

He here regularly distributed his time, apportioning to every day, and almost to every hour, its appropriate labour. A few lines, extracted from a letter addressed to his father, will show the method he adopted, and which, being modified as his varied circumstances in after life required, was the main cause of his being able to conduct every thing to which his energies were directed to so successful an issue.

*Leicester, Nov. 12th, 1790.*

‘DEAR AND HONOURED FATHER,

‘I have no excuse to make for not writing to you before now, except an indisposition for writing in general may be pleaded in excuse. But I cannot with propriety plead my faults as an excuse for my faults. However, my many avocations, which take up all my time, make me wish for a little relaxation from business when a few spare moments offer. Indeed, I often condemn myself for not corresponding oftener with my dear relations, and other acquaintance; but when I review my hours, I am sometimes inclined to think that it is out of my power.

‘Polly’s affectionate letter I received with pleasure and shame; pleasure to hear of your welfare, and shame that she has any occasion to complain. I hope to amend for the future; but if I send you an account of the partition of my time, you will see that you must not expect frequent letters.

‘On Monday I confine myself to the study of the learned languages, and oblige myself to translate





something. On Tuesday, to the study of science, history, composition, &c. On Wednesday I preach a lecture, and have been for more than twelve months on the book of Revelation. On Thursday I visit my friends. Friday and Saturday are spent in preparing for the Lord's-day; and the Lord's-day, in preaching the word of God. Once a fortnight I preach three times at home; and once a fortnight I go to a neighbouring village in the evening. Once a month I go to another village on the Tuesday evening. My school begins at nine o'clock in the morning, and continues till four o'clock in winter, and five in summer. I have acted for this twelvemonth as secretary to the committee of dissenters; and am now to be regularly appointed to that office, with a salary. Add to this, occasional journeys, ministers' meetings, &c.; and you will rather wonder that I have any time, than that I have so little.

'I am not my own, nor would I choose for myself. Let God employ me where he thinks fit, and give me patience and discretion to fill up my station to his honour and glory.

'Polly complains much. All I can say to her is this: A sinner on this side hell will have reason to despond, when the blood of Christ has lost its efficacy; when the nature of God is changed, and he ceases to be good and gracious; or when the gospel is repealed, and all its glorious declarations obliterated. Then, and not till then, may my dear sister have reason to despair. Abhor herself she ought; and ought to be sensible in the most exquisite manner of her rebellion and depra-





vity: but till her sins are greater than God can forgive, or surpass the value of her Saviour's blood, she may hope. Nay, if she herself had chosen on what terms God should have expressed his willingness to save, she could not have chosen language more explicit, or declarations more unlimited. There is a ground of hope; and here all is 'solid rock.'

'I trust I have some pleasing enjoyments, though to my shame I live very far below my privileges. On the one hand I am filled with shame and horror; on the other, with the greatest hopes and expectations.

'I am your dutiful Son,

'WM. CAREY.'

*'Leicester, May 5th, 1791.*

'MY DEAR FATHER,

'God is, I trust, reviving his work among us. Several young people appear under concern of soul; and at a village about three miles off, an amazing alteration has taken place; and hence I opened a lecture there about nine months since: several have been converted, in all probability. Mr. Wesley's congregation before that, at preaching, was from twelve to twenty; now, about three weeks ago, one hundred and nine were counted out of a prayer-meeting.

'I expect to baptize six persons in about a fortnight. The time of my ordination is fixed for the 24th instant.

'Your dutiful Son,

'WM. CAREY.'

Though the church at Leicester was comparatively





small, and in much derangement when he succeeded to the pastorate, he nevertheless restored it to order, and much increased the communicants and the attendants upon his ministry. His consistency of deportment both as a christian and a public character became generally known, and speedily advanced him in the estimation of the inhabitants, as well as that of his immediate religious connections. He enjoyed the intimate friendship of Mr. Robinson, an eminently successful minister in the establishment, the author of 'Scripture Characters,' whom he frequently accompanied in his pastoral visits, from whom he always spoke of himself as deriving much benefit.

But nothing in his present labours, or in the cheering success with which they were crowned, could divert his mind from the design of a mission to the heathen. By degrees, he succeeded also in exciting the attention of his brother ministers to the same object. By frequent discussion, free interchange of thoughts, accompanied with united importunate prayer, their sentiments assimilated, and their zeal and benevolence were soon provoked into some external demonstration. So early as 1784, a few of these devout servants of God met in association at Nottingham, resolved to set apart an hour on the first Monday evening in every month 'for extraordinary prayer for the revival of religion, and for the extending of Christ's kingdom in the world.' Thus commenced the united missionary prayer-meetings, now prevalent through every part of Christendom. No one can calculate the ultimate good to which a single attempt,





justly principled, and wisely directed, may lead. Within half a century, some of the most potent and comprehensive agencies that ever influenced the moral world, have originated in the devotions and unpretending efforts of a few individuals, or of a single mind. Thus the design, simple as it was devout, of circulating the volume of inspired truth, entire and without human accompaniment, within a very few years, has multiplied its copies as the 'sands of the seashore,' rendered it available to every nation on earth, and placed it within reach of almost every soul of mankind. The projection of the monitorial common-sense method of instruction by Joseph Lancaster, has antiquated the stupidities of former ages, and laid open the blessings of a sound elementary education to the whole globe. The pious, and at first almost unaided, labours of Mr. Raikes, to rescue from profaneness the juvenile poor, to imbue them with scriptural knowledge, and train them to the habits of religious life, have created in every town in Great Britain and America, a fruitful nursery for the church of Christ, and sent forth a living supply of efficient labourers to disseminate the gospel both at home and abroad. The humble attempt of the subject of this memoir, to excite the zeal of his immediate brethren, was not only effectual for the purpose and to the degree he primarily meditated; it was an impulse destined to move, ere long, the whole christian world, and to diffuse an influence which the extremities of the earth should feel, to be perpetuated to the end of time, and the final results of which, the light of eternity must





develope. The sympathies of every community were shortly awakened, their energies were provoked, and, from the period now under review to the present, faithful brethren have been sent forth, charged on errands of mercy, to every region whither the commercial enterprise of this mighty empire has adventured her sails. The simple proposition for devoting a single hour in one evening of every month in prayer for a specific object, has united the aspirations of pious men by myriads through every section of the universal church, and, if maintained with vigour and unaffected unity of spirit, may yet prove the ordained means of bringing down from the 'Father of lights,' and the 'Father of mercies,' those final effusions of his renewing spirit, the grand burden of prophetic and evangelical promise, unspeakably transcendent of any thing yet experienced among men, by which, 'the wilderness shall be converted into a fruitful field;' and that which before was deemed fruitful, shall be esteemed a forest. It cannot be too deeply regretted that these special occasions of devotion are frequently, and in many places, very ill attended. Denominational prejudice and local collision are allowed to interrupt the harmony for the promotion of which they were at first instituted; and in some instances to suspend, and altogether to dissolve it. Nor need it be disguised, that the improvement derivable from these catholic exercises is often prevented, and the comfort of them marred, by the monotony with which they are conducted, and the wearisome length to which every part of them is carried. The petitions and the





phraseology are not sufficiently specific, and closely relevant to the professed object of the meeting; but are fetched promiscuously from the whole circle of devotional topics. The mind, instead of being refreshed, is wearied with the requisite attention; and, before a prayer is concluded, the half of the congregation have resumed their seats. The Wesleyan brethren, in this, as in some other parts of their practical economy, are worthy of imitation. They will engage five or six persons in praying, and sing portions of as many hymns, within the compass of an hour.

By degrees, Mr. Carey succeeded in bringing his ministerial brethren to sympathize with him in his missionary views. Several opportunities were also offered by their periodical meetings for maturing them into some ultimate and feasible plan of operation. The first of these was at Clipston, in Northamptonshire, in the spring of 1791, when Mr. Fuller and Mr. Sutcliff preached sermons appropriate to such a design. After which sermons, Mr. Carey urged his brethren to form themselves into a Society. But they wished for time, and requested him to publish his pamphlet which they knew him to have in manuscript. A second meeting was holden at Nottingham one year afterwards, when further progress was made. It was then he preached his memorable sermon from Isai. liv. 23. This discourse ripened the convictions of his brethren that it was imperative upon them, with as little delay as possible, to organize their plan, and commence operation. The outline of this plan was offered for acceptance at Kettering, in October of the





same year, when a committee was formed, and the first-fruits of its benevolence were offered to advance the institution which their piety and zeal originated. This contribution amounted to thirteen pounds two shillings and sixpence. At a fourth meeting, which took place shortly after at Northampton, further deliberations were entered into, and Mr. Pearce, of Birmingham, was added to the original committee. Thus a simple machinery was formed and set in motion, which led the way in that mighty career of christian benevolence for which the present generation stands distinguished beyond all precedent. At the Kettering meeting, just referred to, Mr. Carey had signified his willingness to become the first to adventure himself in the enterprise, and was accepted. He thus alludes to this solemn fact, in a letter to his father.

