



this country is brother Ward's: I think it a very good one. It will also give us respectability in their eyes.

‘I am,

‘Very affectionately yours,

‘W. CAREY.’

‘Powel and brother Ward join in love.’

‘I have no copy of this.’

‘*Mudnabatty, Nov. 30, 1799.*

‘MY DEAR SISTERS,

‘I have long, very long been designing to write to you, and should have done so before now, had not the very unsettled state of the mission prevented it; and even now I am not perfectly certain how or where we shall be.

‘Owing to repeated loss by floods, the works at Mudnabatty are now given up: in consequence of which I had prepared to go to another place which I had bought for myself; I however gave it up to the mission on hearing that more missionaries were expected out; and had begun to erect buildings, &c., at a pretty large expense, and also to remove from Mudnabatty to that place. On the 13th Oct. they arrived, all safe and well; and we expected them up here by the 5th Nov.; but how uncertain are all our prospects! Government refused to let the captain have a cargo, unless he produced them all at the police-office, to enter into agreement to return to Europe as soon as convenient, or get the company's leave to reside in the country. No sooner did we hear this news than brother Fountain set out for



Calcutta. In a few days, however, and before he could arrive, it had pleased the Lord to remove brother Grant, one of the missionaries, by death, after about ten days' illness. This was a heavy stroke in the midst of all our other perplexities; but I was enabled to see that all is done in infinite wisdom. He has left a widow and two children.

On their first arrival they went to Serampore, a Danish settlement, where the English government cannot touch them; and the governor has shown them the utmost attention and kindness; he also has promised to protect us and to give us passports at any time to any part of the country, and to indent us for Danish subjects; and even says he will build a church at the place, if we will settle there. On this I have resolved to give up our other plan, and to remove with my family to that place as soon as possible; this appearing to me to be the spot that Providence is pointing out for our residence.

Dec. 12th. This day Mr. Fountain, with a quantity of my furniture and the effects of the society, is gone to Serampore. Brother Ward is with me, where he will stay till I go down, which I expect will be at the end of the month. May the blessing of our God attend us, and his grace make our labours useful!

'The past year has been a year of labour, disappointment, and perplexity. My mind has been almost absorbed in the temporal concerns of the mission; and but little fruit has appeared to encourage our labours in the gospel. Among the Europeans, however, God has given us some success.



I think I can speak with confidence of a young gentleman of the first abilities, who was deistically inclined before we came to these parts, and indeed till last year. He gives good evidence of a work of grace on his heart, and indeed several of the gentlemen at Dinagepore are much altered for the better in their conduct. Among the natives things rather go backwards than forwards; yet I indulge a hope that we have not laboured altogether in vain; and we are quitting this part of the country with the best wishes of the inhabitants.

‘Serampore, Jan. 14th, 1800. I, with my family, have left Mudnabatty in consequence of government refusing to permit our brethren to go up thither. Kidderpore is also given up on the same account, at a very heavy loss. We arrived at this place on Friday last, and are settling under the Danish government. The governor protects us, and is very kind to us. As we are going to Calcutta to-morrow morning, I sit up very late to finish this, that I may send it by this dispatch.

‘Such a scene of wandering up and down and perplexity as we have had, may, I trust, sufficiently apologize for my not filling my paper, and for my writing to so few friends. But we have been so unsettled that I could not think of writing, when every week, and almost every day, seemed likely to produce some changes or other. We are going to purchase a house if we can, rent being very high here. Brother Grant’s death was a most distressing event; otherwise we are all well. We have almost



all things common. All are desirous to labour in the mission. This part of the country is much more populous than Mudnabatty; and as the providence of God has evidently brought us hither, I trust he will bless our labours. Be assured of my love.

‘Your affectionate brother,

‘W. CAREY.’

‘*Serampore, Oct. 11, 1800.*

‘MY DEAR SISTERS,

‘It is now near twelve months since I received a letter from you, and it is a long time since I wrote also, which was owing to the very unsettled state in which we were all the season for writing. I wrote several letters last year to different persons, but almost every letter contradicted the preceding, owing to the rapid succession of unexpected changes in our circumstances: which, though very painful at that time, were certainly accomplished by the God who has a tender concern for the mission, and has continually watched over it till now; and, indeed, in circumstances in which it was impossible for us to know what would be the consequence of our doing this or that, He has directed our way in a very singular manner. The consequence is, that we are now at Serampore, a settlement belonging to Denmark, about fourteen miles from Calcutta, where we have purchased a house for the mission, and now live together a happy family, in the most populous part of the country.

‘Had we staid at Mudnabatty, or its vicinity, it is a



great wonder whether we could have set up our press ; government would have suspected us, though without any reason to do so ; and would, in all probability have prevented us from printing ; the difficulty of procuring proper materials would also have been almost insuperable. As it is, though the first removal was attended with pecuniary loss, yet the advantage upon the whole has far balanced it. We have printed several small pieces, which have been dispersed ; we have circulated several copies of Matthew's gospel, I suppose near three hundred. We have printed the New Testament, as far as the Acts of the Apostles, and it will be wholly printed before this reaches you, unless some unforeseen obstruction lie in the way.

* * * * *

‘ I have, however, the melancholy news of brother Fountain's death to write. He died at Dinagepore, at the house of our dear friend Fernandez, on the 20th of August last. His death was brought on by a dysentery, which he had laboured under for about three months. Sister Fountain was with him. He died with that trust in Christ, and bore his affliction with that calmness, that left a very strong impression on the minds of those who saw him.

* * * * *

‘ I am, very affectionately,

‘ Your brother,

‘ W. CAREY.’



MR. CAREY TO DR. RYLAND.

*' Serampore, Jan. 17, 1800.**' MY DEAR BROTHER,*

' Some time ago I began a letter to you, in which I intended to describe some of the manufactures of the Hindus ; but a variety of very perplexing circumstances have turned up, which have prevented me from making such minute inquiries as are necessary to give you a just idea of them. I must therefore leave that subject till I have a little more leisure ; and, before the ships sail, shall give you a brief account of our present situation, and the very remarkable leadings of Divine Providence with respect to us.

' The last year was very calamitous, the early floods destroying all the crop of indigo at Mudnabatty ; which determined Mr. U. to give up the place at the end of the year. I had agreed with him, in May, to purchase a part of that concern, at about six coss distance, with an encumbrance of 3000 rupees on it ; and, when I received accounts of the expected coming of the missionaries, I agreed to give it up to the mission, as a place for our settlement, and had begun to erect houses for their accommodation. On the 13th of October they arrived, and soon got up to this place (Serampore), on their journey to Mudnabatty. Government, however, refused to permit the captain to trade, unless he would produce the*

* A coss is two miles.



passengers at the police-office, to enter into agreement to return to Europe, or get the company's leave to reside in the country. Their arrival had been published in the Calcutta Gazette, and either, by a mistake of the printer, or by design, they had been denominated *papist* missionaries. I wrote to some gentlemen of my acquaintance to interest themselves in the business, which they very kindly did, but in vain. The report of *papist* missionaries made government fear that they were *French* missionaries, as I heard this week. A standing rule of government was therefore enforced in this instance, to our great distress at that time, and also to the great temporal loss of either me, or the society, in giving up the first designed settlement: though, perhaps, it may eventually turn out for the furtherance of the gospel.

'About seventeen days after the arrival of our brethren, viz. Oct. 31, it pleased our wise Lord to remove our dear brother Grant from us, by death, after an illness of ten days. This was a very afflicting providence to us; but no doubt it was done in infinite wisdom. Sister Grant and her two children are well. Brother Marshman also, from whom I have great expectations. He is very diligent and very prudent. Brother Brunson I have not yet seen. He and his wife went up to Beerbhoom, to see brother Thomas, on account of the ill health of Mrs. B. I have heard an excellent account of him. Brother Ward will, I trust, be a very great acquisition to us: he possesses an active mind. I believe all our brethren have a



great share of prudence, and I am sure their hearts are much in the work.

‘Serampore, the place at which we are, is a handsome town belonging to the Danes. It stands on the banks of the Hoogly river, about seven coss from Calcutta, northward. This is the city of refuge for all who are in debt and afraid of their creditors, on which account a degree of disgrace is attached to an inhabitant thereof. And, indeed, the natives appear to me to be some of the vilest of the vile. There are also many native Portuguese, who are full as bad. Europeans are so transitory in their abode here that little can be said about them. The most respectable are the Danes: the governor, Colonel Bie, has been peculiarly attentive to us.

‘We have a prospect of a tolerably good congregation of Europeans. I counted about thirty persons last Lord’s day, among whom was the officer I once mentioned to brother Sutcliff as a second Colonel Gardiner. He is stationed at Barrackpore, which is on the opposite side of the river, just facing this town. He has constantly attended, and generally brings over some other officers with him. I have had several conferences with the natives, the particulars of which brother Ward is writing to brother Fuller. As every thing, being new, strikes him more forcibly, I think he will be more particular than I should have been. I therefore shall not say any thing more respecting them.

‘Indeed, I have such a press of labour, till we are



quite settled, that I cannot add much more. I still hope well of Hurry Charon and Sookman; though they are now as sheep without a shepherd. God has also this year converted Mr.——*, a young man of Scotch extraction, possessed of such depth of thought and mature judgment, that when he speaks no one answers again. Give my love to all your friends, especially to the dear students and ministers in your connexion. I rejoice to hear of them. My christian love to Mrs. Ryland.

