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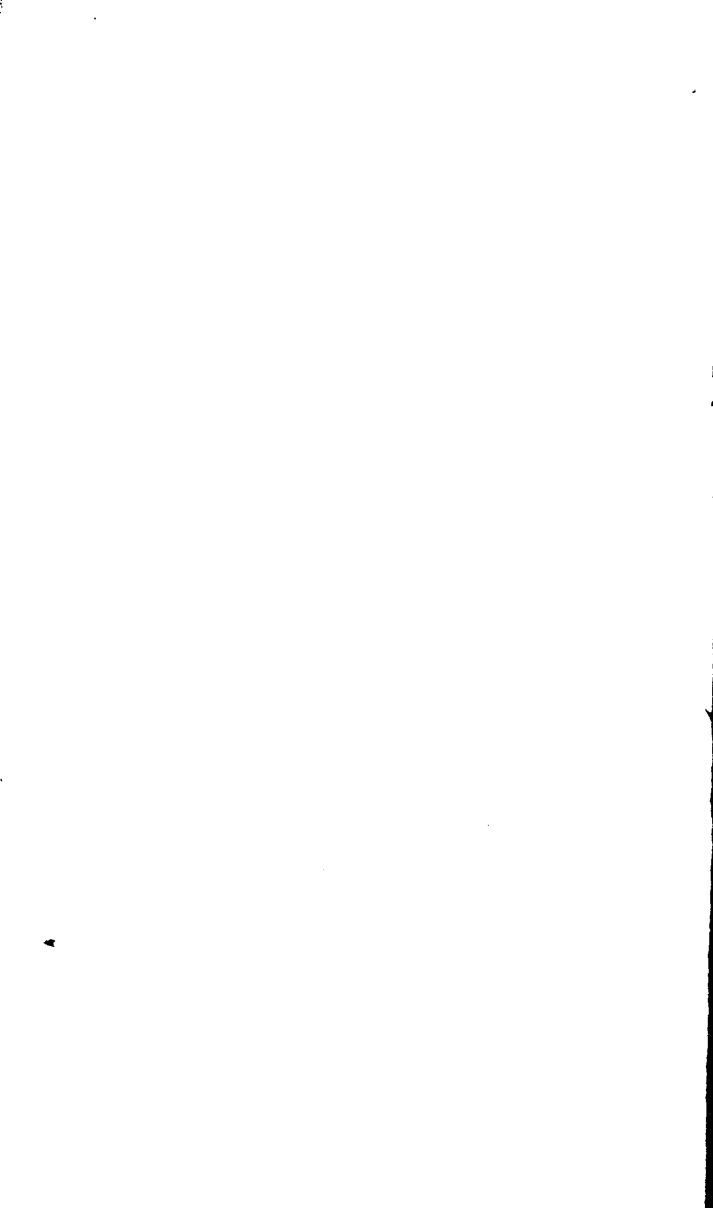
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MEMOIRS

THE REV. W. H. PEARCE,

SON OF

THE REV. S. PEARCE, A. M.

BIRMINGHAM.

BY

HIS FRIEND AND COMPANION IN TRIBULATION
AND IN THE KINGDOM AND PATIENCE OF
JESUS CHRIST.

CALCUTTA:

PRINTED AT THE BAPTIST MISSION PRESS, CIRCULAR ROAD.

1841.

TO THE
YRABEL COACHING

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P3TT5

PREFACE.

IN drawing up the following account of the life, death, and character of Mr. Pearce, the writer found himself called to the discharge of a very painful duty. He entered upon it with feelings of grief and partial disappointment—of grief, for the loss of a most sincere and affectionate friend; and of disappointment, from the expectation he had entertained that one better fitted to describe the loss sustained by the Mission and the public would have undertaken the task.

The last three years have to him abounded in events requiring the exercise of faith and patience. In 1838, he was called to lament the loss of an affectionate and faithful wife; in 1839, of his beloved brother and companion Mr. Penney; and in 1840 of his long-trying and ever devoted friend Mr. Pearce. Thus, one after another, and in this quick succes-

sion, has he witnessed the departure of his dearest associates; and now, of all who commenced the Mission with him in Calcutta, upwards of twenty years ago, none are left beside himself and the widow of his last deceased friend; all have been removed from this field of action, either by the providence of God, to other parts of the world, or by the stroke of death, to the spirits of the just made perfect. This last bereavement has been to the writer peculiarly distressing, and has brought forcibly to his mind Young's apostrophe to death.

“ Insatiate archer! could not one suffice?

Thy shaft slew thrice, and thrice my peace was slain.”

He knows not how to express his feelings for the loss of one so dear to him, except in the words of David, when lamenting over his dearest friend slain in the high places: “ I am distressed for thee, my brother Jonathan: very pleasant hast thou been unto me: thy love to me was wonderful; passing the love of women.”

In these circumstances, it has been some relief and consolation, while lamenting the loss of his companions, to reflect on their

excellencies and to attempt partially to describe them, and still more so, to reflect on the happiness they now enjoy in being added to the number of those who through faith and patience are inheriting the promises. And the prayer which he now most devoutly offers both for himself and the reader is, that “ seeing we are compassed about with so great a cloud of witnesses, we may lay aside every weight and the sin which doth most easily beset us, and run with patience the race set before us, looking unto Jesus, the author and finisher of our faith ; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.”

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M E M O I R .

CHAPTER I.

FROM HIS BIRTH TO THE PERIOD OF HIS LEAVING ENGLAND.

MR. PEARCE was a most interesting character, being loved by those who knew him for his own excellencies, and respected by all for the virtues of his parents. He was the eldest son of the Rev. S. Pearce of Birmingham, whose praise is in all the churches. No one can read the life of his father without being struck with his eminent piety and ardent desire to do something for the welfare of India; and no one can review the life of the son without perceiving how completely he was animated by his father's spirit, and how steadily he pursued the great object on which his heart was fixed. It is almost impossible to reflect on what the father devised, and what the son executed, without being reminded of the case of David and Solomon; David said, "I had it in my heart to build a house of rest for the Ark of the covenant of the Lord, and for the footstool of our God, and had made ready for the building; but God said unto me, Thou shalt not build

a house for my Name; Solomon thy Son, he shall build my house and my courts: for I have chosen him to be my son, and I will be his Father.”

Mr. Pearce was born at Birmingham on the 14th of January, 1794, and before he was six years of age was deprived of his father, the guide of his youth. In the edition which he published of his father's life, the following are his remarks in reference to that event: “ Having lost his beloved father before he was six years of age; almost the only recollection of his person and character, possessed by the Editor, is associated with his coffin; and he is therefore necessarily incompetent to add any thing of importance to the memoirs from his acquaintance with the subject. He has however gathered up some fragments of value which might have been lost; and hopes that in having done so, he has performed an act of public utility, as well as of filial gratitude.” By the death of his father, he with his mother, brother and two sisters was thrown upon the care of the church of God. The sympathies of the religious public were greatly excited on the occasion, and plans were soon devised by which the widow's and the orphans' wants were all supplied. On this Mr. Fuller offers these excellent remarks:—
 “ The situation in which he left his family, we have seen already, was not owing to an indifference to their interest, or an improvident disposition, or the want of opportunity to have provided for them; but to a steady and determined obedience to what he accounted the will of God. He felt deeply for them, and we all felt with him, and longed to be able to assure him before his departure that they would be

amply provided for, but owing to circumstances which have already been mentioned that was more than we could do. This was a point in which he was called to die in faith : and indeed so he did. He appears to have had no idea of that flood of kindness which immediately after his decease flowed from the religious public ; but he believed in God and cheerfully left all with him. ‘ O that I could speak (said he to Mrs. Pearce a little before his death) ; I would tell the world to trust a faithful God. Sweet affliction ; now it worketh glory, glory !’ And when she told the working of her mind, he answered, ‘ O trust the Lord ! If he lift up the light of his countenance upon you, as he has done upon me this day, all your mountains will become mole-hills. I feel your situation, I feel your sorrows ; but he who takes care of sparrows will care for you and my dear children. The liberal contributions which have since been made, though they do not warrant ministers in general to expect the same, and much less to neglect providing for their own families on such a presumption, yet they must needs be considered as a singular encouragement when we are satisfied that we are in the path of duty, to be inordinately ‘ careful for nothing, but in every thing by prayer and supplication with thanksgiving to let our requests be made known unto God.’ ”

From his infancy Mr. Pearce was trained to religious reflexion. This appears from a letter written by his mother to a friend when he was sick ; in it we see the tenderness of the mother, and the first dawnings of piety in the mind of her son. “ My dear boy has a

fever the symptoms of which are alarming : the Physician assures me his lungs are not at present affected ; though I much fear it will so terminate. Mr. and Mrs. N. are unbounded in their tenderness and attention, I know not what is before me, God is a Sovereign and has a right to do with me and mine as seemeth good to him. I have long ago in words acknowledged his right ; nor will I now retract, should he remove the delight of my eyes from me. No, though he slay me, yet will I trust in him. I feel an unbounded confidence in him. He will, I am persuaded, do all things well ; he has been very gracious to me. My dear William is a very desirable child ; I feel all the mother yearning over him ; yet I have not had the least disposition to think hard of God ; but have viewed it as the rod in the hand of a Father who knows the end from the beginning, and who doth not afflict willingly, nor grieve the children of men. Pray for me, my dear friend, that it may be sanctified. My love to our friends, I hope they will not forget us when they bow before the great Physician, for as our dear boy says, it is of no use to apply to earthly physicians without the help of the great one.”

When removed to a short distance for the benefit of his health, she thus writes to the friend to whose care she entrusted him.

“ Mr. Greenwood has kindly offered to convey me a small parcel to Nottingham. I am happy to embrace the offer, in order to inquire after the health of a family for which I feel increasingly interested, my dear Mr. and Mrs. Nichols. I have also inclosed a Bible for

my dear William ; it has been long ready for him and would have been sent but for want of a conveyance. I hope he will now receive it as a token of his mother's love, the height of whose ambition is to see him feel the truths therein contained. Please to give my love to him. I was pleased yesterday to hear by Mr. Butler he was so well.

“ I also heard your dear Mr. N. was from home ; may he be preserved in safety while absent from you, and return to you in perfect health : when you write him, please to present my respects.

“ I know nothing in my circle of acquaintance that will give you pleasure, or I would communicate it. Permit me to hope to hear from you soon ; be assured a line from you or Mr. N. will be peculiarly grateful to my feelings.

“ My dear children are all well and all desire to be remembered to you, Mr. N., and their dear William. Please to remember me to *all* friends as though named, and be assured I am, my dear Mrs. Nichols,

“ Your much obliged and affectionate friend,

“ S. PEARCE.”

After the death of his father, he was placed under the care of the above mentioned Mr. Nichols, a kind and benevolent gentleman, whose heart was touched with sympathy for the bereaved family, and who came forward and offered to adopt the eldest son of his deceased friend as his own child. Great was the attention which he paid to the formation of his character ; in his education he acted upon the principle laid down by the wise man, ‘ Train up a child in the way he should go, and when he is old, he will not depart from

it.' Through the whole of his life he carried with him the savour of those truths which were here first instilled into his mind, and to the day of his death exhibited the lively virtues of the man who took the charge of him in his early youth. Mr. Nichols died only a few years before our friend, so that he was amply rewarded for all his care over him in his youthful days, by living to see in him a moral likeness of himself, a worthy son devoted to objects of benevolence, and willing to make any personal sacrifice for their accomplishment. A regular correspondence was kept up between them as long as they both lived; and though we have the letters only on one side, yet these contain much that serves to illustrate the character of both.

After Mr. Pearce was removed from Birmingham to Nottingham and committed to the care of Mr. Nichols, he was placed in the school of one Mr. Goodacre, which was at that time the best Seminary in the place. Though his tender spirit was scarcely fitted to contend with the rough manners of many around him, yet by the sharpness of his intellect, he made his way among them, and commanded their respect; whilst his more gentle manners softened the minds of some and made him an object of admiration.

When he was ten years of age, an event took place which produced a very powerful effect on his mind, and that was the death of his beloved mother. His feelings were naturally tender, and had become more deeply interested in his mother as his only surviving parent, and hence the shock which they sustained was

the more severe. He now felt that father and mother had left him, and that he was thrown entirely on the care of the Lord; to the Lord therefore he directed his thoughts and his prayers. He said to God, 'Thou art my father, and thou shalt be the guide of my youth.' The offering was graciously accepted, and from this time the spirit of God began to work in him to will and to do of his good pleasure.

While residing at Nottingham, he used to accompany Mr. Nichols on the Lord's-day to Arnold, a village at a short distance, and to listen to the Gospel as preached by him to an attentive congregation. The discourses he there heard, the acquaintance he there formed, and the conversation into which he entered in going and returning, were also blessed to his soul; and though they did not produce a decided change of heart, they prepared him for higher communications of divine grace. Conversion is very diversified in the manner in which it is effected, though always the same in the end. Some, like the Apostle Paul and the Jailor at Philippi, are convicted and converted in a short space of time; while others pass through a series of gradual changes from year to year, before they become decided Christians. 'But all these worketh that one and the self-same Spirit, dividing to every man severally as he will?' Where habits of vice have been contracted, the operations of the Spirit become notorious by leading the individual to abandon those habits and enter on a new course; but where no such habits have been formed, and the depravity of the heart only is to be opposed, there the workings of the Spirit are like the leaven

hid in three measures of meal, operating till the whole is leavened.

Being now well disposed and inclined to imitate those whom he saw active in doing good, he was encouraged to take a part in conducting the Sunday school, and to assist Mr. N. by giving out the hymns. The dread of leading unconverted characters to engage in the most sacred and solemn of all duties, has induced many to discourage all youthful beginnings; while others, sensible how much piety is increased by exercise, have encouraged the first appearances of piety. It is right, indeed, that unconverted characters should not be employed as ministers of the word; but there is reason to believe that many, humanly speaking, have been driven to a worldly calling, who would have been shining lights in the church, had they at the first received due encouragement.

There seems reason to believe that the indications of piety now manifested, added to an acute understanding, and uncommon quickness of perception and comprehension, led Mr. N. and others of his friends to entertain the idea that he might one day be engaged in the work of the ministry. It was, therefore, thought right, in addition to a good common education, that he should receive such a one as is usually given to candidates for the sacred office. For this purpose he was placed under the care of the Rev. Dr. Ryland of Bristol, and with the exception of sermonizing went through the regular course of four years studies required at the Bristol College. By this means he became well acquainted with the classics and sacred literature, and also had an opportunity of

forming an acquaintance with many who afterwards occupied important stations in the churches.

What was the state of his mind during the time he was at Bristol, it has not been possible from his private papers fully to ascertain. At the commencement of his studies at that place he was thus addressed by Mr. Nichols.

“ Nottingham, 22nd July, 1806.

“ MY DEAR WILLIAM,

“ Be assured that your welfare both of soul and body, in respect to the life which now is and that which is to come, lies near my heart, and only from a hope that your advantage would be the more extensively promoted by a removal to Bristol, could I have been reconciled to your departure for so long a season or to so great a distance. But while from these considerations I give you up into the hands of others for a season, I cease not daily to pray for you that you may become a learned, humble and godly man. Should I live to see such fruits produced in you, I shall then rejoice that ever I became your Patron, and all the care and expense which I have laid out upon you will be abundantly rewarded ; but if on the contrary you should become a giddy, vain and wicked young man, surely this will break my heart, and bring down my life with sorrow to the grave. Let me therefore affectionately warn you against those sins by which so many youth are corrupted and hurried on to ruin—such as vain and foolish words—filthy and unclean conversation—prevarication which is very near akin to lying—and lightly taking the Lord’s name—and shall I say, profane and angry

words? Carefully avoid all those who are guilty of such things, for you know Him that hath said, ' Evil communication corrupts good manners.'—I write not thus to shame you, for through the restraining grace of God you have hitherto been preserved from these evils ; but because I love you, I warn you. Pay all possible attention to the object of your being placed under the tuition of your dear friend, Dr. R.—which is your attaining extensive knowledge in those branches of literature which you will be called upon to study. God has endued you with mental powers capable of taking in much learning ; he requires of you to be very diligent in those means calculated to impart it ; you have been diligent—exceedingly so, and I trust you still persevere. I should wish you to pay some attention to your writing and try to improve in that also.

“ Let me charge it upon you to conduct yourself towards your teachers, and especially towards Dr. Ryland and Mrs. R., with all humility and teachableness, diligently adhering to their instruction, advice or admonition. Beware of giving at any time pert or saucy answers. Remember the good Dr. has not taken you for gain, but out of pure friendship and in respect to the memory of your beloved Father. The kindness you and your sisters and brother receive are for your father's sake, and that God who loved your father causes us to love you for his sake.

“ You will bear in mind that when you are placed in the house of your benevolent friend at Bristol, you are then among your superiors, and it will behoove you to demean yourself towards them as such, and

in this way you will obtain their respect, instructions and prayers. How glad should I have been, if in early life I could have enjoyed the privileges you are put in the possession of, but that time is over with me, and those advantages I can never enjoy; and I must remain in my present contracted sphere of knowledge; but blessed be God, if I know my Bible; all other knowledge without this would leave me and all mankind miserable and wretched: 'this is life eternal, to know thee, the only true God, and Jesus Christ whom thou hast sent.' "

In another letter he says, "I now sit down to acknowledge the receipt of yours dated Aug. 13th, informing us of your safe arrival at Bristol and your approval of the situation. I trust in the Lord the change will be for your real and lasting advantage; if not, the fault will be yours, not either the Lord's or your friends'. 'The lines are fallen to you in pleasant places, and you have a goodly heritage.' This is your sowing time, in which you are required to lay up in store a stock of useful knowledge against the time to come, not only for yourself, but for society too; 'for no one liveth to himself.' We are required to be lights in the world, diffusing abroad that treasure which God has put into our hands for the good of others. To be blessed of God and then made a blessing to others, is a peculiar favour indeed, and this I pray may be the case with you, my dear, dear boy."

What replies the young student sent to these kind and judicious directions we do not know; but it appears that in his replies he studiously avoided saying any thing regarding the state of his heart. Hence

in two subsequent letters it is remarked, "I wish you had sent me a more particular account of your own mind, what pleasures or perplexities you are the subject of. I hope you could write freely to me on such occasions, for though I feel concerned for the health of your body and your comfortable accommodation, in temporal things, yet be assured your spiritual and eternal interest is of greater moment with me, and on behalf of which I am the most importunate at a throne of grace daily that you may savingly know, love and serve the Lord Jesus Christ all the days of your life. Now if you would enter a little into some of the exercises of your mind, in your correspondence, I should not have to complain of so short a letter as your last was. You will consider that in my present situation, I have time to peruse my friend's letters, and it would give one pleasure to ponder over long and interesting ones from you; and your situation furnishes you with a variety of occurrences, both foreign and domestic, that would be entertaining and profitable to me." Again, "I thank you for your kind letter of the 27th ultimo, and the pleasing intelligence relative to the cause of our Redeemer among the heathen. I had a few days before been favored with a letter from Mr. Fuller, communicating similar information, so that from both letters I am furnished with interesting news, which I shall lay before my people this evening, it being the monthly prayer-meeting. You might have filled your sheet of paper by communicating something of a personal and domestic kind. My love to you, my dear boy, would have rendered any account of your own state, whether of body or mind, interesting. I expect

you are attaining knowledge by books, but what is the knowledge you are laying up from trial or experience? What have you learnt of yourself and of Jesus Christ? What gives you the most pain? And what the most pleasure? After what are you most ardently longing? I wish I could prevail with you, my dear William, to be free and open on such subjects with me. Why should you be reserved? Though I am incapable of giving you such advice or instruction, as you can obtain from your kind teachers, under whose tuition I have placed you, yet such communications would serve to regulate my prayers on your behalf, and administer joy to my heart if you are walking in the ways of God."

If the disinclination of the unrenewed heart to real religion, led a youth of the greatest affability and frankness to silence, we need not wonder that spirits naturally and habitually reserved, should be brought with much difficulty to converse on such subjects, and lay open to others the secret state of their heart towards God. These appeals, however, appear to have produced considerable effect, and to have led to a disclosure of the state of his mind, as may be perceived by the next letters.

"Your last letter, of the 11th instant, gave me heartfelt joy to find you so far acquainted with your state as a sinner as to loath and abhor yourself, and to feel your entire dependance on divine grace for every good desire or holy action, and that your only refuge and source of supply is a throne of grace. O what an unspeakable mercy that such a throne is revealed, and that to it we are kindly invited with assurance of

obtaining mercy and grace to help in time of need through Jesus our adorable Mediator! Here, my dear William, daily live, for here safety dwells and peace abides. The snares which are laid by Satan and the world to entangle the feet of youth are many, and no situation on earth is free from them, and often where we least suspect danger, there we catch a fall. O may the good-will of Him who dwelt in the bush, and thereby preserved it, though on fire, from being consumed, ever keep you, that neither the pride of your heart nor the vanity of your mind, may lead you aside from the paths of humility and holy watchfulness. Amidst all the increase, of useful knowledge which your present situation is designed to afford, it is my daily prayer you may grow in grace and in the knowledge of our Lord and Saviour Jesus Christ, whom to know is life eternal. To spend a blessed eternity with Christ and those redeemed from among men, many of whom were our dear delights when on earth, will infinitely compensate for all the sacrifices we have made for religion, and the difficulties and sorrows we have endured in travelling the heavenly road.

‘ To spend one sacred day where God and saints abide,
Affords diviner joy than thousand days beside.’

May these pleasures be your highest aim while here on earth, as these alone can satisfy a soul born for heaven.” Again : “ Your letter of the 1st of last month gave me much satisfaction, and I bless the Lord on your behalf for the grace I trust he has bestowed upon you ; may you abound still more and more in all knowledge and true godliness, and your path become

like the shining light which shineth more and more unto the perfect day. I contemplate with pleasing expectation the return of the vacation, and shall be glad to receive you. It is a pleasure to me to find you still engaged in religious exercises, and that Christian society is pleasant and profitable. The promise is 'Then shall ye know if ye follow on to know the Lord : ' and if God is the greatest and best of beings—if from him the greatest and best of blessings are obtained, surely it is our greatest wisdom to seek those things which are above, in preference to any or every thing of a merely worldly nature. ' Seek ye first the kingdom of God, and his righteousness, and all other things shall be added, ' is the gracious declaration of him who cannot lie. If Christ is formed in our hearts the hope of glory, then with Christ we have the assurance of all things."

Others united both in prayers and exertions for his sound conversion unto God. The death of his elder sister also about this time, produced, *for a season*, a very salutary effect upon his mind, which made many hope for the best respecting him. Mr. Vernon, an amiable and truly pious young man, who was at this time studying for the ministry at Bristol, took a lively interest in his spiritual welfare, and wrote to him occasionally while they were separated at the vacations. The two letters which we now insert will be read with interest by all who knew that heavenly-minded man.

" *Bristol, March 30th, 1809.*

" MY DEAR WILLIAM,

" I find I can send a few lines to you by Mr. Hackett's apprentice ; I therefore devote a few mo-

ments for that purpose. I hope you arrived safe at Bradford and have found much pleasure in your visit there. I have often thought of you since you have been absent, and shall feel much pleased in welcoming you home. We read Latin to Dr. R. on Monday, and then commenced our Easter vacation, so that you have been absent but one lesson. You will doubtless spend some of your time in reading; but I hope you will not neglect paying attention to your health: as the journey was taken for relaxation, let this be the principal object of your care. You will have observed, I doubt not, my dear W., that I have appeared latterly more particularly interested in your welfare. Indeed I have always done this, the memory of your Father justly entitles you to regard; but latterly I have found more pleasure in what I have known and learnt of your conduct. I indulge the hope, with the most pleasing anxiety, that you have become truly concerned for the welfare of your soul, and that you feel your heart powerfully impressed with the importance of true religion. Suffer me in the most affectionate manner to advise you to cherish with the most anxious care every impression you receive which is favorable to religion. You are convinced, I am persuaded, that this must be possessed in order to obtain true happiness. You cannot think of leaving the present world without possessing it. You are convinced that nothing so much tends to promote the comfort, usefulness and respectability of men in this world as true religion. You are aware of the recommendation which it bears—it comes from God—it renders us like him—it prepares us for the everlasting enjoyment of him. You are

sensible of the miseries which must be consequent upon neglecting it—the loss of the divine favour—the direful apprehension of coming woe at present, and the future and endless endurance of it in another world. Feeling persuaded that all I have suggested has long ago been known to you, and to the truth of which you will readily assent, I have not now mentioned it with an expectation of interesting you by its novelty, but rather with an affectionate desire of deepening those convictions which have, I trust, already begun to operate upon your mind. Let me say for your encouragement, those convictions are tokens of good. Bless God for possessing them. Pray for their preservation. Endeavour to know well your true character, what disposition is likely to ensnare—what temper to distress you in future life: seek from God grace to correct what you find amiss; for now much may be done of this nature, which fixed habit and long indulgence render impracticable. Endeavour to realize the power of the Gospel upon your heart—derive your motives to piety hence and this will render it pleasing—seek direction of God with regard to your future life, and let it be your first concern to honor him in the manner which he shall appoint. May he grant you grace to do these things as far as they coincide with his will, and his name shall receive the glory.

“ My dear William, I have written thus without premeditation at Mr. Hackett’s Desk. I hope you will regard it as an expression of my love and receive it as it is intended. Hoping soon to see you,

“ I remain, my dear W.

“ Your very affectionate friend,

“ J. VERNON.”

“ Yarmouth, 23rd June, 1809.

“ MY DEAR WILLIAM,

“ I hope you have not thought for a moment that I had forgotten my promise of writing to you ; indeed I trust the present will reach you at a period not far removed from that at which you proposed my writing.

“ I arrived here in safety, as I suppose you learnt from friend Hall. I had much pleasure among my friends, and preached occasionally for the first few weeks after my arrival ; but taking cold after preaching on Sabbath, which I renewed by preaching once on the Sabbath following, my lungs became so affected as to occasion a slight spitting of blood on the Monday, which brought me under medical restraint for some days succeeding. I am now both with regard to my feelings and appearance, through divine goodness, perfectly recovered, but I am advised to give up preaching again for the present.

“ I often think of you, my dearest W., with the interest and concern of an affectionate friend, and frequently wish to have you with me. I hope you renewed the pleasure at Bradford which you experienced on your first visit there, and have found much happiness in the society of your valuable friends at Collingham, Birmingham, &c. Many there are, I am persuaded, that feel an affectionate anxiety for your welfare, both in reference to the present and future life. Our friends, are undoubtedly, to be reckoned among the choicest blessings of our great Benefactor, and you will, I am sure, unite with me in considering the sentiment of the poet as perfectly just : ‘ The friendless master of

a world is poor.' If then, my dear W., human friendship is so estimable and proves in so many instances the balm of life, it is natural to infer how superior must be the friendship of that Being whose resources of felicity are infinite, who is able to inspire courage in our souls under every present difficulty, to impart consolation under every sorrow, to cheer the gloom which encircles declining mortality, and to impart joy, pure and perpetual, in the upper and better world. To participate this exalted, this divine friendship, we, my dear W., are invited by the Gospel of our adorable Redeemer. 'Behold I stand at the door and knock:' and may we admit the Redeemer into our hearts, seek reconciliation with God through his merits, become his humble and decided followers upon earth, and wait his second appearance from heaven.

"What are your future designs? Do you intend to return to Bristol, or seek a situation to obtain the knowledge of some trade? I hope, my dear W., you will think it important to seek direction from above, knowing that without the divine blessing, all our endeavours to obtain happiness and prosperity will prove fruitless and vain. I trust that God in whom your father trusted, and whose grace he found so abundant, will also be gracious to you, and according to his wisdom, dispose you to pursue those objects by which his name will be glorified and yourself made blessed. Hoping soon to hear from you, I take pleasure, my dear W., in assuring you for the present how much I am,

"Your affectionate friend,

"J. VERNON."

Another acquainted with him at Bristol, wrote to him in the following affectionate manner :

*“ Shaftesbury House, Kensington
Gravel Pitts, August 11, 1809.*

“ MY DEAR FRIEND,

“ The permission to use these words in addressing you, and that in their real, not accommodated sense, I feel to be a privilege, and I pray God, who has given me a heart somewhat susceptible of friendship, to awaken a suitable sense of the blessing I possess in your esteem. I have longed to make this acknowledgment, but the number and urgency of my engagements have till now withheld me. Why did you not anticipate me in the commencement of a correspondence on which I desire the divine blessing in its effect, and the divine influence in its conduct? May it however be continued till we meet in a state where our mode of intercourse will be inconceivably more intimate, and, as between spirits made perfect, continual without satiety, and crowned with unmixed delight. It is not seldom that I remember Pearce, it is not seldom therefore that I have an additional cause for gratitude to him, whose blood purchased for me the blessings of sanctified friendship. Pearce’s name has a thousand interesting associations connected with it, both personal and relative. The recollection of that no ordinary character of piety, which distinguished the short earthly course of his beloved parents, never fails to awaken pleasing, delightful emotions in my mind, and I would hope, leaves some impression there which may tend to form in my own temper a shadow, at least, of resemblance to theirs. Oh! for that divine,

that energetic piety which animated their breasts and diffused a glory round their path ! They lived for His glory who had lived and died for them, and now they have experienced the honour which the Lord putteth on all his saints. Their strait and thorny way has opened into the regions of bliss and rest and holiness. Now they stand on Zion's hill, and while from that commanding eminence they survey the past and compare it with the present, how high does their exultation rise as they exclaim, And is this the exceeding weight of glory for which we fought the fight of faith—is this the reward of our poor defective services—are these the good things which we heard were prepared for God's people ?—Oh ! the height and depth, the length and breadth of that love of God, which formerly passed our knowledge or conception. And shall we, my beloved friend, ever join them on Zion's hill ? Shall we ever swell the triumph of that Saviour, whom they now behold without a veil and love without intermission ? Shall we ever mingle our hallelujahs with those who have already washed their robes and made them white in the blood of the Lamb ; who are now before the presence of the Incarnate Majesty and circle his throne rejoicing ? My beloved friend, are such our hopes, are such our prospects ? May divine mercy then grant to us a double portion of that faith which is the certainty of things hoped for, the conviction of things not seen. Ten thousand are the influences of different kinds, which press on our immortal spirits, like the atmosphere which surrounds our mortal frames. Amidst those influences the anticipation of expected good holds a distinguished

pre-eminence. May our hearts and lives be conformed to the hopes we are permitted to entertain. We expect to spend an eternity in the divine presence, where we believe there are fulness of joy and pleasures for evermore. Oh! that more of our earthly enjoyments may correspond in their nature and tendency to those, which are to constitute our happiness when time shall, to us, be no longer.

“ *August 26th.*—I begin to inquire whether this poor sheet will ever leave my desk. My time is so fully occupied, that this has been written at many different moments, and is perhaps as unconnected in its ideas as the minutes were which have been spent on it. My dear Pearce will receive what I send him, not because it is really worthy of his acceptance, but because it comes from one, who, if in any thing he can trust the language of his heart, entertains for him ‘love unfeigned,’ and who can truly say, that had his college days produced no other fruit, he should ever rejoice in the memory of them, connected as they are with all that is dear in friendship and holy and elevated in piety. Yet those days have seen unfolded some of the most interesting dispensations of providence towards me—they have given birth to a manifold amity. I must acknowledge, that till I became an inhabitant of the academic shade, I knew but comparatively little of those noble principles, which give to man a dearer existence in another’s being. Pearce perhaps will smile, and say, East, you are somewhat of an enthusiast. Well, it is a species of enthusiasm in which I glory—may it be matured in manhood and confirmed in age. It is diffused through a purer and higher

world than this, and here therefore it may be indulged, though folly may abuse and frigid selfishness frown upon

“ Your affectionate,

“ EAST.”

After passing through his college studies he appears to have come to the conclusion that he was not possessed of the qualifications, either natural or moral, that were essential to fit him for the work of an English preacher. His voice was rather weak; and his utterance rapid, and these natural defects seemed insuperable. It is worthy of notice however, that afterwards in the Bengali language, in which every vowel is pronounced, and which consequently compels a slower enunciation, he overcame these defects and was able to preach with the greatest clearness and acceptability. It was the defect which he at this time felt in the spirituality of his mind that principally induced him to decline the arduous work of the ministry. The studies of a college are seldom favorable to the life of God in the soul, and few pass through them without experiencing a diminution in the ardour of their piety. Our friend knew that the ministerial life among those he should be called to serve, would be intolerably irksome, if not altogether impracticable, unless supported by eminent piety and self-devotion; he therefore for the present thought it his duty to decline those heavy responsibilities which he did not feel himself prepared to sustain.

At this time Mr. Nichols wrote to him as follows :

“ I am glad you have consulted with our worthy friends, Mr. King and Mr. Potts, respecting your future

occupation in life, and that they accord with your wishes respecting the civil calling you seem to approve. May a wise and gracious providence kindly open the way for you, that a comfortable and advantageous situation may be found out, either in the town or country, as shall seem good in his sight. I am glad you are returned to Bristol until something favorable offers. I hope Mr. K. and P. will not delay to make every necessary inquiry. I am sorry that the accession of new students should have deprived you of your study; however, let not that circumstance prevent your secret retirement for devotion, but be much in prayer for divine wisdom and increase of grace; for this period of your life is an important one—and much will depend on the next change you make. In entering on business you will be introduced to new employment—and new society—and new prospects—and new walks in life—where new snares and temptations will await you—each in danger of drawing you aside from the path of religion; and if so, alas! how melancholy the event. O may the fear of the Lord so operate in your heart as to keep you from every false way, and further you in the path of holiness and peace.”

Thus far the stream of time had run smoothly and regularly on, without exciting any particular emotion, but it had now conducted to an important crisis. There are periods in the life of every individual when he is brought to pause and ponder on the way he shall go; the pillar of cloud that has conducted him stops, and he knows not which way it will next turn, and then he is called to verify the scripture declaration, ‘a man’s heart deviseth his way, but the Lord directeth his

steps.' Our friend felt he was now come to a turning point in life, and his guardians felt so too, and were very anxious to ascertain what course to recommend to him as an honorable means of gaining a livelihood. Just at this time an apparently trifling incident occurred, which determined his future steps through life. While at Dr. Ryland's, Mr. Collingwood, the printer to the University of Oxford, paid the family a visit, and while sitting in the study, a youth came singing into the room with a book in his hand, and having placed it on the shelf and taken another, went out blithe and gay as he entered*. Mr. C. was struck with the appearance of the youth, and with his good temper and cheerfulness, and was led to make inquiries respecting him. The precise circumstances in which he was placed were related to him, and they induced him, although he had before made up his mind not to take another apprentice, to signify to the guardians, if they thought it right for him to enter on the business of a printer, that he would gladly take him under his own care and instruction. Mr. King, Mr. Potts and Mr. Nichols all agreed in thinking this an opening made by divine providence, though they were perfectly ignorant of the way in which it was to be overruled to the increase of religion. If they could have guided events, this is not the way they would have chosen ; they submitted to it, because it appeared to be of divine appointment ; but we now see it was one of those links in the chain of providence, which by connecting the past with the future, secured our friend's future happiness and usefulness.

* This event is stated by mistake in the *Calcutta Christian Observer* for May 1840, as having occurred at Birmingham.

When removed from Bristol to Oxford, and placed in the family of Mr. Collingwood, and engaged in the active duties of life, Mr. Pearce seems to have been quite sensible of his privileges and anxious to improve them. It would be difficult even to fancy a situation in which he could have been more advantageously located. His master was all that could be desired as a scholar, a gentleman and a Christian; and the Clarendon Press afforded him every advantage calculated to fit him for that extensive sphere of usefulness which he was destined to fill in India. In writing to one of his guardians soon after he was settled at Oxford, he remarks:—

“It is with pleasure that I now address you, to announce the safe arrival of my indentures and the satisfaction I feel on entering upon my present situation for so long a time.

“The advantages of the situation are certainly great. An amiable, learned and kind master, an accomplished and agreeable family, a faithful and affectionate minister, and all things of this nature, which deserve my gratitude to that providence which has fixed my lot in a situation possessing such manifest advantages; and gratitude to those friends whose kindness and concern for my welfare will, I trust, for ever endear them to my heart. Such friends, real, disinterested friends, are not granted to every one, nor are the advantages which they have procured, bestowed upon many of the children of men; truly I have felt the accomplishment of the promise, ‘When thy father and mother forsake thee, then the Lord will take thee up.’ ‘I will be a father to the fatherless.’ O may the advantages which I enjoy produce their suitable effects.”

The Clarendon Press was often visited by men of rank, and on these occasions the sprightliness of Mr. P. was sure to attract attention. An instance of this kind is cited by Mr. Collingwood when writing to him in India many years after he had left the office. He says, "It occurs to me while writing, that Mr. Canning, who is going out as Governor General of British India, once had some conversation with you at the Clarendon Press, and I afterward learnt from good authority, that he was highly prepossessed in your favour. It is not indeed correct to call it prepossessed, as his favourable opinion of you was the result of an interview, still there is some propriety in so denominating it. My reason for mentioning this is, that it might happen in the course of things that the event alluded to might be of some advantage if called to remembrance; for Mr. Canning spoke of you in such terms as shewed the impression on his mind in your favour was not slight."

It was at Oxford that Mr. Pearce became decided in his religious views and character. His friends far and near were constantly pressing the subject on his attention by letter and by conversation. This appears from several remarks of his own, and from those contained in a letter addressed to him by Mr. King of Birmingham about this time, in which he observes, "I could have wished you had said something relative to your progress in religion. I hope you have not lost sight of the importance of it. What are riches, worldly pleasures, personal gratifications, enjoyment of friends, without it, though all desirable, when enjoyed and moderated by the fear of God? Let this, my dear

Wm., be the first object of your pursuit, the all-important thing in your estimation. Make the Doctor's lines your own in your appeal to the Searcher of hearts :

‘ Were I possessor of the earth,
And called the stars my own;
Without thy graces, and thyself,
I were a wretch undone.’

Tread in the steps of your dear father, so far as he followed Christ, and you will not fail of being as happy.”

After a residence of between two and three years at Oxford, the seed which had been sown and long concealed, began to grow up and to bring forth much fruit. The eldest daughter of Mr. Collingwood appears to have exerted considerable influence over our friend in bringing him to a decision. She obtained from him a faithful promise, that he would read a portion of his Bible, of Doddridge's *Rise and Progress*, and other books of a similar nature, every day. While his mind was thus exercised, a sermon was preached by Mr. Price and another by Mr. Hinton, whose ministry he constantly attended, which produced a most powerful effect upon him, and led him to devote himself, body, soul and spirit, to that Saviour who had redeemed him with his precious blood; and ‘having given himself first unto the Lord, he gave himself next to his people by the will of God.’ His observations on the sermons above alluded to are worthy of remark :

“ After hearing a very impressive sermon from Mr. Price from these words, ‘ Choose ye this day whom ye will serve,’ I resolved, as in the presence of God and by the assistance of his Holy Spirit, to devote my-

self to his service, to guard against evil passions ; to bear my testimony against iniquity in every shape, and to seek earnestly to God for the assistance of his Holy Spirit."

"After hearing an excellent sermon from Mr. Hinton from Rom. v. 10: 'For if when we were enemies, we were reconciled to God by the death of his Son, much more being reconciled we shall be saved by his life :' in the evening I wrote the following dedication of myself to the service of God.

"O Lord God Almighty, who hast promised that whosoever cometh unto thee thou wilt in no wise cast out, and that whosoever believeth on thee shall have everlasting life, accept, I beseech thee, O Lord, the heart that would be entirely thine. O Lord, I know of no happiness, I desire no pleasure to be compared with the honor of serving thee, and the happiness of conformity to thee ; I feel no greater desire than that thy grace may implant in my heart the express image of Christ. Under the idea that thou wilt assist me to obtain this conformity to thy will (if I sincerely desire it) by the operation of thy blessed Spirit, I would this evening solemnly dedicate myself, as in the presence of the heart-searching God, to thy service. O Saviour of sinners, help me to fulfil this dedication. O may it never be registered in thy book as a witness against me, but through thy grace, may I recommend by my conduct the blessed religion of Jesus, and may my companions know by my conversation that I have been with Jesus and have learned from him. Oh my blessed Redeemer, make sin hateful to my soul, hateful because thou hatest it, and fulfil in my soul all the

good pleasure of thy will, and carry on the work of faith with power. Now, oh my blessed Redeemer, in thy strength, I would most solemnly and unreservedly dedicate myself to thy service and glory, wishing to make it my chief end through the whole of life to advance thy interest. O Saviour of sinners, accept this sacrifice :

‘ Here’s my heart, Lord, take and seal it,
Seal it from thy court above.’ ”

He now reflected on the former part of his life with deep humility, unfeigned gratitude, and fervent prayer, “ with humility,” he says, “ that amidst the richest ordinances of the Gospel and the most melting invitations of the Saviour, I so long disregarded both, and was insensible to the goodness of that God from whom I received every mercy, and who spared not his own Son to work out the salvation of guilty, fallen men ;—with gratitude, that notwithstanding my long rebellion, when the set time to favor me was come, God remembered me, even me, and turned my feet into the way of peace ;—and with fervent prayer, that the review of his gracious dealings with my soul may excite still greater dependance upon God, and be introductory only to brighter displays of the forgiving love and sanctifying influences of his grace.”

In writing to Mr. Nichols about this time, he thus remarks respecting himself: “ Since I last saw you, I have I think felt the importance of religion and the favor of God in a stronger light than I ever before recollect ; but this disposition was not manifested under one or two particular sermons :—nor was it attended with those dreadful ideas of the justice of God and consequently

the fear of my immediate and eternal destruction by it:—nor was it accompanied by those strong temptations of Satan, which I have frequently read of in the lives of eminent persons who have been converted in youth. These things frequently make me doubt the reality of the change. Still I saw enough of my own guilt and the just demands of God's holy law, to convince me of my ruined state without Christ, and I trust I felt a kind of joy and gratitude in the thought of having such a High Priest before the throne of God. I loved secret retirement,—and still feel a great pleasure in it, accounting it the happiest part of my life, when spending the greater part of my leisure time at the throne of grace, petitioning the Holy Spirit to descend as the Searcher of the thoughts and intents of the heart."

The account given by himself of his admission into the Church under the pastoral care of Mr. Hinton is truly pleasing. He says: "After several interesting and animated conversations with Mr. Hinton and Mr. Steane, (who has behaved with truly Christian affection) I determined to join the number of candidates for Baptism, being three in town and three from the country. On Wednesday evening, October 20th, 1813, we all enjoyed a delightful service with Mr. Hinton, who spoke to us upon the nature, obligation, &c. &c. of the solemn ordinance, and particularly remarked that the Baptism of Christ, however despised it may be by the world, was the season when the Trinity was manifested in a more solemn and public manner than at any other period, the *Son* submitting to the ordinance, the *Spirit* descending as a dove, and the *Father*

proclaiming in an audible voice, 'This is my well-beloved son in whom I am well pleased.' On Friday evening, October the 22nd, the experiences of the different candidates were read to the Church. After the Church had received us, we were called in, and Mr. Hinton delivered a most affecting charge to us, in the presence of the Church. He particularly charged me as descended from an honored servant of Christ, who scarcely preached a sermon without converting a soul, to keep close to my Redeemer, and to adorn his doctrine in all things. Unworthy as I, the chief of sinners am, the Saviour thus admitted me into his Church on earth as a pledge, I humbly hope, of an admission, through his merits, to the Church triumphant above. The following account of the Lord's gracious dealings with my soul was read, together with my fellow-communicants', before our admission.

To the Church of Christ at Oxford under the pastoral care of Rev. Mr. Hinton.

"I can never recollect the period, my beloved friends, when the concern of my soul did not in some measure occupy my attention, nor do I think, that the good instruction I received when young ever totally lost its effect upon my mind. It pleased him who 'ordereth all things after the counsel of his own will,' to remove my beloved father in the midst of his usefulness, when I was at the age of six; but the same gracious God in some measure made up the irreparable loss I had sustained, by putting it into the heart of Mr. Nichols, a Christian friend then occasionally engaged in the service of the sanctuary, and now a stated pastor, without solicitation, to adopt me as his

son, and with his esteemed partner to shew me that extreme kindness and affection upon which I had no claim, and for which, while recollection remains, I hope never to cease to be grateful.

“ While under this excellent man’s roof (at the age of ten) I was bereaved of my pious mother likewise, so that I was left without an earthly parent ; but I too can join the numberless throng of witnesses to the faithfulness of God to his promises, while I record that when father and mother forsook me, then the Lord took me up. ‘ Trust in the Lord, *ye* his saints ; there is *no want* to them that fear him.’ I appear to have felt something more than mere natural sorrow at the death of my mother, and to have derived my consolation under my heavy loss from the word of God. The death of my sister too (in the year 1809) I well recollect, led me to the Bible as my only refuge, and its promises induced me with confidence to commit myself into the hands of Him who, I was well persuaded, had ‘ done all things well.’ The thoughtfulness which the death of my sister produced on my mind, and some pleasure in religious services, which the warmth of my natural feelings excited, appear to have led my friends about that time to consider me as a pious character. Alas ! I have reason to conclude that I was then a stranger to the regenerating influence of the Holy Spirit, that the pleasure which religious exercises sometimes afforded me was not the effect of his influence, but of my own natural feelings, that I was yet ‘ an enemy to God by wicked works ;’ having the form of godliness, I was yet without the power. Religion obtained my partial regard, as I

good pleasure of thy will, and carry on the work of faith with power. Now, oh my blessed Redeemer, in thy strength, I would most solemnly and unreservedly dedicate myself to thy service and glory, wishing to make it my chief end through the whole of life to advance thy interest. O Saviour of sinners, accept this sacrifice :

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believed it would make me *happy*, but I do not appear to have considered *holiness* as an object worthy my supreme pursuit.

“ In this state of mind I passed three or four years with no regular concern about my salvation, until I began rapidly to decline in my attention to religious duties. Private prayer was always forgotten, or remembered only as a task with which, but from habit or the observation of my companions, I should willingly have dispensed. I rolled sin as a sweet morsel under my tongue, and privately indulged myself in the commission of it. How justly might the righteous God have left me in this miserable state of enmity with him, and in anger said of me, ‘ He is joined to idols, let him alone.’ Unite with me, my dear Christian friends, in celebrating the praises of that God, who is long-suffering and gracious, not willing that any should perish, but that all should come to repentance—who, when we were *enemies* reconciled us to himself by the death of his Son ! Bless the Lord, O my soul, and all that is within me, bless his holy name.

“ While thus living without God in the world, it pleased him in his gracious providence to remove my habitation to this city, and thus to place within my reach those religious advantages which I trust his grace has sanctified to my salvation. And yet I cannot distinctly state to you, my beloved friends, any particular sermon or circumstances from which I can immediately trace the commencement of serious reflection, nor clearly point out to you the opening of that divine light with which it has pleased God, I humbly

hope, to illuminate my understanding. The influence of his grace on my heart, producing serious meditation and earnest prayer; the divine blessing upon the reading of Doddridge's *Rise and Progress*, given me in the autumn of last year; the excellent discourses of your beloved pastor and his assistant, particularly one of Mr. Hinton's from Rom. v. 10: 'For if when we were enemies, we were reconciled unto God by the death of his Son, much more, being reconciled we shall be saved by his life;' and some very interesting conversation, which I enjoyed with Mr. Price, all appear to have been employed as instruments in the hand of the all-wise God for my conversion. About this period I think I can trace a gradual change in my feelings and desires, and can with humble confidence refer this change to the Spirit of all truth alone."

It was, we believe, on Lord's-day, October 24th, 1813, that he with six others, upon a profession of faith in Christ, was publicly baptized at Oxford: and how much pleasure his admission into the Church of Christ gave his friends, in general, may be seen by the following letter from Mr. Hall of Northampton; which, after noticing a private act of friendship, alludes to the subject of his conversion and exhorts him to be faithful to his profession thus:—

"My dear William, my heart wishes you the best of blessings. I rejoice in the thought that you have already chosen God for your portion. You may, I trust, *now* say, and should life be spared to a distant period, may *then* say with Doctor Doddridge—

' Oh happy day that fixed my choice,
On thee, my Saviour and my God;

Well may this glowing heart rejoice,
And tell its raptures all abroad.'

And in another verse :

' Now rest, my long divided heart,
Fixed on the blissful centre rest ;
With ashes who would grudge to part,
When called on angel's bread to feast ?'

“ Oh my dear friend, the more you seek, the more will you indeed find ; the deeper you dig in the mines of rich treasure, the more will your soul be satisfied with the delightful fruits of joy and peace. Oh who can calculate the happiness which awaits that man who is enabled early to set his affections on things above ! Do not be discouraged because you cannot always find a love to secret prayer, reading the scriptures, &c. ; but remember still that they who wait on the Lord shall renew their strength. Therefore still press on in the path of duty, and by and bye you will reap, if you faint not. Remember, a sigh or a groan does not escape your heavenly Father's notice. The world, I well know, ensnares and entices. I feel for the youth who wishes to withstand its smiles. Well, stronger is he that is for you, than *all* who are against you.

' Fight on my faithful band he cries ;
Nor fear the mortal blow !
Who first in such a warfare dies,
Shall speediest victory know.'

“ I had no thought of running on thus when I first began. Farewell, may the Almighty enable you and myself constantly to look to him, and then all will be well. Accept the love of my family, and believe me,

“ Your sincere friend,

“ J. HALL.”

At this period of his life, Mr. Pearce took notice of all the impressive sermons he heard, made his remarks upon them, prayed over them, and thus laboured after spiritual improvement. He has left a number of instances on record. One will be sufficient to illustrate the subject and explain our meaning. “Heard an excellent sermon by Howard Hinton from Ps. lxxxvi. 11. ‘Teach me thy way, O Lord; I will walk in thy truth, unite my heart to fear thy name.’ He particularly noticed the necessity of determination in the way of God, and of entire devotedness to his service; and observed that the grand distinguishing mark between a real Christian and a hypocrite was this: that the hypocrite would yield obedience to the laws of Christ only to a certain point, viz. till they interfered with his worldly advantages. Oh my soul, what art thou? Remember the commandment of thy Redeemer. ‘Thou shalt love thy neighbour as thyself,’ and act accordingly. Unless thou art willing to give up *all* for Jesus, thou canst not expect that he will give himself and *all* his inestimable benefits to thee. Lord, grant me this decided spirit, and communion with thyself, and this is all I desire. “Then shall I be satisfied when I awake in thy likeness.’ ”

By the use of such means, he often attained elevation of mind above the world, and strong consolation, as may be seen from the following remarks—

“This day God has graciously given me strength to rise superior to all worldly feelings, and has led me to exclaim with sincerity and fervent gratitude,

‘ Now I resign my carnal hope,
 My fond desires recall;
 I give my mortal interest up,
 And make my GOD my ALL.’

Indifferent to creature comforts I felt only anxious to possess the favour of God—to be adopted into his family—to live to his glory. Warmed with the love of Christ, which I had been celebrating, I anticipated with joy that day when I should be more actively employed for him ; and that still more happy day when I should see his face, and be for ever with him. O my God, my all and in all, still continue to shine upon me with the light of thy countenance, and all my concerns I can with confidence and joy commit to thy keeping. O my God, if I by any other course can best promote thy glory, if thou wilt be most honored, if my wishes are not gratified, disappoint them, I beseech thee. Glorify thyself and that shall satisfy me. I am ashamed and grieved that these sentiments are not the *constant*, the *general* feelings of my mind. When I review my obligations to my great Benefactor, and contrast with them the little affectionate reverence I feel towards him : when I reflect upon his marvellous patience under innumerable provocations ; his gift of Jesus to redeem my soul, and of the Holy Spirit to regenerate it ; those supplies of my temporal wants, and those richer gifts of grace to help me forward in the path to immortality and life ; the promises of his word, the admonitions of his providence, the advice of his ministers, and the communion of his people ;—and by faith behold my vileness and unworthiness ;—I am ready to exclaim with Peter, Depart from me, O Lord, for I am a sinful man ; but I would rather say, O Lord, purify and thoroughly sanctify my soul ;—dwell in it by thy spirit ; and prepare me, by affliction, disappointment, reproaches or any other methods

thy infinite wisdom may devise, for a seat at thy right hand, Amen."

No sooner had he experimentally learnt the value of his own soul and of the salvation which is by faith in Jesus Christ, than he immediately inquired, 'Lord, what wilt thou have me to do?' and what can I do to promote the welfare of those who are perishing for lack of knowledge? This desire to be useful to others led him to take an active part in conducting the Sunday school established at Oxford, and others in the villages. The most pleasing testimony was afterwards given to his conduct as a Sunday school teacher, in a vote of thanks addressed to him by all the teachers on his removal from Oxford.

It was customary for the superintendent and teacher of each school to give in a quarterly report of their proceedings and progress, and the following is one of those reports drawn up by Mr. Pearce.

"The superintendent and teachers of Lettburn Sunday school with great pleasure proceed to lay before their fellow-teachers and supporters the report of their proceedings during the last quarter; with the hope that the success which has already attended their labours, will stimulate themselves and others to more earnest desire and more extensive exertions in the great cause in which they are engaged.

"The progress of the children during the last quarter, both as it regards regularity of attendance, numbers, and general diligence in committing to memory their regular and extra lessons, has been such as to give us real pleasure. The number ad-

mitted this quarter amounts to 30; most of whom have recommended themselves by their punctuality and diligence to the good opinion of their teachers; while a few appear to have entered the school only to receive the books usually given them on entering. This, however, is a circumstance not to be wondered at, though greatly to be lamented:—it is rather a cause of surprise that it has not been a more *frequent* cause of regret. They have the pleasure of adding that those admitted this quarter promise to become a credit to the school, and a source of real joy to their teachers.

“ They have likewise the pleasure of reporting the general and rapid progress of the children in committing to memory large portions of the sacred Scriptures in extra lessons, besides their stated task. A few instances will serve as examples and deserve to be mentioned.—During the last quarter one girl repeated 146 verses of Scripture, 12 answers of Catechism, and 9 Hymns, besides a considerable quantity of spelling. One boy in eight Sabbaths repeated 105 verses of Scripture, 91 answers of Catechism, and 47 Hymns. A girl during the quarter repeated 150 verses of Scripture, and 13 Hymns: another 194 verses of Scripture, 74 answers of Catechism and 17 Hymns: another 222 verses of Scripture, 40 answers of Catechism, and 10 Hymns: another 226 verses of Scripture, 50 answers of Catechism and 26 Hymns; and another, to whom the teachers advert with real pleasure, 1144 verses of Scripture, and 12 Hymns, besides the regular lessons:—upon a comparison with the last quarter, each of the children referred to

above has on an average repeated double the quantity of extra lessons.

“ Nor is this, however pleasing, the total result of their labour to which they refer with the liveliest gratitude of heart to him to whom they are indebted for all their usefulness. At the close of the last quarter our feelings of melancholy delight and ascriptions of praise were excited by the display of piety at the close of life. The teachers have now the pleasure, the delightful hope (how doubly so if realized!) of growing seriousness, they think they might say of commencing piety, in no less than three of the elder children committed to their care, and although they fear lest they should on too slight a foundation *too much* indulge a belief so congenial with their feelings, and are aware of the many appearances of piety in youth whose *subsequent* lives have been lengthened only to prove them fallacious, they cannot but hope that the piety which they believe is commenced, will indeed prove like the shining light which shineth more and more unto the perfect day.

“ The late accession of a female teacher from the neighbourhood, and the prospect of another as her companion, are likewise circumstances which have excited real pleasure in their minds, and appear likely to add very much to the stability of the school and the improvement of the scholars. Nor must they omit to mention the general spirit of inquiry which appears excited in the parents, and the tone of religious feeling which appears spreading among them. May we not hope that the little leaven, which we have been honoured as the means of inserting, will

shortly extend its sacred influence and never cease in its beneficial operation, till its increasing virtue shall have leavened the whole neighbourhood !

“ While the teachers, as far as they are concerned, would present their sincere thanks to the superintendent for his active and continued exertions, and the superintendent would return his acknowledgments to the teachers for their constant and punctual attendance, they unitedly express their obligation to one of their number whose unwearied exertions in visiting the parents of the children have materially contributed to the stability of the school.

“ The teachers, reviewing the great increase in the numbers and diligence of the scholars, the increasing spirit of inquiry amongst the parents and the means now adopted for their instruction, the accession to their number as teachers of those from their sex more adapted to their charge, and above all, the hope of the piety of some under their care, would conclude their report with expressing the deep sense they feel of their entire dependence upon God for their success, well aware that Paul might plant and Apollos water, but all in vain, unless He command his blessing. Perhaps they may never have to record a more general assemblage of encouraging circumstances :—but they hope, that when those of a contrary nature shall occur, and the scene be chequered by occurrences of a painful and discouraging nature, they shall still be found, in the beautiful language of the Southampton letter, of that genuine sort of teachers, who ‘ undaunted by difficulties and unrelaxed by success, shall steadily advance, when the charm of novelty ceases, by a

continual recurrence to the principle by which they profess to be actuated :’—and that thus they may have the delightful reflection of not having lived to themselves, nor altogether in vain as it regards others :—and have many, very many from among the children given to them, who shall be their joy and crown of rejoicing in the day of the Lord Jesus.”

It was during the latter part of his time at Oxford that Mr. Pearce first began to direct his thoughts to the East, and to make inquiries whether there was any way in which he could subserve the interests of the mission. He now entered into all his father’s views and feelings, and like him panted for the opportunity of declaring to the heathen the unsearchable riches of Christ. While in this state of mind, he appears to have received a letter from Mr. Ward of Serampore, to which he gave the following reply.

“MY MUCH BELOVED AND HIGHLY ESTEEMED FRIEND,

“What apology can I make which will by you be thought sufficient for so long delaying my answer to your affectionate note, valued in proportion to the friendship it evidences ; which neither length of time, distance of place, or change of circumstances has been able to eradicate. Attribute it to any motive, my dearest friend, rather than to neglect or inattention. When I received your interesting epistle, which through delay, I believe at Birmingham, did not reach me till twelve months after date (viz. March 1813), I experienced a union of feeling with the writer which would have led me to an immediate answer, had not

the importance of the subject demanded more serious consideration than the ardent feelings of the hour admitted :—when consideration had so firmly fixed my determination as to render an answer in the affirmative as much as possible to your gentle invitation the basis of my reply, the inconsistency of my partial engagement to become in a short time a Baptist missionary, when I had not been myself baptized, again occasioned a delay till October :—and then I heard of the probable sailing of our Brother Eustace Carey in the spring, and having written to him and received no answer as to the probable time of his sailing, it was not till the 13th that I received a letter from J. E. Ryland, in which he mentions that the fleet would sail on the 19th. Thus am I reduced to the necessity of a hasty answer, when sheets, had time allowed me, would not have sufficed. Passing by the description of the place in which I reside, as a minor subject, I would in a concise manner, for your satisfaction (for to a minister of Jesus Christ the operations of divine Grace are the most interesting theme) and for my own excitement to gratitude, relate the kindness of my heavenly Father since that interesting solemn period when my dear, my more than dear, much loved friend, uttered the sentence so familiar in its associations to my own mind. ‘ Oh ! that I could lay the aching head of dear Brother Pearce on my beating bosom, and adopt one of his children for my own.’ You are well aware of the providential mercy which directed me to dear Mr. Nichols, whose kindness continued from that moment to the present, and apparently only increased by age, is too indelibly imprinted on every step of my life ever

to be forgotten, or remembered but with interest and gratitude. With the death of my beloved mother, and, shortly after, the death of my dear sister you are likewise acquainted: nor altogether perhaps uninformed with regard to my having been under the care of the venerable Dr. Ryland from the year 1806 to 1810. During these successive changes, although religion frequently affected my feelings (more from the pathos of the speaker than from the reception, the sincere and lasting reception of his message) I can trace no evidence of that work of the divine Spirit upon the soul which is represented as a *new birth*—an entire change or renewal. Blessed be the goodness of that God who did not cut me off amidst the innumerable privileges I had misimproved, but at length constrained me to seek for mercy from that gracious Redeemer whom I had so long slighted, and to whose offers of reconciliation and pardon I had been so long criminally indifferent.

“ In November 1810 I came to Oxford to be under the care of Mr. Collingwood, as his apprentice in the house, (with the son of Mr. Joseph Hughes of Battersea) with a design to learn the Printing business under his direction at the Clarendon. To him I feel indebted for every kind and generous attention to my comfort and happiness and for his excellent advice. The kindness of himself and his interesting family have rendered Oxford during my residence in it (combined with the increasing spirit of activity and evident appearance of the revival of true religion amongst us, and in the villages, chiefly through a flourishing Sunday School in a village about 3 miles off,) for the last twelve months a happy one indeed:—but when I think of India

and your *note as the well understood call* to ‘come over and help us,’ I feel dissatisfied with the comparative idleness in which I spend my days, and long to have every moment consecrated to the service of my Redeemer. How delightful the consideration which might animate, and which ought to animate every one of your compositors—‘Every line which I have composed may be the means of leading some idolator to submit to and love that Saviour of whom he was before ignorant, and of whom he would have continued ignorant, had not the *Book of God* been printed for his instruction and salvation.’—Whereas I for months and years perhaps am employed only in contributing to the circulation of Philippics, or to the reading of the works of Demosthenes, Æschines and Theophrastus. I shall be very happy, if the latter, of which I hope to send dear Father Carey a copy, shall at all contribute to his amusement and relaxation from the beneficial, yet arduous studies in which he is so closely engaged. Will you accept the accompanying chart: it may perhaps be useful, and will derive some interest in your mind from having been entirely composed by your correspondent. The shortness of the notice I received has prevented me from procuring several little things which I desired to send you.”

His example in resolving to devote himself to the mission was not without its effect upon others. His designs and inquiries were communicated to Mr. Fuller and Dr. Ryland, and made the subject of conversation amongst several of the students under the care of the latter. Two of these were led into the same train of thought and inquiry, and were induced to offer them-

selves to the society for foreign service : one of them, then entirely unacquainted with Mr. Pearce, subsequently became his most intimate friend and colleague, 'his brother and companion in tribulation and in the kingdom and the patience of Jesus Christ.'

The remarks here adduced will show what were the exercises of his mind at the time on this interesting subject.

"Entertaining some idea, that God has intended me for the honourable and important work of spreading his Gospel, (whether at home *or in India*,) resolved to cultivate that idea as likely to be of great use, if it shall appear the will of God to employ me. Truly,

' I long to tell to sinners round,
What a dear Saviour I have found.'

"Felt much in reading throughout the few last days the first numbers of the Periodical Accounts. 'O Lord, if it please thee, employ me for the glory of thy most holy name in India, if I can there most essentially advance the interests of my Redeemer's kingdom. Nevertheless not my will, but thine be done.'

"I feel more and more the necessity of humble dependance upon God, and entire devotedness to his glory, with respect to going to India: blessed be God, I have not an anxious wish, desirous if it be his will to go; and well pleased, if it be his will, to remain in England. O Lord, render me extensively useful and eminently devoted, and then I am satisfied.

' Here, Lord, I give myself away,
'Tis all that I can do.'

"Had the pleasure this morning at the office of seeing the excellent Dr. Stuart of Edinburgh, who in

the most affectionate manner conversed with me on the subject of going to India. He told me that my tender constitution need not be considered as an obstacle, since a warm climate was favourable to constitutions of that kind; and by a due regard to diet (abstaining from fermented liquors of any kind) and by not exposing myself to the heat of the sun in the middle of the day, the climate would become nearly as beneficial as that of England. When I informed him, in answer to his inquiry whether I had been baptized, that I had about eight months ago thus solemnly put on a profession of the name of Jesus, he commented upon its importance as an act by which being planted in the likeness of his death, we express our hope of being so in the likeness of his resurrection.

“Last Sabbath day Mr. Collingwood informed me, that he had long been very anxious respecting my going to India, fearing lest the change of climate should shortly terminate my life. He mentioned my extreme weakness of constitution; and in that he considered himself as more qualified to judge respecting my health, from the long acquaintance he had had with me, than any one else. He said when I mentioned to him that I was writing to Serampore in order that their answer might decide my destination, that he considered it the bounden duty of my friends *here* to determine the question and leave my mind at rest—that I might pursue without distraction the path of duty. I replied that it would certainly be a great relief to my mind, daily perhaps more anxious on the subject, to be decided either for India or to remain at home, and

allowed that though my wishes and anxious desires were directed to India, the state of my health appeared as of too great importance to be overlooked. He replied that considering it as such, he had taken the opportunity of consulting with Mr. Hughes when at Battersea; who, when he came to Oxford in a few weeks, would have some further conversation with me on the subject. I particularly requested him to mention it to my beloved pastor, whom I had from the beginning consulted, and who, notwithstanding his fears on the score of my health, was yet anxious for my going. He promised to do so:—and this morning, when going to chapel informed me, that he had consulted with Mr. Hinton, who intended to write to Mr. Fuller on the subject, but considered that it would be far best first to consult Dr. Bourne, who was acquainted with my constitution, and in some measure with the climate of India. Mr. Collingwood said that he had been twice to Dr. Bourne, who was from home, but that he would call again as early as possible. O thou, to promote whose glory I desire to spend and be spent—for whose approbation I am willing to sacrifice all I hold dear on earth, grant, according to thy promise, thy Holy Spirit to direct my steps to the promotion of thy interest in the world. If my desires may be gratified, if in India I can most advance thy glory, be most useful in the establishment of thy kingdom and the salvation of the world, direct the mind, and over-rule the counsel of him on whom, in a great degree, the decision of my future life appears to be placed. If my desires are not according to thy will, direct me, O my God, direct me to that preparation

of mind, that course of action by which I may best glorify thee at home ; may I have no will of my own, may it be swallowed up in the will of my heavenly Father. Whether in Europe or Asia, is indifferent if *thou* art there ;—be thou present with me, and I must be happy. May no delightful prospect of felicity at home, have any weight in forming my determination. Great Redeemer, when I contrast it all with thy approbation at the day of God, I feel the desire annihilated. May I—this is my only request, may I while or where I live, be *continually* engaged in thy service, may every power be consecrated to thy glory ; while I live, may I live to thee—when I die, may I die to thee—and at length enjoy the thrilling transport which will arise from being addressed by the Judge of *all*, in that joy-inspiring sentence, Well done, good and faithful servant, enter thou into the joy of thy Lord. Amen and Amen.”

The time appointed for Mr. Pearce’s remaining at Oxford having expired, and no definite news having been received from India in answer to his letter, as to the way in which he could serve the mission, he removed to Birmingham, and there commenced business for himself. On this occasion Mr. Nichols writes to him as follows :—

“ *Nottingham, 14th Dec. 1815.*

“ MY DEAR WILLIAM,

“ Your letter of the 9th instant I received last evening. It is indeed a letter of very important intelligence, which excites in my heart the most lively feelings both towards you and your dear sister, for your future welfare and happiness ; and holy astonishment,

gratitude and praise to your Father and my Father, to your God and my God—on which occasion I exclaim in the language of the Prophet, By this time also it shall be said of Jacob and Israel, or in answer to prayer, ‘What hath God wrought!’ You, my dear William, have been the child of many prayers, first as offered by your affectionate father, then by your widowed mother, after that by your kind guardians, and by poor me, whose heart has been knit to you from the first day I knew you until now, and all our prayers have been that you might share largely in the heart of God, and that your heart might become closely united by faith and love to our Lord Jesus Christ. My William, these prayers have been heard and graciously answered, and this day our united praises ascend to God on your behalf. You have been hitherto like a youth at school learning by books the art of Navigation; but now you are to take the charge of a ship which has been some years in building. It is larger in size, and rigged in a manner superior to what we once expected. It is launched on a wide sea, and will be exposed no doubt to winds and storms in sailing to its destined port. Pray ye, therefore, that the Captain of your salvation would take the helm, and by his providence and grace constantly steer the vessel for you—and also give you wisdom and discretion what cargo to take on board, how to manage the sails, and govern the mariners engaged to work the vessel; and if you are called to action with any pirates, to enable you either to out-run them or to overcome them in battle. You will bear in mind, that the winds and waves are under the control of your divine Redeemer and Friend, and that the

blessing of the Lord maketh rich and he addeth no sorrow with it. May you learn that desirable lesson he has set his disciples, 'Be careful for nothing, but in every thing by prayer and supplication with *thanksgiving* make your requests known unto God.' I feel under great obligations to our dear friends, Mr. Potts and Mr. King, for their unwearied exertions on your behalf; for however I may love you, I could not do for you what their wisdom and zeal are capable of doing. Fail not to present my warmest affection and grateful thanks for all their kindnesses both to me and Mrs. Nichols and to you and your beloved sister. May the Lord bless you and keep you, and cause his face to shine upon you, is the daily prayer of,

"Dear William,

"Your affectionate father,

"WILLIAM NICHOLS."

He had, while at Birmingham, the fairest prospects of establishing himself and of being useful in the church over which his father had presided; but when intelligence was received from Mr. Ward of Serampore, signifying how happy he should be to receive the son of his beloved friend, Samuel Pearce, and to have him as his companion and assistant in printing the Scriptures, Tracts, &c., he renounced all other prospects for the purpose of devoting his life to these important objects; and it is believed, would have done so, even had those prospects been a thousand times more flattering.

At Birmingham, Mr. Pearce allied himself by marriage with a respectable and pious family. On the 3rd of April, 1817, he married Martha, second daugh-

ter of Mr. Blakemore, Merchant : and among all the temporal blessings bestowed upon him by a gracious Providence, he ever acknowledged that of a kind and devoted wife as the chief. One of the pieces of poetry in the appendix, and another which he wrote only a short time before his death, testify, in the most lively manner, his affection for his partner, and his gratitude to God for their union.

His going to India was one of the points fully understood in his anticipated marriage, and when some objections were started on the ground of his very delicate health, he was quite resolute, and determined at all adventures to pursue his course. The letter which we here quote, is a noble specimen of the triumph of an enlightened judgment over the strongest affection.

“ You will not be surprised to hear that since the conversation of last evening, when you with so much frankness informed me of your feelings with regard to accompanying me in my present state of health to India, (the discovering of which feelings I am confident, has relieved you of a burden which had long oppressed you,) I have felt a depression of spirits which the cares of business could not remove, and which the sweet enjoyment of religion alone could alleviate. *You* may imagine, I cannot *express*—my feelings. Still it is the *work* of the *Lord*, and in his strength through all I will pursue it. Yes, should I be deprived of your society through life, the hope of which has given a relish to the engagements of business, fortitude under its difficulties, and joy to its success, I shall still love you ; but still I hope to say, though with the

tear of disappointed affection, yet with the holy dignity which the service of God so eminently inspires, ‘The *Lord* hath taken away :—Blessed be the name of the *Lord*.’ Of this cup of bitter affliction I hope, I believe, I shall not be commanded to drink, but that scenes of mutual affection and extensive usefulness, shall cause our hearts abundantly to rejoice. May God grant it in his good pleasure.”

What were his feelings in the anticipation of proceeding to India, we learn from a letter written to the above, on the day he was accepted by the Committee.

“ I hasten to inform you that, after a very pleasant discussion in the Committee this morning, they have determined *unanimously* that we should be sent out by the first conveyance we shall choose ; that a committee of our dear Birmingham friends shall be appointed to see to our possessing every thing we need ; and that Mrs. Ward and her family shall be invited to accompany us, if they can make it convenient. The God of mercies has gratified our wishes, and has thus far given us our hearts’ desire. I long to see you, and to tell you all I think, and wish, and hope, and pray for. The God we serve has given us life and health and all things, has crowned us with loving kindness and tender mercies, has blessed us with the knowledge of his will, and has impressed us with the conviction that the Gospel is the only balm for the moral miseries of the world,—and is this all? No, he has likewise said, ‘ Go ye into all the world, and preach the Gospel to every creature.’ In obeying this command, we are obeying the will of God, answering the great end of

our existence—the glory of God and the happiness of mankind, securing to ourselves the approbation and blessing of the best of beings, and eventually increasing, if we enter on this most important of all undertakings with proper motives, the eternal reward God has prepared for those who love him. Oh my dear M., let us pass through difficulties here—let the way be rough—let the passage be stormy—with Jesus for our companion and friend, we need fear nothing. His presence will support us—His favour continually bless us—God will bless us and then we shall be blessed indeed. Mr. Hinton kindly came, and laying his arms around my neck, while he burst into tears, informed me of the determination of the Committee, and said he was losing his friends so fast on earth, that heaven appeared more desirable. The warm, affectionate salutation of the Members of the Committee, the very kind attention of dear sister Anne, the recollection of your feelings, all combined to weigh down my mind, and to render me as oppressed by the events of the morning, as though I had received a negative to my request. But now I feel *satisfied*—grateful; I long for a protracted life—there appears a value in my exertions they never possessed before. I long to live to God, and more than ever desire that all I have, that all I *love*, may be entirely consecrated to his service.”

In another letter addressed to the same person he has the following remarks :—

“ In the first place, allow me to congratulate you on the honor which God has placed upon you, in appointing you a messenger of peace to the Heathen. When I contemplate the state of the Heathen

world, perishing for lack of knowledge, and am led to hope that God will employ us as the dispensers of his bounty, the communicators of the bread of *life*—will give to us the happiness of distributing the leaves of the tree which is appointed for the healing of the nations—and having given to us the *water of life*, will honour us so much as to allow us to dispense the blessing to others :—Oh, my dearest, the idea gives to our engagements the solemnities of another world, and ought to excite us to the most earnest and affectionate prayers, for ourselves and for each other, for that grace which alone can enable us to war a good warfare, and at length to finish our course with joy. Let us recollect too that the honor of *God* is not like worldly promotion, attended uniformly with ease and self-enjoyment. It is rather the honour of the *soldier*—who receives the highest proof of the approbation of his commander, by being appointed to the most *difficult* and *dangerous* engagements. God acts so with his servants, and frequently shews his love to his chosen people, by calling them to dangers and even to death. But if difficulties and trials do attend us—if we are at length called to sacrifice our lives to our arduous exertions in the *cause of Jesus*, we ought rather to rejoice, since I trust we can say with the Apostle, *We are willing, not only to suffer, but even to die for the Name of the Lord Jesus*. Let us then, while we feel persuaded that our difficulties are much, very much less than those of our predecessors, rejoice in this consideration that, ‘where there’s *no cross*, there’s *no crown*’—and commit ourselves with cheerful confidence to the care of our ever-living Friend.’

On this occasion Mr. Nichols writes to him thus :—

“ *Collingham, Jan. 11th, 1817.*

“ MY DEAR WILLIAM,

“ I am glad for your sake that the Committee have come to the conclusion to send you forth as assistant to brother Ward at Serampore. As your mind appears to have been long forming for and invariably fixed on that all-important station, I desire fully to acquiesce in the measure, and shall not cease to pray for you that the great Head of the Church may thoroughly furnish you for, and safely conduct you to, that seat of labour and honour, and that you may be kindly received by our Missionary brethren, and be long spared in health and comfort among them, as a true yoke-fellow in the work of the Lord.

“ The time appears short, previous to your departure, to dispose of your business, to obtain the necessary equipment for your voyage, and to visit your friends in different parts of this country, which no doubt you and the Committee have taken into consideration. In all these things I feel something like parental anxiety, and were it not that you have such wise and prudent friends as dear Messrs. Potts and King at hand, should think it my duty to inquire more particularly and advise and assist, but all this is unnecessary. You have never yet determined what is to be done with your father’s portrait, nor have you said whether you have got your own taken for me. I pray you do not neglect the latter, which becomes now more an object of desire than ever ; and let me urge it upon you as my most earnest request, that you will come over to Collingham and bring your dear Martha with you,

and tarry as many days as can possibly be afforded me. You doubtless have friends who have and may serve you more essentially than I have done or can do, but not one that loves you more. I would not speak a word or heave a sigh to distress or discourage you, but leave you in the hands of your heavenly Father, and try to account it an honour that I have been an instrument of nourishing you in your tender years like a Samuel for the Lord. Write soon and say when I shall see you at Collingham.—Love to your Martha, her mother and all friends, from

“ Your affectionate father,

“ WM. NICHOLS.”

The letter which we here subjoin is one containing the advice of a pious mother to her beloved children, when called to resign them to the service of God in a distant part of the world. It is a letter full of Christian instruction, and worthy of being snatched from oblivion. Were there more mothers who could thus write, there would be more children who would profit by their admonitions.

“ *Birmingham, March, 1817.*

“ MY DEAR MARTHA AND WILLIAM,

“ When I have silently contemplated your removal to India, my nature has had something to struggle with similar to what I felt (and still feel) on the death of your beloved father. How shall I be sustained?—But the Lord alone has power to help. He has and He can yet sustain me. Where is my love and resignation to Jesus Christ, if I repine at his wisdom and goodness? My dear companion in tribulation and the sincere friend of my heart, was sent

for—but it was the Lord who sent—from the tribunal of whose love there is no appeal. ‘ My soul, wait only upon God.’

“ If the same Lord send for a child to the extent of the earth, to be occupied in His service, shall I say Nay?—shall I reject such employment?—shall I refuse celestial pleasures to my offspring?—shall they forego the bliss of Christ’s service, to accommodate the unnecessary indulgence of an old woman?—must one immortal soul (and by inference ten thousand) be still kept in moral death and ignorance, because I should wish to have my dear children near me?—*Forbid it nature—forbid it grace*:—let not such confusion come upon me. Only let the Lord make your path plain, and His providence evident concerning you, and in His strength I will give you up.

