



‘Now, dear brother, adieu ! Mercy and truth be with you ! I hope the scarcity of European letters will be recompensed to us by a multitude in future. I have received no letter from my dear brethren Ryland, Sutcliff, Blundel, Edmonds, or dear father Fawcett, nor from my dear friends at Leicester. I rejoice much to hear of their welfare. Tell them, I still love them in the Lord. Tell Mr. Cave, I love him. My sincere love to Mr. and Mrs. King, Potts, Rounds, &c. ; to all the dear ministers, churches, and acquaintance in England. I know you pray for us ; I trust we do so for you. May God answer all our prayers !

‘I just say we are well, which is a great mercy, as this is the breaking up of the rains.

‘The utmost harmony prevails between Mr. Thomas and myself ; and I trust Mr. Thomas’s assistant, a Mr. Powel, who is added to us, may be of use to us in our undertaking. My assistant is a Portuguese, a catholic ; his wife, a coast protestant, and he attend the preaching every Lord’s day. I hope God may work on his heart effectually. Sincere love to you and yours accompanies this.

‘I am, affectionately yours,

‘W. CAREY.’

‘*Mudnabatty, Oct. 5, 1795.*

‘MY DEAR SISTERS,

* * * * *

‘Yet in all these things I rejoice ; and find comfort in God. The work of preaching to the heathen is, to



me, a very pleasant work ; and translating the bible, peculiarly so. But I mourn want of success. However, I feel disposed to double my diligence rather than to despair. God's promises are true ; and will, in his own time, be surely accomplished.

‘Mr. Thomas and I live on the most agreeable terms ; and dear Mr. Udney is a steady friend. We should have formed a church before now, but a young man, who was to have been baptized, was taken ill with a dangerous disorder ; and the rains setting in, prevented it. I expect now, however, in the space of a month, a church will be formed, which, though small, will yet be, I trust, as a light shining in a dark place.

‘Bless God, we abound in every comfort of life, and have a good income ; a good brick house, which, together with the works which I have had the building of here, amount to about five thousand pounds, English money.

‘This season has been a bad one, owing to the very great overflowings, which are greater than were ever known. A small river, which runs by our house, was swelled to be three or four miles wide ; and our boats went the same way, for ten or twelve miles, which we used to go on foot before. But we hope next year will be better ; this is all in the hand of God, and he does all things well.

‘I am, &c.,

‘WM. CAREY.’



TO THE SOCIETY.

Malda, Dec. 1795.

‘I can with pleasure inform you of our welfare, and that of our children; and further, that a baptist church is formed in this distant quarter of the globe. Our members are but four in number, viz., Mr. Thomas, myself, a Mr. Long, and a Mr. Powel, the last of whom accompanied Mrs. Thomas from England. Mr. Long had been baptized by Mr. Thomas when he was in India before; and on the first of November this year, I baptized Mr. Powel. At this place, Malda, we were solemnly united, that day, as a church of Christ, and the Lord’s supper has since been twice administered among us. Mr. Powel is a very hopeful young man, burns with zeal for the conversion of the heathen, and I hope will prove a valuable acquisition to the mission.

‘With respect to the heathen, I wish I could write more favourably. Our lives, however, are not quite spent in idleness, nor our labours quite without effect. I am just returned from a tour through about half the district in which my business lies, and the whole of which consists of about two hundred villages. In this tour I took a boat for my lodging and the convenience of cooking my victuals, but performed the journey on foot, walking from twelve to twenty miles a day, and preaching, or rather conversing, from place to place, about the things of the kingdom of God. This plan I intend to pursue statedly, the whole of the dry season, though often travelling less journeys. I have not yet seen much fruit of my labours. The most I



can say is of a young man about eighteen years of age, a Brahmun, who has appeared very thoughtful for some time, and frequently conversed with much feeling about his eternal concerns. I pray God it may end well. His concern has continued now nearly three months, and appears rather to increase; his name is Cassinath Mookhurgee. Moonshi has been gone to visit his family for three months, and Mohun Chund is now with me.

‘Mr. Thomas and I have also received letters from some people at Dinagepore, the capital of the district, whom we had never seen, and who had heard of the gospel. They wrote requesting part of the translation to be sent to them. I will inclose a copy of that letter to you. Upon the whole, I trust the prospect of the conversion of the heathen is not so gloomy as to give room for despondency. The natural obstacles, such as ignorance of the language, are in some measure surmounted; and we have the promise of God that the moral ones shall also be overcome.’ * * *

Serious demur was felt by the society in England, upon their learning that Mr. Carey and his colleague had accepted secular employment. Their doubts were entertained most conscientiously, and arose from a tender solicitude for the welfare of their brethren, and the prosperity of their missionary work. They feared, lest the time and care such engagements might require, and the worldly associations they might necessitate, should divert them from their appropriate pursuits. But too little attention was



shown in this case to the actual circumstances of the missionaries; their pecuniary supplies from England had hitherto been so very meagre, and transmitted so irregularly, that the missionaries, without having recourse to some such means, or a miracle had been wrought for them, must have perished for want of subsistence. Their employment offered itself providentially, coming without solicitation on their parts, and at the time of the greatest extremity. It was also as favourable to their grand object as any thing worldly could be, whilst their obtaining it opened to them a ready access to Europeans and to natives of all classes, which otherwise they were very unlikely to realize; besides which, Mr. Carey was more simple and more exalted in his devotion to the mission, than even his most attached friends, at that early period of his public career, conceived. The little resources he now commanded were no otherwise gratifying to him, than as they gave him an opportunity of verifying his professed renunciation of the world, in all respects but those by which he could make it subserve the spiritual and everlasting welfare of his fellow-men.

Yet the scruples of the society, though not called for in their immediate reference to Mr. Carey, were nevertheless commendatory of their wisdom and piety. As a general principle, missionaries cannot be too free from secular labours, whatever be their nature, and how ample soever their returns. One missionary out of twenty may encounter them, and reap and apply their results, without prejudice to his



principles and his spirit; yet in the nineteen instances the influence upon both might prove adverse. In some missionary stations, indeed, the labours are so various, that unless means were originated on the spot, or ampler remittances were sent from home than the general claims of the heathen would perhaps justify, the hands of a missionary must be bound. In India, more than the half of all the outlay for schools, chapels, and native preachers, has been raised upon the spot, either by contributions from the public, or from the labours of missionaries. But it would not be easy to lay down a universal law for regulating the conduct of missionaries and societies in this matter. The exclusive devotion to spiritual pursuits should be the rule, the assumption of any secular vocation, be it what it may, the exception, consented to reluctantly, and continued with caution. But much more depends upon the character of the men who are selected for this work, than upon any rules, however judiciously devised, for the government of their conduct. Let them be men of elevated principle, pure devotion, and fervent zeal, with preponderating good common-sense to preserve them from fruitless airy schemes and absurd vagaries; and they may be trusted throughout every latitude of the globe, and in all vicissitudes: but, if these qualifications be wanting, societies may write volumes of prescriptive rules, and then commit them to the flames as soon as written, for their property and their hopes will be wrecked together.



JOURNAL CONTINUED.

'Jan. 11. 1796. Malda. On my journey hither I met a letter from the society, which accompanied the Sierra Leone report; but as Mr. Thomas was with me I gave him the letter, and have lost the date. I am, from not having it by me, much incapacitated for answering it; and one part, I acknowledge, rather surprised me: I mean that respecting our engaging in employment for our support. I always understood that the society recommended it; it is true they did not specify indigo business, but the trade in timber was recommended, and the cultivation of the ground was also looked upon as eligible. But I am astonished to find an indigo manufacturer called a merchant, which is just like calling a journeyman tailor a merchant: were we proprietors, the name might be proper, but we have only had a promise of a share, and whether it will or will not be given we know not, nor do we trouble ourselves about it. We receive wages adequate to the maintenance of our families; and now our buildings are over, I think no line of life could afford us more leisure or opportunity for doing good. To vindicate my own spirit or conduct, I should be very averse; it is a constant maxim with me, that if my conduct will not vindicate itself, it is not worth vindicating; but we really thought we were acting in conformity with the universal wishes of the society. Whether we are indolent or laborious, or whether 'the spirit of the missionary is swallowed up in the pursuits of the merchant,' it becomes not me to say, but our labours will speak for us. I only



say that, after my family's obtaining a bare allowance, my whole income, and some months much more, goes for the purposes of the gospel, in supporting persons to assist in the translation of the bible, write copies, teach school, and the like. This is to me a certain and constant expense of thirty-three rupees per month. But this I rejoice in, and would not lose the pleasure of it for three hundred per month. I only mention it to show that the love of money has not prompted me to pursue the plan that I have engaged in. I am indeed poor, and shall always be so till the bible is published in Bengali and Hindosthani, and the people want no further instruction. I may also just remark, that the whole of our buildings gave me more assistance in learning the common dialect, than any thing else could have done; and the number of the labourers who were constantly to be attended to, could not make less than a year's difference in that acquisition. Since the acquiring just knowledge enough to be barely understood, and sometimes to have my meaning only guessed at, I have felt my heart more and more enlarged, and have found it a great pleasure to discourse upon the things of the gospel to them; but I cannot command success.

