At night to the men on Romans viii. 9. But my employments are so incessant now every day, that I have not sufficient time for my own soul, and heavenly joys are becoming

strange. Lord! have pity upon a miserable dying creature, renew thy work in mercy, and bring me home to thee, never to depart more.

6. Same succession of employments; going on with the Persian gospel, visiting the hospital, and with the men at night. My spirit refreshed and revived by every night's ministration to them. Sent the Persian of Matthew to Mr. Brown for the press, and went on with the remainder of the Hindoostanee of St. Matthew. I have not felt such trials of my temper, for many months, as to-day. The General declared he was an enemy to my design, in translating the Scriptures. Though I was grieved to find that his sentiments amounted to a rejection of Christianity, I rejoiced in having a fit opportunity of speaking on the most important subjects, but the conversation was suddenly checked, to my extreme vexation. Sabat also grieved me exceedingly, by the revival of his passionate and haughty spirit, called forth by the return of Mirza from Patna. My poor harassed soul looked at last to God, and cast its burden of sin at the foot of the cross. Towards evening I found rest and peace. A son-in-law of the Qaree ool Qoorrat of Patna, a very learned man, called on me. I put to him several questions about Mahometanism, which confused him; and as he seemed a grave honest man, they may produce lasting doubts.

8—10. Time spent as usual; the same Mahometan Qoorrat came to me, and heard some objections against Mahometanism, which he could not answer. On the 10th dined at the General's, and watched for a fit opportunity to speak some words of truth there, but in vain; came home greatly oppressed in spirit. Sabat this morning prayed for the first time in Persian.

11. Rose in great pain, which had kept me awake most of the night. I felt also that I was a poor wretched creature, very low, and sunk in sin and misery. Yet found relief in prayer by considering that Christ came to seek and save even the lost. At the hospital felt my spirits sink again very low at finding poor B.

defending the practice of ——. I argued with him a long time in vain, and I fear Satan hath deceived his heart. In the evening Mirza Fitrut came to say that he could stay no longer in my service. So now I am reduced to a disagreeable predicament, and what to do I know not. “Cast thy burden upon the Lord, and he shall sustain thee.”

12. (Sunday.) Preached on Ephesians xi. 18. “Through him we have access by one Spirit unto the Father.” In the afternoon to the women on the Parable of the Unjust Steward. Felt so ill from a cold affecting my head, that I hardly knew what to do with myself, but as it ceased a few minutes before the men came at night, I was unexpectedly able to go amongst them, and preached with clearness and freedom, from Rom. iii. 20.

13. Went to Bankipore, calling on my way on Col. G. and endeavouring to persuade him to separate or marry.

14. Called on Bahir Ali Khan, D——, and the Italian Padre; with Bahir Ali, I staid two hours, conversing in Persian. He began our theological discussion with a question to me, ‘How do you reconcile God’s absolute power, and man’s free will?’ I pleaded ignorance and inability, but he replied to his own question very fully, and his conclusion seemed to be that God had created evil things for the trial of his creatures. His whole manner, look, authority, and copiousness, constantly reminded me of the Dean of Carlisle.* I asked him for the proofs of the religion of Mahomet. The first he urged was the eloquence of the Koran. After a long time he conceded that it was, of itself, an insufficient argument. I then brought forward a passage of the Koran containing a sentiment manifestly false; on which he floundered a good deal; but concluded with saying that I must wait till I knew more of logic and Persian before he could explain it to me satisfactorily. On the whole, I was exceedingly pleased with his can-

dour, politeness, and good sense. He said he had nothing to lose by becoming a Christian, and that if he were once persuaded of the truth, he would change without hesitation. He shewed me an Arabic translation of Euclid. With judge D——, I felt the need of divine help to speak the truth which was in my heart. Accordingly the Lord helped me to tell him, that I had heard of his mode of life, and that he knew enough of the Scriptures to know that it was positively sinful. The Padre I did not find at home.

15. The Padre called and yielded a little to my desire of discussing some theological points, but began it as late and ended it as soon as he possibly could. In the afternoon, read an account of Turkey. The bad effects of the book were so great that I found instant need of prayer, and I do not know when I have had such divine and animating feelings. Oh, it is thy Spirit that makes me pant for the skies. It is he that shall make me trample the world and my lusts beneath my feet, and urge my onward course towards the crown of life. But at night my joy was succeeded by such unconquerable levity, that I could not command myself at Mrs. S——'s, (where they had but a small and sober party to meet me,) sufficiently to make the conversation serious, and so retired in great shame.

16. Breakfasted with Bahir Ali. After discussing the old arguments about Islamism, he inquired, What were the principles of the Christian religion? I explained to him, 1. the atonement of Christ signified under the law (the sacrifice of Isaac he mentioned himself). 2. The divinity. 3. The Trinity. Then the corruption of human nature—the necessity of regeneration and a holy life. I do not perceive any sign of a real wish to find the truth, but to acquire information. To-day we conversed in Hindoostanee, in which I found myself, of course, from practice, more free than in Persian. Among other questions he asked the definition of chemistry. We dined at Mr. G——, where having a sensible person near me, I passed the evening pleasantly, conversing

on the subject of the present times as fulfilling prophecy.

17. Called on Mr. G. ; Mrs. G's conversation on religion was so delightful that I found my heart quite won to her and her husband ; and he spoke of her favourite psalms, particularly the 23d, with such manifest delight that I could not help loving her as a sister, though perhaps prematurely. To be separated from them however was as painful to me as Mrs. Y——'s departure. So strong are my attachments, I could not forget them all the day, nor shall I, I fear, for some time to come. It seems a very peculiar Providence that I never met with such females in England, where there are so many ; as also that the families I have most loved here in India have been very soon taken from me, or I from them. Arrived at Dinapore in the evening in low spirits, and ministered to my dear people, and visited one of them now dying at the hospital.

18. Resumed our Persian translation—preparing a sermon.

19. (Sunday.) Preached on Isa. iv. “ My people are foolish,” &c. at the hospital finished the Saints' Rest. To the women in the afternoon discoursed on the Samaritan woman, and they seemed affected. At night preached on Rom. iii. 24. “ Whom God hath set forth to be a propitiation.”

20. Buried in the morning a Christian brother whom I have been attending ; in the evening Mr. B., a civilian. Called on several persons. In the afternoon the Patna Padre came with one of the soldiers, a Roman Catholic ; also a Brahmin from Benares. Sabat and myself were engaged with them a long time, till at last I was quite spent with arguing.

21. The Roman Catholic soldier came again to have some conversation, and gave me a book containing his reasons for being a papist, which I read at intervals. Felt a bitter conviction of my ingratitude in not keeping nearer to God ; in prayer with the men afterwards, felt restored and refreshed.

Dinapore, June 21, 1808.

DEAREST SIR,

At length the Lord has blessed you with another son. Your prayer for him I echo. May he be a missionary! May he be an instrument in dispersing the thick darkness that covers the earth! Help me to understand what is the duty of a sponsor. I have never yet stood as godfather, but I have a notion that you rather desire it, and Corrie must be the other.

The translations have met with another interruption. Mirza has deserted me, and I know not how to supply his place. Last week was spent in seeking him out in Patna, to endeavour to accommodate matters, at least till the four gospels should be finished, but all in vain.

* * * * *

During my stay at Patna, I had two conferences with the Nabob Bahir Ali at his house, on Mahometanism and Christianity. There is no appearance that he is seeking the truth. I formed an acquaintance also with a young Italian Padre, and tried to convince him of his errors. Meantime the translations were at a stand, but we now go on again.

Yours ever,

H. MARTYN.

To the Rev. D. Brown.

22—25. Made little progress in the Persian translation from people calling. The days when I watch over my heart, and remember my Lord, as the hours pass away, have been very sweet; and when it is otherwise the merest trifle discomposes me. One day with Colonel G. I had rather a sharp conversation. I had come to excuse myself from an invitation to dine at the mess with the General. I also mentioned that I disliked meeting any large party of officers, where I was sure to hear so much swearing. This made him angry, he said his mess consisted of gentlemen—‘Well,’ said I, ‘I believe you are a gentleman, yet you swear.’ He then began to say, there was no harm in it; I mentioned

the third commandment, he said there was a great deal of nonsense like that. Such contempt of the Scriptures moved me not a little, but when I was about to go on, another person came in. Employed some small portion of time in reading Italian, and was surprised to find how easily it came. The extreme facility of acquiring it, and the use it may be of for conversing with the numerous Italian missionaries, seemed a reason for giving a little time to it.

26. (Sunday.) Preached on Acts xx. 32. a farewell sermon to the Company's European regiment, ordered on secret service ; towards the last there was great attention. Was there ever less good done among so many men, during so long a period ? I have parted with them to see them no more, till the Archangel's trumpet shall summon all to the bar of God. This morning after officiating at the hospital, where I began Alleine's Alarm, I was sent for to see the wife of the serjeant-major, and found her a sensible, well educated, and pious woman. I had little to do but to comfort her with the promises, and found great pleasure in conversation and prayer. At the Hindoostanee worship married a young couple in Hindoostanee. At night found myself unable, as I thought, to speak any thing, but I was graciously assisted in discoursing on Rom. vii. 7. May the law have its perfect work on my heart, as well as on that of my dear people.

~~27—29.~~ Spent at home with Sabat in the Persian. At night with the men on Rom. vii. and viii. was enabled to speak I hope profitably for them ; but my own soul is not enough with God. My soul thirsteth for the living God. How full of fatigue and vanity is life without God, and how many, many pleasures in the midst of all its woes when we live in obedience !

June 27, 1808.

Sabat is certainly wonderfully improved. He has long since resolved never to strike a servant ; but a few days since he gave an unfortunate blow to a person ; his

conscience smote him immediately and he fell upon him, kissed his hands and asked pardon, and gave him money. Never an angry word passes between us now, though our disputes during the correction of the Persian are obstinate. How much do I owe to a gracious God for staying his rough wind in the day of the east wind, not suffering them both to blow together. Last Monday the Padre came and dined with me, he had been sent for to baptize a child of some of the 67th. At the same time arrived a pompous Brahmin from Benares. Not knowing how to dispose of them both, I consigned the Hindoo to Sabat, and took the Padre myself. I did not, however, press him hard, especially as he promised to visit me often. He is very agreeable. There is to be a synod of divines held at Patna, to consider about the ejection of Padre Angelo from the prefecture. When Joseph first saw the Padre he took off his turban, fell on his knees and put the Padre's hand on his head. I was sorry to see this, and took occasion to question him about it; all he had to say was, 'custom.' In a letter from Mr. Brown, he says, 'I hope, my dear sir, you will continue to be a black chaplain, as —— calls you and Corrie, and that you will never give up the thought, which God put into your heart, of giving light to the Gentiles.' This is the first time we have received encouragement from our dear Patriarch to continue black chaplains. I married recently a young couple in Hindoostanee. The Lord direct all your ways.

H. MARTYN.

Rev. D. Corrie.

July 1. Most of the day lost by people calling. Argued a good deal with poor B. at the hospital, but in vain, he defended himself with a petulance that appeared an awful symptom of a dreadful fall.

2. The Italian Padre came, I was told, to the barrack, and received 150 rupees from the soldiers; they flocked round him in great numbers, and made an agreement that he should come several times a week.

on me; but I am glad, as I shall have opportunities of seeing him often. My enemies and difficulties rise all around, yet I feel my heart encouraged to go forward, strong in the grace which is in Christ Jesus.

Dinapore, July 2, 1808.

DEAREST SIR,

* * * * Sabat has no inclination to leave me, whatever he may sometimes say, especially since we have begun our united work. He loves to plague me now and then, and to call forth some testimonies of my regard, by speaking of Serampore; but if he ever goes it will only be to change the scene a little. To-day, while he was dissuading me from marriage, I said, by way of trying him, 'What if I should be married; why could not our work go on as well?' 'Sir,' said he, 'it would all stop—no Hindoostanee, no Persian—I know the missionaries cannot help me, and I can do nothing by myself,' * * * He is very dear to me. When I think of the circumstances of his life, and look upon him, I cannot help considering it as one of the most singular and interesting events of my life that I was brought acquainted with him. Indeed every thing in the east has been interesting to me. * * *

Is there an edition of Aristotle's works to be had in Calcutta, or any part of them in Greek? * * *

At your leisure procure me an Italian dictionary.

Your's affectionately,

H. MARTYN.

To the Rev. D. Brown, Calcutta.

3. (Sunday.) Preached on Rom. iii. "Where is boasting then." At the hospital I feared I should have none to come, but the usual number attended to hear a solemn call from Alleine's Alarm. About eighteen women only attended in the afternoon. At night I felt very desirous of preaching earnestly against the delusions of popery, but had no time to consider any text for that purpose, but from 2 Thess. ii. took occasion

to point out the man of sin, and discoursed afterwards on Rom. viii. "We ourselves groan within ourselves," &c.

4. Went with Colonel B. to Patna, and spent the day with Meer Bahi Ali. We had not much talk about religion, as there were others present, except in a general way. He is no doubt inclined to become a Christian, but apparently has no serious concern about salvation. Padre Martinus, an Armenian Padre, a friend of Bahir Ali's, was there the whole day engaged in conversation with me: also a Georgian his friend. I tried to talk with them about spiritual things, but they knew nothing. At night we came back to Bankipore, and spent the evening at Mr. Keating's with a large party. We did not reach Dinapore till two in the morning. I talked enough to my companion, on his duty, and the nature of religion, but he has not a heart to receive it.

5—7. With Sabat in the Persian. With F. had many delightful religious conversations. Troubles arising from my people, one of whom disturbs us all; lamented that I had not sooner used my authority, in separating him from us. How necessary is discipline in a church!

8, 9. Some young men dining with me, and taking much of my time. Made little progress in the Persian translation. Reading two books in defence of the Roman Catholic superstitions, and found them only more glaring exhibitions of folly. ~~Finished the first~~ volume of Boswell's life of Johnson. Read the Koran. Translated by way of experiment, a passage of Scripture into seven languages, viz. Greek, Latin, French, Italian, Arabic, Persian, and Hindoostanee. What food for my vanity would this have been some time ago. But I trust that now, through the Spirit, I have a more just view of the insignificance of the acquisition of human languages, except for the purpose of preaching the Gospel. In another view, however, I find no room for boasting, for my knowledge of all these languages is very imperfect.

10. (Sunday.) Preached on Exod. xx. 16. "Thou shalt not bear false witness against thy neighbour," &c. on account of the dissensions and backbitings among my people. The men at the hospital seem to gather very readily to hear. The women in the afternoon only fourteen. I spoke to them on "Lord, to whom shall I go, thou hast," &c. Not to the world, works, repentance, Padre, Mary, Saints, but to Christ. At night discoursed to the men (about thirty) on Rom. viii. "Who is he that condemneth," &c. Through most of the day oppressed with a sense of guilt, from coldness and formality in prayer, but towards evening my soul was quickened, and felt desires towards God, and after holiness. With what grace and pity the Lord acts towards me.

11—16. Nothing very remarkable. On the 12th the Padre Julio Cesare dined with me, and staid four hours. As I had received information, that the General, when he heard of Padre's coming frequently to the barrack, had threatened in his violent manner, to have him tied up and flogged if he came again, I thought it right to let him know it, lest some insult should be offered to him. He seemed to wish that I would go with him to the General's, to intercede for him, but I told him that this would be very inconsistent with propriety and my principles, as I believed him and his followers to be in error. I then told him I had some questions to ask about the ~~Roman~~ church. The first was the adoration of the Virgin and the Saints. He answered in the usual manner, but not ably. The excesses he had seen at Leghorn and in Geneva, seemed to fill him with horror at Protestantism. He lifted up his hands earnestly, and prayed, that God would not suffer him to be converted by me, nor let the Protestant religion come into Italy. This long discussion has made the argument quite familiar. The more I observe of his natural disposition, the more I like him. On the 16th, Col. and Mrs. P. arrived.

17. (Sunday.) Preached on Acts xiii. "Through

this man is preached unto you forgiveness of sins," &c. At night to the men, on "Be not conformed to this world," &c. The women were only seven, so that I was much dispirited. Col. P. prayed with me at night.

18. Sabat increased my dejection much, by his contemptuous remarks on the uselessness of the Hindoo service. In the evening went with Mrs. P. and heard Mrs. R. play some hymns. Our conversation after our return was spiritual and delightful. I prayed with Col. and Mrs. P. and commended them to the grace of God.

19—23. On the 19th they went away and left me—as if deprived of something necessary to my happiness. So quickly does my heart attach itself to the creature. On the 23rd had peculiar assistance in speaking to my men on 1 Cor. i. 30.

24. (Sunday.) Preached on John xiv. "I am the way." At the hospital after the service there, happening to speak to a sick man, I was attacked by one who sat by him, with great heat, as a separator from the church. I rejoiced much, and spoke loud that many might hear. The dispute lasted so long that the men from all parts of the hospital gathered, and I rose up and harangued them with great liberty, testifying my desire of learning the truth, and willingness to follow it. They would not take any thing from my Bible, as it was corrupted; I challenged them to produce a single text from their own Bible, to prove the adoration of the virgin, pictures, prayers in Latin, or supremacy of the Bishop of Rome. One of them, after saying that in Italy, Spain, &c. no one was allowed to utter heresy, yet talked of their being oppressed in Ireland, I replied immediately, how can you complain, when the Protestants allow you a liberty, which you would not give them in like circumstances, by your own confession. I returned considerably gratified, at having, I hope, spoken something for God and the truth. In the afternoon to about sixteen women, spoke on John xxxvi. "If the Son shall make you free, ye shall be free indeed." And on the same subject to the men at night. Had great liberty,

but was made miserable by being puffed up with vanity. I felt much affected at the words of Malachi, which I read to-day. "The law of truth was in his mouth, and iniquity was not found in his lips; he walked with me in peace and equity, and did turn away many from iniquity; for the priest's lips should keep knowledge, and they should seek the law at his mouth, for he is the messenger of the Lord of Hosts."

25—27. The usual engagements; finished Boswell's life of Johnson; and saw from his account of his dying hours, the vanity of human life. Is a death of such confusion and dismay to terminate a life spent in literary pursuits to attract the admiration of men, even when there was a regard to religion in the main? Then, Oh, let me live seriously with God, and make full proof of my religion!

28. I little thought to have my faith brought to a trial so soon, &c. (See Memoir, p. 289.) One of the men of the society, who has occasioned so much trouble, was this day put into the guard-room, for stabbing a man with a bayonet in a fit of passion. In the usual course, 1 Cor. v. came to be read at our evening worship, and there the words of the 11th verse, requiring separation, even of a railer, struck me very forcibly. Had I adhered to the discipline of the ancient church and excluded him, I should have saved my people from the trial this will bring upon them. But the Lord is merciful and will pity our weakness, for the time to come. I trust to ^{be} taught to act with more authority and wisdom.

29. Went on again with the Persian Gospel, and seem to say after every verse, 'appone lucro.'

30. The Georgian of Patna came. Employed in writing sermon.

31. (Sunday.) The 67th did not attend church, because they had a field-day, to prepare for the approach of the Commander-in-Chief. Thus the Sabbaths of the supreme God are made to give way. Why do they not prepare for the coming of the Lord Jesus Christ? As

my Christian Joseph said that the women understood little, because I did not ask them questions afterwards. I desired them to-day to stay, and I went round, asking a few of them to repeat the Lord's prayer, creed, &c. None of them could do any thing in Hindoostanee. Some said that what they knew was in English; some, in Portuguese. They went away in anger, and said insultingly to Joseph, that they knew a great deal more than his Padre, (i. e.) the Padre of the English. The Lord graciously endue me with wisdom and love to deal aright with these poor souls. At night preached to the men on "So run that ye may obtain." My poor weak body has been reminding me of its decay to-day. The services much fatigued me. But the exercise of my mind eats out my bodily strength most. I was obliged to go into the garden this evening, and strive to shake out all thoughts of the subject on which I was afterwards to preach. The consideration of my decay led me to many happy and consoling views in prayer, as I could rejoice in my unchanging friend.

August 1—6. The Padre came twice and staid a short time. He began vehemently to argue for the necessity of an infallible judge to settle disputes. He said that on the day he last disputed with me, he had continued walking about full of the subject till midnight, but looked up to God and became tranquil. On the 5th, General H. the Commander-in-Chief came, and I dined with him at the General's. He did not say much about a church that night, but the next morning when I called on him and his family, I begged that he would not let the matter drop, but consider it as a duty we owed to God as a Christian nation. He promised to do what he could to have a church at Serampore also. I continued some time with them conversing on subjects connected with religion, and could with pleasure have staid longer with such truly well-bred people. In such a regular family much good might be done, but I know not how.

7. (*Sunday.*) Preached on Romans v. "When we were enemies, we were reconciled to God by the

death," &c. Buried three persons to night, and preached to the men afterwards on 1 Cor. xv. "As in Adam all die, so in Christ shall all be made alive." Afterwards had some happy moments in prayer for dear distant friends.

9. Sent off the Persian Gospel of Mark, to the press. Breakfasted with the General. Mahommed Bahir arrived with Padre Martinos. I endeavoured beforehand to direct Sabat how to deal with Mahommed Bahir, but alas, he seemed to forget what his duty was, and to appear more as a poet than a Christian.

Dinapore, August 9, 1808.

MY DEAR SIR,

* * * * *

The farther we go in our work the more Sabat is attached to me. By this day's post we have sent you the Persian of St. Mark. For the Hindoostanee I must look to you for help; all the moonshees that have applied to me are fit for nothing, and now, indeed, they are afraid to come and undergo an examination. What an acquisition would Akber be! * * *

* By the first opportunity, please to send back the first part of the Hindoostanee St. Matthew; also the parables in the Persian character. * * Remember also my request for Aristotle, particularly his ethics.

Now, dearest sir, let me beseech you to let me hear from you as soon as possible * * *

My own health is good again, but the rains try my constitution. I am apt to be troubled with shortness of breath, as at the time I left you. Another rainy season, I must climb some hill and live there; but the Lord is our rock. While there is work, which *we* must do, we shall live.

Yours affectionately,

H. MARTYN.

To the Rev. D. Brown, Calcutta.

10. The whole day almost spent in conversation with the Mahometan nobleman and the Padre, sometimes on religion, but never closely.

11. They spent the day with me, with Colonel B. Mahommed Bahir declared himself an infidel, and required a proof for any religion. I found it necessary to discuss the nature of probable evidence for this purpose, but he did not seem to understand me, so this came to nothing. The Padre I tried again and again, but in vain; he seemed to have no comprehension of spiritual things. Sabat appeared to great disadvantage to-day; we sat down to dinner before he came; this he took amiss, and reproached us with great wrath and pride. We were all confounded. Mahommed Bahir, with all his gentleness and politeness, rebuked him sharply, but I soothed him. How small his progress in Christian humility! I felt consciousness of guilt afterwards in prayer, ascribing his backwardness to my own want of watchfulness over him. •

12, 13. Being left to ourselves, we went on to our work, but did little on account of Sabat's illness. Finished Brown's History of the Church of England; went on with the Koran. Sheik Mamut Ali sat with me a good deal, but declined endeavouring to defend his religion. Baptized Lieut. C—'s son: made a will for a man in the hospital, with whom I also prayed, but to little purpose I fear. F. endears himself to me every day; I look on him as my crown of joy and rejoicing; precious reward, to see one of my children in Christ walking worthy of the gospel. Some Persians came, and I conversed a little.

14. (*Sunday*.) Preached on Isaiah lv. 1—3, and to the women and men at night expounded, as they were but few, on account of the rain. The Lord helped me to go through the duties of the day; my soul groans at its deadness. I seemed to be struggling to-day against the stream. All I could do was to prevent myself from being carried down, my corruptions were so great; but yesterday and to-day I felt strengthened from above to trust in the Lord, though I walk in darkness.

15. Greatly harassed the whole day by calls, but at night found myself near to the Lord in prayer with my

dear flock. Felt affectionate and solemn. Little or nothing done in the Persian translation.

16—20. My house being surrounded with water by the overflowing of the Ganges, the men could not come. The bad smell also arising from the stagnant water, obliged me to leave my quarters : so most of this week was spent at Major S—'s. They were indisposed to religious conversation, except to dispute. Read a good deal of Italian with Mrs. S. The first proof sheets of the Persian and Hindoostanee arrived.

21. (*Sunday*.) Preached on John v. 42. “Ye have not the love of God in you.” In the afternoon to the women, on the rich man and Lazarus, and at night on 2 Cor. v. 11. “We must all appear before the judgment seat of Christ.” Felt much troubled in mind on one account and another. The men in the regiment imagine that I have been instrumental in keeping away their priest, because a child was to be buried. One evening when I was away, they were very severe in their remarks. In the multitude of my troubled thoughts, thy comforts delight my soul.

22—27. An irregular week. Persian translation interrupted by Sabat's illness. Two officers buried this week. My own studies chiefly the Koran, and translating into Arabic, ‘Grotius de vera Religione,’ but the great number of calls to occasional duty much interrupted me. One day Colonel G. showed me a petition from ~~the~~ Roman Catholic inhabitants of Patna, to the Bishop visiting the Mogul mission, that Julio might be appointed Vicar of Patna. This was sent to have the names of the Roman Catholic soldiers of his regiment. I preserved neutrality, but objected on these grounds to the petition, viz. that it threatened the Bishop with the vengeance of the English government if he did not comply.

August 22, 1808.

Your next letter will, I hope, mention the day of your leaving Chunar. I have been looking at the list of the passengers per Preston, with almost as much anxiety as

yourself. The arrival of your sister will deprive me of much of the time you would otherwise spend with me, but I ought to rejoice in all that would add to your comfort. This week the first proof-sheet of the Persian and Hindoostanee gospel arrived. Mr. Brown says, 'Through the tender mercies of the Lord we are preserved; and though the wrath of man was high, both at Calcutta and at Serampore, I am left in peace.' I thank you for your advice concerning ——. I was about to give them a triumph by letting them tread me in the mire, and so I would do still if it would do them any good. But every friendly overture on my part has been fuel to their pride, and has brought upon me more bitterness and insult. This is a grievous affair, brother; let it issue as it will, it makes against the great cause, at least for a time, for finally it must prevail.' This week the Ganges inundated us; all communication between my quarters and the barracks was cut off, so that the men could not come. When the water began to subside, the smell was so intolerable, that I was obliged to make a precipitate retreat to Major Stewart's. During my absence a child was to be buried. 'Well,' said the Papists, 'where is Mr. Martyn?' 'If I were the god-father of that child,' said one, 'I would have him sent to the right-about.' Thus, something or other is constantly happening to try one's spirit. "In the multitude of my thoughts thy comforts delight my soul."

H. MARTYN.

Rev. D. Corrie.

Dinapore, August 23, 1808.

DEAREST SIR,

I hope that by the help of our new friend the Nawuab Mahommed Bahir, we shall have a consessus of nabobs, rajahs and other Hindoostanees to hear the Hindoo gospels and offer their remarks. After that, no moon-shee can open his mouth against them without proclaiming himself an ignoramus. * * *

*

*

*

The few Turkish words that

are used may be explained in a preface, where their use will be justified. It is curious, that in the same manner, and for the same reason that the Roman military terms found their way, or rather forced it, into Greek, and have been used in the New Testament, and the English ones into Hindoostanee; so the Turkish terms of war are used in Persia.

* * * * *

* * * * * It delights me, dearest sir, that amidst all your troubles you are kept in peace. ~~We~~ all owe thanks for this mercy * * *

Your's, ever affectionately,

H. MARTYN.

28. (*Sunday*.) Preached on 2 Cor. v. 1. as a funeral sermon; to the women in the afternoon, on the parable of the unprofitable servant; to the men at night on 2 Cor. xii. 7. What has been much on my mind to-day, is the impression of a dream that I had this morning a little before gun-fire, and which I thus interpreted; that as I was attacked so violently in July, but recovered, at the same time next year I should be attacked again, and carried off by death. This, however, would only be awaking in a better world. If I may but awake up satisfied with thy likeness, why shall I be afraid. I think I have but one wish to live, which is, that I may do the Lord's work, particularly in the Persian and Hindoostanee translation; for this I could almost feel emboldened to supplicate like Hezekiah, for prolongation of life, even after receiving this, which may be a warning. Let every day be to me the 28th of July.

August 29—September 10. Nothing worth noticing, but the arrival of my dear brother Corrie, from Chunar. On the Lord's day, the 4th of September, he preached for me: in the afternoon I discoursed to a few women. Luke xix. 10. "The Son of man came to seek and to save that which was lost." At night he preached for me to the men, on 2 Cor. vi. "Come out from among them," &c. The rest of the week passed agreeably in conversation on the kingdom of God, and in

prayer together. F. at all times present. On the night of the 10th, under a depressing sense of my own want of spirituality, I passed a considerable time in prayer, and was favoured with near approaches to the blessed God.

11. (*Sunday*.) On account of the rain, no service, but my brother and myself and F. were not excluded from the throne of grace. Spoke to the women on the parable of the talents. Corrie preached at night on "Not by works of righteousness which we have done, but," &c.

18. (*Sunday*) Had a dream this morning, which much affected me. I was walking down the street at Truro, and about to enter my father's house, when a lion at the door prevented me; on which I passed on to my brother's on the other side, but there also was a lion who flew at me, but he was chained, and could not reach me; he made the second attempt, and failed in like manner; the third time the chain broke, and he reached me, but seemed only a little dog. I awoke, and immediately the passage in Job occurred, "In the vision of the night when deep sleep falleth upon man," and taking it in connexion with some circumstances of my past life, I considered it as another warning of death. I addressed my God in prayer, and felt resigned to live or die, according as his will should be. Corrie preached on "Her ways are ways of pleasantness." I felt sweetly the whole time. I spoke to the women on the 20th of Luke. At night he preached on 1 Peter ii. 1—3, with great weight, and I trust the blessed Spirit accompanied the word with power.

19. Very ill; had just time to finish the 10th of St. Luke with Sabat, and was attacked with a fever; now what may be the issue, God knows; Into thy hands, O Lord, I commit myself. Lord Jesus, receive my spirit.

20—24. Again restored through infinite mercy; O Lord, to thy service I would again devote myself anew. The night of the 19th the fever was very violent, but in the morning abated, and so Corrie went on his way. The rest of the day I spent at Major S—'s, and found the change of air restoring. Thursday night I again

joined my men, and spoke to them from the 84th Psalm, but ministered no more among them for the week, in order to recruit my strength for the Sabbath.

25. (*Sunday.*) Preached on Acts xx. 21. "Testifying to the Jews," &c. Omitted the hospital duty. In the afternoon ministered in Hindoostanee to about twenty-five of the women, and at night preached to the men on Ephes. ii. 1, but felt rather feverish afterwards.

26, 27. Things much as usual, except that I did not join the men in worship. On the 27th the Padre Antonio, who once wrote to me from B——, came and stayed the night. We conversed chiefly in Hindoostanee and Latin, and sometimes with a mixture of both. Of course we had some disputes, but I felt weary of urging the same things to men who will not come to fair discussion. Antonio, however, is more solid and patient than the other Italian monk, Julio.

28—30. Attacked again with a cold, cough, fever, and head-ache, and passed the time in great disorder and pain, yet God present to my soul; felt the duty of praising him most especially in times of trial, and moreover had a disposition to it in some degree.

October 1. Passed a most trying day from the excessive heat, without strength to support it. Dear F—— most assiduous in his care of me, especially in reading to me; thus even in this life have I found sons and brothers, &c. according to the promise of the Lord. Yet I looked back at times with fond regret to England, and contrasted the fresh bracing air of my native land, at this season, with the stagnant debilitating atmosphere of this sickening climate. My expectation of much usefulness to the church was very low, as I scarcely believed it possible that I should live through another rainy season.

2. (*Sunday.*) As I found it vain to attempt to go through the service in the present weak and sore state of my lungs, I desired the order for divine service to be countermanded. The morning of the sabbath passed alone, yet with some sweet enjoyment. His temporal

mercies in so far restoring my health, seemed a loud call to praise, and the privilege of being permitted to join the people of God, though but in spirit, in general intercession, was refreshing to my spirits. In the evening visited the hospital, to see a man who had sent for me, and found him to appearance, evangelically humbled. At night preached to my men, on Eph. ii. 4, in a low tone, and did not find myself the worse for it.

3. Went on board a budgerow for my health, and in the evening dropped down to D. where I spent the evening with the S—s.

4. Went on to Bankipore, where I breakfasted, but not meeting with the reception which I expected, I altered my resolution of staying, and went back immediately. Happy that I have a friend in heaven, who can never be unkind.

9. (*Sunday*.) Lay to all day near a village of Brahmins; they seemed as poor and ignorant as others, working in the fields, and carrying burdens. Was rather mortified at finding that I had lost a good deal of my Hindoostanee, and could scarcely understand enough to converse with them. With pleasure could I go and live with them, and learn their dialect, and teach them the precious truth, but I must believe the work of translation more important. Spent the day in reading and prayer, and found comfort particularly in intercession for friends, but my heart was pained with many a fear about my own soul. I felt the duty of praying for the conversion of these poor heathens, and yet no encouragement to it. How much was there of imagination before, or rather, how much of unbelief now; seeing no means ready now, no word of God to put into their hands, no preachers, it sometimes seems to me idle to pray. Alas, wicked heart of unbelief, cannot God create means, or work without them? But I am weary of myself, and my own sinfulness, and appear exceedingly odious even to myself, how much more to a holy God. Lord, pity and save, vile and contemptible is thy sinful creature, even as a beast before thee; help me to awake,

to shake off my indolence, to be fervent in spirit, to remember from whence I am fallen, and repent.

10. Turned back towards Dinapore, and found myself greatly recovered, through the never-failing mercy of God.

11. Arrived at home safely, and felt my heart expand with love and joy at being brought again to my people, especially dear F.

12—15. Returned with great delight to the Persian translation; ministered to the men but once.

16. (*Sunday*.) Preached on Rev. xxii. 14. and was greatly fatigued, so as to be unable to go to the hospital. In the afternoon had Hindoostanee service, and at night preached to the men from Matthew vii. "Enter ye in at the strait gate."

17—23. Most of the time taken up with the Persian translation, On 19. we finished St. Luke, and returned thanks. 20. Began St. John with prayer, both in English and Persian. Greatly affected at different times with the sense of my extreme wickedness, in giving way to sinful anger towards my servants. I pray God to give me his grace to know and practise my duty in this respect: alas, what lengths in sin may I go, and not be aware of it.

23. (*Sunday*.) Service at seven; preached on Ps. xix. 13; omitted the hospital duty, but read the Hindoostanee service; discoursed to the men at night on the same subject as in the morning, in its reference to believers.

25. At night with the men in prayer, I was struck with the sense of the awful majesty of God, and led to plead with reverential earnestness for his holy image: most of the evening afterwards, God's image seemed more desirable than any thing in the world, and sin to have no temptation.

28. Went to Bankipore to baptize a child; the rest of the day I spent with Mr. G., and in the evening returned to Dinapore to bury Captain F. Prayed that I might this day be kept from my besetting sins of vanity

and levity, but I did not strive against them as I ought ; while reading the second chapter of the service at Mr. G—'s, my heart seemed to love Christ, but oh, when shall I walk stedfastly with him.

27—29. Miserable deadness and unprofitableness ; the sense of my lukewarmness and barrenness and ignorance, made me at times unhappy, but mere lamentation is, I well know, of little worth. Lord, stir me up to repentance, to wait upon thee for strength, to be in earnest for my soul. Some letters I received from Calcutta, agitated my silly mind, because my magnificent self seemed likely to become more conspicuous. O wretched creature, where is thy place but the dust, it is good for men to trample upon thee. Various were my reveries on the events apparently approaching, and self was the prominent character in every transaction. I am yet a long way from real humility : oh, when shall I be dead to the world, and desire to be nothing and nobody, as I now do to be somebody. Dear Thomason's expected coming to India rejoiced my heart.

30. (Sunday.) Preached on Matthew v. 17, but attention not so great as last Sunday, the Hindoostanee service quite wearied me and made me feverish. At night read and explained the 51st Psalm, and discoursed on John xv. 1—2, with some hesitation.

31. Unhappy most of the day through a rebellious heart, unwilling to do God's will. Employed chiefly in examining Mirza Fitrut's translation of the Acts. At night had religious conversation with several at the hospital. Happening to read Virgil's Pollio to F., my mind was much impressed with solemn thoughts of Christ, and I longed to be alone to adore Him.

Dinapore, October 31, 1808.

DEAREST SIR,

* * * * *

Dr. John's letter is delightful—Des Granges' hopeful, Mr. Grant's wise, ——'s empty.

The Vizagapatam missionaries set out well because cautiously and modestly. Happy will it be for them if future success and praise should not spoil them.

Dr. John's account of the Brahmin seems to have done Sabat good. For some days before, he had been saying that he meant after the four gospels to go to Constantinople, there recite his poetry to the Sooltar of Rome, and receive as a present at least two lacs. *

* * * I told him that the Turk's head would be off before he got there. * * *

* After the Brahmin's letter he began to relate against himself very appropriately the fable of the ass and the camel; an ass and a camel who had been left behind by a Caravan remained in the wilderness in good pasture and grew fat. One day the ass being merrier than usual, told his comrade he would entertain him with a song; the camel intreated that he would not, as it would lead to a discovery, and then he the camel would be killed, and the meat laid upon the other's back. But the ass was obstinate and would not be persuaded, and accordingly began his note. A caravan passing by heard the braying, and caught them both, when it happened as the camel had foretold.

Sabat says that no one Hindoostanee moonshee will be of any use. The translation must be read before a company of well-educated people. Mohammed Bahir is unfortunately for us just at this moment going to Calcutta; and as for the civil servants, they might, if they pleased, assemble all Patna, but they would not touch the work with the tip of their finger. They look on me as a pest with respect to the natives, and publicly assert that I wish to *coerce* them into Christianity. * *

* * * *

Affectionately your's,

H. MARTYN.

To the Rev. D. Brown.

November 1. Enjoyed much peace and solemnity all the day. Frequently in prayer, and the more I prayed,

the more pleasant prayer became; but, oh, how wonderful that this should not be remembered by me, to stir me up to seek this communion with God; what is it that infatuates me at other times?

2. While lying in bed had some dreadful sensations, as if I was given up by God to destruction, and was about to lose my senses. I never felt Satan so near; I began to pray aloud, as a dying wretch on the very brink of ruin, and pleaded with a God of truth, His own declarations and promises; thus I found peace, and my agitated spirit returned to its rest.

4—5. Usual employments going on in the Persian; learning Arabic roots, and reading Greek also.

6. (Sunday.) Preached on Isaiah xlv—"I even I am he that blotteth out," &c.; and administered the Sacrament of the Lord's Supper to ten; seven privates, F., G., and Sabat. Afterwards was sent for to a dying European woman. She was speechless, but apparently sensible, so I prayed with her, and continued reading to her; at night she died. In the afternoon some of the women seemed affected with our Lord's farewell discourse to his disciples. I am sometimes tempted to think of giving up the Hindoostanee service. I feel myself too weak and unfit for the Sabbath day's service, but I am unwilling to lose this opportunity of keeping up my Hindoostanee, and because some good, I am encouraged to hope, seems to be doing to these poor women. At night preached on Rom. iii. 3—4. Received letters from S. and H. and B.; that from S. hurt my feelings rather as insinuating that I had been guilty of vain ostentation, though indeed I have no reason to be angry with him, for there is hardly a sin which may not be imputed to me justly, though not in the particular instance he mentioned.

8. Went to Hajipore and baptized two children; reading all S's letters, and thinking of all the beloved friends in England.

9. Unwell from the heat yesterday, and want of nourishment till night; rose in the night and walked

meditating on Ephes. i. with great comfort. Dined at the General's. Sabat and I have been uneasy of late on account of the supposed necessity of his going to live at Patna, and both made it a matter of prayer. To our astonishment, the General gave his consent to Sabat living in cantonment.

10. Much indisposition and irritability, and betrayed my evil temper against a servant. Alas! these are new evils. Ease and opulence bring with them danger to the soul; where is that poor and lowly spirit which I ought to have, especially in dealing with the natives of this country, who above all ought to be treated with peculiar tenderness. My heart was stung with the sense of my sin. O, may I by divine grace attain to more of the image of Christ! Heard the boys at the school read the 1st chapter of Genesis. At the hospital was much affected with love and pity towards a poor man, deeply humbled and under concern for his soul. Never did I with such confidence speak to him of Christ, but he could not immediately lay hold on the hope; he thought something was to be done by himself.

