

sent their children to the Schools; but at present there were only fifty. Besides this, at Kareical, about five miles from Tranquebar, where the School was large and acceptable to the people, the Romish Priests, taking the alarm, had opened a School for the children of their own congregation; in consequence of which about fifty scholars had been withdrawn from the Mission School. Besides, the distress and poverty among the Natives in the surrounding country was so great, that many families had left their places of abode, and were travelling to other parts in quest of subsistence. From this cause, therefore, he expected a still further reduction in their numbers. About one-third of the scholars were Christians, a few were Romanists, and the rest Heathen.

In the progress of his examination, Mr. Schnarrè observed that the Heathen Schools were generally, with respect to diligence and learning, in a better state than the Christian. The reason was, that the scholars in the Christian Schools were, for the most part, of the low caste; and as their parents were very poor, and had no prospect in life but those inferior employments which none of the other castes would undertake, they knew that their children would obtain no better occupation, and therefore took them early from School, seeing no advantage that they could derive from much instruction. In all the Schools, both Heathen and Christian, the same religious books and lessons were taught, and they opened and closed with Christian prayers. The prayers used in the Heathen Schools contained the same petitions as those in the Christian, but turned into verse, the Heathen being accustomed to chant their prayers, and, indeed, whatever they read aloud. One of the three Schools at the paper-mill was called the Seminary, in which were some youths under education for the offices of School-



master and Catechist. There were several heathen youths also among them, from sixteen to twenty years of age, who had been receiving Christian instruction for three or four years; but they did not yet manifest any desire to embrace Christianity. Mr. Schnarrè remarked, however, a great difference between them and other heathen youths who had not received the same education. This was one of the most promising features in these Schools, which he found in general not in an encouraging state, and he saw at once that it would require great diligence to restore them to the condition from which they had declined.

Besides his attention to them, he assisted the Danish Missionaries in their various duties as often as he could; and his knowledge of Tamul was sufficient for the people to understand him well.

He closed his first Report to the Society with the following notice of two Native Assistants who have since realized all the hopes then entertained from their fidelity, abilities, and zeal:—

“I am happy that I have two Natives with me at the head of our Schools, John Devasagayam and the Catechist David, who are both faithful in their duty, and of a pious disposition.”¹

TRAVANCORE.

1. The attention of the Church Missionary Society was directed to the Syrian Christians in Malabar, by the late Dr. Kerr's official report of their condition mentioned above²; by communications from Colonel Macaulay, Resident of Travancore; and by the Researches of the Rev. Dr. Buchanan. Though not prepared at the time to adopt any measures for

Three Missionaries sail for Ceylon.

(¹) Missionary Register 1818, pp. 32—37.

(²) B. ix. c. 3. s. 25.

CHAP.
VI.

the assistance of that ancient Church, yet the Society brought the subject prominently before the public¹, abiding the season when it might be in a position to enter upon this promising field of labour.

Shortly after, an urgent appeal was made to the Society in behalf of Ceylon, by the Chief Justice, Sir Alexander Johnstone²; and the local circumstances of that island appeared to give it the prior claim to attention. In consequence, the Society set apart its first two English Missionaries, Rev. Thomas Norton and Rev. William Greenwood, with a Lutheran Clergyman, Rev. Christian F. G. Schroeter, for Ceylon. Meanwhile, however, information arrived from India which rendered it doubtful whether this, under the present altered circumstances, would be the most eligible station for them to occupy. The Committee, therefore, obtained from the Court of Directors licences for their Missionaries to reside in the Company's territories, should that be found expedient on their arrival in India. On the 27th of May 1815 they sailed for Ceylon, with instructions to hold themselves at the disposal of the Society's friends at Calcutta and Madras. They arrived at Trincomalee in October, and, by invitation from the Governor of Ceylon, Sir Robert Brownrigg, they proceeded shortly after to Colombo. Messrs. Greenwood and Schroeter were soon removed to Bengal, by the directions of the Calcutta Corresponding Committee; while the Rev. M. Thompson of Madras had apprised Mr. Norton, before he left Trincomalee, that Travancore was deemed a more important station than Colombo. Accordingly, he held himself ready to embark for Madras by the earliest opportunity.³

(¹) In its Twelfth Report.

(²) Church Missionary Society's Fifteenth Report. App. IV. Missionary Register 1815, pp. 85—88.

(³) Missionary Register, 1816, pp. 107, 108.



2. This alteration in his sphere of labour was made in consequence of an urgent application from the Resident of Travancore, Major John Munro⁴, for assistance in his generous and comprehensive designs for the benefit of the Syrians of Malabar. In the year 1813 he circulated a series of queries to the authorities of their Church ; and the Reports which he received in reply exhibited them in a state of depression which moved his sympathies, and he resolved to exert himself to improve their condition. He learned that "on their separation from the Roman Church," as described in the former parts of this History⁵, they "were exposed to powerful enemies and various dangers." The Romanists, "regarding their secession as an act both of apostasy and rebellion, persecuted them with unrelenting animosity ; the princes of the country, seeing their defenceless state, considered them as fit subjects for plunder and insult ; they were destitute of religious books, pastors, and instruction ; they had lost, in their union with the Jesuits, the pure system of religion and morals, and the high spirit by which they were formerly distinguished ; and the Dutch, formerly in possession of Cochin, whose policy was marked with perfidy and meanness, abandoned them to their fate." They "were exposed to still greater calamities, in the conquest of their country by the Rajah of Travancore. The blighting influence of that despotic and merciless Government was felt by them in the most aggravated degree, and they were reduced to the lowest state of poverty and depression." But notwithstanding the misfortunes which they had suffered, and the disadvantages of their situation, they were said still to retain some of the virtues by which they were formerly distinguished.

Depressed
condition
of the
Syrians.

(⁴) Now Major-General.
VOL. IV.

(⁵) Vol. ii. B. vi. c. 1. ss. 10. *et seq.*
Y

CHAP.
VI.

The Resident proposes the erection of a College.

Requires Missionary agency.

3. Major Munro, from his first arrival in Travancore, afforded the most decided protection to all classes of Christians, and in particular to the Syrians. For a time, however, he experienced some difficulty in improving the condition of the Syrians, in consequence of internal dissensions among themselves. Their Bishop, consecrated in an irregular manner, and unqualified for his office, was opposed by a large party among the clergy and the people; and this division prevented them from co-operating in the execution of any plan for the benefit of the whole. But the Resident was able, notwithstanding, with the aid of the Ramban¹ Joseph, a man eminent for piety and zeal, to make arrangements for the erection of a College at Cotym—which is a central position in Malabar—for the education of the clergy and the Syrian youth in general. The death of the Bishop, and the elevation of the Ramban Joseph to his office, removed some of the impediments which had opposed the measures that appeared to be requisite for the general melioration of the Syrian community.²

4. But the Resident soon found that the assistance of intermediate agents was essential to the success of his measures, for the Syrians themselves were lamentably deficient in knowledge, energy, and ability; and, with a view to obtain such assistance, he opened the communication with Mr. Thompson referred to above. He wished to extend the plan of the College beyond his original purpose; to establish a printing press on the premises; to send some Syrian Priests to Madras to learn the art of printing; and to make an endowment on the College for the

(¹) There does not appear to be an ecclesiastical officer in the Syrian Church of Malabar at present bearing this title. He is supposed to have performed the functions of an Archdeacon.

(²) Church Missionary Society's Twentieth Report. App. VIII.



support of a certain number of teachers and students.

5. Mr. Thompson entered cordially into the designs of this intelligent officer, and urged upon the Home Committee the importance of attending to this call for help with the least possible delay.³

The Resident
anxious for
English
Clergy-
men.

As soon as he heard that Mr. Norton was placed at the disposal of the Madras Corresponding Committee, he wrote to the Resident, to ascertain whether he still wished for an English Clergyman in Travancore, and where he would propose to place him, so as not to interfere with the sphere of Mr. Ringletaube's Mission.

The Resident replied, on the 7th of August 1815—

"I am more anxious than ever to attach a respectable Clergyman of the Church of England to the Syrians in Travancore; and I should wish that Mr. Norton might be sent to me, for that purpose, at the earliest convenient period of time. He should proceed, in the first instance, to Quilon; and remain there, without any ostensible employment, for some months, in order to obtain a knowledge of the Malayalim language, and the peculiar usages of the Syrian Christians. He ought, perhaps, to be placed at my disposal; and he may depend upon receiving from me the most cordial support and assistance.

"During my absence from Travancore a considerable degree of animosity was manifested by certain Nairs and Brahmins against the Syrian Christians; a circumstance which I regard as fortunate, because it will convince these Christians of the advantages which they will derive from the presence and protection of an English Clergyman.

(³) His stirring Letter on the subject may be seen in the Missionary Register, 1816, p. 37.

CHAP.
VI.

The Resident's
views re-
lating to
the Sy-
rians.

"I propose to proceed to Quilon early in September, and I shall employ the best endeavours in my power to obtain a good translation into Malayalam of the whole of the Syrian Scriptures. I am now in communication with the Syrian Bishop on this subject; but the unfortunate difference between him and the Ramban opposes many difficulties to the execution of all the plans which I have had in view for the benefit of the Syrian Christians."¹

6. Upon the receipt of this letter the Corresponding Committee requested Mr. Norton to hold himself at the disposal of the Resident. Owing to the prevalence of the north-east monsoon he was detained a few months in Ceylon; and in the meantime an active correspondence was kept up between the Corresponding Committee and the Resident, who gave some useful information respecting the Syrians, and developed his plans for their improvement. After stating his general views of the benefit of Missionary operations; "the most sincere pleasure" with which he regarded the commencement of a systematic plan for "the diffusion of genuine Christianity in India, a measure equally important to the interests of humanity and to the stability of our power;" he proceeded to enlarge on the importance of diffusing a knowledge of the English language, and on the advantage of appointing Christian Judges, which he had succeeded in procuring for the Native Courts in Travancore;—an arrangement, he remarked, "highly favourable to the protection and respectability of the Christians." Then, after adverting to the present unsatisfactory state of the Syrians, he entered more into detail respecting the condition and objects of the

(¹) Missionary Register, 1816, p. 387.



College which he had established for their improvement.²

7. Such was the project of this Christian statesman for the melioration of the Syrian community. If framed by the Council of a European University, or by the Convocation of an enlightened Church, instead of being conceived by an individual educated in a Military School, and at that time holding a very onerous and responsible civil appoint-

Remarks
on his pro-
ject.

(²) That part of the Resident's communications relating to the College we will give entire:—

"In the meantime the College proceeds under the present superintendence of the new Bishop, Joseph; and it is my intention to adopt the best measures in my power for placing it in a state of efficiency, and combining its operations with a system of Parish Schools among the Syrians, which already exists in a certain degree, and is susceptible of much improvement.

"The principal object of the establishment of a College in Travancore was, to instruct the Catanars and officiating Priests among the Syrians in a competent knowledge of the Syriac language, in which they are at present too generally deficient. The Ministers of the Syrians, in order to inculcate with effect the motives of religion, ought evidently to understand its principles, and believe its truths. For these purposes, a knowledge of the Syriac language is more necessary to them than a knowledge of Hebrew and Greek to our Clergymen; for the former want the excellent translations and explanations of the Sacred Books in the popular language of the country, which we possess.

"With the study of the Syriac language would, of course, be combined that of the Scriptures, and other religious books written in that tongue. Another object was, to procure copies of the Scriptures in Syriac; and it was intended that the students, in the course of their education, should transcribe the Bible to the greatest possible extent. Many, I may say most, of the Churches are destitute of the Bible, either in the Syriac or the Malayalim languages; and the duty of transcribing the Scriptures would supply the Churches with Bibles, while it would promote the instruction of the young men who copied them. A printed version of the Scriptures in Syriac would be extremely useful. The laity were also to be taught the Syriac. The plan of the College was also intended to comprehend a system of instruction in Malayalim to Priests and laity, and of translating the Scriptures and religious books into that language for general circulation and use."—*Missionary Register*, 1816, pp. 452, *et. seq.*

CHAP.
VI.

ment, it could hardly have been better adapted to the end in view. No interference was contemplated with the constitution or practices of this ancient and independent Church. He simply proposed to place at the disposal of the ecclesiastics, and teach them how to use, the means of their own reformation; and he only wanted an agency equal to the design to raise this prostrate Church from its degraded condition, and weed it of the errors and superstitions which the Church of Rome had introduced into it.¹ It was justly remarked, when the plan was first proposed to the Church Missionary Society, for their assistance, "In such a noble design the Resident has a strong claim to the thanks and the support of the Christian world."² Mr. Thompson, in transmitting these communications to the Society, accompanied them with the following urgent appeal:—

"The Mission to Travancore should not be delayed one day unnecessarily. We could greatly wish for an establishment there, of three Missionaries at least. Soon might we then hope, through Divine mercy, under their Ministry and the patronage of the Resident, that the Syrian Churches might revive; and Travancore not only yield a large increase of Native Christians, but also supply Missionaries, peculiarly qualified above Europeans themselves, to a large extent of country, and gather in multitudes to the fold of Christ."³

Rev. T.
Norton
stationed
at Allepie.

8. Mr. Norton was detained in Ceylon till the month of April 1816, when he sailed from Columbo for the Malabar coast, according to the suggestion of Colonel Munro, as he had now become, and

(¹) The Syrian Liturgy and Services, given in the Appendix to this Volume, will show what correction they required to restore them to the standard of Scriptural truth.

(²) Missionary Register, 1816, p. 37.

(³) Ibid. 1815, p. 82. 1816, p. 387.



reached Cochin on the 8th of May. Shortly after his arrival he was placed at Allepie, a populous town on the Malabar coast about forty miles north of Cochin. This was a convenient station for the reception of new Missionaries for Cotym, and their initiation into the Malayalim and Syriac languages. It also possessed several facilities for Missionary operation, being in the vicinity of the Syrian Christians, and having a ready communication by sea with the Presidencies of Bombay, Madras, and Bengal. It was a place of great commerce, and the chief port at which the East-India Company's ships called to take in pepper and other spices. There were about thirteen thousand inhabitants, of various countries and religions, with but few Brahmins or Hindoo pagodas. It was therefore well chosen by the Resident for the first Missionary Station in Malabar; and most suitable, also, not merely with reference to the Society's general designs for the Natives; but especially for the attainment of Colonel Munro's immediate objects for the Syrians.

9. Mr. Norton soon received substantial proofs of the Resident's friendly interest in his undertaking. At his recommendation, the Government of Travancore presented to the Mission a large house and garden at Allepie. Mr. Norton next began to circulate an address among the Europeans to obtain subscriptions for the erection of a Church, and he almost immediately received names for three hundred and fifty rupees, with expectations of a considerable addition to this sum; "but," he wrote, "on representing it to the Resident, when he was in Allepie last week, he immediately fell in with it, took the list, and gave me to understand that he should get the Sircar (an officer of the Native Government) to build it; and he would have it commenced immediately, that it might be covered in by the next rains. The site I proposed, in reply

Liberal
grant from
the Tra-
vancore
Govern-
ment.

CHAP.
VI.

to a question of his on that head, is our own premises, on condition of the whole being secured to the Society. To this he acceded without hesitation, considering it the most suitable spot, in a public situation near the sea; and particularly as the Mission House, as he termed it, with the School, would then be all together. He wishes it to be a respectable Church, at least equal to any of the Portuguese Churches. It will cost between two thousand and three thousand rupees; and the ground, if not the house on it, will be made over to the Mission."

The issue was, that the Travancore Government presented the whole to the Society, as a free gift in perpetuity. And thus, through the powerful aid of this valued friend, a PROPERTY was obtained in a most desirable situation—"a regular, respectable Church Mission Establishment."¹

Rev. T.
Norton's
reception
by the
Syrians.

10. In the month of July Mr. Norton visited Co-
tym, where he was received in a friendly manner
by the Metrân Joseph. Some apprehension, how-
ever, existed in the mind of this prelate, and in
those of his clergy and people, arising from the
former conduct of the Romanists toward their
Church, that the English also meant to innovate,
and to bring them under English ecclesiastical au-
thority. These apprehensions Mr. Norton and Co-
lonel Munro succeeded in removing; when the
proffered assistance of the Church Missionary So-
ciety towards the restoration of their Church to its
primitive truth, purity, and vigour, was gratefully
accepted. When the object of the Society's Mis-
sionaries was understood, the Syrians declared that
they should hail them as protectors and deliverers;
and the Bishop expressed his anxiety for the arrival

(¹) Church Missionary Society's Eighteenth Report. Missionary Register, 1817, p. 339.



of the day when their knowledge of the language would enable them to preach in all the Syrian Churches.²

11. The Resident, in a communication to the Society shortly after this visit, expressed his hopes that a system of instruction on an extended scale would be commenced there in the course of that year. At the same time he stated, that an endowment in land, equal to the support of forty or fifty students, had been given to the College in perpetuity; and that he hoped that, in a short time, this establishment would assume a character of efficiency and usefulness. The endowment here mentioned was made, on the Resident's recommendation, by the Rannee of Travancore.