'I wish to say something about the manner of my preaching, but scarcely know how. As a specimen, however, I will just describe one season at a large village, about four miles from Mudnabatty, called Chinsurah. I went one Lord's day afternoon to this place, attended by a few persons from Mudnabatty. When I got into the town, I saw an idolatrous temple, built very finely with bricks. In order to excite



attention, I asked what place that was; they said it was Thakoorannee, that is, a Dehta. I asked if it was alive; they said, yes; well, said I, I will see her, and accordingly went towards the place, when they all called out, 'No Sir, no, it is only a stone.' I however mounted the steps, and began to talk about the folly and wickedness of idolatry. A bazar or market, near, was very noisy; I therefore removed to a little distance under a tamarind-tree, where we began by singing the hymn, 'O who besides can deliver.' By this time a pretty large concourse of people was assembled, and I began to discourse with them upon the things of God. It is obvious that giving out a text, and regularly dividing it, could not be of any use to those who never heard a word of the bible in their lives; I therefore dwelt upon the worth of the soul and its fallen state, the guilt of all men who had broken God's righteous law, and the impossibility of obtaining pardon without a full satisfaction to divine justice. I then inquired what way of life consistent with the justice of God was proposed in any of their shastras. They, said I, speak of nine incarnations of Vishnu past, and one to come, yet not one of them for the salvation of a sinner. They were only to preserve a family, kill a giant, make war against tyrants, &c.; all which God could have accomplished as well without these incarnations. An incarnation of the Deity, said I, is a matter of too great importance to take place in so ludicrous* a

* As a fish; a wild hog; a tortoise; a thing half lion and half man; a little dwarf, who begged three steps' space of land to build him a hut, and then became so large as to measure earth with one pace and heaven with another, and could not find room for the third in the universe.



manner, and for such mean ends and purposes. The Mutchee Obeetar, or fish incarnation, said I, was to become the rudder of a boat, and preserve a family in a great flood; and the wild hog incarnation was to kill a giant, and draw up the earth out of the sea when it was sinking; but this, God who created it could have accomplished without any such interposition. I then observed how miserable they were, whose religion only respected the body, and whose shastras could point out no salvation for the sinner. I then spoke of the way of life by Christ, his substitution in our place, suffering in the sinner's stead, and the like.

'At another place I preached from Christ being a blessing, sent to bless in turning every one from his iniquities. I observed the superiority of the gospel to all other writings, and Christ to all pretended saviours in that point; that believing on Christ was universally accompanied with turning from iniquity; and that their worship must be false, for they made images and offerings to them, and were abundant in their worship, but, said I, there is not a man of you yet turned from his iniquity. There are among you liars, thieves, whoremongers, and men filled with deceit.* And as you were last year so you are this, not any more holy; nor can you ever be so, till you throw off your wicked worship and wicked practices, and embrace the gospel of our Lord Jesus Christ.

* These are all sins for which the Hindus are notorious; and there is not a company of ten men, I believe, to be fallen in with, but you might safely say the above words to. All the good that can with justice be said of them is, they are not so furious as many other heathens.



‘This is the method of preaching that I use among them; nothing of this kind affronts them; many wish to hear; many, however, abhor the thoughts of the gospel. The Brahmuns fear to lose their gain; the higher castes, their honour; and the poor tremble at the vengeance of their debtas. Thus we have been unsuccessful.

‘I sometimes preach twice a week, sometimes twice a day, as opportunity presents itself; and the translation of the word of God is my every day’s work.

‘I must now conclude, having scarcely ever written so long a letter in my life, and retaining to this day an aversion to writing which always did, and I fear always will, attend me.

‘I am glad the mission to Africa is intended. God make it prosperous! Think of Thibet, Pegu, and the astonishingly large part of Hindusthan to the west and to the north. Thibet is near us; we could correspond with a mission at Pegu, or any part of the Rohillas country; Oude, Kashmeer, Khabool, &c., though very far from us: but I know your zeal; may God give you resources equal to it!

‘I long to know more of the state of the churches. My accounts in every letter are lamentably deficient. I have to write to twenty correspondents; and though this is a country in which scarcely any new scenes appear, but all is the same dull round of stupidity and superstition from day to day, yet I am expected to say much about this wonderful country and people. Yet all my friends who live in the midst of bustle say nothing almost about it! I am not concerned about



politics ; I see the Calcutta papers, and I think that as the people of Europe have fallen out, so they must fall in. But the religious state of the world is very important, and the aspects of the political world towards prophecy and the church of God, I wish to be more and more acquainted with.

‘With my warmest wishes for your prosperity, as individuals, as ministers, as members of the churches, and as a society,

‘I remain, very affectionately yours,

‘W. CAREY.’

About this time the Baptist Missionary Society sent two missionaries to Sierra Leone; but one of them falling ill, and being compelled to return home, and the other, through some interference in local disputes, being advised to leave the settlement, the society thenceforward concentrated their strength on the continent of India.

The following extract of a letter from Mr. Thomas, it is presumed, will not prove uninteresting. It shows how esteem, and even harmony and affection, may exist between persons united in the faith of great principles, and in the promotion of an important work, in connexion with much and even painful diversity of individual taste and temperament.

‘You see in Mr. Carey and myself some differences in taste, manners, &c.; and there are many differences between us which you do not see. Do not be



alarmed, for our very noses are not alike, but our hearts are one: we may differ in faces, but not in hearts. One heart, one soul, one Lord, one faith, one baptism. There may be one Lord, one faith, and two baptisms; but this is like a house on fire at one corner. I admire the grace of God, for knitting together different people like brother Carey and myself; for we never differ but we agree to differ, and in things respecting which it is no matter whether we differ or not. We often fall into one another's opinions, always delighted to see each other, and we love each other fervently. This information, though you have had it before, I consider far from uninteresting.

'We often lay our heads together, and form large plans, for all we produce such little executions; but we have difficulties you know nothing of. Sore troubles; implacable enemies; jealous eyes over us; and a variety of opinions formed on our conduct and designs. Some think we intend at bottom to turn this part of the world upside down, as missionaries; others think we have quite forsaken the mission, and gone after filthy lucre, in the way of Balaam: some think us wise, others think us foolish; some sober, others mad: and all these contrary opinions have their use, perhaps. On this paragraph, I could fill a ream of paper.

'I will tell you of one of our difficulties. The people hereabouts speak a mixed language, part Persian, part Bengali, and part Hindusthani, or the Moor language; so that we do not understand them,



nor they us, half so well as though we were nearer Calcutta; but wherever we meet with Brahmuns, the case is different. The majority of the people here are not Hindus, but Mahommedans. Good night.'

'Jan. 13, 1796.

'Government has required of every individual European, who is not in the company's service, to give in their names, places of abode, time of arrival in this country, and occupation; in order, if permitted to stay, to enter into covenant, and find two securities for the due performance of it, in £2000 each, or in some cases, £500 each. What would have become of us, by this time, I know not, if we had not been engaged in the indigo line. This matter is, however, reckoned highly improper and oppressive on the part of the company, and some persons have refused to comply with it altogether; particularly Mr. Fairleigh, in Calcutta, a man of very large property, who told them they might send him home if they dared. But these great words cannot be uttered out of little mouths.

'If you should, at any time, be a long while without hearing from us, never suspect us of neglecting to write, for in these times many letters fall short of their destination; and it does not appear, by your letter, that you have received all the letters we have sent you; and we are sure we have not received all you have sent us. I was going to say, I should be sorry if the Society had any body belonging to it



more firmly attached to it, and more concerned for its interests, than we are : in a qualified way, you will understand me.

‘I wrote you word that I had sent for a Bootan Moonshi, but he is not yet arrived. The Bootan people have no caste ; neither have the Rajemal Hill people, which hills are inhabited by a people of a very different appearance, habits, language, and religion from the Hindus. These hills are situated about thirty miles from Malda, to the N. E. of us, and Bootan about eighty or a hundred miles to the northward of us. I wish, with all my soul, that three or four young men and their families were settled among the Bootan people, and four on Rajemal Hills. Dr. Coke talked of sending missionaries there ; and if he did, we should be bound to help them all in our power. At present, indeed, we have but maintenance for ourselves, for the indigo was almost all drowned by the flood of last year : otherwise, we had agreed together to lay out about £300 of our profits in printing the gospel, in such parts as are ready ; and other large sums we had both appropriated to similar purposes. Indeed, it is possible that one good season would enable me to pay all my debts, and furnish me with overplus. When I am out of debt, however, I intend to have less to do with indigo than I have now, for the sake of the work of the mission. I was obliged to borrow £100 last month to send to a lawyer, who perhaps had put me in gaol before now, if I had not been in my present connexion and circumstances :



being driven by my creditors, whose patience is worn out, he might have done so ; but I must acknowledge the great civility the Calcutta lawyers have constantly shown me, and civility seems an expression hardly good enough for them. I praise God, I am out of gaol ; and I should have praised him more, perhaps, if I had been in it.'



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SECTION IV.

LETTERS TO MR. FULLER—FEMALE AGENCY—LETTER TO MR. SUTCLIFF—LETTER FROM MR. FOUNTAIN TO MR. FULLER—LETTER FROM THE SAME TO THE SOCIETY—LETTER FROM THE SAME TO MR. SMITH, OF EAGLE STREET, LONDON—LETTERS FROM MR. CAREY TO HIS SISTERS—LETTER TO MR. FULLER.

TO MR. FULLER.

