

VINDICATION
OF THE
CALCUTTA BAPTIST MISSIONARIES:

IN ANSWER TO

“A Statement relative to Serampore,

BY

J. MARSHMAN, D. D.

WITH

INTRODUCTORY OBSERVATIONS,

BY

JOHN FOSTER.”

2

BY

EUSTACE CAREY & WILLIAM YATES.

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P R E F A C E.

THE following pages are designed to exhibit the original character of the Baptist Mission in India, and to justify the course which the Calcutta Missionaries have deemed it proper to pursue. It was necessary to advert to the first, in order to give a correct view of the second; and the second was imperatively required, by the allegations contained in Dr. Marshman's 'Statement,' and the aspersive implications discernible in the 'Introductory Observations' prefixed to that work.

In order to place in the true light the nature of the relation between the Society and the Serampore Missionaries, documents are given in the ensuing sheets, many of which, though not of recent date, have never been published, nor indeed circulated privately, except among a very few persons. These are selected from a much greater number of a similar description: the insertion of the whole would have swelled the publication beyond all reasonable limits.

A similar work, justifying the Committee, has been in course of preparation at the same time. The plan of each was, however, conceived perfectly irrespective of the other, and the authors were, while writing, a hundred miles apart. Yet, as the views of the respected individual to whom the Committee confided its vindication, may have been coincident with those of the present writers; and as the interests

PREFACE.

of the Calcutta Missionaries and those of the Parent Institution were in great measure identical, it will not surprise, should the train of remark often approximate, nor ought it to offend, should their ideas be occasionally substantiated by reference to the same authorities.

If the observations sometimes assume a personal aspect, it has been because this course could not be avoided. The history of the Baptist Mission has been singularly referrible to individual character; and its controversies have related as much to persons as to things. Should any parts of this work appear to bear hard on the reputation of some who have been highly esteemed, let it be remembered that these disclosures are not made spontaneously. About eight years ago, at the recommendation of the Committee, a meeting took place between the Serampore brethren and the Calcutta Missionaries, when it was mutually agreed that contentions should cease, and past disputes be buried in oblivion. Since that time, the Calcutta Missionaries have refrained from writing to the Committee on the subjects of difference; and they cannot but regret that Dr. Marshman should have broken this treaty of peace, and necessitated them to lay the whole case before the public.

They have, however, to congratulate themselves and their readers, that this case is not involved in such intricacy as to require unusual skill in its development. Nothing more is requisite than the fair statement of facts, and the just balancing of a few consequences, to which the plainest minds are competent.

VINDICATION,

&c.

CHAPTER I.

Preliminary Observations.

THE friends of the Baptist Missionary Society are generally aware that after long and painful discussions, the relations between that body and some of its earliest agents have been entirely dissolved. But it is not so extensively known that facts connected with the questions in dispute have exerted a baneful influence over the comfort and usefulness of the greater part of those whom the Society had deputed to effect its benevolent purposes in the Eastern world. Among these individuals are the writers of the following pages: and it will be necessary, in order that the reader may have a just idea of the situation which they have occupied, and the difficulties which have surrounded their path, to take a cursory view of those topics which have been in controversy between the Committee and the Missionaries at Serampore.

An order of things existed, or was supposed to exist, in that Institution, at the time when the writers were permitted to unite with it, which decidedly influenced their earliest conceptions of its nature, and facilities for doing good. To this order, real or imaginary, all their ideas respecting the secular and economical character of the Mission are to be attributed. Some peculiarities of striking

interest were then universally believed to attach to it: and these, as much as the various and important labours in which its agents were engaged, formed the basis of those claims for public support which the Committee were wont to urge, and were found to be among its choicest *media* for obtaining ready access to the generous sympathies of the Christian world. Certain voluntary consecrations were supposed to have been made by the Brethren in India, on account of which the Brethren at home were intent on accumulating upon them a pre-eminent measure of commendation and confidence. But when, in one leading instance, for public reasons, these consecrations were investigated, it was found, that if they existed at all, they were yet so modified and restricted, that they could no longer be the subject of public and confident statement, available to the credit of the denomination to which they had hitherto served as a glory and a defence.

Property, to a considerable amount, consisting of lands, houses, and goods, was supposed to belong to the Baptist Missionary Society. This fact had been explicitly stated by the Missionaries abroad, and was loudly and constantly averred by those persons at home who were most intimately connected with the Mission, and with all its transactions and agents. After a course of years, however, an officer of the Institution—one of the few with whom it had originated—one who had watched every step of its progress, and bound up his life in its fortunes—the venerable Dr. Ryland—wrote to the Brethren in India, of whom he was now the oldest and most endeared friend in existence, not as he has often since declared, to satisfy his own mind or the minds of others, that the Society possessed property there, of which no doubt was entertained, but simply to propose such a legal investiture of a portion of the property, as might preclude the most sceptical from the possibility of doubting the literal truth of what was habitually affirmed. This procedure was in coincidence with the advice of one out of three of the very parties addressed. No event had previously occurred

to break in upon the harmony, or impair the confidence, which had from the beginning marked their correspondence. Yet this letter was answered by one consisting of many closely printed pages, recurring to natural principles and inalienable rights, and appealing to every poignant feeling of indignation against flagrant oppression, and all that is tender in sympathy for the oppressed.

The Committee were filled with consternation. They believed that the measure which simple expediency had induced them to propose, had been entirely misconceived; and they sought by friendly correspondence to dissipate the misunderstanding. Explanation followed explanation; remonstrance succeeded to remonstrance; no entreaties, no concessions, no solemn declarations were spared, so long as any hope of an honourable adjustment of differences remained. With such intensity did they devote their counsels to this object, for many years, that it seemed almost to absorb their anxieties, and materially diverted their attention from the more vital and permanent interests of the Institution. They receive, with friendship, three successive agents from the scene where the misunderstanding originated: they consent to the overtures of the two first, and to the first proposals made by the third. But while felicitating themselves and the religious world on the peaceful termination of the disputes, new interviews are sought; additional demands are pressed; preceding adjustments are set aside; and they are thrown back into the frightful maze of former altercations, with the discouraging recollection of frustrated efforts and disappointed hope. For, though the question of property occasioned the original misunderstanding, other questions have been continually interjected, involving equal, if not greater, contrariety of opinion. These have been made to mingle themselves so inseparably with the original subject of dispute, as to encumber each renewed consultation with some fresh and foiling debate; sinking the primary matter into such comparative insignificance, as to make it appear unworthy the trouble of investigation; or superinducing

upon it so many circumstances, of a nature so dissimilar, as to baffle the efforts of plain understandings to dis sever the one from the other, or to comprehend the whole.

The reader is perhaps aware, that in the mean time another interest has been gradually establishing itself, whose agents have been recognized by the Society, under the appellation of "The Calcutta Missionaries," or, "The Junior Brethren." The latter has been a term of no ordinary significance in the annals of the Baptist Mission. For many years it comprehended all but three persons, Carey, Marshman, and Ward, and though between the last named, and some who were thus designated, a difference of only four or five years existed, yet the efficacy of this phrase, in deciding every controversy abroad, and influencing, by consequence, every decision at home, almost amounted to enchantment. As most of those to whom the phrase was first applicable have removed to distant stations, or yielded to the stroke of death; in later years, it has been understood to designate only a few, who from the time of the separation of the Serampore Missionaries from the Society in England, have combined their efforts, in the best manner of which they were capable, to promote the evangelization of the heathen, upon what they conceived to be the original principles of the Mission. This body has had a course, which they deemed it incumbent on them to pursue, by no means enviable. To the Parent Society they were affiliated by obligations, which, could they have done so, they felt themselves not at liberty to dissolve. Yet, they received but partial countenance, and very sparing succour, so long as any hope remained in the Committee of effecting an arrangement with Serampore. By the Serampore Missionaries, they have from the commencement of their union, been spoken of and treated, in their united capacity at least, with unmingled displacency. By them they have scarcely ever been characterized but by the epithets "schismatics" and "factionists." Words signify nothing but as they express the sentiments of those by whom they are employed, or justly designate the objects and persons with respect to whom they

are uttered. In either case, such weighty sounds must be of serious import; and the present writers being some of the individuals in relation to whom they often found utterance, it will be permitted them, in their own behalf, and that of their esteemed co-adjutors, to state in a brief and candid manner, some of the principal reasons upon which they are prepared to rest the defence of their conduct.

While several considerations render this course expedient, there is one which determines its necessity. Dr. Marshman, who never before, in any pamphlet of the many he has written, adverted to the Calcutta Missionaries, except by implication, or inuendoes too deeply covered to tell materially to their disparagement, has, in his last performance, the "Statement relative to the Serampore Missionaries," spoken so audibly as to deserve and demand reply. In Letter IV. grave allegations are made, which it is incumbent upon us to answer. Letter VII. contains "A Brief notice of various misrepresentations and slanderous reports." Now, we readily acknowledge that we have given utterance to some of the things, or some such things as those, which he includes in the matters so denominated. We promise the reader that we will fully notice every such article, challenge to ourselves the full amount of the responsibility we have incurred, that we will allege the information upon which we conceive ourselves justified, and that we will neither diminish, nor distort, nor blink, a single point. We beg permission, however, first, to call to recollection the principles and convictions upon which our public conduct, and that of our brethren, proceeded; and when we have done this, we will furnish a consecutive view of the more important facts constituting our united history up to the present period.

CHAPTER II.

Views with which the Calcutta Missionaries proceeded to India—Evidence by which those views are sustained—Innovations upon the original principles of the Mission, in relation to Property — Succession — and Community of Secular Interests.

SINCE the Calcutta Missionaries are represented as entertaining views differing greatly from those of the Serampore Missionaries—as being sent to spy out their conduct—as allowing themselves in assumptions—and as manifesting dispositions which left little hope of comfort to their seniors, should they make them associates in their labours, and the management of their affairs; it is unquestionably incumbent on the two who happen to be in England at this juncture, to call up such recollections of their department in India, and of the impressions with which they went thither, as may enable the friends of the Society to estimate correctly their conduct and that of their impugners. This is the more necessary as they have brethren in the field of exertion, with whom they have for many years co-operated, whose proceedings and characters are equally implicated with their own.

The cause which we are undertaking to develop is encumbered with circumstances, the first appearance of which is evidently to our disadvantage. The fact of our being “the *junior* brethren” is not a little prejudicial to our case. We are persons of no celebrity to bear comparison with those against whom we are represented to be utterly hostile. We appear as the youthful, the feeble, and the obscure, arraying themselves against age, and strength, and honour. To have defied disparities like these, except under the impulse of some persuasion fully compensative, would have been a degree of rashness bordering on insanity. Such

a course would have been contrary to every natural dictate, and, from obvious considerations incident to the case under review, not of probable occurrence. We embarked in the service, at a time when no point was in controversy between the Society and its Missionaries, and when the senior brethren were in the zenith of their glory. Our impressions had been derived from the public records of the Institution, or from communication with Fuller, Sutcliff, and Ryland, who are represented by the Serampore brethren to have been to them as their own soul. These were the tutors and the guides under whom we were educated and commended to the work. A farewell letter addressed to one of us, by the venerable Secretary, Mr. Fuller, contained the most qualifying sentence we had ever met with respecting Serampore. Speaking of Mr. Johns's residence there, and of his return, Mr. Fuller expressed his conviction of two things: the first, that that gentleman had *expected too much*: the second, that he had *found too little*. If, however, upon their arrival in India, the Junior Missionaries had one impression more vivid than the rest, it was certainly that of admiration for the Seniors. Whence should contrary feelings have proceeded? Not from the public; for nothing but the praises of the senior brethren was before them. Not from the existing Committee, for then it had no being. Not from Fuller, Sutcliff, and Ryland *surely*. Not from any Missionaries abroad, for they were in correspondence with none; and though now it appears that a vast amount of complaining representation had been made by the junior agents who preceded those whose conduct is under review, yet the bosoms of the worthy men above named, and of a few select individuals in their confidence were the sole repositories of such unwelcome matters.

Whatever there may have been in the sentiments or conduct of the Juniors, unfavourable to either the Agents or the interests of Serampore, must be attributed to influences derived upon the spot: every one at home stands exonerated from the smallest reprehension. That certain ideas and

expectations existed in their minds, on the subjects of *property, succession, and economy*, they allow: these they will proceed to state, and at the same time adduce some proofs of their accuracy, which subsequent examination has afforded.

1. It was their persuasion, that there existed a more than ordinary unity of secular interests between the Baptist Missionary Society and its Missionaries; and that this characterized the relation of the Missionaries to each other. Much had been written, and very much said, upon the subject of property. According to the representations made in the records of the Institution, and in the writings of the Missionaries themselves, there not only existed among them, a devotion to the cause of God similar to that which is binding upon the consciences of all good men, but a something specific had been devoted by them, of considerable value, which a certain combination of individuals, known to them by the familiar appellation of "The Society," and to the world as "The Baptist Missionary Society," was thought to possess. It is known that the original Secretary was accustomed so to speak, in the hearing of persons yet living, as to justify their firm conviction that he would have concurred in the measure of proposing legal investiture, which has brought upon the present Committee so much opposition. Whatever ideas are now intended to be conveyed by the phrases "The Cause," "The Cause of God," "The Mission at Serampore," "The Union," &c. it must be clear to all who are conversant with the early history of the Society, that some are of recent coinage, and that the others were never used in any sense but such as was entirely compatible with the principle we have now laid down. Whatever may now be thought to justify the dissevering movements of Serampore, it must be conceded that its agents started in their career, in the same way as subsequent Missionaries. There was nothing at first in their meditated plans of support, nor for many years afterwards in their active or prospective labours, indicative of anticipated independence, or of any such separation, secular or religious, as that for which Dr. Marshman now contends.

Hence that indefiniteness and generality of phrase, by which secular and pecuniary notices are entered in the records of the Society, whether original or reprinted from Serampore documents; which would have been most improbable if any distinction of interests had been contemplated by either party. All pecuniary interests, whether realized from transmission to India, or realized upon the spot, were amalgamated into one; no distinction whatever being made, except it might be to ascertain the relative amount raised there or received from hence. If from 1805, or 1807, or 1810, separate accounts were commenced, it was an arrangement of mere convenience: no notice appears to have been given of it to the public. As to all landed property, the Junior Missionaries did positively believe that it pertained to the Baptist Missionary Society. The three first parcels did indisputably, by the confession of the Seniors; and why they did not, as they express it, declare their sentiments as to the subsequent parcels, has not yet appeared.

Let the candid reader judge whether the following notices, extracted from letters and documents from Serampore, do not fully substantiate our statements. No document in this or any succeeding part of the work; shall be referred to, which cannot now be produced; nor any passage inserted, the relevancy of which to the purpose cannot be demonstrated.

Dr. Carey, in a letter to Mr. Fuller, dated November, 1796, remarks, "We shall be glad to follow the plan advised by you, for receiving assistance from England, and giving our mite in return as a gift to the Society."

In a letter of December, in the same year, he says, to the same friend, "What we do shall be done as a contribution to the Society."

In December, 1799, he recommends the Society to adopt a plan of Mr. Ward's, investing in government securities at Calcutta the sum of £3000, to meet the expenses of the Mission. In anticipating possible objections he proceeds thus: "You might also fear that it would be taking the

reins too much out of the Society's hands, and that however well you may be satisfied at present with the conduct of your Missionaries, some unhappy circumstance may arise which may cause you to repent putting the purse into the hands of the Missionaries. This however would not be the case; the Treasurer in India is not the Missionaries' but the Society's Treasurer, and consequently must be responsible to them."

In January 1800, he addresses Dr. Ryland, thus: "I shudder at the heavy expenses to which we shall necessarily subject our brethren in England, and can only say they are unavoidable." He mentions particulars of expenditure amounting to about 1300 rupees, and adds, "besides our support which I think cannot come under £750 a year."

A letter signed by Carey, Fountain, Marshman, and Ward, addressed to the Society, in January 1800, contains the following paragraphs:

"On a very attentive survey of the expences 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 120 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 6000 rupees; the hall of which is large enough for a commodious chapel. Here with very little additional expence there will be room for all our families, and from hence may the gospel issue and pervade all India. We have paid down 2000 rupees of the purchase money out of the money brought out in dollars: for the other 4000 we are to pay 12 per cent. interest till we can get money from you to discharge it. On account of this and the many extraordinary expences 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."

—“ 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. Our present exigencies stand thus :

Due to Mr. Udney, for Kidderpore	2400 rupees.
Due to Brother Carey, for ditto	1000
Expences of printing 1000 copies of the Bible	4000
Purchase of a house	6000

13400”

In February of the same year Dr. Carey writes to Mr. Fuller : “ 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 calculations. 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 6000 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 400 rupees per month, or 4800 a year. To answer this we have given notes to several persons, on the house of Pinhorn, Weston & Co. viz.” (Here he specifies the persons and amount to each, and adds,) “ We have in drawing so great sums exceeded the powers given to us, but I trust we shall be excused when you are informed,” &c.

Of the same date is the following joint communication to the Society, on the same subject, from Messrs. Carey, Fountain, Marshman, and Ward :

“ We account it a most sacred duty to study the strictest economy, and are also about to open a Boarding School for our own common support 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 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 having a settlement your own property in Serampore, are much greater than perhaps you imagine. *Here* you have it your own *in perpetuum*, but this is the case in few other places in India.”

In April 1801, Dr. Carey writes, “We are waiting with considerable anxiety to hear whether our dear Society approve or not of the steps we have taken in purchasing the Mission House, keeping an English school for our support, &c. &c. of all which we have given them an account. The purchase was a heavy expense, but will be far cheaper and more convenient than hiring houses; and as the whole Bible (Old and New Testament) will be printed for nearly the sum which it was supposed it would require to print the Testament alone, I hope our dear friends will be able to answer the bills drawn this year.”

In December, 1801, the Brethren, Carey, Marshman, and Ward, write thus: “At the beginning of the year we owed 4000 rupees which we borrowed of a friend when we first purchased our house. At this time an opportunity offered of drawing on you, which, though highly disadvantageous, we were obliged to make use of, and accordingly drew for £1133. 6s. Soon after that we drew again to the amount of 2600 rupees. This enabled us to discharge our debt. An excellent house adjoining to ours was on sale, and we have purchased it for 10,000 rupees, all of which we have paid, except 1800 which is to be paid in about four months more. We made ourselves Trustees for the Baptist Society in the purchase of this house, as we had done for the house we purchased before. Thus, dear Brethren, you have property in Serampore worth more than £2000, besides the printing press.”

Dr. Carey, writing on the same subject in the following month, January 1802, amplifies some of the foregoing

particulars: "With this you will receive the account current for the past year, and will thereby see that our Lord has abundantly prospered us in temporal things, so that we have the prospect of a sufficiency, by our own labour, to supply the wants of the Mission, even though it should be very considerably enlarged. Our present premises were too small, and had already occasioned a great expense in erecting additional buildings, and we were in some anxiety to know where to make more enlargements, when a house adjoining to our premises, with $13\frac{1}{4}$ bighas of land belonging to it, was offered to us for 10,000 rupees. The dollars brought out by Mr. Short, with some money which we borrowed for the purpose, enabled us to purchase it: so that the Society have now two of the best houses in Serampore. We have made ourselves Trustees for the Baptist Society in England, in both these purchases."