College
endowed
by the
Rannee.

12. The Colonel was very urgent with the Metrân to hasten the translation of the Scriptures; but was apprehensive, from the prelate's age and infirmities, that the completion of the work was not to be expected until Mr. Norton should be able, by his knowledge of Malayalim, to take part in its superintendence. At the same time the Resident became very anxious for more Missionaries from England; expressing to the Society his persuasion, that if a sufficient number could be obtained, they might be able, not only to put the Syrians upon a respectable footing, and to instruct and improve the two hundred thousand Romanists in Travancore and Cochin, whose "ignorance, corruption, depravity, and sloth" he described as "lamentably conspicuous;" but also, after this was accomplished, to lay a foundation for the gradual extension of Christian knowledge among the other classes of the people.³

The Resident
calls
for more
Missionaries.

13. While this appeal was crossing the seas, two Missionaries were on the way from England for

Arrival of
two Missionaries
at Madras.

(²) Church Missionary Society's Eighteenth Report.

(³) Church Missionary Society's Seventeenth Report.

CHAP.
VI.

Death of
the Me-
tran—his
successor.

Review of
the South-
India Mis-
sion.

Travancore, the Rev. Benjamin Bailey and the Rev. Thomas Dawson having sailed for that Station on the 4th of May 1816. They arrived at Madras on the 19th of October; and after not many days Mr. Bailey proceeded overland to Travancore, and joined Mr. Norton at Allepie on the 19th of November. Mr. Dawson remained for the present at Madras, until the Corresponding Committee were able to fix his Station.¹

14. Within a week after Mr. Bailey's arrival at Allepie, the Syrian Metran Joseph died. Philoxenus, a retired Bishop of excellent character, was appointed his successor, as Metran of the Syrian Church. He accepted the office on condition that the Resident and the Missionaries would render him the assistance which had been given to the late Metrán; and the year 1816 closed upon the Missionaries in Travancore with this bright prospect dawning on their path.²

15. In a review of the Society's South-India Mission, drawn up by the Rev. M. Thompson in January 1817, he remarks, "All is well: I have nothing very great to report; nothing to make a show; but I feel a great satisfaction, great comfort, that things are as they are. The call on you, and on us all, at present, is, and will be for some time to come, firm faith and patience. The harvest-man must wait."

But when we remember that the progress already effected in South India by the Church Missionary Society, and their preparations for future operations, were the work of little more than two years, we cannot but look upon the success as great, and render thanks to God who had brought so much to pass.

(¹) Missionary Register 1816, pp. 185, 186.

(²) Church Missionary Society's Eighteenth Report.



BOOK XI.

CHAPTER I.

CALCUTTA MISSION FROM 1807—1816.

1. AT the close of the last Decade of this Mission mention was made of the arrival of three Chaplains for Bengal, zealous for the diffusion of Christianity in India. Previously to separating for their respective stations, they agreed to remember each other and their work in prayer, and to assist and encourage one another by the free communication of such facts and observations as they might glean from passing events.³ Mr. Brown, who had the most information to give, after adverting, in his first communication, to the manifest improvement in the European society of Calcutta, concludes, "In what remains, I shall confine myself to the signs of the times. What is going on in our own confined spheres of action is but as the dust of the balance. I suppose we are each looking forward to the evangelizing of the whole earth, and that we shall think nothing done while any people or nation remains unconquered by the Cross. All our Governments in India have opposed the diffusion of the knowledge of Christianity among the Natives. This opposition, however, the effect of mere panic, is vanishing fast away like smoke."

Improvement in European Society.

(³) A copy of these communications, in manuscript, is in the possession of the Rev. M. Thompson.

CHAP.
I

Effect of
Dr. Bu-
chanan's
misunder-
standing
with Go-
vernment.

2. Dr. Buchanan's misunderstanding with the Bengal Government, on his declining to submit his Discourses on the Prophecies to their censorship, has been mentioned above.¹ He took the opportunity which the occasion afforded him to memorialize the Governor-General on the present state of Christianity in Bengal; and, from the correspondence and discussion to which the question gave rise, the happiest consequences resulted in the minds of several persons, whose attention was thereby drawn to the subject. The Governments of Bengal and Madras had also suppressed a paper of his on the State of Christianity in India, which he had advertized in the Gazette at Bombay. He was induced, however, to print some copies for private circulation among his friends; and wherever they were distributed they increased the religious interest already awakened in the country. Notwithstanding the unfavourable indications called forth in some quarters by his extraordinary exertions and extensive proposals², which alarmed many who could not enter into his design, and doubted whereunto this zeal would grow³; yet there was, unquestionably, an improvement in the

(¹) Book x. ch. 1. s. 16.

(²) In his communication of July 6, 1807, Mr. Brown speaks of "The Christian Institution" as his most important article of intelligence. At his suggestion, Dr. Buchanan had drawn up the plan of a College for Translations into the Eastern languages, to be called, "The English Propaganda;" but the name was afterwards changed into "The Christian Institution." The object was, to engage all the talent of good men in India to contribute their aid to the undertaking, and it was hoped by these means to promote the interests of Christianity in India, without involving Government, should they support it, in any ecclesiastical plans or doubtful measures. As circumstances did not then favour the completion of this design it is unnecessary to dwell upon it in this History. It is fully explained in Dr. Buchanan's Memoir. Vol. ii. pp. 113—121.

(³) Acts v. 24.



feelings of some persons in authority towards the diffusion of Christianity, though they desired that it might be carried on with less of public display, lest it should awaken the jealousy of the Natives, and lead to consequences injurious to the British rule in India.

3. A member of the Mission Church, a lady of property, born in India, who died in 1807 at an advanced age, bequeathed sixteen thousand rupees to the Evangelical Fund, which was formed by Mr. Brown and his friends for the maintenance of a special Minister for the Mission Church, distinct from the Company's Chaplains. Encouraged by this liberal bequest, he and the subscribers to the Fund prepared for the settlement of a future Minister of their own for the Mission, by building a house for his residence within the premises.

Increase
of the
Evangelical
Fund.

4. During the progress of the building, he was gratified by intelligence from England, that, on a special application to the Court of Directors, they had taken the Mission Church under their own patronage, and appointed a Chaplain to it—one admirably suited to its peculiar situation—on the footing and salary of the other Chaplains in their service. Under the stimulus occasioned by these tidings, the erection of the house was carried on with increased alacrity, and it was finished and completely furnished in time for the reception of the Chaplain in the month of November 1808.⁴ This Chaplain was the Rev. Thomas T. Thomason, a gentleman of high standing in the University of Cambridge, and of fair prospects in the Church at home. For some time past, however, his heart had been strongly set upon the Ministry of the Church in India; but domestic circumstances prevented the immediate accomplishment of his wishes, and he had married, and was

Rev. T.
Thomason
appointed
to the
Mission
Church.

(⁴) Brown's Memorial Sketches, pp. 66. 114—121

CHAP.
I.

happily settled in life in the vicinity of Cambridge, when his attention was again unexpectedly called to the subject, and his chief impediment removed. Immediately, through the influence of the Rev. Charles Simeon, Mr. Charles Grant, who was still an East-India Director, obtained for him the appointment on the advantageous terms above described; and he embarked with his family for India in the month of June 1808.¹

His ship-
wreck.

5. After a prosperous voyage to the Bay of Bengal, the ship on which they sailed was suddenly wrecked on the coast of Pegu, from which Mr. Thomason and his family escaped, with the loss of all his property on board, and arrived at Calcutta on the 19th of November, with little more than their clothes on their backs.

His recep-
tion at Cal-
cutta.

6. Their wants, however, had been anticipated by friends who had heard of their calamity, and they were soon able to think of the past only with feelings of gratitude and joy for their almost miraculous deliverance.² Whatever were Mr. Thomason's temporal privations, he had not endured the greatest of all losses in such trials—the loss of faith, and of the spiritual benefit mercifully intended by his

(¹) Memoirs of the Rev. T. T. Thomason, pp. 115, *et seq.*

(²) Ibid. pp. 141—154. Mr. Thomason's account of the Divine Providence that watched over him on this trying occasion is interesting and edifying in a high degree, but too long for insertion here. We will not, however, omit his account of his first interview with Mr. Brown:—"We both sat down," he remarks, "but it was long before my tears suffered me to speak. They were tears, I told him, not of sorrow, but of joy and thankfulness, wonder and praise. He told us to look around the walls: the furniture and the house were our own. It was a house built in faith and prayer as the residence of a Missionary, out of the contributions of a number of poor persons, who, many years past, had subscribed towards a fund for the support of the Gospel, and united their prayers that God would send them a Minister. Need I say that every chair and table spoke to us with a voice that thrilled through our hearts and overwhelmed us? Truly we could then praise God for



sufferings. His letters show that, in this respect, he was a gainer, and that incalculably, by his sweeping disaster. While expressing the tenderest affections of his heart, they exhibit the powerful influences of the grace of God within him.

7. The second Sunday after landing at Calcutta he commenced his ministry at the old Church, preaching from the text, "Knowing the terrors of the Lord, we persuade men." His stated services began at eight in the morning, and again at eight in the evening of the Lord's Day; an arrangement which diminished fatigue, and exempted him, even in the hot season, from overpowering exhaustion. On Thursday evenings he had a Service; and on Saturday evenings he assembled the children in the Church for catechetical instruction, accompanied by their parents and friends. Besides these public services, he met the members of his flock at their own houses for instruction in Scripture and prayer.

Commence-
ment of his
services.

8. The Mission Church was fitted to contain four hundred and fifty, but at first little more than half that number attended. In less than six months, however, the congregation increased; considerable interest in religion was awakened; Mr. Thomason had the satisfaction of witnessing a deep and solemn attention to the Word of God; and instances of salutary impression came to his knowledge. It was soon deemed expedient to enlarge the Church for the accommodation of the overflowing worshippers, which was done at the expense of the Evangelical Fund.³

Improve-
ment of his
congrega-
tion.

for our shipwreck. We could see a good reason for the dispensation. It was plain that God had thrown us upon this praying people, that he had cast us from the rest of the world, and laid us under the obligations of Christian love, in order that we may be devoted to the sacred charge of feeding His sheep."—*Ibid.* pp. 155, 156.

(³) *Memoirs of the Rev. T. T. Thomason*, pp. 156—170.



CHAP.

I.

Bible and
Church
Missionary
Societies
at Cal-
cutta.

Rev. H.
Martyn
proceeds to
Dinapore.

9. In the spring of this year (1809) Mr. Brown announced to Dr. Buchanan the tranquil and prosperous state of things in India, as to the promotion of Christian knowledge and the active labours of many learned and excellent persons in forwarding the designs of his Christian Institution. In this work they were now receiving important aid through the Corresponding Committee of the British and Foreign Bible Society¹, which, after a series of delays and obstructions, had been recently established.² Mr. Brown succeeded, also, about this time, in interesting a few friends at Calcutta in behalf of the Church Missionary Society, who had placed two hundred pounds at his disposal for Missionary purposes.³

10. One of the objects to which he applied this contribution was the publication of the Scriptures in Arabic. The revision of the old translation was undertaken, at his suggestion, by the Rev. Henry Martyn, to the record of whose varied labours and trials we now turn. After residing some months with Mr. Brown at Aldeen, near Calcutta, he was appointed to Dinapore, in the province of Bahar, ten miles west of Patna. On the 15th of October 1806 he commenced his voyage thither, accompanied by his brethren, Brown, Corrie, and Parson. The weather becoming tempestuous, on the next day, after praying and reading appropriate portions of Scripture together, they left him to proceed alone.⁴

On the passage up the Ganges he diligently employed his time in the study of Persian, Sanscrit, and other languages; but he principally occupied

(¹) Buchanan's Memoirs. Vol. ii. p. 222.

(²) History of British and Foreign Bible Society. Vol. i. pp. 276. 288. Vol. ii. pp. 14, &c.

(³) The 7th, 9th, 11th and 12th Reports of the Church Missionary Society.

(⁴) Martyn's Memoirs. Tenth edition. 1833. pp. 192, 193.



himself with his Hindoostanee translation of the New Testament. He also took every opportunity to discourse with the native inhabitants of the places on the banks of the river wherever they halted. At Berhampore, a European cantonment, he found one hundred and fifty soldiers in the hospital, to whom he spake a word of consolation and advice, and left them some books to read.

11. He arrived at Dinapore on the 26th of November, where his first duty was with the Europeans, who consisted of the military in the cantonment, and the civil servants of Government at Bankipore, in the neighbourhood⁵; but for some time he had very little encouragement from any of them. As none of the civilians came to Church, he proposed to go out and perform service at their own place of residence; but they declined his offer. Of the military, also, very few officers or their families attended Church: they were too much taken up with dissipation in various forms to attend to the sacred duties of religion. He mentions, as the solitary exception to the general character of society, the respect shown to religion by the commanding officer of the native corps and his lady. He had reason to hope that they were in earnest, and he had much comfort in his intercourse with them. For some time they were the only persons who could sympathize with him in his trials.⁶

State of
Europeans
at Dina-
pore.

12. Though neglected by the officers, among the privates he was not without encouragement. In general, indeed, their insolence and ill-manners were a great trial to his gentle spirit, and their ungodliness caused him to weep and pray for them to his Father in secret; yet a little company of them, besides

Company
of religious
soldiers.

(⁵) This account is drawn up from the first three of Mr. Martyn's communications in manuscript, to his brethren, dated April 6, 1807.

(⁶) Memoir. Chapter VI. pp. 222, 224, 232, &c.

CHAP.
I.

attending the public ordinances of the Church, were accustomed to meet at his quarters for instruction and prayer. One of these he describes with great satisfaction.¹ This man's comrades did all they could to turn him back, some by ridicule, others by abuse and ill-treatment, and others by endeavouring to shake his faith in the Scriptures; but, though a man of few words, he stood his ground, and even diligently exerted himself to gather others to the little company that attended Mr. Martyn's private assemblies. These seasons of social worship were some of Martyn's happiest moments. "I have often wondered," he wrote, "how the company of these poor men can prove so animating. Blessed be the Prince of Peace, the source of our joys, who remembers His promise, and, where two or three are gathered together in His name, comes to meet them."²

Native
Schools.

13. Besides these his proper duties, Mr. Martyn's attention was directed to the Natives, for whom he proposed to establish Schools³; and in the course of a few months he had opened five, solely at his own expense, at Dinapore, Bankipore, Patna, and Monea. The introduction of these Free Schools soon awakened the jealousy of the country Schoolmasters, who spread a report that it was intended to make the

(¹) In his *second* communication to his brethren.

(²) *Ibid.* At Patna Mr. Martyn had the severe pain of beholding a servant of the Company, a man advanced in years, and occupying a situation of great respectability, living in a state of daring apostasy from the Christian faith, and openly professing his preference for Mahomedanism. He had even built a mosque of his own, which at this season, the festival of the Mohurram, was adorned with flags; and being illuminated at night, it proclaimed the shame of the offender. Mr. Martyn did not fail to sound a warning in the ears of this miserable apostate, charging him to remember whence he was fallen, and exhorting him to consider that the Son of God had died for sinners.—Memoir, p. 240.

(³) Memoir, p. 219.



children Christians, and send them to Europe. Consequently, some children were withdrawn. On a little remonstrance, however, the parents were satisfied, and the children returned. The Schools then increased, and before the end of the first year they contained, together, one hundred and sixty scholars.⁴

At first Mr. Martyn was doubtful what books to teach the children. Considering the suspicion of his designs that had been awakened in some of their parents, he deemed it advisable to allow the masters to use some of their own books, for the present, of which he approved. Meanwhile, he was preparing our Lord's Parables and Sermon on the Mount, in Hindoostanee, which, ere long, he was able to put into the hands of the scholars.

14. While Mr. Martyn was preparing to preach to the Natives in Hindoostanee, he translated a sufficient portion of the Book of Common Prayer into that language, for the purpose of Public Worship. He then, in March 1807, about four months after his arrival at Dinapore, obtained the permission of the Commandant to make a beginning with the native wives of the soldiers, who belonged to the Roman Church. At first, all the women, to the number of about two hundred, came together willingly, and continued to assemble for some time. At length, however, their numbers gradually melted away, until they were reduced to fifty, which continued to be the usual attendance; and as these were "generally the same fifty," said Martyn, "it is to be hoped that they have a desire to learn." Various causes were assigned for the withdrawal of the rest. "But the real state of the case is," said Martyn, "that the Devil's religions are still the favourites.