*‘Leicester, Jan. 17th, 1793.*

‘DEAR AND HONOURED FATHER,

‘The importance of spending our time for God alone, is the principal theme of the gospel. I beseech you, brethren, says Paul, by the mercies of God, that you present your bodies a living sacrifice; holy and acceptable, which is your reasonable service. To be devoted like a sacrifice to holy uses, is the great business of a christian, pursuant to these requisitions. I consider myself as devoted to the service of God alone, and now I am to realize my professions. I am appointed to go to Bengal, in the East Indies, a mis-





sionary to the Hindoos. I shall have a colleague who has been there five or six years already, and who understands their language. They are the most mild and inoffensive people in all the world, but are enveloped in the greatest superstition, and in the grossest ignorance. My wife and family will stay behind at present, and will have sufficient support in my absence; or should they choose to follow me, their expenses will be borne. We are to leave England on the third of April next. I hope, dear father, you may be enabled to surrender me up to the Lord for the most arduous, honourable, and important work that ever any of the sons of men were called to engage in. I have many sacrifices to make. I must part with a beloved family, and a number of most affectionate friends. Never did I see such sorrow manifested as reigned through our place of worship last Lord's-day. But I have set my hand to the plough.

‘I remain, your dutiful Son,

‘W. CAREY.’

The reader may be tempted to smile that such a design should be commenced with a contribution of thirteen pounds two shillings and sixpence; but he must view it as an earnest, by which the depositors pledged themselves to more ample exertions when the divine hand should point out the way in which they could be available for the purpose they contemplated. Such discovery was presently made and more liberal donations succeeded. The church and congregation of Cannon-street, Birmingham, under the influence of





their eminently zealous minister, Samuel Pearce, raised the sum of nearly one hundred pounds. They thus became examples to the whole denomination, and showed clearly enough that the work need not be abandoned, nor long postponed, for want of pecuniary help. The first auxiliary society was formed by these same friends; and from the commencement of the Baptist mission to the present hour, none have proved more steady in their adherence to its interests, or more uniformly liberal in its support, than the christian friends at Birmingham. When the desires and these first movements of the committee became known through various parts of the kingdom, they were somewhat encouraged to advance. A companion to Mr. Carey soon offered himself. The circumstance of his becoming the correspondent of the committee, and their willing servant in this work, determined also the sphere of their labour. The church at Leicester listened to the remonstrances of their minister, and his compassionate entreaty for the heathen; and after suitable devotional exercises, surrendered him for the work, 'whereunto the Holy Ghost had called him.' In prevailing with them to make this surrender, he reminded them of the many prayers they had presented to God of late years for the conversion of the heathen; and that they were called upon to offer an appropriate sacrifice to verify the sincerity of their devotions; and, moreover, that, if they willingly gave him up, he felt assured the blessing of God would attend them. They obeyed the call. They honoured God; and he has honoured them in return.





With the exception of only a very few years, in which they were in a depressed condition, they have been attended with a regularly advancing prosperity. For twenty years, they enjoyed the ministry of the most eloquent sacred orator in christendom. Nor have the labours of their present pastor been crowned with less success than were those of his predecessor. The house of worship since Mr. Carey's departure has been twice considerably enlarged; a secession has taken place forming a second respectable and flourishing interest; and the original church and congregation are both more numerous and more united than ever they were before known to be.

The first and highest designation of a christian minister respects Christ and his universal cause; the pastorate of a particular church is a thing secondary and subordinate. The obligation involved in the first is absolute and perpetual; that of the latter is voluntary, casual, and precarious. It is granted, that the relation of pastor and flock is too solemn and too tenderly interesting to be assumed and dissolved with levity. But, on the other hand, it is easily conceivable that pastors and people, from motives not always the most spiritual, may be so wrapped up in their attachment to each other, as to be lamentably insensible to the more catholic claims which the cause of Christ may present to them.

The church at Leicester having generously consented to yield up their pastor for foreign labour, and this infant society being somewhat recruited by an accession to its numbers, and an augmentation of its





resources, a service was holden there, to set apart Mr. Carey and Mr. Thomas his colleague, as missionaries to the heathen world. Their passage was taken on board an East Indiaman; and they proceeded to Ryde, in the Isle of Wight, to await the summons for embarkation. The difficulties and disappointments which befell them, almost to the extinction of their hopes and those of the Society, with the singular manner in which they were surmounted, await the attention of the reader in the ensuing chapter. But we shall previously offer for his perusal a valuable fragment from the hand of Mr. Fuller, entitled 'an attempt at a memoir of brother Carey.' That the respected writer conducted it to no later a period than to a few months subsequent to his arrival in India, will be regarded with unfeigned regret.

'From his first religious concern, his mind was much employed in obtaining just and scriptural sentiments. He thought the notions of many who called themselves calvinists, but who in fact were hypercalvinists, were, in various important particulars, unscriptural, and unfriendly to all attempts for the conversion of sinners; and as to arminianism, he had no leaning that way, considering it as subversive of the doctrine of grace. He therefore endeavoured to form a system of his own, without any human help; and which for substance proved the same with that of the ministers with whom he afterwards associated. I have heard him say, that he did not recollect to have received his views of divine truth from any writer or preacher, but merely from reading his bible; but that,



when he found a number of brethren whose sentiments and feelings accorded with his own, it yielded him great satisfaction. The writings of president Edwards were afterwards of much use to him; and he drank in the leading principles of that great writer with approbation and delight.

‘While he was at Moulton, the congregation being few and poor, he followed his business, in order to assist in supporting his family. His mind, however, was much occupied in acquiring the learned languages, and almost every other branch of useful knowledge. I remember, on going into the room where he employed himself at his business, I saw hanging up against the wall a very large map, consisting of several sheets of paper pasted together by himself, on which he had drawn, with a pen, a place for every nation in the known world, and entered into it whatever he met with in reading, relative to its population, religion, &c. The substance of this was afterwards published in his ‘inquiry.’

‘These researches, on which his mind was naturally bent, hindered him, of course, from doing much at his business; and the people, as was said, being few and poor, he was at this time exposed to great hardships. I have been assured, that he and his family have lived for a great while together without tasting animal food, and with but a scanty pittance of other provision.

‘I have been told that, about this time, some person made him a present of a folio volume in Dutch, and that, for the sake of reading it, he obtained a grammar,





and learned that language. This I know, that soon afterwards a Dutch pamphlet was put into his hand, and he actually translated it, and made a present of the translation to me, which I have still by me.

‘It was while he was at Moulton that he wrote the manuscript which was afterwards printed under the title of ‘An Inquiry into the Obligations of Christians to use Means for the Conversion of the Heathen.’ He would also be frequently conversing with his brethren in the ministry on the practicability and importance of a mission to the heathen, and of his willingness to engage in it. At several ministers’ meetings, between the years 1787 and 1790, this was the topic of his conversation. Some of our most aged and respectable ministers thought, I believe, at that time, that it was a wild and impracticable scheme that he had got in his mind, and therefore gave him no encouragement. Yet he would not give it up; but would converse with us, one by one, till he had made some impression upon us.’

‘His labours at Moulton, notwithstanding all his difficulties, were blessed to the increase of the church and congregation. Their place of worship was rebuilt, and he spared no pains in assisting his congregation to get through the expense of it. But, after all, it was not a situation suited to him, either for acquiring or imparting knowledge.

‘The church at Leicester, about this time, was sunk into a melancholy state. Antinomianism, both in principle and practice, had gained the ascendancy, so that the upright part of the church were unable to make any effectual resistance. An association of mi-





nisters and churches being held there in June, 1787, a solemn remonstrance was made by them against the corrupt state of that church. The consequence was, the best part of them took courage, and some of the principal offenders were separated. Both the deacons were excluded; and Blackwell, the pastor, resigned. They were now supplied by the pastors of other churches, till they might be provided with a pastor of their own. Amongst others, Mr. Carey sometimes went as a supply. His labours being acceptable, and it being understood that his usefulness, as well as his comfort, was much confined at Moulton, it became a matter of consideration whether he should be invited to remove. At length he was invited. After carefully weighing matters on both sides, he wrote down on a sheet of paper his own thoughts and feelings, both for and against it, and gave it to some of his brethren in the ministry for advice. In this paper, I well remember, there was much of the upright, disinterested man of God. The result was, however, that in 1788, he removed to Leicester.

‘Soon after his arrival, he paid his respects to the Rev. Mr. Robinson, with whom, to the last, he maintained a good understanding. It has been said, though I do not recollect to have heard Mr. Carey mention it, that Mr. R., in that conversation, asked him if he approved of dissenting ministers getting hearers from those churches where the gospel was preached, or, as he pleasantly called it, *sheep-stealing*? To this, Mr. C. answered, ‘Mr. R., I am a dissenter, and you are a churchman; we must each endeavour





to do good according to our light. At the same time you may be assured, that I had rather be the instrument of converting a scavenger that sweeps the streets, than of merely proselyting the richest and best characters in your congregation.'

'On looking into the state of the church, he soon found that antinomianism had taken deep root in it, and that many who stood as members were unworthy of a place in the house of God. After some attempts at purgation, which he found difficult if not impossible to accomplish, he, with the advice of the best members, proposed their *dissolving their church relationship, and beginning anew*. This proposal was acceded to. They did not, however, refuse any one who had been a member before; but merely required the signature of a declaration *that they were willing and determined to keep up in future a strict and faithful discipline, according to the New Testament, let it affect whom it might*. This requisition answered the end. A considerable number of loose characters kept back, who of course were, after a time, declared by the church to be no longer members. Thus the church was in a manner renovated. Days of fasting and prayer were set apart, in which there was much of a spirit of importunity and brotherly love; and regular prayer-meetings were constantly and well attended.

