My dear Sir,

It is a long time since I wrote to you; my numerous engagements must be my apology, and indeed this apology is the true one, for want of will is not the cause; I shall however now write you a short note to make amends for my long silence and request a continuance of your favour.

Since you as well as myself are acquainted with the circumstances of the brethren having been sent from America to begin a mission in the East, they have all safely arrived at this place, yet however they absolutely refused to let them stay here, and how peremptorily desired them to leave this place and not to settle in any country belonging to Great Britain or her allies: We have tried our interest, but have succeeded no further than to gain permission for them to go to the Isle of France, to which place Dr. and Sister Knowe went before the arrival of the other three. It soon appears that the mind of Dr. Judson had been much employed upon the subject of their being baptized, and in a little time after their arrival he and sister Judson wished to be baptized, with which we complied, and they
were accordingly both baptized publicly at Calcutta in the name of the blessed Trinity. I inquired of Mr. Judson what could have induced him to take this step; to which he replied that on his voyage he thought much on the prospects of meeting with us at Surat, and he knew that we were Baptists, and supposed that he might probably be called to defend in public Baptism among us. This led him to examine the evidences for it; and the more he proceeded on this examination, the clearer the evidences for baptizing believers only, and that by immersion, appeared. He frequently conversed with Mr. Judson upon the subject, which was the occasion of his thinking as he did upon that ordinance. Since his baptism, he finished a very excellent discourse upon the ordinance, which we intend to print, with an account of the change in his views on his own account.

Since his baptism, Ichabod Rose has been thinking deeply upon the subject and to-night I was informed that he had made up his mind to follow our Lord in this ordinance. He discusses the matter with his other brethren, and it is difficult to say what will be the effects of his conversation.

Now what is to be done with these brethren? They appear to be procured by the board of commissioners for Oriental Missions. We shall advance them temporary supplies.
but we were not able to invite them to become Missionaries for the Baptist Mission without first writing to England and receiving our Brethren’s consent. Our Brethren, Judson and Reed would also be glad to be American Missionaries.

Can we not have Brethren in America form a Missionary Society either Auxiliary to our Society in England, or distinct from it, as may appear most expedient, and take these Brethren as their Missionaries? I believe they are men of the right stamp. They intend to settle eventually on the Island of Java, but must go first to the Isle of France on account of the East India Company. One of our Brethren is also going thither. We were with them with advice, and everything else which might say.

I think this circumstance opens a new scene of duty to our Baptist Brethren in America; and though I am persuaded that their proper sphere of action is among the Indians of North and South America, and in the West Indies Islands, yet this extraordinary call should not be lightly judged over.

The Lord has still more events and works about Jerusalem and to be baptized in a month or two more.

Colcutta
20th Oct. 1812

W. Carey.