Public
Service in
Hindo-
stanee.

(⁴) Memoir, pp. 239, 240. Also Mr. Martyn's *third* communication to his brethren, and a Letter in Manuscript to the Rev. Dr. Kerr of Madras, November 11, 1807.

CHAP.
I.

State of
the Ro-
mish Mis-
sions.

They went in crowds to the last Mohurram, even these Christian women; and many of them give their husbands' money to the Brahmins for the benefit of their prayers. In our service there is nothing to take the eye or ear; and the worship of God without finery and music has, alas! no attraction for the carnal mind. Yet the promises of God respecting the success of His Word, wherever it is sent, command us to hope that some even of these will choose religion in her naked severity."¹ He took great pains to make them understand him, and persevered in faith and hope.

15. The wretched state of these women led him to inquire further into the condition of the Romish Missions in that part of the country. Hearing that there were large bodies of these Christians at Narwa, in the Mahratta dominions, and at several places to the north of Dinapore, within the East-India Company's territories, he drew up a Latin Letter, proposing certain queries relating to the origin and present state of the Roman Church in those parts, which he sent to the Romish Missionaries round him.² From the Prefect of the Mogul Mission he learned, that, at Delhi, there were thirty widows, some children, and two or three families of Natives; but that, through the negligence of the Padre there, they were rather Mahomedans than Christians, and never met for worship. At Sardhana there were more than three hundred in the service of the Begum Somru³, consisting of about forty Europeans—French,

(¹) Memoir, pp. 240, 241. Communications to his brethren.

(²) Journals and Letters. Vol. i. pp. 520, 521, 524.

(³) This was the widow of the notorious Walter Reinhard, called by the Natives Samaru, or Somru. After serving as a private in several armies, and being employed in the massacre of the English prisoners at Patna, he died in the service of Najaf Khan in 1778, from whom he received the perganah or territory of Sardhana. After his decease, the perganah was continued to his widow,



Portuguese, English, and Germans. The rest were Natives, chiefly children of European fathers. At Arver there was a family of these Christians, and three or four Natives, in the service of the Rajah. At Gwalior there was one family, at Jypoor, a hundred individuals, mostly in the Rajah's army.⁴

Such were the vaunted *multitudes* of Romanists in this neighbourhood! And often do we find the thousands of which they boast reduced, upon inquiry, to hundreds. Seeing that those around him were sunk into a condition of equal ignorance and wickedness with the Heathen, Mr. Martyn was excited to a peculiar sympathy and anxiety in their behalf; and he made an offer to those at Patna to go and preach the Gospel to them on Sundays; but the proposal was rejected.⁵ He mourned, also, over the ignorance and superstition of the soldiers of that fallen Church, who refused all his offers of instruction. "The men are fast dying in the hospital," he wrote; "yet they would rather be sent to Patna for some holy oil, than hear the Word of Eternal Life."⁶

16. His interest in behalf of these people brought him into communication with a priest in the neighbourhood, whom he describes in his correspondence with a friend. After mentioning a singular interview with a "Mussulman Lord," he adds—"Now for Antichrist in another shape—the Popish Padre, Julius Cæsar. I asked him whether the doctrine I had heard from the Franciscan Brethren in America was his—'*Extra Ecclesiam Romanam salus non esse potest.*' He said that it was a question on which

Interview
with a
Romish
Missionary.

widow, a Mogul woman of a needy but high family. She became a nominal Christian; was a woman of great ability and courage; but a cruel tyrant in her little territory, where she had the power of life and death.—*Indian Orphans*, pp. 178—180.

(⁴) Second communication to his brethren.

(⁵) *Memoir*, p. 285.

(⁶) *Ibid.* p. 303.

CHAP.
I.

disputations were constantly held at Rome. By some means we got upon the additions made to the Commandments by the Church of Rome. He said that Christianity without Councils was a city without walls ; and that Luther, Calvin, &c. had made additions ; all which I denied, and showed him the last verses in the Revelation. Upon the whole, our conversation seemed without benefit."

Again—"Last Tuesday the Padre, Julius Cæsar, came and staid with me four hours. We argued with great vehemence. When I found that he had nothing to say in defence of the adoration of the Virgin Mary and the Saints, I solemnly charged him and his Church with the sin of idolatry. He started; and said, that if I had uttered such a sentiment in Italy I should have been burned."¹

Christi-
anity dis-
honoured
by Romish
Missiona-
ries.

17. After his acquaintance with this and other leading Romanists in India, he was no longer surprised at the ignorance of the people under their charge, nor at the contempt which they had brought on the Christian name. "The cause we undertake," he said, "is, if possible, more odious and contemptible in the eyes of the people of this country than it was in the primitive times ; and that because of the misconduct of the Roman-Catholic Missionaries, in administering baptism to people without repentance. It is no more than natural that 'Christian' should be a name of execration to those who know no more of Christianity than what they have hitherto observed in this country." He determined, therefore, to pursue a course more consistent with the Gospel, and to baptize none, till convinced in his own mind of the true repentance of the candidate, how long soever he might have to wait for the fruit of his labours.²

(¹) Memoir, pp. 296—301.

(²) Memoir, pp. 234. 245. It should be remembered, that this testimony to the unfaithfulness of the Roman Church is borne by
one



18. Mr. Martyn was quite aware of the difficulties in the way of converting the Natives; but when some of his English neighbours asserted that their conversion was impossible, he could attribute it only to their ignorance of Divine grace and truth. "It is surprising," he remarked, "how positively they are apt to speak on this subject, through their never acknowledging God in any thing. *Thy judgments are far above out of their sight.*" "The cause in which we are engaged is the cause of mercy and truth, and therefore, independently of Revelation and seeming impossibilities, it must prevail." He concludes with this wise and useful remark—"Above all things, *seriousness* in argument with them seems most desirable; for without it, they laugh away the clearest proofs. Zeal for making proselytes they are used to, and generally attribute it to false motives; but a tender concern manifested for their souls is certainly new to them, and seems to produce corresponding seriousness in their minds."³

Mr. Martyn's remarks on the Natives' Conversion.

19. In March 1807 he finished a short Commentary on the Parables of our Lord in Hindoostanee; and in the following March he completed his version of the New Testament, which has been justly called, "the great work, for which myriads in the ages yet to come will gratefully remember and revere the name of Martyn."⁴ He was, however, in no haste to print any part of this work⁵, being

His Hindoostanee translation.

one, of whom the Jesuit, Dr. Wiseman, said that he quoted him with pleasure. Why? He tells you—"Because it is impossible to read his work without being satisfied that he was a man of the simplest mind, and of the most devotional character." And then he goes on totally to misrepresent Martyn's meaning.—Wiseman's Lent Lectures. Lecture VII.

(³) First communication to his brethren.

(⁴) Memoir, pp. 287, 288.

(⁵) His chief difficulty was in settling the orthography of the language, and in ascertaining what proportion of words ought to be



Account of
Sabat, his
Persian
Moonshee.

desirous that it should be first revised and approved by the best scholars.

20. In the month of June 1807 he consented to a proposal from the Rev. David Brown to superintend the translation of the Scriptures into Persian.¹ In this version there were happily no such difficulties as he found in Hindoostanee. The language was fixed, and he had with him an able assistant in an accomplished Persian scholar, named Sabat, some reference to whose history will not be out of place. He had fled from Tartary to India, in remorse of conscience for having betrayed a Christian friend, Abdallah, into the hands of the King of Bokhara, who put him to death.²

be admitted from the Persian and Arabic fountains; for the Hindoostanee was yet in its infancy, as a written and grammatical tongue; and it was expected that Mr. Martyn's work would contribute much to fix its standard."

(¹) Memoir, pp. 266 *et seq.*

(²) The following is the account of the close of this tragic scene:—"Abdallah was sentenced to die, and a herald went through the city, announcing the time of his execution. An immense multitude attended, and the chief men of Bokhara. Sabat also went and stood near him. He was offered his life if he would abjure Christ, the executioner standing by him with his sword drawn. 'No,' said the martyr of Bokhara, 'I cannot abjure Christ.' Then one of his hands was cut off at the wrist. He stood firm, his arm hanging by his side, but with little motion. A physician, by the desire of the King, offered to heal the wound if he would recant. He made no answer, but looked up stedfastly towards Heaven, like the proto-martyr, Stephen, his eyes streaming with tears. Sabat, in relating this account, said, 'He did not look with anger towards me. He looked at me, but it was benignly,

(^a) Dr. Buchanan's Christian Researches. It ought to be noticed, that Mr. Martyn himself acknowledged, in December 1809, that the Grammar of the language was nearly fixed by Mr. Gilchrist's learned and useful labours; but he found it still difficult to write in it with a view to general utility. "For the higher Mahomedans," he remarked, "and men of learning will hardly peruse with satisfaction a book in which the Persian has not lent its aid to adorn the style. To the rest a larger proportion of Hindee is more acceptable." The difficulty was, to ascertain the point equally removed from either extreme.



Sabat had indulged the hope that Abdallah would recant when he was offered his life; but when he saw that he was dead he abandoned himself to grief and remorse. Finding no peace of mind at home, he travelled from place to place, seeking rest, but finding none. At last he went to Madras, where the English Government noticed him, and appointed him a Mufti, or expounder of Mahomedan law, at Vizagapatam. Here he was first brought to serious reflection by some apparent contradiction in the Korân. He wrote on the subject to a gentleman at Madras, Mr. Falconer, who sent him an Arabic New Testament, which he read with attention, comparing it with the Korân, till at length the truth of Revelation fell on his mind, as he expressed it, "like a flood of light." He acknowledged his convictions, and desired to be baptized; but before his admission into the Church he was made to feel some portion of the sufferings for conscience sake, of which he had himself caused his late friend Abdallah to drink so deeply, so bitterly, even to a cruel martyrdom.

21. No sooner was it known that he had renounced Islamism, and adopted the Christian faith, than he became the object of an inveterate persecution. He was hooted at in the streets, and insulted in the grossest manner in the very Court in which he sat as Mufti. His house was continually beset, and his life threatened. At length he fled from Vizagapatam to Madras, where he was introduced to the Governor, Lord William Bentinck, who entered into his case, and sent him back again with a letter to the Judge of the Court, commending him to his

Attempt to
assassinate
him. Is
baptized.

benignly, and with the countenance of forgiveness. His other hand was then cut off; but he never *changed*, he never *changed*. And when he bowed his head to receive the blow of death, all Bokhara seemed to say, "What new thing is this?"—"The Star in the East;" a Sermon by Rev. C. Buchanan, 1809.

CHAP.
I.

special patronage and protection. This gentleman ill performed the duty enjoined him. The persecution against Sabat soon revived with increased fury. While sitting one evening in his house a person presented himself before him in the disguise of a Fakeer, or religious mendicant, and instantly rushing upon him, wounded him with a dagger which he had concealed under his mantle; but Sabat seized his arm, and his servants came to his rescue. He looked the assassin in the face: it was his own brother, who had been sent on this murderous errand by his family in Arabia, a voyage of two months, on their hearing of his change of religion. The assassin would have been executed; but Sabat interceded for him, and sent him home in peace, with letters and presents to his mother's house.¹ This occurrence, however, decided him not to continue at Vizagapatam. He prepared at once to escape from a place in which there could be no security of his life, and arrived once more at Madras, where, in the month of February 1807, he was baptized by the Rev. Dr. Kerr, in the Black-Town Chapel, by the name of Nathanael, in the twenty-seventh year of his age. The Rev. Marmaduke Thompson preached on the occasion from 1 John v. 6.²

He is sent
to Cal-
cutta.

22. Such was the history thus far of the man whom God raised up to assist Henry Martyn in the translation of the Scriptures into the Arabic and Persian languages. Resigning his appointment at Vizagapatam, he expressed a desire to devote his future life to the making known the Gospel of the

(1) "The Star in the East." Also, Dr. Buchanan's *Christian Researches*, pp. 204—209. *Periodical Accounts of Baptist Missionary Society*. Vol. iii. p. 351

(2) "This is he that came by water and blood, even Jesus Christ; not by water only, but by water and blood. And it is the Spirit that beareth witness, because the Spirit is truth."



grace of God in any way that his friends at Madras might deem advisable. The Rev. D. Brown having acceded to their proposal to employ him as a translator, they sent him to Calcutta; but not without an expression of doubt and warning, for which there had already appeared some cause, as to the character and depth of his religious profession. On his arrival in Bengal, he was subjected to an examination, particularly by the Missionaries at Serampore, touching both his learning and his piety; and they being on the whole satisfied with him, he was finally despatched to Dinapore.

23. Mr. Martyn welcomed him as a brother. The report of his talents and acquirements he found to be correct; but though rejoicing in him as a great acquisition in the work of translation, he had, ere long, cause to moderate his joy with fear³; for he soon discovered in him an unsubdued spirit, and witnessed, with pain, many deflections from that temper and conduct which become the Christian. To Dr. Kerr, who had desired to know what he thought of him, he deplored his pride, impetuosity of temper, and disregard for the feelings of others. Still, with that charity which hopeth all things, he remarked, "The correctness to which we are accustomed ought not to be the standard for measuring a free-born Arab."⁴ Notwithstanding the infirmities of the man's temper, he could not but think his profession of faith sincere, when he heard him deplore the constant evil he found in his heart, saw his eyes stream with tears in prayer, and listened to his confessions of his sinfulness, and to his promises to correct whatever was reprehensible in

Proceeds
to Dina-
pore—his
unsubdued
spirit.

(³) This account is drawn up chiefly from a private letter of Mr. Martyn's to Dr. Kerr, April 6, 1807; and from Mr. Martyn's Journals and Letters. Vol. ii. p. 41 &c.

(⁴) Ibid. November 11, 1807.

CHAP.
I.

Mr. Martyn undertakes the Arabic translation.

his conduct. Nevertheless, Mr. Martyn had often to rejoice over him with fear and trembling.¹

24. Mr. Martyn now set himself vigorously to his Persian translation. Great and incessant were his labours upon it, with very insufficient physical strength. Yet, as though this were not enough, it was proposed to him to undertake the Arabic also; nor would he decline it, though unequal to the task before the autumn of 1809, when he consented to commence the work, remarking, "A year ago I was not adequate to it: my labours in the Persian and other studies have, in the wisdom of God, been the means of qualifying me. So now, *favente Deo*, we will begin to preach to Arabia, Syria, Persia, India, Tartary, China, half of Africa, all the South coast of the Mediterranean and Turkey, and one tongue shall suffice for them all."²

In the midst of these incessant labours, which too heavily taxed his feeble frame, his gentle spirit was continually tried in various ways, but especially by the temper of Sabat, whom he described as the most tormenting creature he "ever yet chanced to deal with—peevish, proud, suspicious, greedy: he used to give daily more and more distressing proofs of his never having received the grace of God."³

His removal to Cawnpore.

25. Notwithstanding his philological labours, Mr. Martyn never remitted his ministerial duties;

(¹) Memoir, pp. 278—280. A Letter from Sabat to Mr. Marshman of Serampore, in December 1807, expresses the sentiments of an enlightened conscience, the feelings of a renewed heart. It concludes as follows:—"I have no other news to write thee than this: I am the very sinner against the Lord, and I hope that thou never wilt forget me in thy prayers, thou and Mr. Carey, Mr. Ward, and all those that are in the service of the Lord Jesus Christ. The mercy of our Redeemer, the only-begotten Son of God, and of the Father Almighty, be with you and your Church, now and for ever. Amen. NAT. SABAT."

Periodical Accounts of Baptist Missions. Vol. iii. p. 417.

(²) Journals and Letters. Vol. ii. p. 264.

(³) Ibid. p. 400.



and it was in the diligent discharge of these that he gathered strength for the mental exertions of the week. After considerable delay, the Government attended to his memorial for the erection of a Church, which was opened March 12, 1809. He described it as a noble building, yet was apprehensive of its diminishing somewhat of his strength.⁴ But he did not long remain to enjoy this convenience, or to try his strength within these spacious walls, being removed in the following month to Cawnpore. Such was his anxiety to be at his post, that, though the heat was excessive, "the wind," as he described it, "blowing flames," yet he could not be prevailed upon to postpone his journey. Great were his sufferings by the way; and it was some time before he recovered from the fever produced by this long exposure to the heat.