I now turn to you, my much loved, and ask, For what purpose do you leave your numerous friends and native country?—What are the objects and designs of your hearts?—Consider them well before you go, *and never after lose sight of them*. It is true, I am satisfied with your motives as far as I know them, and perhaps as far as you know them yourselves. *But you are still in the body*, and I earnestly entreat you *always to look for grace to keep you jealously alive to your first object—your first love*. If it be, (as I trust it is) the kingdom of Christ you seek to serve—remember it must be pursued in the same spirit of faith, love and diligence—the same disinclination to worldly luxuries and honour, as practised by the primitive disciples. The spirit of the world is the same—its maxims and practices the same, and ought not to be conformed to by the professed

followers of the Divine Saviour, and it must be overcome by the same divine energy and confidence in that power as formerly.

“ I have often said, it is a world to be overcome—not to be rested in, and so I believe we shall ever find it, if we wish to have our souls purified by receiving and obeying the truth, and made meet for the holy and glorious mansions of heaven. But love to the Saviour will make you more than conquerors. *It is the loss of that single eye which is full of light, and that warm heart to Him, that I fear for you more than all the adversities of life. May “ He hold you by his right hand, and may your hearts follow hard after Him.”*

“ I warn you because you are *dearly beloved*—and because God’s truth should be more dear. My concern and prayers for you will ever be, that you may be truly useful in the work you have undertaken, rather than great in the esteem of men. Time is short, and we may well leave those things, till Christ separates His sheep from the goats.

“ I trust the time will never come, when you shall think,—We have done something for the cause of Christ—a little honour is due to us—a little more accommodation and care would not be unreasonable. Never, never indulge in such desires, nor relax your efforts but as real necessity may call for it. *The Saviour obeyed unto death, and never had more enemies or greater sufferings than in the last hours of his life.* He says to you, ‘ *Be faithful unto death*’—not for a time, and then take up with the vanities of the world; O, no, *there never will be a time* while you exist in this state, in which your great spiritual foe will not ‘ *desire to*

have you'—nor a time when you shall be out of the reach of temptations and danger from false maxims and earthly wisdom,—therefore 'Watch and Pray.' Jesus Christ has overcome all moral and natural evils. *He is the perfect second Adam* 'who did always those things that pleased the Father'—and he is able to make you overcome and to present you faultless—able to save you to the uttermost of your wants, by the uttermost of his power. Let this be the great business of your lives—for yourselves and others. Study much the spirit and character of Jesus. If you love him, you will never want a motive or example for doing good. Other sources will not furnish a sufficient stimulus for missionary labours.

“The caresses of your kind friends are cause for humility and great circumspection. Praise is an *insinuating* means of placing us on slippery places—on dangerous ground. The use you may be of, is only yet anticipated.—I trust it will be realized, and that knowing your sufficiency is *only of God*, you will always walk in *close* dependance on Him. Be covetous of retired hours—you will need all means and *all prayer* to fight the good fight of faith. I know you will forgive the plain freedom of my heart. I love you better than to flatter you. In a double sense 'you are not your own.' As it respects your own salvation you are bought with a price, 'all price beyond.' And relative to your conduct through life, 'you are not your own.' Now you are expressly designated by your talents and spirit to serve the glorious cause of Christianity among the Heathen. All you may procure for the Mission by your abilities, will be of little value

without purity of conversation. A faith, a love, a *prudent, persevering* diligence, by all means in your power recommending the Gospel as it is, of the most benevolent, heavenly spirit—all these may the Lord of the harvest grant you.

“*To His love, influence, word, and providence* I desire unfeignedly to resign you; and while I continue in this earthly home, shall remain with anxious and tender regard,

“ My beloved Martha and William,

“ Your very affectionate MOTHER.”

The following letter written by Mr. Hinton, his pastor, and one of the Secretaries of the Society, shews what entire confidence was reposed both in him and those with whom he was to unite.

“ *Oxford, May 2nd, 1817.*

“ MY VERY DEAR FRIEND,

“ I have been wholly unable to command half an hour to-day to reply to yours received this morning. I am just returned from a vestry meeting, and am engaged with supper company, and can only say that if Dr. Ryland has not already anticipated your wishes, he will when I send him your letter. Lose no time in writing to Mr. Ward according to your desire. The *foreign* department I have wholly committed, as to *official dispatches*, to my beloved colleague, and I am sure he has, as well as myself, the fullest confidence that your truly amiable and Christian spirit will move in full accordance with that of your own and your father’s friend, and the friends of the Lord Jesus at Serampore—we have the fullest confidence, I say, that you will be of one spirit in the Lord.

“ As to the manner of your aiding Mr. Ward, or the *department* in which you shall act, you and brother Ward will certainly be guided by circumstances as they arise. A mutual wish and determination to oblige each other and act for the good of the holy cause, will be the only rule that either of you will need ; and with the greatest satisfaction, I recommend you to our brethren, as a fellow-helper in whom I trust they will long rejoice. Letters of recommendation William Pearce cannot need to the Rev. W. Ward. He and Carey and Marshman will feel as we feel—they will welcome you as a brother beloved, as a faithful brother, beloved for his own, and for his father’s, and the Saviour’s sake. We watch the ‘winds, and pray for the Ganges—and her precious—very precious freight.”

Arrangements having been thus made by the Baptist Missionary Society for Mr. Pearce’s proceeding to Serampore, he left England on the 7th of May, 1817. When just on the eve of his departure, he had addressed to him an affectionate and interesting letter by his young friends, with whom he had laboured in acts of piety and benevolence at Oxford. As it exhibits in so amiable a light their kind feeling and good wishes, it is deemed unnecessary to apologize for its insertion.

“ At a meeting of the Teachers of the Oxford Sunday School Society, held March 6th, 1817, it was unanimously resolved that, although this Society passed a vote of thanks to Mr. W. H. Pearce on his removal from Oxford, they are desirous of expressing in a more especial manner (antecedently to his leaving his native country) the very high regard in which they hold his endeavours to promote their interests. They particu-

larly call to mind his having been one of the earliest and principal promoters of the institution ; his acceptance of the office of Secretary, which he held from its establishment, till his leaving Oxford ; his uniting with the secretaryship the no less important duties of sub-treasurer and depositary ; his valuable assistance in the superintendence of two of their schools ; his anxiety to aid in the formation of the male and female Adult schools ; his assiduity in promoting their interests when established ; his punctual discharge of the office of visitor to the schools, in which his judicious conversation with the parents greatly contributed to the prosperity of the children individually, and of the Society collectively ; and finally his excellent and highly beneficial example, to which the Teachers in general refer much of their zeal, constancy and delight in their work. The Society feel deeply interested in the direction which Infinite Wisdom has given to his views, and unite in most ardent supplication, that great success may attend his labours in that glorious work, which was seldom absent from his parent's heart ; and respecting which, if his happy spirit could let fall a wish from the realms of glory, it would meet its fulfilment as his son enters the vessel in which he is about to embark to accelerate the triumphs of Christianity on the shores of India. O may

‘ Soft airs and gentle heavings of the wave,
 Impel the ship whose errand is to save.
 Let nothing adverse, nothing unforeseen,
 Impede the bark that plows the deep serene,
 Charged with a freight transcending in its worth
 The gems of India, Nature's rarest birth,
 That flies like Gabriel on his Lord's commands,
 An herald of God's love to pagan lands.’

“ In addition to these heart-felt desires, the Teachers beg Mr. Pearce’s acceptance of the Rev. Hugh Pearson’s Memoirs of Dr. Buchanan, once a faithful labourer in the same cause. They feel much, while thus expressing their affection for an endeared friend, and direct most ardent wishes to the divine throne, that he may (at a far distant period) meet in heaven the subject of these memoirs, together with those holy men, with whom they hope he will shortly be a companion in labour, and every other Missionary who shall have been found ‘ faithful unto death.’ Though they expect to see the countenance of their friend no more on earth, they hope in the honoured band of Missionaries to behold it with joy at the resurrection of the just.

Signed on behalf of the Teachers,

“ ED. STEANE, } *Secretaries.*
 “ J. W. SLATTER. }

In addition to the above from a body of Teachers, he received many other letters from individual friends, all of which are truly interesting. As they shew the estimation in which he was held, the strong affection which was felt for him by all who knew him, and the auspicious gale under which he commenced his course, a few of them we here insert.

From his Sister.

“ MY BELOVED WILLIAM,

“ I have just received your affectionate note and hasten with weeping eyes and a heavy heart to acknowledge it, lest I should be prevented writing to you. Oh my dear William, and art thou going? May the Lord prosper thee and send thee God speed! May he go with thee to bless thee, and at the same time

may he diffuse a cheering beam into the disconsolate heart of thy mourning Anne. May that God who comforteth those who are cast down, comfort me. Pray for me that having the feelings and spirit of a weaned child, I may be enabled to say from my heart, 'Thy will be done.' Often do I utter it with my lips, and sometimes I hope I feel an anxious desire for it—yet alas! my William, not unfrequently am I ready to exclaim, when thinking of your departure, '*If it be possible*, let this cup pass from me.' Oh for more resignation, more of the *peaceable* fruits of righteousness.

“ In such a circumstance as this, all human comforters are miserable ones. Unless supported by an almighty arm, your Anne must faint and fall; but I would trust in the promises of a gracious God, and hope his strength will be perfected in my weakness.

“ In about a fortnight I hope to clasp my brother to my heart, but alas! must it be for the last time on this side eternity? How painful the thought! Oh, gracious God, forsake me not in the fiery furnace! This furnace, this fiery trial, dear William, shall I hail if it lead me to more close, more intimate communion with my God. If by this separation from my dearest earthly friend, I am drawn more closely in contact with my divine Friend, while blessing my Lord for all his dispensations, I will praise Him most for the *severe*. I sometimes fear that I shall not return with you to Birmingham; they think it will be too great an exertion of feeling. I, however, have no fear on this ground. I shall feel very unhappy if I do not go.

“ To dear Martha I wish to write, but oh, my be-

loved sister, what can I say? My heart is overwhelmed within me, and my tears prevent my proceeding. Go, highly favored Martha: may the Lord be with you to bless and preserve you; may you be guided by his counsel while on earth, and finally received into his eternal glory. Oh may you there meet those friends you are now in the prospect of soon leaving. There, my dear Martha, there, oh how transporting the thought, we shall be for ever with the Lord; no more tears, no more parting, but basking in the beams of divine love we shall enjoy perfect purity and eternal felicity. Oh, my dear, dear sister, I desire to bless the Lord who has given you strength equal to your day. He is indeed gracious unto you and full of compassion; He never will leave, never will forsake you. I would wish, if it were for the best, that you may never have a cloud to intercept the bright rays of the Sun of Righteousness, may never have to lament another wandering thought, anxious fear or assault of Satan; but remember, my dear love, this is not a state of perfection, and should you be fiercely assaulted, despair not; no weapon formed against you shall prosper. The Lord is your helper, and his grace will be found sufficient to help you in every time of need. Go, valued friend, may you be instrumental to the benefit of many, many perishing heathen souls; may you hear at the last great day many blessing God for having conducted you and our beloved William to the shores of India. Go dear love, may your communion with Jesus be frequent, yea constant and sweet, and when it is well with you, remember

“Your very, very affectionate sister,

“ANNE.”

From Mr. Nichol's (Journal).

“ *April 9th.*—Through divine mercy I am recovering my health and strength, so that I have been equal to the bodily exercise required to the discharge of my sacred duties of the past Sabbath ; in which I administered the Lord’s Supper and preached in the evening. The day was solemn and refreshing to my soul ; and I hope also to our Christian friends in general. We had several members of other Churches that sat down with us ; seven or eight from Newark ; two from Nottingham ; two from Carleton Moorland ; two from Birmingham ; one from Oxford. The last three were my beloved William Pearce and wife, and his sister Anne, who were come to take their leave before William and his Martha set sail for India ; which is expected to take place at Liverpool on the 14th instant. My mind was sweetly supported ; and greatly delighted with this last interview. They were three happy days spent in mutual interchange of pure affection, raised and refined by pure religion ; and in parting with them, on Monday at 2 o’clock, when I saw them in the coach for Nottingham, though my heart was too full to suffer me to speak, yet the Lord supported me and helped me to resign him freely into his hands, as our Heavenly Father. Thus having had the honour to nurse him in his early days for God, no distance of time or place will be able to erase from my mind and tenderest affection the image of my darling boy ; he is my beloved William Pearce, and must be so long as life shall last. O my God, watch over him and his dear Martha ; give unto them a large measure of the peace which passeth all understanding ; waft them

gently and safely over the mighty waters ; and place them in comfort among their brethren at Serampore ; and make them eminently useful for Jesus' sake. Amen."

From the same.

" Collingham, April 19th, 1817.

" MY DEAR WILLIAM AND MARTHA,

" By a letter Mrs. Joseph Keep received from Liverpool on Wednesday last, I learn that your ship is not expected to sail until the end of this month. As such is the case I can not refrain writing you, being desirous of knowing how you left dear Anne, who we understand was prevailed on to tarry a day at Nottingham. After you parted with her, I felt so much on her account, that I almost forgot myself, though but for seeing the agony of her mind, I might have thought my own distress, on this parting occasion, greater than any one's ; but I will forbear to complain, hoping and believing it is of the Lord, to whose guardian care I daily commit you by prayer and supplication as my own children, in whose future happiness and usefulness my soul is absorbed. I regret that you left us so soon, since the vessel does not sail as intended, and perhaps it may yet be detained longer than stated in Mrs. K.'s letter. However, I do earnestly request the favor of a line or two before you embark, saying how it is with you, also how Mrs. Ward's health is, and her son's and daughter's too—to whom present my affectionate regards, and for whom I shall not cease to pray, that He whom the winds and the sea obey, may keep you as in the hollow of His hand, and bear

you in safety and peace to your desired haven. Once more Adieu.

“ From your affectionate,
“ WILLIAM NICHOLS.”

From Mrs. Bowyer.

“ 80, Pall Mall, London.

“ MY DEAR YOUNG FRIEND,

“ It has been for some time my wish, as well as Mr. Bowyer’s, to present to you the enclosed miniature of your dear father. The great affection we have for his memory, would have almost made us selfish enough to have kept it, but I feel assured it will be peculiarly gratifying to you to be in possession of it, and therefore send it with great pleasure. I hope it may be the means of sometimes animating you in your Missionary exertions, the cause in which he so ardently longed to be engaged. You have our affectionate prayers that the Lord may bless you in all your endeavours, preserve you from every danger both spiritual and temporal, and make you eminently useful as an ambassador of Christ. Surely it is a high honour conferred upon you. ‘ ’Tis worth while to live for purposes so great.’ I must again say, each of our circle unites in best wishes.

“ I remain, my dear young friend,

“ Yours very sincerely,

“ M. BOWYER.”

“ Mr. Bowyer would have finished the miniature, but he was afraid of injuring the likeness : it is just as your dear father sat for it.”

From Mr. J. Hinton.

“ Oxford, 5th April, 1817.

“ MY VERY DEAR BROTHER,

“ I cannot refrain from embracing this last opportunity I shall have of addressing you in the land of our nativity. In your absence I have sustained a loss which I have not yet found, I fear I never shall find fully replaced. Perhaps we may never meet again on this side the grave! It is a thought which is accompanied by a rush of feelings of every description into my mind. The scenes of my short life, of which you have been witness, and in which you took a peculiar interest, the follies for which you so affectionately chided me, the conversations with which you so much delighted me, and the prayers which you offered up with me and for me, crowd into my mind. But that which removes, in a great degree at least, the pain of parting is, that the God whom you love, and whom I would venture to hope I love also, will never leave us; his friendship can never be rendered less effective by distance, and will be perfected, and not violated, even by the separation of death itself.

“ Fully employed as you must be when you arrive at your destined situation, I dare not ask, at least I cannot expect, much correspondence. But there is a constant communion which I hope we shall ever keep up—that of addressing a throne of grace on each other’s behalf. I shall never think my morning or evening duties, or rather inestimable privileges, fulfilled till I have implored the blessing and protection of the Almighty on my dearest friend. If communion with our Heavenly Father be capable of receiving additio

pleasure, it would be by recollecting that we are addressing the same benevolent Being, to whom our friends and all the children of God, pour out their daily supplications.

“ But there is another consolation of a still more cheering tendency—the hope that we shall meet in an assembly which shall never break up. When the glorious work, to which you have so apostolically devoted yourself, shall be accomplished, then, through the merits of Christ, shall all the labourers in the glorious vineyard meet and receive the reward, in the eternal enjoyment of him whose ‘loving-kindness is better than life.’ Well then, to promote this cause no sacrifice of earthly friendship ought to be thought too great. If I felt ready to complain when I commenced this letter, I hope I now feel gratitude alone to him who has given, and who hath, for his own glory, taken away.

“ I shall ever bless God that I knew you, and that I had once the pleasure of seeing her who has devoted herself to you, and in doing so to the cause of God. Convey to her my kindest regards : she must be dear to me, for she is dear to you. This is surely sufficient reason.

“ I this day heard your dismissal from the Church at Oxford to that at Serampore read, it was indeed an affecting scene. My father was quite overcome, and very many, if I may so express myself, signed it with their tears. May you be as great an ornament to the Church in India, as you have been to that in England.

“ I hope you will have, by the time this reaches

you safely received the Memoirs of the life of Dr. Buchanan sent to you from the Oxford S. S. Society.

“I have hardly solicited your correspondence for myself, thinking that you will have so many individual friends more worthy of your notice ; but I would venture to request that you will endeavour to find some opportunity to write to me as Assist. Sec. to our S. S. Union, and to send us some information and intelligence that will benefit our Society as well as gratify many friends.

“Pray for me, I need much your prayers. But they will not avail me any thing without I pray for myself. I hope, I believe, Lord, help my unbelief.

“Believe me your ever affectionate brother,

“ J. HINTON.”

From the Rev. J. East.

“*Campden, Gloucestershire, 11th April, 1817.*

“MY DEAR PEARCE,

“My promise and my affection for you oblige me to take up my pen, while the innumerable engagements, consequent upon my entrance upon this new, large and important field, almost compel me to close my heart to many of the claims of friendship. It shall not, however, be said that I contemplate your impending departure from our hemisphere with indifference : no, nor even with silent feelings of affectionate interest. We think of you—we talk of you—we pray for you. Christian friendship ensures to those who share it a kind of ubiquity—a permanence in the midst of an ever-shifting scene. Your feeling heart is now suffering the pangs which are occasioned by its own deliberate choice. You are quitting England, but it

must relieve the sadness attendant on the separation, to know that you will ever retain your footing in those spots which you most highly value. From the hearts of your friends, distance and time cannot remove you. May such thoughts as these prove to you, and to (now I believe) *your* Martha, subsidiary means of solace at the present hour. Your strongest support and sweetest comfort are, I know, derived from Him, whose you are and whom you desire to serve in scenes remote from us. May *He* smile upon you and upon your plans; and before you are called to leave the regions of the first Paradise, for those where the second blooms with immortal life and unfading beauty, may the divine hand conduct you in a course of moral beneficence to India, the vestiges of which shall never be effaced. Your own voice may be but little heard, but by your instrumentality, I trust that the word of the Lord will be sounded forth to those ends of the earth, which are yet to see and receive the salvation of God. Remember us who labour in a province of the world where once the Gospel was less known than now it is in India. Tell us of *your* labours, and let us share their joyful fruits, at least by communion of spirit. We love to hear good news from a far country—to learn that the walls of Zion are stretching into new kingdoms, and advancing to embrace a universal empire.

“ My dear wife and her sister unite with me in affectionate Christian love to your partner in the future scene : and to your Anne. Good bye, dear Pearce.

“ Your’s ever affectionately,
 “ JOHN EAST.”

From Mr. W. R. Potts.

“ Birmingham, 17th April, 1817.

“ DEAR WILLIAM,

“ I avail myself of the opportunity to address you a farewell letter by friend Groom, who I understand intends leaving for Liverpool to-morrow morning.

“ On my return from Warwick, which was upon the Saturday, I was sorry to find you were gone, as I fully expected to have the pleasure of seeing you once more ; but as we were agreed in the opinion that formal Adieus are not desirable, I content myself with the reflection, that it was best to have our regret at parting without shewing it, which after all is only a useless distraction of the feelings ; and as I am one of the worst correspondents upon a sad subject, I will conclude this part of my letter by assuring you that if you have all the prosperity and happiness I wish you, it may be a temptation and make you feel reluctant to leave this world when called upon to do so, unless sustained by a superior power, by which I hope and believe you are influenced. I beg you will consider this address as applying to Mrs. Pearce, who being one with you, has of course the same interest. My father requests I will enclose to you, as the most valuable memorial of his regard, a broach containing some of the hair of my much lamented and dearly beloved mother with her obituary at the back ; keep this in commemoration of one of the best women and best friends you ever knew, and when you see her equal, let me know, that I may come and see her also, to do which I would travel far and wide.

“ I am interrupted by conversation, and as my time is gone, I must conclude, wishing every blessing may attend you,

“ Your very sincere friend,

“ W. R. Potts.”

Such were the satisfactory proofs of affection which he received from his friends before quitting his native shores. When the ship was under weigh, he addressed the following note to his wife’s mother. “ In a vessel under weigh and leaving my native country, I address a few lines to the mother of my beloved Martha. Could you enter into my feelings, you would not expect a long letter—I cannot write one. Still be assured that we are happy—have no wish to alter our circumstances—and can commit even you and all those friends, the remembrance of whom makes us sigh and almost weep, to the care of our common Lord. Pray for us, and ever believe us with the warmest affection.

“ Yours, &c.”

“ We are now bidding adieu to Liverpool for the last time: may we be faithful unto death. If ever we speak a vessel we shall write home. We have little fear, and I hope some degree of confidence in God.”

Thus honorably closes the first period of Mr. Pearce’s course, in which we see that he was graciously preserved from the snares of youth and the open follies of riper years, brought by the mercies of the Lord to present himself a living sacrifice, holy and acceptable to God as his reasonable service, and enabled in some good degree, by his fervent piety, zeal and activity, to shew forth the praises of Him who had called

him out of darkness into his marvellous light. It will be for the subsequent part of his life to shew whether he stood by the surrender, and whether he acted up to the elevated self-devotion, implied in giving up friends and relations, native land, and all its sweet attractions, and in consecrating all his powers both of mind and body to the glory of God and the welfare of the heathen.

CHAPTER II.

HIS LABOURS IN INDIA FOR NINETEEN YEARS.

IN reading the lives of men who have been eminent in any department, we are struck with the length of time occupied in preparation for their work. The life of our Saviour, instead of forming an exception to this remark, is rather a confirmation of it; for he began to be about thirty years of age before he entered on his ministry. And the lives of his servants who go forth to distant heathen lands, afford a striking proof of it. They have first to go through preliminary preparation at home, then to undertake a long and sometimes dangerous voyage, and after that to study the language and make themselves acquainted with the usages of the people to whom they are sent, before they can enter on the work of their mission. These introductory steps seem of very little importance in themselves, yet when considered in relation to the ultimate usefulness to which they lead, they are both interesting and instructive.

We are now called to follow Mr. Pearce across the deep to India. What was the state of his mind during the voyage we have not the means of ascertaining fully. It seems he suffered considerably from violent head-aches, occasioned by the motion of the vessel so that he was not able to devote much time to study

during the passage. On his arrival off the Western reef of the Sand Heads, he thus writes to his friend Mr. E. Carey.

“ Off the Western Sea Reef, August 21st, 1817.

“ MY DEAR EUSTACE,

“ It has been with inexpressible interest and affection that I have frequently, especially of late, recollected that interesting prediction, apparently so near its fulfilment, which was uttered by yourself at our interview at Leicester. ‘ Well, William, we shall meet in India.’ Often have the hopes I then cherished been all but extinct, and yet they are now gratified. May it be for extensive usefulness.

“ I am a passenger, with my dear wife, (late Miss Martha Blakemore, of Birmingham, and acquainted with your esteemed Mrs. C.) and Mrs. Ward, and Hannah and John Fountain, on board the Ganges, Capt. Chapman, from Liverpool to Calcutta direct. We left England May 7th, and saw Ceylon August 11th, and of course have been at sea only a little more than 15 weeks, having had a quick and tolerably agreeable voyage. You and Mrs. C. are the only individuals in Bengal whose countenance I or my dear Mrs. P. have ever beheld !

“ Come then if you can, and cheer our hearts by your welcome ; I have looked over the directory, furnished us by the Pilot, with great interest and anxiety, and have been led to conclude that you are recovered. I have often on the voyage feared, from the accounts we received a short time before we sailed, that I should have had to address my first letter to another. I rejoice that your life is, as I hope, preserved.

“ You have heard, I suppose, of my appointment in January to assist Mr. Ward in the Printing-office at Serampore ;—and if *I* live longer than he, to succeed him. Now for a life of holy devotedness to the work of God ! If you should see Dr. Carey before you come, please to present to him all that reverential affection, which I assure you his character as well as his exertions have produced in my mind.”

In a letter, written two days after the preceding, to his mother-in-law, he says in conclusion, “ Now for humility and zeal, and yet to feel that we are nothing and less than nothing ! O for a double portion of the divine Spirit to rest on us. We are well and happy.”

Immediately on his arrival Mr. Pearce proceeded to Serampore, and labored in connection with Mr. Ward in the Printing office. His progress in the study of the Bengali language was rapid, and his talents and exertions highly valued, and there was every prospect of his being long useful and happy at Serampore.

In this situation the eyes of his friends in England were directed to him, under the conviction that he would one day become a character not less honorable than his predecessor, and to this end the example of his father was constantly presented to his view. The extracts which we here make from letters written to him by his friends Hoby, Tebbs and father Nichols, will show what were the feelings and expectations of his friends in general.

“ MY DEAR BROTHER,

“ By this time you know something of India and of the state of things at Serampore and Cal-

cutta. I hope you and Mrs. Pearce find yourselves at home and comfortable ; above all, my desire is that you may much enjoy the smiles of Him whose love is heaven. Upon this subject I cannot wish you a greater blessing than much of the spirit of your father. I shall never forget, I trust, what I have often felt in reading his memoirs. You, my dear brother, are permitted to embark in a cause dearer to him than life, while he is removed no doubt to welcome those who successively die in that cause to everlasting habitations. May his happy spirit, at some period far remote, greet, among others, the spirit of a son acknowledged by our great Master as a faithful servant. It must often afford you great satisfaction to think of such a father. I hope by the grace of God his example will inspire you to pursue your way with the same honorable devotedness to the noblest of causes, *passibus equis.*”

From H. D. Tebbs, Esq.

“Gladly do I seize this first opportunity of addressing a few lines to my very dear and valued friend, towards whom I hope no distance of time or place will ever effect an alienation of my regards. Oh may it have pleased God, whose dominion extends over the sea as well as the land, who rides on the storm as well as glows in the sun-beam, to give you a safe and prosperous voyage ; and oh, that ere this reaches you, your feet may have been firmly planted on that land where darkness and superstition are soon, we trust, to flee before missionary light and truth ! Perhaps my friend, or perhaps his affectionate partner, one or both have been engulfed in the awful deep ! It may have

been permitted by Him who plans in darkness but executes in glorious light, that a watery tomb should enclose you; oh that in such a case the last aspiration of a sinking Peter, 'Save, Lord, or I perish,' may have ascended from your hearts and received in answer the extended and upholding arm of Him who, while he will upbraid a want of more faith, will not overlook the least portion of it, because it is his own gift, and in the reproof will take away our fears. But, my dear William, if you should have both been delivered, if the stormy wind and surging wave should have been swelled into the tempest, only that you might witness the wonders of the Lord and his mighty power in the deep, and remembering that all *that* power is engaged in the performance of promises as wonderful as infinite love can make them, should have had your faith confirmed and your hopes established, now that you are in the desired haven, review your mercies, let your gratitude expand into adoration at the remembrance of the way whereby he has led you, and nerve afresh those holy determinations which your secret cabin has often witnessed, to devote all your powers to the service of the Redeemer. Our love to him is rational only when it is enthusiastic. Energetic affection only could have induced the hazardous emigration, and the same feelings augmented by all the vigor of renewed experience, can alone enable you to proceed. A reliance, simple and unshaken, on his strength, is the best preparative for the encounter of those fatigues of body, lassitude of spirit, and harassing assaults of the tempter which, my dear William, you will not, must not expect to escape. But oh,

my friend, let the love of Christ be the internal constraining goad, and the promises of that love the never-failing prop of your drooping spirits. And when weariness and languor seem to reign in the very atmosphere which surrounds you, when the heart within sinks and trembles, remember that his wonderful strength is perfected only in *weakness*, and it is peculiarly when a multitude of *sorrows* abound in our hearts that the comforts of his grace delight our souls. What upheld Peter when called before the council? What supported the fainting soul of Paul, when he parted with the affectionate Christians on the seashore, knowing as he did, that in the city to which he directed his course bonds and afflictions awaited him in plenty? Our rejoicing is this, he observes, 'the *testimony of our conscience.*' And let the mind accustomed to reflection, search amidst all its recollected sources of comfort for one so animating and full of joy. They knew their motives were evangelical, their end glorious, their labors sweet, their sufferings, though for the present grievous, yet such as would afterwards yield the peaceable fruits of righteousness, their God a present help in time of trouble, and their enemies either those who could only kill the body, and after that had nothing more that they could do, or those who were completely overcome by him who had promised to save their souls. Can my dear William take the language of the Macedonian missionary, St. Paul, and adopt it as his own? I can venture to assure him that neither death, nor life, nor principalities, nor any creature shall be able to separate from him its heavenly consolations.

“ I must now conclude, my dear William, by assuring you of the sincere regards and earnest prayers of

“ Your truly affectionate friend,

“ H. D. TEBBS.”

“ *Collingham, 20th August, 1817.*

“ MY DEAREST WILLIAM AND MARTHA,

“ Your letters of May the 14th and June the 3rd I have been favored with through the kindness of dear Mrs. Blakemore and our beloved Anne, both of which called forth in my heart gratitude and praise to God on your behalf, while I felt the tenderest sympathy on account of the long continued sickness you have endured, but was glad to find by your last that it had nearly subsided. I am greatly indebted to you and your dear mother for the original likenesses of you both which were sent me about a month ago. I think them well executed and shall often look at them with mingled feelings of delight and regret;—regret because I shall see your faces no more in the flesh—delight on the recollection of former days in which I have beheld the opening bud of youth, manhood and godliness: in each my warmest affections and fondest wishes have been satisfied and delighted, and I still bless God on your behalf for the abundant grace bestowed upon you through Jesus Christ our Lord. I now congratulate you on your supposed safe arrival on India’s distant shores and among our highly-esteemed brethren and sisters at Serampore, joying and beholding your primitive fellowship in the Lord—where you are of one heart and one soul, walking in the fear of the Lord, and are edified. Did Moses and Israel sing when they had passed over the Red Sea in safety? you

have similar matter for your songs of praise—yea more, in that your's was not one day's danger, but months of danger in which you have been preserved, and conducted in safety to your desired haven. O that we may praise the Lord for his goodness, and his wonderful works to the children of men! From these considerations you are laid under additional obligations to serve the Lord in every possible way that your new situation in life may open up before you, whether in the Printing office—in the Church of Christ—in the Mission family—or among the poor benighted and perishing heathen—whose idolatrous practices will often call forth the tear of Christian pity, and the fervent prayer of faith to God for the enlightening, quickening beams of his Holy Spirit, that these dry bones may live and rise up a great army. All the Prophet had to do was to prophesy and pray, and while so doing the uncreated heavenly wind rises and rushes onward to the scene of misery and death; and thus it shall be in the valley where you now stand, and that because God has purposed, promised and provided for this great and glorious renovation of the world—and Jesus our Master and our Friend ever liveth to plead this cause before his Father's throne in the highest heaven—he himself having received all power in heaven and on earth, that he should give eternal life to as many as the Father hath given unto him. While you are employed in printing the sacred scriptures in the various eastern languages, you are preparing the rod of his strength which is ordained to go forth out of Sion, and by which he will rule in the midst of his enemies; and

the promise attached to it is, that by this a people shall be made willing in the day of his power, in the beauty of holiness, from the womb of the morning, for he has the dew of his youth. Through faith in these divine promises and prospects, I am not only reconciled to part with you, but can bless God who has accounted you worthy of this honour, and though we are placed on the wall of Sion so far from each other, yet we are engaged in the same building, and shall share in the success attending each other's labours in the Lord.

“ Now, my dear William and Martha, I may reasonably request you will, as soon as possible after your settlement at Serampore, each write me a long letter in which you will inform me as to your reception, the accommodations of house, &c.—and respecting the settlement in general—your present views and feelings as to the climate, people, customs, &c. of those around you, and how you intend filling up your days ; with the more secret exercises of your hearts towards God and divine things. Every thing relative to your present comfort and future prospects, will ever be deeply interesting to me, and I shall not cease to pray for you, that the God of all grace may sanctify you wholly in body, soul and spirit ; for in connection with this growing sanctification will your peace and joy be maintained and increased. I now conclude this epistolary interview, clasping with a thousand fond embraces, in the arms of pure and Christian affection, the dear objects of my delight, my William and Martha. Till death

“ I am ever,

“ Your truly affectionate, father, brother, friend,

“ WILLIAM NICHOLS.”

From the same.

“ Collingham, near Newark, Jan. 30th, 1818.

“ MY DEAREST WILLIAM AND MARTHA,

“ On the 22nd of this month I received your truly welcome letter of August 23rd, dated River Hooghly, 40 miles from Calcutta. My heart was overcome with surprise, gratitude and joy, at your so safe, speedy and happy voyage ; and the thought of the joyful meeting before you on the next day with so many Christian friends, was to my soul a rich mental feast ; for though absent in body yet present in spirit, I could behold your mutual salutations and rapturous joy, both in Calcutta and at Serampore. I bless and praise and magnify God on your behalf, and on behalf of your kind companions, Mrs. Ward and her son and daughter, that every one of your lives has been preserved, and no evil hath befallen you by the way. I intend calling upon my people next Monday evening to offer up united thanksgiving and praise to our good and gracious God on your behalf, with earnest prayer for the preservation of your lives, the full establishment of your health, the abundant supplies of his Holy Spirit to furnish you for the work before you, to promote your growing sanctification and make you increasingly happy in a personal, domestic and public point of view. O my children, live near to a throne of grace ; pray much for an increase of faith, hope and love ; let your communications together be like the two disciples when walking to Emmaus, that is, let Christ be the theme of your converse ; this will give spring and energy to all your new labours, whether in your printing office, or the bazar, or the sanctuary. You are now

in an eminent degree become the working servants of Jesus Christ, working on behalf of immortal souls—souls in heathen darkness and held in chains of superstition, but working under the eye, direction and promised presence and influence of a Master who is the Father of lights and the mighty God ; and by him I trust you will do valiantly. I shall see you no more, embrace you no more, converse no more with you, yet I shall still love you, still pray for you, and care for you, and rejoice in your happiness, and weep for your miseries when I hear of them ; but my God, his eye will be over you, his arms of mercy will embrace you, he will condescend to hold converse with you from off his mercy-seat, and this is far better than any kind endearments of such a worm as I.”

About the close of the first year of his residence in India, his prospects at Serampore were beclouded. A little before this time a difference of opinion had arisen between the senior Missionaries and the Society as to the relation existing between them, and the engagements by which they were bound to each other. On this occasion Mr. P. took part with the Society, and in acting up to what he believed to be right, had great sacrifices to make : he had to give up the brightest prospects of usefulness ; to risk the good opinion of those whom he highly esteemed and loved ; and to commence operations in Calcutta, under every disadvantage, dependent entirely upon his own energies and the divine blessing.

On his removal to Calcutta he united himself with the junior Missionaries of the Society, and took a

most active part in all the measures they adopted for the establishment and extension of the mission. In the Printing department he commenced operations on a very limited scale, with only one press, in a contemptible mat hut adjoining the house where he lived. This establishment he continued to enlarge as providence enlarged his means, and raised it from the most insignificant, to one of the most efficient in the city. To the honour of Mr. Pearce it must be said, that belonging as it does entirely to the Society in England, it never cost them one farthing, from its commencement to the death of its founder. On the contrary, it every year contributed to the objects they were engaged to support. Our friend consented to carry on the arduous duties of the Printing office, precisely upon the same principle as the Apostle Paul consented to labour in making tents, that he might have the satisfaction of being able to say, "Ye yourselves know that these hands have ministered to my necessities, and to them that were with me. I have shewed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive."

In entering upon this new undertaking, it was Mr. Pearce's intention to keep a regular journal, by which its progress might be traced. This he did for a considerable period, but finding as business increased that it was too extensive, even to be read, he destroyed the whole: and all that now remains is the present fragment written in 1818, giving an account of its origin and progress for the first few months.

“ *Dec.* 10. Being convinced of the probable good that will arise from a journal, if brief yet regular, I have determined to endeavour to write a little very frequently, that I and others may trace the rise and gradual progress of the Calcutta Baptist Missionary Printing Establishment, which I doubt not, will in a few years, if not checked by the frown of providence, be very extensive. When I am laid in the grave, and forgotten as I deserve to be, may this establishment be a blessing to the nations of India !

“ It was in the middle of *June* this year, that under a conviction of duty I left Serampore, and after some hesitation settled in Calcutta. A short time after this, the Union of Baptist Brethren already formed here, received me into connection with themselves till the direction of the Society as to our future steps was received, without any stipulation or engagement whatever as to my setting up a Press on their account.

“ On the first of *July* brother Lawson and myself, with our families, removed into the house lately occupied by Mrs. Murray, whose seminary we purchased, as our wives were willing to superintend it. During this month, on account of the objections expressed by Mr. Ward, nothing was done in the way of a Printing office, though in common with my Brethren, I by this time earnestly desired it.

“ On the evening of the Monthly Prayer Meeting with our Independent brethren at Boitakhanah in *August*, they repeated a wish they had before expressed, that I would use some types they had previously purchased of Mr. Ward and print for them their Tracts. After consultation with my Brethren I agreed, and gave orders

for the building of a mat house for a printing office. On the 24th I received the Bengali types from Mr. Keith, and employed a compositor in assorting them in my study.

I then purchased a secondhand press of Mr. Heatley, and on the 3rd of *September* put to press a form containing two little Tracts "Good Counsel," for Mr. Keith, and "Select Hymns No. 1," for our Auxiliary Society, of each of which we printed 3000 copies. On the 26th of the same month we published Mr. Keith's "Rám Hari sirdár," 3000 copies, and ordered a *second* press. This was necessary, as during this month we obtained, through the kind *influence* of Mr. Townley, orders from the Calcutta Bible Society for 5000 copies of Mr. Ellerton's Gospel of John in Bengali and English.

"In *October* we got both presses into operation, commenced Ellerton's Gospel and Pearson's Bengali Tables for schools, and published Mr. Townley's "Authority of the Scriptures," 3000 copies, on the 3rd; and Mr. Keith's "Máli and Darwán," 3000 copies on the 20th. In this month we also purchased some English types for Ellerton's work, and paid for both our presses.

"In *November* we became, through the good offices of Mr. Irvine, more intimately connected with the School Book Society, and received from them commission to print a Bengali and English Geography with notes, for which we ordered a smaller sort of Long Primer Bengali from Serampore. We published on the 7th brother Lawson's Life of Fatik Chand, 2000 copies, and received from brother Chamberlain a few Hindustání Hymns in the Persian character, which we could

not print, on account of the imperfection of a fount we had otherwise intended to purchase.

“ In *December* we published 1000 “ Pandit and Sirkár” in Bengálí and English, and 2000 Bengálí only, with 2000 of “ The True Dershan,” first part being the first Tract in the series ordered by the Auxiliary Society. It was embellished with a frontispiece by brother Lawson. We completed likewise the printing of a set of Bengálí Tables by Mr. Pearson for the Calcutta School Book Society.”

Such was the Printing office in its commencement. What it became subsequently by the ability and diligence of its founder, may be learned from the description which he gave of it about twenty years afterwards, and which we here insert :—

“ It was in the year 1818, that the Baptist brethren in Calcutta first commenced a press. It was designed to extend the usefulness of the mission, by furnishing facilities for the printing and publication of the scriptures, religious books, school books and tracts ; and by raising funds for its benevolent operations through the execution of general business.

“ Its commencement was very humble : one wooden press alone, with two founts of types, being first purchased. It has gradually acquired extent and importance, and at the end of last year possessed sixty-two founts of types, in eleven different languages, and had seven iron presses constantly engaged.

“ Soon after its establishment, a type-foundry was found necessary to its usefulness ; and it being deemed important to bind the works which were printed, on the premises, a number of workmen in this depart-

ment also were engaged. In December last, the establishment, consisted of four European or Indo-British assistants, and upwards of one hundred compositors, pressmen, binders, or other servants. Besides the New Testament and other parts of the sacred scriptures, in several languages, the Mission Press has executed many thousands of religious tracts, school-books, and larger works in English, Sanscrit, Bengali, Hindui, Uriya, Arabic, Persian, Hindustání, Siamese, &c. Indeed during the last year only, not less than two hundred and fifty thousand copies of various religious publications in the native dialects were issued, independent of numerous works in English, executed for Government, Societies, and individuals.

“In all the languages above enumerated, except the English, founts of types of various sizes have been cut at the mission foundry for its own use. It has also supplied founts of types in these languages, as well as in Mahrathi, Guzarathi, Burman, Bugghese, Malay, and other characters to Missionary brethren of other denominations at Calcutta, Bombay, Surat, Moulmein, Penang, Singapore, and elsewhere.

“In thus aiding the operations of our own and other brethren, by affording them important facilities for labor among the heathen, and in increasing the funds available for the benevolent operations of our own mission, the Baptist Mission Press, under the divine blessing, has been of great use. It has also exerted a beneficial influence in other respects, which should not be overlooked. By giving employment to new converts, who were deprived of friends and home, it has afforded

an opportunity, without expense to the mission, of ascertaining their sincerity and capabilities of mental improvement. By declining to print any work, unless permission was granted by the author to omit all oaths, and other objectionable expressions, it has been the means of raising the moral tone of the Press in India : it has also, doubtless, improved its typography.

“The office is situated close to the Mission House, all the lower apartments of which are entirely occupied with paper, printed sheets and books, and other things connected with the business. Mr. Penney’s house is to the West; Mr. Yates’s to the N. W.; and the English Chapel to the North. The office has been erected about ten years. It originally consisted of but one story, the lower one containing four rooms in a long range, with three smaller ones at the S. end; but in consequence of the increase of business, about eight years ago, an upper story, consisting of three rooms, was added. The whole is now appropriated as follows :—The room below to the left of the entrance, is the English composing-room; and the one on the left of it a ware-house, containing printed sheets and an hydraulic press for pressing them. The two rooms to the right of the entrance contain nine presses in use, (two of them for proofs) and, generally, some on hand for sale. Of the upper rooms, which are entered by a stair-case, the one to the right hand is appropriated, chiefly to the Armenian, Sanscrit, Hindui, Bengali and Oriya characters; and the two rooms on the left, to the Arabic, Persian, and Hindustání. The type-foundry is also on the premises: it is a separate building.”

While conducting the yearly increasing business of the office, he was not unmindful of the state of the heathen, but was continually planning something for their temporal good, or writing something for their spiritual instruction, or persuading others to exert themselves on their behalf. In the early part of his course he often addressed the Bengalis in the different Native Chapels in the city ; though his chief exertions were directed to teaching, preaching, and doing good, in a more private manner.

In the beginning of 1819 he began to take decided measures in the cause of Female Education in India. A short time before this, the young ladies in a boarding school under the care of Miss Bryant had been induced by the Missionaries to give their assistance in the undertaking. Mr. Pearce afterwards drew up a paper and exerted his influence in the formation of a Society among the young ladies under the care of Mrs. Lawson and Mrs. Pearce. In April, 1819, the address was read, and in the following month the Calcutta Juvenile Society for the establishment and support of Bengali Female Schools, was formed. On this occasion the Rev. D. Corrie, afterwards the Arch-deacon of Calcutta and Bishop of Madras, was present, and addressed the meeting. The address read to the young ladies was as follows.

“ DEAR YOUNG LADIES,

“ YOU are placed by divine Providence in a situation far superior to the Hindus and Musalmans by whom you are surrounded ; and the command of God, which directs you to love your neighbours as yourselves,

evidently includes that you should do as much for their happiness as you would expect them to do for yours, were you to change circumstances. We are sure, therefore, that as far as you are able, and your Parents and Friends approve, you will be happy to show your compassion for your ignorant and depraved neighbours. We recollect too, that you are *females*, and therefore, from the constitution of your natures, more apt to pity the miserable, especially when the case of sorrow which is presented to you particularly respects your own sex.

“ If you examine a little the situation of Hindu women, your hearts must be deeply affected with their state of misery. It is a striking fact, that within the limits of Calcutta, containing seven hundred thousand Hindus, and even in the whole of Hindustan, comprising 100 times that number, (or seventy millions,) there is not a single School for the instruction of Hindu females. Being married at a very early age, and ignorant of every thing which can furnish conversation, they cannot become companions to their husbands, and would from this circumstance alone be treated with neglect; but from this and other causes united, they are not allowed to speak to their husbands in the presence of another person, but are altogether in a state of servitude, as complete as the oxen which they feed. Education, by raising them to a mental level with their husbands, would do very much to ameliorate their condition.

“ Through their ignorance, too, they fall victims to the claims of custom, and the persuasion of their relations. You hear of women ascending the funeral

pile, and being burnt with the dead bodies of their husbands ; and it may be you have witnessed the horrid rite. Picture to yourselves a young widow left with a family of five little children :—persuaded by her relatives and bound by custom, she determines to be burnt with the putrid remains of her late partner. Her children accompany her to the pile, where she is about to be consumed, and where they are thus to be deprived at once of all the happiness combined in the name of parent. But the unrelenting mother walks round the funeral pile, takes a last look on her orphan children, and ascends the hill of death ; and the eldest son, as if every aggravating circumstance were necessary to complete the tale of horror, is expected to enkindle the flame which in a few minutes deprives him of his mother, and hurries her unprepared, into the presence of her insulted God*.

“ And what will tend most effectually within the scope of *individual* benevolence, to banish these scenes of horror ? The education of females. In the case we are describing, and of which one of us was a spectator, the mother was persuaded to the fatal act by her relatives, who were anxious to ennoble their family, (as they esteemed it,) by the sacrifice of a widow ; and the eldest son, an interesting youth of eleven years of age, who with tears in his eyes had promised never to kill his mother, but to come and live with us, was also at last overcome by persuasion. But had

* This rite has been since abolished by a humane Government. In seeking its abolition, Mr. Pearce, in connection with the Missionaries at Calcutta, Serampore and other places, took a very active part.

the mother been blessed with a good education, to see the necessity and duty of living for the good of her children, and of shewing her affection to her husband, by providing for, and educating his offspring, she would have seen through their motives, and no doubt rejected their advice; and had she previously instructed her son in the duties he owed to his parents, and the wickedness of sacrificing her, who had fed him with her milk, and caressed him in her bosom, he would have refused to perform the guilty deed. But they are the dupes of persuasion and custom—and thus, in the province of Bengal alone, at least 10,000 widows are annually sacrificed, and thirty times a day a deed repeated, which ought to call forth our tenderest pity, as well as our most vigorous exertions.

“It is to be hoped too, that were females in general able to read, many might peruse the Holy Scriptures, and be led to believe in our blessed Saviour; and thus, not only have their condition ameliorated in this life, but their eternal happiness secured in that which is to come.

“It should be remembered too, that the blessings arising from the education of females will not be confined to them, but extend themselves to their future families. Most of us recollect what kind and beneficial instructions we received from our mothers, ere our age would allow us to attend a public school; and in the case of Bengali women, the benefit will be unspeakably greater, for without the introduction of Education amongst them, the one half of their children will never receive instruction at all; but, like their mothers, the daughters will remain in the low-

est depths of brutish ignorance. If, therefore, we wish to raise the females of this country to their proper level, to render their domestic life happy, to emancipate them from the chains of an absurd and cruel superstition, to preserve their lives, and to save their souls; and if we wish to extend this catalogue of blessings to their families and connexions, let us endeavour most strenuously to promote their education.

“ We cannot suppose, Young Ladies, that by *your* exertions alone, 10,000 will be saved annually from the funeral pile, or the female population of seventy millions emancipated from the chains of ignorance and vice :—but if, through your endeavours, an affectionate parent is preserved to only *one* family, the light of knowledge shall disperse the gloom of ignorance from the minds of only a *few* females, you have done *much*—they will bless your memories, and it may be that *others*, witnessing your exertions, may be stimulated to something more extensive and permanent, and thus your beneficial influence be widely diffused.

“ We are confident, therefore, we shall anticipate your wishes, by proposing the formation of a small Society, for the promotion of Female Education amongst the Hindus. It is a pleasing fact, that a few Hindu girls have lately met together to receive instruction in the city, and assured a learned native, with whom we are acquainted, that if any person would provide for their instruction, they knew that besides themselves, 8 or 10 more would willingly attend. You have therefore an opportunity, at a small expence, of securing to yourselves the honour of en-

couraging this infant attempt, which without encouragement, will probably be frustrated—and thus of laying a foundation (if you should succeed), of the most permanent and extensive good.”

About three years after the formation of this Society, and when by its exertions several schools had been established, Miss Cooke, now Mrs. Wilson, came to India with a view to engage in female education, and it was supposed that her labours would be connected with the School Society, which had then lately been formed in Calcutta, and which has now for several years been extinct; but which never had any connection with the Calcutta Female Juvenile Society, being designed principally if not entirely for male children. The letter which we here insert from Mr. Harrington to Mr. Pearce, enters fully into this subject, and shews how the question of Native Female Education came first to be agitated in England, and the active part Mr. H. took in the discussion. What he knew of operations in Calcutta before he left, doubtless prepared his mind to urge the necessity of doing something for the female population of India upon the attention of others, to second the plan they proposed, and to write to Mr. Pearce in the following manner.

“DEAR SIR,

“By a letter from you to Dr. Schwabe, dated the 30th May last, I observe that you have been appointed Corresponding Secretary of the Calcutta School Society; and therefore address to you a letter which I was about to write to Mr. Montague.

“The Missionary Register for October last, as well as my previous communications to Captain Irvine,

will have prepared the C. S. Society to expect a female coadjutor in the execution of their benevolent design to promote, as far as practicable, the education of the rising generation of the Natives of India. To what extent it may, at present, be possible to give instruction to female children, is, I fear, too uncertain to admit of any sanguine expectations of immediate success. But if the C. S. Society have been encouraged to make the attempt, (as Captain Irvine informed me they meant to do in the course of this year,) it is desirable they should receive the utmost aid and support. I cannot therefore but rejoice that there is a prospect of their humane endeavours being seconded by a European School-mistress of approved character and qualifications, as well as of known piety and zeal to do good. Her name is Miss Cooke; and further particulars respecting her will be communicated to you by Mr. Millar, Assistant Secretary to the British and Foreign School Society; who mentions her to me as 'having for some time felt a strong desire to be useful in a more public way than hitherto; and to devote herself to the instruction of the ignorant, particularly abroad.' He acquaints me also that nearly £300 have been collected towards the expense of equipping her, and paying the expense of her voyage to Bengal; and appears confident that a sufficient sum will be raised; you may therefore, I think, expect her in the course of the ensuing year; and on her arrival she will, I understand, be at the disposal of the Calcutta School Society. Should they, under any circumstances, not have occasion to avail themselves of her services, they will, I am sure,

either collectively or individually, see her placed in a situation, where her talents and knowledge may be rendered useful to the female descendants of Europeans at Calcutta or in its vicinity. This is all I have taken upon myself to engage for, in any conversations with Mr. Millar on the subject; and this pledge the Society will, I feel assured, be willing to redeem; whether their design of promoting the education of female children in Calcutta be carried into immediate effect, or otherwise. I trust, however, this important extension of the Society's operations has been undertaken; and that it may please God to prosper and bless it to the advancement of his glory, and the moral improvement of a numerous and most destitute class of his creatures.

“ Referring you to Mr. Millar for all further particulars, I will only add that I shall be anxious to hear from you on this interesting subject: and to know that what has been done by the British and Foreign School Society, partly, but not exclusively, at my suggestion, (Mr. Ward having, I believe, recommended the measure in the first instance) is approved and well received by the *kindred Institution* at Calcutta.

“ I am, my dear Sir, with a grateful sense of the kind mention made of me in your letter to Dr. Schwabe, and with a cordial desire to promote the interests and objects of the Society to which you are attached by all the means in my power,

“ Your's very truly,

“ J. H. HARRINGTON.”

“ *Harrow, Middlesex,*
December 19th, 1820.”

Mr. Pearce, after receiving this letter, consulted the Committee of the School Society on the subject; and finding the members of it were not prepared to enter on the female department of education, by his advice and that of her other friends, the services of Miss Cooke were transferred to the Church Missionary Society. To this arrangement, after considerable delay in correspondence, the Committee of the British and Foreign School Society reluctantly consented, as we learn from the Secretary's letter to Mr. Pearce, dated Nov. 5, 1822.

“DEAR SIR,

“I have had the pleasure to receive your acceptable communication of January 14, and duplicates, which I have laid before the Committee of the British and Foreign School Society. They are obliged by your attention, and at all times very highly esteem your correspondence. After paying the best attention in their power to the contents of your letters, with the papers you have kindly transmitted, and also to several letters received from Miss Cooke herself, the Committee at several meetings endeavoured to pay all the attention in their power to an object which appears of great importance to an immense population, whether it may succeed partially or extensively.

“The Committee earnestly and anxiously hoped that an effort might have been made in which all parties could have united. The London Missionary Society offered 1000 rupees. The Church Missionary Society might have done as much, and we esteemed the success of the measure very probable, and afford-

ing good reason to expect that a sufficient number of friends among all parties, would have appeared disposed to establish one good model school. And there is no doubt that the ladies in England who commenced the subscription would, if necessary, have made further exertions.

“ These considerations induced our Committee from time to time to adjourn any discussion upon the subject, till at length they came to the following decision.

“ ‘ This Committee, on further considering the communications from Mr. Pearce, the Secretary of the Calcutta School Society, and also a more recent letter from Miss Cooke, by which it appears that there being no opening for her to pursue the original object for which she was sent out, her services have been transferred by the Committee of the Calcutta School Society, to the Calcutta Corresponding Committee of the Church Missionary Society—and that she is now in their employ :—

“ ‘ The Secretary is desired to reply to Mr. Pearce’s letter, and inform him that, although this Committee feels disappointed in the original plan not being carried into execution, yet it does not wish to interfere with the arrangement made by the Calcutta School Society, and—

“ ‘ That the disposal of the balance of the fund raised for Female Education in India, is referred to a future meeting.’

“ Possibly had Mr. Harrington arrived before the decision of your Committee, his valuable and judicious counsel might have been of importance, as he is a warm friend to our cause ; and still, if the object is to

succeed on the most extensive scale, I should suppose Miss Cooke must be engaged to teach the natives on some general grounds, so as not to interfere with their religious prejudices. At all events her communications are of very great importance. Her pious zeal will call forth all her energies, and if her life be spared, no doubt she will do much good, and we may all unite in wishing her great success.

“ I trust you will continue to favor us with frequent communications on the progress which education is making in India, and assure you that the prosperity of every institution which has for its object the advancement of Christian knowledge, will always be interesting to our Committee, as well as to him who has the happiness to be, with sincere esteem,

“ Dear Sir,

“ Yours most truly,

“ JAMES MILLAR, *Secretary.*”

In another private letter he remarks :—

“ I have to thank you for the second report of the Calcutta Female Juvenile School Society, from which we have made extracts in our Report, of which I shall embrace the first opportunity of sending you a copy. Our Committee have not decided on applying the balance in their hands, and I believe they would be glad of such information as may show them how to apply the money, in a manner nearest to the wishes of the subscribers, which no doubt was that of instruction, on a plan so general as to exclude no child on the score of religion. I think the Society whose Report you sent to me, may justly claim a share at least in the balance, and I think, as they *first embarked in the cause,*

you may as well state their object fully when you can make it convenient.”

In connection with the Church Missionary Society Mrs. Wilson has had the happiness to see female education carried to a much greater extent, than it was in the power of those who commenced it, ever to have carried it. In this she has become one of the most distinguished women of her age. Her kindness, energy and perseverance have done wonders, and it is impossible for us not highly to admire her conduct, and strongly to recommend her example to the attention of her sex. She has exhibited to the world not what may be done by one man, but what may be done by *one woman* whose heart is fully set on the accomplishment of a praise-worthy object.

On the marriage of Miss Bryant, her school was given up, and consequently the combined exertions of the young ladies under her care to support Native Schools, were discontinued; those under the care of Mrs. Lawson and Mrs. Pearce were continued till they issued in the formation of another Society of a more general character, but still retaining nearly the same name, ‘Female Juvenile Society’ being changed to ‘Female School Society.’ To the charge of this Society were committed by the Baptist Missionaries all sums which they received from England for the purpose of female education. By these sums and others raised in India, the Committee were enabled to carry out their plans to a considerable extent for many years. They had at one time not less than 16 flourishing schools under their care, constantly visited by ladies who could speak with the children in their own tongue. The

result, however, of these labours and of the expense in carrying them on, was not such as to give general satisfaction. It was necessary at first to reward the attendance of the scholars, and most attended not for the sake of learning, but for the sake of obtaining the *pice*. It was also found that what little was learned in the school, was counteracted by the influence of evil example at home—and never turned to any valuable account; while some few instances were traced in which the knowledge of reading and writing had been sought for the basest purposes. Hence after several years of painful trial, it was thought desirable to give up these day schools as of very little use, and to establish a boarding school in which the children, being removed from the corrupt examples of those around them, and constantly instructed in the principles of Christianity, might grow up to be consistent characters. This again led the Missionaries to recommend the children of native Christians before all others to receive the benefit of a good education, and the plan has been found completely to answer their expectations. Most of those who go out of the school are decided Christians, and prepared by their knowledge and piety to do good to others. This process of female education is slow, but sure; and we believe slow as it is—no one more rapid in effecting the evangelization of the country can at present be adopted. The boarding school varies in the number of its scholars from 20 to 30 children. Of the Society to which it belongs Mr. Pearce, at the time of his death, was the President.

Native Female Schools in Calcutta are now of three kinds:—those composed of heathen children living

with their heathen parents, and attending school as day scholars ;—those composed of heathen children abandoned by their parents, or whose parents are dead, as the Orphan Asylum now under the care of Mrs. Wilson ;—and those composed of the children of native Christians, as that under the care of Mrs. G. Pearce, or pro tempore, of Mrs. Penney. Exertions are also now beginning to be made among the higher classes of Natives, by Ladies who volunteer their services to teach their daughters the English language at their fathers' abodes.

After Mr. Pearce had laboured assiduously for about five years in Calcutta, his health began to fail, and in 1823, it was found necessary for him to take a short voyage for the recruiting of his health. In this voyage to Penang, he was accompanied by his beloved sister Anne, who had lately arrived from England for the purpose of assisting in the young Ladies' Boarding school under the care of Mrs. Lawson and Mrs. Pearce ; and the charms of her society greatly relieved its tedium. He appears to have felt uncommon delight in the scenery of the Islands as viewed from Government Hill. This hill, independent of the two bungalows reserved for the use of the Governor, contains a third called the convalescent bungalow, erected by Government for the temporary accommodation of invalids, to whom the change of climate is generally found to be of essential service. It is 2500 feet above the level of the town. One of the longest pieces of poetry he ever composed, and the best as to description, was penned on this hill.

During his stay at Penang he received the greatest

attention and kindness from the religious friends on the spot, and after enjoying for several months their society and the scenery of the lovely place, he returned to Calcutta with his health greatly improved.

In reference to this voyage, and the letter giving an account of it, Mr. Nichols wrote to him as follows.

“ Collingham, Jan. 21st, 1824.

“ MY DEAREST WILLIAM,

“ Over thy long desired and most interesting letter of August 15th last, dated from Singapore, in the Straits of Malacca, I have wept and rejoiced; for in all thy afflictions I am afflicted. The thoughts of your wandering in a strange country, far from those dear companions and the beloved wife of your bosom, though favored with the sweet society of dear Anne, tenderly touched my heart, and made my eyes overflow; but I thank my God for the abundant grace and mercy bestowed upon you, in supporting and saving you out of former threatening afflictions, and for your then favourable symptoms, giving me some ground to hope he will again restore you, and spare your life for further usefulness in the place and occupation to which he has carried you. However my heart may desire to see your face in the flesh, and to welcome you to my arms, yet I dare not wish you back again, lest I should offend our God and Father, whose you are, and whom you serve in the Gospel of his Son Jesus Christ. I am pleased with the intelligence you give respecting the progress of divine truth in Calcutta and its neighbourhood. We must confess that the wilderness begins to bud and blossom as the rose, and we are assured that the fruits of righteousness shall

ere long abound on every side. The progress making in female education among you is matter of admiration, gratitude and praise. Should this class of society in India be emancipated from the chains of ignorance and idolatry, who shall calculate the happy results on the male population of India? It is probable they will be found among the most valiant in Immanuel's army. We find them so in the Bible Societies here, and in other benevolent Institutions. The removal of brother Ward from the Printing office to the Paradise above, is powerfully felt among our friends. The account of his death, as transmitted from India, I read at our monthly prayer-meeting, which excited deep interest, and called forth our sympathy for the surviving labourers in that part of God's vineyard, for whom we cease not to pray, and to desire that ye may be filled with the knowledge of his will in all wisdom and spiritual understanding, strengthened with all might, according to his glorious power, unto all patience and long-suffering with joyfulness."

On his return to Calcutta he again entered on the duties of the Printing office, and occasional preaching to the natives.

In the Autumn of 1824 he took leave of his office for a fortnight to share in a Missionary excursion with his friend Yates and a native preacher. The accompanying is the Journal which he wrote on this occasion.

"Having made arrangements for being absent from our homes a fortnight, and hoping in that time to accomplish a wish we had long entertained of visiting the district of Jessore, we determined to steer our course in that direction.

We were the more inclined to it from the recollection, that in our progress there, after leaving the Hughly, we should pass many towns and villages where the gospel had been seldom, if ever proclaimed to their inhabitants; and should thus enter on a new and interesting field of missionary labour.

“Leaving, therefore, our native station at Dúrgápur on Monday evening, September 27, we passed Serampore in the night, Chinsurah and Bandel on Tuesday, and Sukhságar on Wednesday afternoon. Knowing that through the current’s being against us, we should barely be able to reach Sáhíbganj by the Sabbath, as we particularly wished, we determined to proceed as rapidly as possible, deferring public services in the villages in our route till our return.

“*Thursday, Sept. 30th.*—Early this morning we left the Hughly, and entered the Shivapur Khál, which, with the Habipur Khál, connects the Hughly and the Churní rivers. With both these canals we are highly gratified. We can see distinctly on both sides, and view indigo factories, villages, rice-fields, gardens, with European and Native habitations, in pleasing variety. Early in the afternoon, we entered the Churní, and soon arrived at *Ráná-ghát*, a large village on its eastern bank. Being afraid to go out to the bazar, which was at some distance, in consequence of the excessive heat, we dispatched Bágelí, the converted bráhman, who accompanied us, to address his countrymen, and distribute tracts. He soon collected a large congregation, all of whom heard with great attention and apparent interest, and eagerly received tracts; to obtain an additional number of which, many who could read followed him to the boat.—In this place two persons, who had before heard him preach in Calcutta, recognized him, and appeared well acquainted with his message. This is one instance, it seems, among multitudes of others, of the extent to which

the knowledge of the gospel is communicated by the preaching of it in Calcutta, where people from all quarters of Bengal, and even of Hindustan, are constantly coming on business, and where, as there are services conducted in both the Bengali and Hindustani languages, and in the most public situations, all may have the opportunity of hearing in a language they understand, and on their return, of communicating to their acquaintance, the blessed news of salvation.

“ *Friday, October 1.*—This morning we passed *Háskháli*, a town on the west side of the river, of apparently great trade; and entered the *Mátábhángá*, a canal about eight miles in length, connecting the *Churní* and *Ichchhámátí* rivers. This canal was cut by Krishna Chandra, the late *Rájá* of *Nuddea*, (well known in the history of Bengal,) about 50 years ago, to facilitate his visiting Calcutta, the seat of government having about that time been removed by the British from *Murshedábád* to that place. In the evening we passed *Shiva-nibás*, founded by the same prince, and his favourite residence. It was once surrounded by water, and fortified, and a splendid establishment maintained by the owner; but now the ditch is dried up, and all is comparative poverty and wretchedness. There are still remaining 108 temples, dedicated to *Shiva*, (hence the name,) besides others to different deities; and by the superstitious munificence of their founder, all were endowed with land for the maintenance of the officiating priests, and from this their descendants still derive support. At night we reached *Krishna-ganj*.

“ *Saturday, Oct. 2.*—Leaving *Krishna-ganj* early, we immediately entered the *Ichchhámátí*, and at 5 P. M. the *Little Bhairab* on our right. Hitherto the stream has been against us; but now the river we are entering, being supplied by the *Great Bhairab*, and emptying itself into the *Sunderbunds* near *Jessore*, we proceed rapidly with the

current. The Little Bhairab is narrow and remarkably winding; but the scenery is very beautiful for Bengal, the river being skirted on both sides with lofty trees, which now, through the river's being widened by the rains, in many cases overhang its waters. About sunset we passed Daulat-ganj, a large village on the right bank of the river, and saw its inhabitants committing to the waters the image of Dúrgá which had been the object of their veneration for the last three days. It was affecting to think how the influence of idolatry has pervaded the most retired spots of the country. O when shall the gospel exert an influence in this benighted country, as extensive and penetrating as this debasing system! When shall light succeed to darkness, and the reverence and service of the true God to that of dumb idols! Hasten the period, O Lord, we beseech thee!

“*Lord's-day, Oct. 3.*—After a hard day's work for our people, late last night we reached Kásipur factory, where we lay to for the night; and left it early this morning, with the full expectation of reaching Sáhíib-ganj, from which, we were informed, we were by land only a few coss distant, in time for worship. At 11 A. M. however, when we arrived at Delhátí factory, we were mortified to find, that the head of the *bund* (or embankment) constructed by Government to conduct the waters of the Bhairab in a direct line past Sáhíib-ganj, had been broken by the rains, and was impassable by our boat; and that, by the nearest water route, it would take us five days to reach the station. Our time beng limited, we determined not to attempt it, but at once to return, visiting all the towns we had passed. One of our boat people to-day, while pointing out to us a crocodile* (Lacerta Alligator) at a short distance, told us a

* The Bhairab, according to Hindu opinions, is one of the most sacred streams in Bengal, and the inland villagers, if they cannot reach the Ganges, bring the bodies of their deceased

tale of a gentleman formerly connected with the Factory, who being desirous to get rid of a large animal of this kind, determined to shoot it. For this purpose he fired at it repeatedly with ball, though with no effect: but, according to our boatman, in consequence of his temerity in firing at such an animal, he was himself in a few days afterwards taken ill, and died! The superstitious feeling of reverence this man expressed is most probably confined to the lower classes, as from inquiries amongst respectable Hindus and Musalmáns, I can trace no such feeling.

“ *Monday, Oct. 4.*—Having lain at the ghát till this morning, we started early on our return, and reached at 2 P. M. Kásipur factory, the proprietor of which showed us many kind attentions.—We reached *Daulat-ganj*, a village containing about 600 inhabitants, in the evening, and immediately went ashore. We entered into conversation with the Musalmán thánádár and Hindu pandits of the place, and with several others who soon joined them. With

relatives from places at a considerable distance to throw them into this river, or half consume them on its banks. Dead bodies being thus very numerous, alligators are remarkably numerous and large. One of our pandits relates, that several years ago, while his uncle was bathing, only half a mile from this very factory, he was seized, and almost entirely devoured by a crocodile, scarcely any thing but his bones being afterwards discovered. He mentioned also, about five years ago, as his guru's wife was bathing on the bank of this river, she also was attacked by a crocodile, who seized her by the arm, and would infallibly have dragged her under water, and killed her, had not the retiring of the wave which the crocodile brought with him, left him almost on dry ground, and hence comparatively weak; and thus allowed the poor woman, with the assistance of her neighbours, to escape. She is, however, to this day unable to use her arm. —In consequence of the great size and number of these animals, it is usual in most towns on its banks, to partition off with mats a part of the ghat, in order to bathe in safety.

our Musalmán hearers we insisted on the acknowledged fact, that Muhammad the prophet is *dead*, and therefore unable to help his followers ; but that over *Christ the Messiah* death has no power—that he rose again, and ascended up on high, and now liveth at the right hand of God. By every candid Musalmán we have met with, this argument for the superiority of the author of the Christian dispensation, has always been acknowledged to be weighty ; and, if managed with kindness, is well adapted to prepare them for the acknowledgment of the truths connected with their everlasting salvation. After further conversation, and distributing to the better educated part of our hearers a few parts of the Harmony of the Gospels in Hindustání, we proceeded to the bazar, where we collected a small congregation of about thirty people by moonlight. We sang, prayed, and two of us addressed the people, who heard with pleasing attention.

“ *Tuesday, Oct. 6.*—Started early, and about noon passed the head of the Bhairab, and entered the *Ichchhámati*. About five, we came to at a place called Tháldai Hát, where at a brazier’s shop, we soon collected a tolerable congregation, which we all shortly addressed. Tracts were at first declined, but afterwards eagerly sought, even by those who could not read :—to these, however, they were given but very sparingly.

“ At eight, arrived at Krishna-ganj. Went out and collected a congregation of about 30, whom we successively addressed by moonlight. Many gladly received our tracts. Our native brother spoke excellently. He gives us increasing pleasure by his meekness, humility, and zeal. After service, he went out into the bazar, spoke, and distributed books to many applicants, several of whom followed him to the boat for more.

“ *Wednesday, Oct. 7.*—Leaving Krishna-ganj this morning early, we entered the *Mátábhángá*, and arrived opposite

Shiva-nibás at seven. Here Bágchí went ashore, spoke, and distributed tracts to many. Much rain having lately fallen, the miserable state of the road, to a native without shoes or stockings not so formidable an obstacle as to ourselves, prevented our accompanying him.

“ We arrived at *Háskháli* about noon, and all proceeded to the bazar. Being market day, we had a large congregation, many of whom sat down to hear us.—After we had all briefly addressed them, (fearing injury from the meridian sun, from whose rays we could find no adequate protection,) we proposed to distribute our supply of tracts, and leave them. When we mentioned our wish, however, we were gratified by their urging us not to leave them so soon. They said, ‘ Many of us cannot read, and want to know more of the doctrine you have been preaching. We wish to *hear*, therefore, while you read, the contents of the books you have brought.’—We could not of course refuse partial compliance with a request so grateful to a missionary’s heart ; and one of us therefore began to read the late Mr. Chamberlain’s tract in verse, entitled *Mental Reflection*. Perceiving that the contents interested them, we proposed that they should sit down, while our native brother concluded the tract we had begun. They all willingly agreed, and we left him actively engaged, while we sought refuge from the oppressive heat in our boat.—In about half an hour he returned, followed by a great number of applicants for books from different villages, who had come here to market.

“ At night we arrived at *Ráná-ghát*, and immediately proceeded to the bazar. We commenced our work, and soon emptied the surrounding houses of their inhabitants, and collected a congregation by moonlight of nearly one hundred, whom we severally addressed. Our native brother spoke in a very interesting manner. Having stated with much modesty that he was born a bráhman, and as such inherited veneration and support from his superstitious

countrymen, he proceeded to detail at length the causes of his forsaking Hinduism, and embracing Christianity. He then stated the affectionate desire which Christianity produced for the salvation of all mankind, and hence accounted for the coming of missionaries to this country, and their publicly proclaiming in different places the joyful message of salvation by Christ Jesus, which he besought them to hear and believe. Great attention was shewn during these addresses, and tracts were eagerly sought after—in some cases, indeed, uncourteously taken from our native brother by the younger part of the applicants.

“ *Thursday, Oct. 8.*—This morning we entered the Hughly, and arrived at Sukhságar about noon. We immediately proceeded into the town, and collected in different parts two congregations successively. We found a larger proportion able to read than in the other towns in our journey, owing no doubt to the influence of the school which our Pædobaptist brethren conducted for some years in this populous town.

“ While laying to in the evening at a small village, our native brother went on shore to converse with his countrymen. We distinctly heard some ‘loose fellows of the baser sort’ abuse him, but were much gratified with the eminent Christian temper he displayed at the time, and in conversation respecting it afterwards: he really seems to feel what he frequently expresses, that ‘undeserved reproach is the Christian’s ornament.’

“ In the evening we arrived at Chinsurah, and were happy to find our dear brother Mundy there, in some degree cheered under his late afflictive loss by the speedy prospect of a colleague. The harvest truly is great; but how great the need of more labourers!

“ *Friday.*—Calling at Chandernagar to visit a friend, our native brother availed himself of the opportunity of going to the bazar to converse and distribute books. He was

again assailed by abuse, dust thrown at him, and his clothes torn, in token of the dislike of his hearers. He does not seem, however, to indulge resentment against his persecutors. Leaving Chandernagar, we hastily proceeded on our way to Calcutta, where we arrived in the evening, and were privileged to find all at home in health and safety."

It was during this excursion, in the heat of the day when it was not possible to bear exposure to the sun, that he arranged the papers for a new edition of his father's life, and wrote the preface to the work. His mind ever active, would allow him to enjoy little relaxation; and hence in journeys of this description, he always contrived to have some object to which he could devote his leisure moments, or the time not engaged in preaching to the Natives. He had a wonderful tact in filling up the intervals of time, and by this means was enabled to attend to a variety of objects, and to accomplish an amount of labour which seemed almost incredible.—On this journey he and his companion had to acknowledge the goodness of the Lord in their preservation, for one night they discovered that their boat was in a sinking condition, and had so far filled with water, that had not the discovery been made, in less than an hour it must have sunk while they were asleep.

At the beginning of 1827, Mr. Yates being necessitated to take a voyage for the benefit of his health, and two years' absence being allowed him to visit his native land viâ America, Mr. Pearce engaged, in his absence, to become his substitute as Secretary to the School-Book Society, and to give what assistance he could to the Native church in connection with Mr.

Carapeit Aratoon. These duties very much increased his labour and anxiety for two years, but he sustained them with cheerfulness, and performed them with delight, as if thankful for an opportunity of obliging a friend whom he sincerely loved.

In the year 1828 Mr. J. Adam was introduced to his acquaintance by a letter from Mr. Collingwood which we here insert. He was afterwards dearly beloved by Mr. Pearce, and is mentioned, as having rendered assistance in the translation of a certain part of the Scriptures.

“ Homerton, April 10, 1828.

“ MY MUCH-ESTEEMED FRIEND,

“ Having an opportunity of conveying a few lines to you by a pious young man, a friend of the family which I am now visiting, who is going out as a missionary under the auspices of the London Society, I gladly avail myself of it. And though an uneasy sensation in my head intimates the prudence, if not the necessity of brevity, (and this consideration alone might, under ordinary circumstances, deter me from writing at all) I cannot put so great a constraint upon my inclination, as to forego so opportune an occasion of renewing my assurances of regard and affection towards you. It will add to my pleasure, moreover, to introduce to you the bearer, Mr. J. Adam, whose veneration for your excellent father’s character, has led him to express a strong desire to see you. He is, I understand, a well-educated young man, and for the love he bears to the cause of our divine Redeemer, abandons the ease and affluence which awaited him at home, to devote himself to the work of a Mis-

sionary. I have not the advantage of a personal acquaintance with him: but he and his family are well known to, and highly respected by, all my pious friends in this quarter.

“It is not a fortnight ago that I had the high gratification of shewing hospitality to dear Mr. Yates, your friend and *mine*, who did us the honour to come to our house immediately on his arrival in Oxford, and from us, you will readily believe, we did not allow him to depart till he left to pursue his journey northward. We were much pleased with his conversation, and should have rejoiced to have detained him three weeks instead of three days, the short period we were favoured with his company. He seemed to feel considerable satisfaction in visiting the scene of your early labours in the typographic art, and the very frame which you occupied was an object of interest to him.

“I suppose you have heard something of the splendid printing office, which the University have recently erected at Jericho, a place which I presume you remember in the road leading from Worcester College by the workhouse to the canal. We removed the Bible department into the new building in September last, and find many advantages from the change. The press-room is 200 feet long, and will hold fifty presses, at present we have but thirty-one at work. The building has cost about £25,000 and the addition which is contemplated for the learned department, will cost £10,000 more. I promise myself the pleasure, should my life be spared to send a bible or two for your acceptance by Mr. Yates, who is, with the divine

permission, to leave England for India in the month of June next.

“I have now only time and ability to add, that my dear Mrs. C. with Mary, John, Fanny, and Sophia, who are by my side, send their very kind love to you and dear Mrs. Pearce, and I beg you to be assured, that

“I remain, My dear William,

“Your very affectionate friend,

“SAML. COLLINGWOOD.”

Though it was to superintend a Printing office that Mr. Pearce came out to India, yet he was sometimes in doubt as to the propriety of devoting nearly all his time to that object, and under these doubts in the year 1828, addressed to the missionaries then in Calcutta the following letter.

“MY DEAR BRETHREN,

“For the last few months my mind has been considerably exercised in regard to my duty ; the death of brother Burton ; the difficulties of procuring other brethren to come out as missionaries from home ; the very few and perfectly inadequate attempts made by our own and other Societies, in the direct promulgation of the gospel in this country ; and the encouraging success which has uniformly attended the labours of other brethren whose time has been wholly given to the Heathen, have combined with other feelings of a more personal nature, to excite my earnest desires to be more immediately engaged in direct missionary labour. Amongst those of the latter class, I would mention my being accustomed to the climate, and with as large a share of health as from such a sedentary life could

fairly be anticipated. 2ndly. An acquaintance with the language, manners and sentiments of a great body of the people. 3rdly. The compassion which I have lately felt greatly increased for the situation of the perishing heathen living around me. 4thly. An increasing pleasure and ease in the performance of those exercises amongst the Native brethren in which I have been engaged. 5thly. The increasing conviction that under these circumstances I ought, if possible, to take measures for relieving myself from the present burden of worldly cares for immediate employment in missionary work.