‘I am,

‘Very affectionately yours,

‘W. CAREY.’

The foregoing was copied by Dr. Ryland to his friend Mr. Sutcliff, and the following, it is presumed, was a postscript to the same letter, as it also is in Dr. Ryland's hand-writing, and without a separate date.

‘Carey says, I shudder at the heavy expenses to which we shall necessarily subject our brethren in England, and can only say that they are unavoidable. Though I did to the best of my knowledge, and indeed acted originally for myself, in the purchase of Kidderpore; yet should the society think me to blame, I am willing to sink my own money which I have laid out, and which was all I had in the world; but this is

* Major Prowle.



gone, and the place will require near three thousand rupees more to clear it. Though it would have suited me on account of its nearness to Mudnabatty, yet it would never be saleable to any body else, and the vats for manufacturing are not erected. There is only the place, and an unsaleable crop on the ground. I believe it would have answered our purpose, could we have all settled there; but Providence forbade it.

‘The very heavy rent we should have to pay here made it desirable to purchase a house, which we have done: but this is an additional expense of six thousand rupees. The purchase will require so much of our money as to reduce us to very great distress, unless the society send us out a sum immediately. We need three thousand rupees for Kidderpore debt; six thousand for our house at Serampore; four thousand for printing the bible; which makes thirteen thousand rupees, or £1625 sterling, besides our support, which I think cannot come under £750 a year. We intend to teach a school, and employ our press, which we hope may bring us in £250 per annum. We have thought, and in this we are joined by those in the country who wish well to our undertaking, that it will be well if the society can agree to send all their money that comes to this country in dollars, and put it in the company’s funds, where it will produce twelve per cent. interest. If you had £5000 to send into the country, it would clear off our incumbrances. If you send £5000, therefore, we should have, after clearing these expenses, a remainder of £3,325, which, if by the sale of the bible, or any other means, we



could make up £4000, would produce us £480 per annum. Sending dollars also would be attended with a good profit. For the difference between sending £5000 in dollars, at four shillings and sixpence each, and drawing for that amount, will be £926, at only two rupees for a dollar: but, as we sell one hundred dollars for two hundred and eight rupees, the gain may be fairly estimated at £1000. So that £5000, sent out in dollars, would pay off every incumbrance, print the bible, purchase a good house and garden for the mission, in a situation where we shall be always safe, and to which more missionaries may be sent, without fear; and also raise a fund for the maintenance of the mission, of nearly or quite £500 per annum. This would make it comfortable both to us and to you. For the mission would then be established without any more labour of begging, and we should have a fund to resort to, without the very precarious expedient of trading, viz., having goods from England, or of drawing on England, and without any danger of loss. Our success may be long delayed, though all our brethren are very hearty in their work; and it is impossible to say that the public mind will not be tired out, if hope be delayed much longer. Those also who have hitherto been pillars to this work, may soon be cut off by death, and the work might then fall to the ground; but in case of our having such funds in this country, the mission would be established. I have written thus to you and to several others, lest any of the letters should miscarry, and because we all think this plan so important. Money also is so scarce



here, that hardly any one will advance it for the best bills on Europe.

‘I need not say any more. Do not print the names of Europeans. I was sorry to see that you printed that Dr. Roxburg had named the saul tree by my name. As he is in the habit of publishing his drawings of plants, it would have looked better if it had been mentioned first by him. I think Marshman to be one of the best men you could have chosen. I heartily love him; so, indeed, I do them all. They are men of God.’

MESSRS. CAREY, FOUNTAIN, MARSHMAN, AND WARD
TO THE SOCIETY.

‘Serampore, Jan. 25th, 1800.

‘DEAR BRETHREN,

‘Our brethren and sisters all arrived in health and safety at this place, on the 13th of October last, and intended to have proceeded immediately to Mudnabatty; but government refused trade to the captain, unless he produced them at the police-office, to enter into agreement to return to England, or procure the company’s leave to reside in this country; in consequence of which, they all stopped here, the governor, Col. Bie, paying them the utmost attention, and promising them his protection, and passports to any part of the country, whenever they wished to travel, for the sake of preaching the word. They, however, conformably to their original destination, wished to go up the country; and all the interest we could



procure was used for that purpose, but in vain. Every one, also, who advised at all, advised them to settle here, under the Danish government.

‘On the 30th of October, it pleased the Lord to remove our dear brother Grant from us by death, after an illness of seven days. A heavy affliction this; but we know it was an act of the infinitely wise God.

‘Previously to this, viz., in May last, brother Carey had purchased a small place which was an appendage to Mudnabatty indigo works. There was an incumbrance on it when bought, of three thousand rupees; but it being well situated, he took it for his own children. On receiving brother Fuller’s letter dated —, intimating that more missionaries were coming out, and directing to form a settlement for them, he determined to give up this place to the mission. Cultivation, expenses of buildings, and preparations for erecting houses, had amounted to about one thousand rupees more; but there were some returns, and he thinks, had the place been kept, it might have been profitable.

‘But when the brethren were prevented going thither, and the inviting circumstances of this place were made known to him, he plainly saw it the will of God that the mission should be removed hither. The heavy debt contracted, the opening prospect at Dinagepore, the seed sown in the neighbourhood of Mudnabatty, the school, &c., were, indeed, heavy burdens on his mind; but the hope of being able, at some time, to liquidate the debt, the populousness of



Serampore and its vicinity, the protection and attention of the governor, the certainty of using our press without molestation, and the necessity of our living altogether, preponderated in his mind. In consequence of which, he and his family, with brother Fountain, are come down to this place.

‘On a very attentive survey of the expenses we must be at, merely to preserve existence, we are convinced that it is impossible to live for less than £500 a year, even if we have no rent to pay; but here, the rent of houses is a very heavy article, and would amount to nearly one hundred and twenty rupees per month for us all. We have, therefore, on mature deliberation, determined to purchase a house. Accordingly, we have purchased a large one, with nearly two acres of land, for six thousand rupees; the hall of which is large enough for a commodious chapel. Here, with very little additional expense, there will be room for all our families, and from hence may the gospel issue, and pervade all India. We have paid down two thousand rupees of the purchase money, out of the money brought out in dollars: for the other four thousand, we are to pay twelve per cent. interest, till we can get money from you to discharge it. On account of this, and the many extraordinary expenses which our being so long unsettled has occasioned, we shall inevitably be reduced to great straits before the end of the year, especially as we find it almost impossible to take up any money for bills on England. Money is inconceivably scarce here: the company take up all they can get, at twelve per cent.; in con-



sequence of which, every one who has money in England is getting it out in dollars to invest it in the company's funds.

'We all, and indeed every one else, particularly Mr. Udney, think you would do well to send out all your money in dollars, and invest it in the company's funds. The interest of £3000, with what we might be able to bring in ourselves, would, we hope, be sufficient for our support, and would have the advantage of being on the spot, so that we should be in no danger of being reduced to those extremities we otherwise, in all probability, shall be. You now get only a small interest for it; but here the interest would be twelve per cent.; and future collections might be applied to enlarging this, or forming a new mission.

'At any rate, however, a pretty large and immediate assistance is necessary, that we may pay our debts and exist. We intend to teach a school, and make what we can of our press.

'The paper is all arrived, and the press, with the types, &c., complete. The bible is wholly translated, except a few chapters, so that we intend to begin printing immediately, first the New and then the Old Testament. We love our work, and will do all we can to lighten your expenses.

'We are, dear brethren,

Most cordially yours in the gospel,

'W. CAREY.

'J. FOUNTAIN.

'JOSH. MARSHMAN.

'W. WARD.'



MR. CAREY TO MR. FULLER.

'Serampore, February 5, 1800.

‘DEAR BROTHER,

‘Every day is so productive of something new in our situation, that what we wrote ten days ago as a representation of our circumstances would not be so now. We are all of us, however, alive, except brother Grant, and are well.

‘The last year has been a most remarkable one for changes in our circumstances; some afflicting, but the greatest part encouraging; and I trust the whole will eventually turn out for the benefit of the mission. Our removal from Mudnabatty to this place is among the most remarkable of those providences which have occurred, and was at first so afflicting to my mind that I scarcely ever remember to have felt more on any occasion whatever: it was, however, so clearly the leading of Divine Providence, that no one of us can entertain the shadow of a doubt respecting it. I was, and am still, much distressed on account of the heavy expenses and losses incurred by this providence. But we could not oppose the resolutions of government; nor would it have been advisable to have been separated; the setting up of the press would have been useless at Mudnabatty, without brother Ward, and perhaps might have been ruined, if it had been attempted. At this place, we are settled out of the company's dominions, and under the government of a power very friendly to us and our designs. Here



is a more populous neighbourhood; we can work our press without fear, and pursue our work with security. People also hear us with considerable attention, and in considerable numbers; so that we are not discouraged, but trust that our Lord will appear, at length, and set up himself over this part of the earth.