But while we notice this instance of his fervid zeal, it is recorded as a warning to others. There was no need for this haste. His friends on the spot charged him with rashness in hazarding his life in this manner; but he always pleaded his anxiety to get to the great work. Martyn never thought of himself; nor did he take time to consider how much better he might serve "the great cause" with a little more attention to the times and seasons for labour and for rest.⁵

26. His duties at Cawnpore were severe. There was no Church, nor any of the conveniences, much less the decencies, of public worship. Soon after his arrival he had to preach to a thousand soldiers, drawn up in a hollow square, when the heat was so great, although the sun had not risen, that many actually dropped down, unable to support it. What must such services as these have been to a Minister too faithful and zealous to seek refuge in

Severe
duties at
Cawnpore.

(⁴) Memoir, pp. 286. 314.

(⁵) Ibid. pp. 314—317.

CHAP.
1.

Preaches
to crowds
of Fakereers.

indolent formality, and already weakened in health by former ministrations?¹

27. At the close of the year 1809 he performed his first public ministration among the Heathen. A crowd of mendicants, whom, to prevent perpetual interruption, he had appointed to meet on a stated day for the distribution of alms, frequently assembled before his house in immense numbers, presenting an affecting spectacle of extreme wretchedness.² To this congregation he deter-

(1) Memoir, p. 317.

(2) The following description of this motley crowd is transcribed from Mrs. Sherwood's *Indian Orphans*, pp. 136—139 :—

"These religious mendicants are an organized body, having a king or supreme in each district. They are very numerous throughout the East, amounting to hundreds in every large station. The various contrivances with which they attract attention, and excite the wonder and veneration of the multitude, are hardly to be believed. There were scarcely less than five hundred of these poor creatures, who met every Sunday evening at Mr. Martyn's. He used to stand on his cherbuter (a raised platform of stone and cement), whilst they filled the grass-plot round it. But it is scarcely possible to describe these objects. No dreams or visions, excited in the delirium of a raging fever, could surpass these realities. They were young and old, male and female, tall and short, athletic and feeble, bloated and wizened; some clothed with abominable rags, some nearly without clothes; some plastered with mud and cow-dung; others with matted uncombed locks, streaming down to their heels; others with heads bald or scabby; every countenance being hard and fixed, as it were, by the continual indulgence of bad passions; the features having become exaggerated, and the lips blackened with tobacco, or blood-red with the juice of the hennah. But these, and such as these, formed only the general mass of the people: there were among them still more distinguished monsters. One little man used to come in a small cart drawn by a bullock: the body and limbs in general of this poor creature were so shrivelled as to give him, with his black skin and large head, the appearance of a gigantic frog. Another had his arm fixed above his head, the nail of the thumb piercing through the palm of the hand. Another, and a very large man, had all his ribs and the bones of his face externally traced with white chalk, which, striking the eye in relief above the dark skin, made him appear as he approached, like a moving skeleton. The most horrible, however, of these miserable creatures, were such as had contrived to throw
all



mined to preach the Saviour of all men, who is no respecter of persons. He thus describes his first attempt:—"I told them, after requesting their attention, that I gave them with pleasure the alms I could afford; but wished to give them something better, namely, eternal riches, or the knowledge of God, which was to be had from God's Word; and then producing a Hindoostanee translation of Genesis, read the first verse, and explained it word by word." He then, in a most familiar manner, gave them an account of the Creator and His works, and drew such practical conclusions as his rude auditors were likely to comprehend. He was obliged to preach sentence by sentence; for at the end of each clause there followed applause and explanatory remarks from the wiser among them. In concluding his account of this first essay, he acknowledged with gratitude the help that God had vouchsafed to him beyond his expectations.³

In the following addresses he urged upon them the moral duties, as summed up in the Ten Commandments, constantly endeavouring to show them their need of a Saviour, from man's inability to keep the law. He felt the necessity of great caution in addressing this crowd; for the eyes of those in authority were upon him, and he was accounted by his countrymen in Cawnpore as little less than one out of his mind. He therefore proceeded very carefully in his statements of truth, fearing that if any disturbance arose he should ever afterwards be precluded from addressing these people;

all the nourishment of the body into one limb, so as to make that limb of an immense size, whilst all the rest of the frame was shrivelled.

"Such was the view of human nature presented every Sunday evening in Mr. Martyn's compound."

(³) Memoir, pp. 322, 323.

CHAP.
I.

and he expected that the name of the Saviour of the Christians, boldly declared as the only means of salvation, was the word they waited for to excite a tumult. As it was, there were perpetual bursts of anger rising from the multitude, with shouts and curses, and deep and lengthened groans, passing from those most near to those farther off, with hissings, and the assumption of menacing gestures, during which the preacher was compelled to silence. When the tumult was passed, he took up the broken thread of his discourse in the same calm clear tone which he had used before.

The numbers¹ gradually increased, sometimes amounting to eight hundred persons; and in time Mr. Martyn had the gratification of witnessing in them a growing attention to the instructions he delivered. By degrees the interruptions from expressions of displeasure and tumultuous applauses were succeeded by pertinent remarks, or were lost in a serious and pensive silence. On one occasion an extraordinary impression was made on his auditory, whom he had been addressing on the awful subject of the destruction of Sodom and Gomorrah with equal simplicity and solemnity. After finishing the narrative, he said to them, without further preparation, "Do you, too, repent of your sins, and turn to God?" This simple question seemed to come on them with power, and a noise instantly arose which drowned his voice. When silence was restored, he went on—"For though you are not like the men of Sodom—God forbid!—you are, nevertheless, sinners. Are there no thieves, fornicators, railers, extortioners, among you? Be ye sure that God is angry. I say not that He will burn your town; but that he will burn you." He then exhorted them to flee from impending destruction.

(¹) Indian Orphans.



28. Thus did he continue assiduously to minister to the temporal and spiritual necessities of this people whilst his health permitted. He was not aware, to the very last Sunday of his residence in Cawnpore, that any fruit whatever had sprung from this particular portion of his labours; and yet it was there, from those addresses to the fakeers, that the most fruitful blossom of all the various branches of his ministry in India was to appear. Near to his bungalow were several houses occupied by wealthy Natives, enclosed with high walls, and on one of the walls was a kiosk, or summer-house, which overlooked his garden. It happened one Sunday evening, in the spring of the year 1810, that a party of young Mahomedans were regaling themselves in this kiosk with their hookahs and sherbet, whilst Mr. Martyn was haranguing the mendicants below. Presently they felt inclined to have a nearer view of the assembly, and down they came, and entered into the garden: they advanced through the crowd, and placed themselves in a row before the front of the bungalow, with their arms folded, their turbans on one side, and their lips drawn up in contempt. Forming one of this light and vicious group was a man afterwards well known in the Missionary world, Sheik Salih, the future Abdool Messeeh, (Servant of Christ,) whose subsequent labours will show how faithfully this once "fiery Mahomedan" answered to his Christian name. It is remarkable, however, that even this singular instance of success in these extraordinary ministrations was not known to Mr. Martyn till a day or two before he left Cawnpore. Certainly, had he lived to see how Sheik Salih was blessed to multitudes of his own people, he would have deemed it an ample recompence for all his labours.

Conversion of a Mahomedan.

29. Early in 1808 Mr. Martyn was attacked with

His health rapidly declines.

CHAP.
I.Leaves
Cawnpore.

alarming symptoms, which, though relieved at the time, had returned upon him occasionally with increased severity; until, in the midst of the exertions just related¹, an attack of pain in the chest, of a severer kind than he had before experienced, forced upon him the unwelcome conviction of the necessity of some quiet and relaxation. He lingered behind as long as he could; and, in June 1810, he was assisted in his duties and refreshed in spirit by the arrival of his friend the Rev. D. Corrie. But this produced only a temporary improvement, and he was soon compelled to retire.²

30. The precise period of his departure from Cawnpore was fixed by information received from Calcutta concerning the Persian version of the New Testament, which was thought to abound too much with Arabic idioms, and to be written in a style, pleasing, indeed, to the learned; but not sufficiently level to the capacity of the mass of modern readers. At this decision Mr. Martyn was as keenly disappointed³ as he was delighted at the complete success of the Hindoostanee version, which was pronounced to be idiomatic and plain.

On the last day of September 1810 he took leave of his congregation, which he left in charge of his friend Corrie, and on the following day set out for Calcutta, where he arrived in safety. His friends, on beholding his pallid countenance and enfeebled frame, knew not whether most to mourn or to

(¹) He often preached to the assembled fakeers "when the air was as hot as that from the mouth of an oven; when the red glare of the setting sun shone through a dry hot haze, which parched the skin as with fever; and when the disease in his chest rendered it painful to him even to speak at all."—Indian Orphans.

(²) Memoir, pp. 289, 307, 326, 327, 328, 330.

(³) For his feelings on this subject, see his Journals and Letters. Vol. ii. pp. 258, 268, *et seq.*



rejoice over him. Gladly would they have retained him among them; but they saw the necessity of his leaving the country without delay.⁴

31. But whither was he to go? In conversation on the subject with Messrs. Brown and Marshman, he said, "Well, if I must go to sea, let me go somewhere where I can be doing something to further the great work." "Right," said Mr. Marshman; "and I will tell you where to go. *Go to China*: the voyage will be good for you, and there you can learn the language in perfection, and come back, correct, and assist in completing the version into that important language, spoken by so many millions, without a word of the Gospel among them." Mr. Marshman was at that time zealously engaged in a Chinese version of the Scriptures. His advice, therefore, was very natural, and accorded with his wishes. But Mr. Brown, turning to Martyn, said, "No; I will direct you better than that. Go to the Persian Gulf. Bussorah, I am told, is, at the season you may be there, a healthy place. Take your Persian version with you. Make your way, if you can, to Shiraz, and there you may prove, revise, and perfect your own work, with the help of the best scholars in the language." Martyn instantly acceded with joy; and the prospect thus in a moment opened to his mind reconciled him much to leaving India. But Mr. Brown, as though half-relenting on seeing how eagerly Martyn had caught at his suggestion, afterwards remarked to him, "But can I, then, bring myself to cut the string and let you go? I confess I could not, if your bodily frame were strong, and promised to last for half a century. But as you burn with the intense-ness and rapid blaze of heated phosphorus, why should we not make the most of you? Your flame

Resolves
to visit
Persia and
Arabia.

(⁴) Martyn's Memoir, pp. 332—335.

CHAP.
I.Preaches
at Calcutta
for the
Bible
Society.

may last as long, and perhaps longer, in Arabia than in India. Where should the phoenix build her odoriferous nest but in the land prophetically called 'the blessed'? and where shall we ever expect, but from that country, the true comforter to come to the nations of the East? I contemplate your New Testament springing up as it were from dust and ashes, but beautiful as the wings of a dove covered with silver, and her feathers like yellow gold!"¹

We shall mark how these glowing anticipations were realized. The providence of God in a remarkable manner followed and directed Martyn to the great end in view.

32. While at Calcutta, notwithstanding the infirm state of his health, he preached every Sunday, with only one exception; and on the 1st of January 1811 he delivered a Sermon on behalf of the Bible Society, which was afterwards published, and entitled, "Christian India; or, an Appeal on behalf of nine hundred thousand Christians in India who want the Bible." In this admirable discourse he unfolded the principles of Christian philanthropy; enumerated the four classes of Christians in India—the Portuguese, Tamul, Syrian, and Cingalese, amounting together to nine hundred thousand; and concluded with an animated appeal to his auditors, urging the duty of supplying them with the Holy Scriptures.² Great was the interest excited by the delivery of this Sermon from the pulpit, and its

(¹) This beautiful passage is given in Martyn's Memoir, p. 332, tenth edition, as though contained in a letter of Mr. Brown's to him before he left Cawnpore. But if the first suggestion of his voyage to Persia was made after his arrival at Calcutta, as stated in the text, upon the authority of the Rev. M. Thompson, who learned it on the spot, these reflections must, of course, have immediately followed.

(²) Owen's History of the British and Foreign Bible Society. Vol. ii. pp. 108—110.



subsequent circulation in print. Six days after, on the 7th of January, he departed for ever from those shores where he had purposed to spend his remaining days.

33. Leaving him to pursue his voyage to Arabia, we return to Cawnpore. Mr. Corrie was first appointed in 1807 to Chunar³, where the Europeans amounted to between three and four hundred, whom he found in general, like those at Dinapore, very immoral, intemperate, and indifferent about religion, which they seemed to have forgotten. There were some exceptions to this character of the society, and several officers were regular in their attendance on Divine Worship. He describes one, a Lieutenant-Colonel, as a Christian of decided piety and deep experience ; but by the time he had made the friendship of this Cornelius and his wife they were removed to another station, leaving none behind in whose piety he had any confidence. "The state of society among us is such," he remarked, "as would make rivers of water run down the face of a man of David's spirit."

Rev. D.
Corrie at
Chunar.

There being no Church, a gun-shed was cleared and fitted up as the best substitute they could contrive ; and a congregation of about one hundred and fifty assembled there at sun-rise every Sunday.

The sick in the hospital generally appeared to be thankful for his instructions ; but he met with very different treatment from others. Few privates attended Public Worship, except those who were marched to Church ; and some of them Mr. Corrie described as "shockingly inattentive, their very

(³) The account here given of the earlier years of Mr. Corrie's labours in India is drawn up chiefly from his first three "communications to his brethren," together with several private letters to the Rev. M. Thompson. The other sources of information at this period are scanty, and will be noticed when available for these pages.

CHAP.
I.

Instances
of piety in
retire-
ment.

countenances testifying them to be impudent children and hard-hearted." The foul insults which he received from some of them he bore with the meekness of his Master. "My Lord," he remarked, "hid not His face from shame and spitting." If any thing human could have tamed these outrageous spirits, it would have been the gentle temper with which their insolence was received; but they had been too long unaccustomed to yield to any thing but military command to be moved by his mild entreaties. He had, however, some counterpoise to this trial, in the hopeful conduct of a few, and in the improved demeanour and apparent attention of others at Church; but so inveterate were the dissolute and intemperate habits of the best, that he soon found he must rejoice over them with trembling.

34. While concluding, as is probable, like Elijah of old¹, that he only was left to bear witness to the Truth in that moral desert, he was rejoiced to find himself mistaken. At Secrole he discovered a merchant of real piety, who, about four years before, from reading the Word of God, was brought to the knowledge of his lost condition, and of the salvation wrought out for sinners by Jesus Christ. Until he saw Mr. Corrie, he had not met with one like-minded with himself since his serious impressions began. The disadvantage of his isolated position was apparent in some visionary notions which he had imbibed; but he had learned from the Bible the duties as well as the creed of a Christian. He strictly rested from labour on the Lord's Day, and publicly read the church prayers and a sermon at the barracks, and in his own house, where several persons assembled. These services appear to have been attended with a blessing from above; and he mentioned to Mr. Corrie one artilleryman of his

(¹) 1 Kings xviii. 22. xix. 10.



little band whom he believed to be a true Christian. He likewise devoted much of his time and money daily to the relief of the poor and sick Natives, and neglected no opportunity to let his light shine before men in that dark region.

Not long after, in October 1807, Mr. Corrie received a letter from another solitary Christian at a distance, watching and praying for the manifestation of God's mercy to India. It was dated from a jungle, near Delhi; and the writer tells him—"Sitting down in my tent, I began to think whether the Name of the True God had ever been pronounced in this place; and having a book in my hand, I read, *And every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain: and the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it.*² And then, said I, this remote corner shall, without doubt, see it. Wonderful and improbable as it seems, yet it shall come to pass." In these incidents Mr. Corrie could not but think that he beheld the dawn of a glorious day rising upon Hindoostan; and he felt assured that the labours of himself and his Brethren among their "dear countrymen" would not be in vain in the Lord. At first he had been tempted to despair of success among such abandoned sinners as he found; but these bright spots were mercifully lighted up for his relief, and they kindled hope in his bosom.

35. In a few months he was able to perform Divine Worship in Hindoostanee, in his own house, where several Romanists attended daily for reading the Scriptures. One of them appeared to be in earnest, and was forcibly struck with the expres-

Com-
mence-
ment of
Mission-
ary
exertions.

(²) Isaiah xl. 4, 5.

CHAP.
I.

Mr.
Corrie's
labours
and trials.

sions in the Gospels respecting the divinity of Christ, and the oneness of believers with God. He of his own accord read to his native brethren, told them of their sins and idolatries, and expressed a desire to devote himself to their instruction. After some further trial, and seeing sufficient reason to believe him to be sincere, Mr. Corrie maintained him in the employment of Reader to his countrymen, and had reason to be satisfied with his diligence, and thankful for his success.