11. Visited the same man and gave him the Pilgrim's Progress. At night reading St. Luke at Sabat's.

13. (Sunday.) Service at eight, and the church well attended. Preached on Matt. vi. 20. At the conclusion felt that I had been doing little or nothing. Afterwards had much time to myself in prayer and intercession. Received a letter from Col. P., expressing his acknowledgments for my last, which had the effect of comforting. This is a great honour to me, to be made the instrument of comforting one of God's chosen. To God be all the praise. To seek the honour which cometh from God, is lawful, nay a duty; I pray for the honour to be the means of making known to the Gentiles by writing and by preaching the unsearchable riches of Christ. The women in the afternoon about twenty-five, and the men at night the same number. I preached to them on Ephes. vi.—“Stand therefore, having your

loins girt about with truth." Had the affliction of hearing of the misconduct of one of my best men.

14. Received a great number of the controversial pamphlets on the subject of evangelizing India, and read without any benefit.

Dinapore, Nov. 14, 1808.

DEAR BROTHER,

* * * * *
 * * * At present my mind is full of disorder from Sabat's evil temper. He is now in great pride and wrath, perhaps marching to Patna. Since you went away he has changed his bearers again and again; at last he said he would have nothing to do with them—I might keep them myself; I accordingly sent for some—all refused to come except I gave my word that they should not be in Sabat's service. This I did. To-day he wanted them to go to Patna and stay with him there a fortnight. I thought that if I ordered them to do this, it would be breaking my word, and therefore, I gently told him what engagement I had made with them. He flew into a most violent rage, and said he would have no more to do with a man who would keep such servants, and would walk away at once to Patna. I in vain attempted to pacify him. * * *

Alas! it was a poor finale to the Gospel of Luke, the revisal of which we had that moment finished. For some days past he has been particularly unpleasant. *

* * * * * I would sooner give a thousand rupees than ask a favour for him from any European, he is so universally detested among all persons, native or English. Lately taking offence at something his landlord did, he and Ameenah employed themselves in tearing up every shrub, plant and flower in the garden. He could not perceive that it was wrong. 'Should I be at twenty-five rupees expence,' he said, 'for him?' All these evils spring from nothing but horrible unmortified pride; and it is this that makes me fear for his soul. How such a temper can be consistent with a state

of grace I am at a loss to conceive. Yet I will continue to hope, and have been praying for him. * *

* * * Last night I had the pain of hearing of some misconduct in D—— my very best man. What offences daily come ; but it is all for the trial of our faith. In your patience possess ye your souls. * *

Your brother affectionately in the Lord,

H. MARTYN.

To the Rev. D. Corrie, at the Rev. D.

Brown's, Calcutta.

15. Sent off St. Luke's gospel in Persian to the press. Sabat grieved me again to-day by another of his violent eruptions, it vexed me a good deal and brought on indisposition. He went off in a great rage to Patna. Alas ! what a way of finishing the blessed gospel, I went home and prayed for him and myself. In the evening went to Bankipore, and baptized Capt. N's. son, and returned about midnight ; my thoughts chiefly occupied by the controversy at home.

16. Went to Patna again to accompany Ameena to her husband. Met with several Moguls and Persians. With one old man I had some conversation. He allowed the corruption of human nature, the consequent necessity of a change of heart ; that if a tree is bad its fruit must be so, consequently, that the five duties of Mahometanism are perfectly unacceptable to God, till he was born again. He said he knew not what answer to give. Dined with the Padre Julio. As he was weak and unwell, I did not enter into any dispute with him. He shewed me an Italian letter from Antonio, describing at some length his visit to me. Returned in the afternoon, my mind still much occupied with the tracts, sermons, &c., I had been reading. Basil Woodd's sermon and report gave me great pleasure. I lifted up my heart in praise and prayer for the Capuchin Friar S. O that these Franciscans might be so wrought upon ! At night ministered to my men, and found near approach to God in prayer.

17—19. Mostly employed in writing letters and sermon. Found divisions among my men on the doctrines of grace and free will, election, &c. The weak were stumbled at the bold and litigious temper of a high professor; my heart was grieved for them. The Apostle's words are, "Who is offended and I burn not." By private exhortations kept them from separating. Throughout the 18th enjoyed a solemn sense of Divine things. The promise was fulfilled. "Sin shall not have dominion over you." No enemy seemed permitted to approach. I sometimes saw nought in the creation but the works of God, and wondered that mean earthly concerns had ever drawn away my mind from contemplating their glorious Author. O that I could be always so, seeing none but thee, taught the secrets of thy covenant, advancing in knowledge of thee, growing in likeness to thee. How much should I learn of God's glory, were I an attentive observer of his word and providence. How much should I be taught of his purposes concerning his church, did I keep my heart more pure for him. And what gifts might I not expect to receive for her benefit, were I duly earnest to improve his grace for my own. O how is a life wasted, that is not spent with God, and employed for God: what am I doing the greater part of my time, where is my heart?

20. (Sunday.) Preached on Acts xxiv.—"Herein do I exercise myself to have a conscience void of offence;" service at nine. The other services as usual; at night discoursed on "Above all things taking the shield of faith;" and endeavoured to obviate some of the evils introduced by the Antinomian person.

21. Went to Patna to see Sabat, but could not find him. Sat some time with Julio, told him of the Bible Society and others, and conversion of Sauer. Even you, said I, cannot object to their plan, since it is better surely to be a Protestant than a heathen. He said that he had seen much of Calvinists, Lutherans, Mahometans and Hindoos; but the Protestants were the worst of all; oh, said he, shuddering, 'I should expect God would

burn me, if I were to become one; you know in the bottom of your heart that you have all acted like brigands in going away.' Greatly tried to-day, but my sense of guilt brought me to the Lord, from whom alone I ever obtain peace and sanctification.

22. Almost free from my trials, or at least greatly strengthened from above, to cast away vile thoughts at once without parleying with them, and consequently enjoyed much of the divine presence, and elevating view of future glory. At night ministered to my men with great delight and profit to my own soul, from Philippians i. May the pattern of the great apostle be always before me. Let me have nought to do on earth, but the work my Lord hath appointed me. Were it not for that, let me rather desire to die and be with Christ which is far better. Resumed my long-neglected Arabic. Read part of the Koran.

23. Reading Arabic, Persian, and Greek. Went out in the curriole with Colonel G. He is surprisingly free, and even desirous of conversation on religion, not with sufficient seriousness indeed, but he said that he prayed for help against his swearing, and was not ashamed of being seen reading his Bible.

24—26. Continued reading the Koran. Sadi putting verses to the Hindoostanee epistles. Preparing sermon. On the 24th, felt miserable deadness in prayer with my men. On the 25th, ministered to them again, and preached from "What things were gain to me, those I counted loss for Christ," and in prayer found my heart so full of love to the Saviour, that I knew not how to express it. On the 26th, strived to walk more closely with God, watching my heart. At night had a terrifying conviction of my depravity; I perceive that I have been long walking, not circumspectly, not using watchfulness and self-denial; I have had my heart not stedfast with God. I have been accustomed to look for pleasure from other employments, more than from those which are spiritual, and which have most to do with God. This is my sinful nature, and against this I must

strive. Alas! what a work I have to do, yet it shall be done, God helping me. I will become more and more dead and mortified to all creatures, and find my happiness in my duty, or at least in nothing else. I will consider the pain of inward mortification, if it is pain, my constant portion, which I must be content with all my days.

27. (Sunday.) Preached on John v. 39. "Search the scriptures." The congregation small. Tried to be more diligent in order to redeem the time for reading and prayer; but I seemed to accomplish little, my heart is not spiritual; yet oh! I loathe every other state of the heart. Received letters from S——, and H—— and from Thomason at Calcutta. H.'s letter gave me some melancholy thoughts, as his letters generally do, filled as they are with sicknesses and death. Dear Lydia's declining health quite casts a gloom over my mind. Oh death! were there nothing else vain and painful, in this world, thy power to separate chief friends is enough. Oh happy, happy state! where friends meet to part no more. Thomason's letter announcing his providential escape, filled me with great joy and gratitude, and I joined I trust, many happy hearts in Calcutta, in rendering thanks to God for his goodness to my dear friends and to India. Ministered to the women in the afternoon and the men at night, not without fatigue. F. sat some time with me, and I felt an indescribable fear lest he should be drawing back.

28. Reading Arabic. At night baptized Captain R.'s child, and dined there. I went away in great grief, and vented my feelings to God in prayer. How boldly, how contemptuously they disregard the admonitions of a minister. Oh what an awful day will the day of judgment be!

29. Went to Patna. Sat a little with Julio, but had no dispute. Staid the rest of the time at Sabat's, where Petros, an Armenian priest, and his friend, a sensible young man, a surgeon, and a native of Ispahan, called. The ignorance and loquacity of the aged priest were remarkable.

30. Drawing out some arguments against the Koran, and some passages from it, for the use of Sabat, who is next Sunday to have a formal dispute with an assembly of Moollahs. May the Spirit of God give him a mouth and wisdom, which all his adversaries shall not be able to gainsay nor resist.

December 1. Scarcely any regular employments, writing letters and reading old ones from friends, ~~they~~ were brought to my remembrance with much tenderness, and I found great affection in prayer for them.

2. Unwell. Made calls. At night discoursed with men on "Whatsoever things are true," &c.

4. (Sunday.) My soul groans at recording the wickedness of every day. I have long been a stranger to a broken and a contrite spirit, but now I long for it again. Oh, now would I wish to hide my mouth in the dust. I could fly the haunts of men, and spend all my days in sorrow and humiliation; or live among them only to be despised and hated. I am worthy of all that God or man could put upon me. Oh let thy creature find mercy, and thy Holy Spirit to deliver me from the body of this death, and to give me a tender lowly spirit. Preached on Luke xvi: The rich man and Lazarus, and a most awful call it seemed to be indeed to the people. At night preached on "Taking the sword of the Spirit." The women numerous. I finished the four gospels, and the Pentateuch with them.

5. Went to Patna to Sabat, and saw several Persians and Arabians. I found that the intended dispute had come to nothing, for that Ali had told Sabat, he had been advised by his father not to dispute with him. They behaved with the utmost incivility to him, not giving him a place to sit down, and desiring him at last to go. Sabat rose, and shook his garment against them, and said, If you know Mahomedanism to be right, and will not try to convince me, you will have to answer for it at the day of judgment. I have explained to you the gospel; I am therefore pure from your blood. He came home and wrote some poetry on

the Trinity, and the Apostles, which he recited to me. We called on Mizra Mehdee, a jeweller, who shewed us some diamonds, emeralds and rubies. With an old Arabian there I tried to converse in Arabic. He understood my Arabic, but I could not understand his. They were all full of my praise, but then the pity was that I was a Christian. I challenged them to shew what there was wrong in being a Nazarene, but they declined. ~~For~~ afterwards we called on the nabob Moozuffur Ali Khan. The house Sabat lived in was properly an oriental one; and, as he said, like those in Syria. It reminded me often of the Apostles, and the recollection was often solemnizing.

6—8. Betrayed more than once into evil temper, which left dreadful remorse of conscience; I cried unto God in secret, but the sense of my sinfulness was overwhelming. It had a humbling effect however. In prayer with my men I was led more unfeignedly to humble myself even to the dust, and after that I enjoyed through the sovereign mercy of God much peace, and a sense of his presence. Languid in my studies; indisposition causing sleepiness. Reading chiefly Persian, and a little Greek; Hanway, Waring, and Franklin's Travels into Persia. Haju Khan, a sensible old man from Patna, called two days following, and sat a long time conversing upon religion.

9, 10. Employed in the usual studies, and preparing sermon.

11. (Sunday.) Preached on John iii. 5. With the women in the afternoon began the Acts. At night with the men. After preaching to them on "Praying always with all prayer and supplication in the Spirit," had a most blessed season in prayer. I felt, when I began, the absolute necessity of the aid of the Spirit.

12. Making calls. Found that Julio had married an officer of the 69th, when I had refused to do it, because it was not certain that the woman's husband was dead, and he had not the Governor-general's permission. At night, dined at Captain A——'s, where, instead of

cards, they had music, chiefly sacred. There was nothing offensive, yet after my return I began to consider how much more suitable it would have been had these precious hours been spent in the house of mourning, by a sick-bed, or in prayer or useful study. And oh, what danger am I in of undoing by my conversation and manners in company, all the good my sermons may do. If good can be done, it cannot be by me, for I either remain mute when I ought to speak, or say what had better be unsaid. Making calls. At night felt much ashamed at my deadness in prayer with the men.

13. Breakfasted with Colonel G. and called on Captain R. With both had much to say on the great subject. Reading Sadi, and Æschylus. Finished the *Persæ*.

14. Received a letter from Lydia which renewed my pain ; though it contained nothing but what I expected. Prayer was my only relief, and I did find peace by casting my care on God. Praise to his love. At night ministered to the men with much freedom and life, because speaking from my inmost heart, on "Set your affections on things above, and not on things on the earth."

16, 17. Writing letters. My mind somewhat sorrowful about Lydia, that I am not to see her more till after death. Had some sweet reflections on my little connection with the world,

I all on earth forsake,
Its wisdom, fame, and power,
And him my only portion make,
My shield and tower.

18. (Sunday.) Preached on Rom. vii. 18. "In me dwelleth no good thing," to a large congregation. I could not feel as I thought I should, but I was under no temptation to my former levity. At night, on Hos. xiii. 9. to about thirty men, I felt utterly unable to speak before I began, but the Lord heard me and helped me.

19, 20. Rather irregularly employed. Buried a young and beautiful woman, who died after two day's

illness. My own mind was affected much, when I reflected on the vanity of her life, and her unexpected death. Oh that my poor people were wise, that they would consider their latter end! Oh that I had never encouraged them in their vain sinful ways, by my own inconsistencies, unfaithfulness, and levity. Dear Corrie and his sister arrived.

24—27. Most of this time spent rather confusedly, from the number of people continually calling on my visitors, and our going out to them. On the 25th, Christmas-day, Corrie preached on Luke xi. “To you is born this day, in the city of David, a Saviour,” to a crowded congregation. Afterwards we celebrated the Lord’s Supper. At night Corrie preached again on Psalm lxxii. “All nations shall call him blessed.” Sent off letters to Bates and Emma. On 26th they went to Colonel B—s to dinner, but I stayed at home to be with Sabat, who had come from Patna. In ministering to my men this evening the burden seemed to be taken off my mind. I ministered with delight, and found near approach to God in prayer. On 27th a large party of Dinapore people dined with me; I prayed often for grace to maintain propriety and consistency, and to make the conversation useful, but it was very dull, nobody spoke.

28. Discoursed with the men on “Let us who are of the day be sober.” After which, the ladies went on board the budgerow, and Corrie prayed. The next morning he went, after we had prayed together.

30, 31. Chiefly employed in writing sermons.

FROM MR. CORRIE TO MR. BROWN.

December 30, 1808.

MY DEAREST SIR,

* * * * * I left the boats at Patna, and went on before my sister, so that I was a full week with our brother. We left him yesterday. He is much better than when I left him before; there

seems no want of attention to health and comfort now, but alas ! there is yet small prospect of his long continuance in this vale of tears. He does not gather strength, he says, and does not rest well in the night. Another hot season, it is to be feared, will bring him low again. — has written to him as if we here were all carried away with vain glory, and wished our names to be puffed over the world, &c. and recommends to M. and his friends here, to learn to labour in silence, &c. But you wish for Dinapore news. Our brother has evidently gained great ground among the people there. The common people hear him more gladly. Greater numbers attend nightly at his house, a delightful company. Those of the higher orders I saw, pay M. the most marked respect. The devout centurion also goes on well, and has written to his friends for permission to go home to college preparatory to ordination.

*

*

*

*

Sabat resides at Patna. He came one day and staid all night. I had happily found a smartly bound New Testament and Common Prayer Book of large type at Berhampore, with which he was greatly delighted, and expressed a fear he should make idols of them. He goes on but slowly, from the distance and many interruptions, but he is doing good. He has daily disputes with the great natives of Patna, who all seem anxious for the honour of restoring him to the faith. He conducts himself with great propriety, as far as I hear, on these occasions. Latterly he was invited where he unexpectedly found above one hundred Mollahs collected to banter him. He withstood them to the face, and has published a small book in vindication of himself from some false reports spread by them, of a victory over him. I mentioned before him Mr. Carey's having received a Diploma of D. D. from some American University. This excited his spleen not a little. He says the missionaries know nothing of science ; he even recommended me not to argue with the Mahomedan doc-

tors, lest they should by their logic shake my faith in Christianity. * * *

I remain, my dearest sir,

Yours ever,

DANIEL CORRIE.

December 31, 1808.

On the review of the last year, I give praise to God who hath graciously preserved my life, notwithstanding the attacks which threatened its destruction, and hath prolonged it to another year. Every day he gives me, I account gain, as it enables me to advance a little way farther in the work which I have so much at heart. O if it be his will that I should live to finish it, how happy should I be. But he knows best. To him I leave all; Present mercies demand my praise; my mercies multiply as my moments; O that my praises could as constantly ascend. My progress in divine things has not been sensible, but I am more than ever convinced of the happiness of wisdom's ways.

January 1—21, 1809. Was seldom alone. On 1st, (Sunday,) preached from 1 Cor. vii. "This I say, brethren, the time is short." On 7th, Mr. J. arrived with his family, and preached on Sunday the 8th from Galatians. "If righteousness come by the law, then Christ is dead in vain." The following week spent with Sabat at Patna, in the Persian of St. John, and in translating some things from the Arabic.

To the Rev. D. Corrie.

January 18, 1809.

To resume our usual correspondence, I take up my pen, but seem not to have much to say. Wars and rumours of wars reach my ears, and call me to look abroad into the earth. How interesting are the politics of the present day. Every event is like turning over a new leaf in a book of mysteries. I have sometimes some gloomy thoughts on this account, but "Cast thy burden on the Lord, and he shall sustain thee," is a sufficient support against

evils present or suspected. Much of this last week I have been at Patna, with Sabat: amongst some orientals whom I met there, was a young man of Aleppo, a Christian. I talked to him in Arabic. The conversation was not very brisk, as you may easily imagine, but it gave me hope that I should one day be able to preach the gospel all the way from Calcutta, round about unto Damascus. Oh, when will the day come, that like the great apostle I shall be no more a talker, but a doer. Your idea of going to the poor Malabar Syrians is romantic, but I am afraid we shall not get Khanu (food) there; however, learn Syriac as fast as you can. In those sweet sequestered spots, *tu lentus in umbra*, you may teach the woods to re-echo the beloved name.

22. (*Sunday*.) Preached on 2 Cor. xiii. "Examine yourselves," &c. At night ministered to my men, and spoke from the parable of the springing field, to a considerable number. Through the day had to mourn over a rebellious heart, which would rather turn to any thing than duty. In the afternoon indeed, had some peace and comfort in prayer, and reading the word, but after the evening service, had some bitter reflections on the deadness of my heart in prayer with them.

23. S. dined with me: in the evening I talked freely on the difference of our opinions, and endeavoured to point out the true doctrines of the gospel, and the necessity of preaching them, but I fear with little effect.

Dinapore, February 4, 1809.

DEAREST SIR,

* * * * *

* Since the attack I had in the rains, I have set my house in order. Every thing that you recommend for the Hindoostanee has been done. The whole New Testament is written out large and fair. Besides that, I have given many directions to Sabat, who is perfectly acquainted with all the papers I have. Do not suppose, dearest Sir, that I am so short-sighted as to destroy my

life by English preaching, or any other preaching. St. Paul did much good by his preaching, but how much more by his writings. I have now reduced my Sunday's services to less than one half; the Hindoostanee prayers, &c. are discontinued. * * *

My health is as good as ever; no appearance of a consumption yet, though I look thin. The rains would be the best time to leave Dinapore and my work, but then that season is worse in Bengal than here, besides, I am in constant expectation of hearing of a removal to the outer provinces. Meer Sheer Ullee's Hindoostanee is to my eye hideous, and so it is to Sabat's. A translation in his style would be the most useless thing imaginable, for his Hindoostanee is only Persian spoilt, and every one who is scholar enough to understand it, will certainly prefer to read the Persian gospels. * *

* * I spent most of my time with Sabat, at Patna, and lament to see how little of his time is given to his work. Though I am there merely to examine with him, he will not stir beyond one chapter, however short, though it is done in an hour or two. And there am I left fretting, that without one single cause but his idleness, the precious work is left undone. It is this that makes me more bilious than any of his bad tempers. We have still five chapters to do in St. John, which however, I trust will be done next week. He lives almost without prayer, and this is sufficient to account for all evils that appear in saint or sinner. With all this, there are many good symptoms in him. You tell me to pray; I have every encouragement to prayer, but little perseverance in it, yet it is the only way of comfort in this vale of tears.

Affectionately your's,

H. MARTYN.

To the Rev. D. Brown, Calcutta.

Patna, March 1, 1809.

DEAREST SIR,

The Gospel of St. John has been finished some time,

but we have not yet been able to revise the copy for the press.

Sabat is in great distress, lest the Missionaries should be guilty of plagiarism with his work, and says that if he finds his fears realized, he will write a book on purpose to put them to shame. Poor man, I have been reasoning with him in vain on the emptiness of human praise. *

* * *

He requires me to add, that unless his request is complied with, he will not send any thing more to the press.

I am very anxious to get the first volume of Walton's Polyglott, for the sake of the Prolegomena, also Hyde, &c. Relig. veter. Pers. Any of Schulten's productions. A list of the books in the Calcutta College and Missionary Libraries is a desideratum.

Sabat sends salam ; if you will not answer his letters, he will come down to speak mouth to mouth. With John he will say something about an Arabian gospel.

Excuse my bad writing. I am sitting on the ground in the corner of a native house, with nothing but a Gulum to help myself with.

Affectionately your's,

H. MARTYN.

To the Rev. D. Brown.

Patna, March 20.

I should sometimes with pleasure resign the translations to others, that I might be more in the actual exercise of the ministry. But it seems the path marked out for me—a, path, however, in which I feel that I must be much on my guard. The —s have been so entirely engaged in preparing the word of the Lord for others, that they seem almost to have lost the Spirit of the Lord themselves. “My soul cleaveth to the dust, quicken thou me according to thy word.” Last Tuesday we began the Hindoostanee, and to my surprise and mortification it was found necessary almost to new model it. Sentence after sentence was not understood

till the Persian was read. It was a satisfaction to see how plain the Persian was to them, so that this Persian will probably appear to be the first useful translation in modern times. Twenty hours we were employed, and got no farther than the end of the second chapter. How extraordinary is all this when you consider the pains that have been bestowed upon the Hindoostanee.

H. MARTYN.

To the Rev. D. Corrie.

March 27, 1809.

You will have heard that I am ordered to Cawnpore; but by the General's advice, I shall apply for leave to stay till the rains, as I do not think that I could support the hot winds on the water. My expected removal has given a new turn to my thoughts, and produced a little dejection. It has always happened hitherto that whenever I have begun to feel an attachment to places, persons, or things, of a merely temporary nature, I have been carried away from them. Amen! May I live as a stranger and pilgrim upon the earth. May we be brought to that better country where painful changes are known no more. Every blessing attend you.

H. MARTYN.

To the Rev. D. Corrie.

Patna, March 28, 1809.

DEAREST SIR,

Your letter is just come. The Europe letter is from Lydia. I trembled at the hand-writing, - * *

* * * It was only more last words sent by the advice of Colonel S—, lest the non-arrival of the former might keep me in suspense. * *

I trust that I have done with the entanglements of this world; seldom a day passes but I thank God for the freedom from earthly care which I enjoy. I long to see Buchanan's letter.

You chide me for not trusting my Hindoostanee to the press. I congratulate myself. Last week we began

the correction of it : present—a Seid of Delhi, a Poet of Lucknow, three or four literati of Patna, and Babir Ali in the chair. Sabat and myself assessors. Almost every sentence was altered. I was amazed and mortified at observing that reference was had to the Persian for every verse, in order to understand the Hindoostanee. It was however a consolation to find, that from the Persian they caught the meaning of it instantly, always expressing their admiration of the plainness of their translation. After four day's hard labour, five hours each day, we reached to the end of the second chapter ; so when you will have a gospel I do not know. It is to be hoped that they will get on a little faster when they are more used to the work of translation. Babir Ali, who is ambitious of the name of a learned man, thinks his own reputation involved in this work. He often tells his coadjutors to be careful, for if any error should escape, it will be said, they do not know their own language. I find that I have very little to do towards helping them out. The Persian is another Greek, so literal. This makes me more anxious about the remainder of the Persian, and less about the Hindoostanee. It is a delightful consideration, to have set these Indians at work without hire at the word of God, for their own eternal salvation. Already kings are becoming nursing fathers to the church. Bahir Ali and his nephew are of the Soofi dynasty of the kings of Persia, and Sabat, you know, counts kings in his pedigree. I was about to say that the Euphrates was flowing towards you, but the unexpected departure of the bungy has proved a dam to it. So we must wait till next Wednesday.

Sabat is not likely to come down, except I am ordered away from this place.

Your's ever affectionately,

H. MARTYN.

I am ordered to Cawnpore as you will know. I mean to apply for permission to stay till the rains.

To the Rev. David Brown, Calcutta.

April 3, 1809.

I wrote to the Military Board respecting permission to stay till the rains ; but I have changed my mind, and only wait for my pay to set off direct for Chunar, leaving Sabat to come up in a budgerow with the things. It was my first intention to have waited his arrival at Chunar ; but I now mean to curtail my stay with you. Circumstances, however, must guide me. If I suffer from the heat in my journey to you, I must stay a little longer to recruit.

H. MARTYN.

To the Rev. D. Corrie.

April 11, 1809.

I went yesterday to Bankipore, to take my leave of Bahir Ali, and the civil servants, and had no time to write you. I still continue in the determination to go next Tuesday. I have applied for bearers from Aorah, Bunar, and Ghazipore. If it were cold weather I should beg you to meet me on the Friday, but now I charge you not to attempt it. I shall leave Ghazipore very early on Friday morning, and be with you about the middle of the day, please God. Preparation for departure does not disturb and disorder me as it used to do. The little things of this world come more as matters of course. Still I find it necessary to repeat often in the day, "Thou wilt keep him in perfect peace whose mind is staid on thee." My men seem to be in a more flourishing state than they have yet been. About thirty attend every night. I had a delightful party this week, of six young men, who will I hope prove to be true soldiers of Christ. Seldom, even at Cambridge, have I been so much pleased.

H. MARTYN.

To the Rev. D. Corrie.

Cawnpore, May 3, 1809.

DEAREST SIR,

I transported myself with such rapidity to this place, that I had nearly transported myself out of the world.

From Dinapore to Chunar all was well, but from Allahabad to that place, I was obliged to travel two days and nights without intermission. The hot winds blowing like fire from a furnace. Two days after my arrival, the fever which had been kindling in my blood broke out, and last night I fainted repeatedly. But a gracious God has again interposed to save my life, to-day I feel well again. Where Sabat is I do not know. I have heard nothing of him since leaving Dinapore. Corrie is well, but it is grievous to see him chained to a rock with a few half-dead invalids, when so many stations,—amongst others, the one I have left,—are destitute. * * * *

I do not like this place at all. There is no church, not so much as the fly of a tent; what to do I know not, except to address Lord Minto in a private letter. Mr. Grant, who is anxious that we should labour principally for the present among the Europeans, ought I think, to help us with a house. I mean to write to Mr. Simeon about this.

I feel a little uncomfortable at being so much farther removed from Calcutta. At Dinapore I had friends on both sides of me, and correspondence with you was quick: here I seem cut off from the world. Alas! how dependent is my heart upon the creature still.

I am ordered to seal up.

•Your's affectionately ever,

H. MARTYN.

To the Rev. D. Brown, Calcutta.

May 8, 1809.

DEAREST BROTHER,

* * * I have finished Lady Mary Wortley Montagu's Letters. She does not improve as she grows older; (on the contrary becomes more licen-

tious) and to the last writes without giving one symptom of a change. I feel disposed to partake of the melancholy with which such persons close their lives. Oh what hath grace done for us ! The thought sometimes bursts upon me in a way which I cannot describe. It is not future bliss but present peace, which we have actually obtained, and which we cannot be mistaken in ; the very thing which the world seeks for in vain ; and yet how have we found it ? “ By the grace of God we are what we are.”

H. MARTYN.

To the Rev. D. Corrie.

May 15.

By all that I hear, Meerut will be a station so large as to require a chaplain, and you or J—— will be the man. For myself, I feel fixed at the last place where I shall ever live in India, and sometimes look with interest at the road that leads to Cabul and Candahar. There is a man at Lucknow, I hear, who once set up a press there, but was forbidden by the Nawaub. I shall of course find him out. I hear of a Mrs. A. as one who is religious, and is even suspected of singing Psalms of a Sunday. Such flagrant violations of established rules seem to mark her for one of our fraternity. Yesterday service was performed on the parade, to the 53rd. Two officers dropped down, and some of the men. They wondered how I could go through the fatigue. When I looked at the other end of the square which they had formed, I gave up all hope of making myself heard, but it seems they did hear. There are above a hundred men in the hospital. What time shall I find for doing half what ought to be done. Major O. H—— is as kind as possible, and well disposed to religion. About a dozen of the 53rd come to me every night. I am just going to sit down to Psalm xviii. with Bishop Horsley's translation. His interpretation does not carry conviction to my mind.

H. MARTYN.

To the Rev. D. Corrie.

May 22, 1809.

For the last three or four days I have been very unwell, a fever still hangs on me I believe. Yesterday I could scarcely hold up my head, from head-ache and excessive debility, and this morning on getting up it was with the utmost difficulty I could keep from fainting. My situation is rather uncomfortable, in a bungalow at a distance from Captain S——'s, with none but a few cold-hearted bearers whom no intreaties can prevail upon to quicken their motions. I proposed to one gentleman to apply to government for the billiard-room for a church, which is better than the ball-room, but he did not enter into the idea. Yesterday I went to the Light Dragoons. They are the finest regiment I ever saw. We met in the riding-school. The effluvia was such as would please only the knights of the turf. What must the Mahomedans think of us! Well may they call us dogs, when even in divine worship we choose to kennel ourselves in such places. However, bating the carpet of the room, every thing else was decent enough; and from being within walls, I was heard better by these five hundred than by the three hundred artillery.

H. MARTYN.

To the Rev. D. Corrie.

May 29, 1809.

DEAREST BROTHER,

I raise myself from my bed to taste one of my chief pleasures, and for which I thank the Father of mercies and God of all comfort. None but those in our situation know the privilege of having a free communication. I do not think that the deadness of your poor congregation is very discouraging, for who could expect any thing better? My chief regret is that you are not sent elsewhere. What an arrant knave that Julio must be. His conscience must be convinced by the old man's questions, and yet he goes on "having a conscience seared as with a hot iron." Observe how these priests contrive to pay the expenses of their journey. Dibdin,

when making his tour of England, sung his way from town to town; so these mountebanks turn their masses to good account. But the wickedness and folly of the people! The longer I live, the more weary I become of human nature. Men love darkness, and do the deeds of it. Except a few precious saints who are redeemed from among men, I would rather pass my time with children, if I had my choice. I shall deal with Sabat no more with any delicacy, for I perceive he does not understand it. He looks upon you and Mr. Brown as two fools, because you are the two that behave best to him. We must not quite abandon our hopes of him, till it is impossible to retain any. But he ought to be sharply rebuked on all sides. What would appear to us indelicate, and stab us to the heart, does not touch an oriental at all. Oh! what has the gospel done for the world! We see it is the only thing that has made refinement of sentiment and conduct spread through all classes, even of those who do not know whence they have obtained it. Do you think that in all Christendom any man would be found so brutish as to act as Sabat did about the goat? Now, if you had said, when he asked for a goat, 'No, Sabat, you are rich enough to buy one for yourself;'—Instead of being hurt, he would have had a much higher opinion of you, as a man that looked to your own interest, and knew the world. The east has been long forsaken of God, and depravity in consequence more thoroughly wrought into them. I have been very ill all this week, the disorder appearing in the form of an intermittent. In the night, cold sweats, and for about five hours in the day, headache and vertigo. Last night I took some medicine, and I think that I am better, though the time when the fever has generally come on, is not yet arrived. But I hardly know how to be thankful enough for this interval of ease: What millions of mercies come to us unnoticed. The General gave orders for service at his house yesterday, after morning service, to the artillery, but there were only nine present. We first assembled in the draw-

ing-room, where they began to converse as if just about to enter a ball-room. I could not conceal my indignation: but it did not last long. I read the service, and preached on "Except a man be born again," &c.

H. MARTYN.

To the Rev. D. Corrie.

June 5, 1809.

Yesterday as all the regiments were out firing for the King's birth-day in the morning, there was no service except at the General's. Rather more were present than before. I preached on the gospel for the day, the rich man and Lazarus. A sermon on such a subject, in such a congregation, could not fail to be alarming, and they sufficiently shewed the effect in their countenances. Oh that their terror may lead to true repentance! Sabat's behaviour since his arrival has been unexceptionable. He is gentle, and almost as diligent as I could wish. Every thing seems to please him. His bungalow joins mine, and is very neat; so from morning to night we work together, and the work goes forward. The first two or three days he translated into Arabic, and I was his scribe; but this being too fatiguing to me, we have been since that at the Persian. Sabat talks of a journey to Cashmeer, in which we may see on a small scale what we may want, when we come to travel further. When the Persian translation is finished I should have no objection. As for the other journey, I have no great idea that I shall ever live to accomplish it; for when my translation work is done, I shall be of little further use on the face of the earth, except indeed a more active life out of doors should restore strength to my feeble frame.

Yours ever,

H. MARTYN.

To the Rev. D. Corrie.

June 19, 1809.

Last Monday I dined at the 8th Light Dragoon's

mess, with the General, and thought with regret and affection of General C——. But perhaps the fault is in our order. I have been seized with a philological mania again, and after passing some hours in sleepless cogitation, was obliged to get up to examine all the Greek prepositions, and see if I could not derive them all from the Hebrew: eight or ten I have clearly made out. Your arguments from Leighton operate so powerfully upon me, that I am determined, if God give me strength, to have service again regularly at headquarters.

H. MARTYN.

To the Rev. D. Corrie.

July 3, 1809.

The surgeon of the Native Battalion is just dead; quite unexpectedly to himself, I fear, as well as others. How many will this month number with the dead! myself perhaps among the rest. On Sunday morning while ministering to the artillery I nearly fainted; some water and a chair enabled me to get through, by the blessing of God. Divine service yesterday was at head-quarters, where I preached to a very few on "Whosoever is ashamed of me and my words," &c. Last Saturday a philological mania again seized me; after lying an hour or two without any sleep, from some other cause, I began to think of the power of each of the Hebrew letters, and was so transported with what I thought discoveries, that I slept not a wink till day-light.

Your ever affectionate,

H. MARTYN.

To the Rev. D. Corrie.

July 10, 1809.

DEAREST BROTHER,

Yesterday, when I should have begun to write to you, I fell asleep, and slept till the messenger was gone on his way. This omission admits of a remedy, not so the neglect of the day of grace, or the misspending of a

single day by the children of grace. I am glad you take a liking to Hebrew. It transports me at present. My speculations occupy me night and day. They may be said to be always in my mind. Even in my prayers I have constant occasion to seek for help against inordinate attention to one object, to the neglect of other things more important. Yesterday I preached to the 53rd, and felt very strong. Some of the men confessed that their hearts trembled within them. I built a school near the Sepoy Lines; the barrack-master sent to know who did it, but when he found that it was I, and for what purpose, he wrote me very kindly, and said, I should have a better place, even some empty Bungalows. I spoke to the General to-day about it, and he is all cordiality. Sabat is laid up to-day. We are in Romans iv. My evening audience increases, praised be the Lord for all his mercies, they multiply as my moments.

H. MARTYN.

To the Rev. D. Corrie. ●

July 17, 1809.

Goliush's Arabic Lexicon was said by Sir W. Jones to be not only the best *Arabic* dictionary, but the best *dictionary* in the world. Where did you get the treasure? Were you not going to learn Arabic, I should procure an order from the government (the ecclesiastical one I mean) for you to give it up. I do not know what can be done for your moonshee, but should he go, Sabat and myself have agreed on the proper person to be your Arabic teacher; a physician of Patna. My Hebrew speculations stick to me still, but instead of advancing in my pursuit, I am entangled in a jungle, (wood,) without being able to see my path exactly. I think that when the construction of Hebrew is fully understood, all the scholars in the world will turn to it with avidity, in order to understand other languages, and thus the word of God will be studied universally, and from the least even to the greatest they shall all know him, and all be able previously to speak in other

tongues the wonderful works of God. I have just returned from the General's, where I heard the disastrous news from Europe. Perhaps England must fall ; that is, her earthly glory. Proud and idle Englishmen, if taught a few wholesome lessons in the school of adversity, might, perhaps be of infinitely greater service when dispersed through the world, than in the nest where they lie wrapt in ease and security. What horror for the high lords and ladies of England to have a French army quartered upon them. Why has England been so long spared, when the unhappy nations of Europe have been made to drink so deep of the cup of affliction ! We must expect something soon.* One would think, that the extreme uncertainty of all earthly possessions at the present moment, must make even the most giddy look with some desire at the portion of the godly. I have heard nothing of the Christians of Patna, except from his highness the resident, who was pleased to honour them with every expression of contempt and displeasure ; adding that they made Christianity appear despicable in the eyes of the Mahomedans. To which I replied, that for the latter evil I had one remedy to propose, which was that the English gentlemen should undertake to shew the natives what true Christianity was, by observing the Lord's day and meeting for divine service, and observing all in short which Christ had commanded. Afterwards when we were alone, Mr. B. said that his week-days were so much occupied by public business, that he required the Sunday for himself.* He said this so humbly, and with such an appearance of regret, that it seemed as if he meant to add, " The Lord forgive thy servant in this thing ; " expecting I suppose, the prophet would say, " Go in peace." But he said no such thing, only this, " Six days shalt thou labour, and do all thy work." Yesterday I preached to the regiment of horse. The evening lecture continues to increase ; the merchants in particular attend it well on Sundays. Solomon's words are true, that learning much is a wearisomeness to the flesh. My days are almost turned into nights.

I stay awake all night and slumber all day. This deranges my nervous system; but I trust for the future to have every thought brought into subjection to the Gospel of Christ.

H. MARTYN.

To the Rev. D. Corrie.

July 25, 1809.

You must not be angry with me for taking a burden off my back and putting it on your shoulders. In a few days you will receive a letter from Lieut. Barber, of P—— in my diocese, for you to marry him. After a good deal of correspondence between him, his agent, and myself, I yesterday very unwillingly conveyed myself into a Budgerow, and said 'khol-do,' (loose the boat,) when a letter came to stop me for a time. On this I wrote to beg him to apply to you, for you were much nearer. So this is what I have done. The travelling is as unpleasant to you as to me, yet think that for every day you travel in my place one more Arabic chapter is gained. We are about the 10th of Romans. Sabat is highly pleased with his work, and wishes to stop the publication of the Persian Gospels, till the Acts, but especially Romans, can be added. I think we had better stay till the whole New Testament is finished in Persian. Sabat has heard that the king of Yemen ordered the Jews there about ten years ago to make a translation into Arabic of the whole Hebrew Bible. It would be worth-while to make a voyage to Yemen to ascertain this; so when my remaining four years apprenticeship are finished, suppose we go together. The New Testament we have, edited by Erpenius, is indescribably bad; it is not a translation but a paraphrase, and that always wrong. Till you are able to read Arabic you had better let us have the one I gave you, and you shall have it the moment you can use it. Last Lord's day, service was ordered for the artillery, but the rain prevented. Thus the impious neglect of government to build a house for God, deprives us of the ordinances, and

desecrates the holy day. The General has not yet forwarded to government the proposal for a church. Mrs. ——— seems equally giddy and does not at all relish my company, if I may judge from her manner. To her daughter Mrs. F——, I have sent White's poems and Law's Serious Call. As she is very humble and teachable, I hope some good may be done. In Hebrew I have made few discoveries this week. The difficulties remain unsolved, and so strong is my desire of getting to the bottom of them, that I find my ignorance quite a cross. I think I have found out the meaning of every letter except the last.

H. MARTYN.

To the Rev. D. Corrie.

July 31, 1809.

