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G.H. Bowen.

Letter from -

Rev George Bowen.

Missionary to Bombay. India.

Given to H. D. P. by the Rev. G. W. at Bombay 5/2

Family	f. 1	July 28, '47
Mother	f. 3	July 30, '47
Kate	f. 6	July 31, '47
Harriet	f. 9	Dec. 20 - Jan 25, '48
Bathar	f. 68	Jan. 31, '48
Kate	f. 70	Feb. 16, '48
Mother	f. 80	Apr 29, '48
Harriet	f. 95	May 7, '48
Mother	f. 100	May 8, '48
Mother & Sister	f. 110	Aug. 27, '48
Kate	f. 104	June 17, '48
Wood to Mrs. Reid	f. 112	Aug 30, '48
Mother & Sister	f. 114	Sept. 12, '48
Harriet	f. 122	Oct. 13, '48
Kate	f. 127	Nov. 16, '48
Harriet	f. 130	Dec. 15, '48
Family	f. 135 (207)	Jan. 16, '49 ('50)
"	f. 138	Feb. 12, '49
John Mission	f. 146	Jan. 8, '49
Harriet	f. 163	Apr. 14, '49
Kate	f. 171	Apr 16, '49
"	f. 175	June 13, '49
P. W. Adams to Mother & Sister	f. 183	June 21, '49
Harriet	f. 186	Apr. 14, '49
Family	f. 197	Jan 15, '49
"	f. 207	March 17, '50
"	f. 214	May 9, '50
"	f. 219	Oct. 15, '50
Mother	f. 222	Dec. 16, '50
" & Sister	f. 226	March 15, '51
"	f. 230	July 4, '51
"	f. 236	Sept. 16, '51
Family	f. 244	Nov. 11, '51

Mother & Sister	f. 247	Feb. 5, '52
Servant	f. 257	June 4, '52
"	f. 263	Oct 14, '52
Harriet	f. 269	Jan 27, '53
Sisters	f. 274	May 22, '53
Mother & Sister	f. 277	June 18, '53
Harriet	f. 283	Sept. 27, '53
Kate	f. 288	"
Mother & Sister	f. 290	Oct. 27, '53
"	f. 298	Nov 26, '53
"	f. 302	Dec 28, '53
"	f. 306	Ind. 10, '54
"	f. 315	May 12, '54
Harriet	f. 319	June 19, '54
Mother & Sister	f. 328	Oct 21, '54
The Harrisons	f. 331	Nov. 27, '54
Mother & Sister	f. 337	Jan. 20, '55
"	f. 340	Apr. 30, '55
Harriet	f. 344	July 9, '55
Mother & Sister	f. 349	Sept 11, '55
"	f. 352	Nov. 15, '55
May Minger to	f. 358	Jan. 15, '56
Mother & Sister	f. 362	Feb 16, '56
Harriet	f. 369	Apr. 16, '56
Mother & Sister	f. 371	June ?, '56
Kate	f. 375	Aug 29, '56
Mother & Sister	f. 380	Oct 3, '56
"	f. 383	Dec. 17, '56
"	f. 386	Jan 16, '57
Harriet	f. 389	March ?, '57
Mother & Sister	f. 394	June 10, '57
Harriet	f. 400	July 15, '57
Mother	f. 404	July 29, '57
Harriet	f. 410	Aug 28, '57
"	f. 416	Oct. 16, '57
Mother & Sister	f. 421	Dec 24, '57
Harriet	f. 428	Apr. 5, '58

1
Boston. July 28th 1847.

Well beloved ones.

Paper, pen and ink I find lying on the table in the library of the Missionary House (where I have been rummaging among the Malabatta books to see what I can find for the voyage) - and they seem to invite me to write you a few lines.

We have reason to express gratitude to God, that He gave us such strength in parting, and in so many ways diminished the severity of it. Where there is such strength of feeling as we all doubtless were conscious of, the life demonstration the better perhaps. Your trial is the sorest, in some respects. My mind is necessarily occupied with other things, more or less, and will be for a little time, though that hour will be remembered while I live, and probably with more and more interest. Again and again, I praise the God of all grace, who has given us such unity of feeling, in regard to the course I pursue, and has thus smoothed and tempered the separation. I wish you to feel that the only pain I am conscious of, relates to yourselves; and that it is all joyful in every other respect.

2
On board the steamboat, I sat down in the cabin soon after leaving, and read the 49th of Isaiah, which I opened upon without premeditation.