He also opened an English School for the drummers of the regiments, and two Persian and two Hindoostanee Schools for the Natives, which at first met with the usual objections; but the difficulties soon yielded to his perseverance.

36. In January 1809, after a short absence at Calcutta, he returned to Chunar, refreshed in body and mind. But he resumed his duties under circumstances somewhat discouraging. Previous to his departure he had visited Benares, and, from the reception he met with, he had hopes of erecting a Church at that station; but now these hopes were dissipated. He had to mourn over the few among the gentry who had made a profession of religion; and the artillerymen, who appeared to take a lively interest in his instructions, were ordered into the field before he had time to see much of them again. But his native teacher had conducted himself unblameably, and his instructions appeared to have been beneficial to several.

From this time his visits to Benares were more frequent; and his presence and unwearied exertions soon produced a favourable change among the gentry. He was now cordially supported in his exertions here by Dr. J. Robinson¹, with whom and

(¹) Son of the late Rev. Thomas Robinson of Leicester, and brother of the Rev. T. Robinson, late Archdeacon of Madras.



his lady he enjoyed an intercourse that often revived his jaded spirit. The Collector opened his house for the performance of Divine Service, which was regularly attended by some young civilians, whom Mr. Corrie described as the chief hopes of his flock, being "as yet comparatively bending plants." The officers, however, both at Benares and Chunar, declined to attend; and his mind was much distressed at their carelessness and insensibility.

37. In 1810 he was appointed to Agra; but he stopped at Cawnpore, as mentioned above, to assist Mr. Martyn², and continued to occupy this Station upwards of a twelvemonth. Little is recorded of his labours here, which were principally among the Europeans, some of whom learned to appreciate his instructions. To this little flock, who were chiefly soldiers, he made an appeal in behalf of the Bible Society, and they brought their offerings of each a few rupees. Among these men Mr. Corrie found several bright ornaments of Christianity, and he was happy in his communion with them; but severe indisposition compelled him soon to leave them, and altogether to suspend his duties for a season. He too, like Mr. Martyn before him, was advised to undertake a voyage to sea for the benefit of his health, and he left Cawnpore for the purpose early in 1812.

Pious soldiers—
Mr. Corrie
leaves in
sickness.

38. On his arrival at Calcutta he was grieved to find the health of his valued friend, Mr. Brown, also in a declining state; but he had lived to good purpose, and was spared to hail the dawn of a bright day on India, and materially to contribute to its advance. His heart was set on promoting the circulation of the Bible, which he was wont to call "The Great Missionary, which would speak in

Decline
of Mr.
Brown's
health.

(²) Martyn's Memoirs, p. 328.

CHAP.
I

all tongues the wonderful works of God." All his hopes of the promulgation of Christianity centered in this one point—that God would magnify His Word above all His Name, and that by the gift of the Scriptures to all people a more extended influence would, with the Divine blessing, be produced, and a remedy provided for the judicial sentence inflicted on mankind at Babel.¹

On the 1st of January 1810 he preached on the duty and importance of diffusing the Word of God throughout India, and made a strong appeal to his audience, especially in behalf of the numerous Native Christians in immediate want of the Scriptures. This was followed by liberal contributions towards the object; and measures were taken without delay to carry it into effect. Applications were made to interested parties in all directions to co-operate with the Corresponding Committee at Calcutta, where an Institution was formed, entitled, "A BIBLIOTHECA BIBLICA," which consisted of two departments; first, a *Bible Repository*, for the sale of the Scriptures, in all languages, at moderate prices; secondly, a Translation Library, for the collection of such works as were calculated to facilitate and aid the labours of translators.²

Formation
of Calcutta
Bible
Society.

39. So general was the interest awakened by this movement in the sacred cause, that its friends were encouraged, in the following year, to establish an Auxiliary Bible Society for Calcutta. Accordingly, on the 21st of February 1811, while the impression from Mr. Martyn's sermon, preached the month before, as mentioned above, was yet fresh on the public mind, a Meeting was convened for the purpose, which was attended by persons of the first

(¹) Memorial Sketches, p. 75.

(²) History of the British and Foreign Bible Society. Vol. ii. pp. 23—33. Also the Society's Seventh Report.



distinction at the Presidency. Mr. Brown was called to the Chair, and the Society was formed under the happiest auspices. The Calcutta Corresponding Committee of the Bible Society cordially approved of the formation and objects of this Auxiliary; and on the receipt of this intelligence the Parent Society made a grant of one thousand pounds to the Calcutta Auxiliary, and raised their annual contribution to the Corresponding Committee from two thousand to four thousand pounds for the current year.³

40. The good effect of the establishment of this Society was general and almost instantaneous. Some members of Council, the Commander-in-Chief, the Judges, and other influential persons gave it their support; while the Governor-General, Lord Minto, who in 1807 had so strongly protested against Dr. Buchanan's proceedings, now permitted Mr. Brown to hold long and full discussions with him on the subject of Missions, the Scriptures, and whatever related to them. His Lordship had for some time past looked upon the translation of the Scriptures with a favourable eye⁴; and he now gave his public support to the general work, by heading the Subscribers to the Bible Society in Bengal, who soon composed about five hundred persons of all ranks and denominations.⁵

Bible Society liberally supported in India.

About this time the College of Fort William was

(³) Lushington's *History of Calcutta Institutions*, chapter 1. Also, *History of the British and Foreign Bible Society*. Vol. ii. pp. 108—114. The operations of the Bible Society in India are blended too much with the labours of Missionaries and others engaged in the work of translation or distribution, to be given in a detached form. It will be more convenient, therefore, after this, to relate them as they occur in the course of this History.

(⁴) *History of the British and Foreign Bible Society*. Vol. ii. pp. 9, 10. Note. *Christian Observer*, 1808, pp. 835—837.

(⁵) *History of the British and Foreign Bible Society*. Vol. ii. p. 251.

CHAP.
I.

History
and bap-
tism of
Abdool
Messech.

revived as a fountain of Scriptural translation ; and within a month after the establishment of the Bible Society the good effects of its operations began to appear. An interest about the Bible itself was excited ; questions were asked ; and remarks were made. Misrepresentations, indeed, abounded, but the matter was discussed, and a general stir was excited where all was a dead calm before.¹

41. Two other events occurred not long after, both calculated to keep alive the interest just awakened in the public mind. The first was, the baptism of the Mahomedan, whose attendance on Mr. Martyn's preaching at Cawnpore has already been noticed. This convert was born at Delhi, and, under his father's instruction, he acquired considerable knowledge of the Persian and Arabic languages. When about twenty-one years of age, he became Moonshee, first to an English merchant, and then to an officer in the Company's Service. At that time he was exceedingly zealous for the faith of Islam, and induced a Hindoo servant of his employer to become a Mahomedan. The master finding some fault with him for his officiousness, he was offended, and left his employ, with a determination to have nothing more to do with the English. After this he engaged in a variety of pursuits, and visited different parts of the country, being always very attentive, and endeavouring to make others so, to the Mahomedan observances. His last engagement was as a trooper, in the service of Ibrahim Ali Khan, one of the Chieftains of the Javudpore Rajah, a service which he soon quitted in disgust at an act of perfidy and cruelty that he witnessed.

Returning to Lucknow, he supported himself by preparing green paint. At the end of about a year he visited his father, who was engaged at Cawnpore

(¹) Memoir of Rev. T. T. Thomason, pp. 185, 186.



as a private tutor in the family of a rich native, whose house was near Mr. Martyn's premises. This led to his hearing Mr. Martyn preach, in the way described above, when he was struck with the observations that were made, and considered them as both reasonable and excellent. He had previously been perplexed about the contradictions maintained by the different Mahomedan sects, and this Christian instruction appeared to him better than any he had as yet received. He told his father what opinion he had formed, and begged him to get him some employment at Cawnpore, where he might hear more of these things. His father was acquainted with a friend of Sabat, and, through this friend, Sheik Salih was engaged, in May 1810, to copy Persian writings for him. He obtained a lodging on the premises, without making known his wishes. Here he had many opportunities of obtaining the information which he desired, particularly by inquiring of the Native Christian children the subjects of the lessons which they had learned in school ; and by this mode he was enabled to gain some insight into Divine Truth.

When Mr. Martyn had finished his translation of the New Testament into Hindoostanee, the book was given to the Sheik to bind. This he considered as a fine opportunity to improve his knowledge. On reading the Word of God, he discovered his state, and perceived therein a true description of his own heart. He soon decided in favour of the Christian religion ; but still concealed what was passing within him, till, Mr. Martyn being about to leave Cawnpore, he could no longer refrain from asking his advice with respect to his future conduct, earnestly desiring, at the same time, to be baptized. It was agreed that he should go down to Calcutta with Mr. Martyn, from whom he received a solemn warning of the danger of a false profession. During

CHAP.
I.

the short period of Mr. Martyn's stay at Calcutta he was not entirely convinced of this man's real change of heart. Recommending him, therefore, to the notice of Mr. Brown, he departed without gratifying the young man's wish for baptism. After five months' further delay, Mr. Brown, having observed his conduct, and being satisfied with it, baptized him in the Old Church, on Whit Sunday 1811.

Mr. Brown thus described the Service:—"On Sunday last I publicly baptized Sheik Salih. It was a most solemn and heart-affecting occasion. Private notice was given that it would be in the afternoon. Good people of all ranks attended; and, in the evening, I preached on the subject. This has made a very serious impression at Calcutta: I have had great satisfaction in the event. The circumstances of his case were remarkable. May we every Whit Sunday witness similar wonders of grace! I made full investigation, and was thoroughly satisfied with the Sheik's account of his conversion. His Christian name is Abdool Messeeh, '*Servant of Christ*'; a particular circumstance leading to the selection of that name."

From this period he was noticed by some among Mr. Brown's congregation, and gained from their instruction a growing acquaintance with his own fallen state, and the remedy provided for it through the Saviour. Abdool himself expressed a decided persuasion that his baptism was attended with a peculiar blessing. Although, before that time, he had learned, in general, that he was a fallen and sinful creature, yet now he began to account himself in every respect a sinner; and his humility and circumspection grew in proportion to his increasing knowledge of himself, together with his clearer and more enlarged views of the Gospel.¹

(¹) Fourteenth Report of the Church Missionary Society. Missionary Register, 1813, pp. 261, &c. Lushington's History of Calcutta



42. The other occurrence which kept alive the religious interest in the public mind was, the publication of Mr. Martyn's Hindoostanee Testament. It was now extensively circulated; and the general estimation in which it was held justified the character given of it by the Committee of the Calcutta Bible Society and by his friends.

Publication of Hindoostanee Testament.

43. But while the religious part of the community in Bengal were rejoicing in this progress of Christian exertion, their joy was overcast by the death of their old and faithful Pastor, Mr. Brown, who for the space of seven-and-twenty years had preached at Calcutta the pure Gospel of his Redeemer, and had been an ornament, intellectually and spiritually, to the Church of England in Bengal. His understanding was sound, vigorous, and inquisitive; his spirit firm and persevering; his heart warm and affectionate; and all his qualities and attainments, sanctified by genuine and ardent piety, were devoted to the service of God, and the temporal and spiritual improvement of British India.

Last days of the Rev. D. Brown.

His last work was the publication of the First Report of the Calcutta Auxiliary Bible Society. Exhausted by anxiety and labour, he sunk into a debilitated state, which incapacitated him from attending the first anniversary of that Institution; but he prepared the Report, and, notwithstanding great bodily suffering, he would allow himself no cessation from labour until he had carried it through the press. "I cannot lie by till I have done my work;" he replied to his anxious friends, who entreated him to desist. "This accomplished, I will submit myself to my physician."²

Calcutta Institutions. App. III. Brown's Memorial Sketches, p. 77. Thomason's Memoirs, pp. 186, &c.

(²) It had long been his desire to be found in the full career of labour when summoned to rest. About twenty years before, an old chaise horse, which had long conveyed him to attend his stated round

CHAP.
I.

The progress of his malady, however, rendered medical treatment of no avail. This last effort had been too great for him. He was not in a state to bear such an excitement; and he afterwards drooped rapidly. On the 17th of May 1812 he embarked, with his beloved friend Corrie, for Madras, a place which he greatly desired to visit, as the scene of active exertions in the cause of religion, as described above. It was hoped, also, that a short sea voyage might conduce to the recovery of his health; but Providence determined otherwise. The ship, after leaving the roads at Saugur, struck on a sand-bank. The suffering invalid was brought back to Calcutta, rather a loser than a gainer by his little journey. He grew weaker daily; and on Sunday, June 14, 1812, about one o'clock, it pleased God to take him to Himself. On Monday his remains were committed to the earth. His grave was watered by the tears of many who, for a course of years, enjoyed the benefit of his ministry, and now felt that they had lost a father and a friend.

Testimonies to his character.

44. The reverence in which the character and memory of Mr. Brown were held, in the community among which he had so long ministered, was testified in some touching and uncommon instances. Though he had long been in the receipt of a large income, which would have enabled him to make an ample provision for his family; yet he devoted all that was not required for their immediate use to the service of the Lord. But God did not leave his family without protection. The Government extended to them immediate countenance and

round of duties, one day, on reaching the Church door, instantaneously dropped, and expired on the spot. This event Mr. Brown never forgot; and in alluding to it, he would often remark, that he expected "to drop like a horse in harness, and not like one in a stable." And such, indeed, was his end.—Memorial Sketches, pp. 102, 103.



support. Further means were supplied by his numerous friends for their removal to Europe; and of the tradesmen and others employed to equip and assist them for their voyage, several declined receiving payment; alleging, that they could not think of taking pecuniary compensation from the family of a minister who, they knew, had laid up no store, except in the grateful hearts of many who had received his liberal assistance. The remark of one expressed the feelings of many—"that as he had received, under Mr. Brown's ministry, more than the worth of all his trade could be compared with, he must be permitted freely to assist *his* children, who had shown him where to seek the true riches at God's right hand."

Several other testimonies, equally touching, and honourable to both parties, might be adduced¹; but let these suffice to mark the change effected in the religious feelings of the community at Calcutta since Mr. Brown's arrival in the year 1786, and chiefly by means of his own faithful ministrations.²

45. This was not the last stroke by which the friends of Christianity in India were to be wounded by the events of this year. Mr. Brown had not long entered into his rest, when another affliction, which had been suspended unseen, like tempestuous clouds at midnight, throughout the close of 1812,

Death of
Henry
Martyn.

(¹) They may be seen in his *Memorial Sketches*, pp. 130 *et seq.*

(²) On a marble slab in the chancel of the Mission Church, the scene of his gratuitous, faithful, and fruitful labours, is engraved the following inscription:—

TO THE POOR

The Gospel was preached in this Church,
By the Rev. David Brown,
During a period of
25 years.

See *Memorial Sketches*, *ut supra*. Thomason's *Memoir*, pp. 193—199. *History of the British and Foreign Bible Society*. Vol. ii. pp. 257 *et seq.* *Missionary Register*, January 1814

CHAP.
I.

burst upon the Indian Church in the early part of the succeeding year. This was, the news of Henry Martyn's death.

In his voyage to Persia, to perfect his Persian and Arabic translation, he touched at Bombay, where he met Sir John Malcolm, formerly envoy at the Court of Persia, whence he had just returned. Sir John instantly saw into Martyn's character, and fully appreciated his abilities and attainments; and hearing of his purpose, he gave him letters of introduction, in strong terms, to the chief of his friends all the way to Shiraz, and especially to the Court there. This kindness secured for Martyn the highest patronage, and proved of great service to him. Thus befriended, he pursued his way to Shiraz, which he called "the Athens of Fars, and the haunt of the Muses." When he had finished his Persian translation of the New Testament, he determined, in prosecution of the task which he had undertaken, to visit Bagdad; but being compelled, for a reason which will soon be explained, to take a circuitous route by Tebriz, near the Caspian Sea, his health, which had long materially suffered, became at that place so impaired, that he resolved to return, by Constantinople, to his native country. On reaching Tokat, about six hundred miles from Tebriz and two hundred and fifty from Constantinople, he found himself unable to proceed farther; and on the 16th of October 1812 it pleased an all-wise Providence to terminate his important labours. Thus, at the early age of thirty-one, the Church of England lost a highly-distinguished ornament, and the cause of Christianity in India one of the most valuable associates vouchsafed to it by God to this day.

General
sorrow for
his loss.