‘Mudnabatty, June 17, 1796.

‘MY VERY DEAR BROTHER,

‘A few days ago I received yours and brother Pearce’s, of August last, which gave me very great pleasure; and, could I possibly give you reciprocal pleasure, by relating the success of the gospel, my heart would rejoice; but, instead of success, we have to lament appearances being more against us than they were. I have been forced, for the honour of the gospel, to discharge the Moonshi, who, though not guilty of that want of fidelity which both Mr. Grant and Mr. Udney have charged him with, was yet guilty of a crime which required this step, considering the profession he had made of the gospel. The discouragement arising from this circumstance is not small, as he is certainly a man of the very best natural abilities that I have ever found among the natives, and being well acquainted with the phraseology of scripture, was peculiarly fitted to assist in



the translation; but I have now no hope of him. The translation is going on, though more slowly than when he was here. However, almost all the Pentateuch and the New Testament are now completed. I have a young Pundit with me now, who, I hope, will prove useful, though I yet see nothing promising with respect to the great point of all.

‘You very encouragingly tell us not to faint, if we see no fruit yet. I hope and trust we shall not, and hope you also will be kept from discouragement on our account. I feel very much, lest the friends of religion should faint at our want of success; and, by the doubts, &c., which I find have been plentiful, on account of our engaging in business, I fear some such discouragement has already taken place. I hardly think it worth while to notice the slander, that we are become slave-drivers; but observe, that there are no slaves allowed in this country. The inhabitants are as free as in England, for what I see, and are paid their full earnings: indeed, were it refused, the English laws would oblige to it. But Mr. G——’s opposition to the work I think abominable: if any one wounds Mr. Thomas, he wounds me; and when this man answers every inquiry with ‘I could say—but’—or, ‘I say nothing about Mr. T., because I shall be thought prejudiced;’ this is wounding his character deeper by a half-silence than he could possibly do by the most direct accusation. The fact is this, as can be proved by a long correspondence between him and Mr. T., now in preservation, that Mr. T. left a much more lucrative employment, and the society of



his family, at Mr. G.'s desire, to preach the gospel among the natives; who afterwards, because he would not conform to his peremptory dictates, in matters which he could not conscientiously do, cut off all his supplies, and left him to shift for himself in a foreign land, and is now, by inuendoes, ruining his character. I feel nothing at what he says of my credulity and sanguineness. I may have thought better of the natives of this country at my first coming than I find a more intimate acquaintance with them will warrant, and I certainly expected more success than has attended us at present. But I wrote the warm effusions of my own heart at the moment to friends, not dreaming of the severity of criticism being spent upon it; and so I write now, and I believe always shall. I make it a point to think well of a person, till I see sufficient reason to alter my opinion. I had seen only flattering appearances then, and on the basis of those appearances I wrote. It does not belong to me to vindicate Capt. Christmas. I did not know or inquire whether he was a Dane or an Englishman; but if it were as Mr. G. says, I think he took a lawful method to trade where the English law forbade him to trade as an Englishman; but I believe he had a station in the Danish army or navy, prior to his naturalization, and was naturalized on that account: but I am not sure.

Mr. T. and I are men, and fallible; but we can only desert the work of preaching the word of life to the Hindus with our lives, and are determined, through grace, to hold on, though our discouragements were a thousand times greater than they are.



We have the same ground of hope with our brethren in England, viz., the promise, power, and faithfulness of God; for unless his mercy break the heart of stone, either in England, India, or Africa, nothing will be done effectually; and he can as easily convert a superstitious Brahmun as an Englishman.

‘With respect to printing the bible, I fear that is distant enough. As in the forementioned case at Day-hotta, so here, we were perhaps too sanguine; but, though means have hitherto failed, we are as much resolved as ever to give our all to that work. But, for the reasons mentioned by brother Pearce, I think it will be better for at least £100 per annum to be remitted hither by the society, which shall be applied to the purposes of printing the bible and educating the youth; and what we do shall be done as a contribution to the Society.

‘I think it very important to send more missionaries hither. We may die soon, and if we have no successors in the work, it will be a lamentable circumstance, and very much retard the spread of the gospel. It is very important to have a succession to hold forth the word of life where the work is begun.

‘I am obliged to finish, as the post is going; but must say, that the pleasure afforded by the two missionaries being sent to Africa is very great; and much heightened by the account of the other denominations of christians uniting in a society to send the word of life to the South Seas. Surely God is on his way. If success does not immediately attend every



effort, do not be discouraged. God will surely appear, and build up Zion!

‘My kind christian love to all your friends, especially those of my more intimate acquaintance, and all the ministers of the gospel. Best remembrances to Mrs. Fuller. We are well in health, except that my poor wife is in a very distressing state of mind: not maniacal, it is true, but afflicted with the species of insanity described by Dr. Arnold under the name of ideal insanity.

‘I conclude.

‘Very affectionately yours,

‘W. CAREY.’

TO MR. FULLER.

‘*Mudnabatty, Nov. 16, 1796.*

‘MY VERY DEAR BROTHER,

‘I have within a few days received your letters, and a P. S. to a letter from our dear brother Pearce. From this irregularity in my receiving your letters, and my other correspondents’ also, you will easily account for apparent neglect in answering them. Had I received these communications in proper time, some answers to your former letters, in vindication of ourselves, would have been spared, as I now see that the Society have very effectually done what we thought was reasonable to be done; but some letters from the Society have been first seen by us in Rippon’s Register.

‘You have heard that Mr. U. has had great losses. I will, depending on your not uttering any thing on



that head, mention some of them, because they are connected with our affairs. The house that failed at Calcutta, happily did not hurt Mr. U.'s credit, but ruined him in his property. It was conducted under the firm of his brother and two others, but Mr. U. was the supporter of it: all their bills were signed by him, and he has had bills returned upon him for payment to the amount of nearly £20,000 sterling, on account of that house. A ship, the reputed property of the house, but really his, and almost wholly laden with his property, of a very rich kind, was taken by the French; and other particulars have occurred which are very calamitous. Previously to this, Mr. U. had begun these two indigo works; and had sent natives to choose the places, who, very unhappily, chose the most improper that could be thought of, owing to their ignorance in agriculture. My place cannot be tenable much longer. Moypal may; but owing to large floods which have destroyed the whole crop almost every successive year, it follows that the whole expense of erecting the works, amounting to about £10,000 sterling, is outstanding without any adequate returns. We have in consequence only our two hundred rupees per month, our commission being nothing worth mentioning. All these circumstances have much reduced dear Mr. U., and he cannot help as formerly.

‘Mr. Thomas is a man of great closet piety, and has lately preached much among the natives. I have great hope of some people there, and am not without hope of one here. Mr. T. is very compassionate to



the poor; and in instructing those who are inquiring he is indefatigable: he has excellent aptness for that work, being perhaps one of the most affectionate and close exhorters to genuine godliness, and a close walk with God, that can be thought of. The natives who appear under concern here, are all Mussulmans. I went out one Monday morning, when a poor labouring man, named Sookman, very earnestly desired to know 'what he must do to be saved.' Two more made the same inquiry, adding, 'We heard you yesterday, when you, having showed the danger we were in of going to hell, inquired 'Whither will you flee from his spirit? whither will you flee from his presence?' We knew we were unacquainted with the way of life, and our peers (canonized saints, long since dead) cannot help us; for if the master be angry, what can the servant do? You have told us of Jesus Christ, but who is he? How shall we be saved?' I talked much with them almost every day; but two, whose names were Tuphanee, and Jungloo, soon ceased their inquiries. Sookman still gives me hope, though it is three months since the inquiry began. I wrote this immediately to brother Thomas, who informed me that some were also inquiring at Moypal. When brother Fountain arrived, I went over with him; and I am sure he saw much more encouragement the first sabbath than we had seen in three years. Three people there are under very hopeful concern indeed; they are all labourers, Mussulmans; their names are Yardee, Doorgottea, and another whose name I have forgotten. There was



another named Assamtulla, and a blind woman ; but these do not appear so hopeful to me as the others. Yardee is a man of good natural abilities, and has a great aptness in conveying his ideas, and is a blessing to the rest ; the other two have nothing of those fine natural abilities that Yardee appears to have, but the work seems to be solid. I was in hopes of sending you an account of their baptism, but that has not yet taken place. I however expect it soon. There is a stir at Moypal all around the country, and many come to hear the word ; I suppose near a hundred. Here it is not so, and poor Sookman stands alone.

‘I must now just tell you my thoughts about the mission. Brother Fountain is safely arrived, and gives us pleasure ; but our affairs, as a mission, are in a delicate situation. I have written what I think of brother Thomas’s affairs. This place I expect must be given up. Mr. U. has not mentioned any thing, but I have written to him all that I think about it. However, the experience obtained here I look upon as the very thing which will tend to support the mission. I now know all the methods of agriculture that are in use. I know the tricks of the natives, and the nature of the lowest rate of housekeeping in this country. Having had a monthly allowance, I have made all experiments on these heads, which could not have been made without ruin, had I not had these resources ; and I will now propose to you, what I would recommend to the Society ; you will find it similar to what the Moravians do. Seven or eight families can be maintained for nearly the same ex-



pense as one, if this method be pursued. I then earnestly entreat the society to set their faces this way, and send out more missionaries. We ought to be seven or eight families together; and it is absolutely necessary for the wives of missionaries to be as hearty in the work as their husbands. Our families should be considered nurseries for the mission; and among us should be a person capable of teaching school, so as to educate our children. I recommend all living together, in a number of little straw houses, forming a line or square, and of having nothing of our own, but all the general stock. One or two should be selected stewards to preside over all the management, which should, with respect to eating, drinking, working, worship, learning, preaching, excursions, &c., be reduced to fixed rules. Should the above-mentioned natives join us, all should be considered equal, and all come under the same regulations.'