“As to qualifications for so arduous a service, I assure you I feel myself so deficient, that could I see a succession of qualified men coming out to engage in such labour, I should willingly continue to aid their efforts in the restricted way I now do: but when I remark year by year a gradual reduction in the number of stations occupied, and of European brethren, I cannot resist the impression, that even the humble services I could render, improved as I might hope my talents and means of usefulness might be by a little leisure for close reading and reflection, had better be consecrated to this cause. I have long tried the plan of endeavouring to give my attention in part to missionary work, in connection with the superintendence of the office, but the latter is so peculiar in its nature as to require personal exertion from early in the morning till late at night, and unlike any other occupation, seems to allow no interval sufficient to justify any division of labour. Under these circumstances I beg you, dear brethren, frankly to give me your opinion,

after a prayerful consideration of the case, whether you think it is my duty to carry on the printing office, thereby raising rather more than sufficient for our own support, the overplus of course being devoted to the Society's objects, or to solicit the Secretary to send out a pious person, in the capacity of Missionary printer, under the direction of our union. In the latter case I would propose to occupy some station near Calcutta, and to come into the city one or two days in a week, if necessary, to look after the concern."

The feelings expressed in this letter arose from solemn thoughts of death and the perishing state of the heathen, and were such as would arise in the mind of any one anxious to do all he could, and even more than was possible, for their salvation. But our feelings ought not to regulate our conduct till they are first brought under the control of a sober judgment. When the matter came to be considered in all its bearings, and particularly in relation to the different branches of labour essential to the welfare of the Mission, Mr. P. and all his brethren agreed in the conclusion, that he could not be spared from the office. It was evident to all, that persons better fitted by constitution, voice, and habit, might be found to endure fatigue and exposure in preaching to the heathen, but that another could not be found his equal to conduct the Press, and communicate through it the light of truth to the most distant parts of India.

There are few possessed of a true Missionary spirit, who do not, in seasons of elevated devotion and self-consecration, desire to be entirely unshackled, to

break forth from the ordinary rounds of duty, and to consecrate themselves in an extraordinary manner as living sacrifices to the Saviour. In such cases it seems difficult to say whether they ought not to be encouraged to follow the noble impulse; it seems hard with such feelings to bind them down patiently to endure the toil of slowly pacing a long and prescribed course. Yet it is to be recollected by them who are called upon to determine, that if the ardour of the mind is allowed to burst forth all at once, it will expend itself in a short time; and that it is only by restraint it can be expected to endure to the end. If our friend had gone forth as he wished to preach in places of public resort among the heathen, it is clear that in one or two years at most, he would have finished his career, and that without communicating to this benighted land one-tenth part of the light which he did by following a less arduous, but more patient and persevering course. It may be in this, as in other things, that every minister has his gift from God, some being formed to produce great effects in a short space of time, and others to produce the same amount of good by a slower process and in a longer period.

Mr. Pearce's brethren being fully satisfied that he was possessed of ardent piety and a superior judgment, interposed no obstacles to his acting just as he thought proper, and only requested that whatever arrangement he might make, he would still consider himself as the acting proprietor of the press. Being left thus unfettered and unrestrained, he tried a variety of means to free himself from the duties of the office;

but in all the steps he took, it seemed as though his way was hedged with thorns, or intercepted by a wall so that he could not proceed as he wished. At length he was constrained to abandon the expectation of obtaining such assistance as he desired, and to rest in the settled conviction that in the office he was in the way of duty, and hence we hear him afterwards consoling himself in these words. "With my present heavy engagements, I can do but very little in *preaching* the Gospel to these poor ignorant, depraved, yet beloved people; but it is a great consolation to be able to entertain the hope, that having done some little good by *printing* the word of God during my life, we may be the means of educating others to *preach* it when we are dead—and thus of perpetuating the name and honor of our adorable Redeemer for many years." And again in a letter to Mr. Sutton he remarks,—“I feel the press honored and sanctified by *Divine truth*, and feel little concerned about its being lucrative too. I trust I know we live in a blessed period, and that great things are about to be done in the name of the Holy Child Jesus: and I long to share in the conflict, to come in, at last, you know for a share in the reward. O that to live may be Christ, that to die may be gain.”

In the year 1829, upon Mr. Yates's return from England, and being called to take the pastoral charge of the English Church in Circular Road, Mr. Pearce was requested by the native brethren to supply Mr. Yates's place as Pastor of the Native Church. His mind had for several years previously been engaged in reflecting whether he could not do something more for their

spiritual welfare ; yet so fearful was he of thrusting himself into the sacred office of Pastor without suitable qualifications, that after receiving a pressing invitation to accept the charge, he first required a year's trial to be given him ; and after that, when at the expiration of the year the call was repeated, he required the sanction of all his missionary brethren and of the English Church to which he belonged, before he would accept it. The following is the letter which he wrote to his brethren on the subject.

“ *Calcutta, July, 1830.*

“ VERY DEAR BRETHREN,

“ When I agreed at your desire, last February twelve months, to take the oversight of the Calcutta Native Church, I determined to do so for twelve months first on *trial* ; that I might ascertain whether my services were acceptable and useful to the people, and whether I felt myself happy in the work, ere I made any final agreement. More than that time having now elapsed, it appears desirable at length to come to some conclusion on the subject.

“ Now I wish you, dear brethren, to favour me with your sentiments on my case. If *any of you* think me from *any cause* whatsoever, disqualified for the regular discharge of the pastoral office over the Native Church, I trust *you* have more sense of your duty to the great Head of the church, and I too deep a feeling of my own deficiencies and of your affection, to render the expression of your sentiments a difficulty. I shall regard your opinion as pointing out my path of duty, and, if in the negative, decline the pastoral office, still continuing to preach just as often as before. If on the con-

trary you think it right I should take the charge, and will unite with our other Missionary brethren in any act of designation or ordination, as you and myself may deem most agreeable to the word of God, I am willing to do so—I have good reason to believe that the people wish it; and notwithstanding their failings, I am conscious that I love them in the Lord, and am willing to spend and be spent in seeking the enlargement of the Church, and the growth of its members in knowledge and piety. The church and congregation have through the divine blessing, gradually increased from Calcutta, independent of our Khárá friends; and we have had as few causes of regret on account of the conduct of any in communion as could be reasonably expected. It is not unlikely that troubles, similar to those with which my other dear brethren have been exercised, may be permitted to try us *also*; but I have a pleasing conviction that in this case God will not forsake us, but overrule all for our purification and growth in grace; and from this small beginning raise up a flourishing and holy church, to shew forth his praise among the heathen, when we are removed to a better world.

“ I have long delayed making this application—one reason must be obvious: the office is one which no man *taketh* to himself; and any proposal for public entrance on it would seem to come better from any one than myself. But I commit myself to your control, and feel persuaded I shall escape your censure, if you negative my request. Another consideration has had its weight. I have for the last two years been so oppressed with worldly cares, that I felt I could not

command time for the necessary prayer, self-examination, and reading on the subject. Having been lately in *some measure* relieved, I have made it the subject of my thoughts and study, have read various pieces of Fuller, Scott, Flavel, Bridges, &c., on the subject, and have sincerely endeavoured to ascertain my duty. The result is, that while I feel more deeply than ever the trials and awful responsibility of the work, I do more than ever desire it. Not if I know my own motives, from any worldly consideration, but from an ardent desire to glorify my Lord and Saviour by entering on and executing more fully, *according* to his will, the great work of proclaiming Him to my fellow-creatures.

“I am in no *hurry* on the subject. I am quite willing to proceed through any course of reading and study, or to submit to any examination as to knowledge, or other qualifications which you may consider necessary. I should wish you also to take the opportunity of inquiring from any of the native members whether or not they have derived as much improvement from my labour as would justify you in authorizing my permanent connection with them. All will tend to point out my path of duty; and whatever that be, I desire, from a sense of its being my privilege as well as my duty, to walk in it.

“With earnest prayer for the blessing of God to rest on the labours of each of you.

“I remain, dear brethren, yours very affectionately,

“W. H. PEARCE.”

The sentiments of his brethren on this letter were as follows:—“I most cordially approve of brother Pearce’s being publicly set apart to the work of the

Ministry, and firmly believe that he possesses peculiar qualifications for usefulness among the natives. The blessing of God upon the past appears a pledge for the future.”—J. THOMAS.

“I believe we are all convinced that our brother Pearce has qualifications for the work in which he is engaged, and is perhaps more suited for a Native Church in Calcutta than any of our number. The Ministry of the Gospel, particularly the charge of a Church, is a solemn and arduous undertaking, and ought not to be entered upon without seeking the direction and blessing of God, as is usual in such cases. For the satisfaction of brother Pearce’s mind, and that he may be still more deeply impressed with the vast importance of the work, I approve of a public designation to the Pastoral office being attended to with as little delay as possible.

JAS. PENNEY.

GEO. PEARCE.

C. C. ARATOON.

A similar letter was written to the English Church, to which the following answer was returned by the Pastor.

“*Calcutta, August 20th, 1830.*

“MY DEAR BROTHER,

“I am desired by the Church to communicate to you the result of their deliberations on the letter which you laid before them last evening. They are perfectly satisfied that you are possessed of those gifts and graces which render you eminently fit for the office you have desired: they believe you to be called of God to undertake it, and therefore unanimously sanc-

tion your acceptance of the invitation you have received. They congratulate you on being able thus to engage in the work of the Lord, and rejoice that instead of sinking deeper into worldly business, you have a prospect of rising still more above it to pursue those noble objects which are most intimately connected with the glory of God, the kingdom of Christ and the salvation of immortal souls.

“In compliance with your request that you might have an interest in their prayers, they have appointed next Monday evening as the time when common supplication shall be made at a throne of grace for the success of your work, and your happiness in its performance. It will afford them the purest gratification, if, by any prayers or exertion of theirs, the word of the Lord shall have free course and be glorified among the heathen, and the Churches be established in the faith, and increased in number daily.”

When all had testified they were perfectly satisfied that he possessed those gifts which eminently fitted him for the office, he consented to undertake it, and was set apart for it by prayer and the laying on of hands. The account of his experience, and his confession of faith which he read at the time, gave great satisfaction to all who heard them.

The services took place on the 30th of Sept., in the Baptist Chapel, Circular Road, and proved truly interesting to many who witnessed them; and their relation, it is hoped will not be without its use, not only in recalling the feelings and sentiments excited in the minds of those who were present on the occasion, several of whom then expressed themselves as

having found the opportunity solemnly impressive, and highly interesting and profitable ; but in producing, in a measure at least, the same impressions on those who may read this account of them.

As it was thought desirable, with a view to render the service more generally interesting and useful, to have it conducted partly in Bengali and partly in English, a considerable part of the chapel was appropriated to the accommodation of the members of the Native Church, and other Natives professing Christianity. Of these there was probably as large an assembly as ever before met in any Christian place of worship in Bengal. The English part of the congregation was very much crowded, and made up of Christian friends of all denominations, who appeared to take a lively interest in what they saw and heard. Every Missionary in Calcutta and its vicinity, also, to the number of sixteen, (excepting one, who was necessarily absent,) and two American missionary brethren, destined for Burmah, who arrived the same day, were present on the occasion ; so that the service altogether presented a most gratifying sample of the cordial union of all denominations in the great work of evangelizing the Heathen.

The services of the evening were commenced by the Native congregation singing part of the 13th Hymn in the Bengali Collection, published by the Calcutta Christian Tract and Book Society, of which the chorus, in English, is,

“ Go then, all of you, to Him, who for sinners laid down his life :
Should you then be called into the future state,
The soul of the sinner lives.”

After singing, prayer, in the same language, was

offered by the Rev. G. Gogerly, the Rev. G. Pearce then read in Bengálí, and translated into English, the letter from the Church, inviting Mr. Pearce to become their pastor, which was as follows :—

“ DEAR SIR,

“ More than twelve months ago, when we, as a church, requested you to take the pastoral charge of us, and minister to us divine instruction, you replied in writing, that in order to ascertain whether such a measure would accord with the will of God, and your own duty ; and in order to afford a further opportunity of judging, whether your ministrations were calculated to promote the good of the church, namely, its purity and enlargement, and be acceptable to us ; you would prefer, ere giving your consent, to labour among us for a short time. Since that period to the present, with great affection and concern for our welfare, you have preached to us the Word of Life, and otherwise had the spiritual oversight of us ; by which means, and the grace of our Lord Jesus Christ, we have grown, in some degree, in knowledge and piety, and trust we shall in future grow much more.— Moreover, during your ministrations, the members of the Church have multiplied two-fold, while others are seeking admission therein, saying ; ‘ What shall we do to be saved ? ’ From all this we feel assured, that by your acceptance of the pastoral office among us, our own spiritual advantage, the benefit of others, and the enlargement of Christ’s kingdom, will be certainly promoted.

“ We therefore now entreat you without delay to be ordained a Pastor over us ; and as it is commanded in the Holy Scriptures, that Christian people should know, esteem, and obey them who labour in the Church, and are over them in the Lord, we do, in the event of your complying with our request, promise in the sight of God, to know, esteem, and obey you as our Pastor, according to the will of God.

(Signed) “ SUJA’ATA’LLI’, *Deacon,*

and by 18 other members of the Church.”

The Rev. J. Hill, of Union Chapel, next addressed the congregation on the nature of a Christian Church, as composed of spiritual persons, or of persons who have experienced a change of heart, have passed from death unto life, and who live under the habitual influence of spiritual and holy principles ; observing, that as, according to the New Testament, none but such persons are fit for Church membership, so none but spiritual persons can be ever deemed proper to occupy any official station in a Church of Christ ; and that such was the acknowledged character of Mr. Pearce, who was thus about to be set apart, by prayer and the laying on of hands, to the pastorate of the Native Church. He then called upon Mr. Pearce for a statement of the views and feelings which influenced him in desiring the Christian Ministry. The question was,—Will you now state the views and feelings which influence you in desiring the Christian Ministry, and the circumstances which make you believe it your duty to accept the Pastorate of the Native Church here assembled ?

The Confession in reply.

“ In furnishing you, my dear Sir, with the information you request, it may be proper for me to premise, that it pleased God, before I came out to this country, to favour me with an education of such a nature, as to prepare me, in some good degree, for the work of the Ministry, should circumstances ever justify my entering upon it ; and that, although hitherto restrained by various causes from carrying my views into effect, it has, for several years, been my desire explicitly to devote myself to this employment, so soon as the Providence of God, as I conceive is now the case, should distinctly point it out to be my duty.

“I may also remark, that I consider it unnecessary on this occasion, as is sometimes done, to state in detail the various sentiments which I hold, and intend to inculcate, in my future Ministry. I think it sufficient to state, that I fully believe, and intend *constantly* to insist on, the doctrines of the Being and Perfections of God ; the Fall, Depravity, and Guilt of Man ; the Divinity and Atonement of Christ Jesus ; the Personality and Work of the Holy Spirit ; and other fundamental doctrines, in which all the Ministering Brethren present are cordially agreed ; retaining to myself the liberty (which I most cheerfully accord to others) of introducing in their proper place those sentiments, in which we conscientiously differ. I feel happily persuaded, from past experience, that while in these particulars we see not “eye to eye,” we shall in our future exertions for God’s glory and human salvation, labour heart to heart ; and that the prosperous march of the “common salvation” will continue to be dearer to us than the mere progress of our different opinions, or the mere increase of our separate communions.

With regard to those views and feelings which have led me to prefer the work of the ministry to all secular engagements, (which is the more particular subject of your enquiry,) I may remark, that I have been led to do so, from just regard to the glory of God,—grateful love to the Redeemer,—tender compassion to my fellow-creatures,—and true concern for my own highest interest, as an immortal and accountable being.

“I desire to preach the Gospel, from *just regard to the glory of God*. I see that Jehovah, the Creator and Governor of the universe, from his perfectly just and benevolent character, is infinitely worthy of the adoration, love, and obedience of all his rational creatures ; yet that the inhabitants of this earth have unjustly revolted from his government, and enlisted themselves in rebellion, under the banners of Satan, a vile usurper, and God’s most determined foe. I see

that by nature they *all* neglect his glory, despise his favour, deface his image in their souls, and prefer vain or sinful pleasures to the exalted felicity he offers them ; and that the great majority have become so awfully ignorant and depraved, as to worship devils rather than God. Now as the blessed JEHOVAH is dishonoured by the defection of his subjects, and glorified when a rebel is reduced to willing obedience ; and as the Gospel, whenever received by faith, enthrones God in the hearts of his creatures, and causes them to give him the supreme affection which he justly claims, I regard its propagation with delight, and hence would desire to aid it by all the means in my power.

“ I desire to preach the Gospel too, from *grateful love to Christ, my Redeemer*. I see, by every page of the New Testament, that the blessed Saviour has so identified himself with those for whom he shed his precious blood, that his happiness (so to speak) is bound up in their salvation. Having respect to the recompense of reward, ‘ the joy set before him ’ in the salvation of countless millions through his death, ‘ he endured the cross, despising the shame ; ’ and now, to perfect this glorious design, he continues to carry on his mediatorial work, in the presence of his Father, till the salvation of the last object of his love shall render his further intercession unnecessary. Since the salvation of sinners is so dear to the heart of the compassionate Saviour, I, who trust I am redeemed by his blood, would, from love and gratitude to him, consecrate myself to the promotion of this object.

“ *Compassion also to the souls of others*—love to my brethren of mankind—prompt me to this blessed service. I see the wretched state of distance from God on earth, and eternal separation from him hereafter, to which mankind are reduced by sin ; and I perceive, that the Gospel is the *only* remedy for all these miseries. It is true, that other professed systems of religion, and that education and philosophy have been extolled, as equally efficacious.—But ah ! the history of the

past, and observation of the *present*, too plainly tell us, that these are not sufficient. The idolatries of Egypt, Babylon, Greece, and Rome, in their successive periods of splendid observance, during past ages, never succeeded in rescuing those nations from notorious and universal immorality; and the systems of Hinduism and Muhammadanism, in present times, prove themselves equally unavailing: and though the knowledge of literature and science is undoubtedly an inestimable blessing, since it raises the mind of man to a higher level; it is found, alas! in itself, lamentably ineffectual in securing the *sanctification of the soul*. Knowledge *alone* cannot secure salvation, or Satan himself would enjoy it. While in some cases it rescues its possessor from *bodily* sins, it too often excites that *mental* pride and self-complacency, which in the sight of God are equally displeasing, and to the soul of man equally destructive. Every other religion too, in common with philosophy, leaves guilty man unprovided with a fit *atonement* for *past* transgressions, as well as *sufficient aid* for *future* holiness. But the Gospel, which reveals free pardon for the vilest of transgressors through the blood of Christ, and exhibits an almighty agency to renovate the soul; which thus sanctifies the heart, as well as reforms the conduct; which confers the spirit of adoption; so that from love to God we obey his will; and reveals a perfect Example, whom, from gratitude, we may delight to imitate—this heaven-born system is that which alone can render guilty man truly blessed; and on this account I desire to spend my life in propagating it.

“Again, a regard to my own true interest, through the vast extent of my existence, as an *immortal* being, leads me to the choice of the Christian ministry. I may drink deep of the cup of pleasure; I may pursue wealth with eagerness; I may with ardour strive to reach the pinnacle of fame: but should I succeed in each of these pursuits beyond my utmost expectation, Ah! what have I accomplished?”

what provision have I thus made to meet *death* with joy, or to stand at the bar of *judgment* without terror? what prospects of peace and joy have I thus opened for *eternity*? In those respects I have done absolutely nothing—far *worse* than nothing! Having made some inferior good my Deity, and consecrated to its pursuit my noblest powers, He whom I ought to have loved and served with supreme affection will have all along ranked me among *idolators*, and I must with them have my portion. But the more the time of any individual is occupied, if with proper motives, in diffusing abroad a knowledge of Christ crucified—the more constantly and laboriously he exerts himself for the glory of God and the salvation of mankind; the more abundant will be that reward of sovereign grace which he is authorised to expect. A cup of cold water, given to a disciple, *because he belongs to Christ*, we are assured by the Saviour himself, shall not lose its reward: how abundant then shall be the gracious recompence of the minister, who *spends his life* in acts of pastoral duty to those, how poor or despised soever, who constitute his Saviour's flock! Though unsuccessful in his attempts to bring others into the fold of Christ, yet shall his efforts of love be noticed and accepted; and when the Chief Shepherd shall appear, he shall receive a crown of glory, which fadeth not away. The time is coming, when they who *sow*, and they who *reap*, shall rejoice together, and we have the blessed assurance, that both shall gather wages unto *life eternal*!

“But the general strain of Scripture promise, and the concurrent experience of the Church of Christ, authorize us in believing, with regard to almost every diligent and prayerful minister, that some of his hearers shall be *converted* to God, as well as others confirmed and elevated in Christian feeling, by his exertions. And if so, how great will be his blessedness! With what rapture at the day of judgment will he present these seals of his ministry before the throne of God

his Saviour : exclaiming with grateful praise, ‘ Here am I, and the children whom thou hast given me ;’ and with what blissful emotions, more tender and delightful than even the parental relation can inspire, will he contemplate, throughout eternity, their ineffable joy ! With the hope of sharing in *such* a reward, I desire the Christian Ministry. In a word,—

‘ Since if we trace the globe around,
And search from Britain to Japan,
There can be no religion found,
So just to God, so safe to man ;’—

And since the preaching of the Gospel, though not the only one, is the *great* means appointed by its Author for its promulgation ; I desire, in most humble consciousness of my own weakness and insufficiency, yet in prayerful reliance on the promised aids of the Holy Spirit, to ‘ know nothing,’ and to make known nothing comparatively, but ‘ Jesus Christ, and him crucified.’ To me the work of the Ministry, with all the difficulties and discouragements which in this country especially attend it—though too little esteemed by those who enjoy it, and inwardly despised by a world who would gladly be rid of it,—appears to me more truly satisfactory, honorable, and blessed, than the situation of the greatest hero, the profoundest scholar, the wisest statesman, or the highest monarch.

“ While I can with truth declare, after close examination into my own motives, that the above are the leading sentiments and desires of my heart, with regard to the Christian Ministry, I am fully aware, my dear sir, that such desires, however strong, do not alone justify an individual in undertaking it. There must be, also, in the opinion of others, a fitness for the work, and some indications of the will of God, to authorize his entering upon it.

“ As to those mental and spiritual qualifications which indicate fitness for the work, I am painfully aware of my great deficiencies, yet am I encouraged to believe, by the

opinion of the *English Church* with which I am connected, and by the views on the subject which the *Ministers* of different denominations present have so kindly expressed, that God has in such a degree fitted me for the work, as to make it not presumptuous in me to enter upon it.

“As it regards the indications of Providence, I may, perhaps, remark, that the usefulness which appears to have been granted to my past labours, among the Native Church now assembled; their unanimous and repeated request, (which you have now heard read,) that I should undertake the pastoral charge among them; the deep and increasing concern for their salvation, of which I am truly conscious; and my being lately in a considerable degree relieved from my former secular engagements, so as to be enabled to devote more time than before to ministerial preparation and labour, lead me to the belief, that my entrance on this work is according to the will of God.

“From my own feelings, therefore, the judgment of my friends, and the events of God’s providence, I conceive it to be my duty to accept the invitation I have received; and we have, therefore, now solicited the attendance of yourself and the other respected brethren in the Ministry to sanction the engagement, should you still think it desirable, by prayer and laying on of hands, according to what we believe to be the will of the Great Head of the Church, and to have been practised by his Apostles.

“Other engagements, however, deemed intimately connected with the prosperity of our Mission, yet occupying a considerable portion of my time, I wish it to be distinctly understood, that I cannot at present pledge myself to more ministerial labour than the conscientious oversight of the Church about to be committed to my charge. Soon I hope to be so much relieved by the arrival of assistance from home, as to be at liberty to give myself more decidedly ‘to prayer and the Ministry of the word;’ and then, if not before, I

shall rejoice to aid the efforts of the Missionaries present, in seeking the salvation of those who are yet in the darkness of Heathenism or Muhammadanism, (and if necessary, occasionally the good of my own countrymen,) as well as minister to those present, who from this darkness have happily been brought into the light and liberty of the Gospel of Christ."

After the delivery of this confession, Mr. Hill with much feeling addressed a few words to the congregation on the subject, and then again alluding to the manner of ordination by prayer and the laying on of hands, appealed for warrant and precedent to Acts xiii. 2 and 3: 'As they ministered to the Lord and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away.' He then offered the Ordination Prayer, which was remarkable for propriety, earnestness, and deep feeling; in the course of which he was joined by the other Ministers in the ordination. Part of Hymn 420, 3rd part, Rippon's Selection, was then sung with immediate reference to the *Minister ordained*:

" O Messenger of Christ,
His sovereign voice obey,
Arise and follow where he leads,
And peace attend your way,
The Master whom you serve,
Will needful strength bestow;
Depending on his promised aid,
With sacred courage go.
We wish you, in his name,
The most divine success:—
Assur'd that he who sends you forth,
Will your endeavours bless."

The Rev. A. F. Lacroix, of the London Missionary Society, next delivered to the Native Church in Bengálí a most appropriate discourse (as acknowledged by all acquainted with the language) on the privilege conferred on them by the Christian Ministry, and the duties they owed to their Pastor. This was followed by part of the 14th Hymn, which has the following chorus :

‘ Where shall we find a parallel to the love of Christ ?
 Seek it in whatever country we please, it cannot be found ;
 For the salvation of sinners he sacrificed his own life.’

The Rev. W. Yates then delivered the charge to the Minister from 1 Timothy, iv. 16, ‘ Take heed to thyself and the doctrine : continue in them ; for in so doing thou shalt both save thyself, and them that hear thee,’—of which the following are the brief outlines.

“ The present is considered by all, and *felt* by you, my dear brother, to be a solemn season. The dedication you have now made of yourself to the service of the Lord, is an act which must shed its influence over the whole of your future existence. The duties you have taken upon yourself must be viewed as moral obligations ; and as such, binding like those you pledged yourself to perform when, in the presence of many witnesses, you made a voluntary surrender of yourself to God. It is a solemn act for an individual to stand forth and declare to all the world, that he is on the Lord’s side ;—a soldier of the cross, a follower of the Lamb :—but it is still more solemn for him to present himself at the head of a small chosen band, and to declare, in the presence of the whole army, whether militant or triumphant, that he will lead them on to death or victory. A transaction so interesting to the Church, and so connected with the salvation of immor-

tal souls must be known to those who are 'sent forth to minister to them who shall be heirs of salvation ;' otherwise the Apostle would not have charged Timothy 'before God, and the Lord Jesus Christ, and the *elect angels*;' but whether they are communicated to the spirits of just men made perfect, we are not positively informed ; it seems, however, no improbable conjecture that they are, inasmuch as the company of angels, and the assembly and Church of the first-born which are written in heaven, are represented by the Apostle as constituting one body ; if so, then your excellent father will learn this night that his prayers, and his ardent wishes, have at length been fulfilled. We suppose that David had not a stronger desire to build the temple of Jehovah, than your father had to be engaged in building the spiritual temple of God among the Heathen. Like David he began to prepare the materials, but like him, he was not permitted to put them together. To each of them God said, 'Whereas it was in thine heart to build a house unto my name, thou didst well that it was in thine heart, nevertheless, thou shalt not build the house ; but thy son that shall come forth out of thy loins, he shall build the house unto my name ! And the Lord hath performed the word which he spoke.'

"Time will not allow me to do more than just allude to the *exhortations*, and the *motives* contained in the text. Did it permit, it would not be modest in one who is not your spiritual father, and in many things not your equal, to do more.

"I. The *exhortations* contained in the text. It is reported of Philip, King of Macedon, that he employed a person to repeat to him this sentence every morning : 'Remember thou art mortal.' And I will now repeat a motto, which, if kept in mind every day, will be equally useful through your future course : it is this ; 'Remember thou art a Minister, an Ambassador for God.' As such, 'take heed to thyself and to the doctrine, and continue in them.'

“ 1.—Take heed unto *thyself*.

“ Take heed unto the *outward man*. If the house is not kept in repair, the inhabitant will not be comfortable. If the shell is broken, the kernel will be exposed. If the body is neglected, it will be unable to serve the mind. Some, by pampering and indulging the body, have rendered it unfit for sacred duties ; and others, by neglecting its just demands, have abridged their usefulness. Against the former of these errors the Apostle guards Timothy, when he says, ‘ A Bishop must be blameless, not given to wine ;’ and against the latter, when he says, ‘ Drink no longer water, but use a little wine for thy stomach’s sake and thy frequent infirmities.’

“ But in an especial manner take heed unto the *inward man*. Look to the existence, vitality, and increase of piety in the soul. We differ from many in maintaining, that piety is essential to the Christian Ministry ; and that it is a crying sin when the Ministry is assumed by unconverted men, merely as an honorable profession. Let such read the 33rd and 34th chapters of Ezekiel, and tremble for themselves. It is of that ‘ which we have heard, which we have seen with our eyes, which we have looked upon, and which our hands have handled of the word of life,’ that we must communicate to others. Your father once said, ‘ My labours are acceptable, and not altogether unprofitable to the hearers : but what is that to me, if my own soul starve, while others are fed by me*.’ If you would make others weep, you must first weep yourself ; if you would preach effectually, you must preach every sermon first to yourself. Those that bear the vessels of the Lord must be clean ; and if pure water is brought unto the sanctuary by a servant with filthy hands, all he will receive for his labour, will be the censure of his master.

“ 2.—Take heed unto *the doctrine*.

* See Memoirs of the Rev. S. Pearce, Tract Society’s Edition, p. 58.

“Preach the truth, the whole truth, and nothing but the truth. If you wish to know what the doctrines are which should be preached to Churches in Asia, read the 20th chapter of the Acts of the Apostles, in which they are thus described:—‘Ye know from the first day that I came into Asia, after what manner I have been with you at all seasons, serving the Lord with all humility of mind, and with many tears and temptations, which befel me by the lying in wait of the Jews; and how I kept back nothing that was profitable unto you, but have shewed you, and have taught you publicly, and from house to house, testifying both to the Jews, and also to the Greeks, repentance towards God and faith towards our Lord Jesus Christ: wherefore I take you to record this day, that I am pure from the blood of all men, for I have not shunned to declare unto you all the counsel of God.’

“Since the spirit or essence of prophecy is a testimony concerning Jesus, he must be the burden of your theme. A Missionary ought never to be weary of repeating the great truths of the gospel; nor even of repeating them in the same words.—But while Christ and his cross will be the principal theme, a minister ought not to adopt a system of theology, that will constrain him to omit any doctrines contained in the Bible; he must form *his* views from it, and not accommodate it to his views. Yet he must observe the due proportions of truth; and take heed, in touching every subject, that he teach no other doctrine than what is contained in the Scripture; nor for any other end: ‘giving no heed to fables and endless genealogies; which minister questions rather than godly edifying, which is in faith.’

“In taking heed unto the doctrine, due time must be given to the study of it. You must dig for it as for hid treasure. ‘Till I come give attendance to reading, to exhortation, to doctrine. Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the

Presbytery. Meditate upon these things ; give thyself wholly to them ; that thy profiting may appear to all.' If no man ever became an eminent philosopher, or orator, or statesman, or warrior, without great labour, you may rely upon it, that no man, will be a 'skilful divider of the word of truth,' without mental exertion.

"Your efforts must also extend to the imparting as well as to the acquisition of this knowledge. You are not to take heed to the doctrine to lay it up in a napkin ; but you must be instant in season and out of season, in freely imparting what you have freely received.

"3.—*Continue in them.* In each of the above branches you must expect obstructions. The world, and the flesh, and the devil, will all unite to destroy your personal religion. And after you have taken all the care in your power of the doctrine, some of your members will not come to hear it, but will absent themselves on the most frivolous pretences ; some will manifest a temper of mind the very opposite to that of the Gospel, and involve themselves and others in broils and quarrels ; while others will openly depart from the truth, and practise iniquity. Under such trials what need of perseverance ! Yet must you still continue in these things, remembering that he only who endureth to the end, shall be saved. 'Be thou faithful unto death, and I will give thee a crown of life.' If you desist from the Christian conflict, all you may have done will be lost. 'If the righteous commit iniquity, all the righteousness which he has done shall not be remembered.' 'He that putteth his hands to the plough, and looketh back, is not fit for the kingdom of God.' If you quit your work, all you have done will fall to ruin, and remain a monument of your disgrace ; so that all passing by and seeing it, will say, This man began, but was not able to finish ; therefore 'continue to fight the good fight of faith, and keep this commandment without spot, unrebukable, until the appearing of our Lord Jesus Christ.'

“ II.—The *motives* presented to your consideration. ‘For in so doing thou shalt save thyself and them that hear thee.’ More powerful motives there cannot be.

“ 1.—Thou shall save *thyself*.

“ It appears from the Scriptures, that some preachers of the Gospel, who have taken heed to the doctrines, but not to themselves, will be lost. Judas, an Apostle has gone to his own place. Christ speaks of a servant, who shall say in his heart, ‘My Lord delayeth his coming; and shall begin to smite his fellow-servants, and to eat and drink with the drunken. The Lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him off, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth.’ The Apostle speaks of some, who ‘turned aside to vain jangling. And one of the most awful scenes of the day of judgment, will be furnished by those who have prophesied or preached in the name of Christ, and who expecting favor from their office, will be dismissed with these words, ‘Depart from me, ye workers of iniquity; for I never knew you.’ Thus, after having lighted others to glory, they must go into eternal darkness. It appears also, that others, who have taken heed to themselves, but not to the doctrine, will be saved so as by fire. Having neglected to take heed unto the doctrine, and having built upon the foundation wood, hay, and stubble, instead of gold, silver, and precious stones, they will suffer immense loss when their work is tried by the fire. And ‘every man’s work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man’s work of what sort it is. If any man’s work abide which he hath built thereupon, he shall receive a reward. If any man’s work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire.’

“ But others, who have taken heed to themselves and the

doctrine, will be saved, and receive an abundant reward for their labour. 'Who then is that wise and faithful servant, whom the Lord has made ruler over his household, to give them meat in due season? Blessed is that servant whom his Lord, when he cometh, shall find so doing! At the last great day he shall say to him, 'Well done, thou good and faithful servant: thou hast been faithful over a few things; I will make thee ruler over many: enter thou into the joy of thy Lord.'

"2.—*And those that hear thee.* The saving of others will add greatly to the happiness of ministers. In this they will participate much in the joy of their Lord. He will 'see of the travail of his soul, and be satisfied;' and they will see those for whom they 'travailed in birth, till Christ was formed in them the hope of glory.' The benefactor to whom a temporary monument of stone or brass is erected, receives great honour: how much more shall that minister who turns a soul to God, which shall shine as a monument of grace for ever! A man feels extremely happy when he has been made the means of saving another from drowning, or burning, or falling into ruin: how much greater will be the joy of saving a soul from sinking into perdition, and burning in that fire which can never be quenched! Every generous mind is happy to be the means of raising any one to an honourable and profitable situation: what then must be the happiness of that minister, who shall be the means of raising a poor Hindu to the honor of becoming a child of God, an heir of glory, and an inheritor of the kingdom of heaven! Noble minds have their pleasures doubled in seeing the happiness of others. Who can estimate the bliss one soul will enjoy through eternity? what then must be the happiness of that minister, who shall witness all this felicity, and be acknowledged as the medium of its communication? Ministers are now denominated the 'angels of the Churches:' and if faithful in their office, God will confer on them peculiar

honors. 'For they that are wise shall shine as the brightness of the firmament, and they that turn many to righteousness, as the stars for ever and ever.'

"Now, my dear brother, I shall close with the solemn words of the apostle: 'I charge you before God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; preach the word; be instant in season and out of season; reprove, rebuke, exhort with all long-suffering and doctrine.' 'Be watchful in all things; endure affliction; do the work of an evangelist, make full proof of your ministry.' 'Fight the good fight of faith; lay hold on eternal life.' 'Take heed unto yourself, and to all the flock; over the which the Holy Ghost hath made you an overseer, to feed the Church of God, which he hath purchased with his own blood.'

"And to animate you in the discharge of these duties, remember, there is laid up for you 'a crown of righteousness, which the Lord, the righteous Judge, shall give you at that day; and not to you only, but to all them that love his appearing.'

"Now unto Him who is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and for ever. Amen."

This charge was followed by singing three verses of the 429th Hymn, Rippon's Selection, more particularly referring to the Church.

"Shout, for the blessed Jesus reigns,
Through distant lands his triumphs spread;
And sinners, freed from endless pains,
Own him their Saviour and their head,
His sons and daughters, from afar,
Daily at Sion's gate arrive;

Those who were dead in sin before,
By sovereign grace are made alive,

Loud hallelujahs to the Lamb,
From all below, and all above ;
In lofty songs exalt his name,
In songs as lasting as his love."

The services were then closed with prayer, by the Rev. P. Percival, of the Methodist Missionary Society.

Persons of all denominations congratulated Mr. Pearce upon his entrance on the work of the ministry in language similar to that contained in the following letter.

"MY DEAR SIR,

"I congratulate you on your entrance into the ministry. The harvest truly is great, but the labourers are few ; it is therefore a matter of rejoicing to every true believer to see the number of laborers increasing.

"Hinduism like a dark and terrifying cloud, pregnant with properties the most fatal to the happiness of men, overshadows the greatest part of this country. Enveloped in its impenetrable darkness the minds of millions have remained for many ages ; and any one sensible of the value of immortal souls will perceive how injurious has been this evil—how lamentable its consequences.

"But men only grieve at an evil while they are ignorant of a remedy ; when they perceive any means of relief they rejoice and hope it may prosper. This is certain that Hinduism is a terrible evil, and, as I feel confident that the propagation of the Gospel of

Christ is the best remedy, the only real antidote to its infernal poison, I am happy to see it administered, to see its efficacy established, to see its rapid progress, and to see the praise-worthy and Christian-like efforts that are making, sometimes at the sacrifice of many worldly advantages, for its general dissemination. 'Lo a light is sprung up' and as the rising of the sun disperses darkness, and clouds, and vapours of night, so may the light of the Gospel dissipate the darkness of superstition and fanaticism: like the sun may its progress be invincible, and may nothing prevent its advancement till every nation of the earth shall acknowledge its influence.

"As for you, my dear sir, I bless God that in the abundance of his mercy he has excited in your soul a desire to be useful to your fellow-creatures—that he has chosen you a preacher of His Gospel, an ambassador of His kingdom, and a pastor of one of His flocks; and I pray that he may 'endue you with his Holy Spirit,' 'enrich you with his heavenly grace,' prosper and make successful every righteous effort, preserve you during the whole of your ministry, and finally after this life, that you and many others through your exertions, may obtain everlasting joy and felicity.

"However unusual and singular this epistle may appear, I hope your good nature will acquit me of being frivolous, or intrusive. A person whom I have the honor to call friend, has entered into the ministry, and I think it my duty to congratulate him on his choice. Last night's ceremony was the most solemn and interesting I ever saw, and I think the

impression it has left, will not easily be obliterated. It put me in mind of the day of Pentecost, and I trust that not only to you, but to many others, the blessing of God was communicated.

“ I remain, my dear Sir,

“ Yours most affectionately,

Sudder Street, Oct. 1st, 1830. “ A. CAPPER.”

After being set apart to the service of the sanctuary, it may be truly said that through his whole pastoral course—a period of about 10 years with one of probation—he acted up to the spirit of the charge that was delivered to him. His heart was intent upon the instruction and spiritual improvement of those committed to his care. He allowed them access to him at all hours, entered into all their complaints and griefs, and never failed to impart to them the best advice, and to secure for them assistance where it was absolutely needed. His last hour of labour upon earth was in the midst of them, and he may be said to have lived and died seeking the increase and establishment of his beloved Native Church.

In connection with the personal charge of the Church in Colinga, on him devolved the chief care of the villages to the south of Calcutta. These he endeavoured to visit as frequently as he could, and was always most active and happy among the people, as his journals abundantly manifest. The one we here subjoin will show the nature of his work among them.

Thursday Aug. 18th, 1831.—There being now at Khárí no less than nineteen who have prepared themselves for Church fellowship, and several other families having lately publicly renounced idolatry, I felt it my duty (though

scarcely able to leave my Calcutta engagements) to pay the Native Christians there a visit without delay. Brother Yates, to my great joy, agreed to be my companion, if (as we doubted not) brother Moore, of Digah, now in Calcutta on a visit, would kindly preach for him in English during his absence. This being arranged, we started at four this morning, and proceeded to Khawrapuker Ghát. Having here obtained a guide, we proceeded under his direction all day by a circuitous route, through fields of rice, in different stages of advancement to maturity, growing in water, from six to eighteen inches deep. Numerous villages on either side of us, built on elevated spots of ground, and several of them occupied as mission stations by our dear brethren of different denominations, varied the prospect. The latter part of the day, we met hundreds of people returning to their houses on *sáltis* and *dongás*,—the former being a *sál*-tree hollowed out, and generally from fifteen to twenty-five feet in length; and the latter the palm tree scooped out also, but only about half the length: both are quite flat at bottom, and can therefore go in very shallow water. The passengers were all returning from Mográ Hát (or weekly market) which is frequented by large numbers from all the surrounding villages. We arrived here about six in the evening, and brother Yates and myself proceeding on shore, addressed different groups of people, who had not yet left the market, on religious subjects. All heard with attention, and three or four listened with much interest; they showed an evident knowledge of the vanity of idols, and a desire, were it not for the sacrifices which a profession of Christianity amongst the Hindus requires, to embrace that ‘better way’ which we and others before us had proclaimed to them.

“On our return to the boat we were gratified by meeting one of the native brethren from Khárá, who had come to show us our way, and with him we proceeded to Jainagar, where we arrived about 10 at night.

“*Friday August 19th.*—As our boat could proceed no further for want of water, about two in the morning we transferred ourselves, luggage, and some of our boat people to four *sáltís*, in which we proceeded by a water course to Chitraganj. Here we arrived at day-light, and found according to appointment, our Khárí boat, with both our Native Preachers and three Christians as boatmen ; into this boat we again transferred ourselves and proceeded down a noble arm of the sea till we came to a creek, at the head of which is our native station. We proceeded up this creek till six in the evening, when we found that, the tide being exhausted, we had not water enough to reach the usual landing place. As it was dangerous on account of tigers to lie in the stream, we landed as near to the village as we could ; and having crossed a small belt of jungle, proceeded about a mile under a drenching rain to the Chapel, which was to be our abode during our stay. Here we were kindly welcomed by the native brethren, some of whom, seeing us quite wet through, kindly washed our feet in warm water, while others went and brought our boxes from the boat. Having dressed and refreshed ourselves, we were soon visited by most of the neighbouring Christian families, who expressed their joy at our arrival. This being one of the evenings appointed for worship, a congregation of about thirty adults soon assembled, and as we were desirous to ascertain the kind of instruction given by the native preachers when addressing the Christians at the station, we requested one of them to conduct worship in the usual manner. He gave them a good address, founded on the notes of a sermon he had heard in Calcutta. The matter was instructive ; the doctrine scriptural ; and the illustrations well adapted to interest and instruct the congregation. We were much gratified with the serious attention of the hearers, and with the anxiety of the women in particular, evinced by all of them bringing the younger children of the family

with them, rather than stay at home. There being so many proposed for baptism, we agreed with the members to hold a Church meeting the following evening to ascertain how far they appeared fit subjects for that ordinance; and several couples desiring to be married, we appointed Monday morning for that ceremony. We then retired to rest at night much fatigued, but grateful for the favourable appearances that presented themselves.

“ *Saturday Aug. 20th.* Our dear friends at home having sent a messenger overland, with a map of the country for our use, we wrote by him communicating intelligence of our safe arrival. We then more particularly examined the construction of the Chapel, as its erection had been superintended by none but the native brethren. It gave us pleasure to find that it was well built, and that the contract for building it, both as to materials and workmanship, had been very honourably fulfilled. To our friends in England this may appear of little importance; but to us who live in a country where, if it can possibly be evaded with impunity, scarcely any contract by a native workman is faithfully performed, this testimony to the improved principles of our native brethren could not but be gratifying.

“ Brother Yates being poorly (much the same as when he left Calcutta) could not with propriety go out. I therefore proceeded alone to visit four or five Christian families living near the Chapel, and was very kindly received. Having brought medicines for the more common complaints, (i. e. continued and remittent fevers, spleen, and cholera,) I then in the presence of many spectators, committed them, with directions for their use, to the care of the native preachers, and we were gratified to find, ere we left, that numbers of heathen as well as Christians had applied for them. Having also brought a few seeds of the gourd, pumpkin and other cucurbitaceous plants, we gave them to one of the brethren to be sown, with the understanding that when they were fit

to be transplanted they should be divided among any who chose to ask for them. As such plants are eaten in their curry by every class of natives, and will spread on the thatched roofs of our brethren's huts, we thought their cultivation for their own use might be useful to every family, while it would also supply some who might cultivate them extensively, with other articles, for sale in the neighbouring markets. As I told them our desire, they seemed warmly affected by this little attention to their comfort.—How cheaply purchased is the luxury of doing good!

The news of our arrival having now spread, several Heathen neighbours, some from curiosity, and some from better motives, came and paid us a visit. In conversation with them and with the native preachers, we became increasingly interested with the station. It was evident that many in the neighbouring villages, who had not yet embraced Christianity, had become fully satisfied that idol-worship was vain and sinful, and that salvation is alone to be found in Christ; while among professing Christians there had been excited a concern for personal piety, of the depth and extent of which we were not previously aware. This impression was increased by the events of the church meeting this evening—when, beside ourselves and a native brother from Calcutta, five members residing at Khárf were present, (two others being absent through illness.) After prayer and singing four men and two women were, one at a time, brought before us, and in a very satisfactory manner answered all our questions with relation to the dealings of God with their souls. Seven were examined; but to the reception of one of the females some of the brethren present objected on the following account:—It appeared that some time before she had proposed herself for baptism, she had stolen a small article from a Heathen woman; and as it was not then known who had done it, she had thus involved the whole Christian community of the village in disgrace. In her examination

before the Church, one of the Christian brethren to whom she had privately acknowledged that she had been the thief, indirectly alluded to this act, with the hope that she would openly confess it; and as she did not do it, (though otherwise well satisfied with her conduct and feelings since her proposing to join the Church,) they thought she was not sufficiently penitent for her sin, and proposed that her baptism should be deferred a little longer, to ascertain her character more correctly. Brother Yates and myself could not but approve of this proper regard to the purity of the Church, and her reception was unanimously deferred.

“With regard to the rest, in order to satisfy ourselves of the sincerity of their profession, we carefully inquired into their *knowledge* of the doctrines of the Gospel—their *feelings*, as to their sinfulness in the sight of God, and the willingness and ability of Christ to save—their former and present *conduct*, with regard to the commission of sin, and attendance on the public and private duties of religion:—and we were forced to acknowledge, that though they had been ‘darkness, yet now were they light in the Lord;’ and that though before they had been ‘enemies, yet now were they fellow-citizens of the saints, and of the household of God?’ What then should hinder, that these should not be baptized, who had thus received the Holy Ghost?’ They were therefore gladly admitted as candidates for baptism; and as there were nine more deemed qualified by the brethren for the ordinance, besides three, whose state of health did not admit of their attending to it this time, we appointed two other church meetings to be held on the morrow at 12 and 7 o’clock respectively, to hear their experience.

“Thus ended one of the happiest days I have spent on earth. I had expected to find much *profession*, and hoped to see some real *religion*; but was delighted to find, that while the impression in favour of the Gospel was more extensive than I had hoped among the heathen, the

work of grace was much deeper also in the hearts of the candidates.

“ Our best qualified native preacher, it appears, had been equally surprised with myself at the unexpected progress of divine truth among the professing Christians. He said that about two months ago, the public services of religion were attended almost exclusively by the brethren ; he could with difficulty prevail on two or three of the women to attend : they had the house to clean, their children to attend to, and many other excuses for staying at home. But about this time two persons before proposed for baptism, were again awakened to a serious concern for salvation, and began to attend the Sabbath and week-day services ; and others shortly afterwards declared their intention to come regularly. At this time, too, it pleased God by his providence to cooperate with his word. One of the Christian women was crossing over a brook to Maibibí-hát, (a village afterwards mentioned,) when she was suddenly seized by a crocodile ; and although some people standing near perceived that she once nearly escaped from the grasp of the voracious animal, they saw her seized the second time, and dragged beneath the water ; and nothing belonging to her was ever discovered except her *chhátá* or umbrella. The solemn fact, that one of their companions, who had left them in full health and spirits a few minutes before, was in so short a time in *eternity*, her state fixed for ever, was greatly sanctified to the women. Many from that day had appeared to be really in earnest about salvation, and sixteen had been the usual attendance at all seasons of worship since. We cannot but hope that in this, as in numberless other instances, the death of one has been made the spiritual life of many. My dear companion and myself remarked to each other, at the close of the meeting, that we before *almost believed*, but that now we *saw*, that it was easy for God to convert the Heathen ; and we could not avoid acknowledging with shame that unbelief as to God’s

purposes of grace towards *Bengal* in particular, of which we felt we had sometimes been guilty. We then retired to rest with feelings of elevated gratitude and joy, which scarcely any one but a Missionary is able to appreciate.

“*Lord’s-day 21.*—A day of incessant yet delightful labour. Early in the morning several Heathens from the neighbouring villages made their appearance, and demanded our attention. They fully occupied me explaining and recommending the Gospel till nearly 9: when brother Yates, who is rather better to-day, preached from the parable of the wicked husbandmen, Mark xii. 1—9. The congregation was composed of about 30 Heathens from different villages in the neighbourhood, and about 60 Christians from the villages of Khárí and Mukerjea Mahál, about 2 miles distant to the East. The Christians usually form two congregations; (one Native preacher addressing those at Khárí in the morning, and at Mukerjea Mahál in the evening; and the other preaching at the latter village in the morning, and at Khárí afternoon and evening;) but during our stay they agreed to form but one.

“After worship other inquirers demanded attention, and at noon was held our second Church-meeting, when two men from Mukerjea Mahál, and one man and three women from Khárí, came forward. Again were our hearts delighted by the knowledge and feeling which they manifested, and by the very satisfactory evidence given by relations and neighbours, that their profession was well sustained by evident improvement in their daily walk and conversation. All were unanimously and joyfully received, and we again with gratitude renewed our employment of conversing with the Heathen inquirers who kept still coming in to see us.

“At 4 we had public worship again, when I preached from Romans vi. 23. The congregation was composed of about the same number of Christians as in the morning, and a larger number of Heathens. At 7 we held our third

Church meeting, when three more were examined ; they gave us equally satisfactory proof of a change of heart, and were unanimously received. It was then agreed, that the fifteen candidates should be baptized the next afternoon, and that they should be received into the Church at the administration of the Lord's Supper in the evening.

“ In addition to the above, there were three women and one man, besides the poor woman mentioned at the first Church meeting, who are expected to come forward the next Church meeting : so that we venture to hope, that these now received are not by far the last trophies of our Redeemer's grace, which in this neighbourhood we shall be privileged to gather. May the Lord, in answer to the prayers of his people, more than fulfil our expectations !

“ On our retiring to rest, brother Yates remarked, that as in Galilee of the Gentiles the most despised part of Judea, so in this neighbourhood, on the very borders of the Sunderbans, till within a few years the undisputed abode of the tiger, the boar, and the crocodile ; and where the residents were almost cut off from the society of their more polished neighbours, God had so ordered it, that ‘ the people which sat in darkness saw a great light, and to them which sat in the region of the shadow of death, light was sprung up.’ Matt. iv. 16. Yes, indeed, in this place ‘ the Lord has done great things for us, whereof we are glad.’

“ *Monday 22.*—This morning at 9, being the hour appointed for the purpose, five couples were publicly united in marriage according to Christian usage. Before this we had to investigate the case of a man, who had professed Christianity, we fear, from very unworthy motives. He had while a heathen lived with two women, one of them was his wife, the other, nôt ; but he wished, on account of her property, to marry the latter, who had embraced Christianity, deserting his wife as an idolatress. The Native brethren, as soon as they ascertained his intention, told him this practice was

quite contrary to the Gospel, and could never be allowed ; and had some weeks ago prevailed on him, in the presence of the watchman of the place and others, to enter into an engagement that he would live only with his proper wife. He now hoped he might get a decision more favourable to his wishes from us. But as his wife declared herself willing to live with him, and the other woman wished to live separately, there did not appear the slightest motive from Scripture or reason for altering the decision of the question by the brethren ; and we therefore publicly confirmed it, in the presence of a large congregation, who seemed highly to approve it. We then proceeded to the marriage of the others, according to the usual form.

“ Our printed marriage form, which is in Bengálí, consists of a brief statement of the institution, ends, and obligations of marriage ; with an engagement, common to both parties, to live together according to the commands of the Gospel, as declared in the principal passages of Scripture relating to this subject in the New Testament, which are quoted. It also contains a separate engagement for each of the parties, which is always distinctly repeated by them, and signed and witnessed by two or three persons present. The service this morning was commenced by singing and prayer ; the general form, with texts of Scripture, was read ; the separate form of engagement repeated by each one in order, and at intervals exhortations addressed to the parties united, or to the spectators. The whole was closed by prayer. We had about sixty or seventy present, many of them heathens, and all of them appeared highly gratified with the manner in which the Christians proceeded. The institution of marriage among the Hindus here, owing partly to the great expenses generally involved in its celebration, is unhappily very much disregarded ; and one-third of them at least live together without it ; and from the better practice the Gospel has introduced in this particular, it has proved itself, even in the sight of the

heathen, a real benefit to those who embrace it. We have married within the last eighteen months no less than fifteen or sixteen professed Christian couples from this neighbourhood, and all hitherto live together very happily. Indeed in every respect the Gospel has made them better and happier, notwithstanding their trials. As a proof of this I may mention, that I called the Heathen watchman of the village aside this morning (for in the presence of any parties affected, you seldom get the whole truth from a native) and questioned him particularly as to the *moral character* of the Christians, whether they were better or worse than before. He said that before they became Christians, he was constantly called to interfere in cases of theft, quarrelling, and adultery; but that since they had become so, he had never had but one case (the case referred to above) to settle. Indeed, he said, now all was peace and happiness among them; but they were very poor because they could get no employment on account of being Christians. This subject the native preachers also pressed upon our attention. They said that as it was now, when the poorer native brethren had cultivated the two or three acres each which they could afford to rent, (which occupied them three months in the year,) they could procure no employment the remaining nine months. This difficulty is felt, in consequence of the landlords in the neighbourhood having declared that all who employed Christians, or worked for them should be turned out of caste. The brethren said that if we could get an order passed by the Magistrate that no one should lose caste for employing them, or being employed by them, as we had done before with respect to midwives and barbers, they might by degrees get full employment, and that this was all the aid they needed. We shall certainly interest ourselves in the business, and feel persuaded, from past experience, that the authorities of Government will do all they feel within their competency to effect.

“ After the ceremony I paid a visit to all the houses of Khárí, where I had not before been, to converse with the heads of each family as to family worship and relative duties, and to give them such advice as they might appear to need, I was much gratified with my visit. The brethren at Mukerjea Mahál we could not visit at that time, as it was two miles distant, (the greatest part through fields of rice under water and deep puddles :) and as the health of Europeans in this hot and damp weather must suffer by such exposure, the brethren said it would be dangerous and kindly excused us ; they must receive the more attention at the next visit.

“ At 5 P. M. according to appointment, we had the baptising in the tank immediately adjoining the Chapel, when fifteen persons were ‘ buried with Christ’ on a profession of faith, by brother Yates ; and in the evening I had the pleasure of receiving them into the fellowship of the Church, and administering the Lord’s Supper in all to twenty-three communicants (thirteen men and ten women), residing at these two villages. Only three years ago all around was moral and spiritual darkness ; not a soul had heard of the name of Christ : now have so many been added to his Church on good evidence of repentance and faith ; a hundred and twenty have thrown off all the fetters of idolatry ; and many more are preparing to follow their example. May the Lord carry on his gracious work !

“ We may here mention, that during the day, an old man, about seventy years of age, the father of one of the persons baptized, came to converse with us respecting the salvation of his soul. He was one of those who first professed Christianity, now nearly three years ago, and had been some time under serious impressions. His great complaint was, that he could not remember enough of divine truth to answer all the questions on religious subjects, an acquaintance with which the brethren considered necessary to his admission into the

Church. He said, 'I hear and understand the message of salvation by Christ; I believe it—it makes me happy—but I cannot *remember* as I would.' We asked him, Do you feel yourself a sinner? 'Oh yes,' said he, bursting into tears, 'I know no one so great a sinner as I am.' We inquired, 'Do you believe in Christ?' He replied, 'With all my heart, my hope rests entirely on him. I think of him and pray to him day and night. Oh may I hope for salvation by him?' We could not but be ourselves affected by his entreaties and tears; and remembering Him who has compassion on the ignorant, and 'who will not break the bruised reed, nor quench the smoking flax;' and perceiving, we were convinced, that repentance and faith which indicated the work of the Holy Spirit on the heart, we with delight assured him that the gracious Saviour was as willing as he was able to bless him; and that whosoever came unto him, as we perceived he did, Christ would never cast out. He seemed truly happy, and at his request we gladly consented to receive his name as a candidate for baptism the next time of its administration.

"*Tuesday.*—We deeply regret that through engagements in Calcutta, this must be the last day of our stay here.

"A pleasing incident occurred in the morning. Till within the last two months, the profession of Christianity has been confined to the two villages before mentioned; but about that time three families in another village, a mile to the west, and a fortnight ago a family at *Maibibi-hât*, a large village and market, two miles to the N. W. cast in their lot with the Christians; so that there were already four villages where Christianity had obtained a footing. This morning a person from another village rather further off to the W. came to the Chapel, to express his determination to give up idolatry, and profess himself a Christian. On hearing from him his intention, I thought it right to remind him, that if he embraced Christianity he would certainly be a loser from

want of employment, and be disliked and persecuted by all his heathen neighbours. He said that he knew this well. I said, 'Perhaps you may indulge the hope, that we shall help you by our influence or money.' 'Not at all,' said he. 'Then why,' said I, 'have you resolved to become a Christian?' 'Because,' said he, 'I now perceive that idols, and gods and goddesses can do me *no good*; I have *no hope* of salvation through them: but I know and believe, that the religion of Christ is true, and that by him I may obtain salvation. I said, that if such were his convictions, I would by all means advise him to act as he intended. According to his request and our custom, therefore, one of the native brethren accompanied him to his village, and waited with him on the head-man, in whose presence he declared his intention from this time to be a Christian. They then all went to his house, where by this time thirty or forty people had assembled, and in their presence he again declared his determination to embrace Christianity. In this expression of his views he was joined by his brother, wife, and mother. They then had singing, an address, and prayer, in the presence of all assembled; after which they returned to tell us of their trip. May many more with similar feelings follow the example he has set before them!

"The good old man before referred to, seems zealous and devout. Speaking of the numerous visitors we had had during our short stay, he assured us, that numbers of others would have come from more distant villages, if the rice fields they had to cross, were not so impassable from the depth of water; and begged we would come again as soon as the ground was partially dried, when the Chapel, he was sure, would be too small to contain those who would visit us. Referring to the inquirers among the heathen, the number yesterday baptized, and the family who had just declared themselves Christians, he said, 'Who is bringing these into the way of salvation! It is not the work of *man*. No!' and

lifting up his eyes to heaven he wept with gratitude as he said it; 'the Saviour is bringing them to himself. It is He! it is He!' 'Yes, indeed,' my heart responded, 'It is He; to Him alone be all the glory.'

"The head of the only Christian family living at *Maibibí-hát* came soon afterwards, and begged that we would station a native preacher at his village. 'I cannot come to this place,' said he, 'to hear worship, except on the Sabbath. I am very ignorant, and need much instruction during the week; and besides, I am alone, and have no one to cheer myself and family amidst trials from the heathen. Do send some teacher to live in our village, and we shall grow in knowledge, and soon others will doubtless join us.' We assured him that it was not in our power to do as he wished just now; but that as soon as the road between the two villages was more passable, our boat should lie near his house, and the native preachers should call whenever they went to it in their itinerating excursions. 'Still,' said he, 'some teacher is wanted to live among us.' We feel the force of his request; and greatly need well-informed and deeply pious natives as itinerants; and had we many, such as we could feel were able to stand alone, we could find abundance of useful employment for them. May the Lord of the Harvest speedily raise up many such to labour in this interesting vineyard! We look with interest and hope to our Native Christian Boarding school. This institution now contains 15 pupils, 6 or 7 from this neighbourhood; and we have been endeavouring to prevail on the brethren at *Khári* to let us take some more of the children here, to share its advantages and increase its number. We secured two boys, both about ten years of age; neither of them can read a letter; one seems very intelligent for his age.—We could not but be amused and pleased with the consciousness of superior knowledge, (unmixed, we hope, with pride,) with which he told us, when one of us asked him what a common plant we saw

was used for. ‘ Oh Sir, this is a plant the *poor Bengális* offer to their dumb idols ; as if *they* could help them.’ How much more do our most ignorant children know than many of the learned men in the country ; and how effectually does the light of the Gospel remove the darkness of ignorance as well as of sin !

“ It being high water at 11, at 10 we prepared to return home. Our boat having been brought up to the usual *ghát*, about half a mile from the chapel, we were conveyed to it in a *sálli* by a circuitous route as we could find water, while our Native brethren kindly took our bedding, clothes, &c. across the rice fields direct. When obliged to leave them all, we did so with great regret, under the promise that I at least, as their pastor, would, if life be spared, pay them repeated visits. We mention it as an interesting fact, that although we were on very friendly terms with them so as to remove restraint, and although they are so poor and have comparatively no prospect of employment for many months to come, yet we were not asked for the smallest sum of money by any individuals but our servants. Where such deep poverty is united with the selfishness of the human heart, and the intense love of money, observable particularly in *Híudus*, this trait in the character of our brethren is very gratifying.

“ It being determined that one of the Native preachers should accompany us, in order to make known the Gospel in the markets of *Jainagar* and *Mográ*, we started this morning with him, two Christian boys for the seminary, a trusty person to take charge of them, brother *Yates*, and myself, with our cook, and three native boat people, in all eight professing Christians. We proceeded with the ebb to the mouth of the creek, where we had to wait till near the turn of the tide ; about 5 we again proceeded up the arm of the sea before referred to, and arrived at *Chitraganj* about 6. Here we left the boat with our Native preacher and the

Christian boatmen, and with the rest of the party proceeded in two *sáltis* to Jainagar where we found our Mission boat ; in this we slept all night ; and on

“ Wednesday the 24th, started very early for home, determined to reach it, if possible, by night. The wind however being boisterous, and entirely against us, we made scarcely any progress, and at last could proceed no further in our boat, it being stopped by a tree which the storm had blown down, and which lay just across the narrow stream through which we were passing. We therefore put ourselves into a small *sálti*, which with some difficulty we got past the obstacle ; and leaving our companions to follow us as soon as they could get the tree removed, we made the best of our way homeward. We passed the Missionary stations before referred to ; met the boat of our Independant Brethren—the boatmen singing a Christian Hymn ; and amidst some danger in our little bark, from the tide and the storm united, got to a village four miles from Calcutta by 9 at night. Here with great difficulty we succeeded in getting a native hackney coach, and about half-past 10 reached the Mission house in safety. We have reason for the deepest thankfulness, that, though very much exposed to the weather, especially in the latter part of our trip, we have not suffered from illness ; and that the pleasure derived from what we have witnessed while out, is heightened by finding our dearest friends in health and comfort on our return home. Our journey has suggested the following observations :—

1. “ That it is as easy for the Divine Being to convert an idolatrous Indian as a refined European. To Christians who view the assertion in its abstract and just light, this may appear like a truism ; but to those who have seen how far idolatry darkens the mental vision and captivates the heart, and hence with what obstinacy idolators cling to their idols, it is a consolatory truth. .

2. “ That it is as easy for God to convert a village of

such idolators as an individual, and a number of such village, as one. This, though readily acknowledged by those who believe the power of God to be infinite, staggers the faith of many who are called to see the formidable obstacles that are to be overcome. In theory we have always believed it, but in practice have found a great deficiency of faith. After witnessing, however, the conversion of one of the most benighted of those villages, we feel an irresistible conviction that God can in the same manner turn all the villages around.

3. "That as God uses means in the accomplishment of his purposes, in turning men from dumb idols to himself, it is our duty, and the duty of all the friends of Christianity, to supply these means to the greatest possible extent. This leads to the conclusion, that our Society in England ought to do more than has been done for the last ten years in sending out Missionaries to this part of the world ; and that we on the spot ought to do more, in securing able native preachers, who may be as polished shafts in the quiver of the Almighty.

4. "That in the use of all legitimate means, we ought to feel a more humble dependance upon God for success, and a more ardent spirit of prayer, that success may be granted. In the midst of arduous labours this truth needs constantly to be impressed on the mind, that while ' Paul may plant, and Apollos water, God alone can give the increase.' And as he has said, that ' for all this he will be inquired of by his people, that he may do it for them,' we feel convinced that the stedfastness of those who have believed at Khárí, and the spread of the Gospel in the surrounding villages, will depend much on the prayer of faith. We would, therefore, affectionately request our Christian friends to unite in prayer for us, and the progress of the work in which we are engaged : and to remember the important doctrine taught by the Saviour, that, ' men ought always to pray, and not to faint.'

5. "That whether we consider what God has promised to do in answer to the prayers of his people, or what he has done for us in answer to prayer, we have the most abundant encouragement to persevere. It is consolatory to have the prophecies and promises of the Divine Being to assure us that his word shall not return to him void ; but that consolation is increased, when such promises and prophecies are fulfilled in our own experience, and that of idolators around us. From what we have witnessed on this journey therefore, we, like an apostle, at the close of one of his, would ' thank God and take courage.' "

In reference to the above journal in his next communication he remarks :—

" Since the dispatch of the journal, brother Yates and myself have been led to admire the goodness of God in our preservation during our trip. The boat in which we came up the arm of the sea from Khárí to Chitraganj, immediately returned with our native brethren to the former place ; but the moment it touched the ground, and our companions had landed, it sunk ! It appears to have been an old boat, the upper works of which had been repaired to entice a purchaser, but the lower parts left untouched, so that the iron fastenings which held the planks together had been entirely corroded, and, in consequence, a plank of ten feet in length fell out ! Had it parted when we were proceeding in the boat up the stream I am referring to, our escape would have been all but hopeless : an overwhelming tide, with crocodiles and sharks, would have secured our destruction in the water, and the tigers which range the woods of the uninhabited Sunderbans on both sides, would have cut off the hope of escape by land ; but our lives, and those of our companions, are mercifully rescued from destruction. May they be spent to the glory of their great Preserver !"

Visits like the one detailed above, were often made to the villages, and continued till others could be found to take up this department of Missionary labour. We might here enlarge our account of his exertions ; but not to be tedious, we shall select only a few remarks from another interesting journal.

“ Our public letter has already intimated that in company with Mr. Mackay, a Missionary of the Church of Scotland, I visited Khárá a few weeks ago : I have not time to detail particulars ; but I may just state that the increase in numbers and the serious deportment at worship of the professing Christians ; the steadfast and consistent character of those before admitted to baptism, and the satisfactory account of their conversion given by several candidates for that ordinance, together with the solid instruction afforded the congregation by the native preachers, as evidenced by the knowledge of divine things which all we conversed with had acquired, gave my esteemed companion and myself much pleasure. We returned from our trip, adoring God who had thus manifested his mercy, and determined, I trust, in future to abound in the work of the Lord, under a full conviction that our labour would not be in vain in the Lord.

“ It was arranged, at this time, that I should pay the station another visit in a few weeks’ time, again to examine the candidates for baptism ’ere finally admitted. Accordingly on Thursday, the 31st of January, Mrs. Pearce and myself left home on our journey, accompanied by brother George Pearce as far as Lukhyántipur, the station under his care. It is thirty-five miles from Calcutta, and we had to go in a small boat all the way ; but by travelling all night we reached it the following morning. We all staid there till Saturday. When Mrs. P. and myself proceeded to Khárá, fifteen miles further south. Mr. P. remained at his own station till Tuesday, when we had the pleasure of welcom-

ing him also. We remained together nine days, during which we were fully occupied. Visiting the native brethren at their houses in three different villages, conversing particularly with the candidates for baptism, attending two church-meetings to hear their experience, aiding the native preachers in the preparation of their sermons, administering medicine to the sick, officiating at two marriages, addressing the heathen in the neighbourhood during the day, and preaching to the Christians every evening, besides the Sabbath, gave us abundant and very delightful employment. The Sabbath was a very interesting time. Besides the congregation at Mukerjea Mahál which brother P. supplied, there attended, at Khári, in the morning about seventy professing Christians, to whom I preached on perseverance in personal piety and activity in seeking the salvation of others, from 1 Cor. xv. 58. In the afternoon at three, a much larger congregation, consisting of Christians and heathens from all the neighbouring villages, assembled, when brother G. Pearce, in an animated and faithful address, urged on the unconverted the necessity of immediate repentance, and administered appropriate counsel to those about to be baptised. We then proceeded to an adjoining tank, belonging to one of the brethren, to attend to the solemn ordinance of baptism, at which brother P. officiated. It was an interesting sight: the crowd of spectators sat down on the grass on the elevated sides of the tank, preserving from first to last, while we sang and prayed, and baptized, and prayed again, the utmost silence, and seemed to acknowledge in this impressive rite a solemnity and importance to which the frivolous services of Hinduism can offer no parallel.

“ The Christians with some others, then returned to the chapel, when I had the delight of admitting the eight baptized to the fellowship of the church, and of administering the supper of the Lord to nearly forty residents at the sta-

tion, besides several from Calcutta. All the members present, many of whom are exceedingly poor, cheerfully presented their mites for the relief of those still poorer than themselves; and at five the congregation were dismissed, that all might reach home ere the beasts of the forest should come forth.

“Brother G. Pearce having invited the native preacher from Lukhyántipur to visit Khárí on the happy occasion, we spent the evening with him, and our other two brethren at the station, in animating conversation about the difficulties and success of our honoured predecessors in the missionary field, and then retired to rest to start at daylight the following morning on our return.

“Thus terminated a visit inferior in interest and pleasure to none which I have been permitted to pay at this favoured spot. Again I entreat for its dear inhabitants the fervent prayers of those who love Zion, that God may continue and greatly enlarge the blessing among them.”

The interest he felt in the welfare of the people was well expressed in a note to his wife while absent on one of these occasions. He says, “I look forward to a return to the society of yourself and the dear friends I have left behind with great pleasure; but I feel a longing desire for the salvation, and growth in grace of these dear people, which makes me willing to forego these and a thousand other pleasures to promote these objects.”

Feeling thus deeply interested in the welfare of these poor villagers whom he visited, he exerted all his influence to promote their temporal as well as spiritual happiness. He drew up and printed a Circular, which was signed by himself and all his Missionary brethren, soliciting assistance to enable him to

carry on his benevolent designs in the villages. The Circular was entitled,

“ Institution for the relief of Indigent Native Christians, in connection with the Calcutta Baptist Missionaries.

‘ He that hath pity on the poor, lendeth to the Lord; and that which he hath given, will he pay him again.’—Solomon.

“ Through the blessing of God on the labours of the Calcutta Baptist Missionaries, a considerable number of natives of different classes, amounting in all to more than two hundred, have been brought to the profession of Christianity, and are at present receiving from them religious instruction. Frequent accessions from the heathen are likewise being made to this number. The principal part of these converts reside in the districts of Lukhyántipur and Khárí, distant south of Calcutta 35 and 50 miles, respectively.

“ It is almost needless to observe, that the profession of Christianity by a Hindu, is invariably followed by the loss of caste : but loss of caste is only another name for suffering numerous evils inflicted on native converts, by their heathen countrymen. For no sooner is an individual or family known to have embraced Christianity, than friendship and intercourse with the offender or offenders, at once ceases. The closest and most sacred ties are then of no avail. The father expels his child, the husband his wife, the community its fallen member, without hesitation or remorse, never to receive them again. Hence it is painfully evident, that the condition of many Native Converts, on avowing their faith in Christ, must for a time be distressing in the extreme. This is the case in the districts before mentioned. At Khárí and Lukhyántipur, and indeed through all this part of the country, the state of things is such, that friendly intercourse between the heathen and Christian population, in consequence of the enmity of the former, is quite suspended. No heathen

man will give a Christian employment, or consent to be employed by him. During the past year, when a chapel at Luckyántipur was being erected, no consideration whatever could induce the heathen to assist as labourers in its erection; and in the last cold season, a period of great distress, through the failure of the harvest all over that part of the country, when a considerable quantity of corn was purchased, and offered to the heathen poor, at half price, by one of the Missionaries, so great were their fears and prejudices, that notwithstanding their distress, it was several days before they were induced to avail themselves of the opportunity of purchasing. Nor can the Christians avail themselves, as formerly, of hired cattle and implements of agriculture, let out to others to hire at seeding time, nor in fact of the least assistance in the cultivation of their lands, from their Hindu neighbours; as a regular combination of the head-men of the villages has been formed to prevent their enjoying these advantages. To those who know how extensively mutual assistance prevails, and how necessary it is, among the peasantry of these parts, this species of persecution will appear of no ordinary severity of character.

“As the cause of this extraordinary hostility is doubtless to be traced to the Zamíndárs, their *kacherí* officers and the bráhmans, all which classes are more or less losers of their unjust gains by the spread of Christianity, it is to be feared that the ill will and opposition manifested towards the Christians, will not speedily cease; it is reasonable to conclude, rather, that for some time it will increase, as the number of converts to Christianity is augmented.

“Hence arises the necessity of befriending and assisting, without delay, these our persecuted brethren; for such, as Christians, is now their relation to us. Conscientiously desirous as the Missionaries feel, that no *premium* should ever be presented to the profession of Christianity; they yet conceive it would be as disgraceful to their more affluent fellow

Christians, as it would be unjust to these oppressed objects of their solicitude, were the latter to be left unaided and unsupported amidst their present undeserved difficulties. We are exhorted in the sacred volume to relieve the oppressed ; to 'do good unto all men, but especially to the household of faith.' Discarded by their own countrymen, to whom shall this distressed people look, if not to British Christians, resident in India? We are their only friends, and upon us, for many reasons, devolves the duty of affording them relief.

"The persons requiring assistance may be divided into three classes. The first class includes widows, orphans, decrepit old people, and new converts, many of whom, till they can procure employment, are in very destitute circumstances. For the relief of such persons, of whom a considerable number may be found, it appears desirable to have, in each district, a small Asylum, where they might be supported—employed, if able to work—and instructed, until Providence open to them independent means of support.

"The second class needing assistance, are those who rent or possess land. The claim which persons of this description have for relief, arises from their not being able, since they have become Christians, to obtain from the Zamíndárs loans of corn and money, as the invariable custom is, to crop their lands. The custom, it will be said, is not a good one. This is admitted ; but it is one that could not be suddenly and universally abandoned without serious evil. Small loans of money judiciously granted, would be the means of rescuing the families obtaining them from ruin, and probably of raising some to a condition in which they would no longer require assistance, but be able to assist others* : for then they would no longer suffer from

* Ten families at Khárá were thus assisted with small loans, in July, 1830, which they all honorably repaid in April, 1831, having derived essential benefit from the accommodation thus afforded them.

extortion, as those now do who obtain loans from the Zamíndárs.

“It is desirable also to afford young men assistance on their commencing business, by advancing them loans to be repaid. Of these there are several at present receiving a good plain education under the care of the Missionaries; and who, by the blessing of God, will rise, if their lives be spared, to be men of intelligence and moral worth. The establishment of such persons in these districts, in respectable circumstances, and qualified to introduce an improved system of agriculture, would prove of great advantage to the heathen, but especially to the Christian population.

“A supply of common medicines for the sick of all classes, too, is urgently needed.—Through their extreme poverty, and the regulations of caste not preventing them, heathens, as well as Christians, eagerly receive European medicines; and as their bestowal will, undoubtedly, through God’s blessing, preserve many valuable lives to their families, it appears an object well worthy the support of the philanthropist.

“Such are the claimants on Christian benevolence, for whom the present appeal is made to the Christian public. For their benefit the Missionaries purpose to raise a fund, from which they may afford the assistance so urgently required; and it only remains for them to say, that whatever sums may come to hand for this object, will be most thankfully received, faithfully applied, and duly accounted for to those of whose benevolence they may be the almoners. Mr. J. GILBERT has kindly offered to collect for the object, and all sums received, will be lodged in the custody of the BANK OF BENGAL.”

This circular was successful and secured upwards of 3,000 rupees, which enabled Mr. Pearce by economy to carry out his plans for several years.

From the preceding accounts it is evident that his labours both in the Church and the villages were not inconsiderable. The regular services in Colinga were on Sabbath morning and afternoon, and a lecture on Wednesday evening. In these he had the occasional assistance of Mr. Carapiet Aratoon and of Sujáatalí his deacon, now his successor in the pastoral office. Not satisfied with aiming at the temporal and spiritual prosperity of his people in a general way, he endeavoured by his conduct to convince them how much he valued their advancement in piety above every other consideration. Hence on a Sabbath evening he selected the most competent of them, and carefully went over with them all the topics that had been dicussed in the sermons of the day, and laboured so to explain and impress them on their minds, that they might be able to remember them and speak of them to others. The native preachers in particular, were the objects of his solicitous attention, and he spared no pains to make them scribes well instructed in the kingdom of God. Under his care the Church rose from 20 to 62 members as stated in a letter to the Secretary of the Society. "The Church now consists of sixty-two members, but will shortly be reduced by a pleasing circumstance, the dismissal of more than one-half to form two new Churches under the superintendance of Mr. G. Pearce and Mr. Ellis in the villages to the south of Calcutta and at Chitpore respectively." Thus from the stem two flourishing branches arose to shew that his labour was not in vain in the Lord.