46. The tidings of this event saddened the spirits of numbers in Calcutta. The expressions of one friend on the spot will describe the general



feeling :—"We are deeply wounded. His walk was so grand, his labours so important, his attainments so rare. Oh, how fondly we counted upon his future labours! how the heart leaped for joy at the thought of Martyn's successful career in Persia, and hoped-for return to Calcutta!"¹ "Where such fervent piety, and extensive knowledge, and vigorous understanding, and classical taste, and unwearied application, were all united, what might not have been expected? I cannot dwell upon the subject without feeling very sad. I stand upon the walls of Jerusalem, and see the lamentable breach that has been made in them; but it is the Lord: He gave, and He hath taken away."²

The untimely death of this extraordinary young man was as much lamented in England as in India. Yet if his life be measured by his services, we shall not call its termination premature. We may deplore the loss of what was anticipated from his further exertions; but he had crowded into the span of thirty-one years what any man would be honoured for expanding over a life twice the length. But we must forbear, lest, in our admiration of his brilliant light, we seem to forget by whom he shone.

47. It is satisfactory, however, to know that the object of his visit to Persia was fully realized. Besides his incidental exertions there³, testimony was

His Persian Testament.

(¹) Thomason's Memoir, pp. 200, 201.

(²) Martyn's Memoir, pp. 493, 494.

(³) While at Shiraz he held public discussions and controversies with the Moollahs and most learned Persians, which excited great attention. They exhibit the accomplished scholar and the intrepid champion for the Truth: and so deep was the impression made, that many Mahomedans were converted secretly, and their Moollahs, who stood up to defend the Korân, totally silenced. His tracts, in Persian and Arabic, continued to preach the Truth with effect when the voice of their author was silent in death. In various places, eulogiums on the Gospel were openly uttered; and an earnestness and mildness of inquiry evinced by many of the learned, into the character and Mission of the Messiah.—Memoir chaps. 8, 9.

CHAP.
I.

borne to the value of his Persian translation by scholars and persons of distinction from several quarters.¹ His object in visiting Persia was to lay before the King a copy of this translation; and it was for this purpose that he went to Tebriz, the residence of the British Ambassador, Sir Gore Ouseley. His Excellency received Martyn with great kindness, and undertook to present a copy of his Testament to the King, whose letter of acknowledgment spoke of the translation in high terms.²

In the following year a large edition of it was

(¹) There were not wanting even intelligent and enlightened Romanists among them. One of these was the Baron Silvestre de Sacy, who published a review of Martyn's Persian Testament in the *Journal des Sçavans*, Sept. 1816, describing it in most favourable terms. History of the British and Foreign Bible Society. Vol. ii. pp. 440—442.

(²) Martyn's Memoir, pp. 435 *et seq.* 504, 505. History of the British and Foreign Bible Society. Vol. ii. pp. 265 *et seq.* Vol. iii. p. 40. Missionary Register, 1814, pp. 432 *et seq.*

The following extract from the king's letter will show the estimation in which it was held at the Court of Persia:—

"..... In truth, through the learned and unremitting exertions of the Rev. Henry Martyn, it has been translated in a style most befitting Sacred Books, that is, in an easy and simple diction. Formerly, the four Evangelists, Matthew, Mark, Luke, and John, were known in Persia; but now the whole of the New Testament is completed in a most excellent manner: and this circumstance has been an additional source of pleasure to our enlightened and august mind. Even the four Evangelists, which were known in this country, had never been before explained in so clear and luminous a manner. We therefore have been particularly delighted with this copious and complete translation. Please the most merciful God, we shall command the select servants, who are admitted to our presence, to read to us the above-mentioned Book from the beginning to the end, that we may, in the most minute manner, hear and comprehend its contents."

(Sealed) "FATEH ALI SHAH KAJAR."

(*) I beg leave to remark, that the word "Tilawat," which the translator has rendered "read," is an honourable signification of that act, almost exclusively applied to the perusing or reciting the Koran. The making use, therefore, of this term or expression, shows the degree of respect and estimation in which the Shah holds the New Testament.
—Note by Sir Gore Ouseley.



published by the Russian Bible Society for circulation in the provinces of Western Persia, which had recently been ceded to Russia; and the friends of religion in that country were rejoiced to avail themselves of the means so unexpectedly brought to their hands of making the inhabitants acquainted with the Word of God, besides many thousands in other quarters who spake the Persian language.³ It soon obtained a wide circulation in Persia, and was almost everywhere received with gratitude. The good it effected will be known only at the harvest of the Lord.⁴

48. But perhaps the best proof to be given of the importance of this version is the alarm that it awakened in the Vatican. It is the well-known policy of the Church of Rome to offer no *public* opposition to any attempt to invade her empire of ignorance and superstition, unless there be some fallacy or indiscretion in the hostile movement, by the exposure of which she may turn it to her own account, or the danger be too imminent to be neglected. As no attempt was made to prove the inaccuracy of Martyn's translation, and it was acknowledged, even by Romish authorities, to be "canonically executed," the ecclesiastical interdict against its circulation may be regarded as a tacit admission of its excellence, and of the peril to be apprehended from its general perusal. Accordingly, not long after its publication, in 1816, the Pope, Pius VII., issued two Bulls, to two Romish prelates within the Russian dominions—the Archbishops of Gnezn and Moghiley; which were followed up by Letters from the College *de Propaganda Fide* to

Opposition
of Rome
to this and
other ver-
sions of
Scripture.

(³) History of the British and Foreign Bible Society. Vol. iii. p. 40.

(⁴) Ibid. p. 215. Missionary Register, 1815, p. 523. 1816, pp. 102, 103.



CHAP.

I.

the Vicars Apostolic and Missionaries in Persia, in Armenia, and other parts of the East; and also by a general movement on the part of the Government and hierarchy of Austria, and some smaller states. The general object of all this commotion was, to denounce the design and obstruct the operations of Bible Societies¹; but in those countries where the Persian language was spoken, the inhabitants were specially cautioned "against a version recently made into the Persian idiom." These testimonies, direct and indirect, to the worth of Mr. Martyn's last, great work, tend to alleviate the feel-

(¹) The following extracts from the Pope's Bull, addressed to the Archbishop of Gnezn, will serve to show the Pontiff's alarm at the progress of these institutions. The Archbishop had inquired what he and the other Bishops of Poland ought to do respecting what are called BIBLE SOCIETIES. The Pope replies—

"We have been truly shocked at this most crafty device, by which the very foundations of religion are undermined; and having, on account of the great importance of the subject, convened for consultation our venerable brethren, the Cardinals of the Holy Roman Church, we have, with the utmost care and attention, deliberated upon the measures proper to be adopted, by our Pontifical Authority, in order to remedy and extirpate this pestilence as far as possible.

* * * * *

"For the general good imperiously requires us to combine all our means and energies, to frustrate the plans which are prepared by its enemies for the destruction of our most holy religion; and thence it becomes an episcopal duty, that you first of all expose the wickedness of this nefarious scheme, as you already are doing so admirably, to the view of the faithful; and publish the same, according to the rules prescribed by the Church, with all that erudition and wisdom in which you excel; namely, 'that Bibles printed by heretics are numbered among prohibited books by the Rules of the Index (No. II. and III.): for it is evident from experience, that from the Holy Scriptures which are published in the vulgar tongue more injury than good has arisen through the temerity of men. (Rule IV.)'"—Missionary Register, 1817, pp. 170—173.

As late as 1844 the Pope issued another Bull against the circulation of the Scriptures; so unfounded is the expectation of the Church of Rome growing more tolerant through the progress of science and events.



ings with which we regard the sacrifice of such a life in its execution.

49. At the period of Martyn's death the long glimmering light seemed to be spreading high and wide on the Indian horizon : the grain sown with so much care had sprung up, and even here and there a spot was found white already to harvest ; and among the names of those who prepared this vast field for future labourers, not the least honoured are Brown, Buchanan, and Martyn, who were called to their rest so nearly together. Who can fail to recognise the hand of God in sending forth agents so suitable for the work at this important juncture ? Differing in natural character and attainments, each was peculiarly qualified for the department of labour to which they were respectively called. With a diversity of gifts, they had the same spirit : their object was the same ; they pursued it with similar energy and singleness of heart ; and they lived to see their endeavours crowned with an equal measure of success.

Reflections on Brown, Buchanan, and Martyn.

50. It may be permitted us here to mark the contrast which they present to the Romish Missionaries in India in every respect : nor must the observation be deemed invidious. Rome has challenged the comparison, and her challenge called forth this History. She may boast of her De Nobily and her Beschi ;—men, we concede, of rare endowments and energy ; but how different their object and its result. Under the name of Christianity, their exertions tended to confirm the reign of darkness in India. Theirs was a system of accommodation, not of conversion. The means they used were as subtle as their end was infamous. They disturbed but few of the Heathen customs, concealed every peculiarity of the Gospel calculated to offend, and changed only the names of their proselytes' idols. Seldom has the prince of darkness had agents more

Contrasted with Romish Missionaries.

CHAP.
I.

capable and diligent to uphold his dominion in a benighted land.

Whereas, the men whose labours we have now recorded, lived to extend the kingdom of light where darkness had, from time immemorial, brooded undisturbed. Their talents, and energies, and disinterested devotion to their object, were not inferior to any exhibited by the votaries of Rome. Though their *numerical* success was comparatively small, yet was it genuine, substantial, enduring. They were permitted to behold a dawn in the East, which has since continued to shine, and is yet shining more and more unto the perfect day. Many faithful men, of different countries and communions, have entered into their labours, and the blessing of the Lord has rested on the work of their hands.

Sickness
constrains
Mr. Corrie
to retire.

51. In returning to Calcutta, our thoughts first revert to Mr. Corrie, who had been driven back with Mr. Brown. In July 1812 he embarked again for the Mauritius; but once more a storm arose, and the vessel was obliged to put in at Vizagapatam. His health, however, was by this time so much improved, that he prosecuted his voyage no further, and returned to Calcutta in October. In the beginning of 1813 he was appointed Chaplain to Agra, whither he soon proceeded, with the convert Abdool Messeeh. By their united labours, they soon formed a native congregation of the Christians who hitherto had been scattered abroad, as sheep having no shepherd; and in the course of the first year forty-one adults and fourteen children were baptized, and all continued "to walk in the Truth."¹ Public Worship with this flock was performed in Hindoostanee, and they derived great benefit from the use of the Liturgy of the Church of England in that language.²

(1) C. Lushington's History of Calcutta Institutions. p. 32.

(2) This translation was commenced by Mr. Martyn, and finished



Here the Word of the Lord grew, and the converts were multiplied; and the spirit in which Mr. Corrie laboured among them is thus described by one who not long after fell in with several of his people :—
“Corrie’s fatherly attention to his flock was truly lovely. Nothing of an abiding nature can be done without love—that love which arises from Christian principles, and is kept up by close walking with God.”³ Thus was he permitted to labour for Agra nearly two years, when sickness again drove him from his post, and from India for a season, to visit his native land.

finished by Mr. Corrie, who, in 1816, when in England, thus remarked on the utility of a Liturgy in India :—

“For Converts among the Hindoos and Mahomedans, I am of opinion that a Form of Worship is desirable. Accustomed, in their unconverted state, to place the whole of their religion in forms and ceremonies, and to consider the repose of the soul even to depend on the due performance of funeral rites, it may be expected that all absence of forms and ceremonies in worship should form an additional obstacle in their minds to the reception of Christianity. Though the grace of God will enable a man to forsake all for Christ, and to sit loose to all considerations of that kind, yet it seems desirable to meet, as far as possible, what may be called their innocent prejudices; and this, I conceive, the decent rites and ceremonies of the Church of England are calculated to do.”—Then, “With respect to the unconverted Hindoos and Mahomedans, acquaintance with our Prayer Book tends to remove their objections to Christianity, as a Religion without forms, and too spiritual for them to conceive. I have known both Hindoos and Mahomedans, when awakened to some concern on the subject of Religion, whose next inquiries have been, ‘Well! but how do you worship? What are your methods of marriage and burial? &c.’ To such inquiries we can afford a satisfactory answer, by supplying a copy of the Book of Common Prayer; and I have known instances of Natives of India spending the night in reading a copy of the Prayer Book, so eager were they to acquaint themselves with our modes of worship.”—*Missionary Register*, 1816. pp. 187, 188.

(³) *Memoir of Rev. T. T. Thomason*. pp. 232. 241. As the operations at Agra were at this time carried on under the auspices of the Church Missionary Society, by whom Abdool was maintained, the particulars are reserved for the account to be given of that Institution in Bengal.

CHAP.
I.

Mr.
Thomason's labours at Calcutta.

52. At Calcutta, Mr. Thomason occupied in a general way the station vacated by the death of Mr. Brown. Besides his pastoral duties at the Mission Church, he was employed in revising the Arabic version of the Scriptures, assisted by Sabat, and in conducting through the press Martyn's Hindoostanee New Testament. He likewise executed, at the desire of Government, the office of examiner in Arabic in the College of Fort William. He was also engaged in the establishment of Native Schools; and, as a preparatory step, a Seminary for Schoolmasters. There were many difficulties at that time in the way of forming such an Institution as was required; but the principal impediments were, ere long, removed, and a good beginning was made.¹

Malay
Scriptures
published
under the
auspices of
Government.

53. In this year (1813) the Government passed a vote which was quite a novelty in India, and it was regarded as an auspicious omen of a policy congenial with the character of a nation professedly Christian. Thirteen of the most respectable people in Calcutta signed a public address to Government, petitioning for the Bible in behalf of the Christian Malays of Amboyna and its dependencies. The Government, in reply, acknowledged that the thing was laudable and important, and promised ten thousand rupees², in aid of printing an edition of the Bible in that language. In consequence, three thousand copies of the Malay Bible were printed in quarto, according to a specimen received from Amboyna; and the same number of the New Testament in octavo, for the use of the Schools.³

Arrival of
Lord
Moira as
Governor-
General.

54. In October 1813, the Earl of Moira arrived as

(¹) Memoir of Rev. T. T. Thomason, pp. 204—206.

(²) 1250*l.* sterling.

(³) History of the British and Foreign Bible Society. Vol. iii. pp. 114—118. Thomason's Memoirs. p. 208.



Governor-General; and whilst the guns were announcing that he was in the midst of those he was to govern, the religious part of the community were anxiously conjecturing how far he would venture to go in encouraging Missionary undertakings. From the favourable sentiments which he was known to have expressed in England, hope was entertained that he had come with noble intentions; but he was about to be put to a hard trial.

55. The first test of his principles was an appeal in behalf of two American Missionaries at Bombay, who were under orders to leave the country, the late Government having issued an edict for the expulsion of some Missionaries, and driven others to the outskirts of the empire. The two that remained were on the eve of embarking: there was, therefore, no time to be lost; and Mr. Udney, Rev. T. Thomason, and the Rev. Dr. Carey, presented a memorial to the new Governor-General on the subject, entreating permission for the Missionaries to reside quietly in the country. Their earnest appeal, however, was of no avail, and the Missionaries were required to leave India.

Ineffectual
petition to
him in be-
half of
Missiona-
ries.

56. Mr. Thomason's intervention in behalf of these good men, though ineffectual, was far from prejudicing him in the Governor-General's estimation, who often attended the Mission Church, and appointed its Minister to perform stated services at Barrackpoor, his own country residence. He likewise granted him a permanent assistant, the Rev. T. Robertson, in the Mission Church, a measure which Mr. Thomason more highly prized than any personal favour in the power of Earl Moira to confer.⁴

He favours
Mr. Tho-
mason and
his work.

57. Early in the following year his Lordship gave him a still more distinguished token of his confi-

Mr. Tho-
mason ac-
companies
him up the
country.

(⁴) Thomason's Memoirs, pp. 210—214.

CHAP.
I.

dence and esteem. Being about to proceed on a journey of state through the provinces, he proposed to Mr. Thomason to accompany him as Chaplain;—an appointment which he accepted, in the hope of being useful to the numerous retinue; of obtaining much information concerning the education of the Natives; and of enjoying favourable opportunities of urging the Governor-General's attention to their wretched state. In June 1814, leaving his congregation under the care of Mr. Robertson, he set out with the expedition, which consisted of nearly five hundred boats of various sizes. The voyage before them was eight hundred miles, to be succeeded by a journey of fifteen hundred miles. While moving up the Ganges Mr. Thomason was able to carry on his Arabic translation, and to correct the proof sheets of Martyn's Hindoostanee Testament, which were sent after him.

Demoralized state of the Natives every where.

