



adopting a system of worship conformable to their creed.

10. The friends of Christianity in India very naturally indulged the hope, that the man entertaining such sentiments would be guided into the knowledge of the True God, and of Jesus Christ whom He hath sent: but these hopes were painfully disappointed. Some of his disciples were indeed guided "into all truth;" but he himself continued a confirmed Deist as long as he lived, and propagated his heartless notions with success. None would deplore this result more than the Missionaries; and it may serve to expose the questionable expediency, to say the least, of the project since adopted in Bengal, for instructing the Natives in the sciences of Europe, to the exclusion of religion. It has made, as will soon appear, many infidels and many enemies to British rule; but has it made one a better man than the Hindoo? It has been argued, that Atheism is worse than superstition.¹ We will not say the same of Deism, in relation to the superstitions of India, because in some cases, under the guidance of Scripture, a belief in only one God has proved the pathway to Christianity; but those who have halted in Deism, resisting the instruction which would have led them to the knowledge of Christ, have been in a condition much more hopeless than that of the untutored idolater; for they have done a violence to conscience which has tended the more to sear it against the truth, and they have greatly increased the amount of their responsibility before "the Judge of all the earth."²

11. At *Serampore*, the seat of their first united labours, the Brethren's faith and patience continued

Evils of an
unscriptural
education.

Proceed-
ings at
*Seram-
pore*.

(¹) Reflections on the Revolution in France, by Edmund Burke.

(²) We shall have occasion again to notice Ram-Mohun Roy.



to be tried. In their converts they observed almost every gradation of proficiency in the Christian life, from the steady and unclouded career which ended in the full triumph of faith on the death-bed, to a successive falling and rising again of the weak disciples, which kept their teachers alternating between hope and fear concerning them. In the holy lives and happy deaths of several they saw what the Gospel could do, even for Hindoo idolaters, when, received in "an honest and good heart;" it enlightens a strong and vigorous understanding with clear views of the nature of redemption, and enriches the soul with the treasures of Divine grace. In the steady and blameless walk of others they saw Christianity boldly lifting up its head, and commanding respect and esteem from those who, while they hated its doctrines, were constrained to revere the change it had wrought in their countrymen. In others, they watched it struggling with the power of corruption which once held the mind in bondage, and still occasionally rose and almost triumphed in the weak, inconstant soul, till conscience, invigorated with new light from the Bible, again brought the backslider to the footstool of mercy. When constrained to separate any from communion for a season, they did not discharge them from their secular employments in the Mission, lest they should be tempted to relapse into idolatry; while they left them at full liberty to attend all the ordinary means of grace. This discipline, tempered with indulgence, had generally the effect of reclaiming the wanderer.

The children of the converts were rising up with minds free from all the terrors of caste, all idea of Brahminical superiority, all attachment to idolatry or prejudice against Christianity. It was to this second generation of Christians that the Missionaries



chiefly looked for evangelists to spread the Gospel through the land; and several of them turned out able ministers of the Word.

12. In January 1808, Serampore was again taken by the English, on the ground of a rupture between Great Britain and Denmark; but this event, as before, made no difference in the Missionaries' situation. In March 1812, however, they were visited with a disaster which for a time interrupted their operations, especially the publication of the Holy Scriptures in the languages of the East. One evening, a fire was discovered in the printing-office, in a large range of shelves filled with paper. Mr. Ward, who was writing in an adjoining room, was no sooner aware of the fact, than he hastened to the spot: Mr. Marshman afterwards arrived; but, notwithstanding their utmost efforts, the flames fearfully increased. The deeds of the premises and a complete series of accounts were saved with the greatest difficulty; and while the last attempt was making, the whole building, two hundred feet in length, was one burning mass. About midnight the roof fell in; and as the wind was then calm, the fire ascended in a straight column, and was providentially extinguished without injuring the neighbouring buildings, which were very near. Other instances of the Divine interposition also appeared. Though the door which separated the press-room from the other part of the office was burnt, and though the beams in that room were scorched, such was the activity in pulling out the presses, that they were all preserved. The paper-mill, too, with the matrices, moulds, and apparatus for letter-founding, were in a place adjoining the office, which the fire did not enter, and were all happily saved. In the printing-office many things were destroyed; various brass and copper utensils were melted; the thick Chunar imposing stones were split asunder;

Destructive fire
at Seram-
pore.

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II.

Proceed-
ings at
Gundul-
para.

and the molten types ran like a stream of water along the floor: but on clearing away some of the ruins, Mr. Ward had the satisfaction of finding the steel punches for the different founts in all the Indian languages, which had occupied more than ten years in making, altogether uninjured. About eight thousand pounds of type-metal were also recovered; so that, three days after, the pundits and founders were set to work in a large building, which had been let for several years as a warehouse, and of which the keys had been given up but a few days before. In a few months, eight different versions of the Scriptures were again in the press. The loss, amounting to nearly 10,000*l.*, was promptly supplied by the friends of religion at home and abroad; and soon, by Divine favour, this branch of Missionary labour was again in full activity.¹

13. At *Gundulpara*, about eight miles north-west of Serampore, they occupied a small but promising outpost. The teacher here was Tarachand, one of the native converts, who, since his baptism, had maintained a course of conduct highly honourable to the Christian character. He spent nearly all his salary in promoting the Gospel, reserving scarcely any part for himself. Being a person of high caste, good abilities, and amiable temper, he drew around him a number of intelligent young men, some of them Brahmins, who came to him for instruction. Their conversations were often prolonged till midnight, and tended to diffuse abroad

(¹) In Bengal, about 1000*l.* were immediately contributed for this purpose; from America were remitted 1500*l.*; in Great Britain no less than 10,611*l.* 1*s.* 11*d.* were raised in about seven weeks after the news of the disaster was received. The British and Foreign Bible Society voted a considerable quantity of $\frac{1}{2}$ per, to repair the loss of that valuable article.—Brown's History of the Propagation of Christianity. Vol. ii. pp. 197—202. Missionary Records: India, pp. 136—138.



the light of the Gospel. Tarachand composed many hymns, which were sung on these occasions, and the company carried away the Christian sentiments contained in them. He also wrote and translated several works, which the Missionaries printed, and found very useful. They expressed themselves "greatly pleased" with this little flock of Native Christians under a teacher of their own; remarking, "The sooner they can act for themselves, and independently of us, the sooner is the Gospel likely to be planted in the country."

Such was the state of things within what may be called their home circuit. About two hundred, of all nations, united in Christian fellowship with the Missionaries, were distributed into four or five little societies, and adorning the doctrines of God their Saviour in the sight of the Heathen.

14. There were more than twenty Stations, in different parts of the Bengal Presidency, connected with this Mission, a few of which were several hundred miles distant.² Some of these Stations were relinquished after a short time; but the greater part of them were permanently established. The labourers up the country were, in general, the junior Missionaries, and East-Indians trained at Serampore, amounting together, at this time, to about twenty, besides numerous Native Assistants, among whom were several converted Brahmins. These, also, were prepared for their work by the senior

General
View of
Country
Stations.

(²) The names of the principal Stations will enable the reader, by reference to the map, to see the extent of the circuit which the Mission comprised up to the year 1816.

IN BENGAL, Jessore, Dacca, Silhet, Chittagong, Cutwa, Berhampore, Moorshedabad, Dinagepoor, Goamalty.

IN HINDOSTAN (sometimes spelt Hindoost'han, and Hindust'han), Monghir, Patna, Guya, Digah, Benares, Allahabad, Delhi, Cawnpore, Lucknow.

In the Mahrattah Country, Nagpore.

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Missionaries at Serampore. Their operations were so uniform, that to give a particular account of each Station were to repeat our description of the Missionaries at Calcutta and Serampore, with the adjacent villages. It may therefore suffice to state, that a small congregation was formed at most of these places; numerous Schools were established for the Natives in their several languages; the Scriptures and religious publications were distributed in great numbers; and the result was such as greatly to encourage the Missionaries to persevere. Several instances are given of the ability and diligence, the fidelity and success, of the Native Assistants, and of the piety of the converts through life and in death; but nothing occurs materially differing from what has been repeatedly stated in this and other Missions.

Robbery
and murder at Bootan Mission House.

15. In 1809 and the two following years attempts were made to form a settlement near the Bootan country, north of Bengal, and bordering on Thibet. The Brethren, Robinson and Cornish, obtained a habitation at Barbaree, in the vicinity, and were in expectation of soon being allowed to enter Bootan, when, in one night, all their hopes were destroyed. About midnight their house was attacked by an armed band of fifty or sixty robbers. After murdering two of the servants, mortally wounding a third, and inflicting four serious wounds upon Mr. Robinson and one upon Mr. Cornish, they fled, taking away property to the amount of about two hundred and fifty pounds, and leaving the Brethren scarcely clothes enough to cover them. In this distressing state they and their families set out the next morning on foot for Dinagepoor, where they arrived in three days, after experiencing many privations and hardships by the way. Most of the robbers were afterwards taken; three of them were executed, and the rest punished in different ways. In



May 1811, Mr. Robinson made another effort to enter Bootan, but without effect; and for the present it was deemed advisable to desist from attempts to establish a Mission in so unpromising a country.

16. In 1810, a Station was formed at Balasore, in Orissa, about one hundred and twenty miles south-west of Calcutta, and in the vicinity of the temple of Juggernaut, by Mr. John Peter, an Armenian convert, with an able Native Assistant, Krishna Das. They were very successful in awakening attention to the Gospel in this stronghold of idolatry, where they distributed several copies of the Scriptures in the Orissa language, which were accepted by several persons in the immediate service of the idol. Mr. Peter held Public Worship and preached at one of the festivals, when the people who were drawing the idol's cars left them, almost to a man, and listened attentively to his exhortations. New Testaments, Psalters, and Tracts were given to the people; and one Oriya was insulted by his countrymen for accepting a Testament; but, unmoved by their scorn, he went his way with his book. Before Mr. Peter came to this place, the Native Romanists, instead of attempting to turn the people from these abominations, actually themselves joined them, as in other parts of India, in worshipping their idols; but several of them were afterwards converted, under his instruction, to the faith and obedience of the Gospel.

Balasore,
in Orissa.

17. Some time after, in 1814, great astonishment was excited in Balasore by the conversion of a Brahmin of high rank and a wealthy family, named Juggunat'ha Mookhoojya. He was well versed in the Orissa and Bengalee languages, and was so thoroughly convinced of the truth of the Gospel, that he renounced his caste, threw away his *poitu*, (Brahminy cord), ate publicly with Mr. Peter, and expressed an earnest desire for baptism. The

Conversion of a
Brahmin.

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following confession of his faith he made spontaneously, while Mr. Peter was reading and explaining to him part of the Bengalee Testament. Expressing his joy that Christ was able to dispossess Satan even of his strongholds, he observed—"The debtas are evil spirits, and the followers of Jesus have power from Him to overcome the devil and all his temptations. I am growing fearless of the power of debtas and all persecutors. I know that God alone has the power to kill, and to give life; and that without His permission neither good nor evil can befall me. If He be my Redeemer, therefore, I will not fear what man can do. Should the people of my caste kill me, I will not fear; since I hope that heaven is secured to me by Jesus the Son of God. From this time may I appear before all men a decided follower of Christ! I hope the Lord will receive me, and keep me for ever as His own child: for though I am the greatest of sinners, I bless the Almighty, and will thank Him for ever that He has brought me out of darkness into His marvellous light."

This, and the statement he afterwards made, being perfectly satisfactory, he was baptized in March 1814.¹

After his baptism he became active and useful in explaining to his countrymen the way of salvation which he had found. He met with opposition, and even persecution; nevertheless, considerable attention was awakened by his example and instruction.

Mr. Peter occupied this Station about seven years; and, though few Natives joined the Church, many appeared to be attentive to what they heard and read of the Gospel; and there were several indications of an extensive relaxing of the hold of

(¹) Mr. Peter's Journal for March 3, 1814. Missionary Records : India, pp. 141, 142.



idolatry. At length sickness compelled him to retire, and his place was not immediately supplied.

18. In 1813, an attempt was made by another Armenian convert, Carapeit Chator Aratoon, to establish a Mission in Western India. He was a native of Armenia, and spake Turkish, Arabic, Persian, Guzurattee, Bengalee, Portuguese, Hindoostanee, Armenian, and English; but the last three better than the rest. In 1808, he was sent to form the Station at Jessore, where the Native Assistants had collected a few converts. He next proceeded to Bombay; but soon removed to Surat, the birth-place of his wife, and itinerated through the provinces. Not meeting with the success which he desired, his active mind projected a journey to the northward, as far as Ajmeer, several hundred miles from his present station. Committing his way to the Lord, he set out, and proceeded some distance, when sickness compelled him to return. After a time he was able to resume his work at Surat; but, his health continuing to decline, he returned to Bengal.²

Proceed-
ings in
Western
India:

19. An opening was made by Mr. De Bruyn at Chittagong, chiefly among a people called Mugs, who, in manners, language, and habits, resembled the Burmans, to whom they were subject till about twenty-four years before, when they placed themselves under the protection of the British Government. Some of them, visiting Chittagong on business, heard De Bruyn preach, and were so much pleased with his instructions and behaviour, that they invited him to come among them. He obeyed the call, and found them an intelligent and open-hearted people; and such was his success with them, that in a few years between sixty and seventy

at Chitta-
gong.

(²) Mr. C. C. Aratoon's Journal for July 1816.

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embraced Christianity, under circumstances of a painful and trying nature. Considerable persecution was excited against them; but hitherto they stood firm. One among them, named Khepoo, who had suffered much, being asked what he had gotten by becoming a Christian, replied by describing the great sufferings of Christ for him, and said that Christ would give him a hundred-fold more than he had lost. Opposition seemed, as is often the case, only to create in the people's minds an additional interest in the Gospel. One of their chief priests declared his belief in the Scriptures, and avowed his intention to be guided by them. As one proof of his sincerity, he cut down the sacred trees which he formerly worshipped, and made seats of them for the people to sit upon and hear the Word of the living and true God.¹

in the
Burman
Empire.

20. *Burman Empire*.—The sailing of Messrs. Mardon and Chater for Rangoon, in January 1807, was noticed at the commencement of this chapter. After a few months they returned to Calcutta; and the report they gave of their reception encouraged Mr. Chater to return, accompanied by Mr. Felix Carey, the eldest son of Dr. Carey, in November of the same year. Burmah was under the government of an oppressive and sanguinary Emperor. To the eye of a Missionary, this field presented an interesting prospect, and invited the hand of cultivation. The extent of its population—about fifteen millions; its contiguity to China; the salubrity of its climate; the ability of the Natives generally to read and

(¹) This good work was interrupted in October 1817 by the hand of an assassin. A young man, the son of a Frenchman by a Burman woman, whom De Bruyn had protected and instructed as his own son, being rebuked by him for some misconduct, plunged a knife into his side, and he died of the wound about twenty-four hours after.



write ; their vigour of intellect ;—on these grounds this Empire presented a prospect peculiarly encouraging for the introduction of the Gospel.²

21. Mr. F. Carey, who had paid some attention to the study of medicine, introduced the cow-pox into the country ; by which means he gained so much reputation, that, after vaccinating the families of some of the chiefs at Rangoon and in the neighbourhood, the Emperor ordered him to repair to Ava, the capital, to vaccinate the younger branches of the royal family. On his arrival there he was treated with distinguished honours ; but, being unprovided with vaccine matter, he was sent back to Rangoon in a gilded boat, and a ship was ordered to convey him to Bengal, in order to bring the virus from that country. On his return to Rangoon he joined a brig which was waiting in the Great River to convey him to Ava. Scarcely, however, had she set sail when she was upset in a squall. His wife and two children were drowned, and he himself escaped with great difficulty. For a time he was too much exhausted in body and afflicted in mind to think of prosecuting his journey ; but when somewhat recovered he proceeded to the capital, though still in a state of mind hardly to be described. The Emperor and the Prince gave him a very favourable reception, appeared to sympathize with him in his calamity, and made him a liberal compensation for the property which he had lost.