Thus also, the Brethren, Carey, Marshman, Ward, Chamberlain, and Felix Carey, say in a united letter in August 1803: "The Lord has given two good houses, with extensive premises to the Mission." The word *Mission*, it is evident, must have been used in this last quotation, synonymously with the term *Society* in those which have preceded it. At the close of this letter is an account of Receipts and Expenditure; and another of Debts and Property, including House, Printing Stock, Library, &c. leaving a balance in favour of the Mission of more than 16,000 rupees.

One month after the date of this, Dr. Carey writes to Mr. Fuller as follows: "Yours by the Admiral Gardiner was duly received, with the books, &c. and since that, the dollars by the Carmarthen. These dollars will be applied to the paying Mr. Udney, and Captain Wickes (who is now here), and to the purchasing a burying-ground, which we needed very much. This assistance lays us under new obligations both to God and to you."

Mr. Fuller, in December 1804, writing to his friend Mr. Sutcliff upon this subject, observes: "Our property there, (Serampore) is estimated at £4708. 15s." There can be

little doubt, therefore, that Mr. Fuller viewed every thing as pertaining to the Society, and thus he used the word "our" as equivalent to "Mission" and "Society;" expressions which we have noticed already.

Additional property was purchased in 1805. The following paragraph will shew the purposes for which it was designed, and on whom the payment devolved. It is taken from a letter bearing the signatures of Carey, Marshman, Ward, Biss, Moore, Rowe, and Felix Carey; and is dated August 6, 1805:

"The school under the care of Brother and Sister Marshman, is increasingly flourishing. In the hope of still further increasing it, as well as of engaging in any new employment which may help the Mission, we have bought the adjoining ground and buildings on the other side of our first premises. This purchase has involved us in an additional debt of 14,000 rupees, which Mr. Maylin, whose name will occur hereafter, has lent us at 10 per cent. We hope you have received the letters in which we requested dollars to this amount, and that no delay will attend the sending out of this sum. It has given us pain to put you to this expense, but we have done it with a sincere desire for the success of the great work in which we are engaged."

At the close of this year, the State of Account transmitted from Serampore shews a balance in favor of the Mission of above 57,000 rupees; mentions 18,515 rupees as received from England in the year; and values the premises at above 37,000 rupees, and the other property at above 25,000.

Such statements may have been very much in the gross; but they shew with sufficient clearness two things: the first, that the property was considerable, while the Brethren do not write of it in such diminishing terms as those which Dr. Marshman in his recent publication has seen meet to adopt; the second, that let it have been what it might, it was contemplated as belonging to the Society.

This is corroborated by an occurrence in 1807. Dr. Buchanan and Mr. Brown being anxious to institute what

they designated "The British Propaganda," made overtures to the Missionaries, to occupy for that purpose the Mission Premises. One of the strongest arguments which the Missionaries state that they adduced in opposition to the proposal was the following: "The press, and the premises on which the Missionaries reside, did not belong to the Missionaries, but to the Society. To alienate them, therefore, without their consent, appeared to the Missionaries a deed replete with ingratitude, injustice, and fraud."

In what sense such declaration was interpreted at home, let the following paragraph in a letter from Mr. Fuller to Mr. Owen, the Secretary of the British and Foreign Bible Society, shew. It is dated April 23, 1808.

"Early in May, 1807, a plan was sent by Dr. Buchanan to Mr. Marshman, proposing to convert the mission premises at Serampore into a College for Oriental Translations, to be called The British Propaganda." "I need not say that the Missionaries could not accede to it, for if there had been no other objection, it would have been alienating £5000 of which they were only trustees."

Let the reader receive in evidence also the following quotations from letters written by Dr. Marshman himself to Dr. Ryland, so late as March and May, 1812, upon the loss sustained by fire at Serampore, and then it may be safely left to the judgment of the public, whether, if either the Society or its Missionaries have erred, in the conceptions they formed upon the subject of the Serampore property, the blame is justly attributable to them or to the Senior Brethren themselves.

Dr. Marshman to Dr. Ryland, March 25, 1812. "The Funds which are constantly passing through our hands are of three kinds." [1st. The Translation Fund.] "The second fund arises from the contributions of the friends of religion in Britain to the Mission, added to the interest of 20,000 rupees left to the Mission by Mr. William Grant, nearly five years ago. This is wholly devoted to the support of Missionary Brethren at various stations, such as Mr. F. Carey

at Rangoon, Messrs. Chamberlain and Peacock at Agra; not a farthing of it is ever spent at Serampore."

"We are merely Agents for the Society in England, to whom we send a debtor and creditor account of its expenditure." . . . "The third and only fund from which we can take a rupee to repair our loss, is that which belongs to the Station at Serampore, which arises from Mr. Carey's salary, the profits of the school, and any little sum which may arise from the printing office, to which indeed we do not look as a source of gain, sufficiently happy in making it an instrument to diffuse abroad the light of revelation. From this are drawn the expenses of the numerous families at Serampore." . . . "Whether the sum required to replace it [the printing office] be 70,000 or 60,000 [rupees] it must come from the same quarter as before, or from the goodness of our friends."

Dr. Marshman to Dr. Ryland, May 8, 1812. "We shall not feel at ease till we hear from you after you have the news. It is the first shock that we principally fear; for when you come to weigh things you will find that your affairs are not in a desperate situation." . . . "Nor are you without ground for both gratitude and encouragement relative to your means in this country. True, we have nothing to boast of here, and indeed nothing beyond what is necessary for carrying on the work of God. But this is a great deal. Your property at this moment in India is worth not less than ten thousand pounds, which the following list will shew:

	£.
Premises at Serampore, worth at least	5000
Property in the Printing Office remaining; presses, punches, and melted metal	1500
Mr. Grant's Legacy left to the support of the Mission, the Interest only applicable thereto	2500
Property in the Mission House, No. 34, Lal Bazaar, Calcutta	1000
The remainder purchased jointly with our little private property.	

Carried forward 10000

Brought forward.....	10000
Money in the Chapel, lent by us time after time, in order to rear and finish it	2000
N. B. This now runs at Interest, and we hope in some future day the Congregation will be able to clear it off.	
Money in hand belonging to the Out-Station Fund, including what we are to receive from Messrs. Rolt and Fernandez	1500
Property in the Mission House at Rangoon	500
Property at Digah, near Patna	500
Bungalow, &c. at Goamalty	100
Bungalow, &c. at Cutwa.....	100
Outstanding Debts belonging to the School, (in general good)	3000
Library, Museum, &c.....	1500
In various works in the press and partly printed off, Brother Carey's Bengalee Dictionary; 2nd edition of Brother Ward's Work, 600 copies; 2nd edition of Confucius; an edition of Rippon's Hymns, &c. &c.....	1200
	<hr/>
	£20400

Full £20,000 sterling instead of ten, not a farthing of which belongs to us, but all to you for the work of God. I do not include the various editions of the scriptures lying by us for distribution. These belong to neither us nor you, but to the church of God and the religious public, for whom we are stewards." &c.

Every passage in these extracts is given, it is believed, in perfect relevancy to the subject under consideration, and to the purpose for which it was at first written. And now, let any impartial person examine the printed letter from Serampore, of 1817, with other coincident declarations made by the members of the Serampore Union since that period, and then draw his own conclusions. At first, every thing is said to be done as "a contribution to the Society." Since then, every thing is professedly given "to the cause of God," but the Society wishing a legal investiture of the property are retorted upon as making themselves God! And now it is affirmed, "they had no idea of making any donation to the Society at home; they did not regard them as needing any

such thing." In the preceding pages some passages have been adduced, out of many which might have been given, proving the purchase of premises to have been covered by money sent from England, or taken up in loans to be cancelled by the Society. In a pamphlet addressed by Mr. J. C. Marshman to Mr. Buckingham is the following passage: "The premises at Serampore, consisting of three parcels of ground, were purchased for Sicca Rupees 30,520, from the pecuniary produce of the labours of the Serampore Missionaries and not from public funds." (page 25). Mr. Ward, also, in a letter to Dr. Ryland of 1817 says, "I do fancy they have been all bought with our money." Citations have likewise been given, of marked and full estimates of property pertaining to the Society, as the reader must remember. Let him compare such statements with declarations like the following. Mr. Ward, advertng to an unpleasant event between two brethren at Columbo, inquires: "and shall the same conduct be followed where not a pice of the Society's property is to be found?" Dr. Ryland to his ancient friend Dr. Carey observes: "His son (Dr. Marshman's) boasts that the Society has not a pice of property at Serampore." A Missionary of the Society writing to the Secretary states, "Dr. Marshman assured me it never entered his mind for a moment that the Society possessed any property at Serampore, and the Christian world is consequently much mistaken."

Considering the discrepancies of these declarations, it requires little sagacity to perceive that some very material alteration must, by some means, have been effected in the views of the Serampore Missionaries on the subject of property. Dr. Marshman, indeed, admits this, in a letter to Dr. Ryland, dated June 2, 1821.—"The fact is, that thirteen or fourteen years ago, *we had* strange ideas, relative to the right to our own labour; or rather no clear ideas at all; for we had never turned our minds to the subject. The ideas that floated in our minds were that we were your property, and had no more right over our own bodies, or the

product of our own labour, than a slave bought with money has over his." Notwithstanding the caricature style of these remarks, they contain an evident recognition of the Society's proprietorship at Serampore. Now an important fact of which we complain is, that, in both his pamphlets published in this country, Dr. Marshman affects to exhibit and defend a system, upon which, he declares, the Serampore Missionaries *have always acted from the beginning*. It is indeed passing strange that a gentleman who had written so often and so copiously upon this topic, as the previous extracts shew Dr. Marshman to have done, should have done so without ever turning his thoughts to it, or obtaining one definite idea upon the subject! To say no more upon a matter so anomalously treated, Dr. Ryland has precisely expressed sentiments, which appear to be the only proper ones upon the question, in the following observations, written in the year 1821:—

"Years of distress and perplexity, would have been avoided, by a *straight forward* avowal of a *Change of Plan*, and by assigning the reasons for the alteration. *We* laid no plan for you, you laid it for *yourselves*, and we believed, and the young men believed your statements. There might be reasons for saying, We find this will not do, we must propose, or even insist on such and such alterations."

"I must observe that two things ought to be kept far more distinct than brother M. has kept them, viz: the dispute about the premises at Serampore, with the Committee, and that with the young men at Calcutta. True, both originated in the same cause, and the one may have enhanced the other; still, if the young men had never said one word on the subject, the Committee would. Both were misled by your *own* statements. Both were puzzled to reconcile former declarations with later measures, (and so was brother Ward, on his passage to England, most evidently;) but the dissatisfaction at home would have been just the same if no one of the Calcutta brethren had ever gone out. "As I have repeatedly stated it, it was no unnatural question, founded on

what you said to us and to Dr. Buchanan, on what Mr. Fuller said, on what Mr. Wilberforce said,—‘How are these premises secured?’—Answer. We don’t know. Reply. Then we ought to know, &c. &c.

“When this was first canvassed at Birmingham, Oct. 16, 1816, I had not the smallest suspicion of any wish at Serampore to deviate from the frequent profession that had been made respecting the property. But when we met there again, August 19, and 20, 1818, it did appear to me impossible to reconcile the long printed letter (my copy of which was left there and lost) with all that had been said before, or with the writings, of which you sent us copies.”

(2.) Dr. Marshman, in Letter IV. page 44, describing the grief and astonishment with which the Serampore missionaries were filled, by the receipt of the letter from the Committee, to which theirs of 1817 was a reply, observes, that “they had been previously informed by Mr. E. Carey and Mr. Yates, that “the Committee would of course choose whom they should place at Serampore.” Dr. Marshman cannot, with any show of propriety, introduce this circumstance with an intention of proving against the individuals an ambitious desire of “*quartering*” themselves upon the Serampore Establishment, for their observation was uttered in justification of their desire to leave Serampore. But they certainly had an idea, that as the property there, as well as that at other stations pertained to the Society in England, that body would ultimately choose its own agents to reside there. Beyond this we neither thought nor affirmed any thing; nor did we say this, as indicating our own desire to settle at Serampore, for our desire was to depart and occupy a separate and distant station. Still there was a just foundation for the remark we are represented as having made. At the time of Mr. Sutcliff’s decease, Mr. Yates having to supply the pulpit at Olney, Mr. Fuller, after preaching the funeral sermon, inquired of Mr. Yates whether, in going to India, he expected to reside at Serampore? Mr. Y. replied that one of the objects he had in view in

proceeding to India was, that he might be useful in the languages; and that he should be glad to occupy a station where he could be of service in that department, whether at Serampore, or elsewhere. Mr. F. replied: Well, you need not be anxious about staying at Serampore, at first; if you are fitted for that work, you will be ultimately chosen to it; for we have reserved to ourselves the power of selecting from among our brethren occupying the different stations, those whom we shall judge most proper to succeed the brethren at Serampore, should any one of them be removed. By the manner in which Drs. Carey and Marshman treat this subject it should seem the Committee are visited with the charge of having been accessory to the production of of this or similar ideas in our minds; but whatever our notions on this subject were, they are attributable to Mr. Fuller alone; who seemed to have been instructed to impress upon the minds of such as were going out to India, that they must not expect to be exalted to so high a privilege as that of remaining at Serampore.

Now the case stands thus: The Society at home, prior to the existence of the present Committee, did conceive the right of appointing to the succession at Serampore pertained to themselves. We did no more than express this sentiment. Let the reader decide from the following extracts of correspondence, whether this representation be or be not correct.

In August 1805, seven brethren united at Serampore, viz. Carey, Marshman, Ward, Biss, Moore, Rowe, and Felix Carey, write thus to the Society,

“Every form of social union is liable to abuse and decay; and there are cases in which all written rules are ineffectual to preserve them from abuse. We are however inclined to think that some regulations as great first principles, regulating in all cases the conduct of the Missionaries, securing the ultimate decision and government, and the property here, to the Society in England, are desirable. Missionaries here may be under temptations which can never affect the Society at home. After we have received your advice on this subject

we will act accordingly. If you should think it necessary to make the great principles of our union more clear and solemn, we will draw up what we think necessary, transmit it to you, and leave it for your final amendment and ratification. After all our anxieties, we know that 'unless the Lord keep the city the watchman waketh but in vain.'"

To the same purpose may also be adduced a Letter from Dr. Marshman to Dr. Ryland, of June 24, 1806.

"In a democracy like ours where every member must have his weight, the temper and qualifications of the youngest Missionary become a matter of serious importance, since he may one day become the most influential man in it, and the salvation or destruction of it may, in a certain degree, depend on him. Hence a youth having in him the seeds of an ambitious, a litigious, a passionate, an obstinate, or an indolent temper, although these may now be hidden, may prove a curse to the mission, as time and opportunity will not fail to ripen these, and bring them into action. Hence we think the greatest care and circumspection necessary with regard to our *own children*; (we have the fullest reliance on you, respecting European Missionaries) lest we should be mistaken. We may mistake as to their having grace, as they are brought up in the form of sound words, and much more respecting their disposition and qualities. Hence to elect an untried youth into the mission might be fraught with the most pernicious consequences; while, on the other hand, to deprive the mission of the labours of a pious youth would be injuring the cause of God. We have therefore thought that we can very properly employ such, for a time, as Assistants to the mission, principally at Out Stations, and let them have the same allowance as ourselves, or perhaps greater. . . . Nothing would be denied them but that for which they are at present unqualified, *direction*. If, after a course of years, they should discover talents, and a spirit for the mission, and withal choose it with all their hearts, the Missionaries can elect them into their body, and *request you to confirm their choice.*"

In a letter which may be found in the Periodical Accounts, Vol. II. p. 285, it is observed: "We have been thinking much about the children of our family who are growing up into life, and I am glad that we all agree in our judgment about them." "We have not yet come to any conclusion, but have talked of some such plan as the following. 1st. That all the children be under the direction of the family till they come to a certain age, &c. 3d. If the Lord should bless any of them with his grace, and endow them with ministerial gifts, they may be called forth by the church, and assist the Mission by preaching the gospel where a door may be opened. 4th. If after labouring in the ministry a certain number of years they shall choose to sacrifice all worldly prospects for the Mission, and should be found to possess prudence, zeal, and judgment, proper to be incorporated into the Mission Family, that we should choose them in preference to any other persons, *and write to the Society recommending them as proper objects of their choice.*"

With such expressions of former years, let the reader compare the following of more recent date: "We feel it impossible to persevere in originating Funds for the Mission, on premises to which any Committee or Missionary brethren whatever have the most distant claim."——"The solid rock does not more firmly resist the wave, than we shall resist every attempt at interference with our funds, our union, and the premises originated by us for the Mission at Serampore."

As in all other cases, when innovation upon a simple and original order is once permitted, it is found difficult to arrest its progress; so, in the case under discussion, when a departure from the primary course was resolved upon by the Serampore Missionaries, they seem impelled by some resistless influence to the last extreme of deviation. In a printed document of Serampore, January 20, 1820, the following paragraphs are remarkable: "The independence of the union shall ever be inviolably maintained. Should any member ever attempt to betray its independence to any

body of men whatever, it shall be a sufficient reason for the other brethren considering him as having voluntarily withdrawn. And if out of three members, *two* shall ever seek to do this, they shall both be considered as having thus withdrawn; and the remaining member shall be competent to elect two new colleagues, with whom he shall be considered as continuing the union, and these three members, thus united, shall carry forward the Union, and retain all its stock, and all its privileges, as herein laid down." It appears ominously singular, that this ultra exclusory provision should have been formed while Mr. Ward was in England. Was it that there was some rather more than latent apprehension that Mr. Ward's mind would not be perfectly proof against its own reflections, and the remonstrances of ancient friends? Both these circumstances actually took place. When separated from Serampore associations, before he had seen the shores of his native country, his mind becoming now "a law unto itself," he writes disclaiming the measures to which he had been a party, declaring that, unless there should be a retracing of some recent steps, he would "never return to India to *clothe himself with eternal infamy.*" Where, it may be asked by the way, is that perfect oneness of soul of which Dr. M. so often and so loudly speaks? How intimate and tenacious must have been the hold which certain ideas of *Independence* had acquired over the minds of some, when, after separating the Society and its agents, they advance to the surprising ultimatum of legislating for the exclusion of one another!!

3. Having exhibited in two important particulars,—the former character of the Baptist Mission—and the changes effected with respect to both;—we shall now advance to a third, whose existence and dissolution can be substantiated with equal evidence. There was a professed community of secular as well as spiritual interests, between all the Missionaries of the Society who went out to India. The Society had no idea of establishing any distinct funds, making any distinct provision, or assigning specific salaries for them;

but transmitting their funds to India in the gross, supposed they constituted one aggregate interest with what was originated there; the whole being equally available to each in his missionary operations, and affording common sustenance for all. Upon any other supposition, the conduct of the Society for many years towards its Missionaries must have been fraught with absurdity. To send men and their wives to a distant part of the globe, without any property in hand, or any powers to effect pecuniary negotiations with commercial agents upon their arrival; casting them on the purely gratuitous attentions of three persons, while having no conceivable *right* of participation in the resources those persons possessed, would have been a line of conduct unworthy of men endowed with common sense and common humanity.