‘I have been much distressed because of the great expense to which we shall necessarily subject our dear brethren in England, especially as it will so far exceed their calculation. Yet I really think it to be impossible to pay more attention to economy than we do, for all our brethren and sisters are of one heart in this respect. We have bought a house for six thousand rupees, which is not more than the amount of about four years’ rent for houses. Our regular expenses, including servants for the printing, will be four hundred rupees per month, or four thousand eight hundred a year. To answer this we have given notes to several persons on the house of Pinhorn, Weston, and Co. But the precise sum will be ascertained to-morrow. We have, in drawing so great sums, exceeded the powers given us; but I trust we shall be excused when you are informed that we had tried every quarter we could think of to negotiate bills, for the last three months, but to no purpose: it therefore was necessary to draw to the greatest extent that we could procure cash for, that we may not be involved in distress for want of money. Perhaps we may not be able to negotiate another bill these many months; but should an opportunity present itself, it



would be highly imprudent not to embrace it. We wrote to you, to brother Ryland, and to the society, requesting you to place your money in the company's funds in this country. I again recommend it very earnestly to your consideration, on the following accounts:

'1. I fear dear brother Pearce is dead. You, brother Ryland, and a few of the most active to provide funds for the mission may also soon die; and the work may fall through for want of active persons who will feel interested in it as you do.*

'2. The public mind may tire soon, especially if success is much longer delayed. In that case the mission must be broken up for want of funds to support it, and then all that is done will be lost.†

'Now, if you can send out all your funds to this country, say £5000, it would pay all our debts and be a fund for our support. Nay, I cannot say that £4000 might not suffice; for the difference between drawing for £4000 at two shillings and eightpence per rupee, the present rate of exchange, and receiving that sum in dollars, will be at least £700 sterling; so that, now we have paid for the house, we should be nearly able to put out the £4000 after our debts were paid, which would be £480 per annum, without touching the principal; which, with our school and the profits of our printing-press, would, I trust, be

* Dr. Ryland has written here: 'This hardly corresponds with Carey's usual faith.'

† He also writes here: 'Quite as much room to say, if the company's fund fails, who shall take up the mission again?'



sufficient for us. I think this would establish the mission, so far as pecuniary help would be requisite; and you might then turn your thoughts to a new mission, or to the enlargement of this, as it might appear eligible.

‘I have written so much about our temporal concerns in all my letters, because I fear some of them may miscarry, and also because I much wish to see this mission settled on a permanent foundation. The situation we are in is eligible, and you may send missionaries here without fear; so that if what I have mentioned can be accomplished, this mission may be reckoned an established one. We can also itinerate from this place to any part of India without fear, the governor having promised to furnish us with passports at any time.

‘Our brethren, who have written to many of the ministers, will furnish you with news respecting our labours, I suppose pretty copiously. They can do it with a better grace than I can; and every thing, being in a manner new to them, may be expected to strike them more forcibly than it does me. We have lately had frequent conversations with the Hindus; nay, we are seldom many days without something of this sort. I believe brother Ward has given accounts of several.

‘You will, no doubt, wish to know my opinion of the missionaries, and I give it with great pleasure. Brother Brunsdon I have not yet seen; he went with brother Thomas to Beerbhoom some time ago, on account of Mrs. B.’s ill health, and they are not yet



returned, though I hear her health is much restored : all concur in the highest encomiums on him and her. Brother Ward is the very man we wanted : he enters into the work with his whole soul. I have much pleasure in him, and expect much from him. Brother Marshman is a prodigy of diligence and prudence, as is also his wife in the latter : learning the language is mere play to him ; he has already acquired as much as I did in double the time. I believe all their hearts are entirely set on their work. Brother Brunsdon writes that brother Thomas preaches very frequently in the district of Beerbhoom, and is much followed ; and, indeed, after all the very distressing disappointments which we have met with, I entertain a hope that the day is not far distant, when light will most powerfully break forth, and spread over this very dark part of the earth.

‘I received another letter, in December, from Mr. Gericke, which I intended to transcribe for you ; but this paper will not hold it, and I intend to write to dear brother Pearce in a day or two, when I shall send it to him. Lest he should be no more, I shall send my letter to the care of Mr. King. I however hope he still lives ; his monthly correspondence has filled me with gratitude, love, and genuine delight. I love him more and more. I hope he still lives to declare the works of the Lord.

‘I am deeply in debt to you, and shall, I fear, prove insolvent. You have written me six or seven letters, which I received last year, and I have not written



more than three to you in return, and those all about our temporal concerns. I am ashamed; but what can I do more now? I will endeavour to be more regular and more interesting, when we have gotten through all our hurry of settling, which I hope will not be long.

‘Give my warmest christian love to all your friends. Remember me to all the ministers. I have received many letters by the missionaries; I will try to reply to as many as I can. Brother Marshman has had a son born since he has been here. My christian love to Mrs. F. Is your book published? Pray send a few copies of it.

‘I am, indeed I am,

‘Affectionately yours,

‘W. CAREY.’

‘I have no copy of this.’



CHAPTER VI.

SECTION I.

LETTERS FROM THE MISSIONARIES TO THE SOCIETY—REMARKS ON THE PROGRESS OF THE ENGLISH LANGUAGE—LETTER FROM MR. CAREY TO MR. FULLER—LETTERS TO MR. SUTCLIFF—AFFLICTION OF MR. THOMAS—LETTER TO DR. RYLAND.

THE short period to which the ensuing chapter relates is the only one in the labours of forty years in which we are permitted to view Mr. Carey in the simple character of a missionary. Hitherto he has prosecuted his spiritual designs in combination with unavoidable secular pursuits; and in a short time his advancing reputation as an oriental scholar, and his ardent desire to translate the holy scriptures into the languages of India, with other concurring circumstances favourable to that great enterprise, will separate him to objects mainly literary and biblical. The compiler, therefore, has very slightly abridged the letters of Mr. Carey written at this juncture, as they present him to us in a light different from any in which we shall hereafter contemplate



him. The two first documents bear the joint signatures of himself and his associated brethren; but, as he was the individual of principal interest in the circle, and as the circumstances detailed were important, not only to the establishment of the Serampore station, but to the introduction of Mr. Carey to his grand and final pursuits, it was felt that nothing could be withholden without incurring some prejudice to the integrity or interest of the narrative.

Trials also are related of peculiar severity, such as the demise of Mr. Fountain, and the mental affliction of Mrs. Carey and Mr. Thomas. The contents of the chapter need not to be anticipated, nor any reflections upon them premised, in this place. The documents themselves supply a complete history of the epoch to which they relate, whilst the providential occurrences they record are too obvious to escape the attention of the christian reader, and their character too clearly marked not to awaken the right emotions.

CAREY, FOUNTAIN, MARSHMAN, AND WARD TO THE
SOCIETY.

'Serampore, Feb. 5, 1800.

'DEAR BRETHREN,

'We have already, by several private and one public letter, acquainted you with the reasons of our removal here; but, lest the last mentioned should miscarry, we will briefly recapitulate.

'Our brethren, on their arrival at Serampore, thought of nothing but proceeding to Mudnabatty;



but Providence very evidently forbade them, and, by a number of circumstances, quite unthought of before, determined this as the spot on which the seat of the mission was to be fixed, there being evidently no security for the press anywhere else, nor indeed for the missionaries themselves, with their increasing and, to some connected with government, alarming families.

‘ Brother Carey, who had taken Kidderpore with a considerable incumbrance on it, in full confidence of making it the seat of the mission, received this intimation of the divine will with surprise and astonishment. Much he weighed all circumstances, and tried all his interest to obtain the necessary permission for his brethren to join him; but in vain. Dire necessity overcame every consideration, and determined him to give up Kidderpore, with all the accumulated expense of it, and, as his brethren were completely prevented from removing to him, to go and join himself to them. Accordingly, Jan. 10th, he and his family removed to Serampore; and we now form one family, united, not more by necessity and obligation, than by mutual inclination.

‘ Being now become a pretty large number, we were involved in a degree of perplexity respecting a habitation. Ten grown people and nine children were not likely to be comfortable in an ordinary house in this torrid clime. Besides, a printing-room, and a chapel for the reception of a small European congregation, were also found indispensably necessary; and to rent houses sufficient for these purposes, could



they have been procured, would have been an enormous expense. We therefore resolved to follow the advice of Governor Bie, and purchase one. One quickly presented itself, with about two acres of ground, quite large enough, with its out-houses, to answer all these purposes, the hall of which the governor had purposed before to convert into a Danish church. We agreed for six thousand rupees (the house with a little alteration will be worth twelve hundred rupees per annum to us); to liquidate which we wished to negotiate bills on London; but, on attempting this, we found ourselves placed in the situation of beggars: none wished to send money to England, but all to get their property from thence, to place it in the company's funds, where they get twelve per cent. We accordingly met from some a disdainful repulse, and from others a very cool reception. You may well suppose our minds in this situation were not a little agitated. However, in a few days the Lord relieved us from our perplexity. A Captain Passmore, who was taking passengers to England, wished to get bills on London: he applied to Mr. Udney, who very kindly referred him to us. We gave him bills for £600, on Weston and Co., Southwark, for which we obtained four thousand five hundred rupees, exchange being two shillings and eightpence per rupee. At the same time brother Forsyth had recommended another person to us, a Mr. Dickson, who wanted to send almost £200 to England. By both these sums we are enabled to pay for the house, and with what we have remaining of



the stock we brought with us we shall have about two thousand rupees left to subsist on, which we hope will last us through the month of July next; and then we shall be reduced to the same difficulty as before: and should we not be able to negotiate bills, which we are by no means certain of, we must be obliged to borrow a few rupees of some friend or other, if we can. On account of these circumstances, we again entreat you to send out, as quickly as possible, as much money as you can raise, in dollars, and invest it in the company's funds. Could you send out £4000, the interest of that sum would render us independent of any person here. Indeed, so disagreeable is it to people here to negotiate bills for you, that they shun such a one, as people in England would a perpetual borrower. Surely we need say no more to you on a subject more painful to us to mention than it can be to any of you to have it repeated.

