



surah, but the pittance which he received for his services scarcely raised him above poverty. His mental faculties remained unimpaired, but he greatly deplored the loss of Christian society. He had still the heart of a Missionary, and was never so happy as when employed in teaching the ignorant. In retirement and sorrow, like the prodigal in our Lord's parable, "he came to himself," and acknowledged with gratitude the Lord's goodness in blessing his troubles to his soul. In 1795 the English, who were then at war with the Dutch, captured Chinsurah, when Kiernander became a prisoner of war, and received from the victors a trifling subsistence. In pity for his age and misfortunes, he was allowed to go to Calcutta, where he wandered through the streets, and passed unnoticed by the doors where, in the days of his prosperity, he was so gladly welcomed and honoured. But with what feelings must he have looked upon the dwelling where he had lived in so much luxury and state? Some who would have soothed his cares had gone down to the grave; but he succeeded in finding a relation of one of his wives, who received him. In the following spring he broke his thigh by a fall, and lingered long in agony. His dwelling contained but few comforts, for the resources of its inmates were small; but to him Divine consolations were granted. In one of his last Letters, directed to his native place, Akstad, in Sweden, he writes, "My heart is full, but my hand is weak; the world is yet the same; there are many cold friends; others like broken reeds: but God makes the heaviest burdens light and easy. I rejoice to see the poor Mission prosper: this comforts me amidst all."<sup>3</sup>

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(<sup>3</sup>) Missionary Records : India, pp. 45, 46.



Kier-  
nander's  
Letter to  
Ringle-  
taube.

3. It was, no doubt, the arrival of a new Missionary which revived this hope in his bosom. M. Ringletaube had lent him the Christian-Knowledge Society's Report for 1796; and, in returning it, he wrote him a long Letter, dated 26th of March 1798, in which he expressed his gratitude to God for His continued protection vouchsafed to the Society; his joy and astonishment at their numerous and varied branches "of well doing;" the amazing advancement of the British power in India, together with the obligation incumbent upon them to encourage the propagation of Christianity throughout their dominions.<sup>1</sup>

(<sup>1</sup>) As the Letter of this aged Missionary can hardly fail to interest Christian readers, and tend to mitigate their sorrow over his fall, we will give its substance. Speaking of the progress of the British in India, he remarked, that in 1740, when he first arrived, they had only about four or five square English miles at each settlement of Calcutta, Madras, and Bombay; "nor had they at that time," he says, "any thoughts of making conquests. But Divine Providence alone has directed circumstances, and led them on to success, and has now enlarged their possessions to a most valuable empire; nor doth this enlargement yet seem to stop in its extension." Then, after adverting to the destruction of the French power in India, who had ever been opposed "to the main design of propagating Christian Knowledge," he concludes, with David, in Psalm cv. 44, 45, "That the Lord has given them the islands of the heathen, and they have inherited the labour of the people; for this purpose and to this end, That they might observe His statutes and keep His laws. Not only themselves, but that it was also their duty to bring the Natives of the land to the knowledge of the Lord, and to the same duty of observing the Divine statutes and keeping the Divine laws." If England should rise in her united strength to this great work, then, "by the Lord's mercy and blessing," he concludes, it would be "most gloriously effected, and would also give the firmest stability to the English possessions."

Next, after a brief description of his experience in the work, and of the present state of the Mission, he addresses the young Missionary in devout and encouraging terms, adding, "Since the Lord has hitherto been our helper, which you may clearly see, so you may take courage and be confident that the Lord will  
continue





The whole of this epistle, which breathes the His death.  
energy of youth and the fervour of a believing heart, he wrote when eighty-seven years of age, forty-eight of which he had passed in India, amid labours and cares, and latterly under tribulations, which few could have sustained half the time, especially in a tropical climate. But God did not forsake him. He left him to be sorely chastised, indeed; but He saw his tears; He heard his prayers; in due time He restored unto him the joy of His salvation, and upheld him with His free Spirit<sup>2</sup>; until, in the year 1799, He removed him to that better land where the weary are at rest. Such was the end of the founder of the Bengal Mission. He died, leaving in his history another warning of the danger of conformity to the world, and an evidence of the restoring and purifying power of affliction, when sanctified by the Spirit of God.

4. But his counsel was lost upon Ringletaube, who had written to the Society for Promoting Christian Knowledge, soliciting an increase of salary, and intimating, that if this were not granted, nothing would "remain for him to do but to think of an honourable retreat." Greatly as the Society were surprised at the receipt of such an epistle, yet, after consultation with Mr. Charles Grant, and a full consideration of Ringletaube's circumstances, it was agreed to add fifty pounds to his stipend, until the apartments erected for the Missionary over the School-house should be ready for his use. Letters to this effect, together with the money, were immediately transmitted to Calcutta; and at the same

Ringle-  
taube  
abandons  
the Mis-  
sion.

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continue to lend a helping hand, and will not leave you alone, nor forsake you; but will bless you, and make you His instrument for conveying His blessing to many souls."—Asiaticus, pp. 29—31.

(<sup>2</sup>) Psalm li.



## CHAP.

## I.

time it was suggested to him, that he might derive a comfortable addition to his income by teaching a school on his own account, which, he was told, had formed part of the original plan of the Calcutta Mission.<sup>1</sup> Too impatient, however, to await the result of his application, in the following year he abandoned the Mission; and the next that the Society heard of him was, his announcement of his actual arrival in England. The surprise and disappointment which this communication occasioned may be easily imagined. He had no complaint to make of the treatment he had received. On the contrary, he readily acknowledged that he had been welcomed by the Society's correspondents in Calcutta "with much Christian kindness;" but in excuse for his conduct, besides repeating that his allowance was inadequate to his support at that place, he alleged, "that he did not see the prospect of usefulness before him." It was very premature to draw such a conclusion; and he was surrounded by friends who would not have suffered him to want, even in failure of his application to the Society for a larger salary. Instead, however, of remarking further upon this extraordinary behaviour, it is better, perhaps, simply to record the Society's forbearance under the painful occurrence. They conclude their Report of it in the following terms: "These particulars are communicated with much concern and regret; and it remains only for the Society to hope, and pray God, that their expectations may not be so disappointed in any future Missionaries that may be sent out."<sup>2</sup> The Secretary, Rev. Dr. Gaskin, in his Letter to Mr. Brown expressing their disappointment, remarked, "The Society's efforts, with respect to Calcutta, have so

(<sup>1</sup>) Society for Promoting Christian Knowledge Report, 1799.

(<sup>2</sup>) Ibid. 1800.





often failed, that there is little encouragement to make another attempt there. God grant that means may be discovered, and attempts still executed, to introduce to the Natives of Bengal the knowledge of Christ as the world's only Saviour."<sup>3</sup>

5. No sooner had Ringletaube deserted his post than Mr. Brown again resumed the charge of the Mission, in which he was assisted by the Rev. Claudius Buchanan, Chaplain at Barrackpore, about fourteen miles from Calcutta. Mr. Buchanan had arrived in Calcutta in 1797; and as long as he occupied that station, as also when he subsequently held an important post at Calcutta, he participated with Mr. Brown the gratuitous labours of the Mission Church. He was a colleague after Mr. Brown's own heart, and the relief he afforded to him was in all respects most acceptable and important, both to himself and to the people over whom he watched. Some idea may be formed of the assiduity with which Mr. Brown gave himself to this work, from the fact, that for the space of twenty years he was absent from his post only once, and that for no more than a fortnight.<sup>4</sup>

Two Chaplains take charge of it.

6. While these two zealous Chaplains attended to the English department of the Mission, they also took a lively interest in the conversion of the Heathen. Mr. Buchanan, shortly after his arrival in the country, commenced the study of the languages, together with the civil and religious constitution of the people, with a view to avail himself of any opening, in the providence of God, for direct Missionary work.<sup>5</sup> We have seen that Mr. Brown also contemplated, from the first, the conversion of the Natives; and that, with a view to this object, on

Special prayer for the diffusion of the Gospel.

(<sup>3</sup>) Brown's Memorial Sketches, p. 292.

(<sup>4</sup>) Ibid. pp. 49. 52. Memoirs of C. Buchanan. Vol. i. p. 143.

(<sup>5</sup>) Memoirs. Vol. i. p. 148.



## CHAP.

## I

his arrival in the country he paid some attention to the acquirement of the languages and customs of India. Though the time of both was afterwards too much occupied with their English Services to prosecute this Missionary work as they desired, yet they frequently brought it before the congregation at the Mission Church, as a subject of special importance; and on March 1st, 1802, a spirit of supplication was stirred up among both pastors and people, thirteen members of the Mission congregation agreeing, at Mr. Brown's suggestion, to unite in prayer at an early hour on Sunday mornings. They did not meet together; but each prayed apart, having agreed on the same hour and the same petitions. Their prayer was for Divine blessings generally; but more particularly for the furtherance of true religion in the earth, and for the increase of all the Means of Grace in the eastern countries, especially those under the Company's jurisdiction.<sup>1</sup> These supplications were answered, ere long, by the arrival of more Chaplains of a kindred spirit, and several able and devoted Missionaries, though not in communion with the Church of England. "From this period," Mr. Brown subsequently remarked, "they were able to go on from strength to strength."

Native flock improves under a converted Romish Priest.

7. Meanwhile Messrs. Brown and Buchanan did not neglect the native flock, as some have asserted; but made good use of the Portuguese and Bengalee Catechists for the instruction of their own people; and in 1804 the Lord raised up for them an able Teacher in the person of a converted Romish Priest, under whose instructions the Native Church soon began to increase in numbers and improve in character. In the month of April 1806, after giving him a fair trial, and being satisfied with his prin-

(<sup>1</sup>) Brown's Memorial Sketches, p. 70.





ciples and conduct, Mr. Brown thus described him and his work, in a Letter to a friend :—

“You will be happy to hear that the Portuguese congregation is taking root again. There are many thousands of that class of people, of every description, in Calcutta, in a dreadful state of ignorance and neglect. For about eighteen months I have employed an able and zealous preacher, who was formerly a Roman-Catholic Priest : both Mr. Buchanan and myself are persuaded of his sincerity. He has now been full two years under my eye, and I have reason to be satisfied with his morals and principles. I have hitherto subsisted him at my own expense. I should be happy if the Society for Promoting Christian Knowledge would grant him the allowance they meant to give Ringletaube. I can commit this matter to no better hands than your own.”<sup>2</sup>

It does not appear that this suggestion was ever presented to the Society ; but Mr. Brown continued to maintain this Missionary at an annual expense of eight hundred Sicca rupees, and the improvement of the congregation showed that his bounty was well applied. It must be acknowledged, however, that the very unsettled state of the Native Church since Kiernander's departure had tended greatly to reduce its numbers. In his most prosperous days, we have seen the hesitation of many Romanists to join him, solely in consequence of the uncertainty whether, in the event of his removal, another Teacher would be sent to supply his place. The repeated disappointments in this respect, which had since occurred, would naturally tend to confirm these apprehensions ; while the circumstances of the Mission for the last few years were such as to stop all active exertion for the instruction of the

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(<sup>2</sup>) Brown's Memorial Sketches, p. 309.



CHAP.  
I.

Heathen. In this state of affairs, few accessions were to be expected to the native flock. On the other hand, the numbers left by Kiernander were gradually diminished, by the death of some, and by the dispersion of others from various causes. All this will sufficiently account for the temporary decline of the Mission, without impugning the purposes of Almighty God towards the inhabitants of Bengal. He hath declared it to be His will "that all should be saved, and come to the knowledge of the truth."<sup>1</sup> It is, therefore, incumbent on the Church everywhere to proclaim—"Whosoever shall call upon the name of the Lord shall be saved." Most pertinent is the Apostle's question, which follows, to the state of the Natives of Bengal at this period—"How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent?"<sup>2</sup> Painful as it is suddenly to be brought to a pause in the record of a Mission continually enlarging under very unfavourable circumstances, yet the candid Christian will attribute it to the events here related as its natural cause; and while humbled by this exhibition of human infirmity, it will lead him to confide the more absolutely in the Lord for the advancement of His kingdom in the world.

Earl Mornington, the Governor-General, promotes reformation of manners.

8. Although at this period we have little to recount of the actual progress of Christianity among the Natives of Bengal; yet a general improvement was going on, through God's assistance, in the religious character of the British community; and as this led, in a short time, to more active exertions in the propagation of Christianity in India, it will not be out of place briefly to state the circum-

(<sup>1</sup>) 1 Tim. ii. 4.

(<sup>2</sup>) Romans x. 13, 14.





stances which gave this turn to the public sentiment and feeling.

In 1798 the Earl of Mornington—who was not long after created Marquis Wellesley, in consequence of the signal success of his military operations in Mysore—arrived as Governor-General of India. The political events of his Lordship's splendid administration we leave to the pen of the secular historian: his zeal to promote the interests of morality and religion falls quite within our own province. His capacious and cultivated mind discerned, at one glance on the state of things at the time of his arrival in Calcutta, much that required immediate reformation in the social habits and general conduct of persons of every order; and he boldly set himself to the work without delay. He began with the regulation of his own personal conduct, and with the order which he established in the Government House. While all classes admired the vice-regal dignity which he maintained, to the friends of Christianity it was specially gratifying to observe his marked respect for religion. He became at once a regular attendant on public worship, and caused it to be well understood what he expected from others.

A few weeks after his arrival, visiting Barrackpore, the country residence of the Governor-General, he was surprised to hear from the Chaplain, the Rev. C. Buchanan, that Divine Service was never performed at that or any other Station in the suburbs of the capital; and yet more was he astonished to learn that horse-racings were very frequent there on Sunday mornings. Such a desecration of the Lord's Day he highly reprobated, and readily availed himself of a favourable opportunity which soon occurred entirely to suppress it. Towards the close of the year a series of regulations arrived from the Court of Directors, in the course of which



CHAP.  
I.Public  
thanks-  
giving  
for the  
triumph in  
Mysore.

these Sunday horse-racings were strongly denounced. Marquis Wellesley did not deem it expedient to make the public proclamation of these regulations which the Court had directed; but he conveyed them to all persons concerned, by a Circular Letter, in terms so decisive, that from this period we hear no more of this most disgraceful practice.<sup>1</sup>

9. Moral and religious principle was the basis and the pervading character of this nobleman's entire administration of the Government of India; and the manifestation which he made of it not long after was most honourable to his name. We have adverted to the distinguished triumph, so complete in all its parts, with which it had pleased Almighty God to crown his measures in Mysore against the celebrated Tippoo Sultan, aided by numerous revolutionary French agents. On this occasion he went to Madras for the more instant and personal direction of affairs.<sup>2</sup> On his return to Calcutta, in announcing to the public the triumph of the British arms, careful in the first place to give the glory to Him to whom it was due, he proclaimed a day of general thanksgiving in the Churches. Rev. D. Brown, the Chaplain, waiting upon him by appointment to arrange the service, found him alone with his Bible; and after conversing together upon its sacred contents, they proceeded to select appropriate Psalms and

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(<sup>1</sup>) *Memoirs of Buchanan*. Vol. i. pp. 162—169.

(<sup>2</sup>) It may not be deemed irrelevant to mention here, that while the Marquis was at Madras, a medical officer of considerable reputation, and senior Member of the Medical Board, but an avowed infidel, ventured to utter some of his free sentiments at the dinner table in the Government House, till at last the Marquis overheard him, and in an instant publicly expressed his indignation; and at the close of the entertainment he desired that that man might never be admitted again to the table when he was present—a command which was strictly observed.

This anecdote is given on the authority of Rev. M. Thompson, late Civil Chaplain at Madras.





Lessons for the day. The Rev. C. Buchanan, whom, in testimony of his esteem of his talents and piety, the Marquis had the year before promoted to a third Chaplaincy at the Presidency, was appointed to preach the sermon. Such a demonstration of gratitude to the Almighty for His abounding goodness had never been known in Calcutta. According to the testimony of Mr. Brown<sup>3</sup>, it was the first public thanksgiving for mercies received which the English in India had ever rendered; and memorable was the day. Great was the concourse to the Government Church, and the preacher was found equal to the occasion. He chose for his text Psalm xxi. 11<sup>4</sup>; and his sermon was so highly approved, that he received the thanks of the Governor-General in Council, with a direction that it should be printed, and copies distributed, by order of Government, in every part of British India, and also sent home to the Court of Directors.