I fear I have done wrong in desiring you to repair to P——. If you are not recovered from the effects of your last journey, it will be madness to set out upon another. You have only to let me know on receipt of this, and I will get myself ready. Were the Hindoo woman you mention a true convert, she would be a rich reward indeed for a life's labour; but alas! I doubt of every Hindoostanee Christian in Hindoostan, the Carnatic not being excluded. I think you are quite right in not having any thing to do with an Arabic moonshee now, if ever. You would learn more Arabic from a grammar in one year than from an Eastern blockhead in ten. Whether it is a dull Rabbi, a formal Arabian, or a feeble Indian, he is a drawler in science; and those who follow them are like unto them, e. g. what Erpenius has comprehended in a couple of pages, Mr. B. has wire-drawn through a folio. Yesterday we had service at head quarters. I have repeatedly begged the General to have two services, but he says I had better rest quiet till the cold weather. Whether it is really from a wish to spare me I do not know. I believe I shall soon clear the drawing-room. Yesterday when I came, there were the old people and one son and daugh-

ter. Three people came afterwards, and that was all. Perhaps I had better have begun more gently. Who is sufficient for these things? May he who carries the lambs in his bosom and gently leads those that are with young, give me wisdom and tenderness! It is extraordinary how much I am left to myself here. In the midst of multitudes I am a solitary. I have abundant leisure for my Hebrew speculations, but the evil is, that I have too much of them. For want of agreeable society to dissipate them, I carry these thoughts to bed with me, and there am I all night long in my dreams tracing etymologies, and measuring the power of some Hebrew letter. Yesterday I had some very uneasy thoughts; Satan was at work in my heart; and Oh, how did I envy my men at night, who were safe from the snares of increasing knowledge. In prayer with them I could not help dwelling upon this, and found relief. Truly love is better than knowledge. Much as I long to know what I seek after, I would rather have the smallest portion of humility and love, than the knowledge of an archangel.

H. MARTYN.

To the Rev. D. Corrie.

Cawnpore, August 26, 1809.

DEAREST SIR,

Three weeks ago I was sent for to marry a couple. I struggled hard to get off, as it was just at the moment when I expected a flood of letters; but I was forced, and am only this hour returned. Thirteen letters which I found on my table have almost bewildered me, but your's I answer immediately.

1. You require a table of errata. I will do my best, but it is a work of time, and to-morrow is Sunday.

2. Sabat shall pen the title-page in Persian, and I will translate it, and both may be printed on the same page if approved.

3. The ——— astonish me. Let them, with all the host of college moonshees, produce one chapter like

Sabat's, and then proceed with Persian translation. If they wish to have it supposed that Sabat's work is superintended by *them*, why let them, Sir ; as for my crown, the fading earthly laurel I mean, let them pluck it from my brows if they find it there, and trample it under-foot, so they deprive me not of the crown of life. Most cordially do I wish to remain in the back ground to the end of life. * * * I long to see Buchanan's letters. * * *

What is doing at Berhampore? It is the only cloud that darkens the horizon.

Pray for us, beloved Sir, as we do for you.

Affectionately your's ever,

H. MARTYN.

To the Rev. D. Brown, Calcutta.

Cawnpore, August 30, 1809.

DEAREST FRIEND,

I perceive from your last letter, (dated Jan. 9, 1809,) and from what I hear of you, that we approach nearer to one another in sentiment and affection. Like the sun rising to its meridian, you grow more and more warm and zealous, and my fiery zeal, if it ever deserved the name of zeal, is becoming more cool and rational. God grant that my rationality may not prove to be lukewarmness.

How do you go on in Hebrew? Though my duty calls me to other languages, I am perpetually speculating on that, and the nature of language in general ; and while I remain in my present state of profound ignorance upon the latter subject, I fear I shall never be able to take up the study of any other language again without disgust. It goes against the grain with me now to read a little Arabic or Greek, as much as it once did to cram a proposition I did not understand. How or by what magic is it, that we convey our thoughts to one another with such ease and accuracy? The region I am now in invites to contemplation. The soft warm air allows of no obstructed perspiration : and lately I

have been in a situation still more favourable to thought, by being called on duty to a distant station, the way to which was chiefly on the river. There, far removed from noise, and every thing European, I glided along, speculating with as much subtilty as the visionary *γυμνοσφοι*, who pursue their reveries on the banks. These hermits literally forsake the world; they build a little hut close to the margin of the river, and there they sit and muse. One evening after the boat had come to for the night, I rambled along the bank into a clump of trees where one of them had fixed his residence. We soon began to converse upon religion. He defended himself with great dexterity from the charge of polytheism, and excused the worship of images in the same manner as the Roman Catholics do. In my turn I gave him an account of God's dealings with men till the coming of Christ, and then spoke to him of the gospel. But he seemed to feel no interest in what he heard. And thus it has always been when I have conversed with them. They hear with polite attention, but start no objections, and ask no questions. I begin to doubt whether they understand my speech. But to return to the Hebrew: how happens it that the Hebrew, with its elegant dialects, such as the Arabic, can do very well with two tenses, and the Greek verb should have eight or nine? Do not you think it probable that the Greek verb has really but two? As we live in days when prophecy is fulfilling, I wish you would read Genesis x. and tell me where we are to find the nations sprung from the great progenitor brothers. Am I right when I read Meshech—Muscovy, (see Ezek. xxxviii.) Ashkenaz—Scandinavia, Riphath—Riphæi, (montes,) Togarmah—Germani, Elisha—*ελλας*, Tarshish—Etrusci, Kittim—Catti. But above all, tell me where in Scripture I may find India. Is there any reason for thinking the Britons to be a branch of the Catti? It is probable that for some time to come, as long as I am engaged in translation, my letters as well as my thoughts will be rather tinged with philology. The former will, I know, be not

less acceptable to you on that account, but on my own mind I perceive that I must keep a tight rein. How soon critical pursuits, even when the object is the elucidation of the word of God, lead away the heart from him! I pray continually for divine aid in my studies; also that I may desire knowledge, only to be qualified for translating and preaching the word of God: but the language of the heart is often at variance with the words of the prayer. I beg your prayers that after having begun in the Spirit, I may not leave off in the flesh. Kindest love to Mrs. ———.

Your's ever affectionately,

H. MARTYN.

September 4, 1809.

Go on with the church, and, perhaps by the time it is built some brother from Cambridge will join us. I am rather surprized, that now the ice is broken, others are not already come. Captain R. has sent me several letters from Calcutta, all very pleasing as far as a judgment can be formed by man; there is no reason to doubt of him. The conviction of my own ignorance on all points is gaining upon me so fast, that I am become a sceptic on all subjects except the word of God. One good effect I trust may be produced, that of my being kept from rash censures. The three weeks I was on the water, and this last week, I have been speculating incessantly without gaining one particle of knowledge. I cannot find out by what magic language conveys ideas, and while I remain in this radical ignorance, I feel that I shall never be able to relish any human compositions. The same cause does not operate to make me disrelish the word of God, because what I have learnt from that is satisfying, which nothing else in the whole world is; and also because I perceive superlative wisdom in the little I have yet been able to understand of the language of the Old Testament. Capt. and Mrs. H—— arrived on Saturday, and dined with me on that day and yesterday. In a note he sent after he went away he

says, 'I have left you with warmer sentiments of religion, and with more confirmed resolutions for the future practice of it.'

H. MARTYN.

To the Rev. D. Corrie.

September 11.

The state of things in India begins to assume somewhat of an alarming aspect. Englishmen taking up arms against Englishmen! Regiments are called from Bengal, Bombay, and the Cape, to reduce the rebel army. Whereunto will this grow? The Company's reign must come to an end, I suppose, or they will soon have no country to reign over. It is possible that all these things may be overruled for the promotion of the great purpose to which all things converge; but seeing as we do only what is contiguous to us, we must regard this rebellion as something to be lamented. "Whence come wars and fightings," &c. I hardly know what I have been about this week; we go on in the Arabic of 1 Cor. My silence about Sabat amounts to a favourable testimony for him, for when he goes wrong I am sure to complain to you. He much improves in his prayers. I hope he begins to see that like the rest he knows little or nothing; like the rest, I mean, of men, for it is surprising how little any body knows. I suppose that of all the things in the world language is that which submits itself most obsequiously to our examination, and may therefore be understood better than any thing else. For we can summon it before us without any trouble, and make it assume any form we please, and turn it upside down and inside out, and yet I must confess the more I look at it the more I am puzzled. I seem to be gazing with stupid wonder at the legerdemain of a conjuror. By the bye, Sabat would have it that the Hindoostanee magicians, by some magic, could make a mango blossom and bear fruit in an hour, for he saw the thing done in his own house. I consented to be present when the same people came again. Sabat was

about to be deceived again by suffering his attention to be diverted by the eggs, birds, &c. and the gibberish of the man, when I begged him to look at what the third accomplice was doing with the mango, he rose in great wrath (probably at having been their dupe before,) and was about to demolish them and their nobaut (goods); however when he was appeased he said he should now be no more a believer in spells or charms. Thus his mind is gradually enlightening by intercourse with Europeans. The Epistle to the Romans has been wonderfully blest to him. I trust by the time we have finished the New Testament he will go forth well qualified to preach the truth, and rejoice as a strong man to run his race. Yesterday we ought to have had service at the head-quarters, but for what reason I know not, the 53rd were on orders. I was quite spent before the services of the day were over, through the abundance of extra duty. At night I had a large congregation, and there was much solemn attention; at least my own mind was in a state in which I wish it always was.

H. MARTYN.

To the Rev. D. Corrie

September 18, 1809.

I have received no letter from you this week, and shall probably on that account keep this till to-morrow, especially as to-morrow the Commander-in-Chief is to be here, and I must let you know whether I can get the promise of a church from him. His family are all at General S's, where I breakfasted with them this morning, and baptized a child of Mrs. C., his daughter. Mrs. H. and her three daughters joined with exemplary piety in the baptismal and churching services; and they read the responses aloud, and knelt as if they were accustomed to kneel in secret, from the manner in which they bow their knees in public prayer. The Miss——s are remarkably modest and correct; a great deal of pains seems to have been taken with them by their mother. General—— has never been very cordial, and now he is likely to be

less so ; for while we were walking up and down together, I reproved him for swearing ; though it was done in the gentlest way, he did not seem to like it. It was the first time he had been called to order for some years I suppose. ‘ So you are giving me a private lecture,’ said he. He then went on in a very angry and confused manner defending the practice of swearing. ‘ God judges of the heart, and sees there is no bad intention,’ &c. Against all this I urged Scripture. The pride of my heart has discovered itself very strongly since I have entered this new circle. They sometimes take no more notice of me than a dog, at other times vouchsafe a dignified condescension ; so that were it not to become all things to all men in order to save some, I should never trouble them with my company. But how then should I be like Christ ? I have been almost the whole morning engaged in a good-humoured dispute with Mrs. P——, who in an instant after my introduction to her, opened all her guns of wit and eloquence against me for attempting to convert the Brahmins.

24. Went to Patna, but did little through Sabat’s illness.

From the 24th of January, to the 24th of September, 1809, Mr. Martyn’s journal is continued in Latin and Greek prose ; in a style which strikingly attests his command of those languages ; as they are of course unfit for insertion in their actual state, and as translation would wholly deprive them of their spirit, they are entirely omitted. Upon the 23d of September, Mr. Martyn resumes his English journal with the entry, ‘ Finding that writing in Latin or Greek, (which I resorted to for secrecy,) leaves my journal an insignificant detail, for want of being able to express myself as I wish, I return to the English. I continue occasionally to look towards the Hebrew, but not with the eagerness I once did ; want of success damps my ardour.’

September 24. (Sunday.) Preached to the artillery

on Rev. iii. 20., there were six companies of them, and I trust they were somewhat touched with the wondrous condescension of the Lord.

25. Set out at three in the morning for Currah, and reached it on the 26th in the morning, and married a Miss K. to Mr. R. : the company was very unpleasant, so after passing the night there, I set out and travelled all day and night, and through divine mercy arrived at home again on the 28th, but excessively fatigued, indeed almost exhausted. At night with the men, my whole desire was to lie low in the dust. "Thou hast left thy first love," on which I spoke, was an awful call to me, and I trust in God I shall ever feel it so.

29. Was determined to strive more against sin, and watched my thoughts with some jealousy. The immediate contemplation was what it always is, peace, serenity, and the sweetest joy.

September 29, 1809.

Monday morning I rose at two to commence a journey to Currah. The first stage I went in my buggy, where it was never intended that wheels should run. ~~This part of the journey alone would dislocate bones very well set.~~ Early next morning I arrived at Major ——'s and married his daughter to —— . That night I had little rest from the Musquitos. However, I could not think of remaining one moment longer than necessary, and I set out again, travelled all night again, and reached Cawnpore. The multitude of my bones filled with strong pain ; yet a gracious providence speedily and wonderfully restores me, though I am far from being recovered.

Cawnpore, Sept. 29, 1809.

DEAREST SIR,

I was out on another marriage expedition when your letter arrived. Thus, my time is taken up, and my strength exhausted, by travelling day and night, to immense distances * * * Unless you can

authorise me to desist from this itinerant life, I fear I shall not be very punctual in my remittances of translation. But now to your long and most acceptable epistle; how shall I thank you for it? It has made me breathe the air of Aldcen; yet I am half afraid of its length. Such a copious shower portends perhaps a long drought to succeed it. * * * *

As to the Persian and Arabic, your word is law with us. I am very curious to know the result of the criticisms to which the work is subjected. I was like-minded with the moonshee at first; as I wrote to you; but now I can never look into a book of respectability without perceiving as much or more Arabic than in Sabat's. Even the Gulistan of Sadi, written 600 years ago, has nearly as much, and since that time Arabic has been continually flowing into Persian. To an Arabic version, however, by Sabat, no objection can be made, and this I suppose is the great reason why you wish to publish that first. Well, we will do nothing else but prepare it; but I do not much like sending it by morsels, for often in one part we learn the way of rendering better what was badly done in another. Sabat will make out ~~the list of books~~ you wish. But now this thorn in my side—this Hindoostanee. What shall I do? I must even send down a gospel since you require it; and yet though the learned at Calcutta should approve of it, it will answer no purpose, because I could not let it go without revising it with a learned Indian, which is what I am not likely to get, and if I could I do not know where the time is to come from. I spoke to the resident at Lucknow about a moonshee, but such a one as I want, he says, would not come without a large salary. I never cease to regret the loss of Fitrut; his latter translations of the Old Testament are excellent.

Now let me congratulate you on Mr. B.; my attention was always arrested by his Christian name. Surely thought I, the friends at least of this young man must be admirers of the illustrious Wilberforce. There is

another writer at the college, Henry Sargent, about whom I am much interested, because he is the brother of one of the dearest friends I have in England, if not the dearest. * * * *

I am much delighted with the picture you have drawn of the little olive-branches round about your table. I long to see them. When I have finished my first seven years in India, I am thinking of taking my furlough and floating to Aldeen. But in the meantime we shall expect that you make your purposed visitation of all the dioceses and provinces in your patriarchate * *

T. wishes * * * * so do I too, and so does every body else, but the *quomodo*. The time does not seem come when churchmen and dissenters shall feed together. Till the arrival of the wished for period, the farther asunder, the more peace. * * * *

You have a hard battle to fight. You may now see the immense advantage resulting from your presence. Without you * * * would have had their own way. Sacks of rupees would be expended on translations, which will be waste paper almost as soon as published: * * * in short nothing would have been done. Twenty years patient waiting, Sir, are not too many when you consider what your seniority and experience enable you now to do. Sabat is now for the first time in his life happy, and I must confess does a great deal to make me happy. If wrath rises he goes and prays, and soon returns with a smiling countenance and quiet heart. We are left entirely to ourselves. In this crowded station we are in perfect solitude.

I forgot to write about books. We have three Arabic versions—one printed at Rome with Vulg.—one edited by Erpenius, and the one printed in England. Walton's Polyglott you will buy of course. * * *

I remain, dear sir,

Your's ever affectionately,

H. MARTYN.

To the Rev. David Brown, Calcutta.

Sept. 30. Baptized Captain B's. child, and called at the General's, where I met as usual with a cold reception. Ever since a conversation I had with him on the wickedness of his swearing, he has been reserved and distant. Still watchful and joyful.

October 1. (Sunday.) Preached to the 53d regiment, on "The law came by Moses." Some of them thought it a great absurdity, as I afterwards heard, that he who broke one commandment should be guilty of all. Felt very weak and exhausted; at night with my men on, "Be thou faithful unto death, and I will give thee the crown of life."

2. Captain and Mrs. S. came to me, and our conversation was rather more becoming saints than it usually is. Wrote an Italian letter to Julio, the Italian, by Sabat; a greater number attended the reading of Baxter's Call than I have yet had. I begin to feel a great desire while praying after reading the Greek Testament to express myself in Greek, and very often do; only I have not any command of yords. So also after reading the Hebrew bible I try almost involuntarily to express myself in Hebrew, and find great pleasure in turning a Hebrew psalm into the form of prayer, and so using it: I do not find that the circumstance of praying in another language diverts my attention much. ●

5—7. Sabat being at Lucknow, I was left uninterruptedly to my Hebrew. I learn enough to encourage me to go on, and that is all. Received a letter from Mirza Fitrut, offering to come into my service again. I answered him in Persian, in which language he wrote to me, and felt overjoyed at the prospect of having the Hindoostanee gospels or New Testament finished; praised be God! oh, may I have the bliss of soon seeing the New Testament in these languages ready.

8. (Sunday.) Preached to the regiment of dragoons on, "I am he that blotteth out thy transgressions," &c. Though ill with a head-ache most of the preceding night, I was mercifully enabled to go through without drooping, and felt indeed rather more animated

than usual, because I preached Christ. At night on, "To him that overcometh will I give to sit with me on my throne."

9. To-night dining at the surgeon's I checked a middle-aged officer for a profane use of God's name, on which he appeared very angry and spoke harshly; however, through divine goodness I was not in the smallest degree disconcerted or put out of humour; on the contrary when he began to ridicule the Scriptures and run down all the narratives, I begged him to prove what he said, if he could; this gave birth to a very long disputation, in which, though he did not allow me to say one twentieth part of what I wished, I think the party present were interested, and may perhaps receive benefit; I was much pleased upon the whole that the discussion had taken place. Finished Baxter's Call at the hospital.

October 9, 1809.

Sabat is gone to Lucknow, and to-day a letter arrived from him. Julio shewed him great attention; so did the Mahomedans he visited. I had a letter a day or two ago from Mirza Fikr at Lucknow, offering to become my moonshah provided Sabat was not with me. My heart is full of delight at the thought of having a Hindoostanee Testament ready soon. I trust that it will now be accomplished, because if Mirza does not come here, I can go for a month now and then to Lucknow. What will friends at home think of Martyn and Corrie. They went out full of zeal, but behold! what are they doing? Where are their converts? They talked of the banyan-tree before they went out, but now they seem to prefer a snug bungalow, to field-preaching. I fear I should look a little silly if I were to go home just at this time; but more because I should not be able to make them understand the state of things, than because my conscience condemns me. Brother, what can you do? If you itinerate like a European, you will only frighten the people; if as a native, you will be dead in one year. Yet the latter mode pleases me, and nothing would give

me greater pleasure than so to live with the prospect of being able to hold out a few years.

H. MARTYN.

To the Rev. D. Corrie.

10. Employed most of the day in writing a long letter to Sabat in Arabic, in answer to one I received from him; spoke to the men at night, on Rev. v.

11. Wrote to my men at Dinapore, but almost the whole day employed about one Hebrew word; spent the evening at Captain S—'s.

12. When tired of Hebrew, read Koran, and looked over a Dutch dictionary a native brought me for sale. Were it worth while, or any purpose answered, the language might be easily acquired, but I have no wish to be a linguist. I believe that, as I pray, I really wish to have knowledge only for the purpose of making known the gospel by translation and preaching. Spoke to the men at night on "These are they that came out of great tribulation," &c. I felt a sort of joy in prayer.

15. (Sunday.) Preached to the artillery on Heb. ix. 23.

October 16, 1809.

One day this week dining at ——— I had a stiff dispute with ———, an elderly man. It began by my rebuking him for swearing. Instead of taking it as they usually do, he kindled and used some harsh language and harsher looks. But I was not in the smallest degree disconcerted, but persisted that I had done my duty. He then went on to ridicule the Scriptures, declaring his contempt of Christianity, *i. e.* the story and theory of the business as he expressed it. We were happily at opposite corners of the table, so that the discussion, which lasted a long while, was a sermon to all present; though he never allowed me to finish a sentence fairly I got out enough to make me pleased that the thing had taken place. He was continually withdrawing, couching his wish for time under the mask of respect for my pro-

fession, but I would not allow him. ‘No,’ I said, ‘I provoke discussion. Many here, perhaps, are as infidel as yourself. Let us hear what can be said against the prophet Jonah and the whale.’ The conception of our Lord, and the Song of Solomon, were the chief objects of his attack. I could not get to say one twentieth part of what I wished, but still it was better than nothing. The ice being broken I went on to tell the company present how shameful it was to defile their mouths with the allusions which I had heard, but would not notice before. Sabat has sent me two more letters, the first runs thus:— ‘My brother, object of my eyes, and beloved of my heart; God give thee peace and long life, and feed me near thee, and associate me and thee! Amen. I had an interview yesterday with the great Ameer nobleman, and found him better than I thought. He kept me near him, and gave me a room, omitted no mark of respect, and seemed wanting in nothing becoming a true Christian, and a believer in the Lord, except that he kept me from coming to thee, and confined me from proceeding to thee. By Christian love? No! but by chains and fetters. When I come I will tell thee all his goodness. I have found Mirza Fitrat again, and mean to bring him to thee. The peace of God and the Saviour be with thee. The Mussulman physicians are not inclined to cure me. Besides the Ameer—God prolong his life—does not consent that I should return to them.’ So I understand it. The second letter!—‘Peace on the peculiar one of his elect! in the name of his gracious Son. I have received your letter in answer to my first. With respect to M. F. I told you in my last of my desire to bring him with me. I visited him with the utmost humility, and though he should reject me with ignorance and pride, I shall overcome him with gentleness, if it please God, and bring him with me. Peace on thee and the mercy of Christ.’

17. Began the Pilgrim's Progress at the hospital.

Cawnpore, October 17, 1809.

BELOVED SIR,

There is a book printed at the Hirkara Press, called Celtic derivatives—this I want; also grammars and dictionaries of all the languages of the earth. I have one or both in Latin, Greek, French, Italian, Portuguese, Dutch, Hebrew, Rabb. Hebrew, Chaldee, Syriac, Ethiopic, Samaritan, Arabic, Persian, Sanscrit, Bengallee, Hindoostanee.

I want them in the languages of *Northern* Europe, such as German, Danish, Icelandic, &c.—languages of Ireland and Scotland, Hungarian, Turkish, modern Greek, Armenian. But do not stare, Sir, I have no ambition of becoming a linguist, but they will help me in some enquiries I am making, closely connected with our work. * * * * *

On further consideration I approve most fully of your new orders for commencing the Arabic. A year ago I was not adequate to it; my labours in the Persian and other studies have in the wisdom of God been the means of qualifying me. So now, favente Deo, we will begin to preach to Arabia, Syria, Persia, India, Tartary, China, half of Africa, all the south coast of the Mediterranean and Turkey, and one tongue shall suffice for them all.

Your's, ever affectionately,

H. MARTYN.

To the Rev. David Brown, Calcutta.

20. Spoke to my men on preparation for the Lord's Supper, and endeavoured to prepare myself for the ordinance, by considering my former life of sin, and all my unfaithfulness since my call to the gospel. My heart was, as usual, insensible for a long time, but at last a gracious God made me feel some compunction, and then my feelings were such as I would wish they always were. I resolved at the time that it should be my special labour every day to obtain, and hold fast, this humbling view of my own depravity. Mirza Fitrut came; and my heart blesses the Lord who

does not despise the prayer of the advocate for the poor Indians ; now I trust something will be done.

22. (Sunday.) Preached at sun-rise to the 53rd, on Acts xxxviii. 29. At ten, about sixteen of the regiment, with Mr. and Mrs. S. and Sabat, met in my bungalow, where, after a short discourse on " Behold the Lamb of God," we commemorated the death of the Lord. It was the happiest season I have yet had at the Lord's table, though my peace and pleasure were not unalloyed ; the rest of the day I felt weak in body, but calm in mind, and rather spiritual ; at night I spoke to the men on Rev. xxii. 2. the number was double ; afterwards had some conversation with Mr. M. on eternal things, but had reason to groan at the hollow-heartedness and coldness with which I do my best works.

23. Dined at the Brigade Major's, with the chief persons of the station. I could gain no attention while saying grace, and the moment the ladies withdrew, the conversation took such a turn, that I was obliged to make a hasty retreat ; oh, the mercy to have escaped their evil ways.

Cawnpore, October 23, 1809.

DEAREST SIR,

Your letter of the 13th is just come to hand. Dear Mrs. Brown ! by this time she has received the melancholy intelligence. But Oh ! the God whom she serves will comfort her. He will enable her to submit, without repining, to the severest dispensations, and though she is now in heaviness, with the rest of the church of God, through manifold afflictions, her faith thus tried by fire, shall be found unto praise, and honour, and glory, at the appearing of Jesus Christ. It is *the Lord*, let this silence every murmur. Charge her to cherish her precious life, not for her family only, but the church in India. You are essential to us, and she to you. She must live therefore, and must for the general good dismiss all earth-born woes, ere they prey on the little remnant of her strength. * * *

* * * *

As to piecemeal translations, you have explained yourself fully, and I am aware of the necessity imposed upon us.

Though I sicken at the thought of coming forward with promises and palaver, after the manner of the apostles of the nineteenth century, instead of exhibiting the deep full silent tide of mighty works, as the apostles of the first, I must do something of the kind.

But save me as much as possible from every rencontre with the * * * * If I set my foot in the arena, let it be the first and last time; and this I say, not because I am afraid of them, or any man living, but because I hate war, and most of all, war in the church.
* * * *

Your's ever affectionately,

H. MARTYN.

To the Rev. D. Brown, Calcutta.

24. Began with Mirza Fitrut, the correction of the Hindoostanee gospels. Quod felix faustumque sit. Began with my men a course of lectures from the beginning of the Bible.

25—28. Revising Arabic version of Romans; going on in correction of Hindoostanee; preparing report of progress in translating for Bible Society. Reading occasionally Menishi's Turkish Grammar.

29. (Sunday. Preached at the General's on Luke xix. 14. The General gave me great praise, but, alas, his commendation gives me no pleasure, rather the contrary. Through the day I had to struggle against indolence and corruption, a forgetful and polluted heart, but at night I had a more solemn season with my men, than I have enjoyed a long time. The text, Gen. v. 24. "Enoch walked with God, and was not, for God took him."

Oct. 30.—Nov. 4. Going on in revising Hindoostanee of Matthew, and Arabic of Romans. Many

quarrels with Sabat about his idleness. Constant employment from morning to night, left me no leisure for sinful thoughts, so that this week has been, through grace, a better week than former ones.

October 30, 1809.

You are now doing my work, crossing rivers and traversing Jungles, while I sit quietly in my bungalow, and the sweet song of Zion soothes my spirit. Yet I am with you in spirit, and lift my heart to God to keep you in all places whithersoever you go, and to make known by you the savour of Christ's name in every place. If you should not have time to get back to Chunar by next Lord's day, or even if you have, I should much wish you to preach at Pertubyhur on that day. You should make some memorandums of your conversation with ——. It is highly important. He is considered as such an oracle in all Sanscrit learning, that his testimony would be received without hesitation. Yesterday we had service at head-quarters. I preached from the parable of the pounds; on the accountableness of man. —— was pleased to say that it was a very good sermon, but the praises of men of that stamp have no charms for me. His commendation gave me real displeasure, so much so, that I believe I hardly concealed my chagrin. Alas! thought I, the sermon has done you no good, it has not made you uneasy. At night I spoke to them on "Enoch walked with God." My soul breathed after the same holy happy state. O that the influence were more abiding; but I am the man that seeth his natural face in a glass.

H. MARTYN.

To the Rev. D. Corrie.

Cawnpore, November 4, 1809.

MY DEAR SIR,

Your last bungy parcel containing Mahommed Rasheed's translation and letter, is just come to hand. I

occasion, and think that Rasheed's letter would engender choler in one of less bilious temperament. I dare not show him the papers, without preparing him for the shock, and mean to get the Epistle to the Romans fairly away to you before the commencement of the storm. Rasheed says that the translator has not a facility in writing Persian, hence his style is destitute of ease and elegance. Yet it is intelligible, and the work not absolutely good for nothing. By no means however worthy of admiration. He says that the translator of the divine books should aim at perspicuity, in which I agree with him ; but perspicuity is not the only requisite ; a certain portion of grace is desirable, and dignity indispensable. I am now about to mention Rasheed's own production, but I must hold a tight rein on myself, lest you should suppose I have imbibed Sabat's spirit, as it is probable I have in some degree. Is it possible that Mr. H. can approve such low miserable bazaar language ? Where can Mahommed Rasheed show a book written in this style, except perhaps the Tooteh nameh ? Did he ever read a letter written so meanly ? Why, Sir, it appears to me below the style in which the Mahometans speak their Hindoostanee. He mentions Sadi, I think, as a writer of the simple kind. Let him produce any chapter in Sabat's work, that has half as many high Arabic words, as Sadi's preface to the Gulistan. If the Scriptures are to be given in this form, we need not be giving away three hundred rupees to Sabat. A moon-shee at fifteen rupees per month will answer our purpose ; nay, a Hindoo Cargater at five rupees. And this was your opinion, my dear Sir, you will remember, when I used to communicate my fears to you, that there was a redundance of Arabic. After all, I think it more than probable, that more Persian words would materially improve the work, and I shall endeavour to persuade Sabat to alter it accordingly. But we need never expect that he will come down to the point of depression which Rasheed would bring him to.

Now, dearest Sir, you, or rather we, all are in a

dilemma. Who shall decide? To make Sabat's scale preponderate, I will remind you of two things. First, the side on which Sabat errs, is the safer side. A mean style puts it in the power of every blockhead to ridicule it, though the words may be pure, and the rendering exact. Who can help smiling, sometimes, at good Wickliffe's simple language. * * *

* * * * * Secondly, The Mahometans are more affected with sound, than even the Greeks. They have no other argument for the truth of the Koran, but its eloquence. They are therefore accustomed to expect it in every divine book. By and by, perhaps, when Persia shall become a Christian nation, and a synod of her bishops shall be held at Tehcran, a translation more adapted to the capacity of the lower people will be deemed advisable, but at first, their ridiculous prejudices require to be humoured, and we may do it innocently, we may become all things to all men, that we may gain some. I hope you will be able to find the Persians. Their opinion may have some weight with Sabat, but Rasheed's never will, if Sabat sees his translation. I hope you will cause my Hindoostanee to undergo a vigorous scrutiny, and get written opinions upon it. Sabat does not work half hard enough for me. I feel grieved and ashamed that we produce so little, but the fault is not mine. I would never willingly be employed about any thing else, but Sabat has no ardour. The smallest difficulty discourages him, the slightest head-ache is an excuse for shutting up his books, and doing nothing for days. I make strong representations to him, which he does not take in good part, thinks my temper soured, and so on. It is a comfort, however, to me, for which I desire to be thankful, that his temper is much better than it was. * * * *

Pray for Sabat and me.

Your ever affectionate,

H. MARTYN.

To the Rev. D. Brown, Calcutta.

5. (Sunday.) Preached to the dragoons on the parable of the Prodigal Son, at sun-rise ; at ten o'clock at head-quarters, on Elijah and the prophets of Baal : several ladies were present, but few else. Received letters from Colonel S. which filled my soul with wonder, love, and praise. Oh, what hath God wrought ! Oh, how shall I praise him ! and those dear friends, too, whom he hath given to be our companions in immortality and glory. Oh, how I could clasp them to my heart, especially —. Oh, what an encouragement have we to pray more and more : O may his kingdom come. Amen. Amen.

6—11. All the week very much engaged with Sabat, in hurrying away the Epistle to Romans, in Arabic, as he wanted to go to Lucknow. Julio was also a good deal with us. On the night of the 11th, Sabat went. I never felt so much dissatisfied with him. All my entreaties cannot prevail on him to work at particular times ; though it is Mr. B—'s urgent request, now when his own pleasure and amusement draw him away, he can work readily. Vexation at him made me unwell ; my only relief is prayer.

12. (Sunday.) Preached at sunrise to the artillery, a small party, on Matt. vii. 13, 14. Also at head-quarters on John iv.

13—18. Still excessively engaged in preparing copies of translation for Mr. Brown. The first part of the week I had Julio with me, and the latter part Colonel P. With the monk I had disputes every day, and he seems to be making concessions. With the Colonel I have spiritual and soul-refreshing communion. We speak of nothing but things which concern the kingdom of God, and so our hearts revive. Had a long letter from S— in defence of his doctrines, and a very affecting one from J. announcing his intended departure from India.

Cawnpore, November 14, 1809.

DEAREST SIR,

Mr. Grant's letter is really refreshing to me. 'I had no notion that he possessed such a tender spirit, and now I grieve that he is so old. Why cannot he put on fresh feathers like the moulting eagle. 'This is the third brought up under my wing who hath taken a splendid flight before me.' Fine remark! and from the sovereign of Hindoostan.

It appears that Dr. B's memoir has not been in vain, if four additional chaplains are to be sent. * *

* * Sabat is gone off again to Lucknow.

* * I dare not promise much from him, because there is no depending upon him. When he was safely in his palanquin commencing his journey, I put into his hands Rasheed's remarks, with an injunction not to open the parcel till he had crossed the river. * * *

I have just heard from Sabat. Among other remarks he says, 'Ah, and pity that a pearl should be set in the shop of an ironsmith.' 'They said that I am a beginner in Persian, which I spoke, sucking milk.'

Yours ever affectionately,

H. MARTYN.

To the Rev. D. Brown, Calcutta.

Dinapore, November, 1809.

MY DEAR FRIEND,

* * * I could willingly converse with you a little on some part of your letter, but it has probably all passed out of your mind long before this. Respecting my heart, about which you ask, I must acknowledge that H. Martyn's heart at Dinapore, is the same as H. Martyn's heart at Cambridge. The tenor of my prayer is nearly the same, except on one subject, the conversion of the heathen. At a distance from the scene of action, and trusting too much to the highly-coloured description of missionaries, my heart used to

expand with rapture at the hope of seeing thousands of the natives melting under the word as soon as it should be preached to them. Here I am called to exercise faith—that so it shall one day be. My former feelings on this subject were more agreeable, and at the same time more according with the truth; for if we believe the prophets, the scenes that time shall unfold, ‘though surpassing fable are yet true.’ While I write, hope and joy spring up in my mind. Yes, it shall be; yonder stream of Ganges shall one day roll through tracts adorned with Christian churches, and cultivated by Christian husbandmen, and the holy hymn be heard beneath the shade of the tamarind. All things are working together to bring on the day, and my part in the blessed plan, though not at first exactly consonant to my wishes, is, I believe, appointed me by God. To translate the word of God is a work of more lasting benefit than my preaching would be. But besides that, I am sorry to say that my strength for public preaching is almost gone. My ministrations among the Europeans at this station have injured my lungs, and I am now obliged to lie by except on the Sabbath days, and once or twice in the week. * * * However, I am sufficiently aware of my important relations to the natives, and am determined not to strain myself any more for the Europeans. This rainy season has tried my constitution severely. The first attack was with spasms, under which I fainted. The second was a fever, from which a change of air, under God, recovered me. There is something in the air at the close of the rains so unfavourable, that public speaking at that time is a violent strain upon the whole body. Corrie passed down a few weeks ago to receive his sister. We enjoyed much refreshing communion in prayer and conversation on our dear friends at and near Cambridge, and found peculiar pleasure in the minutest circumstances we could recollect about you all. I seldom receive a letter from Europe, so that you cannot do me a greater favour than to write and mention all our com-

mon friends. I remember them with you always in my prayers, and beg the continuance of your's for me.

I am, dear Clark,

Affectionately yours,

H. MARTYN.

Nov. 15. I am happy to say that by the goodness of God I am now perfectly recovered.

To the Rev. W. Clark, Bene't College, Cambridge.

On the night of the 18th, I took leave of my beloved church, previous to their departure for Bundlecund with their regiment. I spoke to them from Gen. xxviii. "I will be with thee in all places whithersoever thou goest," &c. The poor men were much affected, they gave me their wills and watches.

19. (Sunday.) Preached at sun-rise to the dragoons, on John i. 17. "The law was given by Moses." At eleven at head quarters, on Rom. iii. 19. Received a letter from Mr. Simeon, mentioning S—'s illness; consumption has seized her, as it did my mother and sister, and will carry her off as it did them, and now I am the only one left. Oh my dear —, though I know you are well prepared, how does nature bleed at the thought of a beloved sister's drooping and dying. Yet still to see those whom I love go before me, without so much as a doubt of their going to glory, will, I hope, soothe my sorrow. How soon shall I follow? I know it must be soon. The paleness and fatigue I exhibit after every season of preaching, show plainly that death is settled in my lungs. At night we had no sermon, as no men came.

20. Colonel P. went away.

21, 22. Prepared Hindoostanee gospel, and Arabic of Romans, to send to England. Also my report; sent off the Hindoostanee.

23. Sent off my report, and the Arabic epistle.

26. (Sunday.) Preached to a small party of the artillery, on Psalm x. 13. The rest of the day alone,

but happy in reading and prayer. At the close of the day, however, I felt unhappy, as having done little to sanctify the Sabbath. Service at head-quarters also at eleven. The rest of the week nothing remarkable. All day long at translations, Arabic and Hindoostanee.

December 3. (Sunday.) Preached to the 8th Light Dragoons, on Deut. xxxii. 35. and at head-quarters on Gen. iii. 15. The word seemed to be attended with some power at the first, and my soul was also somewhat affected with divine things. Having engaged to baptize Colonel W——'s child on this day, without recollecting that it was Sunday; I wished to avoid dining with them when I found my mistake, but on Mrs. —— assuring me there would be no person there, I consented; yet, on the contrary, I found such a party of Dragoon officers, that I could not open my mouth, but was obliged to sit listening to nonsense, while the other happy people of God were worshipping in his courts; but I lifted up my heart in prayer and ejaculations frequently; and was therefore so far from being inclined to conform to them, that I never felt more averse to the ways and miserable merriment of the worldly.

Cawnpore, December 4, 1809.

MY DEAR SIR,

You will see by Sabat's letter that he is ready to alter the words which are rather uncommon. But if all the Indian moonshees in Calcutta should unite in considering Aboolfar's book as the standard of plain style, I fear Sabat would not value their opinion a straw. 'He did not come from Persia to India to learn Persian;' yet Mr. B. must not suppose that Sabat with all his extravagant vanity thinks his performance immaculate, or that his future translations will not be better for the castigation he has gone through for the failure of his first effort. On the contrary I am persuaded, that as he grows in age, in wisdom, in grace, and knowledge of God's word, he will see that it stands in no need of tawdry ornament.

*

*

*

*

The Psalms we must leave till the end of the New Testament, for this solid reason, that I do not understand one quarter of that book. Perhaps half of it may be rightly translated. It appears to me that the two royal authors have suffered more from the plebeian touch of their interpreters, than even the prophets or any others but Job. Hebrew is my constant meditation day and night. I have been sometimes three weeks at one verse, and thought myself richly rewarded if I was made to understand the meaning of it. * *

* * I hope to be able to send you the Hindoostanee New Testament, part the first, as soon as you are ready for printing.

Upon the whole, Sir, let us praise God. Though we have many difficulties and disappointments, he will help us through.

Your ever affectionate,

H. MARTYN.

To the Rev. D. Brown, Calcutta.

5. Dined at the General's to meet ——. As I was the only person that could speak, I was almost the only one that did speak to him, but he gave such laconic replies, that I could not converse with him. Some of his attendants afterwards were interested, and with them I conversed freely, and in way of serious reflection more than any thing else. The noise of the music, and the splendour of the feast, and the preparations for the dance, only moved me to pensiveness, so that I could not help speaking to the Mahometans about the time when these eyes that see shall see no more, and these ears that hear shall hear no more.

6. Dined at Major V——'s with some ladies, but without profit; I made some attempt at religious discourse, but could not obtain a hearing.

7—9. For want of the men of the 53rd I have no ministrations, and am in consequence rather dead; yet the world seems nothing; neither the men nor the things of the world seem to possess the smallest in-

terest. The wish of my heart, which, whether the strongest or no, is uppermost at present, is, to know the nature of language, that I may read and perceive the glories of God's word. Truly I search for wisdom, as for hid treasure, and I trust that the promise will be fulfilled to me.

10. (Sunday.) Preached to the Dragoons on Matt. xvi. 26. No service at the head-quarters, on account of the absence of the General. Spent the day happily.