‘We account it a most sacred duty to study the strictest economy; and are also about to open a boarding school for our common support. To this measure we have been advised by many gentlemen of brother Carey’s acquaintance, by the governor, by the Rev. Mr. Brown, and others, who are acquainted with our situation. We look on it as not incongruous with our grand employment, and are not without hope that it will be something more than a means of support, even of instilling a knowledge of the true God into the tender minds of the rising European generation, to whom this is scarcely less necessary than to the



Hindus. Meanwhile we hope to keep our eye steadily on the great object of our mission, making it wholly a public concern, that no idea of private emolument may pollute the mind of any of us, and intending to procure an usher as soon as it is meet, that the attention and time of no one of us may be absorbed thereby. The house we shall buy in your name, nominating ourselves trustees in behalf of the society. The advantages of your having a settlement of your own property in Serampore are much greater than perhaps you imagine. Here you have it your own in perpetuity; but this is the case in few other places in India. And perhaps no place can be better situated for a general extension of gospel light: we are only sixty-six miles from Nuddea, and within a hundred miles of the Mahratta country. May the Lord quickly send out his light and his truth, that from hence they may pervade the whole land of India!

‘We are your affectionate brethren in the gospel,

‘WM. CAREY.

‘JOHN FOUNTAIN.

‘JOSHUA MARSHMAN.

‘W. WARD.’

THE MISSIONARIES TO THE SOCIETY.

‘*Mission House, Serampore, Oct. 10, 1800.*

‘DEAR BRETHREN,

‘We have waited with considerable anxiety to hear from you; and though two or three letters from private individuals, of a late date, have reached us, we



are still without any from the society. Cannot these delays be avoided? Could you not return answers to our letters by the fleet which generally leaves England soon after the arrival of that from India? Then, instead of waiting for answers a year and a half or two years, we should get them in less than one.

‘The minutiae of our affairs will be found in the journals, &c. of individuals, which have been sent up to the last month.

‘Discourses are delivered to the natives by brother Carey five or six times a week, besides frequent occasional conversations. We have printed, besides a number of evangelical hymns, a piece written by a native, Ram Roshu, to usher in the bible. We have also distributed between two and three hundred copies of the book of Matthew, which we considered of importance, as containing a complete life of the Redeemer, being immediately ready, and as the expense of five hundred (the whole number printed) would be small, perhaps three or four pounds. We are now going to put to press a translation of our dear brother Pearce’s address to the Lascars, altered a little so as to render it proper to be addressed to all Mussulmans. We have another piece nearly ready, written by a native (Ram Boshu), exposing the folly and danger of the Hindu system. This is peculiarly pointed against Brahmunism, something like those thundering addresses against the idle, corrupt, and ignorant clergy of the church of Rome, at the commencement of the reformation. We hope by the time you receive this the whole of the New Testament



will be published, and part of the two thousand copies distributed. We are now in Acts. A few copies of the bible have been subscribed for by Europeans, at thirty-two rupees. We do all in our power to lighten the expense of printing; but we find it very considerable, owing to the immense distance of our funds. We print seventeen hundred on Bengali paper, and three hundred on the English paper sent; so that we have all this Bengali paper to purchase as we want it.

‘And thus, amidst a thousand difficulties, we are attempting to prepare materials for the temple of the living God in this country. Many pass by and sneer at our design. Yet our hope is in God. Could you see us sometimes as we return together from our village preaching, you would be ready to ask, ‘What manner of communications are these that ye have one to another, as ye walk, and are sad?’ First, one mentions an encouraging circumstance; and then another quotes a promise; and then another tries to bring a parallel case; and thus we endeavour to encourage ourselves in the Lord our God, amidst those amazing barriers which Satan has thrown in the way of the destruction of his kingdom in this country. Never was there, we think, such a combination of false principles as here, and all so exactly suited to make the sinner ‘fancy music in his chains.’ In other heathen countries, the law written upon the conscience may be appealed to, and often with effect, strengthening the power of conviction produced by the doctrine of revelation; but here, the law of God is erased from the conscience, and a law of idolatrous ceremony



engraved in its stead. Here the multitude believe that the Ganges can wash from iniquity : what need then of the blood of Christ ? Here Brahmuns unblushingly declare that God is the author of sin, and that the world is merely his show : so that sin is no longer feared. Here it is commonly believed that this is not a state of probation, but of rewards and punishments : the doctrine of a future general judgment, therefore, appears wholly false. Here the multitude believe that hell is a place of temporary punishment merely : so that no one much fears, though he may think he is going there. Add to this, all pay a thousand-fold more reverence and devotion to the Brahmuns, than ever the people did to the priesthood in the darkest periods of popery ; and all are bound in their present state by the chain of the caste, in breaking which a man must bear to be utterly renounced and abhorred, by his children, his friends, and his countrymen. All the ties that twine about the heart of a father, a husband, a child, a neighbour, must be torn and broken before a man can give himself to Christ. Such is, to human nature, the dreadful colossus which Satan has erected to his own name in this country. These difficulties are increased to us by our want of language and of influence, the example of our countrymen, the heat of the climate, &c. We are often perplexed, but not forsaken ; cast down, but not destroyed. We have a sure word of prophecy ; nor are we utterly without evidence that God is working by us, and opening a way for gathering a people in this benighted region. Our afflictions have



abounded; but goodness and mercy have much more abounded.

‘Our temporal wants have been comfortably supplied, and our efforts to lighten the burden of our subsistence have not been altogether in vain.

‘The Hindu system is, in itself, so contrary to the plainest principles of reason, and there are so many glaring contradictions in their books, that it may be expected a moderate portion of general light will produce considerable effects, after a way has been opened for the junction of others by the formation of a native church. Even now Brahmuns shrink from every inquiry, after having been again and again defeated, and made the laughing-stock of Soodras. Nothing prevented the universal spread of the reformation but the arm of power. Here the mild and friendly government under which we live is disposed to protect us in all our prudent efforts.

‘There appears to be a growing familiarity between us and the natives. They receive our printed papers and books with the greatest eagerness, and we cannot doubt but what they are pretty extensively read. One man says that he has lent his book to a friend at a distance; another meets us, and repeats part of what he has found in a hymn, perhaps; another attempts to find fault with something he has read. Brahmuns manifest a great dislike of our preaching and printing; and some begin to find out that we are come on purpose to put an end to their trade in the souls of men. There appears to be a favourable change also in the general temper of the people. Commerce has



raised new thoughts and awakened new energies ; so that hundreds, if we could skilfully teach them gratis, would crowd to learn the English language. We hope this may be in our power some time, and may be a happy means of diffusing the knowledge of the gospel. At present our hands are quite full.'

Since this letter was penned, the cultivation of the English language by the natives of India has advanced with incredible rapidity, and promises, ere long, to become the medium of communication among all classes of Asiatic society, the very poor excepted, to the extremities of the Indian empire. It has long been a prime matter of desire to the enterprising and commercial portions of the population, who would spare no labour, nor scarcely grudge any expense, which they were able to incur in its attainment. But while this cause is operating, with ten-fold power compared with what it did forty years ago, there are now other causes at work, urging them on to its acquisition, the concurrent force of which will be irresistible, and which will produce, ere long, effects upon the social, literary, and religious interests of society, to an extent surpassing all calculation. The keen, judicious, and comprehensive policy of that consummate statesman, Lord William Bentinck, was in no instance more conspicuous, than in that by which he ordained that the orders of the supreme government should hereafter proceed to the native courts in the English language. By this measure, the native princes and all their court functionaries will necessarily become



intent upon attaining it. Thousands, too, among the comparatively refined and affluent, are seeking an acquaintance with it, that they may open to themselves an access to the sound literature and science, with all the other stores of mental opulence, which it contains; and not a few, moreover, for the pleasure of colloquial intercourse. The consequence of this will be seen, and even now is very apparent, in an assimilation of sentiments, and an approximation of manners, between the native born and European inhabitants. A common language is favourable to the exertions of the social sympathies, and will lead to an intercommunity of feeling and of sentiment. The misanthropy of the Hindu system, in the ten thousand circumstances it enjoins or inhibits, will soon make it abhorred for its inconvenience as much as it will be despised for its absurdity, whilst the facts of authentic history and the inductions of science will falsify its pretensions and explode its principles. The illusions of fable and of fiction are fast dissolving, the oppressed intelligence of a multitudinous population is about to spring into life and action, and the darkness of successive generations to recede before the light of day.

It is granted that this may take place, and yet the gospel not be received. This is, indeed, possible; and a melancholy fact it is. With devout persons it should stimulate to such increased activities, and lead to so great an augmentation of resources, as would render the means of a spiritual renovation commensurate with the occasion which such intellectual



improvement supplies. The principles of science may be accurately announced and freely received, and a sound literature and a high degree of mental culture may obtain without an adequate and saving religious change taking effect; yea, it may be, without any change being perceivable, beyond the renunciation of preposterous errors, and an abstinence from former revolting usages. Men have a radically vitiated nature to be regenerated, as well as a system of destructive errors to abjure, and a circle of external abominations to retrench and forego. But yet, though the turning from 'dumb idols' may not necessarily induce men to serve the 'living and the true God,' the former is certainly indispensable to the latter; and when one is resolved upon, there is, at least, some rational hope that the other may succeed.