Very remarkable, very happy, were the effects of this day. Mr. Buchanan, writing to a friend in England who was well acquainted with the prevalence of sceptical principles at that period in India, said, "You may easily conceive the astonishment of men at these religious proceedings. However, all was silence and deep acquiescence. It became fashionable to say that religion was a very proper thing; that no state could subsist without it; and it was reckoned much the same thing to praise the French as to praise Infidelity." "Our Christian Society," he adds, "flourishes. Merit is patronized; immoral characters are marked; and young men of good inclinations have the best opportunities

(<sup>3</sup>) Memorial to the Society for Promoting Christian Knowledge.—See Rev. D. Brown's Memorial Sketches, pp. 300—304.

(<sup>4</sup>) "For they intended mischief against thee: and imagined such a device as they are not able to perform." P. B. Version.



CHAP.  
I.Design of  
the College  
of Fort  
William.

of improvement.”<sup>1</sup> The same favourable results were thus distinctly noticed by Mr. Brown also<sup>2</sup>: “These solemn acts, and the public thanksgiving which took place for the first time under Marquis Wellesley’s Government, awakened a religious sense of things in many, and led to an open and general acknowledgment of the Divine Providence, which has been highly beneficial to the interests of true religion and virtue.”

10. This act of high character, so worthy of the administration of a great Christian Government in the midst of a vast heathen population, and so prospered in its issue, was soon followed by another, emanating likewise from the same noble mind, of far greater fame and more extensive influence—the establishment of the College of Fort William. For details of this Institution, as contemplated by its great founder, we must refer our readers to his Lordship’s Memorial addressed to the Court of Directors.<sup>3</sup> Designed for the special purpose of preparing the young civil servants of the Company, and of their successors as they arrived, for the responsible situation awaiting them; “upon whom,” his Lordship remarked, “devolved the duty of dispensing justice to millions of people of various languages, manners, usages, and religions; of administering a vast complicated system of revenue throughout districts equal in extent to some of the most considerable kingdoms in Europe; of maintaining civil order in one of the most populous and litigious regions of the world;” it was constituted not more for their instruction in the provincial languages, in eastern,

(<sup>1</sup>) Memoirs of Buchanan. Vol. i. pp. 186—190.\*

(<sup>2</sup>) In his Memorial to the Society for Promoting Christian Knowledge referred to above.

(<sup>3</sup>) See “The College of Fort William in Bengal,” published by Dr. C. Buchanan in 1805. Memoirs of Buchanan. Vol. i. pp. 197, *et seq.*





classic, and general literature; than for the advancement of the purest morals, and sound religious principles; in a word, "to establish in their minds, by early habit, such solid foundations of industry, prudence, integrity, and religion, as should effectually guard them against those temptations and corruptions with which the nature of the climate, and the peculiar depravity of the people of India, will surround and assail them in every station, especially upon their first arrival in the country."

Founded on the model of our own revered collegiate establishments, admirably was its entire moral, economical, and religious discipline calculated to promote all that is virtuous, dignified, and useful in civil society. His Lordship, in explaining his design to the Court of Directors, remarked, "Fortunately for the objects of the Institution, the Governor-General has found two Clergymen of the Church of England eminently qualified to discharge the duties of Provost and Vice-Provost. To the former office he has appointed Mr. Brown, the Company's first Chaplain, and to the latter, Mr. Buchanan. Mr. Brown's character must be well known in England, and particularly so to some members of the Court of Directors: it is in every respect such as to satisfy the Governor-General that his views, in this nomination, will not be disappointed. He has also formed the highest expectations from the abilities, learning, temper, and morals of Mr. Buchanan, whose character is also well known in England, and particularly to Dr. Porteus, Bishop of London, and to Dr. Milner, Master of Queen's College in the University of Cambridge."<sup>4</sup>

11. Instant were the happy fruits of this Institution on the general society. On the 18th of August 1800 the College of Fort William, which had been virtually

Established by  
Minute in  
Council.

(<sup>4</sup>) Memoirs of Buchanan. Vol. i. p. 203.



CHAP.  
1.

in operation since the 4th of May, was formally established by a Minute in Council; and early in the next year (1801) Mr. Brown wrote to Mr. Grant, then in the Direction, "Both the Churches are generally full, particularly in the cold season." "We have had an addition of some communicants, chiefly from college." On Christmas Day 1801 two hundred partook of the Lord's Supper; a number far exceeding what was wont to be the whole number of the congregation a few years only before.<sup>1</sup> The administration of Marquis Wellesley was, in fact, the very era of the revival of a general moral and religious feeling in the capital of British India.

But besides the education of the Company's servants for the business of the state, together with their moral and religious improvement, "He founded the College of Fort William to enlighten the oriental world; to give science, religion, and pure morals to Asia; and to confirm in it the British power and dominion."<sup>2</sup> Learned Natives were invited from all parts of India, of whom about fifty were attached to the establishment, and subsequently the number was increased. Among the Professors there were two European Missionaries, the Rev. W. Carey of Serampore, Professor of Bengalee and Sanscrit, and the Rev. C. W. Pæzold, of Madras, Professor of Tamul.

Public dis-  
putations  
at the first  
anniver-  
sary.

12. On the 6th of February 1802 public disputations were held at the College, in Persian, Bengalee, and Hindostanee, Sir George Barlow, the acting visitor, presiding, in the absence of Marquis Wellesley from Calcutta. The President, after expressing his satisfaction at the result of the examinations, impressed on the students the importance of diligently availing themselves of the advantages now placed within their reach. They would then "enjoy,"

(<sup>1</sup>) Memorial Sketches of Rev. D. Brown, pp. 10, 11.

(<sup>2</sup>) Memoirs of Buchanan. Vol. i. pp. 368, 369.





he told them, "the animating prospect of being eminently useful to their country, by aiding it in fulfilling the high moral obligations attendant on the possession of its Indian empire; on the discharge of which the prosperity and permanence of that empire must equally depend."<sup>3</sup>

13. The bright hopes, however, which the public had already begun to cherish from this Institution were soon to be threatened with disappointment. While the members of the College were zealously and successfully occupied in the prosecution of their labours, on the 15th of June 1802 an order arrived from the Court of Directors for its immediate abolition. The Court seemed to acknowledge with approbation the liberal and enlightened spirit of the Institution, the just principles on which it was founded, and the important ends to which it was directed. Their objection to its continuance appeared to be confined to the expense of such an establishment. Marquis Wellesley lost no time in answering the objections of the Directors, with the same ability which had distinguished his Minute in Council at its institution. He also took upon himself the responsibility of postponing its abolition till December 31, 1803; thus giving time for the result of his communication to arrive from England.

14. The Vice-Provost wrote about the same time to Mr. Charles Grant, who was still one of the Court of Directors, on the subject, representing the public benefit which had already accrued from the College; the consternation which the order for its discontinuance had produced among all good men; and the exultation it had afforded to the vicious. In the plan of education proposed by the Directors, as a substitute, religion and morality formed no part; and from this omission, those who felt impatient

Order  
from home  
to abolish  
the College  
suspended.

Injurious  
conse-  
quences of  
this order.

(<sup>3</sup>) Memoirs of Buchanan. Vol. i. pp. 232, 233.



CHAP.  
I.Beneficial  
influence  
of the  
College.Order for  
its disso-  
lution  
counter-  
manded.

under any moral restraint inferred, that the Court's opinion was favourable to the old system of relaxed morals and contracting debt; and they confidently predicted the dissolution of the College, notwithstanding the temporary suspension of the Directors' commands.<sup>1</sup>

15. Meanwhile the duties and discipline of the College continued without intermission; and at the second annual disputations Marquis Wellesley declared, "that the Institution had answered his most sanguine hopes and expectations; that its beneficial operation had justified the principles of its original foundation; and that the administration and discipline of the College had been conducted with honour and credit to the character and spirit of the Institution, and with great advantage to the public service."<sup>2</sup>

16. Under these circumstances, it was gratifying to the friends of the Institution to learn, on January 3, 1804, three days after it had been determined to close the College, that the Governor-General had received a despatch from the Court of Directors, announcing their determination to continue it for the present on its original footing. The business and examinations of the students accordingly proceeded with additional spirit; and the increasing benefits resulting from the course pursued were publicly acknowledged by the noble founder at the third and fourth annual disputations and distribution of prizes.<sup>3</sup> At the last Anniversary thus pub-

(<sup>1</sup>) Memoirs of Buchanan. Vol. i. pp. 255, &c.

(<sup>2</sup>) Ibid. pp. 248, 249.

(<sup>3</sup>) At the public disputation in September 1804, Rev. W. Carey, as moderator, was called to deliver two public speeches in Bengalee and Sanscrit, before the Governor-General and all the chief officers of state. The Sanscrit speech, being the first ever delivered by a European in that language, was ordered to be translated and printed, together with the other College essays and theses. Mr.





licly commemorated by him, his Lordship warned the students, that the most eminent and brilliant success in the highest objects of study would prove an inadequate qualification for the service of the Company and of our country in India, if the just application of those happy attainments were not secured by a solid foundation of virtuous principles and correct conduct.<sup>4</sup>

17. It will give a further notion of the moral influence of the College on the society of Bengal, if we take a brief view of the Institutions which may be said to have grown out of it. In the year 1800, the Provost, under the auspices of Marquis Wellesley, and with the assistance of the Select Vestry of St. John's Church, instituted a Charitable Fund for the relief of distressed Europeans, Mahomedans, and Hindoos. This fund proved "a fountain of mercy to thousands."<sup>5</sup>

Institution  
of a  
Charitable  
Fund.

Carey took this opportunity to address part of the speech to Marquis Wellesley. Previous to its publication, the Vice-Provost sent it to the Marquis for his approval. As it involved some things respecting the Baptist Mission, and the instruction of Hindoo children in the principles of Christianity, the Vice-Provost felt some anxiety about the result; but this was removed in a short time, when his Lordship returned the speech with the following note in his own hand—

"I am much pleased with Mr. Carey's truly original and excellent speech. I would not wish to have a word altered. I esteem such a testimony from such a man a greater honour than the applauses of courts and parliaments. W."

In the following February, at the Government House, the Marquis expressed the same sentiments to him in nearly the same words, adding, "I then desired Mr. Buchanan to tell you this, and have the pleasure now to tell it you myself." (Memoir of Dr. Carey, pp. 440, 441.)

It is not easy to say whether this commendation conferred the greater honour upon the giver or the receiver.

(<sup>4</sup>) Ibid. p. 321.

(<sup>5</sup>) Ibid. p. 293. Lushington's History of Calcutta Institutions, pp. 334, *et seq.*

In the same year (1800) died Major-General Claud Martin. This singular man was born at Lyons January 5, 1735. He went to India



CHAP.  
I.

In December 1802 another valuable Institution was formed, also at Mr. Brown's suggestion, called

India as a private soldier, and served for some time under Count de Lally. He afterwards entered the English army, in which he attained the rank of Major-General, and, both while in active service and after his retirement to Lucknow, where he died, he realised a fortune amounting to 477,101*l.* 12*s.* 10*d.* sterling. At his death he bequeathed a great portion of this property to charitable purposes in India. The three principal objects were—1. The annual relief of the poor at Lucknow, Calcutta, and the French Station of Chandernagore. 2. The release of poor debtors confined at Calcutta on every anniversary of his death, preference being given to military men. 3. The endowment of a School, to be called *LE MARTINIERE*. As he was unable to make any arrangement for such an Institution as he desired, he expressed his hope that Government, or the Supreme Court at Calcutta, would undertake this service; and he thus explained his intention—"that they may devise any Institution most necessary for the good of Calcutta, or establish a School for the education of a certain number of children of any sex, to a certain age, and then to have them apprenticed to some profession, and married when at age. I wish, also, that every year a premium of a few rupees, or any other thing, and a medal, be presented to the most virtuous boy or girl, or to both; to such as have come out of the School, as well as those who are still in it. This to be done on each anniversary of my death, when the school marriages are to take place, and a Sermon is to be preached at the Church to the boys and girls: afterwards there is to be a public dinner for the whole of the Institution, and a toast drunk to the memory of the Founder."—Will of Major-General Martin. Art. 24th. *ASIATICUS*, pp. 37—40.

Though General Martin professed to be a Romanist, yet he expressed no wish that his School should be conducted on the principles of that Church. On the contrary, by constituting the Protestant Government, or Supreme Court of Judicature at Calcutta, Guardians of his bequest; by appointing that the School should attend "the Church," that is, the Protestant Church of St. John's, when the school marriages were to take place, and a Sermon was to be preached to them, which could only be by the Protestant Chaplain; it is evident that he concluded that his School would be conducted on Protestant principles.

For some reason, nowhere explained, "more than thirty years elapsed ere any thing was actually done beyond the purchase of some land as a site for the intended building." It were premature, therefore, in this place, to enter further into the subject. An interesting account of the establishment was published in 1839, in a pamphlet entitled *LA MARTINIERE, &c.*, by Rev. Josiah Bateman, late Chaplain to the Bishop (Daniel Wilson) of Calcutta.





The Evangelical Institution. Its object was to aid pious Clergymen to preach in the Mission Church, the Christian-Knowledge Society still failing in all their endeavours to obtain a suitable pastor for that congregation.<sup>1</sup>

18. In 1804 the Bengal Civil Fund was established, which "rose out of the College; and was instituted in honour of MARRIAGE." It was formed for the purpose of making a liberal provision for the widows of the East-India Company's servants, and for their "orphans born in wedlock." This last clause immediately threw the whole service into a state of commotion, the senior civilians wishing to include illegitimate children born of native mothers; and the juniors, who either had been, or were at the time in College, exclaiming, almost with one voice, against a measure which they knew would tend to sanction vice, by countenancing an illicit connexion with black women. The juniors were supported by the whole college establishment, by the Governor-General, and all who had any regard for religion and morals. The irritation and shameless resistance of "the old service" are described as extreme. They utterly execrated "the College and its fruits," as they regarded this proposal in favour of morality, and actually expressed their hope, "that the Court of Directors would now see how unfriendly it was to ancient institutions." The contest was maintained for a considerable time by printed correspondence; till at length the influence of the seniors prevailed with the supreme authorities at home, and the Fund was established without the clause which had proved to them so obnoxious. The discussion, however, to which it had given rise was by no means without advantage, though the juniors were defeated in their immediate

Institution  
of Bengal  
Civil  
Fund.

(<sup>1</sup>) Brown's Memoirs, p. 114.



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I.Activity  
of the  
College  
Press.Prejudices  
against the  
translation  
of the  
Scriptures.

object; for it exhibited, and tended to confirm, the improvement already effected in the European community. Any man who should have contended for the introduction of such a clause only a few years before, on the ground of religious or moral propriety, would have become the jest of the whole service: and it was well remarked at the time—"He must be an entire stranger to what is passing in Bengal, who does not perceive that the College of Fort William is sensibly promoting a melioration of the European character, as well as the civilization of India."<sup>1</sup>

19. Besides advancing the knowledge, the love, and the practice of Christianity among the Europeans, the College was engaged in the production of important works, whose tendency was to enlighten and convert the Natives. In the course of four years it had published no less than one hundred original volumes in the oriental languages and literature;—no inconsiderable proof of its flourishing state as a literary institution. This, however, was one of its subordinate objects.

20. The Directors of the College, desirous to promote the circulation of religious as well as scientific knowledge, proposed the following subject for discussion by the students at the disputations held in 1804—"The advantage which the Natives of this country might derive from translations, in the vernacular tongues, of the books containing the principles of their respective religions, and those of the Christian faith." The proposal of this thesis excited a host of "Mussulman and Hindoo prejudices against translations of the Scriptures. Their clamour assailed the Government," and "the old

(<sup>1</sup>) Buchanan's Memoirs. Vol. i. pp. 300—302. It is mentioned as a remarkable fact, that during the period of four years there had been but one duel, and but one death, among the students. Ibid. p. 326. Rev. D. Brown's Memorial Sketches, p. 11. Note. Lushington's History of Calcutta Institutions, pp. 280 *et seq.*





civil servants fanned the flame." A memorial was addressed to the Governor-General on the part of the Mahomedan moonshees, and other Mussulman inhabitants of Calcutta, remonstrating against this supposed infringement of the toleration afforded to them by the British Government. Nothing was farther from the wish of Marquis Wellesley than to do violence to the feelings or prejudices of the people; and in his reply to their remonstrance he signified, that although he perceived no principle of an objectionable tendency in the foregoing thesis, yet, with a view to prevent all apprehension on the part of the Natives, he had prohibited the intended disputation upon that subject.<sup>2</sup>

21. But the good effect of this commotion could not be so easily suppressed. Public attention was aroused to the cause of all this combustion, and it continued awake after the flames had spent their force. The translation of the Scriptures into the languages of India was a design which the Provost and Vice-Provost had much at heart; and the work was carried on at the College by Natives and Europeans. At this time there was a band of able Missionaries also at Serampore, devoted to the same work<sup>3</sup>; and they met with every encouragement from the Provost and his colleague, who used the influence of their station in aid of these translations, and exerted themselves to excite the public interest in their favour. So great was the jealousy of "the old civilians" on this subject, that there existed a kind of compromise between the friends and opponents of this salutary measure, that if the Bible were printed for Christians, the Korán should be printed for Mahomedans. It was not long before

First translations of Scripture from the College Press.