Accordingly, all the Missionaries before they proceeded to their work, were taught to believe that the Society's interests and those at Serampore were one; and that, upon their arrival, they would fall into a course of arrangement comprehending alike the temporal interests of all. These were certainly the ideas entertained by us; and by all, we confidently believe, who preceded us. Every one, for many years, as fully as Carey, Marshman, and Ward, merged his interests, personal and relative, into a united compact. All lived at a common table. Servants were common. Purchases were made, and disbursements effected and recorded, upon a common principle. All accounts were kept and read at a meeting of all, none being excluded; but all permitted to pronounce with equal freedom upon every thing coming before them. Whatever any one procured in any way, except by distinct bequest, went to the common stock; not of Carey, Marshman, and Ward, nor of any one or two besides, —but to the common stock of the *Mission*; to be appropriated by the joint consent of all. Each person received monthly from the hand of the Sircar, a small allowance of eight or ten rupees for clothes and incidentals; beyond which, no person was conceived to have power to command

the smallest amount, no not upon an emergency, without the will of others, and the vote of the majority. The only exceptions, the remembrance of which now occurs, were the following. Dr. Carey, being connected with the college of Fort William, had a trifling extra allowance, that he might make a suitable appearance upon public occasions; and Mrs. Marshman had an allowance monthly for each child in her school, besides that received in common with others: but these were not deemed infractions. The first was a mere trifle, and thought necessary; the second was like the first, granted by the majority, and therefore thought admissible; though it caused some uneasiness and discontent. This order of things prevailed so thoroughly, that there was a law that all the children of the Mission were to be confided for education to those residing at Serampore. Widows and orphans were to repair thither, as to the centre and home of the whole Mission; not as becoming dependent on the bounty of the three senior Missionaries.

In attestation of these assertions, the following extracts from the Serampore correspondence will suffice. In May, 1801, Dr. Marshman writes to Dr. Ryland thus: "We have already signified our wish that more brethren may be sent out to help us, which we repeat with the more pleasure, as the means are now given for their support. But we cannot help reminding you again of the necessity of considering what men you send us. You perceive we are all united in one family: whatever we procure by our labour goes into one common stock, which is managed by us, as thus united, none being greater or less than another. To say nothing of the misery of having a haughty, imperious, churlish brother among us, the danger would be very great were we joined by two, or even one, who was addicted to self-gratification, and delighted in ease, appearance and conformity to the world, instead of the work of God. We all of us fly as much as we can the manners of Europeans here, and wish, content with what is barely necessary, to apply all the rest to the Mission; but if we had one or two among us, who loved to

be like their European neighbours, we should be either obliged to comply, or live in perpetual opposition. I will only say, such there once were, but—they are no more. To you more on this head is unnecessary.”

In 1805, we find this sentiment expressed by the Serampore Missionaries, in a letter to two Missionaries of another Society, Messrs. Cran and Des Granges: “You inquire our order. We maintain equality among the brethren, preserving at the same time respect for age, for talents, experience, and a longer residence in the country.” . . . “All are equal as Missionaries, but Brother Carey is Pastor of the Church, and Brethren Marshman and Ward are Deacons.” “We have a settled separate allowance for clothes, washing, &c.”—In the same year we find Dr. Marshman describing their arrangements thus: “We have settled for ourselves a monthly allowance all that Providence gives us besides, goes into a fund from which the household expenses are defrayed; and whatever remains over, with all that our dear friends in England can send us, goes to the Mission.” The reader will remember that the same writer, in the following year, made the observation already cited, “In a *Democracy* like ours, where every member must have his weight, the temper and qualifications of the youngest Missionary become a matter of serious importance.”

Besides the express mention made of this subject by different Missionaries, such as are noticed above; the fact is evident from all their public documents, not merely giving details of missionary work, but such also as relate to secular and pecuniary interests being signed by *all* the Missionaries; which cannot possibly be accounted for, but upon the supposition of an entire community of interests. It is however abundantly evident that all the distinction then acknowledged was such as was conceded to Messrs. Carey, Marshman, and Ward, on account of superior age and usefulness.

The unity of this plan however did not long continue unbroken.

Dr. Marshman, in a letter to Dr. Ryland dated June 24,

1806, gives a curious account of the modest concession of right by some, and of the feeling with which he regarded it. His words are these:

“ One thing however I must mention; brethren Carey, Ward, and myself, manage every thing at present: the other brethren, though constantly consulted, merely look on. This however is not legal, nor is it a good precedent. When we are dead, some Diotrepes with a creature or two may rise up and say, ‘ In the days of Carey, Ward, and Marshman, *three out of eight* did and managed every thing, I’ll do the same.’ *I therefore think that it will be far better to legalize this usurpation, by appointing an Annual Committee.*” He goes on to describe the manner in which this Committee should be chosen; and then adds:” The brethren at Serampore are however an indefinite term, and a door is open for many evils. On the demise of any one of the most active there, any one from an out station might come home and say, ‘ I am one of the brethren at Serampore, I will take the management into my own hands.’ The rest unwilling to quarrel with him might suffer this: nay more, this Diotrepes might so manœuvre that any brother likely to stand in his way might be sent to an out station.”

In 1807, an alteration was effected, corresponding with the views which Dr. Marshman had thus expressed; which influenced materially the condition both of the Missionaries then co-operating with the brethren at Serampore, and of all who arrived subsequently. It is thus described in a letter addressed by Mr. Rowe to Mr. Sutcliff, Nov. 20, 1807.

“ A very considerable change has lately taken place in our constitution as a Mission. I suppose the Rules will be forwarded by the next conveyance. I will endeavour however to give you a general idea of the present plan. Every station as to its family connexion is to be independent. They can make their own family rules, and those who form a station must be united by their own mutual consent. Thus every Missionary when he first comes out belongs to no particular family, till he is mutually chosen by some particular family.

It is also agreed that these distinct families or stations, shall form themselves into one general Mission It is also agreed that the general Mission shall have a Committee and Secretary to transact their business; and this Committee is to be at Serampore. Brethren Carey, Marshman, and Ward are chosen for the Committee, and I am chosen as Secretary. The family or station at Serampore at present is to consist of five members. Brethren Carey, Marshman, Ward, Moore, and myself have mutually agreed to form ourselves into this family."

It is evident therefore that in the first state of things at Serampore, there was professedly a perfect union and equality in all external interests. 2ndly. A change was effected in 1807, by which Missionary Stations became in a degree separate, yet attaching a directing influence to the Serampore Station as the Parent Station. In 1810 a separation of funds was effected between those of Serampore and of the Society.—After the separation in 1807 all invited to remain at Serampore were looked upon as equal. But in 1815 or 1816, upon the death of Mr. Fuller, a still further separation of European Missionaries from those at Serampore was effected, which rendered it a matter of course that all who joined them in future should become their stipendiaries and dependants, which is the precise state of things at this time. Yet notwithstanding what has been shown to have been the original constitution, and the several, the material, and progressive changes above noticed, Dr. Marshman still maintains that the Serampore Missionaries are acting upon the very principles they laid down from the beginning!

CHAPTER III.

The order of things at Serampore, and the concurrent experience of all the Junior Missionaries.

HAVING shewn the original character of the Serampore Establishment in its secular and economical aspects, proving that it was perfectly identical with the interests of the Parent Institution, and that it united all the Missionaries upon common principles, embracing equally the labours and providing alike for the comfort, of all; and having described the entire revolution which it had undergone in these particulars, we must now approach the subject in another, and somewhat more personal relation. This is required by the manner in which Dr. Marshman has introduced us in page 45 of his 'Statement:—“It was not long before we plainly saw that their” (E. Carey’s and Wm. Yates’s) “views differed greatly from ours, and that they were hostile to the system on which we had so long conducted our affairs.” That our views differed greatly from those of some of the Serampore Missionaries we readily concede; but if the word “hostile” is employed by Dr. M. in any sense but what simply relates to *sentiment*, we deny the justness of its application. We will proceed to state as briefly as shall be consistent with the obligations we owe to ourselves, our brethren, and the religious public by whom we have been patronized, the true causes of this difference.

Our views of the work as carried on at Serampore, and also in all departments of the Mission, were at first very exalted, perhaps too exalted; but whether that was a fault chargeable upon us, or whether it pertained to the medium through which we and thousands besides derived our impressions, is a question of no great moment to decide. It is sufficient to remark, that, upon comparing the ideas we had imbibed in England, with the state of things as presented

to our actual observation upon arrival in India, there ensued a certain degree of disappointment. As we considered also the system adopted in some principal departments of the work, we hesitated as to its expediency; and there was felt a growing dissimilarity between our sentiments on those subjects, and those of our seniors. This induced us to resolve, as will hereafter be detailed, to proceed to a distant scene of Missionary occupation.

The sentiment enforced in a sermon preached by Dr. Carey, when first agitating the missionary enterprise, "Expect great things, and attempt great things," was in itself noble, and befitting the occasion; but it soon became a motto, was repeated almost with the same veneration as an inspired proverb, and in process of time, every thing to be acceptable must be great. In every pursuit, prosecuted at Serampore, vastness and sublimity were the predominant characters. These ideas had taken very fast hold of the minds of our seniors, and, by consequence, had leavened, to a wide extent, the ideas and anticipations of the Society at home. Now, human exertions to be efficient, must exhibit a certain conformity between means employed and ends contemplated; between resources at command, efforts to be made, and results anticipated. Only a limited measure of actual influence can be exerted by the most capacious minds; only a certain sphere can be occupied, with success, by the most exalted human capabilities. If we despise all comparison between the objects we desire to achieve and such capabilities, it may be easy to exhibit an anticipated array of joyous consequences that may stimulate to vigorous onset, and yet ultimately terminate in disappointment. From the first year of our residence in India, we were unable to resist the conviction that the efforts attempted were by far too diffusive to be ultimately successful; and that what they now obtained in grandeur would involve a subsequent sacrifice of equal if not greater amount by their unavoidable inefficacy. If it should be deemed presumptuous in juniors thus to judge, it may be sufficient for the candid to be

reminded that we only used our judgment to determine a right application of our own intended labours. If we perceived an order of things "too high for us to attain," it was surely not to our discredit that we purposed to attempt another more suited to the conceived compass of our ability, and to which our taste would more readily assimilate. When we thus judged and thus resolved, even Dr. Marshman could object nothing to the course we adopted. Dr. Carey, though regretting our resolution to leave, yet expressed to us his conviction of our desire to act correctly, and promised that his affection and prayers should attend us.

Respecting the translation of the Scriptures, we yield not to Dr. Marshman in the importance we attach to it; nor in our respect for the talents of the venerated man upon whom the labour of conducting that work has chiefly, and now for some years entirely, devolved. But that, even that department had been encountered upon too extended a scale is sufficiently manifest, from Dr. Carey's actually contracting it within narrower limits for these several years past. This must be considered a cause of congratulation, as the ultimate good of any one's labour ought rather to be computed by what he *completes*, than by what he *commences*. On a blank leaf of a document from Serampore, Mr. Fuller has written the following important sentence: "It is good to cherish an enlargedness of mind, especially in Missionary engagements; but it is possible that by aiming at too much we may accomplish the less: I have some fears on this head relative to the translations."

Respecting other branches of labour, we felt less hazard in pronouncing an opinion; and eleven years' observation has abundantly confirmed its correctness. Neither we ourselves, nor others with whom we afterwards united, were ever able to adopt the persuasion that a wide dispersion of talents and efforts was a promising mode to secure the accomplishment of missionary objects. It appeared to us that if the talents and opportunities for usefulness possessed by Felix Carey, Chamberlain, Chater, Robinson, and Jabez

Carey, with those of others, had been concentrated in Bengal and Hindostan, the language and habits of which had become familiar to them, instead of being separated and scattered so widely as they were, a much greater amount of good must have been realized in the same space of time. By occupying stations at moderate distances, say of fifty or thirty miles from each other, where the same or very similar dialects are spoken—where the same economy could, in almost all respects, be practised—and where all expences to be incurred might be calculated by nearly the same rules, immense advantages of co-operation and management would have been enjoyed. The real progress of missionary labour would, in this way, have been more certainly ascertained;—missionary communications would have been less showy but more accurate, less anticipatory but more satisfactory and stable. An opposite system was adopted, and had become popular. Stations had been multiplied at vast distances, where dissimilar tongues were to be acquired,—a new scale of things commenced—new and much greater expences incurred—and where, perhaps, after five or seven years residence, their facilities for usefulness were not equal to what they possessed in the first scene of their labour. Few Societies have had in their connection a set of Missionaries better calculated for successful labour than the Baptist Mission; but the insulating and scattering them over a wide extent of country, and even to distant islands, has swallowed up vast resources, involved great perplexity to the executive department of the Mission, and been pregnant with unmeasured difficulties and disappointments; so that at this time, were any one to write a Memoir of the Baptist Mission in India, such as was published sixteen years ago, he would find, to his mortification, that an exhibition of missionary work could not be offered to the public eye, equally imposing with what was presented to it at that early period, and yet it has not had unfaithful Missionaries, nor has the blessing of God been withholden from their labour. But such were the *prospective* reports of that time, and such the extent of

designed operation, that no ordinary course of labour, however judicious and however zealous, nor any thing short of miraculous success, could have fulfilled the anticipations of the public. Similar remarks are applicable to the school department. Twelve years ago "Hints" were published by the Serampore Missionaries to awaken the attention of the Indian public to this interesting subject. This publication developed a vast prospective plan. For two or three years the progress surpassed all former conception;—great numbers of schools were commenced. In three years from this beginning 11,000 children were reported to have been introduced to a course of instruction. These schools have retired from public attention, and from the management of their founders, with a celerity fully equalling their former advancement; so that at this short distance of time scarcely a vestige of this machinery remains. Yet, one of us was recently asked whether by this time those 11,000 had not been increased to 20,000?

Upon the disappearance of these numerous schools, the College was ushered in to the attention of the public mind. Thus from the first, one enterprise has been made to succeed another, and presented with such imposing aspect as to obliterate the remembrance of what preceded; and thus, too, a character of fugitiveness has been stamped upon those interests which ought to have been stable and progressive. Ought it to be imputed as a fault that others were not able to assimilate with such a course of things, which presented an appearance at one time too grand to be achieved, and at another too insignificant to be worthy of relation?

But a difference in judgment in such particulars involved no "hostility;" and scarcely would it have been thought to do so by any man who had not arrived at such a high estimation for his own opinions and plans, as to render him incapable of tolerating those of others. On consulting the earlier correspondence of Missionary Brethren, we have, however, the satisfaction of discovering in the sentiments of others a

perfect coincidence with our own. One specimen of many that might be given shall suffice. Mr. Chater, writing to the Society several years before the present writers joined the Mission, observes: "I am fully persuaded that the present plan of operation adopted by our brethren includes too much pushing and extending of things. I expect a few years will shew that the little strength we possess by being too widely extended will be reduced to weakness. To form many Stations and strengthen none of them, does not seem to me the wisest way. I have no doubt, however, but that all they do is done from the purest motives."

But, the formation and pursuit of such extensive plans were fraught with other practical evils. Such plans had the singular disadvantage of being adapted to the mind of scarcely any but the three by whom they were meditated. Upon them must, of consequence, the burden of their prosecution devolve, as it was right the credit of their achievement should, if success followed the attempt. But this must be regarded as an infelicity, that an order of things should be devised of a description so grand as to render the talents of four fifths of the Missionary Brethren unavailing to their accomplishment; so that hardly any reasonable hope remained of seeing any one object carried forward to its completion.

This disadvantage was greatly aggravated by the indulgence of a monopolizing temper in which some permitted themselves. Individuals at different periods were found among the Missionaries and their wives capable and truly desirous of being useful, and yet in some instances opportunities were denied them. Some following extracts will sufficiently evince the unhappy circumstances of certain junior branches of the mission, both male and female, in this respect.

The credit which accrued to the three Senior Missionaries for attempting such achievements, and the unbounded confidence reposed in them by the managers of the Institution at home, gave rise to some painful consequences abroad.

Their praises were so loud, and so often iterated, that the labours of others equally indefatigable and more directly bearing upon the Missionary purpose, were yet deemed worthy of little notice, and their names never pronounced in connexion with the former except in tones very subdued. The three Seniors were hardly conceived to be fallible; they were almost absolute arbiters of the comforts and destinies of their brethren; while the latter had no resource but silently to submit, or, upon venturing to differ, to prepare for such representations of their conduct to the directing agents at home, as should ensure to them a sullied reputation, and years of subsequent disquietude. Dr. Carey was the only one of the three Senior Missionaries who sustained his pre-eminence with that modest equanimity of mind that secured the permanent estimation of the junior brethren unimpaired: he frequently advocated their interests, and remonstrated against the encroachments made upon their comfort; nay, himself was sometimes, from like causes, evidently their fellow-sufferer. Such a state of things gave rise to much distress. The Juniors would sometimes venture upon remonstrance, perhaps would venture to hint at some opposing measures; and the Seniors, by consequence, would feel the inconvenience of their own proceedings. This state of things led to the first ideas of separating stations, that the Juniors might not have the opportunity to interpose and vote upon their proceedings at Serampore; while that becoming a sort of Metropolitan Station, and the residents there being the sole controllers of the funds of the Parent Society as well as of those they originated themselves, could exercise a paramount direction over all others and remain themselves responsible to none. And hence the circumstance to which Dr. M. alludes in proof of Serampore independence in 1807, was the effect of his own former domination, and the unhappiness of which that was the principal cause. And thus, while Serampore became independent of other Stations, an attempt was made to bring every other Station into complete subordination to Serampore.

The following extracts from correspondence will substantiate these assertions. The first is from the pen of Dr. Carey, and was written in 1809.

“We at one time felt very keenly on account of some of the Younger Brethren, and perhaps have expressed ourselves with asperity; perhaps also we have not been sufficiently tender towards them. I have always disapproved of some steps which had a magisterial appearance; and I laboured to the utmost of my power to bring about the present constitution of the Mission, in which every Station is independent of Serampore and depends entirely on the Society.”

The next is from Mr. Chamberlain. It was addressed to Dr. Ryland, twenty years ago.

