

THE  
BAPTIST  
ANNUAL REGISTER,

FOR 1798, 1799, 1800, AND PART OF 1801.

INCLUDING  
SKETCHES  
OF  
THE STATE OF RELIGION  
AMONG  
DIFFERENT DENOMINATIONS  
OF GOOD MEN  
AT HOME AND ABROAD.

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BY JOHN RIPPON, D. D.

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From East to West, from North to South,  
Now be his Name ador'd!  
EUROPE, with all thy millions, shout  
Hosannas to thy Lord!  
ASIA and AFRICA, resound  
From shore to shore his Fame;  
And thou, AMERICA, in songs  
Redeeming Love proclaim!

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SOLD BY MESSRS. BUTTON AND CONDER, LONDON; BROWN AND JAMES, BRISTOL; OGLE, EDINBURGH; ALLEIN, DUBLIN; AND MAY BE HAD OF THE BAPTIST MINISTERS IN NEW YORK, PHILADELPHIA, BOSTON, RICHMOND, SAVANNAH, AND CHARLESTON, IN AMERICA.

Shasters are full of such fabulous stories as these. Mr. Fountain, who was the last Baptist Missionary sent to this country, has made considerable progress in the language of Bengal, and has begun to preach. The Missionaries are anxious to have their Numbers increased, and it is their hope that the society will send out more Missionaries to evangelize the Heathens. I suppose that you have heard that Mr. Thomas has resigned Mr. U—'s employment, and now resides at Chandnigore, near Calcutta.

I shall have great pleasure in sending you any intelligence that I can obtain respecting this country.

I now conclude, hoping that some of the poor Indians (before this reaches you) may be snatched from the kingdom of Satan, and translated into the kingdom of our Lord and Saviour, Jesus Christ.

I am, Reverend and dear Sir,  
Your most obedient, humble servant,  
SAMUEL POWELL.

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MR. FOUNTAIN TO DR. RIPPON.

*Mudnabatty, 27th September, 1798.*

DEAR DR. RIPPON.

CONSIDERING how much you have interested yourself in the concerns of our Mission; I cannot but be surpris'd that I have not yet heard from you. Were you (my Dear Brother) in my situation, you would know the worth of a *corresponding friend*: especially of one capable of administering so much pleasure and information as you are. A letter from a Christian friend is always comforting and strengthening; and surely none need these more than we in India, who have seen so much to grieve our hearts, and frustrate our expectations.

I wrote you a long letter, when I had been in the country, about four months\*. I hope you received it. I think Brother Carey has written to you since then; he, however, talks of writing to you. From his superior talents and longer residence in the country, he will give you better information than I can.

This part of Bengal is very unfavourable to a man whose chief wish is, to acquire a knowledge of the ancient literature and manners of the Hindoos. Our Pundect, (a Nuddea man) is the only person of intelligence about

\* It is printed in No. XV. Page 67.

us. Ignorance and wretchedness are the prominent features of this part of the country, to a degree unparalleled elsewhere. When we speak to the people either about religion or the common affairs of life, they frequently reply "*Aamra chasa Lok ach'hâ, Aamra kee Koreebo?*" i. e. "We are ploughmen, what can we do!" Others say, "*Ohb'hâ Sahib Aamra Benggalle Lok; Aamra kee jane!*" i. e. "We are only Bengal people, what do we know?" Under this ignorance they excuse all they do. But as a Missionary's work is to disseminate knowledge, rather than to acquire it, I am perfectly satisfied to dwell amongst them for that end. It appears to me a circumstance not unworthy of notice, that the Lord sent his Gospel *first* to men of this description. What may be called a *general knowledge* of it, is spreading more and more amongst them; and when they shall receive it in the love of truth, they will be more *wise* and *honourable* than all the Pundeets in Bengal, or all the Literati in Europe, who may reject the counsel of God against themselves. This is wisdom that cometh from above—

Happy the man, who finds this grace ;  
 The blessing of God's chosen race :  
 This *wisdom* coming from above,  
 And faith that sweetly works by *Love*.

Notwithstanding the present poverty and ignorance of this part of the country, it was formerly the most wealthy and populous. Gowr, the ancient royal city, to this day the wonder of Bengal, is about 20 coss south west of this place. It was the metropolis of Bengal before their conquest by the Mahommedans; after that it became the residence of the Nabobs of Bengal. Great part of the walls of this ancient city are now standing, as also several magnificent gateways and mosques; exhibiting the utmost degree of grandeur, though now fast falling into ruin. I went to see this famous place last February, and have given a more particular account of it in my journal.