In the work of missions, especially in the educational department, as much depends upon the endowments and devotedness of females, as upon those of their husbands. The work of female education in India is conducted entirely by the wives of missionaries, or by such pious females as are sent out under the auspices of different institutions for that purpose. A Society is now in operation, consisting of ladies of piety and evangelical sentiments, without regard to denominational peculiarity, for selecting and affording protection, and, if needed, support, to ladies who are deemed suitable for the work, and are disposed to



consecrate their talents for the literary and religious improvement of their own sex in China and the East. Its designs and its principles well entitle it to the approbation and cordial support of the religious world. The usages of society in eastern countries are such as to bar access to the female population, except by their own sex; and when women are converted to the faith, their religious principles and conduct require a constant vigilance, and wisdom, and condescension in their superintendence, different from, and far beyond, what men either can or will bestow.

‘The utility of this community of goods in the beginning of the gospel church here, will be obvious, by considering the following things: 1. Our finances being small, it will be necessary to live economically; but one set of servants will do all the work for the whole, if thus organized, when, if otherwise, every separate family must have the same number as would be necessary for the whole if united: and, if God converts the natives, they would in time supersede all want of servants, being partakers of the public stock, and therefore bound to labour for the public benefit. 2. Education of our own and converted heathens’ children is a very important object, and is what might, if followed by a divine blessing, train up some of them to be useful preachers or other members of the mission themselves. 3. The example of such a number would be a standing witness of the excellence of the gospel, and would contribute very much to the



furtherance of the cause of Christ. 4. Industry being absolutely necessary, every one would have his proper work allotted him, and would be employed at his post; some cultivating land, some instructing, some learning, some preaching, and the women superintending the domestic concerns.

‘In order to this, I recommend about one or two hundred biggahs to be cultivated for the mission, which would produce most of the articles necessary for them and their cattle; that all these people should not come at one time, but one or two families in a year, or in two years or so. But as brother T., for obvious reasons, could not join this family, and for others as obvious to me would not, except he had the sole direction, in which case all would fail, and as there is a far greater probability of his being torn from the work than not, we are in immediate want of more, say one family more, of missionaries; and I entreat the society to send them, as the only way of keeping the mission together: but pray be very careful what stamp missionaries’ wives are of.

‘Should this place be continued to me, I recommend the seat of the mission to be here; and my income and utensils will be immediately thrown into the common stock. Or any part of Bengal would do; though the north is most agreeable, and will produce wheat, a very necessary article: the heat also is more moderate. Should we go south, the neighbourhood of Nuddea is most eligible; but I fear too near Calcutta. All provisions also are much cheaper in the north; and by keeping a small boat,



which can be bought for thirty rupees, two persons may travel any where at a time. Cultivation, and all except superintendence, must be performed by natives.

‘Expense. The number of servants kept would fall under two hundred rupees per month, I think about a hundred and thirty: and the expenses of clothing and articles of furniture would be near one hundred for the number mentioned. The table might be well supplied for all above mentioned, for one hundred rupees at furthest, I think for sixty; but I say the utmost. Now, if eight families were distinct, their monthly expenses could not, with the utmost frugality, come under one thousand rupees per month: the whole of this would only be four hundred, and the produce of the land would be to lessen even that; so that we should receive from the society for such a number £30 per month, or £360 per annum, till we were able to say we could do with less. It would be a great saving of even this, if the society were to send £50 a year of this in woollen cloths, light shoes, strong stockings, hats, and garden seeds: this £50 would save the mission about £100 or £150 a year. Having said thus much, I recommend it to your serious consideration. The calculations may all be depended on.

‘Translating the bible. I have, through the good hand of my God upon me, now nearly translated all the New Testament. I have begun the seventh chapter of Revelations, and all the other is translated except the Acts of the Apostles, which I left to Mr.



T. He has not, however, touched it scarcely ; the gospel by Luke is all he has done in translating since he came into the country. I have a Pundit, who has, with me, examined and corrected all the epistles, to the second of Peter ; we go through a chapter every day. The natives, who can read and write, understand it perfectly ; and as it is corrected by a learned native, the style and syntax cannot be very bad. I intend to go through it again, and, as critically as I can, compare it with the Greek Testament ; but wish to have a Greek Concordance sent by the very next conveyance. I expect the New Testament will be complete before you receive this, except a very few words, which may want altering on a third and fourth revisal. I have made much use of Doddridge's Family Expositor in the work, and now wish the printing to be thought of. It will be at least two years, now, before communications, &c., respecting printing, will arrive from England ; in which time every correction may be certainly put to it. I was in hope of printing it at my own expense ; but the unfavourable situation of these works for the production of indigo, has kept me incapable of doing that. I thought of going to Calcutta and ascertaining the expense of printing, but cannot go now. Mr. Thomas, however, has ascertained that some years ago paper and printing here must amount to two anas a sheet, or about fourpence English. Owing to the largeness of the types, the number of sheets could not be less than thirty-five, or two hundred and eighty pages, quarto. Suppose ten thousand copies were printed, as they must



be given away, the expense would be 43,750 rupees, or £4,400 sterling, an enormous sum. Now Caslon promised to cut founts for five shillings each. If the number of characters is six hundred, the punches would be cut for £150, and the number of types necessary would be bought for half-a-crown per pound, amounting to about £500 to print the whole bible. Should this plan be eligible, a press must be sent out; and if a serious printer could be found willing to engage in the mission, he would be a great blessing to it, to superintend, for natives would do the work. Paper should also be sent from England, it being near two hundred per cent dearer here than there. Such a printer I knew at Derby before I left England. We can get thirty-two thousand letters written for a rupee; but this is a great expense, and the errors that must get into every copy could not possibly be all corrected. Mr. T. has had letters written near two years for types, by a native, a very good writer; but they require examining, which are proper for types to be cast to. He has not done that in all this time, and is so backward, I fear he never will. He talks of making all the letters himself, but I fear it will never be done. I will try and get those written by the native, and send them, if he will part with them.

‘Thus I have opened all my mind to you respecting the mission and all my connections. I only entreat you to be careful not to make known some circumstances, as they may do much harm, but cannot do any good. I was in hope Mr. T. might have



had a very favourable season or two, which would have extricated him; but I have no hope now: if I had, I should not have been so explicit.

‘Should more missionaries come over, it will be necessary for the society to devise some means to give us leave to use the names of some individuals, as bondmen to the company on their account. The company sent out orders that all Europeans who are not in the company’s service shall take out certificates as free merchants, or persons permitted to stay in India for a certain time. The bonds for the first are very great, for the second more moderate; but I cannot specify the particulars. Bondsmen are to be creditable people, either in England or here; and the obligation is, that the persons resident in India shall not, on any account, become chargeable to the company, or on any account sue the company in a court of law. I imagine the orders to this purpose may be obtained in England, and then you would see the whole. Mr. U. and a Mr. Creighton offered themselves as my securities, and Mr. U. and I are offered as security for Mr. T., and Mr. T. and I for Mr. Powel. I have now proposed that Mr. Powel and I should offer ourselves for brother Fountain. The whole is a mere matter of form, and is designed to prevent people of desperate fortunes coming to India. Numbers have absolutely refused to regard the regulations at all; but I think we should study peaceableness and obedience to the laws. It will therefore be necessary that we should be able to propose two respectable names on an emergency, and to



produce letters authorizing us to do so. Query, also, whether it will be better at once to avow our errand, or to do as we have hitherto done, that is, appear as people of a secular profession; for it is necessary to specify our abode and employment. Though Sir John Shore well knows our real business, yet we have always been denominated indigo-makers hitherto. By-the-bye, I have heard some very favourable accounts of Sir John Shore's possessing genuine religion in his heart; he is certainly very friendly to Mr. Brown, and Mr. Brown speaks very highly of him.

‘Mr. Fountain arrived quite unexpectedly, and except a hint or two in a letter from England, some months before his arrival, we had not heard a syllable of his coming out. He therefore arrived at Mudnabatty before I knew of his arrival in India, and took me quite by surprise. He appears to be a very promising person, and I hope his abilities will be good. He is learning under my Pundit. I advise him to keep only one servant; and with him, and now and then giving a small present to my servants, I think he will do very well. On this plan he may do with about thirty rupees per month, which will be necessary for clothing and other small expenses. A single person, if he keep no Moonshi, may live for sixty rupees per month, and not less; but on this plan thirty will do. I wish I could maintain him altogether, but cannot: I just make both ends meet, and bless God I can do that. Servants are the grave of money here, and are indispensable: the caste makes



so many necessary. Be very careful that the missionaries be charged to say nothing about politics on their first arrival, during their stay in Calcutta; and for the first three months, is all the danger; afterwards, political fire will go out for want of fuel. I believe brother Fountain was pretty watchful there, but some expressions uttered here must be buried. We have warned and charged him, and I believe he will be careful. Thirty pounds, the sum given to Mr. Fountain, is too little for pocket money on an Indian voyage: if the ship puts in any where, the missionaries will be distressed, as stay at any place depends on winds, weather, &c., and at all places where ships put in, all accommodations are very exorbitant. Brother Fountain was obliged to contract debt at Calcutta to enable him to get up here. Travelling here is amazingly expensive, and a new comer is cheated through both ears. Should I have occasion to draw on the society on Mr. Fountain's account, it shall not exceed the thirty rupees per month, and I trust the society will honour the draft, which must be on the treasurer.