11—16. All this week contending with corrupt nature; Sabat asked me last Lord's day, why I did not preach to the crowds of beggars who came for alms? I had nothing to say in reply, yet I find it a cross. How shameful is this. For what did I come to this country? How often have I prayed and longed for the day, when I should be permitted to stand up and preach to a heathen congregation; and now that the request is granted, I am backward: the fear of my hearer is, that I shall only make myself ridiculous, by attempting to teach in a language which I know so imperfectly. However, contempt I deserve, and when I can feel contented to bear it, O how happy am I. This therefore I desire to keep ever before my mind, that I must get to the kingdom through great contempt. I must be well pleased to be the filth of the world and the offscouring of all things. I will glory in my infirmities, that the power of Christ may rest upon me. On the 12th, breakfasted with the Adjutant of H. M. 8th Light Dragoons, and found to my great joy that his wife was a pious woman. Visited the boy's and girl's school in the regiment, and heard them read and say their catechism.

December 11, 1809

Last Tuesday night I dined at the General's with Shumsher Bahadoor. As there was no person present able to criticise, I spoke to him boldly in Persian; but my dialect was infinitely too fine for him. I was surprised to find a Nawaub so illiterate, but I have since learnt that he is of Hindoo extraction, moreover a dull young man,

who has thrown away his time in fighting the English. Some of his moonshees were introduced after dinner, and with them I had something like a conversation, chiefly of a moral kind; reflections about death, and the transition that would then take place from the music and wine and glare in which we were sitting, to the dark abodes of the grave, seemed to affect them in much the same way as it would us. I feel unhappy, not because I do nothing, but because I am not willing to do my duty. The flesh must be mortified, and I am reluctant to take up the cross. Sabat said to me yesterday, 'your beggars are come, why do not you preach to them, it is your duty?' I made excuses; but why do not I preach to them? My carnal spirit says, that I have been preaching a long time without success to my servants, who are used to my tongue; what can I expect from them? the very dregs of the people. But the true cause is shame; I am afraid of exposing myself to the contempt of Sabat, my servants, and the mob, by attempting to speak in a language which I do not speak well. To-day in prayer, one consideration has been made of some power in overcoming this shameful backwardness:—these people, if I neglect to speak to them, will give me a look at the last day, which may fill me with horror. Alas! brother, where is my zeal?

H. MARTYN.

To the Rev. D. Corrie.

17. (Sunday.) Preached to H. M. Light Dragoons, on Rev. iii. 20. "Behold I stand at the door and knock," &c. There was great attention. In the afternoon the beggars came, to the number of above four hundred, and by the help of God, I determined to preach to them, though I felt as if I were leading to execution. I stood upon the Chubootra in front of which they were collected, and after begging their attention, I told them that I gave with pleasure the alms I could afford, &c. See Memoir p. 321.

18. Went to a large party at Mr. G——s to dinner, and sat down with fifty-six people, officers and ladies of the station. I repented of having gone, and thought within myself, I would rather be preaching to my beggars. The splendour of these entertainments does not dazzle me, as it once did. It appears very ridiculous and childish, and how affecting is it to think of these precious souls. I looked along the crowded table, and could not with the utmost stretch of charity believe that they were serious. They staid dancing till late in the morning ; I escaped immediately after dinner.

19—23. Finished the translation of Corinthians in Arabic, with Sabat. On the 23rd, dined at the Deputy Adjutant-General's, with his brothers and sisters. I was much pleased, as they seemed to like religious conversation. •

24. (Sunday.) The General wishing to spare me for Christmas-day, gave no orders for service to-day. Sabat went to Lucknow. I preached to my beggars again, in number about five hundred, on the work of the first and second day ; and all I said was received with great applause.

25. Preached to the Dragoons, on John iii. 16. " God so loved the world." Breakfasted with Adjutant Dickson. At twelve, at head-quarters, on Isaiah lii. " How beautiful on the mountains," &c.

December 25, 1809.

DEAREST SIR,

Your letter, with the one that accompanied it, brought a cloud over my mind. I grieve not, nor must not, that a child of yours is added to the company of heaven ; but to hear of your ill health, affects me as deeply, as the late accounts of mine, seem to have affected you, and from the same cause, because you are essentially necessary here. The other letter was from Lydia, containing a second refusal, so now I have done.

I am glad to hear that more sheets are to be sent ; but might not bungy carriage do ? The expence of

dawk is enormous. Sabat does not seem willing to leave Patna yet, though the work is materially hindered by his stay there. There is no room in his house for me ; no place to pitch a tent, and not a corner in Mr. G's house.

The first volume of the Polyglott, or at least Walton's Prolegomena, if it is to be had separate, would be very acceptable to me.

Your ever affectionate,

H. MARTYN.

26. Making calls, and testifying, I hope, from house to house. When I put my head out of doors, I hear of so much profligacy amongst the people, that I am glad to seclude myself again. Were it as easy and habitual to me, to look into my own heart, I should see enough there also, to make me glad to look away from it.

27. Sat a considerable time with Mrs. H. and was much pleased at observing the progress she seemed to have made in grace.

28. Adjutant and Mrs. D. with Mrs. H. dined with me, and our conversation was truly delightful ; the two ladies spoke freely, affectionately, and sensibly on divine things.

29. Went on as usual with the Pilgrim's Progress at the hospital. Prayed again with a poor young man, who makes profession of repentance ; but these things have little, I fear, to do with Christ's kingdom. It is possible that a few of them may be true penitents.

30. Finished the four gospels in Hindoostance—a blessed close to the year. Received a very uncivil letter from Sabat, which tried my temper not a little ; I answered it in Arabic, without sharpness, but coldly. Baptized a child of Major M——'s and dined there. Having a neighbour, with whom I could converse, I liked it well enough.

31. (Sunday.) Preached to the Dragoons on Acts xxiv. “ Herein do I exercise myself to have a conscience

void of offence," &c. At head-quarters on 1 Cor. xi. "This do in remembrance of me," and administered the sacrament at the General's request. No man received it but the General; about ten ladies also received it; I did not feel as I could wish to feel. In the afternoon addressed the beggars, who are now 550, on the works of the third and fourth day, &c. See Memoir, page 324.

1810. Nothing important has occurred this last year, but my removal to Cawnpore, and the commencement of my ministry, as I hope it may be called, among the Gentiles. This, with my endeavours to instruct the servants, has been blessed by the Lord, to the improvement of my temper and behaviour towards them, as I hope that I am more patient with them than before, though I have, alas! very much still to reproach myself with on this head. This whole year also, I have been more or less engaged in investigating the nature of language, with little further benefit as yet, than being enabled by it often to select the most proper words, even of those I never saw before. Ten years have elapsed, since I was first called by God, into the fellowship of the gospel, &c. See Memoir, page 325.

January 1, 1810.

A change of date that calls for serious thought. Another year gone, dear brother. How soon the tale will be told!

Well, if our days must fly
We'll keep their end in sight,
We'll spend them all in wisdom's way,
And let them take their flight.

They'll waft us sooner o'er
This life's tempestuous sea,
Soon we shall reach the blissful shore
Of blest eternity.

May every succeeding year find us increasingly laborious and holy, so that when time shall be no more, and rolling years shall cease to move, we may rest as faithful servants of our Lord, who have done their work. Well, but now for my congregation of the poor, the blind, the maimed and the lame. I went without fear, trusting to myself and not to the Lord, and accordingly I was put to shame, that is, I did not read half as well as the preceding days. I shuffled and stammered, and indeed I am persuaded that there were many sentences the poor things did not understand at all. I spoke of the dry land, rivers, &c. ; here I mentioned Gunga, (Ganges) 'a good river' but there were others as good. God loves Hindoos, but does he not love others also? He gave them a good river, but to others as good. All are alike before God.' This was received with applause. On the work of the fourth day, 'Thus sun and moon are lamps. Shall I worship a candle in my hand? As a candle in the house so is the sun in the sky.' Applause from the Mahomedans. There were also hisses, but whether these betokened displeasure against me or the worship of the sun I do not know. I then charged them to worship Gunga and sun and moon no more, but the honour they used to give to them, henceforward to give to God their Maker. Who knows but even this was a blow struck, at least a branch lopped from the tree of heathenism. The number was about 550. You need not be deterred, dear brother, if this simple way of teaching do any good.

H. MARTYN.

To the Rev. D. Corrie.

January 10, 1810.

I am this day returned from Lucknow, whither I went on Monday morning to baptize a child. The next morning the Nawaub Suadut Ali came to breakfast with a great train. The Nabob received me sitting, with all the dignity of a sovereign prince, and my eyes for the first time beheld a despot, one who has full power of life and death over his subjects. He said not a word to me. His

relations sat at table and none else but the Europeans. Those natives who usually breakfast with the resident, stood round. At the tomb of Asafood doula there is a company of Molwees employed to read the Koran constantly. With them I tried my strength, of course, and disputed for an hour; it ended in their referring me for an answer to another.

H. MARTYN.

February 4. (Sunday.) P—— preached for me at the General's. Colonel H. P. with his wife and Mr. H. dined with me, but rather against my will; they all came out to hear me preach in Hindoostanee, but I feel myself prodigiously callous to all sense of shame. Ever since the day that I was enabled to feel satisfied at the thought of being ridiculed, I feel almost incapable of being abashed, however poorly I may acquit myself. Most gladly let me glory in my infirmities, that the power of Christ may rest upon me. In the evening we had a service amongst ourselves, and I felt animated, so much so, indeed, that I was grieved to leave off though late at night, and my voice almost gone.

5. P. went away.

6. Mirza went away to Lucknow, to keep the Mohurrun after finishing the Acts in Hindoostanee.

11. (Sunday.) Usual services to the Dragoons, and at the General's. To the former I preached on, "I know you, that ye have not the love of God in you," and to the latter congregation on, "The time is short, it remaineth that they that have wives be as," &c. At night began the Psalms with Sabat and prayed; a service we are to have every night.

12—17. Incessantly engaged in Hebrew speculations, some whole days scarcely looking at a book; light seems on the whole to be breaking in, though I am very often fretful at my gross ignorance.

February 12, 1810.

Yesterday I had my usual services; first to the

dragoons, then at head-quarters; in the afternoon to the beggars. The number was considerably increased, I suppose from the people's coming from the country to the Mohurrun. I spoke to them again on the promise of a Saviour, in expectation, and went on to the murder of Abel. There are no plaudits now. As for my once beloved Hebrew studies, discouragement has damped my ardour. I am now reading with great impetuosity and eagerness the Septuagint of the Psalms. There I see many more prophecies of Christ than in the English. In short I labour in vain to trace the connection between the verses of any of the mournful Psalms, except by applying them to Christ. Sabat goes on tolerably well. He has made a vow not to eat his dinner till one chapter in Arabic is done. Of course he finds no difficulty in keeping it. He prayed to-day for the conversion of the nations with great ardour, in such a way indeed that my heart warmed.

H. MARTYN.

To the Rev. D. Corrie.

18. (Sunday.) My birth-day; to-day I completed my twenty-ninth year; how much had D. Brainerd done at this time of life. I once used to flatter myself when reading his life, that when entering my thirtieth year, I might have the happiness of seeing an Indian congregation of saints won to the gospel through my preaching. Alas! how far is this from being the case; scarcely even an European can I fix upon as having been awakened under my ministry since coming here. To-day preached to the artillery. Preached at the General's on Phil. ii. 12, 13. "Work out your own salvation with fear and trembling;" in the afternoon to the beggars on "God saw that every imagination of the thoughts," &c. they were about seven hundred, and Sabat says he is sure all might understand who wished it. I saw some aged people affected with what they heard, and shaking their heads at particular parts in the same way as Europeans seriously affected. There are

never any applauses now, it is, I trust, become a more serious meeting.

19. Translating an Arabic treatise on grammar ; but all studies in philology are insipid to me, while the root of it, the language of God's word, remains unknown.

25. (Sunday.) Preached to the Dragoons on Gen. iii. 15. At the General's on 1 Cor. xv. 58. In the afternoon preached to the natives ; a great multitude (near 800, I suppose) on the flood, and there was great attention ; at the conclusion murmurs of applause.

February 26, 1810.

One day this week I dined with the ——'s, they, with a large party of the chiefs, had long been contemplating a trip to Culpee, and had fixed the day of their departure for Sunday next the 25th. I was determined to make an effort to prevent this public profanation of the Lord's day ; and accordingly in the drawing room with the ladies after dinner, where I seldom appear, I opened my batteries and experienced an obstinate resistance for some time. At last conscience turned the scale with them, it was put off till Monday, and most of the party came to church yesterday. Sunday week I spoke to my Hindoostanee congregation on the corruption of human nature, "The Lord saw that every imagination," &c. In the application I said, "hence all outward works are useless while the heart remains in this state. You may wash in Gunga but the heart is not washed." Some old men shook their heads in much the same way as we do when seriously affected with any truth. The number was about seven hundred. The servants told me it was nonsense to give them all rice, as they were not all poor ; hundreds of them are working people, among them was a whole row of Brahmins. I spoke to them about the flood ; this was interesting as they were very attentive, and at the end said, 'Shabash wa wa' (well said).

♦ H. MARTYN.

Rev. D. Corrie.

Cawnpore, March 3, 1810.

MY DEAR SIR,

Thomason tells me wonders of yourself and your doings, your ardour, and ability, and more than I can repeat. Blessed be the Lord our head, who in wisdom dispenses his gifts, making some evangelists, and some pastors and teachers, some directors, and some translators, for the edifying of the body of Christ. My thoughts are now constantly Hebrew, as I perceive that without some very great increase of knowledge, we shall be reduced to a dilemma in our translation. The Arabic version of the Psalms, now in the hands of all the Christians of the East, follows the Septuagint which in every single Psalm, differs very materially from the English. Which sense of the Hebrew are we to take? For my part, considering that the Septuagint has been sanctified as it were, by the quotations of the Apostles, and that the English is in many places unintelligible, where the Greek is plain; I would rather translate from the latter than the former.

How do the missionaries get on? D——, in a letter he sent us, tells us that he is translating the epistles into Orissa. You must be on your guard against all epistle-translations. It costs us days, to make one chapter in the epistles intelligible in the Hindoostanee.

Let me hear something about the children; I ought to demand a half-yearly report of them, as you do from me. How I should rejoice to sit with them at S——'s feet! but we sit at the feet of a better master.

Believe me to be, dearest Sir,

Yours ever,

H. MARTYN.

The Rev. D. Brown.

March 4. (Sunday.) Sermon both at the General's and to the artillery, on the parable of the prodigal; my own heart was affected with the love of God, and the people of both congregations were visibly affected too. After all, the rod of God's strength is the

simple preaching of Jesus Christ. Preached to the natives in the afternoon.

March 5, 1810.

I lament your detention at Chunar, and the cause of it. So you are to go to Agra to be the founder of a Christian church, I hope, in that great Nineveh. Young —— and the —— must be near you. I wish you may all come together, that I may experience a great rush of joy; such a conflux of saints in the Dooab has not been known, I suppose, since Jumna and Gunga united their streams. Yesterday I had to preach to two very small congregations at the General's artillery barracks, their aggregate not fifty. You, I suppose, were laid up, and P—— perhaps on a sand-bank, so that little was done in Hindoostan proper yesterday. But such fruitless days shall not continue much longer. If it cannot be said that the day has broke, let us hope that we see the morning star. I was not very well pleased with my discourse to the beggars yesterday. I fear I hurt their prejudices without removing them. On God's grant of flesh to Noah for meat, I said, therefore we kill and eat. If God had considered one animal more holy than another, why did not he say so? If for instance the cow had been excepted, why was it not said so? I say not, that in eating cow is any benefit, nor in not eating it any loss, but if you see others eat do not think it a sin.' There was a dead silence, and nothing said after it. I have been labouring a good deal this week to understand Romans vi. 7, 8. I am astonished at my ignorance of a subject of such vast importance. The whole of a believer's sanctification is interwoven with the work and person of Christ, and yet I do not know that I ever had two clear ideas upon the subject. Blessed be the goodness of the Lord, who carries on his work though his poor saints hardly know by what name to call it.

H. MARTYN.

Rev. D. Corrie.

11. The last week spent as usual in translating with Mirza, into Hindoostanee, and most of my leisure in Hebrew speculations. I am persuaded it is not a phantom I am pursuing, because, notwithstanding the indistinctness of my views, I always see something. Preached at head quarters, Colonel H—s, on the parable of the Publican and Pharisee. To the dragoons on “Cleanse thou me from my secret faults.” In the afternoon to the natives, with great acceptableness to them, and comfort to myself. I am now arrived with them at the calling of Abraham.

18. Preached to the artillerymen on Deut. iii. “Their foot shall slide in due time.” Afterwards at head quarters, Colonel H. on the calling of Abraham: on the same subject to the natives in the afternoon, but there was not much attention.

Cawnpore, March 20, 1810.

DEAREST SIR,

The case of the Tanjore Christians is truly affecting. It called for instant relief, you rose at the call, and God was with you. Lord, increase our faith. Why are we not always more bold in our God. The readiness of the Calcutta people associates them in my mind with the loving Philippians, and goes a good way to reconcile me to a residence amongst them. As a symptom it is very important. It is a feature of apostolic times.

I hope the private communications from me, you were pleased to insert in the report, will not cross the seas, lest my pert remarks, concerning the existing versions of the Psalms should excite disgust. Yet it is but too true, that I do not understand one half, or half of one half, and the same must be said of the prophets.

I fear when — begins to find what Sanscrit Grammar is, he will take a hasty farewell of it. I was six months at it, without getting out of the dark. Sabat creeps on, and smokes his hookah with great complacency, if he gets through a chapter a day. I grieve at

this hireling spirit, but for peace-sake I have long ceased to say anything.

22. A few Christian friends, namely, Mr. and Mrs. D. and Mrs. H. dined with me, but on account of the tiresome talkativeness of Sabat, our meeting was not very profitable; in prayer with them, I was I fear very unprofitable.

23. A letter from Mr. Simeon, brought me the news of my dear sister's death, an event I have long looked upon as certain, yet it affected me much, very solemnly and tenderly, she was my dear counsellor and guide for a long time in the Christian way, and she has finished her own journey very happily. My soul, through grace, shall pursue the same path, till I meet her again in heaven. Oh, this vain world! what is there now in this howling wilderness to charm me. I have not a relation left to whom I feel bound by the ties of Christian fellowship, and I am resolved to form no new connection of a worldly nature, so that I may henceforward hope to live entirely as a man of another world. Having now been reading the law and the prophets to my servants for three quarters of a year, I thought them sufficiently prepared for hearing the gospel, so I began St. Matthew with them.

25. (Sunday.) Preached to the dragoons on Luke xvi. The rich man and Lazarus, much attention: at the General's, on Isaiah lxiv. "There is none that calleth upon thy name." There also I felt more animated than usual, and the congregation, which was considerable, was as usual, attentive. But oh, when shall I see all this preaching produce effect? I sometimes fear that I do not sufficiently conform to the blessed apostle's preaching in one respect. Do I deliver my message merely as a messenger? Do not I wish that the effect of the gospel should depend on something else than the power of God? Preached in the afternoon to about eight hundred natives, on the destruction of Sodom and Gomorrha: when I came to apply the subject to them-

selves, they seemed to feel it, for a great number of them began to make their remarks aloud. These things encourage me on two accounts, 1. It shows they understand me, and 2. That they are men of like passions with ourselves, the same things move them as move us, my preaching to them to-day was of course more according to the doctrine of John, than of the apostles. After finishing the narrative of the fall of Sodom, I said without further preparation, Do you too repent of your sins, and turn to God. See Mem. p. 326.

20—31. The Padre Julio, from Lucknow, in his way to Agra, was staying with me : constant conversation about the things of the world had a very deadening effect upon my mind, though sometimes indeed discoursing on religious subjects, but only in a way of dispute.

Cawnpore, March 30, 1810.

Since you kindly bid me, my beloved friend, consider you in the place of that dear sister, whom it has pleased God in his wisdom to take from me, I gratefully accept the offer of a correspondence, which it has ever been the anxious wish of my heart to establish. Your kindness is the more acceptable, because it is shown in the day of affliction. Though I had heard of my dearest sister's illness, some months before I received the account of her death, and though the nature of her disorder was such as left me not a ray of hope, so that I was mercifully prepared for the event ; still the certainty of it fills me with anguish. It is not that she has left me, for I never expected to see her more on earth. I have no doubt of meeting her in heaven, but I cannot bear to think of the pangs of dissolution she underwent, which have been unfortunately detailed to me with too much particularity. Would that I had never heard them, or could efface them from my remembrance. But oh, may I learn what the Lord is teaching me by these repeated strokes. May I learn meekness and resignation. May the world always

in it as short and uncertain. How frightful is the desolation which death makes, and how appalling his visits when he enters one's family. I would rather never have been born, than be born and die, were it not for Jesus, the prince of life, the resurrection and the life. How inexpressibly precious is this Saviour, when eternity seems near! I hope often to communicate with you on these subjects, and in return for your kind and consolatory letters, to send you from time to time, accounts of myself and my proceedings. Through you, I can hear of all my friends in the west. When I first heard of the loss I was likely to suffer, and began to reflect on my own friendless situation, you were much in my thoughts, whether you would be silent on this occasion or no? whether you would persist in your resolution? Friends indeed I have, and brethren, blessed be God! but two brothers cannot supply the place of one sister. When month after month passed away, and no letter came from you, I almost abandoned the hope of ever hearing from you again. It only remained to wait the result of my last application through Emma. You have kindly anticipated my request, and I need scarcely add, are more endeared to me than ever.

Of your illness, my dearest Lydia, I had heard nothing, and it was well for me that I did not.

Your's most affectionately,

H. MARTYN.

To Miss L. Grenfell.

April 1. (Sunday.) Preached to the artillery on "Search the Scriptures:" at the General's, on "He is able to save to the uttermost," &c. To the natives in the afternoon, on Abraham's offering up Isaac. At night joined the men of the 53rd, who marched two days ago. I spoke to them from Exod. xv. 15. "Thou in thy mercy hast led forth the people which thou hast redeemed, thou hast guided them in thy strength to thy holy habitation." How necessary to the prosperity of my soul are these ministrations.

3. Finished 1st Epistle to Corinthians in Hindoostanee; wrote to G. and Lydia; with my men at night spoke on Matthew.

Cawnpore, April 3, 1810.

DEAREST SIR,

I do not know whether my spirits were low or not, when I last wrote to you, but this I know, that I need not go so far as Calcutta for occasions of sorrow. Every body would suppose Sabat improved: I fancy I see the worldly principle more predominant. Do not tell him any more that he is a learned man, the fact itself begins to be doubtful to me; but however that may be, it can only tend to strengthen his abominable pride, to tell him that he is what he thinks he is.

As you will not part with Shalome for five or six months yet, we shall have time to consider of the expediency of his coming to me. I have no hope of getting any thing from him, when all the versions and targum of the Polyglott are insufficient to ~~afford me aid~~. The books however which you mention, I shall expect with impatience. Street's version; Hammond, who is a learned man. Horne is all words. Now next to oriental translations, my wish and ~~prayer~~ is, that I may live to give a new English version of the Bible, from Job to Malachi, and after that, to lead men to search for the principles of all true ~~philosophy~~ in the Bible. Such are some of my modest desires. Schultens on the Proverbs, I long so much to see, that I would go two hundred miles to fetch it. Do send it up by bungy. Also G. Liomlas' version of the Psalms. For these two I would give their weight in gold. The gospels of Matthew and Mark, with errata, were sent off by dawk. The Epistle to the Romans in Arabic is translating for you.

I have had several letters from England this week of a mournful nature: my long-lost Lydia, however, consents to write to me again. My health, through mercy, is very well notwithstanding all my vexations and

fatigues. My church is almost ready for the organ and the bell.

Old Mirza gives me more satisfaction than any one in Cawnpore. He seems to take great pleasure in seeing an intricate sentence of the Epistles unravelled.

Your's ever most affectionately,

H. MARTYN.

To the Rev. D. Brown.

8. (Sunday.) Preached to the 53rd. on the Parable of the lost sheep; at the General's on Job xxii. "Acquaint now thyself with God." To the natives began the history of Joseph, and to my men at night on Matt. iii. "Whose fan is in his hand."

Cawnpore, April 8, 1810.

DEAREST SIR,

I am more and more uneasy about Sabat; but I do not like to write my troubles. I long to see you here, to unburden my mind to you. The gospel of Matthew in the new Persian, and the Arabic of the Romans, will be soon sent to you. Let these again be submitted to the inspection of competent judges. Who were the persons that admired his Arabic of the Romans?

Most affectionately yours,

H. MARTYN.

To the Rev. D. Brown.

9. From the labours of yesterday, added to constant conversation and disagreement with visitors to-day, I was quite exhausted, and my chest in pain.

10. My lungs still so disordered, that I could not meet my men at night.

11. Passed the evening with Captain and Mrs. S — and Mr. and Mrs. M. in profitable conversation. Passed a sleepless night.

12. Half alive all day, and very feverish. At night married B. the Judge to Miss G. Finished 2nd of Corinthians in Hindoostanee.

13. Much better, through divine mercy. Ministered to my men at night, and had such a delightful season in prayer as I trust I may not soon forget.

15. (Sunday.) Preached to the Dragoons on the parable of the pounds. At the General's on Luke xxii. 22. With the native congregation I strained myself greatly in order to be heard, and to this I attribute the injury I did myself to-day. Attempted the usual service with my men at night, but after speaking to them from a passage in scripture, was obliged to leave them before prayer.

16. Imprudently joined in conversation with some dear Christian friends to-night, and talked a great deal; the pain in the chest in consequence returned.

Cawnpore, April 16, 1810.

DEAREST SIR,

* * * * *

Is it possible that they can have been so ignorant of the languages, in which they have been ~~sending forth~~ versions. I am anxious to see their ~~Epistle~~ to the Romans in Hindoostanee, which I see from their circular letter they have done. It will ~~then~~ be more easy to judge of their real powers, because ~~the~~ four gospels are merely Fitrut's a little altered.

18. I do not know whether I may venture to tell you that I ~~have~~ a pain in my breast, occasioned, I fear, from over-exertion of my lungs on the Sundays; the Sunday before last it made its first appearance, and I was tolerably careful the whole week. Last Sunday it came on again at night, and I was obliged to leave my men in the midst. To-day (Wednesday) it is not gone. Such a symptom in my constitution is alarming; but let me assure you that in future I will be as careful as possible, if it be not too late. I do not know whether it is really a love to my work, or only the love of life, but I should be more contented to depart if I had finished the translation of the Epistles. The will of my Creator is

Pray for me. Prayer lengthened Hezekiah's life, perhaps it may mine.

Your's ever affectionately,

H. MARTYN.

To the Rev. D. Brown.

17. Colonel W. calling, I had a great deal to say to him, but suffered for it.

18. Major F—— called ; I determined to be more careful ; but, short as the conversation was, it hurt me. These symptoms are alarming in such a consumptive constitution as mine ; yet why shall I say alarming, if my time is come, in the will of God. At the apprehended approaches of death, my guilt and neglects rise to view, and make me often unhappy, but though cast down, I am not dismayed.

Cawnpore, April 19, 1810.

I begin my correspondence with my beloved Lydia, not without a fear of its being soon to end. Shall I venture to tell you, that our family complaint has again made its appearance in me, with more unpleasant symptoms than it has ever yet done ? However, God, who two years ago redeemed my life from destruction, may again, for his church's sake, interpose for my deliverance. Though, alas ! what am I, that my place should not instantly be supplied with far more efficient instruments. The symptoms I mentioned are chiefly a pain in the chest, occasioned I suppose by over-exertion the two last Sundays, and incapacitating me at present from all public duty, and even from conversation. You were mistaken in supposing that my former illness originated from study. Study never makes me ill—scarcely ever fatigues me—but my lungs ! death is seated there ; it is speaking that kills me. May it give others life. “Death worketh in us, but life in you.” Nature intended me, as I should judge from the structure of my frame, for chamber-counsel, not for a pleader at the bar. But the call of Jesus Christ bids me cry aloud, and spare

not. As his minister, I am a debtor both to the Greek and the Barbarian. How can I be silent, when I have both ever before me, and my debt not paid. You would suggest that energies more restrained will eventually be more efficient. I am aware of this, and mean to act upon this principle in future, if the resolution is not formed too late. But you know how apt we are to outstep the bounds of prudence, when there is no kind monitor at hand to warn us of the consequences.

Had I been favoured with the one I wanted, I might not now have had occasion to mourn. You smile at my allusion, at least I hope so, for I am hardly in earnest. I have long since ceased to repine at the decree that keeps us as far asunder as the east is from the west, and yet am far from regretting that I ever knew you. The remembrance of you calls forth the exercise of delightful affections, and has kept me from many a snare. How wise and good is our God, in all his dealings with his children! Had I yielded to the suggestions of flesh and blood, and remained in England, as I should have done, without the effectual working of his power, I should without doubt have sunk ~~with my~~ sisters into an early grave. Whereas here, to say the least, I may live a few years, so as to accomplish a very important work. His ~~keeping~~ you from me, appears also, at this season of bodily infirmity, to be occasion of thankfulness. Death, I think, would be a less welcome visitor to me, if he came to take me from a wife, and ~~that~~ wife were you. Now if I die I die unnoticed, involving none in calamity. O that I could trust him for all that is to come, and love him with that perfect love, which casteth out fear; for to say the truth, my confidence is sometimes shaken. To appear before the Judge of quick and dead is a much more awful thought in sickness than in health. Yet I dare not doubt the all-sufficiency of Jesus Christ, nor can I, with the utmost ingenuity of unbelief, resist the reasonings of St. Paul, all whose reasons seem to be drawn up on purpose to work into the mind, the persuasion that God will glorify

himself by the salvation of sinners through Jesus Christ. I wish I could more enter into the meaning of this "chosen vessel." He seems to move in a world by himself, and sometimes to utter the unspeakable words, such as my natural understanding discerneth not; and when I turn to commentators, I find that I have passed out of the spiritual, to the material world, and have got amongst men like myself. But soon, as he says, we shall no longer see as in a glass, by reflected rays, but see as we are seen, and know as we are known.

25th. After another interval, I resume my pen. Through the mercy of God I am again quite well, but my mind is a good deal distressed at Sabat's conduct. I forbear writing what I think, in the hope that my fears may prove groundless; but indeed the children of the East are adepts in deceit. Their duplicity appears to me so disgusting at this moment, that I can only find relief from my growing misanthropy by remembering him, who is the faithful and true witness; in whom all the promises of God are yea and amen; and by turning to the faithful in Europe—children that will not lie. Where shall we find sincerity in a native of the East? Yesterday I dined in a private way with ——. After one year's inspection of me, they begin to lose their dread, and venture to invite me. Our conversation was occasionally religious, but topics of this nature are so new to fashionable people, and those upon which they have thought so much less, than on any other, that often from the shame of having nothing to say, they pass to other subjects where they can be more at home. I was asked after dinner if I liked music. On my professing to be an admirer of harmony, cantos were performed and songs sung. After a time I inquired if they had no sacred music. It was now recollected that they had some of Handel's, but it could not be found. A promise however was made, that next time I came, it should be produced. Instead of it, the 145th Psalm-tune was played, but none of the ladies could recollect enough of the tune to sing it. I observed that all our

talents and powers should be consecrated to the service of him who gave them. To this no reply was made, but the reproof was felt. I asked the lady of the house if she read poetry, and then proceeded to mention Cowper, whose poems it seems were in the library, but the lady had never heard of the book. This was produced, and I read some passages. Poor people! here a little, and there a little, is a rule to be observed in speaking to them.

26th. From speaking to my men last night, and again to-day conversing long with some natives, my chest is again in pain, so much so that I can hardly speak. Well! now I am taught, and will take more care in future. My sheet being full, I must bid you adieu. The Lord ever bless and keep you. Believe me to be with the truest affection,

Yours ever,

H. MARTYN.

22. (Sunday.) Desired that the artillery might not be put in orders for divine service, as I feared I might not be able to go through all the duties of the day. Preached at the General's on Acts iii. "God ~~having~~ raised up his Son Jesus, sent him to bless you," &c. Afterwards administered the sacrament to several ladies, but no men were present, but the General and Major F. H. It was a more ~~affecting~~ season to me than I expected. I felt confounded at the sinfulness, and misery, and unfitness of myself and people, and did not know which ~~was worst~~. In this frame every word of mercy was like water to the thirsty soil. In the afternoon went on with the history of Joseph to the natives, but was too much fatigued to be able to join the men at night.

23. Dined at the General's with a large party; they had fixed it for yesterday, but at my request put it off; it was as usual very silly and tiresome; I escaped as soon as possible, and came home with a determination to go to such feasts no more. I groan at the misery and vanity of the world, and humbly adore the mercy of God which hath separated me from them.

24. Dined at Col. W's : as there was none there but themselves, I hoped to have said much for their good, and indeed what I did say was attended to ; but they are not prepared to hold a conversation on religious subjects. On that account I believe many people of the world vary the conversation, not always from disinclination to religious topics. On my return found a letter from Syud Hosyn of Bagdad, who has lately quarrelled with Sabat, and now sends me an account of Sabat's character, and what he says of me behind my back. Alas ! these children are the children of the devil, more than any mortals existing. He is a liar and the father of liars. There are so many probable circumstances in his account, that I became very uneasy on account of Sabat. Nazir Ali from Bundelcund called to ask a question in the 10th of Euclid.

27. Had an eclairissement with Sabat and was more easy.

29. (Sunday.) Preached to the artillery half an hour before sunrise, on Acts xx. "Testifying to the, &c., repentance towards God." To spare my chest I ~~spoke~~ ^{spoke} low and deliberately, in consequence of which there was more solemnity, and my heart was affected. Afterwards at the General's, on Matt. xi. 28. "Come unto me all ye that travail," &c. I could do no more ; for what with reading the baptismal service twice, and a funeral, I could neither speak to the ~~fakirs~~ ^{fakirs} nor to my men at night.

May 1, 1810.

I bless God that you are better. For myself I remain in a doubtful state. I had but two services on Sunday, yet was much exhausted. The occasional duties here are very great at this time. I am willing to hope the extraordinary weather is the cause of my pulmonary weakness. I have been out a good deal this week. Last Monday dined at a large party ; made a resolution never to dine in a large party again if possible. Next day at Col. ——'s in private. This was more agreeable

because more profitable. I read Cowper to them and made them play some Psalms. As people begin to be less afraid of me than they were, and begin to invite me, a new field of usefulness is opened; but alas! I have not strength to do half my work.

H. MARTYN.

To the Rev. D. Corrie.

Cawnpore, May 2, 1810.

DEAREST SIR,

Your request for a list of books has almost blinded me. Anxious to demonstrate that I am on the alert, warm in the cause, and ready to run wherever you like to send me, I have been on the search night and day for books. I have written to Baillie's to know what is to be had at Lucknow. I have been interrogating Marcellino, a Padre just come from them, about the remains of the Jesuit library, but from him I learn nothing. If you mean to solicit any out of the pale of translators, and of those whose hearts are translating, I think you must not call it a translation library. Let it be proposed to form a library consisting of such books as do ~~not~~ form a part of private collections. Dictionaries and other books of reference, learned works particularly, in other languages, because such are more rarely met with in India; in short, it should be such a library as may compensate for the privations, which the chaplains and others of literary habits suffer by leaving England. ~~Travels~~ into the East will be of use, because they tell us where Christians may be found, and in what state they are. So much for the library at present. I object to the Latin names of the Bible Depository; if any be necessary, I should think Bibliotheca sufficient. If Bible is applied *παρ ἐποχην* to the Holy Scriptures, Bibliotheca may be to the Theca of the Sacred Scriptures.

I humbly beg pardon for disrespect to Bishop Horne.

You have set me a most unpalatable task, in making me a critic, though I did propose to commence with Marshman about it. Since the receipt of your order, I

read a little with Mirza, who desires me to tell you that it would be a great sin to publish their translation ; for when it is gone forth there is no recalling it.

You shall have my remarks on the said chapters as soon as possible. I should have said that I am getting better, though not yet well. I do not expect to be so till we have the hot winds. But every day added to my life is undeserved grace.

3rd. Since writing the above I have looked over the chapters. I had no conception they were so bad ; but I may be mistaken, and most happy shall I be to find that I am—for next to the Chinese there is none of their works I have so much at heart. The blunder in chapter v. 32. is so important that I wish you would get some one else to look at it ; for I can hardly believe my own eyes. I begin to despair of the ——'s works altogether. Nothing is yet done for India, absolutely nothing, if their Bengalee is like this. But let me see by all means their Epistle to the Romans in Hindoostanee.

If you wish a critique on their Sanscrit from this part of India, I can perhaps procure it. Send me a copy of ~~the~~ *Habe Hindee* Psalter. You are kind in proposing to help me in paying Fitrut, but there is no occasion—let me have the honour of presenting the Bible Society with a Hindoostanee New Testament free of expence. When Fitrut has finished the New Testament, if you like, we two with Corrie and Parsons may club together to make him a present of 200 rupees. I have now left nothing unsaid. The Lord be with you.

Your's ever affectionately,

H. MARTYN.

To the Rev. D. Brown.

May 6. (Sunday.) A man of the 8th Light Dragoons, having died this week drunk, I desired that this regiment might be paraded for divine service, though it was not their turn, and preached on Psalm l. "These things hast thou done, and I kept silence," &c. Preached afterwards

at the General's, on "the testimony of Jesus is the Spirit of prophecy;" but was quite exhausted by that, so that I could do no more for the day. Told the fakeers my case, that I had a pain in my chest and could not speak to them this Sunday, that they ought therefore to pray for my recovery. Immediately a thousand exclamations were heard invoking long life, and health for me; and afterwards while I distributed the rice, the kindness of the poor things knew no bounds. Sent the first volume of the Bible Society Report to Col. W. commanding the station, with a letter.

7. Met my men again at night after a long absence. A tune they sung which I had often heard, brought my dear sister so strongly to my mind, that I could scarcely go on. I seemed to see her in heaven, and in prayer longed for the day when I might be made partaker with her of Christ's heavenly kingdom.

8. Temptations assail me every day, chiefly, desire of the ease and comforts of this world; but through grace I get through. Daily do thou enable me, O Lord, to renounce the world; to look for no rest or enjoyment on this side the grave; but to suffer with Christ here, that I may reign with him hereafter.

12. This evening thrown with great violence from my horse: while he was in full gallop, the saddle came off, but I received no other injury but contusion. Thus, a gracious Providence preserves me in life. But for his kindness I had been now dragging out a wretched existence in pain, and my blessed work interrupted for years perhaps. Sabat was much affected and gave thanks to God in prayer.

13. (Sunday.) Desired that there might be no service at the General's. Preached to the 53d on Elijah and the Prophets of Baal. In the afternoon baptized an old Hindoo woman, by the name of Christiana, she was brought by some Portuguese people; she knew very little, but was lowliness itself, and I did not see that I had any right to refuse her. Finished the history of Joseph with the fakeers. At night spoke with some-

what of an enlarged heart on "Thy kingdom come," to my men.

Cawnpore, May 14, 1810.

DEAREST SIR,

Remission of vocal labour, and the increasing heat of the air are restoring me to my strength, through the mercy of God; but every cold too often produces shooting pains in my chest. We are 'in deaths oft' from other causes. Last night my horse, which had not been mounted some days, went off with such joy, that the saddle-girths broke. With the saddle I was precipitated to the earth, and a Persian, who was witness to the scene, thought I had fallen to rise no more; but I am sitting well, with no other effect than lameness. Sabat was much affected, and gave thanks to God in fervent prayer with me. My last critique on the ——'s Hindoostanee renders it unnecessary for me to return to that subject. A sheet large enough to contain all the emendations, would be larger than the work itself. Your plans, as they develop themselves, claim and possess my approbation and applause; as the eyes of servants look unto the hands of their master, so may our eyes wait upon the Lord our God. You have weathered the wintry storm, and now you live to see the blossoms of the spring. 'The flowers appear on the earth, the time of singing is come, and the voice of the turtle is heard in our land.'