It was exceedingly comforting and invigorating, and seemed all life. In the course of the evening I shed many tears in thinking of your diminished number. Retired early to my berth, and never slept a wink; but had most happy hours. "God is our refuge and strength, a very present help in trouble; therefore will not we fear." This passage was very delightful to me. Our refuge. Both yours and mine. Our strength. Very present, ever with those who are absent from one another. Very present. More than present. Most intimately and cheerfully present. Help in trouble. The promise looks at just such an hour. And my confidence was that God would give you in some way or other, a great deal more than he takes. That the Saviour will reveal himself more gloriously far. I can well understand the possibility of being blessed both you and me, very greatly by means of this separation. God's ways are not as men's ways. I arrived at 1/4 past 6 o'clock this morning, and went to Mrs Rice's, where Mr Hill, the treasurer of the A. B. is staying. Visited the Goodwin, a fine ship. I have a state-room, very commodious.

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dious, I shall put my baggage aboard to day. Will sail
Saturday. I am afraid that after the excitement and
energy, Ma will be sick. Write me abundantly.

Yours George.

(Boston July 30, 1847.)

My dear Mother,

I received a note from Harriet
this morning, and am pleased and thankful for
what she communicates of the state of things in the
house. I bless God for his presence manifested
among you, giving you comfort and resignation
at this time. Our family is so small, that the
absence of one creates necessarily a considerable
vacuum. But God rejoices when His eye rests
upon a vacuum; He says "perhaps they will want
Christ." You do want Him and have expressed
your want. And I believe Christ is with you;
oh, may He more manifest to you and in you
every day. May He abide in your heart by faith.
May you forget past experience and past attainments.
May you hunger and thirst after an intimacy
with this Saviour such as you have not yet known.
"Who is my mother and who is my brother," said
Jesus Christ. "Whoever shall do the will of my

Father which is in hea^{ven}, the same is my brother
and my sister and my mother." Consider this.
Christ Himself the adorable Creator and Saviour
will be your Son, if you do the will of God.
Oh may you apply yourself with an energy never
yet known to the blessed work, first of knowing,
and second of doing the will of God. Dear Mother
redeem the time. This life is seed time, and is
fast passing away. We are to live through all
eternity on the harvest we now sow. There cannot
by any possibility be too much earnestness in
religion. There is great reason to believe that
we are neglecting some duties, ignorant of some
obligations, unless we apply ourselves with extraor-
dinary and unceasing diligence to the study of
God's will. There cannot by any possibility be too
deep a conviction of our need. Or too much pray-
erfulness. Or too much love. - Dear mother,
I bless God over and over again for what He has
done for you. But oh, much remains to be done.
I want to have you exert a positively Christian
influence. An influence that will have the effect
of drawing souls to Christ. A person may exert a
moral influence without honoring religion. It must
be evident to all that we love Christ, and despise

every thing that does not tend to his glory.

I called on Mrs Sherman in Andover yesterday, and had a very pleasant visit. Saw Mary, Mrs Crosby and Miss Van Ingen. They inquired after you all. They inquired very particularly after Ann Weston. I told them something of what God had done for us; they appeared to be much interested.

I had my baggage all put on board this day I arrived. In my state room, (the cabin is on deck) I have Chest No 1, my trunk and the bag. The rest are below where I can have access to them.

The cabin is on deck. The Captain lost a brother, last Tuesday at Portsmouth. We shall probably sail to morrow, Saturday at 10 o'clock. Shall write again before embarking. Best love to all in the house, and to others who inquire.

Your affectionate son
George.

Mattress is purchased
and a blanket.

6
Boston July 31. 1847

My dear Kate.

I am very glad you added some lines to Harriet's letter, and I want to enjoin upon you to write much and often. I want you not to hesitate to communicate to me the exercises of your mind, and keep me constantly informed of the progress you make in the divine life. For you must make progress; it is impossible to be in the divine life and not make progress. And my earnest hope and expectation is that this time will be to you a time of blessing, an epoch to be remembered with joy. That you may feed upon the "bread which came down from heaven," as you never have done before. - I want you never to be satisfied till you have reached that knowledge of the Saviour, that will amply satisfy all the wants of your soul. And I would have you believe now, on the Word of God, that it is permitted us to find in Christ all that we ever want here below, as well as there above. You must exercise faith for this. - If you have not yet so known Christ as to count all things loss for him, I would have you believe on divine testimony and the testimony of many saints that

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There is such a knowledge, that it is freely offered
us and that it is not at all safe for any living
creature to be without it. - Pray without ceasing.
Grow in faith by the continual exercise of faith.
Spare not yourself. Pluck out your right eye.
Cut off your right hand. The best indication
that you are growing in holiness, will be this,
that you are growing in love. Love not to certain
ones, but to all. Be very careful that there is not
a being on the earth, for whom you have other
feelings than those of love. It were better to have a
deadly enemy, than to have any other feelings than
such. Ask Jesus Christ what love is, and ask
him to give it you. This is a vital matter. We cut
ourselves from all blessings, by shutting any body out
of our affections. He says we must pray; "Forgive
us our trespasses as we forgive". Notice the word
as. We pray God to love us and that we as we
love and treat others. Never have anything to do
with evil-speaking. Don't listen to it. By evil
speaking, I mean any thing that tends to hinder
us from loving the person spoken of.