‘I have now, I believe, said nearly all about ourselves. I rejoice to hear of such a spirit of activity and holiness prevailing in England: surely God is on his way, and great things are on the eve of accomplishment. I am glad at my heart to hear of the prosperity of Leicester. Wars may not end yet, perhaps, for God has said, ‘The nation and kingdom that will not serve thee shall be utterly destroyed,’ and perhaps it will be by war. I wish you had sent



me Edwards's piece (Miscellanies) just published: not Edwards of Portsea. I know him, and his piece I suppose, cannot be without much self-confidence in it. Your piece on socinianism I bless God for, and rejoice in its run. I trust it will be productive of good. My love to your four friends who sent me the magazines; I do not know them, but this testimony of their esteem is so much the greater. I hope you will yearly send us a volume of this excellent work.

‘Give my most affectionate regards to all your people, especially those with whom I am more immediately acquainted. Mrs. Fuller, though unknown, will accept of my christian respects; and my love in Christ, and every other way, most heartily flows to you.

‘Yours, very affectionately,

‘W. CAREY.’

‘My family are well. I have lost one son, and had one son born since here, so that my number is now four. My sister is well, and I have heard very encouraging accounts of her husband.

‘With regard to myself, I am very low respecting the progress of the work of God. Yet we never had so much reason for encouragement as we have now; and I trust we have some general revival in our own souls. I love the work, and trust it will triumph.

‘Should you want missionaries, Mr. Yates, of Leicester, has told me in a letter, that he will come, if it can be proved that he can be more useful here than at Leicester; which is self-evident, and therefore wants



no proof. Such men as farmers, gardeners, potters, &c., would be the most useful men, if other qualifications are not wanting. It will be proper for them to have exercised their gifts before their being sent. It is also singular that no letter from the Society accompanied brother Fountain. My warmest Christian love to all the ministers. I intend to write to as many as I can.'

TO MR. SUTCLIFF.

'Mudnabatty, Nov. 22, 1796.

'MY VERY DEAR BROTHER,

'Yours of Jan. 5, reached me very lately, and I am sure was a messenger of good to my soul. I am, blessed be God, in good health. I have had a very painful abscess in the side of my throat, for which I was obliged to undergo a surgical operation; but it is now well. My family are well. I have another son, named Jonathan, instead of Peter, who died. Brother Fountain arrived about a month ago. He came into our house, and found me, with my Pundit, poring over old Sanscrit words, before I had any intelligence of his arrival in the country.

'We have had great discouragements, especially through the fall of poor Ram Ram Boshu, who was guilty of adultery, and is gone far from us. Mohun Chund was with me; but I had supported him some months, and found that my income would not be sufficient to continue to do so. My schoolmaster also went with Moonshi, so that at once the Moonshi and Mohun



Chund went away, and the school was broken up. I, however, pursued preaching, expounding, and translating, and I trust a gleam of light again presents itself. A labouring man here, named Sookman, and three at Moypal, named Yardee, Doorgotteea, and another, whose name I have forgotten, appear to be in earnest about eternal things. Two others here began to inquire when Sookman did, but soon got cool. I am not without hope that some good may be found in others at Moypal. At this place, all appear dead and discouraging, except Sookman; but there is a great stir all over the neighbourhood, and many come to hear the word. This is, in some degree, owing to Yardee, who is a man of a sweet natural temper, good abilities, a readiness to discourse with others, and a zeal for Christ. I hope some of them will be soon baptized. The officer about whom I wrote, I fear, is different from what I and others thought him; his name is Capt. —. Mr. U. has been in his company since I wrote to you; thinks him a good man, but amazingly enthusiastic, and perhaps a little deranged.

‘The translation of the New Testament is nearly finished, and once corrected. The eleventh chapter of Revelations is done, and the second epistle of Peter corrected. Only the other eleven chapters of the Revelation, and the Acts of the Apostles, remain now to be translated; which I hope to get through by the end of January. The Old Testament is translated, and corrected to Numbers, and some of that translated. It is well that Exodus and Leviticus are translated, as they are extremely difficult, and



perhaps no man was so well qualified to do it well as the Moonshi who is now gone.

‘I have received Parkhurst’s Greek and Hebrew Lexicons, and the sermons of the Missionary Society; also M. Horne on Missions. I am very much obliged indeed by the receipt of them. I will also write to the society to pay you for them, as they propose to send us assistance.

‘23. Yesterday I went out to preach to the inhabitants of a neighbouring village. Found considerable pleasure in addressing them from 1 John iii. 8: ‘For this purpose the Son of God was manifested, that he might destroy the works of the devil.’ The people behave well, but constantly use this very disheartening observation, ‘Sir, we hear and understand, but nothing stays in our minds;’ and their common excuse is, ‘We are poor ignorant creatures, what can we ever understand?’ Nay, they will often say, ‘We are not men, we cannot possibly know any thing;’ and Mr. Thomas was one day under the necessity of proving his auditors to be human; for they asserted that they were jackals, and not men. These very degrading assertions respecting themselves are very common; though certainly used with no other design than to excuse their indolence in not examining the difference between their own superstition and the gospel, or their total neglect of every thing religious. It is also very common for them to say, ‘We have no God but our bellies.’ Some dancing Brahmuns came one day to me, and I asked them why they pursued so vile an employment; they answered, ‘For our bellies.’ I



said, 'A hog tears up your fields for his belly, a jackal destroys your kids and lambs for his belly, and thieves rob only for their belly; you are therefore only on an equality with them.' They assented; nor was any thing I could say sufficiently strong to prove to them that any thing else was necessary. Only God can break the carnal heart.

'Mr. Fountain had read my letters about farmers in our neighbourhood, and had pleased himself with the hope of sitting in a farmer's chimney corner, and getting a basin of milk, and such hospitality as may be experienced in the house of an English farmer. But alas! he found that our farmers were not distinguishable from other people, and that houses in Bengal have no chimneys; that we are never asked to any one's house, and if we were, that there is nothing in them; that a farmer's whole stock is a cow or two, and three or four half-starved bullocks, and a few pigeons; for a Hindu will not touch a fowl, nor either Hindus or Mussulmans a hog, except the lowest class of all. A goat or two tied on a bare highway, may now and then be seen, but no sheep in a whole parish. Thus was he disappointed: he is, however, not shaken in mind, and I doubt not will be a blessing to us.

'Blessed, blessed be God, for all that is doing to promote the cause of Christ! Surely, much is to be expected. My christian love to all Olney friends. My christian love to Mrs. Sutcliff.'

'I am, very, very affectionately yours,

'W. CAREY.'



FROM MR. FOUNTAIN TO MR. FULLER.

'Mudnabatty, Nov. 8, 1796.

* * * * *

'After getting a boat at Calcutta, and other necessary things, I left it on the 24th of September, and arrived at Mudnabatty on the 10th of October. Brother Carey most kindly received me. When I entered, his Pundit stood by him, teaching him Sanscrit. He labours in the translation of the scriptures, and has nearly finished the New Testament, being somewhere about the middle of Revelations. He keeps the grand end in view, which first induced him to leave his country, and those christian friends he still dearly loves. He reads a chapter and expounds, every morning, to twelve or sixteen persons. On a Sabbath morning, he also expounds, and preaches twice in the day besides to forty or fifty persons; after which, he often goes into some village in the evening. In the intervals of preaching to the natives, we have worship in English. He indeed appears to be the character he describes in his publication, where he says, 'A christian minister is a person who, in a peculiar sense, is not his own; he is the servant of God, and therefore ought to be wholly devoted to him.'

'Brother Thomas is also lively in the work, and the Lord, we trust, is blessing his labours. Two or three of the natives there are under great concern about their souls. They meet together every day for



prayer, and Mr. Thomas daily instructs them in the scriptures. He has a very large congregation twice on the Sabbath day : he also preaches in the adjacent villages two or three times. There is the utmost cordiality, friendship, and union subsisting between him and brother Carey. One spirit indeed seems to actuate both in the concerns of the mission.'

MR. FOUNTAIN TO THE SOCIETY.

'Mudnabatty, Nov. 11, 1796.

'Brother Thomas delights in doing good to the bodies and souls of his fellow-men. His medical skill is a great blessing to this country. People come to him from thirty or forty miles round, so that there are almost always patients at his doors. He does all gratis. I have seen some of his remarkable cures.