Mr. F. Carey's services and afflictions.

22. While at Rangoon he composed a Burman Dictionary and Grammar, and translated a portion of the New Testament ; but he never preached, nor made other attempts for the conversion of the Natives to Christianity, because, probably, of the arbitrary character of the Government and the distracted state of the country. In 1813 he was joined

Mr. Judson proceeds to Rangoon.

(²) Missionary Register, April 1816.

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Mr. F.
Carey goes
to Calcutta
as Amba-
sador from
the Court
of Bur-
mah.

by Mr. Judson, an American, who, with five other Missionaries, had been sent to India by the Board of Commissioners for Foreign Missions. Soon after their arrival at Calcutta, two of them, Messrs. Judson and Rice, united themselves with the Baptists at Serampore. Mr. Rice soon returned to America, and Mr. Judson proceeded to Rangoon, where he arrived about the time of Mr. Carey's Mission to Ava.

23. Mr. Carey, after performing the service for which he was called to the capital, was required to reside there; and he availed himself of the influence which his medical success had gained for him with the Emperor to solicit permission to set up a printing-press, which was granted. He had now a fine opportunity to lay the foundation of a Christian Mission in the heart of this empire; but the temptations of prosperity proved too captivating for him to withstand. The Emperor proposed to appoint him his Ambassador to the Court of Calcutta, in order to settle some differences which subsisted between the two Governments; and, upon his acceding to the proposal, His Majesty conferred on him the equipage and insignia of a royal prince.¹ He now relinquished the humble office of a Missionary—*humble* in the eyes of the world, though infinitely more honourable in the sight of God and His people than any dignity earthly monarchs can confer—and proceeded to the British capital of India, where he lived, as ambassador from the Court of Burmah, in the highest style of oriental splendour. How unworthy of his venerable father, whose heart was grieved at his son's vanity! His connexion, however, with the

(¹) These insignia consisted of a red umbrella, with an ivory top, and a red fringe, such as is worn only by the Emperor's sons, a betel box, a gold lepreck cup, and a sword of state. He also received, by His Majesty's special command, two gold swords, a gold umbrella, and considerable sums of money.



Burman Court was, like all the glories of this transitory world, of short duration; and he soon after entered into the service of an eastern Rajah. He subsequently returned to Serampore, and was employed in the printing-office, and in translating and compiling various works of a literary nature. In such occupations he, no doubt, found much more satisfaction than in the business and splendour of courts; but he was lost to the Burman Mission.²

24. From the time of Mr. Carey's departure, Mr. Judson had been left to contend alone with the numerous and powerful obstacles which surrounded him. He and his wife diligently studied the language of the country; and, in 1816, they were joined by Mr. George H. Hough and his wife. They were sent out by the American Baptist Convention for Foreign Missions³, who now took this Mission under their immediate care. Mr. Hough was a printer by profession; and the Missionaries at Serampore furnished him with a press and a fount of Burman types, expressing their confidence that the Burman Empire would be ultimately enlightened with the knowledge of the Gospel, great as were the impediments at that time to their progress, and long as their removal might be delayed.⁴

Mr. George
H. Hough
goes to
Rangoon.

25. Towards the end of the last Decade of this Mission⁵ an account was given of a project for the translation of the Scriptures into all the languages

Translations
of
the Scrip-
tures.

(²) See Brown's History of the Propagation of Christianity. Vol. ii. pp. 186. 205—208.

(³) This Society was formed in May 1814, at a meeting, in Philadelphia, of Delegates from various parts of the Union. It was entitled, "General Missionary Convention of the Baptist Denomination in the United States of America for Foreign Missions."

(⁴) Several Baptist Missionaries went from India to Java and other eastern islands about this time; but it would carry us too far from the immediate object of this History to enter into any detail of their proceedings.

(⁵) Section 42.

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of the East;—a project which was soon carried out with great ability and unexpected success. On the reduction of the College of Fort William, where the Scriptures had hitherto been printed, Messrs. Brown and Buchanan resolved to encourage individuals in all parts of India to proceed with the versions they had undertaken by such means as they could command, trusting to the contributions of the public, and to the future sanction of the Government, for the perpetuity of the design.¹ Several of these translations were executed by the Baptist Missionaries, with the aid of learned Natives; others by Native Pundits, under the Missionaries' immediate superintendence; and the rest by Chaplains and Missionaries of other Societies. To show the progress of the work, they published periodically a "Memoir of the Translations of the Sacred Scriptures;" and the following account will explain how far they had advanced with the work at the close of the present Decade.

(1) The whole of the Old and New Testament was translated, printed, and extensively circulated, in the languages of Bengal Proper and Orissa.

(2) The New Testament was printed and circulated in five other languages—the *Sanscrit*, *Hindoostanee* or *Hindee*, *Mahratta*, *Sikh* or *Punjabee*, and *Chinese*. In the first two, one half of the Old Testament also was printed; and in the remaining three, considerable progress was made.²

(3) In the seventeen languages which follow, a commencement was made in printing the New Testament, though it is difficult to state with precision how far each translation had advanced at this

(¹) History of the British and Foreign Bible Society. Vol. ii. p. 4.

(²) Not long after the date of this Memoir, that is, early in 1817, the Chinese translation of the Old Testament was completed, after eleven years of vigorous and successful application.



period; the *Teloogoo*, *Brij-bhassa*, *Pushtoo*, *Bulochce*, *Assamese*, *Kurnata* or *Canarese*, *Kunkuna*, *Mooltanee*, a dialect of the *Wutch*, *Sindhee*, *Kashmeer*, *Bikaneer*, *Nepalese*, *Oodyapore*, *Maruwar*, *Joypore*, *Khassee*, and *Burman*.

(4) To these may be added the seven languages in which the New Testament had been printed, or was then in the press, at Serampore, on account of the Calcutta Auxiliary Bible Society, which will make the whole number thirty-one."³ Preparations were likewise in progress for translating and printing the Scriptures in other languages.

26. This result must have exceeded the most sanguine expectation of those who, only ten years before, put forth their project for the translation of the Scriptures into all the languages of the East. Already they had, through God's assistance, been the means of furnishing not less than four hundred millions of immortal souls with the opportunity of reading in their own tongues, wherein they were born, "the wonderful works of God." It may seem incredible that so many separate languages could have been acquired, and turned to such account, in ten years; but the difficulty is in great measure removed when we know the relation which most of these languages bear to each other. The Sanscrit is the parent of all the languages spoken in Western and Southern India, which amount to thirty-one, besides ten, which bear affinity to it; and, though itself nowhere used as the colloquial tongue, yet it

Facilities
for the
work.

(³) A fac-simile of specimens of the translations in the Eastern Languages was published in the Appendix to the Fifth Volume of the Society's Periodical Accounts. It was also published by the British and Foreign Bible Society in 1816, and in the Missionary Register for May of the same year. See also the "Review of the Mission" in the Periodical Accounts, No. XXXIII. Missionary Register for September 1817. Rev. T. H. Horne's Critical Study of the Scriptures. Vol. ii. Part. I. c. vi. sec. 4.

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is everywhere understood by the learned, being the classical and sacred language of the country. Consequently, these numerous languages are to be regarded as dialects of the Sanscrit, and they constitute a philological family, which, for number and a close resemblance to each other, is probably without a parallel. The greater part of them have nearly nine-tenths of their words in common, most of them the same pronouns, and all of them the same mode of construction. They each possess, however, a different set of terminations; and, being written in different characters, they are rendered more distinct from one another than those languages of Europe which are derived from a common source. Though the inhabitants of one country cannot read the language of another, yet their colloquial intercourse is greatly facilitated by means of their derivation from the same stock; and it is very usual to meet with Natives who speak five or more different tongues without being able to read them. A person previously acquainted with the Sanscrit might study several of these cognate dialects with little more labour than it would cost him to learn one language with which he was totally unacquainted.

Precautions to
secure
accuracy.

27. Seeing the importance of the Sanscrit, Mr. Carey very soon began to study it; and the translation of the Scriptures into this language was one of the earliest objects of his attention. By means of this version he was enabled to employ learned Natives, Heathen and Mahomedans, upon the numerous dialects of the country. Though ignorant of Hebrew and Greek, and imperfectly acquainted with English, yet they were good Sanscrit scholars, and translated from a copy of the Scriptures in that language. When the use made of these persons in translating the Word of God was first known in Europe, some objections were expressed to the employment of "graceless Brahmins" in so sacred a work,



lest they should corrupt the source of Truth before the Missionaries were sufficiently acquainted with these languages to detect the mischief they had done. The precautions taken against such a consequence will be best explained in their own words.¹ "We certainly do employ all the helps we can obtain—Brahmins, Mahomedans, and others, who both translate, and sometimes write out rough copies—and should think it criminal not to do so. But we never *print* any translation till every word has been revised and re-revised. Whatever helps we employ, I have never yet suffered a single word, or a single mode of construction, to pass, without examining it and seeing through it. I read every proof-sheet twice or thrice myself, and correct every letter with my own hand. Brother Marshman and I compare with the Greek or Hebrew, and Brother Ward reads every sheet. Three of the translations, viz. the Bengalee, Hindoostanee, and Sanscrit², I translate with my own hand; the last two immediately from the Greek; and the Hebrew Bible is before me while I translate the Bengalee. Whatever helps I use, I commit my judgment to none of them. Brother Marshman does the same with the Chinese and all that he engages in; and so does Brother Ward." "I feel my ground in all the languages derived from the Sanscrit; but perhaps may not have perfectly understood every passage; nor have always expressed the meaning in the happiest terms. Some mistakes, also, may have escaped my observation. Indeed, I have never yet thought any thing perfect that I have done. I have

(¹) Mr. Carey is the writer of this extract. April 20, 1808.—*Periodical Accounts*. Vol. iii. pp. 491, 492.

(²) Mr. Carey and others spell the last two words thus, *Hindoostanee* and *Sungskrit*. The author has altered them here and elsewhere for the sake of uniformity in the orthography generally followed in this History.

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no scruple, however, in saying, that I believe every translation that we have printed to be a good one."

The employment of learned pundits secured the native idiom and construction of the different languages, which is always most difficult, if not impracticable, to persons translating into a foreign tongue. Of this Mr. Carey had a proof at the outset of his work. Though his Bengalee version of the New Testament was not put to press till he had been seven years in the country, and was well acquainted with the language; yet, in the second edition, he found it necessary to alter almost every verse, in order to render it conformable to the Indian idiom. In the first edition the words were Bengalee, but the idiom was English; and the Brethren remarked, that "*Every* first version of such a book as the Bible, in any language, will require, in future editions, many improvements, and all the aids possible, to carry the versions to perfection."¹ They freely acknowledged, also, that these translations were not offered as perfect performances; yet did they confidently challenge for them a comparison with any other first versions which have at any time been given to the world; while they spared no pains, no expense, to make them as complete as could be desired.²

(1) Ward's Farewell Letters, pp. 155. 184.

(2) On this subject Dr. Carey, after referring to the composition of Grammars in these languages, wrote as follows, to Dr. Ryland, Dec. 10, 1811:—"To secure the gradual perfection of the translations, I have also in my mind, and indeed have been long collecting materials for, *An Universal Dictionary of the Oriental Languages derived from the Sungskrit.*" It were premature now to enter into the design here announced: suffice it for the present to remark, that all this preparation and precaution looks very unlike men entering upon such works with an overweening confidence in their own abilities, or executing them in a perfunctory manner, as insinuated at the time by a Jesuit Missionary. After referring to the pains taken to obtain a genuine version of the Bible



The translations intelligible and useful.

28. Defective as these translations confessedly were, yet they proved very useful in the Schools and native congregations; and the Missionaries were constantly receiving testimonies from different quarters that they were intelligible to the Heathen. One or two of these may be selected for the reader's satisfaction. Mr. Peter wrote from Balasore³, "I have engaged nine persons to read the Orissa Scriptures, for the purpose of ascertaining the correctness of the translation; and I have read them to many others. They all declare, *This is the Orissa language*, though some say, There are some Sanscrit⁴ words in it." A military officer bore similar testimony to the excellence of the Mahratta Testament.⁵ And a Missionary, Mr. Thompson, in his correspondence with one of his friends at Serampore, mentioned three instances which demonstrated that the Hindee translation was well understood by the Natives, both learned and illiterate. They show, also, that the silent and stated readings of the New Testament were becoming frequent among those who made no profession of Christianity; and intelligent Natives were beginning to foresee the consequence of all this interest taken in the "English Shaster;" some looking on with satisfaction, others

Bible in English, the Abbé Dubois demands, "What are we to think of the project of five or six individuals, who, without the assistance of any criticism whatever, suppose themselves able to execute genuine translations into intricate languages, with which they, after all, can possess only an imperfect acquaintance?" (*Letters on the State of Christianity in India*, p. 37.) This was written in November 1816, and published in 1823; and this author's references to the Serampore Missionaries' Reports show that he had before him all the information given above, and much more. What, then, are we to think of his candour?

(³) To Mr. Ward, Dec. 20, 1811.

(⁴) The writer spells this word *Sungskritta*.

(⁵) To Mr. Ward, Nov. 14, 1811.—Vide Periodical Accounts, No. XXIII.

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II

22

with serious apprehension for the religion of their fathers.

Of this Mr. Thompson gives an instance. On one occasion, when he had been preaching, a land-owner made to him the following observation:—"It may be very true that the East-India Company, and the gentlemen residing here, have nothing to do with your work; but you have adopted the most certain method of making the people of this country Christians. For instance, I accept one of your books, and peruse it at my leisure; and, whether I adopt the sentiments which it contains or not, I leave the book in my family. After my decease, my son, conceiving that I would have nothing useless or improper in my possession, will look into the volume, understand its contents, consider it as his father's bequest, and eventually embrace the Christian religion."¹

This was a sagacious remark: and while all these circumstances furnished a sufficient answer for those persons who asserted that the translations were unintelligible, and predicted that they would come to nothing², the Brethren were assured thereby that

(¹) Missionary Records: India, pp. 147—151. Missionary Register for September 1817.

(²) The Jesuit just referred to was most confident in his assertions to this effect. After remarking upon twenty-four versions of the Scriptures in the course of publication at the close of 1816, he added—"This brilliant success has not in the least dazzled me, nor altered my opinion, nor diminished my scepticism on the entire inadequacy of such means to enlighten the Pagans, and gain them over to Christianity; and I would not certainly dare to warrant, that these twenty-four spurious versions, with some of which I am acquainted, will, after the lapse of the same number of years, have operated the conversion of twenty-four Pagans. I have, on the contrary, every reason for apprehending that these low translations, if the Natives could be prevailed upon to peruse them, (which, in my opinion, will never be the case,) will, by exposing the Christian Religion and its followers to the ridicule of the public, soon stagger the wavering faith of many hundreds of those now professing



they were well understood, and encouraged to hope that their labour would not be in vain in the Lord.