'The children in our Bengali free-school, about fifty, are mostly very young. Yet we are endeavouring to instil into their minds divine truth, as fast as their understandings ripen. Some natives have complained that we are poisoning the minds even of their very children.

'We have been much comforted and encouraged, also, by an apparently very gracious work on the hearts of Felix and William Carey, the one fifteen and the other thirteen years old. In the room of one of our brethren, they engage in prayer once or twice a week; and on these occasions, there is a simplicity, an earnestness, a fruitfulness, and a love to Christ mani-



fested, which does our souls good. Their bowels of pity also seem to move for the poor heathen.

‘But in the midst of these labours, difficulties, and encouragements, we have been called to mourn over the loss of our dear brother Fountain, who died at Dinagapore, on the 20th of August last. This is the second brother who has left us in less than twelve months. In compliance with the invitation of a gentleman (Mr. Udney), he went to his former station, to make indigo. He was very poorly when he left us on the 8th of July. Sister Fountain accompanied him. He took some medicines, &c. with him, but they did not prove sufficient to uphold his weakly constitution. Soon after his arrival at Moypal, he went forward to the house of Mr. Fernandez, at Dinagapore, when the company’s surgeon at that place was sent for. He came with the utmost readiness, and bestowed the kindest attention upon him during his whole sickness. Under his care for some days he appeared better; but at length his disorder returned with great force, and resisted every effort. The following account was written at our request by sister Fountain, and will, no doubt, be the more acceptable as coming immediately from herself. Her affliction has been very great; but in the midst of the deepest distress she has been very graciously supported.

‘‘The first time that his disorder took an alarming turn was nine days before his death. I perceived him to be much worse, and scarcely expected him to



live through the day. I asked him how he felt his mind with respect to another world: he said it was tolerably comfortable; all his hopes were fixed on Jesus Christ; he had no other foundation to build upon, for all that he had done would by no means save him; he depended on Christ for the salvation of his soul, and he should not be deceived. He then asked me to give him Dr. Watts's hymn-book. It being the time for family worship, he desired us to sing the eighty-fifth hymn, second book, and to read the one hundred and sixteenth Psalm; and though we were all weeping, he seemed happy and composed. Mr. Fernandez was obliged to stop several times to weep before he could get through. About the middle of the day, Mr. Webb came to see him. He shook him by the hand, and said he was not afraid to die, but he should have been glad to have lived a little longer, that he might have done something more for God. He lamented that he had done no more for him, and added, 'Now is the time to have the Saviour precious. How miserable must they be who have no Saviour to go to when they come to die!' He said he found enough in the gospel to support his mind in a dying hour. In the afternoon, he desired us to sing

'Jesus, lover of my soul,'

And

'Guide me, O thou great Jehovah.'

And methinks I now see him, his eyes and his hands lifted up to heaven all the time of singing. He seemed in a very comfortable frame all day. Mr.

Cunninghame came to see him in the evening ; but what he said I cannot tell, for I was not present till called to assist in singing the fifty-fourth hymn, second book, which he chose. That night, brother Powel arrived. He asked him to go to prayer. Mr. Powel told me, in the morning, he had a good deal of conversation with Mr. F. in the night, in which he said he had been harassed with fears respecting the truth of christianity, and that Satan had suggested to his mind that his religion was vain. But, through mercy, he was not suffered to distress him long.

“ The next morning he was in great pain. At another time, Mr. Cunninghame observed to him, what a mercy it would be if he were raised again ! He replied, if he were, he wished to live with death and eternity always in view.

“ During the last days of his life, his sufferings were very great. He was so weak that he could say but little ; but he seemed to have a well-grounded hope of his interest in the Saviour, and often wished to be absent from the body. He frequently repeated, ‘Thou, O Christ, art all I want.’ ‘O that my heavenly Father would fetch me away !’

“ On the Sabbath before his death, he said to Mr. Fernandez, ‘The next Sabbath I shall spend will be with my heavenly Father.’ On saying to me, he longed to be gone, I said, I could almost say the same, his sufferings were so great. Supposing I meant to say, I should like to die with him, he replied, ‘Ah ! my dear, what would become of the



honour of God, if he were to take all his people to heaven? How would his cause and interest be supported in the world? He could remember the time when it had been a trouble to him to think of living twenty or thirty years.

“On the day of his death, his thoughts were deranged; but he seemed comfortable. After a little mitigation, he said, he should soon be freed from these sufferings, and be at rest. In the afternoon, he asked Mr. Powel to pray for him, that he might have patience to wait his appointed time, and that, if it were the will of God, his pains might be alleviated. In the evening, he was much easier, so that he was able to talk to me for some time; but the conversation was chiefly respecting myself. On retiring, I felt my mind much resigned to the will of God.

“Early the next morning, I was called to take leave of him, as it was thought he was dying. He was in a happy frame. He desired Mr. Cunninghame to read the eighth of Romans, and to sing Dr. Watts’s one hundredth hymn, second book. He then called Mr. Fernandez’s son to him, and desired him to seek after the welfare of his soul while he was young: he would never repent of it: he was not too young to die. He said, he felt for him, lest he should be carried away with the riches and pleasures of the world, which would afford him no comfort when he came to die. ‘What would it avail me now,’ said he, ‘if I were governor-general? That would not secure me from death.’ To Mr. Cunninghame he said, ‘It appeared strange to us that the Lord should take away one mis-



sionary as soon as he arrived, before he had learnt the language, or had become acquainted with the people; and now, to take another away as soon as he had learnt it. But God did nothing in vain.' Yet he frequently said, 'Jesus, my Redeemer,' &c., and seemed anxious to depart. About two hours before his death, he desired us to raise him up; after which he seemed to be in prayer for some minutes; yet we could only hear, 'Faith'—'My Redeemer'—'My heavenly Father,' &c. These are the last words he was heard to utter. At length, without a groan, he sweetly fell asleep in Jesus.

‘‘M. FOUNTAIN.’’

‘The next morning, brother Fountain was buried among the Europeans who have died at Dinagepore. All the gentlemen of the place attended. The church of England funeral-service was read by the judge. Mr. Fernandez, whose kindness to our brother lays us under renewed obligations, has signified his intention of placing a stone over the grave, with the inscription brother F. suggested :

‘JOHN FOUNTAIN,

‘MISSIONARY TO THE HEATHEN,

‘AGED 33.

‘A SINNER SAVED BY GRACE.’

‘We have much to be thankful for, in that we have sometimes sweet fellowship together in our family meetings, and that our hearts are one in the great



work which is in our hands, both as it respects the means of carrying it on, and the labours connected with it.

‘We are,

‘Very dear brethren, yours,

‘WM. CAREY.

‘JOSH. MARSHMAN.

‘W. WARD.

‘D. BRUNSDON.’

MR. CAREY TO MR. FULLER.

‘MY DEAR BROTHER,

‘I am sensible that my correspondence has, of late, been very uninteresting, nor do I know how to remedy it. I know that you wish for details of our engagements and circumstances, and I have several times begun to keep a journal; but, either from want of perseverance, or the intervention of other things, have never kept it regularly; and even if I could do that, the copying it would be a dreadful task. To remedy this in some measure, I have formed a design of writing my letters to you in the form of a journal, and by this means I may retain some of those circumstances which would otherwise be forgotten or neglected, and may also, perhaps, fill a letter in a couple of months. Other correspondents may receive shorter letters on this account, and yours may have many inaccuracies in diction; but I cannot suppose this will be a loss to any one, for my letters are generally uninteresting, if not trifling.



‘Oct. 21. Brother Thomas has been here a week or more, and we have appointed every Tuesday morning, at six, as a season of prayer for the blessing of God on our labours. Till now, we had such a season once a month, on a Monday morning. This was the first time of our weekly prayer-meeting. Brother Thomas appeared unusually engaged in prayer; after him, brother Brunsdon and myself engaged. I was somewhat enlightened by the opportunity, especially as I, last night, had a long conversation with three Hindus, the hardness of whose hearts discouraged me. I will try to recollect some part of it. They came and said that they wanted to have a little conversation about the gospel. But I am totally unable to recollect so much of the conversation as to write any thing connected about it; so must leave it. This is the case with many disputes, conversations, and conferences held with the Hindus: they appear important while they last, and, I trust, are really so; but sometimes the sameness of one to another renders them unimportant when written in English: often the apparently little quibbles, though really important in our situations, do not appear sufficiently so to send to England. We know nothing of the disputes which you in Europe are engaged in; ours bear a nearer resemblance to those of the protestants with the papists at the reformation; but a nearer still to those of the old fathers with the heathen and gnostics, such as you will find in Justin Martyr and Irenæus.