Near to this is the place called *Malda*, but it is properly *Maldabaho*. It is a compound *Persian* word, signifying the "*Hole of wealth*." The name was given by the Mahommedans, and, I believe with very great propriety. I am apt to think it was a part of the ancient Gowr. Some of the greatest of the Hindoo Rajahs, lived in this district. The place where I reside, *Modonabotie* (erroneously written

written Mudnabatty) derived its name from one Rajah Modon, who lived here. (You must observe that the names of all persons and places here, have a meaning.) "Modon," is a Sanscrit word, signifying *very beautiful*, "Boteé," is *likeness*. The name of the place is literally in English, *the image of beauty*. We have two or three large stones, belonging to the pillars of his house; and part of the Indigo works here, were built with bricks, dug out of the earth. The place where brother Thomas lived, called Moypauldiggy, but properly *Moheepaldeergho*) took its name from Rajah *Moheepal*. His name signified, *Nourisher of the earth*. *Deergho*, added thereto, has respect to an amazing large tank which he dug. "Deergho" signifies *long*. This tank is nearly a mile long. The large house at Moypaul, and the Indigo works, were built with bricks of an uncommon size, dug from the pavements which led down to the water. This Rajah *Moheepal* was a very great man; he is mentioned in the *Mahabharat*; which makes him to have lived several thousand years ago.

About seven coss N. E. of this place, are two ancient pillars standing, said to be the remains of the house of Ban Rajah. "Ban," is an arrow. This Rajah is said to have had a thousand arms; by which means he used to discharge five hundred arrows at once! Brother Carey has often told the people that Ban Rajah must certainly have looked like a *spider*. By the pillars, and the adjacent pavements which I have examined, his buildings appear to have been of an astonishing extent. He married the daughter of Rajah *Moheepal*, abovementioned. From Ban's house is a large public road, said to extend to the kingdom of Assam. This road went over the river Tanguan, where yet are the remains of a large stone bridge of several arches. I have gone up and down this river more than twenty times; have examined the stones, and find them engraved with Hindoo deities. *War and time* have destroyed these great men: their names and the works have almost perished with them. I however hope to see the beginning of a kingdom here, which shall never be destroyed. The king thereof shall reign in *righteousness*. Bengal is naturally a fine country; and under *his* government it shall blossom as the rose! Oh, thou King of Righteousness and Peace; take the Heathen for thine inheritance, and the uttermost parts of the earth for thy possession! Me thinks I hear

my brother Rippon say, "Amen. Thy kingdom come." Blessed be the Lord who helpeth one of the meanest and unworthiest of his servants! I have now got over most of my fears and difficulties with respect to the *language*. Often have I been apprehensive that I should never preach in Bengallee. But the Lord hath enabled me so to do three or four times a week, ever since last June. I find I am making a daily improvement in this important part of my Missionary work.—I have sometimes been afraid that our dear friends in England might be discouraged, through our want of success. But you, my Dear Brother well know that more able ministers than we have preached in vain to thousands. The *Apostles* did not convert a single soul, but as the Lord wrought with them. Perhaps there are some, even in your congregation, who have heard the Gospel longer than any Hindoo, or Mussulman has heard it in this country, and yet have not believed to the salvation of their souls. In the day of the Lord's power, his enemies shall become his willing subjects. Our God *shall* become the God of the *whole earth*. Amidst all discouragements, I believe it shall be even as the Lord hath spoken. It gives us no small pleasure that we have a monthly opportunity of preaching to a few Europeans at Dinagapore, the metropolis of this district. All the gentlemen there shew us no small kindness.

The books you lately sent to Mr. \* \* \* \*, were soon disposed of. I have never seen him yet; but he wrote me, to inform me of what you had sent. I bought some of them, and wanted several more for our good friends at Malda; but they were all disposed of before my letter reached Calcutta. A circumstance this that affords me much pleasure. I have got the 2nd Vol. of the Baptist Register, but no succeeding Number; pray send *all* that follow. As soon as ever one is printed, think upon your poor brethren in India; you might send them by any ship. I wish you would not only give us the *minutes* of each association, but also the *letters* at *full length*\*. This would render your valuable work, much, very much more so. Such excellent epistles, as many of them are, ought not to be lost.

I shall subjoin a *hymn* composed in Bangallee, by Brother Carey, and which I have translated into English. We sing it in time of Bengallee worship to Helmsley tune;

\* It is intended to publish large extracts from the most interesting of those annual publications.—EDITOR.

the English of it will go very well to the same. Perhaps it may not be unacceptable for the Register. Oh that all who sing it on earth, may at last sing the praises of Jesus around the throne in Heaven!—Pray for the poor Hindoos and Mussulmans! Pray for us who are sent unto them; we are praying for you, and longing to hear from you. Will Captain Applegarth ever come again to India? I should like to see him. Remember me to Mr. Lepard, with continued respects; and believe me, My dear brother,

Very affectionately yours,  
J. FOUNTAIN.