29. Among the circumstances favourable to the perfecting of the publication of the oriental translations of the Bible, should be noticed the erection of of a letter-foundry at Serampore, with which they produced a fount of types in every language required, of a more convenient size, as well as much cheaper and better, than any they could procure from Europe.³ Even the wooden blocks for the Chinese, after several experiments, and not a little discussion with the advocates for the old system of printing in that language, were superseded by metal types, which also were obtained at a less expense, and proved more durable, as well as more beautiful, than the characters cut in wood.

The first
types cast
in India.

30. Another circumstance of importance to the work was, their improvement in the manufacture of paper. The materials from which the Natives made this useful article grow in such abundance in India as to enable them to afford it at one-third of

Manufac-
ture of
paper.

ing Christianity, hasten the epoch of their apostasy, and accelerate the downfall of the tottering edifice of Christianity in India." (Letters &c. by the Abbé Dubois. pp. 37, 38.) The "edifice," here alluded to is the Roman Church, which has always tottered to its foundations before the noiseless influence of truth; but the steady growth of real Christianity in India from that period, through the publication of the Bible and other modes of instruction, has proved the sufficiency of the means, with God's blessing, to the end proposed.

(³) One instance will serve to illustrate the advantages resulting from this improvement of the types. The Bengalee Bible, printed in the large types first used, extended to no less than five octavo volumes, consisting of near four thousand pages. But by a plan suggested by Mr. John Marshman, a son of Mr. Marshman, the founts were subsequently reduced to a size small enough to bring the whole Bible into the compass of a single volume of about 850 pages.—Vide Third Memoir of the Translations, April to December 1811, &c. Also, Dr. Brown's History of the Propagation of Christianity. Vol. ii. pp. 178—182.

Translation and
printing
Religious
Tracts.Progress
of Educa-
tion.

the price of English paper; but their mode of manufacturing it was such as to render the books made of it invariably a prey to worms and insects in the space of five or six years. Considering the importance of good paper to the advancement of the interests of religion and science in the country, the Missionaries turned their attention carefully to its production. Accordingly, they erected a paper-mill at Serampore; and they had soon the satisfaction of seeing paper produced which remained untouched by worms when placed for a considerable time among paper already half devoured.

31. Besides the Scriptures, they translated and published Religious Tracts in about twenty languages, which were circulated far and wide. In 1816 it was reckoned that the number distributed during the last three years amounted to about three hundred thousand. By means of these little messengers the light of Divine Truth was diffused through the greater part of North India, making silent but irresistible aggressions upon the reign of darkness. Their press was employed, also, in preparing Elementary Tables and useful Compendiums for the Native Schools.

32. In the department of education they had advanced with great rapidity and judgment during the present Decade. Besides the *Benevolent Institution* at Calcutta¹, they established Schools for the Heathen at most of their stations up the country. They were obstructed, however, by many impediments; and their chief difficulty arose from the want of a sufficient number of Christian Schoolmasters: and even where they could procure them, the Hindoos were often found to be too firmly attached to the customs of their fathers, or too suspicious of the design of the Missionary Schools, to send their

(¹) Vide Sec. 7. of the present chapter.



children to be instructed by Christian Teachers. The Missionaries resolved, therefore, after much deliberation, to employ some Heathen Masters; and they even proposed to take under their management Schools already established in the country by the Natives themselves, provided they were allowed to introduce their own school-books and system of education. The Natives generally accepted this proposal; and while the parents continued to pay for the children's instruction in their own Schools, the Missionaries offered the Masters an additional monthly allowance, according to the scholars' proficiency. In order, however, to procure a superior class of teachers, they opened an Institution at Serampore for the training of Masters; and the inhabitants of several places, when petitioning for a School, sent the man whom they had chosen for the teacher to be instructed in their system of education. The plan was so generally approved, that, in some instances, respectable Natives offered houses, and even their family temples, for the children to assemble in: in other cases, where the inhabitants had applied for a School, they immediately began to erect School-houses, in the expectation of their request being granted. Such, indeed, was the interest hereby awakened by these Schools, that the Hindoos seemed to shake off their constitutional apathy, and were never seen to manifest so much pleasure in any other subject. The scholars were generally of more respectable castes than those in the Missionary Charity Schools, and they promised to become useful in enlightening the rising generation.

At some of their stations the Missionaries proposed to establish Schools for girls also; but they met with no encouragement.

33. Besides the general education of children, they projected Schools of a higher grade for youths between fourteen and sixteen years of age, "whose

Superior
Schools for
Youth.

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II.

minds," they remarked, "yet scarcely imbued with the madness of idolatry, were in a better state for receiving rational ideas than those of their parents." For these scholars they provided such elementary works on Grammar, Arithmetic, Astronomy, Geography, and General History; also treatises on the Creator and Redeemer, and the nature of the soul; as were calculated to enlighten their understandings, enlarge their views on the sciences and the fundamentals of true religion, and so dispossess their minds of the false notions of the Hindoos on these subjects, and detach them from that baseless system of idolatry which they had received from their forefathers.

In order to secure for these compendiums more than a mere perusal, the young men were prevailed upon to write from dictation the various ideas contained in them. By this method of applying the instruction they received, the elements of useful knowledge were the more deeply impressed on their memory; their thoughts were arranged in regular order; and youths of any intelligence soon became interested in their studies. At the same time, no violence was done to their native predilections, and they were left to make their own application of the fund of knowledge thus acquired. While this course of instruction was producing the happiest effects on the youthful mind, it was also valuable as a means of spreading just notions on the most important subjects among Natives more advanced in years; for, as each youth had to write out two books monthly, and was permitted to take them home, this opened the way for a constant succession of new ideas to pervade every town and village in the circles wherein the Schools were established.

34. In their Schools, of all descriptions, there were nearly ten thousand children, of every caste,



brought, in some way or other, under instruction, and this chiefly by means furnished on the spot. The number of baptisms, from the establishment of the Mission at Serampore, in October 1799, to the end of 1814, was seven hundred and fifty-six. In the two following years about three hundred were added to this number¹, making a total, in sixteen years, of between ten and eleven hundred. In the former years correct returns were sent of the persons baptized, with their circumstances and places of abode²; but latterly the exact numbers could not be ascertained, owing, no doubt, to the great distance of some of the congregations, and also to the circumstance of several being under the charge of Native Teachers, who are not always very accurate or punctual in transmitting their Reports. These numbers, however, do not correctly indicate the progress of *Christianity* by means of this Mission; for they comprised fourteen or fifteen different nations, European and Asiatic. The former were already Christians by profession, who joined the Missionaries on adopting their peculiar views of baptism, and were then re-baptized. In the earlier years of the Mission these had formed a small proportion of the baptisms; but latterly they had become more numerous, many British soldiers and others having been converted from the error of their ways, under the instruction of these, as well as of other Missionaries. But this result, though important, must not be taken into the

(¹) In the Review of the Mission for 1817 the baptisms are given for that and the two preceding years at "somewhere between four hundred and ten and four hundred and forty;" of which number three hundred may be considered rather more than a fair proportion for 1815 and 1816; but it is sufficiently accurate for our purpose.

(²) See the Lists given at the beginning of volumes three and four of the Periodical Accounts.

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account in our estimate of the triumphs of the Gospel over the idolatries of India. For this purpose we should know the number of *native* converts; and as these cannot be precisely ascertained for the last five or six years, they may perhaps be reckoned at five hundred for the whole period to the close of the present Decade.¹ For this measure of success they felt that they could not be sufficiently thankful to the Author of mercy. The various nations from which the converts were chosen, and their wide distribution through the country, gave them facilities for the propagation of Christianity which they could not have commanded had their disciples been all Europeans or all Natives. There were now between fifty and sixty persons engaged in the work, of whom eighteen were English Missionaries; twenty-three Europeans or of European extraction, born or found by the Missionaries in the country; and fifteen Natives. In the foregoing pages several instances have been given of the Christian character of the native converts, and of the ability and fidelity of the native teachers. Like other Missionaries, the Brethren were occasionally tried by the versatility and inconsistent conduct both of the Catechists and people; but, on the whole, they had much more cause for rejoicing than for mourning over them. They were scattered over a wide surface, occupying about thirty places; but some of these are described as too small to be called Churches, being "rather little groups, which may either sink to nothing, or become flourishing societies, as the Divine blessing" should be withheld, or poured forth.² As here anticipated, several of the Stations now occupied were subsequently relin-

(¹) They were reckoned two years after at six hundred.—Brown's History. Vol. ii. p. 232.

(²) Review of the Mission for 1817.



quished; but those which remained were afterwards strengthened, though at present forming together but a little flock, compared with the vast myriads yet to be gathered into the fold. If, however, we would form a correct estimate of their success, we must not confine our view to the number of converts, to the Churches formed, to the useful labours of some native teachers, and to the testimony borne by others, through life and in death, to the truth as it is in Jesus. We must look rather to the extent of the ground broken up, and the seed sown; to their development of the resources of the country, and the successful application of them; to their well-digested plans and multifarious operations, which, with God's assistance, could not fail to fill up many a valley, and lower many a hill, and so prepare the way for their own future steps, as well as for those who should follow them.

These remarks are in accordance with their own views of their progress, as described at the opening of their Review of the Mission; while their friends in England, after referring to the magnitude of their operations, observed, "we trust that whatever our dear Brethren have been enabled to effect, for the diffusion of the knowledge of Christ among the various nations of the East, has been done with a single eye to His glory, and not with a view to the advancement of a party; and we would unite with them in giving Him all the praise."³

35. The improvement at this time in the public feeling in India towards Missionaries and their work was not the least subject for grateful acknowledgment to an all-wise and over-ruling Providence. This Decade opened with a reference to the opposition raised against them; and this unfriendly disposition continued to be manifested until the year

Improvement in public feeling towards Missions.

(³) Periodical Accounts. Vol. vi. Preface, p. vi.

1813, when not less than eleven Missionaries from different Societies were ordered to leave India. Now, however, the tide of public opinion was turned in their favour. In September 1813, Lord Minto, the Governor-General, presided at the public disputation of the Students of the College of Fort William, when, in his address to them, he bore testimony to the talents and diligence of the Missionaries at Serampore.¹ The good impression thus produced was confirmed in the year 1814, after the passing of the Act which gave to India an Ecclesiastical Establishment, and opened the country to Missionaries of all denominations.

Governor,
Bishop,
and others,
visit Se-
rampore.

36. Their account of a visit which the Governor-General, the Bishop of Calcutta, and others, paid them in the following year, while Serampore was yet in the hands of the British, will suffice to show how they had risen in public estimation. "The Right Honourable Earl Moira, Lady Loudon, the Lord Bishop of Calcutta, Mrs. Middleton, with Captain Fitz Clarence, and several ladies and gentlemen of Lord Moira's suite, honoured the Mission House at Serampore with their presence. The noble visitors went over the different parts of the establishment, and noticed every thing with the most engaging kindness, declaring, that though they had heard much of the Mission establishment, yet it far exceeded their expectations. But the most pleasing part of the visit seemed to be enjoyed when these distinguished visitors entered the room appropriated to the learned Natives employed in the translation of the Holy Scriptures. The sight of learned Hindoos, from almost every province of India, employed in the work of preparing translations of this blessed book for all these countries, appeared greatly to interest his Lordship, Lady

(¹) Missionary Register, August 1814.



Loudon, and the Bishop. When the Afghan pundit was recognised, he was immediately pronounced to be a Jew; and his own declaration that he was Beni Israel completely settled the point. After a stay of nearly two hours the noble party left us, expressing how much they had enjoyed their visit. His Lordship, on his return to Barrackpore, wrote to Brother Carey, inclosing an order for two hundred rupees, as a present to the workmen."²

(²) Mr. Smith's Journal, Nov. 27, 1815. Periodical Accounts. Vol. vi. pp. 99, 100.



CHAPTER III.

LONDON MISSIONARY SOCIETY.

BENGAL. 1798—1816.

Mr. Forsyth's call for assistance.

1. WE have occasionally made mention of Mr. Forsyth, who went out to Calcutta in the year 1798, under the patronage of the London Missionary Society.¹ After some time he settled at Chinsurah, a Dutch Settlement about thirty miles from Calcutta, where he preached in English. He does not yet appear to have taken any part in the instruction of the native inhabitants; but in 1811 he applied in urgent terms for assistance to enter upon this work. "There is great need," he remarked², "of many labourers in this place, as well as in the neighbouring Settlements, Dutch, French, and Portuguese; in Chinsurah, Chandernagore, and Bandell;" and he expressed an earnest desire that more preachers from England or Scotland might be sent forth to assist him in that populous part of the country.

Mr. May providentially directed to Chinsurah.

2. In the year 1811 the Rev. Robert May was set apart for the Mission at Vizagapatam, especially in the tuition of the children, for which he had a peculiar talent. He sailed by way of America, where

(¹) London Society's Reports, 9th and 18th. Baptist Periodical Accounts. Vol. ii. pp. 25. 34. &c.

(²) Letter to the London Society, dated Chinsurah, Aug. 23, 1811.—Society's Eighteenth Report.



he was detained, in consequence of the misunderstanding, noticed above, between Great Britain and the United States, until February 1812, when he sailed for India, and arrived in Calcutta in the following November. By a peculiar concurrence of circumstances, ordered, as will soon appear, by a wise Providence, he was diverted from the Station for which he was destined, and led to settle at Chinsurah, where a prospect of much usefulness was soon opened to him, especially among the native youth.

3. In the month of July 1814 he made a beginning, by opening a School in his dwelling-house, proposing gratuitously to teach the Natives reading, writing, and arithmetic. On the first day, sixteen boys attended. In the course of the month of August the scholars became too numerous to be accommodated under his lowly roof, when he was permitted, by the Government Commissioner of Chinsurah, Gordon Forbes, Esq.³, to occupy a spacious apartment in the fort. Here the numbers rapidly increased; and at the commencement of October the scholars amounted to ninety-two.⁴ Before the close of the year Mr. May sent home the following report of this and two other Schools

Favourable commencement of his Schools.

(3) It may not be uninteresting to remark, that Mr. Forbes was a nephew of Mr. Sullivan, the projector of the Provincial Schools in South India; and he appears to have been actuated by the same earnest desire as his uncle to promote the mental, moral, and religious improvement of the native inhabitants. He was the eldest son, also, of General Gordon Forbes, who commanded the second division of the army in South India under Colonel Fullarton, and whose active services in the years 1782, 1783, and 1784 are recorded in Fullarton's "View of the English Interests in India." General Forbes was subsequently Governor and Commander-in-Chief of His Majesty's Forces in the island of St. Domingo.

(4) Lushington's History of Calcutta Institutions, pp. 146, &c. The account here given is drawn up principally from Mr. Lushington's work, which need not, therefore, be referred to again.

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III.