(<sup>2</sup>) Lushington's History of Calcutta Institutions, pp. 297, 298.

(<sup>3</sup>) Of the Baptist Missionary Society, the particulars of whose exertions in this department of their work will be given in the next Chapter.



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a commencement was made in the translation of the Sacred Scriptures into several languages. The first versions of any of the Gospels in Persian and Hindostanee which were printed in India issued from the College press. The Persian was superintended by Lieutenant-Colonel Colebrooke, and the Hindostanee by Mr. William Hunter. The Gospels were translated into the Malay by Mr. Thomas Jarrett, of the Madras Civil Service. Of these and other translations of the Scriptures then projected and undertaken, the Gospel of St. Matthew in Persian and Hindostanee formed the only part which was executed at the College expense. With this exception, the extensive Biblical works successively announced from this Institution were carried on at the private expense of the leading members of the College, who deemed it to be of the highest importance to promote the diffusion of sacred literature in Asia.<sup>1</sup>

Chinese  
Class, and  
translation  
of  
Scripture.

22. The Superintendents of the College had long desired to obtain a version of the Scriptures in the Chinese language. After many fruitless inquiries for a suitable person to undertake the work, in 1805 they succeeded in procuring the services of Mr. Lassar, a Native of China, and an Armenian Christian. Mr. Lassar arrived at Calcutta in a commercial capacity; and having met with some pecuniary difficulties, he became known to Mr. Buchanan, who, appreciating his talents, generously liberated him from his embarrassments. He then engaged him, at a stipend of three hundred rupees a month, to devote himself to the translation of the Scriptures into Chinese, and also to the instruction of a class in that language, formed of one of the senior and three of the junior Missionaries at Serampore. The

(<sup>1</sup>) Buchanan's *Memoirs*, pp. 299, 300. *Christian Researches*. Introduction, p. 2.





expected reduction of the College rendering it inexpedient that a Chinese Professor should be added to the establishment, the stipend of Mr. Lassar was afforded for about three years at the sole expense of the Vice-Provost.<sup>2</sup> To his liberality, therefore, must be chiefly ascribed the commencement of this vast undertaking, which, in a short time, said Lord Minto, "by the zealous and persevering labours of Mr. Lassar, and of those learned and pious persons associated with him," produced a translation of "the Gospels of Matthew, Mark, and Luke; throwing open that precious mine, with all its religious and moral treasures, to the largest associated population in the world."<sup>3</sup>

23. At the annual disputation, held on the 3d of March 1806, Sir George Barlow, then Governor-General, presided as Visitor. In his speech on the occasion he spoke in flattering terms of the diligence of the Professors and Officers of the College, and of the proficiency of the students; and he repeated the conviction which he had expressed at a very early period of the beneficial consequences of the establishment;—a conviction, he added, the correctness of which had been confirmed by the experience of every successive year. He made no allusion to the translation and printing of the Sacred Scriptures, probably out of regard for the feelings of those who had so strongly expressed their objection to this undertaking; but he had no such scruples to withhold him from declaring his conviction of the benefits which might justly be expected to be derived, both by the Natives of India and by the British Government, from the literary branch of the College.<sup>4</sup>

Sir George Barlow's testimony to the benefit of the College.

(<sup>2</sup>) Buchanan's Memoirs. Vol. i. pp. 314, 315. Christian Researches, p. 11. Dr. Marshman's Clavis Sinica, p. ii.

(<sup>3</sup>) Vide Lord Minto's Speech at the eighth College Disputation. Christian Observer, 1809, pp. 601 &c.

(<sup>4</sup>) Sir George remarked, at the conclusion of his address, "The



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I.

Orders  
for the  
reduction  
of the  
College.

24. This was the public evidence of one who had watched the progress of the College from its commencement, who had heard all the objections raised against it, and who, holding at the time he spake the most responsible post in India, was specially interested in every thing affecting the British empire in the East. One would have expected such testimony to the efficiency of the Institution to have secured for it, not merely protection against its assailants, but further measures for its improvement. But such anticipations were soon to be disappointed. While the College was in the full tide of its usefulness, producing the most important benefits, both to the service of the East-India Company, to Oriental learning, and to religion, a despatch arrived from the Court of Directors, in December 1806, ordering the College to be considerably reduced on the first of the following month. The offices of Provost and Vice-Provost were to be abolished, and the Professorships reduced to three, viz. the Hindostanee, Bengalee, and Perso-Arabic; it being intended that the students should only be attached to it, on an average, for a single year. The Court had from the first, as we have seen, objected to the expense of the Institution, and its reduction had long been

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"The numerous works which have been published under the auspices of the College, in the course of the last six years, will not only open to the learned in Europe ample sources of information on all subjects of Oriental history and science, but will afford to the various nations and tribes of India, and especially to those which compose the body of our Indian subjects, a more favourable view, and a more just and accurate conception of the British character, principles, and laws, than they have hitherto been enabled to form; and may be expected gradually to diffuse among them a spirit of civilization, and an improved sense of those genuine principles of morality and virtue, which are equally calculated to promote their happiness, and to contribute to the stability of the British dominions in India."—Buchanan's Memoirs. Vol. i. pp. 382—384.





looked for ; but few persons could have expected it to be brought within such narrow limits.

25. When this despatch was communicated to the Provost, the Vice-Provost happened to be absent on a tour through the South of India.<sup>1</sup> In acknowledging the communication, the Provost, deeply impressed with the importance of the moral discipline which had hitherto been exercised in the College, made an offer to Government of his gratuitous services in superintending the establishment. At the same time he expressed his particular regret that there should be a necessity for any material change during the absence of his colleague, without his concurrence or knowledge, from the consideration of his having throughout so eminently devoted his superior talents, with the utmost zeal, and by every exertion for the benefit of the public service, in the success of the College.

The Provost offers his gratuitous services.

26. But the orders from home, immediately to reduce the expenses of the College to a given amount, were peremptory. The Governor-General, therefore, did not consider himself at liberty to suspend them, even until the Vice-Provost's return. He expressed himself, however, deeply struck and gratified by the Provost's philanthropy and disinterestedness in offering his gratuitous services ; and assured him that " he should consider of his proposal : " but no further notice appears to have been taken of it ; and the proposed modification of the College took place without further delay.<sup>2</sup>

The College reduced.

27. The immediate consequence of these measures realized the worst anticipations of the friends of order and religion in Bengal. In his communi-

Evil consequences of its reduction.

(<sup>1</sup>) His *Christian Researches* contain the result of this tour. Reference has already been made to them in several parts of this History, and their contents will be used again in the sequel.

(<sup>2</sup>) Brown's *Memorial Sketches*, pp. 11. 310—316. Buchanan's *Memoirs*. Vol. ii. pp. 100 &c.



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I.

The benefits that have accrued from its operations.

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cation to the Government just adverted to, the Provost remarked, "The settled state of the College under the vigilant inspection of the Governor-General, during the last year, enabled me to make reports very satisfactory and highly creditable to the Institution. The agitation which again prevails has produced, within a few weeks, considerable irregularity, as appears from the returns of the Professors; and there are other symptoms of a rapid departure from the rules of the College, which nothing but established discipline, enforced with more rigour than has hitherto been found necessary, can check."<sup>1</sup>

But this is not the only testimony to the lamentable consequences of the reduction of the College. A candid and intelligent civilian dates its gradual declension "from the year 1806, the period when it lost the watchful aid and strenuous efforts of its Provosts; both of whom," he remarked, "had been most disinterestedly devoted to its best interests. Under their fostering care the Institution had assumed a higher tone of principle, integrity, and abilities than had till then been ascribed to the body of writers, and which may serve as a pattern to those who succeed them."<sup>2</sup>

28. And it *has* served the purpose here anticipated. The College had survived long enough to awaken, with God's blessing, a spirit of inquiry into the truth of Christianity, and a feeling of interest in its importance, which no legislation of man could suppress. "The good it hath done will never die," said the Vice-Provost, "for it hath taught many the way to heaven." "Its name will remain, for its record is in many languages." Had the Col-

(<sup>1</sup>) Brown's Memorial Sketches, p. 312.

(<sup>2</sup>) Ibid. p. 14. Vide "Considerations on the State of India," by A. F. Tyler, late Assistant Judge on the Bengal establishment.





lege of Fort William been cherished at home with as much ardour as was exerted against it, it might, in the period of ten years, have produced translations of the Scriptures into all the languages from the borders of the Caspian to the sea of Japan. But though it might "soon be said of this great and useful Institution, which enlightened a hemisphere of the globe, *Fuit Illum et ingens gloria*<sup>3</sup>," it had well begun the work of evangelizing the East: and extravagant as the Vice-Provost's expectations then appeared to many, they were almost realized within the short period of twenty years from the time that he uttered them. The means called into operation by the College, though afterwards, as will soon appear, employed by other agency, have already led to so wide a diffusion of the Gospel, that the retrospect of these results is more like the rapid vision of prophecy, than the history of the actual effect of God's blessing upon the exertions of man. Marquis Wellesley, adverting, at a subsequent period, to the reformation commenced at this time in the religious character of the European community in Bengal, remarked, "When I arrived there it was in a disgraceful and lamentable state: I laid the foundation, which has been nobly and greatly improved by the Church of England."<sup>4</sup>

29. The Rev. Messrs. Brown and Buchanan, whose official titles we must now drop, when removed from the commanding posts which they had occupied for the past seven years, did not cease to watch, pray, and labour for the extension of the Redeemer's kingdom in India. The affairs of the Mission Church engaged the anxious attention of Mr. Brown. The sum left by Mr. Grant for its current

Pecuniary difficulties of the Mission Church relieved.

(<sup>3</sup>) Buchanan's Memoirs. Vol. i. p. 368.

(<sup>4</sup>) Letter from Marquis Wellesley to Lord Ellenborough, on his appointment to the government of India in 1842.



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I.

expenses was found to be very inadequate, as occasional repairs were inevitable, and Mr. Brown and his little flock had become much embarrassed for want of means. Under these circumstances, availing himself of the intimacy into which his Provostship of the College had brought him with the Marquis Wellesley, he had submitted the case to his Lordship in the year 1805; and that nobleman, in the generous spirit which characterized all his measures, admiring the spirit of both the minister and his attached people, immediately undertook to relieve them of their difficulties, and to provide against their recurrence. For this purpose he engaged the Government to pay the whole accumulated debt of twelve thousand and sixty-four rupees, and to assign a monthly allowance of two hundred and thirty-four rupees for its future support. Thus delivered from present embarrassment, and also from anxiety for the future, Mr. Brown, assisted by Mr. Buchanan, proceeded with the services of this Church.

Arrival of  
four new  
Chaplains.

30. In the year 1806 their spirits were further revived and their hands strengthened by the arrival of four young Chaplains of a kindred mind. The first was Rev. Henry Martyn, Fellow of St. John's College, Cambridge, whose piety and attainments were of the highest order.<sup>1</sup> Mr. Brown welcomed

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(<sup>1</sup>) Mr. Martyn took his Bachelor's degree in the year 1801, then under the age of twenty, and attained the high honour of Senior Wrangler. His classical, as well as mathematical attainments, were very considerable. But he possessed still higher qualifications—those of genuine piety and active benevolence. Under the influence of zeal for the best interests of mankind, he had devoted himself to the service of Christ as a Missionary to the East Indies under the protection of the Church Missionary Society; but influenced by important considerations, and with the full concurrence of all his friends, he at length embarked for India, as Chaplain to the Company.





him for his work's sake ; but he had not long resided under his hospitable roof before he became attached to him with parental affection ; and he thus described him after his departure for the Station to which he was appointed :—" Our excellent friend, Mr. Martyn, lived five months with me, and a more heavenly-minded young man I never saw." <sup>2</sup> Before the close of the year three more Chaplains arrived of a similar character—the Rev. Daniel Corrie and Rev. John Parson for Bengal, and the Rev. Marmaduke Thompson for Madras, who was carried on to Calcutta in consequence of his arriving too late in the season to land at Fort St. George. These successive arrivals were hailed by Mr. Brown as an omen of good for India. In his correspondence with Mr. Charles Grant and the Rev. Charles Simeon, of Cambridge, he had pleaded, with intense feeling and expressions, for the thousands of their countrymen who were dishonouring the name of God and of Christianity among the Heathen, and perishing for lack of knowledge ; and through the exertions of those two friends the four Chaplains just named were appointed. On January 1st, 1807, Mr. Brown, preaching to his flock at the Mission Church, referred, with a glad heart, to this answer to the special supplications of himself and his friends mentioned above. The new Chaplains had all preached before the same congregation ; and after describing their zeal, and their exhibition of the true doctrines of Christianity, in appropriate terms, Mr. Brown expressed a hope that they might obtain mercy of the Lord to be faithful<sup>3</sup>, and be hailed as an omen of better things for India.

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(<sup>2</sup>) A private Letter to Dr. Kerr of Madras.

(<sup>3</sup>) 1 Cor. vii. 25.





## CHAPTER II.

COMMENCEMENT OF THE BAPTIST MISSION IN BENGAL,  
1793—1806.

Mr. Thomas's first voyage to Calcutta.

1. IN the history of modern Missions, few events mark the leadings of Divine Providence more manifestly than the circumstances which led to the establishment of the Baptist Mission in Bengal. In the year 1783 Mr. John Thomas, surgeon of the *Oxford* East Indiaman, sailed to India. Brought up by a pious father, of the Baptist denomination, he seems himself to have been impressed with the paramount importance of religion; and on his arrival at Calcutta, he made diligent inquiry after devout Christians, but could hear of none.<sup>1</sup> At last he was informed of one, who was described, he says, as "a very religious man, who would not omit his closet hours, of a morning or evening, at sea or on land, for all the world." He was impatient to meet this extraordinary person; but great was his disappointment to find him a profane man, who rejected all his attempts at religious conversation with scorn, while his belief in the Son of God was very ques-

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(<sup>1</sup>) It may seem unaccountable that he heard nothing of the English Mission, which at this time had existed upwards of twenty years. But the Missionaries and their establishment seem not to have been known beyond their own immediate circle. To this day many Europeans in the immediate neighbourhood of Mission Stations in India know nothing about them.





tionable indeed. They afterwards returned to Europe in the same ship ; and Mr. Thomas remarks, that he continued through the voyage "a strict observer of devotional hours, but an enemy to all religion, and horribly loose, vain, and intemperate in his life and conversation." But before he sailed, Mr. Thomas met with a better specimen of Christian character, in a European shopkeeper in Calcutta, whom he describes as "a truly pious man." From him he heard also of two gentlemen, Messrs. Grant and Chambers, who walked in the fear of God ; but they were too far up the country for him to call upon them.

Such, as we have before seen, was the paucity of religious persons in India in those days. Mr. Thomas made a public attempt to ascertain whether any more were to be found, by inserting an advertisement in the Indian Gazette, inviting co-operation in a plan which he desired to form "for the more effectual spreading of the knowledge of Jesus Christ, and His glorious Gospel, in and about *Bengal*." He received two answers, couched in favourable terms ; but he had no opportunity at that time to follow up the subject. On his arrival in England, he found that his advertisement had been copied into an English Newspaper, and that it had induced the friends of religion to hope that "there were some religious stirrings" in the East ; but it led to no immediate result. Who can say, however, that it contributed nothing towards the movement ere long made in favour of Christianity in India ? Every streak of light, though faint, accelerates the opening day.

2. In 1786 Mr. Thomas sailed a second time to India, in the same capacity and ship as before. He was rejoiced to find that the Rev. David Brown, Chaplain to the East-India Company, had arrived just before him, and that the two gentlemen of

His  
second  
voyage to  
Calcutta.



CHAP.  
II.

whose piety he heard at the close of his last visit, were now at Calcutta. He waited upon them, was encouraged by the cordial welcome they gave him, and accompanied them to Mr. Brown's service at the Orphan Asylum.