58. At the different European stations where they stopped he preached and administered the ordinances of religion. He collected information, also, respecting the Natives; and the moral and religious condition of the country kindled in his bosom an increase of that compassionate zeal which had led him to take so lively an interest in the instruction of the Hindoos. After witnessing the abominations at Benares, he remarked: "I hastened from the place as from Pandæmonium, and thanked God for the Gospel. If I do not return to my charge with more of a Missionary spirit it will be my own fault. Had I obtained nothing more than an increased sense of the importance of ministerial labour, I should be richly repaid."¹

Governor influenced against Mr. Thomason's plan for native education.

59. When at Calcutta, the Governor-General had directed Mr. Thomason to draw up a plan for the

(¹) Thomason's Memoirs. pp. 217—224.



instruction of the Natives, which he finished and presented before they set out on their voyage.²

At first his lordship expressed himself highly pleased with the plan, and held out a hope that, with some modifications, it might be adopted. But good intentions sometimes suffer strange syncope: mysterious under-currents often carry away stately vessels from their bearings. So it happened in this instance. Mr. Thomason soon found that some persons about the Governor General at Calcutta had exerted an adverse influence over his mind; and he perceived, with no little regret, that instead of being more earnest respecting education in proportion as he beheld accumulated proofs of its necessity, he became, *in appearance*, less alive to it as a matter of excellent policy and imperious obligation. In vain did he attempt to counteract this hostile influence, and to revive first impressions in his Lordship's mind. He endeavoured, in the most solemn manner, to rouse him to a sense of the importance of the crisis, and of the high duties to which he was called; but all was of no avail: and the anxious Chaplain looked around almost in despair, beholding a vast ocean, in the truest and most affecting sense of Homer's epithet, "barren of all good."³

60. Lord Moira was bent, however, on doing something; and after the rejection of many plans, one was at last proposed with which he seemed to be highly pleased. It suggested the establishment of Schools of Industry for vagabonds, thieves, and criminals of all descriptions. This was good as far as it went. But what a substitute for Mr. Thomason's enlightened project! To fritter away a plan for

Schools of Industry to be substituted for it.

(²) This plan did not materially differ from others that have been mentioned in the course of this History, especially in South India.

(³) Thomason's Memoirs, pp. 224, 225.

CHAP.
I.Jay
Narain's
School at
Benares.

teaching all classes of the inhabitants, into a scheme for workhouses! Instruction in reading and writing was, indeed, to form part of the plan; but while the real thing aimed at was labour, it was easy to foresee that the education of the inmates would become a very subordinate object—a mere nominal part of the establishments. And then, what was to become of the millions who never entered them? They were to be left in the state of degradation in which they then lay. It was a heavy trial to Mr. Thomason to find that the Governor-General could seriously think of setting aside his great design for such a scheme as this. He boldly raised his voice against it; but had no power to interfere with its adoption.¹

61. An example of Indian munificence, exhibited at this time at Benares², formed a humiliating contrast to this instance of English supineness. Mr. Thomason was both shamed and cheered on beholding it; and he thus described his feelings when visiting the spot:—"I have seen the foundation of Jay Narrain's School: he met me there, and showed me the grounds, large and pleasantly situated. He now says he is ready to pay the money for the School in the Company's paper, if the Governor will guarantee its application, and place it under the direction of the Collector, to be paid regularly to the Schoolmaster. Will it be credited that this largeness of heart, though *admired* in the highest quarter, was nevertheless *suspected*. The relation between rulers and subjects in arbitrary and anomalous governments are so disturbed, and brought into so morbid a condition, that attempts to act aright on either side tend to awaken dormant

(¹) Thomason's Memoirs, pp. 234—236.

(²) This was the proposed Seminary of Jay Narrain, which will be more appropriately described at the time of its institution.



jealousies. It seems that they must distrust analogy and experience, before they can trust each other.”³

62. Not long after entering upon the journey by land, Mr. Thomason's fidelity as a Minister of the Gospel was severely tried. Grieved at the general profanation of the Lord's Day, and finding that his public notice of it was disregarded, he thought proper to remonstrate with the Governor-General against such a dereliction of Christian duty. This remonstrance gave such offence as to call forth *his dismissal from the camp*. The order was soon revoked, indeed; but the desecration of the Sabbath, and other improprieties of conduct remained unaltered.

Mr. Thomason's faithful remonstrance to the Governor.

63. Amid the trials of his present situation Mr. Thomason was occasionally refreshed as by a moral oasis in the desert. At Kurnall a few Christian soldiers, some of Mr. Corrie's faithful company of artillerymen, came to his tent for prayer and exposition of the Scriptures; and even in the jungle where they met they could rejoice together in remembrance of the love of Christ. His little Hindoostanee Church also received an interesting accession in one of the converts from Agra, whom he described as a pious, humble Christian; and he adds, “We are now a little company, and spend many a happy hour together over the Scriptures. With these beloved fellow-travellers I am often so-laced amidst the sickening frivolities of the camp.”⁴

European and Native Christians in camp.

64. Before they arrived at Agra it was settled that Lord Moira should not return to Calcutta till the next cold season. Mr. Thomason, therefore, seeing no hope of being able to effect any thing that might compensate for so long an absence from his

Mr. Thomason returns to Calcutta.

(³) Thomason's Memoirs, pp. 225, 226.

(⁴) Ibid. pp. 229—233.



Station, obtained permission to return home. He had a pleasant parting with the Governor-General, who expressed his hope that something would result from the information they had collected on the journey; and that the hints which had been furnished would be gathered up and become productive of some beneficial plans of instruction, of the need of which he declared that he was as much assured as ever. On the whole, Mr. Thomason felt that his connection with this party had not been without its use; and having seen all the principal Stations in the Upper Provinces, he returned much better qualified to judge of many things than he could have been if he had continued at Calcutta. His re-union with his flock, at the end of May 1815, was an event of mutual joy to himself and them; and he had the satisfaction of finding that the Bishop of Calcutta had arrived, and also a Chaplain, the Rev. Henry Fisher, of sentiments and spirit congenial to his own.

Apostasy
of Sabat.

65. About this time an event occurred which filled the friends of Christianity with sorrow, and gave cause for exultation to its enemies—the apostasy of Sabat. We have already seen too much reason to question his sincerity. Having come down with Mr. Martyn to Calcutta, he was still continued in the employment of the Bible-Translation Committee, on the same stipend, and resided at Serampore, under the charge and at the disposal of the Rev. D. Brown. Here, too, the violence and haughtiness of his temper showed itself; but it was controlled by Mr. Brown, who thoroughly understood his character. Sabat, indeed, so felt the change from the too great easiness of the one master to the authority of the other, that, in a querulous letter which about this time he wrote to Mr. Martyn, he complained, “that no one took notice of him now



that he was gone," abusing his best friends.¹ On the decease of Mr. Brown, he was transferred to Mr. Thomason, to assist him in his Arabic version; but he found the spirit of this proud Arab was beyond his management. His perverse temper was a constant source of vexation: he absented himself almost as he pleased; till, at last, Mr. Thomason was surprised to hear that he had actually renounced, not his service only, but his own Christian profession. The report was too true. How long he might have meditated the act is not known; but it appeared that, finding the surplus of a too liberal stipend increasing upon him, he had been expending it in the purchase of certain articles of Bengal merchandize, till he had accumulated a considerable stock, which he resolved to take to a more distant market. This, however, he knew he could not do as a Christian—an apostate from Islamism—but at the extreme peril of his life. He therefore presented himself before the Cazi in Calcutta, and recanted, solemnly abjuring the Christian religion. He then put himself and all his goods on board an Arabian vessel bound to the Persian Gulf. Great was the stir which this caused at Calcutta, and deep the affliction of Mr. Thomason and other Christian friends; but the wretched man was not suffered to prosper in his iniquity. Scarcely had the vessel cleared out, and entered into the Bay of Bengal, when he perceived himself to be looked upon by the master and crew with an evil eye. The value of his goods, it seems, excited their cupidity. They pretended to suspect the sincerity of his recantation; that he was yet secretly "a Christian dog;" and soon he heard from his servant of plots against his life. Their voyage was protracted, which to him was a protraction of misery. At

(¹) Rev. H. Martyn's Journals and Letters, Vol. ii. p. 400.

CHAP.
I

length, falling short of water, they put into the English port of Tellicherry, on the Malabar coast of India, for a supply. Sabat, watching his opportunity, plunged into the sea, swam on shore, and hastening to the house of the English judge and magistrate, James Baber, Esq., cast himself at his feet, and craved protection of his life. This the judge at once accorded him; and on hearing such part of his tale as Sabat, supported by his servant, chose to tell him, succeeded in getting the greater portion of his goods landed for him from the vessel. Mr. Baber, taking him under his patronage, became much interested in him; and Sabat at length told him the whole truth of his former engagement with the Bible Society, and of his recent apostasy; referring him, in confirmation of his story, to Mr. Thomason of Calcutta, and to Mr. Thompson of Madras, who was well known to the judge, and entreating him, under a profession of the deepest repentance, to use his influence with those gentlemen to obtain his restoration.

His return
to Chris-
tianity.

66. Just at this period, a copy of the Rev. Dr. Buchanan's Sermon, "The Star in the East," containing the history of Sabat and Abdallah, reached Tellicherry, and, falling into Mr. Baber's hands, it deeply affected him. He saw in his new acquaintance, so strangely brought in his way, the betrayer of the hero of the tale—the very Sabat. He read it to him. Sabat wept; till, coming to the part where he is said to have betrayed his friend, he passionately denied it. "No, no," he exclaimed; "I did not tell Dr. Buchanan that. He betrayed himself;"—averring, what it is hard to believe, that Abdallah spake so loud, that he was overheard by some strangers, who seized and hurried him away to his death. This added not a little to his new friend's interest in him. Believing his representation of the case, he exerted himself so successfully in his



behalf, that, in evil hour, as it eventually appeared, the unhappy man was received back again in Calcutta, though upon a reduced stipend, and subject especially to Mr. Thomason's good pleasure.¹

67. Resuming his work, he seemed for a while to do well; but he worked with his spirit galled. He felt humiliated; and at length, in a fit of rage, he again apostatized, and published a book against the Christian religion, entitled, "Sabatean proofs of the truth of Islamism and falsehood of Christianity." He pretended to pull down the pillars of the Christian Faith, and gave vent to all the bitterness, arrogance, and profaneness of his character; declaring that he printed the book, not "for any private emolument; but as a free-will offering to God." He afterwards confessed, however, without mentioning that he had received any particular provocation, that he was led to this fatal step by a desire to revenge himself upon an individual, meaning Mr. Thomason, to whom he thought an attack upon Christianity would be more painful than any personal injury. The commotion which this miserable work raised soon subsided; and it does not seem to have produced any very serious consequences to the cause of true religion. Much evil was apprehended; but, whatever scandal it may have occasioned at the moment, it was soon removed, while those most interested in the propagation of Christianity were taught, by the whole occurrence, some useful lessons. They learned to be more careful in judging of converts, more backward in praising them, and, above all, to be careful what they published of their operations. The Natives of India are so expert in every art of deception, that it is hard for the most cautious always to

His second
apostasy.

(¹) This account of Sabat's proceedings after his first apostasy has not, the author believes, been before published. It was communicated by Mr. Baber to his friend, the Rev. M. Thompson of Madras, and is here given upon that gentleman's authority.

CHAP.
I.

He goes
to Penang.

escape imposition; and much divine wisdom, much holy discernment, is needed by those engaged to promote their conversion to the faith of Christ.

68. As for Sabat, soon after this second apostasy he went to Penang, where he became acquainted with a British officer, Colonel McInnes, who has detailed the awful termination of his career. He sailed to Rangoon on a trading voyage, which proved unsuccessful, when he returned to Penang, with the wreck of his fortune, in hope of better success. While there, he was uneasy and agitated in his mind, seemed to be very penitent, and pretended to attribute all the distress of his soul to the grief he felt for having abandoned Christianity. He desired to receive again this holy religion as the only means of reconciling himself with God. He declared that he had not enjoyed a moment's peace since, at the instigation of Satan, he had published his attack upon Revelation, which he called his "*bad work*." He had no sooner executed this detestable project, he said, than he felt a horror of the action; and that now he only valued his life that he might be able to undo the pernicious tendency of his book. Yet, notwithstanding these professions, he continued to frequent the mosque, where he worshipped indiscriminately with all the other Mahomedans; and, when remonstrated with on the inconsistency of such conduct, he attempted to justify it by an appeal to the example of Nicodemus.

His appalling
death.

69. During his stay at Penang, that island was visited by a Malay prince, Jouburoolalim, king of the neighbouring state of Acheen, in the island of Sumatra, whence a revolt of his subjects, headed by a prince named Syfoolalim, had obliged him suddenly to flee. Here he procured arms and provisions, and returned to Acheen to resume the contest with his rival, and recover his throne. Sabat offered his services to the exiled prince, and returned with him



to Achén, where he soon gained such an ascendancy as to manage all public affairs, and he was regarded by his adversaries as the greatest obstacle to their final triumph: but, months rolling away without producing any decisive event, and the issue of the struggle appearing still doubtful and distant, Sabat grew impatient, and resolved to retire. Whilst effecting his retreat, he fell into the hands of Syfoolalim, who ordered him to be strictly imprisoned on board a vessel. During his confinement, unable to procure ink, he wrote several notes with his own blood to Colonel M'Innes and an Armenian friend at Penang, imploring them to intercede for him; but, before any thing could be done for his relief, Syfoolalim, dreading his intriguing and dangerous character, after having made him suffer severely, had him sewed up alive in a sack and thrown into the sea.

The narrator of this mournful end to such a life concludes with a hope that the penitence, which was signified in words and *signed with the unhappy captive's blood*, did indeed emanate from his very heart. Charity would gladly welcome the faintest ray that pierced, or seemed to pierce, the gloom of such a death. But where may we find reason for hope? It cannot be said that he sealed his repentance with his blood; for he had nothing else to write with; and in this way he could best conceal his correspondence, which he was afraid of becoming known. The less said about his repentance at last the better. True, He who fathoms the abyss of the human heart may, in His omniscience, discern sincere penitence and faith, where, to the eye of man, all is darkness and despair. But apprehensions of tremendous import will, nevertheless, force themselves on the mind in the contemplation of such a character as Sabat in death. "For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sin, but a certain fearful

CHAP.
I.Female
Orphan
Asylum.

looking for of judgment and fiery indignation, which shall devour the adversaries." "It is a fearful thing to fall into the hands of the living God."¹

70. To return to Calcutta.—We have next to mention the establishment of the Female Orphan Asylum, for the reception of the orphans of the European soldiers belonging to the King's regiments. These were indeed objects of commiseration. Deprived of their natural protectors, and left to the casual attention of successive individuals, if their tender frames survived the dangers of infancy, they were exposed to the corrupting influence of scenes of profligacy. For some time past, the attention of a lady already mentioned in this Chapter, Mrs. Sherwood, had been specially directed to these destitute children, several of whom she had rescued from the temptations of the barracks, and cherished and instructed with maternal care. The improvement of the children's religious knowledge and character under her instruction excited the admiration of her friends. Both Henry Martyn and Daniel Corrie took a lively interest in the children under her roof; and Mr. Corrie, with his sister, relieved Mrs. Sherwood of the charge of two or three of them, by taking them under their own protection.

But no general remedy was devised for the rescue of these orphans from almost inevitable infamy until the year 1815, when public attention was called to the subject. Mr. and Miss Corrie had, in the year 1812, taken one of their adopted children, Annie, to Calcutta, where she became an inmate of Mr. Thomason's, and always appeared with her protectress, whether at Church or in society. Her history soon became known in Calcutta, and more general attention was drawn to the forlorn

(¹) Heb. x. 26, 27, 31. Thomason's *Memoirs*, pp. 219, 220. 240—250.



condition of the orphans of European parents in inferior life. Mrs. Thomason succeeded in interesting the Countess of Loudon, the lady of the Governor-General, in behalf of these bereaved little-ones; and her Ladyship commenced her labour of love by requesting further information on the subject. When at Meerut, in the suite of the Governor-General, Mr. and Mrs. Thomason obtained from Mrs. Sherwood the information which the Countess desired; and shortly after their return to Calcutta, on the 1st of July 1815, the plan, finally arranged at Meerut, was carried into effect by the establishment of the EUROPEAN FEMALE ORPHAN ASYLUM, under the patronage of Lady Loudon. This Institution was munificently supported by Government; and among the general subscriptions poured into its treasury, the contributions of the officers and men of the European regiments were distinguished for their liberality: but it met with a different reception from the East-Indians, who, in consequence of its being exclusively for European children, considered themselves as marked out to contempt. Nothing was more contrary to the intention of the establishment, or to Mr. Thomason's general feeling towards that part of the community; yet, the suspicion subjected him to great suffering from them; and it proved, for the time, one of the most painful of all his trials in Calcutta.² Not long after the establishment of this Asylum, Mrs. Sherwood visited Calcutta, and was gratified to find it in active operation, under the superintendence of several pious ladies, with a suitable mistress, who was to have charge of the family. Several little girls were already there; and many more were added before Mrs. Sherwood left India. When her benevolent heart was first moved by the condition of these little-ones, she

(²) Thomason's Memoirs, pp. 252—262.