The Missionary's
difficulties
and exertions.

under his care:—1. The native Free School in Chinsurah, containing one hundred and ten children, chiefly of Hindoos, and a few of Mahomedans. This School is divided into nine classes, seven of Bengalee, and two of English: in the upper classes are six young Brahmins, three of whom are monitors. 2. The Chandernagore School, containing fifty-one children. 3. The Chinsurah Free School, containing forty boys and seventeen girls. In all, two hundred and eighteen children. About three hundred of the Natives had visited the School, as well as many European gentlemen, most of whom expressed their warm approbation of his plans, and their admiration of the order and improvement of the children.¹

4. Under the auspices of Mr. Forbes he was enabled to open one School after another in such rapid succession, that, by the month of June 1815, only eleven months since the commencement of the undertaking, he had established sixteen, including the central one at Chinsurah, to which nine hundred and fifty-one children resorted. It must not be supposed, however, that this commencement was made without some impediments arising from the prejudices of the Natives. The chief opponents were some of the old teachers of the indigenous Schools, who, as at almost every other Mission, did not fail to foment the apprehensions at first entertained, that it was intended to make them Christians; but the people's fears were soon removed by the Missionary's judicious and conciliatory measures. The extension of the Schools also created a demand for teachers, who were, in several cases, selected from this class of persons; and the employment of some gradually dissipated the objections of the rest. Still there were many difficulties to be overcome. The intro-

(¹) London Missionary Society's Twenty-first Report.



duction of a new plan of education among an ignorant people, notorious for their indolence, apathy, and attachment to established customs; the frequent journeys required to the Branch Schools, some of which were ten miles above, and some six miles below Chinsurah; the labour and anxiety of constant superintendence, without which no reliance could be placed on the teachers; and all this exertion to be carried on in a tropical climate, with very imperfect accommodation;—these obstacles will give some idea of the patience and self-denial, the fortitude and perseverance, which must have been exercised to preserve the Schools in a state of efficiency.

5. In the autumn of 1815, Mr. Forbes, satisfied with the result of the experiment thus far, and also with Mr. May's unexceptionable mode of intercourse with the Natives, brought the subject to the notice of the Supreme Government, recommending the extension of the system, applying for pecuniary aid, and pledging himself to continue the personal assistance which he had from the first rendered to the Schools. This application was made during the Government of the Marquis of Hastings, who, in Council—confiding in the “great discretion and sound judgment” with which the experiment had hitherto been conducted; “and convinced that the same honourable motives by which Mr. Forbes had been actuated, in affording his zealous encouragement and *gratuitous* assistance from the first commencement of the plan, would secure to it the continuance of his personal support, advice, and superintendence”—resolved to grant a monthly sum of six hundred rupees “towards the prosecution of the measures²” which Mr. Forbes had recommended and described.

Government grant
towards the
Schools.

(²) These passages are extracted from a Letter from Bengal in the Judicial Department to the Court of Directors, dated 7th October 1815. No. 325. The grant was said, in conclusion, to be



Extension
of the
Schools—
a second
grant.

6. Thus encouraged, the work continued to advance; and before the end of the year Mr. May had increased the number of Schools to twenty, containing about one thousand six hundred and fifty-one children, among whom were two hundred and fifty-eight sons of Brahmins.¹ At first a Brahmin boy would not sit down on the same mat with one of another caste: the teachers also made the same objection. But seeing that the Missionary attached little importance to the distinction they claimed, while he refrained from every thing calculated to violate their prejudices, the objection soon began to relax its hold upon their minds, and gradually died away. The Natives through the surrounding country began to feel confidence in the motives and conduct of the gentlemen who patronized and managed the Schools, and became desirous of their extension; and in 1816, in consequence of the great demand for the establishment of Village Schools, Mr. Forbes was induced to make a second application to Government for support, when the monthly grant was augmented to eight hundred rupees.²

made "for the purposes described in the 43d Section of the 53d George III. Chapter 155;" an Act which sanctions the disbursement of public money for such an object as is here specified.

(¹) London Society's Twenty-second Report, p. 11.

(²) The official Letter from the Bengal Government, communicating to the Court of Directors this extension of their grant, is so honourable to all the parties concerned, that the author cannot refrain from introducing here the paragraph entire which related to the Schools.

"Extract of a Letter from Calcutta in the Judicial Department, dated 4th July 1817.

"116. Your Honourable Court will, we are persuaded, concur with us in the sentiments which we have recorded regarding the meritorious conduct of Mr. Forbes, and the benefits which that Institution has derived, and continues to derive, from his gratuitous and benevolent exertions. We were in a great measure induced to countenance and support this experiment under the conviction that Mr. Forbes's judgment in superintending its progress, would prevent



7. In his Report to the London Missionary Society for 1816, Mr. May stated that the number of Schools then under his care amounted to no less than thirty, which were attended by more than two thousand six hundred children: and some idea of his indefatigable exertions in superintending them may be formed from the fact, that he and his Assistants visited twenty-six Branch Schools sixty times in three months. It was this active supervision which kept the Schools in a state of efficiency. But, with the prospect of extending his operations still more widely, and feeling that his own powers, mental and physical, were already taxed to the utmost, he expressed an earnest desire for immediate help from home. Accordingly, in 1816, the Directors of the London Society sent him a colleague, the Rev. J. D. Pearson, who was followed, in the autumn of the same year, by two more Missionaries, Messrs. Townley and Keith; but Calcutta and its vicinity was the principal scene of their labours³, though Mr. Townley paid frequent visits to Chinsurah, and strengthened his Brethren's hands by his counsel. Not long after, the Station was joined by Mr. J. Harle, a European of approved character, who had resided some years in India; so that, at the opening of the following Decade, Mr.

Arrival of
three Mis-
sionaries.

prevent the adoption of any measures calculated to offend the prejudices of the Natives, or to induce a suspicion that the plan was directed to any interference in their religious tenets or opinions;—considerations which should never for a moment be neglected in the internal administration of this country. The successful progress of the Institution shows that our expectations on this head have not been disappointed.”

This Letter was followed by another of the same tenour on the 29th of October in the same year.

(³) The exertions of these gentlemen were very beneficial, especially in the instruction of the rising generation in the metropolis of India and its vicinity; but they do not come within the present Decade.—Vide Society's Twenty-fourth Report.



May was assisted by two Brethren, Pearson and Harle, in his laborious undertaking.¹

8. The Schools now advanced with accelerated vigour. But it ought to be understood, in order to account for this unprecedented success in the education of the Natives, and in justice to those Mission Schools whose progress has been less rapid, that the avowed and immediate object of the Chinsurah Institution was, the improvement of the indigenous Schools throughout the country, which were described as in a "miserable condition." In Mr. May's own Schools, as in those of other Missions, Christianity was taught; but in those supported by Government religious instruction was disclaimed. The inhabitants generally did not at once confide in this disclaimer; and towards the latter end of 1815 the attendance was somewhat diminished, by the formation of several Schools by Natives, partly from motives of ostentation, and partly with views of opposition to Mr. May; but it soon became manifest that his plan of education was as inoffensive to their prejudices, as it was superior to their own mode of instruction; and its progress then exceeded the most sanguine expectations of himself and his friends. The books used were elementary works; such as, Murray's Spelling-book, Readers, and abridged Grammar; moral treatises; compendiums of Geography, Chronology, and History; the Elements of Mathematics; and other useful works tending to enlarge the native mind. These books were translated into the language, and adapted to

(¹) Mr. Forsyth died in 1816 at Chinsurah, where he had resided for several years, though not lately in connexion with the London Society. Honourable mention was made, in the Calcutta public papers, of his integrity, disinterestedness, and sincere desire to do good; but we have no account of his having engaged in direct Missionary work.—Society's Twenty-third Report, p. 14.



the circumstances of the country²; and both the scholars and their friends soon learned to appreciate the accessions of useful knowledge thus acquired. Compared with Mission Schools, they cannot but disappoint those who attach primary importance to religious instruction; and no one having the charge of Schools supported by the voluntary contributions of the Christian public would be justified in withholding the Sacred Scriptures from their scholars. But in these establishments as much was taught as the Government deemed it consistent with good faith to the inhabitants to sanction. They expressly enjoined the most scrupulous adherence to the long-avowed and indispensable condition of not interfering with the religious opinions of the Natives; an injunction reiterated by the Court of Directors when they sanctioned the pecuniary aid granted by the Bengal Government. The wisdom of this policy, and its propriety in a Christian Government, has been questioned. It is thought that such a compromise of religious duty was too high a price to pay for any measure of temporal advantage which it may be supposed to have secured; and experience has since proved, in many cases, that the scruples on this and other occasions were carried to an unnecessary extent.

But whatever may be now thought of the propriety or necessity of these restrictions, to have acted otherwise at the time would have defeated the object in view, which was, to improve the education given in the Native Schools, which was described as "extremely deplorable." This defective system has been too often explained in this History

(²) The whole of these works were not to be obtained for immediate use; and the most valuable of them were subsequently furnished by the Calcutta School-book Society, an Institution to be noticed in the sequel.

CHAP.
III.Scholars
prema-
turely
removed.Seminary
for
training
Teachers.

to need repetition here. Suffice it to say, that the result of the experiment at Chinsurah fully justified the expenditure of all the money and exertion bestowed upon it.

9. But here, as elsewhere, few of the scholars remained long enough to derive all the advantage which this system of instruction offered them, the lower-caste boys being taken away as soon as they had acquired sufficient knowledge for the common purposes of life; and those of higher castes being prematurely removed, for the purpose of learning English to qualify them for the service of Government or English gentlemen. With a view to meet this very natural desire, and also to encourage the boys to remain long enough at School to go through the appointed course of instruction, an English class was established for those scholars who should make the greatest progress in their own language.

10. In 1816, when the demand for Schools was increasing beyond his ability personally to superintend them, or to provide teachers for the numerous villages that invited his attention, Mr. May projected the formation of a School for training teachers, which was found indispensable to the extension of his plan, and to the perpetuation of the means of instruction. A few youths were accordingly taken on probation; their education, food, and clothes being gratuitously provided. After performing for a time the duties of monitors in this central School, and receiving the special instruction which they required for their future occupation, they were sent to the Village Schools, in order to learn more accurately the general system. This Institution gave great satisfaction in the country: it became an object of ambition with the superior class of scholars; and it is mentioned, of a blind man, that he performed a journey of three days, on foot, for the purpose of securing a place in it for his nephew.



The other Schools, also, in a short time became so popular, that they attracted the notice of the higher class of Natives in the vicinity, who showed their confidence in the general system of education on which they were conducted. The Rajah of Burdwan, and two other individuals of consideration, each established a School on the same plan, one of whom subsequently transferred his establishment to English superintendence.

Such were the Chinsurah Schools; and thus far the success of the experiment was complete. Considering the circumstances of the country at the time, the state of public feeling in reference to the customs and prejudices of the inhabitants, and the infancy of plans for their improvement, the rapid progress of these establishments was justly regarded as a great achievement, and hailed as the dawn of a brighter day for India.¹

(¹) The success of the Chinsurah Schools led to the formation of the Calcutta School-book Society, in 1817.



CHAPTER IV.

CHURCH MISSIONARY SOCIETY IN NORTH INDIA,
1807—1816.

AGRA.

Com-
mence-
ment of
Church
Missionary
Society in
Bengal.

1. MENTION has already been made in the foregoing pages of the commencement of this Society's proceedings in India, chiefly in reference to the seasonable aid which it afforded to the Danish Mission at Tranquebar in its hour of necessity. As early as the year 1807, the Committee of the Society directed the sum of two hundred pounds to be transmitted to George Udney, Esq., the Rev. David Brown, and the Rev. Claudius Buchanan, of Calcutta, to be appropriated at their discretion to promote the translation of the Scriptures into the Eastern languages then carrying on at Fort William.¹ From some cause or other, this money was not immediately drawn for; nevertheless, the Committee, marking the progress of events in India, resolved, in 1809, to increase the sum to five hundred pounds. At the same time they intimated to their friends at Calcutta, that, on receiving an account of the appropriation of this money, such further aid would be granted as the funds of the Society might allow.²

Appro-
priation of
their grant
of money.

2. The attention of the Society having hitherto been directed principally to Africa, a portion of

(¹) Church Missionary Society's 7th Report.

(²) Ibid. 9th.



their grant was appropriated towards the publication of the Arabic and Sanscrit Testament; and another portion towards the support of Scripture Readers in the markets and other places of public resort.³ Mr. Brown entered into the execution of this plan with his wonted energy of mind, and with as much activity as the declining state of his health admitted; and, even when too unwell to make much personal exertion, the few airings which he was capable of taking, when in a state of temporary convalescence, were directed to various spots which he wished to examine, with a view to constructing small platforms, raised about one cubit from the ground, for the accommodation of the Readers. One of these he erected under the shade of a fine spreading banyan in his own grounds, where the Natives were encouraged to assemble to hear the Word of God.⁴

3. The first Reader employed in this service was Abdool Messeeh, who, after his baptism, resided at Calcutta, where, in the midst of much opposition, he was an instrument of great good. To avoid the vexations to which he was exposed from the Mahomedans, in July 1812 he removed to Chinsurah, where he continued his useful occupation until the friends of the Society, now formed into a Corresponding Committee at Calcutta, resolved to send him to Agra, as a public Reader and Catechist; the Rev. Daniel Corrie, being then in Calcutta, but about to proceed as Chaplain to that Station, having readily consented to take him under his protection.

Abdool
Messeeh
the first
Reader.

4. They left the neighbourhood of Calcutta on the 20th of November 1812, with two friends in company, some Christian youths, and a large party of boatmen and servants. In their voyage up the

Abdool
proceeds
with Rev.
D. Corrie
to Agra.

(³) Church Missionary Society's 12th Report.

(⁴) Brown's Memorial Sketches, pp. 60, 61.

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IV.

Incidents
by the way.

Ganges they halted every Sabbath, when Abdool collected as many boatmen and others as he could induce to attend, to hear him read the Word of God. Mr. Corrie kept a journal of what occurred worth recording, both from his own observation, and also from Abdool's report of his proceedings.¹

5. We will give one specimen of the manner in which they spent the Lord's Day. On Nov. 29 they rested in a lonely place. In the afternoon Abdool collected the boatmen and others on the bank, to the number of about forty, and preached to them. He began and ended with a hymn, after the manner of the Asiatic Religious, in which he was joined by the Christian children and servants. His discourse was from the latter end of the first chapter of St. Matthew. He spoke of our sinful state by nature, adducing many proofs observable in their own life and conversation which render a Saviour necessary; enlarged on the birth of Christ without sin, that He might be a suitable Surety for sinners; and explained the meaning of His names, Jesus, Immanuel; bringing forward proofs of His Divine power, and pointing out the salvation which He bestows. "The latter part," Mr. Corrie remarked, "was very satisfactory indeed, as an evidence of his acquaintance with the change which passes in the Christian's mind. His discourse was intermixed with exhortations to embrace the religion of the only Saviour. Some, it seems, set light by what they heard; others approved, and said his book contained more weighty truths than their Shasters."

Such is the uniform character of this journal, which is full of incidents of lively interest, though not differing materially from the general events

(¹) The account given in the text is drawn up from Mr. Corrie's journal, which is published, in detail, in the *Missionary Register* for 1814.



and conversations with the inhabitants of India which we have recorded of other Missionaries. Abdool's interviews with the Heathen, Romanists, and Mahomedans, at the different Stations where they halted, evinced a degree of piety, tact, and self-command, that proved him to be well qualified for the office he held.

At Allahabad he was recognised by several Mahomedans, especially a Khan, who had known him in the days of his ignorance, and now treated him with a contempt which was a severe trial to his natural temper. But he endured their scorn with Christian meekness and forbearance, and told them plainly, "I am restrained, and enabled to bear your reproach, by the power of the Holy Spirit." This put them to silence.