'The party who refused to renew covenant, however, became Mr. Carey's deadly enemies. They reproached him as a man who did not preach the gospel; and when he was ordained pastor, one of them, more bold than the rest, threatened, when the





members should hold up their hands, to make a public protest against the proceedings of the day. When he came to the trial, however, his heart seems to have failed him, as he made no opposition. Yet they gave Mr. Carey much trouble, and on some occasions his mind was greatly dejected. At the association at Olney, in June, 1790, he appeared to be distressed beyond measure with the trials of his situation. By degrees, however, the people of that description left him and his friends to themselves, and have ever since had preachers after their own heart. He also rose in esteem superior to the influence of detraction.

‘His zeal and unremitted labours in preaching the word, not only in Leicester, but in the villages near it, wherever he could have access, endeared him to the friends of religion; and his thirst for learning rendered him respected in others. He has sometimes regretted his want of early education: ‘I was so rusticated (he would say) when a lad, that I am as if I could never recover myself.’ Yet the natural energies of his mind, accompanied as they were with a generous, manly, and open disposition, together with an ingratiating behaviour towards men of every degree, soon rendered him respected, not only by those who attended his ministry, but by many other persons of learning and opulence. Dr. Arnold, who had a large and valuable library, desired him to make what use of it he pleased. Others esteemed his acquaintance on account of his taste for botany, as has been the case since he has been in India: but though he has





indulged occasionally in such pursuits, they do not appear to have diverted him from the chief end of his life; but rather to have been made subservient to it. They have been his *amusement*, by which he occasionally unbent his mind, that he might return to his proper employment with renewed vigour.

‘So fully had the troubles and divisions of the church subsided, that when, in the year 1792, he entertained thoughts of engaging as a missionary to Hindosthan, the idea of parting became a serious trial to both him and them. There were persons, indeed, who, being strangers to all great and disinterested feelings themselves, insinuated that Mr. Carey was unhappy in his connexions, and therefore wished to quit the kingdom to get rid of them: but neither was he unhappy with his people, nor they with him. Perhaps there never was a time in which parting would have been so great a trial; yet, incredible as it may appear to some, *they were both willing to part!* He had taught the church to regard the general increase of Christ’s kingdom above their own interest as individuals, or as a congregation, and he had not taught them in vain. But to return.

‘At the Clipstone Easter meeting of ministers, of 1791, the two sermons that were preached wore an aspect towards a mission among the heathen. The first was from Hab. i. 2, 3: ‘*This people say the time is not come, the time that the Lord’s house should be built,*’ &c. The other was from 1 Kings xix. 10: ‘*I have been very jealous for the Lord God of hosts.*’

‘After worship, Mr. Carey, who was present, and



most interested in the discourses, moved that something should be that day agreed upon, relative to the formation of a *society for propagating the gospel among the heathen*. The other ministers had, it is true, been in a manner *compelled to think* of the subject, by his repeatedly advancing it, and they became desirous of it, if it could be accomplished; but feeling the difficulty of setting out in an unbeaten path, their minds revolted at the idea of attempting it. It seemed to them something too great, and too much like grasping at an object utterly beyond their reach. However, partly to satisfy brother Carey, and partly to gain time, they recommended him to revise his manuscript on the subject, and to print it. This measure, they observed, would serve to sound the minds of the religious public. This proposal was complied with, and the manuscript was prepared for the press, and in 1792 printed, under the title of ‘An Inquiry into the Obligations of Christians to use Means for the Conversion of the Heathen.’ At the Oakham association in June, 1791, the two sermons also that had been delivered at the Clipstone ministers’ meeting, were requested to be printed.

‘About this time Mr. Carey paid a visit to Birmingham, where he became acquainted with Mr. Pearce. In him he found a warm and fast friend, who entered into his views with all his heart. Some of Mr. Pearce’s friends also encouraged Mr. Carey to go forward, with the promise of every kind of support that was within the compass of their power.

‘At the Nottingham association, in June, 1792,





Mr. Carey preached from Isaiah liv. 2, 3: *‘Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes; for thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited.’* After observing, by way of introduction, that the church was here compared to a poor desolate widow, who lived alone in a small tent; that she who had thus lived in a manner childless, was told to expect an increase in her family, such as would require a much larger dwelling; and this because her Maker was her husband, whose name was not only the Lord of Hosts, the Holy One of Israel, but the God of the whole earth; he proceeded to take up the spirit of the passage in two exhortations, which he addressed to his brethren. 1. Expect great things from God; 2. Attempt great things for God. The discourse was very animated and impressive. After it was concluded, the ministers resolved, that at the next Kettering ministers’ meeting, on the first of October of the same year, the plan of a society should be brought forward, and, if found practicable, a society formed.

‘At the Kettering meeting, brother Carey was present; and after the public services of the day were over, the ministers withdrew into a private room, and there, in a solemn vow, pledged themselves to God and one another, as a society, to make at least an attempt for carrying the gospel somewhere into the heathen world. A committee was chosen, and Mr. Carey was a member of it.





‘The events which succeeded, in which Mr. Carey bore a principal part, and how he became united with Mr. John Thomas, in a mission to Bengal in the following spring, are already before the public, in the first number of the periodical accounts, which therefore it would be superfluous to repeat. I shall only take a review of certain particulars of his conduct in this important undertaking, which have hitherto been but little known.

‘He seemed in this undertaking to have *his work before him*, and to possess almost a foresight of the issues of things. In his *inquiry*, he wrote as if all denominations of christians were to be stirred up to the same efforts, and expresses his judgment of what should be their conduct. He also, a little before he went, saw Mr. Ward, who was then a pious youth, and by trade a printer. ‘We shall want you, said he, in a few years, to print the bible: you must come after us.’ And these few words, as Mr. W. has confessed, so remained on his mind, that he could never forget them.

‘When he had made up his mind to engage in missionary labours, he expected Mrs. Carey and his family to accompany him; but to this she was for a long time utterly averse. This was a heavy trial to him, and to the society, who could not but foresee that though men are allowed to leave their wives and families for a time in mercantile and military expeditions; yet, in religion, there would not only be a great outcry against it from worldly men, but even many religious people, who had thought but little on the subject, would join





in the general censure. He determined, however, to go; and if Mrs. C. could not be persuaded to accompany him, he would take his eldest son with him, and leave the rest of his family under the care of the society. She might afterwards be persuaded to follow him; or, if not, he could but return after having made the trial, and ascertained in some measure the practicability of the undertaking. Under these circumstances he went aboard a ship for Bengal. But when they were just ready to sail, it was understood that his going out in one of the company's ships, without expressly stating his object, and obtaining their consent, was illegal and dangerous. He and his colleague were therefore both obliged to quit their places. On this, they both made another visit to Mrs. Carey (who was then at Piddington) renewing their persuasions for her to accompany them. At length, her sister (now Mrs. Short) agreeing to go with her, she consented; and a Danish ship passing by soon after, they all took a passage in her. Thus the Lord prevented their departure in the first instance, that Mr. Carey's family might accompany him, and that all reproaches on that score might be prevented.

'It was afterwards objected, that their going to settle in the British territories without the permission of the directors, though in a foreign ship, was after all illegal and dangerous; but to this it is replied, the apostles and primitive ministers were commanded to go into all the world, and preach the gospel to every creature; nor were they to stop for the permission of any power upon earth; but to go, and take the conse-





quences. If a man of God, conscious of having nothing in his heart unfriendly to any civil government whatever, but determined in all civil matters to obey and teach obedience to the powers that are, put his life in his hand, saying, 'I will go, and if I am persecuted in one city, I will flee to another,' . . . . . whatever the wisdom of this world may decide upon his conduct, he will assuredly be acquitted, and more than acquitted, at a higher tribunal.'





## CHAPTER II.

### SECTION I.

REVIEW OF DIFFICULTIES ATTENDING THE COMMENCEMENT OF THE BAPTIST MISSION—REJECTION OF THE MISSIONARIES FROM THE EARL OF OXFORD, AND THE CONSTERNATION IT OCCASIONED—THE REVIVAL OF THEIR HOPES, AND THEIR RE-EMBARKATION UNDER CIRCUMSTANCES MORE PROPITIOUS.

THE projectors of the Baptist Mission commenced their design amidst unusual discouragements. The reader has already seen how very slender were their resources. But this was the least of the many adverse circumstances with which they had to contend. No principal denomination had at that time entered the field. And, not having originated any plan of foreign labour themselves, it was, perhaps, more than could reasonably be expected, that they should look with unmingled complacency upon one launched by an inferior body; or that they should contribute materially to augment its funds. A long, querulous, and crabbed letter is yet extant, from a gentleman in one of the midland counties, expostulating with Mr. Fuller upon the impropriety of making such a work a denominational undertaking, and the sort of sentimental absurdity, which he discerned and felt very tenderly, of commencing labours and exhausting resources in





distant countries, while so much remained to be effected at home. Such objections, it may be, are not utterly extinct to the present day. But those who entertain them, upon the first head, would do well to ask themselves, whether they are prepared to maintain perpetual and perfect silence as to those views of truth and forms of duty which distinguish that portion of the church to which they pertain from every other? If they hesitate at this, they should cease to expect the sacrifice in others. But, suppose they willingly consent to bate whatever is peculiar to their own body, and should succeed in prevailing upon all their fellow-christians to adopt the same determination, what advantage would accrue to the world from such an achievement? Must not some portion of truth be sacrificed, and some matter of positive obedience be neglected? Or will it be contended, that no part of the christian church either believes or practises correctly; or, that it is a less evil, in things holden to be non-essential, absolutely and totally to neglect, than involuntarily and partially to err. It is far better for christians to promulge the truth of Christ, according to their own conceptions, and to inculcate obedience to his authority agreeably to their own views, than to speculate upon a catholicism incompatible with their present circumstances to realize. Nor is it likely that the heathen, or those converted from amongst them, would be half so stumbled at witnessing any diversity in the external modes of christian practice, as they would at the detection of any designed neglect or concerted scheme of compro-





mise. As the efforts of all devout persons will be regulated much more by those truths and principles which are deemed of essential and universal interest, than by any distinguishing peculiarities; so will there be unspeakably more in the general results of their labour in which to rejoice, than of denominational peculiarity against which to except. It is better to become at once auxiliary to an attempt at effecting some immediate and substantial good, made, as we suppose, with some attendant imperfection and error, than to speculate ever so sincerely upon schemes of union, or entertain ourselves and the world with mere hypotheses of agreement and coalition, until life is wasted, and our opportunities for usefulness retire. Our christian love cannot desire more appropriate or ample expression than is suggested to us in the prayer of the apostle: 'Grace be with all them who love our Lord Jesus Christ in sincerity.' Nor ought we to expect fellowship with other christians upon terms different from those intimated in another passage, where our zeal and our love are solicited at once into fervent action, and chastised into forbearing tenderness. 'Whereunto we have already attained, let us walk by the same rule, let us mind the same thing: and, if in anything ye be otherwise minded, God shall reveal even this unto you.'