'As to brother Carey, his very soul is absorbed in the work of the mission. His dear friends in England had no ground for their fears, that riches might alienate his heart from that work. He does not possess them. I am persuaded there is not a man who has not learned to deny himself but would prefer his situation when at Leicester to that in this country. But he, like a christian minister, as described in his own publication, considers himself as having 'solemnly undertaken to be always engaged as much as possible in the Lord's work, and not to choose his own pleasure or employment, or pursue the ministry as a thing which is to serve his own ends or interests, or as a kind of by-work.' He has told me, that whatever



his future circumstances may be, he durst not lay by a shilling for his children, for his all is devoted to God. The utmost harmony and love subsist between him and brother Thomas. They are fellow-labourers in the gospel of the grace of God.'

TO MR. SMITH.

December 8.

'The first Sabbath after my arrival was a very affecting one. We spent it at brother Thomas's, who had sent for brother Carey to come over and see the people there, as he hoped the Lord had begun to work upon some of their hearts; and indeed we yet hope that is the case. As I have related the particulars of that day to the society, I shall not here repeat them. It is impossible to raise an adequate idea in your mind of what I felt at seeing near a hundred people assembled by sunrise, to whom brethren Thomas and Carey both preached. They heard with great attention, and assembled more numerous in the afternoon, and heard two more sermons. I stayed there near three weeks; a good congregation attends every Sabbath day, though a Sabbath was unknown in this part of India till the missionaries came; nor is it now regarded, save by a few of our neighbours. There is nothing like such an attendance here, as there is at Moypaldiggy, though brother Carey preaches twice every Sabbath, and reads and expounds every morning. In the intervals of preaching to the natives, we have worship in English; at which times we read



sermons, except on those Sabbaths, when we and brother Thomas's family meet together ; then we always have preaching. Last Sabbath day we all met together, and besides preaching to the natives, we each of us preached once in English. In the afternoon we celebrated the dying love of Jesus, according to his own appointment ; and the next day, being the first Monday in the month, we remained together, and in the evening, united our prayers with those of our dear brethren in England, and other parts of the world, for the coming of the kingdom of Jesus Christ.'

'It sha'nt be said that praying breath
Was ever spent in vain.'

'I think the society, and all who feel for the wretched millions in India, perishing for lack of knowledge, can never be sufficiently thankful to God that brother Carey so cheerfully embarked in the mission. His amazing knowledge of the languages and customs of countries ; his assiduity in translating the scriptures, his diligence in preaching, his patience under trials, and his perseverance, though without apparent success, are admirable. He seems every way fitted to lay the foundation of future good in this country. Brother Thomas possesses an earnestness and plainness of address in preaching, that is equalled but by few. But two or three missionaries here can do but little ; a request is made for more, and we trust they will be sent.'



Mudnabatty, April 10th, 1796.

‘MY DEAR SISTERS,

* * * * *

‘I know not what to say about the mission. I feel as a farmer does about his crop: sometimes I think the seed is springing, and thus I hope; a little time blasts all, and my hopes are gone like a cloud. They were only weeds which appeared; or if a little corn sprung up, it quickly died, being either choked with weeds, or parched up by the sun of persecution. Yet I still hope in God, and will go forth in his strength, and make mention of his righteousness, even of his only.

‘I preach every day to the natives, and twice on the Lord’s day constantly, besides other itinerant labours; and I try to speak of Jesus Christ and him crucified, and of him alone: but my soul is often much dejected to see no fruit.

‘This morning I preached to a number from Eph. iii. 19: ‘To know the love of Christ, which passeth knowledge.’ I was much affected; filled with grief and anguish of heart; because I knew they were going to idolatrous and Mahomedan feasts immediately after, this being the first day of the Hindus’ year, and the new moon, Ramazon, of the Mahomedans. They are gone, I suppose, to their abominations at this moment; but I hope to preach to them again in the evening. I spoke of the love of God in bearing with his enemies; in supporting and pro-



viding for them ; in sending the gospel to them ; and in saving many of them from eternal wrath.

‘ The work of translation is going on ; and I hope the whole New Testament and the five books of Moses may be completed before this reaches you. It is a pleasant work, and a rich reward ; and I trust, whenever it is published, it will soon prevail, and put down all the shastras of the Hindus.

* * * * *

‘ I remain your affectionate brother,
‘ W. CAREY.’

‘ *Tanquam River, Dec. 22, 1796.*

‘ MY DEAR SISTERS,

‘ I am now on my journey to Calcutta, to see Mr. Short, who is very ill with a consumption, and his life despaired of.

‘ I have received all your letters, to last April ; and while I commiserate you in all your distresses and difficulties, I yet praise God to find that you are in the land of the living ; and I think, while we complain of the greatest distresses, we must put all to the score of divine mercy, and say, ‘ It is of the Lord’s mercies that we are not consumed, because his compassions fail not.’ On this side hell—door of hope—praying ground ; all these are astonishing expressions, and while there is a propriety in employing them, we have abundant cause for thankfulness.

‘ Were I disposed to complain, I have enough, both within and without, to complain about. My heart is



so bad, and in some respects worse than that of any other person in the world. My coldness in the ways of God ; success little ; carnality great ; yet were I to do nothing but complain, it would add greatly to my criminality. If there are all these pull-backs, and so much opposition, what is the inference but this, that we ought to use so much the more diligence to make our calling and election past all doubt ; and if the days are evil, let it be remembered that this is an argument for using the more circumspection and care that we may redeem the lost and misspent time of our past lives. Let me recommend Ps. xxxiii. 1 to you for your consideration, and it will appear that it is comely to change your voice, and unite with the ransomed of the Lord in songs of praise to God and the Lamb.

* * * * *

‘ The translation of the scriptures I look upon to be one of the greatest desiderata in the world, and it has accordingly occupied a considerable part of my time and attention ; and through great mercy, the New Testament is now so near completion that I hope to have the translation and first revision of it finished by the end of March. This journey will, it is true, hinder the revision, but will procure me much information respecting it, which may be equally useful to the mission.

* * * * *

‘ Your affectionate brother,
‘ W. CAREY.’



'Mudnabatty, December 20, 1796.

'MY DEAR BROTHER,

* * * * *

'With respect to myself and all my own affairs, I have but little to say. We are all well, through great mercy, and in our station at Mudnabatty, where we have been now three years and upwards. We have four fine children, who are now all well; indeed, though we live in one of the wildest parts of the country, yet we all enjoy remarkably good health and spirits.

'My work as a missionary is not so successful as I wish; and yet I trust we are neither of us (I or Mr. Thomas) without seals to our ministry: though so great is the difficulty of losing caste for the Lord Jesus, that none have yet avowed his name by an open profession, and joining us as a church of Christ. We have a church consisting of four members, in full communion, and one (Mr. Fountain) at present an occasional communicant. I have hope of seven natives, and some others appear to be a little upon the inquiry. Indeed, I am much encouraged, and have no doubt but they will all, in some little time, make an open profession, and cast off their old professions.

'The whole of the New Testament, and part of the Old, are translated, except a very few chapters of the Acts of the Apostles; and I have reason to suppose that the translation is free from gross errors which will at all affect the sense. It is still going on, and should my life and health be preserved, I trust it will



be completed in the space of two more years, that is, the whole of the sacred scriptures, which will be a blessing that you, who live in a land enlightened with the gospel, cannot possibly estimate; indeed, the difference between a people who have only the common light of the gospel, and one who have not, is incredible, were you to witness the foolish fears, gross superstition, meanness of mind, and abundance of vice, which reign triumphantly in a country devoted to the service of Satan, and immersed in the awful ignorance of heathenism.

‘Not that the natives of this country are ignorant of many useful arts. They are very good book-keepers; many of them speak Persian well; many others Sanscrit; and many are very good workmen at various trades and businesses, as weavers, smiths, carpenters, bricklayers, and the like; but I speak of the state of their minds and country. Here are no new publications, nor have been for hundreds of years; yet they have numbers of books, most however in foreign languages, as Arabic, Persian, and Sanscrit, which of course are only read by the learned; and the art of printing not being in use, all kinds of books are very dear and difficult to be obtained. I have not in all this time found one perfect book, though I have detached parts of several, and have begun to learn the Sanscrit language.

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‘We must not expect, I suppose, ever to see each other in this world any more. I account this my own country now, and have not the least inclination



to leave it, though repeated experience proves to me that I have nothing to expect in it but a bare living. Yet even this is as much as I ever did expect, or indeed wish for, except for the sake of being more extensively useful. But I am well satisfied, and only mention this to rectify a mistaken opinion of our having grown rich in India, perhaps originating from my mentioning what might probably be our income. We are neither rich, nor in situations equal to what mine was at Leicester, considering the great losses we have met with from large floods, and the amazing expense of servants necessary here.

‘Your affectionate brother,

‘W. CAREY.’



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SECTION V.

LETTER TO MR. FULLER—JOURNEY INTO HOOTAN—LETTER TO MR. FULLER—
ASPECT OF THE MISSION, CONVERSATION WITH A BRAHMUN—DISCOURAGEMENTS
—DESCRIPTION OF FRUITS, &c.—LETTER TO MR. SUTCLIFF—LETTER TO
BAPTIST MISSIONARY SOCIETY—ANOTHER TO THE SOCIETY—LETTER TO MR.
FULLER—THE ARRIVAL OF NEW MISSIONARIES.

To MR. FULLER.

‘Mudnabatty, March 23, 1797.