Three translations will be a great deal to propose at the first set out, as they will require perhaps not much less than half a lac of rupees, but we must not be distrustful. If you set up but two, I fear the Hindoostanee must be left out, which is a pity, as it is so much more forward than the rest. Have you any information about the Malayim? is it done well? The Syrians are brethren, and must not be neglected in the daily ministration. "If any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel." A collection for them would

have no prejudices to encounter, the proposal would rather meet the ideas of people in general. Perhaps some of the B. S's. funds might be appropriated to the Hindoostanee. But I write without seeing half way into things, though you take so much pains to instruct me. The Arabic New Testament may be all translated by the end of the year, and will, if our lives are spared; but then it will not be all ready for the press; we can, however, keep the press constantly employed, if that will do, for the gospels will not require much attention, and the epistles scarcely any, if, as we intend, Sabat translates them with me; alone he could do nothing with them. I cannot say that I have found Sabat not learned in Arabic, I am clear that I have no right yet to judge him, my own acquaintance with the language being so imperfect. What made me uneasy was that I discovered eight or ten grammatical errors in the Epistle to the Romans, which after some anger and shame he was obliged to acknowledge. This would not disturb me if I were sure of making none myself, but I cannot be sure of any such thing. These are the things that European scholars will detect, while errors in idiom lie beyond their ken. Arabic scholars in India are notorious for their false concords; even Mr. Baillie's books are not exempt. ~~What~~ What, however, is my opinion on the whole? Why, that we shall never find in India so good a man as Sabat; and it will be wonderful indeed, if, with all the imperfections of his work, it is not decidedly superior to former versions. It will be a satisfaction to you to know, that Mr. Baillie has the highest opinion of Sabat's Arabic, and speaks in his praise to every body. I enclose the last letter I had from him.

I can hardly tell what the Colonel intends to do, he would rather give a donation than subscribe, but I want subscribers, that hereafter when they go home they may once a year at least, be reminded of the existence of the Bible. Mirza is become restive again, and wants to throw me off. He will stay to finish the New Testament, and then he talks of going. He pleads half a

promise I made him, that at the end of the New Testament I would use my interest with some judge or collector to get him a place, in which case he would come to me from time to time to correct what I have got ready ; but to work every day will blind him. He frets as often as he thinks of Sabat's salary ; wants me to write a petition to the College Council for him ; every day he is turning up some new stone. I pity the old man, and really think the company or the College Council ought to do something for him. As they once employed him to translate the four gospels, might not they be disposed to allow him something for going on with the rest ? Albert Schultens and Street—Street is good for nothing, and you may have him back as soon as you please ; so much for him. But Schultens must remain with me, though after a cursory look at his learned notes, I despair of ever learning Hebrew from books. I sit as before, hours alone, contemplating this mysterious language. If light does not break upon me at last it will be a great loss of time, as I never read Arabic or Persian. I have no heart to do it ; I cannot condescend any longer to tread in the paths of ignorant and lying grammarians. I sometimes say in my vain heart, I will either make a deep cut in the mine of philology, or I will do nothing ; but you shall hear no more of Scriptural philology, till I make some notable discoveries. If Doederlein's Hebrew Bible is small, and you do not use it, I shall be glad to see it, but there is no immediate necessity for it. Shall I send back Street or no.

I hope you have not dropped your design of visiting us.

Your's ever affectionately,

H. MARTYN.

18. Calling at Colonel W's. to-day, I had much discussion with some officers and ladies there on the amusements of the world. But I could produce nothing clear and convincing ; perhaps because I had not prayed

for assistance. Colonel W. consented to become a subscriber to the Bible Society, but gave me little encouragement to expect many more at the station. On my return I felt dispirited at my own unprofitableness, and the unwillingness of men to co-operate with me in any thing good. Yet why should these things surprise or disappoint me? I read the 37th psalm with comfort, but most of all prayer puts new life into my heart. He hath said, "Call upon me in the day of trouble," &c. Sweet privilege! To unbosom myself to my Lord gives me relief.

20. (Sunday.) Preached at the General's, on Luke vii. 50—"Thy faith hath saved thee." On account of the heat, but few attended. Asked the General to become a subscriber to the Bible Society, to which he consented. In the afternoon with the natives began the history of Moses. At night to the men spoke on "Give us this day our daily bread." Very listless and carnal most of the day. In the afternoon in prayer, set myself to seek deliverance from this unhappy state, and after some time found my heart somewhat softened and humbled.

21, 22. Was much taken up with mathematical subjects, endeavouring to prove that the hardest bodies are those composed of the fifth order of regular solids or eicosohedrons, but could not, though I have little doubt of the truth of it.

23. Breakfasted and dined with the General. He would not subscribe to the Bible Society, but offered a donation of 50*l.* which I would not accept.

24. Got considerable light on the construction of the Hebrew, blessed be God. A carpenter I sometimes employ, applied to me to deliver him from the oppression of a merchant, who had pressed his cart and his bullocks into his service against his will, which I did; but, oh, the tyranny and injustice of some amongst my countrymen in the East. God give me courage and wisdom, to stem the torrent a little in the place where I am, and stand up for the injured poor.

27. Divine service was ordered for the Artillery, but when I had finished the first lesson, a shower of rain came on and we were obliged to leave off. To the natives in the afternoon, went on with the book of Exodus. They were not very attentive, but a great number were present. Went on at night with my men with the exposition of the Lord's Prayer.

May 28, 1810.

Right glad am I, dearest brother, to find you at hand, and that our God has preserved you in such good health. You will have few to preach to but the poor, if the church is not opened, which the General does not seem to wish it shall be. May he that holds the sweet influences of the Pleiades hold or loose the winds so as shall bring you most speedily and safely on.

H. MARTYN.

To the Rev. D. Corrie.

June 2. Dear brother Corrie and his sister came, on his way to Agra. We called on the General, who desired me to prepare a sermon for the 4th of June, when he meant to celebrate the jubilee.

3. (Sunday.) Corrie preached to the Dragoons.

4. Before day we attended the grand parade of all the troops of the station. At nine Corrie read the service for the 25th of October, at the General's, and I preached on Psalm ciii. 1, 2.

5—23. The weather dreadfully oppressive, night and day, so that I scarcely know how to keep myself alive at times. Dearest brother Corrie a great help and comfort to me. On the 10th, preached to the 53d. On the 17th, I was so ill from sickness and faintness that I could not attend Divine service; he preached to the Artillery, and at the General's; at my request the General put him in orders to remain at Cawnpore to help me.

Cawnpore, June 11, 1810.

DEAREST SIR,

The excessive heat, by depriving me of my rest at night, keeps me between sleeping and waking all day. This is one reason why I have been remiss in answering your letters. It must not however be concealed that the man Daniel Corrie has kept me so long talking that I have had no time for writing since his arrival.

Your idea about presenting splendid copies of the Scriptures to native great men has often struck me, but my counsel is, not to do it with the first edition. I have too little faith in the instruments to believe that the first editions will be excellent; and if they should be found defective, we cannot after once presenting the great men with one book, repeat the thing.

Before the second edition of the Arabic, what say you to my carrying the first with me to Arabia, having under the other arm the Persian to be examined at Shiraz or Tehran.

By the time they are both ready I shall have nearly finished my seven years and may go on furlough.

I am glad to find you promising to give yourself wholly to your plans. I always tremble, lest Mrs. Brown should order you home; but I must not suspect her, she has the soul of a missionary. If you go soon we shall all droop and die. Your Polyglot speculations are fine, but Polyglots are biblical luxuries, intended for the gratification of men of two tongues or more. We must first feed those that have but one, especially as single tongues are growing upon us so fast.

12. To-day I have requested the Commander of the forces to detain D. Corrie here to assist me; he said he did not like to make innovations, but would keep him here for two or three months. This will be a great relief to my labouring chest, for I am still far from being out of the fear of consumption. Tell me that you have prayed for me.

Your's, &c.

H. M.

To the Rev. D. Brown

24. (Sunday.) Corrie read and preached to the artillery on Rom. iii. 20, 21. In the afternoon I spoke to the natives; at night Corrie exhorted our men of the 53rd.

27. Spoke to the men of the 53rd on the latter part of Matt. vi. and Corrie prayed.

29. Finished the Hindoostanee New Testament. May the Lord seal it with his blessing.

July 1. (Sunday.) Corrie preached to the Dragoons, on "The hour is coming in which all that are in their graves shall hear the voice," &c. At the General's I preached on "Enter ye in at the straight gate, &c." and to the natives in the afternoon.

3. A fall of rain, the first, relieved me a good deal. The Lord be praised! Received a letter from Mr. R—— at Allahabad, desiring a correspondence on religious subjects.

5. Answered it. Much exhausted from speaking at the Dragoon Hospital, particularly in private, with a most obstinate self-righteous man.

8. (Sunday.) Corrie preached to the 53rd a funeral sermon on the death of one of their Captains. In the afternoon I spoke to the natives on the first commandment, with greater fluency than I have yet found. My thoughts to-day very much towards Lydia; I began even to be reconciled to the idea of going to England for her. "Many are the thoughts of a man's heart, but the counsel of the Lord, that shall stand."

15. (Sunday.) Corrie officiated to the Artillery, and afterwards preached at the General's, where I read prayers. In the afternoon spoke to the natives on the second commandment. At night Corrie officiated to a good congregation of our men of the 53rd.

22. (Sunday.) Corrie officiated to the Dragoons. In the afternoon I spoke to the beggars on the third commandment. The evening, spent as usual on the Lord's day.

26. Began the correction of Matthew in Arabic.

29. (Sunday.) Corrie read prayers to the 53rd;

the rain prevented him from preaching. In the afternoon, spoke to the natives on the fourth commandment.

August 5. (Sunday.) Rain again prevented Corrie from doing more than reading the prayers to the 53rd. Spoke to the natives on the fifth commandment, with great ease to my body, and joy to my heart. Blessed be God, my strength is returning. Oh may I live to proclaim salvation through a Saviour's blood.

6. Heard of dear Des Granges' death. How mysterious are Jehovah's ways ! Corrie and myself were both much afflicted at the loss of this excellent young man, and beloved brother.

7. Rather disappointed at receiving no Europe letters, when all around are hearing from their friends : this too is ordered by God, let me live more on him. Burying a corpse to-night I caught a severe cold, which appears only in the form of rheumatism. Blessed be God that my lungs are not affected by it.

12. (Sunday.) Corrie read and preached to the Artillery ; in the afternoon spoke to the natives on the sixth commandment, mentioning the burning of women, men drowning themselves in the Ganges, throwing themselves under the wheels of Juggernaut's car, &c.

Cawnpore, August 13, 1810.

DEAREST SIR,

As you are determined to have a new type for the Arabic, it may as well be beautiful. I hope to procure from Baillie a specimen of small Arabic, from the best writer in Lucknow. You say, ' We cannot print except you come down.' I say in return, we cannot translate except we stay here. If you unsettle Sabat now, he will not recover his wits for three months. Oh that he had a little of your zeal, or even mine. I feel with you, like a bad rider upon a fiery horse ; you carry me on with great rapidity, but I am in constant dread of breaking my neck. You and good Dr. Buchanan drag me, prematurely, I fear, into the light, and deaf to the cries of timidity, post me to the world as an Arabic scholar.

Should some egregious blunder hereafter proclaim me an ignoramus, the fault will be yours, the disgrace mine. However, I am all obedience, and what is more, my heart is with you in all things—only give me a moment to consider and correct. There is no depending on Sabat for an accurate copy, even after the translation is selected. The seven chapters he brought to me, as a fair copy, had twice as many faults as lines. It is incredible the trouble I have to get any thing correct. But all labour in the glorious cause is delightful; I only lament the delay.

Yours ever affectionately,

H. MARTYN.

To the Rev. D. Brown, Calcutta.

Cawnpore, August 14, 1810.

With what delight do I sit down to begin a letter to my beloved Lydia! Yours of the 5th of February, which I received a few days ago, was written I perceive, in considerable embarrassment. You thought it possible it might find me married, or about to be so. Let me begin therefore, with assuring you with more truth than Gehazi did his master, “Thy servant went no whither:” my heart has not strayed from Marazion, or Gurlyn, or wherever you are. Five long years have passed, and I am still faithful. Happy would it be if I could say that I had been equally true to my profession of love for Him who is fairer than ten thousand, and altogether lovely. Yet to the praise of his grace let me recollect that twice five years have passed away since I began to know him, and I am still not gone from him. On the contrary, time and experience have endeared the Lord to me more and more, so that I feel less inclination, and see less reason for leaving him. What is there, alas! in the world, were it even everlasting?

I rejoice at the accounts you give me of your continued good health and labours of love. Though you are not so usefully employed as you might be in India, yet as that must not be, I contemplate with delight,

your exertions at the other end of the world. May you be instrumental in bringing many sons and daughters to glory. What is become of St. Hilary, and its fairy scenes? When I think of Malachy, and the old man, and your sister, and Josepha, &c. how some are dead, and the rest dispersed, and their place occupied by strangers, it seems all like a dream.

15th. It is only little intervals of time that I can find for writing; my visitors, about whom I shall write presently, taking up much of my leisure, from necessary duty. Here follow some extracts from my journal. *

* * * * *

Here my journal must close. I do not know whether you understand from it how we go on. I must endeavour to give you a clearer idea of it.

We all live here in Bungalows, or thatched houses, on a piece of ground enclosed. Next to mine is the church, not yet opened for public worship; but which we make use of at night with the men of the 53rd. Corrie lives with me, and Miss Corrie with the Sherwoods. We usually rise at day-break, and breakfast at six. Immediately after breakfast we pray together, after which I translate into Arabic with Sabat, who lives in a small bungalow on my ground. We dine at twelve, and sit recreating ourselves with talking a little about dear friends in England. In the afternoon, I translate with Mirza Fitrut into Hindoostanee, and Corrie employs himself in teaching some native Christian boys whom he is educating with great care, in hopes of their being fit for the office of catechist. I have also a school on my premises, for natives; but it is not well attended. There are not above sixteen Hindoo boys in it at present; half of them read the book of Genesis. At sunset we ride or drive, and then meet at the church, where we often raise the song of praise, with as much joy, through the grace and presence of our Lord, as you do in England. At ten we are all asleep. Thus we go on. To the hardships of missionaries, we are strangers, yet not averse, I trust, to encounter them, when

we are called. My work at present is evidently to translate ; hereafter I may itinerate. Dear Corrie, I fear, never will, he always suffers from moving about in the day-time. But I should have said something about my health, as I find my death was reported at Cambridge. I thank God, I am perfectly well, though not very strong in my lungs ; they do not seem affected yet, but I cannot speak long without uneasiness. From the nature of my complaint, if it deserves the name, it is evident that England is the last place I should go to. I should go home only to find a grave. How shall I therefore ever see you more on this side of eternity ? Well ! be it so, since such is the will of God : we shall meet, through grace, in the realms of bliss.

I am truly sorry to see my paper fail. Write as often as possible, every three months at least. Tell me where you go, and whom you see, and what you read.

17th. I am sorry to conclude with saying, that my yesterday's boasted health proved a mistake ; I was seized with violent sickness in the night, but to-day am better. Continue to pray for me, and believe me to be

Your ever affectionate,

H. MARTYN.

17. At night was taken very ill ; had much ado to keep myself from fainting ; at first I felt unwilling to pray and look to God, but after considering that this was the time to exercise a patient and resigned spirit, I enjoyed much peace in all my sufferings.

Cawnpore, August 17, 1810.

MY DEAR G——,

I rejoice exceedingly in your kind remembrance of me, but above all that you stand fast in the Lord, and are still pressing towards the mark, for the prize of the high calling of God in Christ Jesus. Your letter of the 23rd of February, enclosing one from your sister, I received, and could have wished for a little more time to answer it rather more at length, but if I let this day's

post go, I fear the Georgian* will have sailed. In answer to your affectionate inquiries about my health, I may say that I am tolerably well. The sickness and faintness in which I was obliged to conclude the inclosed letter, are now nearly removed; but I am resolved to quit, for a while, my native assistants, mere exhausters of my strength, and recreate myself on the river—though alas! it will be no recreation to me—for I am never so miserable as when idle. This last short sickness, has, I trust, been blessed much to me. I sought not immediately for consolations, but for grace, patiently to endure and to glory in tribulation; in this way I found peace. Oh this surely is bliss, to have our will absorbed in the divine will. In this state are the spirits of just men made perfect in heaven. The spread of the gospel in these parts is now become an interesting subject to you—such is the universal change. I have not much to say about it. All the English missionaries and chaplains, confine their attention almost exclusively to the translation of the scriptures, this appearing at present the first thing to be done. To preach so as to be understood, is no easy matter; nor even to translate. Do not omit writing a few lines in the cover of your sister's letters, as I shall be much interested about you.

Believe me to be yours affectionately,

H. MARTYN.

18. Restored in some degree, but unable to resume my work. Sent off letters to Lydia and G——.

19. (Sunday.) Corrie preached to the Dragoons, on the death of Captain Cummins, from Eccles. xi. "Rejoice, O young man, in thy youth;" &c. and I also endeavoured to make the same event useful at the General's, on 2 Peter iii. 11. "Seeing then that all these things shall be dissolved," &c. Spoke to the natives on the seventh and eighth commandments; there were great numbers and great attention.

Cawnpore, August 22, 1810.

DEAREST SIR,

Shall I come down, or shall I not? I have an aversion to Calcutta, with all the talking and preaching to which I shall be tempted there; yet you insist upon it, and sooner or later I must pass through you to the sea, or I shall be buried here. Again, if we stir this year from Cawnpore, my promise to the Bible Society will not be fulfilled. Sabat will revel in the confusion of moving, and our fields will lie fallow.

We hope to be on the river in a day or two; not to go far from Cawnpore. On Sunday I preached twice, and have hardly recovered my breath yet. I want silence and diversion, a little dog to play with; or what would be best of all, a dear little child, such as Fanny was when I left her. Perhaps you could learn when the ships usually sail for Mocha. I have set my heart upon going there; I could be there and back in six months.

H. MARTYN.

To the Rev. David Brown, Calcutta.

26. (Sunday.) Corrie preached to the 53rd on "God so loved the world," &c. John iii. 16. In the afternoon I spoke to the natives on the ninth commandment; there was not much attention, as my voice was weak through a cold.

September 2. (Sunday.) Corrie preached to the Artillery, and I attended a funeral. Afterwards preached at the General's for the last time, on "But now the righteousness of God," &c. Rom. iii. 21. To the natives on the tenth commandment, and endeavoured to shew them their sinfulness. Suffered in my chest a little.

3. Several times on the water, and found benefit from it.

Cawnpore, September 8, 1810.

DEAREST SIR,

I cannot undertake at this moment to reply at length to your letter of the 25th August. The twelve learned

sections, would require as many sheets to do justice to the subject. Your tide rolls on with terrifying rapidity, at least I tremble while committing myself to it. You look to me, and I to Sabat; and Sabat I look upon as the staff of Egypt. May I prove mistaken! All, however, does not depend upon him. If my life is spared, there is no reason why the Arabic should not be done in Arabia, and the Persian in Persia, as well as the Indian in India. But all this is inconsistent with your plans of return. I enquired truly what would be the result of your consulting me about ——. The rolling tide swept away my proposals bodily, well, let them go, since they deserved no notice. You are a perfect Lord Wellesley, amongst his nominal counsellors.

I am well and strong, except that the lungs ache after sermon; yet I go to sea (D. V.) to be stronger; the 1st November we begin to float down: the middle of December, shall be with you, and in a week be at sea; that is I; for Sabat must not persecute me upon the high seas. If Mocha cannot be seen, may I not have your permission to visit the Syrian Christians. I might be back again in April or May, and leave you with the rains. Unless you think the company of three or four jaundiced pilot-men sufficiently refreshing to me, chalk out some plan for me by which I may see something, or learn, or do some good. I hope your Shalome has not left you. I promise myself great advantage in reading Hebrew and Syriac with him. All your orders shall be executed with all convenient dispatch.

Yours ever most affectionately,

H. MARTYN.

To the Rev. D. Brown, Calcutta.

9. (Sunday.) A letter from Mr. Brown, purporting that Sabat's performances were good for nothing, agitated me a good deal. Added to other accidental circumstances, it made me so nervous that I could sometimes hardly support existence. Resolved instantly on going if possible, into Arabia, to get the translation

done there. Brother Corrie approved the plan, and in prayer for direction, I perceived no reason against it, so I wrote to Mr. Brown to that purpose; thus it seems a new turn is given to my life. Though tremulous in frame, I commit myself confidently to God my Saviour. I know in whom I have believed, and am persuaded that he is able to keep that which I have committed to him. Preached to the natives as usual.

Cawnpore, Sept. 9, 1810.

DEAREST SIR,

Yours of the 27th ult. is a heart-breaking business. Though I share so deeply in Sabat's disgrace, I feel more for you than myself, but I can give you no comfort except by saying, "It is well that it was in thine heart." Your letter will give a new turn to my life. Henceforward I have done with India. Arabia shall hide me till I come forth with an approved New Testament in Arabic. I do not ask your advice, because I have made up my mind, but shall just wait your answer to this, and come down to you instantly. I have been calculating upon the means of support, and find that I shall have wherewithal to live. Besides the Lord will provide. Before him I have spread this affair, and do not feel that I shall be acting contrary to his will.

It is now almost needless to return to the subject of Sabat. When we come to Calcutta let him be confronted with his accusers, and let us hear his defence. It is just possible that things may not be so bad, but I have little hope. The truest character of Sabat is just that, 'He possesses astonishing powers of conversation, but is not learned.' Let me know what are the obstacles to my plans, and what the facilities, that I may have some certain ground to go upon in ruminating upon my future life. Will government let me go away for three years before the time of my furlough arrives? If not, I must quit the service, and I cannot devote my life to a more important work than that of preparing the Arabic bible.

Dear Corrie will write to-morrow. If any thing occurs to me I will write it in his letter.

Yours ever affectionately,

H. MARTYN.

To the Rev. D. Brown, Calcutta.

16. (Sunday.) Rain prevented me having any service in public, the natives not being able to sit upon the grass, I could not preach to them.

Cawnpore, Sept. 17, 1810.

DEAREST SIR,

Herewith you will receive the first seven chapters in Persian and Hindoostanee, though I suppose you have ceased to wish for them. The Persian will only prove that Sabat is not the man for it. I have protested against many things in it; but instead of sending you my objections, I inclose a critique by Mirza, who must remain unknown. I am somewhat inclined to think the Arabic not quite so hopeless. Sabat is confident, and eager to meet his opponents. His version of the Romans was certainly not from the old one, because he translated it all before my face, from the English; but then, as I hinted long ago, he is inaccurate, and must not be depended upon. He entirely approves of my going to Bassorah with his translations, and the old one, confident that the decision there will be in his favour. In hopes of getting away in November from Calcutta, I shall make every exertion to leave this the 1st of next month, though no budgerows are to be had. So now, dear Sir, take measures for transmitting me with the least possible delay, detain me not, for the King's business requires haste. My health in general is good, but the lungs not strong. One loud dispute brings on pain.

Yours ever affectionately,

H. MARTYN.

To the Rev. D. Brown, Calcutta.

19. Finished the Hindoostanee of Genesis; spoke to the men at night on part of Matt. x.

22. Was walking with L. both much affected, and speaking on the things dearest to us both. I awoke, and behold it was a dream. My mind remained very solemn and pensive, shed some tears ; the clock struck three, and the moon was riding near her highest noon ; all was silence and solemnity, and I thought with some pain of the sixteen thousand miles between us. But good is the will of the Lord, if I see her no more.

23. (Sunday.) Corrie preached to the artillery, and I in the afternoon to the natives. Sabat went to Lucknow much against my will.

24. Dined with an immense party at Mr. G's. Corrie baptized the child.

26. Spoke to the men at night on "Come to me all ye that," &c. The General left the station.

30. (Sunday.) Corrie preached to the dragoons, at nine the new church was opened. There was a considerable congregation, and I preached on, "In all places where I record my name, I will come unto thee and bless thee." I felt something of thankfulness and joy, and our dear friends the same. The Sherwoods and Miss Corrie stayed with us the rest of the day. In the afternoon I preached the Gospel to the natives for the first time, giving them a short account of the life, death, miracles, manner of teaching, death, and resurrection of Jesus, then the doctrines of his religion, and concluded with exhorting them to believe in him, and taking them to record that I had declared to them the glad tidings that had come to us, and that if they rejected it I was clear from their blood, and thus I bid them farewell.

October 1. After a parting prayer with my dearest brother Corrie, I got on board my boat, and left Cawnpore ; I did little the rest of the day but consider about some suitable text for next Sunday.

2. Writing sermon all day.

3. Still about sermon ; in the evening reached Allahabad.

Allahabad, Oct. 3, 1810.

Thus far are we come in safety ; but my spirits tell me that I have parted with friends. Your pale face as it appeared on Monday morning is still before my eyes, and will not let me be easy till you tell me you are strong and prudent. The first night there blew a wind so bleak and cold, through and through my boat and bed, that I rose, as I expected, with a pain in the breast, which has not quite left me, but will, I hope, to-night, when I shall take measures for expelling it. There is a gate not paid for yet belonging to the church-yard, may you always go through it in faith, and return through it with praise. You are now (twenty minutes past seven,) in prayer with our men. The Lord be with you, and be always with you, dearest brother.

H. MARTYN.

To the Rev. D. Corrie.

4. Perpetually assaulted with temptations ; my hope and trust is that I shall yet be sanctified in the name of the Lord Jesus, and by the Spirit of my God. “ Purge me with hyssop and I shall be clean, wash me and I shall be whiter than snow.” When I really strive after purity of heart, for my endeavours are too often little more than pretence, I find no consideration so effectual as that of the exalted dignity and infinitely precious privileges of the saints. Thus a few verses of 1 Eph. are more influential, purifying, and transforming than the most laboured reasoning. Indeed, there is no reasoning with such temptations, and no safety but in flight.

6. Called at Mr. E’s this morning at Chunar, he was not at home. In the evening landed at Benares, and arrived at the Robinsons’.

7. (Sunday.) The church not having been quite prepared, it could not be opened, but we had service at Mr. S’s, the collector’s. A few attended. In the evening went to Mr. W—’s, the merchant’s, and preached to some artillery, half castes, &c.

8. Called on the judge, baptized his child ; in the evening left Benares.

From the Ganges, Oct. 6, 1810.

MY DEAREST LYDIA,

Though I have had no letter from you very lately, nor have any thing particular to say, yet having been days on the water without a person to speak to, tired also with reading and thinking, I mean to indulge myself with a little of what is always agreeable to me, and sometimes good for me; for as my affection for you has something sacred in it, being founded on, or at least cemented by, an union of spirit in the Lord Jesus; so my separation also from you, produced a deadness to the world, at least for a time, which leaves a solemn impression as often as I think of it. Add to this, that as I must not indulge the hope of ever seeing you again in this world, I cannot think of you without thinking also of that world where we shall meet. You mention in one of your letters my coming to England, as that which may eventually prove a duty. You ought to have added, that in case I do come, you will consider it a duty, not to let me come away again without you. But I am not likely to put you to the trial. Useless as I am here, I often think I should be still more so at home. Though my voice fails me, I can translate and converse. At home I should be nothing without being able to lift up my voice on high. I have just left my station, Cawnpore, in order to be silent six months. I have no cough, nor any sign of consumption, except that reading prayers, or preaching, or a slight cold, brings on pain in the chest. I am advised therefore to recruit my strength by rest. So I am come forth, with my face towards Calcutta, with an ulterior view to the sea. Nothing happened at Cawnpore after I wrote to you in September, but I must look to my journal.

I think of having my portrait taken in Calcutta, as I promised Mr. Simeon five years ago. Sabat's picture would also be a curiosity. Yesterday I carried Col. Wood to dine with me, at the Nabob Bahir Ali's. Sabat was there. The Colonel, who had been reading by the way the account of his conversion, in the Asiatic and East

Society Report which I had given him, eyed him with no great complacency, and observed in French, that Sabat might not understand him, 'Il a l'air d'un sauvage.' Sabat's countenance is indeed terrible; noble when he is pleased, but with the look of an assassin when he is out of humour. I have had more opportunities of knowing Sabat than any man has had, and I cannot regard him with that interest which the 'Star in the East' is calculated to excite in most people. Buchanan says, I wrote (to whom I do not know) in terms of admiration and affection about him. Affection I do feel for him, but admiration, if I did once feel it, I am not conscious of at present. I tremble for every thing our dear friends publish about our doings in India, lest shame come to us and them.

November 5. Calcutta. A sheet full, like the preceding, I had written, but the moment it is necessary to send off my letter, I cannot find it. That it does not go on to you is of little consequence, but into whose hands may it have fallen? It is this that grieves me. It was the continuance of my journal to Calcutta, where I arrived the last day in October. Constant conversation with dear friends here has brought on the pain in the chest again, so that I do not attempt to preach. In two or three weeks I shall embark for the Gulf of Persia, where if I live, I shall solace myself in my hours of solitude, with writing to you.

Farewell, beloved friend; pray for me, as you do I am sure, and doubt not of an unceasing interest in the heart and prayers of your ever affectionate,

H. MARTYN.

9. Writing on a subject.

10. Arrived at Gazeepore after breakfast, and called on Col. G.; baptized some children. Many of the Roman Catholic parents demurred about sending their children, because Col. G. had very roughly treated Padre Marcellino, a short time since, and turned him out of cantonments, so out of revenge they thought at first of

opposing the Colonel by refusing to send their children to me. But my chief object was to find out the remains of my poor flock, and sad indeed was the sight. See Memoir, p. 334.

11. In the evening came to at Buxar, and spent some hours at Colonel T—'s.

12. After marrying his son to Miss H,— I came on.

13. Reached Chupran, and put up at Mr. L—'s, the collector.

14. (Sunday.) All the station, to the number of sixteen, attended divine service at his house; in the evening I prayed with the family.

15. Reached Dinapore. Dined at C—, with the few people remaining at the station.

16. Went to Bankipore, and staid at Mr. G—'s, called at —'s, and joined them with their school in morning prayer. Most of the rest of the day with Col. W—.

17. Breakfasted with the W—'s. Most of the day reading Dr. Hunt's Observations on Proverbs; I this day spoke with Mr. G—, on the sinful state in which he is living, but was grieved to see him determined to persist in it.

18. Read some portions of my Hindoostanee New Testament to Major General D—, and G—, who commended the work highly. Dined with Col. W—, at Bahir Ali's. Sabat was present.

19, 20. On the 20th arrived at Monghyr, gave notice for service.

21. (Sunday.) Performed divine service at Captain P—'s. All the Europeans were present. Dined at night with Captain N—, whose child I baptized.

22. Reached Boglipore, and spent the evening with Antonio, very agreeably. He mentioned Sebastiano, an Italian of Rome, who had been preaching in Persia and Arabia, and was just arrived at Calcutta; I must remember to find him out. We sat under a little shed, &c. (See Memoir, p. 334.)

27. Reached Cutwa.

28. (Sunday.) Passed with C—. I felt exceedingly

distressed at the dissensions which divide the church so lamentably. However, I prayed with him sincerely and affectionately.

31. Called on the Roman Catholic Missionary at Hoogly, on Forsythe at Chinsorah, and in the evening arrived at Aldeen.

Aldeen, Nov. 1, 1810.

I continue my narrative from Ghazeepore. The men came down at night, about nine of them, and I spoke a good deal to them, and exhorted them to return and with full purpose of heart to cleave unto the Lord; but where there is no shepherd I am not sanguine in my hopes that they will keep together—the sheepfold will fall to pieces. Next day at Boglipore with Antonio. He has translated the Four Gospels, Acts, and Missal, into Hindoo exceedingly well. He had it written out in the worst kind of Nagree, but read it off fluently, exactly like a Brahmin. I was much delighted with his doings, but especially with his modesty. 25th. Entered the Hooghly with something of those sensations with which I should come in sight of the white cliffs of England. 26th. Spent the evening with P—. Next called on the Roman-Catholics at Hooghly; at last came to Aldeen at sun-set. Children jumping, shouting, and conveying me in troops to the house. They are a lovely family indeed, and I do not know when I have felt so delighted as at family worship last night. To-day Mr. Brown and myself have been consulting at the Pagoda.

H. MARTYN.

To the Rev. D. Corrie.

November 3. Came down to Calcutta, called on Dr. Ward, and on Mr. Harrington, and then had the long expected pleasure of meeting dear Thomason, and Mr. T. Several Christian friends were assembled at his house.

4. (Sunday.) Attended the old church, Dr. Ward preached. At night Mr. Thomason. Conversation with these dear friends I am now come amongst, has

brought on such weakness and uneasiness in the chest, that I could take no part in the service.

7. Took my passage in a ship going direct to Bus-sorah, but afterwards by Mr. Udney's advice, altered my purpose, and made up my mind to go by way of Bombay.

8. Returned to Aldeen.

9. Spent the day at Col. Young's.

11. (Sunday) Preached at the old church, on "As ye have therefore received Christ," &c. Afterwards to the congregation at eleven Mr. B. preached on "Resist the devil, and he will flee from you."

12. Breakfasted with Dr. Ward, who took me in his carriage to General St. Leger and Macan. Spent the evening very profitably at Mr. Harrington's with Mr. Thomason

13. Spent the evening at Mr. Myers.

14. Returned to Aldeen.

16. Spent the day with Col. Young, and wrote to Bates.

17. To Calcutta. Sat for my picture.

18. (Sunday.) Preached on Acts xv. "Through much tribulation," &c. Afterwards at eleven, Dr. W. preached on, "What things were gain to me, those I counted loss for Christ "

19. After sitting for my picture, turned to Aldeen.

20—22. Writing for Sunday, and considering some Hebrew roots. On the 21st caught a cold, and kept awake much of the night by a cough. From this day perhaps I may date my decay. Nature shrinks from dissolution, and conscience trembles at the thought of a judgment to come. But I try to rejoice in God through our Lord Jesus Christ.

25. (Sunday.) Preached at the old church, on, "While Paul reasoned of righteousness," &c. The Governor-general, Lord Minto, was present, desiring, as was supposed, to abolish the distinction which had been made between the two churches. One passage in my sermon appeared to some personal, and on reconsideration I thought it so myself, and was excessively distressed,

at having given causeless offence, and perhaps preventing much good. Lord ! pardon a blind creature. How much mischief may I do through mere thoughtlessness.

December 2. Preached at eight, on “grace reigns,” and was favoured with strength of body, and joy of heart, in proclaiming the glorious truth.

December 3.

The captain of the ship after many excuses has at last refused to take me, on the ground that I might try to convert the Arab sailors, and so cause a mutiny in the ship. So I am quite out of heart, and more than half disposed to go to the right about, and come back to Cawnpore, for there is no ship to be heard of going to Bombay. Yesterday morning I went with Mr. Brown to breakfast with ——. The patriarch spoke much and admirably. He delights me more and more ; nothing he says but has the stamp of genius and wisdom.

H. MARTYN.

To the Rev. D. Corrie.

7. Dined at the Governor-general's.

9. (Sunday.) Preached at eight, on, “the heart is deceitful above all things.”

16. On “without shedding of blood is no remission.” At night Mr. Y—, the newly-arrived chaplain.

23. (Sunday.) Preached on Psalm ix. 17. The night before, this awful subject was brought home to myself, and I had many solemn and affecting thoughts, respecting my own state and conduct. • O that I may be enabled to walk more purely and holily, in the sight of this heart-searching God. Mr. B—, preached on “Put on the whole armour of God.” Mr. T—, on the forgiveness of sins.

25. Preached with much comfort to myself, on, “God so loved the world that he gave his only begotten son,” &c. Mr. B—, on, “Let your light so shine before men,” &c. The whole sum collected about seven thousand rupees. At night Mr. T—, on, “Through the

tender mercy of our God, whereby the day spring from on high hath visited us." This day how many of those who love the Lord Jesus Christ in sincerity are rejoicing in his birth. My dear L. remembers me.

30. Sunday preached in morning on the rich man and Lazarus. At night on Rev. xxii. "The Spirit and the Bride," &c.

31. Had a long dispute with Marshman, which brought on pain in the chest.

1811. The weakness which has come upon me in the course of the last year, if it should not give an entire new turn to my life, is likely to be productive of events in the course of the present year, which I little expected, or at least did not expect so soon. I now pass from India to Arabia, not knowing what things shall befall me there; but assured that an ever-faithful God and Saviour will be with me in all places whithersoever I go. May he guide and protect me, and after prospering me in the thing whereunto I go, bring me back again to my delightful work in India. It would be a painful thought indeed to suppose myself about to return no more. Having succeeded, apparently, through his blessing, in the Hindoostanee New Testament, I feel much encouraged, and could wish to be spared in order to finish the Bible.

January 1. Preached the anniversary sermon for the benefit of the Bible Society.

Calcutta, January 1, 1811.

At the going down of yesterday's sun, I ascended the roof, not doubting but that I should hear some more wisdom from a certain Patriarch; but he was gone. I felt considerable pain; but something within me said, Should I grieve at being left alone with God?

Believe that I was not yesterday at roots. On Sundays I try to let them sleep deep in earth, and regale myself with the fruits and flowers.

I am well enough, but look so pale that Mr. T— ad-

vises me to stay at home this evening. I see no necessity for it, but I was very willing to be persuaded.

My best love to all the invalids, and best wishes for their speedy recovery.

Yours ever affectionately,
To the Rev. D. Brown. H. MARTYN.

January 1, 1811.

At last I have a moment's leisure, and nothing shall prevent my employing it in communicating with Cawnpore. You will guess what has occupied me. Mr. Brown foreseeing I should have to stay one new year's day, ordered me to preach for the British and Foreign Bible Society. In consequence, I prepared an unwieldy sermon, which has just been delivered. None of the great were present; none of the clergy, though public notice was given; but it does not much matter, as the sermon is to be printed and sent to beg from Meerut to Cape Comorin. It is to be called the claims of Christian India, or an appeal in behalf of eight hundred thousand native Christians in India. Since writing the above we have received two thousand six hundred rupees in donations. We proceed without delay to form an Auxiliary Bible Society. Why do I say *we*, for, take notice, you are not likely to see me for two years. After consulting with the Patriarch, I waited this morning on Lord M. and made a statement to Col. C—, for the Commander-in-Chief, respecting my views about going to Persia, and obtained their sanction, so that it strikes me a way is opened, and an intimation given of the will of God. May my journey be for the prosperity of Zion! My ship has dropped down. 5. I have received yours of the 21st, five thousand rupees have been already subscribed to the British and Foreign Bible Society, by the few who were at church. 6. We go to-night. As the time approaches for leaving you, I feel my heart drawn nearer to you than ever.

Adieu from your ever affectionate,
H. MARTYN.

To the Rev. D. Corrie.

3. Waited on the Governor-general, Lord Minto, and explained my purposes; as he had no objection to my going on to Syria, nor had the Commander-in-chief, General Hewett; I considered their compliance as indicative of the will of God.

4. Had a long, and I hope useful conversation with Mrs. H—.

6. (Sunday.) Mr. T—— preached in the morning, and I at night, on “The one thing needful.” Took leave of Sebastiani; saw several respectable Christian merchants of Bagdad and Bussorah there. Obtained from him a list of places in Mesopotamia, &c. where there were Christians, and the number of them. He wished much to go with me, and would have come if I had encouraged him. He proposes printing his Persian version of the New Testament.

7. Without taking leave of my too dear friends in Calcutta, I went on board Mr. Elphinstone’s pinnace, and began to drop down the river.

8. Conversation with Mr. E——, and disputes with his Peshwa Mouluwee, left me weak and in pain. At other times much engaged in making out a vocabulary of Hebrew biliteral roots.

9. Reached the ship at Saugur, and began to try my strength with the Arab sailors.

10—12. Sea-sickness incapacitated me for every thing; was, as usual in such cases, very low-spirited; felt perfectly weary of travelling; longed for nothing so much as to be settled quietly at my old station, or still more amongst my kind friends at Calcutta. But it is all folly, my present thoughts arise from my sickness, and form no criterion at all of my real state. When I set myself to invent a case of perfect happiness, a case which shall comprehend every thing that ever appeared desirable to me, in the days of my vanity or since; I cannot by any means persuade myself that I should be happy; true, there appears a change which seems strange to myself. I find it impossible to create even in imagination a terrestrial paradise. After trying this thing

and that, I see that there is enjoyment rather in giving than receiving : To deny oneself for the good of others, rather than to have a great number of good things for oneself. It is a greater happiness to obey God than to please self. Thus solid bliss is built on the ruins of selfishness ; when I think of marrying, I can reconcile it to myself, more easily from considering that such a step might ~~add~~ to the happiness of another than the hope of gaining any thing for myself.