It is also equally incorrect, and, it is to be feared, far more disingenuous, to entertain with repugnance, or treat with indifference, a project for conveying the gospel to distant nations, because much corresponding labour is in requisition at home. It is of far greater





importance to commence such labours, than accurately to resolve the comparative claims of different latitudes of the globe to become their primary scene. The 'great salvation' is the patrimony of the world; and every portion of the human race, accessible to christian agency, is equally eligible to its mercies. The early dispensers of the gospel did not tarry in one region until all its population received it. Some, it is confessed, were driven from their native province by the terror and force of persecution; but others risked the perils of a missionary life, amongst remote and even barbarous tribes, from the purest charity to the souls of men. Nor is it supposable, that the devotion indispensable to originate, and keep in vigorous movement, a system of exertion and sacrifice such as foreign missions require, should be long prosecuted without producing a decisively salutary influence at home. That 'love of Christ,' which constrains a tender and an obedient heart, is too impatient to effect the good it meditates, to be holden in arrest, until a cautious, calculating, secular wisdom, has formed its decisions; and too deferential to supreme authority, to regard them when enunciated. A prudential worldly man, aye, and many a 'sober' christian, may deem the votary of such a principle to be 'beside himself;' whilst he, conscious of no desire but to please God, is content to appeal from the judgment of men to His. 'If we be beside ourselves, it is to God.' It is too often assumed that men, fervent and prompt, must be indiscreet; and that those of cool temperament and slow movement must be wise. But what hinders the com-





bination of a feeling heart with a bright, sound, and discriminating intelligence? And why should we deem it conclusive, that the man who cannot feel, must therefore think profoundly and judge rightly? Must the noblest nature on earth be the least of all consistent with itself, and be destined to so great an absurdity, as to present its main attributes in necessary and ceaseless hostility? If a fair history of our moral nature could be exhibited, it would perhaps be found that the most feeling men were the most reflecting. The very attention they give to great and benevolent objects renders them vigilant observers of providential occurrences, and anxious to adopt the most promising means for compassing them.

The sensibilities of a christian heart being once excited, they will be easily provoked into new and further developments, and wrought to higher intensity, as legitimate occasions are supplied. More than half the popular charities of this kingdom have been devised and brought into active operation since foreign missions commenced; and the wealth by which they are replenished, is derived principally from the same source. But, persons who demur at contributing to evangelizing the heathen abroad, because, as they allege, 'they have heathen at home,' will be found to be those to whom these 'heathen at home' are least of all indebted. When making some slight effort a few years ago in Philadelphia, in behalf of 'female schools in India,' a department of missionary labour then of recent origin, those who met me with rigid mien, declaring they could not





consistently, *nor in conscience*, divert their benevolence into a foreign channel, while so much remained unaccomplished at home, I found very seldom disturbed the repose of their own vicinity by their labours or their donations; while, on the other hand, those who wished 'God-speed' to my distant object, were known to respond most freely, and to give like princes to every domestic claim whether civil or religious. A gentleman who had been conspicuous in aiding a missionary collection, was met the following day by one of dissimilar habits, who chided him for the absurd eccentricity of which he deemed him guilty, in giving to such an object, and in such profusion. It was preposterous, he said, to be sending heaps of money abroad, to be spent, no one knew how, while there were so many unemployed starving poor in ——. 'I will give £—— to the poor of ——, if you will give an equal sum,' said the christian friend. 'I did not mean that,' replied the objector. 'But,' continued he, 'if you must go from home, why so far. Think of the miserable poor of Ireland.' 'I will give £—— to the poor of Ireland, if you will do the same.' 'I did not mean that, either,' was the reply. No, it is neither this nor that, which this class of objectors exactly mean; but, simply to veil their criminal parsimony by excepting against the proceedings of liberal men, whom, if they could not condemn, they must, for very shame, in some degree imitate.

In the Baptist denomination itself there were strong difficulties to encounter. Many, from the doctrinal views they had embraced, were deeply prejudiced





against all missionary labours. Others objected, or held back from directly giving encouragement, or sharing in the responsibility, from prudential considerations. The project arose in an obscure part of the kingdom, and among brethren, at that time, but little celebrated. The scene chosen on which first to assay it, was remote, and but little known. To reach and occupy it would of course be very expensive; whilst the issue was doubtful. To make such an attempt and fail, must incur disappointment, and perhaps dishonour. They were not disposed to commit themselves, and to compromise the denomination to a mere experiment. Of all the metropolitan ministers, only one, it appears, was of a different mind; and when a meeting was holden in the city to consider the propriety of forming a Society auxiliary to the one originated in Northamptonshire, the proposition was negatived by an overwhelming majority, and a very respectable and pious gentleman, nominated to receive subscriptions, was not induced to accept the office. I have heard Dr. Carey, notwithstanding, speak with gratitude of the personal respect with which he was treated, both by Dr. Stennett and the venerable Abraham Booth. He also, when in London, made the acquaintance of Mr. Newton, who advised him with the fidelity and tenderness of a father; and encouraged him to persevere in his purpose despite of all opposition. 'What,' says Mr. Carey, 'if the Company should send us home upon our arrival in Bengal? Then, conclude,' said he, 'that your Lord has nothing there for you to accomplish. But, if he have, no power on earth can hinder you.'



The reader is already apprised that Mr. Carey was proceeding to embark for India without his wife. All persuasions to induce Mrs. Carey to accompany him, at present, were utterly vain. To resign her eldest son, Felix, was the utmost to which her consent could be obtained. His mind was irrevocably fixed upon the mission, whatever pain, or perplexity, or odium the pursuit of it might involve. Some will find it difficult to award their approbation to his conduct. But, to judge accurately, we must do our best to realize his circumstances. The conviction, that it was his duty to go and preach the gospel to the heathen, unless an absolute physical impossibility should present itself, was, in his judgment, as imperative as that of discipleship itself. He could as soon cease to be a christian, in other words, as he could consent to relinquish his purpose of discipling some portion of the idolatrous world to Christ. As to the piety and integrity of the procedure, none who knew him entertained the shadow of a doubt; the wisdom of it was a secondary matter, capable of distinct consideration, and upon which different parties might pronounce differently, as they were able to appreciate the motives of the individual, and according to the estimation in which they held his design. Subsequent occurrences, as the reader will presently see, resolved this dilemma. It may be just to remark, however, in passing, that it was his full determination to return to England when the mission had obtained a footing, hoping that he might then persuade Mrs. Carey to return with him, as it might seem to her less perilous, than it was to adventure at first, when the path was untrodden.





Another difficulty arose out of the circumstances of his companion. He was in pecuniary embarrassment; and, though he candidly avowed this in a very early, if not the first, of his communications to the committee, it yet proved to be of more serious inconvenience than they seemed to be then aware of. Mr. Thomas was brought up to the medical profession; and, for some years, practised in London. 'But finding it,' as he expressed himself, 'more easy to give than to obtain credit,' he was compelled to sell all off, and wait in lodgings until an offer was made him of going to Bengal as surgeon, in one of the Honourable Company's ships, in 1783, which he accepted. In 1785, he returned to London, was received into church-fellowship by Dr. Stennett, and, soon after, began to exercise his talent as a preacher. In 1786, he again proceeded to India, when he made the acquaintance of some pious episcopalians, who, witnessing his fervent piety and 'aptness to teach,' prevailed upon him to remain in India, engaging to contribute to his support, while he should be making the acquisition of the language, and communicating, as he might be able, the gospel to the natives. He also laboured hard in attempting to translate the New Testament into the Bengali language. In the course of two or three years he and his friends separated their connexion. Upon this he revisited England, designing, should he be able, to realize sufficient encouragement from the religious public, to return to Bengal, and spend the residue of his life as a missionary. His attempt to compass this object, and the formation of the





Baptist Missionary Society in Northamptonshire, were consentaneous events, which, becoming known to the respective parties, Mr. Thomas relinquished his purpose of forming any distinct agency on his own account, and became the Society's missionary. This arrangement becoming known to Mr. Thomas's former creditors, one of them came to Ryde, while the missionaries were there awaiting the summons of embarkation, to enforce his claims. Mr. Thomas was out when the unwelcome visitor made his appearance for this purpose. His companion was, as it may be supposed, in no small measure annoyed at the occurrence.