‘MY VERY DEAR BROTHER,

‘I received yours of May 2, 12, 13, 26, Sept. 1, and Oct. 11, ult., a few days since, for which I very sincerely thank you. The contents are both pleasing and painful. It rejoices my heart much to hear of our brethren in Scotland having so liberally set themselves to encourage the mission; and that on two accounts, independent of the pecuniary assistance which they afford. First, the unequivocal proof that it affords of their heartily coinciding with the mission plan; and secondly, the amazing assistance which must be derived to the work in answer to their prayers. The acquisition of a new multitude of helpers, all pouring out their requests to God for success on our undertaking, does not a little encourage my heart to proceed in the pleasing work. Want of success is very discouraging to me in one point of view, as I fear it may operate to the tiring out the



patience of our numerous and hearty helpers in England ; for their hopes, having been very sanguine, and now meeting with so long a disappointment, may at last decline, and their hearts be 'made sick.' On any other account I am not discouraged. I am sure the work of God must prevail, and I think it cannot be long first ; for God having graciously brought the gospel here, and excited some to attend to it in a hopeful manner, is a kind of pledge to me that he will not forsake his work ; and though caste and a great number of superstitions are great obstacles, yet I know there are only two real obstacles in any part of the earth, viz., a want of the bible, and the depravity of the human heart. The first of these God has begun to remove, and I trust the last will be removed soon ; and when the Spirit is poured down from on high, all superstitions will give way. Be encouraged, therefore, brother, and encourage others, for now 'the darkness is past' in India, 'and the true light shineth.' Perhaps it may be as brother Ryland suggests ; general knowledge may first prevail, and pave the way for losing caste and joining to the Lord. I thank you for your opinion upon and advice about receiving the natives while they retain their caste. I have since found it to be impracticable, for they would undoubtedly be cast out of society, in that case as well as the other. Mr. Schwartz's people have all lost caste, who are joined to his church. I have enough within myself to discourage me for ever ; but I know the work is God's, and will therefore continue to go on in the strength of the Lord, and mention his



righteousness only. The failure of the African mission is a very distressing circumstance, and shows the importance of being very careful what men are sent on a mission.

‘Bless God, we are all as cold as a stone in a political sense, except brother Fountain, and I believe he is cooling : he also hears perpetual lectures upon prudence in that particular. I know not how it may fare with him, but the company have rejected his application for leave to stay in the country, and have ordered him down to Calcutta. Mr. Udney has generously proposed to appoint him my assistant, in order to prevent his meeting with any disagreeable occurrence. Orders are issued for every ship that arrives to give in a list of all passengers, without which she would not be permitted to land ; and all magistrates, and officers of districts, have orders to make returns of all Europeans, British subjects not in the service of the king or company. Such orders must be strictly observed. The magistrate of Dinagepore sent to me, Mr. Thomas, and all others resident in his district, to send in our names, abodes, business, &c., and we did so. They give out covenants to some persons, licensing them to stay in India for a limited time. Mr. Fountain applied for these covenants, but, not being able to ascertain that he was in any employment, was refused ; the covenants are granted to Mr. Thomas, myself, and Mr. Powel. I hope Mr. F. may obtain them after a time ; but you see by this that some worldly employment is necessary to our being permitted to remain in this country.



‘Mr. Thomas and myself are just arrived at home from an excursion to Bootan, in which we preached Christ in many places, where his name was never heard before, and were attended to with great ardour. The name of our Redeemer has been declared in that unknown country, and we have the greatest encouragement to hope a mission may be begun to great advantage in those parts. I will relate a little of our expedition. We set out from Moypaldiggy on the 6th instant, and arrived on the 10th in the Bootan country, viz., that part which is below the hills, for we did not ascend the mountains, our time not being sufficient to permit us to go through all the formalities required thereto. We went to a place called Gopalgunge, and waited on a Bootea officer, called the Jinkof; he received us very kindly, and we presented him with a few articles with which he was much pleased. Here we found that it would be necessary to see some more officers, and to get a regular permission to ascend the hills. The greatest part of the day we were in his house, which is large and made with bamboos and mats, with saul-tree pillars, and has an upper floor, on which he lives, made with split bamboos. He made us a present of some pieces of bacon about a foot long, but which were so stale as to be smelt at a great distance. After that, he treated us with tea, which they call runga. The teapot is a large bamboo, with a hole perforated through one of its knots on the inside, which is the spout; the tea is made into cakes with some composition, and is, when used, mixed with boiling water,



ghee,* and salt. We tried in vain to swallow it, though the Bootea drank very copiously of it. His kindness, however, was very conspicuous, and he drank our rum more than we wished him. The Booteas are greatly addicted to drinking spirits, and pride themselves in drinking much, though drunkenness is reckoned a shame among them. However, all will intoxicate themselves if they can get English spirits; they are taught to drink spirits as soon as they can talk; and in all their houses you see large pitchers (Culsees) about as large as a small bucket, full of Bengal arrack, which they drink as we should water. They are very stout, robust people, and with respect to dress, colour, and appearance, are like an amazing stout, athletic English waggoner, much weather-beaten. They have no stockings, but their dress is like a waggoner's frock, except the higher ranks, who have a garment much like an English gentleman's morning gown, of blue, red, or green stuff, with large figures wrought in it, like diaper. The women are tolerably white, their dress a petticoat, and a cloth which is so fastened from the shoulders to the waist as to appear like a monstrous pouch over the breasts, in which they keep every portable article, as in a pocket. Their hair is parted on the top of their head, and we saw no covering for the head of the females, though the men in office had different coverings for the head.

‘ From Gopalgunge we went to Bote Haut (the

* Ghee is butter melted down and then preserved for use, and is much used in all parts of Bengal.



natives call themselves Botes, but the Hindus call them Booteas), to see the Soobah, who is the greatest officer, that is, a kind of viceroy below the hills. A letter having been sent to him from the Jinkof, he sent two horses to attend us, and the Jinkof himself went with us. The procession was the most comical and singular that could be imagined, yet strongly proved their great attention to us. We were preceded by a band of Bengal music, if such it can be called; we were six horsemen, and servants, people to carry our baggage, tents, &c. (which, in travelling by land in this country, must be carried on men's shoulders), and spectators. We had near a hundred attendants on foot. On one horse was the Jinkof, led by two men, notwithstanding which he was sometimes first, sometimes last, and sometimes turning round, his horse being ungovernable: every mile or two he was stopping to drink spirits. A Hindu on another horse was much like him, except drinking; and we had enough to do to keep our horses out of their way, to effect which, we were always wheeling to the right or left. At our approaching the town, a number of females met us, and made their salam,* after which they ran before the horses, and all the inhabitants of the place, I should suppose two or three thousand, all Hindus, joined the procession.

‘We went in this manner to the Soobah’s house, who received us with great politeness, made us presents of silk, viz., a white scarf, in the name of the

* Salam, the common way of bowing in India, performed by putting the right hand to the head, and gently bowing.



Grand Lama, a red one, in his own name, and another red one, in a friend's name. After receiving the presents, we ascended the ladder to his house, which was like the Jinkof's, but much larger, and more elegant; it had four rooms on the upper floor, which were entirely covered with mats. At the further end of the principal room was the seat of the Soobah, raised about two feet from the floor, and covered with red cloth. Thin gauze curtains were hung round it, and on this we were seated by the Soobah. On two sides of the same room were seats for the servants, raised about six inches from the floor, and, like the Soobah's, made with planks of saul timber, but covered with sackcloth. A window, of about a foot deep, made of lattice-work, ran throughout the two sides on which the servants' seats were placed, those only being the outward walls; and a curtain of white cotton cloth was placed just above the window. On this curtain were hung shields and helmets; and under it, matchlocks, bows, and arrows. The under part of the house serves for a stable, &c.

‘The genuine politeness and gentleman-like behaviour of the Soobah exceeded every thing that can be imagined, and his generosity was astonishing. He insisted on supplying all our people with every thing they wanted; and if we did but cast our eyes to any object in the room, he immediately presented us with one of the same sort. Indeed he seemed to interpret our looks before we were aware; and in this manner he presented each of us that night with a sword, shield, helmet, and cup, made of a very light beau-



tiful wood, and used by all the Booteas for drinking in. We admiring the wood, he gave us a large log of it; which appears to be like fir, with a very dark beautiful grain: it is full of a resin or turpentine, and burns like a candle if cut into thin pieces, and serves for that use. In eating, the Soobah imitated our manners so quickly and exactly, that though he had never seen a European before, yet he appeared as free as if he had spent his life with them. We ate his food, though I confess the thoughts of the Jinkof's bacon made me eat rather sparingly. We had much talk about Bootan, and about the gospel; and the appellation of Lama was given to us, which appears to mean teacher, and which title is emphatically given to the Grand Lama.

‘We found that he had determined to give all the country a testimony of his friendship for us in a public manner; and the next day was fixed on to perform the ceremony in our tent, on the market-place. Accordingly we got instructed in the necessary etiquette; and informed him that we were only coming a short journey to see the country, were not provided with English cloth, &c. for presents. The time being come, we were waited on by the Soobah, followed by all his servants, both Booteas and Hindus. Being seated, we exchanged each five rupees and five pieces of betel, in the sight of the whole town; and having chewed betel for the first time in our lives, we embraced three times in the eastern manner, and then shook hands in the English manner; after which, he made us a present of a piece of rich debang, wrought



with gold, each a Bootan blanket, and the tail of an animal called the cheer cow, but we could not ascertain what animal it was. The Soobah says it is kept tame, is as large as a buffalo, and lives only on the tops of the highest mountains, which are covered with snow. The tail is as bushy as a horse's, and is used in the Hindu worship.