‘Oct. 22. Last evening, brother Brunsdon and myself went to a village about three or four miles distant,



called Rishera. We were both weary and discouraged before we got there; however, we went to the market-place, where three or four people were sitting smoking their hookas. I saw they were Brahmuns, and therefore went up to them, and inquired what was the matter with their faces? It is the custom of the Hindus to make a stroke with powder of sandal-wood, or, more frequently, with a white earth, brought, it is said, from the temple of Juggunnath, in Orissa. These marks have divers names; but the most common is a perpendicular line, called Teelak. They answered, it was the Teelak. I inquired why they put such a mark. They said, it was a piece of holiness, and pleaded the authority of the Shastras. I inquired, what Shastras? and what proof they had of their books being divine? While we were thus talking, a good number of people got together, and among the rest, an old Brahmun, of very good understanding. I had just inquired whether any one could inform me how my sins might be pardoned? but on this old man's coming up, they all referred me to him. I sat down on a mat, he on another, and the rest of the people around us, and then I repeated the question. He said, that profound meditation and acts of holiness would answer the purpose. I observed, that we were sinfully inclined, and therefore could not possibly do a good action. You may, said I, as well expect to see mangoes produced on the Indian fig, or cocoanuts on the toddy tree, as to see fruits of holiness proceed from a sinful heart. You all, said I, love this present world, and are pursuing sin with greediness; now you



cannot love sin and God at the same time, and you may as well expect to see fire and water agree, as persons with sinful hearts and desires cordially approve of the character of God. All the ceremonies, said I, which you call holiness, may be performed by the vilest of men, and it is no uncommon thing for a Brahmun to be employed one hour in these ceremonies, and the next hour, to lie, steal, or commit adultery: indeed, we cannot expect that you should be better than your gods. The Brahmun tried to defend their characters, but in vain. I produced instances from their books of their vices. I inquired, how can you suppose these things to be at all related to a holy God? They are not God, nor the friends of God, nor even his servants. For instance: you cannot suppose that I should keep a servant whom I knew to be a person addicted to every evil; much less should I choose such a person for my friend. They pleaded, that these debtas were gods. I observed, you may as well tell me that you are a Brahmun, a Soodra, a Chundal, a Mussulman, a Portuguese, an Englishman, &c. Brahmun, said I, you and I and all of us are sinners, and we are in a helpless state; but I have good tidings to tell you. God, in the riches of his mercy, became incarnate, in the form of man. He lived more than thirty years on the earth, without sin, and was employed in doing good. He gave sight to the blind, healed the sick, the lame, the deaf, and the dumb; and after all, died in the stead of sinners. We deserved the wrath of God; but he endured it. We could make no sufficient atonement for our guilt; but



he completely made an end of sin, and now he has sent us to tell you that the work is done, and to call you to faith in, and dependence on, the Lord Jesus Christ. Therefore, leave your vain customs, and false gods, and lay hold of eternal life, through him.' After much discourse of this [sort, we presented him with a copy of Matthew's gospel, and three more to three other persons. He promised to read, and make himself well acquainted with its contents, and then to converse more about it. It was now dark: I therefore prayed with them, and we returned home.

'Nov. 2. The people are so moveable, some going and others coming, that often the congregation is quite changed before we have done. I think it desirable that all should hear of the incarnation and death of Christ, and the reasons thereof; but on that account, am often obliged to repeat those circumstances several times over at one standing, that all may hear the gospel.

'A christian native Malabar, from Tranquebar, came to see us this morning; he could speak very little English, but spoke German very fluently. We had heard from some Europeans very unfavourable accounts of the Malabar christians; but this man, perhaps on that account, far exceeded our expectations. He says, that there are at least thirty-five thousand christians on the coast, from Tranquebar to Cape Comorin. There is a catechist in every village, who assembles and instructs them every day; and there are elders in all the larger churches. Their schools are very prosperous; in them they teach the



German, Danish, and Portuguese languages; and several of the sciences. This man had with him a German bible, and appeared to be well acquainted with it. It is impossible to say much of his religion. He attended an English sermon, preached by brother Thomas, and gave a good account of some parts of it afterwards. I shall enclose to you, or to Dr. Ryland, copies of letters to me from Mr. Gerické, one of the missionaries, which will give you a further account of the work there. I was much encouraged by this man, and thought, indeed I have long thought, whether it would not be desirable for us to set up a school, to teach the natives English. I doubt not but a thousand scholars would come: I do not say this because I think it an object to teach them the English tongue, but query, is not the universal inclination of the Bengalies to learn English a favourable circumstance, which may be improved to valuable ends? I only hesitate at the expense.

‘Had a good congregation of Portuguese, Hindus, and Mussulmans, in the evening, at our house. I preached to them from the parable of the sower; was much filled with a desire for their conversion.

‘On Tuesday morning, the day before yesterday, was our weekly prayer-meeting: it was a good season. Brother Thomas, who is still here, and myself, then went down to Calcutta; we went to the house of Mr. Wilcox, supercargo of an American vessel, from Philadelphia, who had brought us letters and parcels, and at his house we slept. There were a great number of merchants, Sirkars, and others, perhaps thirty or



more, at his house. I entered into conversation with one of them, a man of great wealth and respectability; the others listened. After a few preliminary questions and answers, I insensibly got into a preaching mood, and discoursed with them upon the way of life by Christ, and the insufficiency of all other ways. They objected to the death of Christ, saying, that God could not die. I told them, it was true, God, or the divine nature, could not die; but God incarnate could, and that he was incarnate for that purpose, 'made lower than the angels for the suffering of death.' They acquiesced and wondered. The great man to whom I principally directed myself at first, told me that he had that day, or the day before, received the gospel by Matthew. We have dispersed nearly five hundred copies of Matthew, which are read by many. Yesterday, at the house, or rather as I was leaving the house, of a friend in Calcutta, I met with the Rev. Mr. Buchanan. It is three years since I saw him, but he remembered me, and we had a very pleasant conversation in the yard. He was very friendly, and invited me to his house. We had much talk about the governor-general's disposition towards the mission. He informed me that he was sure we should have been perfectly secure in Calcutta, and might have preached any where in the town, if we had not assembled a congregation before the government house, which would have been indecent. He said that Marquis Wellesley, when he first heard of a printing-press at Serampore, supposed that some wild democrat might have run from Calcutta, and got protection



under the Danish governor; but that he was now perfectly satisfied, and perfectly well understood the design of our mission. When I left him, I went to the house of Captain Hague, of the *Amelia*, New York, who is son to Mr. Hague, baptist minister, of Scarborough, Yorkshire. At his house I found some of the merchants to whom I had discoursed yesterday. They began to provoke me to speak of many things; I therefore went over, to them and thirty or forty more, the history of the life and death of Christ, and pressed them to embrace him for themselves. They heard with great attention and pleasure, apparently. I then returned home with a Hindu, whose name is Fakira, a native of Beerbhoom, to whom I hope brother Thomas has been savingly useful. I hope to baptize him, Mr. Fernandez, and one, if not both, of my sons, in a very little time. I am not altogether without hope of Ram Boshu. He has written two pieces; one designed to introduce the gospel, the other, a very hard-mouthed attack on the Brahmuns. I saw him last night; he means to write to Dr. Ryland by these ships.

‘There is a very considerable difference in the appearance of the mission, which to me is encouraging. The Brahmuns are now most inveterate in their opposition; they oppose the gospel with the utmost virulence; and the very name of Jesus Christ seems abominable to their ears. Yet they hear and dispute, are often put to silence, and sometimes to shame. Brother Ward and I went out one evening, designing to have gone to a village about three or four



miles off. We had not got quite out of Serampore when we were called by some Brahmuns. Brother Ward wished to go on ; but I thought it best to go to them. I began conversation ; they began objecting ; one man in particular began to exculpate himself, and to cast the blame of all sin on God. I immediately addressed his conscience as closely as I could ; charged sin upon him ; appealed to all present whether that man was not a sinner ; told him that, notwithstanding he called himself a god, he must die like a man, and very soon give an account of all his conduct to a just and impartial God. I exhorted him and all present to lay hold of Christ, and not to deceive themselves any longer. A multitude tried to object ; but I persisted in declaring their danger, and the only remedy. They told me they never would embrace Christ ; and, said one of them, do you worship our Krishnu, and believe our books, that you may be saved. I immediately placed myself by the side of a Brahmun, and said, well, appoint a day to invest me with the Poitoo,* and teach me the Gayottee.† Oh ! says he, you cannot become a Brahmun, you must be a Soodra. Yes, said I, a pretty business ! you want to put me under your feet, do you ? Is this your religion and benevolence ? I preach the gospel to you, that you may become my brother, my beloved friend ; and you invite me to embrace your Shastras, that I may become your slave ! I have since been invited to embrace Krishnu ;

* The Brahminical thread.

† A verse taught at their investment with the thread, accounted so holy, that none but a Brahmun must hear it. I have, however, got it.



but my answer is, what fruits have the servants of Krishnu to show? You are proud, false, designing, treacherous, dishonest; and no wonder, for so was your god: but whoever believes in the Lord Jesus Christ, will be purified from his love to sin, and delivered from slavery to it. The evening above mentioned, we were assaulted with all the insulting language that malice could invent; however, the next Sabbath, I went to the very same place, when they behaved with as much decorum as could be expected.

‘Our brother Marshman, who is a true missionary, is able to talk a little; he goes out frequently, nay almost every day, and assaults the fortress of Satan. Brother Brunsdon can talk a little, though not like Marshman. Brother Ward is a great prize; he does not learn the language so quickly, but he is so holy, so spiritual a man, and so useful among the children of the family, that very pleasing appearances in some of the children of the school have taken place. My two eldest sons appear to be truly converted. Felix, the eldest, has an inclination, and I trust will have talents, for the ministry among the heathen. Brother Ward has frequently taken him out, and he has addressed the heathen in a very interesting manner; his knowledge of the language will give him an advantage far greater than any person can have who learns it at a more advanced period of life.