“While matters are thus conducted, it is no vague conjecture to say that few Junior Brethren, zealous in the pursuit of the object for which they came hither, will be happy under the control of the Brethren at Serampore. Brethren W. and M. will hold fast the sceptre, of which they are very jealous, and which they will frequently sway too arbitrarily to be submitted to with cheerfulness. Do you wish proof of this? Long and universal experience evinces this too true. What Brother have you ever sent out to the work who has not groaned under their dictatorial power? Even Brother Carey sighs, who is able to bear a mountain: this I have heard more than once, yet he bears what would to few besides himself be in any degree tolerable. It is even said at this day, that poor Brunsdon got his bane from their severe treatment: on the contrary I have heard it insinuated that he died in good time to save the Mission; yet in England he was a very worthy person, and every where was greatly esteemed. Such reflections, by the bye, breathe little respect for the dead, and exhale little of the fragrance of love; yet I know that they have, in a greater or less degree, followed every deceased brother to his grave. Were I to die to-morrow, I have no doubt but my death would be followed with such severe reflections; and the salvation of the Mission would be attributed to this event. When I was down at Serampore

last, the affecting tidings of the decease of dear Brother Biss came to hand, and Brother Marshman treated him no more mercifully than he had done the other deceased brethren. He had, I have been informed, shewn peculiar severity towards our dear brother in his affliction, before he left the country. Some of the junior brethren greatly complained to me of the hard treatment our dear brother received from Brother M.; and if I am not mistaken something relative to this has been written to Europe. The affliction and death of our dear brother was a very severe stroke to the Mission. He bid fair to have been a very active Missionary had he been spared. Some more like him we greatly need, to put vigour into our operations in our languishing state. Of all the junior brethren at present in the Mission, I know not one who has not groaned under their control, and been wearied of his residence at Serampore. Several I know have been completely miserable in the boasted happy family. He who can gain a release from it is heartily glad; he whose lot it is to continue in it groans under the bondage and longs for deliverance. I know not one who is satisfied with his situation. They say, 'We are so oppressed that we have not heart for any thing.' Moore has resigned his place in the family and has left Serampore. Robinson has no place amongst them more than to eat and drink, and I expect that they will separate him farther. He longs to leave them for some distant station. Only Rowe remains, whom they have bound to them by the drudgery of book-keeping, and the honourable office of Secretary. If I am rightly informed he however would much rather be somewhere else. He, it is possible, may become inured to his situation. What shall we infer from these things? Have you been so unfortunate as to send out none but either such squeamish and such headstrong mortals as we must all, living and dead, appear to be or to have been, if the Senior Brethren have not egregiously erred in their conduct towards us all? Surely these things will open your eyes, and teach you to judge impartially!

“I have been informed they have written to you to prepare and send out some who shall be qualified to take a principal part in the Mission as to its direction. You may prepare whom you please, and how you please, and send them out as soon as you can; and after all I much question whether they will be the men for either Brother Marshman or Brother Ward.”

Similar testimony was given by Mr. Robinson, about the same time, in a letter to Mr. Fuller, in which he writes thus:

“I am sorry to have to say such a thing, but it is the truth, that the Elder Brethren have treated the younger with so much unkindness and severity, that they have weaned the affection of the younger in a great measure from them. There is not a younger brother in the whole Mission, but what has been wounded to the very quick with the conduct of the elder ones towards him. You must, dear sir, before this, have had some hints given you relative to these things, in the letters of some of the junior brethren, though they may not have spoken very plainly on the subject. I had not been here many weeks before I was convinced that the conceptions which I and so many others had formed of the Mission-family were totally wrong.”

A letter, or rather a continuous correspondence, of Mr. Chater, too long for insertion in this place, is also replete with similar matter.

Messrs. Rowe and Moore, after very feelingly complaining upon some points in which they thought themselves neglected, thus conclude a letter to the Serampore brethren, which was written in 1813:

“Past experience gives us to entertain but little hope of convincing you that your conduct is in *any* respect unkind. You know, however, that you never have had one junior brother but what has complained of your conduct, which might reasonably lead you to the conclusion that in some respects you are wrong.” Messrs. Johns and Lawson, on their arrival at Serampore in 1812, met with disappointment equally painful. The former of these friends is understood

to be now writing upon the subject, which renders it unnecessary to enter into his experience at Serampore, and the circumstances attending his return home. In the absence of Dr. Wallich he acted as medical attendant to the Station, as well as to the Mission, and received a monthly stipend which he contributed to the "Joint Stock." Both as a religious and scientific friend he was highly esteemed by Dr. Carey. Mr. Lawson was found by Messrs. E. Carey and Yates in deep depression, from causes very similar to those which had operated on others for several years previous. While preaching in his turn, and teaching drawing in Mrs. Marshman's school, his principal labour was in cutting the Chinese punches and reducing the types in other languages. As Dr. Marshman has been induced to appraise his son's labours at £1000 per annum, and to make the translation of the Oracles of God matter of pecuniary calculation, it is remarkable he should find no numbers by which to express the worth of Mr. Lawson's labours, and should excuse himself from the task by saying: "*Of course*" they did not "charge the public for the paper which was saved by the use of smaller types." Mr. L. was often heard to assert that he was never happy until Providence opened his way of retreat from Serampore, and directed to his settlement in another scene of labour.

Mr. Nathaniel Ward, the nephew of Mr. Ward, was in a similar predicament. He repeatedly expressed to Mr. Yates his dissatisfaction with his circumstances in the Serampore Establishment. This uneasiness led him to seek subsistence in secular employment. By the advice of his uncle he returned to Missionary work. There is authority for believing that the arrangement by which he was sent to Sumatra was partly induced by some considerations in Dr. M's. own mind. Mr. Ward, when in this country expressed to Mr. Saffery the desire he had felt to settle his nephew at Serampore, but that Dr. M. objected that "he had not sufficient weight of character" for that Station! When Eustace Carey had been about six months in India, Dr. Marshman, taking

him into his study, inquired of him how he desired to dispose of himself in the Mission. Eustace Carey replied that he came to India with no determination as to the manner or the scene of his future engagements; but wished to be so disposed of as would best promote the objects of the Mission. Dr. Marshman then proposed the idea of his settlement at Serampore, and inquired further whether he could co-operate with his son? Eustace Carey replied, that as far as his acquaintance with Mr. John Marshman extended, he felt every esteem for him. At this time that gentleman was no member of the church, nor consequently of the Mission; and E. C's reply regarded the estimation in which he held his talents, temper, and general character. In these respects neither E. Carey nor any of his brethren ever regarded him but with esteem; and if there had been no attempt to introduce him more intimately into the Mission than such recommendations would justify, it is presumed there would have been but one feeling ever cherished concerning him. Not long after, Eustace Carey being assembled in Dr. Marshman's study, with Dr. Carey and Mr. Ward, they unitedly invited him to remain at Serampore, to take the oversight of the native church, instruct native inquirers, and give attentions to such native brethren as were devoting themselves to preaching among the heathen. Upon this occasion Dr. Carey affectionately explained to him the work to which he was invited, and then fervently commended him to the divine blessing by prayer. Now would any one suppose that E. Carey, after such previous trial, and then such solemn recognition, was not a member of the Serampore Union, or Mission, or whatever it might be denominated? It is true his labour could produce no *pecuniary* return, and in that sense could not contribute to the "Joint Stock;" but it may not be unsuitable to inquire whether a combination of religious men, formed for the purpose of teaching and saving their fellow-creatures, might not as appropriately be estimated by a Joint Stock of Service as of money. E. Carey certainly did not conceive any Sanctuary yet remained into

which he must be initiated by some further solemnity. Dr. Marshman, writing upon this subject to a Missionary Brother, proceeding from the upper provinces, noticed the event above related, as that by which E. Carey had been introduced into the "bosom of the family;" yet, after all this, Dr. M. contends he could never have been a member of the Serampore Union, because he never contributed to the "Joint Stock."

As further experience was obtained, the conviction arose and was confirmed that the situation to which he had been invited was less eligible than was at first conceived. Every one must be aware that in the intercourse of life many circumstances may arise which it is impossible to particularize, but which materially affect the comfort of persons who are associated together, and taken in the aggregate afford sufficient reason for dissolving existing connexions. A circumstance may be specified, which, though it may seem trivial in itself, yet from the light in which Mr. and Mrs. C. were compelled to view it, contributed not a little to induce them to seek elsewhere a sphere of usefulness free from the annoyances to which it began to appear they must be liable at Serampore. Mr. Smith, now at Benares, came daily to Mr. C's for scriptural reading and improvement. He was a widower, with two female children, whom he requested Mrs. Carey to instruct in needle-work, &c. to which she cheerfully consented. The children were not considered of a grade eligible to Mrs. M's seminary, and therefore no thought of interference ever entered the mind of Mrs. Carey. It was, however, noticed as giving offence, being an alleged infringement upon Mrs. Marshman's sphere. Upon advising with Dr. Carey and Mr. Ward, the children were given up. It was evident enough, that though Mr. Carey might be employed, yet no opportunity of usefulness could be anticipated for Mrs. C. of the most trifling description, beyond her own infant family. Dr. Carey, in conversation with E. Carey, upon this occurrence, expressed very ingenuously the grief he had often felt at the similar fate of others; and

that such women as Mrs. Chater, Mrs. Moore, Mrs. Johns, and others, from a certain order of things, should have been unable to be indulged in such exertions as would have proved serviceable to the Mission, and a solace to their own minds. Such a state of things, with other considerations easily gathered from the preceding pages, determined E. C. upon removing from Serampore.

Mr. Yates arrived in India about six months after Mr. E. Carey; and after a probation of nearly the same period was unanimously invited to continue at Serampore, to assist in the Translations; to this he consented, and took his share in preaching with the Senior Missionaries. Before his marriage it was agreed, some alterations having been made in the domestic economy, that he should draw a sum, to be fixed upon by the Brethren, in common with themselves from the joint stock. But the very day on which his marriage took place, it was communicated to him by Dr. M. that the Brethren had been reconsidering the subject, and thought it best he should draw his support from the Society. This appeared strange, as differing from the former agreement; still, upon the supposition that the Society and Serampore were one interest, it seemed to him of no consequence. Had he believed otherwise, he would have separated from that moment; as there was an utter incongruity in his labours, being identified with one Institution, while he was deriving his support from another. It was also stipulated that, on his marriage, he should be furnished with a house to live in. This circumstance has been represented to his disparagement in a letter to the Society, where the trifling expence incurred in putting it into habitable condition is coupled with the expence of a paper mill, under a gross expenditure of 10,000 rupees. Up to this period Mr. Yates had not even a room to himself, but occupied one in common with Mr. Ward's nephew. Since somewhat is attempted to be made of Mr. Y's occupancy of this separate house, as though it betoken'd ambition, the public should know that when Dr. M. first

conducted him to see it, it was used as a dwelling for cows; that these worshipful creatures were then in it; and that the floor presented a spectacle, such as might well be expected from such a class of occupants. A new floor was made to it, and a small room added for a study. Dr. Carey often protested against Mr. Yates's being so accommodated; and would say when he came to visit him, "Brother Yates, it is by no consent of mine that you live in such a place as this. I recommended from the first the building of a house for you." This not only shows the injustice of the implications urged to Mr. Y's prejudice in this transaction, but discovers too, what the subsequent pages of this pamphlet will abundantly demonstrate, of how very little avail has been Dr. C's influence in determining the practical economy of the Serampore Establishment.

After entering on a separate course of living, Mr. Y. had to encounter such vexatious annoyances, that scarcely a shadow of hope remained of future comfort. Commencing house-keeping, he applied for an order to enable him to draw his salary of 120 rupees per month from Messrs. Alexander and Co. In answer, a letter was sent by Mr. Ward, shewing him, that, after the example of Mr. Chamberlain when at Cutwa, he ought to draw to a much less amount, that 70 rupees would be sufficient; and that the funds of the Society were all needed for work then in progress. While he was labouring for them, and drawing his support from the Society, it seemed unaccountable that they should yet annoy him about the sum requisite for his subsistence, particularly as that sum, with the most rigid economy, was afterwards found insufficient. Upon this Mr. Yates took an opportunity of making known his uneasiness to Dr. Carey, but with no advantage; for though he expressed every kindness, he yet professed not to have the management of such affairs. From this and similar instances it soon became evident of how little benefit it would prove to utter complaints in the ear of Dr. C.; and this may account for the fact of which he complains, that

Messrs. E. Carey and Yates did not consult more freely with him.

About this time Mr. Penney arrived to take charge of the Benevolent Institution. He also proceeded first to Serampore, before entering upon his permanent engagements in Calcutta. A letter is yet extant from him to Dr. Ryland, in which he expresses his surprise at the state of things on his arrival at Serampore. Mr. Pearce was the last individual among us who proceeded to Serampore under the advice, and at the expence of the Society. He was of material service in the printing establishment, as Mr. Ward and his colleagues confessed; but owing to his inability to approve of Dr. M.'s intended arrangements with respect to his son, Mr. John Marshman, he was compelled to contemplate the employment of his talents in another and more promising sphere.

Finally, since that period the Serampore Missionaries have commenced selecting from the Christian community men of such minds as they themselves approve. Two have obeyed the call, men of good report of all their brethren. They have had the best opportunities of succeeding. The old economy was exploded; specific appointments were anticipated; distinct houses and means of subsistence were allotted; no airy expectations of all things common could have been entertained; no vexatious disappointment from such a source experienced; yet, after a residence of only two years, the latter of these esteemed individuals (the Rev. J. Swan) has resigned his employments, and left the country!

Thus, including Dr. Carey's sons, twenty individuals might be mentioned, not one of whom has possessed talents and temper such as could qualify him to sustain a joint agency with the Serampore Missionaries, or submit to the self-denials which that situation required! And is it so, that twenty men, most of whom were well known, and fairly approved, as men and as Christians, before leaving their native soil, should have uniformly so deteriorated, in a six

month's voyage, as to become thenceforward incapable of mental and virtuous effort? or that each department in the Serampore Station had attained, even from an early period of its origin, such a crisis of moral and intellectual eminence as should leave, in hopeless distance, the aims and devotions of all other men? These Missionaries went forth at periods distant from each other; some under the original order of things, some under one modification, some under a second, some under a third, and so to the last. Some of these individuals must have been possessed of talents and disposition widely different from others; a number of them were always unknown to each other even by letter; yet all, without exception, agree in the experience they relate, and in the testimony they bear concerning Serampore! And thus Dr. Marshman might have occupied himself in writing "Statements relative to the Serampore Missionaries," for these twenty years past, and have headed one chapter, at least, in each, "State of our Junior Brethren's minds towards us!"

CHAPTER IV.

The Union of the Calcutta Missionaries, and subsequent Transactions which occurred between them and the Serampore Missionaries.

THE Union of the Calcutta Missionaries was formed in the year 1817. Many events have transpired since its formation that have excited an interest which its originators never anticipated; but which renders it important that the friends of Missions should be acquainted with its origin and progress. It was formed in troublous times, and it has been continued under great oppositions. That the reader may have a clear conception of the manner of its commencement, its character, and the various difficulties it has encountered, we shall commence by shewing how the Calcutta Missionaries were brought together in one plan, and led to unite in a mutual compact.

Towards the close of the year 1815, Messrs. E. Carey and Yates proposed to leave Serampore, and form another Station at Berhampore, about 100 miles distant. They thought it their duty in the first place to consult Dr. Carey on the subject; and, after having obtained his concurrence, they wrote to Dr. Carey, Dr. Marshman, and Mr. Ward, in their united capacity, expressing their intention to proceed to Berhampore. To this they received no reply, but after an interval of a few days it was proposed to them that E. Carey should settle as Co-pastor with them at Calcutta, and that W. Yates should stay at Serampore to assist Dr. Carey in the Translations. Though Dr. Carey had before given his consent to our going, and had closed his remarks by wishing that the blessing of God might attend us, yet, after conversing with his colleagues, he one evening called us aside with the view of persuading us to accede to their wishes; and when he perceived that notwithstanding all he urged we were

still resolved on going, he said that if we persisted, he believed the blessing of God would never go with us. Not wishing to act contrary to the advice of one whom we so highly esteemed, and finding that all our objections were of no weight with him, we proposed to them, by letter, that the matter should be referred to the Society in England; and that we would engage in Missionary work till an answer could be obtained. This led us to state what Mr. Fuller had said to Mr. Yates respecting succession, at which Dr. Marshman took the alarm; and which he now charges the Committee with infusing into our minds. As they objected to our proposals, we at length submitted to their's, leaving them to make such a representation of the affair to the Society as they might think proper.

Just as this arrangement was pending, that Mr. Carey should go to Calcutta, and Mr. Yates stay at Serampore, an event transpired which led them to request Mr. Lawson to unite with Eustace Carey as a second co-pastor. A person who was highly extolled in the Periodical Accounts, and to whom the chief management of the Station in Calcutta was committed, was detected as having lived for some time in the sins of adultery and drunkenness. Mr. Lawson being at Calcutta for medical aid (on account of a serious misfortune which had happened to his eldest daughter) when these facts were first disclosed, was found exceedingly useful in this trying juncture. As the hearts of the people became attached to him, and no great value was placed upon his services at Serampore, it was proposed that he should be united with Mr. E. Carey, as co-pastor of the church in Lal Bazar; and they were consequently both set apart to this work at the same time.

Not long after they had been ordained, the person to whom we have referred professed to be penitent; and the Missionaries at Serampore wished him to be restored to the church. Messrs. Lawson and Carey strongly objected; and this was the beginning of the strifes in Calcutta. The elder pastors urged that repentance was the condition on which a man

should be restored, and that this person repented; the younger pastors urged, that where sin was not accidental or by surprise, but had been persisted in, and become notorious, a longer time should be allowed to see whether the penitence of the individual was sincere. This controversy, which was carried on in writing, was referred to some judicious friends in England, and gained credit for the young men, while it excited great surprise that men reputed for wisdom should defend so lax a system of discipline. In reference to this controversy, Dr. Ryland says, in a letter to a friend, 'In the correspondence itself I justify them: I applaud them for opposing the restoration of ———.'

Though the juniors might be considered as gaining the victory in this dispute, they had to pay very dearly for it; as there is every reason to fear that by the grief and anxiety it occasioned Mr. Carey, it laid the foundation of a bilious attack, which reduced him to the borders of the grave. All the advantage they secured was to prevent the man's staying in Calcutta: he was still received by the Missionaries at Serampore, and sent under their auspices to a distant station. After E. Carey had recovered from this alarming attack, it was judged desirable that he should try a change of air, and proceed up the country as far as Digah for six months. Mr. Yates was requested by the Missionaries at Serampore, to reside at Calcutta during Mr. Carey's absence, to which proposal he consented, though it was a considerable interruption to his studies. Just at this time Mr. Penney arrived from England, to take charge of the Benevolent Institution in Calcutta; but previous to his entering on that work, he was detained about three months, to set in order Dr. Marshman's school, at Serampore.

Before Mr. Yates had been in Calcutta six months, it became evident to him and Messrs. Lawson and Penney, that what they had with great anxiety suspected, concerning the property at Serampore, was but too true. By private letters from the Missionaries there, which were confirmed by the public letter of 1817 to the Committee, they learned

that at Serampore, not a pice of the Society's money was to be found! When Mr. Yates saw these documents, he had no more doubt as to the line of conduct he ought to pursue; he could never think it his duty to continue in a situation where he must draw his support from the Society, and where every acquisition accruing from his labours must be invariably identified with a concern totally alienated from its interests. The propriety of this sentiment has since been acknowledged by the Serampore brethren themselves, as they have paid those connected with them, and treated them as their servants.

Under such impressions Mr. Yates, instead of returning to Serampore, at the time Mr. Carey was expected back in Calcutta, sent in his resignation, stating that he would give the reasons for his conduct if the brethren there desired it; and that he should henceforth employ himself as a Missionary in Calcutta. To his letter he received the following answer: 'The Brethren have received yours and they think it would ill become them to dictate to you, or any other brother, how he shall dispose of himself in the work of God. If you could remove your goods in a day, or two without inconvenience, it would relieve us from much anxiety respecting the accommodation of our friends, (the Pearces,) who may be hourly expected.'