13. (Sunday.) Was too sick to have divine service, but at night in the cabin, read to, and prayed with the Captain and passengers ; the Captain was brought up by Schwartz. Mr. S. with Kohloff and Joenicke kept a school for native-born children about a mile from Tanjore, but went in every night to the Tanjore church, where about sixty or seventy of the King's regiment would attend. Service, exposition, singing and prayer ; afterwards in Portuguese for their wives and the women. At the school, Schwartz used to read in the morning out of the meditations for every day in the year ; at night, family prayer. Joenicke used to teach them geography. Kohloff, writing and arithmetic ; they had masters to teach them Persian and Malabar, or Tamul. Schwartz used to drink tea four or five times a day, and ate no animal food ; one glass of wine when he bathed. It was said that he had a warning given him of his death. One clear moonlight night he saw a light, and heard a voice which said to him, Follow me. He got up and went to the door, here the vision vanished. The next day he sent for Dr. Anderson and said, ' An old tree must fall.' On the doctor's perceiving there was nothing the ~~matter~~ with him, Schwartz asked him whether he ~~observed~~ any disorder in his intellect ; to which the doctor replied, ' No.' He and General Floyd (now in Ireland) another friend of Schwartz, came and stayed with him. The next fifteen days he was continually engaged in devotion, and attended no more to the school : on the last day he died in his chair. This account the Captain had from one of his schoolfellows.

At the time when the present Rajah was in danger of his life, from the usurper of his uncle's throne, Schwartz used to go and sleep in the same room; this was sufficient protection, for, said the Captain, 'Schwartz was considered by the natives as something above a mortal.' The old Rajah on his death-bed, committed his nephew to Schwartz and Mr. Huddleston; but the Governor of Madras made a natural son Rajah, Schwartz remonstrated, but Sir A. laid his hand upon his sword, and said 'Sir, I am a soldier.' Schwartz lived to see the rightful heir enthroned. The present Rajah not very submissive. During his confinement under the protection of a sepoy guard, the usurper made a hole through the wall, and was just entering with his sword, when the sepoys told him they would put the bayonet through him if he advanced.

14—17. Generally so sick that I could do nothing but sit on the poop. Mr. E. kindly entertained me with information about India, the politics of which he has had such opportunities of making himself acquainted with. The Affghans to whom he went as ambassador, to negociate a treaty of alliance in case of invasion by the French, possess a tract of country considerably larger than Great Britain, using the Persian and Pushto languages. Their chief tribe is the Durance, from which the king is elected. Shah-zeman was dethroned by his half-brother Mahmood governor of Herat, who put out his eyes. Shah-zeman's younger brother Shoujjah took up arms, and after several defeats, established himself for a time. He was on the throne when Mr. E. visited him, but since that, Mahmood has begun to dispute the sovereignty with him. They trace their descent from Saul, as it has been long known; if a man dies it is a great affront to his brother if his widow does not marry him. Mr. E—, has been with Holkar and Scindiah, a good deal. Holkar he described as a little spit-fire, his general, Meer Khan, possesses abilities; Scindiah none. The Rajah of Berar, the most politic of the native powers, though the Nizam the most powerful. The influence of residents at Nagpoor and Hyderabad very small.

Learnt from the Captain's wife, who is a native of the Pelew islands, and speaks the language, that the Christians about Goa speak the Canarese.

18. The water becoming smoother as we approached the land, my stomach recovered its tone. Blessed be God for his goodness to me! How little have I known the value of health! Thought a little of the text, "Though ~~the~~ outward man perish, the inward man is renewed day by day;" May it be so with me! In the evening the island of Ceylon came in sight.

19. A canoe came off with pine-apples and plantains. Scarcely ever felt so discouraged in my Hebrew researches. See Memoir, p. 341.

20. The land breeze sent us out of sight of the island; saw some whales.

21. Again made land; a head-ache prevented my doing any thing but read Niebuhr.

22. Came to anchor off Columbo. See Memoir, p. 341. We passed the evening at Captain Rodney's, chief secretary to government, and met many of the Columbo people. Mr. Twisleton was expected, but as he did not come, I wrote to him before my departure, asking information about the state of the Christians.

23. Sailed from Ceylon. Reading Turkish grammar most of the morning, but head-ache prevented my doing much. See Memoir, p. 342.

28. Making extracts from Marracci's Refutation of Koran. Felt much false shame at being obliged to confess my ignorance of many things which I ought to have known. These things are useful to me, they seem to shew me how worldly I still am, how fond of human praise, how loth to part with my reputation.

29—31. See Memoir, p. 342.

February 1, 2. Much disordered by sickness and head-ache, and time in consequence all running to waste.

3. (Sunday.) Service morning and evening in the cabin. In general reading word of God with pleasure, but still disordered from the motion of the ship.

4—6. Writing for Sabat.

At sea, Coast of Malabar, Feb. 4, 1811.

The last letter I wrote to you, my dearest Lydia, was dated November 1810. I continued in Calcutta to the end of the year preaching once a week and reading the word in some happy little companies, with whom I enjoyed that sweet communion, which all in this vale of tears have reason to be thankful for, but especially those whose lot is cast in a heathen land. On New-year's day at Mr. Brown's urgent request, I preached a sermon for the Bible Society, recommending an immediate attention to the state of the native Christians. At the time I left Calcutta they talked of forming an auxiliary society. Leaving Calcutta was so much like leaving England, that I went on board my boat without giving them notice, and so escaped the pain of bidding them farewell. In two days I met my ship at the mouth of the river, and we put to sea immediately. Our ship is commanded by a pupil of Schwartz, and manned by Arabians, Abyssinians and others. One of my fellow-passengers is Mr. Elphinstone, who was lately Ambassador at the court of the King of Cabul, and is now going to be resident at Poonah, the capital of the Mahratta Empire. So the group is rather interesting, and I am happy to say not averse to religious instruction; I mean the Europeans. As for the Asiatics they are in language, customs, and religion, as far removed from us as if they were inhabitants of another planet. I speak a little Arabic sometimes to the sailors, but their contempt of the Gospel, and attachment to their own superstition, make their conversion appear impossible. How stupendous that power, which can make these people the followers of the Lamb, when they so nearly resemble Satan in pride and wickedness. The first part of the voyage I was without employment, and almost without thought, suffering as usual so much from sea sickness, that I had not spirits to do any thing but sit upon the poop, surveying the wide-waste of waters blue. This continued all down the bay of Bengal. At length in the neighbourhood of Ceylon we

found smooth water, and came to an anchor off Columbo, the principal station in the island. The captain, having proposed to his passengers that they should go ashore and refresh themselves with a walk in the Cinnamon gardens, Mr. E. and myself availed ourselves of the offer, and went off to inhale the cinnamon breeze. The walk was delightful. The huts of the natives, who are, (in that neighbourhood, at least) most of them Protestants, are built in thick groves of cocoa-nut-tree, with openings here and there, discovering the sea. Every thing bore the appearance of contentment. I contemplated them with delight, and was almost glad that I could not speak with them, lest further acquaintance should have dissipated the pleasing ideas their appearance gave birth to. In the gardens I cut off a piece of the bark for you. It will not be so fragrant as that which is properly prepared ; but it will not have lost its fine smell, I hope, when it reaches you.

At Captain R's., the Chief Secretary to Government, we met a good part of the European Society of Columbo. The party was like most mixed parties in England, where much is said that need not be remembered. The next day we stretched across the gulf of Manaan and soon came in sight of Cape Comorin, the great promontory of India. At a distance the green waves seemed to wash the foot of the mountain, but on a nearer approach little churches were seen, apparently on the beach, with a row of little huts on each side. Was it these maritime situations that recalled to my mind Perran church and town in the way to —— ; or that my thoughts wander too often on the beach to the east of T—— ? You do not tell me whether you ever walk there, and imagine the billows that break at your feet, to have made their way from India. But why should I wish to know. Had I observed silence on that day and thenceforward, I should have spared you much trouble and myself much pain. Yet I am far from regretting that I spoke ; since I am persuaded that all things will work together for good. I sometimes try to

put such a number of things together as shall produce the greatest happiness possible, and I find that even in imagination I cannot satisfy myself. I set myself to see what is that "Good for the sons of men, which they should do under heaven all the days of their life," and I find that paradise is not here. Many things are delightful, some things are almost all one could wish; but yet in all beauty there is deformity in the most perfect, something wanting, and there is no hope of its ever being otherwise, "That which is crooked cannot be made straight, and that which is wanting cannot be numbered." So that the expectation of happiness on earth seems chimerical to the last degree. In my schemes of happiness I place myself of course with you, blessed with great success in the ministry, and seeing all India turning to the Lord. Yet it is evident that with these joys there would be mingled many sorrows. The care of all the churches was a burden to the mighty mind of St. Paul. As for what we should be together, I judge of it from our friends. Are they quite beyond the vexations of common life? I think not—still I do not say that it is a question, whether they gained or lost by marrying. Their affections will live when ours, (I should rather say mine) are dead. Perhaps it may not be the effect of celibacy; but I certainly begin to feel a wonderful indifference to all but myself. From so seldom seeing a creature that cares for me, and never one that depends at all upon me, I begin to look round upon men with reciprocal apathy. It sometimes calls itself deadness, to the world, but I much fear that it is deadness of heart. 'I am exempt from worldly cares myself, and therefore, do not feel for others. Having got out of the stream into still water I go round and round in my own little circle. This supposed deterioration you will ascribe to my humility; therefore I add, that Mr. Brown could not help remarking the difference between what I am and what I was, and observed on seeing my picture, which was taken at Calcutta for Mr. Simeon, and is thought a striking likeness, that it was not Mar-

tyn that arrived in India, but Martyn the recluse. 10. To-day my affections seem to have revived a little. I have been often deceived in times past, and erroneously called animal spirits, joy in the Holy Ghost. Yet I trust that I can say with truth, "To them who believe, He is precious!" Yes, thou art precious to my soul, my transport and my trust. No thought now is so sweet as that which those words suggest—"In Christ." Our destinies thus inseparably united with those of the Son of God! What is too great to be expected, all things are yours, for ye are Christ's! We may ask what we will, and it shall be given to us. Now, why do I ever lose sight of him! or fancy myself without him, or try to do any thing without him. Break off a branch from a tree, and how long will it be before it withers? To-day, my beloved sister, I rejoice in you before the Lord, I rejoice in you as a member of the mystic body, I pray that your prayers for one who is unworthy of your remembrance may be heard, and bring down tenfold blessings on yourself. How good is the Lord in giving me grace to rejoice with his chosen, all over the earth; even with those who are at this moment going up with the voice of joy and praise, to tread his courts and sing his praise. There is not an object about me but is depressing. Yet my heart expands with delight at the presence of a gracious God, and the assurance that my separation from his people is only temporary. On the 7th we landed at Goa, the capital of the Portuguese possession in the east. I reckoned much on my visit to Goa, expecting from its being the residence of the Archbishop and many ecclesiastics, that I should obtain such information about the Christians in India as would render it superfluous to make inquiries elsewhere, but I was much disappointed. Perhaps it was owing to our being accompanied by several officers, English and Portuguese, that the Archbishop and his principal agents would not be seen, but so it was, that I scarcely met with a man who could make himself intelligible. We are shewn what strangers are usually shewn, the churches and monaste-

ries, but I wanted to contemplate man, the only thing on earth almost that possesses any interest for me. I beheld the stupendous magnificence of their noble churches without emotion, except to regret that the Gospel was not preached in them. In one of the monasteries we saw the tomb of Francis Xavier, the Apostle of India, most richly ornamented, as well as the room in which it stands, with paintings and figures in bronze, done in Italy. The Friar who shewed us the tomb, happening to speak of the grace of God in the heart, without which, said he, as he held the sacramental wafer, the body of Christ profits nothing. I began a conversation with him, which however came to nothing.

We visited among many other places the convent of Nuns. After a long altercation with the lady porter we were admitted to the anti-chamber, in which was the grate, a window with iron-bars, behind which the poor prisoners make their appearance. While my companions were purchasing their trinkets I was employed in examining their countenances, which I did with great attention. In what possible way, thought I, can you support existence, if you do not find your happiness in God. They all looked ill and discontented, those at least whose countenances expressed anything. One sat by reading as if nothing were going on. I asked to see the book, and it was handed through the grate. Finding that it was a Latin Prayer-book I wrote in Latin something about the love of the world, which seclusion from it would not remove. The Inquisition is still existing at Goa. We were not admitted as far as Dr. Buchanan was, to the Hall of Examination, and that because he printed something against the inquisitors, which came to their knowledge. The priest in waiting acknowledged that they had some prisoners within the walls, and defended the practice of imprisoning and chastising offenders on the ground of its being conformed to the custom of the Primitive Church. We were told that when the officers of the Inquisition touch an individual, and beckon him away, he dares not resist; if he does

not come out again, no one must ask about him ; if he does, he must not tell what was done to him.

18. (Bombay.) Thus far I am brought in safety. On this day I complete my 30th year. "Here I raise my Ebenezer ; Hither by thy help I'm come." 27. It is sweet to reflect that we shall at last reach our home. I am here amongst men who are indeed aliens to the commonwealth of Israel and without God in the world. I hear many of those amongst whom I live bring idle objections against religion, such as I have answered a hundred times. How insensible are men of the world to all that God is doing ! How unconscious of his purposes concerning his church ! How incapable, seemingly, of comprehending the existence of it ! I feel the meaning of St. Paul's words—"Hath abounded toward us in all wisdom and prudence, having made known to us the mystery of his will, that he would gather in one all things in Christ." Well ! let us bless the Lord—"All thy children shall be taught of the Lord, and great shall be the peace of thy children." In a few days I expect to sail for the gulf of Persia in one of the Company's sloops of war.

Farewell, my beloved Lydia, and believe me to be ever
Your's most affectionately,

H. MARTYN.

7. Arrived at Goa, &c. See Memoir 343.

Goa, February 8, 1811.

DEAREST SIR,

All down the bay of Bengal I suffered so much from sea-sickness, that I had not spirits to prepare a letter for you. This is the reason you did not hear from Ceylon. We did not touch at Point de Galle, but passed on to Columbo, where we arrived on the 22nd. Mr. Elphinstone and myself went ashore to refresh ourselves with a walk in the cinnamon-garden. In our way thither I did not forget, you may be sure, to enquire, whether the vine

flourished and the pomegranate budded ; but I was disappointed in not meeting with any who could give me the information I wanted. Mr. Twisleton was not at home, and General Maitland was ill at Mount Lavinia. From our Cingalese guide, who spoke English very well, Mr. E. was endeavouring to learn something about Boodh and his temples. Sir, said the man, I am a Christian, a Protestant, and do not worship stocks and stones. My heart bounded at hearing this ; I got nearer and began to question the sable brother touching the common faith. He did not, however, seem to know much, or to have felt as I hoped he had. One thing I learnt from him, that they had all the Scriptures in Cingalese and Malabar. A Portuguese who attended us, said the same, and told me that the Malabar spoken at Cochin was the high Malabar not understood by the Cingalese of the Tamul ; my informants knew nothing.

A little out of the road a funeral party was seen retiring from a church-yard. I went off instantly and accosted the Catechist ; he spoke a little English, but so little that I could gain nothing from him. He shewed me the neighbouring church ; it was spacious, but low, with a double row of pillars, and at the south end a porch. On our return from the garden to the fort we met some of the Society of Columbo at Captain Rodney's, Chief Secretary to Government. In hopes of seeing Mr. Twisleton there, for they told me he was expected, I staid as long as possible ; but as he did not come I wrote to him requesting information about the state of the Christians, the version of the Sacred Scriptures, &c. and added a request that he would communicate with you upon these points. I regretted much that I could not stay a little longer in order to ascertain what this Malabar version is. Whatever it be, my note on Cordiner about its being the Tamul had better be cancelled. It is sufficient for us that it is not the Malayalim. We arrived at Alapan, or Alapee, the 26th. It is a miserable place ; all I could learn there, was, that there were 300 Christians who spoke

Portuguese, and besides them the caste of Christian fishermen. The distinction is worth observing, as it proves that all Christians are not included under the name of Portuguese. The Padre does not live there.

This place has most miserably disappointed me. I did not care about churches or convents, but I did expect to find men, Bishops and Archbishops, learned friars and scowling inquisitors; but Goá, as I had imagined it, does not exist. Perhaps the train of officers, &c. that attended us deterred many from appearing, but certain it is, that, though we have been shewn all the finery of the churches, not a person have we seen that was able to give us the smallest particle of information. Wherever we went a black padre was deputed to shew us the church, and if a white one appeared it was only to shew his ignorance. At the Inquisition we were just admitted within the gates and that was all. I intreated the padre to let us see the hall; but no—no Englishman now was allowed to go there.

H. MARTYN.

10. (Sunday.) Somewhat of a happy Sabbath; I enjoyed communion with the saints, though far removed from them; service morning and night in the cabin.

11—16. Mostly employed in writing the Arabic tract, also in reading the Koran; a book of geography in Arabic, and Jami Abbari in Persian.

17. (Sunday.) A tempestuous sea putting us all in disorder we had no service; for myself, having had two nights' rest broken from the same cause, I was fit for nothing during the forenoon; in the afternoon I had an affecting season in prayer, in which I was shewn something of my sinfulness. How desperate were my case without grace, and how impossible to hope even now without such strong and repeated assurances on God's part, of his willingness to save! Indeed it is nothing but his spirit's power that enables me to believe at all the things that are freely given us of God. I feel happy when reading that the enjoyments of heaven consist so

much in adoration of God. This is as my heart would have it. I would that all should adore, but especially that I myself should lie prostrate. As for self, contemptible self, I feel myself saying, let it be forgotten for ever, henceforth let Christ live, let Christ reign, let Him be glorified for ever.

18. Came to anchor at Bombay. This day I finish the 30th year of my unprofitable life, an age in which Brainerd had finished his course. He gained about a hundred savages to the gospel, I can scarcely number the twentieth part. If I cannot act, and rejoice, and love with the ardour some did, oh, let me at least be holy, and sober, and wise. I am now at the age, &c. See Mem. 344.

20. Mr. C—, the chaplain for Surat, called on me. I talked very freely with him about the views of the Bible Society, the duty of labouring for the natives, and in short, almost every subject connected with the ministry. He was very candid, and showed a simplicity and gravity that pleased me much. At four went to dine at Mr. B—s. A religious discussion took place at dinner, which lasted the whole time I was there; the Advocate-General chose to express his incredulity respecting eternal punishment, which Mr. B. controverted, but in so prolix a way, though on the whole well-directed, that it did not appear convincing, so I took upon myself to consider the chief points of discussion; freedom of discussion produced great familiarity, insomuch that I ventured to give him advice about the necessity of praying and keeping the sabbath, &c. and acting up to the light that he had received, that he might receive more, proving to him that in the gospel, the apparent severity of God in punishing sin, appeared reconcilable with the exercise of mercy.

21. Most of the day looking over Lord Valentia's tracts, particularly Mr. Salt's visit to Abyssinia. Received a letter from Mr. Brown, which filled me with joy; it happened that the Governor met me in the garden just at the moment, so I told him all that we

had been doing, and all that we intended, and begged that he would interest himself to procure us all the information about the native Christians that he could. This he promised to do, and mentioned father Louis, the Bishop's secretary, from whom he would inquire. Just then the said father Louis came, and the Governor accordingly directed him to send an account of all he knew about the Christians. The Padre dined with us; we had some conversation, he did not seem disposed to attend to the translation of the Scriptures; at Bombay there are twenty thousand Christians, at Sabretti twenty-one thousand, so that at this place are forty thousand Christians using the Mahratta. The padre did not at all credit the number at Ceylon.

22. Rose with a fever caught last night by sitting in the garden, but through divine mercy was nearly free from it at night. Called on Dr. Taylor afterwards, at the Courier press, where I saw the Malayalim New Testament in print, as far as the 11th of St. John. It appeared very probable, that the two Roman Catholic priests who came to superintend the printing, were dissuaded from going on by Padre Louis; whom I do not at all like. Talked a good deal with the Governor about my intended journey.

23. Went with him to his residence in the country, and at night met a large party, amongst whom were Sir J. Mackintosh, and General Malcolm: with Sir J, I had some conversation on different subjects; he was by no means equal to my expectations.

24. (Sunday.) Came into town to church; Mr. B—— read, and I preached on "The one thing needful." I strained myself so much, that I brought on the pain and weakness of the diaphragm again.

25—28. Employed in writing letters to Europe.

February 26, 1811.

I write just now because I am in your neighbourhood, and must say a last farewell before I lose sight of your country and mine, ill-fated India as —— calls it. I long to be with you again at Cawnpore for many

reasons. Peacefully preaching the word of life to a people daily edified is the nearest approach to heaven below. But to move from place to place, hurried away without having time to do good, is vexatious to the Spirit as well as harassing to the body. The sea, too, I loath. I was scarcely well any part of the voyage, which was six weeks, and consequently did little but sit the live-long day upon the poop, looking at the flying fish, and surveying the wide waste of waters blue. Under the pressure of sea-sickness I resolved, that if ever I got back safe to India, it should not be a trifle that should move me from it again. We had prayer in the cabin every night, with all the passengers. About the end of the week we sail, if God will, for the Gulf. Had I been a little sooner, Sir. J. O. might have taken me in the Lion man-of-war; but what is clearly the appointment of Providence I do not repine at. I went aboard my ship to-day, the Mercury. There are no accommodations for passengers, but I am to have part of the captain's cabin. Though most of the crew are Europeans, twelve artillery men are to be sent to help work the guns, and another cruizer with like complement is to accompany her, and a third is to follow, so strong and desperate are these pestilent Ishmaelites. Hearing last Saturday that some sons of Belial, members of the Bapre Hunt, intended to have a great race the following day, I informed Mr. —, at whose house I was staying, and recommended the interference of the secular arm. He accordingly sent to forbid it. The messengers of the Bapre hunt were exceedingly exasperated; some came to church expecting to hear a sermon against hunting, but I merely preached to them on "the one thing needful." Finding nothing to lay hold of, they had the race on Monday, and ran *Hypocrite* against *Martha* and *Mary*. And now, dearest brother, may God abundantly bless you in your work, and in your own soul. Keep you in health and strength, that if it be his will, we may have the comfort of meeting once more below.

H. MARTYN.

To the Rev. D. Corrie.

March 1. Called on Sir J. Mackintosh, and found his conversation, as it is generally said to be, very instructive and entertaining. He thought that the world would be soon Europeanized, in order that the gospel might spread over the world. He observed that caste was broken down in Egypt, and the oriental world made Greek, by the successors of Alexander, in order to make way for the religion of Christ. He thought that little was to be apprehended, and little hoped for, from the exertions of missionaries. Called at General Malcolm's, and though I did not find him at home, was very well rewarded for my trouble in getting to his house, by the company of Mr. ———, lately from R———. Dined at Farish's, with a party of some very amiable and well-behaved young men. What a remarkable difference between the old inhabitants of India, and the new comers. This is owing to the number of religious families in England.

3. (Sunday.) Mr. C——— preached on "Cast ye the unprofitable servant," &c. Dined at Mr. Burrowes's with the clergyman and some others, who made the conversation so unprofitable, that I came away early with C———. We came to my room, and read the Scriptures together.

4. Dined at General Malcolm's, who gave me a Chaldee missal. Captain Stewart, who had accompanied him as his secretary into Persia, gave me much information about the learned men of Ispahan.

5. Feeroz, an aged Persian, and accounted one of the most learned men here, &c. See Mem. p. 345.

6, 7. See Memoir, p. 346.

8. Spent the first part of the day at General Malcolm's, who gave me letters of introduction and some queries respecting the wandering tribes of Persia.

9. Went to visit Elephanta. Read through Aristarchus on Grammar.

10. (Sunday.) Feeroz called this morning before church. He said that the order of priesthood consisted of the descendants of Zoroaster, and were called Mobid;

that four times a month they assembled at the atush huder, namely, the 6th, 13th, 20th, and 27th ; strangers are not allowed to see the sacred fire, though, said the old man significantly, I know there is nothing unlawful in it, but the common people do not. He at last professed himself a Deist. 'In my religion,' said he, 'they believe as Zoroaster taught, that the heaven and earth were made, but I believe no such thing. Is it to be credited, that God should have existed from eternity, and have done nothing till he created Adam and Eve. I answered, that it is not said that God did nothing, and that as for the world's having existed from eternity, we had not near so much evidence for it, as we have for the truth of Moses' account.' He asked, why? What evidence have we for the truth of Moses' account? I replied, he appeals to five hundred thousand people for the reality of the miracles. But, said he, that book might have been written many years after Moses. I said, that was impossible, because if another, subsequent to him, attempted to introduce a book of his, they might reply, In this book it is commanded that we read it to our children, &c., and talk of it. If this book therefore be Moses's, he must have given it to our fathers. As he did not, it cannot be Moses's. Well, said the old man, it is a difficult subject, God knows what is the truth. Occasionally, I do not remember how, he made the following remarks : The miracles of dividing the red sea, &c. were only natural events. The Jews and Christians charge the Mahometans with cruelty, in propagating religion with the sword. But what? was not Moses a warrior? Christ, it is true, was meek and lowly, a poor man to his death, but did not the Portuguese here in India, use force to convert the Hindoos. The Christians are all at variance with one another. The Portuguese say that all the English will perish. When I was beginning to explain the difficulty, and to mention the Reformation, he said, yes, I know, this was in the reign of Henry the Eighth. On my mentioning Satan, he said, I believe in no such person ;

God is all powerful, why does not he destroy him? I replied, why does not he extirpate evil from the world? The objection which he made against religion, would be equally against fact. To his theory of the world's having existed long before Adam, I brought his own objection; if the creation began in time, there must have been an eternity before it. Why was God so long idle? Or, do you make matter eternal, and so make two Gods? He replied, there is a distinction between the eternity of God, and the eternity of matter. One is necessarily eternal, and the other existing indeed eternally, but yet created. I asked whether he could really perceive a distinction between them, for I could not. He attempted to explain this by an illustration, which I did not understand, nor he himself, possibly. He asked for a copy of the Pentateuch in Arabic, and began about the versions of the New Testament, condemning them all. I asked him whether Sabat's Persian was not much superior. He opened upon a chapter, and pointed out several undeniable errors, both in collocation and words, and laughed at some of the Arabic words. When I told him the translator was an Arab, who had lived ten years in Persia, he said, an Arab, if he live there twenty years, will never speak Persian well. All this conversation was before church. I was much exhausted, but through the divine goodness, read my sermon without much additional fatigue.

11—16. Chiefly employed in the Arabic tract, writing letters to Europe, and my Hebrew speculations. The last encroached so much on my time and thoughts, that I lost two nights sleep, and consequently the most of two days, without learning more than I did the first hour. Thus I have always found, that light breaks in, I know not how, but if, stimulated by the discovery, I think of forcing my way forward, I am always disappointed. I can learn no more than what God is pleased to teach me. With pleasure let me acquiesce in the method of my God. Constantly let me be reminded of my helplessness, and my dependence upon him. Walked

at night with a Jew of Bussorah, whose name was Ezra, by the sea side. Besides the Hindoos and Mahometans, there were some Persians adoring the setting sun. My companion, though one of the highest order, as I judged from his appearance and complexion, knew next to nothing. He said they expected the restoration to Jerusalem every day.

17. (Sunday.) Mr. B. reproved the people rather sharply, and told them that the society reared its head super-eminent in guilt above the sister establishment.

18. A rope-maker just arrived from London called upon me. He understood from my preaching, that he might open his heart to me. We conversed and prayed together.

24. (Sunday.) Preached on 1 Tim. i. 15. Speaking on the evidence of its truth, I mentioned its constant efficacy in collecting the multitude, and commanding their attention, which moral discourses never did. This was considered as a reflection on the ministers of Bombay, which distressed me not a little.

25. Embarked on board the Benares, &c. See Mem. p. 347.

26—29. Very sick and ill from the sea, more so than I ever remember to have been. At length, through the divine mercy, existence ceased to be a burden, and I began to revive. Read the first volume of Mosheim's Ecclesiastical History.

Bombay, March 26, 1811.

I have just time to send you a bit of a letter. It is now near six months since I left you, and am not yet delivered from Bombay, when I expected to be on my return from Arabia. I am reconciled to this delay from the consideration that I could do nothing were I at Cawnpore. My breath is not at all stronger, but I have no doubt it would be if I could flee the haunts of men. At this place I am visited from morning to night by the learned natives, who are drawn hither by an Arabic tract, which I was drawing up merely for Sabat, to help

him in his book, but which the Scribe I employed has been shewing all about. At church on Sunday some of the 47th appeared; they put me in mind of my dear men at Cawnpore; my kind love to them all. It is said that we are to go immediately, but there is no believing what is said. General Malcolm has given me letters to great men at Bushire, Shiraz, and Ispahan; moreover queries respecting things on which he wants further information. Perhaps I shall be taken up and hanged as a spy. As it is probable, nay almost certain, that I shall be detained at Bushire a month before I can receive the ambassador's permission to enter Persia, you may direct to me there, via Bombay.

H. MARTYN.

To the Rev. D. Corrie.

30. (Sunday.) The European part of the ship's crew, consisting of forty-five sailors, English, Spanish, Portuguese, and twelve artillerymen, were assembled for divine service. I read prayers, and preached on the parable of the pounds. Happening to think this evening on the nature of language, more curiously and deeply than I have yet done, I got bewildered, and fancied I saw some grounds for the opinions of those, who deny the existence of matter. Felt unhappy—what brought sin and misery into the world, but the desire of knowledge? Oh, what folly to be wise, where ignorance is bliss. Truly, the only true philosophy is to be happy. The further I push my inquiries, the more I am distressed. I give my heart to know wisdom, and this also is vexation of spirit. It must be now my prayer, not, Lord, let me obtain the knowledge which I think would be so useful, but oh teach me, just as much as thou seest good for me. Compared with metaphysics, physics and mathematics appear with a kind and friendly aspect, because these seem to lie within the limits in which man can move without danger, but in the other I find myself adrift. Synthesis is the work of God alone. Attempts

at it are devilish. Human reasonings, to the degree they are synthetical, are liable to error, but analysis is our province. I bless God for Sir I. Newton, who, beginning with the things next to him, and humbly and quietly moving to the things next to them, enlarged the boundaries of human knowledge, more than the rest of the sons of men. God hath thus given an example of one, who sought knowledge temperately, and rightly, and whom he blessed with success.

April 7. (Sunday.) Preached on “By the law is the knowledge of sin.”

8—13. No external charge takes place; we go on and see no land yet. We have prayer and reading Scripture every night in the cabin, and I read sometimes to a sick man below, but my mind is more fixed on the Hebrew than ever it was, insomuch that the subject is hardly ever out of my mind while I am awake.

14. (Easter Sunday.) Came in sight of the Persian coast near Tiz in Mekran. Preached to the ship's company on Psalm xvi., the latter part, and most of the day thinking about this Psalm, but more about the Hebrew of it than any thing else.

15. Still in sight of the Persian coast, but at such a distance that it was not worth looking at. Hardly any outward object indeed would interest me now, while I am so much absorbed in these speculations. This day sometimes about one letter, but generally about language itself. Looked over Jones's Greek Grammar, but soon saw that he was far enough from the bottom of the subject.

16—20. Still about the same letter, but know nothing about it.

21. (Sunday.) Anchored in Muscat cove; the work and confusion which this occasioned, prevented our having divine service.

22. Landed at Muscat with L—— and walked through the bazaar; we wished to ascend one of the hills in the neighbourhood, but on the native guards expressing disapprobation, we desisted.

Muscat, April 22, 1811.

MY DEAREST LYDIA,

I am now in Arabia Felix; to judge from the aspect of the country it has little pretensions to the name, unless burning barren rocks convey an idea of felicity; but perhaps as there is a promise in reserve for the sons of Joktan, their land may one day be blest indeed.

We sailed from Bombay on Lady Day; and on the morning of Easter saw the land of Mekran in Persia. After another week's sail across the mouth of the Gulf, we arrived here, and expect to proceed up the Gulf to Bushire, as soon as we have taken in our water. You will be happy to learn that the murderous pirates against whom we were sent, having received notice of our approach, are all got out of the way, so that I am no longer liable to be shot in a battle, or to decapitation after it, if it be lawful to judge from appearances. These pestilent Ishmaelites indeed, whose hand is against every man's, will escape, and the community suffer, but that selfish friendship of which you once confessed yourself guilty, will think only of the preservation of a friend. This last marine excursion has been the pleasantest I ever made, as I have been able to pursue my studies with less interruption than when ashore. My little congregation of forty or fifty Europeans does not try my strength on Sundays; and my two companions are men who read their bible every day. In addition to all these comforts, I have to bless God for having kept me more than usually free from the sorrowful mind. We must not always say with Watts, "the sorrows of the mind be banished from the place;" but if freedom from trouble be offered us, we may choose it rather. I do not know any thing more delightful than to meet with a Christian brother, where only strangers and foreigners were expected. This pleasure I enjoyed just before leaving Bombay; a ropemaker who had just come from England, understood from my sermon that I was one he might speak to, so he came and opened his heart, and we rejoiced together. In this ship I find another

of the household of faith. In another ship which accompanies us there are two Armenians who do nothing but read the Testament. One of them will I hope accompany me to Shiraz in Persia, which is his native country.

We are likely to be detained here some days, but the ship that will carry our letters to India sails immediately, so that I can send but one letter to England, and one to Calcutta. When will our correspondence be established? I have been trying to effect it these six years, and it is only yet in train. Why there was no letter from you in those dated June and July 1810, I cannot conjecture, except that you had not received any of mine, and would write no more. But I am not yet without hopes that a letter in the beloved hand will yet overtake me somewhere. My kindest and most affectionate remembrances to all the Western circle. Is it because he is your brother that I love ——— so much? or because he is the last come into the number? The angels love and wait upon the righteous who need no repentance; but there is joy whenever another heir of salvation is born into the family. Read Eph. i. I cannot wish you all these spiritual blessings, since they already are all yours; but I pray that we may have the spirit of wisdom and knowledge to know that they are ours. It is a chapter I keep in mind every day in prayer. We cannot believe too much or hope too much. Happy our eyes that they see, and our ears that they hear.

As it may be a year or more before I shall be back, you may direct one letter after receiving this, if it be not of a very old date, to Bombay, all after to Bengal, as usual. Believe me to be ever, my dearest Lydia,

Your most affectionate,

H. MARTYN.

23. Went ashore at night with the Captain to the Indian broker's, at whose house we met the Arzir. There was an unimportant conference at which I acted as interpreter.

Muscat, April 23, 1811.

DEAREST SIR,

I left India on Lady-day, looked at Persia on Easter Sunday, and seven days after found myself in Arabia Felix. In a small cove, surrounded by bare rocks, heated through, out of the reach of air as well as wind, lies the good ship Benares, in the great cabin of which, stretched on a couch, lie I. But though weak I am well—relaxed but not disordered. Praise to his grace who fulfils to me a promise which I have scarcely a right to claim—"I am with thee and will keep thee in all places whether thou goest." My voyage from Bombay hither has been most agreeable. My companions in the cabin, namely the Captain and his cousin a Captain of Artillery, let me expound to them every night, and read the Bible themselves. On Sundays we have 40 or 50 Europeans at church on the quarter-deck. There are just enough to animate me without exhausting my strength. All the way I have been as usual, Hebraizing, indeed, I must make the same complaint of my mind that Anacreon does of his harp. He struck one string and the harp replied from another. I resolve to read Arabic and Persian, but, or ever I am aware, I am thinking about Hebrew. I have translated Psalm xvi. and but for one part which wants more support than I can yet find for it, I should have sent it to that obstinate lover of antiquity, the Rev. T. Thomason, whose potent touch has dissolved so many of my fabrics heretofore, that I do not like to submit any thing to him which is not proof. With my kindest love to him, tell him that I cannot write now. He directed me to remember first our beloved Daniel in the north, and if I have time I will; but the ship which carries this to Bombay sails immediately.

Last night I went ashore for the first time with Captain Lockett; we walked through the bazaar, and up the hill, but saw nothing but what was Indian or worse. The Imaun or Sultan is about thirty miles off, fighting, it is said, for his kingdom, with the Wahabees.

You will be happy to learn that the pirates whom we were to scourge, are got out of our way, so that I may now hope to get safe through the Gulf without being made to witness the bloody scenes of war.

From Bushire, where my land journey commences, you may expect to hear again; till then, believe me to be ever,

Yours most affectionately

H. MARTYN.

To the Rev. D. Brown.

24. Went with one English party, and two Armenians, and an Arab, who served as guard and guide, to see a remarkable pass about a mile from the town, and a garden planted by a Hindoo, in a little valley beyond. There was nothing to see, only the little bit of green in this wilderness seemed to the Arabs a great curiosity. I conversed a good deal with him, but particularly with his African slave, who was very intelligent about religion. The latter knew as much about his religion as most mountaineers, and withal was so interested, that he would not cease from his argument till I left the shore.

Muscat, April 24.

I rejoice that an unexpected detention of the ship going to Bombay enables me to assure you of my unceasing regard, and to make inquiries about the men whom you are taking care of for me. May I hear of their affairs, that they stand fast and have their conversation as becometh the Gospel of Christ! I have now to write to my friends in India. I quitted that country on Lady-day. We stood out directly to the westward, and lost sight of land that night. For the first two or three days I was more than usually ill, but the rest of the passage compensated for the unpleasantness of the beginning. Smooth waters and light airs left me at liberty to pursue my studies as uninterruptedly as if I were on shore; and more so, as my companions in the

great cabin being sufficient company for each other, and studious and taciturn withal, seldom break my repose. Every day, all day long, I Hebraize. On Sundays we have had a good congregation, about fifty Europeans; many of whom, however, are foreigners. The carpenter is a methodist, lately from Gosport. My attention was called to him from observing his disrespectful behaviour and extraordinary loquacity. Thinking, I suppose, that there was no one on board who knew what practice became his principles, he gave way to his tempers more freely. Lately he has become more consistent. My captain and his cousin, a captain of artillery, are such sort of men as I have not often met with. They do not seem to feel at all in religion, never speak about it, nor discover any interest in what I say to them. Yet except when they are at their lunars they read their Bible with a paraphrase, and pray at nights, and avoid every thing immoral in conversation. On Easter day we came in sight of Tiz: the whole coast was rock et præterea nihil: no appearance of animated or vegetable nature. The Sunday after, we entered this cove. So I am now with Sabat's amiable countrymen. Monday night I went ashore with ———, who is going to Bagdad. We went through the bazaar, and mounted a hill to look at it, but saw nothing but what was hideous. The town and houses are more mean and filthy than any in India, and in all the environs of the place, I counted three trees, date-trees I suppose. The Iman or Sultan is about two or three days off, fighting with the Wahabees for his kingdom. About five thousand of them came a few days ago, and sacked one of his towns, which is now in our sight. He is aided by another Arab king, but victory always declares for the Wahabees. The Iman of Muscat murdered his uncle, and sits on the throne in the place of his elder brother, who is here a cypher. Last night the captain went ashore to a council of state, to consider the relations subsisting between the government of Bombay and these mighty chieftains. I attended as interpreter. The Company's agent is an old Hindoo

who could not get off his bed. An old man in whom pride and stupidity seemed to contend for empire, sat opposite to him. This was the Wazeer. Between them sat I, opposite to me the captain. The Wazeer uttered something in Arabic, not one word of which could I understand. The old Hindoo explained in Persian, for he has almost forgot his Hindoo, and I to the captain in English. We are all impatient to get away from this place. Through God's mercy I am tolerably well, but have lost the greatest part of every night's sleep since I have been here ; at this time the smoke from the galley is trying to suffocate and blind me, but all shall not prevent me from exerting myself amongst you in the form of a letter.

25. See Mem. p. 348.

26. The weather is again temperate, and we are recovering ; the thermometer, which at Muscat was 92°. at night has sunk to 84°. Came in sight of the Persian shore.

28. (Sunday.) At anchor in Jasques bay, which was to be surveyed. Preached on 2 Peter iii. 11.

29, 30. *May* 1—4. Still surveying the coast, and scarcely moving on. *

5 (Sunday.) Captain and surveyor, with a boatfull of Europeans being ashore, we had but a small congregation. Preached on, " How long halt ye between two opinions," &c.

6. Weighed, and stood out from this place, where we have been a week ; much cast down through a sinful propensity, which I little thought was in me at all, till occasion manifested its existence.

7. Finished a work which I had much at heart, and which from the delight with which I pursued it, took me but a fortnight, namely, making a new arrangement of all the Hebrew roots, classing them according to last letter, last but one, &c. Resumed the consideration of לָב and its compounds, and continued at this work many hours, in addition to the many days I have given to the consideration of it, but with little success.

8. Came over to the Arabian shore again.

9—11. From the time we entered the Gulf of Persia, we have had a north-wester. I was sick of course, and could do little or nothing. About my Hebrew studies I am almost in despair; my disappointment at want of success is a real trial to me. But blessed be God, no ignorance in natural things shall disqualify for communion with him here, or the enjoyment of him hereafter.

12. (Sunday.) Preached from "Behold I stand at the door and knock," &c. We were between Pohir island and the coast of Persia.

13—18. Most of the time tossed about by a north-wester, in consequence of which, the time passed very heavily and unprofitably. But suffering the will of God is as a necessary part of spiritual discipline, as doing, and much more trying.