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### THE PENITENT'S PRAYER AND RESOLVE.

*Composed in Bengallee, by W. CAREY. Translated into English  
by J. FOUNTAIN.*

#### KHADEETAR NEBEDAN O NEYAM.

- 1 DOIYA koro Aamar Oopor  
Ohh'ha Jesus B'hogoban!  
Toomee Norar Rokya-kurta  
Soono Aamar Nebedan  
Soono Jesus  
Soono Aamar Nebedan.
- 2 Aamee boro Ohporad'hee  
Aamor Papar boro b'har  
Shorgar kah'ho Shoktee noh'ha  
Aamor Mookto koseebar.  
Jesus Ch'hara kah'ho noh'ha  
Shoktee Mookto koseebar.
- 3 Papar Beefata Mon nossto  
D'hormo Ghan O kech'ho noh'ha  
D'hormo dungsheest-shokol pamor  
Shorgar Ookto kamona  
Papar dungshon-amon nossto  
Shorgar Ookto kamona.
- 4 Sooneyach'hee Mungolakan  
Sooneyach'hee toomor Nam  
Toomee kota hooskho piaya  
Koseeyach'hee Pofetran.  
Norar Nossto Baran karon  
Koseeyach'hee Pofetran.

- 5  
 “ Soono-Mano-shokol Papee  
 “ Soono soono Oodhar h’hoe  
 “ Keech’ho korona belimba  
 “ Akon B’hoktee koseeo  
 “ Kal joytach’ha Kal joytach’ha  
 “ Akon B’hoktee koseeo.
- 6  
 “ Tokon toomra, tokon Aamee  
 “ Khama Piaya, Piaya Tran  
 “ Shob’ha h’hiya Shorgo St’tana  
 “ Koseeboo tar stobar Gan  
 “ Aamra giaboo Hallelujah,  
 “ Christ o koran pofectran.

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 TRANSLATION.

- 1  
 JESUS now have pity on me ;  
 Shew the mercy of a God !  
 Thou art guilty man’s preserver ;  
 Hear me through thy precious blood !  
 Jesus hear me ;  
 Hear me through thy precious blood.
- 2  
 Truly I am very guilty ;  
 Sin most heavy lies on me !  
 None on earth—and none in glory  
 But thyself—can set me free.  
 Jesus free me ;  
 Thou alone canst set me free.
- 3  
 All my soul with sin is poison’d ;  
 I am full of wicked leaven ;  
 Holiness destroy’d ! I’m sinful !  
 How can I be fit for heaven ?  
 I am sinful ;  
 How can I be fit for heaven ;
- 4  
 I have heard thy precious Gospel ;  
 I have heard thy gracious name ;  
 Oh ! how boundless were thy sufferings,  
 Wretched sinners to redeem !  
 Poor lost sinners !  
 Wretched sinners to redeem !
- 5  
 Thou hast given an invitation  
 To all sinners in distress :  
 I will come—and call on others—  
 To receive thine offer’d grace.  
 “ Come, poor sinners !  
 “ And receive the offer’d grace.

- 6 " Now regard the invitation ;  
 " Hearken, hearken, and be free ;  
 " Stay for nothing—do not linger.  
 " Trust his word and saved be.  
 " Time is going !  
 " Trust his word and saved be.
- 7 " Then shall all of us together,  
 " (Having free salvation got)  
 " In the heavenly world assembled,  
 " Sing the wonders grace hath wrought.  
 " This our chorus—Hallelujah ;  
 " Christ hath our salvation wrought."

N. B. The fifth verse is not in the original. You will observe there is no just transition from the fourth to the sixth. I therefore introduced it to supply the deficiency.

J. F. [67

## L E T T E R S

ADDRESSED BY

THE BAPTIST MISSIONARY SOCIETY

TO THEIR FRIENDS.

DEAR SIR,

**T**HE Committee of THE BAPTIST SOCIETY FOR PROPAGATING THE GOSPEL AMONG THE HEATHEN take the liberty of stating to you the following particulars—Having been repeatedly solicited by their brethren in India to send out more Missionaries, they have this year been enabled to comply with their requests. Four amiable and intelligent young men, three of whom are married, set sail, with their wives and children, on May 25, 1799. One of them, William Ward, is a young Minister, sent out by the newly-formed Baptist Church at Hull, now under the pastoral care of Mr. Lyon. Besides his desire to preach the gospel to the heathen, he hopes to be useful in another capacity, having been by profession a Printer. The other three, Joshua Marhman, William Grant, and Daniel Brunson, are members of the Church at Broad-Mead, Bristol, under the pastoral care of Dr. Ryland. They all possess promising talents for the ministry; and some of them an ardent thirst for acquiring languages. The whole company,