Being thus quietly dismissed, and hearing no objections stated to his plan of operations, he proceeded to Calcutta to carry into execution the design he had meditated. At this time, his salary was 120 rupees a month, and as that was scarcely more than was necessary for the rent of a house in Calcutta, he resolved to commence a school as the only means of gaining a subsistence. Mr. Penney agreed to live with Mr. Yates, upon the first principles of the Mission, and to afford him what assistance he could in an evening, when the Benevolent Institution was closed. They engaged a house, the rent of which was 250 rupees a month, but which the landlord, being a friend, engaged to let them have for 160, till they had a certain number of scholars which would enable them to pay the whole. They had just entered into

this house when Mr. Carey returned from Digah, upon which they gave him an account of their proceedings, and invited him to join them, which he consented to do. They afterwards conversed with Mr. Lawson on the subject, and he also agreed to unite with them, as a Missionary of the same society.

At this time they were in the deepest distress, all of them having experienced either severe personal or domestic afflictions, through which expenses had been incurred which they were not able to defray. Their Missionary prospects were equally gloomy, as they could enter on no plans of usefulness till they could realize the means of doing so by their own efforts. These troubles however brought them nearer together, and endeared them to each other: they saw from the measures that had been adopted at Serampore, that they were cut off from all connexion with the brethren there; and that now their happiness and usefulness must depend upon their union with each other.

Under the influence of these feelings they met together to draw up resolutions which should serve as the basis of their union; the substance of these was as follows: 1st. That the exclusive object of the union is the propagation of the Gospel among the Heathen, and the promotion of each other's happiness in that work; and that families shall live together or not as may be deemed most convenient. 2d. That we will act in unison with the Society in England, and in conformity with the advices of the Committee. 3d. That should funds so accumulate as to enable us to purchase premises, such premises shall be considered the Society's; shall be bought on their behalf, vested in their names, with such trustees as they shall approve, and according to such formularies as they may direct, and such writings and deeds shall be placed under their own care. * 4th. That we communicate to the

* These premises have been purchased, and the deeds are now in the hands of the Society. The resolution also stated that all money acquired by labour, as well as all fixed property, should be united with the Society's funds, providing they would make a fixed provision for widows and children: to this the Committee felt some objection when they took up the subject, and gave directions; for its management in another form, to which the Missionaries agreed.

Committee, at least twice in the year—four times if materials should be supplied—a memorial containing a free unvarnished account of our engagements, our success, and our prospects. 5th. That in the disposition of our work as Missionaries, the talents, inclinations, and habits of each shall be particularly consulted; and the whole so arranged as shall be judged most eligible for the circumstances and convenience of each individual. 6th. That we have a meeting once a month to consult about the best methods to be adopted in pursuing Missionary labours, and once a month particularly to pray for a divine blessing on our undertakings. 7th. That should any one of us be removed by death, those who are spared longest shall consider themselves bound to provide for the bereaved family to the utmost of their power, according to the directions of the Society. 8th. That if through death, or a multiplicity of engagements, it should be thought necessary to have united with us another person, we will regard him as one of ourselves, and do all in our power to make him happy and efficient in his work.

About six months after these resolutions, in a more extended form, had been communicated to the Committee, the Missionaries in Calcutta were joined by Mr. Pearce from Serampore. He had tried all in his power to secure an amicable adjustment of the question respecting the Serampore property, but in vain. In his letter to the Society, the following are the reasons which he assigns for leaving Serampore, having previously written to the Society as to the propriety of his staying: "I am now fully convinced that as it regards the *exclusive* right of the Brethren in the *Premises*, their *exclusive* appointment of *successors*, and a number of minor yet important arrangements, their present avowed principles and practice are at war with their former intentions, as well as decidedly opposed in their influence to the best interests of the Church of Christ. Notwithstanding, it is possible I should have awaited your final directions as to my remaining, had I not seen that Dr. M. was determined to introduce his son into the management of the Mission,

and that the final result of my labours would have been the aggrandizement of a particular family, and not the promotion of the Redeemer's Kingdom. I obtained a long private interview with Dr. M. on this subject. In this, when I repeatedly pressed the question of John's *piety*, which he allowed necessary to a Missionary, Dr. M. acknowledged that he was not sure he was decidedly serious, but *we did not know what the Spirit of God might do; he was very clever, and his talents ought not to be thrown away, &c.* This conversation fully confirmed me in the belief that my approving his admission was necessary to my own reception by Dr. M. and I felt more and more persuaded that this was the *sine qua non* of my admission: and to this I could not consent, and remain an honest man." The latter part of this statement is corroborated by the circumstance that two years before this period when E. Carey was invited to join the Union at Serampore, it was put to him as a sort of preliminary, "Can you co-operate with my son?" When Mr. Pearce first meditated a removal from Serampore, he had no idea of joining the Missionaries in Calcutta, but thought of proceeding to Surat with Mr. Adam. When Mr. A. declined, and the Society was solicited to sanction his residence at Calcutta, Mr. P. was invited to proceed to Bencoolen, Governor Raffles having written just at the time he was leaving Serampore, requesting to be furnished with a printer. The difficulties that appeared likely to obstruct the progress of Missionary work at Bencoolen, and the prospects of usefulness which presented themselves at Calcutta, led Mr. P. to abandon the former, and, at the request of his friends, settle in the latter. Mrs. Pearce, in connection with Mrs. Lawson, took charge of a Ladies' boarding school, which was transferred to them on advantageous terms, and it was not long before Mr. P. commenced that establishment which has since increased far beyond the anticipations of its founder.

We shall now proceed to shew the opposition that was made to us by the Missionaries at Serampore, both individually, and in our united capacity. The first attack was

made upon Mr. Yates. During the half year he was at Calcutta supplying Mr. Carey's place, a Pundit was allowed him, and proofs were constantly sent him to read before they went to press; but immediately after he sent in his resignation, his Pundit was dismissed in the most unhandsome manner, and told to look to his master for his wages. Mr. Y. had it not in his power to pay his wages, and so an end was put to his studies till he could, by his own exertions, afford to keep a Pundit. Being deprived of a teacher, he requested the Missionaries at Serampore to allow him to have the proofs as usual, either to read for his own improvement, or to make critical remarks upon them, to be submitted to Dr. Carey as they had heretofore been; but they were refused him on either condition.

As an individual thus cut off from all resources, they left him to himself, supposing, doubtless, that with such representations as they could make of his case to the Committee, they should have little more to fear from him; but as soon as he was joined by three others, and they were formed into a united body, their fears were again awakened; and not knowing whereunto this evil might grow, they resolved if possible to destroy it in its commencement. They therefore wrote a long letter, containing arguments, exhortations, and threatenings, to draw or drive Mr. Y. from Calcutta to Cuttack. Their arguments were these, "You are well aware that the grand object for which the Society exists, and by which it must stand or fall, is *the planting of the Gospel among the Heathen*.—Circumstances of the most evident duty compelled us to sit down in the neighbourhood of Calcutta, and still retain five or six brethren there. These circumstances however constitute this their proper scene of action, and render it a most criminal waste of missionary strength for others to remain there, beyond what absolute necessity requires, instead of spreading the Gospel throughout India." "The work of *translation* is a temporary work; it is *the planting of the Gospel* in the different countries which forms the grand object of the Mission."

“In the present state of the Mission therefore, we cannot but regard your residence in Calcutta, instead of going to spread the Gospel in some of the various provinces of India, now without a single teacher, as an entire, though unintentional, dereliction of the path of duty, and injurious in the highest degree to the best interests of the Society, and of the Heathen. Not the least good can be done by your being there which could not be done without it; and your life will, in our view, be far more lost to the Mission than as though you had remained at home and promoted its interests there. Could you support yourself, or even add a considerable sum annually to the funds of the Society, you would probably cause the Society to lose ten times this sum in its funds at home. It is not money the Society most need, they are on the brink of ruin for want of brethren to fill the public eye by going forth to reside and plant the Gospel in the various provinces in India.”

In answer to these arguments it was sufficient to say, 1st. That they were in direct opposition to those urged upon Messrs. Carey and Yates when they wished to leave Serampore and Calcutta, and to go to Berhampore. 2d. That they were contrary to their own declarations when Mr. Y. informed them that he was about to settle at Calcutta; they then said, “It would ill become us to dictate to you, or any other brother, how he shall dispose of himself in the work of God.” 3d. That they were contrary to what they had before established as a rule, “That we consider it essential to the comfort of our Brethren, and the future welfare of the Mission, that all control over the Brethren should be transferred from Serampore to the Committee at home.”

The hortatory part of the letter was as follows: “Chuse then, dear Brother Yates, your sphere of action; arouse yourself, and set a glorious example. Promote the highest interests of the Society, and of your adorable Redeemer, Become the light of a province, or of a whole kingdom;—the soul of a missionary system, the proper sphere for the energies of a European brother. Chuse your own station;

and money, means, versions of the Scriptures already begun, and every thing that can tend to your personal comfort await you, as far as any of your brethren are able thus to assist you. Chuse some station where, while you plant the Gospel, you on the spot, with your talents for translation, can perfect versions of the Scriptures, we from a distance can now only open the way for, by a first and incorrect translation; and we will print what you prepare, and do all in our power to render your labours effectual!"

Would not any one on the bare perusal of the former part of this exhortation suppose it to be rather the sally of a youthful imagination than the grave advice of old men? And let any one compare the fine promises made in the latter part with the turning away of his Pundit, and the refusing of him the proof sheets to read, and he will not wonder at Mr. Y's want of confidence in such promises.

The threatenings were conveyed in these words: "We have now, dear Brother, discharged our duty to you and to the Society, in a spirit of the kindest affection. Should you thus pursue the best interests of the Society, of yourself, and of the heathen, we shall exceedingly rejoice, and feel more united in spirit with you than ever. But should you unhappily prefer a contrary system, our duty is discharged—our opinion is declared—and we have nothing left us but to express our deep regret, as well as conscientious disapprobation of such a line of conduct, and *leave the consequences with yourself.*"

As we were not to be allured by specious promises, so neither were we to be terrified with threats. Detesting as we did what appeared to us a system of private persecution under the pretence of promoting the welfare of the Society, and the good of the Heathen, we, in our united reply, stated that we should devote ourselves unreservedly to the service of the Redeemer; that if they wished to be friendly, they had only to encourage us in our work, or let us alone; and that if they were determined to oppose, we should leave it with the Lord, to defend our cause, provide for our wants, and direct our steps.

In allusion to our answer to this letter, Dr. Marshman, in page 47 of his Supplementary Work, has said, "Among various incidents which plainly shewed the feelings by which those brethren were actuated toward us, one occurred in Dec. 1817. We had been requested, many years before, to point out to our brethren, as occasion might offer, what course we thought would best promote the extension of the Mission in the country, &c." Thus he would represent their writing the argumentative and hortatory letter to expel Mr. Y. from Calcutta, as nothing more than the regular discharge of a duty they owed to the Society; and this too after they had said "It ill became them to dictate to him or any one else." In page 48, he states, "Their answer, among other things, contained the intimation, that if nine European brethren, within the space of fifteen miles were too many, the remedy was in our own hands; for that by our own confession, ours was the temporary work," &c. This is one of those instances in which we have to shew that Dr. M. has not a memory the best suited for a narrator of important events, for the letter now lies before us, and no where in it have we said or intimated that the remedy was in their own hands. Only let it be remembered that in their letter they had said, "The work of translation is a temporary work, and the preaching of the Gospel the grand object of the Mission," and then we leave it to any one to judge whether the following words to which he alludes were not a fair reply to their arguments: "The *preposterousness*, if it be rightly so named, of so great a number of persons residing within *twelve miles*"* of each other, does not rest with us: five of them are at Serampore, where the principal work according to this letter is but a temporary one; three out of the remaining four are employed in that work to which you invited them in Calcutta, so that there is but one person left, who could possibly be devoted entirely to

* In this letter to us they state the distance between Serampore and Calcutta as twelve miles; Dr. M. in his pamphlet, states it as fifteen. It is of little consequence, but we think the measurement is fourteen.

the Heathen, which you say is the grand object of the Society: and is this too much for so vast a population? Moreover, would there have been one less in the compass of these twelve miles, if Brother Y. according to your former invitation, had remained at Serampore instead of coming to Calcutta?" How inconsistent to complain of nine persons being placed within fifteen miles of each other, when all of them were thus placed by themselves, and under their own direction! No wonder that our proving it to be so, was felt "peculiarly distressing."

It must be remembered, too, that this grand effort to remove Mr. Y. was designed only as the precursor of a similar attempt on Mr. Carey. We were not ignorant of Dr. M.'s maxim: *Divide et impera*; and he had said to one now amongst us, "That if Brother Yates, agreeably to the advice given in their letter, would go to Cuttack, and Brother E. Carey would follow the example and go to another province, Calcutta would then become a desirable station." A population of about 800,000 heathen, without a single missionary to preach to them, a desirable station! Let it be remembered, that when this was said, there was not one European solely devoted to the natives in Calcutta, belonging to any Society; and not one native chapel erected for the preaching of the Gospel!

Efforts were made soon afterwards to prevent the establishment of a printing-office, at Calcutta, by Mr. Pearce. For this, some excuse may be pleaded: the Serampore brethren having hitherto carried all before them in the printing department, without competition. Yet what would be thought in England of a firm that should object to an individual's beginning business within fifteen miles of them? Or of a person in trade, fifteen miles distant, objecting to a man's conducting a similar interest in the metropolis? Mr. Pearce was sent out to them, and they reject the idea with scorn of having a brother quartered on them; and then after having rendered it impracticable for him to stay at Serampore, they wish to tie his hands and prevent him from being useful in

another place. The formation of a printing-office, at Calcutta, was so much deprecated at Serampore, that long before Mr. Pearce joined us, and before he saw things in their true character, a promise was extorted from him that he would never oppose them in this department. Though it appears to us wrong in them to have extorted this concession, at the time they did, and wrong in him to have made it, yet he determined to keep it, and for a long time refused to begin printing; and after he began, determined to do nothing that could fairly bear such an interpretation. Hence, though we were aware of the advantages of a press in subservience to our Missionary labour, we made it no condition of his union with us, that he should establish one; but willingly agreed that it should be left to his own views of duty and the future openings of Divine Providence. Even when Mr. Townley, unacquainted with all objections, requested Mr. Pearce to take the types belonging to the London Missionary Society, and commence printing for them; and when we had works which we needed to have printed for distribution among the natives; and it appeared from these concurrent circumstances to be evidently Mr. P.'s duty to begin printing, still he felt reluctant, because he thought the Brethren at Serampore would be offended. The voice of all, however, prevailed against his scruples, and he began by printing a few hymns in Bengalee; but no sooner had he done this than he received a note from Mr. Ward, in which he said that "on account of his conduct in setting up a press, he could not, as a *friend* or *brother*, see him any more." Mr. Pearce wrote for the removal or modification of this sentence, but it was of no avail: no answer was given to his intreaties. After this came a joint attack of all the Missionaries at Serampore, upon our press; in which they urged that it was unnecessary, as they could print for us cheaper than we could print for ourselves; that it would be to us "clear loss;" that it would be dishonourable to the cause, to have two presses so near together, and ruinous in its consequences. In answer to these objections we did not think it necessary to say

much. Before this period we had sent them the rules of the Auxiliary Baptist Missionary Society to print, and they were not printed without considerable hesitation, nor without another letter being printed by themselves to counteract their influence. It was not to be supposed that we should submit to such mortifications if we could help ourselves. As to the advantages of cheapness at Serampore, Mr. Pearce engaged to print at the same rate as they did. The saying that it would be clear loss was just like the saying to Mr. Y. that not the least good could be done by his staying in Calcutta, which could not be done without it. Facts have since proved the incorrectness of both the assertions. As to its being dishonourable to the cause, &c. we had only to remark, that so we found every thing represented that did not conduce to the honour and profit of Serampore.

Having determined upon printing, we were anxious also to obtain a foundry to cast our own types, that we might not have the trouble of sending to Serampore for them. This gave additional offence; and another warm remonstrance was sent against this destructive measure. An occasion was found for this in the following incident:—Soon after Mr. Pearce had begun his foundry, one of the punch-cutters from Serampore came to Calcutta seeking employment. Mr. Pearce employed him, and after some time, the brethren demanded the man to be returned to them, stating that they were distressed beyond measure for this man, and unable to proceed with the translations. We saw also a letter written by them to a gentleman in Calcutta, in which we were censured for detaining this man; to prevent all further trouble, therefore, Mr. Pearce gave him up. But, as soon as they had obtained him from us, they transferred his services to the Calcutta School Book Society! Notwithstanding, this opposition was eventually useful, as it roused our brother Lawson into action, who, though he had reduced their types, was unwilling to do any thing for us in this department, lest he should draw upon himself or us some severe expression of their disapprobation: now, seeing that was manifested, as

he justly thought without cause, he came forward cheerfully to our assistance, and thus that very event which we had feared would prove injurious, only tended to our firmer establishment.

Another unhappy business in which we were involved was that which relates to the chapel in Lal Bazar, or Bow Bazar. Soon after Captain Kemp and Mr. Penney were chosen as additional Deacons of the Lal Bazar church, of which at that time we were all members, the Pastors at Serampore desired them, both by a printed and a written letter, without having previously mentioned it to the church, to resign to them all its secular concerns, which the Deacons had hitherto managed, and devolve on them also the responsibility for the interest of the debt of the chapel. This led the Deacons and Church to inquire who were the proprietors of the chapel? what was the nature of the mortgage upon it? who were the trustees? and whether, should the church and congregation exert themselves to pay the debt of the chapel, it would belong to them? To these inquiries of the church, no reply was vouchsafed; but another letter was printed and circulated among the members of the congregation, calling upon them, in the name of common honesty, to pay the interest of the debt and the expenses of the chapel. This led some of us to seek for an explanation in a private interview with Dr. M.; and the more we learned by inquiry the more we were dissatisfied. Nearly up to this time we had supposed that the chapel belonged to the Baptist denomination; but we now found that it was built for all denominations; that under this idea 19,000 rupees had been subscribed by the public; that it had been placed in the hands of ten trustees, three of whom were the Missionaries at Serampore; and that they had advanced the remaining sum to finish the building. Their having advanced this sum gave them an influence superior to the other trustees, and enabled them to claim the occupancy of the chapel for the interest of their money: hence they state in their letter—
“In these circumstances the trustees feel themselves bound,

as upright men, to see their three colleagues paid at least the interest of the money they so freely advanced, for the sake of completing the building. They have, however, nothing with which to do this beside the occupancy of the chapel and premises." The claim of the Serampore Missionaries, therefore, upon the chapel, manifestly depended upon its being in debt to them, and hence they secured the occupancy of it to one denomination, contrary to the original deeds: and seeing they could have no more claim upon it than any other denomination when the debt was paid, there was no desire manifested for its final liquidation. It is true that when it amounted to an inconvenient sum, the church and congregation were pressed to exert themselves, and even 565 rupees, collected at the ordinance for the poor, was appropriated to it. Still that its entire liquidation was not desired appeared evident to us from these considerations, that the expenses of repairs, lighting, &c. were added to the original debt, which ought to have been, and we conceive might have been, defrayed by the church and congregation: and that when a sinking fund was formed of 9,126 rupees, which, with additions proposed to be made, would have ultimately cancelled it, the whole was applied in part of payment, which effectually cut off all hope of its absorption. That we were not mistaken on this point is evident from their own printed letter, in which it is stated, "Such then is the amount of the fund (9,126 rupees) for liquidating the debt, in the course of three years only, which plainly shews, that could its operation have continued unimpeded, it would in a few years have completely accomplished its object." The question therefore is, Why was it impeded? and why was it not accelerated, as it might have been?