Mr. Grant, pleased with his piety and abilities, recommended him to remain in the country, learn the language, and preach to the Hindoos; but he did not feel at liberty at first to accede to the proposal. It, however, awakened feelings within him which he could not suppress; and after a few weeks he became so concerned for the condition of the multitudes around him, that he could find no rest until he gave himself up to the work. For the present, therefore, he was induced to remain at Calcutta, and begin with preaching in English; and his instructions were, ere long, rendered effectual to the conversion of two Englishmen from the error of their ways. In 1787 he began to study Bengalee, and next year was able to converse freely with the Natives with whom he was acquainted; but he was doubtful whether his pronunciation in preaching was intelligible. With the help of a native, he translated several portions of the Old and New Testament into Bengalee, and circulated some of them in manuscript. Thus he continued to labour till about the end of 1791, and there was reason to hope that he had not published the Word of God in vain. The attention of several Natives was awakened to the subject of Christianity, and two or three of them seemed to be turning from dumb idols to the Living God; but they afterwards disappointed his expectations.<sup>1</sup>

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(<sup>1</sup>) He gave an interesting account of these men while he thought them sincere; but knowing that they subsequently proved unfaithful, it would now be read with pain.—Vide Rippon's Baptist Register, No. V. This Chapter is drawn up from the Periodical Accounts of the Baptist Missionary Society for the first four years





3. In 1792 Mr. Thomas returned to England, where he endeavoured to open a fund for a Mission to Bengal, and inquired for a companion to return with him to India. He was soon informed of the recent establishment of the Baptist Missionary Society for the propagation of the Gospel among the Heathen, and he lost no time in applying to them for the assistance he required.

Establishment of the Baptist Missionary Society.

In the narrative of the first formation of this Society, it is attributed, under God, to "the workings" in the mind of a Baptist Minister, the Rev. William Carey, of Leicester, whose thoughts for the last nine or ten years had been directed to this object with very little intermission. In order to call the attention of his brethren to the subject, he wrote a treatise, entitled, "AN INQUIRY INTO THE OBLIGATIONS OF CHRISTIANS TO USE MEANS FOR THE CONVERSION OF THE HEATHEN." His conversations, prayers, and sermons, were generally accompanied with some reference to the subject. Besides his zeal in the cause, he possessed an ardent thirst for geographical knowledge, and a remarkable aptitude at learning languages, so that his most intimate friends had been long induced to think him formed for some peculiar undertaking; but little could they imagine the extensive work for which the providence of God was preparing him.

4. The Society was formed at Kettering on the 2d of October 1792. At their third meeting, at Northampton, November 13th, they were informed, by a note from Mr. Carey, of Mr. Thomas's exertions for Bengal: at the same time he expressed

Messrs. Thomas and Carey their first Missionaries.

years. As in the case of other Societies, the original documents will seldom be referred to, the dates of the transactions narrated furnishing an easy reference to the Society's Records. Most of the facts for which reference will be made to other sources of information are contained also in the Society's Reports, and the Memoir of Dr. Carey.



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II.

his apprehensions lest this should interfere with their larger plan; and suggested the expediency of trying to unite the collections of both parties "into one fund, for the purpose of sending the Gospel to the Heathen indefinitely."

This note led to communications with Mr. Thomas, and ultimately to his engagement with the Society to return to Bengal as their Missionary. The Committee were at no loss to fix upon a person for his colleague. There could be no doubt that Mr. Carey was prepared for the work; and when asked, whether, in the event of Mr. Thomas acceding to the Committee's proposal, he would be inclined to accompany him, he immediately answered in the affirmative. Deeply affecting was the first interview between these two devoted men. Mr. Thomas arrived in the evening of the same day; fully acceded to the Committee's proposal; and when introduced to his future colleague, they fell on each other's necks and wept.<sup>1</sup>

Their  
arrival in  
India.

5. After receiving a charge from Rev. A. Fuller, they took leave of their Brethren with prayers and many tears, and on June 13, 1793, sailed together on board the *Princess Maria*, a Danish East-India-man. On the 11th of November they arrived at Calcutta, where they were welcomed by the Rev. David Brown and other Christian friends; but for some time the unsettled state of their affairs occasioned them much anxiety. In their engagement with the Society, whose funds were inadequate to their support, they agreed to maintain themselves as soon as practicable; and for this purpose Mr. Thomas, who was a surgeon, prepared for the practice of his profession, while Mr. Carey turned his thoughts to the cultivation of some land. This

(<sup>1</sup>) Brief Narrative of the Baptist Mission in India. Second Edit. p. 5. Morris's Memoir of the Rev. A. Fuller, p. 101. Brown's History of the Propagation of Christianity. Vol. ii. p. 128.





arrangement obliged them to part, and they felt the separation keenly. They were painfully tried by their pecuniary circumstances, which pressed with the greater weight on Mr. Carey, as he had a wife and four children, with his wife's sister, depending upon him for support. But they bore their trials with resignation to God's will, and, through His mercy, they were of short continuance.

6. A gentleman in the Company's service at Malda, Mr. Udny, hearing of their difficulties, invited them to his house, and soon after proposed to them to undertake the superintendence of two indigo factories, which he was about to establish, one at Mudnabatty, about thirty miles north of Malda, and the other at Moypauldiggy, a place about seventeen miles further. This proposal appeared to them so remarkable an indication of Providence ; so unexpected and unsought ; furnishing such ample supplies for their wants ; and at the same time opening so large a field for usefulness, putting each in a state of direct or indirect influence over more than a thousand people ; that they could not hesitate a moment in concluding it to be the hand of God. They therefore acceded to the proposal, Mr. Carey going to Mudnabatty, and Mr. Thomas to Moypauldiggy.

Undertake the superintendence of two indigo factories.

7. But this undertaking did not at first give universal satisfaction to their friends at home. No one called in question the purity of their intentions ; but some persons friendly to the cause entertained doubts as to the propriety of this secular engagement, its tendency to subvert the Mission, and even its consistency with its sacred character. On further consideration, however, these objections were over-ruled. "An aged and respectable Minister<sup>2</sup> of the Established Church," being

The propriety of this undertaking questioned.

(<sup>2</sup>) The Rev. John Newton, Rector of St. Mary Woolnoth, &c.  
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II.

consulted in the matter, gave an opinion favourable to the undertaking, and thus combated the objections raised against it:—"As to the snares of business, it seems to depend chiefly on the state of the heart: if that be fired with a zeal for God, and love to souls, such attention to business as circumstances require will not hurt it. It is one of the first concerns of the Moravian Missionaries, who, I think, are excellent patterns for others, to find business or work wherever they go; partly that they may maintain themselves, and partly to set an example of industry to the Heathen. But then, they never *lay up*: they live upon a common stock, and impart what they can spare to the necessitous. If your Brethren can act upon this plan, business will not hurt them."

The apprehensions of others, however, were by no means unreasonable; but as they knew their brethren well enough to feel confidence in their piety and integrity, and the good promised seemed to preponderate over the evil to be feared from the undertaking, they gave their consent. At the same time "the Committee, considering the frailty of human nature, was not unapprehensive of danger, and therefore addressed a Letter to the Missionaries, full of serious and affectionate caution, entreating them to be watchful, and committing them to Him in whose name and cause they had embarked."

They commence their secular and Missionary work.

8. In the propriety of these remarks the Missionaries entirely concurred. They entered upon their charge in March 1794, when Mr. Thomas began to address the Natives around him; and before the expiration of the year Mr. Carey was master enough of the language to follow his example. Besides their stated seasons for preaching, they had frequent opportunities to discourse with the Heathen about their salvation; and from the attention paid to them they soon began to entertain hopes





that a favourable impression was made upon some, especially the Mahomedans; but a little experience of the native character taught them to moderate their expectations from first appearances. They set up a School; but the extreme ignorance and poverty of the people caused them to take away their children upon every slight occasion. To remedy this, they proposed to establish a Seminary at every Station, for the entire support and education of twelve boys in each, six Mahomedans and six Hindoos. They were to be taught Sanscrit, Bengalee, and Persian. The Bible was to be introduced, with a little philosophy and geography. They very soon began, also, to translate the Scriptures into Bengalee, and wrote home for a press, expecting, by the time it arrived, to be able to print some portions of the Bible for distribution in the country and for use in their Schools.

Their instructions were not confined to the workmen at their factories, or to the people who came from a distance to hear them. Their districts were about twenty miles square, containing about one hundred villages, among which they made frequent excursions, "going from place to place to publish the Gospel." Mr. Carey describes his congregations as varying from two hundred to six hundred, of all castes, many of them Brahmins, who listened to him with considerable attention; and he "felt some sweet freedom in pressing them to come to Christ."

9. The impediments to their progress were similar to those which had long obstructed the Missionaries in the South. Besides the prejudices of caste, with the servility, avarice, and duplicity of the native character, the ignorance of the people was so extreme, that very few of them were found to comprehend what they had pretended to approve. The common people were so little acquainted with

They meet  
with impe-  
diments.



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II.

their native language, that it was with difficulty they understood one of their own countrymen who spake it well. "They have a confined dialect," wrote Mr. Carey, "composed of a very few words, which they work about, and make them mean almost every thing. Their poverty of words to express religious ideas is amazing, all their conversation being about earthly things." At a subsequent period he wrote, "Notwithstanding the language itself is rich, beautiful, and expressive; yet the poor people, whose whole concern has been to get a little rice to satisfy their wants, or to cheat their oppressive merchants and zemindars, have scarce a word to use about religion. They have no word for *love*, *repent*, and a thousand other things; and every idea is expressed either by quaint phrases or tedious circumlocutions."

Their  
preaching  
and atten-  
tion to the  
Natives.

10. Notwithstanding this ignorance of the poor, Mr. Carey was perfectly understood by the upper classes, among whom he travelled for some miles round the place of his abode, everywhere exposing the deceitfulness of pagan worship, and pointing to the Lamb of God as the only Saviour of man.<sup>1</sup> While he and his colleague were thus engaged for the people's souls, they evinced a sympathy in their troubles, and gave them such relief as they could. Mr. Thomas was particularly attentive to the sick; and in many instances, under the Divine Blessing,

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(<sup>1</sup>) Several specimens of their discourses are published in the Periodical Accounts of their Mission; but as they do not materially differ from those of the Missionaries in South India, already given in these pages, it is the less necessary further to notice them here. There is unavoidably a resemblance in most Missionaries' conversations with the Natives of India; for they have to combat the same system of error and abomination with the same Word of Truth: and though the mode of their teaching will vary, yet the variation is seldom of sufficient importance to require special notice in a general history.





effected cures which astonished them. His reputation was soon spread far and wide, and the suffering came to him from distant parts.

11. Besides attending to their souls and bodies, they interposed between the poor and their overseers. One instance of the protection which they were often able to afford them may be given from Mr. Carey's Journal. "Detected to-day a shocking piece of oppression practised by those Natives who managed affairs here before my coming. I was glad of this detection, as it afforded me both an opportunity of doing justice among the Heathen, and of exposing the wickedness of their oppressors, one of whom was a Brahmin, who made such a deduction from the poor people's hire as discouraged them from working for us. This, I hope, will serve a little to remove the prejudice of the people against Europeans, and prepare the way for the publication of the Gospel." There can be little doubt that it would have this tendency. Such acts spake a language intelligible to every one, and could not but make a favourable impression upon all but the parties whose iniquitous conduct was brought to light.

Instance  
of oppres-  
sion de-  
tected.

12. While the Missionaries were thus exerting themselves to reduce the amount of suffering in the people around them, they never lost sight of their eternal interests, and diligently used every means to promote it. At the close of 1796 they reported, that many thousands had heard the Gospel from their lips, and that the name of Christ began to be known in several parts of the country. They ventured also to hope that seven Natives had received the Word of God effectually, though none of them had yet come forward to dedicate himself to the Lord in baptism.

Effect of  
another  
exer-  
tions.

13. In September of the same year they received another Missionary from England, Rev. John Fountain, whose arrival greatly encouraged them; and

Arrival of  
another  
Mission-  
ary.





they had been previously joined by two Englishmen, named Long and Powell, who went to India with the intention of settling in Bengal. Mr. Fountain's report to the Society of the state of the Mission, two months after his arrival, was a confirmation of the above accounts. The education of native youth was well begun; the translation of the New Testament was nearly completed; they had conciliated the regard of the Natives who attended their Public Worship; while they were themselves training in the best of schools—the school of experience—for the work before them.

Journey to  
Bootan.

14. In the beginning of the year 1797 the Missionaries made an excursion into the Bootan country, a province of Tibet, and proceeded to the foot of the hills. They seem to have been everywhere kindly received by the Natives; and they gathered much information relative to the inhabitants, customs, and language of the country for future use. The lama-gooroo, the god of the country, is considered a representative of the Supreme Being; and the people called the Missionaries *lamas*, when they understood the nature of their office.

Opening  
at Dinage-  
poor.

15. After their return home an opening was presented to them in Dinagepoor, a large city a few miles from Moypauldiggy, through the influence of Mr. Fernandez, who resided in that city. This gentleman was born at Macao, on the east of China, and was educated for the Roman priesthood; but being shocked, as he said, at their worship of images, he determined to examine the nature of Christianity for himself. The more he read on the subject, the more was he convinced that scriptural truth was with the Protestants; and as light grew upon his mind, he gradually relinquished the Church of Rome. He came to Bengal about the year 1772, and settled at Dinagepoor. In 1794 he obtained from Mr. Thomas several religious books, the





perusal of which enlarged his knowledge and confirmed him in the faith. After some intercourse with the Missionaries, he determined to erect a house of prayer at Dinagepoor; and, when finished, the Brethren dedicated it, with three services, to the worship of God. Mr. Fernandez was much respected in the place, and a great number of Natives, some of the Rajah's servants, and others of respectability, being among them, were induced to attend. It was now arranged for one of the Missionaries to perform Divine Service in this chapel once a month, when most of the Europeans, and those from Rangpoor, when at Dinagepoor, were glad to attend. The Brethren were greatly encouraged by the attention of the English, and also by the interest which the Bengalees seemed to take in their instructions and books; and in April 1798 Mr. Carey reported favourably of the appearance of things at this Station.

16. While their work was thus increasing their hands were strengthened by the arrival of four young Missionaries, Messrs. William Ward, Daniel Brunson, William Grant, and Joshua Marshman. They sailed from England, on an American vessel, in May 1799, and reached India in October. But they arrived at a critical period. The times were troublous through the world, and not least of all in India. The French National Assembly, in connexion with the numerous societies of the Illuminati of Germany, were sending forth their Propagandists in all directions; and the vigilance of the Governor-General, Lord Mornington, afterwards Marquis Wellesley, had detected so many of their pestilent emissaries in all parts of India, that the jealousy of Government had been greatly excited in relation to all persons of a strong political bias, or of a doubtful character. In consequence, many men had been sent out of the country. It was well known,

Four Missionaries arrive—their object suspected.



that, in England, many Dissenters had made themselves prominent among the partizans of French principles. The arrival, therefore, of these gentlemen, avowed Dissenters, without the usual license from the Court of Directors, and on an American vessel, caused considerable sensation in Calcutta. There seemed to be, especially in the two latter circumstances, an appearance of stealthiness and republicanism that naturally awakened suspicion. Before, however, any extreme measures were adopted against them, application was made, in a demi-official way, to one of the Chaplains, Rev. Claudius Buchanan, who was justly supposed to be competent to give some account of them. The Governor-General questioned him as to their object? How they were supported? Whether they were not of republican principles? In his answer, he first referred to the eminent Missionary Swartz, the value of whose services to the Madras Government, at the Court of Hyder Ally, at a critical juncture of the British interests in South India, were universally acknowledged;—services which his sterling character as a Christian Missionary alone enabled him to perform. Mr. Buchanan then mentioned the name of Carey, whose eminent talents and piety, enlightened zeal and upright character, were by this time generally known; and he represented him as endeavouring to do in Bengal what Swartz had done in Tanjore. Thus did he pledge the name of Carey, as it were, for the character and design of his brethren newly-arrived; and his reply, happily, so far satisfied Lord Mornington, that he did not insist, as was apprehended, upon their immediately leaving the country. Though he would not permit them to settle within the Company's territories, yet he did not object to their availing themselves of the opportunity afforded them of taking up their abode at Serampore, a





Danish settlement on the river Hooghly, about fifteen miles from Calcutta. One of them, Mr. Grant, died a few days after his arrival in the country.