19. (Sunday.) Preached to the ship's company on John iii. 3. My thoughts so much on Lydia, whose old letter I had been reading the day before, that I had a sense of guilt for having neglected the proper duties of the day.

20. We have now a fair wind, carrying us gently to Bushire.

22. Finished the syllabus of Ecclesiastical History, which I have been making all the voyage, and extracts from Mosheim concerning the eastern church.

21. Landed at Bushire this morning in good health; how unceasing are the mercies of the Lord: blessed be his goodness, may he still preserve me from danger, and above all, make my journey a source of future good to this kingdom of Persia, into which I am now come. We were hospitably received by the acting resident. In the evening I walked out by the sea-side to recollect myself, to review the past, and look forward to the future.

23. Rode out with a party in the evening, or rather in the afternoon, for the heat of the sun made me ill.

24. The Governor called on us; also the Armenian

priest; received an answer from the ambassador, Sir Gore Ouseley, to a letter I sent him from Muscat.

25. I showed Hosyn, an Arab, the most learned man here, a passage in the New Testament, according to the four versions of Erpenius, English, Polyglot, and Sabat. He condemned the three first, but said immediately of Sabat's, this is good, very good. He read out a chapter, (Matt. v.) in fine style, quoting parallel passages as he went along; in short, he gave it unqualified commendation. I then showed him Persian of Polyglot, which he condemned of course; then Sabat's Persic, which he said was nearly the same; Sabat's Persian he thought much superior, though there were some parts that betrayed the Indian. I asked him whether there were not too many Arabic words, he said, No, Arabic words were much used, and often more intelligible than the Persian. I asked him to translate a chapter himself into good Persian, which he consented to do, But, said he, give me this version to translate from; laying his hands on Sabat's. In the evening called with the two captains, the Resident, and the captain of his guard, on the Governor. In consequence of a letter I brought for him from General Malcolm, he was very particular in his attentions, seated me on his own seat, and then sat by my side apart from the rest, &c. See Mem. p. 351. I observed that a Christian was not allowed to enter a mosque; he said, 'No,—do you wish to hear the prayers?' I said, No, but the preaching, if there is any; he said there were no preachers except at Yazd.

26. (Sunday.) The Europeans assembled for divine service, which was performed at the President's. I preached on 1 Cor. xv. "For he must reign till he hath put all enemies under his feet," &c. In the evening I went, at the Padre's request, to the Armenian church. There was the same disagreeable succession of unmeaning ceremonies, and noisy chants, as at Bombay. I was introduced within the rails, and at the time of incense, I was censured, as the Padre afterwards desired me to observe four times whereas the laity have the

honour done them but once. I asked the old man what was meant by burning incense. He said, it was in imitation of the wise men of the east, who offered incense to Christ ; I told him, why then do you not offer myrrh, and gold ; to this he made no reply. Walking afterwards with him by the sea-side, I tried to get into a conversation suitable to our profession as ministers, speaking particularly of the importance of the charge entrusted to us. Nothing could be more vapid and mean than his remarks.

27. Very ill, from head-ache and overpowering sleepiness, arising, as I suppose, from a stroke of the sun. As often as I attempted to read, I fell asleep, and awoke in weakness and pain. How easily may existence be embittered, still I will say, "not my will, but thine be done." In the evening a Jewish goldsmith called with a fine boy, who read the Hebrew fluently. Grief has marked the countenance of the eastern Jews, in a way that makes them indescribably interesting. I could have wept while looking at them. O Lord, how long? Wilt thine anger burn for ever—is not justice yet satisfied? This afflicted people are as much oppressed in Persia as ever. Their women are not allowed to veil, as all others are required to do ; hence, if there be one more than ordinarily beautiful, she is soon known, and a Khan or the King sends for her, makes her a Mahometan, and puts her into the harem. As soon as he is tired, she is given to another, and then to another, till she becomes the property of the most menial servant ; such is the degradation to which the daughters of Israel are subjected.

28. Through the infinite and unmerited goodness of God, I am again restored, and able to do something in the way of reading. The president gave us some account this evening of the moral state of Persia. It is enough to make one shudder. If God rained down fire upon Sodom and Gomorrha, how is it that this nation is not blotted out from under heaven. I do not remember to have heard such things of the Hin-

doos, except the Seiks; they seem to rival the Mahometans.

30. Our Persian dresses being ready, we set off this evening for Shiraz. Our kafilâ consisted of about thirty horses and mules; some carrying things to the ambassador, the rest for our servants and luggage; the animal for my use was a yaboo or riding poney, a mule for my trunks, and one for my servant Zechariah, an Armenian of Ispahan. It was a fine moonlight night, about ten o'clock, when we marched out of the gate of Bushire, and began to make our way over the plain. Mr. B., who accompanied me a little way, soon returned. Captain T. went on, intending to accompany us to Shiraz. This was the first time we had any of us put off the European, and the novelty of our situation supplied us with many subjects for conversation for about two hours; when we began to flag and grow sleepy, and the Kafilâ was pretty quiet, one of the muleteers on foot began to sing: he sang with a voice so plaintive, that it was impossible not to have one's attention arrested. At the end of the first tune he paused, and nothing was heard but the tinkling of the bells, attached to the necks of the mules, every voice was hushed. The first line was enough for me, and I dare say it set many others thinking of their absent friends. "Without thee my heart can attach itself to none." It is what I have often felt on setting out on a journey. The friends left behind so absorb the thoughts, that the things by the way-side are seen without interest, and the conversation of strangers is insipid. But perhaps the first line, as well as the rest, is only a promise of fidelity, though I did not take it in that sense when I first heard it. The following is perhaps the true translation.

Think not that e'er my heart can dwell,
Contented far from thee,
How can the fresh-caught nightingale
Enjoy tranquillity.

Forsake not then thy friend for aught
That slanderous tongues can say,
The heart that fixes where it ought,
No power can rend away.

Thus we went on, and as often as the Kafilas by their dulness and sleepiness seemed to require it, or perhaps to keep himself awake, he entertained the company and himself with a song. We met two or three other Kafilas taking advantage of the night to get on. My loquacious servant Zachary took care to ask every one whence they came, and by that means sometimes got an answer which raised a laugh against him, &c. See Memoir, p. 356—361, for the Journal to June 9.

June 9. (Sunday.) By day-light we found ourselves in the plain of Shiraz. We went to the halting-place outside the walls of the city, but found it occupied; however, after some further delay, we were admitted with our servants into another; as for the Kafilas we saw no more of it. The ambassador, Sir Gore Ouseley, was encamped near us; Sir William and Major D'Arcy, and Dr. Sharp, called on us, but I did not see the two first, being asleep at the time. In the evening we dined with his Excellency, who gave us a general invitation to his table. Returned to our garden where we slept.

10. Went this morning to Jaffier Ali Khan's, to whom we had letters from General Malcolm, and with whom we are to take up our abode. After the long and tedious ceremony of coffee and caleans, breakfast made its appearance on two large trays: curry, pilaws, various sweets, cooled with snow, and perfumed with rose-water, were served in great profusion in china plates and basins, a few wooden spoons beautifully carved; but being in a Persian dress, and on the ground, I thought it high time to throw off the European, and so ate with my hands. After breakfast Jaffier took me to a summer-house in his garden, where his brother-in-law met us, for the purpose of a conversazione. From something I had thrown out at breakfast about Sabat, and accident, he was curious to know what were our opinions on these subjects. He then began to explain his own sentiments on Soofeism, of which it appeared he was a passionate admirer. He spoke so indistinctly, and

with such volubility, that I did not well comprehend him, but gathered from his discourse that we are all parts of the Deity. I observed that we had not these opinions in Europe, but understood that they were parts of the Brahminic system. On my asking him for the foundation of his opinions, he said the first argument he was prepared to bring forward was this, God exists, man also exists, but existence is not two-fold, therefore God and man are of the same nature. The minor I disputed; he defended it with many words. I replied by objecting the consequences, Is there no difference between right and wrong? There appeared a difference, he said, to us, but before God it was nothing. The waves of the sea, are so many aspects and forms, but it is still but one and the same water. In the outset he spoke with great contempt of all revelation. You know, said he, that in the law and Koran, &c. it is said, God *created heaven* and the *earth*, &c. Reverting to this, I asked whether these opinions were agreeable to what the prophets had spoken. Perceiving me to be not quite philosophical enough for him, he pretended some little reverence for them, spoke of them as good men, &c. but added that there was no evidence for their truth, but what was traditionary. I asked whether there was any thing unreasonable in God's making a revelation of his will?—he said, No. Whether a miracle for that purpose was not necessary, at least useful, and therefore credible? He granted it. Was not evidence from testimony, rational evidence? Yes. Have you then rational evidence for the religion of Mahomet? He said the division of the moon was generally brought forward, but he saw no sufficient evidence for believing it; he mentioned the Koran with some hesitation, as if conscious that it would not stand as a miracle. I said eloquence depended upon opinion, it was no miracle for any but Arabs, and that some one may yet rise up and write better. He allowed the force of the objection, and said, the Persians were very far from thinking the eloquence of the Koran miraculous, however the Arabs

might think so. The last observation he made was, that it was impossible not to think well of one, by whose example and instructions, others had become great and good ; though therefore little was known of Mahomet, he must have been something, to have formed such men as Ali. Here the conversation ceased. I told them in the course of our conversation, that according to our histories, the law and gospel had been translated into Persian before the time of Mahomet. He said they were not to be found, because Omar in his ignorant zeal had probably destroyed them. He spoke with great contempt of the ' Arab asses.'

11. Breakfasted at Anius with some of the Embassy, and went with them afterwards to a glass-house and pottery. Afterwards called on Mr. Morier, secretary to the Embassy, Major D'Arcy, and Sir W. Ouseley. Our host, Jaffier Ali Khan, gave us a good deal of information this evening, about this country and government. He used to sit for hours with the king at Tetuan telling him about India and the English.

12. Employed about journal, writing letters, reading Gulistan, but excessively indolent. In the morning I enjoyed much comfort in prayer. What a privilege to have a God to go to, in such a place, and in such company. To read and pray at leisure, seemed like coming home after being long abroad. Psalm lxxxix. was a rich repast to me. Why is it not always thus with me ?

13. Seyd Ali breakfasted with us. Looking at one of the plates in Hutton's Mathematical Dictionary, where there was a figure of a fountain produced by the rarefaction of the air, he inquired into the principle of it, which I explained ; he disputed the principle, and argued for the exploded idea that nature abhors a vacuum. We soon got upon religion again. I shewed him some verses in the Koran, in which Mahomet disclaims the power of working miracles. He could not reply. We talked again on the evidence of testimony. The oldest book written by a Mahometan was the sermons of

Ali. Allowing these sermons to be really his, I objected to his testimony for Mahomet, because he was interested in the support of that religion. I asked him the meaning of a contested passage ; he gave the usual explanation ; but as soon as the servants were gone, he turned round and said, it is only to make a rhyme. This conversation seemed to be attended with good. Our amiable host Jaffier Ali, Mirza Jan, and Seyd Ali seemed to be delighted with my arguments against Mahomedanism, and did not at last evince a wish to defend it. In the evening Jaffier Ali came and talked most agreeably on religious subjects, respecting the obvious tendency of piety and impiety, and the end to which they would lead in a future world. One of his remarks was, If I am in love with any one I shall dream of her at night, her image will meet me in my sleep. Now death is but a sleep, if therefore I love God, or Christ, when I fall asleep in death I shall meet him, so also if I love Satan or his works. He could wish, he said, if he had not a wife and children, to go and live on the top of a mountain, so disgusted was he with the world and its concerns. I told him this was the first suggestion in the minds of devotees in all religions, but that in reality it was not the way to escape the pollution of the world, because a man's wicked heart will go with him to the top of a mountain. It is the grace of God changing the heart, which will alone raise us above the world. Christ commands his people to " abide in him ; " this is the secret source of fruitfulness, without which they are as branches cut off from the tree. He asked whether there was no mention of a prophet's coming after Christ. I said, No. Why then, said he, was any mention made of Ahmed in the Koran. He said, One day an English gentleman said to me, ' I believe that Christ was no better than myself.' Why then, said I, you are worse than a Mahometan.'

Shiraz, June 23, 1811.

MY DEAREST LYDIA,

How continually I think of you, and indeed converse with you, it is impossible to say. But on the Lord's day in particular, I find you much in my thoughts, because it is on that day that I look abroad, and take a view of the universal church, of which I observe that the saints in England form the most conspicuous part. On that day too, I indulge myself with a view of the past, and look over again those happy days, when in company with those I loved, I went up to the house of God with a voice of praise. How then should I fail to remember her who, of all that are dear to me, is the dearest. It is true that I cannot look back upon many days, nor even many hours passed with you ;—would they had been more ;—but we have insensibly become more acquainted with each other, so that, on my part at least, it may be said that separation has brought us nearer to one another. It was a momentary interview, but the love is lasting, everlasting. Whether we ever meet again or not, I am sure that you will continue to feel an interest in all that befalls me.

After the death of my dear sister, you bid me consider that I had one sister left while you remained ; and you cannot imagine how consolatory to my mind this assurance is. To know that there is one who is willing to think of me, and has leisure to do so, is soothing to a degree, that none can know but those who have, like me, lost all their relations.

I sent you a letter from Muscat in Arabia, which I hope you received ; for if not, report will again erase my name from the catalogue of the living, as I sent no other to Europe. Let me here say with praise to our ever-gracious heavenly Father, that I am in perfect health ; of my spirits I cannot say much ; I fancy they would be better were ' the beloved Persis ' by my side. This name, which I once gave you, occurs to me at this moment, I suppose because I am in Persia, entrenched in one of its vallies, separated from Indian friends by

chains of mountains and a roaring sea, among a people depraved beyond all belief, in the power of a tyrant guilty of every species of atrocity. Imagine a pale person seated on a Persian carpet, in a room without table or chair, with a pair of formidable mustachios, and habited as a Persian, and you see me.

26. Here I expect to remain six months. The reason is this, I found on my arrival here, that our attempts at Persian translation in India were good for nothing; at the same time they proposed, with my assistance, to make a new translation. It was an offer I could not refuse, as they speak the purest dialect of the Persian. My host is a man of rank, his name Jaffier Ali Khan, who tries to make the period of my captivity as agreeable as possible. His wife, for he has but one, never appears; parties of young ladies come to see her, but though they stay days in the house, he dare not go into the room where they are. Without intending a compliment to your sex, I must say that the society here, from the exclusion of females, is as dull as it can well be. Perhaps, however, to a stranger like myself, the most social circles would be insipid. I am visited by all the great and the learned; the former come out of respect to my country, the latter to my profession. The conversation with the latter is always upon religion, and it would be strange indeed, if with the armour of truth on the right hand and on the left, I were not able to combat with success, the upholders of such a system of absurdity and sin. As the Persians are a far more unprejudiced and inquisitive people than the Indians, and do not stand quite so much in awe of an Englishman, as the timid natives of Hindoostan, I hope they will learn something from me; the hope of this reconciles me to the necessity imposed on me of staying here; about the translation I dare not be sanguine. The prevailing opinion concerning me is, that I have repaired to Shiraz in order to become a Mussulman. Others, more sagacious, say that I shall bring from India some more, under pretence of making them Mussulmans, but

in reality, to seize the place. They do not seem to have thought of my wish, to have them converted to my religion ; they have been so long accustomed to remain without proselytes to their own. I shall probably have very little to write about, for some months to come, and therefore I reserve the extracts of my journal since I last wrote to you, for some other opportunity, besides that the ambassador, with whose dispatches this will go, is just leaving Shiraz.

July 2. The Mahomedans now come in such numbers to visit me, that I am obliged, for the sake of my translation-work, to decline seeing them. To-day one of the apostate sons of Israel was brought by a party of them, to prove the divine mission of Mahommed from the Hebrew Scriptures, but with all his sophistry he proved nothing. I can almost say with St. Paul, I feel continual pity in my heart for them, and love them for their fathers' sake, and find a pleasure in praying for them. While speaking of the return of the Jews to Jerusalem, I observed that the "gospel of the kingdom must first be preached in all the world, and then shall the end come." He replied with a sneer, 'And this event, I suppose you mean to say, is beginning to take place by your bringing the gospel to Persia.'

5. I am so incessantly occupied with visitors and my work, that I have hardly a moment for myself. I have more and more reason to rejoice at my being sent here, there is such an extraordinary stir about religion throughout the city, that some good must come of it. I sometimes sigh for a little Christian communion, yet even from these Mahomedans I hear remarks that do me good ; to-day, for instance, my assistant observed, 'how he loved those twelve persons ;' yes, said I, and not those twelve only, but all those who shall believe in him, as he said, "I pray not for them alone, but for all them who shall believe on me through their word." Even the enemy is constrained to wonder at the love of Christ. Shall not the object of it say, what manner of love is this ? I have learned that I may get letters from

England much sooner than by way of India. Be so good as to direct to me, to the care of Sir Gore Ouseley, Bart., Ambassador at Tehran, care of J. Morier, Esq. Constantinople, care of G. Moon, Esq. Malta. I have seen Europe newspapers of only four months date, so that I am delightfully near you. May we live near one another in the unity of the Spirit, having one Lord, one hope, one God and Father. In your prayers for me, pray that utterance may be given me, that I may open my mouth boldly, to make known the mysteries of the gospel. I often envy my Persian hearers the freedom and eloquence with which they speak to me. Were I but possessed of their powers, I sometimes think that I should win them all; but the work is God's, and the faith of his people does not stand in the wisdom of men, but in the power of God. Remember me as usual with the most unfeigned affection to all my dear friends. This is now the seventh letter I send you, without having received an answer.

Farewell, your's,

Ever most affectionately,

H. MARTYN.

Shiraz, June 24, 1811.

The poetical region from which I now write will lead you to imagine that I am in extasies, and think and dream only of Gool and Bulbul, (roses and nightingales,) but so it is, that Sir G. O., who is now here, and is a far greater enthusiast in Persian than I ever wish to be, is, as well as myself, completely disgusted with the land of Fars, and with the men thereof. The unfavourable impression which has been made upon my mind prompts me to say nothing of Persia but what is evil, but on farther consideration I am inclined to pity them. As for their wickedness and misery, it is only human nature unveiled, its depravity heightened perhaps by the superstition under which they groan. A few days after my letter to you from Muscat. &c. See Memoir, p. 350.

Shiraz, June 24, 1811.

DEAREST SIR,

I believe I told you that the advanced state of the season rendered it necessary to go to Arabia circuitously by way of Persia. Behold me therefore in the Athens of Fars, the haunt of the Persian man. Beneath are the ashes of Hafir and Sadi; above, green gardens and running waters, roses and nightingales.

Does Mr. Bird envy my lot? Let him solace himself with Aldeen. How gladly would I give him Shiraz for Aldeen; how often while toiling through this miserable country have I sighed for Aldeen. If I am ever permitted to see India again, nothing but dire necessity, or the imperious call of duty, will ever induce me to travel again.

One thing is good here, the fruit; we have apples and apricots, plumbs, nectarines, greengages and cherries, all of which are served up with ice and snow. When I have said this for Shiraz, I have said all.

But to have done with what grows out of the soil, let us come to the men. The Persians are like ourselves immortal; their language has passed a long way beyond the limits of Iran. The men of Shiraz propose to translate the New Testament with me. Can I refuse to stay?

After much deliberation, I have determined to remain here six months. It is sorely against my will, but I feel it to be a duty. From all that I can collect there appears no probability of our ever having a good translation made out of Persia. At Bombay I shewed Moollah Feeroz, the most learned man there, the three Persian translations, viz. the Polyglott, and Sabat's two. He disapproved of them all. At Bushire, which is in Persia, the man of the greatest name was Seid Hosyn. Of the three he liked Sabat's Persian best, but said it seemed written by an Indian. On my arrival at this place I produced my specimens once more. Sabat's Persian was much ridiculed; sarcastic remarks were made on

who seemed to think that hard words made fine writing. His Persic also was presently thrown aside, and to my no small surprise the old despised Polyglott was not only spoken of as superior to the rest, but it was asked, What fault is found in this?—this is the language we speak. The king has also signified, that it is his wish that as little Arabic as possible may be employed in the papers presented to him. So that simple Persian is likely to become more and more fashionable. This is a change favourable certainly to our glorious cause. To the poor the Gospel will be preached. We began our work with the Gospel of St. John, and five chapters are put out of hand. It is likely to be the simplest thing imaginable; and I dare say the pedantic Arab will turn up his nose at it; but what the men of Shiraz approve who can gainsay? Let Sabat confine himself to the Arabic, and he will accomplish a great work. The fore-mentioned Seid Hosyn of Bushire is an Arab. I shewed him Erpenius's Arabic Testament, the Christian Knowledge Society's, Sabat's, and the Polyglott. After rejecting all but Sabat's, he said this is good, very good, and then read off the 5th of Matthew in a fine style, giving it unqualified commendation as he went along. On my proposing to him to give a specimen of what he thought the best Persian style, he consented; but, said he, give me this to translate from, laying his hand on Sabat's Arabic. At Muscat an Arab officer who had attended us as guard and guide, one day when we walked into the country, came on board with his slave to take leave of us. The slave, who had argued with me very strenuously in favour of his religion, reminded me of a promise I had made him of giving him the Gospel. On my producing an Arabic New Testament, he seized it and began to read away upon deck, but presently stopped, and said it was not fine Arabic. However, he carried off the book.

The Governor of Shiraz is one of the princes. The ambassador, Sir Gore Ouseley, who is here on his way to Tehran, offered to take me to court a few days ago,

but as it was Sunday I declined going. It will be proper however that I should be acknowledged by him, and I shall therefore accompany his suite the next time they pay a visit. Sir Gore said of himself that he should take care to commend me to the prince and his ministers before he went away, offered to assist me in my inquiries by taking a list of queries with him, and promised me a guard if I would let him know my intended route.

Now, good Sir, seeing that I am to remain six months in captivity, comfort me with a letter now and then, a *Christian Observer*, or an *Evangelical Magazine*, and direct to the care of ——— Bruce, Esq. Resident, Bushire. I have nothing to assist me in the translation: no commentator or annotator,—a just judgment upon me, Thomason will say, for my want of respect for that learned body, perhaps you may be able to send me the little French Testament.

My kindest remembrances to Mrs. Brown and her children, Mrs. Thomason and her's; Udneys, Hamptons, Myers, Edmund, Forsythe, Marshman, &c. For the particulars of my journey here I must refer you to a letter I have written to Corrie, if you think it worth while to send for it. My M.S.S. on "Grace Reigns," would be acceptable, for if not I must write on that text again, which takes time.

H. MARTYN.

24. Went early this morning to the Jewish Synagogue with Jaffier Ali Khan. At the sight of a Mahometan of such rank, the chief person stopped the service and came to the door to bring us in. He then shewed us the little room where the copies of the law were kept. He said there were no old ones but at Bagdad and Jerusalem; he had a printed copy with the Targum, printed at Leghorn. The only European letters in it were the words "con approvazione," of which he was anxious to know the meaning. The congregation consisted chiefly of little boys, most of whom had the

Psalter. I felt much distressed that the worship of the God of Israel was not there, and therefore I did not ask many questions. When he found I could read Hebrew, he was very curious to know who I might be, and asked my name. I told him Abdool Museeh, in hopes that he would ask more, but he did not, setting me down, I suppose, as a Mahomedan.

25. Every day I hear stories of these bloody Tartars. They allow no Christian, not even a soonnie to enter their country, except in very particular cases, such as merchants with a pass; but never allow one to return to Persia if they catch him; they argue, if we suffer this creature to go back, he will become the father of other infidels, and thus infidelity will spread: so, for the sake of God and his prophet, let us kill him. About 150 years ago, the men of Bokhara made an insidious attempt to obtain a confession from the people of Mushed that they were Shias. Their Mouluwees begged to know what evidence they had for the Caliphat of Ali. But the men of Mushed, aware of their purpose, said, We Shias! no, we acknowledge thee for friends. But the Moollahs of Bokhara were not satisfied with this confession, and three of them deliberated together on what ought to be done. One said it is all hypocrisy, they must be killed. The other said, No, if all be killed, we shall kill some soonnies. The third said, if any can prove that their ancestors have ever been soonnies, they shall be saved, but not else. Another rejoined, that from being so long with Shias, their faith could not be pure, and so it was better to kill them. To this another agreed, observing that though it was no sin before men to let them live, he who spared them must be answerable for it to God. When the three bloody inquisitors had determined on the destruction of the Shia city, they gave the signal, and 150,000 Tartars marched down and put all to the sword.

26. We were to-day, according to our expectation, just about setting off for Ispahan, when Mirza Ibrahim

returning, gave us information that the Tartars and Curds had made an irruption into Persia, and that the whole Persian army was on its march to Kermanshah to meet them. Thus our road is impassable. I wrote instantly to the Ambassador, to know what he would advise, and the minister sent off an express with it. Mirza Ibrahim, after reading my answer, had nothing to reply, but made such a remark as I did not expect from a man of his character, namely, that *he* was sufficiently satisfied the Koran was a miracle, though he had failed to convince me. Thus my labour is lost, except it be with the Lord. I have now lost all hope of ever convincing Mahomedans by argument. The most rational, learned, unprejudiced, charitable men confessedly in the whole town, cannot escape from the delusion. I know not what to do but to pray for them. I had some warm conversation with Seid Ali on his infidelity. I asked him what he wanted. Was there any one thing on earth, of the same antiquity, as well attested as the miracles, &c. of Christianity. He confessed not, but he did not know the reason he could not believe: perhaps it was levity and the love of the world, or the power of Satan, but he had no faith at all. He could not believe even in a future state. He asked at the end, Why all this earnestness. I said, For fear you should remain in hell for ever. He was affected, and said no more.

27. The Prime Minister sent me as a present, four mules-load of melons from Carzeroom. Seid Ali reading the second chapter of St. Matthew, where the star is said to go before the wise men, asked; Then what do you say to that, after what you were proving yesterday about the stars. I said, It was not necessary to suppose it was one of those heavenly bodies; any meteor that had the appearance of a star was sufficient for the purpose, and equally miraculous. Then why call it a star? Because the magi called it so, for this account was undoubtedly received from them. Philosophers still talk of a falling star, though every one knows that it is not a star.

September 1. (Sunday.) Expecting to go off at night with L—— to Bushire, as he had a mihmander, I had rather a disturbed Sabbath from the calls of different people, but was in general blest with peace of mind and self-possession. I abandoned the design of going with him when I found he meant to travel double stages, so as to be there in five days. This I considered as too great a trial of my strength, especially as there was no object in view.

2—6. At Mirza Ibrahim's request we are employed in making out a proof of the divine mission of Moses and Jesus. He fancies that my arguments against Mahomedanism are equally applicable against these two: and that as I triumphed when acting on the offensive, I shall be as weak as he when I act on the defensive.

7—11. Employed much the same; daily disputes with Jaffier Ali Khan about the Trinity; if they may be called disputes, in which I bring forward no arguments, but calmly refer them to the Holy Scriptures. They distress and perplex themselves without measure, and I enjoy a peace, as respects these matters, which passeth understanding. There is no passage that so frequently occurs to me now as this: "They shall be all taught of God, and great shall be the peace of thy children." I have this testimony that I have been taught of God.

Shiraz, Sept. 8, 1811.

A courier on his way to the capital, affords me the unexpected pleasure of addressing my most beloved friend. It is now six months since I left India, and in all that time I have not heard from thence. The dear friends there, happy in each other's society, do not enough call to mind my forlorn condition. Here I am still, beset by cavilling infidels, and making very little progress in my translation, and half disposed to give it up, and come away. My kind host, to relieve the tedium of being always within a walled town, pitched a tent for me in a garden a little distance, and there I lived amidst clusters of grapes, by the side of a clear

stream, but nothing compensates for the loss of the excellent of the earth. It is my business, however, as you will say, and ought to be my effort, to make saints, where I cannot find them. I do use the means in a certain way, but frigid reasoning with men of perverse minds, seldom brings men to Christ. However, as they require it, I reason, and accordingly challenged them to prove the divine mission of their prophet. In consequence of this, a learned Arabic Treatise was written by one, who was considered as the most able man, and put into my hands ; copies of it were also given to the college and the learned. The writer of it said that if I could give a satisfactory answer to it, he would become a Christian, and at all events, would make my reply as public as I pleased. I did answer it, and after some faint efforts on his part to defend himself, he acknowledged the force of my arguments, but was afraid to let them be generally known. He then began to inquire about the gospel, but was not satisfied with my statement. He required me to prove from the very beginning, the divine mission of Moses, as well as of Christ ; the truth of the Scriptures, &c. With very little hope that any good will come of it, I am now employed in drawing out the evidences of the truth ; but oh, that I could converse and reason, and plead, with power from on high. How powerless are the best-directed arguments, till the Holy Ghost renders them effectual.

A few days ago I was just on the eve of my departure for Ispahan, as I thought, and my translator had consented to accompany me as far as Bagdad, but just as we were setting out, news came that the Persians and Turks were fighting thereabouts, and that the road was in consequence impassable. I do not know what the Lord's purpose may be in keeping me here, but I trust it will be for the furtherance of the gospel of Christ, and in that belief I abide contentedly.

My last letter to you was dated July. I desired you to direct to me at Tehran. As it is uncertain whether I shall pass anywhere near there ; you had better

direct to the care of S. Morier, Esq. Constantinople, and I can easily get your letters from thence.

I am happy to say that I am quite well, indeed never better; no returns of pain in the chest since I left India. May I soon receive the welcome news, that you also are well, and prospering even as your soul prospers. I read your letters incessantly, and try to find out something new, as I generally do, but I begin to look with pain at the distant date of the last. I cannot tell what to think, but I cast all my care upon him who hath already done wonders for me, and am sure that come what will, it shall be good, it shall be best. How sweet the privilege, that we may lie as little children before him. I find that my wisdom is folly, and my care useless, so that I try to live on from day to day, happy in his love and care. May that God who hath loved us, and given us everlasting consolation, and good hope through grace, bless, love, and keep my ever-dearest friend; and dwelling in the secret place of the Most High, and abiding under the shadow of the Almighty, may she enjoy that sweet tranquillity which the world cannot disturb. Dearest Lydia! pray for me, and believe me to be ever most faithfully and affectionately your's,

H. MARTYN.

12—15. (Sunday.) Finished what I had to say on the evidences of religion, and translated it into Persian. Aga Acber sent me his treatise by one of his disciples. Aga Baba, his brother, but a very different person from him, called; he spoke without disguise of his dislike to Mahomedanism and good will to Christianity. For his attachment to Mirza Abel; Cassim, his brother, sets him down as an infidel. Mirza Ibrahim is still in doubt, and thinks that he may be a Christian, and be saved without renouncing Mahomedanism, asks his nephew what is requisite to observe; he said, Baptism and the Lord's Supper. Well, said he, what harm is there in doing that. At another time Seid Ali asked me, after a dispute, whether I would baptize any one who did not

believe in the divinity of Christ. I said, No. While translating Acts ii. and iii. especially where it is said "all who believed had one heart and one mind, and had all things in common;" he was much affected, and contrasted the beginning of Christianity with that of Mahomedanism, where they began their career with murdering men and robbing caravans; and Oh, said he, that I were sure the Holy Spirit would be given to me, I would become a Christian at once. Alas! both his faith and mine are very weak. Even if he were to desire baptism I should tremble to give it. He spake in a very pleasing way on other parts of the gospel, and seems to have been particularly taken with the idea of a new birth. The state of a new-born child gives him the most striking view of that simplicity which he considers as the height of wisdom. Simplicity is that to which he aspires, he says, above all things. He was once proud of his knowledge, and vain of his superiority to others, but he found that fancied knowledge set him at a greater distance from happiness than any thing else.

Shiraz, Sept. 12, 1811.

DEAREST BROTHER,

I can hardly conceive, or at least am not willing to believe, that you would forget me six successive months; I conclude therefore that you must have written, though I have not seen your hand-writing since I left Calcutta.

The Persian translation goes on but slowly. I and my translator have been engaged in a controversy with his uncle, which has left us little leisure for any thing else. As there is nothing at all in this dull place to take the attention of the people, no trade, manufactures, or news, every event at all novel, is interesting to them. You may conceive therefore what a strong sensation was produced by the stab I aimed at the vitals of Mahommed. Before five people had seen what I wrote, defences of Islam swarmed into ephemeral being from all the Moulwee maggots of the place, but the more judicious men were ashamed to let me see them. One

Moollah, called Aga Acber, was determined to distinguish himself. He wrote with great acrimony on the margin of my pamphlet, but passion had blinded his reason, so that he smote the wind. One day I was on a visit of ceremony to the prime minister, and sitting in great state by his side, fifty visitors in the same hall, and five hundred clients without, when who should make his appearance, but my tetric adversary, the said Aga Acber, who came for the express purpose of presenting the minister with a piece he had composed in defence of the prophet, and then sitting down, told me he should present me with a copy that day. There are four answers, said he, to your objection against his using the sword. Very well, said I, I shall be glad to see them, though I made no such objection. Eager to display his attainments in all branches of science, he proceeded to call in question the truth of our European philosophy, and commanded me to show that the earth moved, and not the sun. I told him that in matters of religion, where the salvation of men was concerned, I would give up nothing to them, but as for points in philosophy, they might have it all their own way. This was not what he wanted, so after looking at the minister, to know if it was not a breach of good manners to dispute at such a time, and finding that there was nothing contrary to custom, but that on the contrary, he rather expected an answer, I began, but soon found that he could comprehend nothing without diagrams. A moon-shee in waiting was ordered to produce his implements, ~~so there~~ was I, drawing figures, while hundreds of men were looking on in silence.

But all my trouble was in vain—the Moollah knew nothing whatever of mathematics, and therefore could not understand my proofs. The Persians are far more curious and clever than the Indians. Wherever I go, they ask me questions in philosophy, and are astonished that I do not know everything. One asked me the reason of the properties of the magnet, I told him I knew nothing about it; ‘But what do your learned men

say? *They* know nothing about it. This he did not at all credit.

I do not find myself improving in Persian, indeed, I take no pains to speak it well, not perceiving it to be of much consequence. India is the land where we can act at present with most effect. It is true that the Persians are more susceptible, but the terrors of an inquisition are always hanging over them. I can now conceive no greater happiness than to be settled for life in India, superintending native schools, as we did at Patna and Chunar. To preach so as to be readily understood by the poor, is a difficulty that appears to me almost insuperable, besides, that grown-up people are seldom converted. However, why should we despair. If I live to see India again, I shall set to and learn Hindee in order to preach. The day may come, when even our word may be with the Holy Ghost and with power. It is now almost a year since I left Cawnpore, and my journey is but beginning: when shall I ever get back again? I am often tempted to get away from this prison, but again I recollect, that some years hence, I shall say, When I was at Shiraz, why did not I get the New Testament done? What difference would a few months have made? In August I passed some days at a vineyard, about a parasang from the city, where my host pitched a tent for me, but it was so cold at night, that I was glad to get back to the city again. Though I occupy a room in his house, I provide for myself. Victuals are cheap enough, especially fruit; the grapes, pears, and water-melons are delicious; indeed, such a country for fruit I had no conception of. I have a fine horse which I bought for less than a hundred rupees, on which I ride every morning round the walls. My vain servant, Zechariah, anxious that his master should appear like an ameer, furnished him, i. e. the horse, with a saddle, or rather a pillion, which fairly covers his whole back; it has all the colours of the rainbow, but yellow is predominant, and from it hang down four large tassels, also yellow. But all my finery does not defend me from the boys. Some cry out, Ho,

Russ ; others cry out, Feringee ! One day a brickbat was flung at me, and hit me in the hip with such force, that I felt it quite a providential escape. Most of the day I am about the translation, sometimes at a leisure hour trying at Isaiah, in order to get help from the Persian Jews. My Hebrew reveries have quite disappeared, merely for want of leisure. I forgot to say that I have been to visit the ruins of Persepolis, but this, with many other things, must be reserved for a hot afternoon at Cawnpore.

What would I give for a few lines from you, to say how the men come on, and whether their numbers are increasing, whether you meet the S——'s at the evening repast as when I was there. My kindest love to them, your sister, and all that love us in the truth. May the grace of the Lord Jesus Christ be with your spirit, and with your faithful and affectionate brother.

H. MARTYN.

Rev. D. Corrie.

16—19. Abdool Mirzeen, one of Mirza Ibrahim's disciples, called, with a Gunter's scale, and begged me to explain it ; which I did. He was greatly disappointed when he found it would be of no use to him. Both he and Seid Ali seemed much pleased when I explained to them the nature and use of logarithms.

Shiraz, October 21, 1811.

* * * It is, I think, about a month since I wrote to you, and so little has occurred ~~since, that~~ I find scarcely anything in my journal, and nothing worth transcribing. This state of inactivity is becoming very irksome to me. I cannot get these Persians to work, and while they are idle, I am sitting here to no purpose. Sabat's laziness used to provoke me excessively, but Persians I find are as torpid as Arabs, when their salary does not depend on their exertions, and both very inferior to the feeble Indian, whom they affect to despise. My translator comes about sunrise, corrects a little, and is off, and I see no more of him.

for the day. Meanwhile I sit fretting, or should do so, as I did at first, were it not for a blessed employment which so beguiles the tediousness of the day, that I hardly perceive it passing. It is the study of the Psalms in the Hebrew. I have long had it in contemplation, in the assurance, from the number of flat and obscure passages that occur in the translations, that the original has not been hitherto perfectly understood. I am delighted to find that many of the most unmeaning verses in the version turn out, on close examination, to contain a direct reference to the Lord our Saviour. The testimony of Jesus is indeed the spirit of prophecy. He is never lost sight of. Let them touch what subject they will, they must always let fall something about him. Such should we be, looking always to him. I have often attempted the 84th Psalm, endeared to me on many accounts, as you know, but have not yet succeeded. The glorious 16th Psalm I hope I have mastered. I write with the ardour of a student, communicating his discoveries, and describing his difficulties to a fellow student.

I think of you incessantly, too much, I fear, sometimes, yet the recollection of you is generally attended with an exercise of resignation to his will. In prayer I often feel what you described five years ago as having felt,—a particular pleasure in viewing you as with me before the Lord, and intreating our common Father to bless both his children. When I sit and muse, my spirit flies away to you, and attends you at Gurlyn, Penzance, Plymouth Dock, and sometimes with your brother in London. If you acknowledge a kindred feeling still, we are not separated, our spirits have met and blended. I still continue without intelligence from India; since last January I have heard nothing of any one person whom I love. My consolation is, that the Lord has you all under his care, and is carrying on his work in the world by your means, and that when I emerge, I shall find that some progress is made in India especially, the country I now regard as my own. Persia is in many

respects, a field ripe for the harvest. Vast numbers secretly hate and despise the superstition imposed on them, and as many of them as have heard the gospel, approve it, but they dare not hazard their lives for the name of the Lord Jesus. I am sometimes asked whether the external appearance of Mahomedanism might not be retained with Christianity, and whether I could not baptize them without their believing in the divinity of Christ, I tell them, No.

Though I have complained above of the inactivity of my translation, I have reason to bless the Lord that he thus supplies Gibeonites for the help of his true Israel. They are employed in a work, of the importance of which they are unconscious, and are making provision for future Persian saints, whose time is, I suppose, now near. Roll back, ye crowded years, your thick array! Let the long, long period of darkness and sin at last give way to the brighter hours of light and liberty, which wait on the wings of the Sun of righteousness. Perhaps we witness the dawn of the day of glory, and if not, the desire that we feel, that Jesus may be glorified, and the nations acknowledge his sway, is the earnest of the Spirit, that when he shall appear, we shall also appear with him in glory. Kind love to all the saints who are waiting his coming.

Your's with true affection,

My ever dearest Lydia,

H. MARTYN.

It is now determined that we leave Shiraz in a week, and as the road through Persia is impassable through the commotions which are always disturbing some part or other of this unhappy country, I must go back to Bushire.

23. Began to read the gospel to Zechariah. My two friends breakfasted with me, and thus broke their fast, but it was in some trepidation for fear their servants should see them. Had they been conscientious in their fast, I should not have thought it right to be

instrumental in an act that would be against their conscience: but it is not so; they said, they fasted merely from the fear of man. My scribe finished the New Testament, in correcting we are no further than the 13th of Acts.

24—26. Resumed my Hebrew studies; on the two first days translated the eight first Psalms into Persian, the last all day long thinking about the word *Higgaion* in the 9th Psalm.