One year, when he had the happiness of adding

eighteen to his Church, with a modesty that is peculiarly characteristic, he ascribes the good to others as much as to himself, and observes, “ We have been cheered by the addition of eighteen to our number by baptism, and two others previously baptised. Of these six were from Calcutta and its vicinity ; eight were from the neighbourhood of Lukhyántipur ; and six were youths from the Christian Boarding School at Chitpur, who may be regarded as the first-fruits of that valuable Institution. Pleasing hopes are entertained of several others, who will probably ere long make a public acknowledgment of their faith in Christ. In announcing the reception of so many new members into the Church under my pastoral care, I beg it may be fully understood, that to the labours of my esteemed European associates and native assistants, quite as much as to my own exertions, so pleasing an event is, under the blessing of God, to be ascribed. Much of the good, especially in the most distant villages, is certainly to be attributed to the active and pious labours of the native brethren. While it must be acknowledged, that native preachers are seldom fit to be left alone, yet when diligently instructed, and vigilantly superintended, they form invaluable agents in the propagation of the Gōspel ; and perhaps, there is no department in which a European Missionary will be found eventually to have laboured with so much permanent and extensive success, as in the diligent and prayerful attempts he makes to elevate to a higher standard the Christian and ministerial character of his native assistants. A deep sense of the importance of such efforts, in the

establishment of Christianity in India, leads me most respectfully to recommend them to Missionaries of all denominations."

In addition to what he did for the Natives, he acted for several years as one of the Editors of an English Periodical, *The Calcutta Christian Observer*, and many valuable pieces under the name of *Beta*, are to be found in that work, of his composition. We select as a specimen a few extracts from one on female infanticide, which as it is an evil still existing, is worthy of consideration.

"We have been favoured by a zealous correspondent in England, with a copy of an address to the Right Hon. Robert Grant, Governor of Bombay, lately presented by ministers and members of various denominations of Christians, deeply interested in the progress of the Societies established in Britain for the promulgation of our common Christianity in India. It is intended to express their high satisfaction at Mr. Grant's appointment to the important station of Governor of the Presidency of Bombay; and their pleasing anticipations, that his 'enlightened administration of Indian affairs will be signalized and commemorated by all succeeding generations for its annihilation of Female infanticide, a measure not less important than that of the (late) magnanimous Governor General of India, the abolition of the inhuman rite of Suttee, (sati.) In the body of this address, we find the following facts, which must excite a melancholy interest in the minds of our readers: they relate to the singularly unnatural, and murderous practice of female infanticide, as existing in the province of Guzerat and Cutch, in Western India. 'The *origin, nature, and extent* of Female infanticide among the Jahrajahs in those provinces, the degree of *success* attending the efforts adopted for its suppression, and the *measures requisite* for its abolition, appear worthy of consideration and investigation.

“The attention of J. Duncan, Esq. late Governor of Bombay, was directed to the existence of infanticide in 1789, and he observed, ‘It is thought to be founded among the Ráj Kumár tribe, in the inherent, extravagant desire of independence entertained by this race of man, joined perhaps to the necessity of procuring a suitable settlement in marriage for these devoted females, were they allowed to grow up;—and the disgrace which would ensue from any omission in that respect.’ A confidential servant of the Rájá of Cutch, in 1806, stated to the Bombay Government, that daughters were not reared in his master’s family; and being asked the reason, he answered, ‘*Where have they an equal on whom to be bestowed in marriage?*’ The late Colonel Walker, who exerted himself with great assiduity, in 1808, to suppress this singular custom, did not consider it to have existed among the Jahrajahs more than five hundred years. Descriptions of the nature of this rite are very appalling. ‘To render this deed,’ says Colonel Walker, ‘if possible, more horrible, the mother *is commonly the executioner of her own offspring.* Women of rank may have their slaves and attendants, who perform this office; but the far greater number execute it with their own hands! They appear to have several methods of destroying the infant, but two are prevalent. Immediately after the birth of a female, they put into its mouth some opium, or draw the umbilical cord over its face, which prevents respiration. The natural weakness and debility of the infant, when neglected and left uncleaned sometime, causes its death, without the necessity of actual violence; and sometimes it is laid on the ground, or on a plank, and left to expire. The infant is invariably put to death immediately on its birth; and it would be considered a cruel and barbarous action to deprive it of life after it had been allowed to live a day or two.’ Of the *number* that fall a sacrifice to this sanguinary practice, no correct information can be procured. It is supposed that the annual number of infanticides in the Peninsula of Guze-

rát amount to 5000 : one estimate gives the number of deaths by infanticide in Cutch at 3000 ; another says, ‘ the number of infanticides, annually, in Hallar and Muchú Khanta, are between 1000 and 1100 ; and in Cutch, about 2000.’ The lowest estimate of these murders (observes Col. W.) although its moderation may appear in favour of its truth, I am disposed to think is as short of the number destroyed, as the preceding is probably an exaggeration.’ *Par. Papers on Infanticide*, 1824, pp. 36—38.

“ It is grateful to humanity, and honorable to our country, to state, that *considerable success* has attended the early efforts of the British Government in India to abolish female infanticide. It was formerly renounced by the Ráj Kumárs in the province of Benares, in 1789, and by the Jahrajahs of Western India, in 1808. ‘ A deed,’ says Col. W. ‘ of the most solemn, effectual, and binding nature, was executed, renouncing for ever the practice of infanticide.’ The evident revival of the custom, after a few years, and its prevalence at the present period, are deeply to be lamented, and call for enlightened and energetic measures for its entire annihilation. A register of the Táluks of all the Jahrajahs in Cattywár with the age and number of their female offspring, was made in 1817, and the whole number of female children in their Táluks, in *eighty-one* towns and villages, was *sixty-three* ! (*Par. Papers on Infanticide*, p. 108.) In 1824, was presented to the Bombay Government, ‘ A statement of the number of Jahrajah females in the Western Peninsula of Guzerát amounting to 266.’ The resident in Cutch also forwarded a list of the female children in January, 1826, amounting to 143 ! (*Par. Papers*, 1828, p. 25.) These valuable data, while they shew the success of the efforts to abolish infanticide, demonstrate the prevalence of the practice, and the necessity of more efficient means for its speedy abolition.

“ In a few villages, inhabited by Purihár Minas, situated

in the independent kingdom of Udaipur, and containing about 500 females, there were at least 350 boys, while there were not above 90 girls ; so that in that single parganá there must have been above 250 girls murdered : and in four villages of another parganá, in the kingdom of Bundi, consisting of 144 families, there were found to be above 90 boys under 12 years of age, and only 10 girls ; while in one village, where there were 22 boys, the inhabitants confessed that they had destroyed every girl born there !

“ With regard to infanticide generally, we fear, as our English correspondent remarks, that its turpitude is not sufficiently felt even by Christian nations. Mark the following striking passage respecting Manasseh, in 2nd Kings xxiv. 4. ‘ And also for the innocent blood that he shed, for he filled Jerusalem with innocent blood, which the Lord would not pardon ;’ and in Jer. xv. 4, where the Lord says, ‘ I will cause them to be removed into all the kingdoms of the earth because of Manasseh the son of Hezekiah, the king of Judah, for that which he did in Jerusalem.’ The practice of so horrid a sin, especially in those provinces where it is so extensive, ought therefore to draw forth the exertions of every Christian who wishes well to his country, as well as of every friend of humanity to secure by all just and prudent means its total cessation.

“ The enormity still exists—and our hope even of checking, not to say abolishing it, must rest on our active interference in some way or other. We ought therefore, at once to bestir ourselves, and act up to the duty which providence devolves upon us as the protectors of the helpless. In those states which, during the minority of their rulers, are committed to our guardianship, immediate and final abolition might with ease be effected. But even in independent principalities, British influence may surely be most beneficially exerted, and ought to be so without delay. In these states we have now greater facilities for influencing both princes and sub-

jects than before. Both are beginning to see the heinousness of the practice. The abolition of the Satí must have excited their attention, and secured their approbation. Numerous copies of an excellent tract *against the practice*, written by a *Malwá Bráhma*n, and proving that it is opposed to the Hindu Shástras, have been printed and distributed at the expence of Mr. Trevelyan, Mr. Wilkinson, the Hon. Mr. Cavendish, and others, among the influential people in Malwá, Rájputána, and other districts, and have already shaken the credit of the practice. The Supreme Government might present copies of this, or of some other more complete treatise, which might be compiled for the occasion, to every Prince with whom it is connected by treaty, accompanied with the expression of the earnest hope of the Governor General, that a practice so revolting to humanity and to all religion, would be no longer tolerated in his territory; and assuring him, that by abolishing it he would highly gratify the Supreme Government. Those who, in obedience to the voice of mercy, should preserve alive their own daughters, and deter others from the horrible practice within the sphere of their influence, might be presented with a medal, and complimented by a letter from the Governor General, expressive of satisfaction with their conduct. The officers of Government stationed in the district, where the practice prevails, might be instructed, as part of their *official duty*, on the one hand to bring to the notice of Government, in periodical statements, the numbers of female children preserved or destroyed; and on the other hand, to express, in all interviews with natives of influence in these districts, the disapprobation with which the British Government, and indeed every civilized Government throughout the globe, regard so atrocious an act.

In order to prevent the destruction of their daughters by any of the chiefs through feelings of pride, in consequence of their inability to give the enormous dowry some-

times demanded, some regulation might be proposed to all the parties concerned, and with their consent universally established, declaring that a certain sum, to be proportioned to his annual rental, should be given as dowry with the daughter of each Rájput chief, and that this amount should be regarded as honourable and handsome.

“ These and many other expedients, which will occur to a humane Government and its intelligent officers, and which we need not advert to, might and would be adopted, were but their attention excited and kept alive to the object. To secure this, therefore, is the great duty of the friends of humanity in India.

“ We wish not our readers to do the East India Company or its officers the injustice to suppose, that they have made no efforts, such as we have above recommended, for the suppression of this abominable rite. The voluminous papers on the subject, printed by order of Parliament, and other documents, afford us abundant evidence to the contrary. Treaties have been entered into with the Mahárájá of Cutch, the Jahrajah chiefs, &c. for this express object; British officers, by authority, have repeatedly explained the horror and disapprobation with which Government views the practice; letters were written by the late Governor General to the Rájá of Bundi and the Ránáji of Udaipur, expressive of his approbation of their conduct in abolishing the practice in their dominions; and Governor Duncan, Col. Walker, Mr. Wilkinson, and other officers of Government, have most zealously exerted their individual influence in the preservation of the life of helpless innocents.

“ So far all is well: but this is not enough. The fact that soon after any of the modes referred to had been made use of, the practice of infanticide was very materially checked; and yet that it again gradually revived, when through changes of public officers, or the attention of Government being directed to other objects, the beneficial influence, which re-

strained the practice, was withdrawn; shews that something else is needed. When we find that in one parganá in Udaipur, and another in Bundi, the general practice was to preserve only one fourth of their girls, and in one village, *to destroy every one*; and that even so late as 1833, this took place ‘*without attracting the notice or reprobation, in the least degree, of the public or local Governments,*’ we must perceive, that it is the bounden duty of every friend of his species, to solicit to this subject the earnest, constant, and protracted attention of the public authorities, both supreme and subordinate, assured that by such means only, this unnatural practice, which now destroys far more lives than ever were sacrificed by the satí, is likely to cease for ever.

“ Meanwhile, it is important to accumulate facts, on which to base the effort—to know the difficulty of the task we have to execute, and the various obstacles which will present themselves, and must be overcome, ere the glorious object is finally accomplished. These obstacles, it ought to be understood, are great and numerous, and will put in requisition all our patience and resolution. To adopt the language of an intelligent correspondent:—‘The suppression of infanticide appears by far the most difficult subject that we have ever had to deal with in India. Satís and the immolation of children in the Ganges, were nothing when compared to it. They *simply* required the fiat of the Government to put a stop to them in our own territories, and probably far too much noise was made regarding Satís, at the time they were prohibited; but even to check infanticide, we have to oppose not only sentiments which are strong enough to suppress the common feelings of human nature, and we may even say of the most savage wild animals, but to interfere in the most secret and sacred affairs amongst the higher classes of natives—their women; for no one who has been a short time in India, and has used his powers of observation, can have helped perceiving how scru-

pulously every man, pretending to respectability, refrains from any allusion to his females.'

"The assertion made by Mr. Wilkinson, that infanticide is carried to an extent of which we have hardly yet a complete notion, is, alas ! too true in India. The Rao of Cutch told the Resident at his court, very recently, that he had just found out that a tribe of Musalmáns called Summas, who came originally from Sinde, and now inhabit the *islands* in the Runn, paying an ill-defined obedience to Cutch, put all their daughters to death, merely to save the expense and trouble of rearing them. He has taken a bond from all the heads of the tribe to abandon the horrid custom ; but, as he justly remarked, he has hardly the means of enforcing it.

"Of the *origin* of infanticide in Cutch, he adds, it is difficult to give a satisfactory account. The tradition of its being a scheme hit on by one of the Jahrajahs, to prevent their daughters, who cannot marry in their own tribe, from disgracing their families by prostitution, is generally received. The Jahrajahs of Cutch have perhaps adopted all the vices, whilst they have few, or none, of the saving qualities, of the Musalmáns. No people appear to have so thorough a contempt for women, and yet strange to say, we often see the *dowagers of households* taking the lead in both public and private matters amongst them. Their tenets are, however, that women are innately vicious ; and it must be confessed that they have good cause to draw this conclusion in Cutch, in which, it is suspected, there is not one *chaste* female from the Rao's wives downwards. We can understand the men amongst the Jahrajahs getting reconciled to infanticide, from hearing it spoken of, from their very birth, as a necessary and *laudable* proceeding ; but several instances have been stated, where *young* mothers, just before married from other tribes, and even brought from *distant* countries, have strenuously urged the destruction of their own infants, even in opposition to the father's disposition to spare them ! This

is a state of things for which, we confess, we cannot offer any explanation, and which would astonish us in a tigress or a she-wolf!

“ From the affecting detail above given—discouraging though it be—our readers will learn the following facts, the consideration of which, we hope, will leave on their minds a most salutary impression.

“ 1. That the practice of infanticide in India is not an evil of trifling magnitude, confined to a few insignificant tribes, and only involving the premature death of a small number of innocent babes; but that it is practised to a wide extent—in various and distant provinces—by Musalmáns as well as Hindus, and is frequently and remorselessly perpetrated, not merely to preserve the purity, and uphold the rank, of the parents, but even to avoid the expenses and trouble of rearing the children! The evil is, therefore, most crying, and demands for its suppression the prudent but zealous aid of every philanthropist.

“ 2. That through the long continuance of the practice—the secrecy with which it may be practised—the indifference with which the crime is regarded by all in the neighbourhood, even by those who do not practise it, and the family pride and mercenary spirit of those who perpetrate it—it will require the aid of argument and persuasion as well as authority;—the information and impression of the people, as well as the power of the ruler, to render effectual any efforts for its speedy and total suppression. The minds and feelings of the people must, in short, be changed, and the springs of action must be touched, before we can have any real security that the barbarous habit will be abandoned. The interference of the Government cannot in this case, penetrate beneath the surface; and all the rest must be effected by the benevolence of the English and reformed Native public, acting by every means of moral influence upon the people themselves.

“3. That under these circumstances, the diffusion of education, as extensively as possible, among the young—the wide distribution of judicious and well-written tracts on the subject, among the adults—the constant expression by the officers of Government, in written and oral communications, to all concerned in the practice, of the abhorrence in which it is held by the Supreme Authority, both here and in Europe; nay, even by every civilized nation on the face of the globe; and the presentation of some reward—be it honorary, or pecuniary—to any chief or others who might preserve the life of his daughters, or influence others to do so; appear some of the means best adapted to secure the *gradual*, but *final*, extinction of the horrid rite.

“4. That considering the cruel murders of innocent children now *every day* occurring, it is right, that the exertion above alluded to, should be commenced without delay, and that they should not be intermitted till the triumph of humanity is complete, and till we are privileged to hear with delight the well-authenticated intelligence, that throughout Hindustán, the horrid crime of infanticide is practised no longer.

“It is an obvious remark, that sorrow and crime strike us less forcibly, as we become familiar with them; and hence we believe, that even Europeans in India feel not half so acutely as they ought to do regarding the affecting subject of this paper. In order to sustain a proper tone of feeling respecting it among ourselves, we need it to be frequently and forcibly brought to our attention; and we hope, therefore, that the European press, both in Calcutta and the Mufassal, will not cease to give to the cause of suffering humanity, in this instance, the benefit of its frequent and strenuous exertions.”

These remarks were not without their use at the time they were written, as they served to strengthen and encourage those who were endeavouring to suppress the monstrous evil; but it is still for a

lamentation, owing to the peculiar difficulties connected with the case, that there is little prospect of the speedy and final abolition of infanticide in India.

While acting as one of the Editors of the *Calcutta Christian Observer*, he was at the same time acting as one of the Secretaries of the *Calcutta School Book Society*. In this institution he took an interest almost from its commencement in 1817, and gave considerable attention to its financial concerns. The object of the Society was not religious, but confined to the promotion of education in literature and science; yet in a land full of darkness like India, he considered education of this kind an unspeakable blessing, and was happy to see Europeans and Natives united in their efforts to remove the darkness of ignorance, and diffuse abroad the light of general knowledge. He would not quarrel with any for acting in a way which he did not think the very best of all ways, but was satisfied if they would do any thing in their own way for the improvement of the country, and was willing to join them in that way for the accomplishment of any laudable object. Hence he remarks, "Does any one object to the teaching of English and prefer the vernacular dialects? We quarrel not with him on that account; only let him give his aid to education in the languages he prefers. Does any one think the Roman Character capable of being advantageously applied only to languages possessing no proper alphabetic character of their own, as those of China and Japan; or to barbarous tribes, as those on the borders of Bengal and Asám, who have no written character whatever? Let him in this case only

push its application, and we are content. Does any one object to the use of the character entirely? We are still his friends, if he will only communicate valuable instruction in the Native character. Is any one a friend to the education of the Natives, but apprehensive that by communicating Christian instruction at first his efforts will be impeded?—Still his aid will be accepted with thankfulness, since we firmly believe that for the soul to be without ‘general knowledge’ is not good; and that, where the ability to read is acquired, the zeal and liberality of Missionaries and their friends will soon supply tracts and scriptures, which will render that acquirement a blessing to its possessor. Should any one object entirely to the education of the native, and believe that their advantage will be better secured by their improvement in the arts of life. We will not with such a one dispute the point; let him introduce a better plough, or superior breed of cattle, or routine of crops, or any other improvement, and we will still regard him as a friend of our great object. The glorious car of India’s improvement has many wheels, and if each of our readers will but aid, to the extent of his power, its triumphal progress, we shall rejoice to see him at any of those wheels exert his energies. We quarrel only with those who do nothing—who in a country so vast and so benighted, and therefore claiming so fully the exertions of every one who has it in his power to enlighten her, are yet content to live and die without making any exertion for her benefit—they who, possessed of time and talents, will use little; of influence, will exert little;—of property, will give

little or nothing—to an object so noble, even when pursued in the very way which they themselves profess to approve. The state of India's population, inviting us daily to exertion for its benefit, calls aloud for the efforts of every individual; and criminally indifferent indeed must he be, who amidst the general awakening of mind in every quarter, can be content with doing nothing to give it a right direction, or lead it to a happy result. Members of this class, we trust our readers are not; or, if any now are, that such they will not remain."

It is surprising that in the midst of all the labours we have enumerated, in the Printing Office, the Colinga Church and the villages, and on behalf of the Native Female Institution, the Christian Observer and the School Book Society, he still found time to assist in the translation of the Scriptures, and to compose and edit some useful books and tracts. His assistance in the work of translating the New Testament in Bengálí was very valuable, as he had a very accurate acquaintance with that language; and also with the original from which the translation was to be made.

He never undertook to translate any part himself, but his assistance was peculiarly valuable in the final correction of the proofs. He had the eye of a Christian, a Critic and a Printer. He could see at once, if passages contained any thing contrary to the analogy of faith—he could perceive, if justice had been done to disputed texts—and no eye was ever quicker than his in discovering a typographical error. These qualifications rendered his aid in the Bengálí

version of the scriptures invaluable, and those deprived of it feel themselves called to double diligence and care, to supply his lack of service.

His Geography in Bengálí and Hīndí has been extensively used in the Native Schools, and contains a vast quantity of useful information, communicated in a manner best suited to impress it on the native mind. His Satya Áshray or True Refuge, a tract printed in Bengálí, Oriyá and Hīndí, has been circulated and read more extensively than almost any other. It has also been the means of leading several to abandon idolatry and embrace the gospel, and by it, though now dead, he yet continues to speak to the thousands and millions of Bengal, Hindustán and Orissa.

The following remarks, contained in the preface to the Rev. W. Morton's collection of Proverbs, shew that, while he wrote himself for the benefit of Natives and Europeans he also assisted others.

“The present publication arose from the following circumstances. Understanding that Mr. W. H. Pearce, of the Circular Road Press, was in possession of a series of native proverbial sayings, and desirous simply of perusing them, I applied to that Gentleman for the loan of his MS., who not only in the handsomest manner, conferred the kindness solicited, but added, with a liberality that reflects upon him the highest credit, that should I feel disposed to undertake the task of revisal and translation, with a view to publication, his materials were at my disposal. The present work is the result; a work which can scarcely fail to be of service to those who

study the Bengálí language, whether with a view to convey instruction to the natives themselves, or to obtain an insight into their characters, habits and modes of thinking. The suggestion of the present work therefore is due entirely to Mr. Pearce, as well as that of having caused the far larger portion of the collection to be made."

Amidst these varied and arduous labours we find his health again failing him in the beginning of 1834. He was then obliged to proceed to the Sandheads for change of air. In a letter to his wife, dated Saugor, Feb. 2nd, 1834, he expresses the sentiments of his heart, in a way which shews that at all times and in all places religion was predominant. "While not indifferent to, or ungrateful for, the numerous blessings with which God has crowned our situation above others, may our particular endeavour be to enjoy nearness to God—to live as those who are expectants of a brighter world—who yet on earth have to live for God and others, as well as ourselves. The Magazines for Sept. are just come. They contain an account of the death of dear Aunt King 74 years old, 23rd of August;—another of the long cloud of witnesses! May we through faith and patience, at length, obtain their blessedness."

For the next three years he continued his labours in the Printing Office, the Native Church, &c. with various interruptions from ill health. In 1836. after a residence in India of nineteen years, it was judged desirable by himself, as well as his friends and medical attendant, that he should be released for a season from his labourious duties to enjoy the benefit

of a colder climate. Had it been possible for him to relax his efforts without removing from the climate, it was thought by many that his health would have been improved; but there seemed no possibility of his desisting from strenuous exertion, except by going away altogether from the scene of labour.

At the very time he began to meditate a visit to England, he had the melancholy satisfaction of receiving the last letter from his old benefactor, Mr. Nichols. It was written as on the borders of the grave, and followed by the news of his departure from this life. Mr. Pearce had hoped to see him before he died, but in visiting his native land was called to experience, as thousands had done before him, the vanity of human life, in the loss of beloved friends and early acquaintances. Omitting some local intelligence the letter was as follows:—

“Leamington, August 18th, 1835.

“MY DEAREST WILLIAM,

“I am now become a feeble old man, almost laid aside from all active service whatever, having been on the decline the last two years; it was not expected I should live through the winter, but God’s thoughts were not as ours.

“I am obliged to give up all epistolary correspondence nearly because of my shaking hand. This is an affliction in various ways, but this is the common lot of old men. My great concern is, that while the outward man decays, the inward man may be renewed day by day—that I may finish my course honorably and happily—continuing to labour in the ministry according to the ability afforded me. I can only

preach once on the Lord's-day, so that brother Pope has given up Sutton, and there is a person supplying his place there, and he supplies my lack of service.

“The church and congregation have been in a low state some time, but at present are a little revived. Perhaps I may be spared to see good before I go hence and am no more seen in the sanctuary, though perhaps I may see and know and feel the good that shall be carrying on there by means of the glorious Gospel of the happy God. I am thankful that by means of our monthly Missionary Chronicles I hear so much about you and your movements, and hence I bless God on your behalf for the guidance, support and success attending your efforts in general, and especially as a minister and pastor in the Church of Christ; hence I cease not to pray for you that you may have grace to be faithful—that amidst the trials arising from the unwatchful spirit and backsliding conduct of its members, you may be gentle, as a nursing mother cherisheth her children, and in meekness instructing those that oppose themselves. Little is to be done by angry resentment—much by the meekness of wisdom; perhaps in this spirit I have kept things together here so long, and not by my preaching, which is of a very inferior cast, and now less likely to excite attention. May I have grace given me to enable me to bear up under seeming slights and neglects. Better men than I have been slighted and forsaken; yea it is said of our blessed Lord, that in his last days all his disciples forsook him and fled.

“We have had several that have left us and gone to America and others elsewhere. I suppose not less than

of a colder climate. Had it been possible for him to relax his efforts without removing from the climate, it was thought by many that his health would have been improved; but there seemed no possibility of his desisting from strenuous exertion, except by going away altogether from the scene of labour.

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“We have had several that have left us and gone to America and others elsewhere. I suppose not less than

60 within these last three years, and few added to the Church, though the congregation is supplied by some steady attenders. Now I must finish this letter which has taken me two days in writing. It may be my last to you, but whether so or otherwise, be assured you have a place in the most endeared affection of

“Your friend and father,

“WILLIAM NICHOLS.”

On the subject of his return to England for a season, he thus remarks in a letter to his friend Sutton, of Cuttack. “You must not be surprised to hear that my return to England by the end of the year is considered absolutely necessary both by the doctor and all our brethren. We shall leave India with the fullest intention of returning, the moment that established health and strength may appear to justify the step. I can truly adopt, with the alteration of the initials, the language you use with regard to your unworthy friend, and assure you that Martha and myself ‘shall cherish the hope of seeing you and your dear Eliza, as among the greatest pleasures we anticipate on our return.’ May our intercourse, if spared again to see each other, be of that improving and useful kind which may lead us to look back upon it with pleasure through our everlasting existence. We affectionately intreat your prayers that the presence of God may accompany us, and in some way or other make our visit contribute to the advantage of the heathen.”

Mr. Pearce’s departure from Calcutta for a season gave rise to the following remarks upon his character

in one of the public prints ; they made their appearance a short time after he sailed.

“Hitherto the public have been entertained with sketches of individuals who are or have been ministers of English Churches. The present is an attempt to delineate the labours and character of one who has for about seven years occupied a Native Christian pulpit in this city.

“The subject of this sketch was born at Birmingham. His father, who presided over a Baptist Church in the same place, was the Rev. Samuel Pearce of eminent piety and extensive usefulness. The son received the elements of a liberal education at the Academy at Bristol, but without reference to the work of the ministry ; for he was articled to Mr. Collingwood, the celebrated printer at Oxford, and after the termination of his services at Mr. Collingwood’s begun business on his own account at Birmingham. Here it is said he had a flattering prospect of success ; but feeling an anxious solicitude for the conversion of the heathen he, after having offered his services to the Baptist Missionary Society in England, broke up his establishment, and came out to India under their auspices in 1817 to assist Mr. Ward at the Serampore Press. Here he was very useful in superintending the printing of religious books both in English and Bengálí ; but owing to some unhappy differences of opinion he removed to Calcutta and united with the Calcutta Baptist Missionaries. In this city he commenced business, in connection with his brethren, on a limited scale, giving his establishment the designation which it now bears of the ‘ Calcutta Baptist Mission Press.’ The superior style in which works were issued from this press, secured for it a large share of business, which, with the publication of the Government Regulations, rendered it a profitable establishment. It is understood that the proceeds are placed, by its indefatigable superintendent, at the disposal of the Baptist Missionary Society in England, and appropriated to the purposes of the Mission. It may be

added that the property of the Press is made over to them by a deed of assignment; and that Mr. Pearce disclaims all right to it.

“ Though the concerns of the printing establishment have always been sufficient to engross Mr. Pearce’s attention, yet from the philanthropy of his character he has been constantly engaged in various attempts to promote the intellectual improvement of the heathen. He took an active part, in conjunction with Captain Irvine, Mr. Hare, and other gentlemen, in the formation of the Calcutta School Society and the Calcutta School Book Society, with the latter of which he stands connected in the double capacity of Cash Secretary and Depositary.

“ The idea of educating the native females of India, it is now conceded, originated with the Calcutta Baptist Missionary Society, and not with the Episcopalian Mission, as the late Bishop Heber erroneously supposed. The first female school was placed under Mr. Pearce’s superintendence, and it was to his care as Secretary of the School Society that Mrs. Wilson, the great instructress of native females, was sent out from England. Mr. Pearce has also been very useful with his pen. For the Calcutta School Book Society he prepared several elementary works, and the Calcutta Christian Tract Society are indebted to him for some most useful tracts in the Bengálí language.

“ His critical knowledge of the Bengálí language rendered him very useful in the work of translations. He afforded material assistance to the Rev. Mr. Yates in completing his version of the New Testament, which is generally considered the best translation that has yet appeared, whether in regard to the purity, the perspicuity, or the simplicity of its style. He has since been co-operating with Mr. Yates in the preparation of a new version of the Old Testament, which, when finished, will doubtless prove an inestimable acquisition to the cause of religion.

“ For a considerable period, though otherwise fully engaged, Mr. Pearce had the oversight of the native church gathered by the Calcutta Baptist Missionary Society. This arrangement was not intended to be permanent, and was merely experimental ; but the result, both as it respects the church and his own feelings, was such as to lead him to consider it his duty, to comply with the request of its members, and the wishes of his brethren, to become their pastor.

“ It is perhaps more congenial to the feelings of a minister to have the charge of an English church than of one which is composed of converts from Hinduism or Muhammadanism, because, while in the one case there is a total dissimilarity between the pastor and his flock, there exists, in the other, a complete sympathy between their habits, sentiments, and national peculiarities. Hence it requires no ordinary piety or self-denial to induce a European minister to undertake the pastoral care of a native church, and it was truly from a just regard to the glory of God’—from a grateful love to Christ—from compassion to the souls of the heathen—as he stated on the occasion of his ordination, that Mr. Pearce consented to be set apart to this arduous office. His consecration was also perfectly *disinterested*, for he not only received no pecuniary compensation for his labours, but was on the other hand loaded with a weight of secular engagements.

“ The constant theme of Mr. Pearce’s discourses to his native flock was the love of Christ. This he earnestly impressed on the attention of his flock, with a view to bind them more effectually by the greatest, yet the strongest of ties, to the service of their Redeemer. It was a frequent practice with him to take home after service, some of the younger members of his charge, in order to examine them on the leading points of the subject preached, and to explain what they may have found difficult to understand. His multifarious duties prevented his visiting the members, but he invited them to his own house, and conversed with

them, with much affection, about their spiritual welfare. In time of sickness he was constant in his visits to them in their poor dwellings, administering to them such remedies as a competent knowledge of medicine enabled him to prescribe. Mr. Pearce extended his care to the native Christians, resident at some distance from the town, who have been converted by the labours of the preachers of his connection. To the converts at Khárí, Lukhyántipur, Bámanábád, and Mukerjea Mahál, stations about 50 miles distance to the south, he paid periodical visits, confirming them in the Christian faith, consoling them under persecutions, and advising them with regard to their earthly concerns.

“A tact for business was not among the least of Mr. Pearce’s qualities. Although encumbered with duties sufficient from their number and variety to embarrass ordinary minds, he performed them all with comparative ease. In the various meetings of the Mission, where his presence was considered indispensable, he was invariably invited to take the most prominent part. In these conventions, he generally proposed the most approved measures, suggested the best hints in cases of difficulty, and owing to a felicity of composition peculiar to himself, was solicited to frame most of the resolutions. This aptitude for business caused his advice to be sought by many. Mr. James Hill, the late pastor of the Union Chapel, used invariably to consult him on subjects connected with his sacred functions, and his opinion was generally solicited by the Missionaries, both European and American, on their arrival in this city with regard both to secular and ministerial matters.

“But though possessed of such varied abilities there was no man more modest or more unassuming than Mr. Pearce. It was impossible to get him to address public assemblies, or occupy an English pulpit.

“As a faithful minister and a true friend Mr. Pearce re-
proved those whose conduct rendered the discharge of this duty

on his part necessary. Where circumstances hindered his doing this personally, he conveyed his reproofs by writing, and often with the most salutary effect. As an example of the above observation, the following incident may be mentioned. A gentleman of respectability and influence having contributed an article for a periodical printed at the Baptist Mission Press, which was found to contain numerous expressions savouring of impropriety, Mr. Pearce wrote to the author, inquiring whether the piece, if published in its original state, would not offend the taste of refined society ! The hint had its desired effect. The author expunged the objectionable expressions. It has often been asserted that ministers are more distinguished for the gravity of their deportment, than for those qualities which constitute the amenities of life. This remark does not apply to Mr. Pearce, who was remarkable for the suavity and gentleness of his manners. Amongst his brethren he was the beloved disciple, the affectionate brother ; and all who came in contract with him, were charmed with his courteous and obliging disposition. The equanimity of his temper, which no circumstances or occasion could easily agitate or ruffle, was also remarkable. But the most conspicuous feature of his character is *humility* : he may most truly be said, in the language of scripture, to be *clothed* with it.

“ Mr. Pearce was eminent for his hospitality. It was a general practice with him to entertain at his house for months one or more Missionaries with their families on their arrival from England or America, while preparing to proceed to their destined stations. His charities are also numerous—widows and orphans, indigent native Christians, and old, infirm, and destitute seamen, are never sent away from his gate without receiving relief either in money, food, or clothes. When the native Christians in Khárí, a place fifty miles to the south of Calcutta, experienced great calamities in the loss of their property and dwellings by the inundation of 1833, Mr. Pearce, in conjunction with two other members of the Mis-

sion, addressed an appeal to the Christian public for pecuniary relief in their behalf. His efforts succeeded beyond his expectations, and he was enabled to send the desired relief to the distressed Christians, with a boat full of rice for their consumption.

“ No man ever mingled religion more with his business than Mr. Pearce. While engaged in conducting the concerns of the press he cheerfully listened to, and answered the interrogatories of native inquirers. With his assistants he occasionally held conversation, during the hours of business, on pious subjects, and never failed to exhort those among them whom he believed to be devoid of religious principle. In his correspondence on business, with his constituents, he often introduced a paragraph or two on the momentous topic of human salvation. The following circumstance shows how truly he exemplified the scripture precept—‘ diligent in business, serving the Lord !’ The proprietor of a printing-press in the Mufassal solicited his sending him up some compositors, both Native and European. Mr. Pearce readily complied with the request, but expressed a hope, at the same time, that the men should not on any account be employed on the Lord’s-day. Being disappointed in this expectation, he wrote to the owner of the establishment in the most earnest manner, to desist employing the people on such a day, and to have more respect for the Sabbath.

“ Mr. Pearce had by no means a hardy constitution, his exterior showed a delicate frame and he was frequently subject to severe indisposition. During the last two or three years particularly he felt his health considerably declining. This was doubtless to be ascribed in a great degree to the enervating influence of the climate ; but when we consider that he had always been in ‘ labours more abundant,’ that he had applied himself to business with such unremitting ardour, as to deny himself frequently, not only the innocent gratifications, but the necessary comforts of life, it is wonderful that is

constitution was not more injured. Though long ago advised to undertake a voyage to Europe with a view to the establishment of his health, he was for various reasons unable to prepare himself for his change; but finding that the broken state of his health rendered it absolutely necessary, he at length determined on taking that step, and is now on his way to his native land. His absence, though it will be but temporary, will be felt as a loss to the press, to the Church, to his numerous friends, and in particular to his missionary colleagues. We trust that the change will have its desired effect, and that through a kind providence, he will be restored to the mission, in the possession of perfect health, and in the fulness of the blessings of the Gospel of Christ."

CHAPTER III.

HIS DEPARTURE FROM CALCUTTA AND EXERTIONS IN ENGLAND
ON BEHALF OF INDIA.

Mr. Pearce left Calcutta on the 1st of January 1837 in the *Mount Stuart Elphinstone*, and arrived in England on the 4th of May. When on the eve of his departure, he received a letter from the members of his Native Church, which expresses how sensible they were of the loss they were about to sustain, though they hoped it would be only for a season. The following is a translation of it.

“The address of the little Church which by the grace of the Lord Jesus Christ is established in Colinga near Circular Road, Calcutta, to their beloved Pastor.

“To the elect of the Lord, our dear Pastor, the Rev. Mr. Pearce. We acknowledge your kind love, for we have received great benefit and consolation from your good instruction and example. You have always assisted us both in temporal and spiritual matters; we therefore bless the name of the Lord that he has given us so beloved a shepherd. But it is a matter of great grief, dear Pastor, that you are about to be separated from us. Our desire is that you should always remain with us, but we know that because of our unbelief God is doing this and is separating

from us our beloved Pastor. As God was angry with Moses on account of the unbelief of the Israelites, so on account of our unbelief he has afflicted you. But we confess our sins unto the Lord, and pray that he may pardon our sins and prosper your journey; fulfil the desires of your heart, preserve you under the shadow of his favour as he preserved Noah in the ark, from all dangers, and restore you to perfect health. Now, dear Pastor, be not unmindful of us, but pray unto the Lord for us, that our faith may be increased. Moreover we make this request to you, that when you arrive at your own country, you will deliver this message to the Lord's own faithful servants. 'We gratefully acknowledge, dear Brethren, your kindness and love, for you have done much for us and for our salvation. You have expended much money, and by it schools have been established and the source of knowledge and happiness has been opened, that is to say, the Bible, and other good books are being and have been printed, so that many superstitious persons have been made to tremble, and the sons and daughters of many poor Christians have attended and are obtaining knowledge. You have also sent many holy men, who have laboured in this country, some of them until death; others have established various schools, and by preaching the Gospel unto us, who were vessels of the wrath of God, have brought us near to Christ and rescued us from God's anger. It is indeed cause for grief that to this day more abundant fruit has not been produced by their labours. Be not troubled, however, on this account, but rather rejoice, for when the sun first rises there is no very great light or

heat; *but this is evident, that the day has dawned*, and it is therefore *certain* that in time there will be full light and heat. Rejoice then that your past endeavours have not been in vain, but have been the means of salvation to many: for one soul is so valuable that the riches of the whole world are not enough to purchase it. We beg, therefore, to represent to you that this country is like an immense field, but the reapers are very few, so that much corn is destroyed: kindly, therefore, send more reapers, that the corn may be gathered into the Lord's granary. Alas! how many places are there where many are walking in the ways of Satan, but where there is not one labourer, so that they are dying in their sins, and falling into hell with no one to instruct them; and even where there are labourers, they are very few, not enough for so large a field. Again, therefore, we beseech you that you will send more labourers.'

"We are doing what we can, and the Bible itself declares (see Romans x. 13 to 15,) 'Whosoever shall call upon the name of the Lord shall be saved; but how shall they call on him in whom they have not believed? and how shall they believe on him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent? As it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!'

"Now we commit you, our dear Pastor, into the hands of the Lord; may he preserve you from every danger and from the hands of every enemy both by sea and land. Dear Pastor, pray for us, that we may

cleave unto the Lord and that our faith may be increased.

“And when by the Lord’s permission you return to Calcutta, may this little church, which you are now leaving, be filled with the grace of our Lord Jesus Christ, the love of the Father, and the communion of the Holy Spirit : and you and we will then unite in thanking him who has said, ‘ Though you pass through the water, the waves shall not cover you.’ May he preserve you from the shadow of death, may he abide with you for ever. Amen.”

During the passage he preached on the Sabbath-day in English, and as this was an exercise to which he had not been accustomed, he took the trouble of writing his sermons at full length. These would form a volume by themselves : they are written in a rather systematic series, beginning with the Holy Scriptures, from that text, “ O how I love thy law,” and proceeding to the character of man as a sinner, pointing out the wicked nature and awful punishment of sin from the text, “ The wages of sin is death.” He then went on to consider the excellency, value, and suitability of the gospel, and to exhort all to seek the Lord and embrace this gospel as the only way of escaping the wrath which is to come. In this manner during the voyage, in a concise form, the principal doctrines of religion and duties of men were presented to the attention of his hearers.

He did not however so confine himself to a systematic form, as to feel unable to take advantage of circumstances as they occurred, and hence we find that when a passenger died on board, he addressed

his hearers the next Sabbath from the solemn passage, 'So then every one of us shall give account of himself to God.' When nothing particular occurred he found it useful to have a course of regular subjects to which he could turn his thoughts, but he was always happy to deviate from these whenever an opportunity presented itself, calculated to arrest the attention, and to inspire serious thoughts of God, religion, and eternity.

In a letter dated St. Helena, March 4th, 1837, he makes the following remarks respecting those he had left behind him in India. "I now begin to feel how closely I am tied to you all, and how endearing a bond the anxieties, cares, pleasures and sorrows of so many years has woven! Well, we commit you to the Lord, and humbly hope, if it be his will, again to see and labour with you all; meanwhile we shall daily talk of you and pray for you: and trust that you will not forget us."

On his arrival in England he received a most affectionate invitation from his old master, Mr. Collingwood, to visit Oxford; the substance of which we cannot forbear quoting, as it shows how highly he was esteemed, and how much beloved by those who knew him best.

"MY MUCH ESTEEMED FRIEND,

"I heard with much pleasure, and gratitude to God, of your safe arrival a few days ago in your native land, an event I had been anxiously expecting for some weeks past. Since the time I was assured you were really on your way home, you have been much in my thoughts; and my daily prayer has been, that a kind

and gracious God would conduct you hither in safety, and that I might soon be favoured with a personal interview with you. My first prayer has in mercy been answered, and I am now waiting for the accomplishment of my second, that we may speak face to face. I could not, therefore, allow another day to pass without sending my congratulations on your return to England, and earnestly and affectionately requesting that you *would not delay* to pay us a visit of a few weeks; which would not only refresh and delight me, but by the divine blessing might conduce to the restoration of your health: and the quiet and repose you would find here, seem especially adapted to that desirable end. Of the companions of your youth, and co-operation in work and labours of love, some are fallen asleep—but those who remain would greet you with peculiar joy. You are, I am aware, surrounded with kind and pious friends, who would wish to detain you among them, and whose claims on you are on many accounts stronger than mine—but in no quarter would you be received with warmer affection and esteem.

“ I have just learnt from Mr. Waters of Worcester, that you are expected, in that city and neighbourhood early in July. Cannot you then come to us, and remain with us till that period? I am the more desirous of seeing you soon, on account of the peculiar state of my health, and the uncertainty of life, and the probability of my being obliged to remove for a season from home for the benefit of a change of air. I shall feel greatly delighted to hear from you, and if you can fix the time when we may,

with divine permission, hope to receive you in St. Giles's, I shall experience a pleasure which I cannot describe.

“ And now, my beloved William, adieu for the present. May the Lord bless you, and smile upon you. My dear Mrs. C. unites with me in urging your early visit to us. Mr. Underhill and other friends send kind remembrance to you. Of domestic news I shall say nothing, as I do indulge the hope of soon embracing you in my arms of affection.

“ I have not been able to ascertain whether dear Mrs. Pearce is with you, and what is the state of her health. I wait your reply with considerable solicitude.

“ I remain, my dear friend,

“ Yours with paternal regard,

“ SAMUEL COLLINGWOOD.”

“ *Oxford, May 10th, 1837.*”

His feelings upon his arrival in England are thus expressed in a letter to his friends at Calcutta, dated May 29th, 1837.

“ You may be curious to know the impression made on our minds after so long an absence from our native land. The spring having been excessively backward this year, we have not yet seen it in its beauty. We saw the shore first in a fog, which had nearly proved fatal to our vessel, by causing us to go ashore near Dover, and have only yet had two days which may be denominated truly *fine* ones. My dear Martha has already had the influenza but is recovered, and we are both inconvenienced (as all Indians are) by the perpetual changes of the temperature. Saying nothing

at present of nature I shall confine myself to art. Here improvement meets us at every step. Darkness is dispelled by gas, time economized, and fatigue prevented, by steamers, omnibusses and other cheap modes of conveyance. Superior elegance or convenience marks the coal-hod, the grate, the chimney-piece, the tongs, the shovel, the fender, and indeed every article, however minute, on which the eye can rest in your habitation. All seems incessant effort on the part of the tradesmen, to merit support by superior elegance in the arrangement, or neatness in the manufacturing of their wares, while the publicity given through the press to every improvement, makes it known and adopted almost instantaneously at the extremities of the kingdom. Trade and commerce are, however, universally said to be in a very unhappy state: a complete contrast to what they were last year. The failure of many American houses appears to be one of the principal causes, and it seems much to affect the spirits and hopes of the people both in London and the manufacturing towns."

When Mr. Pearce had been in England a short time, he found amidst its active scenes of benevolence, that it was as impossible to be quiet there as in India. And it is indeed questionable whether, with an ardent mind like his, he did not suffer more from excitement in the West, than he would have done from climate in the East.

Though he had not strength to stand forth and address large congregations; he soon made himself heard through the medium of the press to a much greater extent. His heart was first set on the words

of the Saviour, "The harvest truly is plenteous, but the labourers are few; pray ye, therefore, the Lord of the harvest to send forth labourers into his harvest." This was his prayer, and his actions corresponded with his prayer. He sat down and composed a powerful appeal to the religious public for ten fresh labourers to be sent forth into the harvest. The appeal was not in vain; the sum required for the purpose was subscribed, and the greater parts of the agents speedily engaged.

At this time, in one of his public letters dated Nov. 23rd, 1837, to the brethren in Calcutta, he writes, stating the views which influenced him to press this subject:

"The heavy and increasing burden which I perceive by every letter from Bengal, now lies on the shoulders of every one of you, makes me exceedingly anxious respecting your having aid: I see distinctly that if *any one* of you was through the providence of God removed from his station by sickness or death, there is none who could in addition to his own duties undertake those of his brother. We constantly remember you, beloved brethren and sisters, in our prayers, and earnestly supplicate the preservation of your lives and health, the abundant increase of your usefulness, and your early supply of efficient coadjutors. May the great Head of the Church answer our prayers, connected as they are with his glory and the salvation of our fellow-men."

The appeal which he made for assistance is too valuable a document to be left to sink into oblivion; we therefore copy it entire.

“ To the Committee of the Baptist Missionary Society.

“ HONOURED FATHERS AND BRETHREN,

“ Having been mercifully spared by a gracious Providence to reach the land of my Fathers, after a residence of nineteen years in India, the first duty devolving upon me, as well by the earnest wish of my beloved associates in Calcutta as the convictions of my own mind, is to call your attention to the present state and prospects of the vast British possessions in Hindustán, and to the necessity, duty, and privilege of making, without delay, such active and extended efforts for the conversion of its inhabitants, as their present new and interesting circumstances imperiously demand.

“ It may appear scarcely necessary to remind you, that the population of India, subject to British influence, is at least *one hundred and thirty-four millions*—a number more than five times the total amount of inhabitants in England, Wales, Scotland, Ireland, and all the neighbouring islands ;—that this vast number of human beings has been for many ages immersed in the grossest intellectual darkness and the deepest moral depravity ;—that while all are in some sense dependant upon our Government, by far the greater part are our fellow-subjects and have therefore a peculiar claim on our benevolent regard ;—that throughout all the countries inhabited by this vast population, (with a very few exceptions,) the Missionary may travel with perfect safety, making known in every way he thinks proper the glorious news of salvation by Christ ;—and that, in proportion as prayerful and persevering efforts of all kinds have

been made for the salvation of this people, in that proportion has God granted his effectual blessing. These facts you all know, and it may therefore appear superfluous to allude to them particularly; yet it is so different a thing to *know* certain truths, and to *feel* that awakening influence on the conscience which this knowledge ought to excite, that I feel persuaded you will bear with me, respected brethren, if with a view to deepen the interest already felt by yourselves, and the body of christian brethren you represent, in the subject, I venture in the briefest manner possible to illustrate each particular.

“The *vastness of the population of India*, in connection with *its lamentable ignorance and depravity*, first demands your consideration. My beloved associates and myself rejoice in the attention paid to other portions of the human family—to the deeply injured Negroes and Hottentots, the inhabitants of the South Sea Islands, and other races of our fellow-men. We delight to see Missionary Brethren proceeding every year in numbers to benefit them. But we can never cease to recollect, nor dare we cease to remind you, that while the interesting spots where these reside count their thousands of inhabitants, British India presents in various provinces her hundreds of thousands and her tens of millions; and that, while in many parts of the Missionary field there is an efficient European labourer to every three or four thousand inhabitants, there is not in India, (including *all denominations* of protestant christians,) *one Missionary* able to preach to the heathen in their own language, *to one million of souls!* How emphati-

cally then may we say of India, 'The harvest truly is great, but the labourers are few.'

"The *length of time* during which this vast population have been groaning under their present miseries enforces their claim to your benevolence. For thirty centuries at least, if not more, has the Hindu portion been bound by the iron chain of caste. During all this lengthened period they have been worshippers of vain idols and wicked deities—been pursuing the same round of trifling ceremonies—been living without the knowledge of the true God, and dying without the hope of salvation. Their Muhammadan conquerors, though enjoying clearer light, have ever denied the atonement of Jesus, the only hope of a guilty sinner,—and are now almost as deeply sunk in superstition and immorality as their heathen neighbours. No glorious light, extensively diffused, like that which illuminated the benighted christian church at the Reformation, has ever, during the three thousand years of its Egyptian darkness, illuminated the horizon of India ;—but every year has consigned to the grave its six or seven millions, with scarcely an individual among them acquainted with Him who is 'the resurrection and the life.' Ye friends of the human race, is it not time for these millions of your fellow-creatures to be relieved, and sanctified, and blest ?

"Again, these many millions are also your *fellow-subjects*. Did you hear of any large number of human beings in such pitiable circumstances, you would surely wish that vigorous efforts should be immediately made for their deliverance ; but were they your fellow-subjects, you would feel that their claims on your sympa-

thy and aid were far more imperative. Now the latter is the case with the swarming multitudes on whose behalf I now address you. They are under the same government as yourselves ; they are by Providence committed into the hands of Britain, surely not merely to benefit them in temporal matters (though this is an unspeakable blessing), but for a higher and nobler purpose. It must be, that British Christians should make known unto them the way of salvation through a crucified Redeemer. To you, then, in common with other sections of the British church, is committed their everlasting welfare. Where may we expect to find 'any like-minded, who will *naturally* care for their state,' if Britain does not do it ? and unto whom may we suppose God to address words something like those which were spoken to the mother of Moses, 'Take India, and nurse it for me,' unless it be to the christians of Britain, which may well be called the foster-mother of her Indian subjects ?

"India also is *readily accessible to the preachers of the Gospel*. All her numerous states being under the immediate control of the British Government, or in friendly connection with it as a paramount state, no legislative attempts to prevent the introduction of the Gospel, like those lately made by the Emperor of China, or the Queen of Madagascar, need be feared from any of them ; and its vast population, generally mild and tolerant, and at least kept in subjection by a superior arm, threaten not immediate death, as do the Muhammadans in more western countries, to the missionary who shall point them to the cross for salvation. Acquainted with any of the Indian dialects

most generally spoken, a missionary may visit thousands of villages or towns—collect from their inhabitants, at almost any time, a small but listening auditory—distribute among them the scriptures and tracts with which he is furnished, and have committed to his daily instruction their children, with permission to give them what education he pleases. Where the opportunities of making known the Gospel are so numerous and uninterrupted, who does not perceive that the call on the Christian church to proclaim it is the louder, and ought to be listened to with the greater promptitude?

“ And this leads to the last remark, that in proportion to the amount of persevering and prayerful effort already made, has *positive success* been realized in India. It is true that, as it regards the number of those who have sought admission into the church of God, India has not in most cases been so productive as some other parts of the heathen world. This, however, is easily accounted for, if you advert to the system of idolatry by which India is enslaved; if you recollect that it is supported by an educated and numerous priesthood—is rendered attractive by elegant temples and gaudy festivals—is made venerable by various sacred books, and by a faith too ancient for its introduction to be calculated—is fortified by prejudices so powerful, by the common belief of multitudes so countless, and by excommunication from social intercourse so dreadful,—you need not have wondered if to the present day scarcely any extensive and decided effects had been discernible. The Gospel was preached for fifteen years to the inhabitants of

Tahiti by many Missionaries, ere one person professed himself a disciple of Christ ; but since then how great has been the progress ! The seed sown with tears was for a time apparently unfruitful, but it has since been reaped with joy ; and the first missionaries who sowed, as well as later ones who reaped, have been privileged to rejoice together. In a country like India, where the obstacles are so much more formidable, it would have been no matter of surprise, had the diligent exertions of all those who have yet laboured in the field been useful only in the *preparatory* work,—that of communicating a general knowledge respecting the Gospel among its inhabitants,—which, according to God’s usual proceeding, seems necessary as a means to the conversion of any large number of a heathen population. Had no converts yet been furnished by India, therefore, the delay would only call for more fervent prayer and more strenuous endeavour.

“ But Missionary labour in India, though it has confessedly been trying to the faith of the church, has *by no means been so discouraging as is frequently supposed*. The apparent as well as the real success has been increasing every year. Not to travel out of your own operations, and instance Tinevelly, Travancore, and Ceylon, encouraging stations of other denominations, I may refer, in illustration of this remark, to the experience of my Missionary associates in Calcutta. In the year 1817, you will recollect that two European brethren, formed a union for the more effectual prosecution of their important duties in that city and neighbourhood. They were afterwards joined by

two others, and I united with them in 1818. From that time to the present, at different periods, other associates have joined us ; but never more than sufficient to make up our previous losses by death or other causes. The number of European Missionaries has been equal, but has their success during the same period been always the same? Far from it. If we divide the number of years which elapsed from January, 1818, to December, 1836, into three equal periods, we find the following result :—Up to the middle of the year 1824, when our beloved fellow-labourer, Mr. E. Carey, was compelled through ill health to leave India, we were privileged to baptize only *four* natives, and including their families and inquirers, the total number of professing Christians in connection with us, was but *ten*. During the next period, the number baptized was increased to *thirty-six*, and of professing Christians to *one hundred and eighty*; while during the last period, from 1831 to Dec. 1836, when I left India, the number baptized was *one hundred and twenty*, and of those who had renounced idolatry, and regularly attended Christian worship, nearly *five hundred*; several of whom stood proposed for baptism. Adding all together, you will find that already the ‘little one’ has almost become ‘a thousand.’ The apparently unsuccessful labours of the first period produced fruit in the second, while they also continued to increase the amount of usefulness in the third. The increase each year is now equal to what it was during the first ten or twelve, and through the ripening influence of past labours, as well as of present efforts, and above all, the increasing number and higher qualifications of the

native preachers who are rising around us, there is every reason to hope that the progress of the Mission, with the same number of European labourers, will very soon be equal in one year to what it now is in ten or twelve. Let not then the Christian church allow itself for one moment to despond, as regards the conversion of India. In so large a country, extensive and lengthened labour will of course be necessary in laying the foundation of the christian temple; but in due time it certainly will arise, and then the grandeur of its dimensions, and the number of its worshippers, will amply repay every sacrifice which it may have required.

“ The above considerations would lead you, I hope, to the solemn conviction, that it was the bounden duty of our Society greatly to enlarge its efforts for the salvation of India. But I am constrained to mention two other considerations, which urge upon you the necessity of thus acting *without delay*. These are, first, the present circumstances of the excellent brethren now labouring in India, especially in Calcutta and its neighbourhood; and the second, the interesting yet critical state in which, at the present moment, the people you wish to benefit are placed.

“ I mention, first, the peculiar circumstances of your Indian Missionaries, especially the ‘ Calcutta brethren.’ The brethren designated by the latter term, you are well aware, do not all reside in Calcutta, nor are their exertions at all confined to that vast metropolis and its immediate neighbourhood. Messrs. Yates, Penney, and myself resided to the South East of the city; Mr. Carapiet one mile, and Mr. Ellis four

miles distant to the North, all on the same side of the river Hugli ; while Mr. G. Pearce occupied a station at Sibpur, two miles to the West of us, and Mr. Thomas another* at Salkiya, further distant from us to the North West. Besides this, not merely by occasional itineracies, but by regular pastoral labours, the exertions of the brethren have been long extended to the stations of Lakhyántipur and Khárí, thirty-five and fifty miles to the South of the city, where one of them would gladly reside, did not experience and medical advice lead to the conclusion that such a step would soon be fatal to European health. Now if I mention the various duties devolving on the brethren I have left, you will readily perceive that they are far too numerous and important for their limited strength, even when that is increased by the valuable aid of Mr. De Monte and several native assistants.

“ Not to dwell on the pastoral duties of the English Church in the Circular Road—the daily superintendance of the numerous pupils in the Benevolent Institution—and other engagements which bear indirectly, though very sensibly, on the conversion of the natives, and are fully equal to the strength of two brethren, even the direct Missionary labours to which they are called are far beyond their ability.

“ At the end of last year they had under their pastoral care distinct *churches of native brethren* in Cal-

* Other changes, in addition to the removal of Mr. Thomas to Calcutta, to superintend the Press during my absence, have probably taken place ere now ; but as they were not completed when we left, I prefer describing the state of things before our departure.

cutta, Chitpur, and Haurah, as well as at Lakhyántipur and Khárlí.

“ They were occupied in *daily services to the heathen* in the native languages, in Calcutta and its vicinity, as well as at fairs, markets, and other assemblies, held at numerous villages near our distant country stations.

“ They had also under their care two most promising *boarding schools*, on the plan of the American brethren at Ceylon, containing respectively nearly fifty boys and forty girls, all the children of native Christians, who are boarded and clothed, as well as educated, at the Institution.

“ They also superintended a very flourishing *seminary for Hindu youth*, in which there were no less than two hundred and fifty boys and young men, receiving an excellent education in English, as well as Bengálí.

“ They had also under instruction two distinct classes of catechists, as *students for the native ministry* : some, converted in middle life, who are diligently instructed in their own language ; and others, pious youths, who have been educated at the Boarding School in English, and are afterwards supplied with additional instruction on theological subjects in that language. The first class are designed for usefulness in villages, and among the great mass of the population ; while the latter will be prepared to labour, and defend the truth if necessary, in the city, among the better educated part of their countrymen. Both classes, of course, are instructed to preach fluently in Bengálí.

“ The efforts of the brethren in the *translation of the*

Scriptures are important and responsible. Missionaries of all denominations having adopted the version of the Bengálí Testament, which the brethren prepared, and having affectionately urged them to further exertions in this department, they have now to carry through the press a new version of the Old Testament, just translated, and are pledged to the execution, as soon as possible, of the whole *Scriptures*, with marginal references, in the same language. They are also preparing a version of the New Testament in Sanscrit, the learned language of the Hindus, and in Hindustání, the dialect most extensively spoken by the Muhammadans, throughout Hindustán.

“Anxious to aid the usefulness of the Religious Tract Society, and the American Sunday School Union, they are engaged in *translating and carrying through the press various Tracts and larger religious works*, to be printed at the expense of those excellent associations.

“And in addition to the above, the brethren have the management of a large *Printing Office*, in which upwards of a hundred persons are employed in casting types, and in printing and binding useful and religious works, in various languages. At this establishment thousands of Gospels, and above two hundred thousand Tracts and School Books, have been lately printed every year; and by means of its labours considerable pecuniary aid is afforded to the benevolent operations of the Mission.

“No one but those who have nursed all these efforts from their infancy, and have seen their happy influence on the progress of the Gospel in India, can

fully conceive the bitter regret with which the brethren contemplate the possibility of any of them being interrupted or discontinued. I am sure, however, that all of you would be deeply grieved to see efforts the most promising at last relinquished, and the anxious endeavours of many years abandoned, just at the moment when they are attaining evident usefulness. Yet it is my duty to inform you, that *each engagement hangs merely on the life and health of a single individual; so that, should it please God to remove any one of the brethren from his post by sickness or death, that department of labour for which he is chiefly responsible must, in all cases, be lamentably crippled in its efficiency and in most cases entirely abandoned.* To carry on the present exertions of your Calcutta Missionaries, several of whom, you are aware, have passed the meridian of life, or are considerably debilitated by the influence of the climate, additional labourers must therefore be sent *without delay.*

“ But the support of present engagements only will not satisfy my brethren or myself. We long to have the scale of our exertions greatly enlarged. More preaching to the heathen is required, and should be supplied. Intelligent native youth flock to receive Christian instruction, and ought to be educated. The preparation, constant revision, and gradual improvement of biblical translations, are highly important, and ought not to be left to desultory efforts. Existing native churches and professing Christians require constant care, to secure their moral and spiritual improvement, and should receive more unremitting attention. Branch stations in other villages require to be established,

and further exertions for the scriptural and general education of native preachers is a duty of paramount importance. For all these purposes additional Missionaries from Europe are urgently required, and cannot surely be denied us.

“ Nor do the Calcutta brethren alone require assistance. Mr. Leslie, your devoted Missionary at Monghyr, is very anxious for the conversion of the people inhabiting the Bhagalpur Hills, and is desirous to have an associate at Monghyr, who, during his visits to these people, may pay attention to his native church. This would allow Mr. Leslie to spend the cold season among the Hill people, whom he considers, like the Karens of Burmah, ‘ a people prepared for the Lord ;’ and furnish the means of instructing at Monghyr some of their youth, who might as school-masters (and native preachers if converted) be diffusing the Gospel among their countrymen during the other parts of the year, when their climate would be fatal to a European.

“ It is also highly important for the Society to establish a well-supported station in the *upper provinces of India*. It has, throughout this vast country, only three Missionaries, each occupying a distinct station, and having, therefore, little or no support from his brethren. Each one has also the care of an English church and congregation, which however contributive to general usefulness, must necessarily divert much time and attention from native work. The light diffused among the heathen by a single Missionary in such circumstances, is almost lost in the surrounding darkness, and on his death or removal by sickness

is often entirely extinguished. It is surely time that after so many years the Society should have *one* station at least in Upper India, in which preaching to the adult heathen, efficient day schools for their youth, boarding schools for the children of native Christians, and systematic exertions to prepare for future usefulness a body of native preachers and catechists, should all be attended to, and from whence, as is the case at Calcutta in the lower provinces, branch stations at convenient distances might be established and efficiently superintended. You will not wonder that for this purpose we ask three or four Missionaries. Our blessed Lord always sent *two* of his disciples together, even into Judea, where the inhabitants spoke the same language, believed in the same scriptures, and were already prepared to expect a Saviour. Surely where a language is to be acquired, the divine authority of our scriptures to be proved, and the very idea of *eternal* life to be first introduced to the attention of a people, three or four Missionaries cannot be deemed too many. I may mention, too, that the success of such combinations of pious effort in different parts of India, unite with reason and scripture in showing its expediency, and in calling upon you without delay to avail yourselves of it.

“ I must add, that the *peculiar circumstances in which the native population are at this moment placed*, demand prompt and extended efforts for their salvation.

“ It is evident to all acquainted with the state of Native Society in Calcutta, that a great and interesting change in the Hindu mind has been long going on ; but it has been lately far more clearly and rapidly

developed than before, and now requires corresponding exertions on the part of Christians to give it a right direction. A new era, it is evident, is now bursting on India. The labours of former years are producing an extensive and beneficial influence ; and an impetus has been communicated to the native mind which can never be repressed. There are different neighbourhoods where the institutions of caste are generally, though not openly violated ; and others where they have already fallen into contempt. A taste for European science and literature has been excited, which in its influence promises to be most important. Such ridiculous statements with regard to geographical and astronomical facts are given in the sacred books of the Hindus, that every youth who acquires even an elementary knowledge of the sciences soon suspects his own scriptures to be false ; his religious opinions being derived from the *same works*, doubt as to their truth is gradually excited, which the increasing knowledge of every day tends to strengthen, till before his education is completed it arrives at demonstration that Hinduism is utterly an imposture. Hence the pupils who receive an English education are all becoming or have already become complete unbelievers in the popular religion, and must either settle down as atheists and deists on the one side, or as Christians on the other. Some thousands of youth are taught at the expense of different Missionary institutions : these are all instructed in the great principles of Christianity, and some almost every month are led to acknowledge the Saviour. But many other young people are in very different circumstances. Four

colleges in Calcutta, and twenty-three colleges and superior schools in other large cities, have been established at the expense of Government, in twenty-three of which, at the present moment, at least *five thousand* native youths are receiving an English education of a superior order. No instruction in the principles of Christianity, however, is afforded in these institutions ; so that, as they begin to see the folly of Hinduism, they become acquainted with no better system of religion, and are thus open to the influence of infidelity and vice. Among the youth of this class, too, the infidel writings of Paine and Voltaire have been diligently circulated by sceptical Europeans, and works of the most licentious character have been sold by unprincipled natives. Rejecting, with its puerile mythology, the moral precepts of Hinduism ; uninfluenced by the truths of Christianity, and led to deny even those of natural religion, these young men are in a most dangerous state ; and on the efforts of the Christian church at the present moment must depend, under God, whether they shall pass from the darkness of heathenism into the light of Christian truth and holiness, or be precipitated into the gloomier depths of infidelity, sensuality, and eternal death.

“ I may add, that their salvation or destruction will not take place alone—it must involve that of many others. Lord Bentinck the late, and Lord Auckland the present, Governor General, having very judiciously encouraged the English language, in preference to the Persian, in public business, a demand for education in this language throughout India is greater than was ever known before. As an illustration,

I may mention, that at the latter end of last year, when a new college was opened at Hugly, a few miles above Calcutta, *fifteen hundred* native youths enrolled their names as English students within a few days. Several independent, as well as dependent native princes, with their chief officers, are already learning our language, and are frequently applying to Calcutta for instructors. To supply the demand from all quarters, numerous teachers are required; and the pupils who are now under instruction in Calcutta, in the Government as well as the Mission schools, being the most advanced, will without doubt be engaged, and in a few years be scattered over all the country as instructors of their countrymen. Even now, almost every boy who receives instruction in English in the day time, communicates it to several of his relations or acquaintance at night; and several advanced pupils, who are still pursuing their studies, unite in superintending a large free school for the benefit of their countrymen. How lamentable will it be, if becoming themselves infidels, these young men should proselyte their pupils, as they emerge from heathenism, into the same destructive sentiments! How delightful will it be, if through the active exertions of your Missionaries many of them should now be brought to God, and in various situations of influence, which from their superior information they must occupy, should widely diffuse among their countrymen a saving knowledge of the blessed Redeemer! To secure the latter object, no expense or labour should be spared. A commodious chapel, conveniently situated for their attendance, should be

immediately erected, and lectures and sermons, in English and Bengálí, should be delivered by one or more Missionaries, with express reference to their feelings and circumstances. Efforts of this kind have before been tried by some Missionaries with encouraging success; and now that the number acquainted with English is vastly increased, and daily increasing, far more abundant success may, under the divine blessing, be confidently anticipated from such exertions.

“ To supply the immediate wants of Calcutta and the Upper Provinces, you see, respected brethren, that we require eight Missionaries, independent of two others, greatly needed to aid our devoted brother, Mr. Daniel of Colombo, now deprived of his partner by death, in his multiplied labours. We beg, therefore, a reinforcement of TEN for India. You surely will not wonder at this request. Since the formation of our Calcutta Union, you have sent *twenty-eight* brethren to the West Indies, while only *ten* have proceeded to India, making, with four brethren engaged in the country, a total increase of *fourteen*. During this period *sixteen* who laboured in India have died, or been otherwise removed; so that there are now in India *two less* than there were at the commencement of that period, while in Jamaica there are *seventeen more* than at that period. India was the first scene of your Missionary labour—it is immeasurably the largest field of action, and its circumstances are peculiarly critical. I feel persuaded, therefore, that you will now give it the strength it has so long needed and so anxiously implored.

“I trust, my dear Sirs, you will not regard the representations I have made with regard to the present interesting state of India, as merely the result of my own views. Were they so, I should suspect their accuracy myself; and you might well consider them as doubtful, and therefore feel yourselves at liberty to disregard them. But these views are far from being mine alone—they are entertained by the great body of Missionary labourers in India—they are openly declared by intelligent Hindus. All acknowledge, as expressed by the Missionaries of the London Society, that ‘the present is the infancy of India’s thoughtfulness, and that whatever cast is *now* given to that thought will be stamped on its maturer years;’ and all may be considered as adopting the language of an excellent General Baptist brother, in a letter to myself lately received:—‘O what are Christians doing, that they hear not the voice of God, saying, Take India, and convert it *now* to Christ!’ Listen, therefore, respected friends, to our earnest appeal, strengthened as it is by the united testimony of so many competent judges, and grant us for India the assistance which we supplicate.

“But when urging you, at this important crisis, to make those enlarged exertions for the salvation of India which it requires, I am met by the assertion, that the funds of the Society are more than exhausted, and that unless necessary and promised aid be denied to the West India Missions, no important reinforcement can be sent to the East. The difficulty is embarrassing, but not insuperable. I cannot for a moment recommend, that the important and already so

successful labours of our beloved brethren in the West should be curtailed ; nor dare I venture to propose that the aid solicited for India, and there so urgently required, should be any longer withheld. Suitable men, as Missionaries, I am assured by competent judges, are readily procurable, and if the necessary funds were available, might very soon be on their way to Bengal and Ceylon. Your respected Secretary is best able to state what amount will be requisite for the outfit, passage money, and other expenses of the proposed number of Missionaries, with their families. If we add to this amount £1000, the probable cost of premises, and the expense of erecting a suitable *chapel*, with a large *school-room* underneath, for the benefit of the more intelligent and respectable Hindus, it will give the total amount needed as *extra donations*. To this should be added as *additional annual contributions*, what will be necessary for the regular support of the Missionaries sent out, after their arrival. The whole will form, it is true, a considerable sum, but surely not too much to expect where an object so important is at stake. It certainly may be raised, if the friends of Christ among us will but feel its necessity, and exert themselves accordingly.

“ Allow me, then, respected brethren, to appeal through you to the denomination at large, and earnestly to entreat the immediate raising of this amount. Many individuals, and even some churches, I am aware, are too much oppressed by poverty to do more for even the most pressing case than they do at present. From such I would only entreat their more frequent and fervent supplications, that the saving

influences of the Holy Spirit may accompany Missionary efforts, especially among the millions of Hindustán. This is all that they can bestow, and therefore all that God expects ; and from prayers, in such circumstances, we may reap a benefit far greater than gold can purchase. But O ! my brethren, how few there are who can give nothing but their prayers!—how very few indeed who cannot, by the exercise of economy, readily give as a donation, and annual subscription too, a much larger sum than they have hitherto contributed ! Are not many adding house to house and field to field, or annually transferring considerable sums to the public funds, whose duty it is rather to employ their property in generous aid to promising efforts connected with the glory of God and the salvation of mankind ? Many a one, in his dying moments, has bitterly regretted that during his life-time he had done so little for the honour of his Saviour, and had left to the period when he could keep his property no longer its reluctant presentation to the service of his Lord : but never have I heard of an individual who, when eternity was opening on his view, conceived he had done *too much* for the glory of his Saviour or the happiness of his fellow-men. Take then, my dear friends, into your prayerful consideration the critical, yet hopeful, case of the perishing millions of India. Endeavour to place yourselves in their situation, and act to them as you would wish, were they in your circumstances and you in theirs, that they would act towards you. Remember the solemn inquiry of the apostle, ‘Who-so hath this world’s goods, and seeth his brother have need, (and what need can be compared to the need of

salvation ?) and shutteth up his bowels of compassion from him, how dwelleth the love of God in him ?' Recollect that all you have is the Lord's, and that it best subserves your own true interest when it is disposed of for His glory. Covet the privilege of doing all the good you can while on earth, and the blessedness of him to whom the Saviour shall say on the great day of final account, 'Well done, good and faithful servant! *Thou hast been faithful* in a few things, I will make thee ruler over many. Enter thou into the joy of thy Lord.' Think of these things, my friends, and then give as your consciences dictate to be your duty.

"In my present state of health I am quite unable to urge the subject on the attention of our Christian brethren by any public addresses. I trust, however, should the Committee give their sanction to this appeal, that every minister of Christ among us, in his zeal for God and compassion for souls, will give effect to its statements by his personal exertions.

"Since my arrival in England I have found the state of affairs in India to be but little understood, even by many contributors to our mission ; but find that, whenever fully brought before their minds, it has elicited their sympathy and aid. If, therefore, every minister would kindly read this appeal, with any observations from the Secretary, to his people, and would add such additional remarks as might appear necessary, I cannot but hope that it might tend to excite their lively interest and liberal aid.

"Nor need any of our brethren confine his applications for aid to persons of our own denomination. In

a contest with heathenism and infidelity, the progress of one body of Christians is in reality the success of all. Labourers on the spot feel this particularly, and hence in India, Missionaries of the Churches of England and of Scotland, and of the Independent and Baptist denominations, regularly meet together, affectionately to discuss topics regarding their common interests, and earnestly seek each other's usefulness. To our Christian brethen in other denominations, therefore, an appeal in behalf of India may properly be presented, and their liberal aid solicited. I feel well persuaded that it will be cheerfully afforded.

“ With earnest prayers that the Lord may abundantly bless all the operations of the Society, whether in the East or West,

“ I remain,

“ Respected Fathers and Brethren,

“ Your faithful and affectionate Servant,

“ W. H. PEARCE.”

Postscript.

“ The Committee of the Baptist Missionary Society feel that no recommendation of theirs can add to the force of the truly affecting statement contained in the foregoing pages. It has long been to them a subject of deep concern, that the very limited resources of the Society, and the continued and most urgent demands from other quarters, have rendered it impossible to strengthen their valuable and important missions in the East, even at present the ordinary expenses of the Society are far in advance of its income, so as to render some new efforts necessary, in order to meet the exigency of the case.

“The character of this new effort has been decided by a kind proposal from their much esteemed friends, the Rev. W. H. Pearce, and the Rev. Dr. Hoby, of Birmingham. These brethren have expressed their willingness personally to wait on that class of Christian friends, in different parts of the kingdom, to whom providence has granted the ability of making occasional donations to the cause of the Redeemer, without interrupting, or diverting, the usual course of their beneficence. This generous offer the Committee have gratefully accepted; and, at a quarterly meeting held this day, it was resolved, that as soon as £500 had been realized on this plan, they would send out a Missionary to Ceylon; and so afterwards, an additional Missionary to the continent of India, as often as the like sum of £500 is paid in, till the whole number required shall have been forwarded.

“The writer will be pardoned for adding, that the health of our beloved friend, Mr. Pearce, is so very delicate, as to render his undertaking this proposed service, an act of unusual self-denial. Friends, therefore, will kindly remember that public engagements, either from the pulpit or the platform, are altogether beyond his power; and that, even in social and individual intercourse, his physical weakness must not be overlooked.

“JOHN DYER.”

“*Fen Court, July 19th, 1837.*”

Mr. Pearce previous to his leaving Calcutta, received from the Secretary of the Calcutta Religious Tract and Book Society the following letter of introduction to the Secretary of the Parent Society in London.

“ Calcutta, December 31st, 1836.

“ MY DEAR SIR,

“ The bearer of this is the Rev. W. H. Pearce, who has been connected with the Calcutta Christian Tract and Book Society from its commencement; indeed he may be regarded almost in the light of the founder of the Institution. The state of his health rendering a visit to his native land necessary, the Committee of the Calcutta Christian Tract and Book Society have requested him to act as their representative with you, which he will be most happy to do. From his long experience in Missionary operations, and extensive acquaintance with the moral wants of this vast country, we anticipate great advantages will result from his personal intercourse with the Committee, and the great assistance he will be capable of affording in deliberation with those who have the good of India for their object.

“ I am utterly unable, from want of time just now, to enter further into the subject, but would observe that the Committee here have thought he might probably be able to enter into arrangements with you for the printing of some ten or twelve volumes in the languages of this country at your expense. Should such a measure meet your approbation, Mr. Pearce has the sanction of the Committee to select, in conjunction with the Members of your Committee, the particular books which shall be thus executed.”

He lost no time on his arrival at home in applying for assistance to the Tract Society, having prepared on his passage an appeal for the special object he had in view. That appeal was presented to the Public by

the Committee of the Society, and happily succeeded in securing the aid required. The reader will doubtless be gratified with the perusal of the address and the remarks that accompany it. It is thus prefaced by the Committee of the London Tract Society.

“The Committee have, for several years, assisted the missionaries of all Christian denominations in India in the publication of religious tracts in numerous languages and dialects, which have had an extensive and beneficial circulation. The efforts which have been made to spread scriptural truth, have led many of the natives to the saving knowledge of the Redeemer, and others have felt the vanity of their idols, and have cast them ‘to the moles and to the bats.’ These successful operations have created a demand for religious books in the native languages, and several have already been translated and published with funds furnished by the Society. The Committee have lately received an important communication, upon this and other points, from the Rev. W. H. Pearce, as the representative of the Calcutta Tract and Book Society, in which all Christian denominations are united, and they think it right to direct the special attention of the Christian public to his urgent appeal.”

Special Appeal on behalf of India.

“The Committee of the Calcutta Christian Tract and Book Society, at a meeting held a few days before my leaving Bengal, were pleased to appoint me their representative to the Parent Institution in London. The particular duty with which I am charged is, in conjunction with your Committee, to select from your

publications as much instructive and appropriate matter as, when printed, will occupy ten or twelve volumes; and to solicit from your Society the paper and funds necessary for publishing translations of them, as soon as prepared, in the principal dialects of India: it being understood, that in this case the Calcutta Society will charge themselves with the procuring of correct and idiomatic versions, without further expense to you. In order to satisfy your Committee of the advantage and necessity of such an effort, especially at the present time, it may be desirable to take a short review of the past and present state of the native mind in reference to the reception of the gospel.