‘Nov. 22nd. Yesterday brother Brunsdon and myself went to Baddhee-Batee: very few attended, and no impression seemed to be made. Not more than ten were present. Some of them were people



who had brought a sick man to die on the bank of the river. This is a common thing: they kill the person by putting him in the water when supposed to be in dying circumstances, and pouring the water into his mouth as into a tunnel. As we went, had a little talk with some Mussulmans, at a noted place of their worship, and gave them two copies of dear brother Pearce's address to the Lascars, which we have translated and printed. Last night brother Ward and Felix had a prayer-meeting with Fakira. They were rejoiced to see him press the gospel of Matthew to his heart, as a treasure which he most highly esteemed. Brother Marshman went to a Mussulman-dyer's house to talk about Christ.

'Last Lord's day we had perhaps the most mixed congregation that you ever heard of. It consisted of English, Danes, Norwegians, Germans, Americans, Armenians, a Greek, and a Malabar, whom I addressed from Isa. lv. 1, 2. We preach in the evening of a Lord's day in our own house. This was originally designed for the instruction of the servants; several others however attend, and among them a good number of Portuguese have lately come to hear. Yesterday Ram Boshu was here, to revise his piece against the Brahmuns, in order to its being printed. It is very severe; but it must be so to make them feel. Notwithstanding all his caution, he is obliged to dispute for the gospel sometimes, and meets with more severity from the Brahmuns than he would in all probability meet with if he were wholly on the side of Christ. I hope he may not be able to hold it out



much longer. I long to see Hurry Charon, and Sookman; but have had no account of the state of their minds since I left Mudnabatty, which is now near eleven months. It is impossible for me to be away till the bible is printed.

‘To-day they are printing off as far as 1 Corinthians xi. chapter, 26 verse. I have had convincing proofs that the translation is well understood by those who read it. I was at a village one day, when a man read the sixth and part of the seventh of Matthew to a good number of people, who understood it well; neither the reader nor hearers had seen a book till about two days before. I explained the meaning, or rather discoursed upon it, verse by verse, as he read it. I have met with many difficulties in the translating. Indeed I began to write a series of questions upon the hard places, but really have not time to continue it. The introduction to the epistle to the Romans is peculiarly difficult to put into intelligible sentences. The words, ‘carnal,’ ‘spiritual,’ the phrase, ‘after the flesh,’ &c., are so foreign to any idea in the Bengal language, that, though I have laboured much, I have scarcely been able to express the precise ideas. But I hope the defects of that sort will be found to be much fewer than feared some time ago.

‘Brother Marshman visits the Bengali school every day: the superintendence of it belongs to him, and he is very diligent in his attention to it. We have an intention, as soon as we are able, to set up a school to teach the natives English. The design of this is to turn the almost universal desire of this people to



acquire English to some profitable account. The plan is not yet matured, nor will our circumstances admit of it at present.

‘I intend to send this by the Highland chief in the regular packet, but shall give a line to a serious young man, Mr. Brown, who has lived at Malda about four years. He is going to Scotland, and proposes to return to India by the next ships. He spent a Sabbath with us a fortnight ago. I desired him to call on you, and tell you what he has seen and heard.

‘Farewell, my dear brother; you have all need of patience. The expense of the mission is great, and success has been long delayed; but in due season you shall reap, if you faint not. We are full of expectation, we are full of hope. My very cordial christian love to all the ministers, either of my acquaintance or yours, to the churches, to the Kettering friends. Pray is your book against infidelity out? Do send another copy of your ‘Letters against Socinianism.’ Christian love to Mrs. Fuller, Mrs. Wallis, Mr. and Mrs. Gotch, Timms, Hobson, &c.

‘I am,

‘Very affectionately yours,

‘WM. CAREY.’

‘Serampore, 23rd Nov., 1800.’

MR. CAREY TO MR. SUTCLIFF.

‘Nov. 27, 1800.

‘MY VERY DEAR BROTHER,

‘I think that I have been more negligent of you than of any of my correspondents lately, not because I love



you less than them, for I do not know a person in England whom I esteem more than yourself; but it has really been a very difficult thing with me to get time to write to any one. The printing requires much more of my time and attention than I had thought it possible. I find the copy, after three or four revisals, still to require a very close examination and rigid correction; besides the labour of correcting the proofs, which, from the faulty state of Bengal orthography, is a far greater and more difficult work than you can possibly form any idea of. It is well that I had previously attained a small knowledge of Sunscrit; for, as this work will perhaps hereafter be the standard for Bengal orthography, the little I know of Sunscrit is a great assistance in the spelling. We began the New Testament first, as it would form the most important book to put into the hands of the natives, and are this day printing off the last chapter of 1 Cor. and one page of the first chapter of 2 Cor. Thus far the Lord has led us on in this great work, and I hope we may be able to send you a Bengali New Testament by the last ships of this season. No ship from England is yet arrived; the two first, viz., the Queen and the Kent, are both lost, and with them whatever letters had been sent from England in them. The Queen was burnt off the coast of South America, and the Kent taken by a French privateer just at the entrance of Calcutta river. The captain and several others lost their lives in the engagement.

‘I must write my letters in way of journals to all my correspondents; by that method I may be able to



supersede the keeping a journal, which I cannot regularly do. I finished a letter in this way last to brother Fuller; now I begin one to you. I have very great pleasure in all our brethren and sisters; they are of the right sort, and perhaps as striking a proof as ever was exhibited of the possibility of persons of different tempers and abilities being able to live in one family in the exercise of christian love; perhaps there never was a greater diversity in natural disposition and temper; yet this diversity serves to correct us all: we really love one another. All our brethren begin to speak the language, and hold conversations upon religious subjects with the natives. I have more cause for joy than any one likewise on account of the grace of God towards me. I trust God has mercifully begun a work of his Spirit on the hearts of my two eldest sons; it has been of some standing now, viz., about three months, and was begun in both at the same time, or nearly so. Felix, the eldest, often goes out with brother Ward, who has encouraged him to speak to the heathen; and I find he has several times done so to the satisfaction of our brethren who have heard him.

‘This morning I went to see a man who had yesterday dislocated his shoulder, and which we had reduced. He was recovered. On the way, I was called to by three men, and sat down with them on the bench at their door, where I declared the gospel to them. They heard with pleasure, and desired me to come again: thus we preach publicly, and from house to house. A Brahmun came this morning to



discourse with us. He utterly denied being guilty of any sin. I endeavoured to prove to him that, whatever he thought, God did not look upon him in any other light than that of a great sinner, and that the reason why he thought himself sinless was, that sin had blinded his eyes, and deprived him of all feeling; that if ever he was saved, the first thing he felt would be the opening the eyes of his understanding, and filling his heart with sorrow and remorse. He went away, as he came, as hard as a stone.

‘28. Last evening, brethren Marshman and Brunsdon, also brother Ward and my son Felix, went over the river in two parties, and had two good congregations. The river here is as wide as the Thames at Gravesend. I was last evening employed in teaching the English language to a German lady, who, I hope, possesses the grace of God. She is a person of large fortune. I believe her father was a count; but she informs me that he would never accept any but his hereditary title. She is from Sleswick, and has been instructed in the school of affliction. She came last year into this country for her health, not having been able to speak or stand for some years. Her speech is restored, and she can walk a little; her name is Rumohr. I trust she has met with some good to her soul in this place. Another person, whose name is Mrs. Rolt, was here a little time ago, apparently in the last stage of a consumption. I trust she has found the Saviour of sinners, through the instrumentality of some of our brethren.

‘Dec. 1. Yesterday was Lord’s day. Our brethren



now begin to stand upon their own legs in preaching. In the morning, I went out alone, and stood up close to an idol's temple, where I had an attentive congregation, and after that, another in the market-place. I then returned home to breakfast. Brother Brunsdon and my son Felix went another way; and brother Marshman, with my other son, William, took another road. Great numbers of people were, at this time, going to Calcutta, to the Shraddha of Gour Mullik, an enormously rich man, said to have died worth eighty-four lacs of rupees; it is said that five lacs were to be distributed to the poor on this occasion, which would amount to about a rupee each to the people, who went from all parts. This furnished our brethren with large congregations, as they met on the high road.

‘4. The evening before last, brother Marshman and myself went to a village, called Rissera, where we declared the name of Christ in the market-place, to a few people, who heard with some attention. The same evening brother Ward and Felix were visited by Gokul and Krishnu, the latter of whom is the man who had dislocated his shoulder; the other is a distiller, who had often been to discourse about the gospel, and appeared much affected some time ago; but he had imbibed some foolish notions, particularly that whoever believed in Christ would never die; I suppose from our mentioning some of the passages in John's gospel, without explanation. He had gone about among a great number of people with this notion, and told us that many were ready to lose caste



and join us. I talked with him, and endeavoured to explain to him the scripture doctrine, and confront his wild ideas. I told him he must surely die, but that death was the gate of life to believers. He was offended, and went away; but the day Krishnu's shoulder was dislocated, we saw him at that house. I then told him that it was in vain for him to wish the word of God altered, for that was impossible. I told him that the fault lay in his own mind, and not in the gospel; that if ever he obtained gospel blessings, his heart must be so changed as to correspond with the word; and that it was vain to expect that God or his word would alter. He heard with tears, and has since been repeatedly to our house. We hope the word has touched his heart; he appears more melted down, and in a very different spirit to what he was before. Last evening they were visited by brother Marshman:

‘There is a college erected at Fort William, of which the Rev. D. Browne is appointed provost, and C. Buchanan, classical tutor: all the eastern languages are to be taught in it.