My dear Kate, may God bless you and guide
you. May you know your own weakness, and
take shelter under the shadow of His wing.

I only hope you may pray for yourself as fervently
as I have prayed for you! No, I hope more than
this, that you may pray as Christ prayed for you
in the garden and on the cross, that you may under-
stand his intense solicitude for your sanctification
and be in sympathy with him.

I'm much disappointed in not seeing Mr. Hume
these times. Cannot account for it.

Had a letter from Bro Todd the other day
His faith had been much tried, but also streng-
thened; and he and Bro Fuller are now active-
ly engaged, and apparently useful.

Dear Kate, I bid you good bye from our
ship, near 11 o'clock Saturday. We have just had
interesting, ^{religious} exercises, conducted by Mr. Lamm
the missionary, now in this country. Saw this morn-
ing Mr. Abbott, arrived yesterday from Choud-
moyer. Give my love to Aunt Weston. I hope
she may know about some happiness in the bosom
of Jesus Christ, and that her declining days may
be better than the former which have been afflic-
tive in a peculiar degree. Remember me to
all friends. Forget not Rosy and Emeline,
and give them this last word from me, Take first
the kingdom of God and his righteousness. Wait

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not till you have a well grounded hope in Christ.
Be constant at family prayers, and may we all,
all this household, be true in Christ

Farewell. George.

My dear Harriet. To day is the 21 of December
1847, and we are still on board the 'Godwin',
and likely to be so for some time to come, perhaps a
month. Our position is, the Indian Ocean, about
80 miles north of the equator, and 180 east of the longi-
tude of Bombay. This makes the 14th day we are
upon the ocean. I fear that you will experience
some anxiety, in consequence of the late period at
which you will receive letters from me. If I had
only been able to send a letter to you, when but about
a week, I should feel relieved on this point; for I would
have told you, in such a letter, that the 'Godwin' among
her many excellent qualities did not resemble that of
fast-sailing. I had been out but a few days when I
settled it in my mind, that we would not arrive before
the 1st of January, and I confidently predicted it to
my fellow passengers, though they would not believe me
till after they got round the Cape. Until within a
day or two I had thought it probable that we might
yet reach Bombay in time to send letters home by the

of January mark. It is possible; but present appearances are against it. For only think, we are at this time actually going to the Southward, at the rate of 20 or 30 miles a day, by reason of a very powerful current, and a very powerful wind; and unless we get a breeze we shall in a day or two be carried back over the line or else carried ashore on some of those coral Islands, (the Maldives) that lie just west of us. Nothing can be more insidious than these currents. We get a little breeze and seem to be making a good course, and going on our way, and all the time we are carried in the direction most repugnant to us. And without a wind we are obliged at their mercy. An island might be distinctly in sight, and a serene noontide sky above us, and every discoverable thing meaning a friendly and benign aspect, and yet this invisible current, so secret that none of our senses can discover it, might carry us right upon the reef that surrounds that island. So true it is that the danger we find it impossible to avoid are the only ones to be dreaded. Unless we walk by faith not by sight; then we look, right through the angelical disguises of the enemy. To the eye of sense, especially in this glorious time, God is at peace with this world, and with all the sinners in it

with their blasphemies and their foul deeds; and yet even here there is no combination of influences so enigmatical as to exclude every monitor of a wrath to come, every intimation that while God is love, He is also a consuming fire, and that while He is well pleased with His Son, the nominated King of this world, He is also angry with its revolted inhabitants every day. I have thought much during this voyage of the admirable adaptation of the modes of nature to make known God and His moral government. Some people, yea, Christians, have talked much of the mysteriousness of God's government, in respect to the misery he suffers in this earth; but the mystery, some may say, has been assented to with the gospel eye-salve, has appeared to me the other way. The wonder in heaven doubtless is this, How can our God of love and purity, lift up the gloomy light of His countenance as He does, upon a world where love and unity are in torment and odium. How can He suffer the rod of his indignation to be so faintly and incidentally seen. It seems to me that to philosophers this should be the very problem of problems; — how a God having perfections that render him worthy to reign, can without destroying those perfections, concern pass man about with such untelevident tokens of