CHAP.
I.

Natives
establish a
College for
European
literature.

had, probably, looked for no more than the satisfaction of rescuing from a life of infamy the few children she was able to maintain; but she now found her seedling grown into a tree, and the tender objects of her solicitude lodging in the branches thereof.¹

71. Another event of some interest occurred about this time—the establishment of a College, by the Natives themselves, for the cultivation of European literature. Though Mr. Thomason's plan for their education had not met with the countenance that he expected from Lord Moira; yet, after his return to Calcutta, the subject was more generally discussed by Europeans, and at length gained the attention of the Natives themselves, who entreated him to prepare a plan for a College for the Hindoos. Knowing how jealous the Government were of their Chaplains engaging in such works, he declined moving therein himself, referring them to the Chief Justice, Sir Edward East, as likely to prove a more efficient promoter of their wishes. Accordingly, some of the principal Natives applied to that gentleman, who readily consented to assist them, called a meeting of the rich Natives, formed a Committee, and chose Secretaries. Sir Edward was requested to become President, and Mr. Harrington, a member of Council, Vice-President; and they both acceded to the proposal. In the meantime, however, the Governor-General, under the same influence, no doubt, as had succeeded in prevailing upon him to discountenance Mr. Thomason's plan of education for the Natives, expressed his apprehensions lest the appearance of

(¹) In the year 1824, the Asylum contained seventy-six children, most of whom were very young. One, indeed, had been received at the age of fifteen days, and another before she was a week old. The *monthly* subscriptions at that time amounted to 7000 rupees, besides nearly 14,000 in donations. C. Lushington's *History of Calcutta Institutions*, pp. 342, &c. Appendix LXXVII. Thomason's *Memoirs*, pp. 251, 252: *Indian Orphans*.



those two gentlemen at the head of the College should be construed into an attempt of Government to convert the Natives, and signified to Mr. Harrington his wish that he would withdraw. He did so; and Sir Edward also, out of respect for the Governor's feelings, was induced to retire, to the great surprise and disappointment of all who had embarked in the work. But so firm a hold had the subject gained on the native mind, that notwithstanding the premature removal of these important supporters, the Institution still stood erect and unshaken. The object was precisely that which Mr. Thomason had described in the plan submitted to Lord Moira—to instruct the Natives in the English language, literature, and sciences. It was digested after much consultation, and adopted by a general meeting of the Committee. Subscriptions to the amount of ten thousand pounds were soon received, and more money flowed in when the plan was promulgated. The Bishop highly approved of the object of the College²; but so great was the jealousy, on the part of Government, of the clergy having any thing to do with it, that his Lordship's subscription was for the present withheld.

72. Unfeignedly did Mr. Thomason now rejoice in all his disappointment. He saw it was good that Lord Moira had declined to act, and that the Government were unwilling to attend to his proposal; for what he had desired was at length done in a more unobjectionable manner. The Natives had proposed the thing: they had entreated the Government to allow them to do, of themselves and amongst themselves, what Mr. Thomason had suggested to the Government to do as a part of its duty. Thus no suspicion could be excited: all was fair and open, even in the judgment of those inimical to the

Concluding reflections.

(²) Life of Bishop Middleton. Vol. i. pp. 474, 475.

CHAP.
I.

design; for many still regarded it with unfriendly feelings. Some Europeans looked on with contempt or surprise; some, who despised the plan, were more hostile than even the opposing Natives; while others, in their wonder, scarcely knew how to believe what they heard and saw. Even the few who approved were not aware of what was going forward: they had no idea of the magnitude of the work they were commencing. But the discerning Christian felt solemnized with a sense of what God had done, and with the expectation of what He would yet do. The establishment of the Female Orphan Asylum marked the progress of Christian principles in India; and the institution of this College, though without having any direct bearing on the promotion of Christianity, could not but be ultimately conducive to its progress. Its existence at Calcutta was also important, proving, as it did every hour of its duration, that the fears of worldly-minded alarmists were spectres of their own imagination; and blind must he be who does not discern herein a superior Wisdom presiding over all, without which nothing could have been accomplished.¹

(¹) Thomason's Memoirs, pp. 262—267.



CHAPTER II.

BAPTIST MISSION IN BENGAL AND THE EAST,
FROM 1807—1816.

1. THE former Chapter on this Mission concluded with an account of the interference of the authorities at Calcutta with the proceedings at Serampore, and of their intention to send home two Missionaries on their arrival.² They were suffered to remain, indeed; but the parties who had instigated the Government to this hostility would not be satisfied; and an event soon occurred which gave them an opportunity to renew their attacks upon these in-offensive men. A Tract printed in Bengalee, which, in that language, contained nothing offensive, was put into the hands of a native to be translated into Persic. The translation being finished, it was, through the pressure of business, inadvertently printed without being first inspected by the Missionaries. It proved, unhappily, that the translator had introduced several strong epithets, calling Mohammed a tyrant, &c., which, it was alleged, would irritate his followers; and though no such effects had been produced, yet, a copy of the Tract being conveyed to a person in office under Government, it was taken up in a serious manner. Mr. Carey was sent for; but he, being unacquainted with the circumstances of the case, could only acknowledge the

Missionaries memorialize Government for protection.

(²) Periodical Accounts. No. XVII.

CHAP.
IIObstructed
in their
labours.

impropriety of the epithets, and promise to inquire into the cause of their appearance in the Tract in question. Had the object of the party been merely to prevent the disturbance of the public tranquillity, things would have terminated here : Mr. Carey, on learning particulars, would have made an apology, and corrected whatever was improper : but, before he had time to do this, proceedings were commenced, which, had they been carried into execution, must have been not only ruinous to the Mission, but greatly injurious to the cause of Christianity in India. In consequence, however, of an explanation, and the presentation of a respectful Memorial to the Governor-General, the most serious part of the proceedings was formally revoked.¹ When two of the Missionaries waited upon Lord Minto, to thank him for the candour with which he had attended to their explanation, his Lordship replied, that "nothing more was necessary than a mere examination of the subject, on which every thing appeared in a clear and favourable light."

2. The enemies of religion, however, would not let them rest. We call their opponents *the enemies of religion* rather than of the Baptist Missionaries in particular ; for in their treatment of Dr. Buchanan at this same time they showed, that neither respectability of station, nor connexion with the Ecclesiastical Establishment, nor weight of talent, nor generosity of principle, nor integrity of character, could shield a faithful Minister of the Gospel from their attacks. Defeated in their last attempt to put down, or even to cripple, the Serampore Mission, they now raised objections against two other Tracts ;

(¹) This Memorial, which does honour to the Missionaries, is given entire in Dr. Buchanan's *Apology for Christianity in India*. Appendix. No. VII. See, also, *A Brief Narrative of the Baptist Missions in India*.



and, for peace' sake, the Missionaries were requested to print nothing of the sort in future, without previously submitting the manuscript copy to the inspection of Government. They also experienced considerable difficulty from a prohibition to preach to the Armenians and Portuguese in Calcutta, or to officiate among the soldiers at Fort William. Upon the issuing of these injunctions, the enemy began to exult; the friends of religion were discouraged; and it was currently reported that the Baptist Missionaries would be driven from India.²

3. By a gracious Providence these heavy clouds were gradually dispersed; but while they hung over the Mission the Brethren could not but feel the uncertainty of the tenure on which they held their present post, and began to look out in earnest for some place of retreat. Already their thoughts had been directed to the Burman empire, which includes the kingdoms of Ava, Pegu, and Arracan³; and towards the close of 1806 Messrs. Mardon and Chater had devoted themselves to this enterprise, and were only waiting a conveyance. Even though they should not eventually be driven from Calcutta, they considered Burmah an important post. One great object which they had in view, in contemplating a Mission to that empire, was, to secure the acquisition of the language, for the purpose of translating the Scriptures into it. Were this accomplished, it was evident that much might be done towards introducing the Gospel into those regions, even though they might not be able to establish a Mission there. Many Burman traders carried on traffic with Calcutta, by means of whom Tracts and the New Testament might be circulated among their countrymen on their return home; and

Two Missionaries sail for Burmah.

(²) Missionary Records, pp. 125—127.

(³) See Colonel Symms's Embassy to Burmah.

CHAP.
II.

Chittagong was so contiguous to that country, and the intercourse between the Natives so frequent, that a channel would be opened in that direction also for the diffusion of Sacred Truth.¹ But, notwithstanding these general reasons for the undertaking, it is probable that the Missionaries, had they been left without interruption, would have found themselves too much occupied to think of it for some time to come. Now, however, they were compelled to look abroad for another field to cultivate, and they soon reaped the usual fruit of persecution—the extension of their cause. Messrs. Mardon and Chater sailed on the 24th of January 1807, and the result of their Mission will appear in the sequel.²

Mr. Carey's view of their opponents' design.

4. Mr. Carey remarked upon the object of this hostility against the general progress of the Gospel—"It appears that the grand struggle will now be between Christianity and infidelity, and that the armies are preparing for battle. I suspect that different denominations of Christians will now forget the differences which have so long divided them, and will unite in the strengthening of each other against the common foe. In Bengal this is eminently the case; and I have reason to believe that it is so, in a great measure, in all parts of India. May this spirit become universal!"³ "I trust the difficulties we have met with will, as you observe, not last long. My hope, however, is not founded on any thing which I see in men, but in the pro-

(1) Mr. Marshman's Journal, January 14, 1807.

(2) Mr. Carey, in a private letter to Rev. Dr. Kerr of Madras, February 2, 1807, wrote—"Finding many obstacles in the way of extending the Gospel freely in Bengal, we have turned our attention to the East, and have sent two of our number to Rangoon, to try to introduce the Gospel into the Burman dominions. May the God of all grace give success to this attempt!"

(3) Ibid.



mise and faithfulness of God. While I see idolatry publicly supported, and Christianity publicly dis-
countenanced, by those who are called Christians, I
blush at the sight: I cease from man, and I expect
all from God alone. I have reason to believe that
these circumstances of restraint have already turned
out rather to the spread of the Gospel.”⁴

5. But their trouble was not without mitigation.
From the Governments in Denmark and at Seram-
pore they received uniform kindness; and at this
time of anxiety they acknowledge that, on review-
ing the whole affairs of the Mission, they still had
reason for abundant gratitude, and desired to
abound in the work of the Lord. “But we greatly
long,” they write, “for the outpouring of the Holy
Spirit; without which we shall live and labour in
vain.”⁵

Mitigation
of their
trials.

6. In our account of their Stations we will begin
with *Calcutta*, where the scene of action had now
become very wide. They had a temporary Place
of Worship, which was well attended. Among the
converts may be mentioned a respectable Portuguese
family, named Derozio, who, in 1807, embraced

Proceed-
ings at
Calcutta.

(⁴) From the same to the same, July 16, 1807. The original letters are in the possession of Dr. Kerr's family.

(⁵) See their general Letter to the Society, March 25, 1807. The Periodical Accounts of the Society are filled with a variety of interesting circumstances, detailed as they occurred, and frequently repeated by the Missionaries in their journals and correspondence; but the whole of this matter is condensed in a “Review of the Mission,” periodically sent home to the Society. The following account of the Mission is drawn up from the last Review received in the present, and the first in the following Decade, interspersed with such particulars as tend to illustrate the result of the Brethren's exertions.—Periodical Accounts. Vol. v. No. XXIX. Vol. vi. No. XXXIII. Much of the information that follows was given also in the *Christian Observer*, *Missionary Magazine*, *New-York Christian Herald*, *Missionary Register*, and other Periodicals, soon after the several dates of its appearance in the Periodical Accounts of the Baptist Mission.

CHAP.
II.

the Protestant faith. He had renounced Romanism some time before, being convinced of the unlawfulness of image-worship by reading the Ten Commandments in English. The priest forbade him to read the English Bible; but, considering it to be his duty to investigate the subject of religion, he thought proper to act upon his own responsibility, instead of committing his conscience to the keeping of man; and the result was, his conversion to the Truth as it is in Jesus. His wife attributed her conversion to the ministry of the Rev. D. Brown, while his two daughters were awakened and instructed under the Missionaries' preaching. Several others joined their Church about the same time.

This year, they received permission from Government to build a new Chapel at Calcutta, which was soon finished; but it was subsequently found necessary to erect a more commodious building, which cost between twenty-five and thirty thousand rupees. Their congregation consisted of Hindoos, Mahomedans, Portuguese, Armenians, and Europeans; but the number of Heathen at Calcutta brought to the knowledge of the Truth was comparatively small; which the Missionaries attributed to the want of a preparatory work throughout the country. They were numerous enough, however, to encourage them to persevere. Besides the Missionaries stationed here, several Natives of good abilities and genuine piety were raised up to preach the Gospel from house to house, in different parts of the city and its vicinity. Seven of these were thus usefully employed, particularly Kreeshnoo and Sebukram, who were very successful in preaching, both among the Natives, and even the European soldiers in Fort William.

The Benevolent Institution.

7. In the year 1810 they established a School at Calcutta for the multitude of poor East-Indian children growing up in a deplorable state of igno-



rance. It was called *The Benevolent Institution*. The advantages of this School were very great. Many of the children professed to be Romanists; but they and their parents were as ignorant of the Scriptures as their idolatrous ancestors. There were also children of Armenians, Hindoos, Mahomedans, natives of Sumatra¹, Mozambique, Abyssinia, and other distant parts. The families of the scholars likewise gained a knowledge of the Gospel, both by means of the instruction which the children received, and also from the Testaments and other books which they were allowed to carry home. Occasionally, the parents were themselves induced to attend the School and Public Worship; and in this way the Gospel was silently gaining entrance into the dark recesses of these people's abodes, which it would otherwise have been hardly possible to penetrate. The School was under the care of Mr. Leonard, a young man in the country, who had joined the Mission in 1809, and at whose suggestion the Institution was begun. The children were taught to read the Scriptures in the Bengalee and English languages; and the School came into such repute, that, in 1814, the Brethren built a School-house, capable of containing eight hundred children, which was divided into two parts, one for boys, and the other for girls; and towards the end of 1816 both Schools were nearly filled.

(¹) Lushington's *History of Calcutta Institutions*, pp. 208 *et seq.* In 1811, an account is given of a poor Malay boy in the School. He was placed there by Captain Williams, who had saved his life, with that of two other lads, who had been kidnapped from a neighbouring island, for the purpose of being sold for food to the Battas, a nation of cannibals. At the time of their rescue they were fattening, like sheep, for the market. For some account of these Battas, see the *Baptist Society's Periodical Accounts*. Vol. iv. pp. 344, 345. Also the *Missionary Register*, 1824, p. 147.

CHAP.
II.

In this Institution several young persons were trained for the office of Teachers, and subsequently took charge of similar establishments in other places. These Schools were so conducted, that Heathen teachers might be employed with safety. Several were induced, for the sake of the salary, to superintend them; but they were obliged to go through the regular process, or they would immediately have been detected. This, however, is a hazardous experiment, unless under the most vigilant inspection.

Proceed-
ings at
Dum-
Dum.

8. *Dum-Dum, Barrackpore*, and other places within a few miles of Calcutta, were constantly visited both by European and Native Teachers; and the success attending their exertions encouraged them to persevere. The labours of the Native Teachers were the most successful among their brethren; and three of the converts, who died in the faith, afforded solid proof of the reality and power of religion. The congregations and Schools were small; but Christian knowledge was being diffused by means of their instruction and publications, and thus preparing the way for the gradual loosening of the Natives' attachment to their idolatries.

Ram-Mo-
hun Roy.

9. Of this effect of the means used to enlighten the country, the Missionaries, in January 1816, mention a remarkable instance. A Brahmin, of great opulence and very considerable learning, resident in Calcutta, named Ram-Mohun Roy, had become convinced of the absurdity of Hindoo superstitions, and about this time published, in the Bengalee, one or two philosophical works from the Sanscrit, in the hope of leading his countrymen to renounce idolatry. Retaining his caste, he was admitted, as heretofore, to the first Hindoo families at Calcutta; and several of these, having embraced his sentiments, formed themselves into a Society, with a view to their mutual assistance in