‘Dec. 5. Yesterday Gokul and Krishnu came to our house. I entered into some conversation with them; when Gokul informed us that his wife had, the night before, been opposing him to the utmost. He had, in the time that he kept from us, spoke of his desire to be a christian, and his mother had left his house on that account. He now had told his wife his intention of serving the Lord, of professing faith in Christ, and being his wholly. She much opposed him, and in



the morning left him, and went to live with her father. His son, a hopeful lad, was determined to continue with him. His observation on this was, that he would not part with Christ for a mountain of gold, that he would freely part with all for Christ, and with tears spoke of the rich love of Christ to him. At Krishnu's house the matter appears quite different; his wife and her sister appear to be really under concern of mind too.

'8. Since the last journal I have been twice to Krishnu's house. I find the women apparently under great concern to lay hold of Christ. They told me that we had been the occasion of great happiness to them; for they had now found the true way. I discoursed with them much upon the fulness and work of Christ; they all say that they are ready to lose caste and all for Christ. Yesterday morning I read the fourth chapter of John's gospel to them, and explained it; several neighbours were present, and heard very attentively. I told them of the necessity of keeping the Sabbath holy; and they all agreed to abstain from work, and spend the day in holy exercises. I told them the importance of attending our Bengali worship. The women, not having been accustomed to go out anywhere, found some difficulty in agreeing to come; but the men came at night and told us that the women would come out another Lord's day. Krishnu has four daughters, who will all lose caste with him. Yesterday being the first Sabbath of the month, I preached four times and administered the Lord's supper; viz., first, an expo-



sition, as aforesaid, at Krishnu's house; afterwards, I preached in English, in the room of brother Brunsdon, who is sick with the ague. I preached from Romans the second chapter and the two last verses, to a good congregation. After the ordinance I went out and preached to some people in the street; and, at eight in the evening, to a good congregation, Hindus, Mussulmans, Portuguese, and Armenians, in the Bengal language. Gokul told me of a religious dream which he had a little time ago. As I fear his mind is naturally very susceptible of an enthusiastic turn, I warned him against regarding dreams, and told him that Satan would try to ruin the faith he had embraced, and that it would be very unsafe to deviate at all from the word of God. It is as much as can be done now to feed them with the word; but it is absolutely necessary to supply them with that, lest the mind should be supplied beforehand with rubbish.

'18. I have not been able to write since my last journal. Brother Brunsdon has been very ill ever since. He appeared at first to be taken with a fever. I administered emetics and bark, and the fever appeared to be brought under; but a continual vomiting and loss of strength proved that he was getting worse in other respects. His fever was symptomatic, and his disorder appears to be a violent cold, caught by standing on the floor of the printing-office without a mat under his feet. We called in the Danish physician belonging to the settlement, who administered several remedies, but he got no better. A subsultus tendinum came on, and appeared very threatening,



when, last evening, brother Thomas arrived. He consulted with the doctor, and he was afterwards put into a warm bath. This morning he appears somewhat better. We are dejected lest God should lessen our number still more; but wish to be still, and know that he is God. Brother T. had gone up with Fakira, who had given himself up to the church; but, to our great sorrow, is returned without him. His heart sunk in the hour of trial. He set out from brother Thomas's house, in Beerbhoom, to go to his own, but returned no more; and I fear there is no hope of his returning, unless God should, in a remarkable manner, fill his conscience with alarm. Gokul, Krishnu, and the two women still give us much pleasure, but we rejoice with fear; so many disappointments are truly distressing. We are distressed at seeing our hopes frustrated; more so, lest the hearts of our dear friends in England should sink; still more, to see so many souls drop into hell, refusing the only way of deliverance; but, most of all, when we see the dishonour daily cast upon the name of Christ. Often the name of Christ alone is sufficient to make a dozen of our hearers file off at once; and, sometimes, to produce the most vile, blasphemous, insulting, and malicious opposition from those that hear us. We, however, rather look upon this as a token for good, for, till very lately, no one ever opposed; they were too fast asleep. Two days ago brother Marshman and I went to a neighbouring village, where we preached in two places. I had an attentive congregation in the market-place. I saw a number of people, and, going up



to them, told them I had good news to tell them. They listened. I told them I knew one, who would make every one who went to him as rich as he pleased. An old man said, 'What should we do with riches? if I have God, I have enough.' Aye, said I, that is the riches I want to recommend; but how can you lay hold of God? You are a sinner; God is holy. You cannot cross the river without a boat, neither can you go to God without a Mediator. I told him of Christ, contrasted the sufficiency of Christ with the weakness of idols, and his immaculate life with the vile actions recorded of their gods. They inquired, 'How could God die?' It is true, said I, had he not been incarnate, he could not; but he took flesh for the purpose of suffering death. This is a theme we are obliged often to insist on. They wished to know how we could be assured that the bible was the word of God. I told them of the purity of its precepts, the excellency of its contents in general, and the persecutions under which many, who were the writers of it, had suffered, the enemies it had had in every age, and that God had preserved it notwithstanding all, and made it the instrument of salvation to many thousands of sinners, and of the destruction of innumerable idols.

'Dec. 22. Gokul and Krishnu have this day thrown away their caste. They came on purpose to eat with us, and, after a few minutes spent in prayer by me, Krishnu, Gokul, and brother Thomas, they sat down to table, and ate with us in the presence of all. They, with the two women, will come to-night, to give in



their experience, and next Lord's day I expect to baptize four natives, Mr. Fernandez, and my son Felix. Yesterday was Lord's day, but I have not time now to say more than that it was a glorious day.

‘Half-past ten at night. I ought to have employed an hour in revising for the press, but cannot refrain from giving you an account of our church-meeting, which is just broke up. About seven o'clock came Gokul, Krishnu, Krishnu's wife, whose name is Rasu, and her sister, whose name is Joymooni. As soon as family worship was over, we began church-meeting. After brother Thomas had engaged in prayer, my son Felix gave an account of the work of God upon his soul, much to the satisfaction of all, and was received. After him, Gokul. I wish I could remember all that was said by him and the others; but what he said amounted to this: that, soon after we came to Serampore, he heard one of us preach in the market-place; that the word struck him so much, that he went to another man, whose name was Bayshnub Charon, and that they spent the whole night in conversation upon the things which they had heard; that these two persons came to our house soon after, and found their hearts agree to many things which were said to them, and to dissent from many others. It may not be improper to remark, that I well remember their frequent visits, and that Gokul's ideas were so extravagant on some things that I had very little hope of him. He was displeased that the bible did not agree with his notions, and discontinued his visits; but says, that his mind was so uneasy that he



could scarcely get sleep for two months; that he saw himself a great sinner, and his heart all sinful; that when Krishnu's shoulder was dislocated, what he heard encouraged him; that he then looked to Christ, and has now no other hope; is willing to leave all God forbids when he knows it, and to do all that is commanded when he knows it. All this he said with many tears. After him, Joymooni, the woman mentioned above. Her account was, that she first heard Gokul give an account of what he had heard; that she immediately thought herself the greatest sinner in the world; that she was rejoiced to hear of Christ as a Saviour; and when she heard him, she made him her Asroy, which means a house built for the refuge of a jogee, who has forsaken his all; in a word, it may mean refuge or dwelling in English, but no English idea comes up to its full sense. She answered with much readiness to every question, and very satisfactorily. After her, came her sister Rasu. Her account was, that she first heard the account of the gospel, in a confused way to be sure, from her husband, who had heard brother Fountain; she felt herself a sinner, she was unhappy, and full of fear. The news of a Saviour gladdened her heart, and she trusts and expects all at his feet. Krishnu came last of all. He first heard the word from brother Fountain; told Gokul and Bayshnub Charon what he had heard; was convinced immediately that this way was so superior to their own Shastras that his heart was engaged to it, though he understood it very imperfectly. He longed and kept at a distance, till his shoulder



was dislocated, when brother Thomas's discourse penetrated his heart. He did once delight in sin, but says, like Zaccheus, 'I will not follow sin any longer. I love holiness, and will follow it.' They have all eaten and drunk with us; have lost caste, to the astonishment of the Hindus, and to the stopping the mouth of all gainsayers. Thus God has begun to make room for us, and we shall dwell in the land. I gave them many instructions and exhortations, and concluded in prayer, they having been unanimously and gladly received. My dear brother, I wish you and another or two of our dear friends could have taken a peep at us, and participated of our joy.

'23. This day the whole town and country has been full of confusion, on account of the transactions of last night. Krishnu had betrothed his eldest daughter some years ago to a lad of Calcutta; but the time for her going to her husband being arrived, he hesitated about sending her to a heathen, and had put it off for some time: the girl also appears to be so impressed as not to desire to live with heathens. This was made a pretence to-day for an assault upon him and his family; and, about one o'clock, Gokul's son came and informed us that a great number of people had assembled, and dragged Krishnu, his wife, and daughter to the judge, who had ordered them to prison. Brother Marshman and I immediately went to the house of the judge; but he not being at home, we went towards Krishnu's house, when a number of people exultingly called out and told us that they were gone to prison. We immediately went to the