divine kindness. I don't speak it in arrogance, but I pity those who are so unacquainted with their own hearts and own deserts, as to spend these day, and nights in endeavours to explain the mysterious measures of calamities in this world. The fact is, let us you and me, I sometimes think, we have no right to call anything a calamity that falls upon the temperature of hell. If those stray spirits, suffering on the roof of this world, are mysterious, how immensely enigmatical must be the blackness of darkness where the fallen angels are bound. This world begins to be a heaven, when we begin to understand our deserts; and yet is to be a heaven ~~before~~ we go on to know our deserts.

The face of nature, the more I study it; the more evangelical it becomes. We have an injunction from the Holy One. Know all things. The fear of the Lord is the beginning of wisdom. Our eyes must first be turned to him who is the Truth, the Sun of righteousness, and only after that can we take our first right look at any thing in nature or in art, history or fiction, heaven or earth, or hell. In the visible creation, there is that love that was manifest in the flesh; love whose length and breadth, height and depth are unmeasurable; I am continually stumbling upon the promises of the Bible, and peering among the works of God; and the ray of light

of light that comes tearing down to me from the sun at the rate of 200,000 miles a second, seems to have just breath enough to sustain, for I know that sent it, "I am the good shepherd that will lay my life for the sheep - in their exposure. I find this Calvary tree, breaking through every stone and rock in nature, but I find also the thunders of the gospel. Jesus Christ came not to condemn the world, He came to save, but it was one that dealt both in promises and threatenings. The wrath of God as revealed in the gospel is not retributive vindictive; but permissive; as it were the fore casted shadow of itself; intended, like His goodness to lead man to repentance. And so with the wrath of God revealed in nature; it is not retributive, for it is casual, fugitive, and undistinguishing; it invites all men to seek when they stand as a place of punishment; for all men know that the worse they become the worse they live & reside in this world; but it is permissive, and tells all who have ears to hear that there is a greater one to come, for those who fail to understand the loving kindness of the Lord. What I admire is the particular amount of this element of evil, blended with the good of this world. The benevolence of God remains intact; and you see how men cannot escape a conviction of it; and yet it is revealed from heaven, that He is something more than merciful.

My habitual impression is that to create the new heaven & the new earth of prophecy, it will not be necessary, to change the material world we live in, but simply the eyes with which we look upon it. Enough to bind the eddies together, & turn back the volcanoes, and turn down the lightning; to throw out the ten foreign elements introduced because of sin. Then, were our souls all alone with our God, life would be a heaven indeed. There is nothing terner than that man so dead in sin his whole nature. I was not aware until this voyage, how extensive was the empire of this death in me. For I have seen that the least of the ends for which the beautiful works of God were given, is that material end which men conceive the great one. Take an encyclopedea and read an article on Light, and then be assured that the man knows nothing about it. He has found out some of its material properties and purposes; but though he had found out all, yet is he still a hundred of millions of miles from the intention of God in bestowing it. I believe that in all His works God addresses the soul; and this body of ours is simply the instrument for apprehending these external signs and symbols by which God addresses us. Now I have felt that my senses are stuped in death. The Bible and every word of it is sealed up, until

God be heard in it; and every thing in nature I conceive
 to be, under the same seal. It gloriously exalts God I
 think to view him as simply intent upon addressing
 our spiritual natures. The tree has some higher mission
 than to give shade, fruit, fuel, for the gross of the bodies
 of man. Every leaf and fibre of it exerts primarily to
 make known the perfections of our God, to repeat in
 new streams the promises of the gospel, and to do some
 thing towards the elevation of our moral natures. And it
 is only because we are without the Spirit, that these
 effects are not speeded. I assure you that, as I was
 one day sitting on the myrtle top, I was really frightened
 by the discovery of the awful death in which my senses
 had hitherto been born. I was shocked at the thought
 of going out of the world, and leaving my body for the
 worms, before I had ever discovered or discerned of the end
 for which that body was given me. All other ends were
 mediate; the great end was the enjoyment of God. My
 sense of feeling, taste, hearing, sight, smelling, were all
 given as so many avenues by which God should com-
 municate to me the knowledge of Himself. And how
 had I been depraving them; every hour, and every
 minute of my life. Just as though all the gold in
 the world should be taken to make spades and hoes
 for day labourers; and all the diamonds in the world

to give light to those that toil in coal mines. While I
 filled with the Holy Ghost, I could not eat a crumb
 of bread without some new enjoyment of God. In connec-
 tion with these thoughts, considered the passage, "I have
 formed thee for myself."