6. On Saturday, February 13, they arrived at Cawnpore, a short distance from Lucknow, the capital of the kingdom of Oude, where Abdool's family dwelt. On the following day his brother and his nephew came from Lucknow to meet him. They received him with great affection, and wished to eat with him, and to be one with him in all things; but he very considerably would not suffer them until they should understand the grounds of his conversion, when, he said, they might act as they chose. They told him that a great stir had been made in Lucknow, on the report of his baptism reaching the place; and that his father and family had been exposed to much violence from their neighbours on his account. These circumstances were partly known to him before; and it had been deemed advisable for Abdool not to go to Lucknow for the present; but, on being told of his family's continued good-will and favourable disposition to the Gospel, as also that his father, mother, brothers, and sisters, with their children, had determined on coming to see him if he would not go over—the sis-

Abdool's
interview
with his
family.



ters also resolving to risk the displeasure of their husbands rather than not see him—he thought he ought to go; “and we,” says Mr. Corrie, “commending him to the Lord, sent him with his brother and nephew, with one servant to bring us word of his welfare.”

On the evening of Sunday, the 21st, Mr. Corrie, and those with him, were agreeably surprised by Abdool's safe return. He found the ill-will of his former friends so much excited, that he did not leave his father's house during the day he staid there. In the evening he went to a friend's house, and had much discussion on the subject of religion. He gave ten copies of St. Matthew to different persons who desired them; prudently withdrew privately; and praised God, he says, when he set foot on British territory.

Two days after his return, his father, two brothers, and two nephews, came over. Their prejudices appeared to be removed. They joined in prayer, both in private and in Church, and declared their intention of embracing Christianity. Most of their inquiries were on the subject of our Lord's Divinity; of which, after having seen the evidences from the Old and New Testaments, they seemed to be convinced. Their parting with Abdool was very affecting. The old man threw his arms round his son's neck, and wept plentifully. Abdool was much moved, and said, “I pray, Sir, forbear your tears. My Lord hath said, ‘He that loveth brother, or sister, or father, or mother, more than me, is not worthy of me.’” “Well, well,” said the old man; “but I am returning to calamity, I know: many will try to trouble me; but I give up these,” turning to his two grandchildren, “to be educated in Christianity: I commit them to Jesus Christ! God grant that that country (Lucknow) may soon come into the possession of the



British! then we might live in peace." Abdool reminded him that God would deliver him, and that His peace is alone worth caring for. "True," said the younger brother, "and these lads we commit to Christ. During the rains I also will come and stay some months with you."

7. They now pursued their voyage, and arrived at Agra, March 18, 1813; and on the 22d they opened a School for the Natives. The six head boys had learned English also, with a view to their becoming translators of the Scriptures and other works, in the event of their proving competent for the task. These, with the other scholars, learned the Church Catechism in the mornings, with Persian during the day; and attended Morning and Evening Worship, in which Abdool officiated, reading a chapter of Scripture, making remarks upon it, and using some Prayers of the Liturgy.

Arrival at
Agra.

8. On the first Sunday, the congregation of Native Christians was small; but on the next, March 28, it consisted of forty persons. Abdool explained to them the Gospel of St. Luke in order; and read and commented on the fourteenth chapter. Some of the people staid to inquire who he was, and said that they felt their hearts much affected while he was addressing them. In the evening he went into the town. A crowd collected to receive charity. Before he distributed the pice (halfpence), he explained the original state and the fall of man. Many sat still, apparently more taken up with the discourse than with their own necessities. Some of them, on being, through mistake, offered a pice a second time, withdrew their hands, saying that they had already received.

Com-
mence-
ment of his
labours.

9. A house was hired for Abdool, and possession in part given, when the owner, a Mahomedan, hearing who he was, refused to let him have it. He therefore took up his abode, for the

Interviews
with Ma-
homedans.

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present, in an humble habitation among the Natives. As soon as it was known that he was come to abide in the place, several Mahomedans of the first respectability came to him daily for conversation. A few listened to him with attention, and seemed to be favourably impressed; but others were more inclined to cavil than to learn, till at length their visits became troublesome, interrupting his proper studies and occupations. He therefore thought it desirable to fix his abode nearer to Mr. Corrie. Visiting an old man, who had been a scholar of his grandfather, Abdool found many Mahomedans assembled at his house to converse, or, rather, dispute with him. Seeing that the conversation was becoming less amicable, the old man made a sign for Abdool to desist. Abdool said, "If you are afraid I should be disgraced before this company, pray understand that I go into the Bazaar to speak on these subjects, and am not ashamed of Christianity, that I should flatter or deal in ambiguous language." "Well," said the old man, "but now leave off; and come among us from time to time: we shall be happy to see you." The discussion was thus interrupted, and nothing satisfactory could afterwards be introduced; so Abdool rose to go. They again invited him to frequent their society. He replied, he had not time to spare for mere visiting; but, if they would allow him to read a chapter in the Gospel every time he came, he would wait on them as often as they pleased. They expressed a wish that this might be the case. Time, Mr. Corrie remarked, will prove their sincerity.

In this manner did Abdool carry on frequent intercourse with the Mahomedans¹; but with little immediate result.

(¹) His discussions are given at some length in the journals referred to above.



10. But his visitors were not confined to Mahomedans. Hindoos of all castes began to frequent his services, and they were much more ready to receive his instructions. We will give two or three cases from the journal which led to the inquirers' conversion.

Sunday, May 9—At Evening Service, when "the subject of discourse was, *This is a faithful saying*, several were in tears. One man came forward and declared he would be a Christian. He was sick, had long been ill, did not expect to live long, and these words comforted him. He had never before heard such comfortable words.

"*May 10*—The above man came, with his wife and two children. He had been a soldier in the service of some Native Prince, and has lingered long under wounds received in that service. He did not discover such a sense of sin as to lead us to give him baptism, as he desired. Several Mahomedans came and passed the day with Abdool. It has been a day of evident *joy in the Lord* with him. I was deeply affected by his undisguised relation of the alternate pride and despondency by which he is assaulted.

"*June 10, 1813*—To day the doctrine of Christ witnessed a triumph. For three weeks past a Fakeer, of the Jogi Tribe, has come frequently to our morning worship in the School. On Tuesday the chapter to be read in order was John xvii. The subject of it, and our Lord's manner toward his disciples, arrested the attention of the Jogi, and the tears flowed plentifully down his cheeks. To-day he brought his wife and child; said he was a convert to Jesus without reserve; and began of himself to take off his Fakeer's dress. He first took the beads from off his neck; then broke the string to which the charm given him by his Gooroo was suspended; then broke off an iron ring worn round his waist, and to which an iron rod about two feet

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long was attached. He then put on some old clothes which we had by us, and said, now he wished to be instructed in the Gospel, and to get employment. A rupee was given to procure food for the family, with which the wife went and bought a spinning-wheel, saying, she would spin and earn their livelihood. These are wonders in the history of a Hindoo. The whole family afterward eat their dinner with Abdool, of their own accord.

"To-day an old woman, also, who has constantly heard Abdool on Sundays, brought her little all from the house of a Mahomedan, where she had long lived, and took up her abode among the Christians, expressing a heart-affecting sense of her value for the Gospel of Christ.

"A leper, too, who has spent years in religious observances without finding rest to his mind, and who has been some time in constant attendance on the means of grace, took up his abode with us, saying, Jesus would cure the inward leprosy of his soul."

After a careful instruction of these people, and an observance of their conduct which satisfied Mr. Corrie as to their sincerity, he baptized them on the 29th of August, together with the Jogi's brother, and a converted Mahomedan, with his wife and two children. They were then diligently occupied in the cultivation of land, hired for the purpose of proving their dispositions; and all who joined the Mission were employed in some kind of labour. These Hindoos, with the exception of the leper, were Rajepoots.

There were besides fifteen Candidates for Baptism, one of whom was a Hindoo Byragee (devotee), who had been lying twelve years in a jungle at Joypoor, waiting for his god to appear to him: at length, wearied out, and hearing of the Jogi's conversion, he came over to the Mission, and gave good evidence of his sincerity.



11. Not that the above were the first baptisms. On Sunday, July 25, a Mahomedan Hugeem (physician) and his son, also a nephew of Abdool's, were publicly admitted into the congregation of Christ's flock, having been carefully instructed in the nature of the ordinance, and Abdool putting the questions to them in Hindoostanee. The Hugeem received the name of Talib Messeeh Khan, his son, Mokurrissen Messeeh, and Abdool's nephew, Mayut Messeeh. This young man was employed as a Scripture Reader, and made rapid improvement in piety and knowledge. About three weeks after his baptism, his uncle, Abdool's brother, paid him a visit from Lucknow, where, he informed them, persecution raged against their family, and their letters were intercepted. But the copies of St. Matthew, which Abdool's father took from Cawnpore, had been all sought after, and read even by some of the principal ladies in the Nabob's palace.

Mahomedan Converts.

12. Among others who seemed to take a sincere interest in the Gospel, particular mention is made of a Hindoo Rajah and a Brahmin, of whose conviction of the truth of Christianity, which they expressed a desire to embrace, there appeared to be no reason to doubt; but they seem to have been deterred from baptism. In fact, the progress of the Gospel was creating a general stir in the place; and one Mahomedan Molwee (judge) used his influence and power to persecute the converts. This had the effect of deterring several from listening any more to Abdool; but we will give one instance of an inquirer, a Molwee, who resisted all attempts to turn him from the faith.

Persecution for the Gospel's sake.

13. His name was Futtih Ullah; and he had for some time been in constant attendance upon Abdool's instructions. At last his sincerity was put to the test. One morning, October 2, 1813, he

Conversion of a Mahomedan Molwee.

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made his appearance at Abdool's house, with his mouth and cheek bloody. "To-day," said he to Abdool, "I have been numbered among the disciples of Christ." "Why," replied Abdool, "you have long confessed Christ. What is come to pass now?"—"To-day," said he, "I have been beaten for the name of Jesus." "He then related how an Arabian, who has been among us several times lately, and wanted money from us, came upon him as he was going along the street, first seized his hands, and then exclaiming, 'That mouth has denied Mahomet,' hit him several blows on the mouth, so as to make the blood flow. The old man expressed no sorrow, but rather joy; and his conversation in the evening was very edifying. The assailant afterward fled, and is concealed from justice."

Next day fewer people attended Divine Worship, and some withdrew altogether, in consequence, it was thought, of the fear of similar persecution; but the meekness with which Futtih Ullah submitted to the assault was remarked to the honour of Christianity. People remembered that in former times, under the Mahomedan Government, he had contended with some one about a trifle, and ran after him with a drawn sword; whereas, "Now," said the neighbours, "he did not lift his hand in his own defence; but people do become inoffensive when they become Christians."

About three weeks after this occurrence, October 24th, Futtih Ullah was received into the Church. "After reading a portion of Scripture, the Litany, and a treatise on Baptism translated from Archbishop Cranmer's works, he was baptized. He had for some time past solicited baptism, and manifested a decided acquaintance with the nature and grace of the Gospel. In reference to the attack made on him on the 2d instant, he was asked if he



had learnt to offer the left cheek when smitten on the right. He said, by the grace of God he would do so.

14. "After his baptism, the Lord's Supper (the Communion Service being translated into Hindoostanee) was administered to nineteen communicants. The administration of this sacrament was now the usual conclusion of a public baptism." On the present occasion, the communicants, besides the persons newly baptized, consisted of several converts from Romanism, and one man formerly an Armenian. They had been carefully instructed in the nature of the ordinance; and several of them were deeply affected towards the conclusion of the service. Talib Messeeh Khan observed, while the congregation was dispersing, "What blessed effects attend the Lord's Supper; as if, of itself, it caused our hearts to burn within us!" Talib Messeeh made such progress, that he was soon able to take Abdool's place when too-unwell to officiate in Divine Worship.

Administration of the Lord's Supper.

15. On the following Sunday, October 31, there were twelve more baptisms, including three of the converts' children. The Prayers and Litany were afterwards read by Fazil Messeeh. For some time past their Place of Worship had been too small for their growing congregation. In consequence, they had erected one more spacious, which was now advanced far enough to admit of the performance of Divine Service.

Numerous Baptisms.

Thus did the blessing of God manifestly rest on the labours of His servants. One after another was added to the Church; until, on Christmas-Day 1813, twenty adults and twelve children were baptized. The history of several of these converts is given in the journal.¹

16. Next day, December 26, after Divine Service in the fort, the Lord's Supper was administered in

Summary of the Mission.

(¹) Missionary Register, 1815, pp. 34, 35.

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the city to the native congregation. The number of communicants amounted to forty-five, of whom eleven were converts from the Romish Church. A report having gone abroad, that, on the former occasion of administering the Lord's Supper, a piece of beef had been given to the Hindoo converts, and a piece of pork to the Mahomedan converts, it was judged expedient to allow all who chose to remain during the celebration. A great number, both of Mahomedans and Hindoos, were spectators, and behaved very orderly. The new Place of Worship was nearly filled. After the congregation was dismissed, several of the converts appeared to be greatly affected, and their conversation afterwards was very satisfactory.

Thus, in about nine months after the arrival of Mr. Corrie and Abdool, no less than forty-one adults and fourteen of their children, of different ages, had been baptized into the faith of Christ, and all continued to walk in the Truth. The year closed with a prospect of increasing numbers which was very encouraging; and as several of the converts were men of learning and influence, there seemed to be ground to hope that lasting benefit, as Mr. Corrie expressed it, was intended by our Almighty and Merciful Father for this place.

Talib
Messech
Reader at
Meerut.

17. Besides these active proceedings at Agra, Mr. Corrie had for some months past been in correspondence with several families and individuals, who, in their respective places, did what they could, by means of Schools and the distribution of the Scriptures, to further the cause of the Gospel around them. At Meerut there was a young man named Bowley, born in the country, who took a lively interest in the instruction of the Natives. He held a situation, though not in the service of Government, which enabled him to maintain himself, and accomplish, in some measure, his benevolent intentions.



He had established Schools, in which many Native children read the Scriptures, while he himself publicly read the Sacred Volume every Sabbath Day to many assembled Natives, and was otherwise very actively engaged in disseminating the knowledge of Divine Truth. His account of the progress of the Gospel in his neighbourhood became so encouraging, that Mr. Corrie appointed Talib Messeeh to assist him as a Scripture Reader. In consequence, in November Talib set out for Meerut, accompanied by Abdool and his nephew, Mayut Messeeh. On the way they had many opportunities of conversation about religion, especially at Coel, where Talib Messeeh's father and friends resided. Twelve copies of the translations were given away. Talib's friends were, at first, much offended; but they became reconciled at last, and begged a copy of St. Matthew, that they might know more of Christianity. At Meerut much attention was excited among the Mahomedans; and long conversations were held daily in large assemblies.¹

18. At Meerut there were three or four persons of respectability who appeared to be truly convinced of the excellency of the Gospel, and declared their determination to be baptized. Consequently, in January 1814, Mr. Corrie proceeded thither, and

Baptisms
and Con-
gregation
at Meerut.

(1) Mention has been made above of the Begum (B. xi. c. l. s. 15). On his way home Abdool called upon her Highness, and Mr. Corrie gave this account of his interview with her:—

“At Seerdhuna the Begum received Abdool with much civility. As the custom is to carry a present on being introduced to a superior, Abdool presented a copy of St. Mark's Gospel, which her Highness received with great devotion, kissed it, and carried it to her head. She was evidently afraid of hearing something against the Romish ceremonies; but as Abdool confined himself to recommendations of the Scriptures, she soon became unembarrassed, and entered freely with him into conversation about the translations and progress of the Gospel; and gave a kind of promise that she would cause a portion of Scripture to be read to her every day.”