But another disaster followed, far more withering to his hopes. The missionaries having obeyed the summons for embarkation, and gotten their baggage on board, an anonymous letter was received by the captain, admonishing him at his peril to proceed with persons unlicensed by the company. They were forthwith compelled to disembark. The anxiety and desolation which seized the mind of Mr. Carey cannot be described. The strong sturdy heart of Mr. Fuller upon this intelligence sunk within him. The feelings of each of them are best conveyed in their own words.

*'Ryde, May 21, 93.*

*'MY VERY DEAR FRIEND,*

*'I have just time to inform you that all our plans are entirely frustrated for the present. On account of the irregular manner of our going out, an information is laid against the captain (I suppose by one of Mr.*





T.'s creditors) for taking *a person* on board without an order from the company. The person not being specified, both he and myself, and another passenger are ordered to quit the ship, and I am just going to take all my things out.

‘Our venture must go, or it will be seized by the Custom-house officers. Mrs. Thomas and daughter go. I know not how to act, but will write you more particularly as soon as I get to some settled place. I leave the island to-day or to-morrow, and on Thursday the ship sails without us. All I can say in this affair is, that however mysterious the leadings of Providence are, I have no doubt but they are superintended by an infinitely wise God.

‘I have no time to say more. Mr. T. is gone to London again on the business. Adieu.

‘Yours, affectionately,

‘W. CAREY.’

Mr. Fuller transmitted the foregoing letter to Dr. Ryland, and wrote on it as follows :

‘*Kettering, May 24th.*

‘MY DEAR BROTHER,

‘Perhaps Carey has written to you—We are all undone—I am grieved—yet, perhaps ’tis best—Thomas’s debts and embranglements damped my pleasure before—Perhaps ’tis best he should not go—I am afraid leave will never be obtained now for Carey, or any other—And the adventure seems to be lost—He says nothing of the £250 for voyage—’Tis well if that be not lost—Yours, ever,

‘A. F.’





Mr. Carey and his companion returned to London, depressed and almost overwhelmed with their disappointment. In the course of a few days, however, the scene began to brighten, and their spirits to rally. The elasticity of Mr. Thomas's mind, his alacrity and enterprise, and the self-denial he manifested at this trying juncture, were astonishing, and justly entitled him to the grateful remembrance of all who feel an interest in the welfare of this mission. And so speedy and evidently propitious were the interpositions of Providence, that before the various friends of the institution could well be apprised of this apparent frustration of their counsels and their hopes, they saw it resolved into one of the most beneficial dispensations that could have been conceived of, circumstanced as it then was. Immediately a ship is heard of bound to Bengal, under a foreign flag, and therefore not subject to the control of the company. Mrs. Carey, too, contrary to all expectation, is prevailed upon to accompany her husband. A passage is secured on most advantageous terms; and, in a few days, after being forcibly rejected from the Earl of Oxford, they embark, and actually set sail for the distant East.

These remarkable circumstances are vividly detailed by Mr. Thomas, in the following letter to Mr. Fuller.

*'Buddaul, March 10, 1794.*

*'REV. AND DEAR SIR,*

*'This place is about sixty miles to the eastward of Malda. I am come hither on a journey with Mr. Udney's family. Mr. Carey and his family are about*





300 miles off, to the eastward of Calcutta; and my own family are on a journey from Calcutta to Malda, where Mr. Carey and all will meet, we hope, in a short time. We have been greatly distressed with difficulties, troubles, and fears on every side; but the Lord is making room for us, and compassing us about with songs of deliverance.

‘You remember what I told you at Kettering of my being in debt, though having sent home muslins, camphor, &c., to the amount of 18,000 rupees, which sold, when the market was very low, for little more than £1,100. This was distributed among my creditors as far as it would go, and this was £500 short of their demand. I entertained some hopes of a computation with my creditors when I saw you, by paying them a sum, which I found afterwards I was not able to raise. Having nothing to offer by way of payment, I neglected waiting on them, till they came after me. I then told them all the truth; appealed to my own experience, testifying my intention of paying them, but now I was very poor. Still, as they saw me bent on an expensive voyage, they could not believe this. I had a secret hope that money would come from some quarter or other, just to help us over the sea, through the kind providence of God, but had no assurance or possession of money, yet was as fully bent on going as if I had. My creditors could not see through all this, and suspected my integrity. They began to hunt, and I to flee as a partridge, yet still continuing to preach publicly wherever I was asked. Every day I had fears without that I should be arrested, and hopes





within that I should escape: till at length the happy day was come when I was relieved by a chain of providences, and embarked with my family and my fellow-labourer on board the Earl of Oxford. We sailed off with great joy to the Motherbank: but here we were detained longer by many weeks than we expected. Matters being left in London not quite so well settled as I could wish, I returned to that city by land; and I had not been gone many hours, before one of my creditors called at my lodging in the Isle of Wight, with a writ and bailiff, to arrest me for £100 or less. Mr. Carey and my wife were in great apprehension and fear for me, and I trembled to think of my situation. But, of his own accord, the man dropped the pursuit, after several menaces to the contrary: the time of sailing drew very near, and I ventured to join my family.

‘We were in expectation of sailing within four days, when the purser of the ship came to inform us, that the captain had received an anonymous letter from the India House, saying that a person was going out in his ship without the company’s leave, and information would be lodged against him, if the person alluded to proceeded on the voyage; and that in consequence of this letter, the captain could not think of taking brother Carey or me, suspecting it to mean one of us. Our distress on this occasion was very great. I went up to London to search for the author of this letter, hoping to satisfy the captain ’twas neither of us meant. I took the letter with me; but finding all inquiries vain, I returned to Portsmouth. There I met brother





Carey in tears, telling me the captain was now fully determined to take neither of us; and the season grew so late we had little hopes of any other ship, but consoled ourselves with some broken hopes of going by land. In the midst of these dark and gloomy circumstances, we could not help wondering to find Mrs. Thomas, who had with much difficulty been persuaded to come at all, determined now to go without us, with her child, upon the hope of our following soon after.

‘The next day, Mr. Carey got all his baggage out of the ship, and, with a heart heavier than all, came away with me. That which would have made us leap for joy before, added to our grief now, viz., to see all the ships get under weigh and sail off: at the same instant, we, leaving our baggage at Portsmouth, returned to London. Carey was for asking leave of the company now; but they had just set their wicked faces against a mission to the East Indies, by sending some of their ablest advocates for total darkness to plead against all missionaries in the Commons of Great Britain. While Carey wrote to his wife, I would go to a coffee-house, with eager desire to know whether any Swedish or Danish ship was expected to sail from Europe to Bengal, or any part of the East Indies this season; when, to the great joy of a bruised heart, the waiter put a card into my hand, whereon were written these life-giving words: ‘*A Danish East Indiaman, No. 10, Cannon Street.*’ No more tears that night. Our courage revived; we fled to No. 10, Cannon Street, and found it was the office of Smith and Co., agents; that Mr. Smith was a brother of the





captain's, and lived in Gower Street; that this ship had sailed, as he supposed, from Copenhagen; was hourly expected in Dover roads; would make no stay there; and the terms were £100 for a passenger, £50 for a child, £25 for an attendant. We went away wishing for money. Carey had £150 returned from the Oxford: this was not half sufficient for all, and we were not willing to part. Besides, our baggage was still at Portsmouth; and Carey had written to Mrs. Carey that he was coming to see her; and also he entertained some faint hopes that she might now join us, if she could be so persuaded, for she had lain in only three weeks: but the shortest way of accomplishing all this would take up so much time, that we feared we should be too late for the ship. That night, therefore, we set off, and breakfasted with Mrs. Carey the next morning. She refused to go with us, which gave Mr. Carey much grief. I reasoned with her a long time to no purpose. I had entreated the Lord in prayer to make known his will, and not to suffer either of us to fight against him, by persuading her to go on the one hand, or stay on the other. This expression moved her, but her determination not to go was apparently fixed. We now set off to Mr. Ryland, of Northampton, to ask for money; and on our way thither I found Mr. Carey's hope of his wife all gone. I proposed to go back once more; but he overruled it, saying it was of no use. At last I said, 'I will go back.'—'Well, do as you think proper,' said he; 'but I think we are losing time.' I went back, and told Mrs. Carey her going out with us was a matter of such





importance, I could not leave her so—her family would be dispersed and divided for ever—*she would repent of it as long as she lived*. As she tells me since, this last saying, frequently repeated, had such an effect upon her, that she was afraid to stay at home; and afterward, in a few minutes, determined to go, trusting in the Lord: but this should be on condition of her sister going with her. This was agreed to. We now set off for Northampton like two different men; our steps so much quicker, our hearts so much lighter.

‘The counting of the cost, however, was still enough to damp all our hopes. No less than eight persons’ passage to be paid for, besides the necessities to be bought for fitting all out for so long a voyage, would require £700 at least! Mr. Ryland gave us to understand, that there was not so much in hand by far: but what there was he was heart-willing should go, and faith gave credit for the rest. So within the space of twenty-four hours, the whole family packed up, and left all, and were in two post-chaises on their way to London, where we were authorized to take up money if we could. Dear Mr. Booth, Thomas, and Rippon helped us with their whole might; while I went to bargain with the captain’s agent. I rejoiced to hear him say that the ship was not arrived. I told him that, in hopes of being time enough, I had been down to Northampton, and brought up a large family to go in the ship. He was struck with the dispatch that had been made; and I continued to say, that their finances were slender, and expenses very great;





that the terms I had to offer him were these: that two people should be at the captain's table only (Mr. and Mrs. C.); that two cabins only would be required; and two persons (Mrs. C.'s sister and myself) would go as attendants, and receive their dinner from or with the servants, or any way whatever, that would be convenient to the captain; that for these accommodations I had three hundred guineas to offer him. I was moved with wonder, to see the hand of God on this occasion, in his accepting these terms, the lowest, I suppose, that ever were heard of. He said what wrought the most with him, was such a large family being actually advanced to go.