If you enquire about our voyage thus far, I reply that
 you must not expect any startling incidents. As I was
 remarking to Mr & Mrs Wood this morning, it is one of
 the felicities of our constitution, that we are independent
 of external-movements, can go & re-appear on, by virtue
 of our spiritual natures, from one region to another, from
 wonder to wonder, from glory to glory, even when our
 bodies are imprisoned in a wind-bound ship. And I
 have been living a good deal in the world of thought
 and have been very little sensible of the monotony of the
 voyage. You see that it is all I, I, I; but I don't
 care; and I am not certain that you will have any
 thing else. Well, let me think, what sort of a voy-
 age have we had? What have been the incidents?
 We were boarded by a whaler, a fortnight out,
 but he was just out of port; and so we could not send
 letters home. The same day one of our crew fell over board
 but assistance of the sailors was providentially near to save
 him. We sighted Cape Verde Sept. 4. Reached
 the line 24th at night. You know the sense that

lake-plant, on crossing the Line. A visit from Dejeune
 time was his count, and an awful process of shaving, since
 gone by those, who have never crossed. I thought I had
 escaped it, but, received a bucket of water upon me,
 from one of the men who had put himself in am-
 bush for the purpose, and thus was my commutation.

Soon after we saw an English Vulture, the King
 William, bound for New South Wales, and sailed
 in company with her for a thousand miles. Parted
 company, and after more than a thousand miles sailing, came
 together again, and then parted for good. We had about
 40 days of uninterrupted sunshine, from Boston to the
 cape of Good Hope. We did not see the cape, passing
 several degrees to the south of it. As we drew near it,
 we were joined by large numbers of Cape Pigeons, and
 Albatrosses, which continued for weeks together hovering
 and floating in the wake of the ship. We took
 several albatrosses, with a hook and line not deading
 what Coleridge names against in his Ancient Mariner
 or. (The sailors know nothing of this superstition. The
 albatross is a very handsome bird, often of spotless
 white; measuring from 1 to 12 'at from tip to tip

We found no rough weather until we got off the cape
 After that we had a number of gales, often sailing
 under double reefed top sails. About a fortnight ago

we were under bare poles a whole day, the sea rolling grandly, occasionally submerging the deck. But this is such an admirable ~~staple~~ ^{staple} boat, that she ships a sea where another would ship twenty. But I have enjoyed these storms greatly, and to confess the truth, have preferred the rising to their subsiding. I have never been satisfied with anything I have yet seen of the glory of "Luce in the storm." I have a secret desire to see what may be seen, and to have my highest conceptions realized. But God is better to me than I am to myself.

I must tell you that I am a great sailor. There is hardly any part of the ship I do not visit. I have often been up bending and reefing sails. One afternoon I helped put double reefs in the fore top-sail, main-top-sail and mizen-top-sail; more than one I have seen to the mainroyal-mast head, (the highest part of the ship) and every day I visit the ... trees, and top-gallant yards. And, ^{and, especially,} I have gained strength though not flesh. I can go up thirty feet of a rope by my hands alone; whereas I could hardly lift myself at all in that way when I first came aboard. One day we fowled the main-top-mast spryng, but being favored in weather, fished it the same day, an operation which answers to splintering in surgery. I saw whales occasionally at a distance, but one day

as I was seated on the fore top gallant yard, meditating on the day's exert and thinking of those at home, I saw one approaching from a distance in grain style. He bore right down upon us, and I apprehended for a moment or two, that he would dash right into ~~the~~ bow, and break it through, (for they have this strength). - but he skimed off, and lay along side exhibiting his vast proportions to our astonished gaze. He was 80 or 100 feet long - What is amazing is that the food of the monstrous creatures consists entirely of animalcula, so fine almost invisible.

Dec 21 As I have begun to write, I feel disposed to keep on writing. Since yesterday morning a dead calm, and we have been going to the southward. I can tell you better where we are when we get an observation at noon. It is a ravine with the most admirable weather, the thermometer above 80 and skin like 70. That caused ~~boon~~ to give an idea of the transparency of the atmosphere, and just now, the sun being 3 hours high, saw Venus shining brightly over our heads. How different the weather with you. We were saying last night, that if any of our friends should pay us a visit, they would hasten to throw off furs and shawls and cloaks. Among the things that we did last night, we came to the conclusion that we had done wrong in troubling ourselves about the future of this voyage, viz. that

It was our duty to keep out of our minds and out of our conversation, all speculations about its probable length.