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baptized one of them, an aged devotee, by the name of Mungil' Doss. Another was a woman well reported of by the Christians among whom she dwelt. She had attended Hindoostanee worship, and evinced a good knowledge of the Gospel, and a sincere love for the Truth. The other two were a Molwee and a Moonshee, who had endured great persecution on account of their predilection for Christianity, and resisted every attempt of their kindred and friends to induce them to retrace their steps. It was deemed advisable to postpone their baptism for a short time. In a few weeks they both came to Agra, when they were received into the Church, and returned home.

The native congregation at Meerut was now composed of between twenty and thirty Christians, under the instruction and superintendence of Mr. Bowley, assisted by Talib Messeeh. There were three Schools, maintained by the families of the place, and containing about seventy scholars.

Death and
burial of
two con-
verts.

19. In the month of March two of the Christian women at Agra died, making a good confession of faith in Jesus to the last. The attention shown to their remains at the funeral produced considerable impression on some of the new converts. A man who had always appeared exceedingly humble and sincere, who was a Hindoo, on returning from the funeral, said, "Now I have not a wish ungratified. May I never be separated from Sahib whilst I live; and when I die, let the Christian brethren be thus assembled for prayer, and to hear the word of exhortation." A woman, who had been a Mahomedan, pointed out to an unconverted native, with considerable exultation, the respect put upon the remains of a poor woman like herself, as if she had been an European.

Various
inquirers
after the
Truth.

20. Several Armenian Christians, from different parts of the country, applied for copies of the Scrip-



tures and other books, which they diligently distributed, and sent to Agra for more. Several Mahomedans, also, of great respectability, were in constant attendance upon Abdool's instructions. Some of them came from a great distance, apparently with no other object but to learn the way of salvation, and they expressed their conviction that Christ was the only Saviour. There was no reason to question their motive; but Mr. Corrie and Abdool had learned the necessity of great caution in the admission of candidates to the ordinance of baptism. No one was received without an open profession of readiness to bear the Cross. Several Romanists joined the Church, astonished to learn what Christianity really is, and some of them not a little indignant at their priests for having withheld the Gospel from them, and kept them so long in the dark.

21. One instance will serve to show the care with which candidates for baptism were received. It is thus described in the journal for March 28, 1814:—

A convert
from Bundlecund.

“The person from Bundlecund, who has been in attendance since the beginning of January, came to-day desiring baptism, as he has often done. He wishes to return to his family; and there is no one, he says, to admit him to the profession of Christianity if he leaves this place without baptism. The following questions were put to him:—‘How long has this desire of becoming acquainted with the Gospel been excited?’—*Ans.* ‘Upward of a year.’—*Q.* ‘Do you remember how you were led to desire an acquaintance with it?’—*A.* ‘A Molwee (who was mentioned) is constantly, in private with his friends, speaking in praise of the Christian religion. Once I mentioned the Virgin Mary. The Molwee reproved me for not giving her the usual title of Hazrut Miriam. I asked why she should be thus honoured. He said, she was the mother of Jesus, the Word and Spirit of God. I asked him the meaning of these

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expressions. He said, they expressed Christ's Divinity.'—Q. 'Well, what think you of the Virgin Mary?'—A. (addressed to Abdool) 'I think she was a sinner, like you and me; but honoured greatly in being the mother of the Lord.'—Q. 'What excellency have you seen in the Gospel above the Korân, that you should embrace Christianity?'—A. 'In truth, I never could understand the Korân, or the explanations given of it. In one place Jesus is called the Spirit of God, which can be no other than God himself: in another place he is called a mere prophet. Now the Gospel I can understand, which speaks plainly of Christ, and appears to me the truth.'—Q. 'But the Korân teaches that remission of sins is to be obtained by prayers and almsgiving: what think you of that doctrine?'—A. 'As to almsgiving, it can do nothing in that point of view; and I am sure there is no way of forgiveness for a sinner, but through faith in the blood of Christ.'"

After this good confession, and the probation of about three months, this man was baptized April 3, 1814, by the name of Amanunt Messeeh. A great many strangers were present on the occasion to witness the admission of another Mahomedan into the Redeemer's fold.

It was not to be expected, however, that all should prove faithful, notwithstanding the care with which they were received. As in every other Church, so in that of Agra, some of the baptized fell from their steadfastness. Two or three instances are given of unchristian conduct, which led to the suspension of the offenders from communion; and one case of apostasy is recorded. Yet, while Corrie and Abdool were mourning over these unfaithful members, they were happy in the general constancy of their people.

22. Abdool's father and family having repeatedly urged him to visit Lucknow, both on their own



account, and for the sake of many who, as they reported, were desirous of hearing him on the subject of Christianity, it was agreed that he should go; and on the evening of July 17 he set out on his journey, his nephew, Mayut Messeeh, having gone before to prepare his way. He took with him a chest of books, chiefly the Gospels of St. Matthew and St. John, for distribution. He conversed with a variety of persons by the way, and many showed that they had heard of his conversion and proceedings at Agra. The Mahomedans were sometimes very angry with him; but with a soft answer he was generally able to turn away their wrath, and sometimes it ended in their accepting a copy of the Gospel.

They arrived at Lucknow July 28, when they found their kindred and friends assembled to welcome them. Abdool read and explained Acts ix. and joined in prayer. He recorded in his journal:—

“About sixty men and women were collected, and all heard with attention, and appeared pleased; and my mother and sisters expressed themselves thus:— ‘Praise to Jesus Christ, that we, who were separate, are again brought together. We are His sinful servants. How shall He not vouchsafe His grace unto us!’ And my father, his eyes streaming with tears, said, ‘O Lord Jesus Christ, I, a sinner, cannot praise thee as thou art worthy; and now, through the gladness that thou hast shown me, half my illness is removed; and now I am persuaded that thou wilt restore me to health also, and deliver me from the hands of all my enemies.’ They closed with a hymn sung by himself and Mayut Messeeh.”

“*July 29*—In the morning all my relations, male and female, having set their several households in order, collected for worship.” Then, after describing the service, he adds, “Neighbours and friends

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collected in such numbers, that there was no room left. After worship I took my brother, and went in quest of a larger house, which we met with within the precincts of the British Resident, and there took up our abode. My relations came to me there, and great numbers of poor, and blind, and lame come daily for charity; and those who were my Mahomedan friends also come to dispute, to whom I answer as the Holy Spirit enables me."

After spending a few days at Lucknow in this useful manner, Abdool returned to Agra on the 11th of August. The joy of the Native Brethren was very great on his arrival. His father and five other members of his family accompanied him, with several others: among them was an aged Molwee, who appeared much in earnest in his inquiries after Truth.

Mr. Corrie's departure—
State of the flock.

23. During the absence of Abdool, and after his return, Mr. Corrie baptized several converts; but the little flock was now to lose the wise and paternal care of their pastor. His health, always delicate in India, was at this time so impaired as to compel him to return to Europe. Mr. Bowley, of Meerut, had for some time expressed a desire to relinquish his secular occupation, and engage entirely in Missionary work; but as he could hardly be more usefully employed for the Natives than he was, Mr. Corrie advised him to remain in his present employment; to which he consented, resolving, that if removed by Divine Providence from the situation he held, he would devote himself wholly to the Lord in India, under the Church Missionary Society. Mr. Corrie, in prospect of his speedy departure from Agra, proposed to Mr. Bowley to undertake, with Abdool Messeeh, the superintendence of the Mission; to which he readily assented, and came without delay. Having made an arrangement so much to his satisfaction, on the 18th of August Mr. Corrie committed



the congregation to the care of Abdool and Bowley, "amidst many tears," he remarked, "on the part of the new converts, and much sorrow on my own; but the will of the Lord is to be acknowledged in my departure, no less than in my arrival at this station. During the preceding sixteen months, seventy-one Natives have received baptism, of whom seven fifty are adults—about half Mahomedans, and the other half Hindoos. Of these, one has been expelled; six have apostatized; four are gone to their friends, and are, we hope, holding fast their profession; and others are occupying different stations as Readers and Catechists. Several Catechumens remain to be further proved."

"I would remark, in concluding the present journal, that, exactly in opposition to the popular opinion among Europeans in India, the more learned converts, and those who had been Fakeers, caused us the most anxiety and trouble. In this, as in other respects, the Lord's ways are not as man's ways; and His Gospel will make its way in this country, as usual, first among the poor and least regarded part of mankind."

Thus did Mr. Corrie close his journal of Abdool's proceedings, August 19;—a journal which tended greatly to keep alive the interest recently awakened in Europe in behalf of the evangelization of India.

24. Knowing the dangers to which an unprotected native flock must be exposed, Mr. Corrie, before his departure, distributed the more learned and efficient members of the Church in different parts of the country, as Readers, Schoolmasters, and Moonshees, under the patronage of such friends as were disposed to take charge of them. Yet, notwithstanding this wise precaution, his removal was severely felt. Mr. Thomason remarked:—

Mr. Corrie's loss severely felt.

"Even the good, the very best Natives, do not obtain the respect which is requisite for successful

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Missionary labour. They have not that sense of order and discipline, nor that fortitude and steady perseverance in active labour, which generally belong to the European character.

"In losing beloved Corrie, the converts at Agra lost their head, their guide, their support, and their father. He gave an importance to them as a body, which claimed respect; and he gave vigour, animation, and a right direction to their exertions. He won them by his love, guided them by his prudence, edified them by his teaching, and brought down blessings upon them by his prayers.

"You in England have scarcely an idea, nor can you well form an idea, how entirely the Native depends on the European for activity, vigour, prudence, and perseverance. Even where the grace of God reigns in truth, yet, for want of these qualities, Missionary Labours must often languish. Besides, when the European goes, the head is removed. The Native appears with vastly diminished influence and authority; and this has a remarkable effect on the feelings of the native members of the Church, as well as on the body of Natives around, who are not of the Church."¹

The
Church
Missionary
Society's
augmented
grant.

25. When the Church Missionary Society received full intelligence of the proceedings at Agra, and of the bright prospect opening in other parts of North India, they added one thousand pounds to their grant of five hundred pounds to the Calcutta Corresponding Committee. The news of this munificence arrived at Calcutta while Corrie was there, and rejoiced him and his friends. It was like a gleam of light thrown athwart the cloud which his departure had drawn over the prospects at Agra. He sailed shortly after for Europe.

(¹) Rev. T. Thomason to the Church Missionary Society. Missionary Register 1816, p. 335.



Proceedings of Abdool and Mr. Bowley at Agra.

26. To return to Agra. Mr. Bowley soon proved his competency for the office he had undertaken, and was specially active in making excursions through the surrounding country. The journals of his intercourse with Natives of all descriptions are full of interesting matter, and show him to have been well acquainted with the language, customs, and character of the people.² In some of his journeys Abdool accompanied him, and took part in the conversations, when his health permitted; but it was often such as to interfere with these excursions. He had also a separate charge, his attention being chiefly given to the native congregation in the city, while Mr. Bowley was engaged in the English department of the Mission. Besides, after Mr. Corrie's departure, Abdool soon began to feel the loss of his wise counsellor and affectionate friend. Mr. Bowley could not be expected to have equal experience to guide, or influence to protect him; and under these circumstances he seems to have kept no regular minutes of his proceedings till January 1815, when he resumed his journal, which he wrote, as heretofore, in Hindoostanee, and a friend on the spot translated it into English. Though it does not exhibit that delineation of character which threw peculiar interest over his former journals; yet they sufficiently show the ardent affection of the Native Christians for Mr. Corrie—their "Padre Sahib," (English Father) as they called him,—and the high estimation in which his affectionate labours were held, even by the Heathen. They also describe the increased bitterness of Abdool's enemies now that he had lost his protector, and the Christian meekness with which he endured their indignities.

27. While Mr. Corrie was in England Abdool

Abdool's letters to Mr. Corrie.

(²) His journals at this time are given in full in the Missionary Register for 1815, 1816.

His practice of
physic.

wrote to him several times¹; and his letters express an ardent affection for him, and an anxious desire for his return. They show, also, that while enduring shame for Jesus' sake, and endeavouring meekly to instruct those who opposed themselves, he was grieved by the Mahomedans, who, in several instances, contrived to keep from him those who had manifested an inclination to regard his instructions. Besides his regular services on the Lord's Day, from which he allowed nothing but sickness to keep him, both himself and his Assistants had daily service somewhere, and he was in constant intercourse with the Natives of all descriptions.

28. Abdool was very diligent in attending to the bodies as well as the souls of the Natives; and he gives Mr. Corrie the following description of his exertions and success:—

“After your departure I fell dangerously ill; but my Lord Jesus Christ himself delivered me: and God has brought this advantage out of the necessity that I was under of using medicine, that now I administer it to the people of the city. I give medicine and food, at my own charge, to the poor, and have collected nearly fifty books on medicine. From the time I commenced this plan, 300 people, by the favour of God, have received help in different diseases. God often, by this means, makes some of this city, who were enemies, to become friends. Many of the poor of the city come, and, taking occasion from their bodily complaints, I try to heal their souls; and three or four poor sick creatures, whom I had brought into the Kuttra, went out of the world depending on Jesus Christ. May the Holy Spirit so shed down his grace, that, like as many

(¹) His letters were written in 1815 and 1816, and are published in the *Missionary Register* for those two and the following year. There are several other letters from the Christians of Agra to Mr. Corrie at the same time.



attend for bodily healing, they may assemble for spiritual healing!"

Abdool's success in the practice of physic was so great, that the inhabitants now called him the Hugeem. This circumstance, together with the gratuitous distribution of his medicines, attracted the attention and awakened the resentment of the principal native physician of the city, who was an aged man, and of considerable repute among the Natives. He went to Abdool, and complained that he had, by underhand means, deprived him of his patients. Abdool answered, "I give medicine to the poor for the love of God: if you do the same, doubtless you will have as many patients as you desire; but poor people cannot afford to pay a high price." The Hugeem then entered into discourse on the nature of the Christian Faith; and observed, that it was apparent to him, that no Mahomedan would be in existence in a few years, but all would be Christians; adding, as the foundation of his opinion, that he had overheard a conversation between two of his servants to this purport. One said, "These English are very wise people. They are fond of truth, and their religion is pure. Surely they are too wise to follow this religion of Jesus, if they were not convinced of its truth. Besides, this religion of theirs is so good, that I am sure it is right."

This information is from an intelligent officer at Agra, in a letter to a friend at Calcutta; and he adds—"Thus you see, my Dear Sir, that the Gospel has not been preached in vain in this place; and we have to lament that the love and fear of the world operate so powerfully against the voice of conscience as they evidently do."¹

(¹) Church Missionary Society's Seventeenth Report. Missionary Register, 1817, pp. 424, 425.

Mr. Bow-
 ley remov-
 ed to
 Chunar.

His inter-
 course
 with the
 Natives.

