

ceeded to Calcutta, with the view of establishing a branch of the mission in that city, he there prosecuted his labours with unwearied diligence, and with considerable success. He at last married, and by his wife came into the possession of so large a fortune, that he was reckoned one of the richest men in Bengal. With that disinterestedness which formed so striking a feature of his character, he resolved to devote this new accession of wealth to the support and extension of the mission, which had hitherto struggled with considerable pecuniary difficulties. Besides exercising great liberality to the poor, he built a dwelling house for two missionaries, a church for the congregation, and a school-house for the children. On these and other objects of a missionary nature, he expended upwards of a hundred thousand rupees, about £12,000 Sterling, of his private fortune. In consequence of his wealth, he became connected with other opulent people in Bengal, and while he flattered himself that by maintaining intercourse with them, he might be useful to them, they, as generally happens in such cases, proved hurtful to him. A worldly spirit was insensibly engendered in his breast: the society with which he associated involved him in extraordinary expense, and combined, with the generosity of his temper, at last materially reduced his wealth. Chagrined at the diminution of his fortune, he now thought of some means of retrieving his loss. Rents being at that time very high in Bengal, he began to speculate in the buying and selling of houses, and expended on them sums of money belonging to others, in the hope of receiving large profits in return. By such means, many others acquired great wealth; but in his hands the scheme completely failed. He was now, at an advanced period of life, under the necessity of leaving Calcutta, and

taking refuge in Chinsurah, a Dutch settlement in the neighbourhood, in order, we suppose, to escape the rigour of his creditors. Here he passed the last ten or eleven years of his life in poverty, yet endeavouring to render himself useful. Still animated with the zeal of a Christian Missionary, he kept a school during the week; and on the Lord's day he performed divine worship by desire of Government, for which he was allowed a small salary. But though a cloud hung over the evening of his days, he lived, according to his own confession, more peacefully and more comfortably, than when he possessed a superabundance of earthly things. He acknowledged, with gratitude, the kindness of Providence in bringing him to a knowledge of himself, through mortifying afflictions, and in delivering him from the entanglements of this vain world. Even previous to his leaving Calcutta, the mission in that city had sunk into a languishing state; and though various attempts were made to maintain its existence, it was at length abandoned about the period of his death.

BROWN'S *History of the Propagation of Christianity among the Heathen.*

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To the Editor.

MY DEAR SIR,—I have known a preacher urge with great confidence against the common idea that Jesus and others were baptized in Jordan, that passage, John i. 28—"These things were done in Bethabara, beyond Jordan, where John was baptizing." Hence many of the people are led to believe, from the way the passage is applied, that Bethabara was some place in the interior of the country, and so make the Scripture contradict itself. But the people should be aware that Bethabara literally signifies the *house of passage*, and is thought by the learned to be