‘Within twenty-four hours after our arrival in London, Mr. Carey and his family embarked for Dover, to catch the ship in passing, while I set off for Portsmouth to fetch the baggage. It would be too late if I brought it by land; and it was so dangerous to go by water, that the boatmen refused large sums, saying the channel was full of privateers from France, which came hovering close on our coasts. At last, one man undertook to go in an open boat for twenty guineas. Terrified as I was lest the ship should pass by, yet I refused to give this sum; and I spent two whole days in searching for a man, till a fisherman took me for nine guineas. In twenty-four hours more I arrived at Dover, having ran through all the privateers in the dark, if there were any, and met my brother Carey with great gladness of heart, and, without any other evil occurrent, embarked on board the Kron Princessa Maria, as you have heard.





There, indeed, we could not expect the captain to treat us all as passengers, or to be very well pleased with such a crowd of people and such little money. But who can cease wondering, or praising, to find the captain gladly receive us all with the utmost tenderness and concern, admitting all to his table, and furnishing us all with handsome cabins?





## SECTION II.

BRIEF ACCOUNT OF THE VOYAGE, BY MR. THOMAS—REMARKS BY THE EDITOR—  
SELECTIONS FROM MR. CAREY'S JOURNAL—RETROSPECT BY MR. CAREY, IN A  
LETTER TO THE SOCIETY—LETTER TO HIS SISTERS.

THE devout reader cannot have passed over the facts narrated in the foregoing section, without admiring the wisdom and benignity of the divine providence, in opening a way for an elevated devotion to display itself, at a crisis, and under circumstances, of such eminent discouragement. Nor can we fail, from such interpositions, to gather confidence in attempting the most arduous service, and offering the most costly sacrifice, to which the dictates of an enlightened conscience can urge us.

The following documents, rehearsing the circumstances of the voyage of Mr. Carey, and his friend Mr. Thomas, it is presumed, will be found of some interest to the christian reader.

Extract of a letter from Mr. Thomas to ———, dated,

*‘Bengal Bay, October 26, 1793.*

‘On Thursday morning, the 13th of June, we put to sea, in expectation of writing to you by the Triton frigate, which conveyed us out of the track of privateers, who might otherwise have detained us;





but when we took leave it blew so fresh we could not hoist out a boat, so that a large packet of letters, written by each of us, was not sent you.

‘On our coming on board we felt ourselves a little awkward, thinking that some of them seemed very sensible that they were passengers of a better rank than we were, and considering they had paid £100 each, and we, who were eight persons, only 300 guineas; wherefore, we expected to be treated accordingly, and determined to endure it. For my part, I expected a very uncomfortable and lonely passage, having agreed to mess with the servants. We agreed for two cabins only, and two persons to mess at the captain’s table; but he that gave Joseph favour in the sight of Pharaoh, had graciously provided for us and our little ones, far beyond our expectation. We found the captain a very well-bred Englishman. He neither would suffer me nor Mrs. Carey’s sister to absent ourselves from his table, and received and entertained us all along as though we had been people of consequence; so that he has often shown kindnesses that we could no otherwise account for than by the good hand of God being upon us. On our coming on board, he immediately ordered the very best accommodation in the ship, and the largest to be prepared for Mrs. Carey and her children, and a cabin for me, and another for her sister was granted, while two of the gentlemen, who paid £200, slept in one cabin of the same size. On their being sea-sick, he ordered them soup, sent wine and other comfortable things, and would come himself and visit them, to see they wanted nothing





he could supply them with. Who can see the lovely accomplishments and shining abilities with which some are endowed, without grief of heart to see the 'one thing needful' visibly wanting!

'Poor Mrs. Carey has had many fears and troubles; so that she was like Lot's wife, until we passed the Cape; but ever since, it seems so far to look back to Piddington, that she turns her hopes and wishes to our safe arrival in Bengal. She has had good health all the passage, and her little babe has grown a stout fellow. All the children are remarkably healthy, which we cannot but feel as a great kindness towards us. Mrs. Carey's sister also shares good health, and all bear the heat much better than I expected. Mr. Carey was at one time ill with a complaint in his bowels, which he has been used to at home; but the Lord had mercy on him and me: he is now as well, I suppose, as he ever was in his life, and has been for some months. We have preached twice on each Lord's-day, and have a tolerable choir of singers: some that came to hear us at first have entirely left us, and others have heard us constantly; but, to our great sorrow, we do not see the blessing of God on our labours: some profane customs on the Sabbath, and in common conversation, have been left off, but the one thing needful is lacking; and now we remember the words which the Lord spoke to Ezekiel, iii. 6, 'Surely,' &c. We have reason, nevertheless, to be thankful for some sweet and precious seasons of grace on board, which we have relished among ourselves, both on Sabbath-days, and in family worship, which we enjoy





regularly twice a day. We have finished a translation of the book of Genesis on the passage; and brother Carey helped me out in passages which I could have made nothing of without him. So let the goldsmith help the carpenter, and the carpenter the goldsmith, that the work of God be done.

‘We have had some remarkable favours of providence on our passage besides those already mentioned. About six or eight weeks ago we began to fear a want of water, and to talk of an allowance; which, however extraordinary it may appear, we have never been limited by yet; well, the next day the Lord sent down abundance of rain, in two showers, and we filled many casks. About five or six days ago we thought ourselves driven to the southward by a strong current, as far as Vizagatapam, and the captain determined to put in there. We began to be a little troubled in our mind as to what we should do for money, and, if we had it, how we should bear the charge of an expensive house, &c.; when the captain, very unexpectedly, came and told Mrs. Carey that he should take a house at Vizagatapam, and all her family would be welcome to stay there till the ship’s departure. Moreover, he has promised to recommend us to the Danish governor of Serampore, sixteen miles from Calcutta; which will be no small favour or convenience, if the company should consider us as trespassers on their ground. But what is more, he has offered to recommend us to the secretary of the supreme council, that we may procure land; and if this should be of God, we shall rejoice; if not—





contented. But, in one sense, we are sure these kind favours from men are of God; and we have good hope that he will make room for us and our little ones, especially when we look back and see ourselves on the brink of sailing, but suddenly stopped and sent back; no prospect of another ship; I and my family become two bands; all darkness and threatening, fear and dismay; but in three days another ship appears, takes us, and the whole family; which we just before thought, on many accounts, impossible to be done. When we think of these things that are past, we trust Him for all that is to come.'

Amongst the many points of unavoidable secular detail in the conduct of missionary societies, the transit of their agents is one deserving no small attention. Comfort and economy are the points to be secured. The missionary himself, it is hoped, will generally pay as studious an attention to the latter, as the society that sends him forth; and the society, whilst justly anxious to husband well, and wisely apply, the resources placed at their disposal, should carefully avoid an inconvenient and pinching parsimony. The public, the missionary, and the society should consider that they are all mutually obliged in this work, and neither party should conceive it has any interest separate from the other. The public, that their devotion can be in some degree represented, and their obligations to the heathen world discharged, and the fruits of their benevolence profitably applied, through the labours and sufferings of one specially





consecrated to this particular service. The missionary is equally so, as, by the bounty of the public, and the patronage of a particular society, he is enabled to gratify desires which he would be incompetent to do in his insulated capacity. The society is also both obliged and honoured, because, in their associated capacity, whilst they can effect more good than would be possible by their solitary efforts and contributions, they are constituted the depositaries of the concentrated bounty of the christian world, and the directors and guardians of its devoted agents. Christians in commercial life, whose property is in the shipping interest, may become the largest benefactors to the missionary cause at no very great sacrifice, whilst the fact of their proprietorship will be a guarantee for the proper treatment of the parties. Gentlemen might be referred to, who have in this way repeatedly rendered the Baptist Missionary Society their debtors, and who, we trust, will be imitated by others.