In addition to the above, we have two other serious complaints to prefer against Dr. M. in reference to this affair. First, we know, from printed documents, and private testimonies, that when he went round Calcutta to collect for the chapel, he stated to the Scotch people and others, that it was for all denominations; whereas he has since stated to

his own party, that it must necessarily belong to the Baptists on account of the trouble they took in raising it, and that the reason why they proposed it to the public on principles so liberal was, because at that time their circumstances were such, that without so doing they were afraid they could not raise a sufficient sum to defray the expense. Secondly, having determined upon confining the chapel to one denomination, a letter was addressed to their own congregation stating, that the chapel was—not for all denominations of protestant dissenters, according to the original deed—but for such congregation as the trustees should direct: and afterwards another letter was prepared for other dissenters in Calcutta, stating that if they were not satisfied with the application of what they had subscribed in this way, it should be returned to them with interest. The arrival of Mr. Townley and Mr. Keith about the time, prevented the *publication* of this letter. Mr. Forsyth, an Independent Minister, by virtue of the original deeds, had for a long time preached in this chapel, so that the publication of the above letter would have been like telling Messrs. Townley and Keith, immediately on their arrival, that they were determined to deprive them of their rights. Not wishing to contend this point with Dr. M. they commenced the building of the Union Chapel. It would require more than a chapter to state all the mischiefs and miseries which arose to ourselves, to the church, and to the cause of religion, from this crooked policy: we shall therefore take our leave of it with the words of the wise man:—“that which is crooked cannot be made straight, and that which is wanting cannot be numbered.”

The last attack that we shall mention, was made upon us by Mr. Ward, previously to his leaving India for England. On this point we have to charge Dr. M. either with a bad memory or with wilful misrepresentation, and we prefer the former. In page 48 of his Supplementary Statement, he says, “Mr. Ward’s mind also was much distressed, by a note he received from another of the Calcutta brethren, just before he embarked for England. His health being in such

a state as constrained him to take the voyage, he sent a note to one of them, wishing to know whether he could do any thing for him in England. He, in reply, expressed displeasure, because the note was addressed to himself alone, and not to their whole body; and added in these or similar words, "You have no right to take this voyage to England; nor had you and your brethren any right to give 20,000 rupees to the College lately; for all your funds belong to the Society." Omitting, what appears to us a mis-statement, that Mr. W. took this voyage on account of his health (of which we had no more idea than we have that Dr. M. took his on the same account) we deny in the first place that he ever wrote to any one of our number, solely for the purpose of wishing to know whether he could do any thing for him in England, as intimated by Dr. M.; and secondly, that any one of us ever used the words which Dr. M. has given in inverted commas, in the sense and for the purpose he has alleged. The truth of the matter, as we full well recollect, was this: Mr. Ward, before leaving India, wrote a letter to Mr. E. Carey, stating that he saw from the accounts of Alexander and Co. that some of us still continued to draw a salary from the Society, and that he wished on his arrival in England to be able to announce to the Society that it was no longer necessary for us to do so. From this, which we can solemnly vouch to be the true statement of the case, it must be evident to every one that Mr. W. either at his own instance or at the suggestion of others, intermeddled with an affair in which he had no concern. We therefore looked upon this, since all other attempts to scatter and weaken us had failed; as the last great effort about to be made to cut off all our resources from England. At the time, we drew nothing more from the Society than what we drew before we united together, and which, living separate from each other, was not sufficient to keep us out of debt; and this was all we had to extend our plans of usefulness. It now appeared very probable to us by Mr. Ward's writing, that one of his objects, among others in

England, would be to deprive us of all assistance from the Society; and to us it was very evident that if he succeeded we were ruined as Missionaries. In reply, therefore, Mr. Carey, by the advice of his brethren, informed Mr. W. that it was improper for him to interfere on this subject, as we were in the habit of negotiating our own affairs with the Society; that if he thought it right to interfere he ought not to have written to one individual, but to the whole body, about that which so deeply concerned their interests; and that if the brethren at Serampore wished to relieve the Society they might do so by appropriating to their interests the 20,000 rupees left by Mr. Grant to the Mission, which they had devoted to the College.* If, in communicating these ideas, Mr. Carey used any sharpness of speech, what wonder when our usefulness, and even existence as a Missionary body, were at stake! We are not at all surprised, therefore, at being informed that Mr. W's mind was distressed by this answer; as, if he reflected for a moment, he must perceive that he had interfered in an affair which did not concern him, and that he had done it without the least reason or provocation. Now let the reader compare these facts with Dr. M's Statement of the matter, and he will then learn in what sense Mr. Ward wrote "to know whether he could do any thing for us in England." Wretched indeed must be Dr. M's memory, or wretched indeed must be that cause which he advocates, if it needs such mis-statements for its justification!

It will be evident from the foregoing facts that we had much to suffer, and much to do, in maintaining our ground in Calcutta; and what added not a little to our anxiety was, that we afterwards found the Committee so involved in settling the points of controversy between themselves and Serampore, as to be unable to give us any definite advice.

* We had been informed at this time that the 20,000 rupees devoted to the College was Mr. Grant's bequest to the Mission; which, we conceived, from the previous application of its interest, belonged to the Society. A letter of Dr. M's to Dr. Ryland, dated March 25, 1812, justifies this impression.

It necessarily appeared to them that before they could determine the specific connection that should exist between them and other Missionaries, it was needful to fix the relation that should exist between them and Serampore. Hence, when we sought direction we were sometimes answered in a general manner; once we were informed that we should receive an answer when they had heard again from Serampore: and thus for about three years we were struggling between hope and fear, as to the establishment or overthrow of the principles of our Union. The views of the Committee respecting us were also exceedingly perplexed by the letters they received from Serampore, containing grave accusations against us, and more than suggesting the propriety of our removal from Calcutta; so that at one time it appeared very dubious to the generality of the Committee, whether instead of permitting us to remain it might not be desirable to direct our removal. At the time, this tended greatly to embarrass us, but it now serves to free the Committee from all the charges of partiality to us, or inattention to the statements of others.

While we were passing through this trying ordeal, we would record it with hearts of grateful praise, that God was with us, and afforded us that assistance which we expected in vain from our friends: defended by him we were enabled to persevere. Our hearts did sometimes shrink at the prospects before us; but they did not condemn us, and therefore we had confidence in God, that when he had tried us he would "bring forth our righteousness as the light, and our judgment as the noon-day." It pleased him to prosper all our undertakings, even those which were opposed and which offered the least promise of success. Our schools increased; our printing-office became more extensive; our attempts to establish female schools succeeded; our Native places of worship were well attended; and by the blessing of God upon every department of Missionary labour, we were enabled to form and establish a station which we hope will be continued to the Baptist Society, as a means of promoting the glory of God, and the salvation of men, from generation to generation.

From what has been advanced, the reader will perceive the injustice of the accusations preferred against us in the preface to Dr. M's Statement, page 44. We are there represented as "a hostile party setting in for a course of thwarting and annoyance, with a determination, as one of them expressed it, that having begun the war, they would fight to the death," &c. It is a consolation to us to reflect that we did not begin any war, and that every one of the above controversies in which we were engaged with the Serampore Missionaries, was begun by themselves. Had they let us alone we should not have interfered with them. Wrong as we believed them to be about the property, we never commenced an attack upon them by private letters, or attempted to expose them in the public prints; and when they interrupted us in our work by opposing us, we more than once intreated them to permit us to co-operate with them in translations, and in schools, and thus remove all appearance of unfriendliness. When this was refused, what could we do? There was only one way of being at peace, and that was by removing from Calcutta altogether, which we thought would be a dereliction of duty. God by his providence said to us, Stay and labour in this large vineyard: the Missionaries at Serampore said, Go away and labour in a less. Whether then was it right to obey God or man? We have no recollection that any one of our number ever said that having begun the war we should fight to the death; but certainly we did arm ourselves with the mind to suffer, and when one effort after another was made to annoy and scatter us, we were frequently so discouraged and afflicted as to believe that we should fall martyrs to the cause of the Society which we had espoused. It is possible, therefore, that some one of us may have said, that having done what we conscientiously believed to be our duty in staying at Calcutta, we should not suffer ourselves to be driven away from it even though we were persecuted to the death: and we should think ourselves unworthy of the character of Missionaries, if we were not willing to lay down our lives in the defence of truth and the discharge of duty.

CHAPTER V.

Refutation of Miscellaneous Charges, implied or preferred against the Calcutta Missionaries.

IN attempting a vindication of our characters and conduct, we are well aware, from what has already transpired, that it is impossible for us to escape censure in one form or other. By Dr. M. we are represented as aspiring to a participation in the management of Serampore concerns, and as dissatisfied because our demands were resisted; after this charge had been rebutted, and we disclaimed ever having any such intention or desire, we are told by his advocate, "Well may they disclaim having ever wished for any such thing. Full credit may be given to their professions that they did not. They wished rather that the system should be broken up." Thus which side soever we take we are condemned. If we say that we did to the utmost of our ability, and that we endured more self-denial than one who is extolled at our expense, having scarcely sufficient for our support, when he was laying by 150* rupees a month; we are then charged with ambition and discontent. If we demonstrate that these allegations are false, by shewing that we never interfered in the management of affairs, and refused to do so even when solicited, then we are told that only one man was to be found, endowed with the vigour and the willingness to take a share in this onerous and self-sacrificing association; and that was Mr. J. Marshman.†

It requires not the spirit of prophecy to foresee that similar remarks will be made on our present attempt to

* At the time Mr. J. Marshman was receiving a sufficiency for his personal expences, and laying by 150 rupees a month for his tour through Europe, Mr. Yates had 120 rupees a month to support himself, wife, and child.

† Preface to the Supplementary Statement, page 35.

vindicate ourselves. If we say little to expose the conduct of Dr. M. it will be asserted, it was because we had nothing to advance that would bear public investigation; if we speak the whole truth, then it will be retorted that we are malicious in thus deteriorating the character of a man who has for many years sustained an honourable reputation. What then shall we do? Shall we sink under the charge preferred against us as being malicious slanderers, or shall we prove that what have been denominated slanders are indeed facts? The latter we conceive to be our imperative duty; a duty too which it is impossible for us to avoid, when he who formerly oppressed has now ventured openly to accuse. We had hoped Dr. M. would have spared us this painful task, by not introducing us to public notoriety, but his friend has compelled him to the onset, and we are therefore necessarily forced to act on the defensive.

We do not pretend to say that through a long and trying controversy of several years we never indulged a feeling or spoke a word that was improper. We trust, however, that we have felt at all times a willingness to forgive Dr. M. all the injury he has done us as individuals; and that regard for truth and the interests of religion, and not private animosity, has led us to disapprove some of his measures. We do not recollect having applied ill-names to him and his colleagues; though we find from letters in our possession that they have applied to us the opprobrious epithets of "schismatics" and "factionists," and have called our union with all its secular appendages, "anti-missionary" and "cursed."

The charges implied or alleged against us are such as relate to persons, and to things: in this order we shall present them to the attention of the reader. One charge, strongly pressed upon us, is that we have traduced the character of Dr. Marshman. To this we reply, that we have never, either verbally or by writing, advanced any thing but what has been admitted by his very best friends; nay, we do not believe that we have ever gone so far in any

one statement that we have made as those very friends have gone. Can that be called slander in us which is candidly admitted by those who have for the longest period been intimately acquainted with him? The arguments of his new friend, Mr. Foster, will stand for nothing by the side of the testimony of persons who have had better and longer opportunities of knowing him. When we went out to India we had heard some little to his prejudice, like Mr. Foster; and like him, when we had had an intercourse with him of a few months, thought that he had been sadly misrepresented; but a longer acquaintance convinced us that we were mistaken. We desire, however, to rest nothing upon our own opinions, but simply to advance the testimony of others who may be regarded as more impartial judges.

The following is the language of Dr. Carey in a letter to Dr. Ryland, dated April 11, 1818: "I and Brother Ward have now lived with Brother M. for eighteen years; we have seen him in all situations, and I do not think either of us are blind to his faults; I have seen all his tortuosities and all his ambition, the two crimes Eustace charges him with. He is not a perfect man any more than others, and I believe a certain kind of crooked policy is natural to him; it runs through all he does and says: he cannot walk straight on the road; he cannot preach straight forwards, but loads all his sentences with parenthesis; I admit the whole of these things, and every other defect in his character, but I cannot caricature him, which I am sure our brethren do." Now this representation corroborates our views and statements respecting Dr. Marshman. It must be allowed, in cases in which we have had to feel the effects of the crooked policy alluded to, that we have seen it in a stronger light than Dr. Carey, who has viewed it only in its relation to truth, without feeling himself particularly involved in its consequences; still whatever we may have thought of his public measures in reference to the property at Serampore, the occupancy of the Chapel, &c.;—and whatever we may have felt from the persecution we have endured as a body, and

the reproaches that have been cast upon us by him as individuals, we have ascribed it to nothing else than that "crooked policy" which did not permit him to walk straight or uprightly.

In a letter addressed by Mr. Ward to Mr. Fuller, dated Dec. 11, 1805, we have the following description, which exhibits some other traits in Dr. M's character. "Brother Marshman is a most important acquisition and a great help to the mission, both as a schoolmaster and a helper in the translation, and in his ardent zeal. But he is too volatile, and has too much quicksilver in him. If he reads a book he swallows it without chewing it, so that it is never digested; and his extensive reading has done little to the forming of his judgment, compared with what it might have done. If he seizes an object it is swelled to infinitude at once, and he is unable to weigh it, to examine its bearings, &c. In most family things he is ruled by his wife, and about business he has no settled recollection. The eagerness with which he seizes every new object thrusts from his remembrance all past things, unless a moment of quiet or some friend put him in mind of what he had engaged to do. So of his books: the eagerness with which he seizes a new book makes him forget every book in his library, which perhaps are devouring by rats; and in consequence of having met with some new object, it takes him all the afternoon to find the book that he was reading, or the business he was doing in the morning. His memory is very tenacious of dates, of circumstances in history, &c. &c.; but having chewed nothing, his judgment is not so solid as it would otherwise have been, for his understanding is very far from being an inferior one. Putting these things together you will easily perceive our situation. The weight of the mission, as it respects foresight, directing the things put in motion, watching over all, hearing all, advising with all,—all this falls on me."

As Dr. M. was a member of Dr. Ryland's church, and received under him his education for the ministry, it will

necessarily be supposed that the Doctor would be strongly prejudiced in his favour; and indeed he was so much so for a long time, that he could not endure to hear any thing to his disparagement. Reluctant, however, as he was, he was compelled at length to yield to conviction. Since he knew the individual for so long a period, had every predilection in his favour, and was a venerable old man with eternity in prospect when he pronounced the following sentence, we may regard it as peculiarly weighty.

In a letter to Dr. Carey, dated Jan. 2, 1820, the Doctor states: "If I were to die to-morrow I should tremble to appear before God, if I did not bear a dying warning against that love of glory which seems to me to have supplanted the Christian temper I once believed to influence one of your colleagues. In the printed letter he sent over, he most unrighteously visits on *us* the offensive expression contained in a letter of Brother Ward's, written before he had seen *me*, or any one of our Society. It was not owing to any intercourse with any one in England that he talked of *not clothing himself with eternal infamy*; it was *his* phrase and not *our's*, and the result of his examinations and reflections on ship-board before he landed. Whatever he meant by it we cannot for a moment be responsible for it. Nothing has given me half the suspicion of Brother M. as his own letters to Mr. Ward since he has been in England. If ever I saw boundless self-complacency—jesuitical cunning—inveterate malignity against the Calcutta Brethren*—it is in these letters. Not a word have I seen for a long time, expressing candid *consciousness of fallibility* or *fear* of acting in a wrong spirit. I can have no confidence of a divine blessing while this disposition is predominant. I know of no creature in England, that ever hoped to gain one pice from Serampore, or that ever wanted to intrude upon you any troublesome inmates. If all the brethren,

* Yet this is the man whom the celebrated essayist found so unwilling to bring a railing accusation against his brethren!

however, are of my mind, they will drop all further contest; but I dare not urge them to banish all the young men as far off from Serampore as the next neighbours of the Suevians. I pray God to shew him what manner of spirit he is of, and to prevent the consequences of your seeing with his eyes when I am dead and gone."

P. S. "Produce any plain simple statement which shall convince me that I have wronged Dr. M. even in the thoughts of my heart, and I will beg his pardon at once; but though I was one of the last men in England to be convinced of his *crooked policy*, I could not hope for pardon from God, if I had not plainly and fully warned him of what I feared was likely to be found true. At the same time I have been to *this day*, most careful not to make any thing known of those unhappy disputes which unavoidably came before the Committee, to any one from whom they could be concealed. Our present Committee have acted with great caution and unanimity," &c.

In further confirmation we have the opinion of a celebrated individual of the established church in Dr. M's own words. In reference to this individual he says, "Dr. B. is certainly the best *puffer* I ever knew. His aim has been, all along, to separate me from my brethren. For this reason he has attempted Brother Ward, representing me as a Diotrephes, and him and Brother Carey as dupes to me." To the above might be added a long list of nearly all the missionaries that have gone out to India from the beginning of the mission—and the last ten years' experience of the Committee—all corroborating the fact that a certain kind of crooked policy is natural to Dr. Marshman.

The slanders, as they are called, pertain not only to Dr. M. but also to his family. He has been represented as unduly bent on their promotion and aggrandizement, and this, which we consider his easily besetting sin, having produced a variety of remarks unpleasant to his feelings, he has concluded himself and his family to be the objects of envy and defamation. Notwithstanding all he has said to excite pity on this head,

the fact is notorious, and is acknowledged by his nearest friends. Take, for instance, the following assertion made by Dr. Carey to Mr. Fuller. "Brother Marshman has a childish attachment to the honor of his children, (very fine and promising children they are) he labours to draw them forcibly into notice: a slighting word, however, inadvertently spoken either to them or about them is seldom overlooked. This makes it difficult for a new comer to know how to act." Again, in another letter he says, "He has also perhaps the foible of dragging himself and his children more into public observation than is desirable." Again, in a letter to Dr. Ryland, of later date, he says, "Brother Ward has I believe been requested by Brother Marshman to bring out with him a female relation to assist Sister M. in the school: I hope you will not agree to it, because, though we are perfectly harmonious, yet Brother M. should not have any more family influence than he has."