It seems to me that man has business with the future only so far, as he can be influenced in his present conduct by it; and that he has no right to be hawking about 'God's curtains, trying to peer in at this side or at that or underneath when no such infirmities is to be suspected. Now, whatever may be our conjectures or conclusions about the length of this voyage, they will not enable us to advance the ship a hair's breadth, and therefore there is something profane about the habit of indulging such conjectures.

God seemed to say to me, Suffer not unto the day is the end thereof, I have put into every day as much of duty as I could of trial, as well to be all your power to the utmost. I brought up this illustration. Suppose Napoleon taking an evening walk among the tents of his soldiers, has overheard them discussing the future movements of the 'Emperor', what he would probably do to-morrow, in what direction he would march the next day, what tactics he would attempt with the enemy next week, and what terms he would offer to the Emperor of Russia. Would he not decide that the soldiers were wandering out of their proper province and that it would be altogether wiser and more becoming on them to their own business and if he has heard one of them telling the others so, would he not have sent

to enquire the names of that one, and put it down on his list for promotions. I think so. This has appeared to me at times a grievous sin; and I have been alarmed at the amount of vain words, uttered on this voyage about the voyage. Especially in view of that scripture "By thy words thou shalt be justified and by thy words thou shalt be condemned." I have thought of all my words spoken since we left Boston, being gathered into baskets, and the angels of heaven sitting down to a feast them, — and what an enormous mountain of rotten ones would be raised. Surely there is nothing justifying in our talk about future words and future deeds. But the difficulty is there is so much of our pastime blindness remaining, and that we have so little discernment of a present Duty. I was thinking, the other day how astonished the angels must be to hear us say "It rains." (What rains?) Surely the descent of rain implies a present operation of a present God, as much as when there came a voice from heaven, saying, This is my beloved Son, hear him — I am required to what I was talking with you about yesterday, the true way to enjoy God's eternal creation, is to mix up His word and His works together. Practice this and you will find the combination precious. Consider the Sun as preaching to you, with the intence zeal and burning eloquence from the words "I am the light of world;" or from "In him was life, and the life was the light

of men"; or the moon from there. "Ye are the light of the world."
 "Because I live, ye shall live also"; "Beholding the glory of
 the Lord, changed into the same image from glory to glory."
 "Looking unto Jesus." "As the Father has sent me into the
 world, even so have I sent you into the world." "Without
 me ye can do nothing." "Of his fulness have all we received."
 "Grass withers, for thy light is come." When you fix your
 eye upon a star, fix your thought upon the sun, "Lo,
 I am with you always." Your Redeemer, who upholds the
 all things, is away off here, millions and millions on millions
 of miles ~~away~~, filling some vast system with beauty &
 truth and bliss; but not a minute paper on which he does
 not send down to you indefatigable post messengers, angels
 from his body, great as galaxies of light, to tell you
 without ceasing, "Lo, I am with you always." ("Can a
 mother forget her nursing child?") And this not from one
 star but from myriads of millions. I see written every where
 "all things are done." This is one of his most stupendous facts
 in creation even more so than the fact of universal grav-
 itation. God bestows no private blessing. The plant has no
 power to swallow up the ray of light, and say this is all my
 own; and will do what I please with it. The condition
 upon which it possesses its beautiful tent, is that it shall
 send the light out again to every point of the compass.
 The benedictions of God are such only when the recipient sym-

partizee with God, and recognizes a universe to be loved and
 blessed. It is something to be thought upon that the stars,
 these countless, sons of space, so immeasurably removed from
 our wheelabouts, should be represented in our firmament.
 It is one thing that they should exist; but quite another that
 their representative rays of light should be thronging our
 firmament and turning it into an amphitheatre. In being
 united to God, we are wedded to all his smiles and smiles.

When one believes on the Lord Jesus Christ, he looks up and
 sees the hosts of the Lord of Hosts all exclaiming to Him
 at once, you are our brother, - or you are our sister;
 we share with you all we have. That He might gather
 together in one all things in Christ both which are in
 heaven and which are on earth; even in Him. That they
 may be one even as we are one. - When the word comes

upon you, remember that there is one word for the word &
 the Spirit, in the Bible; and that the comparison is frequent;
 and in every breeze find an enormous excess of promise,
 saying "He giveth to all men liberally and is not
 repented." Ask and it shall be given you. "He will not come unto
 me that ye might have life." Be ye filled with the Spirit.