“The population of Hindustan, independent of Burmah and Ceylon (the care of which may be safely left to the pious and active zeal of our American and English friends, who are there engaged in missionary labour), may be reckoned, according to Hamilton, at one hundred and thirty-four millions. Of these eighty-three millions are under the direct government of Britain, leaving fifty-one millions connected with her as allies and tributaries. There is little doubt that, throughout all the countries included in this estimate, missionaries, if available, would be allowed to live in safety, and to labour without interruption; and the lamentable fact, that throughout Hindustán there is not so much as *one missionary* qualified to preach in any native language, to *one million of souls*, while it shows how very little, compared with its overwhelming necessities, has yet been done for the country by missionary societies of all denominations, exhibits in an equally impressive light the great neces-

sity which exists for the continued and enlarged exertions of your Institution in its behalf.

“ It is obvious that India is already, in some happy degree, prepared to receive benefit from your labours. Its inhabitants are not chiefly uncivilized tribes, like the South Sea islanders and others, amongst whom the use of letters was unknown until introduced by missionaries ; nor are they unsupplied in some degree with indigenuous schools, in which the ability to read is communicated to a considerable number of the population. Independently of numerous small tribes who have no written alphabet, and of Indian females generally, (not one of whom in a thousand, alas ! is taught the elements of knowledge,) the estimate of readers already instructed in the schools of the country, exhibits a total of nearly seven millions ; all of whom, who are accessible by missionaries, will be able, when your publications are printed in the dialects most extensively used, to derive advantage from their perusal themselves, and to communicate that advantage to others. I may add, that the tracts which you have aided our Society in distributing, have been found exceedingly useful. Many native Christians whom I know, had their attention first directed to the gospel by means of them ; and I may safely assert, from the reports of different labourers, that, with very few exceptions, there are no native members of any Christian community in Bengal, who have not, either directly or indirectly,—either before or after conversion,—derived important benefit from their perusal. For all the aid, therefore, which your society has afforded the Calcutta association, and

Committee our united thanks. With the views which are entertained by the Calcutta Committee of the usefulness of tracts for general distribution, and the increasing demand which (as you will see from their last report) is constantly made upon their depository, you will readily imagine, that they anticipate your *enlarged*, rather than *diminished* assistance in printing small tracts for circulation among the mass of the population. The greater part of these, through the paucity of missionaries, would otherwise remain entirely unacquainted with the gospel. It is true, that aided by your funds, far more tracts were printed by the Calcutta Society during the *last* year, than in any preceding year of its existence; yet, even then, the total was but three hundred and fifty thousand, and when added to those issued by other institutions in India, which cannot exceed three hundred thousand more, will not give, in the aggregate, *one* tract to *two hundred* individuals. It is, therefore, with no view of diverting your attention from this branch of useful effort, but of directing it also to another department of promising exertion, that I received my commission, in relation to which I will now make a few remarks. In doing so I shall restrict myself to the presidency of Bengal, respecting which, from a protracted residence of more than nineteen years, I can speak with more confidence than of other parts of India. This presidency alone, including the Agra dependency, has under its direct government upwards of *fifty-seven millions*—an assemblage of immortal beings, surely vast enough to demand our attention and sympathy,

and to draw forth our most vigorous exertions in their behalf !

“ All who have lived in or near Calcutta for several years, and during that time have had constant intercourse with native society, must have witnessed a gradual, but very perceptible and interesting change in the character and feelings of numbers around them. This change has been produced by means of public preaching, the distribution of Scriptures and tracts, and the education of the young ; and is more or less evident in other places, in proportion to the amount of scriptural and general knowledge, which by these means has been communicated to the inhabitants. By this diffusion of intellectual and spiritual light, prejudice has been removed, and attention excited. Attendance on preaching has become more serious, and is followed by less debate. Gospels and tracts, which before were refused, or received with evident apprehension, are now eagerly sought, not only by the lower classes, but by persons of a higher grade in society ; they are often asked for by name by those who have seen them in the possession of others, and have come several miles to procure them. Schools in which Christianity is fully taught, are exceedingly popular, and more pupils present themselves than can be received. In several seminaries for Hindu youths, unconnected with missions, into which the Scriptures are not introduced, many of the elder pupils are in the habit of procuring English Testaments from the Bible Association, and of teaching their younger countrymen the English language from them in their leisure hours. The confidence of great numbers in Hinduism

is evidently shaken or entirely destroyed. Christianity is no longer viewed with contempt : it is regarded by all as a formidable, and what most persons apprehend it will eventually prove, a *successful* opponent of Hinduism ; while, by a large and annually increasing class, it is considered as truth, which many intend to profess hereafter, and some even dare to profess at once. Independently therefore, of the great bulk of the people, who reside at a distance from missionary stations, and who, except by an address on an occasional visit, or the receipt of Scriptures and tracts at a distance from their homes, are entirely unacquainted with the gospel, there have thus arisen *two important classes*, for the benefit of which it is the duty of the Christian church to make all suitable provision. The first includes those who have already renounced Hinduism and Muhammadanism, and professed the religion of Jesus ; and the second, those who are convinced of the folly or falsehood of their former religious system, but have not yet made up their minds as to the truth of Christianity or any other religion.

“ As it regards the first class —those who have left Hinduism or Muhammadanism, and professed themselves Christians—they now amount, in the neighbourhood of Calcutta only, to some thousands. They reside chiefly in villages, where no instructors, save the Christian missionary and his catechists, have ever trod. Through various causes, especially ignorance, in those who received them, of native duplicity, many have unhappily been admitted into this number, who were merely influenced in their profession by the hope of worldly advantage ; but we must ever recollect,

that since these now form part of the nominally Christian community, and since the heathen around them will judge of the excellency of the gospel by *their* character and conduct, it is the bounden duty of all Christians to secure, as far as possible, the elevation of their moral and spiritual condition. Besides, this number also includes several native preachers and catechists, with many private individuals, who may justly be regarded as sincere disciples of the Saviour, for whom they have suffered persecution, contempt, and loss, and who have, therefore, peculiar claims on our christian benevolence. In addition to numerous children taught in day-schools, it includes also two hundred boys and two hundred and fifty girls, all of whom are the children of native Christians, or orphans. These are boarded, clothed, and educated, in connexion with the Episcopalians, Independents, and Baptists respectively, under the immediate care of a European superintendent. They are thus secured in some happy degree from the injurious influence of the corrupt and idolatrous practices of natives around them, as well as favoured with a solid scriptural education, to fit them for respectability and usefulness in future life. Among these, several of both sexes have been truly converted, and others appear under very hopeful impressions. With regard to this class it is unnecessary for me to press on the attention of your Committee the *great importance* of their diligent instruction. Should they, as a body, be neglected, the result will be most unhappy. In this case what can be expected, but that, like the natives who embraced the Roman Catholic faith under the Portu-

guese settlers, their posterity should be as ignorant and immoral as the heathen themselves. In this case, their example, like that of the European sailors or soldiers, who are often seen intoxicated in the streets of Calcutta, will form the strongest argument against the religion they profess : on the other hand, if those natives, who first embrace Christianity in India, are diligently instructed in religious and other truths, and happily imbued with the active and benevolent spirit of the gospel ; if they are better neighbours and friends, husbands and wives, parents and children, than the heathen around them ; if they are zealous for the glory of God, and anxious for the conversion of those who know him not, no doubt need be entertained, humanly speaking, that they will give a complexion and character to the future church of Christ in the East, and highly contribute to its present peace and purity, as well as to its future influence on the population of India. These considerations have led the Committee of the Calcutta Christian Tract and Book Society to desire that, without delay, something effectual should be done for the spiritual good of the *native Christian population* in Bengal.

“ The second class whom the Committee are anxious to benefit, includes those who may be considered as in a state of *transition* from the faith of their fathers to other opinions :—such as are partially or entirely convinced of the falsehood of their former religious system, but yet hesitate as to the truth of Christianity, or are unwilling to make the sacrifices which a profession of it requires. In bringing the convictions of many young persons to these points

respectively, the influence of schools has been very conspicuous. These schools are of two kinds: first, mission schools, where Christianity is made the basis of education, all other knowledge being communicated in reference to its reception by the pupil; and secondly, schools conducted by other bodies, and aided by funds from government, in which English literature is taught in its various branches, but a reference to Christianity entirely omitted.

“Independently of schools in different parts of the country in which instruction is communicated only in the native languages, there are several missionary institutions of a superior character, in which an English education is imparted. Among these, the General Assembly’s School, originally established by Dr. Duff, and now most ably conducted by Rev. Messrs. Mackay and Ewart, occupies the first rank; and next to it an excellent school in the Baptist connexion, superintended by the Rev. Mr. Ellis. The former contains about six hundred pupils, and the latter nearly half that number. The Church Missionary Society has also a large school of the same kind in Calcutta, with another at Benares, and one or two at other stations. Others of inferior size have also been established by other societies. All these schools afford instruction in English, as well as in the native dialects. This secures the attendance of the pupils beyond the early age at which, in the cities, they generally leave those schools where the native dialects are taught, and induces them gladly to remain till the age of eighteen or twenty. In consequence of this, many native youths readily understand our most difficult English

writers, and are well acquainted with the principal branches of natural philosophy. Several have composed essays, indicating considerable command of the English language, as well as a large fund of general knowledge. Not *many* individuals from either of these institutions have yet joined the Christian church, though I am well persuaded that the judgment of the pupils in the higher classes, as they have often asserted, is *fully* convinced of its truth; and the strongest hopes are entertained that many of them, whose minds are now evidently impressed, will, in future years, declare themselves on the side of Christ.

“Besides these institutions, which may be considered as positively Christian ones, there are others of importance which are of a different nature. Among these are the seminaries of the Calcutta School Society, which has several schools connected with it in Calcutta and its neighbourhood; and the various institutions in different parts of the presidency, under the direction of the Committee of Public Instruction. This latter body was some years ago appointed by the government of Bengal, to superintend all institutions for education supported at the public expense. It has under its care twenty-seven colleges, or superior schools, fourteen of which were established before 1835, seven more in that year, and the remaining six in the year following. They are situated at Calcutta, Patna, Benares, Allahabad, Agra, Meerut, and other important stations. It is probable that others will soon be added to their number. At the end of the year 1835, 3,400 pupils were reported as under instruction in these seminaries; and if we include the

increased number of pupils in the schools formerly established, and the scholars in newly established seminaries not included in the above list, we shall have a total, at the end of last year, of not less than 6,000 pupils. In these, as in other institutions for education, the acquisition of the English language is now remarkably popular; a desire for which is fostered alike by the hope of lucrative employment in future life, and by the awakening desire after useful and religious knowledge. As one striking instance, I may mention, that soon after the opening of a new college at Hugly, (26 miles above Calcutta,) out of 1,600 pupils who flocked to it for instruction, 1,400 are now studying English, and only 200 Arabic and Persian. It is highly probable, indeed, that at the present moment, in all the institutions of the Committee, not less than 5,000 boys or young men are receiving instruction in European science and English literature; and as, in most of these seminaries, the mathematics, natural philosophy, the belles lettres, &c. are taught to the higher classes, a large proportion of pupils will, doubtless, leave these seminaries very competent scholars. The influence of the knowledge here acquired on the minds of the pupils has been very striking, especially in the colleges at Calcutta and Dehli, which were the first brought into operation. As the Hindu pupils discover the gross inaccuracies of the Shastras, and the ignorance of the Brahmans (whom they have hitherto regarded as gods) on scientific subjects, they naturally begin to despise the religious opinions inculcated by both; and as they receive the gift of superior knowledge from professing

Christians, they are naturally led to form a good opinion of the religion they believe. For convincing the pupils of the folly of Hinduism, indeed, this system appears to be quite effectual. As one proof of it, I may mention, that the superintendent of a college in Calcutta, containing upwards of seventy youths thus educated, who kindly invited me to call and witness their proceedings, assured me, (I am persuaded on good evidence,) that among the whole, though almost all the sons of Hindu parents, I should not find one grown up pupil who believed the superstition of his fathers. So far the influence of such education is beneficial: it opens the mind of the pupils to receive truth, instead of error, on subjects of natural science, and exhibits the gross deformity of an erroneous religious system which they formerly most fully believed; and could truth on moral and spiritual subjects also be constantly presented to their minds, and affectionately impressed on their consciences, we might hope, that, through the sanctifying influence of the Holy Spirit, they would in due time be led cordially to embrace it. This advantage, however, is not yet afforded them; and hence, in some respects, the influence of their superior knowledge is dangerous, both to their moral and spiritual welfare. Having seen that all the religious opinions which they imbibed from their parents are false—the invention of designing men to enslave the mind of others—they are apt to suspect, that all other religions may be equally false; and thus, like the French at the end of the last century, who perceived the folly of the Roman Catholic system, and the ignorance and wicked-

ness of many of the clergy, pass from gross superstition to reckless infidelity. Some of their English superiors too, with a zeal worthy of a better cause, have supplied these young men with the writings of Voltaire, Paine, Hume, and other French and English infidels ; from reading which many are led to conclude, that almost all the intelligent and learned men of Europe have been sceptics as to Christianity, and that it is a mark of superior intellect to despise it.

“ Many of the elder pupils in the Hindu College have remarked, that without reading the Bible they cannot well understand the constant allusions made to it in all other English works, and have, therefore, requested, that it might be read as a class-book in the institution : but hitherto it has not been introduced. The supply even of moral instruction has not yet been so abundant as it easily might be, without any of that interference with religious opinions which the government wish to avoid ; nor as it probably will be, when the necessity of such instruction to promote public morals, which is now very evident to several members of the Committee, shall force itself on the attention of all. The sentiments of infidel writers, and especially those of the French authors of the last century, are generally loose as to morality : it is evident, therefore, that these intelligent, but unprincipled youth, from frequently reading such productions, and finding the vices which they tolerate more consonant with their own corrupt passions, than the purity and self-denial which Christianity inculcates, are in the greatest danger, instead of forsaking the sins generally practised amongst their countrymen,

of merely adding to them those more common among Europeans. While, therefore, in some degree prepared to receive the gospel, if explained and enforced in every practicable way by devoted Christians residing on the spot, they will otherwise be dazzled with the light of science which they have received, and rendered proud of their superior knowledge, and thus become indifferent or hostile, both to virtuous practice and religious truth. They will thus prove in future the most important obstacles to the salvation of their countrymen. How sad will it be, if these interesting young men, released from the base thralldom of superstition, should only exchange it for the wild freedom of atheism ; and breaking loose from the injurious restraints of Hindu caste and of a selfish priesthood, should renounce the beneficial control of God and religion altogether !

“ It may be proper to remark, too, that the young men educated at these institutions and at the higher missionary seminaries, are likely to be the *future instructors* of India. All the English colleges of the Education Committee are established in the centre of large districts ; and it is the intention of the Committee, when additional funds are supplied them, to establish around each, as a centre, a number of common schools, for which they will naturally require persons acquainted with European science as schoolmasters. There is also a growing demand for English education among all classes of the community, so that a great number of those who receive instruction in the day themselves, communicate it in the evening to numbers of their relations and countrymen. Na-

tive princes and their officers, also, satisfied of the superior intelligence of our countrymen, are anxious to become acquainted with our language and literature. In consequence of this, the services of educated natives have been, and doubtless will be, for some time required, as fast as available, as instructors of others; and, according to the views of religion and morals entertained by the present and succeeding generation, will be, humanly speaking, the direction given to native thought and feeling for generations to come. How important then is it, for the sake of others, that the rising intelligence of India, so long sunk in the darkness of heathenism, should be secured in favor of Christianity; that from this body, as from a fountain, should flow the waters of truth and piety, till they are available to their countrymen in every part of India! In preventing the increase of depravity and irreligion, and securing if possible, under God's blessing, the most important and extensive advantages, we need therefore not only missionaries, but books, and consequently feel bound to solicit the aid of your valued Institution.

“ It remains now to inquire,—What can be done by you, for the benefit of the native Christians, on the one hand, and of these interesting classes of Hindu youth, on the other. The great majority of those who have embraced the gospel, and of those who every month join them from the heathen, reside in the *country*, and know only the native language. This is also the case with the greater number of inquirers in the *cities*. In many schools already established, and others which are contemplated, the English language

is not taught at all; and, where it is, the pupils will be prepared to understand books written in their own language long before they will be able to do so in English. For adults and children, therefore, there is needed, in the three great dialects of the Bengal presidency (the Bengálí, Hindúí, and Hindustání), a good selection of useful and instructive books on religious subjects. How far this want has been already supplied, I will briefly inform you.

“ Through the exertions of missionaries of different denominations, and the generous aid of your valuable Institution, some very useful religious works have already been prepared in Bengálí. In addition to the Scriptures, we have Catechisms, Hymns, ‘ Henry and his Bearer,’ ‘ A Harmony of the Gospels,’ ‘ Jane-way’s Token,’ a work on the ‘ Evidences of Christianity,’ ‘ Twelve Discourses,’ ‘ An Exposition of Mark,’ and ‘ The Epistle to the Romans,’ and about fifty tracts in Bengálí *only*; and ‘ The Pilgrim’s Progress’ and ‘ Baxter’s Call,’ with the English original also. The ‘ History of Daniel,’ and a short ‘ Church History,’ prepared in English by the American Sunday School Union, are also nearly ready in this language, and will be published at the expense of that Society, who have kindly offered their aid in supplying us with translations of some of their most useful works.

“ Besides the above, we particularly need a Commentary on the New Testament, and if possible, upon the whole Scriptures; selections from the practical writings of such men as Baxter, Howe, Bishop Hall, Flavel, and others of former times; and of Doddridge,

Pike, James, Todd, and others of more recent date. 'Bunyan's Pilgrim's Progress' is so popular, that his 'Holy War' would also be most desirable. We need likewise books of an entertaining character, adapted to render the exercise of reading an agreeable recreation, as well as the means of intellectual and moral improvement. For this purpose some extracts from 'The Child's Companion' and 'The Visitor,' and from the writings of Richmond, Malan, and Abbott, with some volumes of Anecdotes, and Biography, (especially of persons connected with India,) appear very suitable. Possibly 'The Picture Testament' might be added, if casts of the plates can be obtained at a trifling expense.

"If the above are requisite in Bengálí, much more is needed in Hindúí and Hindustání*. In the former language, with the exception of the Scriptures, an abridgment of 'The Pilgrim's Progress,' a concise 'Life of Christ,' a selection of Prayers and Thanksgivings, and a few tracts, there is nothing, to my knowledge, of a religious kind, yet printed. In Hindustání parts of the Scriptures, a hymn book, an 'Epitome of Scripture History,' 'A Harmony of the Gospels,' with perhaps three other small works, and thirty or forty tracts, are all which have yet appeared. In one or both of these dialects, the Life of Daniel, and of Elijah, which may be expected soon to be printed at the expense of the American Sunday School Union, are the

* I do not mention the Uriya language, as the General Baptists only have missionaries in Orissa; and I believe you are in the habit of aiding these active labourers, by separate grants, when requested.

only additional works which I have heard of as being in preparation.

“ In the above three languages, it is true, there are several valuable books of instruction, published by the Calcutta School Book Society, by which general knowledge, independent of religion, may be obtained ; but the above are the only *religious* works which a native Christian or preacher—a serious inquirer or intelligent youth—thirsting for Christian instruction, if not acquainted with English, can peruse. Can it be expected that, under these circumstances, the youths educated in our schools, most of whom dare not attend public worship, for fear of their friends, will have their good impressions retained and deepened ? that native Christians, who are but ‘ babes in Christ,’ shall grow up to the ‘ stature of perfect men,’ or can be fitted for ‘ able ministers of the new testament ?’ And is not a further supply of useful works in their respective languages, essentially requisite to secure their progress in personal knowledge and holiness, and their extensive usefulness among their countrymen ? I am convinced that you will answer in the affirmative ; and should you consider the proposal I have had the honour to make, on behalf of the Calcutta Society, within the bounds of your ability, will gladly aid in securing its being carried into effect.

“ Till I have the pleasure of conferring personally with your Committee, and of inspecting some promising works in your catalogue, with which I am now unacquainted, it will be premature to state more particularly what works might be printed with peculiar advantage in each language respectively ; nor is it

necessary to suggest any particular rules for their distribution when printed. It is however proper to add, that, through the *very low rate* of wages in Bengal, it would be absolutely necessary, in most cases certainly, that the books should be presented gratuitously, or sold at a very reduced rate. Means of preventing any injudicious distribution of the books, in consequence of such an indulgence, might be readily adopted by the Calcutta Committee.

“ For the use of all acquainted with the English language, I would solicit a liberal supply from your stores of all tracts and larger works written in reply to infidel objections, vindicating the great principle of a revelation from God having been made to man, and proving that such revelation, in its purity, is contained in the Bible. Were these sent to the Calcutta Committee, with permission to place a certain number at the disposal of each missionary, according to his facilities of distributing them advantageously, I feel persuaded that great good would be the result.

“ Should your Society generously determine to sanction the requests which I have thus presented for their consideration, I believe that so far as the instructions from my constituents extend, my duty will have been successfully performed; but I have been particularly struck, during the voyage from Bengal, with the great importance of another effort, which I must venture to mention for your consideration, even at the risk of appearing to encroach on your generosity. It is the presentation of a set of books, selected from the whole which you publish, to each institution under the care of the Education Committee, as part of its public

library. Mission schools in Calcutta are already, through the generosity of individuals, in some degree supplied with religious publications, but in other seminaries they are yet wanting; and the government institutions, to the best of my knowledge, contain nothing of the kind available to their pupils.

“ It will be interesting to you to know, that the Education Committee, from a fund of 20,000 rupees, (£2000,) presented to them by an opulent native gentleman, have ordered from England and America, a library for each Institution under their care, consisting of juvenile and standard works, and have publicly expressed their hope, that these libraries will be increased, from time to time, by donations from benevolent individuals. It has occurred to me, that were a judicious selection of works from your catalogue to be made, and despatched to Calcutta, to the address of the Secretary of the Society, with a request that they might be forwarded to each institution under their care, ‘ to be incorporated with the public library,’ you would confer on the rising generation of India an invaluable boon. Such a selection in each library, would give just prominence to religious works, as an essential part of English literature; it would present moral and divine truth in its most attractive dress to the minds of the pupils, and would afford them an opportunity of becoming acquainted with the doctrines and duties of Christianity, without leaving the precincts of the seminary. I feel the most satisfactory assurance, that by degrees, many works would be read by a large and increasing number of pupils. In this case, their influence in promoting the

cause of morals and religion would be most beneficial, while the pupils remained in the institution; and their perusal while *there*, would probably in many cases lead to their being recollected with interest, purchased for themselves, and even recommended to others, in *future life*. Pray take the proposal into consideration, and if you think proper, bring it to the notice of the Committee. Should the latter resolve on presenting the donation, I shall feel great pleasure (should they wish it) in suggesting the particular works which appear suitable for the purpose.

“ I would apologize for asking *so much* of your assistance for India, did I not feel the importance of making, at this important season of mental activity among its inhabitants, a corresponding effort to give it a right direction. If you elevate the body of native Christians *now*, you will, as by placing a statue upon a pedestal, elevate their successors for future generations: if you turn the stream of native thought, now bursting forth in all quarters, in favour of religion and morals, you cannot tell how great will be the torrent of vice and infidelity which you will stem, nor the amount of heavenly thought and holy action which you will be the means of exciting. Will you not then determine to make an effort worthy of the occasion, and prove yourselves the lasting benefactors of an immense population, who are entitled to look to you as fellow *subjects* as well as fellow *men*? May you be inclined to make the necessary exertion, and may the good Lord, who will never withhold his blessing from efforts intended to promote the best interests of his rational creatures, grant you abundant success!

“ Should the Rev. Mr. Gogerly, my predecessor as the representative of the Calcutta Tract Society, be near you, pray refer to him the statements of this letter ; and I feel persuaded that he will gladly exert himself in securing to its object your early and active assistance.

“ As your Society is founded on the catholic principle of union among all denominations of evangelical Christians, I must be permitted to add, that we need not only *books*, but *men*—intelligent and pious missionaries from Europe, to assist in translating, distributing, and applying to the conscience and the heart, the sentiments of the publications we are now soliciting. We want more missionaries connected with the Societies already engaged in the country, to be the guides and counsellors of native preachers and catechists, and to aid us in raising up a much larger body of such assistants, to occupy the extensive field of labour now opening before them. In the name and at the request of numerous missionary brethren from Europe, now zealously labouring in India, and of many native brethren who have embraced our common Saviour, I invite also for India the efforts of labourers of *all denominations*. Hindustán is large enough to afford to all societies, not engaged in its evangelization, a *separate* and *extensive* district, with millions of inhabitants ; and were all to enter upon so vast a field, no fear need be entertained of an uncomfortable interference with their predecessors. India also furnishes every variety of population, from the small and barbarous tribes of its extensive hills, to the numerous and civilized nations of its fertile plains. Those classes of Christians who

think it desirable to give instruction in the useful arts, in connexion with religion, will here find numerous tribes unacquainted with them, to whom such knowledge will be a blessing; while those bodies who wish to afford only moral and religious instruction to the heathen, will find cultivated tribes for whom this is all that is necessary. We trust, therefore, that all denominations will at once turn their attention to a country so numerous in its population, so degraded as to morals, and so ignorant as to religion, yet, at the same time, from previous efforts and political causes, now so open to receive from all the knowledge of the gospel. We look with confidence to *your* Committee for aid, in directing towards its evangelization the earnest attention of all denominations of Christians, as well as for vigorous exertions in your own Society, in accelerating a work so important and glorious.

“ Earnestly praying that the great Head of the church may abundantly bless your labours of love in all parts of the earth,

“ *At Sea, off the Azores,*

“ I remain, &c.

“ *April 17th, 1837.*

“ W. H. PEARCE.”

“ The foregoing we have read with the highest satisfaction, and hereby bear testimony to the accuracy of all the statements.

“ ALEXANDER DUFF.

“ GEORGE GOGERLY.”

“ *May 9, 1837.*”

The parent Society conclude with the following remarks. “ Since the receipt of this letter, the Committee have had personal interviews with Mr. Pearce,

and also with Dr. Duff, of the General Assembly's Mission at Calcutta, and the Rev. George Gogerly, connected with the London Missionary Society in the same presidency, and have obtained from them much valuable information. They have resolved to assist in the publication of ten or twelve books for native Christians and their families, in the three principal dialects of the Bengal presidency, namely, Bengálí, Hindúí, and Hindustání; by which means, the statement which has been furnished shows that the great truths of the gospel will be diffused amongst an increasing number of native Christians, of intelligent youth favourable to Christianity, and a large portion of Seven Millions of natives hitherto unacquainted with the only way of salvation.

“This most powerful appeal from Calcutta, the Committee of the Religious Tract Society respectfully submit to their friends, and also to the supporters of all Missionary Institutions, with the confident expectation that liberal donations will be contributed for the important objects to which it refers. They have voted One Thousand Pounds for these special purposes, in addition to the usual grants which, to the full extent of their ability, they annually make for the publication of tracts in the native dialects and languages. The Committee feel that the progress of general knowledge in India, at the present period, calls for the most vigorous efforts to furnish the natives with books which shall give them clear and scriptural views of Christianity, and guard them against the designs of the great enemy of souls, who walketh about seeking whom he may destroy.”

After making the above appeal Mr. Pearce wrote thus to the Auxiliary Tract Society in Calcutta.

“ To the Committee of the Calcutta Christian Tract and Book Society.

“ Birmingham, July 10th, 1837.

“ DEAR GENTLEMEN,

“By the return of Capt. Toller I do myself the pleasure of forwarding a few pamphlets which you will doubtless find interesting. They consist of five Tracts, for the use of *the blind*, printed on a novel ingenious plan, and found quite intelligible by that afflicted, yet interesting class of our fellow-creatures; and a few copies of our *appeal*, which at your desire I did myself the pleasure of addressing to the Committee of the Religious Tract Society in London. The latter I trust will be found to contain a faithful account of the state of things in your most important field of labour, and has been *met*, as you will more fully learn from my official letter to the corresponding secretary, by a generous grant of 1000£ in money, paper, and books in aid of your efforts. The whole country is at present in such a depressed state through the complete stoppage of trade that the success of the appeal now made by the Tract Society to the religious public in Britain is problematical; but under any circumstances the interest excited in the minds of the Committee is so deep that, as you will learn from their letter to myself, you may confidently anticipate further aid when required. In addition to 100£ in English books, for the use of the government schools, 100 reams of paper for the printing of *translations* in

the native languages, are already packed for despatch, and further supplies will soon follow. I trust therefore that respected friends in Calcutta, acquainted with the native languages, will immediately bend their attention to the preparation of translations as proposed, that I, not to say you, may not be put to shame by the liberal offer of a grant, made at our united request, but of which we are not prepared to take full advantage.

“Should I be unable to return to the endeared scene of former labours in connexion with you, ere I can hear from you, (which from medical opinions of my present slow progress seems almost certain) it will give me the greatest pleasure to make any further efforts for your interest which may be desirable. In case you need my services, pray give me full information on the state of your wants, and be assured I shall with delight do all I can to get them relieved.

“Begging my best respects to every member of the Committee, and assuring you of my earnest prayer for your great success in planting and extending the blessed Gospel in different parts of India,

“I remain, my dear friends,

“Your faithful servant,

“W. H. PEARCE.”

By the success of both these appeals he had the satisfaction of seeing that his visit to England was not without benefit to India, yet the mental exertion of preparing them, and the unavoidable labour of correspondence and journeys connected with one of them, pressed heavily upon him. Many a letter had he to write on the subject of his appeal, and

the one we now present may be regarded as a specimen of the manner in which he fulfilled this delicate and important duty.

“ This expression of your friendship not only renders me the more anxious to visit you, which I had previously intended to do as soon as possible, but determined me also to write you at once with respect to a specific act of Christian liberality to which I wish to direct your attention.

“ You may possibly have read the accompanying appeal, and in that case will enter in some measure into those feelings of earnest desire of which every Missionary from India must be the subject, that more labourers should be sent out to the important field without the least delay. Every review of the past, every anticipation of the future, every communication from India bearing on its present state, tends to deepen the impression, that on the efforts of God’s people at the present time depends under God the moral and spiritual destiny of India and the East for centuries to come. The Native Editor of a Newspaper in an article written since we left Bengal, admits that a change is rapidly passing over the minds of his countrymen with respect to idolatry, and expresses his conviction that the present system of Hinduism cannot much longer stand. He even heads the article, ‘*The future religion of the Hindus.*’

“ One of my dear Missionary brethren, in a letter received only to-day, begs us not to return from England without men; he adds, I hope that you will allow no opportunity to escape, to reinforce our strength in Calcutta. If the Society will encourage

men, the religious public and our own denomination in particular will never allow them to need, or be recalled for want of funds. The Missionary spirit must increase. Christians will be more liberal. The late publications on covetousness may teach the rich their duty, and call forth the mammon to be sacrificed on the altar of God. After mentioning that several large donations had been received in consequence of reading those works for the Bethel and the London Missionary Society in Calcutta, he expresses his anxiety that through our efforts our Mission would secure additional support in England. He adds, but do not *leave the country without men.*

“The question then presents itself, How can the funds necessary to send them be speedily raised? I feel increasingly persuaded, that unless liberal contributions are made by those who have the means, we shall never see the fulfilment of our ardent hopes as it regards the salvation of the world; and I long to see all whom I respect engaged to the extent of their ability in efforts so dignified and blessed. Now I find that it has pleased God to entrust you with wealth, to an extent I believe exceeding what is possessed in general by the more respectable members of our denomination, and I well know, that it is your anxious desire to employ it in whatever way will best promote the glory of God and the happiness of your fellow-men. Permit me therefore to suggest the inquiry whether you may not well employ a portion of your property, by contributing at once a sum sufficient to send out one Missionary to India. You will see how much Missionaries are needed *now,*

how important it is that they should be supplied *without delay*. You know how depressed in circumstances are the middle and lower classes of society by the lamentable state of trade and commerce, and how ill they can afford, especially in many manufacturing towns, those smaller contributions which under ordinary circumstances they would most cheerfully afford, and you will readily judge what *time* as well as strength must be consumed ere we can realize from these classes the large amount necessary to secure the object. Now £500 I allow is a large sum for an individual to give at once, but it is needed for a great object, and if you can afford it without denying yourself any of the comforts of life, or depriving yourself of the means of doing good in other channels, I am persuaded you will rejoice in the privilege conferred upon you, of thus aiding so materially the salvation of the perishing millions of India. With what grateful pleasure will you trace through your future life the usefulness of the individual whom you may thus be the means of sending to the field of labour, and in the individuals converted, the children instructed, and above all the native preachers raised up for future labour by his instrumentality—all the fruits of your own Christian liberality and pious devotedness.

“ Permit me to add that we need examples of such generosity to influence the minds of others in similar circumstances. The liberality of the Gurney family who have kindly promised £500 for the ten Missionaries desired, has already provoked the zeal of many others, so that several manufacturers and many others who would in ordinary circumstances have felt them-

selves called upon to give one pound each, have subscribed £5, £10 and £20 each, and I cannot but hope that were you to subscribe the amount referred to, others might be led to imitate an example so generous. We might thus return to India with our objects in great part attained, the moment that the restoration of my health would admit. I fear otherwise I can entertain but little hope of accomplishing the object without staying a considerable time away from the urgent engagements of Calcutta, where the labourers are so very few, and the work so abundant and pressing, in order to effect it. It is with reference to the influence of your example that I am induced to write you ere I can have the gratification of waiting upon you."

In addition to what he did for the Baptist Society and the Tract Society, he wrote also while in England in favour of female education in India. In this effort we see beautifully combined the feelings of private friendship and of public spirit. He was requested by Dr. Reed of Hackney to write a preface to the Memoir of Mrs. Lowrie, who had died under his roof in Calcutta; while discharging this duty of private friendship, he takes the opportunity of introducing to British Females, the importance of female education in India. On this portion of his letter Dr. Reed remarks: "I ask particular attention to the letter of Mr. Pearce, as it casts useful light on the very important subject of female education in India. Such a statement from such a judge of the merits of the case, will go far to sustain, and, if needful, to justify the combined efforts of British ladies to emancipate their sex

in India from their manifold thralldom, by the power of Knowledge, Truth, and Religion." The whole letter is interesting, and we here insert it for the gratification of the reader.

Letter from the Rev. W. H. Pearce, to the Rev. A. Reed, D. D., Hackney.

“REV. AND DEAR SIR,

“In introducing to the British public, at your request, the Memoir of Mrs. Lowrie, I know not that I can better discharge the duty than by first giving a short sketch of my acquaintance with that devoted Christian; and by then alluding to one or two topics, naturally presented by a recollection of her brief but interesting course as a female missionary.

“The British in India are proverbially hospitable, and the mere announcement of the arrival at any station of a stranger, either from Europe or America, is generally sufficient to secure for him a welcome reception from any of its residents. If the claims of foreigners, connected only by similarity of language, customs, or education, are thus cheerfully responded to by those who dwell among people of a strange language and of widely different habits and feelings, it is natural that those, who, in addition to several or all of these claims, prefer the still more impressive ones of fellow feeling in the conversion of the heathen, and of consecration to their welfare, should receive from their brethren in Christ the most affectionate welcome. The outward pressure of a vast population, sunk in idolatry, superstition, and vice, cannot but unite in the most endearing bonds all who are associated in the common object of bringing them to the knowledge of a precious Saviour, and the enjoyment of eternal life. Hence evangelical labourers, of whatever denomination, have been always welcomed to India by brethren of other communions, as well as their own; and have generally found in the house of a brother missionary a home, so long as it was found

convenient to make use of it. In the privilege of receiving such welcome guests, Mrs. Pearce and myself had repeatedly shared, when at the close of the year 1834, we happened to see announced in the newspaper, the arrival, at the entrance of the river Hugly, of an American vessel, with some missionaries from a society in that country, with the name and operations of which we had not been previously familiar. We soon after received a letter from the surgeon of the vessel, informing us that there were on board two American missionaries and their wives ; and that one of the ladies was in a very critical state of health, and would probably not long survive. He wished, therefore, to be informed, whether, under such painful circumstances, we could make it convenient to receive her and her husband, till they had time to secure other accommodations. We could not, of course, hesitate on the subject, and therefore immediately wrote to assure him, that it would give us great pleasure to receive them, together with their fellow-labourers, from whom we felt that at such a trying season they would not like to be separated. Soon afterwards the vessel came up to Calcutta, and our party of friends arrived. We found it to consist of Mr. and Mrs. Lowrie, and Mr. and Mrs. Reed, the first labourers sent out by a society then recently established among the Presbyterians in the United States, and denominated the Western Foreign Missionary Society. Amidst the warm congratulations attendant on the arrival of fresh associates in the great enterprise of converting India to Christ, we felt the deepest regret at witnessing the decay of nature which was evidently taking place in Mrs. Lowrie, and which painfully assured us that her life and labours were rapidly approaching to a close. She survived only seven weeks, but during this time it was impossible for those most frequently with her not to notice with delight her pleasing manners, cultivated intellect, and ardent piety ; surprised at the same time to notice, that an instrument so well adapted for usefulness in the missionary

field, should appear to be on the point of removal by the great Lord of the harvest, before she entered on its cultivation. The reader of her Memoir, however, while conscious of this feeling, will have reason to rejoice, that though its subject was thus soon removed, the memorials of her piety and benevolence are not lost, but are presented with so much truth and feeling in the volume before him.

“ The extensive usefulness of this work in America is an evidence, that though she died so early, yet as it regards her influence in favour of missions on the minds of her countrywomen, she did not live in vain ; and may encourage the hope, that when published in this country, the influence of her character, on the minds of British females also, will be found beneficial. The Memoirs of Newell and Lowrie, who scarcely entered on the work to which they had devoted themselves, may prove almost as useful in cultivating a missionary spirit, as those of Judson and Winslow, who laboured so long and so usefully in their prosecution ; the two former will distinctly exhibit the mental and spiritual qualifications which render fit for missionary labour ; while the two latter depict also as clearly the way in which that labour can be best conducted*.

“ It should ever be remembered, as well remarked by Dr. Swift in his valuable Introduction to the Memoir, that ‘ the great enterprise of the world’s evangelization is just commencing ; and that a long and favoured train of devoted messengers of the cross are to arise and move on in hosts, in what is now the unfrequented path of evangelical labours.’

* The Memoirs of Mrs. Judson and Mrs. Newell have been republished by the Religious Tract Society, and are deservedly held in the highest repute. The Memoir of Mrs. Winslow, compiled by her husband, has also been lately republished in London, with an Introductory Essay by the Rev. J. H. Evans. The latter volume is replete with interesting facts and practically useful remarks.

Under such circumstances, it is very important that the trials and encouragements of a missionary life should be well understood : so that, while those who are influenced by improper or insufficient motives, being thus enabled to ‘ count the cost,’ are led to decline an arduous duty for which they are evidently unfit ; all those whose hearts are under the influence of right principles, and whom the intimations of Providence evidently direct to the foreign field, should be encouraged to consecrate themselves without hesitancy or delay to the sacred work. ‘ It is time,’ says Mr. Winslow*, ‘ that the romance of missions was done away. It has been of use, perhaps, in exciting attention to the subject ; but no attractions from its novelty, no impulse from its moral dignity, will bear up and carry forward any one amidst long continued labours of almost uniform sameness, which, though dignified as to their object, and their connection with the conversion of the world, are yet, in nearly all their details, most humble and forbidding. A young lady, who in this country (America) may stand, perhaps, at the head of a large seminary, and take a lead in many benevolent operations, should either chasten her imagination, or invigorate her principles, before she goes forth to teach a few heathen children, or to exert an uncertain, it may be an unacknowledged influence over a handful of degraded and dark-minded female idolators. By not doing this, some have unexpectedly found the sphere of their usefulness apparently contracted, instead of enlarged, by the sacrifices they have made : and in want of that stimulus, which they had while acting under the eye, and amidst the encouragements of their fellow Christians, have been in danger of sinking down into hopeless inactivity.’

“ Still where the motives are correct, and the mind previously prepared for the difficulties of a missionary life, no female need shrink from entering on its duties, under apprehension of their being attended with trial and disappoint-

* Memoirs of Mrs. Winslow, p. 17.

ment *only*. Along with their peculiar sorrows, they have their peculiar satisfactions and enjoyments also. Ardent love to Christ, and tender compassion to the souls of the heathen, must ever be the basis of such exertions : and where these are possessed ; and where, in addition to these, a desire to be useful rather than to be conspicuous ; a determination of mind, not to be discouraged by ordinary difficulties ; a steady faith, which realises the glorious end, as well as the unpromising commencement of missionary labour ; a comparative indifference about the accommodations of life, when not readily procurable ; and an even temper, not to be ruffled by the numerous little annoyances which must ever be expected, enter into the character of the individual, even a delicate female, while labouring among the heathen, may be truly happy. Evidence of this has repeatedly fallen under my own observation ; one striking instance I will relate. A missionary and his wife, who had been several years in India, were conversing together on subjects of interest, when the promise of the Saviour, that they who leave father and mother, brother and sister, and houses and lands for his sake, shall be abundantly rewarded, was introduced, and for a moment dwelt on by the missionary. Never shall I forget the beaming eye and heartfelt delight with which at the close of the conversation, his wife exclaimed, ‘ Yes, it is true ; Christ *has* been to *us* as good as his word. We left many friends and comforts for his sake ; but you know that we have already received in this life, in spiritual peace and satisfaction—and in the enjoyment of friendship too—a hundred-fold more than we left ; and besides this, we have at last the prospect of life everlasting.’ Such was the pleasing acknowledgment of this labourer, and such, I believe, has been the uniform experience of devoted missionaries ; so that, if led to engage in the work from correct principles, and animated in its prosecution by a right spirit, the female who is called to serve her Saviour in a heathen land may confi-

dently anticipate satisfaction and comfort, even amidst trials of no ordinary character.

“ And even if summoned by death from the work, when just entering on its duties, the Christian female will have no cause to regret her self-consecration to the service of her Saviour. When Mrs. P. and myself were leaving Bengal, in January, 1837, we met a vessel from England sailing up the river Hugly, on board of which were a missionary and his wife, (Mr. and Mrs. Stubbins,) in the service of the General Baptist Missionary Society, whom we had been long expecting. We received from them, while standing on the deck, friendly recognitions ; but from the distance could not converse with them. They reached Calcutta, we find by our letters, in safety on the following day, and shortly afterwards proceeded on their way to Cuttack. Mrs. S. however, was soon taken seriously ill, and within a month after her arrival in India was carried to the tomb ! But did she regret that she had left the endearments of home, and like Moses, only saw—rather than entered upon—that region which to her had been ‘ the land of promise ?’ Far from it. She repeatedly said, When you write to my very dear friends in England, tell them I do not regret coming to India. If I could have foreseen all I have been called to endure, and could have known my end to be so near, I would not willingly have been detained. I feel it to be the will of God, and the path of duty, and I trust the Lord will glorify himself by it. She several times expressed a wish to sing that beautiful hymn :

‘ There’s not a cloud that doth arise,
To hide my Jesus from my eyes.
I soon shall mount the upper skies.
All is well. All is well.’

And died at last, rejoicing in her Saviour.

“ Thus happily was the mind of this excellent woman, like that of Mrs. Lowrie, supported under circumstances so peculiarly trying. Nor are these uncommon examples.

During the period of my residence in India, many similar instances have occurred. Several females, well adapted for missionary labour, have very soon after their arrival been removed from the sphere of exertion on which they had been so anxious to enter; but never do I recollect an instance in which, in the prospect of their decease, they have at all regretted the choice they had made. In common with the friends above referred to, they felt satisfied that they had done right in desiring the work, and experienced a peace and joy in entering on it, which, had they neglected the performance of their duty, they would have had no right to expect, and probably would not have enjoyed. The experience therefore of even such persons as have fallen an early sacrifice, instead of damping the ardour of any who, from settled convictions of duty, long to enter the missionary field, may rather afford them the sweetest consolation.

“The Memoir of Mrs. Lowrie seems, also, my dear sir, to afford a striking illustration of the truth, that providential trials at the commencement of any good enterprise are not to be regarded as intimating the propriety of relinquishing it, or as indications of the measure of discouragement which will attend its further prosecution. The circumstances attending the commencement of the mission in which Mrs. Lowrie was engaged were very disheartening. Within three months after the arrival of the party in India, Mrs. L. was carried to her tomb; and within eight months more, the health of Mr. Reed so completely sunk, that (accompanied by Mrs. R.) he was obliged to embark for America, and died on the passage: so that of the *four* pioneers sent out to India by the Western Missionary Society, *one* only, and he in very feeble health, was left upon the spot at the expiration of a year after their reaching India. Such events might readily have disheartened the Society whose operations they so seriously retarded: but its conductors were happily influenced by correct principles; and therefore, conscious of their

solemn duty to prosecute the evangelization of the heathen world, they determined to increase rather than relax their exertions; and with as little delay as possible, sent out repeated reinforcements of labourers to carry on the work. It is pleasing to notice, that of *fourteen* missionaries (male and female) thus sent out, and now engaged in the Society's service in India, the health of all has been mercifully preserved or restored; while their excellent predecessor, Mr. Lowrie, though obliged for a season to revisit his native land, anticipates the pleasure of soon returning to the chosen scene of his missionary labour. Should this hope be denied him, still the interest in missions which the Memoirs of his partner, and the information communicated by himself, have excited in the United States, will be an abundant recompense to the Society for all the expense and anxiety connected with this unpromising commencement of its exertions. Such tribulations, indeed, are designed by God to purify, like a 'refining fire,' the motives of those who conduct religious enterprises; and, by exhibiting the *entire dependence* of all efforts upon his blessing, to lead to more implicit reliance on his grace for success. Hence, when properly improved, they form the surest pledges of abundant usefulness. By such trials of their faith and patience, therefore, the zeal of God's people, like a flame depressed for a moment, but afterwards invigorated, by the water that cannot extinguish it, should only be stimulated to more persevering and enlarged exertion.

"Other topics of remark, my dear sir, which naturally present themselves on the perusal of this Memoir, are so impressively illustrated by the author of the Introduction, that I should at once close this notice, had I not been requested by a highly esteemed friend, whose heart is deeply interested in the welfare of her sex in the East, to add a few remarks on one important branch of that subject, viz. *the education of native females in India*. As that was the great object to which Mrs. Lowrie had devoted herself, her Memoir

forms an appropriate place for their introduction : and as the book will probably be read by many who are actively engaged in raising funds for this object at home ; and by several, who, as devoted agents in the work of native education abroad, are deeply interested in the subject, I trust a few observations on it may not be deemed obtrusive. I shall be truly happy, if, in some humble measure, they secure the more effectual prosecution of an object which, as it regards the glory of God, and the happiness of our fellow-creatures, yields in importance to no other whatever.

“ By rapid strides the empire of Britain in the East has grown to gigantic size, so that, including its immediate subjects and the native powers more or less under the influence of its Indian government, it now includes upwards of *one hundred and thirty millions*, five times the population of the British Isles ! The mental and moral degradation of the whole female population must be witnessed to be understood ; while the licentious and cruel rites which are practised by multitudes throughout immense tracts of country, make even humanity shudder*. From their state of guilt and misery the blessed influence of Christianity alone can effectually deliver them ; and it is to pious women, and chiefly those from Britain and America, or to teachers educated by

* “ Among these rites, the most revolting is infanticide, which is chiefly practised in the N. W. of Hindustán. Some years ago, when Mr. Duncan, Col. Walker, and other philanthropists, had exerted themselves so zealously, the hope was generally entertained, that it had been almost, if not entirely, abolished. Recent investigations, however, convince us that this hope is quite unfounded. By these it is ascertained, that in Cutch, ‘ in a population not exceeding that of a small English county, there have been *thirty thousand* female children destroyed within a few years ;’ and that in Malwa and Rajputhana there are no less than *twenty thousand* thus sacrificed *every year* ! It is melancholy to add, that the murder of these helpless infants is generally perpetrated by their own mothers !”

them, that the sixty-five millions of our female fellow-subjects in India must be indebted for the intellectual and moral improvement which they so urgently need. When our countrwomen contemplate the ignorance, superstition, and vice, in which this vast number of their own sex is involved, how can they refrain from pitying, praying for, and endeavouring to relieve them? Raised so high in the scale of civil and religious privileges by the gospel as are British females, how tenderly should they feel, how liberally should they contribute, and how assiduously should they exert their influence for the conversion to its faith, of the Hindu and Muhammadan population of British India, that the countless mothers, wives, and daughters whom it includes, may enjoy the social elevation, the domestic peace, and the spiritual advantages which Christianity alone confers!

“ Besides this overwhelming population yet unblessed with the light of the gospel, there is also in India another body, who peculiarly need the attention and aid of the disciples of Christ in this country. I refer to the Native Christians—an interesting and rapidly increasing class of the community. By the peculiar constitution of Hindu society, an elder brother or other head of a family, has often his younger brothers, with their wives and children, (and if deceased, their widows,) dependent upon him; and any thing which affects *his* caste is regarded by his countrymen as affecting *theirs* also. When therefore any number of persons, truly concerned for their salvation, renounce the faith of their forefathers and embrace the gospel, and are in consequence excluded from caste, a larger number of their near or more distant relations, many of whom may have no decided feeling upon the subject of religion, are excluded also. Being thus separated from their heathen countrymen, these persons naturally associate with their Christian relatives, and are by them and the missionaries encouraged to renounce idolatry, and regularly to attend divine worship. This they generally do, and are in

consequence regarded by the heathen as Christians, though they may be comparatively uninfluenced by the gospel, and so may not be admitted to the church. In places where missionary efforts are particularly blessed, and where many true converts are led to profess the Saviour, the number of such followers becomes considerable; and there is great danger, unless corresponding efforts are made to prevent it, lest the superstition and vice from which they are not yet free, should be introduced by them into the Christian community, and thus gradually lower the standard of its morals and piety. Nothing can be conceived more injurious than this to the spiritual improvement of individual members, or to the beneficial influence of the whole body on the heathen around. Through the growing corruption of the church, the blessing of God will in this case gradually be withheld; and those, who should have been the great instruments of the conversion of their countrymen, will, like the lower class of Portuguese, or those European soldiers and sailors who disgrace their profession in India by intoxication and other vices, become the greatest stumbling-blocks in the way of their salvation. From these considerations, and from the severe persecution which many of them have endured for Christ's sake, these our native brethren have peculiar claims upon our attention: and their intellectual and spiritual improvement should be the subject of our most serious consideration. Among the means of promoting this object, one of the most important is the religious education of their youth. This, in connection with the faithful and affectionate preaching of the Gospel, must form the groundwork of the virtue and piety of future generations. It is almost unnecessary to add, that, in all exertions to educate this body, *females* must not be overlooked. As wives, and mothers, and sisters, as well as teachers, their influence on the future, as well as the present generation,—on the other sex, as well as their own,—will be most important and beneficial. To the neglect of female education

may justly be attributed a great proportion of the misery and vice existing among the heathen : from its general cultivation among the Christian population in India may we confidently anticipate the peace and purity which distinguish Christian society in Britain and America. But it rests principally with our countrywomen to say, how far the blessings of education shall be enjoyed by their sisters in India. On their benevolence and zeal must depend the raising the requisite funds at home : and on their active exertions, as wives of missionaries or as other labourers, the superintendence of such efforts abroad. While therefore I would solicit to this object the attention of the managers of missionary and educational societies of all denominations, I would particularly entreat in its favour the aid of any of my benevolent countrywomen who may peruse this volume. Aided by their cooperation, and stimulated by their activity, labourers already in the field will exert themselves with renewed assiduity ; and those who go forth to the work of missions will carry with them a proper sense of the importance of the duty, and a determination to aid in its fulfilment. Existing institutions will be enlarged, and new ones, where necessary, will be established. The object will thus be effectually accomplished*.

* “ Every child, whose parents have professed Christianity, ought undoubtedly to receive instruction sufficient to enable him to read the scriptures ; and all of promising talents or piety should enjoy those superior advantages which Boarding Schools present, and which in all parts of India have been found so successful in promoting the conversion and usefulness among their countrymen, of those who have entered them.

“ In illustration of the usefulness of boarding schools for boys, when efficiently conducted, it may be mentioned, that in the principal seminary of this kind established by the American missionaries in Ceylon, out of one hundred and fifty-three pupils who had completed their education at the end of the year 1836, *eighty-three* had given satisfactory evidence of piety, and been received as members of the church ; and no less than *fifty-seven*

While educational institutions of various descriptions for *boys*, supply a happy number of native preachers, school-masters, and other assistants in missionary labour, institutions of the same kind for *girls* will, under God's blessing, furnish them with suitable partners, whose piety and zeal will sustain their consistency and usefulness. By the education of both sexes, the great body of native Christians will exhibit a pattern of domestic peace and order, of lively piety and benevolent exertion, which will command the admiration of their idolatrous countrymen, and will constrain many to say, 'We will go with you, for we see that God is with you.' The friends of Christianity, while pointing to its native professors, will exclaim respecting them, as Paul of the Corinthians, 'Ye are our epistles, known and read of all men;' or like the same apostle, when speaking of the Thessalonians, 'From you sounded out the word of the Lord, so that in every place your faith to Godward is spread abroad.' The precious leaven, thus introduced into the body of native society, and aided in its influence by fresh importations of piety and benevolence from Europe and America, shall, through God's blessing, gradually pervade a larger and yet larger circle, till the joyful adorations of the universal church shall proclaim,

were then employed as native preachers, catechists, school-masters, or other assistants in the American, Church of England, or Methodist missions on the island. The boarding schools for girls, connected with the same mission, have also been greatly blessed. In one conducted by Mrs. Winslow, all the pupils who had passed through a regular course of instruction, or were far advanced in it, at the time of her death, being no less than *twenty-four*, had become hopefully pious, and were consistent members of the church.

"Similar operations for the education of one or both sexes have been successively commenced by the labourers of the Baptist, Church, and London Missionary Societies in Bengal, and by those of the London Missionary Society at Bangalore. The success of all has been equally encouraging, in proportion to their more recent establishment, and their more limited extent."

‘ The kingdoms of India are become the kingdoms of our God and of his Christ, and He shall reign for ever and ever.’

“ Most cordially thanking Mrs. Reed and yourself, my dear sir, for the deep interest you have manifested and so generously expressed in the welfare of India, and earnestly entreating your continued exertions in aid of the moral and spiritual improvement of that degraded, but rising and interesting country,

“ I remain,

“ My dear Sir,

“ Your’s most sincerely,

“ W. H. PEARCE.”

It was his intention also to have made an appeal to the British and Foreign Bible Society on behalf of the millions of India who are perishing for lack of knowledge ; but he found from what had transpired that his labour would be in vain ; and therefore desisted from the attempt. He learned that the Committee had come to the resolution not to encourage any version of the scriptures in India in which the word baptism was rendered by a term signifying only immersion. This he deeply regretted for two reasons. 1st, Because it was contrary to their past liberal practice in regard to Eastern versions, and to their present practice in regard to some of the Western ones. 2ndly, Because he thought it was contrary to the principles of religious liberty and the rights of conscience—a contracted principle upon which they would not be able uniformly to act for the future. It appeared to him that as a great body embracing all parties, the Bible Society ought to leave all minor points to those engaged in translation, and to be

satisfied if the versions claiming support were considered by competent judges to be correctly executed as to style, and to be faithful and true in all the grand essentials of Christianity. He firmly believed that if quitting this broad basis, they took upon themselves to decide those points which they confess to be non-essential, they would lay the foundation for endless dispute and dissension respecting all the terms affecting Church government, such as Bishop, Presbyter, Church, Congregation, &c. Time and future events must decide whether this will not be the result.

Mr. Pearce asked nothing for himself or his denomination which he was not willing fully to concede to others. While he contended for the right of translating baptism by a term signifying immersion, he was willing that it should be transferred by those who so preferred it, or translated by pouring, washing or sprinkling by those who believed such to be its meaning. All he wished was, that what was considered by the Society a *non-essential*, should not be made *essential* to obtaining their support. Had they encouraged the Bengálí version with the term baptism translated by immersion, he would have been willing for them to have as many copies as they pleased with the term transferred. They, however, were resolved on *uniformity*, and rather than sacrifice this, even in a non-essential point, they would give up the Baptists if unwilling to *conform*, and all their versions, and allow the heathen to wait till they could secure translations upon a uniform plan. Now we would ask calmly, was this charity either to their *weaker* brethren or the *benighted* heathen?

Mr. P. lamented the course taken, not only because it seemed to him to reflect upon the Committee of the Bible Society, but because it prevented him from appealing to them on behalf of the perishing heathen. He might indeed have appealed to them on the ground that they had printed one edition of the Bengálí version* through their agents in Calcutta, and were about to print another in the Roman character in London, and both *with the terms transferred according to their own views*; but as he could not appeal to their liberality, he determined not to appeal to their justice.

Disappointed in his expectations of obtaining assistance from the British and Foreign Bible Society, he directed his attention to "The American and Foreign Bible Society," and entered on a regular correspondence with them; the close of which just before his death we shall have occasion hereafter to notice. From them he realized for his object far more than he anticipated, and could not help with all his brethren admiring the kind providence of God, that when "thrown overboard" by those they deemed their friends, they were picked up and supported by those from whom they had no right to expect such acts of friendship.

Besides writing for Societies and public benevolent objects, he kept up a very extensive correspondence

* This version, upon a very moderate calculation for the time and labour of the translator and other expenses, cost the Baptist Missionary Society £1,500, and towards the defraying of this the Bible Society, who have had the benefit of two large editions of the work, have paid nothing.

while in England. To his brethren in Calcutta he wrote monthly letters. Most of these were on matters of business, and would altogether form a small volume. In addition to monthly public letters he also wrote a number of private ones to different individuals. The subjects of these were of personal or local interest, such as deeply interested the feelings of those to whom they were addressed, in reference to what was transpiring in England, but contained little in reference to India that would render their publication of value. His letter to the Rev. F. Tucker, who was about to proceed to India as a Missionary, may be regarded as an exception, and is here inserted as containing a number of remarks which may be useful to others who may devote their lives to the service of God in the East.

*“ Miss Mainstone’s, Western Road,
Brighton, Oct. 5th, 1838.*

“ MY DEAR BROTHER,

“ In returning to London the early part of last month, my dear Mrs. P. and myself had two objects principally in view; the first, to see our esteemed friends the Parsons’s ere they left for Bengal; the second, to enjoy the pleasure of your converse and acquaintance ere (as I hope) we become in due time fellow-passengers to Bengal. The former object we happily accomplished; in the latter we were sadly disappointed. Contrary to our expectation, you had for a time left the neighbourhood of London when we arrived there, and as it appeared important to my future health to proceed to this place without delay, I am again obliged to trust to epistolary correspondence for

the maintenance of that little intercourse which we can yet command.

“ Since coming up to town I have been informed that you have undertaken for a season the pastoral charge of a new interest near Chelsea. I readily confess, that for the few months of *fine* weather at least, I should have rather seen you otherwise engaged. I should have rejoiced to have had you employed in attending anniversary meetings of the *various country auxiliaries* to the *Mission*, that our dear Christian brethren might become acquainted with you, and in consequence feel that lively interest in your future labours as a Missionary, which personal knowledge alone can secure. I feel however so well satisfied, that in the step you have taken, you have been actuated by the *best* of motives, that I should not for a moment allude to it, were it not to suggest for your own consideration the propriety of declining (at the close of your present engagement) any further employment of a pastoral character, till you have expressed to the Committee your willingness to aid in the Anniversaries of the spring, so far at least as they will not interfere with your departure in the month of May or June, the period before which (from a regard to the health of any Europeans who may be going to the East) I should advise that we do not leave England. I am convinced, that your services of this kind will be pleasing to the friends of the mission, and will secure for *you*, in your future labours, a more lively remembrance and more fervent prayers, from many of your hearers, whose affection and prayers you will highly esteem.

“ As you are now, I believe, settled at Chelsea for a few months with a view to an early entrance on Missionary labour, will you deem it obtrusive if I just allude to two things to which I think it possible you may have an opportunity in your *present* circumstances of attending, and which will under the divine blessing greatly facilitate your future labours? I refer to the knowledge of the *Bengálí* language, and the prosecution of such *English* studies as will probably be found most important in Bengal. As it regards the first, the only serious difficulties in acquiring a tolerable acquaintance with the native languages, is the impossibility of securing a *correct pronunciation* without a living teacher. It had occurred to me (had Providence permitted us to meet) to place myself at your service for this purpose, but as at present it is quite uncertain, whether Mrs. P. and myself shall be permitted to spend the winter in the neighbourhood of London, I have been thinking of another expedient. It occurs to me that if you would get instruction for an hour or two, in the *pronunciation* of the letters in their simple and compound forms, from our excellent friend, the Rev. H. Townley, who resides at Hackney, or from Eustace Carey who lives near Boxmor, or from both unitedly, you would remove the first and chief difficulty, and with elementary books would be able to make some pleasing proficiency. If you approve this proposal, and will mention your name and object in connection with my suggestion to Mr. Townley, when you write to know at what time he will be at home, and can give you a lesson, I am sure he will gladly spend an hour with you; and it will I doubt not, afford bro-

ther Eustace great pleasure to aid you. A Grammar and Spelling Book, with Pearson's Idiomatical Exercises, and a Gospel or two, (all or most of which, in the native or English character, you may I think find at Fen Court,) will be all you need in the way of books. The study may be prosecuted at your leisure, till we are permitted to meet on boardship, when if not before, it may be in my power, as it will ever be my pleasing duty, to aid your further progress.

“ There are also two or three branches of English study, which, as they are likely to come into very useful employment in India, it will I think be worth your while still further to prosecute. I refer to Astronomy and Mental and Moral Philosophy. A thorough knowledge of Astronomy (including what may be necessary to calculate with accuracy the period of *eclipses*) and the ability to give a complete course of lectures on Moral Philosophy, adapted to secure the attendance of intelligent native youth and others, promise under God greatly to increase your usefulness in Calcutta. It is very likely that you may *now* feel yourself sufficiently acquainted with the branches of study I have mentioned, to communicate to others all that may be necessary, and so may regard further attention to them as almost superfluous. You will, however, permit me to remind you, that upwards of a year of other engagements in England and on the voyage, with *very little* time for spending a thought on such subjects in India, may render their further prosecution here until your departure, important.

“ I am very ignorant of the facilities which are accessible in London for this purpose, but should

imagine that the Royal Institution, the University of London, or King's College would furnish some superior teachers, the hearing of whom would be advantageous. If not, you will have, at least in London, access to all the *books* necessary to keep up, or still further to increase, your knowledge. From the beneficial influence of the lectures of our dear friend Duff some years ago, in connection with the far greater number of persons in Calcutta *now* competent to benefit by them, and that happy ease of address and expression which God has granted you, I look with pleasing (I trust also with prayerful) anticipation to the good which by similar efforts for the advantage of native youth you may hereafter, under the divine blessing, be the means of effecting, and would by all means recommend your keeping the object in view.

“As this letter must go to Fen Court to have your address inserted, I will request Mr. Dyer to read it, that he may modify or add to the suggestions I have made. For venturing to offer them I should think it necessary to apologize, were I not conscious of being compelled by an affectionate regard to your usefulness, which to a generous mind like yours, will be a sufficient apology.

“With earnest desire for your abundant prosperity both at home and abroad,

“I remain, my dear brother,

“Your affectionate friend,

“W. H. PEARCE.”

He corresponded also while in England with several persons in America as appears from the letters sent him in reply. In one of these Mr. Malcom remarks :

“ I received a few days since, your very welcome letter, on the printed sheet of letters respecting the engagement of ten new Missionaries. How my heart leaped for joy to see so great an effort so nearly accomplished! Dear brother, the Lord makes his power seen in your weakness. A poor, sick, suspended missionary, comes home to repose and refit, and in that very act produces the sending out of ten families, and the erection of a native chapel at a cost altogether of £6000. When shall we learn to look exclusively to God ?”

In another letter Mr. Lowrie makes the following remarks :—

“ I received with many thanks, felt if not expressed, your favour enclosing some letters forwarded from St. Helena. Since that I have read various notices of your doings (not many of your sayings) in England, and have learned with painful interest, that you have not derived that benefit from your return which you had been led to anticipate. Our mutual friends, the Goadbys, gave me a number of very interesting particulars about your health and your movements. I sincerely trust, my dear friend, that you will have the continual and precious support of the grace of God in all the time of your feeble health, and that this affliction (*comparatively* a light one—light compared with what we deserve are all our afflictions), shall be made to work together with all things for your good. I also trust most sincerely that in due time your health may be fully restored, your life long continued, your usefulness and comfort, in the Lord’s work (in India if it may be, but wherever the *Lord* will), long, very long permitted.

“ I have observed with thankfulness the success of your effort to interest your community in behalf of those poor people ‘ out in India.’ Your appeal to the Tract Society appears to have accomplished its object, and the completion of your efforts to raise so large a sum for the support of additional Missionaries calls for devout thanksgiving from every friend of Missions. But I forbear to tell you (indirectly it amounts to telling, does it not?) what I have learned about you, my dear brother, and proceed to what is more easy, but less satisfactory, to tell you something about myself.”

While writing to those at a distance he was not unmindful of those near at hand. When pressed by young ladies to write in their albums, he generally communicated something worthy of their remembrance. These short remarks, written upon the spur of the moment, shew the state of the mind more than laboured pieces of composition; even as a feather shews the direction of the wind more than a heavier body. To one he says,—

“ Do all you possibly can, my dear Miss G., in the service of the blessed Redeemer. He is a *good* Master; but be especially careful, that what you do, be done from *motives* which will stand the solemn test of death and judgment. It is deficiency in this particular which excites the keenest pangs in the bosom of him who now addresses you. In order that you may escape this self-reproach, permit me to advise you in the words of infinite wisdom, in all you do, especially for God, ‘ Let your eye be *single*.’ ”

To another he says: “ I would cordially recommend my dear Miss W. to cultivate *every talent* that

God has given her ; doing so is both her duty and her privilege. But I would at the same time affectionately urge her to see to it, that it is cultivated from right *motives*. There is something far above the gratification of one's own feelings, or meeting the wishes of dear connections, or securing a share of reputation in the world, which might be sought in every action. The great rule of action to the Christian is, whatever you do, do all to the glory of God. Since all proceeds from Him, it is surely just that all should be dedicated to Him. May my dear young friend be enabled to keep this object invariably in view, and then every effort, however humble, will be followed by the divine blessing to others, and be found to enlarge that reward of grace, which she herself shall receive from the blessed Redeemer, when he cometh to give every one according to his works."

To another he says, " 'What will become of women and *other animals* in the future world?' was the inquiry of a respectable and learned Hindu. It correctly expresses the low estimate which he and his countrymen form of the female character ; and which is formed and manifested in all countries where Christianity does not teach man to regard woman as his companion and friend : in circumstances so superior, and from tender concern for the welfare of your sex in circumstances so wretched, O do all you can for the present and everlasting benefit of the 50 millions of Hindu females placed by providence under the authority of Britain in the East."

While engaged on behalf of Societies and in a very extensive private correspondence, he contrived, during

his stay in London, to edit "The London Apprentice," a work which we have not had the pleasure of seeing, but which from what we have heard must have cost him considerable labour.

In the midst of the mental excitement occasioned by an intense desire to do good in every possible way, he found the climate of England, particularly the winters, very trying. In the first year, we find him writing to his wife as follows: "I really think that under the divine blessing I shall soon be better than I have been. Since yesterday, when I caught a cold, and felt my chest sore and my breathing embarrassed, I am not so desirous of *your coming* as I was when I wrote in the morning—and I cannot let you leave dear Mary, till you have been with her some time, nor let her go without my seeing her; so I think I shall come and fetch you. Do not be *anxious*. *I need* affliction. I feel its benefit already and bless God for it. It is good to be left without the support of creature enjoyments, that the soul may be led to look up to the Creator—the Saviour—the Friend of his people. Even this retirement, passing almost a day without seeing a person, I know has its important advantages, and with your prayers, will turn to my spiritual good. I feel *ashamed* and *confounded* at a review of my past life, and fly with *hope* to the Refuge of the guilty. O for good evidence of faith in him and sweet conformity to his blessed will."

In the second year he writes again: "I must now hasten to a close. I commit you to the guardian care and keeping of our covenant God. I trust that *he* will direct us. I have no *desire*, except to return to

our adopted country. But I have felt a strong impression for some time that this would not be at present allowed. When I have seen Mr. Elliott, and Dr. Clarke, we shall have had excellent opinions, and must yield to them if unanimous, under the persuasion that they direct us to the path of duty. May the Lord sanctify our *retirement* from public life, as well as bless our past *enjoyments*. May we be much in *prayer*, and then we may hope to enjoy much of his presence and blessing. Alas for me, that I have enjoyed so little of this holy *communion*. May the Lord now grant it me, for his mercy's sake."

In the same year in a letter to his friend he says, "I have neither time nor room to tell you of the trials which a nervous temperament, an unbelieving heart, and a deceitful devil occasion me. I am sometimes *very low* and *greatly need your prayers*. If, as I *sometimes* hope, these heavy chastisements are designed by a tender Father to bring me nearer to himself, and prepare me for more usefulness on earth, or produce a greater fitness for a world of purity, I shall at last rejoice even in affliction also. O may the power of Christ rest upon me."

In the same year, July 5th, he writes thus to his Calcutta friends: "My last contained an account of our journey to Bristol, Bath, Bradford, Trowbridge, and then at the earnest request of our worthy friend, Dr. Hoby, of my going to Cambridge and Norwich to meet him. We raised at these two last places £300; but on reaching London to see if the physicians would allow me to sail for India, my health and strength began to sink most remarkably. I had no disease but

weakness ; yet mind and body seemed at once to fail me, and I felt that reason and life were both in considerable danger. Doctor Ashwell promised to call in Sir James Clark, celebrated for his knowledge of the influence of climate on disease. They met and fully examined me by the stethoscope, and they both said that a return to a warm climate in my state of health would be preposterous. Premature old age at least would be the result, and that I must now seek a cool climate in Britain to enable the constitution to rally. At Mr. Gutteridge's request Dr. Ashwell wrote to Mr. Dyer his opinion as follows :—

‘ June 14th, 1838.

‘ MY DEAR SIR,

‘ Sir James Clark yesterday saw and carefully examined Mr. Pearce, and had there been time, would have united with me in the opinion I now forward through you to the Committee.

‘ A year at least, perhaps more, must be spent in entire attention to health. If Mr. Pearce resume in this country or in India, the least mental exertion, he will sink, in a few months into premature old age. As it is, he is *excessively* feeble, and although there is no positive or organic disease about the lungs, still his respiration in some part is so feeble, as to be scarcely audible, and the mucus membrane of his throat is very far from healthy. Malvern during the summer, Brighton in the autumn, and Torquay or Clifton in the winter, are perhaps the best places for his residence.

‘ I am, my dear Sir,

‘ Yours faithfully,

‘ SAMUEL ASHWELL.’

“On this the Committee passed an expression of sympathy in our trial, and wished us by all means to follow the plan recommended by the physicians. Dr. Elliott’s opinion coinciding with that of the other medical men, as soon as I could possibly bear the fatigue of travelling (27th ultimo) my beloved wife (who had come up all the way from Bristol to nurse me) and myself proceeded to Oxford, where we staid a few days with our dear friends, the Collingwoods, and thence to Worcester, where we were kindly entertained by our dear friends Mr. and Mrs. Richard Harwood, who accompanied us to this place yesterday. In this elevated and delightful spot we have very cheap and comfortable lodgings. I am certainly decidedly better since leaving London, and hope that under God’s blessing (which alone can render means effectual) I may here be permitted to regain health and strength, to be hereafter employed for *God in India*. That I ought to be as quiet *as possible* NOW, seems to me to admit of no question, and to the securing of health I now bend my attention as to the performance of a *particular duty*. I beg your prayers that the trials I have already experienced, as well as those that may still await me, may be sanctified to make me more qualified for usefulness on earth and for the enjoyments of God’s presence in heaven. If I cannot now *labour* with you, I can, I do *pray* more ardently than ever for you; and who can tell but that in due time we may yet rejoice together. I would say more on this subject, but I feel that I should be doing wrong in proceeding. The effort is too great to be continued. I should not write so much to-day,

but to-morrow the letter must go or we lose the month."

In the third year, January 22nd, 1839, he thus writes to his friend, Mr. Trevelyan.

"MY DEAR FRIEND,

"Mrs. P. and myself are very sorry that we had not the pleasure of seeing you when last in town, and especially as various circumstances had before prevented our enjoying that gratification.

"We landed in May, 1837, the day of the Annual Meeting of our Mission, after a very pleasant voyage. My health being still feeble, we went first to Leamington to recruit. In August, being rather better, I was led to commence a subscription for funds to send out additional Missionaries to India, which with various intervals of indisposition occupied me till May last year. Providence kindly succeeded the effort, but it was too much for my strength, and we have been obliged in consequence to spend some time at Malvern, and afterwards at Brighton, ere retiring here for the winter. We are now under the hospitable roof of our worthy treasurer, Mr. W. B. Gurney, who with his three daughters does all for our comfort and health which friendship can dictate. I am yet an invalid and confined to the house under medical advice, being unable to bear exposure to the cold. The affection in my head however, I am thankful to say, has been entirely removed, and my medical friends give me reason to hope, that in May or June I may return with advantage to India. Should this pleasing prospect be realized, Mrs. P. and myself anticipate being accompanied by four Missionary brethren with their wives, in ad-

dition to two other couples who we trust have already reached Bengal, and a third who has proceeded to Ceylon."

In the same year, March 18th, 1839, he writes thus to Calcutta—"To relieve at the first glance the anxiety which my being too ill, when the last monthly letter was dispatched, even to *dictate* its contents, may have caused in the mind of yourself and my other beloved associates, I have determined to *write* even a little of this myself. I have indeed great reason for thankfulness on being permitted again to address you. It is a gratification I scarcely dared to *hope* for some few weeks ago. The fact is, that my general health being very weak, the Doctors gave me *quinine*. This affected my head, and in connection with several weeks confinement to my bed-room, with a high temperature, brought on my affection of the head in all its former violence. It became so bad at last, that I durst not think of any thing at all interesting to my feelings. For a few days before the last letter was dispatched, I was in this sad state, but the day it went off I began to improve. I have ever since with occasional drawbacks been improving. I now come down-stairs all day, and in the two or three hot days we have had, have been able to go out of doors. Thus in wrath God has remembered mercy. Blessed be his name for all his goodness. As the weather becomes warm, I trust that I shall be able to expose myself to it without injury. And as my head is so much better, I am encouraged to hope that during the voyage to India, my chest and general health may be essentially and permanently improved."

At the end of the second and commencement of the last year of his stay in England, as alluded to in the preceding letter, he was very ill indeed, so much so as, once at least, seriously to think that life was drawing towards a close. On this melancholy occasion Mrs. P. took down the following sentences which he uttered when he thought he was about to depart. He said, "Give my best love to Yates. Tell the brethren in Calcutta to be more faithful, to be steadfast, immovable, always abounding in the work of the Lord, for as much as they know their labour is not in vain in the Lord.

His very word of grace is strong,
As that which built the skies :
The voice that rolls the stars along,
Speaks all the promises.

"Tell them they will not find perfection in the new Missionaries, but they will find them devoted men of God and the churches."

To Mrs. P. he said, "We have been long united in the same work, and have seen his grace together, and I hope together we shall see his triumphs. God bless thee, my dearest Martha, and keep thee, and lift upon thee the light of his countenance and give thee peace; live near to God and you shall receive a crown of joy."

Then for himself he said, "I long to love Christ more, and to be sanctified and blessed by him, and filled with life and peace and joy. Dear Jesus, I choose thee as my Shepherd—blessed Shepherd, purge away the old leaven; shew me thy face, and all will be right."

After being brought thus low, he was mercifully restored, and permitted again for a short season to enter on the duties and trials of life. On his recovery he received letters of congratulation from several of his friends, who were truly thankful for his preservation, and entertained the hope that he was now preserved for great usefulness. Among the rest is a letter from the Rev. E. Carey, who had been united in Missionary labours with him for ten years in Calcutta, in which are these expressions :—

“ I cannot but hope and believe that God will yet raise you up and strengthen you for future labour. But the essence of all true religion is submission to God, a lively filial recognition of his authority, in believing, or in doing, or in suffering. That you have some blessed measure of this holy principle I am well assured, and desire to bless God on your behalf. May he yet continue to strengthen you and to bless you with everlasting consolation and good hope through grace.”

During his absence from India he had heard of the death of one of his old friends, Mrs. Yates, and he was now called to hear of the death of another, which much affected him. How deeply he felt the removal of his beloved friend Penney may be seen from several notes which he wrote on the subject. To his wife he writes, “ You with myself will be *deeply grieved* to hear that the brother who of all others we *least* expected to be removed, has been taken to his rest—I mean brother Penney. On his birthday—the anniversary of his arrival in India 22 years ago, he was taken ill with cholera and died! How mysterious

are the ways of the Lord! and how *entirely* dependent we are on him! Oh with what entire humility and *self-annihilation* should we pursue our plans, since they rest so entirely on the will of him whom we cannot control, and who giveth no account of *his* matters to any one. At the same time how anxious should we be to be active, and diligent and prayerful, that we may in some measure make up for the loss of others, and be ourselves prepared for our great change—should it come as suddenly as our beloved friend's."

In another letter he says, "I have repeatedly been present with you, imagining your feelings of regret and sorrow when reading the last epistle I sent you, and when reflecting on the loss to ourselves and to the Mission which it announced. But I trust you have felt also consoled by the recollection of the superintending care of the Great Head of the Church, and the deep and permanent interest which he feels in the progress and success of the great and glorious work in which our dear friend, with ourselves, was engaged. Nothing occurs unknown, unprovided for by him—all in his hands subserves the interest it may appear to injure. May the Lord pour down on those who *remain* a double portion of his spirit, and while our beloved friend is the gainer, our Mission will sustain no loss.