From these concessions it must be evident to every one that Dr. M's family bear the sway at Serampore. It was not till after they had established their predominancy, that they began to increase the splendor of their establishment. Dr. M. was in the first years of the mission exceedingly frugal, and the avowed enemy of all finery in dress, and sumptuousness in living; and so he still continues, as far as it regards his own person; but it is evident to every one that visits Serampore, that he has suffered things to verge to the opposite extreme in his family. Perhaps it was not to be expected that those rising up in life would agree in every particular with his ideas of living, and hence by degrees one innovation was made after another, till the whole presented an entirely new aspect. Instead of acknowledging this, an attempt is made to justify the change, by representing it as essential to the prosperity of the school. From this any one would conclude that the school was not in a prosperous state before; but we ask whether its simplicity did not first attract public attention? and whether its most prosperous days were not those which preceded the introduction of

luxury into the family having its superintendence? It appears to us that the remarks which have been made on the splendour of the Serampore establishment, and which did not originate with us, have arisen partly from its imposing appearance, and partly from the increase of worldly society, but chiefly from the perfect contrast it presents to the simplicity of former times.

Since Dr. M. has introduced his sons to public notice in his pamphlet, we must now descend to particulars. His eldest son Mr. John Clark Marshman, has the chief general management of all the concerns of Serampore. He was first employed by them as their Secretary, on a salary of 150 rupees a month, independent of his support, which sum was to be laid by to defray the expences of a tour through Europe. After the departure of Mr. Ward to England he was announced as a member of the Union, and initiated or confirmed in the directory of its affairs. To the manner in which he was admitted into the missionary compact we are constrained to advert. We feel on this point just as the late venerable secretary of our mission felt when he said, "If Brother M. had not been so anxiously solicitous to get his son John into the Directory before he professed to be satisfied of his piety, he might have brought him in with the full consent of every body. He would have had his object with ease, if he had not so anxiously laboured to get it by management." Mr. John Marshman is represented as quitting the road to fortune to serve the mission; but we might ask, is there one man in a hundred among the Company's servants, unless possessed of an independent fortune, that at his age has been able to command ampler resources, and spend a larger sum in personal gratification? And without intending to be invidious, we would ask, what is it that renders his labours so valuable as they have been represented? Is he a Missionary? No. Is he a Minister? No. Is he a Translator? No. Is he a Professor of the College? No. Is he a Printer? No. Is he a Schoolmaster? No. He is the general overseer of the concerns at Serampore. Vast

indeed then must be its resources, if the services of the superintendent are worth £1000 a year independent of all his personal expences. It would seem from Dr. M's representations that we have some personal animosity against his son; we have not the slightest: some traits of his character we admire; but notwithstanding all the encomiums that have been passed upon him, we leave it to those, both in India and England, who have had sufficient opportunities of knowing him, to judge whether he is possessed of qualifications which entitle him to be a colleague of Dr. Carey's, and a member of that Union whose express object is, the evangelization of the Heathen.

The case of the second son, though irrelevant to our subject, we must notice, as it has been put down among the slanderous reports with which we are chargeable. Eustace Carey, to illustrate the difference between Dr. Carey's and Dr. Marshman's sons, in reply to a respectable individual in Bristol who was making enquiries on the subject, stated, that Dr. C's eldest son was living on a salary just equal to his subsistence, while Dr. M's was making the tour of Europe; that another of Dr. Carey's sons had commenced business as an attorney in Calcutta without any assistance, while a business had been purchased for Dr. M's son in the same profession for not less than 50,000 rupees; and that another son of Dr. Carey's was labouring hard for a bare subsistence as a schoolmaster, while one of Dr. M's was a student in Cambridge University. He received his information respecting the sum given for the attorney's business from two gentlemen of the same profession in Calcutta. Now, though the sum stated by his informants and that stated by Dr. M. do not agree, yet the latter confirms the main fact of which Mr. C. was speaking, viz. that a large sum was given for the business. And while there is a difference as to the exact amount between the statement received in India and Dr. M's, there is also a discrepancy as to the mode of the payment between Dr. M's and his own son's, as the reader may see by comparing the

passages;* the one saying that he advanced a part, and the other saying that the sum was advanced by Alexander and Co. It is of little consequence whether Dr. M. advanced a part or the whole, as it is well known that agents do not pay such sums except on adequate securities. What then does all this noise of slander amount to? Simply this; that Mr. C. was informed, as he believed from very good authority, that 50,000 rupees were given for the business: whereas the statement of Dr. Marshman is, that the first engagement was for 35,000, and the second for 20,000; but that the second cancelled the first. If Eustace Carey has given additional currency to an exaggerated account of the transaction, he is ready to express his regret for having done so. He however only repeated what he had heard and fully believed to be true. Whatever the mentioning of this circumstance may be denominated, it did not originate with us; it was the common topic of conversation in Calcutta, and it was imported into England before the arrival of either of us, as may be seen by the date of Mr. J. C. Marshman's reply to Mr. Buckingham.

Having replied to the various points respecting Dr. M. and his family, we must now notice the charges that have been preferred against us for what has been advanced concerning Dr. Carey and his sons. We are represented as stating that Dr. Carey yields to Dr. M. for the sake of peace. We know, from what we have heard him say ourselves, and from circumstances with which we are acquainted, that this is the case. We have for this the concurrent testimony of some of his nearest relations, and of all the missionaries with whom we have had the honor of an intimate acquaintance.

* Mr. J. C. Marshman says, in his answer to Mr. Buckingham, "Your information respecting my younger brother is equally unfounded, as the purchase-money of his office was advanced by Messrs. Alexander and Co., to whom he has refunded one moiety of the loan; and for the other, granted them insurances on his life. Lest you should again err, I embrace this opportunity of saying, that the expenses attending the education of my youngest brother, whom I sent to Trinity College, Cambridge, on my leaving England, are defrayed from funds honestly acquired by his relatives." 1826. Compare this with Dr. M's statement, page 99 and 100.

Let one example stand for many that might be given. Mr. Chamberlain, in a letter to Dr. Ryland, says, "The sum of all is this; Brother Marshman is very jealous of his authority; he is resolved to be uppermost, and most powerful: Brother Ward is in union with him, and to maintain this union, Brother Carey gives way too much, I fear, to their vigorous resolutions." Dr. M. himself has confirmed the statement; for speaking of some evils that existed at one period, he adds respecting Dr. Carey, "the good man saw and lamented the evil, but was too mild to apply an effectual remedy." The idea is confirmed in our minds by many facts which we could adduce, were they not of too private a nature; let one in his own words suffice. Speaking of the treatment of his eldest son Felix, he says, "He was treated with a degree of severity and harshness, which I believe occasioned him to come to the resolution he has. I myself so felt the harshness of what was said to him, that I withdrew from my share in that particular transaction, afraid that my near relation to him might prejudice me in his favor or against my brethren." Can any thing be more convincing than this concession? We also know by experience that he is sometimes led by Dr. M's communications to form different conclusions from what he would do left to himself. The writers of these pages consulted him about their leaving Serampore and he agreed to it; but after conversing with Dr. M. he strongly opposed it. He was consulted about our living together, and expressed his approbation, but was afterwards brought to disapprove. He was consulted about the formation of our Auxiliary Society, and was much pleased; but when he found Dr. M. was not to be one of the directors, he ceased to approve: and so we found it in every thing when our views did not coincide with those of Dr. Marshman. How many have been the persons whom Dr. M. has opposed, and yet where has there been one whom Dr. Carey has successfully defended against his aggressions, either in his family or out of it? How many things has he disapproved, like the chapel business, to which he has submitted, and which he has

afterwards partially defended? But there are other proofs of a more public nature. When J. C. Marshman came to England he agreed to invest him with full power as their plenipotentiary, and after terms had been agreed upon with the Committee, he writes to Dr. Ryland, saying, "You have no need to fear our disannulling the pacification which has been effected by John Marshman; the Society has conceded every thing we desire or can desire," &c. When Dr. M. came to England and negotiated a new treaty, of that he expressed his unqualified approbation; and when Dr. M. broke that treaty, he still resolved to be firm to his friend and support him in his measures, though those measures were directly opposed to what he had approved before. Can any one therefore require stronger proof of his willingness in these affairs to follow Dr. M. wherever he may go? He has acknowledged Dr. M.'s crooked policy, and yet where shall we look for an instance of his firm opposition to it? Dr. Carey's thus submitting for the sake of peace, and standing firm by those whom he considers friends, mark in him amiable dispositions, and prove that had he not been under a tortuous influence, he had never felt the troubles in which he has been, and is still involved. Had he resisted the ambition which he acknowledges he saw in Dr. M. at the beginning, it would have been checked, and things would not have proceeded to the lengths which they have attained. But now there is no remedy.

Dr. M. in page 58, professes to be heavily disappointed that none of Dr. Carey's sons are members of the Serampore Union. But why are they not? Is it because they did not possess talents? No. Is it because they did not possess piety? No. Then why? Because their Father, to avoid all clashing with the predominant family, never wished them to stay at Serampore. * Where could there be a more pro-

* We have a concession to this amount from Dr. Carey himself. After describing their wants and the person suitable to supply them he adds: "but I wish all who belong to me to be situated elsewhere, lest it should be thought I act with partiality to my own relations."

mising man than Felix in his younger days—pious, and having talents like his father for the acquisition of languages, and already exceedingly useful in the printing-office? He is dismissed and exposed to the corruptions of a Burman Court, and when his character had become deteriorated, and he could be treated as a servant, without the possibility of being received as a colleague, then he was admitted into that situation which he ought from the first to have occupied in connection with his Father.* Dr. Carey's second son, William, is one of the most useful Missionaries the Society has in India; and why could not he belong to the Mission at Serampore or be supported by it? Because, dissatisfied with their treatment, he requested to be placed under the care of the Society. Jabez, the youngest of the three mentioned, is employed by the Government as superintendent of schools; and why could not he have been thus employed at Serampore? Would he not have been satisfied with his support and 150 rupees a month to lay up in store? Let any one contrast these facts with the condition and destiny of Dr. Marshman's son's; and then draw his own conclusions. The eldest, we have seen, has been several years a member of the Family Union, and is the chief manager at Serampore. The second, we have heard, is leaving Calcutta and about to return to Serampore. The third, who is at Cambridge, Dr. M. stated at Sheffield, was designed for the College at Serampore. Who then are likely to become successors to the property and administration there? Must it not strike any one as passing strange, unless some great monopoly existed, that all the sons of Dr. C. should be removed, and all those of Dr. M. gradually introduced?

If the representation were correct which was made by Dr. Carey, while Mr. Ward was living, when he said "Brother Marshman should not have any more family influence than he has;" what estimate must be formed of existing arrange-

* A letter written by Dr. Carey to Mr. Fuller in 1807, proves that both he and Mr. Ward were averse to Felix's being sent away at the time, but Dr. C. submitted, according to the maxim expressed in the preceding note.

ments, by which Dr. Carey himself is the only individual belonging to the "Union," who is not of the family of Dr. Marshman? We know the views which the Serampore brethren once entertained, when contemplating the possibility of such a case. In a letter addressed to the Society, by Carey, Marshman, and Ward, in 1808, it is said, "We are not in want of brethren except at Serampore, where two brethren qualified for the work of translating, and to direct the Mission at a future day, are much, very much, wanted." "If you consent to let the translations die with the present labourers, still the whole Mission wants to be managed. *If it fall into one family all is ruined; if into two, who shall become the days-man?*"

There is one circumstance alluded to concerning Felix Carey, which is regarded by Mr. Foster as so extravagantly absurd, as to make it doubtful whether a grave contradiction of it would not appear ridiculous. It is this: Eustace Carey, to illustrate the difference between the eldest sons of the senior Missionaries, stated that while one was making the tour of Europe, the other, when labouring under a disease which terminated his life, and recommended by his medical attendant to proceed to the Sand-Heads, was not put in the possession of £30. which was necessary to meet the expence. It is true that Mr. Ward offered to advance the sum from their funds, on the condition that he would repay it if he recovered; but knowing that his salary was but just equal to his current demands, he refused to accept the offer, and resigned himself to the consequences of his disorder. Eustace Carey's informant was the widow of Mr. Felix Carey; and the information was communicated to him shortly after the death of his relation. Now, whatever might be the reason why Dr. Carey could not advance the sum, the question is, whether such a circumstance as this can be fairly reconciled with the professions of attachment made to him and his family?

From persons we now proceed to things; and here our first and greatest crime appears to be, that we cannot approve

of the College at Serampore. It becomes necessary therefore for us to state the reasons of our disapprobation. When Mr. Ward was collecting for the college, in England and America, he recommended it on the ground of its being designed to prepare native youths for the ministry; which led all to suppose that it was similar in its nature to dissenting colleges or academies in this country. Yet we are now told by Dr. M. that "though denominated a college, it is quite unlike every institution bearing that name in Europe." It now turns out to be a literary institution, in which native youths, both pious and profane, are received, supported, and educated *gratis*. Willing as the religious public would be to support pious natives with a view to missionary labours, we conceive that they cannot consistently support a college where piety is not a pre-requisite.

While it appears to us that the public have been misled with respect to the nature of this institution, we feel confident that, could they see the building itself, together with the number and quality of the students in it, they would, in part at least participate with us in the dissatisfaction felt at the vast sums that have been expended in its erection. It is a vast fabric, containing twelve side and two centre rooms, each of the latter being 96 feet in length and 66 in breadth, and yet we have seen all the boys sitting on the ground, and learning or repeating their lessons in one of the side rooms, and did not find that any more was necessary for their accommodation. Was it then either necessary or desirable to erect such a building for such a purpose? or is there any probability that it will be wanted in generations to come? We saw before its foundation was laid, and not far from its present site, as many boys in a little school room, having a thatched roof and a mud floor: and they appeared to be equally comfortable in their own apprehension. If it was desirable to raise their ideas of comfort, surely something might have been devised between these two extremes!

With regard to the mode of instruction adopted at the

college, it appears to us, that the excluding of the English language and English literature, which would have opened to the native mind an almost boundless source of information and pleasure; and the placing of the students for two or three years to learn the Sanscrit grammar in a language which they do not understand, will, if persisted in, ever prevent it from being so useful as it might be, even as a literary institution.

In answer to our first objection it may be said, that though the college is chiefly literary, yet it provides for the education of Christian youths for the ministry; and is therefore as conducive to the great object, as though it had been erected entirely on their account. To this we reply, that the union of the two classes, pious and profane, must, from the state of Hindoo society, be necessarily injurious. Without entering into general descriptions of the state of Hindoo morals, which we cannot do fully without rendering our pamphlet unfit for general circulation, it is sufficient to say, that it has been found necessary, in repeated instances, to expel students for immoralities of the most flagrant kind.

To any one acquainted with the particulars of these cases we might fairly put the question, Is it fit to place a religious native youth, whose principles must necessarily be weak, in society like this? The rooms, too, in which these lads reside, are so far from the College, and from the Professors' houses, that they may carry on vicious practices for a long time, before they are detected; so that the situation of pious youths would be dangerous in the extreme.

In page 97 of his work Dr. M. states, "Among other things industriously propagated respecting this institution, it has been asserted, that the liturgy of the church of England, or portions of it, are constantly read there: this is mere fabrication." We wonder that such a circumstance should be referred to, but it is certainly the case that Mr. Y. previous to his leaving India, heard from one of the inmates of the family, that Mr. J. C. Marshman read the church prayers in the College. Dr. M. has ventured to assert that

it is a mere fabrication; should it prove so, it did not originate with Mr. Yates. But how does Dr. M. know that it is a mere fabrication? Has he written to Serampore to inquire? There has not been time for that. How then did he ascertain? He conjectured so, because he had not been informed of it: but by this method of reasoning he may say that all accounts of the transactions which have taken place in Calcutta during the last three months are mere fabrications, because he has not yet heard of them.

Before concluding this part of our subject we must be allowed to notice one or two other things. The points to which we allude are, the amount of sums devoted to the cause, &c. by the Serampore brethren, and their general system of administration. Much stress is laid on the amount of these contributions in almost every thing we have read from the pen of Dr. M. for the last fourteen years. Now we ask, granting the sums to be stated correctly, Who has been the greatest contributor to the Mission? Dr. Carey; yet where do we find him boasting about what he has given! It is to us a strong proof of his submitting implicitly to Dr. M. that he has suffered this, so contrary to his views, to be done to such an extent. He has often protested against it to our knowledge, saying, "Brother Marshman, 'Let not thy right hand know what thy left hand doeth;' 'Let another praise thee and not thine own mouth, a stranger and not thine own lips.'" But are the sums stated correct? Have they indeed devoted £60,000 to the spread of the Gospel? The only sources of their income with which we are acquainted are Dr. C's salary, the schools and the printing office. And after all the expences of a large establishment, the vast sums that have been expended in the mill, and in the work of pulling down and building up, which has been going forward without cessation, and all the expenditure of different members of the families in voyages, &c. have been accounted for; can it be shewn from their books, to the satisfaction of an impartial man of business, that this amount has been devoted to objects purely mis-

sionary? If so, where and how has it been expended? Surely such a sum as £60,000 added to all that the Society has contributed, and all bequests, should have produced something which should appear to the next generation: but with the exception of what is found at Serampore, which is claimed as their own, where shall we find the proofs of this abundant expenditure? It will then be said, Do you dispute Dr. M.'s word? We reply, we have had schools and a printing office; and when we find round assertions and general statements made, which contradict our own experience, we are not bound to believe without proof that his calculations have been made correctly.

How far common report is correct respecting Dr. M.'s private property we are not able to say, as we cannot penetrate these arcana; but it certainly has been frequently remarked in India, that he has a share in one of the Calcutta Banks, and one or more in Saugor Island, in addition to his houses and land. If it can be shewn by the persons who have received the money for these shares, that it was paid by him merely as a trustee for others, it will be satisfactory.

Much has been said by Dr. M. about paper impervious to the worm, and of the expense incurred in producing it, but we have yet to learn where it is to be found. That which was declared to be so fourteen years ago we have seen consumed by the worm; and we fear that that which is now declared to be so, before the close of fourteen more will share a like fate. It should be remembered that twenty or thirty years at least are required to prove this assertion; how inconsistent then to be constantly asserting that which has not yet been proved, and which from the nature of things cannot be proved.

The last thing to which we refer, under this head, is the manner in which they transact their concerns. Contemning societies, and the common modes of doing business, they have constituted themselves a kind of association, for a variety of objects. They are a self-constituted body for Translations, for Missions, for the College, for Schools, &c.

It appears strange that they do not feel the difficulties arising out of this system. When one of these bodies wishes to transact business with the other, they settle the question on both sides : for each party they are Secretary, and Treasurer, and Committee. We are acquainted with one particular instance in which they had to transact business as private individuals and as a Committee for another institution. Certain property was to be disposed of which belonged to themselves, and it was to be sold to a concern of which they were the Secretaries, Treasurers, and Committee. In this bargain who were the sellers? Themselves, And who were the buyers? Themselves. Who paid the money? They. And who received the money? The same individuals. Now granting that they sold it at a fair price, and that the purchase was an advantage to the concern which they managed; still, is this a proper way of conducting business? And if abuses may exist where committees are accountable, to what abuses is not such a system liable?