Among other vessels that we spoke was a french bag,
 the Arago, bound to Versailles from Ferrarabine. It fell
 to me to speak her, as one else speaking French. It was
 quite cold wth the rope, and for some weeks afterwards;

great coats were necessary, and at night blankets.

I must tell you how pleasantly I am situated. I doubt whether any missionaries were ever so well accommodated on their passage. Our cabin is on deck. I have a state room to myself. It is about 6 feet in one direction and twelve in another. Bro. Wood, who has some skill on carpentering, put up an excellent desk for me, at the beginning of the passage, about 4 feet long, at one end of which is a plan for a little library. A window gives me light, air and a view of sea & sky. So that I have every facility for study. Before leaving Boston, I ransacked the mission house for Mahvatta books, and brought away a Mahvatta grammar, dictionary the gospel of Mark, the four gospels condensed in one, Genesis, Exodus, the child's book on the soul, a volume of the *Dynandaye*, (a paper published at Bombay by the missionaries) I have read all these books, with the exception of the last, giving some 4 hours a day to this study. I feel exceedingly grateful, and ought to feel more so than I do, for all these happy arrangements, by virtue of which I am enabled to improve my time, so far as privacy, health, and convenient and suitable books enable me. My health has been unflinchingly good. If I had been only somewhat indisposed, as Mr & Mrs Wood have been, I would not have been able to accomplish much, I suppose. They have been using somewhat well along

especially Mrs. Wood, who has not at any time felt as she does on land. They have studied Malayatta somewhat, but have found it generally too require too much effort in their ^{present} state of health. But their improvement in other respects is very marked. Bro Wood has been growing much in grace. He seems to have another vision altogether. I assure you, I enjoy their society very greatly.

Shall I give you an account of my daily employments? I rise from 6 to 7 1/2. If I have a little spare time before breakfast, 8 o'clock, I read Hebrew. After breakfast I go on deck, ascend to one of the top galleys yards, spend a little time there in meditation, come down, go forward and see if there is any opportunity to converse with any of the men, and afterwards enter my stateroom. I continue for awhile to read Hebrew. After that I read the gospels. This and prayer fills up the time till dinner, 1 o'clock. After this I go on deck and aloft again, or perhaps to the end of the boat, put them open a some time, if an opportunity presents, as generally as the case, with the men, reading the Bible with those that feel disposed, and explaining, and enforcing it. Then I go to my stateroom, and study Malayatta till 6 or 6 1/2 o'clock, when we have tea. After that, walk the deck, talking with the officers or Bro Wood, or the men or my own heart, till 8 o'clock, when we have prayers in the cabin. After that I read as long as the dim light in the cabin

will let me, and retire somewhere between 10 and 11 o'clock. I will give you a list of the books I have read as far as remembrance; Chever's Pilgrim's Progress; Hopkins' lectures on the evidences; Butler's Analogy; Chalmers' Bridgewater Treatises; Dibble's Sandwich Islands; Moffat's Southern Africa; Senyus' Union of Spirit and Church; Elijah the Tishbite; Memoirs of Martyn, Brasnar, Swartz, Buchanan; Senyus Leslie, Lillieton, Watson on the Evidences; Philosophy of the plan of Salvation; Keysie's Evidences. Young's duty of man; Paley's Horae pautinae; a good deal of Lardner's Art and Science, and of Newton on the prophecies; Offer's Legacy; a volume of Tennie's sermons; another of Unitarian sermons. I recommend to you Hopkins' Evidences. Dibble's Sandwich Islands; (to strengthen your mind, may faith - and observe on this that God did not abolish idolatry in the S. Islands, before Christian had begun to pray for it, tho' it did before missionaries reached there). Moffat's Africa, Philosophy of the plan of Salvation (a real good book given me by Mr Gibson; Brainerd's memoirs under this Swartz. But to tell you the truth, I believe you will lose nothing by reading none of them, if you give yourself wholly to the Bible. To read so much of man's writing, is rather an innovation with me; and I have suffered it because I like to be more private in reading the Bible than I can be here.

On the Sabbath we have preaching once. We began the second Sunday out. And I have a Bible class in the afternoon. Bro. Wood and I alternate in preaching, he one Sabbath and I the next. Missionaries err in waiting to be asked to conduct religious exercises. Mr. Chadwick our mate carried some of our missionaries last year from Singapore to China, and was surprised that they never asked to have such exercises. Captains always wait to be asked and expect it. For the last couple of months I have confined myself in preaching and in the Bible class to the suffering of Christ. You will ask, with what results? I wish God would write the answer down; I am not equal to it.