When the ceremony was over, we were conducted to the Soobah's house, and found there another officer, I believe the Vakeel, or attorney of the court below the hills. This man was just the reverse of all we had seen. He had been to Calcutta, and was a man of great consequence in his own eyes. He sat on the Soobah's seat like a statue, and never rose when we went in, which the Soobah, a much greater man, always had done. When we sat down, he began a long discourse with the others in the Bootan language, which, as we did not understand, we also talked to each other in English. All this time a servant, by his orders, was poking a lighted torch just in our faces, that he might stare at us. Mr. T. ordered it away. He then asked how many servants we kept. Mr. T. told him if he would go to our houses, he might satisfy himself about that. He then inquired if we had a tent: we answered in the affirmative. All this was to see whether we were great men or not. We treated him with as little ceremony as he did us, and after exchanging a few angry words with the Soobah, he took an abrupt leave. The Soobah was then transported with rage, and threatened him dreadfully; tore off his upper garment, seized a cresse (a kind of dag-



ger), struck it into the table, beat his breast, and threatened to go after and kill him. We tried to appease him, and were successful; but declined going up the hills, as we found it was necessary to wait for an order from Pargong, the seat of Pelen Rajah, who is a kind of minister of state to the Deb Rajah; or perhaps to have waited till an answer had been returned from the Deb Rajah himself, whose palace, if we were not misinformed, is at Tassasooden. Our people were much afraid; for though the Hindus had, till now, expressed the greatest confidence in the gentleness of the Booteas, they now began to propagate a great number of bloody tales, and nothing was heard but the insincerity of the Booteas. We were not quite so timid, though we were not without our cogitations. We, however, laughed at the people, and told them to run away for their lives, if any danger appeared; and we then ordered that no gun should be loaded (we had taken a gun or two for fear of wild elephants, &c.), and no additional care whatsoever manifested, though we were certain the people would not sleep much that night. We then committed ourselves to God in prayer, and slept till morning.

In the morning, the Soobah came with his usual friendship, and brought more presents, which we received, and took our leave. He sent us away with every honour he could heap upon us; as a band of music before us, guides to show us the way, &c.; in short, the whole of his conduct towards us was unvariedly as generous, polite, and friendly as I have ever witnessed. I suppose the unhappy quarrel above



mentioned arose from the Vakeel thinking himself a great man, and somewhat slighted in not having any present from us : but in truth we had nothing to present. The Soobah is to pay us a visit in a little time, which I hope to improve for the great end of settling a mission in that country.

‘So great a contrast I have never before seen between two neighbouring nations, as the Booteas and Hindus. The latter are small, puny, fearful people ; the former, athletic and fearless. They have a great curiosity : we gave them several articles, as a looking-glass, and a pocket compass, which were examined in every point of view. They have a written language, and, I am informed, many books (I suppose religious) written in it. The names of the letters are the same as the Bengali language, with a few exceptions, and are written in the same order, with only this difference, that the Bengali has five letters in a series, or line of the alphabet, but the Bootea only four. I intend to inclose a part of a letter which accidentally fell into my hands there : it is imperfect, one end being torn, yet is a fine specimen of their writing. I think the accent of the Bootea language not much unlike that of the French ; but more acquaintance with it may alter my mind in that particular. I am to be furnished with a Bootea Moonshi, and Mr. T. with another.

‘Dr. Ryland inquires whether Bootan and Thibet are the same country ; and in your circular letter you speak of it as on the borders of Thibet. Mr. Thomas thinks that Bootea is a province of Thibet ; but I have



not found that the people of Bootan know the name of Thibet, nor can I say any thing certain about it. Bootan is a very large country, subject to the Deb Rajah. The Lama Gooroo, as they call him, is, I think, only considered as a representative of God; and they have his image in their houses, about the size of a large man's thumb. The Soobah said there was a greater object of worship, who could only be seen by the mind.'

'March 25. I this day received yours of June 21, and one from brother Ryland, with additions by yourself, of June 13, which contain Mr. —'s animadversions, and inquiries by brother Ryland; to all which I shall now reply, lest I should forget it afterwards. And it may be proper to say that I do write things as they strike me at the time, as Mr. — says; yet I shall be able to prove that I am right in most of those instances mentioned by him. I cannot then justify my style, or accuracy of pointing, and phraseology; I have always written as fast and much as I could, but have seldom revised my letters; always trusting to the prudence and judgment of my friends, to extract, to correct the style, &c. I shall now reply particularly to Mr. —'s animadversions, and to brother Ryland's remarks, as follows:'

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'I have been with the printer, at Calcutta, to consult him about the expense of printing the New Testament, which is now translated, and may be got ready for the press in a little time. It has undergone one



correction, but must undergo several more. I employ a Pundit merely for this purpose, with whom I go through the whole in as exact a manner as I can. He judges of the style and syntax, and I of the faithfulness of the translation. I have, however, translated several chapters together, which have not required any alteration in the syntax whatever: yet I always submit this article entirely to his judgment. I can also, by hearing him read, judge whether he understands his subject, by his accenting his reading properly, and laying the emphasis on the right words. If he fails in this, I immediately suspect the translation; though it is not an easy matter for an ordinary reader to lay the emphasis properly in reading Bengali, in which there is no pointing at all. The mode of printing, i. e., whether a printing press, &c., shall be sent from England, or whether it shall be printed here, or whether it shall be printed at all, now rests with the society.

‘To say anything of my own personal exercises, would only be filling up paper with a long tedious tale about myself: I therefore decline it, and only say that I have daily cause to complain, yet complain in reality but little, and am what I have been for many years, that poor sluggish, phlegmatic creature, who needs all the advantages of godly society to set the springs in motion; yet have but little of that. Brother F. is a great advantage; but we can scarcely vary conversation so much with one person as to keep up its zest.

‘I labour on the word; and public exercises are



pleasant to my soul, though I want that aptness to converse closely about the things of God, which is so conspicuous in brother Thomas. The accounts of Yardee, Doorgottea, Sookman, and another, which I before wrote, I trust will give some pleasure to the society, and the numerous friends of Christ in England, and will show that their prayers have not been in vain, while it affords a new encouragement to us. One of these persons has, however, entirely deserted us, viz., the man whose name I had forgotten. I have great reason to hope that the others are really converted to Christ: they speak in a savoury manner about the things of God, and grow in knowledge, and, I trust, in grace. So great an opposition to their baptism has been stirred up, that I am not sure when we may have the happiness to receive them as members of our communion; but I hope it will be the case before a very long time has elapsed.

‘Brother T. labours with greater and greater vigour in preaching the word, and appears alive. I have much pleasure in preaching, expounding, and translating. O that God would graciously grant us some more evident success! Brother Fountain is making very considerable progress in the language: the climate suits him very well at present, and I hope will do; though it is the rainy season that tries European constitutions, which begins about the tenth of June. He is alive in the things of God, and helps us much.

‘I have many anxieties still about the mission, as you will see by the variety of objects I have proposed,



or rather hinted, respecting the seat of the mission, and the steps to be taken to avoid our being ousted by the company. It is true the company have given covenants to Mr. T., Mr. Powel, and myself, which will secure us for five years; but their being refused to brother Fountain causes sorrow and anxiety, though I think they will never meddle with him. I have thought of the borders of Bootan, as commanding Hindusthan, Bootan, and Assam, at once, and being out of the company's dominions; but permission to settle there must be first obtained. Nor do I know that we should be more secure there; for the company can negotiate with any other power, and might be provoked to do it if they found us evading them. If we, who are permitted to reside in India, get permission from the board of trade at Calcutta to carry on any business, that business might include all future missionaries, who, if they could certify their being employed in any business, would not, in probability, be refused covenants, as brother F. was, only on account of not being able to say he was in employment. But, in this case, the mission would not be avowed to government; though it might be pursued equally as if it were, and worldly business might be carried on upon as small a scale as we could wish, merely for the maintenance of the missionaries. There is a passage in Mr. Horne's Letters, which is to this import: 'Thank God, we can assert the rights of Englishmen in preaching the gospel at Calcutta.' Query, can Europeans settle at Calcutta and its



environs for ten miles round, without the consent of the Company? If so, our difficulties would be at an end.

‘That a considerable number of additional missionaries are necessary, I am fully persuaded; and that, if something like what I have proposed in my last letter could be done, it would be an incalculable advantage to the undertaking. This mission should be strengthened as much as possible, as its situation is such as may put it in our power, eventually, to spread the gospel through the greatest part of Asia, and almost all the necessary languages may be learned here.

‘I hope the African mission may teach us more and more; though we have always made it a point to avoid every word or action, that looks like intermeddling with politics. We have no disposition to it; and if we were at all dissatisfied, which we are not, yet it is a point of conscience with me, to be submissive to the powers that are, for the time being; so that let my opinions about the best mode of government be what they might, yet the bible teaches me to act as a peaceful subject under that government which is established where Providence has placed or ever may place my lot; provided that government does not interfere in religious matters, or attempt to constrain my conscience: in that case, I think it my duty peaceably to obey God rather than men, and abide by all consequences. My paper is at an end. A number of people are just come in. The post is going off, and I add no more; only request you to