Having noticed all the particulars which relate to persons and things connected with Serampore, we shall now turn to those which are connected with Calcutta. In page 134, Dr. M. seems to fancy that he has fixed upon a point which fully determines our condemnation, and the propriety of his own proceedings. Referring to the alleged claim of the Society to the product of the labour of Missionaries, his words are, "That this claim is, in its nature, totally unfounded, has indeed since been shewn by the conduct of the Calcutta Brethren, and the voice of the public. In the beginning of this year, some disagreement led to a separation among them, when the brother, about to separate, insisted that as a surplus of 18,000 rupees had been accumulated since his union with them, about two years and nine months, he had a right to a share of the surplus. To this, had they adhered to the principle that all belongs to the Society, there would have been but one answer, "This money is neither ours nor yours; it belongs to the Society, without the permission of whose Committee we dare not pay

you a farthing of it." It is not of consequence for us to enter fully into the reasons which caused a separation between us and the individual in question, since they may be stated in one word as having arisen from his unwillingness to submit to the majority, in the plans proposed for missionary labour; but it must be recollected that at *the time* he left us, he was still a Missionary of the Society, in common with ourselves, and responsible to them for his conduct: he too, in common with ourselves, had laboured for the acquisition of the money in question. We held this money subject to the final arrangements of the Committee; how then could we deny to him a right which we enjoyed ourselves? It was evident to us that he had a claim to a share, in common with his brethren, for the application of which share, as a Missionary of the same Society, he would account to the Committee as an individual, while we should do the same as a body. The reason of our calling in arbitrators, was not to determine whether he had any right, but to what extent his claims should be carried. We wished to make the Committee the sole arbitrators, but to this the individual positively objected, so that we had no alternative. * We have accounted to the Committee for the application of the sum left in our hands, 15,000 rupees, and of 5,000 more; and if the other individual has not done the same, the blame does not rest with us. And to shew that we have adhered to the principle that all belonged to the Society, though we had devoted these 20,000 rupees to the instruction of young men for missionary work, yet at the direction of the Committee we applied them to the purchasing of premises. What stronger proof could we give that we considered all as belonging to the Society than this, that we devoted it all to a specific object, not according to our own

* His objection was that the Committee had not yet expressed their approbation of the rules of our union, and that therefore we were under no obligation to keep them. We have to thank Dr. M. for the trouble we had in referring to arbitrators, for had he not distracted the counsels of the Committee about us, they would have accepted our resolutions before this period, and then we should have been spared the whole of this painful process.

wishes, but according to their directions. We feel ourselves standing on high ground in this particular, although Dr. M. has brought it forward with triumph, for our disparagement. He maintains that we have acted like him; let him make the experiment of acting like us, and then there will be an end of all disputes. Let him ask himself whether they have conducted themselves as fairly to the Brethren who have left them, and to the Committee, as we have done? After Brethren, who continued faithful to the Society to the end of life, had laboured with them for years, and assisted in the acquisition of their property, when they cut them off, and sent them to the out-stations, did they give to them, or to the Society, any thing for their labours? Instead of this, do we not find accounts made up and brought against the Committee, for their very support while labouring at Serampore? *

In page 48, Dr. M. has stated that the individual above alluded to, when requested to preach for Dr. Carey, refused; and in such a manner as to cause him great uneasiness. As a body, we were not accountable for every private act of each individual. It was as painful to us as to Dr. C. that he should have refused to preach in English. But if he refused to preach in English for those with whom he stood in the closest connection, what wonder that he should refuse to do it for others. Had not Dr. M. found some difficulty in defending his cause, and accusing us, we conceive he would not have been driven to allude to a circumstance so irrelevant as this, and to a person with whom we have no longer any connection.

The next accusation † brought against us, is respecting a legacy. For the explanation of this, we think only a brief statement necessary. Mr. Templeton, the executor of the person who made the bequest, came to us, stating that such a sum was left for religious purposes to the Missionaries of Serampore, and as at the making of the will he understood us

* See the printed letter of 1817, page 5.

† See page 51.

to be so, he trusted we should apply for our part, as he conceived we had a just claim. At the time the will was made, we did consider ourselves members of the Serampore Union, having been specially invited to join them, and so connected with them, that our whole time, and strength, and talents were devoted to objects connected with the Serampore Mission, so that either we, or the Society for us, were contributing to a considerable amount. At one time we all lived with them at a common table, and received a monthly allowance from the general stock in common with themselves, for what we contributed, and the alteration which afterwards took place in our situation was not considered as separating us from the Union, till we separated ourselves and formed another. Still we did not wish to depend either on our own opinion or that of the executor; we therefore, by means of a friend, had recourse to the opinion of one of the highest legal authorities in India, the Attorney-General, and received from him a statement that he considered our claim as indisputable. As this was the state of the case, and as our Auxiliary Missionary Society was greatly in need of Assistance, we did not think it our duty to forego our claims. Dr. M's appeal in this case to the Committee only furnishes another proof to us that he would at one time use, and at another condemn their authority just as suited his purpose. Whatever he may say, however, we feel assured that had the business been carried by him into Court, a moiety of the legacy would have been awarded to us; and so convinced was the executor of our right, that when we offered to resign it, he would not accept of our resignation unless conveyed in a legal manner. But how was it that we gave up our claim? All the explanation given on this point is, "About fifteen months afterwards, the executor informed us that he was ready to pay us the whole of the legacy." This conducts us to a point in which the true character of Dr. M. appears. At the time this dispute was pending, the Committee wrote to both parties, expressing their desire that we would meet together and endeavour amicably to adjust all differences.

Accordingly we wrote to the Serampore Brethren and proposed to meet them when and where they might appoint. When we met, before any thing could be done it was stated as a preliminary, that they could enter into no pacific measures unless we would renounce our claim to a part of the legacy. We stated that if they demanded this as a right we could not comply, but if they would accept of it as a term of reconciliation, we would cheerfully concede. At first they objected to this, and used many offensive expressions charging us with gross injustice: we insisted upon their being withdrawn, which was at last done: and thus as a condition of peace, we relinquished our claim. What then shall we think of this very circumstance now being brought forward as an article of war? We ask whether it was candid and ingenuous to accept our resignation as a term of peace, and after having thus secured the money and deprived us of our right, then to bring forward the subject as a ground of crimination?

In page 49 of Dr. M's Statement, a certain person is alluded to, who having heard some rumours of our distress, resolved to assist us, under the idea that we were *the ejected ministers*. We know not who this person was, but it seems that Dr. M. by shewing him the printed letter of 1817, brought him to say, "I have been completely misled; you have acted in a most righteous manner, and God will be with you and bless you. But you ought not to conceal this letter; you ought to publish it every where," &c. Before we can determine what respect is due to an individual's opinion, we must know who that individual is. It seems strange that an unknown person should be brought forward to give his opinion on a disputed question. But grant that such was the impression produced on the mind of one man, we ask, what has been the effect produced on the mind of the Indian public? That letter has since been a subject of discussion in the Calcutta periodicals, and what has been the result? Very different from that stated in the above quotation. We learn, by letters received from India, that there has been a very great diminution in the contributions

made to objects under the controul of the Serampore brethren. And what is the voice of one individual compared with that of the public? We are willing that Dr. M. should have all the satisfaction this solitary vote can afford, although unfortunately we have the means of knowing that the Indian public are of a different opinion.

It may be expedient to introduce here a brief notice of the Calcutta station as to its secular interests, unfounded reports respecting these having been propagated, especially in the West of England. Messrs, Lawson and E. Carey were, as has been shewn already, placed at Calcutta by arrangement of the Serampore Brethren. By the same arrangement their salaries were to be drawn from the Society's agents. These salaries were fixed by themselves, at as low a rate as was possible, 220 rupees per month, and approved by the Serampore Brethren. Mr. Yates's remained as it was when at Serampore. Mr. Adam drew only 50 per month, not one-fourth of a full support. Mr. Penney's subsistence was always realized as the return of his labour in the Benevolent Institution; neither he nor Mr. William Pearce ever drew from the Society for the smallest amount. We lived for two or three years, six families in two houses; by merging the receipts of all, and the proceeds of the two seminaries, into a common interest, all were enabled to subsist at half the expense to the Society they could otherwise have done. The surplus of their united income was devoted to two purposes; the securing a support for widows and orphans, and the erection of premises for the Society. At a very moderate premium four families have been provided for, by means of which Mr. Lawson's widow and eight children now subsist. A proportion of this fund will be available for the same purpose to others; premises have been erected, in which three families may reside, and the printing business be conducted. This business, from its commencement until now, has been without expense to the Society; the office being debited for all goods sent out, and the amount being reimbursed to the Society's agents in Calcutta. The esta-

blishment has succeeded well ; its profits have been devoted to the interests of the mission : the materials, as well as those at Serampore, *wear* out with using ; but others are obtained, and they pertain to the Baptist Missionary Society ; not to the Calcutta Mission, as distinct from the Parent Institution. The premises are the Society's : the deeds are in this country for the approval of the Committee ; if they disapprove them, others, such as they may direct, will be substituted. Half the cost of these premises has been furnished by the missionaries.

At the present time, none who composed what constituted the Calcutta Union are living at the expense of the Society ; except, indeed, Eustace Carey, whose happiness would be much promoted could he work for the Society, as some of his brethren do, and live without burdening its funds. This is not his privilege. He hopes the Institution will not encumber itself with him beyond the limits the Committee may deem compatible with its interests. What Mr. Yates formerly drew from the Society has for several years been devoted to other purposes ; the support of Mr. Kirkpatrick, and objects connected with missionary work. These assertions may be authenticated by appeal to the Secretary of the Institution ; they would not have been adverted to, but partly to justify the Society, who are industriously represented by some as maintaining an establishment at Calcutta at great cost and for little purpose ; and partly to afford such information as may prevent an iteration of erroneous statement, such as some persons have not been backward to make. Beyond this, the Calcutta missionaries have no desire to introduce subjects of this nature. To originate funds, may be, under certain circumstances, desirable ; but there are higher ends of missionary conduct.

We have now adverted to every accusation which has been brought against us, whether implied or expressed ; and we trust, though the task has been painful to our feelings, that we have done it with meekness, firmness, and simplicity. We may now leave it with the friends of the mission to

determine how far we have been deserving of the censures of Dr. M., and the severe vituperations of his advocate. From what has passed, we have no reason to believe that we shall escape future attacks ; we have therefore been careful to advance nothing but what we can prove from existing documents : should any thing therefore that we have stated be either contradicted, or represented in a different light, we have only to crave the indulgence of not being condemned before we are heard in reply. When a man comes forward to accuse his brethren, and to oppose a whole Committee, composed of some of the leading members of the denomination, he ought himself to be singularly upright. To deserve confidence and support, in preference to the Society who sent him to India, he ought to be perfectly free from all crooked policy. How far Dr. M. answers to this description of character, let the public, with the evidence now before them, determine.

CHAPTER VI.

Concluding Reflections.

As the preceding discussion has been painful to the minds of the writers, and its perusal is likely to be so to those of the readers, they conceive they ought not to dismiss it without attempting to draw from it some improvement. The most nauseous medicines often produce the most salutary effects, and so the most afflictive dispensations of God are often over-ruled for the best of purposes. He has said, "Be still and know that I am God, I will be exalted among the Heathen." Let us therefore listen to the voice that is proceeding from this mysterious providence. In the present state of Missions we conceive it is calculated to teach some salutary lessons, to Societies, to Missionaries, and to the Christian Public.

Societies have to learn not so to exalt their missionaries as to make them their masters, and not so to depress them as to make them feel in the worst sense of the word that they are their servants. We have reason to believe, that in some particular instances, things have been conducted to the verge of these two extremes; but surely there must be a medium, and that medium must be most safe. The Baptist Missionary Society yielded so implicitly to their missionaries at Serampore, for many years, that they became unable to bear the least restraint, and at length set up for masters: now the sad consequences of an open rupture are apparent. What is man, and what are the very best of men when exalted above measure! When even the Apostle Paul was highly exalted, it became necessary that a thorn in the flesh should be sent to keep him humble. Is there not reason to believe, that this affair has been permitted by Divine Providence as a thorn in the flesh? How improper it is then for societies to elevate men, or suffer them to

elevate themselves, above what they are able to bear, and thus expose them and the interests of religion to the most imminent danger.

There is, however, a possibility that the present instance of power abused, may lead Societies to the opposite extreme, and make them treat too harshly those whom they employ. There is a sense in which a missionary becomes the servant of the Society, as a minister becomes the servant of the Church. The Apostle says, "We preach not ourselves but Christ Jesus the Lord, and ourselves your servants for Jesus sake." If then a missionary instead of becoming responsible to a Church for Jesus sake, becomes so to a number of individuals selected from the churches, and constituted into one body, he is in that sense their servant. But as no church has a right to interfere with its minister, except for some deficiency in his character or his duty, so no society has a right to interfere with its missionary, except for similar reasons. If, however, a missionary enters into a voluntary engagement with a Society, as to what he will contribute to the general objects under their direction, that engagement ought to be sacredly kept and faithfully performed; and as salaries after being paid by the Society are no longer theirs, so the sums contributed by the missionary, after their devotement, are no longer his. These relations ought to be so clearly understood and sustained by each party, as to cause no mutual anxiety. Let societies then look upon missionaries as brethren, and servants for Christ's sake; and let missionaries look upon societies as their supporters and helpers, to whom under God they are responsible for their conduct.

When the relation above described was violated by the assumed independence of Serampore, it is thought by some that the Society ought immediately to have declared it to the public. There was a time when we thought so, and none have suffered so much from the delay as ourselves; yet in reflecting on the whole, we are now anxious to exculpate the Committee from blame. If they had taken the

step sooner, it would have been said, Why did you not try every means before you suffered things to proceed to this length, and to come before the public! Now all means have been tried, and every expedient that could be devised through the long course of ten years has been applied; and no public measures adopted till the case became completely hopeless. Here we see the forbearance of the Committee; and in the conduct of Dr. M. we see its reward. Let societies from these events learn not to trust those they employ with too much power, or to yield too implicitly to plans over which they have no control; and let them at the same time guard against that exercise of their authority which would be unscriptural, and alike injurious to the happiness of their missionaries and to the spread of the Gospel.

Missionaries ought to learn from this subject to guard against a secular spirit in their work, and all domination over their fellow labourers. It is not difficult to trace all the evils that have existed in the Mission at Serampore to a secularizing spirit. Prosperity led to affluence and honor, and these, while they created a spirit of domination, relaxed the missionary spirit, and diverted the energies of some who were once zealous in the good work to pursuits but distantly connected with the spread of the Gospel. Had a thousand times more been realized by these pursuits, it is questionable whether it would compensate for the evils of that spirit which it produced. The constitution of the Serampore Union, instead of discountenancing this spirit, as it professed to do in the beginning, now encourages it, and makes it necessary for a man to become secular before he can become a member. Hence, when it is desirable to add another to their number, it is asked, "What kind of person is required for such an addition? He must be a man who, like themselves, should have the ability and the industry to be a producer of pecuniary means." We ask whether any union assuming such a principle as its basis is likely long to be useful as a missionary body! As well might we expect an

efficient ministry at home from persons deeply involved in secular pursuits, as a union efficient in missionary labours where every one of its members must be a producer of pecuniary means. Did it permit some to be devoted entirely to missionary work, while others attended to secular pursuits, mutual assistance might be afforded ; but where every member must be a contributor of money, what must be the consequences ? Exactly such as we have witnessed at Serampore, since this system has been adopted. When the Mission was in its glory this was not the basis on which it rested.

When men become exalted from a state of poverty to a state of affluence, and from a state of servitude to that of government, it requires no ordinary degree of grace to keep them humble, and preserve them from domineering over others. The application of this remark will strike every one who reads the latter part of the third and the fourth chapters of this pamphlet. No sooner had Dr. M. become exalted to honor which exceeded his former state and expectations, than he began to oppress his brethren. This is evident from their united and individual testimony. How, it may be asked, is this evil to be prevented ? It can be avoided only by societies making their missionaries responsible to themselves, and not to one another. What scenes of misery would have been avoided at Serampore if this principle had been acted upon from the beginning. Let societies from this sad exhibition take heed what power they entrust to one man over another ; and let every missionary learn to be careful how he exercises domination over his brother ; remembering the words of his master : “ Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them ; but it shall not be so among you.”

The Christian Public, and the Friends of the Baptist Mission in particular, have to learn from what has transpired the lessons of humility and hope—humility for the past, and hope for the future. That there has been too much boasting about Serampore we believe few will deny, and that God has determined on the accomplishment of his designs to cut off

all boasting from creatures we suppose all will acknowledge. These two facts will enable us to account for the present state of things in the Mission. If men, while they profess to be seeking the destruction of idolatry, make idols of their own, they must expect that their sorrows will be multiplied; and when they are thus increased, it behoves them to humble themselves under the mighty hand of God, that he may exalt them in due time. This is indeed a painful ordeal to pass through, and a difficult lesson to learn; but it must be learned before we can reasonably expect the blessing of God to rest upon our exertions. It should ever be remembered, that before God can be exalted among the Heathen, all the pride of man must be brought low. By these mysterious events, therefore, as well as by the language of prophecy, he is saying to us, "Enter into the rock and hide thee in the dust, for fear of the Lord, and for the glory of his majesty. The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down; and the Lord alone shall be exalted in that day. Cease ye from man, whose breath is in his nostrils, for wherein is he to be accounted of." We are aware that these remarks apply to ourselves as well as others; and should the station we have occupied ever be exalted beyond measure, calamities the most distressing may be expected as the result; but we trust what is past will guard us and our friends against this error, and teach us, instead of boasting, to "serve the Lord with fear and trembling."

In lamenting over past errors, and that in particular of putting too much confidence in man, our minds are naturally led to think of Him in whom confidence may be placed with security. "It is better to trust in the Lord than to put confidence in man; it is better to trust in the Lord than to put confidence in princes." We are taught now to look to God to overrule what has transpired for the promotion of his glory, and the advancement of his kingdom. The sharp contention that took place between Barnabas and Paul, though an evil in itself, was overruled for the more extensive spread of the Gospel. The separation that has taken place

between the Missionaries in India has been made productive of the same benefit. And though we cannot but in these cases lament the weakness of the instruments, yet we are constrained to admire the wisdom and goodness of God, in making these very weaknesses subservient to his purposes, and thus teaching us that not unto us, but unto His name ought all the glory to be ascribed. The Christian Public must bear in mind that we have not been speaking of things as they now exist or have lately transpired, but of things that took place more than ten years ago: we are therefore able to speak of them and their effects with precision: and as we have never published a word on the subject before, what we have now advanced may be regarded as the deliberate conviction of our minds, arising from nearly fourteen years' experience. The dispute, with a very few exceptions, is entirely unknown to the Heathen, and we trust it will ever remain so. Though painful to the Christian Public, we have no doubt it will ultimately be productive of great good. While it leads to more definite views of the relation existing between Societies and Missionaries, and tends to prevent the domination of one Missionary over another, it will teach all Christians, instead of glorying in men to see the necessity of glorying only in the Lord; it will deepen the conviction that it is not by might nor by power, but by the Spirit of the Lord the Heathen must be converted; and it will inspire those who engage in this work to determine "to go in the strength of the Lord God, making mention of his righteousness and of his only." By answering these, and other important purposes, it may accelerate that blessed period when "the earth shall be full of the knowledge of the Lord, as the waters cover the sea."

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