17. The Danish Governor of Serampore received them in a friendly manner; and it now became a question whether it were advisable for Messrs. Thomas and Carey to join them, or to continue labouring at separate stations. Mr. Thomas had already moved to Calcutta; and Mr. Carey had left Mudnabatty, the factory at that station having been discontinued in consequence of the failure of the indigo crops, and removed to Kidderpore, about twelve miles off, where he had taken a small factory on his own account, and intended to erect habitations for the new Missionaries. But as they were not permitted to join him, this intention was relinquished; and it was finally determined that he should dispose of his factory, which had not succeeded to his expectations, and take up his abode with the Brethren at Serampore. By this arrangement he had to make some pecuniary sacrifice; and it was not the least part of his trial to be obliged to give up a small School which he had established, containing thirty-six scholars, of all castes, who were receiving a scriptural education. But as it appeared to be the will of Divine Providence that he should depart, he soon struck his tent, and joined his brethren. Thus were they led, by circumstances beyond their controul, and contrary to their intention, to lay the foundation of an establishment which, under the title of the Serampore Mission, will ever be eminent among the most venerated of institutions for the conversion of mankind. Mr. Buchanan soon had cause to be thankful for the opportunity afforded him to intercede for their protection. He encouraged Mr. Carey in his work of translation, and explained to him the plan and progress of

Their settlement at Serampore.





the Tamul Bible, and the circumstances attending its publication.<sup>1</sup>

Mr. Carey was introduced to the Governor of Serampore January 11th, 1800, who received him in a friendly manner. A few days after, the Missionaries purchased a large house of the Governor's nephew, in the centre of the town, together with suitable offices adjoining. The building stood on the banks of the river. The grounds were spacious, and walled round, with a good garden and tank. Their proximity to Calcutta was of importance to their School, printing press, and other operations, and greatly facilitated their communications with England. From this time they may be considered fairly launched on the wide sea before them, and a noble course they have steered.

Case of a  
Suttee.

18. Mr. Carey, returning from Calcutta not long after their settlement at Serampore, came unexpectedly upon a party who were preparing for the immolation of a widow upon the funeral pyre of her husband. He ventured to interfere; and finding that the woman was a voluntary victim, endeavoured to persuade her to desist from her horrid intention. He warned the men, also, of the dreadful nature of the crime they were about to perpetrate; but all to no purpose. After the usual ceremonies, the infatuated victim ascended the pyre, and danced about, as if to show her contempt of suffering and death, and to intimate that she was a willing sacrifice to the manes of her husband. She then lay down by the corpse, and placed one arm under its neck and the other over it. The flames were then kindled; and immediately the people set up a shout, in order to drown the poor creature's voice had she shrieked or groaned. Mr. Carey remonstrated against her being held down by bamboos to

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(<sup>1</sup>) Memoirs of Dr. Buchanan. Vol. i. p. 184.





prevent her escape ; but the barbarians disregarded his appeals to their sense of justice or feeling of humanity. Finding that all attempt to rescue her was in vain, he could bear it no longer, and turned away with a heart sickened at the sight.<sup>2</sup>

19. The witness of such abominations was a perpetual stimulus to the Missionaries to endeavour, by every means, to pluck these deluded victims as brands from the burning. They had now printed St. Matthew's Gospel in Bengalee, an appropriate Address to the Natives on the nature and importance of Christianity, and also some Hymns. These they distributed in their excursions through the adjacent villages, and also in the streets and bazaars of the town, to all who could read and were willing to accept them. When preaching in public, many of the people heard them gladly ; but they encountered much resistance from the Brahmins, who endeavoured to prevail upon the rest not to listen to them, or take their papers. They also disputed with the Missionaries, and sometimes openly insulted them. One day a man of this haughty caste demanded of Mr. Carey why they came to that country ? adding, that if they would employ the people as carpenters, blacksmiths, and other handicrafts, it would be very well ; but that they did not want their holiness. Another told Mr. Thomas that he did not desire the favour of God. In a word, such was the violence and influence of these men, that a person, friendly to the Missionaries and their object, told Mr. Carey, even while assuring him that the Natives met together and talked about

Opposition  
of the  
Brahmins.

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(<sup>2</sup>) Several other instances of this dreadful practice, sometimes when reluctant victims were forced to the fire by their own sons, occur in the Journals and Correspondence of the Baptist and other Missionaries ; but that here given may suffice, especially as it is now abolished in British India. See, particularly, Ward's Account of the Hindoos.



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II.

the Gospel, that there was little hope at present of their conversion; for that they were counting the cost, which was nothing less than the loss of caste, and the Brahmins' curse: and he declared it to be his conviction, that none of them could be expected to join him, unless some of the Brahmins set them the example. To all this Mr. Carey replied, that he expected the Brahmins to be the last to receive the Gospel; but happily, as we shall see, this was not always the case. Meanwhile the Missionaries met the invectives, the sophistry, and the violence of these men with unruffled temper, and answered them in all the simplicity of truth. They knew it to be no new thing for darkness to struggle with light; but they knew, also, what must be the issue, and zealously persevered.

Death of  
Mr. Foun-  
tain.

20. On the 20th of August they lost another of their company, Mr. Fountain, at Dinagepoor. He is described as a young man of great promise, and a bright example of Christian character; and the demonstration of feeling at his funeral showed that he had already secured the respect of the Judge and other gentlemen of the station, who attended to pay this last tribute of regard for his memory.

Missionaries re-  
solve to  
maintain  
them-  
selves.

21. We have seen that, from the first, the Missionaries found it necessary to engage in some secular occupation for their support; and as their numbers increased this necessity was felt with augmented pressure. Most of them came out married; and, on the junction of their families at Serampore, they consisted of nineteen persons, children included, with the probability of a speedy arrival of more Missionaries. It became, therefore, a serious question how to provide for so large an establishment. For a short time they were so straitened in their circumstances, that, in the beginning of 1801, they were reduced, as they expressed it, "to their very last mite." In this emergency they were obliged





to borrow four thousand rupees, which they had no other means or prospect of repaying, nor of providing for current necessities, but by drawing upon the Society at home for about fourteen hundred pounds. Knowing, however, the limited amount of the Society's income<sup>1</sup>, they were most reluctant to press so heavily upon it, and determined, if possible, henceforth to maintain the Mission by their own exertions. This rendered it necessary for some of them still to engage in occupations not strictly of a Missionary character. But, conscious of human infirmities, they took the following precaution against the natural tendency of the heart to covetousness. "To prevent, as much as possible," they remark, "any ill effects that might arise from our being in part employed in secular concerns, we have laid it down as a fundamental rule amongst us, 'That no one shall engage in any private trade; but whatever is earned shall go into the common stock.' On the observance of this depends the salvation of our Mission. By this, avaricious exertion is checked, and trade subordinated to a nobler object."<sup>2</sup>

22. In prosecution of this design they divided their labours amongst them. Mr. Carey attended chiefly to the translation of the Scriptures, and also of other works from which some profit, it was hoped, would accrue. Subsequently the other Missionaries also assisted in this work. Mr. Marshman opened a respectable Boarding School; and not long after Mrs. Marshman established one for young ladies. These also became, ere long, sources of profit to the Mission. Mr. Ward, who had been brought up a printer, undertook to conduct the press; Messrs. Brunsdon and Felix Carey, son of Mr. Carey, being associated with him in this work. Their press was, ere long, much employed by Government and the

Their division of labour.

(<sup>1</sup>) It amounted this year to 3543*l.* 2*s.* 10½*d.*

(<sup>2</sup>) Mr. Marshman is the writer. *Journal*, Jan. 5, 1801.



CHAP.  
II.Two Na-  
tives re-  
nounce  
caste.

public, and yielded a rich return. By these united exertions they soon entirely relieved their Society of the burden of the Mission, and were enabled to carry forward undertakings which they could not have obtained means from home to accomplish. Mr. Thomas's medical attendance was, as heretofore, almost gratuitous.

23. In all these occupations, however, they never lost sight of their great design. Though they had laboured hard and waited long without any satisfactory result, yet they persevered, availing themselves of every opportunity to preach the Gospel to the Heathen. Towards the close of the year 1800 they reaped the first-fruits of these exertions. On the 25th of November Mr. Thomas was called to set a man's arm which had been dislocated. After the operation he spoke to the sufferer about his soul, explaining the salvation to be obtained in Jesus Christ, until the poor man wept and sobbed aloud. This was not the first time of his listening to the Gospel with attention; but now it pricked him to the heart; and, under deep conviction of sin, he cried out, "Save me, Sahib, save me!" The man's name was Kristno, and a neighbour, named Gokool, who was standing over him, also paid great attention to what was said. A few weeks after, they went together to the Missionaries, avowed their determination to embrace the Gospel, and, in proof of their sincerity, ate at the Mission table. Messrs. Thomas and Carey prayed with them before they proceeded to this act, by which they were for ever renouncing caste, and cutting themselves off from their heathen connexions. The servants of the Mission were astonished at what they witnessed, so many having asserted that no one would ever lose caste for the sake of Christ. "Brother Thomas," Mr. Ward wrote<sup>1</sup>, "has waited fifteen years, and

(<sup>1</sup>) Journal. December 12, 1800.





has thrown away much time on deceitful characters; Brother Carey has waited till hope of his own success has almost expired; and, after all, God has done it with perfect ease. Thus the door of faith is opened to the Gentiles: who shall shut it? The chain of caste is broken: who shall mend it? In the evening of the same day both of them, together with Kristno's wife and her sister, presented themselves before the Church, and solemnly professed their faith in Christ, and obedience to His commands."

This service was highly interesting to all who witnessed it. Mr. Thomas was peculiarly affected, being "almost overcome with joy;" and might now, after so many years of anxious watching and toil, sing his *Nunc dimittis*. In conclusion, all present stood up, and sang the hymn, "Salvation, oh the joyful sound."

When it was noised abroad that these persons had thus renounced caste, the whole neighbourhood was in an uproar; and about two thousand people, indignant at the new converts, assembled in a tumultuous manner, and dragged Kristno and his family before the Danish magistrate. But he dismissed them with commendations for having chosen the way of truth. Defeated in their attempts, the mob then charged Kristno with refusing to deliver up his daughter to a young Hindoo, to whom she had been contracted in marriage about four years before. The parties having, therefore, appeared before the Governor, she avowed her intention of embracing Christianity with her father, whilst the Hindoo who claimed her positively refused to change his religion; on which the Governor said, that he could not think of surrendering a Christian female to a heathen man, and there was, consequently, no way of his realizing his wish, but by renouncing his idolatrous practices.



CHAP.  
II.Baptism  
of the first  
converts.

24. Intimidated by these violent proceedings, or overcome by the tears and entreaties of their relations, Gokool and the two women begged to delay their baptism for a few weeks. But Kristno remained firm, and was baptized on the last Sabbath of the year in the river which flowed by the Mission premises. Mr. Felix Carey and Mr. Fernandez, of Dinagepoor, were baptized at the same time, in presence of the Governor of Serampore, and a goodly company of Europeans, Portuguese, Hindoos and Mahomedans, who seemed to be much affected.<sup>1</sup>

After a time Gokool recovered from the alarm into which he had been thrown by the violence of the people, and his faith was strengthened to follow the example of his friend. Accordingly, on the 7th of June 1801 he also was baptized. From the time that he renounced caste his wife had been most violent in her expressions of indignation. But of late she had listened to him and others with some attention; and now, to the Missionaries' surprise, she came of her own accord to see her husband baptized. She also was received into the Church not long after, as well as Kristno's wife and her sister.

At the time of Kristno's baptism all the Bengalee children left the Mission School, which, therefore, for the present, was given up; but as the ferment subsided they gradually returned.

25. On the 7th of February 1801 the Bengalee New Testament issued from the press. They printed two thousand copies, besides five hundred copies of St. Matthew for immediate distribution. Mr. Carey had completed this translation three years before, and purchased a press and types to print it, but was unable to accomplish his intention before

Printing  
of the  
Bengalee  
New Tes-  
tament.

(<sup>1</sup>) Missionary Records: India, pp. 91—94. Brown's History of the Propagation of Christianity. Vol. ii. pp. 144—147.





their settlement at Serampore. Copies of this important work were presented to the Danish Governor, and also to the Governor-General, Marquis Wellesley, who received them in the most friendly manner. We have seen, in the last Chapter, that his Lordship appointed Mr. Carey to the Professorship of Bengalee and Sanscrit, a chair which he filled with great credit to himself and benefit to the Institution. In a short time his salary was raised to fifteen hundred pounds per annum, which enabled him to contribute largely to the Mission fund.

26. Their happiness, however, in this improvement of their prospects, was moderated by the inroads of death. Mr. Brunsdon was taken from them July 3, 1801, at the age of twenty-four; and his death was followed in a few months by that of the father of the Mission, Mr. Thomas, who died at Dinagepoor on the 13th of October. We have seen how devoted he was to his Master's work; with what zeal he laboured for the salvation of the multitudes around him; and how ready he was at every call to relieve their bodily sufferings. But his Brethren describe him as too sensitive and irritable for his own comfort. Yet he seems, notwithstanding, to have enjoyed at times close communion with God. Like many Christians of ardent temperament, he was perpetually alternating between sorrow and rejoicing, "his joys bordering on ecstasy, his sorrows on despondency. These extremes of feeling gave a peculiarity to his writing and speaking; and it was evident that almost all he said came warm from the heart." His talents were adapted to that kind of preaching to which he was called; a lively, metaphorical, and pointed address on divine subjects, dictated by the circumstances of the moment, and maintained amidst the interruptions and con-

Death of  
two Mis-  
sionaries.



CHAP.  
II.Varied re-  
ception of  
the Gospel.

traditions of a heathen audience.<sup>1</sup> In the conversion of Kristno and his family, God had, in mercy, given him to see some fruit of his labours for the Heathen before his departure, and this, no doubt, contributed to his composure at the last. All his hopes centred in Christ, and his end was peace.

27. Though death had so diminished the number of the Missionaries, the survivors, now reduced to three, continued to labour with unremitting diligence and inextinguishable zeal. After the occupations of the day, they usually went into the streets of Serampore, where they conversed or disputed with the Natives on religious subjects, and occasionally distributed papers among them, consisting of plain and forcible addresses to the conscience; and though many of the people treated them with derision and insult, yet others listened to their arguments, and received their Tracts. In fact, the very opposition which they experienced proved subservient to the cause of the Gospel, as leading to public controversy, from which the Brahmins were compelled to retreat, or to hear themselves and their religion exposed to contempt before the populace, who had hitherto almost regarded them as

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(<sup>1</sup>) The following specimen, transcribed from his Memoir, will serve to illustrate his talent for this mode of address.

On one occasion, a large company of Brahmins, Pundits, and others, having assembled to hear him, one of the most learned, named Mahashoi, offered to dispute with him, and began by saying, "God is in every thing; and therefore every thing is God. You are God, and I am God." "Fie, Mahashoi!" exclaimed Mr. Thomas, "why do you utter such words? Sahib (meaning himself) is in his clothes: therefore (pulling off his hat, and throwing it on the ground) this hat is Sahib. No, Mahashoi: you and I are dying men; but God liveth for ever." This short answer completely silenced his opponent, and fixed the attention of the people; while, as he expressed it, he went on to proclaim one God, one Saviour, one way, and one caste; without, and beside which, all the inventions of men were to be esteemed as nothing.





demi-gods. One of the Brethren now and then itinerated in the neighbourhood, preaching, distributing Tracts, and leaving copies of the New Testament in such places as appeared most eligible. One day Mr. Ward was detained by a police officer, on the ground that he was acting in opposition to the views and wishes of the East-India Company, in causing the Natives to lose caste. But he assured him that the papers he distributed were entirely religious; and on his offering to sign them with his own name he was immediately liberated. The Tracts thus signed were sent for examination to Calcutta, where some persons alleged that it was improper to attack the religion of the Natives; whilst others contended that there was nothing more in the papers than had been invariably tolerated in the Roman Catholics residing in the Company's territories. The subject was therefore dropped, and, during the administration of Marquis Wellesley, nothing more was heard respecting it.<sup>2</sup>

28. England being now at war with Denmark, in the month of May 1801 Serampore was taken by the English, in common with the other Danish possessions in India.<sup>3</sup> As the place was too weak to offer any resistance, its capture was unattended by the distressing consequences of a siege. Indeed, the British flag was hoisted without a gun being fired or a drum beaten. The Missionaries were desired to appear at the Government House, where the English Commissioner behaved to them with great civility, apologized for the trouble he had given them, and assured them that they were at perfect liberty to follow their calling as usual. This indi-

Capture of  
Serampore  
by the  
English.