Those to whom societies refer the negotiation of passages for their brethren, should be solicitous to obtain a good ship and a reputable captain; and a keen regard should be had to the accommodations, especially when females are to be arranged for. No society should become a party to the mission of a single lady, except she can go under protection. The expense of a passage is of secondary importance. A crazy and crank vessel, with a rude and vulgar captain, bad fare, and low fellow-passengers, without the charge of a single farthing, would render a voyage





far too costly. The inconvenience and mortification accruing from such sources would be a sufficient trial for a single day; but recurring every day, and every hour, for six months in succession, become intolerable, and are such as no missionary and his wife should be obnoxious to, if there exists a possibility of their prevention. Some painful tales might be told upon this subject, were it discreet to relate them, and such as might prove admonitory to those intrusted with the transaction of such affairs. In negotiating terms, no such severity should be observed as might disparage a missionary in the estimation of the captain. And, then, when a society has done its part, let the brother take special care he does not disparage himself. Without such care, this may very soon be done. No scene is more trying to character and to temper than a ship, particularly to young and inexperienced persons, such as missionaries and their wives ordinarily are, and such as they must be, until those of some age and standing in the christian church embark in the work. Great circumspection is desirable in our intercourse with fellow-passengers, many of whom are of very dissimilar principles and habits to those which a missionary is supposed to hold and cultivate. A christian in these, as in all other circumstances, should not be deficient in the civilities of life; yet he will find it convenient to put his social tendencies under more restraint than is needful at other times. The close and almost unavoidable contact into which you are thrown in the living details of every day, without care, will originate annoyance and collisions. Reserve will





prove less inconvenient than familiarity. The former, though it will make you apparently less amiable, will yet throw a defence about you, and render insult and encroachment difficult. All altercation with fellow-passengers upon secular matters should be studiously avoided, though the temptation to it may be strong. The commencement of a voyage is often the most trying period; and, from the novelty of the predicament in which we find ourselves, very difficult to be borne. Do not expect too much from ship-servants. The moment you most require them, they have ten calls, each one of which is as urgent as yours. In bad weather you are not likely to find your fellow-passengers bland and courteous. The inconvenience that all share will make every one careful only for himself. And, even at other times, some will be found, who, though on shore they might pass moderately well as gentlemen, through their constitutional impatience and the tedium of a sea-life, will be always misanthropic, and, whether the wind blow foul or fair, will quarrel with a straw. It is preferable to reconcile oneself to neglect or injury in such a case, than to risk remonstrance or complaint. Not but that a minister will meet with sympathy and defence under insult and ill-treatment; yet worldly gentlemen will offer it in their own way, which will incur an evil, perhaps, tenfold more aggravated than the one they resent. A christian minister, being once abusively spoken to by a fellow-passenger, was generously defended by another; but the resentment of the injury was shown by threatening the offender





with a duel. Thus, his high-minded friend grieved him a thousand times more than his enemy.

A missionary will witness much on board a ship to shock religious feeling. It will require as much wisdom as zeal to resolve how and when to reprove. A mistake in either of these particulars, may exasperate and excite repugnance.

Missionaries are generally allowed to conduct public religious exercises; though some captains have been, and still are, sufficiently prejudiced and absurd to prohibit them, judging that, if they take hold of the mind of a sailor, they disqualify in some way, they scarcely know how, for duty. Now and then, upon a very fine Sunday, they think it may do no harm to read the prayers of the church of England. When that is done, they consider 'there is an end of it;' but what praying and preaching may lead to, is hard to tell. But this narrowness and misconception, once so common among seafaring officers, are fast wearing away. The good that missionaries have effected on their voyage has its living testimony in every part of the globe. Better behaved hearers are not to be met with through all the gradations of society than sailors and soldiers. Their habits of obedience are favourable at least to attention, and that, again, to a correct perception of what is addressed to them; and my belief is, that, according to the means of instruction they enjoy, the preaching of the gospel has been more successful among them than amongst any other portion of mankind.

The religious reader will, perhaps, recur to some





painful notices in the life of Henry Martyn, which may appear to militate against the correctness of such remarks. But two things should be remembered; first, that the contempt and bitterness he met with were from gentlemen passengers, who, when it can be done with impunity, will sometimes allow themselves in improprieties which surprise common sailors, and make them blush. Secondly, those who have read attentively the life of that pious and truly excellent man, must have perceived that his main excellencies lay in the holiness of his affections, and the intensity of his zeal: a discriminating wisdom was that for which he was least of all distinguished. He was absorbed in the greater virtues, but was, perhaps, less considerate than he might have been, in their circumstantial developments. Nor does he appear at all times so patient under resistance, and so tranquil under disappointment, as would have been corroborative of his principles, and just to his motives. On finding, after a Sabbath exercise, that some passengers had taken in bad part some ultimate and alarming truths which he had addressed to them, and that they were profane enough to turn them into ridicule, he records, that, the next time he preached, he took for his text, 'The wicked shall be turned into hell, with all the nations that forget God.' To induce the conviction that men are in utter ruin, and shut up to the faith of Christ, a direct criminating style is not the most judicious. Paul 'reasoned of temperance, righteousness, and a judgment to come; and Felix trembled.' If any class of men apprehend that you





address them under an impression that their religious state is more desperate than that of other men, their self-righteousness will be provoked, and they will not scruple at seizing the first occasion to manifest their disgust. I have been informed by those who sailed with Mr. Martyn, that he was subject to much vexation the greater part of his voyage; which they attributed partly to the superior sanctity of his character, and partly to the style of his preaching. One of these witnesses continues to this day a memorial of his faithfulness and zeal. An incident occurred, at the regimental 'mess' at Dinapore, which strikingly evinced, and did honour, to his dauntless courage. The commanding officer, an aged man, having uttered himself profanely, Mr. Martyn reprimanded him, at which the colonel was revolted, and said, with indignation, 'I think, if nothing else could do it, my gray hairs ought to defend me from such remarks.' 'Sir,' replied the man of God, 'if your good sense cannot defend you, your gray hairs ought not.'

MR. CAREY'S JOURNAL. 1793.

Thursday, June 13. After being prevented from going in the Oxford (by reason of the abominable East India monopoly), we embarked, by divine Providence, in the Kron Princessa Maria, a Danish ship, commanded by captain Christmas, an Englishman, at five in the morning, from Dover, and by night were off Beachy Head. This, I hope, was a day of joy to





my soul. I was returned to take all my family with me, and to enjoy all the blessings which I had surrendered up to God. This is an ebenezer which I raise to God, and I hope to be strengthened whenever I reflect upon it.

'16. Lord's-day. A little recovered. Met for prayer and exhortation in my cabin. Had a dispute with a French deist. Lat.  $46^{\circ} 12'$  N., Long.  $5^{\circ}$  W.

'17—23. All this week nothing of moment occurred. We met every morning and evening for family prayer, and met with innumerable civilities from every body on board; but have most awful proof of the effects of human depravity when heightened by bad principles. The old deist (Barnard) is one of the most daring, presumptuous wretches, that ever I heard. Calms the last five days.

'23. Lord's-day. Had two public meetings. Mr. T. preached once, and I once. In the morning we had but one person more than our own family: in the afternoon we had three; the Surgeon and two of the passengers. God grant that it may be useful!

'24, 25. Fell in with the trade-wind in lat.  $39^{\circ}$  N., and the next day passed the island of Madeira. It was in sight the greatest part of the day. A French privateer hoisted English colours, and pretended to be bound for Sierra Leone.

'On the 24th saw a number of flying-fish. Have begun to write Bengali, and read Edwards's Sermons, and Cowper's Poems. Mind tranquil and serene. I have of late found my mind more impressed than ordinarily with the importance of the work upon which





I am going. God grant that I may feel it more and more !

'29. This day, about three o'clock in the afternoon, passed the tropic of Cancer. The heat is very moderate, and has been all the voyage: the thermometer at 72°, and has never been more. I find some delight in reading, and in preparing for my work by writing the Bengali; only, however, because it relates to my great work.

'30. Lord's-day. A pleasant and profitable day. Our congregation composed of ten persons. But no good done yet. Lat. 21° 5'.

'July 1. But little wind. Had a long conversation with the deist to-day; but never found a man so hardened and determined to turn scripture into ridicule as he. Oh how dreadfully depraved is human nature!

'5. But little wind. A busy day, but happy within. Yet a most unprofitable creature. I have need to read the word of God more; and, above all, I want a heart to feed upon it.

'7. Lord's-day. A pleasant, and I hope a profitable one. Our congregation increased by one. Had much sweetness and enjoyment of God.

'10—21. Contrary winds, by which we were detained, and prevented from making much progress. Was very ill, owing to a bilious complaint, and obstructed perspiration, which is very dangerous in hot countries. Find my mind somewhat drawn out to God, but in general quite spiritless. On the 21st passed the Line, and the whole day was spent by the sailors in mirth: but my soul was sad.





‘23—Aug. 2. Last night passed the tropic of Capricorn. This time has been filled up with various exercises of mind. I have in general reason to mourn that I have no more of the spiritual warfare maintained in my soul, and no more communion with God. I feel myself to be much declined upon the whole, in the more spiritual exercises of religion; yet have had some pleasant exercises of soul, and feel my heart set upon the great work upon which I am going. Sometimes I am quite dejected when I see the impenetrability of the hearts of those with us. They hear us preach on the Lord’s-day, but we are forced to witness their disregard to God all the week. O may God give us greater success among the heathen. I am very desirous that my children may pursue the same work; and now intend to bring up one in the study of Sanscrit, and another of Persian. O may God give them grace to fit them for the work! I have been much concerned for fear the power of the company should oppose us; but though we have spent much time in contriving, we have at last concluded to apply to them for land to settle upon, and leave the success with God.

‘20. Nothing very material having occurred since we passed the tropic of Capricorn, I have not written any account; but this day we are off the Cape of Good Hope. We expected to have gone in there; on account of which, I had written to friends in England some time since: but now, having some hopes of arriving in Bengal before the breaking up of the monsoon, we pass by. I have some reason to regret this, as I had





hopes of persuading one of the ministers there to engage in a correspondence with England: but the Lord is wise. I have reason to lament over a barrenness of soul, and am sometimes much discouraged; for if I am so dead and stupid, how can I expect to be of any use among the heathen? Yet I have of late felt some very lively desires after the success of our undertaking. If there is any thing engages my heart in prayer to God, it is that the heathen may be converted, and that the society which has so generously exerted itself may be encouraged, and excited to go on with greater vigour in the important undertaking. My wife, through mercy, is well satisfied with our undertaking, and we are all now in remarkably good health. Our course was by the islands of Trinidad, Saxemburg, Tristhand, de Cunha, and then from lat. 27° S., long. 29° W., due east to this place.