"I am thankful to inform you that the favourable change in the weather has relieved my throat considerably, and that I hope now it will soon be as well as I can expect in England. It is necessary for us to feel our *dependence*, that the continuance or return of

health may excite gratitude and praise. May the Lord enable us to feel truly thankful for his goodness, and to consecrate ourselves afresh to his service."

To all his brethren in Calcutta on the same subject he says,

" *Birmingham, May 14th, 1839.*

" MY DEAR BELOVED BRETHREN,

" After waiting with considerable anxiety a longer time than usual, we received by the late overland despatch letters from brother Yates, brother Thomas, brother Ellis and Mrs. Lawson, all dated from the 8th to the 11th February. Deeply affected were we by the unexpected intelligence they conveyed of the death of our beloved brother Penney. Of all our dear associates, he appeared the most likely to live till old age, and yet *he* is cut down the first of all the brethren we left behind!—Well, we know *who* has done it—we would therefore adore, submit and acquiesce in his decision, and earnestly pray, that while he supports, directs and comforts the mourning widow and fatherless children, he may also provide many more labourers of piety and talent to supply the place, and carry on the labours of the beloved brother he has taken to his rest. We rejoice in the support afforded to our dear friend in the prospect of death, so unexpectedly presented, and that he was enabled to leave behind him a noble testimony to the power of the Gospel to support men in nature's extremity. May his dying testimony as well as living exertions be followed by an abundant blessing.

" At the anniversary of our Society, held last Thursday week, Mr. Swan read part of brother Yates's

letter to me, and gave his testimony to the character and labours of our dear friend. On last Lord's-day evening Dr. Hoby preached an impressive funeral sermon for him from that text, 'Well done, good and faithful servant.' If Mrs. P. should be yet in India, pray offer her our kindest regards, and assure her of our tender sympathy with herself and family."

Soon after the death of Mr. Penney he heard of the death of Mrs. Lawson, on which he remarks, "June 5th, 1839. "The death of Mrs. Lawson, so soon after that of our beloved friends Mrs. Yates and Mr. Penney, has much affected us. Three out of the little band which united in 1817 are thus removed, and two of them within only a *few months* of each other; more than one-half of the party are now gone to glory, and only three* remain connected with our Mission. It is a solemn recollection, and should excite the few who remain to increased zeal and devotedness."

By this process God was preparing him for future scenes. Personal and relative afflictions are the means most commonly employed to detach the affections from the things of time, and prepare the soul for the glories of eternity. It is not easy to determine whether he suffered more from his personal afflictions, or from the loss and distress of his friends. His mind was so very susceptible of sympathy that the distress of others became his own, and the death of his beloved friends was realized in a manner like his own; hence from what he suffered in person, and from what he felt on the removal of those he loved as his own life, his trials were of a more than ordinary kind. *He* could

* Viz. himself, wife, and Mr. Yates.

however, recognize in them all the hand of his heavenly Father; and *we* can now trace, how they all worked together for his good—can see plainly that the Lord chasteneth every son whom he receiveth into his favour on earth, and in a more especial manner every son whom he receiveth into his glory in heaven.

CHAPTER IV.

HIS RETURN TO INDIA AND SUDDEN DEATH.

WHEN Mr. Pearce found that all the objects of his anxious solicitude had been accomplished—that £5000 had been contributed to send ten fresh Missionaries to India—that £1000 had been given to aid in the publication of religious tracts and books—that £1000 had been liberally supplied by a generous individual for building a school-room and chapel—and that something also had been done for Native Female Education, he began to think of directing his steps back to the scene of his former labours. He was induced to do this without any further delay, from the conviction that a longer stay in England would contribute nothing to the establishment of his health. The two winters he had passed through, had been so trying to him in his delicate state, that he had reason to fear he should not be able to endure another. He therefore addressed the following letter to the Committee through its respected Secretary, Mr. Dyer, requesting measures to be taken for his return to India.

“ To the Rev. J. DYER,

Secretary to the Baptist Missionary Society.

“ MY DEAR FRIEND,

“ It has pleased God so far to raise me up from my former state of weakness and disease, that I begin to anticipate a gradual return to active

engagements. My complaint (as you are aware) affects chiefly the *chest*, to which the cold and variable nature of this climate is so unfavourable, that I can expect but little health or usefulness in England, and it is the decided opinion of Dr. Ashwell, as well as Dr. Elliott, that if I do not attempt too much mental exertion, and take proper recreation, I shall enjoy better health in India than in this country. Mrs. Pearce and myself are satisfied that with the *same* state of health, we should be far more useful in Bengal than in England; and under these circumstances are anxious to proceed to Calcutta the early part of this summer.

“I am of course very desirous that as many Missionary brethren as possible should accompany us. Their services are greatly needed; and I hope by attention to them on the voyage, to facilitate their acquisition of the native language.

“Messrs. Tucker, Wenger, Phillips, and Morgan are, I fear, the only brethren whom we may expect to accompany *us*; more I trust will follow with Mr. G. Pearce. From regard to the health of all the party, especially those who have never been in a hot climate, we think it very desirable to sail by the *first or second week in June*, so as to arrive in India the commencement of the cold weather.

“As it regards the expense of passage, outfit, &c. that for the brethren who accompany us will of course be defrayed from the extra fund raised in this country: that for Mrs. P. and myself will be met from the proceeds of the publishing department raised in India.

“There are yet several subjects in relation to funds raised in India, which I wish to present to the attention of the Committee: these I hope to lay before them in another communication, as soon as I feel myself a little stronger. In the meanwhile, however, it is very important that the time of the departure of the new Missionaries should be arranged and communicated to each of them without delay, that they may be allowed to take such measures in respect to their present engagement, designation, marriage, (where proposed,) &c. as may be necessary.

“I shall therefore be greatly obliged to you, if at the meeting to-morrow you will communicate the subject of this letter to the Committee, and solicit the expression of their wishes on the occasion.

“With best respects to the Committee,

“I remain, my dear friend,

“Your very sincerely,

“W. H. PEARCE.

“*Denmark Hill, March 6th, 1839.*”

In reference to the latter part of this letter it may be necessary to explain, that on his leaving India, he was entrusted by his brethren with power to negotiate and settle a number of important secular concerns, some of which had been under consideration eighteen or twenty years. Of these the two principal were the provision to be made for widows and orphans, and the manner of employing any funds that might be raised in India. On the former of these he had definite instructions to submit to the attention of the Committee. On the latter he was left to form or adopt any plan which should appear to him and the Committee most for

the welfare of the Mission. When he wrote the above letter he had settled the first of these questions to the entire satisfaction of the Committee and of his Missionary brethren : and he afterwards brought the other also to a happy conclusion. These things were a source of no small gratification to him, anxious as he was to please all, and to make such arrangements as should be found advantageous to all. It seems singular that for eighteen years before, while the first of these subjects was under discussion and remained unsettled, there should have been no widow requiring support, and that so very soon after it was settled there should have been two. In this the brethren in Calcutta were called to admire the goodness of the Lord, though they have not the least doubt that in any case, the Committee would have been the friends of the widow and the orphan.

As the time for him to embark with his companions drew near, a special meeting was held first in London and then at Portsea to commend them all to God in prayer, and to implore his blessing upon them while crossing the great deep, and when they arrived at their destination, to make them useful in the future part of their lives. These meetings had a happy influence upon all parties—upon those abiding and those departing ; but they would have been even more affecting than they were, had our friend, possessed of the spirit of prophecy, been able with certainty to say—“ Ye shall see my face no more ; ”—it would then have devolved on us to add, “ sorrowing most of all for the words which he spake, that they should see his face no more.”—Many accompanied him to the

ship. The recollection of the parting scene, and of the self-consecration then made to the service of God, has its influence upon the Missionary in making him stedfast, and unmovable in the prosecution of his great design ; and there is perhaps nothing so calculated to make him always abound in the work of the Lord, and to support him under all the privations, disappointments, fatigues, and pains connected with it, as the consciousness that there are many who wrestle with God in earnest prayer on his behalf.

On the 20th of June, 1839, he went on board the *Plantagenet* at Portsmouth, accompanied by four new Missionaries, (three of whom had wives,) and a number of religious friends. Little can be said respecting his voyage. It was monotonous as almost all voyages to India are. His health during the passage was somewhat improved, though he never appears to have felt perfectly well. His time was wholly occupied in teaching Bengálí, of which he was a perfect master, and in learning Hindustání or Urdu, to which he had not paid particular attention before. By thus getting and imparting what was to fit for usefulness in future, the tedium of the voyage was greatly relieved. Though the passengers were of different denominations, belonging to the Roman Catholic, Episcopalian and Dissenting Churches, yet nothing unpleasant occurred between them, but a friendly deportment was manifested by all. Mr. Pearce entered into a long conversation with one of the Catholic persuasion, and after a most dispassionate discussion, they came to the conclusion that they must agree to differ, yet

without having any less respect for each other as men and members of society. It appears that two men died on the passage, but with this exception all arrived at their destination in peace. The following letter was addressed by Mr. Pearce to his brethren in Calcutta, on his arrival at the Sand Heads.

“ *Off the Floating light, Monday September 24th, 1839.*

“ MY DEAR BELOVED BRETHERN,

“ Words fail to describe my conflicting feelings while privileged to announce the safe arrival thus far of our dear Missionary party, Messrs. Tucker, Phillips, and Morgan, with their wives, and Mr. Wenger, together with my dearest Martha and myself, Miss Wright and Mr. G. Beeby, in the ship Plantagenet, Captain Domett. Our passage has been rapid, only 90 days from land. It has also been very pleasant; application to useful studies, frequent religious services, much affection among ourselves, and the kind attention of our Captain and fellow-passengers having contributed greatly to alleviate the inconveniences of a sea voyage. My health has decidedly improved since we doubled the Cape; that of our party is good, with the exception of one of them, who is suffering a little under the rapid transition we have experienced from cold to this *intense* heat (90° Fahr.)

“ We long to be among you, to see again your dear faces, and to unite with you in those active services for the good of India which constitute the happiness of your lives.

“ While adverting with the deepest sorrow to the affecting void in our circle of beloved friends, so far

as enumerated to us by your letter up to March last, I need scarcely allude to the inexpressible anxiety we feel, till informed whether these are the *only* ones we have to deplore. We trust that even at this *early* date, you may have sent us letters to meet us at Kedgerree; but if not, we shall not blame you. We will trust in the goodness of the Lord, and stand prepared for any events in his wise Providence, which you may have to communicate when we meet.

“ Hoping soon to see your beloved countenances,

“ I remain, my dear Brethren,

“ Yours most affectionately,

“ W. H. PEARCE.”

The wishes expressed in this letter were soon gratified, for in the next few days we find the following notices in his memorandum book.—“ 25th. Just after breakfast we were delighted to receive letters from brother Yates and brother Thomas, together with one from Mr. de Rodt to brother Wenger. Truly thankful to hear the happy intelligence that *all* are well.—27th. Arrived safely once more in Calcutta through the tender care of our heavenly Father. Proceeded to our former residence, the Mission House, where several of our dear Missionary friends were waiting to welcome us back again.—28th. Engaged in seeing dear friends. Drank tea with our dear friend Yates.”

A few extracts from a letter written by Mr. Wenger, to which allusion is afterwards made by Mr. Pearce, and another letter written by himself, will enable the reader to form a tolerably accurate idea of his state during the voyage.

To the Rev. J. DYER.

“ Ship Plantagenet, off Saugor Island,

“ Sept. 24, 1839.

“ DEAR SIR,

“ Through the kindness of our heavenly Father, our voyage is already drawing to a close, although three months have hardly elapsed since we took the last glimpse of the British coast. You will be pleased to hear both that our progress has been so rapid, and that we are all in tolerably good health.

“ We experienced more contrary wind in the Channel than we had to contend with after. We were not fairly out of sight of land till June 26th. It was tantalizing to those of us who had friends at Plymouth, to discern Eddystone light-house for a whole day together, and yet to be separated from those whom they loved just as effectually as if a distance of a thousand miles had intervened. But, from the day just mentioned till past the Cape Verd Islands, we had a constant succession of favourable breezes and fine weather. Then we were detained four or five days by calms and contrary winds, but we finally crossed the line on the 25th of July.

“ A few days afterwards (July 29th) we were admonished of the frailty of human life by the sudden death of one of the soldiers, who, whilst ascending from the steerage, fell off the ladder into the hold, which had been opened for the sake of getting provisions, and expired two or three minutes afterwards, having broken his neck in the fall.

“ One man, the captain’s cook, was taken ill in the second or third week. He lingered on till the end of

August, and was regularly visited* ; but the result of the instruction and exhortations which he received will only be known to us on the day when all secrets shall be made manifest.

“ We crossed the line the second time on the 15th of September, having scarcely had an hour’s foul wind, and only two days’ calm. After that our progress was somewhat less rapid.

“ Early on the 22nd we once more saw land, a pleasure which we had not enjoyed since we passed Madeira. The pagoda of Jagannáth was the first object which presented itself to our view. To see this gigantic temple of the cruel idol as soon as we could discern the shore of India, and to see it on the morning of the Lord’s-day, could not fail to produce powerful and solemn emotions in our hearts, and to strengthen the desire that we might arrive in India in the fulness of the blessing of the gospel of Christ.

“ Our voyage could hardly have been so rapid, had we not had some boisterous weather. Indeed, after the beginning of August, we had a heavy gale regularly once a week, which began at three or four in the morning, and continued all day. We experienced that ‘they who go down to the sea in ships, that do business in great waters, see the works of the Lord, and his wonders in the deep.’ The tempestuous weather was as the solemn voice of the Lord, calling upon us to watch and be ready ; but at the same time it reminded us that, to the Christian,

* Mr. Pearce was indefatigable in his attentions to this poor man, far exceeding what cold prudence would have dictated in the delicate state of his own health.

death ought always to appear as the gate through which he enters heaven, and obtains admittance to the mansions which Christ has gone before to prepare for him.

“ It is hardly necessary to add, that whenever the weather was rough, or cold, or wet, the effects of it were more or less felt by all. Mr. Pearce’s health seems to have been considerably improved by the voyage, especially since we emerged from the cold regions to the south of the Cape.

“ The violence of the winds was not so favourable to our occupations as it was to our progress ; we had laid down plans of study and usefulness, but we could do much less than we anticipated. We all, however, pursued the study of the Hindustání or the Bengálí language with a certain degree of regularity and success. One of our fellow-passengers, G. Morris, Esq., of the Company’s civil service, very materially assisted some of us in the acquisition of the former, while the rest gave their attention to Bengálí ; but many were the mornings on which one or other of us felt hardly able to read an English book, and much less to study an Indian language.

“ Our comforts were as numerous as they well could be on board a ship. Regularity, order and discipline uniformly prevailed ; harmony and good feeling reigned among the passengers : and our intercourse with the officers of the ship was rendered very pleasant by their courtesy and kindness. Capt. Domett was evidently anxious to make us as happy as he could. With our brethren of the Church Missionary Society we felt united by the bond of brotherly love, whilst

among ourselves mutual esteem and affection seemed to increase day by day. But the regular recurrence of devotional exercises was by us all considered as one of the very greatest privileges we enjoyed. After breakfast, and after tea, all those of us who were well enough assembled in Mr. Pearce's cabin for worship. Our friends of the Church Missionary Society constantly joined us. Mr. Innes took his turn in conducting *family* worship, as we used to call it; and the two German brethren were only prevented from doing the same, by their reluctance to pray in a language which they could not use so readily as seemed desirable.

“On the Lord's-day morning Mr. Innes always read the church service, after which he preached one Sunday, and two of us on the two succeeding Sundays. The evening service was left entirely to our direction. Only four times the weather allowed the service to take place on the quarter-deck, where the soldiers and sailors could attend: every other time we assembled in the cuddy [the dining-room.] A lecture was delivered every Wednesday evening in Mr. Pearce's cabin; and Monday evening, when the weather permitted, a protracted service was devoted to a prayer-meeting.

“Such, dear sir, is a sketch of our voyage. Those numerous friends who commended us to the protecting kindness of our heavenly Father, will rejoice to find that their intercession was so graciously answered by Him, and feel encouraged to persevere in praying for the coming of the kingdom of Christ.

“The thought that we are so near the scene of our future labours, fills our hearts with mingled feelings of

expectation and humiliation: for 'who is sufficient for these things?' But we trust in Him whose grace is sufficient for us; and we pray that we may be more and more filled with that Spirit, who taught the apostle to say, 'None of these things move me; neither count I my life dear unto myself, so that I may finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the Gospel of the grace of God.'

Under date of the 11th of October Mr. Pearce writes as follows to the Secretary:—

"MY DEAR FRIEND AND BROTHER,

"In expectation of meeting, in the course of our voyage, with one or more vessels proceeding to Europe, and of being able, by their means, to send letters to our English friends, I had prepared for you a long communication, containing particulars of our pleasant and rapid passage on board the *Plantagenet*. No opportunity of the kind occurring, however, and all further details on this subject being rendered unnecessary by the accompanying letter, prepared, at our request, by dear brother Wenger, I hasten to refer to some other particulars which appear to demand attention.

"Before proceeding further, however, I would mention, that, in consequence of our hurried departure from England, I was quite unable to answer many letters, which arrived at the time of our embarkation; I should otherwise certainly have written to acknowledge the numerous expressions of Christian affection, and generous concern for our usefulness, which they contained or accompanied. Will you kindly permit this apology to appear in the *Herald*, that the friends

referred to may perceive that we are not insensible to their kindness, which we have hitherto failed to acknowledge? In a few weeks I shall hope to address them individually.

“ Will you also have the kindness, through your monthly publication, to inform the benevolent ladies at Aberdeen, Alcester, Battersea, Biggleswade, Birmingham, Bramley in Yorkshire, Bradford in Wiltshire, Brighton, Camberwell, Cambridge, Cheltenham, Crayford, Dunstable, Fenny Stratford, Great Driffield, Hitchin, Hooknorton, Kettering, Leeds, Harvey-lane, Leicester; Devonshire-square, Salter’s Hall, and Spencer-place, London; Oxford, Portsea, and Portsmouth; Ripon, Shortwood, Tewkesbury, and Trowbridge, that their respective contributions of useful and fancy articles were duly received; and, with the exception of two or three packages, which will follow us by the first vessel, have accompanied us on board the *Plantagenet*. As soon as they are disposed of in India, the generous donors may depend on receiving further particulars of the receipts from their contributions, and of the progress of native female education, which they are designed to promote; meanwhile, they will kindly accept our best thanks for their generous and most welcome aid.

“ We are also greatly indebted to the Rev. Mr. Smith, of Astwood, for his acceptable present of needles; to the ‘little girl with one hand only,’ for the pretty piece of work which, even under such circumstances, her persevering benevolence had enabled her to complete; and to some other friends, whose names I have not now the opportunity of recording.

“ You will imagine the eager anxiety with which, before entering the Hugly, we welcomed the pilot on board, and with what pleasure I heard from him that, to the best of his knowledge, no missionary or minister had died since Mr. Penney, whom he knew. Great was our delight to find this intelligence confirmed by welcome letters from brethen Yates and Thomas, which reached us at the mouth of the river; and by verbal communications with brethren Ellis and Parsons, who kindly met us before we reached Calcutta. We rejoiced to find that the lives of all the European missionaries in the city, whether of our own or of other Societies, had been mercifully spared; and that, with the exception of my amiable young friend, Rám Krishna, who died triumphantly in Jesus a few months ago, our native labourers were also all preserved in life, and appeared increasingly promising, as it regarded their future labours. Permitted, at the close of a most harmonious and prosperous voyage, to see all our dear associates land on missionary ground in good health, and to hear of the preservation in life of so many we left behind; informed of the extended usefulness of our beloved brethren and friends of all denominations, and heartily welcomed by them to a share in their labours and success, my dear wife and myself felt that the day of our second landing in Calcutta, was one long to be remembered by us with gratitude and joy.

“ A few days after our arrival a meeting of the brethren was held, in order to assign to each, with reference to his peculiar qualifications and views of duty, some particular sphere of useful labour. The

meeting was a very pleasant one, distinguished alike by pious and friendly feeling. I would gladly send you the result; but some of the arrangements are contingent on doubtful circumstances, and it will therefore be better to await the next despatch. I may add, however, that after authorising brother Parsons to proceed to Monghyr, as originally proposed by the Committee, to occupy the place of brother Leslie, who has at last agreed to try the effect of a voyage to Europe, we felt ourselves quite unable, with reference to the extended and promising spheres of labour in and around this vast city, to spare any other than brother Phillips for the Upper Provinces. What station in that part of India, among the many which solicit our attention, shall be finally occupied, will be determined as soon as we know the views of our brethren in Hindustán.

“ This circumstance will tend, I doubt not, to satisfy the Committee that more missionaries are needed, and will lead them to send out, with as little delay as the procuring of suitable agents will permit, the other brethren whom they are pledged, in consequence of the generous contributions of our friends, to supply for this vast country.

“ I am thankful to inform you, that from all I have yet had an opportunity of noticing since my return, I am led to conclude that, in almost every department of labour, there has been a very perceptible advance; much to evidence, not only that the agents of the Society have been active and persevering in their efforts, but that the blessing of God has evidently attended them. May the same blessing accompany the

exertions of those who are now graciously permitted to unite in their exertions !

“ We rejoice to find, by your last letter overland, which reached us two days ago, that the American and Foreign Bible Society have again sent you a noble donation in aid of translations. The amount is urgently required, and will, I am persuaded, be usefully expended.”

Shortly afterwards, in a letter to the Treasurer of the Society, dated November 9th, Mr. P., after describing the manner in which the various departments of labour had been parcelled out among the several members of the Missionary body, proceeds to remark :—

“ And now, my dear Sir, as regards Calcutta and its neighbourhood, I think you will readily admit that although, through the liberality of our Churches at home, our number of agents is happily augmented, it is by no means in excess of our work. Of brother G. Pearce’s return, for some considerable time, there is but little hope. Brother Parsons has left us for Monghyr ; and brother Carapiet, through advanced age and infirmities, is becoming every month less competent to active exertion. With translation into several languages, and a distribution of the sacred Scriptures equal to that of the Calcutta Bible Society, with numerous services, in different languages, for the benefit of Europeans, East Indians, Natives ; Protestants, Roman Catholics, Hindus, and Muhammadans ; with boarding and day schools, and Seminary for young men preparing for the ministry ; with Printing Office and type foundry ; with churches and village

stations over the river, and at the distance of fifteen, thirty-five, and fifty miles respectively ; and with all these operations every year widening in their influence ; you will see, I am persuaded, that even with the aid of native agency, we cannot do the work effectively with less European agents than we have, and that every brother employed will have engagements fully equal to his physical and mental energies.

“ We are all very anxious to form an efficient station in the upper Provinces ; and shall therefore hope, while life and health are spared us, to let other brethren whom you may send out proceed in that direction ; but we earnestly hope, that if any of us should be removed, you will, without delay, supply the deficiency.

“ In reference to Calcutta, its darkest night is past ; the day, we are persuaded, is dawning ; in the minds of multitudes a slow, but certain change is taking place, which must eventually exhibit itself ; and while, in common with our dear brethren of other denominations, we would persevere in humble, prayerful, united, and active exertion for the salvation of this people, we entertain, in common with them, no doubt as to the result. I trust that you and all your dear friends will continue to aid us by your prayers, that, in due time, we may rejoice together in the abundant blessing of our God.

“ As it regards the Missionary body in general, I am happy to report that that delightful Christian affection, which has so long distinguished the brethren of different denominations in Calcutta, appears to have suffered no diminution. I have attended two monthly

Missionary meetings, at which all the brethren of each denomination, whether resident or visitors, who could attend, were present, and manifested the most delightful spirit of friendship and co-operation. May this spirit ever be maintained among us !”

Being welcomed back with joy by all his brethren to the scene of his former labours, Mr. Pearce quickly commenced his operations. For him to remain inactive was impossible, whilst he had any physical power to move. Being sensible however that his strength was not equal to what it had been, he wisely determined to circumscribe his labours, and to confine his attention almost entirely to his office and the Native church. On the first Lord's-day in October he resumed his duties in the Native church by preaching in Bengálí and administering the Lord's Supper, though at the church-meeting held on the Wednesday of the same week, he informed the members, when they invited him to resume the pastoral care over them, that he could not do so fully till the beginning of the year. In about one month Mr. Thomas resigned to him the management of the Printing-office, and from that time to the end of the year he was engaged in freeing himself from other responsibilities to which he had formerly been liable, that he might give all his energies to the printing of the Scriptures and to preaching in Bengálí. While pastor of the Native Church, he had formerly been a member of the English Church, but feeling that he could no longer discharge the duties belonging to a member, and fearing that his continuing to be one without discharging those duties fully, would be set-

ting a bad example, he felt himself constrained to resign. The following is a copy of his letter to Mr. Tucker the Pastor.

“MY DEAR FRIEND,

“Having been a member of the Church in the Circular Road at its establishment, I continued thus connected with it, after I became the Pastor of the Native Church in Colinga, and having derived from the connection under the pastorate of your esteemed predecessor much pleasure and I hope advantage too, I feel reluctant even now to sever a tie so interesting and beneficial. I think, however, that such is now my duty.

“I consider it the duty of the members of any Church, among other expressions of interest in its prosperity, to attend at all meetings for prayer or preaching which it may appoint, unless prevented by illness or other causes which an enlightened conscience and a warm heart must both pronounce imperative, and I increasingly feel that it is the duty of a pastor to know by frequent private and personal intercourse the spiritual condition of each of his flock, as well as break to them the bread of life when assembled in the house of God. With the numerous engagements connected, I trust, with the best interests of my fellow-men, which necessarily devolve upon me, I find it impracticable to perform the duties of both, and therefore having from this *week* undertaken again the pastoral charge of the little flock referred to, I feel obliged, although very reluctantly, to solicit the consent of the church, of which you are the pastor, to retire from its communion.

“ I shall, however, ever esteem it a pleasure to cultivate with yourself and all your people that Christian fellowship which it is the privilege of every member of Christ to enjoy with his brethren, and shall be impelled, by affection for yourself and your pastoral charge, to unite with you in worship whenever other duties will allow. Though no longer a member of the church therefore, I shall yet hope to be allowed the pleasure of occasional fellowship at the table of our dying Lord.

“ Earnestly praying, my dear friend, that you may long be spared the happy and successful pastor of a prayerful, devoted and increasing Christian community, may see all the Saints edified, ‘ till they grow into the full and dignified proportion of men in Christ,’ and multitudes converted, who may be your ‘ joy and crown of rejoicing in the day of Christ ;’ and begging the expression of my Christian affection to every member of the church,

“ I remain, my dear friend,

“ Yours very affectionately in the Gospel,

“ W. H. PEARCE.

“ *Calcutta, Jan. 18th, 1840.*”

His connection with the Calcutta School Book Society as Financial Secretary, was a subject of greater difficulty, and one from which he could not so easily get free. He had, however, some time before his last fatal attack of sickness, found a person to succeed him in the office of Secretary.

Being liberated from all extraneous duties, and having all his time to devote to his Church and office, his friends were anticipating great results from his exer-

tions for the next ten years. It did not seem improbable, after being so long accustomed to an Indian climate that his life might be spared for ten or even fifteen years longer, as he was now only in his 46th year. But before ten months, yea before ten weeks were past, all their hopes were blasted—and they were reminded of the scripture which says ; “ What is your life ? It is as a vapour that appeareth but a short time, and vanisheth away.” He had been gradually withdrawing from all other engagements that he might be employed more fully in the work of God ; but what he had done as preparatory to the service of God on earth, was overruled by an all-wise providence, and made preparatory to his service in heaven.

The two last works on which his heart was set, and which he hoped to see completed, were the Bengálí Bible with headings to the chapters, and references and literal renderings at the foot of the page ; and a reprint of Martyn’s version of the New Testament in Persian ; but instead of living to see them finished, he did not live to see the first form of either of them through the press. The Bengálí had been kept waiting for him three years, while he was seeking in his native isle renovated health to engage in it : and when he had returned with health in some degree restored and fitted for the work, he was removed before the first sheet had been struck off. Truly may we say in reference to this event of divine providence, “ How unsearchable are his judgments and his ways past finding out !”

Though there was nothing which appeared remarkable at the time in the last few days of his life, yet

they are interesting now, because the last. On the 14th of March the writer drank tea and spent the evening with him according to usual custom. For about twenty years, it had been their practice to spend Saturday evening together in reading the Scriptures and prayer, sometimes at the house of one, and sometimes of the other. And certainly there were no hours in their life on which they could look back with greater pleasure than these, and none which gave so high a relish to their friendship, and so deep an attachment to each other. The seasons that are enjoyed by children who love each other, in the presence of, and most intimate converse with, a beloved father, cannot only never be forgotten, but can never be remembered without exciting sensations of peculiar pleasure. How much greater is the joy experienced by those who love each other with a pure heart fervently, and who pour out their hearts together with holy confidence in the presence of their heavenly Father, when they reflect on the hours spent in this happy employment. On the last of these sacred seasons the 14th of March, nothing particular occurred, except that at the close of their meeting, they laid down a particular plan for expediting their work in the printing of the Scriptures. Many obstacles and hindrances had been placed in their way and had been surmounted, and now they hoped they should advance with little interruption in their great undertaking.

March the 15th was the Lord's-day, and this too passed without any thing very remarkable. In the morning he attended to his duties in the native Chapel as usual. In the afternoon he was engaged

in a variety of interesting conversation of a religious nature. In the evening he had renewed his plan of having with him the native preachers and catechists, and of affording them that particular religious instruction which they needed. On this evening, however, something prevented their attending, and being thus at liberty, he went to the English place of worship. So far from supposing that this would be the last time he would be seen there, all his friends who had an opportunity of speaking with him, congratulated him upon his improved appearance in health and strength; for he was now recovered from the bilious attack which he had lately experienced.

Monday, March the 16th, the day before his death, was spent just in the manner his friends could have wished, had they known it to be the last. It was spent in writing to the Society in England, drawing up an appeal to the American and Foreign Bible Society, and conversing with the members of his Church. In his appeal, the last thing he wrote, there is one passage truly remarkable. Speaking of his return to India, and of others now engaged with him in Missionary labour, he observes, "How long we may all be spared together, or how soon disease and death may remove the most efficient labourers from the scene of action, is to us quite unknown; but we feel these circumstances to be a solemn call to us, to work while it is called to-day, and to do with all our might, whatever work God in his providence may seem to put into our hands." O what would his feelings have been, could he have certainly foreknown, that the very day on which he was dictating these lines, was to be the very last in which they were all to be spared together!

As the appeal to the American and Foreign Bible Society becomes doubly impressive from the circumstances in which it was written, we cannot withhold it from the reader.

“ DEARLY BELOVED BRETHREN,

“ A short time since we received a donation of \$5,000 which you kindly voted for the circulation of the scriptures in India under our direction. Of this sum \$1,000 having been paid over to the Missionaries in Orissa, who alone are carrying on a version of the scriptures in that language, there remained \$4,000 to be expended more immediately under our direction. The sums thus kindly granted came to us most opportunely. The amount previously placed at our disposal had been exhausted, and a debt of \$900 created, when our accounts were closed on the 31st October last; while the increased exertion to which we have already been called, and the providential openings for useful distribution which are continually opening before us, have already more than exhausted the surplus which remains. While therefore we most gratefully acknowledge the abundant and unexpected liberality which we have received from you, we feel that you must consider this letter as an appeal to your Board, and through you to the great body of Baptists in America, for more extended support. Permit us to state the grounds on which we make this appeal.

We mention first, *the vast extent of our population.*

To say nothing of the presidencies of Madras and Bombay, in which our translations into the Sanscrit and Hindustání are adapted for usefulness, the popula-

tion of this presidency alone amounts to 87 millions. For the salvation and enlightenment of this vast mass of people only 39,596 copies of the whole or part of the sacred volume were distributed the last two years, while from our Depository there issued 57,000 more, making a total of 96,596, equal to about one Gospel, Psalms or New Testament to one and a fraction in a thousand. Contemplate, dear friends, the gloomy darkness of superstition which has brooded and deepened over the minds of the Hindus for 30 centuries—the dangerous and destructive errors which pervade the minds of the proud Muhammadans—the depth of ignorance and vice equal to that of the heathen into which the Roman Catholic professing Christian population has fallen—and then say how inadequate is the supply to their wants. Consider, again, that preachers, from their paucity, are unable personally to visit hundreds of our large towns, and thousands and tens of thousands of our villages and hamlets, so that if the inhabitants hear the words of salvation at all, it must be from the lips of the Missionary on their visit to some city where he resides, or some festival which he attends, with the impression deepened in their own mind, and communicated to that of others, by the tract or portion of scripture which they receive. Contrast the general enlightenment of your population with the gross darkness of ours. The thousands of your ministers, Sunday-school teachers, visitors of the sick, and other agents employed in swelling the tide of divine light, which rolls through your happy country, with the extreme paucity of labourers (though we bless God it every

month increases) employed in dissipating the more than Egyptian darkness which encircles our unhappy population; and then contrast the tens of thousands of scriptures which annually issue from your Bible Societies and private sources, with the few thousands which are annually dispersed in these vast regions, and you will see how striking is the difference. You have probably half your population supplied at least with the New Testament, and you wisely secure the circulation of hundreds of thousands more, while not one in a thousand of ours has yet obtained a copy of the New Testament, and 10,000 copies per annum is the largest extent to which they have ever been supplied. How little then has yet been done! And how much more extensive, in justice to these benighted souls, must be the circulation of the lamp of life!

“ Allow us to urge upon you the *peculiar incentives to labour which now present themselves*.

“ As it regards those of us engaged in the work of translation, we feel this to be important. By the absence of Messrs. W. H. and G. Pearce in England, and the unexpected death of Mr. Penney, our Missionary force was this time last year reduced lower than we had ever known it before. Through the return of Mr. W. H. Pearce, however, with three new associates for Calcutta, our circumstances are happily changed. Mr. Yates is enabled to give his undivided attention to the great work of translation, while Mr. Pearce, and Mr. Thomas can give their aid as before in the Bengálí and Hindustání, respectively; while Mr. Wenger, who has long been acquainted with the originals, and through residence with a Gen-

tleman engaged in the work of translation, has been gradually qualifying himself for the performance of its duty. Much more than one-half of our number are more or less engaged in the preparation of the word of God. How long we may be all spared together, or how soon disease or death may remove the most efficient labourers from the scene of action, is to us quite unknown : but we feel these circumstances to be a solemn call to us to work while it is called to-day, and to do with all our might whatever work God in his providence may seem to put into our hands.

“ The call to fresh exertion from the approbation expressed of our past labours.

“ 1. We have before sent you numerous testimonials to the character of the Bengálí New Testament ; and the Bible Society here, by their commendation in a recent Report, and the British and Foreign Bible Society by republishing the work in London, in the Roman character, have given unequivocal testimony to the excellency of the version. Missionaries of all denominations are urging us to the speedy execution of the Old Testament, and we feel that we should be deficient in our duty, were we not to prosecute this laborious but important work to its completion. 2. The Hindustání Testament, two editions of which have been published, has met with equal acceptance. Various members of other denominations best qualified from their extensive knowledge of the language, and their constant use of it in their daily intercourse, have expressed their conviction that it admits of but little improvement, while one gentleman in the service of Government was so pleased with the perusal of the

New Testament, as to engage that if we would execute the Old Testament, he will present us with £500 towards the expense. We are assured on all hands that such a version would be intelligible and useful, and therefore, though conscious of the great additional responsibility which it would involve, we dare not decline doing it; we have therefore determined to commence the work at once. 3. In Sanscrit also we must proceed. We have already published the Psalms and Gospels in this language, and have been applied to by the Bible Society at Madras to supply them with a number of copies. Brother Thompson of Delhi (as well as the brethren nearer home) assures us that they are well understood by the bráhmans and others there. Such being the case 1000 miles to the south on the one hand, and 1000 miles to the North West on the other, we know they must be equally acceptable to the numbers inhabiting the vast extent of territory betwixt them. With the opportunity thus afforded us of giving to the learned Hindus the revelation of God in the only language in which from their prejudice they will value it, how can we refuse thus to aid them? We feel we ought not to do so, and in consequence intend, as soon as the New Testament is completed, to proceed also with the Old. 4. In the Hindí we have also made some little progress. The gospel of Matthew has been printed, and is now in extensive circulation among Missionaries and others best qualified to form an opinion themselves, and in circumstances best suited to elicit the remarks of others. Our progress in this work will be decided by the opinion we shall hereafter receive, while we

assure you, dear brethren, that as it regards the three great languages first mentioned, the encouragement we have received is most encouraging.”

This is the last piece Mr. Pearce wrote. While writing it, he had no idea that what he had often feared was now about to overtake him. It appears that, like his father, he had for some years a sort of foreboding as to the kind of death he should die. He felt and said almost verbally of cholera what his father felt and said of consumption, “Of all the ways of dying that which I most dreaded was by a consumption, in which it is now highly probable my disorder will issue. But, O my dear Lord, if by this death I can most glorify Thee, I prefer it to all others, and thank Thee that by this means thou art hastening my fuller enjoyment of Thee in a purer world.” When arrested in the midst of his usefulness, he was enabled to meet the last enemy in his most terrible array without alarm, and to say, ‘Rejoice not against me, O mine enemy: though I fall, I shall arise; though I sit in darkness, the Lord shall be a light unto me.’

The last time he addressed a congregation in English, was in his father’s chapel at Birmingham, and the last time he addressed his native brethren in Bengálí, was in his own study. After conversing with some of his native members till about 9 o’clock on Monday evening, at 10 o’clock he retired to rest, and in the night was seized with the cholera. Being acquainted with the nature of the disease, he applied the usual remedies, but without effect. Early in the morning the physician was called and other means tried, but all in vain. At 10 o’clock

when the writer was sent for to see him, his case seemed exceedingly critical, and soon became hopeless.

The account we have to give of the last hours of our friend's life is necessarily short, and cannot be better expressed than in the words used at the close of the funeral sermon which was preached on the mournful occasion.

“ You will be desirous, however, of hearing something concerning the close of Mr. Pearce's life. Short was the warning which his Lord thought fit to give his devoted servant. On Monday, the 16th, after corresponding with friends in England and America on things pertaining to the kingdom of God, he was engaged to a late hour in religious conversation with some of the members of his church. The next evening, before that hour arrived, his course was finished, and he had entered into the joy of his Lord. During the intervening night he was attacked by cholera; and as his feeble constitution had been much weakened by recent sickness, he seemed almost immediately to sink beneath the shock. In the forenoon, conscious that his end was approaching, he said to his beloved partner and another dear friend who were giving him some assistance: ‘ Love one another; live near to God; win souls to Christ.’ A Christian friend observing to him that he had been commended to God and that his will would be done, he replied, ‘ Serve God in your day and generation.’ His beloved partner then asked for a parting word, he said, ‘ Stay in the Mission, and do what good you can, and the peace of our Lord Jesus Christ be with thy spirit

for ever. Amen.' As his strength proceeded very rapidly to diminish, his most intimate Christian brother asked him if he thought the disorder would terminate his earthly career. He said, there could be no doubt of it. He then asked him, if he felt peaceful in the prospect. He replied, 'Peaceful, but not joyful—peaceful, but not joyful.' His friend asked him, why he was not joyful in the prospect of entering into glory? He said, 'Why I thought there was something more for me to do for the good of India before departing.' His friend rejoined, God has work for his people in another world besides this. He replied by nodding, and seeming to whisper 'very true.' At this point the Doctor came in, and looking at him said, I hope, Mr. Pearce, you feel happy. He replied, holding him by the hand, 'Doctor, I have a good hope through grace.' A little after another friend came in, and after quoting some consolatory passages of Scripture, to which he responded by occasionally raising his hand, asked him how he felt. He replied, 'I hope in Christ, I hope in Christ.' His friend quoted 'Unto you that believe, He is precious.' He answered 'I know him to be so,—infinitely.' Perceiving that all would soon be over, his friend said, 'You are going to your Lord and Master.' He instantly replied, 'A most unworthy servant.' These were nearly the last words he spoke audibly. The powerful medicines he had taken, seemed to confuse his mind and impair his utterance. There was one incident, however, which occurred soon afterwards, which some who were present will not soon forget. Being raised suddenly in bed to relieve the

oppression on his chest, his eye fell on one who stood at the foot of the bed, who had been born and reared in all the delusions of Muhammadanism, but who had for many years proved, through the grace of God, a very consistent and devoted Christian. A heavenly smile instantly broke over the wan face of the sufferer, which was instantly responded to by the converted Musalmán in the true spirit of our text. Bhay kario ná, bhay kario ná; Prabhu nikate dáráitechhen. *Fear not, fear not, the Lord is standing by thee.* The dying saint nodded his assent, and deeply were all around affected with the spectacle of one in the garb and mien of an oriental, and in a strange tongue, helping to soothe the death-bed of a British Christian with the sublime consolations of the word of God. After this, Mr. Pearce seemed gradually to sink into insensibility, and about 9 o'clock the scene was closed."

Thus within twenty-four hours was one of the most active animated bodies changed into a lifeless corpse. How plain the lesson which we read from this fact, and how solemn the emphasis with which it is sounded in our ears: 'Take heed, watch and pray; for ye know not when the hour is.' He was not unprepared for the event; he had contemplated it both at a distance and near, we learn by a quotation from one of his letters, written in the early part of his life; and by one of the last sermons that he preached.

"Often do I think with you, 'The Lord is engaged on our side—why then should we fear?' Of all the consolations of the gospel, the willingness of Christ to save sinners, and the immutability of divine love to its object, constitute the most stable foundation of our hopes.

Yes, were the love of Jesus at all dependent on the worthiness of its objects I should despair; but the promise, 'Whosoever cometh unto me I will in on wise cast out,' so encourages my application for mercy; and the declaration, 'I will never leave thee, I will never forsake thee,' so assures me of the continuance of his grace, that to despair would be folly as well as guilt, and would itself constitute the sin of unbelief.

"These reflections, trite and plain as they are, frequently constitute the basis of my confidence, when with a heart oppressed with a view of its carnality and ingratitude, I venture to approach the mercy-seat, and there plead for mercy through the merit of the Redeemer. And I feel well assured that in the hour of death they will constitute the support of the trembling spirit. May these sentiments more and more influence our conduct through life, and form the stable support of our souls in that hour, when every earthly hope and enjoyment is vanishing."

He had also lately contemplated the subject of death, for only a short time before he had preached from Hebrews ix. 27: "It is appointed unto men once to die, but after this the judgment."

The following are his very brief notes on the text:—

"Death is here the solemn subject introduced to our attention. Respecting it let us consider,

"1. *Its nature.* It is appointed to man to *die.*

"Separation between soul and body.

"Final adieu to all the pleasures, engagements, and endearments of human life.

"2. *Its certainty.* It is *appointed* by God. The great Creator has appointed death the termination,

as he has made birth the commencement of our natural existence. It depends not on the will of men, however eminent for power, or wisdom, or piety. It is the great decree of the great arbiter of man's destiny.

“ 3. Its *universality*. It is appointed to *men* (as such) to die.

Could great *power* or glory exempt from death, then we might hope, by becoming Alexanders or Napoleons, to escape its dart; or were great *wisdom* a preservative, we might strive hard to become Solons or Newtons; or did great piety shield its possessors, we might aim to be Pauls or Brainerds; but alas! Death knows no distinction. Kings and heroes he summons, just as soon as the slave and the peasant. The hoary-headed sage and the enlightened senator obey him, as well as the uneducated savage and the ignorant clown; and young men whose hearts are inflamed with love to Christ, and old men who make it their meat and drink to do his will, are summoned as well as the youth abandoned to profligacy, and the hoary-headed minion devoted to the world.

“ 4. Its *final* nature,—it is appointed unto men *once* to die. ‘ Once you must die, and once for all.’

“ 5. Its awful *successor*—after this the *judgment*. The Judge, the judged, the sentence,” &c.

Such were the solemn thoughts that had occupied his mind but a short time before he was called to realize their truth.

The following account of the funeral, taken from the *Calcutta Christian Advocate*, we think worthy of insertion in this place, as it seems to say to all em-

phatically, "Behold the perfect man, and mark the upright; the end of that man is peace."

"The funeral was attended by a vast concourse of ministerial and other friends—we may add, we believe, by almost every convalescent Missionary in the city. The deep feeling manifested by all parties, showed how much he had been respected while living, and how evidently he was sorrowed for in death. Previously to the removal of the corpse from the Mission premises, suitable portions of scripture were read by the Rev. J. D. Ellis, and an affecting prayer was offered by the Rev. W. Yates. Mr. Yates is, by this mournful event, left the last of those who originally formed the Calcutta Mission. He was evidently much affected by the severing of this last link which connected him with his early Mission work. At the grave's mouth a striking and affecting address was delivered, and prayer offered by the Rev. F. Tucker. The pall was borne by the following Missionaries: the Rev. W. S. Mackay, of the Scottish Mission; the Rev. F. Wybrow, of the Church Mission; the Rev. Messrs. Gogerly, Lacroix, and Boaz, of the London Mission, and others. The scene at the grave was very affecting. There were gathered around the last sleeping-place of this good man, the converted Hindu, Musalmán, Armenian, Portuguese, Eurasian, and European, lay and clerical, of all the different shades of opinion in the Christian Church, all gathered together to pay the last mark of respect to departed worth; a faint type of that morning when the same grave shall be opened, and all the just shall stand around the throne of Christ, with their differences healed, united

in heart and soul, to pay all homage not to man, however excellent, but to that blessed Lord who hath redeemed them by his own precious blood. But—

‘ Why should we mourn departed friends,
Or start at Death’s alarms ?’

For him to die was gain. What a blessed change has passed over our friend ! What a reception must his happy spirit have experienced on its arrival at the heavenly Canaan !—To meet with his devoted parents, with Lawson, and Chamberlain, and Penney, and other friends endeared to him by a host of most sacred associations, and with many of whom he could say : ‘ Behold me and the children whom thou hast given me !’—the crown of his rejoicing and his reward :—but above all to see Him, whom unseen he had adored, and present these converts as trophies at His feet, what joy—how full and complete !”

On Lord’s-day the 29th of March, two funeral sermons were preached in Calcutta, on account of Mr. Pearce’s death : one in the morning, at the Chapel in Intally, to the Native church, in Bengálí, by Mr. Yates ; from Hebrews xi. 4 : “ He being dead yet speaketh ;” and the other in the evening, at the Dharamtala Chapel, in English, by Mr. Tucker, from Revelation i. 17, 18 : “ And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not ; I am the first and the last ; I am he that liveth and was dead ; and behold, I am alive for evermore, Amen ; and have the keys of hell and of death.” The attendance on the occasion was such as to evince how well he was known, and how much he was beloved.

We here take the liberty to insert the last Will and testament left by our beloved friend. It was drawn up in London at the time of his illness there, to which allusion has been already made. It is instructive as manifesting his deep interest in religious Institutions, and his desire to promote their welfare to the utmost of his power.

“ I, William Hopkins Pearce, late of Calcutta in Bengal, but now residing for my health at Denmark Hill, in the county of Surrey in England, being of sound mind, memory, and understanding, do make and declare this my last Will and Testament.

First. As an accountable and immortal being, conscious of innumerable offences against the blessed God, I do most heartily thank him for the revelation of his character and will in the Gospel, and most thankfully accept the offer which it contains of pardon, acceptance and eternal life through the righteousness, death, resurrection and ascension of his beloved Son. Into the hands of this Almighty Saviour I commit my body, that it may be raised incorruptible at the great day of judgment, and my soul, that having been admitted to be with Christ in the separate state of spirits till the resurrection day, it may then be reunited with my glorified body, and be for ever engaged, with redeemed spirits and happy angels, in the service and praise of my God and Redeemer.

Secondly. For the disposal of my worldly property I do hereby appoint the Rev. William Yates, the Rev. James Thomas and the Rev. John D. Ellis, all residing in or near Calcutta, with my beloved wife Martha Hodson Pearce, and William Brodie Gurney, Esq. of

Denmark Hill, Surrey, or such of them as may be living at the time of my decease, my Executrix and Executors.

Thirdly. I direct that on my death all my little property* be invested in government paper in Bengal, or in the government funds in England, at the direction of my Executrix and Executors, and that the entire interest be paid to my dearly beloved wife during her life time.

“ Fourthly. I direct that on the decease of my dear wife, three-fourths of the amount thus funded be paid over to my esteemed friend the Rev. John Dyer, the Rev. Edward Steane of Camberwell, the Rev. Eustace Carey near Boxmoor, William Lepard Smith, Esq. of Denmark Hill, and Joseph Gurney, Esq. of Denmark Hill, or as many of them as may be living and may be willing to act as trustees: on their executing a trust deed, by which the amount shall be vested in the public funds, and the interest for ever applied to the religious education of the Natives of India, especially of pious young men for the ministry in Bengal, under the direction of the Committee for the time being of the Baptist Missionary Society.

“ Fifthly. I direct that the remaining one-fourth of the sum of which I may die possessed, be left at the disposal of my beloved wife, to give it by will on

* The property here alluded to was that which he possessed before coming to India. He acquired none for himself in India, but gave up all to the Society, receiving only what was necessary to meet his household expenses. Of these he kept regular accounts and submitted them once a year to the examination of all his brethren, and finally to the Society at home. The interest of the little money he had, he devoted to charitable purposes.

her death to whomsoever she shall please ; but if not so disposed of by her, that it be added to the amount devised for the education of Natives of India, as above specified.

“ *Sixthly.* A residuary legacy of one thousand pounds having been left me by my excellent benefactor and foster-father, the Rev. William Nichols of Collingham, payable on the decease of his widow, I direct, if this amount should ever become payable to me, that in common with my other property, it be funded, either in Calcutta or London, and the interest paid to my dear wife during her life time, but that after her decease the whole amount be divided into four equal parts of two hundred and fifty pounds each, and that the same be paid to the Treasurer for the time being of the Bristol Education Society, for the use of the Baptist College, Stokes Croft, Bristol ; of the Baptist Academy Society, for the benefit of the College at Stepney ; of the Northern Education Society, for the benefit of the Baptist College at Horton ; and of the Baptist Society for the propagation of the Gospel in Ireland ; and I hereby declare that the receipt of each such Treasurer for the time being, shall be a sufficient discharge to my Executors for the same.

“ *Seventhly.* I direct that on my decease the books now left in my dear wife’s book-case in Calcutta, with two hundred and fifty such other volumes as she may select, be retained by my wife, that such of my executors as may act, select each for himself any *set of* books which they may prefer, and present *one* volume, as a token of remembrance to each Missionary of all

denominations in the Bengal Presidency; and that the remainder be not sold, but retained as the foundation of a translation Library in connection with the Baptist Mission in Bengal.

(Signed,) “ W. H. PEARCE.

“ Signed, sealed, delivered by the Testator, being declared by him to be his last Will and Testament in the presence of us, who in the presence of the Testator and of each other, have signed our names as witnesses this seventh day of January in the year one thousand eight hundred and thirty-nine.

(Signed) “ CAROLINE GURNEY, *Denmark Hill.*

(Signed) “ AMELIA GURNEY, Ditto.”

His sudden death produced a strong sensation in the city where he had so long lived and laboured, and this led to the expression of deep regret for his loss, and high commendation of his worth in several of the public prints. We cannot refrain from quoting some of these, as they show the high estimation in which he was held by all classes of the community.

The first extract is from the *Christian Advocate*, edited by Mr. Boaz, an Independent minister in Calcutta.

“ It is our mournful duty to announce to the friends of Missions, the death of one of the most devoted and useful laborers in the mission field—the Rev. W. H. Pearce of the Baptist Mission in this city. We are confident this announcement will be received, by every missionary and every friend to missions, with sincere regret. His simple but sincere piety, the suavity of his manners, the amenity of his disposition,

the hospitality of his conduct, his varied talents, and the constant, faithful and efficient discharge of the many duties which devolved upon him, served but to endear him to all. Though a firm and decided Baptist, he was catholic in his feelings and conduct ; he loved all who loved our Lord in sincerity and truth. As the pastor of a native church, the Composer and Translator of several useful tracts and books ; as Secretary to the School Book Society, and Conductor of the Mission Press ; as an efficient adviser in all public Societies, and as a judicious counselor and sincere friend in private life, Mr. Pearce has lived in the midst of this people for upwards of twenty-three years, inclusive of his late visit to England.

“ In his own Mission his loss will be deeply and mournfully felt. To his estimable and devoted partner the loss can only be repaired by Him who is a Father to the fatherless, and a Husband to the widow.

“ Though this event be sudden and unexpected and affectingly mysterious, there is much to reconcile the friends of Mr. Pearce and of missions in general to his removal—more than can be found by mortals, short-sighted as they are, in many cases. He had spent a long and useful life in the mission field ; he had been permitted to revisit the land of his birth, and to excite in his own and other circles a calm but lively and enlarged interest on the subject of Indian missions ; he had by the blessing of God, gathered a number of devoted young men to this part of the Lord’s vineyard ; and he lived long enough to see these distributed and located in the spheres best adapted to their habits and abilities, and then he fell asleep

in Jesus!! ‘Behold the perfect man and mark the upright, the end of that man is peace.’ Let us also be ready, for in such an hour as we think not, the Son of man cometh. It is but just thirteen short months, since this mission was visited with a similar stroke in the removal of the Rev. James Penney. ‘Our fathers where are they? And the prophets, do they live for ever?’ ”

The second extract we make is from *the Friend of India*, published by Mr. Marshman of Serampore.

“During the past week, the Missionary cause in India has been deprived of one of its most efficient labourers, by the sudden removal of Mr. Pearce. He was the son of the late Reverend Samuel Pearce, of Birmingham, who stood forward with a warm-hearted zeal to support the Missionary enterprise at its commencement, when the lukewarmness of religious friends rendered its countenance doubtful. Mr. W. H. Pearce was trained to the art of printing in one of its best schools, under Mr. Collingwood, Printer to the University of Oxford, and came out to Serampore, in the year 1817 as an assistant to the late Mr. Ward, the bosom friend of his father. The next year he removed to Calcutta, where he soon after established the Baptist Mission Press, which rapidly acquired a just celebrity, by the elegance and the punctuality of its work. Mr. Pearce’s eminence as a printer, however, was among the least of his excellencies. He entered with hereditary zeal in the great field of Missionary labour, and devoted a large portion of his time to the instruction of the Natives in Christian truth, and to the superintendence of a church of

Native converts. His constitution, by nature feeble, was severely tried by those numerous avocations, and he was seldom permitted to enjoy uninterrupted health for any considerable period. He was at length constrained to seek a renovation of his strength by a voyage to his native land, and returned at the close of last year, after an absence of nearly three years, improved though not completely restored in health. He entered anew on his labours with his wonted zeal, but was warned, by repeated attacks, of the feebleness of his constitution. On Monday last, the 16th instant, he was attacked with cholera. The disease fell upon an exhausted frame, which had no power of reaction, and he sunk into the grave under its fatal grasp, after a short illness of less than twenty-four hours.

* * * * *

“ Speaking then of our deceased brother in the language of historic truth and sincerity, we would say, that of all the Missionaries sent out by the Society, he appeared to us to approach the nearest to the three illustrious men who planted Christian Missions in these regions, in his power of creating, combining and sustaining a system, the influence of which should affect the future destiny of society; though, in our humble judgment, he wanted their comprehensiveness of views. He had a peculiar tact in managing men, and in bending their diverse inclinations to a subserviency to his own views. Having once set an object before his own mind, he pursued it with a perseverance and unity of purpose from which nothing could turn him aside. His temper, naturally good,

was improved by the pursuits of life, and by the influence of holy principles into a calmness, which no opposition could ruffle; and hence in the ardour of his pursuits, he seldom wasted a thought on the buffettings, which ordinary men would have deemed insults, and have paused to notice. In the management of business he was punctual and indefatigable. Nothing lagged in his hands. His time was not, like that of too many men, perpetually incumbered with arrears of business, but by an admirable system of economy, was always free for the prosecution of future arrangements. There was a completeness both in his thought and action, which it was impossible not to envy. At the same time he had a natural clearness of perception, which enabled him to take the accurate bearings of any question, and to come at once to the pith and marrow of the business. As a friend, he was firm in his attachments and sound and judicious in advice. He possessed a rich fund of that rare virtue of common sense, which never failed to give a peculiar value to his counsel, whether in secular or spiritual matters. His attachment to the Baptist Missionary Society became, indeed, one of the most powerful principles of action, by which his life was governed; and to the promotion of its interests he devoted himself with a zeal and earnestness for which the Society will, with difficulty, find a substitute. His zeal in the cause of Missions was ardent and unabated; and the spread of divine truth was the first business of his life. The last and crowning act of his career eminently marked the ardour of that zeal. On his arrival in England, he boldly demanded ten additional Missionary labour-

ers for this country, and through his own energy of purpose and action, succeeded in obtaining them. In the management of the Native Church, composed as it necessarily is of men to whom much of the leaven of Hinduism still clings, his conduct presented an eminent union of Christian fidelity and discretion. With a firm attachment to denominational peculiarities, he had little sectarian bigotry. His views were not confined to the spread of Christian truth, though he accounted this duty as the noblest which could be confided to man, but he gave a large portion of his time and attention to the diffusion of general knowledge. * * * His loss would at any time have been severely felt by his friends and by the cause of Christian benevolence; but at the present moment, when the Baptist Mission in India has been more than doubled by the junction of the Serampore Mission, and the arrival of many additional labourers in India, the loss of one possessed of such qualifications and experience, must be felt with peculiar severity."

The third extract is from the *Literary Gazette*, edited by the Principal of the Hindu College.

"Calcutta Society has lost during the past week one of its most valuable members. We allude to the late Rev. W. H. Pearce. He was chiefly known to the literary world as for many years the active and judicious superintendent of the Baptist Mission Press, the largest and best establishment of the kind in this country. It was the first Printing Office in India that sent out works which in respect of paper and typography were equal to the Publications of the London Press. As a man of business he was singularly atten-

tive and obliging, indefatigably industrious, and of unimpeached integrity. His word was always as good as a written agreement. But admirable as was his character as a man of business, his loss will be far more deeply felt as a Christian Missionary and private Gentleman. No man ever preached the religion of Christianity in a more Christian spirit. It has always been a subject of the deepest concern to all the humble-hearted followers of Christ, that too many of those who are most vehement in their profession of faith, are least touched with that genuine spirit of charity and goodwill to all men, which are the essential characteristics of the Christian religion. Mr. Pearce was in this respect irreproachable. Though a leading member of a sect not particularly remarkable for the charity of its doctrines*, he could make a truly generous allowance for the most repulsive contrariety of opinion, and was always ready to enter upon a calm and candid discussion of those long controverted questions, which are too generally the watch-words of an acrimonious theological war. However acutely and ably opposed, he never lost his temper, for he invariably fought for truth alone, and was in no degree anxious for a personal triumph. He had no vanity mixed up with his religious zeal. The consequence was, that

* As we cannot be certain to what doctrines reference is here made, we can only say that the Baptists profess for all of every denomination who believe in Jesus, sincere brotherly love; and for all who do not believe, the tenderest concern and pity. We are at a loss, therefore, to see why they should be denominated 'a sect not particularly remarkable for the charity of its doctrines.'

he was never irritated or nettled by any occasional logical advantage in his opponent, because he felt that his own failure in an argument in no degree involved the credibility of the Bible. His own mind was too firm to be unsettled by any specious subtlety, he had no personal pride at stake, and he knew that truth is not wholly dependent upon the dialectic dexterity of any single individual. But though he sometimes encountered subtle disputants, who called forth his best exertions, it was not often that he met his equal. The writer of this brief and unworthy notice had the misfortune to differ with Mr. Pearce on many important questions, and he has frequently maintained with him a most earnest discussion of the disputed points. On these occasions his opponent has always felt that, if his object had been a personal display of his controversial resources, Mr. Pearce was amongst the last men in the world to grant that advantage. Arguments that are often met with the most weak and shallow sophisms by ordinary men, were encountered by Mr. Pearce with pertinent and well-expressed replies, which if they did not always produce conviction, yet never failed to surprise by their freshness or ingenuity. The novelty and the skill were not paraded ostentatiously, but came naturally from a sincere heart and unclouded intellect, that had long and deeply considered the subjects in dispute, and viewed them on every side. Of the domestic life of Mr. Pearce we need say but little ; we have reason to believe that it in every respect corresponded with his general character. He was invariably courteous and benevolent, and he ever evinced that happy mixture of Christian simpli-

city and masculine good sense, which secured him the hearty affection of all who knew him, and a respect which was in no degree diminished by the friendly familiarity excited by his undeviating gentleness and good humour."

At a public meeting of the Calcutta School Book Society similar sentiments were expressed by persons holding some of the highest official situations in the city.

Sir Edward Ryan, the Chief Justice, proposed on this occasion,—

"That this meeting desire to express their unfeigned sorrow for the loss they have sustained in the death of their Financial Secretary, the Rev. W. H. Pearce, to whose varied talents and unwearied efforts the Society was indebted for much of its success.

He observed, "It is with very mixed feelings that I move this resolution ; but if one or two of the oldest members of the Society be excepted, perhaps there is no one on whom it could have been more properly devolved than on myself. The institution was formed in 1817, and Mr. Pearce arriving in the country at the close of that year, manifested an interest in its concerns almost from its commencement. For more than half the period between that and the present time I have been witness to his zealous efforts. In 1818 it seems he began to print some of the Society's works. In 1819 he was engaged in preparing for the Society a book on Geography, which has been translated into Bengálí and Hindí. In the years 1827 and 1828 he was sole Secretary of the Society during the absence of your present Secretary. From 1830 to 1832 he

was an active member of your Committee ; and from that time till his lamented death, he was your Financial Secretary. And I can say, that during the whole of the long period he was engaged in the service of the Society, a more zealous, active, and tried friend to education upon enlarged and liberal principles could not be found. Not one moment did he deviate from the rules of this institution* ; devoutly pious as he was, he never swerved from them, and always opposed any violation of them. This is the reason why so much has been effected in gaining and retaining those native friends who have been able to give us assistance. By his firmness and discretion, he for nearly 23 years carried out the principles on which the Society was founded, and to which it owes every thing. This is no common praise to bestow on any individual, but it is the highest to one placed in his circumstances. Mr. Pearce had a wonderful capacity for softening down the antipathies of men of opposite sentiments. I have seen on several occasions, how, while firm to his own principles, he has succeeded in bringing opponents to an agreement. I never saw a man maintain his argument with such a suavity of temper : his faculty in this was most extraordinary. As to his missionary and religious character I shall not now speak ; others more able will in all likelihood speak fully on that head. I only speak of him as connected with this institution ; and in this light I must

* This alludes to the second rule of the Society, which confines its operations to the preparation of books of a literary, scientific and ethical nature.

say, that his equal in varied talent and constant activity we can scarcely hope to find again."

The resolution was seconded by the Honourable W. Wilberforce Bird, Member of Council, who in seconding the above resolution, said, "I rise to second the resolution, and I do so the more readily, because I am fully sensible of the loss which we have sustained in the lamented death of Mr. Pearce, and because I am anxious to say a few words expressive of the estimation in which I have always held his conduct and character. His labours in behalf of the Calcutta School-Book Society have been fully dwelt upon by the President, Sir Edward Ryan, and I need not detain you by repeating them; but the death of such a man is a loss not only to this Society, but to the world. The suavity of his manners, the benevolence of his disposition, and the liberality of his mind, were no less remarkable than the variety of his talents, and the faithfulness and efficiency with which he discharged the manifold duties that devolved upon him. He was the composer and translator of some valuable books and tracts; he was the able conductor of a Press; he was not only the Secretary to the School-Book Society, but the judicious adviser of every association within his reach, whose aim was to promote the welfare and happiness of mankind. In short, he was the friend and benefactor of all; and his life was devoted to the service of God and the advantage of his fellow-creatures. I say nothing of his missionary labours, because this is not perhaps exactly the place for such a subject; but they are well known and duly appreciated. How much he was generally beloved and re-

spected while living, was strikingly manifested at his death ; for it is a remarkable fact, that at the performance of the last sad rites there were gathered around his grave men of all sects and denominations. Hindus, Muhammadans, Armenians, Anglo-Indians, Europeans, persons of every different shade of opinion in the Christian church, all desirous of paying the last tribute of respect to departed worth : and I much regret that time and circumstances did not admit of this Society attending in a body for the same purpose. There now only remains to express our sentiments by passing the resolution which has been proposed ; and I am sure that it will be unanimously agreed to."

Mr. Tucker, who was partially acquainted with him in England, and had the fairest opportunity of knowing him on board the ship on their passage to this country, and subsequently to the time of his death, gives a like honorable testimony to his religious character. He observes at the close of his funeral sermon—

"My second remark is—This dominion of Christ should assuage our sorrows at the death of Christian friends.

"Many of you, brethren, know what it is to lose a Christian brother or sister by the stroke of death ; and if the union between you and the departed was intimate and endeared, the pain of the separation has hardly been exceeded by any other sorrow you have ever been called to bear. And sorely indeed has the stroke just fallen on some—may I not say, on many—now in this assembly. Yes, they are real mourners for a real friend. Very sorrowful was it to them to

attend at his dying couch, and witness the last brief struggles of exhausted nature. More sorrowful was it to perceive that the struggles had subsided, and that the peace which at length reigned, was the peace of death. Sorrowful in the extreme was it to hide from their eyes the changed countenance, and to follow the poor corrupting body away from its familiar home to a cold and narrow resting-place. But they are only now beginning to feel the measure of their trial. The absence of that living active being with whom their own activity and life seemed almost blended; the emptiness of the apartment where they were accustomed to commune with his kindred spirit; the silence of that voice which so often discoursed with them on the things and service of God; and above all, the conviction which is now settling down upon their minds that the place which so lately knew him *shall know him no more for ever!*—all this seems to weigh down their hearts like a heavy burden, to support which they need more than common consolation.

“Mourners! take with me a rapid glance at some of the sources of your consolation.

“Your departed friend relied for his eternal salvation on the atoning sacrifice of Christ.—How often has he told you so! How often did he express it in his domestic and social prayers! How often did he enforce the same reliance in his public ministrations! He had no idea of any righteousness of his own that could procure his acceptance with God. He believed in Christ for such a righteousness; and *being justified by faith* he had peace *with God through our Lord Jesus Christ.*

“ Your departed friend exhibited the spirit of Christ. In the memoirs of his father, which many of you have read, Mr. Fuller remarks: ‘ The governing principle in Mr. Pearce beyond all doubt was holy love. To mention this is to prove it to all who knew him. His friends have often compared him to that disciple whom Jesus loved.’ You know how applicable to the son was this language first used concerning his father. And what is this principle of holy love but the chief characteristic of the blessed Saviour ?

“ Your departed friend laboured for the glory of Christ.—This we presume none of you will doubt. For more than twenty years his labours were unremit-
ted among you. His personal efforts as an assistant in the Translation of the Scriptures, as a composer of Christian Tracts, and as a Pastor of a Church of Native Christians ; his co-operation with Christians of various denominations in varied plans of Christian usefulness ; and his advice so widely and so kindly bestowed for the same purpose throughout the length and the breadth of these heathen lands :—all have impressed you with the firm belief that he forgot himself in the interests of his Master ; that *for him to live was Christ*.

“ Why need I enlarge ? If our brother *relied on Christ, and imitated Christ, and laboured for Christ*, what additional evidence do we want that he was regarded by the Saviour as *His own*—as belonging to His servants, His friends, His brethren—as one therefore for whom He prayed when he said, ‘ Father, I will that those whom thou hast given me be with me, where I am, that they may behold my glory.’ ”

The Missionary Conference, consisting of Missionaries of the Episcopal, Presbyterian, Independant, and Baptist denominations, passed the following resolution at their monthly meeting.

“ At the monthly Missionary meeting for prayer and conference, held at Mirzapore Calcutta, on Tuesday, 7th April, 1840, the brethren unanimously agreed not to seperate on the present occasion, without placing on record, in the minutes of their proceedings, their united testimony to the *high Christian worth* and truly *Missionary spirit* of their lamented brother, the late Rev. W. H. Pearce, whom it has pleased the great Head of the church to call unto himself, since they last met together. To all was he endeared by many amiable Christian qualities. Those who had the privilege and pleasure of intimate intercourse with him, felt that in him they possessed a kind and affectionate friend, a brotherly and judicious counsellor—one who in the true spirit of Catholic Christianity sympathized with his brethren of all denominations in their difficulties, and rejoiced with them in the success of their labours. In his departure the Missionary body generally, throughout this Presidency, have sustained a loss which may not soon be repaired. His house was the Missionary’s home,—ever open to receive with kind hospitality, and into Christian fellowship, those who in the course of their Missionary pilgrimage, required a resting-place in this city. But the Missionary body, of which he was, for upwards of twenty years, an efficient and laborious member, have lost in him a FATHER and a BROTHER. Their brethren of other denominations desire to sympathize with them in the loss

which their Mission has sustained, and to pray that the Lord of the vineyard would raise up other labourers to fill up the breach, which in his all-wise Providence, he has seen it meet to make. With the bereaved widow would the Missionary brethren also desire to mingle their sorrow. She has sustained a loss which He alone, who is the Husband of the widow, can compensate. May the GOD of ISRAEL be her stay and her rock ;—may his grace be vouchsafed to her, in rich abundance, and may she be comforted by those consolations which He, in whom she trusts, and who has called his servant into the blessedness of eternal rest, can bountifully give.

“ By desire of the members of the Missionary Conference, the Chairman and Secretary of the Meeting beg to forward the above resolution to the bereaved partner of their beloved and lamented Brother, and to his colleagues in the Missionary cause.

(Signed) “ THOMAS BOAZ, *Chairman.*
“ DAVID EWART, *Sec.*”

Such were the sentiments expressed on the occasion of his death in Calcutta, where the greater and more valuable part of his life had been spent, and such or similar to these would doubtless be the sentiments expressed both in England and America as the mournful intelligence of his death was announced. The following testimonial of Mr. G. Pearce, a Missionary of the same Society, comes in confirmation of this remark. Though not a relative as his name might seem to imply, and as some have supposed, he was an intimate friend of Mr. W. H. Pearce. After hearing of his death in England he writes,—

“ During my residence in India it was my happiness to enjoy a considerable share of our dear brother’s friendship and society. I was received into his house immediately on my arrival there, and in subsequent years spent months together under his roof, and often travelled with him in missionary journeys to our village stations ; hence, I possessed special opportunities of becoming acquainted with the different features of the character of this excellent man, and the review now is one of unmingled satisfaction and pleasure.

“ The first point in his character, which I think could not fail to strike every one, even on the slightest acquaintance with him, was the exceeding kindness and loveliness of his disposition. You were impressed with this on your first introduction to his society ; it beamed in his countenance, breathed in his language, and shone in all his demeanour, and few ever left him, I am persuaded, without feelings of admiration and esteem. A longer acquaintance only served to strengthen these impressions ; you were then introduced to a train of kind and benevolent actions, following each other in quick and constant succession. Hospitality to newly-arrived brethren, solicitude for their future comfort, attentions to such as were out of health, affectionate and tender admonitions to any in danger of erring, kindness to the poor, visits to the bedside of the sick and dying, with many other actions of a similar character, marked his course, and won for him the affection of all around, and especially of his immediate associates, and of the native Christians.

“ The interest which our dear friend felt in the missionary cause was such as has been seldom equalled, and never surpassed in modern times ; it was the constant object of his solicitude, and the delight of his soul ; he was, too, of a most catholic spirit, and while he naturally cared for the success of the mission in connexion with his own denomination, it was the extension of the kingdom of Christ that he chiefly desired ; and the promotion of that kingdom, by whomsoever effected, never failed to fill him with delight.

“ Many missionary brethren and sisters of other denominations can bear testimony to the cordial welcome which he gave them to the country and to his house ; and also to the cheerful and valuable assistance which he rendered them on their entrance into the field of missionary labour. Animated with love to the Saviour, and concern for the salvation of the perishing heathen, he entered warmly into every plan calculated to promote the spread of the Gospel, and was himself the originator of several. It is to him that India is indebted for the introduction of native female education ; he had the honour of establishing the first schools, with this object in view, and of directing the attention and enlisting the energies of the Christian public in its favour—who shall calculate the consequences ? The Calcutta Christian Observer, a publication which has already done immense good, and is still conducted with great advantage to the cause of religion and science, originated principally with Mr. Pearce. The cause of general education in India is likewise much indebted to him for its present advanced and prosperous condition, he having been the principal agent in

the management of the School Book Society, and having himself, with much labour, prepared, or obtained the preparation of, many works adapted to the wants of India.

“ Through his connexion with this institution he was also brought into extensive correspondence with many influential persons, friends of native education ; and was thereby instrumental in the establishment, in different parts of the country, of several flourishing schools, which are now diffusing abroad among multitudes of Hindu youth in those places the blessings of general and Christian instruction.

“ Our departed friend was also from the first an active member of the Calcutta Religious Tract Society, and in various ways most efficiently promoted the prosperity of that institution, especially in undertaking the printing of large editions of tracts, when the prospect of receiving payment for them, in consequence of the limited means of the Society, was very distant. One of the most popular, and it may be said the most popular, of the Society’s tracts was written by him soon after his arrival in India. A greater number of this tract (which is called ‘ The True Refuge’) has been printed than of any other ; and it is still as much in demand as it ever was. It contains an admirable exposure of the absurdities and wickedness of Hinduism ; and there is reason to believe that it has been exceedingly useful in undermining idolatry, and particularly in strengthening young converts in their attachment to the Gospel of Christ. Our brother’s last effort on behalf of this

branch of missionary labour was a stirring appeal to the Tract Society in England, which he prepared on board ship on his return to this country, and which was successful in obtaining from that Society the munificent grant of 1,000*l.* in aid of the distribution of religious books and tracts in India.

“ But our beloved brother’s zeal for the conversion of sinners was yet further manifest in the assistance he rendered in the translation of the Scriptures, and in attention to pastoral duties. His knowledge of the Bengálí language was very extensive and accurate, and the aid he afforded in the translation of the Bengálí Testament was most laborious and valuable. Although closely engaged from morning till evening in the printing office, of which he was the superintendent, he would always find time to meet the native church once or twice a week, and frequently of an evening might be seen at some one or other of their habitations conducting a prayer-meeting, or in other ways attending to their spiritual necessities. The whole of the sabbath-day was entirely devoted to the benefit of his native church and congregation. He regularly preached twice, and was often present at the sabbath-school during the intervals of public worship. The evening of the day he generally gave up to the instruction of the native preachers, for whose improvement in Christian knowledge, and in the right discharge of their duties as evangelists, he was deeply concerned : so much so, indeed, that I believe he never missed the opportunity, whenever any of them came up from the village stations in the south, of taking them into his room, and there causing them to write down, from his dic-

tation, the skeletons of such sermons as he thought best adapted for themselves and the people.

* * * * *

“ The preceding remarks will have already conveyed no faint idea of the industry of Mr. Pearce. He possessed, indeed, an irrepressibly active mind ; he was literally always at work, and at work in the promotion of the great object of his life : even in illness his activity was not entirely suspended. I have often gone into his room when he was suffering under attacks of fever, to which he was very liable, and have seen his bed covered with papers and proof-sheets from the office, to which, at intervals, he gave his attention.

* * * * *

“ Amidst his multifarious and incessant duties, both secular and pertaining to the mission, our beloved brother appeared to maintain a high tone of personal piety : there was a sweet savour of spirituality about his deportment, which indicated that his secret fellowship with his heavenly Father was constant and intimate. He possessed an unusual and most delightful gift in prayer, and he seemed always ready, whether in season or out of season, for this holy exercise. In his intercourse with the world and the church, his conduct in all things was most exemplary, and none could enjoy his society long, without receiving the impression that he was eminently a man of God ; and many, I am persuaded, have been greatly refreshed and instructed by his example and conversation. Endowed by God with abilities superior to many, and placed by Providence in a com-

manding situation, there was an absence of pride and distant carriage scarcely to be met with under similar circumstances: so that the obscurest member of his church, to say nothing of his brethren, felt that he could approach him without difficulty. He was naturally of a hasty temper, yet he had it so completely under control, that I believe this escaped the notice of all but his intimate friends. Although he had considerable means at his disposal, he was exceedingly frugal in his personal expenditure, and never affected any state above his brethren.

“ Having said thus much of my beloved friend, it is by no means intended that he was without faults, for where is the just man that liveth and sinneth not? —but of a truth they were so few and so unobservable, that we have much more abundant reason to rejoice for the grace manifested in him, than occasion to lament his imperfections. In his death the Christian church, his associates in India, and the native brethren, have suffered, I will not say an irreparable loss, for God is able to heal the breach that has been made; but a loss that will be intensely felt for many days to come. Yet, while we mourn his removal, let us glorify God on his behalf. It is impossible not to regard him as an instrument especially raised up and qualified by the Great Head of the Church for the carrying out of his gracious purpose towards the heathen in India; for few in that country, if any, have possessed such a versatility of talent adapted to this work, been instrumental in doing so much good, and furnished so bright an example of what the missionary character ought to be. It was the happiness

of our dear friend, not only to be permitted and enabled to do so much in the service of his Redeemer, but also to be spared so many years to witness the most delightful results attending these labours, and those of his missionary brethren around him. God spared him long enough to see several additional labourers brought into the field, and the mission so unencumbered of difficulties, and with prospects so encouraging, that in his last moments he might with propriety have adopted the language of Simeon of old, ‘ Lord, now let thy servant depart in peace, for mine eyes have seen thy salvation!’ May those of us who survive him have grace given us to follow him even as he followed Christ; and may God, who is sovereign in his actions, and infinite in compassion, pour the balm of consolation into the wounded heart of his most affectionate but now bereaved partner; affording her those supports of his precious word which shall enable her to feel and say, in this the time of her affliction, ‘ Thy will, O Lord, be done.’