(<sup>2</sup>) Vide Memoir of Mr. John Thomas. Periodical Accounts. Vol. ii. No. X. Missionary Records: India, pp. 97, 98.

(<sup>3</sup>) Vide Tenth Decade of Tranquebar Mission, sec. 3.



CHAP.  
II.Missionary ex-  
cursions.

cated a great improvement already in the public feeling towards them; and, as they withdrew, they could not help contrasting their situation with what it might have been. "How exceedingly," they exclaimed, "are divine mercies multiplied towards us!"

29. In the course of this year Mr. Ward, in company with Kristno, travelled many miles round the country, preaching and distributing books and small Tracts, which the Natives read with apparent earnestness. They seldom gave away a New Testament, unless there appeared to be a sincere desire for it, or a probability of its being taken to a distant part of the country. Some had been sent as far as Benares, the great seat of Hindoo idolatry in North India, and about three hundred miles from Serampore. In one tour of a week they gave away about ten Testaments, and several thousand small Tracts. In some places they were so pressed by the crowd for books, as to be unable to meet their demands. One man caught hold of their boat, saying that he would not let it go without a Testament. These exertions were followed by a considerable number of persons coming from different parts of the country, to inquire about the way of salvation as revealed to Christians.

Conversion and  
murder of  
a Native.

30. Of those who were led, by these means, to receive the Truth, the first was a man named Syam Doss. He had occasionally heard the Gospel in the streets and lanes of Serampore, and was at length induced to come to the Mission House, where he confessed himself a great sinner, and stated his conviction that salvation was not to be found in the religion of the Hindoos. In the public account which he gave of himself, he said that he was born a Caesto; but lost his caste in consequence of having become acquainted with a Feringa woman, with whom he had lived about thirty-five years in a





criminal manner; but since his arrival at Serampore they had been publicly married. After hearing the Truth, he said, two or three times, he was led to muse continually upon the death of Christ, and all that He suffered for sinners. He now avowed his belief in Him as God, his reliance upon His atonement for salvation, and the surrender of himself to obey all His laws. Satisfied with his confession of faith, the Missionaries baptized him April 4, 1802. After his baptism, he proved to be a simple-hearted and pious Christian, became zealous for the conversion of his countrymen, and was the means of leading one, at least, to the Saviour. A persecution was soon raised against him; and in the autumn of this year he was cruelly murdered, in returning from a part of the country where it was hoped that the Truth had begun to find acceptance with the inhabitants.<sup>1</sup>

31. The Missionaries were visited by a Brahmin also, who stated that he lived with Dulol, the famous leader of a Hindoo sect. The founder of this sect was, by birth, a cowkeeper, who, about forty years before, gave out that he was able to cure all diseases; and, pretending to much sanctity, he drew after him a vast number of credulous people afflicted with various disorders. He professed to restore them to health with what he called the *choron amreeta*, or water of immortality from his foot. Those who happened to recover attributed their cure to his amreeta and benediction, and attached themselves to his interests. Taught by him to disregard all debtas, or idols, to believe in one God, and to obey their Gooroo, or teacher, they regarded him in this capacity, and presented to him liberal offerings. His fame spread far and wide, and he succeeded in laying the foundation of a numerous

History  
and tenets  
of Ram  
Dulol.

(1) Missionary Records: India, pp. 100, 101.



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II.

sect. There is great confusion in the tenets of his followers, who are described as "Hindoo antinomian deists."<sup>1</sup>

At the death of their founder, his widow dispensed the *choron amreeta*, until his son was old enough to succeed to the office, when he assumed the name of Ram Dulol, and continued to enjoy his father's reputation. The Brahmin whom he had sent to Serampore told the Missionaries that his master had desired him to get baptized first, and then to inform them that he himself would follow, and bring with him several thousands of his disciples. The Brethren, therefore, resolved to pay him a visit; particularly as Kristno, Gokool, and some other converts, who were formerly of this sect, were of opinion, that, if the Gospel were preached at Ghospara, where Dulol resided, many would cheerfully embrace it. In consequence, Messrs. Carey and Marshman, accompanied by Kristno, went to see him, when he gave them a cordial reception, and conversed with them freely; but no favourable result immediately followed their instructions in the nature and obligations of Christianity. They left him, however, with the hope that many more of his disciples might follow the example of Kristno and Gokool.

Station  
formed at  
Calcutta.

## 32. Mr. Carey's duties at the College of Fort

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(<sup>1</sup>) His disciples seem to have but few distinguishing tenets: the principal are, that caste is nothing; that the debtas are nothing; and that the Brahmins are nothing. To the power and influence of the latter Dulol has succeeded; but in the first two points they are by no means consistent: for though they assemble and eat together every year, yet they dissemble the fact, and retain their rank in their respective castes and families; and while they profess to despise the debtas, they continue their worship, to which they give the name of "outward work." They retain the horrid idea, that God, being in us, is the author of every motion, and consequently of all sin.—Vide Mr. Marshman's Journal, April 15, 1802.





William taking him much from Serampore, the Missionaries were induced to form a Station at Calcutta. They began by distributing religious Tracts, which excited some attention : then, encouraged by appearances, they commenced a subscription for printing and circulating them more extensively. Some persons requested them to erect a Place of Worship there ; but circumstances not yet favouring so advanced a step, they rented a house for the purpose, which was opened by Messrs. Carey and Marshman on the 23d of January 1803, when about twenty persons attended.

33. Among the various places which the Missionaries visited, they make special mention of Luckpool, in the district of Jessore, where they found about two hundred persons, Mahomedans and Hindoos, many of whom appeared to be dissatisfied with their superstitions, and desirous to hear the Gospel. They paid great attention to the Scriptures, and inquired particularly respecting Christ, the resurrection, and the future state. Their Gooroo was a grave old man, and had such a reputation for meekness of spirit, that it was said he would avoid the very spot which had been the seat of a quarrel ; and whenever his followers became fretful, he desired them to bear all evils with patience, or not to come to him. He seemed to hold the whole Brahminical system in abhorrence, and recommended the Gospel to his disciples as the very revelation which he had encouraged them to expect. It was not unreasonable, therefore, to indulge the hope, that this Gooroo and his followers were not far from the kingdom of God.

Favourable reception at Luckpool.

34. Such visits, even if they produced no other results, served at the time to animate the Missionaries' spirits. And this was no small advantage ; for they wanted all the encouragement they could gather from their prospects to support them under

Persecution of converts.



CHAP.  
II.  

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their trials. They were called to endure the contradiction of sinners against themselves; but they were chiefly anxious on their converts' account, lest their faith should fail under the severity of persecution. The sincerity of a young Brahmin, named Soroop, who had joined them, was put to a painful test. One day when Mr. Ward was seated in the Bengalee School, hearing the scholars read the Scriptures, a grey-headed and well-dressed Brahmin came and stood before him, with his hands clasped, and said, in a supplicating tone, "Sahib, I am come to ask an alms. Yes," said he hastily, and beginning to weep, "I am come to solicit an alms." Mr. Ward requested him to explain his meaning, observing that his appearance did not indicate the want of any pecuniary assistance. At length the old man, pointing to Soroop, begged that he would give him his son. When asked which it was, with a plaintive cry he said, "That is my son." Mr. Ward endeavoured to console him, but he only wept the more, and said that the youth's mother was dying with grief; and that if he would only go home and see her, he should be at liberty to remain there, or to return again, as he chose. Mr. Ward told him that the youth was quite at liberty to do as he thought proper; but at the same time remonstrated with the old man against taking him back into idolatry now that he was learning the way to heaven; but he remained immovable. After some time he called his son aside, and set up a lamentable cry, weeping over him, and entreating him to comply with his request. The youth's feelings were greatly moved; but he firmly resolved not to return home, saying, that if he did he should inevitably go to hell. The father then left him for the night, in an agony of grief, and returned next morning with a number of people. The son, however, continued firm; but promised to return home





after his baptism. Finding that he had already eaten with the native converts and had, therefore, lost caste, they went away, leaving the father behind, who declared that he would rather lie down and die in Serampore than return home without his son. Soroop was afterwards baptized, with two Natives of the writer caste; and there was soon reason to believe that the alleged illness of his mother was a mere pretence to bring him again into the snares of idolatry.<sup>1</sup>

This is only one instance of the painful trials to which the Christians were exposed. Whenever they appeared in the streets of Calcutta crowds of Natives followed them, clapping their hands, and hooting after them in an insulting manner. Several of them, venturing together to visit a neighbouring town, were assailed with great violence, and even threatened with death if they ever returned. Many and serious were the personal and domestic trials they were called to endure. They had great difficulty in obtaining habitations, and were seldom allowed to dwell quietly among their own people.

They met with little better treatment from their European and American employers, who looked upon them as renegades, and treated them with scorn. And when we consider what they had to endure from all classes, we may well marvel that any of them had courage to maintain their faith. But the work was of God; and His grace in their hearts overcame alike their fear and their love of the world.

35. The married converts had another severe trial to contend with. It was hard to decide what ought to be done by those who had several wives, which the Hindoo law permitted. The Missionaries, after

Questions  
relating  
to the  
heathen  
wives of  
converts.

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(<sup>1</sup>) Mr. Ward's Journal, August 22, 1804.



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II.

much consideration and prayer, and consultation with their friends in England, seem to have determined, that when a man happened to have more than one wife before embracing Christianity, he should not be required to put any of them away; but that he was thereby to be disqualified for the office of the ministry. The correctness of this decision is questionable. The New Testament, as these good men were themselves aware, condemns polygamy; and the only reason that could seem to justify a Christian in retaining more than one wife was the claim which all had on him for maintenance and protection, which, however, they might still afford them after their separation. There could be little difficulty in deciding which wife should be retained; for the one first married, though not always the favourite, generally took precedence of the rest, and was *legally* entitled to the prior claim upon the husband.

The Missionaries met with another "great and pressing difficulty," as they describe it, respecting those converts whose wives were unwilling to lose caste and join their husbands, or were prevented from doing so by their parents and friends. In January 1804 they had two young converts in this predicament; and considering that they had but just begun to learn the commands of Christ; that they were yet of tender age and surrounded by temptation; the Brethren were naturally alarmed for them, lest they should be overcome. They felt it difficult, therefore, to determine what a person ought to do who was desirous of living with his wife, when she declared that she would never join him, or her parents and friends prevented her, so that there seemed to be no hope of his accomplishing his wishes from either quarter. The Missionaries were of opinion that Calvin, Milton,





and Doddridge, appeared to think that a person might marry again under such circumstances.<sup>1</sup> Other writers, however, equally eminent as Christian moralists, would have led to the opposite conclusion. Granted that this was a cross heavy to bear ; yet it was of the Lord's appointment, and therefore it must be attended with profit to the soul, if borne with patient resignation to His will, and in dependence upon His grace. But *to cast off* the burden might be attended with deplorable consequences. Several instances occurred in the Danish Missions in the South, and one had already taken place in their own Mission, as we have seen, of women forsaking their husbands on their embracing Christianity, and long refusing to return ; but who, after a while, were brought dispassionately to reflect upon their conduct, to confess their sin, and ultimately to join their husbands in following the Redeemer through evil report and good report. Had the men in the meantime married other wives, how great must have been the grief now occasioned to all the parties interested ; a grief, too, caused by the husbands' want of faith and patience to endure the trial to which they were called. Undoubtedly, this is a delicate question ; but it is always dangerous for a Christian to relieve himself of a difficulty by compliance with the dictates of his natural feelings ; while the higher the moral standard that he assumes, the fuller the measure of grace which he may look for to maintain it ; the firmer will he stand ; and, whatever the issue, nothing but peace can ensue to his own mind. His example also will be profitable to the Church, and tend to exalt the Saviour's name before those who are without.

36. In January 1803 the Brethren were joined by another Missionary, Mr. John Chamberlain, who

Superstitions at  
Saugur  
Island.



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II.

proved an active pioneer in several directions, preparing the way for the progress of the Gospel. Not long after his arrival he went, with Mr. Felix Carey and two Native converts, to the great Hindoo festival at Saugur Island, the farthest point of land where the Ganges and the sea meet. It was computed that a lack<sup>1</sup> of pilgrims were assembled, but he thought two lacks nearer the truth; and he gave an appalling description of their general appearance, very much resembling the accounts of similar assemblages given occasionally in the last volume, in the history of the Southern Missions. Formerly, at the Saugur festival, it was usual for devotees to sacrifice themselves, and mothers their children, to the sharks and alligators who abound there; but this was now discontinued, the Government placing sepoy along the shore to prevent it.<sup>2</sup> The Missionaries Chamberlain and F. Carey, with their Assistants, spoke freely to the crowds who gathered round them about the folly and wickedness of their proceedings, and explained the necessity of salvation through Christ's atonement. The people listened to them with apparent attention, and many gladly received the Tracts and books which they distributed amongst them; but no immediate result seems to have followed.

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(<sup>1</sup>) 100,000.

(<sup>2</sup>) This was by order of the Marquis Wellesley, who had been informed that it was a custom of the Hindoos to sacrifice their children, in consequence of vows, by drowning them, or throwing them to sharks and crocodiles, and that twenty-three persons had perished in Saugur in the month of January 1801, many of whom were sacrificed in this manner. He immediately instituted an inquiry into the principle of this ancient atrocity; heard what Natives and Europeans had to say on the subject; and then, in August 1802, passed a law, "declaring the practice to be murder, punishable by death." The humane purpose of this regulation was completely effected without a murmur.—Buchanan's *Christian Researches*. 10th Edit. pp. 44—46.





37. The visits of the Natives to the Mission House for instruction in the way of truth were becoming more frequent; and in the year 1805 about thirty were baptized. Several of these were interesting cases. We will select one, as we can follow it to a satisfactory close. His name was Pitambura-Singhu, a *byragee*, that is, one who pretends to be devoid of passions. He was accounted a man of deep knowledge and clear judgment, became a kind of teacher, and had disciples who listened to his discourses, prostrated themselves at his feet, and considered him their oracle. A journey of Mr. Ward's was the means of a person obtaining a Tract, who showed it to Pitambura; but he disdainfully charged him to take it away, declaring that he had no idea of holiness coming from an Englishman. In the night, however, he reflected on the folly of his conduct, and in the morning went and obtained the Tract. No sooner had he read it than he declared to all that this was the true way of salvation, and that he would certainly go and find the European who had given it away. Seeing the word "Serampore" at the end, he went thither, and soon after renounced caste, embraced the Gospel, and was baptized. He was then appointed teacher of the Bengalee Charity School; and about this time he wrote a piece in verse, called "the Sure Refuge," which was very useful, three persons soon tracing their convictions of the truth of Christianity to its perusal.

His conduct was exemplary, and in his conversation, writings, and sermons, his reasoning was very forcible. His understanding was naturally clear and his judgment solid; and when God opened to him the sources of truth, he was more than a match for the most subtle of the Pundits, or learned teachers. They, therefore, commonly avoided an encounter with him: the keenness of his words they

History  
and death  
of a Con-  
vert.



could not bear. He was advanced in years when he went to Serampore; but so long as he could hold a pen he was usefully employed, and, towards the close of his career, in writing the life of Christ, in verse; but though he went through a good part of this work, he could not finish it, and the deficiency was afterwards supplied by another hand.

Addressing Mr. Ward, in the midst of his illness, he said, "I do not attribute it to my own wisdom, or to my own goodness, that I became a Christian. It is all grace! It is all grace! I have tried all means for the restoration of my health: all are vain: God is my only hope. Life is good; death is good; but to be wholly emancipated is better." When he was told of the use of afflictions to wean us from the world, he answered, "I have a wife, a daughter, and a son-in-law. I have tried to induce them to embrace the Gospel by every means in my power, but they refused. I am, therefore, weaned from them all. I can only pray for their salvation." Many of the native converts stood around his bed, to whom Mr. Ward recommended the dying counsel of the venerable Christian as most weighty and solemn. He now continued gradually to decline; but as his affliction increased, so did his patience and resignation. He would say, with a moving and child-like simplicity, "He is my God, and I am His child. He never leaves me: He is always present." Alluding to the introduction to several of the Epistles, "Grace be to you, and peace, from God our Father, and from the Lord Jesus Christ," he said, several times, "Peace! peace! I now find in my own heart that peace." About two months before his death, having perceived in his wife a change of mind respecting the Gospel, he began earnestly to press upon her to make an open profession of it. He warned her against returning to idolatry, or recurring to a Bengalee spiritual





guide ; desired her, after his death, to reside wherever her spiritual interests would be best secured ; and, above all, entreated her to make Christ her refuge, that ultimately they might meet again in heaven.