27—29. Finished Psalm xii. Reading the 5th of St. Matthew to Zachariah my servant. Felt awfully convinced of guilt; how fearlessly do I give way to causeless anger, speaking contemptuously of men as if I had never read this chapter. The Lord deliver me from all my wickedness, and write his holy law upon my heart, that I may walk circumspectly before him all the remaining days of my life.

November 1. Every thing was prepared for our journey to Bagdad by the Persian Gulf, and a large party of Shiraz ladies, chiefly of Mirza Seid Ali's family, had determined to accompany us, partly from a wish to visit the tombs, and partly to have the company of their relations a little longer. But a letter arriving, with the intelligence that Bagdad was all in confusion, our *kafila* separated, and I resolved to go on through Persia to Armenia, and so to Syria. But the season was too far advanced for me to think of traversing the regions of Caucasus just then, so I made up my mind to winter at Shiraz.

Shiraz, December 12, 1811.

DEAREST BROTHER,

Your letters of January 28 and April 22, have just reached me. After being a whole year without any tidings of you, you may conceive how much they have tended to revive my spirits. Indeed I know not how to be sufficiently thankful to our God and Father for giving me a brother, who is indeed a brother to my soul, and thus follows me with affectionate prayers

wherever I go, and more than supplies my place to the precious flock, over whom the Holy Ghost hath made us overseers. There is only one thing in your letters that makes me uneasy, and that is, the oppression you complain of in the hot weather. As you will have to pass another hot season at Cawnpore, and I do not know how many more, I must again urge you to spare yourself. I am endeavouring to learn the true use of time in a new way, by placing myself in idea twenty or thirty years in advance, and then considering how I ought to have managed twenty or thirty years ago. In racing violently for a year or two and then breaking down? In this way I have reasoned myself into contentment about staying so long at Shiraz. I thought at first, what will the Government in India think of my being away so long, or what will my friends think? Shall I not appear to all a wandering shepherd, leaving the flock and running about for my own pleasure? But placing myself twenty years on in time, I say, Why could not I stay at Shiraz long enough to get a New Testament done there, even if I had been detained there on that account three or six years. What work of equal importance can ever come from me? So that now I am resolved to wait here till the New Testament is finished, though I incur the displeasure of Government or even be dismissed the service. I have been many times on the eve of my departure, as my translator promised to accompany me to Bagdad, but that city being in great confusion he is afraid to trust himself there; so I resolved to go westward through the north of Persia, but found it impossible, on account of the snow which blocks up the roads in winter, to proceed till spring. Here I am therefore, for three months more; our Testament will be finished, please God, in six weeks. I go on as usual, riding round the walls in the morning, and singing hymns at night over my milk and water, for tea I have none, though I much want it. I am with you in Spirit almost every evening, and feel a bliss I cannot describe in being

one with the dear saints of God all over the earth, through one Lord and one Spirit.

They continued throwing stones at me every day, till happening one day to tell Jaffir Ali Khan, my host, how one as big as my fist had hit me in the back, he wrote to the Governor, who sent an order to all the gates, that if any one insulted me, he should be bastinadoed, and the next day came himself in state to pay me a visit. These measures have had the desired effect; they now call me the Feringee Nabob, and very civilly offer me the Caean; but indeed the Persian commonality are very brutes; the Soofies declare themselves unable to account for the fierceness of their countrymen, except it be from the influence of Islam. After speaking in my praise, one of them added, 'and there are the Hindoos too (who have brought the guns) when I saw their gentleness I was quite charmed with them; but as for our Iranees, they delight in nothing but tormenting their fellow-creatures.' These Soofies are quite the methodists of the East. They delight in every thing Christian, except in being exclusive. They consider that all will finally return to God from whom they emanated, or rather of whom they are only different forms. The doctrine of the Trinity they admired, but not the atonement, because the Mahommedans, they say, consider Iman Hosyn as also crucified for the sins of men; and to every thing Mahommedan they have a particular aversion. Yet withal they conform externally. From these, however, you will perceive the first Persian church will be formed, judging after the manner of men: The employment of my leisure hours is translating the Psalms into Persian. What will poor Fitrut do when he gets to the poetical books? Job, I hope, you have let him pass over. The Books of Solomon are also in a very sorry condition in the English. The Prophets are all much easier and consequently better done. I hear there is a man at Yezid that has fallen into the same way of thinking as myself about the letters, and professes to have found out all the arts and sciences from them. I

should be glad to compare notes with him. It is now time for me to bid you good night. We have had ice on the pools some time, but no snow yet. They build their houses without chimneys, so if we want a fire we must take the smoke along with it. I prefer wrapping myself in my sheepskin.

Your accounts of the progress of the kingdom of God among you are truly refreshing. Tell dear H—— and the men of both regiments that I salute them much in the Lord, and make mention of them in my prayers. May I continue to hear thus of their state, and if I am spared to see them again, may we make it evident that we have grown in grace. Affectionate remembrances to your sister and S——, I hope they continue to prosecute their labours of love. Remember me to the people of Cawnpore who inquire, &c. Why have not I mentioned Col. P——? It is not because he is not in my heart, for there is hardly a man in the world whom I love and honour more. My most Christian salutations to him.

May the grace of the Lord Jesus Christ be with your Spirit, dearest brother.

Yours affectionately,

H. MARTYN.

To the Rev. D. Corrie.

January 1—8, 1812. Spared by mercy to see the beginning of another year. The last has been in some respects a memorable year; transported in safety to Shiraz; I have been led by the particular providence of God to undertake a work, the idea of which never entered my mind till my arrival here, but which has gone on without material interruption, and is now nearly finished. To all appearance the present year will be more perilous than any I have seen, but if I live to complete the Persian New Testament, my life after that will be of less importance. But whether life or death be mine, may Christ be magnified in me. If he has work for me to do, I cannot die.

9. The first fall of snow.

13. Most of the day with Aga Mahommed, Hassan, and Mirza Seid Ali, explaining to them the reason why all bodies must fall in the same time in an exhausted receiver, and why a light body ascends in a fluid. They had many objections, and it was a long time before I could make them understand ; but at last they were convinced.

14. Aga Acber came and asked whether we believed the air to be indefinitely high. I said that according to our calculations it is, and its density at every altitude bears some proportion to the density at the circumference. He said he could prove that there could be no such thing as quantity indefinitely great. He proved it in this way. ' Take two parallel lines, then according to me, the point where they meet is at an indefinite distance ; that is, one of the lines at least is infinite. Let the other supposed finite have now an inclination towards the infinite one, then it will meet it if produced, and the less the inclination is, the further off the point of coincidence ; now, if this point of coincidence could ever be at an infinite distance, the motion of the finite line, by which it was made to incline to the other, must have no beginning, which is absurd, for every thing not eternal, must have a beginning.' I said first, that he either destroyed his own supposition, or else there was no absurdity, for the point never would be at an infinite distance, till the motion had no beginning, that is, till the lines were parallel. And again, if he gave the line no motion, it will be as impossible to assign the beginning of it, as it is to assign the end of the infinite one. But he understood nothing.

19. Aga Baba coming in while we were translating, Mirza Seid Ali told him he had been all the day decrying the law. It is a favourite tenet of the Soofies, that we should be subject to no law. Aga Baba said that if Christ, while he removed the old law, had also forbore to bring in his new way, he would have done still better. I was surprised as well as shocked at such a remark from him, but said nothing. The poor man not

knowing how to exist without amusement, then turned to a game at chess. How pitiable is the state of fallen man! Wretched, and yet he will not listen to any proposals of relief; stupidly ignorant, yet too wise to submit to learn anything from God. I have often wondered to see how the merest dunce thinks himself qualified to condemn and ridicule revealed religion. These Soofies pretend too to be latitudinarians, assigning idolaters the same rank as others in nearness to God, yet they have all in their turn spoken contemptuously of the Gospel. Perhaps because it is so decisively exclusive. I begin now to have some notion of Soofism. The first principle is this;—Notwithstanding the good and evil, pleasure and pain that is in the world, God is not affected by it. He is perfectly happy with it all; if therefore we can become like God we shall also be perfectly happy in every possible condition. This therefore is salvation.

21. Aga Boozong, the most magisterial of the Soofies, stayed most of the day with Mirza Seid Ali and Jaffier Ali Khan in my room. His speech as usual—all things are only so many forms of God—paint as many figures as you will on a wall, it is still but the same wall. Tired of constantly hearing this same vapid truism, I asked him, What then? With the reality of things we have nothing to do, as we know nothing about them. These forms, if he will have it that they are but forms, affect us with pleasure and pain, just as if they were more real. He said we were at present in a dream; in a dream we think visionary things real—when we wake we discover the delusion. I asked him how did he know but that this dream might continue for ever. But he was not at all disposed to answer objections, and was rather vexed at my proposing them. So I let him alone to dissent as he pleased. Mirza Seid Ali read him some verses of St. Paul, which he condescended to praise, but in such a way as to be more offensive to me than if he had treated it with contempt. He repeated again how much he was pleased with the sentiments of Paul, as if

his being pleased with them would be a matter of exultation to me. He said they were excellent precepts for the people of the world. The parts Mirza Seid Ali read were Titus iii. and Hebrews viii. On the latter Mirza Seid Ali observed, that he (Paul) had not written ill, but something like a good reasoner. Thus they sit in judgment on God's word, never dreaming that they are to be judged by it. On the contrary they regard the best parts, as they call them, as approaching only towards the heights of Soofeism. Aga Boozong finally observed, that as for the Gospels he had not seen much in them, but the Epistles he was persuaded would make the book soon well known. There is another circumstance that gained Paul importance in the eyes of Mirza Seid Ali, which is, that he speaks of Mark and Luke as his servants.

24. Found Seid Ali rather serious this evening. He said he did not know what to do to have his mind made up about religion. Of all the religions Christ's was the best, but whether to prefer this to Soofeism he could not tell. In these doubts he is tossed to and fro, and is often kept awake the whole night in tears. He and his brother talk together on these things till they are almost crazed. Before he was engaged in this work of translation, he says he used to read about two or three hours a day, now he can do nothing else; has no inclination for any thing else, and feels unhappy if he does not correct his daily portion. His late employment has given a new turn to his thoughts as well as to those of his friends; they had not the most distant conception of the contents of the New Testament. He says his Soofie friends are exceedingly anxious to see the Epistles, from the accounts he gives of them, and also he is sure that almost the whole of Shiraz are so sensible of the load of unmeaning ceremonies in which their religion consists, that they will rejoice to see or hear of any thing like freedom, and that they would be more willing to embrace Christ than the Soofies who after taking so much pains to be independent of all law, would think it

degrading to submit themselves to any law again, however light. We had some more conversation about Soofeism, but as usual I came to nothing like a clear understanding of the nature of it.

February 4. Mirza Seid Ali who has been enjoying himself in idleness and dissipation these two days, instead of translating, returned full of evil and opposition to the gospel. While translating 2 Peter iii. "Scoffers, saying, Where is the promise of his coming?" he began to ask 'Well, they are in the right, where are any of his promises fulfilled?' I said the heathen nations have been given to Christ for an inheritance. He said no; it might be more truly said that they are given to Mahommed, for what are the Christian nations compared with Arabia, Persia, India, Tartary, &c. I set in opposition all Europe, Russia, Armenia, and the Christians in the Mahomedan countries. He added, at one time when the Abbasides carried their arms to Spain, the Christian name was almost extinct. I rejoined, however, that he was not yet come to the end of things, that Mahomedanism was itself rather a species of heretical Christianity, for many professing Christians denied the divinity of our Lord, and treated the atonement as a fable. They do right, said he; it is contrary to reason that one person should be an atonement for all the rest. How do you prove it? it is no where said in the gospels. Christ said he was sent only to the lost sheep of the house of Israel. I urged the authority of the Apostles, founded upon his word, "Whatsoever ye shall bind on earth shall be bound in heaven, and whatsoever ye shall loose on earth," &c. Why, what are we to think of them, said he, when we see Paul and Barnabas quarrelling; Peter acting the hypocrite, sometimes eating with the Gentiles, and then withdrawing from fear; and again all the Apostles, not knowing what to do about the circumcision of the Gentiles, and disputing among themselves about it. I answered, the infirmities of the Apostles have nothing to do with their authority. It is not every thing they do that we are commanded to

imitate, nor every thing they might say in private if we knew it, that we are obliged to attend to, but the commands they leave for the church, and here there is no difference among them. As for the discussions about circumcision, it does not at all appear that the apostles themselves were divided in their opinions about it, the difficulty seems to have been started by those believers who had been Pharisees. Can you give me a proof, said he, of Christianity, that I may either believe, or be left without excuse if I do not believe—a proof like that of one of the theorems of Euclid? I said it is not to be expected, but enough may be shewn to leave every man inexcusable. Well, said he, though this is only probability, I shall be glad of that. As soon as our Testament is finished, I replied, we will, if you please, set about our third treatise, in which, if I fail to convince you, I can at least state the reasons why I believed. You had better said he, begin with Soofeism, and shew that that is absurd ;—meaning, I suppose, that I should premise something about the *necessity* of revelation. After a little pause, I suppose, said he, you think it sinful to sport with the characters of those holy men. I said, I had no objection to hear all their objections and sentiments, but I could not bear any thing spoken disrespectfully of the Lord Jesus ;—and yet there is not one of your Soofies, I added, but has said something against him. Even your master, Mirza Abul Casim, though he knows nothing of the gospel or law, and has not even seen them, presumed to say that Moses, Christ, Mahommed, &c. were all alike. I did not act in this way. In India I made every inquiry, both about Hindooism and Mahometanism. I read the Koran through twice. On my first arrival here I made it my business to ask for your proofs, so that if I condemned and rejected it, it was not without consideration. Your master therefore spoke rather precipitately. He did not attempt to defend him, but said, You never heard *me* speak lightly of Jesus. No, there is something so awfully pure about him that nothing is to be said.

Every new Epistle he comes to gives rise to similar remarks. 'Any thing here,' he says, 'about the poor saints in Jerusalem?' alluding to the collection to be made for them. Peter's Epistles he did not like. I used to like him in the Gospels, said he, but in his Epistles he uses terror. The beginning of John's Epistles he was delighted with. There is something mysteriously grand in him, he observed. It is evident he understood more than all the rest. He was particularly taken with this sentiment—"These things I write unto you, that ye sin not; and if we sin we have an advocate with the Father, Jesus Christ the righteous." Of all St. Paul's Epistles, that to the Hebrews he received with most respect, as most instructive. It struck me to-day that the style of the Epistle to the Hebrews bears a far greater resemblance to St. Peter's Epistles than St. Paul's. The sentences are all grand and harmonious, much in the way in which Peter writes.

March 18. Sat a good part of the day with Abulcasim the Soofie sage, Mirza Seid Ali, and Aga Mahommed Hasan, who begins to be a disciple of the old man's. On my expressing a wish to see the Indian book, it was proposed to send for it, which they did, and then read it aloud. The stoicism of it I controverted, and said that the entire annihilation of the passions, which the stupid Brahmin described as perfection, was absurd. On my continuing to treat other parts of the book with contempt, the old man was a little roused, and said that this was the way that pleased them, and my way pleased me. That thus God provided something for the tastes of all, and as the master of a feast provides a great variety—some eat pilaw, others prefer kubab, &c. On my again remarking afterwards, how useless all these descriptions of perfection were, since no rules were given for attaining it, the old man asked what in my opinion was the way. I said we all agreed in one point, namely, that union with God was perfection; that in order to that we must receive the Spirit of God, which Spirit was promised on condition of believing in Jesus. There

was a good deal of disputing about Jesus, his being exclusively the visible God. Nothing came of it apparently, but that Mirza Seid Ali afterwards said, there is no getting at any thing like truth or certainty. We know nothing at all; you are in the right, who simply believe because Jesus had said so.

21. After reading to Zachariah, Acts vii. and telling him about Joseph, he related to me a story which he thought somewhat similar to it. A young man named Alenionos, the son of rich parents, could not be prevailed upon to marry; he hated the society of the world, and passed most of his time in a desert. At last by repeated efforts his parents overcame his reluctance so far that he allowed the marriage ceremony to be performed, but on the same day, after leaving the bride a ring to keep for him, on some pretence he went out, and fled, and wandered far away to a foreign country, where he continued fifteen years. Wishing to go away still further, he went on board a ship for that purpose, but the ship happening to be bound to his own country, he was landed near his father's house. He found his parents grown old, and recognised them, but they did not know him. Finding he was come from the country where it was supposed their son was, they asked if he had never seen or heard of such a person. He wept, and on their asking him why, replied it was only from sympathy. On entering the house he saw his wife, who, however, did not recognise him, so much had hardship and travelling altered his appearance. She had been often solicited by suitors, but continued faithful. With them he remained in the same wild state, never altering his way of life nor discovering himself. At the end of seven years he died, and in his hand was found a paper revealing the secret. His dying request was to lie buried on the very spot where he died, which was done, and his wife was buried in the same grave, over which a church was afterwards built.

22. These two days I have been thinking from morning to night about the incarnation; considering if I

could represent it in such a way as to obviate in any degree the prejudices of the Mahommedans; not that I wished to make it appear altogether agreeable to reason, but I wanted to give a consistent account of the nature and uses of this doctrine, as they are found in the different parts of the Holy Scriptures. One thing implied another to such an extent, that I thought necessarily of the nature of life, death, spirit, soul, animal nature, state of separate spirits, personality, the person of Christ, &c. that I was quite worn out with fruitless thought. Towards evening, Carapet, with another Armenian, came and conversed on several points of theology, such as whether the fire of hell were literally fire or only remorse, whether the Spirit proceeded from the Father and the Son, or from the Father only, and how we are to reconcile those two texts, that 'for every idle word that men shall speak,' &c. with the promises of salvation through faith. Happening to speak in praise of some person who practised needless austerities, I tried to make him understand that this was not the way of the Gospel. He urged these texts—"Blessed are they that mourn." "Blessed are ye that weep now," &c. While we were discussing this point, Mahomed Jaffier, who on a former occasion had conversed with me a good deal about the Gospel came in. I told him the question before us was an important one, namely, how the love of sin was to be got out of the heart. The Armenian proceeded, if I wish to go to a dancing or drinking, I must deny myself. Whether he meant to say, that this was sufficient I do not know, but the Mahommedan understanding him so, replied, that he had read yesterday in the Gospel, "that whosoever looketh upon a woman," &c. from which he inferred that obedience of the heart was requisite. This he expressed with such propriety and gracefulness, that added to the circumstance of his having been reading the Gospel, I was quite delighted, and thought with pleasure of the day when the Gospel should be preached by Persians. After the Armenians were gone, we considered the doctrines of the Soofies a

little. Finding me not much averse to what he thought some of their most exceptionable tenets, such as union with God, he brought this argument—You will allow that God cannot bind, compel, command himself. No, he cannot. Well if we are one with God, we cannot be subject to any of his laws. I replied, our union with God is such an union as exists between the members of a body. Notwithstanding the union of the hand with the heart and head, it is still subject to the influence and controul of the ruling power in the person. We had a great deal of conversation afterwards on the incarnation. All his Mahometan prejudices revolted. ‘Sir, what do you talk of? the self-existent become contained in space and suffer need!’ I told him that it was the manhood of Christ that suffered need, and as for the essence of the Deity, if he would tell me any thing about it, where or how it was, I would tell him how the godhead was in Christ. After an effort or two he found that every term he used implied our frightful doctrine, namely, personality, locality, &c. This is a thought that is now much in my mind ;—that it is so ordered, that since men never can speak of God but through the medium of language, which is all material, nor think of God but through the medium of material objects, they do unwillingly come to God through the Word, and think of God by means of an incarnation.

28. The same person came again, and we talked incessantly for four hours upon the evidences of the two religions, the Trinity, Incarnation, &c. until I was quite exhausted, and felt the pain in my breast which I used to have in India.

April 7. Observing a party of ten or a dozen poor Jews with their priest in the garden, I attacked them, and disputed a little with the Levite on Psalms ii. xvi. & xxiv. They were utterly unacquainted with Jesus, and were surprised at what I told them of his resurrection and ascension. The priest abruptly broke off the conversation,

Joseph and his brethren ; I was much struck with the exact correspondence between the type and antitype. Jesus will at last make himself known to his brethren, and then they will find that they have been unknowingly worshipping him while worshipping the Lord of Hosts, the God of Israel.

8. The Prince dining to-day at a house on the side of a hill, which commands a view of the town, issued an order for all the inhabitants to exhibit fireworks for his amusement, or at least to make bonfires on the roofs of their houses, under penalty of five tomans in case of neglect. Accordingly fire was flaming in all directions, enough to have laid any city in Europe in ashes. One man fell off a roof and was killed, and two others in the same way were so hurt that their lives were despaired of, and a woman lost an eye by the stick of a skyrocket.

July 9. Made an extraordinary effort, and as a tartar was going off instantly to Constantinople, wrote letters to Mr. Grant for permission to come to England, and to Mr. Simeon and Lydia, informing them of it ; but I have scarcely the remotest expectation of seeing it, except by looking at the Almighty power of God. Dined at night at the Ambassador's, who said he was determined to give every possible eclat to my book, by presenting it himself to the king. My fever never ceased to rage till the 21st, during all which time every effort was made to subdue it, till I had lost all my strength, and almost all my reason. They now administer bark, and it may please God to bless the tonics ; but I seem too far gone, and can only say, "having a desire to depart and be with Christ, which is far better."

Tebriz, July 12, 1812.

MY DEAREST LYDIA,

I have only time to say that I have received your letter of February 14. Shall I pain your heart by adding, that I am in such a state of sickness and pain, that I can hardly write to you. Let me rather observe, to obviate

the gloomy apprehension my letters to Mr. Grant and Mr. Simeon may excite, that I am likely soon to be delivered from my fever. Whether I shall gain strength enough to go on, rests on our heavenly Father, in whose hands are all my times. Oh, his precious grace ! His eternal unchanging love in Christ to my soul, never appeared more clear, more sweet, more strong. I ought to inform you that in consequence of the state to which I am reduced by travelling so far over-land, without having half accomplished my journey, and the consequent impossibility of returning to India the same way, I have applied for leave to come on furlough to England. Perhaps you will be gratified by this intelligence ; but oh, my dear Lydia, I must faithfully tell you, that the probability of my reaching England alive, is but small ; and this I say, that your expectations of seeing me again may be moderate, as mine are of seeing you. Why have you not written more about yourself ? However, I am thankful for knowing that you are alive and well. I scarcely know how to desire you to direct. Perhaps Alexandria in Egypt will be the best place ; another may be sent to Constantinople, for though I shall not go there, I hope Mr. Morier will be kept informed of my movements. Kindest love to all the saints you usually mention.

Your's ever most faithfully and affectionately

H. MARTYN.

Tebriz, July 12, 1812.

MY DEAREST FRIEND AND BROTHER,

The Tartar courier for Constantinople who has been delayed some days on our account, being to be dispatched instantly, my little strength also being nearly exhausted by writing to Mr. Grant a letter to be laid before the court : I have only to notice some of the particulars of your letter of February of this year. It is not now before me, neither have I strength to search for it among my papers ; but from the frequent attentive perusals I gave it during my intervals of ease, I do not

imagine that any of it has escaped my memory. At present I am in a high fever, and cannot properly recollect myself. I shall ever love and be grateful to Mr. Thornton for his kind attention to my family.

The increase of godly young men is precious news. If I sink into the grave in India, my place will be supplied an hundred-fold. You will learn from Mr. Grant that I have applied for leave to come to England on furlough ; a measure you will disapprove ; but you would not, were you to see the pitiable condition to which I am reduced, and knew what it is to traverse the continent of Asia in the destitute state in which I am. If you wish not to see me, I can say that I think it most probable that you will not ; the way before me being not better than that passed over, which has nearly killed me.

I would not pain your heart, my dear brother, but we who are in Jesus have the privilege of viewing life and death as nearly the same, since both are one ; and I thank a gracious Lord that sickness never came at a time when I was more free from apparent reasons for living. Nothing seemingly remains for me to do but to follow the rest of my family to the tomb. Let not the book written against Mahomedanism be published till approved in India. A European who has not lived amongst them cannot imagine how differently they see, imagine, reason, object, from what we do. This I had full opportunity of observing during my eleven months residence at Shiraz. During that time I was engaged in a written controversy with one of the most learned and temperate doctors there. He began. I replied what was unanswerable, then I subjoined a second more direct attack on the glaring absurdities of Mahomedanism, with a statement of the nature and evidences of Christianity. The Soofies then as well as himself desired a demonstration from the very beginning, of the truth of any revelation. As this third treatise contained an examination of the doctrine of the Soofies, and pointed out that their object was attainable by the Gospel, and by that only, it was read with interest and convinced many. There is not a single

Europeanism in the whole that I know of, as my friend and interpreter would not write any thing that he could not perfectly comprehend. But I am exhausted; pray for me, beloved brother, and believe that I am, as long as life and recollection lasts,

Yours affectionately,

H. MARTYN.

Tebriz, August 8.

MY DEAREST BROTHER AND FRIEND,

Ever since I wrote, about a month I believe, I have been lying upon the bed of sickness for twenty days or more; the fever raged with great violence, and for a long time every species of medicine was tried in vain. After I had given up every hope of recovery, it pleased God to abate the fever, but incessant head-aches succeeded, which allowed me no rest day or night. I was reduced still lower, and am now a mere skeleton; but as they are now less frequent, I suppose it to be the will of God that I should be raised up to life again. I am now sitting in my chair, and wrote the will with a strong hand; but as you see I cannot write so now. Kindest love to Mr. John Thornton, for whose temporal and spiritual prosperity I daily pray.

Your ever affectionate friend and brother,

H. MARTYN.

August 20. A day much to be remembered for the remarkable recovery of strength with which it pleased God to favour me. I immediately began to gird up my loins and prepare myself for my journey. Learned from Mirza Aga Meer that my work had been read by Mirza Abdoolwahab to the king, who observed to Mirza Boozong, visir of Abbas Mirza, that the Feringees' government and army and now one of their Moollahs was come into the east. He then directed Mirza Boozong to prepare an answer. In consequence of this information Sir Gore told Mirza Aga Meer not to bring me a certain Moollah, who had a great wish to be introduced to me. One day

a Moollah came and disputed awhile for Mahomedan, but finished with professing Soofie sentiments.

21—31. Making preparations for my journey to Constantinople, a route recommended to me by Sir Gore as safer, and one in which he could give me letters of recommendation to two Turkish governors. With such advantages held forth, I could not but adopt this plan, and the delightful thought of being brought to the borders of Europe without sustaining any injury, contributed more than anything else, I believe, to restore my health and spirits. Sir Gore wishing me not to travel in the same unprotected way that I had done, procured from the prince a mihmander for me, together with an order for the use of chuprar horses all the way to Erivan. These post-horses I was told were nothing else than the beasts the prince's servants levy on every village ; on which I determined not to use them, and began to look out for a muleteer and cafila.

Tebriz, Aug. 28, 1812.

I wrote to you last, my dear Lydia, in great disorder. My fever had approached nearly to delirium, and my debility was so great, that it seemed impossible I could withstand the power of disease many days. Yet it has pleased God to restore me to life and health again ; not that I have recovered my former strength yet, but consider myself sufficiently restored to prosecute my journey. My daily prayer is, that my late chastisement may have its intended effect, and make me all the rest of my days more humble, and less self-confident. Self-confidence has often let me down fearful lengths, and would, without God's gracious interference, prove my endless perdition. I seem to be made to feel this evil of my heart, more than any other at this time. In prayer, or when I write, or converse on the subject, Christ appears to me my life and strength, but at other times, I am as thoughtless and bold, as if I had all life and strength in myself. Such neglect on our part

works a diminution of our joys ; but the covenant, the covenant ! stands fast with him, for his people evermore. I mentioned my conversing sometimes on divine subjects, for though it is long enough since I have seen a child of God, I am sometimes led on by the Persians, to tell them all I know, of the very recesses of the sanctuary, and these are the things that interest them. But to give an account of all my discussions with these mystic philosophers, must be reserved to the time of our meeting. Do I dream that I venture to think and write of such an event as that ! Is it possible that we shall ever meet again below ? Though it is possible, I dare not indulge such a pleasing hope yet. I am still at a tremendous distance ; and the countries I have to pass through, are many of them dangerous to the traveller, from the hordes of banditti, whom a feeble government cannot chastise. In consequence of the bad state of the road between this and Aleppo, Sir Gore advises me to go first to Constantinople, and from thence to pass into Syria. In favour of this route, he urges, that by writing to two or three Turkish governors on the frontiers, he can secure me a safe passage at least half way, and the latter half is probably not much infested. In three days, therefore, I intend setting my horse's head towards Constantinople, distant above thirteen hundred miles. Nothing I think, will occasion any further detention here, if I can procure servants who know both Persian and Turkish ; but should I be taken ill on the road, my case would be pitiable indeed. The ambassador and his suite are still here ; his, and Lady Ouseley's attentions to me, during my illness, have been unremitted. The Prince Abbas Mirza, the wisest of the king's sons, and heir to the throne, was here sometime after my arrival ; I much wished to present a copy of the Persian New Testament to him, but I could not rise from my bed. The book will, however, be given to him by the Ambassador. Public curiosity about the gospel, now for the first time, in the memory of the modern Persians, introduced into the country, is

a good deal excited here, at Shiraz, and other places ; so that upon the whole, I am thankful for having been led hither, and detained ; though my residence in this country has been attended with many unpleasant circumstances. The way of the kings of the east is preparing. Thus much may be said with safety, but little more. The Persians also will probably take the lead in the march to Zion, as they are ripe for a revolution in religion as well as politics.

Sabat, about whom you inquire so regularly, I have heard nothing of this long time. My friends in India have long since given me up as lost or gone out of reach, and if they wrote, they would probably not mention him, as he is far from being a favourite with any of them. —, who is himself of an impatient temper, cannot tolerate him ; indeed I am pronounced to be the only man in Bengal who could have lived with him so long. He is, to be sure, the most tormenting creature I ever yet chanced to deal with—peevish, proud, suspicious, greedy ; he used to give daily more and more distressing proofs of his never having received the saving grace of God. But of this you will say nothing ; while his interesting story is yet fresh in the memory of people, his failings had better not be mentioned. The poor Arab wrote me a querulous epistle from Calcutta, complaining that no one took notice of him, now that I was gone ; and then he proceeds to abuse his best friends. I have not yet written to reprove him for his unchristian sentiments, and when I do, I know it will be to no purpose, after all the private lectures I have given him. My course from Constantinople is so uncertain that I hardly know where to desire you to direct to me ; I believe Malta is the only place, for there I must stop in my way home. Soon we shall have occasion for pen and ink no more ; but I trust I shall shortly see thee face to face. Love to all the saints.

Believe me to be yours ever,

most faithfully and affectionately,

H. MARTYN.

September 1. I appointed this day for my departure, and the horses were ready, but there were no saddles; so I waited till the evening of the 2nd, when all things being ready I set out for my long journey of 1,300 miles, carrying letters from Sir Gore for the governors of Erivan, Cars and Erzerum, and the ambassador at Constantinople, from Mr. Morier, for his father there, and from Cajo Aratoon, Sir Gore's agent, for the Patriarch, and Bishop Nestus at Ech-Miazin, and near three hundred tomans in money.

10. Arrived early in the morning at Erivan.¹

11. I alighted at Hosyn Khan, the governor's palace * * * *

He ordered for me a Mihmander, a guard and four horses, with which a Turk had just come from Cars.

12. The horses not being ready for me according to my order, I rode alone, and found my way to Ech-Miazin (or Three Churches), two and a half parasangs distant. Directing my course to the largest church, I found it enclosed by some other buildings and a wall. Within the entrance, I found a large court, with monks, cowled and gowned, moving about. On seeing my Armenian letters, they brought me to the patriarch's lodge, where I found two bishops, one of whom was Nestus, at breakfast on pilaws, kubebs, wine, arrack, &c. and Serafino with them. As he spoke English, French, and Italian, I had no difficulty in communicating with my hosts. After breakfast, Serafino shewed me the room appointed for me, and sat down and told me his story. His proper name, in Armenian is Sérope; he was born at Erzerum, of Armenian Roman Catholic parents. His father dying when he was young, his mother entrusted him to the care of the missionaries, to be carried to Rome to be educated. There he studied eight years, and became perfectly Europeanized. At

¹ Two or three passages, already printed in the Memoir, are here given in order to bring the narrative to a natural termination.

eighteen or twenty he left Rome, and repaired to Mount Libanus, where he was ordained, and there his eyes were opened to the falsehood of the Pope's pretensions. After this he served the Armenian church at Erzerum, and then at Cars, after which he went to Bagdad. Receiving at this time an invitation from the patriarch at Ech-Miazin to join their body, he consented, on condition that he should not be considered as a common monk; and accordingly he is regarded with that deference which his talents and superior information demand. He is exerting himself to extend his influence in the monastery, for the purpose of executing some plans he has formed for the improvement of the Armenians.

16. I conversed again with Serope on his projected reformation. As he was invited to Ech-Miazin for the purpose of educating the Armenian youth for the ministry, he has a right to dictate in all that concerns that matter. His objection to Ech Miazin is that from midnight to sunrise all the members of the monastery must attend prayers. This requires all to be in bed immediately after sunset. The monks are chiefly from the neighbourhood of Erivan, and were originally singing boys. Into such hands is this rich and powerful foundation unfortunately fallen. They have no vows upon them but those of celibacy. Upon the whole I hardly know what hopes to entertain from the projects of Serope. He is bold, authoritative, and very able; still only thirty-one years of age, but then he is not spiritual: perhaps this was the state of Luther himself at first. It is an interesting time in the world; all things proclaim the approach of the kingdom of God, and Armenia is not forgotten. There is a monastery of Armenian Catholics at Venice, which they employ merely in printing the Psalter, book of prayers, &c. Serope intends addressing his first work to them, as they are the most able divines of the Armenians, to argue them back from the Roman Catholic communion, in which case he thinks they would co-operate with him cordially, being as much

concerned as himself at the gross ignorance of their countrymen. The archbishop of Astrachan has a press, also an agent at Madras, and one at Constantinople, printing the Scriptures and books of prayers : there is none at Ech Miazin. At Constantinople are three or four fellow-collegians of Serope, educated as well as he by the Propaganda, who used to entertain the same sentiments as he, and would, he thinks, declare them if he would begin.

17. At six in the morning I left Ech-Miazin, accompanied by Serope, one bishop, the secretary, and several servants of the monastery.

24. A long and sultry march over many a hill and vale. In the way, two hours from the last stage, is a hot spring : the water fills a pool, having four porches. The porches instantly reminded me of Bethesda's pool : they were semicircular arches, about six feet deep, intended, seemingly, for shelter from the sun. In them all the party undressed and bathed. The Tartar, to enjoy himself more perfectly, had his calean to smoke while up to his chin in water. We saw nothing else on the road to-day, but a large and opulent family of Armenians, men, women, and children, in carts and carriages, returning from a pilgrimage to Moosk. After eleven hours and a half, including the hour spent at the warm spring, we were overtaken by the dusk : so the Tartar brought us to Oghoomra, where I was placed in an Armenian's stable-room.

25. Went round to Hussur-Quile, where we changed horses. From thence we were five hours and a half reaching the entrance of Erzerum.

29. Left Erzerum, with a Tartar and his son, at two in the afternoon. We moved to a village where I was attacked with fever and ague : the Tartar's son was also taken ill, and obliged to return.

30. Travelled first to Ashgula, where we changed horses, and from thence to Purnugaban, where we halted for the night. I took nothing all day but tea, and

was rather better ; but headache and loss of appetite depressed my spirits ; yet my soul rests in him who is an “ anchor of the soul, sure and stedfast,” which, though not seen, keeps me fast.

Oct. 1. Marched over a mountainous tract : we were out from seven in the morning till eight at night. After sitting a little by the fire, I was near fainting from sickness. My depression of spirits led me to the throne of grace, as a sinful, abject worm. When I thought of myself and my transgressions, I could find no text so cheering as, “ My ways are not as your ways.” From the men who accompanied Sir Gore Ouseley to Constantinople, I learned that the plague was raging at that place, and thousands dying every day. One of the Persians had died of it. They added, that the inhabitants of Tocat were flying from their town from the same cause. Thus I am passing inevitably into imminent danger. O Lord, thy will be done ! Living or dying, remember me !

2. Some hours before day, I sent to tell the Tartar I was ready, but Hassan Aga was for once riveted to his bed. However, at eight, having got strong horses, he set off at a great rate ; and over the level ground he made us gallop as fast as the horses would go, to Chiflick, where we arrived at sunset. I was lodged, at my request, in the stables of the post-house, not liking the scrutinizing impudence of the fellows who frequent the coffee-room. As soon as it began to grow a little cold, the ague came on, and then the fever : after which I had a sleep, which let me know too plainly the disorder of my frame. In the night, Hassan sent to summon me away ; but I was quite unable to move. Finding me still in bed at the dawn, he began to storm furiously at my detaining him so long ; but I quietly let him spend his ire, ate my breakfast composedly, and set out at eight. He seemed determined to make up for the delay, for we flew over hill and dale to Sherean, where he changed horses.

From thence we travelled all the rest of the day and all night: it rained most of the time. Soon after sunset the ague came on again, which, in my wet state, was very trying; I hardly knew how to keep my life in me. About that time there was a village at hand; but Hassan had no mercy. At one in the morning we found two men under a wain, with a good fire: they could not keep the rain out; but their fire was acceptable. I dried my lower extremities, allayed the fever by drinking a good deal of water, and went on. We had little rain, but the night was pitchy dark, so that I could not see the road under my horse's feet. However, God being mercifully pleased to alleviate my bodily sufferings, I went on contentedly to the munzil, where we arrived at break of day. After sleeping three or four hours, I was visited by an Armenian merchant, for whom I had a letter. Hassan was in great fear of being arrested here; the governor of the city had vowed to make an example of him for riding to death a horse belonging to a native of this place. He begged that I would shelter him in case of danger; his being claimed by an Englishman, he said, would be a sufficient security. I found, however, that I had no occasion to interfere. He hurried me away from this place without delay, and galloped furiously towards a village, which, he said, was four hours distant; which was all I could undertake in my present weak state; but village after village did he pass, till night coming on, and no signs of another, I suspected that he was carrying me on to the munzil; so I got off my horse, and sat upon the ground, and told him, 'I neither could nor would go any further.' He stormed, but I was immovable; till, a light appearing at a distance, I mounted my horse, and made towards it, leaving him to follow or not, as he pleased. He brought in the party; but would not exert himself to get a place for me. They brought me to an open verandah, but Sergius told them I wanted a place in which to be alone. This seemed very offen-

sive to them ; ' And why must he be alone ? ' they asked : ascribing this desire of mine to pride, I suppose. Tempted, at last, by money, they brought me to a stable room, and Hassan and a number of others planted themselves there with me. My fever here increased to a violent degree : the heat in my eyes and forehead was so great, that the fire almost made me frantic. I entreated that it might be put out, or that I might be carried out of doors. Neither was attended to : my servant, who, from my sitting in that strange way on the ground believed me delirious, was deaf to all I said. At last I pushed my head in among the luggage, and lodged it on the damp ground, and slept.'

5. Preserving mercy made me see the light of another morning. The sleep had refreshed me, but I was feeble and shaken ; yet the merciless Hassan hurried me off. The munzil, however, not being distant, I reached it without much difficulty. I expected to have found it another strong fort at the end of the pass ; but it is a poor little village within the jaws of the mountain. I was pretty well lodged, and felt tolerably well till a little after sunset, when the ague came on with a violence I had never before experienced : I felt as if in a palsy ; my teeth chattering, and my whole frame violently shaken. Aga Hosyn and another Persian, on their way here from Constantinople, going to Abbas Mirza, whom I had just before been visiting, came hastily to render me assistance if they could. These Persians appear quite brotherly after the Turks. While they pitied me, Hassan sat in perfect indifference, ruminating on the further delay this was likely to occasion. The cold fit, after continuing two or three hours, was followed by a fever, which lasted the whole night, and prevented sleep.

6. No horses being to be had, I had an unexpected repose. I sat in the orchard, and thought with sweet comfort and peace, of my God ; in solitude my company, my friend, and comforter. Oh ! when shall

time give place to eternity? when shall appear that new heaven and new earth wherein dwelleth righteousness? There, there shall in no wise enter in any thing that defileth: none of that wickedness which has made men worse than wild beasts,—none of those corruptions which add still more to the miseries of mortality, shall be seen or heard of any more.

[END OF THE JOURNAL.]

At Tocat, upon the 16th of October, Mr. Martyn entered on his rest.

END OF VOL. II.

IMPERIAL LIBRARY

PRINTED BY
L. AND G. SEELEY, THAMES DITTON, SURREY.