

on his forehead; that all sin is predetermined, and therefore cannot be avoided. This produces the utmost indifference as to futurity. Hereditary veneration for a system believed to have existed for hundreds of thousands of years is another barrier very difficult to overcome. Then there is the difficulty which meets missionaries in all heathen countries, that of language; but in India there are 243 spoken and written languages, and 296 dialects of those which have to be mastered before those who use them can do much good. To these must be added another difficulty, incredible though it may seem, namely, that up to the year 1813 missionary efforts in India were treated with pronounced hostility by the East India Company, ostensibly on the ground, that interference with the religious rites of the natives would conduce to create a spirit of disloyalty to the government, but in reality because it was supposed to be inimical to interests of trade and commerce.

The year 1793 was an important one in the history of Indian Missions. In that year Dr. Thomas, a medical man who had previously practised in India, and the Rev. William Carey, an enthusiastic young minister, arrived in Calcutta, the first agents of the Baptist Missionary Society then newly formed. Thomas, from his luxurious habits, was not well suited for the practical work of a missionary, but his influence with the government, his knowledge of the country, and his genuine goodness of heart rendered him in many ways serviceable to the cause. Carey, on the other hand, threw his whole soul into the work at the very outset, though, to the disgrace of the government, the greatest difficulty was found in establishing a mission. They were forced to leave Calcutta, but obtained permission to commence a mission at Serampore, a Danish Station on the Hugli, a few miles above the capital. Here a church, a school, and a printing press were established, and Serampore in course of time became an important centre of education and literature. In 1799, the mission was strengthened by the arrival of Messrs. Ward, Marshman, Brunson, and Grant. In 1801, the New Testament in Bengali, translated by Carey, issued from the mission press. Soon after this, Carey was appointed professor of Oriental languages in the College of Fort William founded by the Marquis of Wellesley. Thenceforth his life was chiefly devoted to literary work, the most important of which was the translation of the Bible into no less than *twenty-four* different dialects, all edited by himself. Carey died at Serampore in 1834, aged 73, in the forty-first year of his mission in India. Despite the ridicule heaped upon "the consecrated cobbler" and his associates, the word of God grew and prevailed, and the

name of William Carey will be had in grateful remembrance when that of his detractors are forgotten. As for the society he represented, its subsequent career in India, and elsewhere, has been highly honourable and successful. The American Baptists established a mission at Nellore, in 1840. In 1871, their converts numbered 5400; they had 64 preachers and teachers. They have lately had great success among the Telugus. At one point, Ongole, Mr. Cough reports that more than 5000 were received in three weeks. "In three months 9147 were baptized, and the work is still progressing."

But we are slightly anticipating the order of events in India. On the 6th of February, 1812, the then newly formed American Board of Missions ordained five missionaries and designated them to Calcutta. These were Messrs. Hall, Judson, Newell, Nott, and Rice. Their departure produced a great effect on the Christian community in America. They received a hearty welcome from Carey and his companions, but the East India government no sooner heard of their arrival than they ordered them to leave the country. Where to go, they knew not. Judson and Newell managed with difficulty to escape to the Isle of France (Mauritius.) The others eventually reached Bombay. Judson soon after this joined the Baptist Church and founded a mission at Rangoon, in the Burman Empire. Rice also joined the Baptists and returned to America to report the state of affairs and to enlist the Baptist churches in Foreign Missions, which he succeeded in doing. This missionary band was indeed broken up, but in the providence of God it was overruled for good. How it came about we have not room to tell, but a new era was at hand. Wilberforce and a few other noble men took a determined stand in the British House of Commons, the result of which was that the restrictions against sending missionaries to India were rescinded on the 13th July, 1813, by a vote of 54 against 21. Shortly after, the American Board began their mission to the Mahrattas in the presidency of Bombay, and they have carried it on with much success ever since. A church was erected in Bombay in 1822. Schools were opened, and a printing establishment set on foot which became one of the most complete in India. The Bible was printed and circulated in the Mahratta language, spoken by twelve millions of people. Hall died of cholera in 1822, but a new band of missionaries was sent out in 1827, another in 1829, and from time to time fresh relays. Some fifty American missionaries in all have gone to this field. The next mission of the American Board was in Ceylon, in 1815, where nearly eighty missionaries have since laboured.

*To be continued.*