

been in India as a missionary previous to this, and Mr. Carey, were selected. The next question was "How are they to get out to India?" No person could enter the country without license, nor indeed could any sail on the Company's ships without license. But soon a way was provided. A Danish vessel was found willing to take them. They landed unmolested at Calcutta in 1793, and set to work at different things. They were living in India only under the "tacit permission" of the Government. Mr. Carey took charge of a factory and formed a school at Mudnabatty. Here he also erected a press and set to work to translate the Scriptures. Mr. Carey was advised to appear before the Governor-General, Lord Wellesley, in order to get the mission on a firm footing. But it was not to be yet. In the meantime four more missionaries were sent from England, and, unwilling to be disguised, landed, not in British India, but in the Danish settlement of Serampore, above Calcutta. Thither also Mr. Carey went, the Danish Government promising to protect him. On the 22nd of December, 1800, they saw their first convert. In 1801 Mr. Carey became teacher of Bengalee in Fort William College, established in Calcutta by Lord Wellesley, full liberty being allowed him in his missionary capacity. As long as Lord Wellesley was Governor-General the work increased and extended, even into the British territory, but when he left, trouble arose.

In 1813 a great victory was won for the missionaries, and in behalf of the people of India. All restrictions prohibiting missionaries entering the land and preaching to the people were removed. As a result, since that time the cause of missions in India has been one steady and triumphal march.

In 1817 there were fully 1,200 in

fellowship with this one mission, and a college had been erected.

In 1832 the Bible had been partially translated into forty different languages and dialects. Nine other stations were founded, some of these beyond the province of Bengal, in Northern India. A mission was also founded in Calcutta, which, in 1844, had made great progress. It had eight churches and 454 members, of whom 270 were natives.

In 1853 the report of the whole mission shows thirty-five European and eighty native missionaries, 480 European and 932 native members, with day schools at which there was an average attendance of 2,295. The statistics of 1881 shew thirty-seven missionaries, with 131 evangelists and 3,467 native communicants.

But this, the English Baptist Society, is only one of the thirty-five missionary societies which now have missionaries amongst this benighted people. And we have only as yet considered the establishment of missions in one or two comparatively small districts, and have not mentioned other great powers for good which have been, or are now at work. These latter are:—

1. The work of the military chaplains. In this we can but name men who have won for themselves immortal praise. First on the list comes David Brown, next Claudius Buchanan, and last the saintly-minded, devoted Henry Martyn.

2. Women's work for women. Woman's state in India has been very low. She has been left entirely in darkness. She is positively hated, has no will of her own, and is strictly confined to the Zenana, where there is nothing to cheer or ennoble. She is, says one, "unwelcomed at birth, untaught in childhood, enslaved when married, accursed as a widow, and unlamented when she dies."

The work amongst the women was