On the morning of his death, he called the native converts to come and join in praise. While they were singing a hymn, the chorus of which is, "Eternal salvation through the death of Christ," the tears of joy ran down his cheeks ; and at that moment his happy soul departed, leaving such a smile on his countenance, that it was some moments before his friends could convince themselves that he was really dead. This venerable man was about sixty years of age. His widow was led, under God, by his patient resignation and happy death, to embrace the Gospel.<sup>1</sup>

38. In the year 1805 four more Missionaries arrived, Messrs. Biss, Mardon, Moor, and Rowe. Touching at Madras, they were detained there some weeks ; and Rev. Dr. Kerr, and other friends to the Missionary cause, expressed a wish to have two of them stationed on the Coromandel coast. The question was referred to the senior Brethren at Serampore, who decided, for reasons that were satisfactory to their friends at Madras<sup>2</sup>, that it was not advisable to accede to the proposal. In consequence, the new Missionaries proceeded to their original destination, where they arrived in the month of May. Sickness soon compelled Mr. Biss to leave the country, and he died on the passage to America. The other three were spared for useful labour.

Arrival of  
four Mis-  
sionaries.

(<sup>1</sup>) Missionary Records : India, pp. 115—119.

(<sup>2</sup>) One of these reasons was too creditable to their candour to be omitted. Considering the peculiarity of their views on baptism, they were apprehensive lest they should interfere with the other Protestant Missions on the coast.



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II.

Unstable  
character  
of Con-  
verts.

39. In the same year thirty-one Natives were baptized. The Missionaries were very careful whom they admitted; but notwithstanding all their endeavours to test the converts' sincerity, they were sometimes deceived; and in some of those whose motive in embracing Christianity there seemed to be no reason to question, enough of natural infirmity remained to grieve their teachers. Even Kristno, their first convert, caused them much anxiety, at one time creating "a schism," at another committing irregularities, which called for his suspension from the Lord's Table. There was no doubt of his sincerity, and he was a diligent labourer; but he had to contend with a proud heart and an irritable temper, which occasionally betrayed him into conduct unbecoming a believer in Christ. Others, also, were suspended for similar behaviour; but the discipline to which they were subjected generally led to their repentance, when, in due time, they were restored. There was no attempt on the Missionaries' part to conceal these trials, for they recorded them in their journals as they occurred; and the following remarks of Mr. Carey on the subject<sup>1</sup> express the sentiments of his Brethren also: "With regard to the Natives, the Lord has, on the one hand, stopped the mouths of malignant opposers, and, on the other, we have enough of labour with them to check, on our part, security and pride. It would indeed give you great pleasure could you step in among us on a Communion Sabbath, and witness the lively affection with which such a number of persons, of different colours and of distant tribes, unite in commemorating the death of Christ. You must not, however, suppose that the converts are without their faults, or even that

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(<sup>1</sup>) In a Letter to a friend.—Vide Brown's History of the Propagation of Christianity. Vol. ii. pp. 162, 163.





in knowledge and steadiness they equal the same number of Christians in England. We have to contend with their versatility, to bear with their precipitancy, to nurse them like children in the ways of righteousness. Sometimes we have to rebuke them sharply, sometimes to expostulate, sometimes to entreat; and often, after all, to carry them to the throne of grace, and to pour out our complaints before God. Our situation, in short, may be compared to that of a parent who has a numerous family. He must work hard to maintain them; is often full of anxiety concerning them; and has much to endure from their dulness, their indolence, and their perverseness: yet still he loves them, for they are his children, and his love towards them mingles pleasure with all his toil." These remarks must commend themselves to the judgment, and awaken the sympathies, of every Christian.

40. Several of the converts were found very useful in preaching to their countrymen. There were already six employed in this way; and the advantages of Native Preachers are too obvious, and have been too frequently seen in the history of the Southern Missions, to be further explained here. One or two of them usually accompanied the Missionaries in their excursions. Sometimes they went alone, when they kept journals of what transpired; and their visits generally proved very acceptable to the people. Mr. Ward, describing<sup>2</sup> a Bengalee Service at Calcutta, in which three of the Native Teachers took part, says, "Kristno Presaud preached an excellent sermon on the way of salvation." "A Brahmin boldly preaching the Gospel, on the day five years after we landed in this country, at Calcutta, the capital of Bengal, and the seat of the Government of the Company; a Brahmin, too, avowing

Native  
Preachers.

(<sup>2</sup>) Journal, October 14th, 1804.



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Bengalee,  
Hindo-  
stanee, and  
Persian  
Testa-  
ment.

Project  
for an ex-  
tended  
translation  
of the  
Scriptures.

his own conversion, and preaching to the admiration of Europeans a consistent Gospel sermon, with fluent language, and in that place where, two years before, he was an idolater;—this is the Lord's doing, and it is marvellous in our eyes.”<sup>1</sup>

41. In 1804 they printed a second edition of the Bengalee Testament, of 1500 copies, with 10,000 copies of St. Luke, the Acts, and the Epistle to the Romans. At the same time the three senior Missionaries, Carey, Marshman, and Ward, undertook to translate, between them, the Testament into Hindostanee and Persian, not intending to divulge it until they had made some progress in the work. In the meantime, however, Mr. Buchanan informed them that an officer, Major Colebrooke, had translated the Gospels into both those languages, and presented them to the Council of the College of Fort William, who had determined to print them. Mr. Carey then told him of their own project, which they dropped on finding it superseded. “We will gladly do what others do not do,” remarked Mr. Carey<sup>2</sup>, “and wish all speed to those who do any thing in this way.”

42. We have already seen, that besides these two languages, the Gospels in Malay also were published at the College press<sup>3</sup>; and that a Chinese class was formed at Serampore, under Mr. Lassar, with a view to the translation of the Scriptures into that language.<sup>4</sup> As far back as December 1803 Mr. Carey remarked, in his Letter to Dr. Ryland just

(<sup>1</sup>) In October 1805 the Missionaries entered into a “Form of Agreement” for the conduct of their Mission, which breathes a Christian spirit, and shows the wisdom of their plans; but it does not materially differ from the mode of proceeding in the South-India Missions, as recorded in the last volume.

(<sup>2</sup>) In a Letter to Dr. Ryland, December 14, 1803.

(<sup>3</sup>) Vide the last Chapter, sec. 23.

(<sup>4</sup>) Ibid. sec. 24.





quoted, "We have it in our power, if our means would do for it, in the space of fifteen years to have the Word of God translated and printed in all the languages of the East. Our situation is such as to furnish us with the best assistance from Natives of the different countries. We can have types of all the different characters cast here; and about seven hundred rupees per month, part of which I hope we shall be able to furnish, would complete the work." Then, after enumerating nine languages, he concludes, "On this great work we have fixed our eyes. Whether God will enable us to accomplish it, or any considerable part of it, is uncertain." This was indeed a great conception; and God did enable them to accomplish it, and even to exceed their original design.

From the first they found in Mr. Buchanan a steady friend, who took a special interest in this department of their labours. It was his desire to connect it with the College, for the sake of the facilities which would be thereby afforded, both in the work of translating and in printing; and also because of the wider circulation that would be obtained for them by the College *imprimatur*. Accordingly, early in the year 1806 he drew up "Proposals for a Subscription for Translating the Holy Scriptures" into fifteen Oriental languages<sup>5</sup>, containing a prospectus of Indian versions, and observations on the practicability of the general design. The Missio-

(5) These languages were, the Sanscrit, Bengalee, Hindostanee, Persian, Mahratta, Guzarattee, Orissa, Kurnata, Teloo goo, Burman, Assamese, Bootan, Tibet, Malay, and Chinese. A few years before this period the Rev. J. D. Carlyle, Professor of Arabic in the University of Cambridge, had called public attention to the utility of printing the Holy Scriptures in that language; and the Rev. William Moseley had conceived the design of printing part of the Scriptures in Chinese, and circulating the work in that populous country.—Report of the Church Missionary Society, 1801, pp. 83, 84, and 94.



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II.

naries at Serampore, who furnished the principal materials for this proposal, subscribed their names to it. Mr. Buchanan first submitted it to the Governor-General, Sir George Barlow, with the hope of his allowing it to be issued from the College, under the sanction of Government; but, although personally disposed to favour the undertaking, he declined authorizing a measure which might appear to identify the Government too closely and prominently with so extensive a plan for promoting Christian knowledge amongst their native subjects. He, however, permitted Mr. Buchanan to send the proposals, in his official character as Vice-Provost of the College, free of expense, to all parts of the empire. They were distributed in England, also, to the Court of Directors, the Bench of Bishops, the Universities, the President of the British and Foreign Bible Society, and to some other public bodies, as well as to many private gentlemen.<sup>1</sup> The result of these proposals, which were issued in March, and the successful prosecution of the design, will be recorded in the next Decade of this Mission.<sup>2</sup>

General  
alarm at  
the Mis-  
sionaries'  
proceed-  
ings.

43. While their plans were thus favourably advancing, the alarm felt at this time in South India, as already noticed, at all Missionary proceedings, reached Bengal, and gave a sudden check to all their operations. The mutiny, with the massacre of British officers at Vellore, in July 1806, filled all men with consternation; and though, as we shall see in the sequel, it had nothing to do with religion, yet evil-disposed persons instantly took advantage of the general alarm to connect the dire occurrence with the Missionaries' exertions; at the same time foreboding the most ruinous consequences if they

(<sup>1</sup>) Memoirs of Dr. Buchanan. Vol. i. pp. 385, 386.

(<sup>2</sup>) See History of Bible Society. Vol. i. pp. 275—278.





were allowed to go on in their attempts at conversion. Unhappily, this malicious attempt succeeded too well with the Governor-General, Sir George Barlow, who imbibed the apprehensions thus awakened to a degree that influenced all the subsequent proceedings of his government in Bengal, and even afterwards, when removed to the government of Madras. His mind seemed also to have been inflamed by reports of rude and irritating attacks, not only upon the general superstitions of the Natives; but particularly upon the persons of the Brahmins, which the Missionaries were alleged to have made when preaching in the streets and bazaars of the city, and also in the Tracts which they put into the people's hands. Under these impressions, he interdicted their preaching and distributing any more Tracts in Calcutta, which were therefore suspended for a time; and in August 1806, on the arrival of two fresh Missionaries, Messrs. James Chater and William Robinson, he peremptorily ordered them to return forthwith by the ship on which they came, adopting the extreme measure, to enforce the order, of forbidding the clearance of the vessel from the Custom House without them. They soon made their way to Serampore, and prevailed with the Danish Governor to throw over them the shield of his protection. He could not, however, have secured them, had Sir George Barlow insisted upon their being given up. But at this anxious moment a tried friend, the Rev. David Brown of Calcutta, interceded for them. He had, from the first, taken a lively interest in the Serampore Mission; and having easy access to the Governor-General, he explained to him the whole subject in a way which so far proved satisfactory, that the Missionaries were allowed to remain without further molestation; and the restrictions which had been laid on the Brethren's preaching and distributing



CHAP.  
II.Review of  
the state  
of the  
Mission.

Tracts was mitigated, and allowed silently to die away.<sup>1</sup>

44. By this time the journeys of the Missionaries and their Assistants through the country embraced an extensive circuit. For the last three years they had been gradually extending their operations. Their first Out-Station was, as we have seen, Dinagepoor; the next was Cutwa, about seventy miles north of Calcutta, which was formed by Mr. Chamberlain, who, while prosecuting his Missionary work with his characteristic ardour, contributed towards his maintenance by trading in cloth. Great were the impediments which he had to surmount; and while contending with them it pleased God to deprive him of his wife, the only partner of his toils and cares. But the hand which laid the trial upon him also sustained him; and after labouring here about two years, he thus showed that his constancy had not failed: "Though secluded from the society of the good, and exposed to the insults of the Heathen, with a heavy weight of afflictions upon me, yet I am fully satisfied with my situation, nor would I change it for that of the greatest emperor in the world; nay, I sometimes think, not even for that of an angel in heaven. Oh what a prospect!—a preacher of the Gospel, not to hundreds, or to thousands, but to myriads of immortal souls now covered with the grossest darkness."

This made their fifth Station—Serampore, Calcutta, Dinagepoor, Malda, and Cutwa, where small congregations were forming, and Schools established. At Erunda, also, and Luckpool, in Jessore, with a

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(<sup>1</sup>) The above account was given by Mr. Brown to the Rev. Marmaduke Thompson, who arrived at Calcutta, as mentioned at the close of the last chapter, shortly after the event. The particulars may be seen more amply detailed in the Periodical Accounts of the Baptist Mission. Vol. iii. No. XVII. pp. 276, &c.





few other places, a footing had been gained, and efforts were making for the instruction of the people, with varied success. Wherever they went they circulated the Scriptures among those who seemed likely to make a good use of them, and distributed many thousand Tracts, some of which had already proved messengers of truth to the souls of men. During the past six years they had baptized ninety-six adult Natives, nine of whom were Brahmins—so much for the alleged impossibility of converting this sacerdotal caste—six were Mahomedans, and some others of respectable castes. They had been obliged to suspend several for unchristian conduct. Six had died, among whom was their first Brahmin, Kristno Presaud, who had given so much promise as a preacher of the Gospel.

Towards the close of 1806 they acknowledge the receipt of liberal contributions from England and America towards their project for the translations of the Scriptures into all the languages of the East. Their pecuniary embarrassments, also, were happily removed; and they declared, with heartfelt gratitude to God, that they were “enabled to go on with a degree of vigour.” With such indications of the Lord’s approval they might well take courage to advance.<sup>2</sup>

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(<sup>2</sup>) In Mr. Carey’s correspondence, published in the Society’s Periodical Accounts, some useful information may be found on the Natural History of India. Like Drs. John and Rottler of Tranquebar, he was very successful in the study of Botany.





## CHAPTER III.

## REFORMATION AT MADRAS.

Low state  
of religion  
at Madras.

1. WE close the first century of Protestant Missions in India with an account of the Reformation commenced at this period at Madras. The state of European society at that Presidency had for some time been waning to the lowest ebb of morals and religion. The Lord's Day was so disregarded, that few persons ever thought of attending Church. It was a rare occurrence, about this time and for a few years after, for more than one lady or two to be seen there, or any gentleman whose official situation did not require his presence. The only exceptions were Christmas and Easter Days, when it was customary for most persons to go to Church; and on these occasions the Natives used to crowd into the fort to see the unusual sight. They looked upon these festivals as the gentlemen's Poojahs, somewhat like their own annual feasts; and this thronging to Church created quite a sensation throughout the settlement. Every other Sabbath in the year was set apart as the great day of general amusement and dissipation. The most favourite diversion was billiards, at which many persons were accustomed to spend the whole day. Tennis, also, was a common game; and a pack of hounds was at one time kept at the Mount, with which parties frequently went out on this hallowed day to hunt jackalls. In a word,





the European society of India generally, high and low, was like the nation of Israel when without a king—"Every man did that which was right in his own eyes."

2. These immoralities at length became so notorious, that the Court of Directors remonstrated, especially against their shameful profanation of the Lord's Day; for they evidently began to be apprehensive for the honour of Great Britain, and the security of their eastern empire.<sup>1</sup>

Remonstrance on the subject from the Court of Directors.

(<sup>1</sup>) In a *General Letter from England in the Public Department*, dated the 25th of May 1798, the following paragraphs occur:—

51. "We are here naturally led to express an earnest hope, that our servants high in station will set an example to their inferiors and others of a regular attendance on Public Worship on the Sabbath Day; and we think it incumbent upon us at the same time to direct, that if any public diversions have been tolerated on that day, the same be from henceforth discontinued.

52. "To preserve the ascendancy which our national character has acquired over the minds of the Natives of India must ever be of importance to the maintenance of the political power we possess in the East; and we are well persuaded that this end is not to be served, either by a disregard of the external observances of religion, or by any assimilations to eastern manners and opinions; but rather by retaining all the distinctions of our national principles, character, and usages. The events which have recently passed in Europe point out that the present is least of all the time in which irreligion should be countenanced or encouraged: for with an attachment to the religion which we profess is found to be intimately connected an attachment to our laws and constitution; besides which, it is calculated to produce the most beneficial effects in society, to maintain in it the peace, the subordination, all the principles and practices on which its stability and happiness depend.

53. "We must here remark, that the general tenor of the Indian newspapers and periodical publications, which come under our inspection, as well as the private informations which reach this country, concur in exhibiting an increasing spirit of luxury and dissipation in our principal settlements, and even at some of the subordinate stations.