1. In the spring of 1815 the Rev. T. T. Thomason, in his journey with the Governor-General to the Upper Provinces, visited Agra, where he spent five days, inspected the affairs of the Church, and baptized five children. In concurrence with the Corresponding Committee, it was deemed advisable to remove Mr. Bowley to Chunar, a place of great importance for Missionary operations. Accordingly, on the departure of Mr. Thomason for that station, Mr. Bowley accompanied him. Here he was soon engaged with his wonted activity in devising and forming Schools for the Natives. His plan was, to have one centre School, and all the rest in the surrounding villages, at convenient distances, so as to admit of his visiting them at stated times, or occasionally, as he might think proper. The Masters were to be paid according to the number of Scholars, in order that each might find an interest in the prosperity of his School. He also conducted the assemblies of Native Christians in that place.

2. Two or three short extracts from his Journal¹ will explain how he became acquainted with a native who was soon very useful to him in his intercourse with the Heathen and Mahomedans.

"*Jan. 21, 1816: Sunday*—This morning, having heard that a woman was about to give herself to the flames, with the body of her deceased husband, I proceeded to the place, that I might witness the awful spectacle. I found that they were about to cross the river to the Benares' side, which is esteemed more sacred than this; or, as some affirm, because an officer would not allow them to put their purpose in execution on this side."

(¹) His journals at this period are given in the Missionary Register for 1817. Also in the Church Missionary Society's Eighteenth Report, App. VII.



After describing his fruitless endeavours to prevent this atrocious deed, he proceeds—"As I re-crossed the river, in a boat full of those who had so lately imbrued their hands in the blood of the unfortunate woman, I endeavoured to impress them with a sense of the guilt which they had incurred. In general, their spirits were damped; but some defended what they had done.

"One young man, of about twenty-two years, paid great attention while I read to him a small Tract containing extracts from Scripture. He seemed to be much impressed with the account given of the fall of man; and, on taking leave of me, requested permission to visit me, at my house, on the morrow.

"*Jan. 22, 1816.*—The young Hindoo was punctual to his engagement, and this morning commenced a course of reading in the English and Hindoe Scriptures. May he prove a brand plucked out of the fire!"

This was a young man of great promise: he was constant in his attendance upon Mr. Bowley, and often appeared to be deeply impressed with what he read in the New Testament; but he had many difficulties to contend with, being at first opposed by his father, who was a respectable trader, and upon whom he was entirely dependent. They were both followers of Cubeer, an unbeliever in the Hindoo Shasters, the tendency of whose tenets was to undermine the foundations of Hindoo idolatry.² On February 7, 1816, the young man mentioned a circumstance which encouraged Mr.

(²) This man is described as a satirical poet, and a facetious deist, who amused himself by lashing the follies of his countrymen, Mahomedans as well as Hindoos, holding both systems in contempt. His writings were much read, and served greatly to undermine the prevailing superstitions. He resided at Benares, where he died a short time before this.

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Bowley to hope that his father also was not uninterested in the Word of God. Mr. Bowley observes—“After finishing our accustomed course of reading, he informed me that he observed his father, last night, reading the Gospel, in the Nagree character, at a very late hour; and found him employed again this morning in the same manner. I was afterward informed of the way in which he procured the book. Calling on an intimate friend of his, to whom I had lent a copy in the Nagree character, and perceiving the book in his hand, he hastily snatched it from him, saying, that, of a long season, he had desired to see the Gospel in that character, and that he should not return it until he had perused it.”

“*Feb. 8.*—The young man appeared greatly affected in reading, “What will it profit a man, if he gain the world, and lose his own soul?” “If,” said he, “neither alms-deeds, nor works of any kind, can save us, what can?” I read to him the third chapter to the Romans; and showed him that salvation is the free gift of God, through faith in Jesus Christ. He then recollected what he had so often heard; and was comforted, when he saw there was a way of escape promised.

“*Feb. 10.*—This evening I met the father of the young Cubeerite. Our conversation turned on the subject of transmigration of the soul; and the old Cubeerite appeared fully satisfied that this doctrine was a mere invention.”

Promising
results.

3. This is the man who became so useful to Mr. Bowley. His name was Bukhtawin. He was soon joined by another, named Mohun, an invalid, who had formerly passed as a spiritual guide. These, with a few others, were diligent inquirers into Christianity; but none of them had come to a determination to give themselves wholly to the Lord at the close of this Decade. This infant Church was, notwithstanding, already radiant with hope.



Almost every day meetings were held with the Christians, Catechumens, and others, for discussion or devotion. In the various conversations and arguments, the gradual increase of light, and the consequent struggles of conscience, are strikingly depicted; with the subtle working of old errors and superstitions. In a word, the reader of Mr. Bowley's Journals will find himself placed, as it were, in the midst of the Heathen; and will meet with various instances of a wise method of dealing with them to bring them to receive the Truth. He proved himself peculiarly adapted to conduct such conferences, to seek out the Heathen, and make known to them the way of salvation. His evening discussions generally lasted till midnight, and not unfrequently later. He dispersed many copies of the Scriptures, the Liturgy, and Tracts; he watched over the Native Christians with assiduous kindness, and diligently attended to the various Schools under his superintendence: and we cannot better conclude this section, than with Mr. Thomason's remarks on the subject:—

“That active labourer gladdens our hearts by his monthly communications. It is impossible to peruse his Journals without being edified by the picture which they present of his zeal and assiduity in the work in which he is engaged. If his life is spared, he will prove, I trust, a great blessing to the neighbourhood of Chunar. His details of excursions and conversations cannot but be highly interesting to all who desire the extension of the Gospel in this country.”¹

Such was the commencement of this Station, where Mr. Bowley was preserved to labour many years with success.

(¹) Church Missionary Society's Eighteenth Report, p. 87.

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MEERUT.

State of
the Church
at Meerut.

1. After Mr. Bowley left Meerut for Agra, a devout officer, Captain Sherwood, took charge of his Schools and flock, and built a room in his own garden for the purpose of Divine Worship. Whilst the army was in the field, in the latter end of 1814, this officer's lady was left at Meerut, and obtained, with some difficulty, a person to read the Hindoo-stanee Service to the native congregation, which consisted of between forty and fifty persons. This duty was at length undertaken by Mr. Leonard, a writer under one of the civilians at Meerut; but one Sunday morning, the 18th of December, when the congregation were assembled, he did not arrive. While Mrs. Sherwood stood waiting with her family to go to Church, the servants, Mahomedans and Hindoos, came up to her in "high glee," she says, "ill concealed by assumed perplexity," to tell her that the congregation was waiting; but no Reader was to be seen coming over the plain. She desired them to wait awhile; but they tried again and again to induce her to dismiss the people. It was a moment of triumph to the heathen servants; but in her distress God sent her relief. While still waiting under the verandah of her house, she saw two well-dressed Natives approaching her. They had the air and carriage of men of good caste; and the servants, by the cringing, fawning manner common to Natives of inferior caste, immediately acknowledged the superiority of these strangers, and permitted them to approach near the spot where their mistress stood, to pay their respects.

Unex-
pected aid
in time of
need.

2. After the first civilities had passed, they told her that they came from Mr. Chamberlayne, the Baptist Missionary at Sirdhana, in whose service they had been, and that he had directed them to visit her. Mrs. Sherwood was at a loss to divine



for what purpose he had sent them ; but concluded, at the moment, that Mr. Chamberlayne had, by some unaccountable means, heard of her dilemma, and had sent this timely help : she therefore replied, " Mr. Chamberlayne has, then, heard of my distress." " What distress ?" asked one of the strangers. She then explained her situation, and asked them who they were, and wherefore they were come. " I am a Christian," said the man who spake before, " converted by Mr. Chamberlayne ; and I have been accustomed to assist him in his services." Mrs. Sherwood then asked whether he would now assist her. " With joy," he replied ; " you shall stand by me and tell me what I shall do." Not a moment more was lost ; books were placed in the strangers' hands, and they proceeded together to the little Chapel, the servants and others crowding after them, and filling the place. The stranger took his seat at the desk, the Hindoostanee version of the English Liturgy was opened before him, and Mrs. Sherwood directed him how to proceed. He read extremely well ; was not in the least embarrassed by the novelty of his situation ; and conducted the whole service, and led the singing in a manner that greatly pleased the whole congregation. When the prayers were ended, he asked leave to expound a chapter. He took St. Luke's account of our Lord's crucifixion, which he expounded according to the Truth, using that high, flowery, and poetical style which is so general in the East. Before he left the Chapel he asked permission to appoint another service in the evening, which was conducted in a similar manner.

3. He gave Mrs. Sherwood the following account of the circumstances which led him to Meerut. His name was Permunund, and his companion was his brother. After his mind had become awakened, under the instructions of Mr. Chamberlayne, to the

Circumstances which led Permunund to Meerut.

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truth and importance of Christianity, that gentleman had employed him in reading and teaching, and he had been with him some months. At length Permunund desired baptism, at the same time requiring his infant children to be baptized with him. Mr. Chamberlayne, as a Baptist, could not comply with this request, neither would Permunund give it up. The Missionary then recommended him to apply to some member of the Church of England for advice and instruction, and directed him to Captain Sherwood, who, he assured him, would take an interest in his spiritual concerns. Circumstances, however, had delayed his going to Meerut till the critical moment, when his appearance was strikingly ordered in the manner just related. What could be more manifestly providential? Permunund himself seemed deeply to feel it; and it caused an evident sensation in the minds of many of the Natives about the place.

His varied
occupations.

4. Mrs. Sherwood now engaged him to remain in her family for a few months, to perform the Service in the Chapel, to overlook the Native Schoolmaster, to instruct her children, and to read and expound the Scriptures every morning to her servants. As he had liberty to do what he pleased in his leisure hours, he very soon opened a room in the old city of Meerut, for reading and explaining the Word of God.

While thus instructing others, he was attentive to the improvement of his own mind, and, with Mrs. Sherwood's help, studied the rudiments of astronomy, geography, and ancient history. The knowledge thus acquired he turned to good account in his subsequent intercourse with the Brahmins and others.

Appointed
Reader.

5. In February 1815 Mr. Thomason, in his journey through the provinces just mentioned, arrived at Meerut, and, at Mrs. Sherwood's entreaty, appointed



Permunund Schoolmaster for the place under the Church Missionary Society, with a salary which included the services of himself and his brother. A room over the gateway of that ancient city was procured for his School, by favour of the Judge; and many of the old scholars and pupils of Mr. Bowley flocked to him.

After his appointment in the School he continued to attend to his own improvement. He also acted as a Reader, performing Divine Service in the Chapel as usual, which now began to be filled with the Mahomedan and Hindoo servants of the family, besides the boys in a School on the premises, and those of Permunund's own School in the city. Every one behaved with the greatest decorum, and seemed to take delight in hearing him. It now became common to see the servants, in different parts of the house and garden, spending their time in learning to read the Scriptures; and one man, in particular, always carried a copy of the Gospel of St. Matthew in his girdle, and, during the intervals of his work, sat down and read his two chapters.

6. In the month of June 1815 Permunund lost the counsel and assistance of Captain and Mrs. Sherwood, who left Meerut for Europe; and he soon felt the want of their protection.¹ He persevered, however, under every disadvantage, until the arrival of the Rev. Henry Fisher in the following year, as Chaplain of the station. Mr. Fisher entered at once into the work of Permunund, sympathized in his trials, and took a lively interest in his history. In a letter dated June 15, 1816, he thus described his character and occupations:—

“ We have here a little Indian Church, which, as

The Chaplain's account of Permunund and his flock.

(¹) Mrs. Sherwood's Indian Orphans, pp. 210—215. 217. 219. Church Missionary Society's Seventeenth Report. Missionary Register, 1817, pp. 33. 35. 425. 1818, p. 17.

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yet, I can only superintend occasionally. Permunund, a converted Hindoo—a sincere, devout, and simple Christian—is the Schoolmaster, and teaches about thirty Natives to read the Scriptures, expounding them in a very modest way, and with much genuine feeling. He has also a School of young children who attend him. He receives a monthly stipend from the Church Missionary Society. The poor fellow seems to be lifted to a new state of existence by our arrival. He has been languishing, without countenance, under a temporary cloud; which we have fully swept away, by an open investigation of the circumstances of his case. In meek silence he cast his care on God; and the Lord has not forsaken him. It is a long and interesting story.”

In another letter, under the date of October 15, 1816, the same gentleman, writing again of Permunund, remarks—

“He is a very interesting character, and often delights me by his simple and Christian-like conversation. He superintends our School at Meerut, living in a very pleasant range of rooms over one of the great gateways of the city.

“I have also arranged, in four different villages in the neighbourhood (North, South, East, and West), Schools for the instruction of the native children. These are weekly visited by Permunund, and monthly by myself. Many are inquiring; and the way seems open, in a few instances, to the reception of moral, if not religious instruction.”

Baptism of
Permu-
nund.

7. Permunund had not yet been baptized. He had, however, given satisfactory evidence of his baptism by the Holy Ghost; and it was full time for him to be admitted to the initiatory ordinance of Christ's Church. Mr. Fisher, therefore, seeing every reason to believe in the sincerity of his Christian profession, baptized him on Christmas Day 1816,



when he received the name of Anund Messeeh. The hope entertained at the time of many beneficial results from his zeal, ability, and consistent life, has been abundantly realized.

CALCUTTA.

1. The Corresponding Committee at Calcutta, besides affording assistance to their Readers and friends at the various stations up the country, were engaged in the work of native education in their own immediate neighbourhood, as far as their means would allow. A Brahmin, named Colly Shunker Ghossaul, had made them a present of a site for the erection of a School, at the village of Kidderpoor, about a mile from Garden Reach. The building was completed in 1815, and a Teacher provided to carry into effect the new system of instruction. Some Brahmins, who witnessed the opening of the School, expressed their approbation of this attempt to diffuse knowledge. The School commenced with thirty-three children, and the number was soon increased to one hundred. From this School was expected to arise youths adequately prepared to act as Schoolmasters throughout the populous vicinity of Calcutta. The Committee entered upon these plans after much consideration, as the most likely, under God, to fulfil that promise—*They shall cast their idols to the moles and to the bats.*¹

Opening of
a School
at Kidder-
poor.

2. Mr. Corrie brought with him from Agra six native youths, whom he left under the care of the Rev. Thomas Robertson, Acting Secretary to the Corresponding Committee. Mr. Robertson was afterwards stationed at Dum Dum, about seven

Native
Youths
educating
for the
Mission.

(¹) Church Missionary Society's Sixteenth and Seventeenth Reports. Missionary Register, 1816, p. 340.

miles from Calcutta, where he gathered round him Mr. Corrie's little class of Hindoo youths, with the servants, preparing them for the return of their beloved pastor, when it was intended that they should all go up together to Agra. Mr. Robertson thus describes the youths:—

"They all promise to rank, at some future period, among the best qualified Missionaries which have hitherto carried the Word of Life to this benighted land. I speak this, not from a presumption that I can make them what, in Europe, would be termed learned men; but that they will shortly, if my health be spared, be so far proficient in the English language as to be able to lay open to their countrymen both our historical and theological learning, in writings of their own. The Grace of God, indeed, can alone, after all, fit them for their great work; and for this I earnestly pray, that our labour may not be in vain.

"The oldest is about twenty years of age, and has no other wish than to be employed in the work of his Heavenly Master. Two others are about fifteen: one of these succeeds in every thing that he does, with perfect ease to himself; and always manifests a disposition of mind, which, under a gracious influence, you would pronounce to be in all respects calculated to form a Missionary to the East. They, indeed, all afford me much satisfaction; and well repay whatever labour is bestowed upon them, in the progress which they make. Oh, that He who can, according to His good pleasure, call forth the proper and effectual instruments for His work, may make these honoured means of assisting in turning *India from darkness to light, and from the power of Satan unto God!*"

Arrival of
two Missionaries at
Calcutta.