“ Of the recent visit of our dear brother to his native shores I need not speak at length. You all remember the Christian affection and elevated piety by which his intercourse amongst us was distinguished, and the diligent zeal with which he laboured, often beyond his strength, to interest our families and our churches in that cause to which his heart and energies were so unreservedly given. Long will our memories retain the recollection of his countenance, sometimes pallid and worn with sickness, but sometimes beaming ‘ as the face of an angel’ with benignity,

intelligence, and grace ; of his conversation, eminently suggestive of devout sentiments and modes of Christian usefulness ; and of his entire deportment, combining gravity and cheerfulness, modesty and firmness, the benevolent courtesies of refined manners with the unaffected sanctity of the man of God.”

The resolution passed by the Society whom he served for so many years, when they heard the news of his death, shews the high sense they entertained of the value of his services ; and with this we must close our quotations.

“ Read a letter from Mr. Yates to Mr. Dyer, dated Calcutta, 18th March, with intelligence of the death of Mr. W. H. Pearce by cholera on the preceding day : on which it was resolved,

“ That in the sudden and unexpected removal of our late beloved brother, the Rev. W. H. Pearce, this Committee recognises a new and most impressive call to devout resignation to the sovereign will of the Great Head of the Church, who has seen fit thus to terminate the earthly services of one of the most active and efficient agents connected with the Mission. Amidst the sorrow they feel on account of this affecting bereavement, they record, with humble gratitude to the Saviour, the grace bestowed on their dear departed brother, whose Christian zeal, untiring energy, and great disinterestedness, combined with a singularly meek and affectionate disposition, enabled him for many years effectually to promote the objects of the Society, not only without incurring any expense to its funds, but while adding to the amount of those funds, by the exercise of his varied talents. They bless God

that his now glorified servant was permitted so recently to re-visit the land of his birth, and that his efforts to reinforce our Mission in the East, prosecuted amidst much bodily weakness, were crowned with success. To the afflicted widow of their departed brother, to the church who have thus been deprived of a faithful and affectionate pastor, and to the Missionary Circle in India, mourning the loss of an associate, dear to all their hearts, this Committee respectfully tender the assurance of cordial sympathy, while they desire to exercise unshaken confidence in the care and protection of Him in whose service they are engaged, and who can by the supply of his Spirit, repair every breach, and make even such losses as these eventually to turn out for the furtherance of the Gospel*.”

* In addition to the quotations which have been made, it may be stated, that Dr. Duff on his return to India, at the Missionary conference, and afterwards at the Missionary Prayer Meeting, expressed in the most affecting language his strong attachment to our deceased friend; and described in the most glowing terms, the admiration in which he held his character.

A marble slab, containing the following inscription, placed in the Circular Road Chapel, is designed to perpetuate his memory.

Sacred to the Memory

OF

THE REV. W. H. PEARCE,

ELDEST SON OF THE REV. S. PEARCE, A. M., BIRMINGHAM;
 FOUNDER OF THE BAPTIST MISSION PRESS, CALCUTTA;
 PASTOR OF THE NATIVE CHURCH IN SOUTH COLINGA;
 AND ONE OF THE FIRST MOVERS OF NATIVE FEMALE EDUCATION IN
 INDIA.

HE POSSESSED

AN INTELLIGENT MIND, A CORRECT JUDGMENT, A LIVELY IMAGINATION, A CHEERFUL DISPOSITION,
 VERSATILITY OF TALENT, NOBLENESS OF SENTIMENT, TENDERNESS OF AFFECTION, AND ENERGY OF ACTION,
 AND EMPLOYED ALL FOR THE HONOR OF RELIGION:
 HE BELIEVED IN ITS DISTINGUISHING EVANGELICAL DOCTRINES,
 EXHIBITED BOTH IN PUBLIC AND PRIVATE LIFE ALL ITS LOVELY VIRTUES, AND BY VIGOROUS CO-OPERATION WITH THE GOOD OF EVERY NAME, SOUGHT ITS UNIVERSAL EXTENSION AS THE BEST MEANS OF PROMOTING THE GLORY OF GOD AND THE WELFARE OF MEN.

HE WAS BORN AT BIRMINGHAM THE 14TH OF JANUARY, 1794,
 ARRIVED IN INDIA THE 26TH OF AUGUST, 1817,
 AND DIED ON THE 17TH OF MARCH, 1840.

“Be thou faithful unto death and I will give thee a crown of life.”—
 Rev. ii. 10.

An inscription very similar to the preceding forms the epitaph over his grave.

Sacred to the Memory

OF

THE REV. WILLIAM HOPKINS PEARCE,

ELDEST SON OF THE REV. SAMUEL PEARCE, A. M., BIRMINGHAM,

FOR MORE THAN TWENTY YEARS

A Zealous and Devoted Missionary,

THE FOUNDER OF THE BAPTIST MISSION PRESS, CALCUTTA;

PASTOR OF THE NATIVE CHURCH IN SOUTH COLINGA,

ONE OF THE FIRST MOVERS OF NATIVE FEMALE EDUCATION IN INDIA,

AND THE CONSTANT AND ZEALOUS ADVOCATE OF

WHATEVER TENDED TO PROMOTE THE GLORY OF GOD, AND THE

PRESENT HAPPINESS AND ETERNAL WELFARE OF MEN.

HE WAS BORN IN BIRMINGHAM, JANUARY 14, 1794,

ARRIVED IN INDIA, AUGUST 26, 1817,

AND DIED IN THE LORD, MARCH 17, 1840.

LIFE'S DUTY DONE, AS SINKS THE CLAY,
 LIGHT FROM ITS LOAD THE SPIRIT FLIES;
 WHILE HEAVEN AND EARTH COMBINE TO SAY,
 "HOW BLEST THE RIGHTEOUS WHEN HE DIES."

CHAPTER V.

HIS CHARACTER.

AFTER the descriptions given by others in the preceding chapter, it might appear almost unnecessary to attempt any further delineation of Mr. Pearce's character; yet when it is considered that those remarks are of a general nature, and with little exception apply only to his general conduct, it may not be deemed altogether superfluous, while endeavouring to comprehend the whole, to give a more minute account of the several parts. The leading features of his character might be expressed in one sentence—that he lived not for himself, but for society, for the church of God, and for the Heathen. To illustrate this in the various forms in which he exemplified it during his life, is the object of this chapter. That this object will not be *fully* accomplished, the writer is very sensible; but he is equally well satisfied, that if attained only in an inferior degree, it will not be without beneficial results. It is more than probable that the majority of those who read these observations, will be led to draw comparisons between the father and his son; and to assist them in this pleasing employment, the points of resemblance, which are numerous and striking, will be noticed, and expressed, where it is practicable, in the very same language as is used in the life of the father.

Mr. Pearce was distinguished for many excellencies both in public and in private life.

We may remark of his *person* in general, that he was slender, his stature a little under the middle size, his eyes blue, and his hair brown. "His figure to a superficial observer, would, at first sight convey nothing very interesting; but, on close inspection his countenance would be acknowledged to be a faithful index to his soul. Calm, placid, and full of animation, his eyes beaming with benignity, and his whole appearance expressive of the interest he felt both in his subject and those he addressed. His imagination was vivid, and his judgment clear. He relished the elegancies of science, and felt alive to the most delicate and refined sentiments; yet these were things on account of which he does not appear to have valued himself: they were rather his amusement than his employment."

As a *man of business* he had few equals. He was remarkable alike for the depth of his knowledge and the agreeableness of his manners. Some persons are very pleasant in their demeanour, but superficial in their acquaintance with the principles of commerce; others are profound in their knowledge of commercial transactions, but coarse or austere in their behaviour. He combined intelligence with amiableness, and never failed to give satisfaction and pleasure to all who had business to transact with him. His address was easy, insinuating and pleasing. He was prepared to enter into conversation with men of all classes, and in all circumstances, and could render himself agreeable in any society in which he might be placed. He was

very punctual in all his engagements, and incessant in his application—a living exhibition of the passage, “not slothful in business, fervent in spirit, serving the Lord.” If there was any defect in him as a man of business, it was in the want of order at his desk; many a painful minute of research might have been avoided, had he abided strictly by the rule, “a place for every thing, and every thing in its place.” And it is certainly to be regretted, with his weak constitution and imperfect health, that he did not allow more time for relaxation, and that even his meals were very frequently hurried that he might return to his work. There was such a spring of activity within him, and such a desire to employ all his powers for the good of others, that it seemed impossible for him to remain at rest, or to spend a moment more than was absolutely requisite, in personal gratification*.

Though possessed of every qualification that could fit him for making his way in the world, he was far

* He was not, however, one who despised the means necessary for the preservation of health and strength. He even expostulated with some who, he thought, injured their health by living too low. In a letter to one of his brethren on this subject he says: “I hear that two of our brethren in the Straits have become very ill with dysentery through living too low. I fully allow that this is no common case, and that where one dies of abstinence, many die of excess. But I fear that *your* health is suffering from want of nourishing food, suited to the constitution of a European, and I earnestly advise you to think of that text, ‘Every creature of God is good if it be used with thanksgiving,’ and act accordingly. Remember that Satan may appear like an angel of light, and that we are not to be ignorant of his *devices*. ‘A little wine for *thy* stomach’s sake,’ may be as good for you as for Timothy. ‘Consider what I say, and the Lord give thee understanding in all things.’”

from being confident in his own powers ; on the contrary, he was naturally diffident and fearful of adventuring in any undertaking, lest he should fail ; and it was not until success had many times and for a series of years, crowned his efforts, that he overcame this feeling. His master, Mr. Collingwood, observing these indications of self-distrust, at the period when it was uncertain whether he would be required in India, and when it seemed proper that he should commence business for himself in Birmingham, addressed him in these words : “ Do not let the possibility of not succeeding in business for yourself in England, have any weight in your mind : it is as certain as any human event can be. You have good abilities for your profession. You need not think that I flatter you when I say, that they are more *than common*, and I entertain not *the smallest doubt* of your arriving at eminence, and thereby procuring property and influence, which you might perhaps employ as beneficially to mankind, and as much to the glory of God, as though you were to leave your native land, and be employed for God in India.”

The union of the secular and the sacred character in the same person, will doubtless appear strange to many ; and though it may not be justified as a general rule, there are instances in which, from peculiar circumstances, it may not only be allowed, but even commended. The chief of the Apostles, the Apostle Paul, is a striking proof of this. So far from thinking his profession as a tent-maker unworthy of his Apostolic dignity, he gloried in the objects it enabled him to accomplish, and resolved that no man should

rob him of this glory. His hands ministered to his own necessities, and to the necessities of those that were with him, and he was able to stop the mouths of gainsayers by shewing that he preached the gospel of God *freely*. To us it seems a singular instance of divine providence, that Mr. P. was not permitted, when he had finished his studies, to enter on the work of the ministry; for had he been allowed to do so, it is greatly to be questioned whether his future life would have contributed so extensively to the glory of God and the benefit of men. By studying the art of printing at one of the first establishments in England, he was prepared to confer advantages on India, which in other circumstances it would never have been in his power to do. We believe, in his calmest moments he never regretted giving the principal portion of his time to the press, being satisfied that this was the sphere in which God by his all-wise providence had placed him, and in which he could be more useful than in any other. He did, indeed, sometimes wish to be free from the cares and distractions of business, and at this we cannot wonder; yet when he came maturely to reflect upon it, he was satisfied that he was glorifying God as much in this calling, as in preaching to the Heathen and feeding his native flock. In the conduct of our friend, who devoted more than twenty years of his life in a trying climate to a religious Society, and who not only put that Society to no expense for his support, but contributed all he gained beyond his bare maintenance to the promotion of its interests, we have an example sufficient to confound all gainsayers, and to establish upon

the clearest of all evidence, the benevolent influence of true religion. In vain do we appeal to the world for a similar example of disinterestedness among those who are not constrained by the love of Christ.

Among the virtues that adorned his character in society may be reckoned his liberality, his public spirit, his hospitality and his conciliating temper.

He was eminent for his *liberality* of sentiment. He was a lover of all good men, and did not suffer their differences of opinion on minor points to lessen his affection for them as Christians. When he saw in them the mind that was in Christ Jesus, he saw all that was necessary to command his esteem, and secure his affection. He could make allowance for those who deviated from what he considered the truth, and for those who opposed the truth through attachment to some erroneous system; and endeavoured to act towards them, as he thought he should wish them to act towards him, if in similar circumstances. His liberality of sentiment, however, was as far removed from latitudinarianism as it was from bigotry. There are some that profess to be very liberal, who maintain that it is of no consequence what a man believes, if he is only sincere in his way. This is like the Hindus who say that it is of no consequence what god a man worships, if he is only sincere: and that there are as many ways leading to heaven as to a metropolis, and all of them are right ones. Though he could make all due allowance for aberrations, yet he believed there was only one right way, and that all men were responsible to God for their sentiments, as well as for their actions. Leaving all, therefore, to

the decision of the great Judge, he considered it his duty, as far as his influence extended, to guide men into what he believed to be the right way; and if unsuccessful in his attempts, not to be angry with those who opposed him, but to pity them, and pray that God would teach them by his Spirit. If any person is sick or diseased in body, no one thinks of being angry with him on that account, but is filled with compassion at the sight of his woe; and why should any one be angry with another who is sick or diseased in mind, as every one is who errs from the truth? Ought not the sight of his misery to excite pity, and tender concern for his recovery? Compassion to those who erred from the truth, and delight in all those who walked in its ways, were the sources from which his liberality proceeded.

We may observe again, that there was another kind of liberality in which he was not deficient. He had been taught from his youth so to husband his supplies, as to be able to contribute a part of them to relieve the necessities of others. The following is a resolution which he formed at the beginning of his Christian course when at Oxford, viz. "to devote one-third of my earnings to the service of God, and the good of mankind; always taking care to do my work of charity as privately as possible. Hypocrites have their reward in the good opinion of men; be it mine to have the approbation of Him who seeth in secret. A cup of cold water, *given in his name*, shall not lose its reward." He who set out upon such a principle, was not likely to be deficient in maintaining "good works for necessary uses."

It was an established principle with him to deny himself that he might give to others, and to suffer himself, if by so doing he could contribute to the gratification of others. Though not rich, he learned "to do good, to be rich in good works, ready to distribute, willing to communicate." And to him, we have no doubt, it has been said, 'Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord.'

In his *public spirit*, he not only kept pace with the age in which he lived, but was amongst the first of those who had devoted their lives to the improvement and happiness of the ignorant and destitute in India. He was the friend of all benevolent and religious Societies, and by his countenance, advice and contributions, was always ready to promote their objects. All felt that in making an effort to do good of any kind, they might calculate on his assistance, and never, if in his power to prevent it, did they experience disappointment. Hence the strong sensation produced among the members of different Societies at his death: they all felt that they had lost a common friend. He judged others by himself, not in what was evil, but in what was good—and as he felt the highest happiness in coming forward to do good and promote the welfare of men, so he believed that others felt the same; and this inspired him with a boldness in calling upon them to come to the help of the Lord against the mighty, which was truly singular in one of so modest a disposition. He saw others bold in doing evil, and this, connected with a deep sense of his obligations to the

Redeemer, led him, much as he shrunk from public notice, to take his stand among the first ranks of those who fought for the honour of God and the true rights of man.

His *hospitality* secured him the praise of all, though it was never practised for that purpose. "He was not forgetful to entertain strangers, knowing that some had thereby entertained angels unawares," and having felt from more mature acquaintance with them, some of the purest pleasures earth can afford. His house was open to Missionaries of all denominations that chose to make it their asylum for a season; and seldom was he for any length of time without one or more families beneath his hospitable roof. Let it not be supposed that this is spoken to the disparagement of others, who have the heart to entertain strangers, but who have not the means. We believe there are many who would be as hospitable as our friend, had they resources at their command to enable them to be so. Allowance must also be made, not only for the want of means, but also for the want of proper accommodations to offer. Those who have families are not able to accommodate visitors like those who have none. Mr. Pearce was favourably situated in all these respects; being without a family, and having means at his command, he was able to indulge the noble sentiments of his heart, and was literally 'given to hospitality.'

He was possessed of a *conciliatory temper*, and was emphatically a peace-maker. This trait in his character was noticed by the Chief Justice. In disputes he could quickly perceive where the difference between

the parties lay, and whether it was capable of being compromised or reconciled. If capable of either, he would take the disputant and soften down his opinions or demands to the lowest point to which they could be brought; he would then take the other and act in the same manner with him; and when he had brought both to yield many degrees, he would shew them how much nearer to agreement they were than they supposed, and how very little the difference was that really existed between them, and what a pity it was to keep up animosities and destroy each other's peace for such trifles. In this way he has often reconciled the dissentient parties. If the dispute was of such a nature that each might be left to indulge his own views, and pursue his own way without injury to others, he would then, instead of attempting to reconcile the differences, encourage them to take their own course, and to allow others to do the same. For an exemplification of this, see his remarks on the plans of education at page 189. If the dispute was of a religious nature, he would shew that the sentiments, supposed to be irreconcilable, were often both contained in the Scriptures, and that they must therefore in some way agree with each other, though the precise point of union could not be discovered,—as the veins and arteries in the body unite in the extremities, though no one has been able to trace the path of the one into the other. Thus to a friend who differed from him on the subject of effectual calling, he says: “In your's of March last, you speak of the glorious privilege of being able to say to every perishing soul, There is remission for your sins through the blood of

Christ, and you think I cannot adopt this language. I can say with sacred pleasure, *Come to Jesus* and there is forgiveness for your sins; and woe be to you if you say there is remission *without*. No, my dear friend, 'Him that cometh to me I will in no wise cast out,' is a blessed truth; but should be joined to that truth *equally important*, 'all that the Father hath given me *shall* come unto me.'"—When all means failed of bringing contending parties to an agreement, he would then apply the arguments of Christian forbearance. "If ye forgive not men their trespasses, neither will your Father forgive your trespasses." "Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering; forbearing one another, and forgiving one another; if any man have a quarrel against any, even as Christ forgave you, so also do ye." In this manner he either brought persons to agree with each other, or to live in peace and good feeling towards each other while they continued to differ. Desirous, however, as he was of peace, and anxious as he was to promote it, he would never do so by connivance at iniquity, or a sacrifice of truth. He would rather be at war, with truth and righteousness on his side, than at peace, with these against him. There were seasons in his life, in which he was called to oppose open profaneness, and he did it with so much firmness and mildness, that the daringly profane were abashed and silenced. There were occasions too, when he was called to sacrifice either truth or friendship. In these cases he regarded himself as the mariner who is reduced to the necessity of either parting with his

cargo, or endangering his life and vessel. Though painful to his feelings, he let all go rather than truth and Christian principle. In the hour of danger he tried every means before he suffered any thing of value to be thrown overboard; but when all was in vain, he was prepared to part with what he dearly prized, and relying on truth as his sheet-anchor, to face all the fury of the storm.

In private life he appeared to great advantage as a brother, a husband and a friend.

The correspondence that was kept up between him and his two sisters, from their earliest youth, shews that he was a most *affectionate brother*. As such, his sisters always wrote to him. A few extracts from their letters at one of their vacations will be sufficient to illustrate this.

“MY VERY DEAR BROTHER,

“I am afraid you will think I have forgotten you, but I assure you it was not through forgetfulness, but from the hope of hearing of an opportunity, that I delayed writing. As no opportunity has offered, I am unwilling to defer any longer. I am much obliged to you for your kind letter, which my uncle King brought me. It would have much gratified me to have been with you at King’s Weston, as I dare say I should have been most delighted with the extensive and beautiful views; and what would have given me still greater pleasure, would have been that I should have had the company of my dear brother William.”

“I ever feel it a great pleasure to converse with so affectionate a friend as my dear brother William, and as I cannot have that happiness, which I expected last

week, I must accept the aid of a pen to tell you that no disappointment could have been greater than that which I experienced in not seeing you. How delighted should I have been to have spent a few hours with you."

" I have given you an account of my journey, if you can but read it ; but I am in such haste that I can hardly write at all, as we are going out to dinner, and it is high time we set off ; but I can trust the kindness of my dear brother William to excuse all faults : for if he thinks as I do, the greatest scrawl will be acceptable. O how I wish I could see you, I have so much to say to you. How I now long for an affectionate brother to converse with, and to tell all my sorrows and all my joys. I feel discouraged at the very thought of setting out in pursuit of that happiness which I am persuaded I shall never find any where else but in the paths of religion and virtue. I have no kind friend to whom I can freely open my mind on this subject : it is to *you alone*, my dearest brother that I can do that. Had I time I should tell you much, but I must now forbear. So farewell, my dearest brother ; always remember your very affectionate and much attached sister,

" LOUISA PEARCE."

This last extract is from a letter which appears to be the last that Louisa wrote to her beloved brother. She was, at the time of penning it, in a decline, though in the bloom of youth. And shortly afterwards we find Mr. Nichols attempting to console him under the bereavement with these words,—

" I was surprised and afflicted at the tidings of your dear sister's removal from this time-state, appa-

rently unexpected. But we are too prone to flatter ourselves with hope where but little foundation is afforded, and hence we are so often stunned into surprise and grief at the events which are daily turning up. Respecting this mournful providence, surely there were many mercies attending it—her being under the care of such kind and hospitable friends as Mr. and Mrs. King, where she wanted for nothing her situation required, which this world could afford ; but more especially that she gave pleasing evidence of a divine change ; and enjoyed a comfortable degree of Christian patience and holy peace, which are the evidences and fruits of faith in Jesus, and the end of which is everlasting life. That change which is an occasion of grief to you so far as you suffer loss, is doubtless matter of joy to the glorified spirits of her dear parents, and the warbling infant. Surely the consideration of having so many invaluable relations and Christian friends who have entered the heavenly glory, should endear that far country more to us, and make us willing to depart and be with Christ, which is far better than to abide here always ; because there out of the reach of all natural and moral evil—there so near the blessed Jesus—there our knowledge will be perfect and our joy full. Well might David say, ‘ Then shall I be satisfied when I awake in thy likeness.’ Let it be your daily prayer, my dear boy, that Christ may be formed in your heart the *hope* of glory.

‘ A hope so much divine,
 May trials well endure ;
 May purge our souls from sense and sin,
 As Christ the Lord is pure.’ ”

His sister Anne writing to him at the same time that Louisa wrote her last letter, expresses herself thus,—

“VERY DEAR BROTHER,

“Having a favourable opportunity, I embrace it to write to my beloved brother, hoping he will shew it to no one as that would prevent my writing to him freely.

“O my dear brother! may you and I choose that good part which Mary chose, to sit at the feet of our Lord Jesus Christ, and attend to his doctrines and precepts. Then when we die we shall go to join the blessed in heaven, and with our dear parents, sing the praises of our blessed Redeemer to harps of gold.

“My dear uncle King has just been at prayer in the family. Oh! my dear brother, you would be delighted to hear how affectionately he always offers up his prayers to God on our account. How grateful we ought all to be to the great God who has given us such good friends, who so well supply the place of our dear father and mother. Uncle King desires his kind love to you. I hope, my dear brother, we shall improve the time as it passes along, that when we leave school, we may be fitted for whatever station our friends may think fit to appoint us.

“I remain,

“Your very affectionate and loving sister,

“ANNE PEARCE.”

The prayer contained in the second section of this letter has been answered. Anne lived to engage with her beloved brother in the work of teaching in India, where she married one of Dr. Carey's sons, Mr. J.

Carey, Attorney. After having been the mother of four children, three of whom are living, and having honoured God by a consistent and holy life, she died on the 19th of Jan. 1832. The remark of her brother on the occurrences of the day in the almanac is, not “On this day my dear sister *died* ;” but “On this day my dearest Anne rose to glory.”

That the feelings of attachment were reciprocal, is evident from the following remark : “Arrived in safety, through the kind care of a gracious God, at Birmingham, this morning, at 5 o'clock. Felt little fatigued by the journey. Dined at Edgberton, where I met Anne. Mutually dear was the society and intercourse of this day. Commenced our renewed enjoyments by the greatest of all, communion with God through Jesus Christ. I trust that the pleasures of this morning will be long remembered by each. Bless the Lord, O my soul, and all that is within me, bless his holy name ; who crowneth thee with loving kindness and tender mercy.”

How eminently were the members of this family blessed !—all bound up in the bundle of life, and prepared for that glorious abode, where the affections, purified from all that is sensual, earthly and gross, will be employed for ever in the purest exercises of love to God and all that bear his image. In the salvation of this family, and their mutual and strong attachment to each other, we see how much may be obtained by the effectual fervent prayer of the righteous.

In the conjugal relation he was truly exemplary. Equally removed from the two great disturbers of

domestic peace, anger and sullenness, he was *uniformly kind* to his wife. If ever he felt the slightest degree of disapprobation, in reference to any particular act, it was expressed, not in the tone of anger or pettishness, but of regret. Nothing ever occurred to make him sullenly sad; indeed so opposed was this to his constant cheerfulness, that it seemed morally impossible for him to be so. The piece of poetry written in his wife's album, and given in the Appendix, will unfold his feelings on this subject better than any remarks we can offer. They shew a heart sensibly alive to the value of domestic peace, and gratitude to God for its enjoyment; they shew that he never acted like himself, except when seeking to please and to be pleased. But the nearer any one comes to the standard of perfection in any moral excellence, the more sensible is he of the slightest deviation from it, and of what has even the appearance of such deviation; and this sense of what is right is manifested in humble attempts to remove that *appearance*. Seasons there will be in the lives of those who live together in the greatest harmony and love, in which the *appearance* of neglect may be fancied, though in reality none is intended; and those who wish for the uninterrupted enjoyment of domestic quiet, must not only endeavour to avoid the appearance of evil, but when that appearance is unavoidable, seek by gentle methods to dissipate it and prevent the evils it might produce. This is the way in which our friend acted, as we learn by the following extract of a letter to his wife, then at Balasore, apologizing for apparent neglect in writing.

“ *Calcutta, Dec. 19th, 1830.*

“ MY EVER DEAR MARTHA,

“ On returning home this evening after native worship, I had the pleasure and regret of perusing your dear letter—true *pleasure* in finding, that you were so gradually, and therefore, I hope, permanently improving in health and spirits; and *regret* that you had not, when you wrote, received the letter I sent off in time, as I hoped, to reach you ere you wrote. You would, however, soon after you wrote, receive that token of my remembrance. I feel you were not *neglected*; forgotten, my dearest, you can never be. Our intercourse has to me been very pleasant and truly profitable, and my only cause of regret is, that owing to a round of cares secular and spiritual, pressing on my heels more rapidly than to allow me to outrun them, I have not been able, may I say to *manifest* at all times the tender sympathy I have really felt; and have not always felt the sympathy which, with a mind less fully occupied and constantly harassed with engagements admitting of no delay, it was my duty and would have been my privilege to experience and display. I throw myself on your indulgence and pray you will forgive.”

O that all husbands and wives would imitate this example, learn to be uniform in their kindness to each other, and forward to remove every unhappy impression arising from the appearance of neglect! How many the miseries that would then be avoided, and how sweet the pleasures that would then be enjoyed in the domestic circle!

Though not a father, he had a tender regard for children, and knew how to accommodate himself to their capacities, as the prayer which we here insert, composed for one residing with him under the same roof, will shew.

“Prayer for my little Anne, to be said from her very heart.

“O blessed and holy God, I, a little girl, come to thee for thy blessing. O Lord, I was born a sinner, and every day since I could think, I have become more guilty. I have very often thought, or said, or done what I ought not; and have not thought, or said, or done what I ought. O Lord, I am very sorry, but I have no excuse to plead. I can only say, God be merciful to me a sinner. O Lord, forgive my sins, through the blood of Christ; and make me holy by thy Holy Spirit; then wilt thou own me as thy child, though so unworthy, and wilt let me live with thee for ever in heaven.

“O gracious God, bless my dear mother, my dear uncle and aunt, my dear brothers and sisters, and all my dear relations and friends. May all of them love Thee, and may we all meet together in heaven at last.

“Bless the poor heathen, who know thee not, with the hope of salvation by Christ; and may all mankind serve and glorify thee, the greatest and best of beings.

“I ask all this, O heavenly Father, through Jesus Christ, the Saviour of sinners. Amen.”

He was an invaluable friend.—There are but few men, who are able at the same time to be very general and very particular in their friendships. Most who

extend their regards to a great number, are not able to contract them as in a focus and center them on one or two individuals; while those who fix them strongly on one or two individuals are seldom able to expand them to any great extent. Mr. Pearce however had the remarkable power of extending and contracting his friendships; he knew how to be a general and a particular friend at the same time. What he was in both these senses, we shall now endeavour to illustrate by examples.

To a beloved friend, when deprived by death of a revered Father, he writes thus: "As to the immediate cause of your sorrow, sympathy has been to the mind of your affectionate friend a melancholy pleasure. The lessons, however, which it teaches, have been so properly enforced by the kindness of your dear friends, or so fully supplied by your own mind, that it is unnecessary for me to dilate upon them. The harvest of instruction has been so plentiful, that the few scanty sheaves which it has fallen to my lot to gather, had far better be reserved for the supply of my own wants, than intruded in addition to a stock already so abundant. It shall be mine therefore to commit you, with the beloved widow and the dear fatherless children, to the protection and love of that Being who is emphatically described as 'the Father of the fatherless and the Judge of the widow:' and 'in whom the fatherless find mercy.' May he be unto you, as he has always been unto his people, 'a very present help in time of trouble.' May He sanctify these light afflictions, which at most are but for a moment, and make them 'work out for you a far more exceeding and

eternal weight of glory.' Let the fruit of all be to take away sin, and then we cannot, we ought not to repine. The medicine is very bitter, but its influence will be very salutary, and abundantly repay for the unpleasantness of the draught."

His letter respecting Mrs. Lowrie, page 268, and the following note to his wife respecting Mrs. Winslow, prove how much he felt for his afflicted friends.

"We suspected the cause of brother Winslow's delay. So it appears scarcely probable that we shall see our dear friend again on earth! Well, may the Lord still support her, and enable her, while passing through this Jordan, to fear no evil, but with confidence to anticipate the blessed country beyond it. And I hope through sovereign mercy, that the least of all saints like myself, shall one day be admitted to the same enjoyments, and in the presence of the blessed Saviour and his dear people who may precede, spend a blessed eternity."

After enjoying his *particular* friendship for about ten years, the writer, on his departure for a season to England by way of America, was accompanied by him to the ship. On his return home he gave vent to those feelings in writing, which his tongue had not been able to express in conversation. The letter was written with many tears, and perhaps with as many tears has it been read; for it is a specimen of generous friendship in one of its tenderest forms.

"December 31st, 1826.

"MY BELOVED YATES,

"Since the tender moment when I parted with you this morning, I have been to see your dear wife, and

have heard an excellent discourse from good Mr. Edmond, ‘Remember all the way in which the Lord thy God hath led thee.’ I am now returned home, and feel awake to the loss, almost irreparable, which your absence has occasioned me. I was not till to-day aware how much I was attached to you. I can truly say I loved you *much*, but *now* I love you *more*. ‘So blessings brighten as they take their flight.’ I think of all our conversations, but especially of our moments of social prayer, with affectionate regret, that by me, alas! for so long a period, they are not to be again enjoyed. Year after year has so rivetted you to me, that I begin to find you are part of myself. In difficulty you have directed, in the path of duty you have animated and strengthened me. Like my beloved Martha’s, your character is just adapted to correct the faults of mine, and I have reason, I believe, to bless God who has made my long continued friendship with you the source of important advantages. While absent from me personally, my dear Yates, do not forget me at the throne of grace. I beg your frequent fervent petitions for my *spiritual welfare* as the best proof of your affection. Pray that the *cares of life*, in my case very numerous and pressing, may not eat into the spirit of my piety, and make me at last a cast-away. Pray for me for *simplicity of motive*,—a single eye to the glory of God—much communion with God to prevent my receiving injury from so much intercourse with the world; and pray that having done some good, I may at last be permitted to enter into the rest prepared for the people of God. Spiritual blessings I chiefly need. O that by earnest prayer I

more frequently sought them!—May they be granted unto me in rich abundance, by the great Head of the Church, in answer to the affectionate petitions of my absent but oft remembered friend!

“ Be assured that as far as friendship can suggest and execute, my beloved Martha and myself will make dear Catherine and your sweet little one happy. I shall act towards her, as in similar circumstances I should expect you would act towards my Martha, were I to leave her in the care of one for so many years my bosom friend. May the good Providence of our heavenly Father preserve us all to meet again in health, and to unite in grateful thanksgivings to him for his unspeakable goodness as the preserver of men.

“ I need not say I expect to hear from you. The frequency of my enjoying this happiness I leave to your friendship to determine. I would recommend you to write in your succeeding letters a kind of journal, so that we at Calcutta may follow you from town to town, and trace your footsteps as they visit the houses of the servants of Christ or the friends of our youth. A little every day will be more easy to you, and more interesting to us, I think, than letters in another shape. But you must use your own judgment and be partly guided by inclination and circumstances.

“ Attend all anniversaries you are invited to, and try to promote in England, and America too, among our denomination, the Auxiliary Society, Ladies' Society, and Association systems, so that ALL may be at work for the Mission. The work is vast and requires

many hands and agents. In such Societies will be the best Missionaries and Missionaries' wives of the succeeding generation. If I might be allowed to suggest, I would say, dwell rather on the *greatness* of the work—the *honour* of promoting it—and the *time* and *means* probably requisite ere it be effected, in your addresses, than on the good already *evident*—though the latter is abundant in proportion to the time and labour bestowed. May the Lord render your preaching for the Missionary work very useful. This is your *talent* and should be diligently improved : and if it be as far as health will permit, I doubt not the glory of God will be promoted by your exertions.

“ On the voyage you will, I know, try to save the souls of your fellow-passengers. As to *study*, remember you go for HEALTH. You cannot take much exercise—take all you *can*. You visit America too for your *health*. There lay aside study entirely, except for the platform or the pulpit, and prepare for future labour by present relaxation. May you find your brother in peace, and have with him a joyful meeting in your father's house, ‘ so that his soul may bless you before he dies.’ Make the good old people familiar with my name, and assure them of the interest I feel in their happiness as the parents of my friend.

“ And now, my ever dear friend, I must again bid you FAREWELL. Many a tear has come uncalled for, while penning this, and the tender word causes afresh these expressions of my warmest friendship. May the choicest blessings rest on you, and soon may I welcome you to the sense of our mutual regard. My very kind love, and that of my dearest Martha

to dear William. ‘May the Lord God Almighty bless the lad.’

“Once more Farewell. The Lord be with you and with your truly affectionate friend and brother,

“WILLIAM.”

This letter will be sufficient to convince any one that he was a most affectionate friend; those that follow will shew that he was equally sympathizing and faithful. On the loss of a lovely infant, the following note was received from him,—

“*Calcutta, May 19th, 1824.*

“MY DEAR YATES,

“I should be truly happy, could I in the least promote that sweet acquiescence in the Divine will, which I trust you and your dear wife will experience in this season of affliction and trial. We were this morning reading Job i. with reference to your case, and were considering his accumulated sorrows when deprived of all his property, and *seven* children at once. They died too, it is probable, in *sin*, and their disconsolate parent had to mourn their eternal ruin as well as his loss. Your dear little babe might have lived, like the children of many pious parents, to despise the Gospel, to dishonour Christ, and to seal his own eternal condemnation, but now you have no doubt that he is gone to glory, and that you have given birth to an angelic spirit with whom you shall rejoice for ever. Say then, ‘The Lord gave, and the Lord hath taken away, and *blessed be the name of the Lord.*’

“Accept the affectionate sympathy of all here and especially of your affectionate friend and brother,

“W. H. PEARCE.”

When in England, the following letter was received from him respecting the death of a child whom he dearly loved,—

“ *Calcutta, April 19th, 1827.*

“ MY BELOVED YATES,

“ I have for some time delayed writing to you, partly because I conceived that if my letter was deferred, it would reach England as soon as you could, and partly because I longed to be able to inform you of the perfect recovery of your dearly beloved Jopo*, who has been for several weeks very unwell with teething. Most affectionately do I wish that it had fallen to my lot to communicate intelligence about the dear infant which might rejoice your heart. But it has pleased God, who is infinite in wisdom and goodness, to disappoint these expectations. And it devolves on me, with mingled feelings I cannot describe, to announce to his dear absent father, that he has joined the general assembly of the just made perfect, and instead of an afflicted mortal, is become a triumphant spirit before the throne of God. I weep myself, while I think how keenly afflictive must this stroke be felt by my beloved friend; and yet I indulge the hope, that even on the first announcement of your loss, your faith will be triumphant, and that amidst the poignant sorrow you must feel, you will acquiesce in the Divine dispensations and say, ‘ The Lord gave and the Lord hath taken away; and blessed be the name of the Lord.’

‘ Good when he gives, supremely good,
Nor less when he removes.’

Your dear Catharine with her darling boy came to

* The familiar name by which he was called instead of Joseph.

live with us, as you know, in the beginning of February, at which time he began to be unwell. [Here follow all the particulars of the disease, its progress and termination.] Well he is gone to glory,

‘ To fly as on a cherub’s wing,
As with a seraph’s voice to sing ;
Performing with unwearied hands
The present Saviour’s high commands.’

Blessed babe ! I could *envy* thee thy exchange !

“ It will be very consolatory to you to know, that the mind of his dear afflicted mother has been greatly supported. She appears to have had her mind preparing for some time for this heavy trial ; and amidst the deepest sorrow has felt and manifested a most delightful sense of the wisdom and tender mercy of Him who has thus afflicted her. May the Lord continue to her the consolations he has hitherto afforded.

“ Dear Mrs. Penney and Chaffin were present during the last few hours of trial, and I need not say, greatly tended by their sympathy and kind attentions to alleviate it. Brother Penney gave out a hymn and offered a most appropriate and excellent prayer at the grave. Thus closed the earth over one of the few children to whom I have been most tenderly attached, and in whom my dearest Martha and myself had begun to feel an almost parental interest. His sweet engaging manners, his words of kindness and his looks of love now recur to my memory, and make me acutely feel at the recollection that I shall witness them no more. But, O my dear Yates, I tenderly feel for *you* and his *dear mother* ; and can imagine but few circumstances which could have occurred, more

calculated to afflict you. Still however may you be enabled to see the hand of a tender Father, and I shall then trust you will have reason for ever to bless him for this chastisement.

“ Yours most affectionately,

“ W. H. PEARCE.”

On receiving intelligence, in England, of the death of his friend's beloved wife, he wrote as follows :—

“ *Brighton, Nov. 12th, 1838.*

“ MY VERY DEAR YATES,

“ I have been long expecting to hear from you in reply to my letter of January and February last. I perceive you duly received it, as brothers Penney and Thomas acknowledge letters sent by the same conveyance. You may, however, have been expecting the arrival of dear Mrs. Yates, and have deferred writing till you enjoyed her society and counsel on her return from Penang. The pleasure of seeing her again, however, the great Disposer of events has seen fit to deny you, and the affectionate companion of so many years sleeps in the silent deep. We feel for you, beloved brother, with your little family needing so constantly a mother's tender care. You must indeed experience a mournful loss. Your habitation, before enlivened by the conversation of our dear friend, must appear lonely, and your own heart, previously comforted by her sympathy in your joys and sorrows, must be desolate and afflicted. Martha and I have often thought of you both, especially at the end of the week; and were anticipating with joy, if such were the divine will, the pleasure of again spending our happy and useful Saturday evenings in your

society. But one of the number is already removed, and what may be the intention of Providence with regard to the rest of us, is as yet uncertain. O may all that we meet with, loosen us from the world and stimulate us to a more diligent prosecution of that glorious prize which awaits the true believer, and the enjoyment of that blessed society into which our beloved friend has entered, and to which, if followers of Christ, we also shall one day be admitted. In the disposal of your dear motherless children, and all your future arrangements and proceedings, you will need great prudence and constant direction from *above*. May they be richly imparted to you, so that your usefulness, as well as your happiness, may be evidently promoted, and God abundantly glorified in your future life and labours.

“ We are truly happy to find that your labours in the English Church are still in some degree blessed of God. May he bless them a hundred-fold more, and cause your heart to rejoice, amidst your domestic sorrows, in the most abundant ministerial usefulness. If permitted to return to India, my dear Martha and myself shall be very thankful to enjoy your ministry as often as possible. Remember me affectionately to each of your dear children and kiss them for us. We long to know how they are situated. Accept of the warm affection of my dear wife and myself, and believe me your ever attached and faithful friend,

“ W. H. PEARCE.”

In speaking of Mr. Pearce as a friend, therefore, the writer may certainly be allowed to adopt and apply the language of Blair—

“ Friendship ! mysterious cement of the soul !
 Sweetner of life, and solder of society !
 I owe thee much. Thou hast deserved from me,
 Far, far beyond what I can ever pay.
 Oft have I proved the labours of thy love,
 And the warm efforts of the gentle heart,
 Anxious to please.”

Or the language of Young—

“ A friend is worth all hazard we can run :
 Poor is the friendless master of a world :
 A world in purchase for a friend is gain.—
 Am I too warm ? Too warm I cannot be.
 I loved him much, but now I love him more.
 Like birds, whose beauties languish, half concealed,
 Till, mounted on the wing, their glossy plumes,
 Expanded shine with azure, green and gold ;
 So blessings brighten as they take their flight !”

As a *Christian*, our friend was distinguished by many shining virtues. Though not absolutely perfect, he came near to that standard of *relative* perfection at which the Bible exhorts us to aim. To be absolutely perfect, would require the zeal of Paul, the love of John, the courage of Peter, and the prudence of James to be all combined in one person, yea would require that person to be equal in all respects to Christ himself. Christian virtues admit of degrees : to the highest and last of these no one in this world has ever attained beside Christ ; though many of his servants have ascended so high as to command our admiration, and constrain us to glorify God in them. David says to his son Solomon, “ Serve Him (the Lord) with a *perfect* heart and a willing mind,” and Paul says, “ Be *perfect*, be of one mind,” &c. and, “ the God of peace make you *perfect* in every good work to do

his will," &c. Now the perfection here required and prayed for, does not suppose the absence of all infirmity, or the presence of every virtue in its highest degree, but it supposes a sincere desire and endeavour, by the grace of Christ Jesus, to subdue and avoid every sin, and to practise every virtue, *perfecting* holiness in the fear of God. The sins which the Christian has to oppose, are of two kinds; the sins of the flesh, and the sins of the spirit; and the virtues he has to practise, are of three kinds; for denying himself of all ungodliness and worldly lusts, he has to live *soberly, righteously* and *godly* in this present world. Now some of the most illustrious examples in sacred writ have fallen into one or other of the above sins; and have been deficient in some of the above virtues, and yet these are denominated perfect. "Noah was a just man and *perfect*." Job was a man "*perfect* and upright, one that feared God and eschewed evil." And the Apostle writing to many says, "Let as many of us as are *perfect* be thus minded," &c., from which it appears that there is a standard of relative perfection which is to be attained, and which seems to consist, as observed, in a sincere desire and endeavour, by the assistance of divine grace, to avoid all evil, even its appearance; and forgetting the things that are behind, and reaching forth unto those things which are before, to press by the mark to the prize of the high calling of God in Christ Jesus.

This is the standard at which our friend aimed. He was so free from all the sins of the flesh, that the most scrupulous could find no fault with him, and whether he was ever particularly overcome by any sin of

the spirit, none could have found out, had he not himself made the discovery. Among the sins of the flesh or spirit there generally is one which may be denominated the *easily besetting sin*. What that is in different persons, each must decide for himself, for the heart knows its own bitterness, and a stranger intermeddles not with its joys. In the present instance it is confessed, that the desire of the good opinion of others was the subtle and invisible snare of the soul. There is nothing wrong in desiring the approbation of the wise and the good, unless the desire of pleasing them rather than of pleasing God becomes the motive of our actions. Mr. Pearce often feared, when he came to investigate the motives of action in the sight of an infinitely holy God, that in this he was verily guilty. Let us hear his own confession: he says—"My great sin, like that of all mankind, is *selfishness*, a dreadful and wicked desire of my own happiness to the neglect of God's glory and the salvation of men. But the chief way in which I find this cursed principle working in my soul, is a love of human approbation, an insatiable desire after the good opinion of the public, and especially of my religious friends. And here I see the goodness of him who formed me what I am, with *moderate* talents, suited rather to be useful than shewy. Had I been born with the public talents of many whom I know, I certainly had been ruined. But God, who knows my mental constitution, has given me such talents, and placed me in such circumstances, that while I may be very useful, I cannot *shine* very resplendently. O the goodness and grace of God!" Inasmuch as the desire of human approba-

tion, when made the motive of action, is sinful, we see that he had a besetting sin and was often deeply humbled in the sight of God on account of it ; but inasmuch as the desire of the approbation of the wise and good is right in itself, when not made the main spring of action, we see that "his very failing leaned to virtue's side."

The methods which he adopted *to cure his defects*, are worthy of remark. In addition to other means he used, as an especial one, to set down distinctly all the good qualities of his friends for his own humiliation and imitation. He might have fixed on their faults and failings as the things particularly to be avoided, but casting the mantle of love over these, he fixed only on their excellencies. Thus he learned to esteem others better than himself, and if there was any virtue or any praiseworthy thing in them, to think of that and try to make it his own. This may be learned from the following remark : "Though seldom tempted to pride, or on overweening conceit of my own attainments or abilities, I sometimes feel this wicked spirit also. In order to check it therefore, I have thought of the various things in which all my acquaintances are my superiors, and I have put them down for reference. (Here follows a list of his friends, together with the various qualities for which he admired them ;—after which he adds,) O Lord! I blush that I am so below these in their MORAL virtues, and I resolve in thy presence, that I will aim at being like them, as far as in these they follow Christ, the perfect pattern of imitation to all Christians. O Lord, purify my motives, and make me feel in some

degree fitted, by the indwelling influence of thy HOLY SPIRIT, whose presence I most humbly and fervently implore, for the solemn and all-important work in which I am engaged. Forbid it, Lord, that having invited others to the Gospel feast, I should be cast out, because I have not on a wedding garment. O forbid it, that having preached to others, I myself should be a cast-away." By means like the above he became, during the last years of his life, indifferent to the applause of the world, and regarded the good opinion of the Church only in a subordinate degree. The desire to commend himself to Christ rose superior to every other consideration.

While speaking of the manner in which he eyed the good qualities of his friends, it seems necessary to mention the readiness with which he described their distinguishing moral attributes and spiritual state; and this is well illustrated by his remarks on Captain Page in the first interview he had with him. Writing to Mr. Leslie, he says—

“The first interview I enjoyed with the subject of your intended Memoir, I still recollect with interest and pleasure. It took place at the house of a Missionary associate in Calcutta, about 12 years ago. Captain Page was then suffering very severely under an attack of what was supposed to be the liver complaint; to alleviate the distressing pain attending which, I recollect he was sitting with his feet in the chair, so as to allow his thigh to press against his side. Amidst his sufferings, however, his animation and piety were very conspicuous. When I entered the room, he had just commenced that beautiful composition, entitled ‘The God of Abraham,’ and was repeating, with deep solemnity of voice and manner, the first verse—

The God of Abraham praise,
 Who reigns enthroned above ;
 Ancient of everlasting days,
 And God of love ;
 Jehovah, Great I AM !
 By earth and heaven confest ;
 I bow, and bless the sacred name,
 For ever blessed.

“ His countenance then brightened, and his voice became more elevated, as he proceeded in the next verse to express his feelings of piety and self-dedication to God, his Creator and Redeemer.

The God of Abraham praise,
 At whose supreme command
 From earth I'd rise, and seek the joys
 At his right hand :
 I'd all on earth forsake,
 Its wisdom, fame, and power ;
 And him my *only* portion make,
 My shield and tower.

“ And his whole soul seemed transported with delight, as he proceeded to describe, in the last verse, the glorious prospects, both as to time and eternity, which lay before him.

The God of Abraham praise,
 Whose all-sufficient grace
 Shall guide me all my happy days
 In all his ways.
 He by himself hath sworn,
 I on his oath depend ;
 I shall, on eagles' wings upborne,
 To heaven ascend :
 I shall behold his face,
 I shall his power adore,
 And sing the wonders of his grace
 For evermore.

“ The repetition of the hymn *memoriter* was followed by a delightful and animated conversation, in which Capt. P.

took the lead, on the present privileges and future prospects of the people of God. How happy it was to suffer affliction, when it might, as in his case he humbly hoped, be viewed as the *chastisement of a Father*;—how much better thus to suffer it with the blessed assurance he felt, that to him ‘to live was Christ, and to die was again,’ than to enjoy health and worldly prosperity, attended with the inward conviction, that **THIS WAS ALL!** Never did I feel more strikingly, how truly pitiable is the case of those who are ‘without hope,’ because ‘without God in the world;’ nor how emphatically happy is the man, who, placing ‘the Lord always before him,’ and conscious of a desire to live to his glory, fears not death nor eternity;—enjoys in all his sorrows as well as pleasures, the assurance of God’s paternal care; and anticipates, with joy unspeakable, the period when he shall be admitted to his presence and favor for ever. Such was the state of mind at this time, I am persuaded, of our late friend; and happy will it be for your readers, if such be habitually theirs.

“Since this period, I have had but very few and transient opportunities of intercourse with Captain Page. Had it been otherwise, you were too long and too intimately acquainted with his character to need, from me, any assistance in delineating its more prominent features. I may remark, however, that there was particularly exhibited in him that which ought to be evident in every Christian—*a dignified consciousness of the truth and importance of his views of Divine truth, and a manly avowal of his attachment to them before even a scoffing world.* A Christian, who acts with reference to eternity, amidst those whose views are limited to advantages in this life only, is placed in some such circumstances as would be a European philosopher among the literati of China. Puffed up with a vain conceit of their superior knowledge, and with the sanction of antiquity and general consent in favor of their views, the latter would naturally despise the philosopher himself, and probably ridicule, as

singular, whimsical, and absurd, the most correct opinions, with regard to natural science, he might assert in their hearing. But would this surprise the philosopher? Would it make him hesitate as to the truth of his principles, or ashamed of their avowal?—Surely not. Satisfied that if they who despised him, searched for truth with the more powerful aids to its investigation which he had enjoyed, they would arrive at the same conclusion; or if they did not, that in process of time truth, which must eventually prevail, would vindicate itself; he would patiently bear their contempt, calmly avow the accuracy of his assertions, and with a dignified composure, anticipate the period when his sentiments would be indisputably established. And ought Christians, when associated with those who, having all ‘their portion in this life,’ think themselves wise in giving it their supreme attention, and who feel their views sanctioned by immemorial usage, and by the conduct of the great majority of mankind, to wonder if both they and their sentiments meet with their ridicule and contempt? Should not Christians recollect that blessed agent, (the Holy Spirit,) and that powerful instrument, (the sacred Scriptures,) by which these views were enlarged? And conscious that if favoured with these aids to correct vision, those who despise them will see as they do; and that, if not so happy, the day of death and of judgment will, in the case of the most incredulous, stamp the seal of eternal *truth* on their sentiments, ought they not with holy calmness and elevated satisfaction, to sustain the ridicule or contempt they may meet with? Yea rather, satisfied of the vast importance of the truths they have embraced, to the everlasting happiness of those who despise them, should they not delight to avow and vindicate them? Thus did Captain Page. Often would he, in the most happy manner, introduce religion into conversation; and never did he fail to defend it when attacked: and, as the happy consequence, many a youth, almost led away by the infidelity and folly he found too

frequently exhibited around him, has been restored to correct sentiment and holy conduct; while in other cases, ignorant but bold infidelity has been abashed, and sincere but timid piety greatly encouraged. Does he not in this respect, then, set before all the professors of religion, especially in this country, an example of what is both their duty and their privilege?"

He was not satisfied, however, with merely attempting to correct what he felt to be wrong by the virtues of others; he made strenuous efforts *to advance in the divine life*; and by self-examination, reading the scriptures, and prayer, made great progress. He endeavoured to keep his heart with all diligence, and paid particular attention to its state and variations of feeling, the result of which was, that he could generally say: "I think I can trace a gradually increasing interest in religious concerns, a deeper conviction of my own guilt, and a greater delight in the Redeemer as my friend and portion." He had times when he read the scriptures *critically*, and times when he read them *devotionally*—when he read them to ascertain their true meaning, and when he read them to feel their power and influence on his own heart. In both these cases he sought the assistance of the Holy Spirit to enlighten his mind and apply the truth with power. In order to improve to the greatest advantage the seasons of private devotion, he fixed on subjects of meditation and prayer for every day in the week. The subject on the Lord's-day was, The extension of Christ's kingdom among *professing Christians*, including the reformation of the Papal and other corrupt Churches. Monday, The extension of the gospel among the

Heathen, Jews and Muhammadans, with particular prayer for his own Society. Tuesday, The purity and prosperity of the Church of which he was pastor, including prayer for every member and inquirer individually, and for the hearers in general. Wednesday, For his wife, sister, brother, near relations and families to whom he stood guardian. Thursday, For the English Church of which he was a member, with special prayer for its pastor. Friday, For personal sincerity, courage, humility, love to souls, *useful* talents and success in his work. Saturday, For all his associates with their wives. To assist his faith in praying for these blessings, he adopted this as his constant motto : "If ye ask any thing in my name, I will do it." John xiv. 14. The above explains that for which his friends were often at a loss how to account, viz. the great variety exhibited in his prayers both in the family and at the social Prayer Meeting. It often appeared truly surprising that he could express his desires on so great a variety of subjects and with so much ease, propriety, and fervor.

While by the means above mentioned he made great advances in the spirit of piety, he felt profound self-abasement in the presence of a holy God, and a godly jealousy over himself. He was indeed both *humbled* and *humble*. There is a sense in which the pain of those who are driven to Christ by terrors, and of those who are drawn by love, is equal. The former experience great terror and agony at the first, but when they obtain relief by faith, their joy is great, and they are not afterwards troubled with torturing doubts about their conversion ; the latter suffer nothing from

the terrors of the law and the apprehensions of eternal destruction, they are allured by the pleasures of religion to commence their course ; but in the after parts of it, they may experience the most agonizing anxiety from the doubt that often arises respecting their conversion. Mr. Pearce was one who was drawn by love, not driven by terror, and who had no proof of his conversion but that springing from an increasing hatred of sin and love of the Saviour ; and on this account he often experienced the greatest searchings of heart and distress of mind, not at all inferior to that of the trembling jailor. He tells us of one day in which the idea of being without Christ so deeply affected him and appeared to him so dreadful, that his flesh literally *trembled* for fear of it. And it was not only on solemn seasons of self-examination that he had these painful feelings, but they sometimes intruded themselves in the midst of the highest religious enjoyments. Hence in a season of much delight in God we hear him say, “ And yet the doubt will intrude itself, Lovest thou me ? Is it not all the effect of natural feeling ? Art thou not, O my soul, yet dead in trespasses and sins ? Can this heart, often so hard, ever have been melted by the love of Christ, or renewed by the Holy Spirit ? And yet, O blessed God, I would not part with the hope of an interest in thy promises for tens of thousands of worlds. And wilt thou then, O my God, pronounce against me that most awful of all sentences, Depart from me, accursed ? Wilt thou at last banish me *for ever* from thy presence ?

‘ Impossible, for thy own hands
Have bound my heart so fast to thee,
That we shall *never, never part.*’ ”

As the work of grace advances in the soul and additional evidences of conversion are furnished in the heart and life, these unhappy fears in some measure subside, but not without leaving behind them the deep marks of godly jealousy and self-abasement. Observe the jealousy in these words: “ Felt much in bewailing my state and confessing my sins. I feel I desire not, I dread the consolations of religion without its power on my soul, the deceitful peace which springs from a false hope. O that God would in mercy manifest my entire surrender of heart to him, and then give me the hope which maketh not ashamed. O Lord, have mercy upon me, and save me from myself and my great adversary.” Observe too the self-abasement and humility so apparent in this extract from one of his letters: “ Business goes on comfortably—the Church tolerably so. Had I more piety myself, I know I should be the means of communicating more to others. I rejoice you pray for me frequently—pray *fervently*. Our prayers must prevail by their earnestness. We must wish for what we ask, determine to have it, and it will be afforded. My personal piety is *very low*, far lower than you imagine. I feel that as a little ignorant child, I may learn from every poor Christian I meet—and I am so little holy, that I wonder, I am really often amazed, that God should have condescended to employ me in his service. May he fit me by his sanctifying and enlightening spirit for the great and glorious work.” Again

in another letter to his wife he says, "I spoke to the Native brethren from part of Luke xiii. and much enjoyed the service. What unfruitful trees have *we* been, and how much do we owe it to the compassion of God and the intercession of Christ that we are not cut down! While speaking more particularly from vs. 23-28, I saw one of my congregation *in tears*, and felt more joy and gratitude in being able to address them than I recollect before. But I am in a very low state as it regards religious experience, and greatly need your prayers. No *feeling*, deep *heartfelt sense* of the love of Christ—the worth of souls—the certainty and importance of a future state—and the supreme importance of eternal and invisible realities. My soul cleaveth to the dust; oh that God would quicken me according to his word. We have done well in having prayer together as frequently as we could; but we have done ill in *speaking* so little on divine subjects. Had we made them more the matter of our conversation, they would have entered more into our feelings, and probably more deeply impressed our hearts. May we have grace to improve, and as we are every day drawing nearer to an eternal world, may we in the spirit of our minds, our conversation and our actions, be more conformed to Him who is to be the everlasting source of our felicity."

Though he sometimes experienced painful moments in strict self-examination, and was sometimes dejected by the estimate he formed of his spiritual state, yet it is not to be supposed that the general tone of his religious experience was gloomy: very far from it. He

was a *happy* Christian ; and very few men ever enjoyed more pleasure in religion than he did. Its doctrines, its duties, its privileges, and its prospects, all yielded delight to his soul, and occasionally to such a degree that it might be called a joy unspeakable and full of glory. Faith in the doctrine of the cross or in the atonement was the constant spring of pleasure to his soul. He meditated upon the grace of Christ in becoming poor, that we might be made rich, with growing interest to the last, and expected to do so for ever. He felt there was nothing so humbling and at the same time so exalting to the sinner, as the cross of Christ. The language of his heart was—

“ O the sweet wonders of that cross,
 Where God the Saviour loved and died !
 Her noblest life my spirit draws
 From his dear wounds and bleeding side.”

Constrained by the love of Christ, he felt a pleasure in all the duties of religion, especially in the exercises of devotion, in prayer and praise. He did not perform these in a formal manner, but entered upon them with all his heart, and was not satisfied, unless he enjoyed in them the entertainment of a feast. All seasons were not indeed alike, yet he always appeared to enjoy much in them, and often has his face been seen suffused with tears of holy joy after pouring out his heart before God. In reflecting on his privileges as one of the children of the Most High, he was sometimes overpowered with the thought of the dignity. Freed from the spirit of bondage, and enjoying much of the spirit of liberty and adoption, his heart expanded with love and joy, while he traced from the effects

wrought in his heart by the Spirit, that he was born again, made a son of God and an heir of glory by faith in Jesus Christ. And when he looked forward, as he often did, to the glories of that inheritance which is incorruptible, undefiled, and which fadeth not away, his soul was elevated above the world, and ready to take its flight to mansions in the skies. While thus enjoying holy delight in the doctrines and duties, privileges and prospects, of the gospel, he found that wisdom's ways were ways of pleasantness and all her paths were peace. He could always recommend religion to others as that which had yielded him the purest pleasures he had ever known, pleasures far greater than those experienced by the wicked, when their corn and their wine increase. The following remarks in a letter to a beloved friend shew the feelings of his heart in regard to the distinguishing blessings of divine grace. "If mankind, as it respects the ordinances of God's house, may be divided into four great classes; those who *cannot* attend them, including the hundreds of millions of Pagans, and a number of afflicted saints; those who *will not*, including the immense numbers of the openly irreligious; those who do attend, though *without interest and delight*; and lastly, the small company who do in them worship God *in spirit and in truth*, 'those who have chosen his word as their heritage for ever'—and seek in these means of grace the presence of their reconciled God and a preparation for glory; how should our gratitude ascend to the God of providence, that we do not class among the first division, and to the God of grace, that we, having escaped from the others, are admitted to the

last, the *little* flock, and have entered by the narrow way? Every circumstance of comparison should heighten our gratitude. Is it the smallest portion? and are we admitted? Is it the narrow way? and are we walking in it? How sweetly apposite then are the lines,

‘ O to grace how great a debtor
Daily I’m constrained to be!’

If *we* should ever reach the heavenly city and unite in the high ascriptions of their eternal song, how elevated will be *our* gratitude, how loud our praises! With what divine rapture shall *we* swell the everlasting song, and unite our voices in the transporting ascriptions of blessing, and honor, and might, and majesty, and dominion, and glory, and power, unto God and the Lamb for ever!”

Animated with the inward joys of religion, Mr. Pearce was a lovely, cheerful, active and useful Christian. He was by nature amiable, and had he been uninfluenced by religion, he would have passed through the world with the esteem of all who knew him, both in public and private life. But he was by grace made truly *lovely*,—by this he was seen acting from the purest motives, for the noblest ends, and in the most pleasing manner. It was, however, the amiableness of nature and the sweetness of grace combined, that made him the man he was. What Mr. Fuller said of the father, may with equal truth be said of the son. “The governing principle in Mr. Pearce, beyond all doubt was holy love. To mention this is sufficient to prove it to all who knew him. His friends have often compared him to that disciple

whom Jesus loved. His religion was that of the heart. Almost every thing he saw, or heard, or read, or studied, was converted to the feeding of this divine flame: every subject that passed through his hands, seemed to have been cast into this mould. Things that to a speculative mind would have furnished matter only for curiosity, to him afforded materials for devotion. His sermons were generally the effusions of the heart, and invariably aimed at the hearts of his hearers. For the justness of these remarks I might appeal not only to the letters which he addressed to his friends, but to those which his friends addressed to him. It is worthy of notice, how much we are influenced in our correspondence by the turn of mind of the person we address. If we write to a humorous character, we shall generally find that what we write, perhaps without being conscious of it, will be interspersed with pleasantries; or if to one of a serious cast, our letters will be more serious than usual. On this principle it has been thought we may form some judgment of our own spirit by the spirit of those who address us. These remarks will apply with singular propriety to the correspondence of Mr. Pearce. It is not enough to say of this affectionate spirit, that it formed a prominent feature in his character; it was rather the life-blood that animated the whole system. He seemed to be baptized in it. It was holy love that gave the tone to his general deportment; as a son, a subject, a neighbour, a Christian, a minister, a pastor, a friend, and a husband, he was manifestly governed by this principle; and this it was that produced in him that lovely uniformity of

character which constitutes the true beauty of holiness*.”

In him was exemplified the remark of Solomon : “ a joyful heart maketh a *cheerful* countenance.” Whatever gloomy moments he might occasionally have in private, he had none in his appearance in public. His countenance always wore a cheerful aspect, which was the index of the calm that reigned within. His cheerfulness was mild and natural, not loud and boisterous : and was supported and heightened by grateful sentiments. He reflected much on the goodness of God to him in saving him from ruin, in providing salvation at so great a price, in calling him to the enjoyment of that salvation, in employing him in his service, and in giving him the sweet hope of everlasting life. These and a variety of other grateful reflections seemed always present to his mind, animated him in the discharge of every duty and made that duty pleasant both to himself and others. His gratitude was increased by considering God as the author of all the good he did, as well as of all the happiness he enjoyed. When successful in his attempts to do good, he would often say, “ God has greatly prospered us. May we be at once humble, thankful and devoted.” It was also increased by appreciating the agency of others who assisted him in plans of benevolence. When in England, he expressed in his letters, how much he was obliged to many friends for their abundant kindness and the interest they expressed in his great object ; among others to Dr. Hoby, “ who,” he adds, “ has been a most hearty and affectionate co-

* Memoirs of Rev. S. Pearce, pages 181-182.

adjutor in the work, and appears much to have enjoyed it." He could look cheerful, when frowned upon and discouraged by enemies, and how much more so when inspirited by the smiles and kind assistance of friends. By the cheerfulness of his disposition and behaviour he afforded constant delight to those most intimately connected with him, and greatly recommended religion to those who judge of it only by the influence it has upon the external conduct of its professors.

Inspired as he was by love and gratitude, it is quite natural to suppose he would be a lively and *active* Christian. There was a happy uniformity in all his activity. He did not make public duties an excuse for the neglect of private ones, nor did he allow the numerous calls of business to turn him aside from those of devotion. He had the happy art of turning from one subject to another without distraction of mind. As he could readily turn from one kind of business to another of an entirely different nature, so he could with the greatest ease and grace turn from the common concerns of life to the duties of religion, and again from the duties of religion to the common concerns of life. He considered himself to be acting for God in all things, and to be acting as in his presence: and this impelled him to be constantly attempting what would be pleasing to Him and profitable to others. When freed from all worldly cares on the Lord's-day, he was very diligent in improving its sacred hours. The time not engaged in public worship was spent in reading, prayer and occasional writing on religious subjects to his friends. The following is a specimen of the manner in which he used to write on these oc-

casions: "As the Sabbath is especially appointed for the improvement of the soul in divine knowledge, and as the communication of pious sentiments is one great means of this improvement, my present employment is well adapted to the day. But what shall constitute the theme of our meditation? The subject of this morning's discourse supplies one of real interest and great importance, and one on which we may very properly spend a few minutes. I hope for myself, and am properly confident in your case, that the inward corruptions of our souls are the chief sources of lamentation, when we renew our daily supplications at the divine footstool, and that the want of more spirituality, more conformity to the divine image, more consecration of body, soul and spirit to the divine glory, are the causes of that bitter lamentation in our souls. Oh wretched that we are, who shall deliver us from this clog of sin! How pleasing then the precious promise, that the tempter of our souls, the cause of so many miseries, because of so many sins, shall be at length vanquished by the power of our gracious Redeemer, that sin and consequently sorrow shall thus be done away *for ever*. Oh yes, then shall we be holy even as God is holy, then shall we be fully satisfied, because we shall awake in his image. Let us then continue the conflict. The victory is certain: the Saviour says, Be thou faithful unto death, and I will give thee a crown of life.

' Fight on, my faithful band, he cries,
 Nor fear the mortal blow,
 Who *first* in such a conflict dies,
 Shall speediest *victory* know.'

"We shall be eventually more than conquerors

through Him who hath loved us, and the difficulties through which we pass, will only give emphasis to our feelings, when we join the rapturous song of, ‘ Glory, and honour, and might, and majesty, and dominion, and power, be unto him that sitteth on the throne and to the Lamb for ever, Amen and Amen.’”

Some Christians are active from a sense of obligation, but they have all the time to contend against a constitutional *vis inertiae* which renders their activity painful to themselves. This was not the case with Mr. Pearce, he was naturally energetic, and all he did seemed spontaneous and easy to him. He exercised himself to godliness, not only in the closet, the family and the church, but also in the most difficult parts of the Christian calling. Though ever kind, he was ever faithful in administering reproof when he thought it was deserved. In imparting doctrine, reproof, correction and instruction in righteousness, he was a pattern worthy of imitation both for his activity and the lovely spirit by which he was actuated. It may therefore be truly said of him as of his father: “There have been few men in whom has been united a greater portion of the contemplative and the active; holy zeal and genuine candour; spirituality and rationality; talents that attracted almost universal applause, and yet the most unaffected modesty; faithfulness in bearing testimony against evil, with the tenderest compassion to the soul of the evil-doer; fortitude that would encounter any difficulty in the way of duty, without any thing boisterous, noisy or overbearing; deep seriousness with habitual cheerfulness; a constant aim to promote the highest degrees of piety in himself and others with a

readiness to hope the best of the lowest, and an inflexible adherence to the dictates of conscience, with a willingness to become all things to all men that he might by all means save some."

He made himself very *useful* in common life by turning, in the most natural and unaffected way, what he saw and heard to some spiritual advantage, and by making some practical improvement of the events of providence and human life. A few instances here by way of illustration may not be uninteresting.

On a journey from Oxford, passing through Blenheim he remarks, "We passed Blenheim, extensive—noble—magnificent in itself. Its inhabitants, the great ones of the earth, possessed of every thing this world calls good and great, but still it is to be feared *miserably poor*. How rich, how elevated is the character of the poor despised Christian, related to the King of kings, proprietor of earth, inheritor of heaven. Ah! indeed,

" Were I possessor of the earth,
And called the stars my own ;
Without thy graces and Thy self,
I were a wretch undone.

" Let others stretch their arms like seas,
And grasp in all the shore,
Grant me the visits of Thy face,
And I desire no more."

Blessed Christian, here and hereafter! now, and for ever! May I be filled with the fulness of Christ; and earthly distinctions and pleasures I cheerfully resign. Lord, grant me thyself, and I can desire no more."

To a friend on ship board, suffering from indisposition, he observed, "I have thought the example of the captain and of many men of the world is a tacit, yet striking reproof to Christians. How ardently does he long for difficulties and even dangers to expedite his voyage, and all this with the hope of thereby increasing his means of enjoyment, by an accession to his property! And yet how seldom do we greet with delight those various afflictions, whether of a trifling or a serious nature, with which God tries our graces, although peradventure they may be the means of fitting us for our heavenly inheritance and of adding to that treasure which we hope is reserved for us! We ought to rejoice 'in tribulations also,' if these produce in our minds that humility which fits us for divine communications—that deadness to this world which is the surest pledge of our election to a better, and that evident conviction that to love God and do his commandments 'is the whole of man,' which will lead us to spend and be spent for the divine glory. With these views regard your present indisposition; view in it the hand of that Father who chasteneth every son whom he receiveth, the application of that physician who seeks only your radical cure. May the God of all consolation fill you with peace and joy. May the Holy Ghost the Comforter animate your heart, and may you be gradually preparing, even if it be by suffering, for that state where suffering shall be known no more."

In writing to friends, he commonly noticed in some instructive way the events of divine providence. Thus in a note to the Rev. A. Sutton of Cuttack he says,

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“ My dear friend and brother, How mysterious are the ways of God! How little was it to be expected that the friends of missions should have to mourn over our dear Cropper, ere you and I were removed! Who can tell, perhaps God is removing the most promising instruments, that he may shortly gain glorious triumphs and have all the glory, as is most due, ascribed to himself. Yet, alas! Burton, Schmid, and Cropper in three months! Who can hear of it and not wonder!” In another he observes, “ Dear Adam is gone (as well as Bampton and Boardman) after five days illness. He gave us very useful help in *Mark*. They are gone, but happy! Let us press toward the mark of usefulness and look for rest in heaven. I find my evidences very beclouded, and sometimes almost faint. Oh for more evident marks of *divine agency* in the soul!”

On being solicited by his friend, Mrs. Lacroix, shortly after her marriage, to write something in her Album, he gave the following happy turn to the new name she had taken.

“ *O there's a magic in a name.*”—Young.

Will my esteemed friend, Mrs. Lacroix, kindly accept, instead of any attempt at poetic composition, the following instructive hints from the blessed scriptures, suggested by the name she has assumed in consequence of her happy union with her excellent husband? May the sentiments contained in these verses continue sweetly to influence the mind of my dear friend, till the *cross* is exchanged for the *crown*.

“ La Croix, the *cross*, reminds us of—

“ *The self-denial required in the Christian.*

‘If any man will come after me, let him take up his cross, and follow me.’

“*The sufferings of the dear Redeemer for sinners.*”

‘He became obedient unto death, even the death of the cross. He bore our sins in his own body on the tree.’

“*Christ’s sufferings as our example.*”

‘Let us run with patience the race that is set before us, looking unto Jesus—who for the joy that was set before Him endured the cross, despising the shame.’

“*The Christian’s deadness to the world.*”

‘The world is crucified unto me and I unto the world. I glory in the cross of Christ.’

“*His self-dedication to the Saviour’s service.*”

‘He died that they which live should not henceforth live unto themselves, but unto Him who died for them and rose again.’

“*The great subject of your dear husband’s ministry.*”

‘We preach Christ crucified. I determined to know nothing among you but Jesus Christ and Him crucified.’

“*The Christian’s prospect of future glory.*”

‘If we suffer with Him, we shall also reign with Him. Those arrayed in white robes, are they which came out of great tribulation (had borne a heavy cross) and have washed their robes and made them white in the blood of the Lamb; therefore are they before the throne of God and serve Him day and night in his temple.’

“Of that blessed assembly may we all through grace be permitted to form a part.”

In a letter to Mrs. Chamberlain, after endeavouring to remove her fears about a temporal loss that was by her justly anticipated, he adds, "I am much pleased to hear you express the pious wish, that your heavenly treasure may be secure. I fully hope, my dear Mrs. Chamberlain, that it is, and if any thing is calculated to make it more so, it is the loss of all earthly riches and comforts ; for then the soul, grieved by temporal privations and the instability of all temporal blessings, feels a growing attachment to blessings that are more durable. It then prays more fervently, and God in his mercy satisfies its longings; by giving it the more constant enjoyment of them on earth, and a blessed foretaste of their full possession in heaven.

"I am sorry to hear you have been ailing, but I know you bear it with resignation. May our afflictions, whether bodily or mental, and all adverse events in the course of God's providence work together for our spiritual welfare. Mrs. Pearce unites with me in best regards to yourself, dear brother Leslie, and our dear young friend Mary Ann. I rejoice to hear that the former reached home in safety, and that the latter has chosen the ways of God for her portion !"

His conversation and pertinent remarks upon passing events were, under the blessing of God, often made exceedingly useful to others. Take as specimens the instances recorded in the following communications.

"The next thing that I imagine will interest you, is the state of the schools. My first determination to labour in this part of Christian charity was formed

in *your* company. I had felt a desire to do something for God. Your conversation one evening at our house (I think in 1813) ripened that desire into action. East went to work with me. We scraped together about 20 shillings and about half as many ragged boys in the street, engaged a dirty room in Robinson's Lane, and devoted Sunday mornings to the work. Since that, time has rolled on. We increased our exertions and the funds. That little dirty Sunday morning establishment is now a school connected with the National Society, containing 130 boys and 70 or 80 girls, in a large building erected for them at the end of Chelsea, for which £70 a year is paid, with a house for the Master and Mistress, at salaries of 60 and 50 guineas a year; and they have now £100 in the funds and £20 in the Savings' Bank. This is something like that passage 'A little one shall become a thousand!'

The above are the words of Mr. Tibbs, and the following those of Mr. P.'s friend, the Rev. E. Steane. "It was my privilege to be honoured with his friendship, when we were youths together at Oxford. We were Joint Secretaries of the Sunday Schools, of which there were not less than six or seven in Oxford and the neighbouring villages; and of the Religious Tract Society connected with the congregation, in which also some junior members of the University were united with us; as well as companions in the Bible Association and other kindred modes of usefulness. Often have 'we taken sweet counsel together, and walked to the house of God in company.' I owe much to that fraternal intercourse, for we were as

brothers; and with a vividness of recollection, as though it had occurred but yesterday, I remember his saying to me, when he was about to make his Christian profession, in reply to my remark, So, my dear friend, you are going to join the Church? 'Yes, I am; *and when will you?*' The inquiry awakened a train of new emotions, and its influence never left me till it resulted, under God, in my public admission into 'the fellowship of his Son Jesus Christ our Lord.'" Such was his usefulness at the commencement of his course, and it was nothing more than a pleasing prognostic of that which was to mark his way through the remainder of his life.

In his character as a *Missionary* his sentiments, feelings and conduct were consistent, and such as might be expected from a man of his talents and piety.

His *views* were sound and comprehensive. He did not regard the subject of the Mission as secular, though engaged in its secular affairs. Nor did he consider its object to be accomplished when men were brought to renounce *caste* and assume the name of Christians; had this satisfied him, he might have made a much fairer shew as to the number of his converts. He considered the great concern of a Mission to the Heathen to be, "to make known unto them the unsearchable riches of Christ, to open their eyes, to turn them from darkness to light and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them that are sanctified by faith." If Christ was preached, whether in pretence or in truth, in that he would

rejoice, and if souls were converted, it mattered not by what party or denomination, in them he would triumph as the trophies of divine grace, and as forming the foundation of the future Church in India.

His views were extensive, both as to the work that was to be undertaken, and the extent to which it was to be carried on, in order fully to accomplish the objects of the mission.

He regarded the translation and printing of the scriptures and tracts, the teaching of schools, and the preaching of the word, as three great means which ought to be employed in India for the conversion of the natives. He was not of the number of those who attend to one of these and despise the others. He knew that Providence might direct some to labour in one department and some in the other ; but while they were labouring in any of them, he recognized them as labourers in the same cause, and as promoting the great object of missions. Let the preaching of the word be considered as the paramount duty of a missionary: yet to whom can he preach so effectually as to those who are young in years, and not yet hardened in the ways of sin?—and how can he preach to these or to any others, unless he has the word of God in his hand to which he can appeal? The translator may be regarded as preaching through him. Thus all these branches of labour are equally necessary in their place, and ought not to be set at variance with each other, but as providence opens a door, ought one or all to occupy the attention of the missionary. Souls have been converted, and God has been honoured, by each of them, and surely no Christian can object to the

use of those means by which such effects have been produced.

He was also comprehensive in his views as to the extent to which missionaries ought to proceed in attempting to evangelize the Heathen.