54. "This suggests to us much matter of very serious concern and apprehension. It points to evils incalculable in their consequences. One inference immediately arising from it is, that either the



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III.

Arrival of  
Rev. R. H.  
Kerr at  
Bombay.

3. This public remonstrance from the highest authority produced little or no effect; but the Great Head of the Church was at this time raising up an agent at Madras, by whose instrumentality was laid the foundation of a general reform. This was Richard Hall Kerr, a young Irish Clergyman, who, in 1790, went to Bombay on his own responsibility, having obtained letters of recommendation to some gentlemen at that Presidency. Soon after his arrival he was appointed to superintend the Portuguese College at Mankeim, in the island of Bombay; a situation which, although by no means congenial to his wishes, he held during the space of nearly two years. After that period had elapsed, he determined to return to Europe, chiefly for the purpose of obtaining Priest's Orders, to which, when he embarked for India, he had not attained the requisite age to be admitted.

Is taken to  
Madras—  
opens a se-  
minary.

4. Having obtained the appointment of Chaplain to the Perseverance frigate, which was shortly to sail for England, he went on board; but the providence of God interposed for his detention in India, and another Presidency became the scene of his future labours. Contrary to his expectations, the Perseverance proceeded to Madras, where she arrived on the 3d of June 1792. Here Mr. Kerr was attacked with a severe fever, in which he lingered long, friendless and forlorn, at St. Thomas's Mount, and the frigate sailed without him. On his recovery, he was enabled, by the aid of a friend, the Hon. Basil Cochrane, to establish a seminary, on a respectable and extensive scale, in the Black Town of

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the general scale of allowances and emoluments in our service is too large, or that, by an improvident use of them, a principle of new wants and new desires is kept in too much activity, and thus a tone given to the general manners most contrary to that regulated economy on which so much turns the welfare of Governments, and the comfort, independence, and respectability of individuals."





Madras. To this object he exclusively directed his attention; and he had the satisfaction, in a short time, of succeeding beyond his expectations.

5. His conduct in this situation was such as to attach to his interest some friends, respectable from their worth, talents, and official employments. Occasionally he was solicited to officiate for the Chaplains at Madras; and Sir Charles Oakley, at that time Governor of Fort St. George, was so gratified with his discourses, and held his character in such high estimation, that, unsolicited by Mr. Kerr, in April 1793 he appointed him one of the Company's Chaplains. He now discontinued his school, and shortly after proceeded to Ellore, at that time the principal Station in the northern territories subject to the Madras Government. Here he evinced his zeal in his sacred profession by a sedulous attention to its duties. Finding that the observances of the Sabbath were totally disregarded, and, in general, all the established rites of religion, he exerted himself, with God's assistance, to overcome this prevailing indifference to Divine institutions, and to excite and keep alive in his congregation that devout and reverential feeling which constitutes one of the chief benefits to be derived from a serious attention to religious ordinances. For this purpose he considered it highly desirable to erect a building exclusively for the performance of Divine worship. His sentiments on this subject being approved by the principal officers of the district, he was encouraged to address the public, soliciting contributions towards erecting a Church at Ellore. His exertions to promote the subscription were unremitted; and, with this object, he undertook a journey through the Northern Circars, performing Divine Service at every Station. A considerable sum was thus obtained through his individual exertions, which, with the addition of one thousand pagodas engaged for

Appointed  
Chaplain  
at Ellore.



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III.

His ap-  
pointment  
not con-  
firmed at  
home.

Removes  
to Masuli-  
patam.

by the Government when it should be required, was deemed adequate to defray the expense of the building; the erection of which, together with a Free School adjoining, was begun about the month of February 1794.

6. While diligently occupied in collecting materials for his Church, and in the performance of his ministerial functions, in January 1795 he received the intelligence that the Court of Directors had annulled his appointment as a Chaplain in their service; a resolution which was adopted, not from any personal objection to Mr. Kerr, but because the appointment had not been conferred upon him, in the usual way, by the Directors in England. Lord Hobart, however, who had succeeded to the Government of Fort St. George, knew his worth too well not to regret the loss of such a Chaplain; and accordingly his Lordship took upon himself the responsibility of suspending the execution of the Directors' order, waiting the result of a further reference of Mr. Kerr's case to their favourable consideration.

7. His apprehensions respecting the confirmation of his appointment called for no little exercise of patience; and his resignation to the Divine will was further tried in the following month, by orders for the removal of the troops from Ellore to Masulipatam. He was directed immediately to desist from his preparations for the Church; and besides the disappointment which this occasioned him, it subjected him to serious pecuniary inconvenience; for, in the expectation of Ellore being made a principal military station, he had expended a considerable sum in building a suitable habitation for his family. These circumstances, together with a domestic calamity, conspired to render his present situation peculiarly distressing. But he was able to cast his burden on the Lord, who, besides the conso-





lations of His grace vouchsafed unto His servant, raised up a friend in this time of need to administer to his pecuniary necessity. His benefactor was anonymous, and Mr. Kerr never could discover to whom he was indebted for this act of generosity. This, however, is only one of the numerous instances, given at the present time and afterwards, of the estimation in which he was held, for his work's sake, by all in India who could appreciate ministerial worth.<sup>1</sup> Such an instance of genuine benevolence would at all times command our admiration, though at any subsequent period of this History it might, perhaps, be deemed of too private a nature to call for so public a notice. But in the present incipient state of Christianity at Madras its record will hardly be thought obtrusive, as it tends to mark the rise of religious feeling at this Presidency; while the public acknowledgment of his unknown friend's generosity from the pulpit was not less honourable to the character of Mr. Kerr.<sup>2</sup>

8. In August 1796, upon the retirement of Dr. Bell from the Male Orphan Asylum, the Directors of that Institution selected Mr. Kerr as the fittest person to succeed him. Shortly after entering upon this important charge, he received the gratifying intelligence

Appointed  
to the  
Asylum at  
Madras.  
Confirmed  
in his Chap-  
laincy.

(<sup>1</sup>) The donation, 500 pagodas (200*l.*), was sent by post, with the following note :—

5th March 1795.

"A friend to virtue in distress takes this method of contributing to its relief. It will be sufficient satisfaction to him to know, by a line in the *Courier*, that A. B. has received the favour of a *Christian*."

(<sup>2</sup>) Besides acknowledging this act of kindness in the way required, Mr. Kerr made special mention of it in one of his sermons, published in the Fourth Volume of his Religious Tracts: Sermon VI. He there described it as the act of one "who confers the greatest obligation, without exacting the blush of the receiver; who lets not his left hand know what his right hand doeth; who, actuated by the pure motive of benevolence, seeks from his own heart his own reward."



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III.

Estab-  
lishes a  
printing  
press in  
the Asy-  
lum.

that the Court of Directors had confirmed his appointment also as a Chaplain on the establishment; and this was soon followed by his promotion to the junior Chaplaincy at the Church of Fort St. George.

9. The superintendence of the Asylum afforded him a sphere for the exertion of his talents and the exercise of his benevolence, more extensive than any that he had hitherto occupied. The Institution was then on a small scale, and the inadequacy of its funds necessarily excluded many destitute objects from its benefits. Under these circumstances, Mr. Kerr felt the necessity of forming some plan by which the orphans themselves might be made to contribute towards the support of the Institution, and also benefit the public by their labours. After various attempts to ascertain the best means for the attainment of so desirable an end, he found that none promised to be so lucrative, or so extensively beneficial to the public, as the establishment of a printing press at the Asylum. Finding, however, that he could obtain neither assistance nor encouragement from others, and being convinced of the practicability of his scheme, he made the experiment on his own responsibility; and having purchased a press and types, he employed a few of the orphans in working them. He himself knew nothing of the art of printing, and could procure no person duly qualified to instruct his young pupils. Nevertheless, by his personal attention he succeeded beyond expectation; and he had the satisfaction of presenting to the School, in 1799, one thousand pagodas as the produce of the work.<sup>1</sup> With this solid proof of the

(<sup>1</sup>) In a private memorandum-book of Dr. Kerr's, in possession of his family, the following entry occurs:—

"1799, *July the 30th*—Sent a note to Lieut. Shaw, with 500 pagodas, being the profits of my printing for the Asylum."

A similar note is made, on the same day, of the same amount sent, arising from the sale of the Madras Register.





excellence of his undertaking, the Directors of the Asylum no longer refused to give it their sanction and support. Mr. Kerr still met, however, with great opposition from interested parties<sup>2</sup>; but this, instead of discouraging, served rather to stimulate him to greater exertions; and the increasing revenues hence accruing to the Institution soon enabled the Directors to augment the number of children to three hundred.

10. Besides promoting the interests of the Asylum, the printing establishment was, ere long, made available for the public service, the Government of Madras entering into a permanent arrangement to have all its printing done at the Asylum press; and hence have flowed effects reciprocally advantageous to the community, the Institution, and the Government. It was calculated, that, by this means, the East-India Company saved annually four thousand pounds. To the Asylum the profits of the press constituted its chief support on its present extended scale; while to the public it was the source of benefits not to be estimated. By the gratuitous printing of moral and religious publications in English, and also of similar works, to a great extent, in the Persian, Teloo-goo, and Tamul languages, this press became a principal engine, with God's assistance, in bringing to pass that reformation with which Madras was, ere long, to be blessed.

Public  
benefit of  
his Press.

11. Encouraged by the success of his printing establishment, Mr. Kerr was led to extend his views, for the further benefit of the children of the Asylum, by proposing that the boys should be taught the business of cabinet-makers, bookbinders, smiths,

Estab-  
lishes a  
School of  
Industry  
in the  
Asylum.

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(<sup>2</sup>) By means of the Asylum Press the "Committee of Reform" were enabled to check the expenses of printing at the other offices, and to reduce them to one-half.



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III.

engravers, and some other handicraft employments—occupations which would always afford support to the industrious, and contribute greatly to the convenience and advantage of the public. Owing to the difficulty of procuring proper masters to instruct the boys, and other unexpected impediments, the plan could not be carried out to the extent that its benevolent projector designed; but it was sufficiently successful to be appreciated by the European tradespeople at Madras. Some persons, indeed, apprehended that employment could never be found for the new and increasing class of subjects brought up at the Asylum; but experience soon proved these apprehensions to be groundless. The boys had scarcely time to attain the rudiments of education, before applications were made for them, from various quarters, to be indentured as clerks, accountants, farriers, assistants in the medical department of the army, and artisans of various descriptions. Had this been the only reform which Mr. Kerr was enabled to effect, it were hard to estimate the benefits resulting from it to the community at large. A number of young men went forth from the Asylum every year, educated in the principles and duties of the Gospel, and well trained for the occupations of life. They not only supplied Madras with a class of superior workmen, but were dispersed through the country; and who can tell what influence they had, directly or indirectly, upon the progress of Christianity in India?

Builds a  
Chapel in  
Black  
Town.

12. Mr. Kerr did not, however, suffer his attention to the interests and improvement of the Asylum to interfere with the duties of his sacred profession. Soon after his removal to Madras, in 1796, he suggested the erection of a Chapel in Black Town, for the convenience of the East-Indians and other Protestant inhabitants of that settlement speaking English. The proposal being seconded by the wishes





of many respectable persons, he undertook to address the Government on the subject, soliciting that the balance of the thousand pagodas, which they had formerly granted towards the erection of a Church at Ellore, together with the residue of the materials which he had begun to use there, might be allowed to form the basis of a fund for erecting the proposed Chapel at Madras. To obviate any objection that might be made to the proposal, as involving a permanent additional charge to the Government, he pledged himself to perform gratuitously the duties of the Chapel, in addition to his other ministerial functions. This application proving successful, he next appealed to the public<sup>1</sup>; and his exertions to obtain contributions were as ardent and unremitted as they had formerly been at Ellore. As soon as he had procured a sufficient sum, he commenced the building; which was finished towards the end of the year 1799, and opened with Divine Service on the first Sabbath of the year 1800. Mr. Kerr, except when prevented by sickness or absence, continued regularly to officiate at the Chapel every Sabbath evening till within a short period of his death. It was surrounded by the

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(<sup>1</sup>) In this Address, after adverting to the temporal prosperity of the British in India, he adds, "It is a truth too glaring to require illustration, that the religious interests of so flourishing a branch of the British nation remain almost wholly unattended to; and amidst the distinguished liberality which so peculiarly marks the European character in this country, in forwarding and supporting, with the most unexampled benevolence, every plan, whether useful or charitable, it appears strange that our own religious concerns have been nearly, if not entirely, neglected. It is a melancholy, and I might say, a shameful fact, that whilst the religious wants of the native inhabitants of this country have ever been scrupulously attended to, and we behold mosques and pagodas arise in every direction, scarce three Churches are to be found throughout the Carnatic, and not one in the Circars."—Vide his published Letter to the Court of Directors. Appendix, p. 26.



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III.

native population, and attended chiefly by the English tradesmen and the East-Indians, some of whom were persons of great respectability; and the sacred light which emanated from this first Christian temple in that distant quarter of Madras, soon began to invade the darkness which had hitherto been undisturbed, and proved the harbinger of a brighter day.

And here we cannot but pause to admire the zeal and ability thus far displayed by this disinterested man, and to render unto God the tribute of praise for putting it into the mind of His servant to conceive designs, and to open sources, whence unnumbered immortal benefits have flowed. It shows what one individual of benevolence and piety may do, with Divine assistance, under the most difficult circumstances; and his success may well encourage others, engaged in similar undertakings, to work with his energy and perseverance, depending on the help of the Great Head of the Church, until their task is done.

Appointed  
senior  
Chaplain.  
Persecution raised  
against  
him.

13. In September 1801, on the departure of the senior Chaplain for England, Mr. Kerr succeeded to his situation during his absence; but not being in full orders he was not qualified to perform the functions of the priesthood. Some of his predecessors had been in a similar dilemma. The Rev. R. Palke, afterwards Governor of Fort St. George<sup>1</sup>, from 1763 to 1767, performed the functions of the priesthood for nine years, with no other ecclesiastical authority than the possession of Deacon's orders. The Rev. Mr. Millingchamp, a name long remembered at Madras with respect, exercised the same

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(<sup>1</sup>) In the list of Governors of Fort St. George, published in the Madras Almanac, this gentleman is mentioned as a layman, doubtless because, by acting in a civil capacity, which, as a Deacon, he was at liberty to do, he was henceforth regarded as having relinquished his clerical office, and designated Robert Palke, Esq.





functions for seven years under similar circumstances. Both these gentlemen acted, indeed, under the sanction of the civil authorities; and as this was recorded in the archives of the Church, and Mr. Kerr had received the same sanction for his acts, he was induced to follow their example. It should be mentioned, also, that in 1794 he had received, from the Bishop of Sodor and Man, who ordained him Deacon, what he calls his "appointment to the priesthood."<sup>2</sup> He seems, therefore,

(<sup>2</sup>) There is an instrument also on record amongst the Church papers at Madras, purporting to grant permission to RICHARD PORTMAN to perform all the offices of Priest, as a Curate in Madras: it is directed to STREYNHAM MASTER, by HENRY Bishop of London. It is dated the 20th day of December 1679, and it appears to be signed by RICHARD NEWCOURT. The writing is so faint, and the parchment so worn, that a regular copy of it cannot be taken.

The singular document which Mr. Kerr also had received was submitted to Sir Henry Guillim, the first legal authority then at Madras, who had no doubt of its invalidity. He had no copy of the paper at the time he wrote, but he described it thus:—"The operative part of it is in the following words, or words to the same effect:—'We give and grant full leave and license to our dearly-beloved in Christ, Richard Hall Kerr, A.B., to perform all the offices of a Priest, and to discharge all the duties of his function, according to the rites and ceremonies of the Church of England as by law established.' " It purported to be given under the Episcopal seal, which was not pendant, but was on the same paper with the instrument itself: it had the Bishop's signature, and every other mark of an authentic document.

The writer then pronounces the following judgment upon it:—"I have no conception that this instrument can be of any validity. It gives a general power, exercisable anywhere; and as authorizing a man to perform all priestly offices is pretty much the same as making him a Priest, it would, if allowed, at once set aside the ordination ceremony, repeal all the Statutes of Uniformity, and elude the guards which the law has thrown round the Church, to secure to it an able, an orthodox, and a respectable ministry.

"Such is my opinion of the paper, in point of law; but as coming from a Bishop it is entitled to respect. It is not lightly to be blown away, and it justifies Mr. Kerr in what he has done; for the Bishop, not Mr. Kerr, is responsible for its efficacy.

(Signed) "HENRY GUILLIM."