3. But the friends of the Society at Calcutta wanted Missionaries, as well as money, to carry forward the operations so well begun; and after



calling long and loudly for help, two Missionaries arrived on the 5th of June 1816—the Rev. William Greenwood and C.F.S. Schröter, mentioned above.¹ The Corresponding Committee proceeded, without delay, to deliberate on the most advisable mode of employing them. They arrived at a time of peculiar interest, when men of observation plainly saw the beginnings of some important change in the country. The School system was fairly commenced, not only by the different Missionary Societies, but even by the Government, and it promised to be productive of great good, in the way of general instruction. But the Christian philanthropist knew that it would not stop here.

4. It had long been the Society's wish to obtain a territorial possession, conveniently situated near Calcutta. Just about the time when their first Missionaries arrived a very suitable estate providentially offering at Garden Reach, about four miles below the city, it was purchased for the sum of twelve thousand rupees.² The proximity of their School at Kidderpoor was one inducement with the Committee to determine on fixing the Society's Establishment in that quarter; and other motives conspired to render this spot eligible for their purpose. It was situated near several large native villages, in a spot hitherto unoccupied by Missionaries; and being on the same side of the river as Calcutta, and but little more than four miles distant, it might be visited with great facility by the Committee. The premises afforded likewise abundant accommodations for present purposes, and the buildings were capable of cheap enlargement. The house and premises occupied about seven acres, which afforded ample space for the erection of such

Estate
purchased
at Garden
Reach.

(¹) B. x. c. 6. Travancore, s. 1.

(²) About 1500*l.* sterling.

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Summary
of the
Mission.

buildings as might be requisite to complete the plan of a Christian Institution, which the Society was specially desirous to establish. From this spot the Missionary operations might be directed in various parts of the country; and the Institution would lead, it might be hoped, to much ultimate extension of the Society's plans in the North of India.

It was intended that the Missionaries, on their arrival, should proceed to Agra; but circumstances induced the Corresponding Committee to place them, for the present at least, in the house which they had purchased. Here they diligently employed themselves in learning Bengalee, and in such other studies as might prepare them for their future work. The six native youths from Agra, clothed and educated by the Committee, were now placed in the Society's House, under Mr. Greenwood's care; he had charge, likewise, of the Kidderpoor School: and Mr. Schrøeter paid a visit to Chinsurah, in order to make himself acquainted with the method of instructing heathen youth by heathen teachers in the Schools under the superintendence of Mr. May.

5. Such was the foundation of the North-India Mission of the Church Missionary Society. Though the time was short since its commencement, yet the success had far surpassed the most sanguine expectations. At the beginning of 1817 the Corresponding Committee published their first Circular Letter, giving an account of their proceedings, with the results to the close of 1816. To insert this Letter here, would be to repeat the substance of the present chapter. Two or three extracts, however, may serve to present the state of the Mission at this place.

(1) In reference to NATIVE EDUCATION, it states:—

At Agra—two Schools, under the care of Abdool Messeeh:



At Meerut—one ; the Rev. Mr. Fisher :
At Chunar—three ; Mr. Bowley :
At Burdwan—two ; Lieutenant Stuart :
At Kidderpoor—two ; the Rev. W. Greenwood.
The children under instruction in these Schools
are about 500.

(2) In the department of TRACTS, the Committee had printed an edition of EXTRACTS from the Common-Prayer Book in Hindoostanee, and the Epistle to the Romans in the same language, which had been found of great use at Agra, Chunar, and elsewhere ; and a small Catechism, adapted to the Native Schools and Catechumens. They had it in contemplation to print also the Prayer Book, in Bengalee, and in the Nagree Character, with all practicable despatch.

(3) In adverting to the department of MISSIONARIES, after mentioning the arrival and temporary location of Messrs. Greenwood and Schröeter, they give the names of the several Scripture Readers in their employ.

6. The spirit in which they waited for the fruits of these labours may be seen in an earlier communication to the Parent Society :—

Conclud-
ing Re-
flections.

“ Much seed has been sown ; but hitherto the harvest has proved unequal to our expectations. But are we, therefore, to despair ? No ! though our hopes be often disappointed, still we will hope, and wait with confidence, to see the glory of God. The work is not man's, or we might well yield to the obstacles that oppose our progress : it is not, indeed, of man, or we should have yielded long ago. The Spirit of the Lord supports His servants in their otherwise unequal conflict ; and redoubles their assurance in the infallibility of this word : ‘ As I live, saith the Lord, the whole earth shall be filled with my glory.’

CHAP.
IV.

"We greatly fear that the hopes and expectations of our beloved English friends outstrip the reality. We must 'wait for the early and the latter rain:' first, the *early*: then, the *latter*. May we daily learn this great lesson of Faith and Patience! This wilderness and solitary place shall yet be glad, and this desert rejoice and blossom as the rose!"¹

(¹) Church Missionary Society's Fifteenth, Sixteenth, and Seventeenth Reports. *Missionary Register*, 1816, pp. 339—341. 1817, pp. 70, 342, &c.



BOOK XII

CHAPTER I.

WESTERN INDIA.

CHRISTIANITY IN BOMBAY TO THE YEAR 1816.

1. THE cession of Bombay to the British Crown in the year 1662, and the establishment on that island of the seat of Government for Western India, have been mentioned in a former part of this history.² Here the British carried on a prosperous trade; but they seem to have paid very little attention to their religious duties until the following century. In the year 1714 the Rev. Richard Cobbe was appointed Chaplain to this settlement; and on his arrival he was pained to find the interests of religion in a very unsatisfactory state. The services of the Church were sadly neglected; and the Place of Worship was formed of two upper rooms thrown into one. Considering the inconvenience of such a place for Divine Worship, and the unsuitableness of performing their *public* devotions in so private a manner, "being," as he expressed it, "locked up in the fort or castle in time of Divine Service;" he "ventured," he says, "to propose the building of a

First Church erected in Bombay in 1718.

(²) Vol. ii. Book vi. c. 3. ss. 8. 10.

CHAP.
I.

Church for God's honour and service, according to the use of the Church of England; that all the island might see we had some religion among us, and that the Heathens, Mahomedans, and Papists round about us, might in time be brought over as converts to our profession."

This proposal he made in a Sermon from 2 Samuel vii. 1—3, preached on Sunday, June 19, 1715. The Governor, William Aislaby, Esq., cordially approved the object, and subscribed one hundred pounds towards it; and his good example was cheerfully followed by most of the European inhabitants. Mr. Cobbe applied also to the British residents at all the principal stations in India, and even to those in China; and in a few months, chiefly by his individual exertions, not less than forty-two thousand four hundred and two rupees¹ were contributed, including ten thousand from the East-India Company. With this sum they began to build. It appears, from Mr. Cobbe's discourse, that, about thirty years before, a spacious Church was begun. The walls were carried up some feet, when the building was stopped, for what reason he could not learn; but he states that the contributions on that occasion were perverted or misapplied. It was now resolved to build, on the same foundation, a plain, spacious, and substantial fabric. Its dimensions were one hundred and seventy feet by seventy. When finished, Mr. Cobbe described it as "a structure deservedly admired," and "large enough for a cathedral;" not dreaming, perhaps, that in little more than a century it would become one. It was superior at that time to the Churches at Calcutta and Madras.

Within a few months of its completion, Mr. Cobbe applied to the Bishop of London for authority to

(¹) 5250*l.* 15*s.* 10*d.* sterling.



consecrate it; but an answer not arriving in time, owing, as it afterwards appeared, to his letter being mislaid, the Church was opened on Christmas Day 1718, according to the form of consecration in the Church of England. It was "dressed," as Mr. Cobbe describes it, "with palm branches and plantain trees, the pillars adorned with wreaths of green plants, and the double crosses over the arches being so decorated as to appear like stars in the firmament. A whole crowd of black people stood round about [Rammagee and all his caste], who were so well pleased with the decency and regularity of our way of worship, that they stood it out the whole service." Mr. Cobbe preached on the occasion from Isaiah lvi. 7.

What followed was less appropriate; but it will serve to illustrate the tone of society at Bombay at that period. "Sermon ended, the Governor, Council, and ladies repaired to the vestry, where, having drunk success to the new Church in a glass of *sack*, the whole town returned to the Governor's lodgings, where was a splendid entertainment, wine and music, and abundance of good cheer. After dinner the Governor began Church and King, according to custom; but upon this occasion an additional compliment of twenty-one great guns from the fort were answered by European ships in the harbour. Thus was the ceremony of opening Bombay Church, with all public demonstrations of joy, with that decency and good order which was suitable to the solemnity."²

(²) The Services performed in the Church were—Daily Prayers, morning and evening; with one Sermon every Sunday and on the principal festivals and fasts. The Sacrament once a month, and at Christmas, Easter, and Whitsuntide. Catechizing at the Evening Service on Sundays, holidays, and Litany days in Lent.

This account of the Bombay Church, and that of the School which follows, is drawn up from a pamphlet published by Mr. Cobbe, containing both his sermons at the proposal and opening of

CHAP.
I.A Charity
School
esta-
blished.Scriptural
Instruc-
tion given
in the
School.

2. In the following year (1719) the same zealous Chaplain proposed the establishment of a Charity School, in a Sermon, preached September 8, from James v. 19, 20. This proposition, also, was well received by the Governor, Charles Boone, Esq., and the inhabitants generally. The subscriptions amounted to six thousand six hundred and ten rupees.¹ The School was connected with the Church, and maintained by an allowance from Government, with the proceeds of a large bequest by Mrs. Hawkes. Besides the boys received on charity, the Master was allowed to educate a certain number on his own account. The scholars consisted of Europeans, East Indians, and Natives, the total number rarely exceeding fifty. Some time after, a small School was opened for girls also, but this was a private establishment. These appear to have been the only English Schools at Bombay during the remainder of the century.

3. Many sons of wealthy Natives were educated in the Charity School, as the Master's private pupils; but no distinction was made in the exercises of the Scholars, whether Christians or Heathen, rich or poor, all being required to learn the Scripture Lessons; and several Natives of the first respectability are known to have acquired in this School a considerable knowledge of the Bible.² One may

the Church; and a third, preached in recommendation of the School, together with his correspondence, and the lists of subscribers. The only copy of this work which the author has been able to procure was kindly sent from India, for his use, by the Bishop of Bombay, together with some remarks on the state of religion at that Presidency before and at the time of his Lordship's first arrival in 1815. See also the Life of Bishop Middleton, Vol. i. pp. 245—247.

(¹) 826*l.* 5*s.* sterling.

(²) The author is now writing from information furnished him by James Farish, Esq., late Acting Governor of Bombay, who arrived in India in June 1809. Whatever is recorded in this chapter without reference to published authority is given from the information



be specially mentioned, a wealthy Parsee, who was employed for many years, as a government agent, to procure supplies for the Indian squadron. This man never forgot the lessons of religion and morals which he had received at School, and was able to repeat several chapters of the New Testament. There is no satisfactory proof, however, that the Gospel, though it lived in his memory, made any salutary impression on his heart. But he understood its precepts well enough occasionally to quote appropriate texts to Europeans, when he saw them acting in manifest violation of the commandments of their own religion. In speaking upon the passages of Scripture which he quoted in conversation, he showed that he had been carefully instructed in Christianity by some person of piety who cared for his soul. He died at an advanced age, about the year 1812, reduced in circumstances and weakened in mind; but his memory was much respected, as an able, intelligent, and trustworthy man, and he possessed numerous testimonials in his favour from those who had employed him. This caused it to be the more regretted that he gave no token of having found comfort in affliction and hope in death from faith in that Saviour whom he had learned to admire. If, however, we may not produce him as an instance of conversion to Christianity, his case will at least serve to show that Bombay was not at that period quite devoid of Christians who took an interest in the religious instruction of the Natives; while the fact of his integrity being the subject of such marked and general observation, tends to indicate, in contrast, the low character of the rest of the community.

information of this gentleman, and also from the notes of the Bishop of Bombay, mentioned above.

CHAP.
I.Benefits
resulting
from its
lessons.

4. There were, however, at the commencement of this century, some specimens of the fruits of this Charity School of a more satisfactory description. Several persons at Bombay received much religious instruction there, and exhibited, as long as they lived, the character of humble, consistent Christians. One person is specially mentioned as an exemplary character, who, even in old age, employed himself to promote the advance of true religion among those about him—exertions which he continued even to the time of his death. He was originally a Malay boy, in the service of a gentleman in Bombay. A simple anecdote may serve to illustrate the benefit he derived from the School. His master ordered him to be always within call from breakfast to dinner-time, on pain of punishment. Observing that he was never called for between ten and twelve o'clock, and living near the School, he ventured to go, being anxious to learn to read. One day he was wanted shortly after he went, and, on his return, his master was very angry with him for being out of the way, and staying so long. Remembering what he had learned, he thought that it was best to tell the truth, and confess where he had been. His master, instead of being displeased, told him that he was a good boy, and from that time sent him regularly to School. He grew up a sincere Christian; and relating this anecdote some years after, he added, "I was exceedingly glad, and I resolved ever after to tell the truth."

Abolition
of Infanti-
cide in
Guzerat.

5. These, however, were but faint glimmerings of religious light.¹ The nineteenth century opened

(¹) The Romanists had been as successful here, in their way, as in other parts of Western India, and they met with no interference from the British authorities so long as they were under Carmelite Bishops, and quietly demeaned themselves. After some time, the Archbishop of Goa claimed jurisdiction over them; and though
the



with very little improvement in the European society of Bombay. One of the first Governors in this century, Jonathan Duncan, Esq., was a generous man, very liberal to persons in difficulty and distress, and charitable to the poor in general. He was also a person of humane feelings; and while Resident of Benares, in the year 1789, he had succeeded, after very great exertions, in abolishing the crime of infanticide among the tribe of the Rajkumars, in Juanpore. Afterwards, when Governor of Bombay, hearing that the same atrocity prevailed in Cutch and Guzerat, he instructed Colonel Walker, the Political Resident at Guzerat, to ascertain the nature and extent of infanticide in those provinces, and, in the name of the British Government, to endeavour to effect its abolition. In his official report in 1807, Colonel Walker stated that

the Government never recognised his authority, yet, the congregations within their territories having always been allowed to choose their own priests, they were left at liberty to receive those of the Archbishop's appointment if they chose. At length, however, when the power of that prelate was becoming paramount, Government thought proper to interfere. It was deemed inexpedient, on political grounds, for the Romanists to acknowledge an ecclesiastical head not residing within the Company's territories, and the following PROCLAMATION was issued to reinstate the Carmelite Bishop in his jurisdiction:—

"The Honourable the Court of Directors of the Honourable English East-India Company having been pleased to order that the ecclesiastical jurisdiction of the Roman-Catholic Churches under this Government shall be withdrawn from the Archbishop of Goa, and be restored to the Carmelite Bishops of the Apostolic Mission, the President in Council has accordingly resolved that the said restitution shall take place on the first of the ensuing month, from which time he hereby enjoins all the Catholic inhabitants in Bombay, as well as the several factories and settlements subordinate thereto, to pay due obedience in spiritual matters to the said Bishops, on pain of incurring the severe displeasure of Government.

"By order of the Honourable the Governor in Council.

"(Signed)

"WILLIAM PAGE, *Secretary.*"

"Bombay Castle, August 2, 1791."