‘25. A very pleasant day; had much enjoyment in public worship. But about half-past one on Monday morning, was awakened by the violent motion of the ship, and in about half an hour was informed that she had carried away her main-top and fore-top masts. I went upon deck, where a dreadful scene presented itself; the masts and rigging hanging over the side, and the ship violently rolling and pitching. Once I thought she must have gone down; but through mercy all were preserved.

‘29. All day a hard gale.

‘Nov. 9, 1793. From the time of my last journal to this, nothing of so much importance occurred as to be worth recording. I think that I have had more liberty





in prayer, and more converse with God, than for some time before ; but have, notwithstanding, been a very unfruitful creature, and so remain. For near a month we have been within two hundred miles of Bengal, but the violence of the currents set us back when we have been at the very door. I hope I have learned the necessity of bearing up in the things of God against wind and tide, when there is occasion, as we have done in our voyage. We have had our port in view all along, and there has been every attention paid to ascertain our situation by solar and lunar observations: no opportunity occurred that was neglected. Oh that I was but as attentive to the evidence of my state, as they to their situation! A ship sails within six points of the wind; that is, if the wind blow from the North, a ship will sail E. N. E. upon one tack, and W. N. W. upon the other: if our course is North, we must therefore go E. N. E. for a considerable way, then W. N. W.; and if the wind shifts a point, the advantage is immediately taken. Now, though this is tiresome work, and (especially if a current sets against us) we scarcely make any way; nay, sometimes, in spite of all that we can do, we go backwards instead of forwards; yet it is absolutely necessary to keep working up, if we ever mean to arrive at our port. So in the christian life, we often have to work against wind and currents; but we must do it if we expect ever to make our port.





Mr. Carey to the Society for the Propagation of the Gospel amongst the Heathen.

*'Bay of Bengal, 17th Oct., 1793.*

DEAR BRETHREN,

'Twice before this have I written, in expectation of an opportunity to send to you, but was disappointed. Once was in the Bay of Biscay, by the frigate which convoyed us on; but when she parted with us, the sea ran too high to send a boat. Again, we expected to put in at the Cape of Good Hope; but as there was a prospect of arriving at Bengal before the change of the monsoon, we did not put in there, or any where else. Thus far, through the mercy of God, we are arrived safe, and all in good health. Thinking we shall be engaged after we arrive, I begin my letter here.

'The whole of our stay in England is known to you, and all that befell us. We waited at Dover till Thursday morning, the 13th of June, when we were called up, and saw the ship lying off the harbour. About five o'clock we came on board, and met with the greatest civility, which has continued till this day. The ship is called Kron Princessa Maria, Captain J. Christmas, an Englishman, whose own are the ship and cargo, one of the most polite, accomplished gentlemen that ever bore the name of a sea captain. He immediately ordered the great cabin to be separated, that we might be accommodated; so that we have a large cabin, half the width of the ship, with sash windows, and the sides papered, besides a





smaller one. Mr. Thomas has likewise a cabin; and though we went for so small a sum (the other passengers paid 100 guineas), yet no kind of distinction has been observed, but we have all met with the same kind treatment. Four men passengers accompanied us, two of them English, and two French. One of the Frenchmen is the most presumptuous, hardened deist I ever saw or heard of. I have almost every day been engaged in disputes with him, but to no purpose; his dernier resort is to turn all into *badinage*. His credit, however, has sunk very much in the ship on that very account. The captain is a man of very extensive reading, but never meddles with any thing written upon religion: he is half brother to lady Langham, of Cottesbrooke. The men are Danes and Norwegians; and if there is no religion among them, there is much less irreligion and profaneness than among the English. Our first mate is son of a superintendent of a district of Norway; and, from what I can learn, there is more real godliness among the established Lutherans of those countries, than in the English establishment. They seem to be more on a level with the Scots; but toleration is more extensive there than in England, for no civil penalties or disabilities are imposed upon any people for religion.

‘Our voyage has been, upon the whole, very agreeable and pleasant, though we have had some rough weather, and experienced many great deliverances. June 13th, sailed from Dover; 15th, in the Bay of Biscay; 24th, fell in with the trade wind; 25th, passed the island of Madeira; 27th, passed Palma,





one of the Canaries, saw Gomorra and Tera, but could not see Teneriffe: saw flying-fish. 29th, passed the tropic of Cancer, heat  $72^{\circ}$ . July 2nd, becalmed between Cape Verd Island and Africa, heat  $86^{\circ}$ . 21st, passed the Line. Aug. 1st, passed the tropic of Capricorn; 20th, off the Cape of Good Hope: our course was by the islands of Trinidad, Saxemburg, Tristan de Acuntra; thence from lat.  $72^{\circ}$  S., lon.  $29^{\circ}$  W., straight to the Cape. Hitherto, our voyage had been very prosperous, and nothing of a disastrous nature had happened; but in the morning of the 26th, we had a very distressing accident. A bank extends about eighty leagues into the sea, from Cape des Aquilas, the most southern part of Africa, upon which runs a very strong current, which, when it meets the wind, raises the sea in a very tremendous manner. We were in S. lat.  $38^{\circ}$ , and thought ourselves secure from that danger; but, about one in the morning, I was awakened by the violent rolling of the ship, and found stools, tables, &c. rolling about the cabin, and presently pots, glasses, and every thing in the ship, not secured, were crashing at once. I arose, and put all to rights in our cabin, and was just got into bed again, when Mr. Thomas came to the door, and told me we had carried away our main and fore-top masts. I begged my wife and children to keep in bed, for fear of having their bones broken, and went upon deck, where the scene was shocking indeed. In the night (though very providentially the moon shone) the sea rose like mountains, beating the ship in all directions, the masts, yards, sails, and rigging hanging over the





sides, and beating against the ship, and the men upon them in every part to unrig them and let them loose. All on board have uniformly declared they never saw any thing like it, and at one time we concluded she was going to the bottom. Our ship is about 130 feet long in the keel, burthen about 600 tons; she was mounted on the top of a sea which could not be less than fifty or sixty yards in height, from which she descended head-foremost, almost perpendicular, or quite as nearly so as the roof of a house. I saw her going, and with others concluded she could not recover it. I had but a moment to reflect; I felt resigned to the will of God; and to prevent being tossed overboard by the motion, caught hold of what was nearest to me. The plunge was dreadful. Her bow-sprit was under water, and the jib-boom, which is fastened to the bow-sprit, was carried away. But, in a moment, she recovered the plunge, and mounted upon another sea, without shipping a hogshead of water. At last, we cleared the wreck, and set our main-sail, which kept the ship a little steady. In four days after this, we had a violent gale; but, except the uncomfortable rolling of the ship, we sustained no damage. It took us up eleven days to repair our loss; and, only two days after that, a violent squall carried away our new main-top mast. Our fore-top mast was weak, and would not bear a gallant-mast, so that we were forced to put up a tung mast, for the main-top mast; and as the ship was victualled for four months only, and we had but little water left, we determined to go into the Mauritius to refit but strong northerly winds





prevented our going that way. With care we came to this place. The rains have supplied us with plenty of water; and, except a black woman and child, who were very ill when they came on board, and died off the Cape of Good Hope, and the carpenter, who, by his great exertions in our misfortunes, caught cold, to which a pleurisy succeeded, followed by the scurvy, of which he died when we were within six days' sail of Bengal, we have had good health. Our infant has thrived more than if it had been on land, and the children are as well satisfied.

‘We have not been entirely destitute of religious opportunities. Family worship has been constantly attended, and every Lord’s-day we had preaching twice in our cabin. Our congregation consisted sometimes of six people besides our own family: they consisted of Holsteins, Norwegians, Danes, English, Flemish, and French; or rather, one of each. With respect to religious persuasions, they were lutherans, papists, and calvinists. We had some very pleasant seasons; but have been of no use, that I know of. Many private seasons I have enjoyed of great pleasure, and have a growing satisfaction in having undertaken this work, and a growing desire for its success; though I feel so much barrenness, and so little lively continual sense of divine things upon my mind, that I almost despair of ever being of any use. But in general I feel a pleasure in the thought that Christ has promised to be with his ministers until the end of the world, and that as our day is, so shall our strength be. I have often felt much pleasure in recollecting the





times of public worship in the churches in England, and reflecting that hundreds, if not thousands, are now praying for me. You will also easily believe that my friends have not been forgotten by me on these occasions. Your ten o'clock in the morning is our four in the afternoon, there being six hours difference of time between you and us.

‘Mr. Thomas has laboured indefatigably in translating the book of Genesis, which he has now accomplished. We expect in a few days to join Ram Boshoo and Parbottee.

‘I hope the society will go on and increase, and that the multitudes of heathen in the world may hear the glorious words of truth. Africa is but a little way from England; Madagascar but a little way further; South America, and all the numerous and large islands in the Indian and Chinese seas, I hope will not be passed over. A large field opens on every side, and millions of perishing heathens, tormented in this life by idolatry, superstition, and ignorance, and exposed to eternal miseries in the world to come, are pleading; yea, all their miseries plead as soon as they are known, with every heart that loves God, and with all the churches of the living God. Oh, that many labourers may be thrust out into the vineyard of our Lord Jesus Christ, and that the gentiles may come to the knowledge of the truth as it is in Him!

‘You will do us very great service, if you send us a Polyglott bible (there is one at Collis’s) by the next conveyance. Ram Boshoo is a good Persian scholar, and it will certainly help us much. If you can get a copy of the gospels in Malay, it will be a