He regarded the whole world as the field of labour, and desired to see operations carried forward on the most extensive scale. It has been thought by some that his views were not so comprehensive as those of some other Missionaries* ; but we are confident that this is a mistake, for no man, we think, ever desired more ardently than he, the *universal* spread of the gospel, or was more willing to adopt those measures which were most likely to accomplish that great object. If there was any difference of opinion between him and others, it was not as to the extent to which the gospel ought to be carried, but as to the plans which ought to be pursued in carrying it to the ends of the earth. As wisdom is particularly displayed in the adaptation of means to an end, it is of importance to Missions to consider, whether the plan he disapproved, or that which he approved, was the wisest. His idea was, that the extent of the work actually undertaken should be determined by the means at command for its accomplishment. If these were sufficiently extensive to apply to the whole world, they ought so to be applied ; but if they were limited, then the extent to which they should be applied, should be limited in proportion. The conclusion to which he came from these premises was, that as far as any one went beyond his means, just

* See Chap. IV. page 346.

so far he went beyond the bounds of true wisdom. Let the attack made upon the powers of darkness in India by a few Missionaries be compared with that of a small force having to make an attack upon a large one; and the question will then be, which arrangement of the small force will discover the greater wisdom, that of spreading it out to an extent equal to that of the immense power with which it has to contend—or that of concentrating it into a small but firm phalanx, and giving it a position where it is most important to break the ranks of the enemy? In the former case, the force would be so weak as to offer no effectual resistance, and the men, cut down one after another, would accomplish nothing of consequence; in the latter case, they would make a decisive impression, would strike terror into the minds of the enemy, and thus open the way for a glorious victory. Let then Societies determine for themselves, how they will act in regard to the small forces which they can bring into the missionary field; whether they will scatter them over all the immense plains of India, or whether they will bring them nearer together, so that they can co-operate and cause their united influence to be felt. There are indeed outposts in which a missionary may stand alone, but he ought always to have a central station on which he can fall back in case of necessity. In this way Mr. Pearce thought the lives, the health, the comfort, and what is more than all, the usefulness of missionaries, would be promoted. He estimated the flourishing state of a mission not by the number of stations it could present to the eye of the religious public, but

by its having a few stations well supported in the most important parts of the country, where an impression made could be followed up by successive labourers, and carried out to as great a length as means could be supplied. It was on this ground that he strongly urged upon his own Society, when in England, the importance of having two principal missionary stations in India, one in Bengal and one in Hindustán, and of supplying these well and making them effectual. From these he wished them to branch out on the right hand and on the left, as circumstances might require and as men could be supplied. The plan opposed to this is that of placing each missionary alone, and scattering the whole through the length and breadth of the land—giving to each a circle of about one hundred miles in diameter. If stations thus formed could be maintained, there would be something to recommend the plan ; but it has been found, as might have been expected, by sad experience, that there is no calculating upon the continuance of any mission in India, when the whole of it rests upon one person. When he dies his work ceases, and the greater part of the fruit of his labour is lost, for want of some one to carry on the former and reap the latter. In the present state of missions, this is a subject of great importance and deserves the fullest consideration, inasmuch as men of great talents, with their hearts equally set upon the work, have differed in opinion as to the way in which success is most likely to be obtained. Let the Committees of Missionary Societies take it under thoughtful review, and act upon that plan which holds out the most reasonable promise of success. If Mr.

Pearce was in favour of concentration rather than diffusion of effort, it is not to be ascribed to contracted views or to the want of an ardent desire for the universal spread of the Gospel, but to a firm conviction, that this is the way in which the most steady progress will be made, and the greatest amount of permanent good ultimately secured.

His preponderating *feelings* as a Missionary were compassion and care—compassion for those ignorant and out of the way, and tender solicitude for those who through grace had been recovered from the error of their ways. Both these classes presented to his mind abundant motives for the exercise of these feelings. His compassion for the Heathen was not of a superficial or transient kind, but that which deeply affected his heart, and continued to operate with the greatest intensity to the last. The more he knew of their real state—of their abominable idolatries—of their moral degradation—and of their misery both internal and external, the more he felt for them. He entered fully into the expressions of the Psalmist when he said, “I beheld the transgressors and was grieved, because they keep not thy word.” “Rivers of water run down mine eyes, because they keep not thy law.”—There are some who can pity the Heathen at a distance, and who feel an intense morbid sensibility, while the eye of their imagination spies afar off the scenes of desolation in India; but when they come into the midst of them, their pity turns into disgust and hatred. Instead of experiencing an increase of commiseration from the actual sight of the most abject

wretchedness, when they come near to it and see its loathsomeness and disgusting appearances, they are literally filled with anger, scorn and contempt,—and those degraded heathen who at a distance excited their pity, become the objects of their abomination and aversion. This was not the case with Mr. Pearce; the more he saw of their darkness, degradation and misery, the more was his compassion excited, and the more anxious he felt, by all means in his power, to afford them relief. All the proud swellings of indignation and contempt were effectually subdued in him, by the consideration that had it not been for the grace of God, he himself had been as blind, as sinful, and as miserable as they.

In proportion to the pity he felt for the Heathen, was the concern he felt for those brought out of Heathenism, that they might not return to its weak and beggarly elements; but might continue to grow in grace and in the knowledge of our Lord and Saviour Jesus Christ. The pastor of a Church in England, whose members have been educated in the principles of Christianity, has his cares and anxieties about his flock; but what little cause has he for such feelings in comparison with the pastor of a native Church! Converts from heathenism require the most solicitous attention. It is hoped that their hearts are renewed by the Spirit of God, but yet many of the habits formed under the old idolatrous system still cling to them. By that system they have been taught to think very lightly of sin, and have, many of them at least, known the depths of Satan, and become perfectly familiar with all the practices of iniquity.

Habits are very stubborn things and cannot be eradicated without great self-denial, and this is very irksome to those who have all their lives been living in the practice of self-indulgence. Hence the ground which the pastor of a Native Church has for constant solicitude on account of its members. No concern lay with greater weight on the mind of Mr. Pearce, than the state of the Church over which he presided. He was continually anxious that if any sinned, it should not be through the want of watchfulness and faithfulness in him ; and that if any did not advance in piety, it should not be owing to the want of activity and care in him. His eye was continually upon that part of his flock which was near him ; while he was incessant in his endeavours to provide for those at a distance. As he thought no pity could be too great for those who were sunk to the lowest state of degradation by the debasing superstitions of idolatry, so he thought no care could be too great for those who had escaped its pollutions through the knowledge of the Lord and Saviour Jesus Christ, that they might not be again entangled therein and overcome.

His *conduct* in the world, in the Church, and among his Missionary brethren was consistent and agreeable.

He endeavoured to recommend religion to all by his deportment, seeking not his own advantage, but the profit of many, that they might be saved. If, through his peculiar circumstances, he became acquainted with Europeans who feared not God, he would use all his influence with them in favour of religion, would converse with them on the subject, when a fair opportunity offered, and invite them to attend

divine worship. He several times attempted to bring all in the neighbourhood to attend the house of God, by sending them printed notices of the times of worship and inviting them to attend. So graceful was the manner in which he did every thing of this kind, that persons indisposed to comply with his wishes could not be offended, while many were pleased with the regard shown them, and attended. Thus he endeavoured to promote the welfare of his own countrymen and those who spoke the English language in Calcutta, and secured to a very great extent their esteem.

But it was among the Natives, that his missionary talents were brought into full exercise. His exertions among them were confined chiefly to the lower classes. He was acquainted with some of their men of rank and greatly respected by them; yet he never made any particular efforts to draw their attention to the subject of the Christian religion. He had not time to enter on the study of their philosophical systems and learned language, and concluded that without a knowledge of these he should not stand on equal terms in religious discussion. He therefore addressed himself to the common people and the common idolatry of the country. He turned to the very best account his accurate knowledge of the Bengálí language, both in writing and preaching. The "True Refuge" displays a perfect acquaintance with the popular system of idolatry; he penetrates all its refuges of lies and exposes them, and then brings the inquirer to the foot of the cross. In all his public administrations, Christ was the theme of his preaching. He could say, "God forbid

that I should glory, save in the cross of our Lord Jesus Christ." "And I, brethren, when I came to you, determined not to make known any thing among you save Jesus Christ and him crucified;" and "I kept back nothing that was profitable unto you, but shewed you and taught you publicly and from house to house, testifying repentance towards God and faith towards our Lord Jesus Christ." The manner in which he preached and taught the natives the character of the true God, and of Jesus Christ whom he has sent, shewed how deeply he was interested in his subject. His style was attractive and winning, not pompous or showy. He spoke from the heart and endeavoured to reach the heart of his hearers. He was always animated in his address, and yet never studied the graces of action. It was his constant endeavour to commend himself to every man's conscience as in the sight of God. The extent to which he preached the gospel was not great, as in the case of Chamberlain, but was confined chiefly to Calcutta and the villages to the south of it. He was always happy, when he could gain a few weeks' release from the duties of the office, and go among the villagers to make known to them the glad tidings of salvation. Though not fitted to address a clamorous multitude, yet great was his joy in gathering around him a large circle of attentive hearers in the villages of Khárí, Lakhyántipur, &c. Of this the writer can speak as an eyewitness who has accompanied him several times in his excursions among these villagers. It is satisfactory to state that his labours among them were not in vain, but that through them the wilderness and solitary places were

made glad, and Khárí, which was both literally and morally a desert, was made to rejoice and blossom as the rose.

As the Pastor of a Native Church his conduct appeared to great advantage. In this office the two great things requisite are, firmness and mildness combined, and these we never saw combined to so great an extent as in his management of the Native Church. As to firmness, he may have failed in a few instances; but in mildness we never knew him once to fail. Those unacquainted with the native character cannot know, how essential the union of these two qualities is in a pastor, and how much they contribute to his happiness and usefulness among his people. Those converted from heathenism are so prone to descend to the low and inglorious level of their former system of morality, that unless the greatest firmness is used with them, they will degenerate. They are also in general so apathetic, that they entertain a secret contempt for a man that manifests the smallest indication of passion. They expect that a wise man should have a perfect control over himself, and never be seen in a rage. Hence, to secure their esteem and to raise the standard of their morals, it is necessary that their teacher should combine in his character the opposite qualities of yielding pity and obstinate resistance—the greatest tenderness to the offenders, and at the same time the most determined opposition of their vices. To such a degree did Mr. Pearce possess these qualities, that he was respected and beloved by all his flock. They never saw him angry, but often saw him unmoved under the greatest provocations. He would bear

long with the refractory, and use every means to bring them into the right way, but when all was in vain, he would firmly adhere to the rules of Church discipline. For his disapprobation of all evil and the firm resistance he made to it, he was feared; while for his universal kindness, he was greatly loved, and thus revered and beloved, he lived and died in the midst of his people.

Among his Missionary Brethren he was also greatly beloved for his amiable conduct. It has been said of him, that "he had a peculiar tact in managing men and in bending their diverse inclinations to a subserviency to his own views." It is of consequence to inquire how he accomplished this, because had it been apparent that he had any private ends to answer, his endeavours would all have been frustrated. The way in which he did it was, by considering the advantage of the individual and of the common cause as his own. He studied the peculiar talents of all those with whom he was associated, or over whose labours he had any influence, and having found out what these were, he endeavoured, by every means in his power, to encourage them and assist them in the cultivation and employment of those talents. In this manner he seemed to some to be turning those talents to his own purpose, when he was only endeavouring to find out a way in which they could be exercised with most satisfaction to the individual, and most advantage to the Mission. He had no by-ends to accomplish, and therefore had no need to move in crooked ways; his sole object in all cases was, to see all employed according to their abilities, and all

useful and happy in their work. Had not this been his grand motive, he never could have stood so high as he did, in the affections of all his Missionary brethren. Those who had the closest connection with him, loved him dearly; and those who were more distantly connected with him, entertained for him the highest respect. All were able to give him full credit for disinterestedness and a desire to promote their happiness and usefulness in every plan he proposed. Such was his discernment of what was best to be done in particular cases, and of the manner in which certain talents could be most advantageously employed, that he was frequently consulted by Missionaries of other Churches; and the resolution of condolence in the former chapter, presented by the united body of Calcutta Missionaries after his death, shews how highly he was esteemed and how much beloved by men of all denominations.

We shall conclude our remarks on his character in the words of Mr. Fuller, which may be as truly applied now to the son, as they were, when written, to the father. "By the grace of God he was what he was; and to the honour of grace, and not for the glory of a sinful worm, be it recorded. Like all other men he was the subject of a depraved nature. He felt it and lamented it, and longed to depart, that he might be free from it: but certainly we have seldom seen a character, taking him altogether, 'whose excellencies were so many and so uniform, and whose imperfections were so few.' We have seen men rise high in contemplation, who have abounded but little in action: we have seen zeal mingled with bitterness, and candour

degenerate into indifference; experimental religion mixed with a large portion of enthusiasm; and what is called rational religion void of every thing that interests the heart of man—we have seen splendid talents tarnished with insufferable pride; seriousness with melancholy; cheerfulness with levity; and great attainments in religion with uncharitable censoriousness towards men of low degree; but we have not seen these things in our brother Pearce.”

CHAPTER VI.

CONCLUDING REFLECTIONS.

IN contemplating a character like that of Mr. Pearce, a number of reflections will arise in the mind, varying according to the state of the mind at the time of contemplation. The rays of light proceeding from a bright body and falling on different objects, produce a variety of colours; and while the colours themselves can all be traced to the light as their source, the variety of them, displayed by the objects, can be traced to the peculiar nature or state of the matter on which the light falls. It is not our design to enter into the long trains of thought into which different minds may be led by meditating on such a character, but rather to attempt a short and practical improvement of the whole. When the first Christians heard of the effects produced by the grace of God on Saul the persecutor, they glorified God in him; and when we hear or read of any remarkable instances of piety, we are bound to ascribe all the glory to Him who is the Giver of every good and every perfect gift. Keeping this great object in view, we shall be prepared to receive with thankfulness all the instruction and encouragement it was the design of his grace to impart by the example set before us. In the life and death of our friend, God has taught us

a variety of important lessons, which it is both our duty and our interest to study and to apply.

1. *We may here learn the importance of religion in forming the character, or in making a man holy, happy and useful.*

Religion alone can make a man truly virtuous. We do not deny that there was in Mr. Pearce, apart from religion, much of what is called natural goodness, and that without it he might, to a certain extent, have been happy and useful; but we must maintain that without religion he could not have been so eminently good and happy and useful. Had it not been for the influence of religion, he had in all probability been a proud pharisee; for ignorant of the depravity of his heart, and guilty of no outward sin of which men could reproach him, he probably would have said, "God, I thank thee I am not as other men," &c. But instead of this, his language was, "God be merciful to me a sinner;" and "Unto me, who am less than the least of all saints, is this grace given." Religion puts the fear of a great, holy and omnipresent God into the mind; and that fear is the beginning of all true wisdom. It sets before man a holy law, extending to the thoughts and motives as well as to all the outward actions. It discovers to the soul its internal pollution and contrariety to God and his holy will. It points out the awful guilt and consequences of such a state, and leads a man to see his absolute need of divine grace. It reveals to him the glory of Christ, the perfection of his work and righteousness, and his ability to save to the uttermost all that come unto God by him. It leads him to abhor

himself and his own works and righteousness, to flee for refuge, to lay hold on the hope set before him in the gospel, and to trust to the righteousness of Christ alone for justification in the sight of God. It leads him to seek the aid of the Holy Spirit to carry on the work of sanctification, till all sin is destroyed and every virtue perfected, and he is made "meet for the inheritance of the saints in light." Such is the process through which religion conducts a man in purifying him from the dross of sin, and making him a vessel of honour fit for the owner's use. Such was the process through which our friend passed. His whole life, from the time he believed in Jesus, was a constant struggle against sin, and endeavour after higher degrees of piety. His attempts were not made in his own strength, but in the strength of divine grace, and in reliance on the aid of the Holy Spirit; and because he was not under the law, but under grace, sin had not the dominion over him, but he was enabled to subdue it even in its most subtle and ensnaring form, and at length to come off conqueror through the blood of the Lamb. Another kind of process might have served to keep from outward sin and to regulate the exterior deportment, but this, and this alone, could at one and the same time purify the heart and improve the life.

Religion alone can make a man truly happy. All happiness that has not virtue or holiness for its basis, must be defective in its nature, unsatisfactory in its influence, and transient in its duration. Hence, to a man acquainted with the pleasures of religion, all other pleasures appear mean and insipid. Our friend,

while he owed the pardon of his sins, the purification of his heart, and the rectitude of his conduct to the gospel of Christ, owed to the same source all the enjoyment upon which he set any value. The pleasures of sense he despised. The pleasures of imagination, literature and science, he could and did enjoy; but he counted these as equally below the pleasures of religion, as they are above those of mere brutal enjoyment. In religion he found boundless sources of entertainment. The wondrous plan of redemption filled him with constant delight, and to this may be traced his constant cheerfulness in his Christian course. What the sacred historian said of the Eunuch, may indeed be said of him: "He went on his way rejoicing." How many there are who exclaim, "'Who will shew us any good?' How shall we become great and happy?" Oh that they would listen to the language of scripture, they would then know who alone are the truly happy men upon earth. "*Blessed* is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners; nor sitteth in the seat of the scornful: but his delight is in the law of the Lord, and in his law doth he meditate day and night. He is like a tree planted by the rivers of water, that bringeth forth its fruit in its season, and its leaf doth not wither: and whatsoever he doeth, prospereth."

Religion alone can make a man really and extensively useful. While it purifies the springs of action and supplies abundant sources of enjoyment, it also presents the most powerful motives to exertion, and constrains a man to live not unto himself, but for the benefit of others. It does not allow a man to be

satisfied in sitting down to eat and drink alone, while thousands are perishing through want, but compels him, while he has enough and to spare, to offer a part to those who are destitute and perishing. It teaches him, that nothing in the creation of God was made for itself alone, but for the good of others. The candle shines not for itself but for others, and therefore must not be concealed, but placed on a candlestick. It sets before him the bright example of Christ who pleased not himself, that influenced by his example he may go about, doing good. It presents to the eye of faith a long cloud of witnesses of those who through faith and patience are now inheriting the promises, and calls upon him to lay aside every weight, and run with patience the race set before him. It sets before him the crown of glory which is to be the recompense of reward for all his labours, when completed. Impelled by these and other powerful considerations, our friend gave himself, body, soul and spirit to the work of the Lord, and felt that he was most effectually promoting his own happiness, while he was acting solely for the welfare of others. No motives of earthly gain could have inspired such diligence as he manifested to the very close of life. No one could witness his conduct, without being convinced that there is a power in the gospel, which inspires the soul with an untiring activity and enduring patience in well doing, which nothing can exceed: and to this his extensive usefulness must be ascribed. Do we then desire to be holy, happy, and useful? We cannot be so without religion. It is this, and this alone that can rectify the springs of action, inspire us with solid comfort, and make us always abound in the work of the Lord.

2. *Since religion exerts so powerful an influence on a man's state, happiness, and usefulness, it is desirable above all things that it should be entered upon in early life.* The language of the Saviour is, "Seek *first* the kingdom of God and his righteousness," and universal experience has verified this to be true wisdom. In the case of Mr. Pearce all may see, how happy it was for him, for his friends, and for the world, that he began to seek the Lord in the days of his youth. Had he postponed to do so, he would at the same time have increased his guilt and his sorrow, both of which, though he repented in early life, he found to be sufficiently heavy. He would also have endangered his salvation, as few of those who receive a religious education, if not decided when young, are ever decided at all. And he would have lost those many enjoyments of a religious nature, which he valued beyond all price. If he had not begun to fear the Lord betimes, he would not have had the satisfaction of looking upon thirty years of his life as devoted to the service of his Saviour. Though he trusted not to this service for acceptance with God, yet how different must have been his feelings in the retrospect of life, if he had seen all these years devoted to the service of Satan, or spent in a state of indecision! How happy for him that he remained so short a time undecided! How many sins and snares did he avoid, and how many pure pleasures did he enjoy, by giving up his heart to Christ in the days of his youth!

How much anxiety and pain were his friends spared by his early piety! He was not positively decided till he

was about seventeen ; for several years before this, how great was the concern of many on his account ; and this would have continued to increase, had it not been removed by his yielding himself unto God. When this was done, what joy did his friends experience, and with what pleasure did they witness all his after progress in piety and usefulness ! Take the language of his kind master as a specimen of what all their feelings were on his account. He says, after describing the state of his own family : “ My dear William, though I find these my children twining very closely about my heart, I ever recollect with emotions of peculiar pleasure the intercourse I have had with you. I remember well the first impressions I received when we first met at Bristol ; and those impressions have been very much deepened since. I very often think of you with the most tender feelings, and at a throne of grace you are frequently present to my mind. I delight in the thought that you are happy in doing good—the only way to be happy ; and that through grace your life corresponds to the fond expectations which were cherished concerning you. O my dear friend, how delightful is the service of God—how sublime the Christian’s hope—how exalted the character of the follower of Jesus ! How endearing the relation subsisting between the children of the same holy family, of which Christ is the head ! Not unto us, O Lord, not unto us, but unto thy name alone be the glory ! for thou art the sole Author of this transformation, by which of children of wrath, we are made heirs of glory !” Again in another letter he says, “ It was highly gratifying to me to hear of your success in the typographic

art from Mr. E. Carey. He told me, your professional productions were considered so much superior to what had before appeared in that quarter, that your establishment was spoken of as constituting a new era in Asiatic printing. But though I rejoice to hear this, my joy is unspeakably greater to know that you are living to God, and that you are in your measure promoting his glory, that you are teaching the ignorant, instructing them in the things that make for their peace, and daily growing, I trust, in grace and in meetness for the inheritance of the saints. O to have a scriptural, a well-grounded hope of eternal happiness in the presence of our Father and our God, through the blood of Jesus—what a privilege! Sustained by this heaven-born principle, may we not say amidst our severest trials : these *light* afflictions which are but for a moment, shall work out for us a far more exceeding and eternal weight of glory ?” And again, speaking of him to his friend, the Rev. E. Steane, he says, “ His mental as well as his moral qualities were far beyond mediocrity, and called forth the admiration of some persons of rank and learning who happened to come in contact with him. But all this loses its interest, and sinks almost into insignificance, when we call to remembrance his labour of love to souls, and his bright and holy example of deportment and conversation, which, by the blessing of God, produced such salutary effects on his companions and fellow disciples of the Lord, as to leave a savour of it on the minds of some of them to this very day. I can only add, that for fervent zeal and

piety, the faithful and diligent discharge of relative duties, and general loveliness of character, he stood pre-eminent in my esteem, and so won my affection that I have ever loved him as my own son." What young person possessed of one ingenuous feeling, one spark of gratitude, would not desire thus to inspire with this highest and purest of all pleasures, the minds of his dearest friends !

And what reason has the world, and India in particular, to be thankful that he was so early decided in his religious course ! The best years of his life, from 23 to 46, were devoted to India, and spent in laying a foundation upon which the eternal destinies of millions may depend. And what life, however long, is sufficient for such a work ? The only thing that appeared to distress him in his dying moments was, that he had done so little, and that he could do no more for India. But if, after the noble and persevering efforts he made for so many years, he was grieved that he had done so little, would not his grief have been augmented, had he done less ? And less he must have done, if he had not entered on his course of usefulness in early life. Does he repent now that he began so soon ? No, he is thankful, and ever will be so to all eternity, that the grace of God reached him in the days of his youth, and constrained him to devote the flower of his life to the service of the Saviour. With such an example before them, will any young persons still say it is too soon for them "to seek for heaven or think of death ?" Rather, while God is saying, "Seek ye my face,—my son, give me thine heart"—may they reply, "Thy face, Lord, will

we seek." "Thou art our Father, and thou shalt be the guide of our youth."

"Here, Lord, we give ourselves to thee,
'Tis all that we can do."

3. *To attain to eminence, happiness and usefulness in religion, it is necessary not only to enter upon a pious course in early life, but to enter upon it with all the heart.* Entire consecration of heart is that which God requires, and without which no outward service can be acceptable to him. If we ask why so few attain to eminence in piety, we shall find it is because the consecration is not entire. If we inquire why so few are eminently happy in the enjoyment of religion, we soon learn it is because their hearts are not wholly in it. If we ask again, How is it that so few are prepared to enter on the arduous duties connected with the propagation of the gospel, and to become the messengers of salvation to the ends of the earth? the reply is, Because so few have given up themselves *entirely* to God.

This entire consecration requires the sacrifice of every idol, a supreme regard to Christ and to him alone, and an entire surrender of all to him, to be disposed of according to his pleasure. If there is any sin concealed in the heart, like the wedge of gold in Achan's tent, no blessing can be expected. If a part of the affections are kept back, as a part of the price was by Ananias and Sapphira, the sacrifice will not be accepted. All secret sins must be renounced, and all idols given up, or the Lord will not come with the joys of his presence and reign in the heart. If we do not entertain such views of his glory and of the

infinite value of his favour, as to count all things but loss and refuse compared with them, we can never enjoy them. Unless we can say, "Whom have I in heaven but Thee? and there is none upon earth that I desire beside Thee," we can never "know what is that good and acceptable and perfect will of God." Where there is a supreme regard to Christ and his favour, all exertions and all sacrifices in his service will be easy; or if arduous, will still be delightful. The man who regards himself as no longer his own, but as bought with a price, will be prepared to glorify God with his body and spirit which are his. He will consider nothing as his own, but all as the Lord's who has purchased him and all that he has. His concern therefore will be, to employ all for the honour of Him to whom all of right belongs. This entire consecration of self as a living sacrifice to God, holy and acceptable, which is our reasonable service, is not to be the work of some one solemn hour in our mortal existence, or of some highly favoured season of religious excitement; it must be the work of every day. How many, alas! satisfy themselves with looking back on particular seasons when they surrendered themselves and all to God, without even inquiring whether every day of their lives since has corresponded with that surrender. If we desire to be eminently devout, happy, and useful, it must be by an entire consecration of ourselves to God daily.

Such was the practice of Mr. Pearce; and to this practice he owed his attainments in piety, his enjoyment of its pleasures, and his usefulness in its service. As under the immediate eye of an omniscient Being,

he took the candle of the Lord, and searched into every dark part of his soul, and dragged to the light of truth, whatever foul sin or filthy idol he found in the chambers of imagery, and sacrificed it on the altar of faith, either by one or by repeated strokes. He knew that if he regarded iniquity in his heart, the Lord would not hear him; his constant prayer therefore was: "Cleanse thou me from secret faults; keep back thy servant also from presumptuous sins." He set such a value upon the favour and approbation of Christ, that he trembled at his frown more than at death or hell, and felt his smile to be better than life, the very bliss of heaven itself. His time, his talents, his all, he regarded as the Lord's, and to his service he devoted them. He made at the beginning a full surrender of his whole heart and life to the Lord, and to the end of his days abided by that surrender; and to this we must ascribe all that he was, all that he enjoyed, and all that he did. Reader, dost thou desire to be like him in his honourable course, his happy experience, his useful exertions, and his glorious end? Then "go thou and do likewise."

4. *Next to entire consecration of heart, it is important that the standard of piety aimed at in the life should be high, and the exertions made to attain it strenuous.* Where the foundation is deep, the superstructure will be high. Various are the views entertained of the great design of religion. Some think it will have done enough for them, if it but saves them from perdition. Others think its sublime purposes are accomplished in them, if they are brought to enjoy ecstatic pleasure in the exercises of contemplation and devotion—while

others think that its sole end is, to teach them to be benevolent in their conduct to their fellow-men. Mr. Pearce could rejoice, as well as others, in the thought of being delivered from the wrath to come, in the exalted pleasures of private meditation and devotion, and in public acts of benevolence ; but he considered that the religion of Jesus required of him more than either or all of these. To be saved from hell, without being made holy and fit for heaven, was in his estimation of comparatively little moment. To enjoy the pleasures of religion, without being active to impart them to others, appeared to him selfish. And to be zealous in promoting the temporal happiness of men, while neglecting their eternal welfare, seemed to him but a stinted charity. To become holy as Christ was holy, to glorify God with all his powers, and to promote the salvation of men, were the great objects at which he constantly aimed, and which he thought it was the great design of the gospel to promote.

When the standard is fixed high, and the heart fully set upon it, many are the means which will be devised and employed for its attainment—means which would never be thought of except by those whose hearts are devoted to a great and noble object. We see one man bent upon success in business, another intent upon advancement in learning, and a third determined upon military glory, and all of them using a variety of means for the attainment of their object, which would never have occurred to the thoughts of others. Thus we find the great orator Demosthenes retiring to the cave for months to study Thucydides,

and then coming forward and haranguing by the sea side, to accustom himself to the tumult of popular assemblies—means which shew at once how devoted he was to his object, and which occurred to none beside himself. So in religion, a man who has erected for himself a high standard of piety, and is resolved upon its attainment, will find out means of advancement, which never entered into the minds of others. Such were some of the methods adopted by Mr. Pearce to promote his piety, happiness and usefulness. Among these may be reckoned his fixing upon distinct subjects of prayer for every day in the week, and his marking down the specific excellence in each of his friends for his own imitation. He had a keen eye to discern moral excellence, and found great advantage in copying what was daily exhibited to the eye. He derived much advantage from what he heard and read of pious characters, but perhaps more from what he saw. That he derived benefit from biography, is evident from the following remark. “The Memoirs of Chamberlain and the life of Scott, which I have been lately reading, have, I hope, been blessed to me, and I think I can trace, through the influence of the Holy Spirit upon my heart, while perusing these works, a growing, evidently growing deadness to worldly and even religious distinctions, and a willingness to be thought nothing of, so that my Saviour may be glorified. I could willingly consent to be thought or called a *fool* for Christ’s sake, if by means of this others might become eternally wise.” But that he derived still greater benefit from what he saw with his eyes, is evident from his whole life. He discover-

ed in each of his Missionary brethren some one prominent sterling quality or excellence which distinguished him from every other person. Upon this he fixed his eye and determined to make it his own, not by robbery, but by imitation. By carefully copying from the living example, he insensibly gained the excellence which he admired ; so that there was not a virtue possessed by any of his friends which he did not acquire in an almost equal degree, while in his own peculiar excellencies he stood unrivalled by them all.

Mr. Pearce was as much distinguished for his diligence in the use of all means suited to his object, as he was for his wisdom in the selection of particular means. His efforts to get and to impart good were incessant. Every incident in common life he turned to some profitable account. From every dispensation of providence he derived and imparted some instruction : if prosperous, a lesson of gratitude ; and if adverse, one of humility, submission and patience ; every discourse he heard he applied closely to himself ; and every opportunity that occurred of instructing others he cheerfully embraced. In this manner did he with constant assiduity press by the mark to the prize of his high calling of God in Christ Jesus ; labouring continually to advance in piety, to glorify God, and to save or profit the souls of men. Since he, therefore, while seeking his own salvation, endeavoured to please God and also to please all men in all things, not seeking his own profit, but the profit of many that they might be saved, we may say to all who read these lines : “ Be ye followers of him, even as he was of Christ.”

5. *When the standard is high, and diligence is used to attain it, success to a very great extent will be the result.* The ordinary course of things ensures success to all those who give diligence to make their calling and election sure. If a man is industrious in ploughing his ground and sowing his seed at the proper season, there is little doubt of his reaping a harvest. If a man is active in his calling, he is commonly successful. "Seest thou a man diligent in his business, he shall stand before kings and not before mean men." A man bent on the acquisition of a very difficult language, will by degrees overcome every obstacle and become a proficient in it, if he only persevere. To learn all the varieties of sound in music, and to express them easily and promptly by the application of the fingers to different instruments, seems at first impossible, yet by diligent practice all difficulties vanish and proficiency is attained. Men in the lowest circumstances of life aspiring to the highest have often succeeded. Thus a man has risen from a common soldier to commander-in-chief, from a midshipman to an admiral, and from a common man to an emperor. When the heart is fully set on a great object, and all possible means are used to attain it, success will often, though not always, attend the efforts made. The means employed to advance in religion are less casual, because they have in their nature a tendency to improve the character. A man cannot with all his heart meditate, and pray, and seek the welfare of others, without becoming better by the exercise; there is that in the very nature of the employment, which makes the man better. Speaking,

therefore, according to the ordinary course of things, a man devoted to the practice of piety has a better prospect of success, than a man devoted to the acquisition of earthly good.

It is, however, not only the ordinary course of events that should encourage the religious aspirant, but also the special promises of God. God has no where engaged that men, however diligent and persevering, shall certainly prosper in their earthly undertakings. He has so ordered it by his providence, that such generally do succeed, yet he has no where pledged his word that they certainly shall ; but in religion he has given his *word*, that diligence shall be crowned with success. He has said, “ Ask, and ye shall receive ; seek, and ye shall find ; knock, and it shall be opened unto you.” And what doubt or uncertainty can there be, when that word is pledged, by which all things were spoken into existence, by which they are sustained, and which is more stable than the heavens and the earth ? God has given us the positive assurance, that “ they who by patient continuance in well doing seek for glory, honor and immortality, shall obtain eternal life.” He has promised that he will give grace and glory, and no good thing will he withhold from them that walk uprightly. He has declared that in due time we shall reap, if we faint not ; and with such an assurance we may be confident in the way of duty. What greater encouragement would a worldly man require than certainty of success. But it cannot be given him ; probability, to a greater or less extent, is all he has for his support. How different is the case of him who is called to glory and virtue ! He is

assured by Him who cannot lie, that success shall attend his efforts.

For the greater encouragement of the Christian, the promises of God are all confirmed by the universal experience of his people. In reference to them all it may be said, "He that asketh receiveth, he that seeketh findeth, and to him that knocketh it is opened." It is not only promised that it shall be so, but on examination found to be so in the experience of all. They are all made holy, happy, and useful, according to their faith and activity. Who ever exercised a virtue in an eminent degree, without being renowned for that virtue? Who has not heard of the piety of Enoch, the faith of Abraham, the patience of Job, the fortitude of Daniel, the boldness of Peter, the love of John, and the zeal of Paul? Did they not all succeed in the graces which they cultivated? And who ever cultivated the graces of the spirit, without being made happy by them? Who ever aimed at being useful, without leaving a blessing behind him? Who ever lived a life of faith and patience, without inheriting the promises? Only then let our hearts be set on the things that are most excellent, as the hearts of others have been before us, and let us pursue them with diligence, and we, like them, shall be successful too. What a noble proof of this is the experience of our friend! How completely, by the aid of divine grace, did he subdue a subtle and easily besetting sin, and become willing, as expressed above, to be esteemed and called a fool for Christ, if others might be made eternally wise! What a bright and shining light did he become in activity and holy love! And

how many were the blessings, both temporal and spiritual, which he diffused around him ! He now has passed from labour to rest, from usefulness to reward, and has attained the summit of his wishes, sinless perfection and immortal glory. He has now joined the spirits of the just made perfect. He is now added to the long cloud of witnesses, who all bear testimony to this truth, that if we are steadfast, unmoveable, always abounding in the work of the Lord, our labour will not be in vain.

6. *How superior is the man of God, while pursuing his successful course, to every other character on earth !* The characters most admired by the world are, the great, the renowned, and the learned,—the king, the hero, and the philosopher. The monarch is admired for his rank and influence ; the hero for his victories and the benefits derived from them ; and the philosopher for the wisdom he imparts to a benighted people. But much as these are extolled by some and envied by others, there is a character which far excels them all ; it is that of the man who is humbly following the Saviour in the way to heaven, scattering blessings in his path as he advances to immortal glory. Like his blessed Master he is little known or thought of on earth : the world knoweth him not, because it knew Him not ; but though unknown to the many, he is the character on which God and angels look with delight : in the estimation of those who are truly wise, he is superior to all others who are living only for time, however powerful, happy and renowned they may be.

He is superior to all others in his state or condi-

tion. He is a son of God and an heir of heaven. In real dignity, what person can be compared with him? As the King eternal and immortal is greater than all earthly monarchs, so the dignity of being related to him, is infinitely superior to all earthly rank and distinctions. Monarchs have their kingdoms without, consisting of material possessions; but the man of God has his kingdom within, consisting of righteousness and peace and joy in the Holy Ghost. The external kingdom will be lost and perish,

“ But this will flourish in immortal youth,
 Unhurt amidst the war of elements,
 The wreck of matter, and the crush of worlds.”

The hero triumphs over millions, and like Alexander or Cæsar conquers all whom he attacks; but with all his victories over others, he cannot conquer himself: “his own spirit is like a city broken down and without walls.” Now “greater is he that ruleth his own spirit, than he who taketh a city.” The Philosopher explores the depths of human science and astonishes the world with his discoveries; but the humble Missionary explores the depths of the divine counsels and the mysteries hid from ages and generations, and makes known to the wondering nations the unsearchable riches of Christ. Is not then the man who is the son of the King eternal, who conquers himself and the powers of darkness, and who imparts to men that instruction which will make them wise unto salvation, really greater than princes, heroes, and philosophers?

He is superior to all others in his enjoyments. The monarch, in the midst of his greatest splendour,

if destitute of religion, can enjoy only the pleasures of time and sense, which will be but of short duration. The hero, if he reflect at all, must know, in the midst of his exaltation, that his honours have been purchased by the blood of thousands, and have caused tears of bitter anguish to flow from the eyes of widows and orphans. And the philosopher has often to feel, while admired by others for his wisdom, the truth of the wise man's remark : " He that increaseth in knowledge, increaseth in sorrow." How different is the experience of the man of God ! He has pleasures to enjoy, which are pure in their influence, spiritual and refined in their nature, and eternal in their duration. His victories are all bloodless, and yet obtained over those who are the real enemies of God and man. His knowledge is sanctified by the blessing of God, that blessing which maketh rich and addeth no sorrow. The man whose sins are pardoned, who has a hope in Christ which triumphs over death, who can call God his Father and heaven his home, has joys to which no other character on earth can lay claim.

He is superior to all others in his usefulness. The king, if he rules well, promotes the temporal happiness of his people, but what is their temporal when compared with their everlasting felicity ? The hero may, if he fights in a just cause, subdue the rebellious and bring them to submission and obedience to their rightful sovereign ; but what is this, when compared with bringing rebellious spirits to surrender themselves to the King of heaven and become his willing and devoted subjects ? The philosopher may raise men from a state of brutal ignorance, embellish their manners, and make

them a civilised and refined people ; but what is this, compared with making men wise unto salvation, fellow-citizens with the saints, members of the household of God, and fit to dwell with holy angels in a state of perfection ? The king, the hero, and the philosopher fulfil only a small part of the designs of Providence ; they do nothing to glorify the God of grace, to save men from eternal death, and raise them to eternal life. But the man who consecrates himself as a living sacrifice to God and the propagation of his gospel, glorifies Him in the highest degree of which a creature is capable in this world, and at the same time confers benefits on men, infinitely superior to all earthly good, and lasting as eternity itself.

7. *How glorious is the reward of the man who is thus exalted in the service of the Saviour on earth, and found faithful unto death !* A part of his reward he receives in this world, for there is much truth in the remark that "virtue is its own reward." The psalmist has said : In the keeping of his commandments there is great reward. And the Apostle Paul declares, Our rejoicing or joy is the testimony of our consciences. And certainly no satisfaction is to be compared with that arising from an enlightened and approving conscience ; a conscience void of offence both towards God and towards man. When it is the meat and drink of a man to do the will of God, by that meat and drink he will be nourished, strengthened, and made happy. If happy in *doing* the will of God, he will be more so when he finds that will *is done* and his work finished. With the Saviour, though in a much humbler sense, he can then say, "I have glorified Thee on earth. I have

finished the work Thou gavest me to do, and now, O Father, glorify me with Thine own self." And the Father, who has heard and answered his prayers many times in life, does not forsake him in the hour of death, or neglect his last petitions. For Jesus' sake he manifests himself to him as he does not unto world, and frequently gives him a foretaste of the joys to which he is approaching. From the delectable mountains he is permitted to have a clear and refreshing view of the land of Canaan, before he is called to pass the river Jordan; hence, when ready to sink beneath its waves, he can rejoice in hope of the glory of God. How blessed is this hope, when the world recedes, when it disappears! How infinitely superior, in the hour of death, is a hope blooming with immortality, to all the glories, honours and riches of earth! Go and see how that man can die, who has given all diligence to make his calling and election sure, and then tell us, if you can wish for any thing higher or better than Balaam did, when he said, "Let me die the death of the righteous, and let my last end be like his."

But the faithful servant of Jesus looks for his reward beyond the grave. He will receive it at the judgment-seat of Christ, when the Great Judge shall express his divine approbation of him in the presence of an assembled universe, in the presence of angels, devils, and men. At that solemn hour, when the world is in flames, and the eternal destiny of all is about to be decided, how unutterable will be the joy of those who stand approved by the great arbiter of life and death; and how glorious the reward granted by him, when with his own hand he shall bestow the crown

of life and say, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world!" To be acquitted in a trial for life, is felt to be a great blessing; to be more than acquitted, to receive public commendation, is a greater; but the greatest of all is, while acquitted and commended in the presence of all, to be crowned with immortal honour and welcomed into life everlasting. Such will be the reward of all Christ's faithful servants at the last judgment-day.

What honours and joys are reserved for them in the ages of eternity, no eye hath yet seen, no ear hath yet heard, and no heart hath yet conceived. The glory which Christ will bestow upon his faithful servants, will be worthy of himself and of the time given to its preparation. His benevolence is infinite, and this reward is to be the last crowning exhibition of that benevolence. He built this lower earth and skies in six days, but how long has he been preparing the mansions in his Father's house! How long is it since he said, I go to prepare a place for you! If then the place is to be worthy of himself, as the great builder of all things, and worthy of the time occupied in its preparation, how incomprehensibly glorious must it be! The palace of the great Eternal must be a noble one, must contain many mansions, and have all those mansions filled with diversified scenes of wonder and delight. So boundless is the prospect, and so varied are the sources of pleasure, that eternity itself seems too short for the enjoyment of them all. To be crowned with glory and honour in the presence of God and the Lamb; to be distinguished among

angels and the spirits of the just made perfect as a good and faithful servant, is a reward beyond which the thoughts of man cannot reach. Such will be the reward of all those whom the king shall delight to honour, of all those who are found faithful in his service, for he has said : “ Be thou faithful unto death, and I will give thee a crown of life.” Since such is and will be the happiness of all Christ’s faithful servants, “ let us not sorrow concerning them that are asleep, as others do who have no hope : for if we believe that Jesus died and rose again, even so them also that sleep in Jesus, will God bring with him.”

Let me conclude these remarks by asking, Are there those who are giving up the great recompense of reward, for the honours, pleasures and possessions of this world? Reflect how soon all these things may be taken from you ; how soon you must be removed from them. Reflect how terrible will be your ruin, when all you value is taken away, and you are exposed to the just displeasure of a holy God. Reflect how agonizing will be your feelings, when you shall see them come from the east and the west, the north and the south, and sit down with Abraham, Isaac, and Jacob in the kingdom of God—and yourselves thrust out. Therefore now ere it be too late, seek by repentance and faith to lay hold on the hope set before you in the gospel : choose that good part which shall never be taken away from you.

Again, are there those, who with all the glories of heaven before them are negligent and remiss in their Christian course—unmoved by this great and eternal weight of glory, by all the sufferings of the Saviour

to purchase it, and by the shortness of the time given to prepare for it? To such it may be justly said, Arise from this state of carelessness and indifference without delay. "Awake thou that sleepest and arise from the dead, and Christ shall give thee life." Put on the whole armour of God, that you may be able to stand in the evil day; and giving all diligence, add to your faith virtue: and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness brotherly kindness, and to brotherly kindness love, that ye may be neither barren nor unfruitful, but that an entrance may be administered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ."

And lastly, are there those who have talents which fit them to engage, like our departed brother, in the propagation of the gospel in heathen lands, but who shrink from the work, on account of its difficulties and dangers, and the pleasures they must part with at home? To such the voice of exhortation is absolutely necessary. Remember, the vows of God are upon you; you have consecrated all to him, and are bound by your profession to give him all, when he requires it. Remember, the eyes of the Saviour, which are as a flame of fire, are upon you and penetrate all your motives, whether you are acting from inclination or duty. Remember the awful words of scripture: "Curse ye Meroz, said the angel of the Lord, curse ye bitterly the inhabitants thereof: because they came not to the help of the Lord, to the help of the Lord against the mighty." Remember, you cannot give

too much to Him who gave his life for you. Compared with his sacrifices,

“ A thousand hearts, a thousand lives,
How worthless they appear !”

Act then now, as you will wish to have acted when you stand at the judgment-seat of Christ: give up yourselves without reserve to his service. And if he in providence should say distinctly to you, “ Whom shall I send, and who will go for us ?” do you reply without hesitation or delay, “ Here am I, Lord, send me.” If, obedient to his call, you serve him faithfully until death, he will then say to you: “ Well done, good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord.

APPENDIX.

APPENDIX.

PIECES OF POETRY.

TO MY DEAR AND AFFECTIONATE FRIEND MRS. COX,
ON THE DEATH OF HER SWEET LITTLE ANNE.

I KNOW thou weepest—I cannot refrain
From tears of sympathy myself—yea, Jesus wept,
To see the spoils of death at Bethany—
I know thou weepest at the loss of her,
Who was thy sweet companion, and who promised
To make her father happy in her love,
When after years of absence he returns,
Expecting earthly happiness from thee and her.
Well may'st thou weep, my sister : but reflect,
Hast thou not noticed that the choicest plant,
That which the gardener is most concerned
Should live and flourish, is the first removed
From the unsheltered bed on which it shewed
Its opening beauties, to a spot more favoured,
That there it may, secure from every storm,
In full proportion live, and grow, and bloom ?
And mayest thou not rejoice that the dear plant
Thou long hast cherished—but with constant fear,
Lest some rude blast of sin, some scorching heat
Of dire temptation, or the whelming flood
Of bad example, should one day destroy it—

Is now securely housed, exposed no more
 To aught that threatens evil—but to bloom for ever
 In varied, perfect, undecaying beauty ?
 Then, while her absence causes thee to weep,
 Think of the better world to which she's gone,
 And whither thou through grace shalt quickly follow :
 And let this thought support thy sinking spirit,
 ' We soon shall meet again to part no more.'

A VIEW FROM THE GOVERNMENT HILL AT PENANG,
Nov. 4th, 1823.

NEAR where the equator parts the torrid zone,
 There is an island, called from royal race,
 The Prince of Wales's Island ; or by those
 Who knew it earlier, and whose name survives
 The lapse of rolling years, Pulo Penang,
 The isle of Betel-nut—whether from shape,
 Or what it once produced, the Muse knows not ;
 What she hath seen and loved, she would describe.

This island towards the east a plain displays,
 Formed of alluvial soil ; but from the points
 Where Boreas reigns, and Zephyr holds his court,
 And where the glorious orb of day, to give
 The labouring nations rest, quenches his fires,
 The great Creator has upreared in air
 Mountains of solid granite, which would seem
 The giant steps to his exalted throne.

Among these mountains rises one whose top,
 Though wrapt in snowy clouds, I toiling gained,
 To paint from dizzy height the scene below.

North, West, and South, behold the beauteous scene.
 Presented by the hills !—not like the rocks

Of polar regions, having nought to shew
 Save naked pines complaining of the cold ;
 But clothed with verdure, which from various hue
 And shape of blossom, leaf and branch and tree,
 Tempts my bold pencil, yet defies my power.
 Here the huge peaks, in Nature's grandeur clad,
 Are covered with the woods which she has reared ;
 Where hide the seed bedecked ferns and flowers
 Of beauty rare, and fruits on low bent boughs,
 Affording food to numerous beasts and birds ;
 While here and there the inquiring eye explores
 Some rich plantation, where the nutmeg tree,
 The clove and cinnamon, all in long rows,
 At measured distance planted, offer fruits,
 Or flowers, or scented bark. The coffee shrub,
 Studded with berries, green and pink, here seeks
 The shade, its loved retreat. Here, all profuse,
 The pepper, trained on living trees or poles,
 Like well known hops, presents its climbing arms,
 Laden with bunches ; currant-like they seem,
 As Phœbus dyes them green or red or brown :
 While fruits and forest trees, and garden flowers,
 With house commodious built for planter's use,
 By turns present themselves and crown the view.

When morn triumphant dissipates the night,
 How glorious the wide scene these hills unfold !
 Have you beheld the prospect, when the sun
 With genial warmth has melted half the snow,
 Which lies upon the fields of northern climes,
 In striking contrast with each earthlier hue ?
 So here I gaze on clouds of purest white,
 Lying like snowy carpet at the feet,
 Or resting on the bosom or the head
 Of hills, in freshest vegetation clothed.
 The shapes fantastic they assume—their rise,

Unveiling gradually the spots they hid,
 Till others take their place, and interchange
 Of light and shade continue—and the contrast
 Of snowy white with green of every hue,
 May be imagined, but may not be told.

The East presents you with a scene as fair,
 But far below you, and in miniature
 The busy town with all its motley shew,
 Of warehouses and shops, houses and grounds,
 Of men and cattle, roads and vehicles ;
 Whether the two-wheeled buggy, or for man's
 Still greater comfort found, the palankeen
 Drawn by a pony brought from neighbouring isles,
 Sumatra, Java, or the Celebes—
 Or else the cart, which from its stupid steed,
 Its rude construction and its lazy guide,
 Seems only formed to imitate the snail—
 The smooth backed betel and the coco tall,
 The umbrageous tamarind and pumplenose,
 Present themselves to view, while far-famed fruits,
 For which Bengal and Europe sigh in vain,
 The mangostin and hairy rambutan,
 And sulphur-scented luscious durian
 Mingle with orange, citron and the pine,
 To add a finish to the picture fair.

Beyond this plain, though oft invisible
 Through dark or fleecy clouds which roll below,
 There is the land-lock'd harbour, where the ships
 Of distant nations ride secure from storms ;
 Their size diminutive, as though the men
 Of far-famed Lilliput had here been building
 A navy suited to *their* wants and powers.
 Within these waters fish in millions sport,
 Affording sustenance to all around.
 And when at night your boat their bosom skims

A light phosphoric marks your devious way ;
 And as your oars repeat the powerful stroke,
 And raise small portions of the fiery waves,
 Each watery drop appears a sparkling gem.

Stretching the eye across this narrow strait,
 The Queda shore is seen, a fine champaign,
 Watered by rivers, and producing crops
 Of rice and sugar ; and behind it far,
 Range beyond range, the hills which bound the view.
 In the dim distance rises Queda's peak,
 Whose towering summit cheers the sailor's heart,
 As from his ship he views the well known mark.

On northern side the ragged Laddos rise.
 In weather clear, when clouds are far away,
 The eye can stretch to yonder distant spot
 Where Pulo Banton* rises tall and round.
 Towards the setting sun, the towering woods,
 Which rise in noble grandeur on the ridge
 Of Western Hill, so called, confine our view :
 But to the South we catch a distant glance
 Of Dinding True and False, and on the coast
 Pera's high land presents itself to view.
 When the United Provinces the rank
 Of Portugal assumed, and in their ships
 The treasures of the East were chiefly brought,
 This Pera owned their empire, and was made
 To yield her share of tin and precious dust ;
 But now the scenes are shifted, and the Dutch,
 No longer able to maintain a trade
 By craft and selfish policy, desert,
 Or yield unwillingly to better hands,
 The posts they once commanded.

O Britain ! when I think of all the crimes
 Thy commerce has occasioned, (of the rest

* Sixty miles distant.

Foremost in sin, thy trade in human flesh,)
 I blush for thy transgressions, so like hers,
 Whose we are now deploring. O that He,
 Who has inclined thee to forsake the path
 Of gainful commerce, when by guilt it thrived,
 May by his grace incline thee to extend
 The conquests of his gospel by thy trade.
 The countries where thou tradest, 'tis confessed,
 Are rich in nature's blessings, and they give
 To thee their surplus store ; but they are rich
 In nought besides. In science they are poor,
 In morals more so, in religion most.
 Be it thy care to enrich them. For their gold
 And precious stones, give them the word of life,
 Whose price is "above rubies;" for their corn,
 "The bread of life," on which their souls may live ;
 For that which makes thy clothing, O bestow
 "The garment of salvation ;" and for all
 Their temporal blessings, blessings richer far,
 Which God thy Saviour has bestowed on thee.
 O may thy hardy sons, by conduct pure,
 In distant climes His gospel recommend ;
 And messages of mercies, scriptures, tracts,
 Becoming part of every vessel's freight,
 May England's trade become the general good !
 Thus shall it be perpetual—thus shall God
 In mercy smile upon it—and thus thou,
 Instead of giving place to worthier states,
 Shalt have thy glory stedfast, and be still
 The Queen of Nations named—or at the least,
 If God in wisdom leave thee to decline
 It shall not be with curses thou shalt set,
 But set in glory, as the nations round,
 Who have inherited from thee their right,
 Their morals and religion, call thee blessed.

LINES WRITTEN ON A FRIEND'S REMARKING TO THE
WRITER THAT BOTH WERE GETTING OLD—A FRAG-
MENT.

'Tis true, dear friend, childhood and youth are gone,
And middle age has little left in store.
Thus God in mercy takes us by the hand
And leads us on in being.—Life we pass,
Till at its verge arrived, we see in prospect
The world eternal we at once must enter.
O what a privilege to feel assured,
That in that world we shall not be deserted—
To know its Sovereign as our Friend and Father.
Oft let us contemplate the glorious scenes,
Oft take that telescope of wondrous power
Which Faith presents to every Christian's eye ;
And aided by the light the Gospel throws
On scenes so distant, gaze with due attention,
On what may well engage an angel's mind :
That pit of sorrow, where the souls confined
With bitter anguish own their awful guilt
Of sinful pleasure in the stead of God,
Where devils, men's tormentors and their own,
Shut up in chains of darkness, wait with awe
The Day of Judgment, when their cursed arts
To ruin human souls, and God dishonour,
Shall meet the punishment they well deserve.
Let us regard that world of light and life
Where all is harmony and joy and praise ;
Where pain and sorrow never more are known,
Where sin disturbs not—Satan dares not enter,
Weakness ne'er enervates, death's excluded,
Darkness beclouds not—envy is unknown—
Where friendship knows no change but constant growth—
Conflicting interests are never felt.

Like glittering stars or suns, on lake reflected,
 And multiplied by every fresh inspection,
 The happiness of each is but the source
 Of greater happiness to all around.
 There He who died for sinners ever lives,
 To be to all the source of bliss unknown,
 While we with gratitude His love remember,
 And see the glory He for us has purchased.
 Could shame find entrance, surely we should feel it,
 That we so little loved our gracious Lord,
 Or sought his honour in this lower world.

LINES WRITTEN ON SEEING A PLENTY HARVEST
 NEAR OUR MISSIONARY STATION AT LAKHYANTIPUR,
 SITUATED IN THE MIDST OF A DENSE POPULATION
 OF HINDUS AND MUHAMMADANS.

Dec. 4th, 1836.

SEE what a beautiful sight accosts our eyes !
 The neighbouring vallies wave with ripening corn,
 Which calls aloud for reapers. What regret
 Would fill our minds, were there no labourers here
 The treasure to secure ! But 'tis not so :—
 Fast as the corn is ripened, we shall find,
 Some friendly hand will pluck the precious grain,
 And bear it to the garner. Look again !
 Behold, these thousands ripening for the tomb !
 What a great harvest of immortal souls,
 Invites the reaper's sickle !—but alas !
 Invites almost in vain. Ye British saints,
 Think of the harvest which we see around,
 And to its Lord direct your fervent prayer,

That he in mercy will send out a host
 Of labourers for its gathering. British youth,
 Think of this harvest, till you feel its worth,
 And to its rescue consecrate your lives.

TO MY KIND AND VALUED FRIEND, MISS GURNEY.

Denmark Hill, Nov. 1837.

WHAT wish shall I express for thee, dear friend,
 When opening at thy call thy birth-day gift?
 Shall I desire thou mayest be rich and gay,
 Have health that knows not e'en the approach of sickness,
 And life, extended to the farthest verge
 Of mortal man's existence? Or implore
 That like our Sovereign, whose triumphant entrance
 Among her people thou hast lately witnessed,
 Thou mayst become a queen of numerous nations,
 And reach the pinnacle of earthly grandeur?
 Will honor, power or pleasure make thee blest?
 Or can a soul that's destined for the skies,
 E'er live on such mere empty joys as these?
 Oh! no, esteemed friend, you're well aware,
 The only happiness that's worth the name,
 Must have its source in God,—must come from heaven.
 While then I ask for every earthly good,
 Which love to thy best interest allows thee,
 From him who is both Father and Physician,
 I needs must also ask for nobler blessings.
 Like the Apostle for his loved Timotheus,
 I too on thy account would ask for "peace,
 From God the Father and His blessed Son;
 Mercy," to pardon all thy sins, and "grace,"
 To aid thee sweetly in the path of duty.
 I would implore thou mayst be like thy Saviour,

In zeal for God, and love to all mankind,
 That during life thou may'st devote thy power
 To doing good—in blessing may'st be blest,
 And when thy useful course on earth is run,
 And death dismisses thee from mortal scenes,
 Thou may'st be welcomed by thy Saviour's smile,
 And take thy seat among the "faithful servants,"
 Whom he will crown with everlasting joy.

THE UNCONGENIAL CLIME.

Dost thou inquire why earth is left of bliss?
 Why dark and dreary, as we find it is?
 Why all around breathes not of life and joy?
 Why care and grief the peace of man destroy?
 Go look around: Will tropic fruits and flowers
 E'er thrive in arctic regions? Will the bowers
 Of graceful palms, which ornament a plain
 Of India, warm with sunshine, e'er retain
 Their leafy pride, if where chill icebergs lie
 'Neath the cold glitter of the polar sky,
 You should transplant them? No, oh no, they need
 A genial heat, that living juice to feed,
 Which every pore imbibes; without the ray
 Of the warm sun they languish, they decay.
 And can we hope, in this our frigid clime,
 This polar region circumscribed by time,
 Round which sin forms a fog so cold and dense—
 Heaven's genial rays are scarcely felt from hence—
 Where from the sun of righteousness the beams
 Fall faint and cheerless, like the clear cold gleams
 Of moonshine, which in wintry seasons give
 Light with but little heat, that *here* should live

And thrive and flourish fruits and flowers, which owe
 Their birth to warmer regions, where they grow,
 Fed by the brightness of the King of kings,
 By heaven's pure airs and heaven's perennial springs ?
 Alas! such flowers as joy and peace and love,
 Those rare exotics, from the world above
 Transplanted, need their native air to shew
 Primeval beauty ; here they may not blow,
 But pale and sicken, till the hand of Time
 Place them again in their own glorious clime.
 Since then on earth we must remain oppress'd
 With sin and sorrow, nor attain our rest ;
 Since perfect joy, and purity, and love,
 Will never flourish save in heaven above ;
 Since ignorance will never cease to grieve
 The soul that longs for knowledge, till we leave
 This world of darkness for the realms of light,
 O! let us stretch our pinions for the flight.
 Let us take heart at once a world to spurn,
 Where all is dead or dying—let us burn
 With ardent hopes of that high state of bliss
 Where all is peace, and life, and holiness.

TO MY DEARLY BELOVED MARTHA.

June 19th, 1827.

THOUGH other hands thy Album grace,
 Yet in it if thou canst not trace
 Thy faithful husband's hand,
 Thy book will seem but incomplete ;—
 Well then, my love, thy wish to meet,
 I write at thy command.

Shall I begin to speak thy praise ?
 That were a theme of endless lays
 To one who now has known,
 More than ten years, thy constant love,
 More faithful, yet more tender prove,
 Through trials it has borne.

But I'll bless *Him* who gave me thee,
 And made thee what thou art to me,
 The best of earthly friends.
 His name be praised for all the peace,
 For all the sweet domestic bliss,
 With passing years he blends.

Trials and pleasures not a few,
 Painful and pleasant in review
 We have together shared ;
 While many friends have " passed that bourne
 From which no travellers return,"
 God yet our lives has spared.

What then remains, but that we give,
 To *Him* our all while yet we live,
 Use in His praise our breath ?
 Serve Him in every changing hour,
 To Him consecrate every power,
 And thus be *His* in death ?

Our friendship, thus commenced below,
 With holier, brighter flame shall glow
 In heaven's eternal skies ;
 No sin, no sorrow cause a sigh,
 But through a bless'd eternity
 Our joys shall higher rise.

LINES WRITTEN ON SEEING AN INSECT FLYING OUT OF
MY CABIN WINDOW WHILE AT OPEN SEA PROCEEDING
FROM BENGAL TO PENANG.

STAY, little fool, nor tempt thy flight,
In what's so far beyond thy might ;
The sea will never rest thy feet,
And land is far, far distant yet.
Ah, still wilt thou the ocean brave,
In hope t'escape its stormy wave ?
Then stand from other tracks aloof
And speed thy way to Martha's roof.
Yet since thy limbs are slender made,
And chits too heavily will lade*,
Ere I from thee consent to part,
I long one blessing to impart—
The power of speech—that so at last,
When thou hast danger safely past,
Thou mayst tell her, whose lovely voice
Shall soon, I trust, our hearts rejoice,
That those respecting whom she cares,
Indulges hopes, or grieves, or fears,
Thou safe didst leave this very day,
Ploughing with speed their half-gone way ;
With countless tender mercies blest,
Hope of return one of the best ;
That she's the subject of their talk
As oft they sit, or stand, or walk.
Tell her, a husband's, sister's love
More ardent grows as on they move ;
That every day she's dearer still,
And will be so, go where they will.
—Then if thou hast but power to say

* Alluding to the custom of sending intelligence by carrier pigeons by tying a letter to one of their feet.

Whate'er thou wantst, be what it may,
 Or food or physic, work or play,
 She loves us with so warm a glow
 And has a heart so grateful too,
 That all thou askest she will give,
 And thou in splendour long mayest live,
 Of insect tribes the chiefest pet,
 That e'er was fed by woman yet.

THE SONG OF ANGELS AND SAINTS ON THE CLOSE OF
 THE JUDGMENT DAY.

Rev. v. 13.

An Angel.

I SING that grace which kept my feet
 When my companions fell,
 Else had I been with rebel hearts
 Consigned to chains and hell.

Chorus of angels and redeemed spirits.

'To God the Lord be all the praise,
 Vast and unbounded is his grace.

A redeemed Infant.

'Tis wondrous grace for which I pant,
 Eternal thanks to give ;
 I fought no foe, and yet with you,
 Who fought the fight, I live.

Chorus.

To God the Lamb be all the praise,
 All condescending is his grace.

One converted late in life.

But oh ! what thanks ought I to raise !
 Through life I served sin,
 Why do I not its wages—death—
 To suffer now begin ?

Chorus.

To Christ that died be all the praise,
Worthy is he of endless lays.

An opposer of the Gospel.

But I a bold blasphemer stood,
A persecutor too—
Yet grace subdued my heart, and I
Am brought to dwell with you.

Chorus.

Almighty Jesus! thee we bless,
All conquering is thy pardoning grace.

A Backslider.

But I who basely left my Lord,
Am rescued by his care ;
How then can I through endless time
His wondrous love declare ?

Chorus.

Saviour, to thee we offer praise,
But poor are all our highest lays.

An Idolater.

But ah! dear brother, none with me
Can equal mercy tell,
I worshipped devils, yet am brought
With God and Christ to dwell.

Chorus.

Light of the Gentiles! Thee we praise
All comprehensive is thy grace.

Redeemed Spirits to Angels.

To God that kept you by his power,
We lift our voice in praise :

Response of Angels to Redeemed Spirits.

To the Lamb who washed you in his blood,
In thanks our voice we raise.

Grand Chorus of Saints and Angels.

To God Triune be endless praise,
Vast and unbounded is His grace.

TO MRS. BOARDMAN AND HER ESTEEMED HUSBAND
AND MISSIONARY ASSOCIATES.

Impromptu—June 17th, 1826.

THERE is a love which, bound by place,
Binds townsmen, countrymen together :—
This partial is in its embrace,
And death its strongest link may sever :
But that blest tie which Christians binds,
Knows no exclusion whatsoever ;
American and English minds
By it are joined, and joined for ever.

IMPROMPTU

ON READING BISHOP HEBER'S DECLARATION, THAT AS
FAR AS HE HAD ANY INFLUENCE, MISSIONARIES
SHOULD NOT PREACH IN THE STREETS, ETC.

May 16, 1832.

WHY not? In streets and lanes when preached, the word
of peace
Has reached the conscience, set the heart at ease,
Led the lost soul to Christ, the sinner's Friend,
And introduced to joys which ne'er shall end.
In boats, on mounts, in streets, in fields, our Saviour
preached the word,
And prudent Heber need not fear to imitate his Lord.

TO MISS FANNY LAWSON ON HER BIRTH-DAY,

August 11th, 1829.

FANNY, my dear, no poet's pen,
Awakes thee on thy natal day ;
Yet will the *affection* of the friend
Conceal the faults his lines display ?

I wish you every good you need,
 Health, peace, and vigour too of soul;
 A daily growth in piety,
 And usefulness, to crown the whole.

Live near to God, His work pursue,
 Delight to give Him all your heart;
 And rest assured, while you obey
 His will, He'll ne'er from you depart.

May He whom your dear father served,
 His favour grant through all your road
 To that bright world, by grace prepared
 For those who upward press to God.

For that blest state, may our desires
 Each day ascend to God in prayer,
 And O that *others*, brought to God
 Through us, may that rich glory share.

Then we, with those we loved below,
 And saints and angels joined in praise,
 Shall through eternity the song
 Of grateful joy with rapture raise.

LINES REPEATED BY A LITTLE BOY AT THE ANNUAL
 EXAMINATION OF THE NATIVE CHRISTIAN BOARD-
 ING SCHOOL AT CHITPORE*.

O LORD, thy goodness we adore,
 And thankfully confess
 The mercies of thy providence,
 The blessings of thy grace.

* Now in Entally.

For habitation, food and clothes,
 For all the body needs—
 For wise instruction, which alone
 The nobler spirit feeds—

For health and life preserved, though near
 The sick and dead we see—
 O Lord ! for *all* our praise accept,
 Grateful we long to be.

These blessings of an earthly kind,
 Excite to praise our tongues ;
 But there are blessings, richer far,
 Which claim our noblest songs.

Dumb idols were our fathers' gods,
 Their souls were dark as night ;
 The living God now taught to serve,
 They see the Gospel light.

Though born idolaters, we too
 A nobler state enjoy ;
 Each is a happy Christian girl,
 Or happy Christian boy.

We know the way of life—are taught
 The road that leads to heaven ;
 Bless'd be the Lord, to some the grace
 To walk that road is given.

While thus to God, the source of good,
 We first our praise address ;
 We now to you, respected friends,
 Our grateful thanks express.

To you, who by your presence here,
 Shew for us kind concern —
 And for the good of native youth
 With strong affection burn ;—

To all on Britain's favour'd shores,
 Or India's burning clime,
 Who for us sacrifice their ease,
 Their money, health, or time ;—

To all we owe a debt of love
 We never can repay :
 All we can give—a grateful heart—
 Kindly accept, we pray.

May God in mercy crown your days
 With every good you need,
 Gently dismiss your souls by death,
 And then to glory lead.

And in that great and glorious throng,
 Who crowd the Saviour's feet,
 May you and we, by grace redeemed,
 In endless pleasure meet.

GOD THE BEST FRIEND.

THOUGH earthly friends may fade and die,
 And earthly friendships cease ;
 The blissful world to which we go,
 Is undisturbed peace.

And whence art thou cast down, my soul?
 And whence do sorrows flow ?
 Hast thou not learnt the lesson hard,
 There's nothing good below ?

There's nothing here to fill the soul,
 Or satisfy the breast ;
 The Holy Bible yet declares
 That this is not my rest.

Then wherefore think on earth to rest ?
 Oh rather fix above
 On God, the God of boundless might,
 And everlasting love.

Eternal as his ages are,
 Eternal is his love—
 From the blest objects of his choice
 He never will remove.

He formed the earth, He spread the sky,
 He made the boundless sea,
 And yet with all his glories dressed
 He gives himself to thee.

“ I'll be to thee a certain Friend,
 Thy Guardian and thy Guide ;
 By me thy steps shall all be led,
 Thy wants be all supplied.”



SAFE PASSAGE OVER THE SEA OF THIS WORLD—A
 FREE VERSION OF A BENGÁLI' HYMN COMPOSED BY
 A HINDU CONVERT TO CHRISTIANITY.

I.

How can we safely cross this stormy main,
 And at the port arrive we long to gain ?
 How reach the shore where sorrow is unknown ?
 And how obtain an everlasting crown ?

II.

Look up, my friend, what vessel dost thou trace,
 Inviting voyagers at yonder landing place?
 'Tis Christ the Saviour's, yes, 'tis His, I see :
 Then is there hope for wretched you and me.

III.

Since cross we must, (we cannot here remain ;)
 Since other means we all have tried in vain ;
 Let us at once His sacred feet embrace,
 We well may trust His overflowing grace.

IV.

The sea is rough ; its billows may alarm ;
 But in His bark we cannot come to harm ;
 When Christ the Saviour acts the pilot's part,
 No anxious fear need e'er distress the heart.

V.

His bark he brings, the helpless to befriend ;
 His goodness knows no bounds, His grace no end ;
 Come, let us then His willing aid implore,
 If He assist, then we need fear no more.

VI.

Behold the beauteous vessel, Love her name—
 Let us embark—no need of fear or shame.
 Christ wants no fee—no present will receive,
 When those transporting who on Him believe.

VII.

Look, he has hoisted her expanded sail ;
 Behold it filling with a prosperous gale ;
 See, Truth and Mercy quickly ply the oar,
 Christ steers the vessel ; we shall soon be o'er.

VIII.

Yes, now we cross unhurt this stormy main,
 And soon the port shall see we long to gain ;
 Soon reach the shore where sorrow is unknown,
 And soon obtain an everlasting crown.

AN EASTERN METAPHOR—FROM THE BENGÁLI' BY THE
SAME.

THIS body is a *carriage*. Its career
Guide thou, O soul, like skilful *Charioteer*.
My stormy passions, like six *coursers* bold,
By love divine, as *harness*, firmly hold.
The *road* of truth preserve ; resign not wisdom *rein*,
Till thou the glorious *goal*—the throne of God—attain!

TO MY DEAR CHRISTIAN FRIEND, MRS. LOWRIE—A
CONSOLATORY THOUGHT.

DAVID to build the house desired,
But God his wish denied ;
“ 'Twas in thy heart ”—the Lord declared,
With that I'm satisfied.

So didst thou wish, beloved friend,
To erect His temple here ;
God has thy pious thought approved,
And thou His love shalt share.

God needs us not—were all removed,
His temple must arise ;
Then, as He wills, we'll serve on earth,
Or triumph in the skies.

The house we build on earth, however strong,
Must soon decay, and falls to dust ere long :
Seek thou a firmer building in the skies ;
There only aught that's ever during lies.

It matters not where one resides,
In palace, cave, or cot,
'Tis quite enough, if Christ abides
The blessing of our lot.

THE MARCH TO GLORY—COMPOSED IN BENGÁLI' BY
KANGÁLI, A NATIVE PREACHER.

PRESS on, press on, beloved friends, we march to Zion's gate !
Here death at last our souls will seize, there life does
us await.

Destruction's gloomy dangerous land let us at once forsake,
And speed our flight to that blest shore, where we may
bliss partake ;
That state of endless life and peace death can no more
invade,
And happy thousands, reaching there, have been immortal
made.

Chorus.

The land where Christ in glory reigns, could we but once
attain,
We should both sin and death escape, and life eternal
gain.

Let not the world our hearts engage ; its dangers we must
shun ;
Through looking back Lot's wife, we see, for ever was un-
done,
Though righteous Lot through grace escaped from
Sodom's burning plain,
And flying with his daughters did a place of safety gain.
Brethren beloved, the warning take, our Sovereign's voice
obey ;
Forsaking this poor dying world, to heaven direct your
way.

Chorus.

The land where Christ in glory reigns, could we but
once attain,
We should both sin and death escape, and life eternal gain.

The King who reigns in yon bright world of happiness
untold,

In His blest register our names as subjects hath enrolled.
We'll care not then for all the toils or dangers we may
meet,

But still with patient courage urge our course to his dear
feet.

With joy and triumph we'll proceed throughout the heavenly
way ;

The crown of gold, for us reserved, will countless toils repay.

Chorus.

The land where Christ in glory reigns, we shall at last
attain,

And leaving death and sin behind, shall life eternal gain.

MATTHEW X. 8.

Brighton, Nov. 22nd, 1838.

HAST thou, my friend, the hope of life in heaven ?

Remember whence it flows—from Jesu's love ;

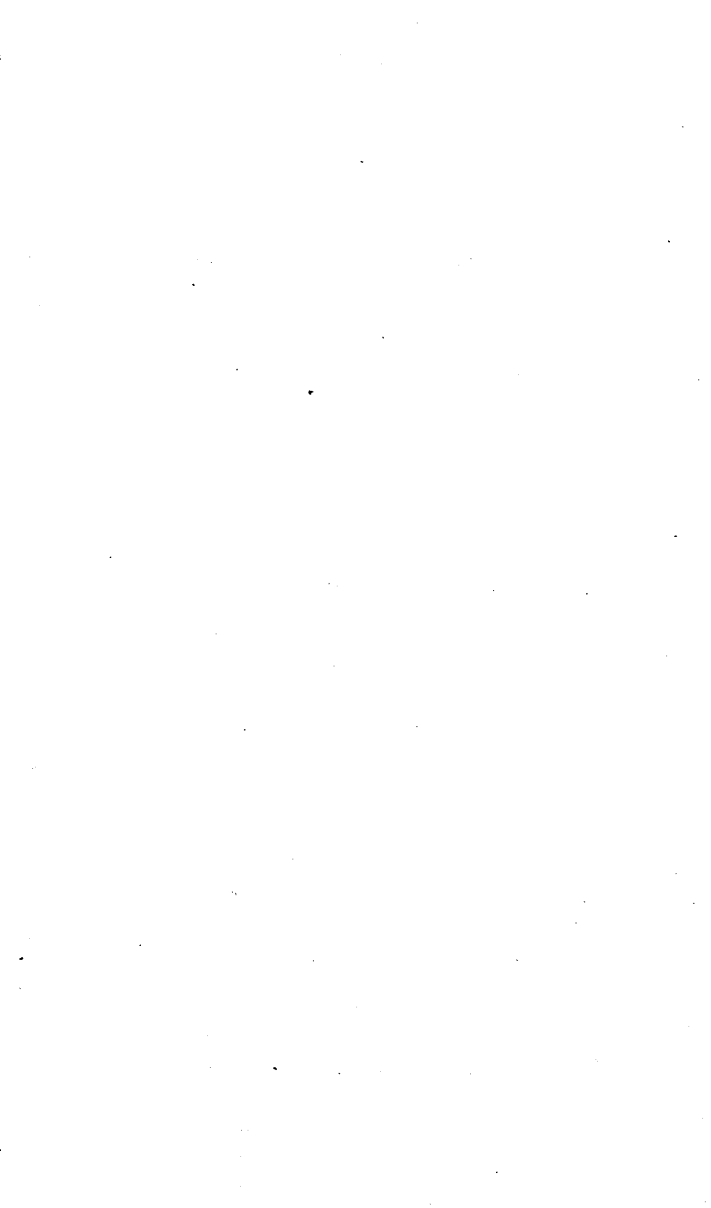
And strive that they to whom it is not given,

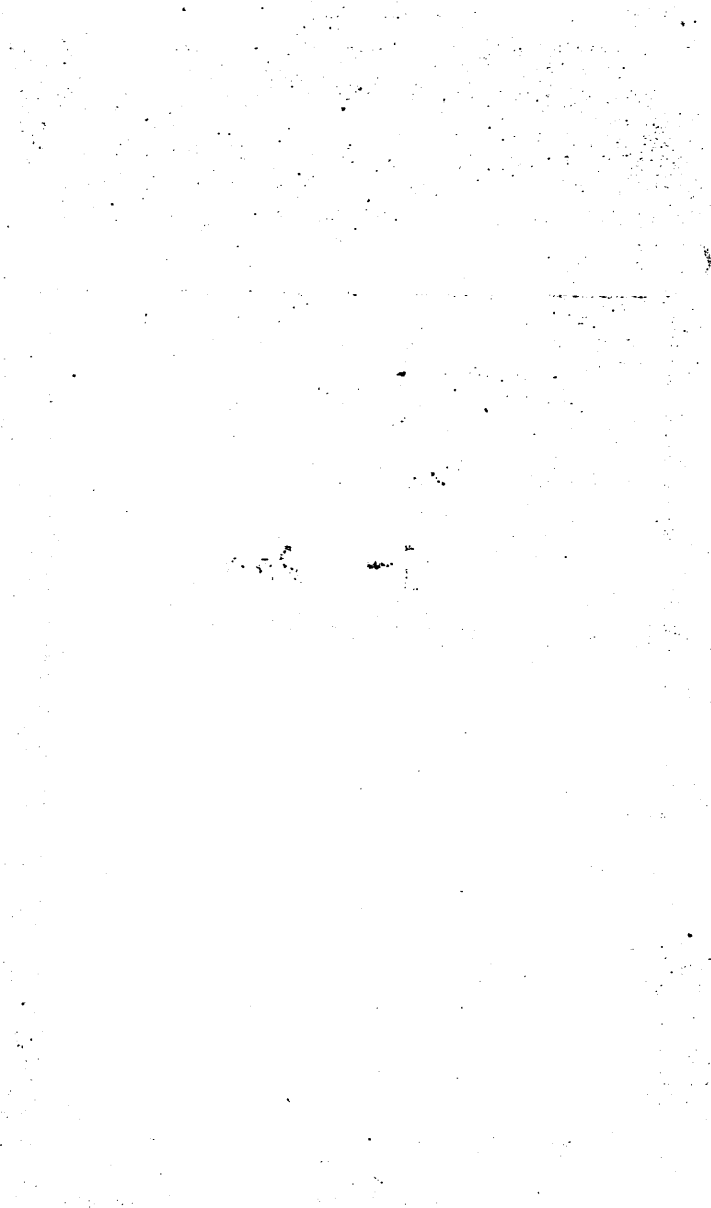
To enjoy that hope, may soon the blessing prove.

“Freely” receiving, let us “freely give”

Of all we have, that dying souls may live.

THE END.





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