He only knows, but as far as I can see, with scarcely any fruit. If you ask the reason of this, I refer you to the 15 of John with tears, "He that abideth in me, and I in him, the same bringeth forth much fruit." I at least do not appear to be one of these same. Christ is always with his faithful servants. "Has Christ been with me?" If great spiritual joy, or any thing else, in the way of eternal experience could be an evidence, I could give it; but what is this, if we are without that fruit, the fruit which he has ordained us and sent us into the world. In view of this, it seems exceedingly preposterous that I should be going to the heathen, or staying here, or occupying any spot in this world, or any place indeed in God's kingdom.

above or below. I am like a butterfly, yet in the chrysalis. It can neither creep nor fly, where it is; and yet its only business in life is to creep ^{either} and ^{or} fly, and when its hour is fully come why should it continue to ~~perish~~ ^{perish} in its silky house? But I will not give way to my feelings. If feeling could save souls, I should have saved multitudes.

One use I would make of this melancholy barrenness, - is to persuade my friends at home to have done with any expectations they may have formed of my future usefulness among the heathen. If I am to do any thing there some new power must be exerted at the throne of grace, and they must pray that I become a faithful missionary with as great a sense of the magnitude of their petition, as though entreating that the most abominable of these Mahometan idolaters might become a preacher of righteousness. Our faith should never be in any thing that God has done, but simply in His power to do. The men on board seem more and more unwilling to hear the gospel preached; they began pretty well, but the attendance has been falling off, and sometimes we can hardly induce five to come aft. Yet I do not know that I ever made more preparation, or took greater pains or a deeper interest; and probably the same may be said of 'Issa's trial. And assuredly I never prayed more or more earnestly for any than for these. It is evident that they do not like the gospel we preach

I know we could easily please them, by the smallest dilution of our gospel in the world, for there is all the difference in the world between 19/20th of the gospel and the whole gospel. There are 19 men besides the 3 officers, 3 Swedes, 1 Forlander, 4 Prussians, 8 Americans, 1 boy from Bombay of English parentage, cook and steward colored 2 mates & captain from N. Hampshire. The foreigners understand English imperfectly. The Americans are young men from 16 years upwards who have probably come to sea to escape home restraints. Many encouraging signs have appeared from time to time, and we have expected the conversion of one and another; but up to this time I cannot report any case of unquestionable conversion.

By observation this day we are 23 miles north of the line, Longitude 75 east. Probably cross the line again at night Dec 22. We have been continually furnished with the evidence of our entire dependance on God. The two last times we descried land, where do you think we descried it? Why right under our bows, - so that if it had been in the night or foggy, we should have gone right ashore. When Trinidad did appear in sight we found that our position was some 30 miles to the eastward of our calculation, and the other day when the Maldives were seen ahead we were some 30 or more miles to the westward. And certainly there never was a more cautious captain than ours. He errs on this side

of on any. Indeed it has been very profitable for me to observe him; and I have several times proposed to myself to run a race with him, and see as great endeavours to make progress spiritually as he does to make it oceanically. He is sometimes up night after night, studying his nautical almanac, and Epitome, and Chart, and Chronometer and Ueburg, (a navigator) taking observations of the moon planets and fixed stars. If I were as zealous for my soul which is Christ's vessel, and bound on Christ's voyage, as he is for the Goodwin, it would be well.

It was very pleasant to see those islands last Friday. They are of coral formation, very low of course, and stretched a long way round the horizon. We could see the cocoa palms very distinctly upon them. They are peopled by Hindoo idolaters. It was a magnificent day. God seemed to have done His utmost at adorning the world thereabouts and as to be, "gambulating with a smile of holy pleasure," "It is good." I could not help thinking of the wonderful display of God's perfection in the productions of what met the eye. To produce the grandest results by the most insignificant means is a noble exercise of power. To create those islands the Lord of Hosts has his chorus of means. He could have given His fiat and they would have sprung into immediate existence. Angels would have delighted to become their artificers. But we chose to take the minutest

of the inhabitants of the sea, a creature almost microscopic, and commission it to rear up these islands from the bottom of the ocean. It obeyed him. What are Eddystone light houses, or Thames tunnels to these. This tiny polypus raised up a circular wall, 1000 feet high or more and some miles in diameter. This is the reef, the rampart with which the little islands are ~~enclosed~~. There are several portals by which the crest fallen and wondrous sea is permitted to creep in and out, as a servant. Can you not look in imagination at these islands, and be almost ready to call them "islands of the blest" (What more could God do for this vineyard. If actions reveal character, is not God revealed here? There is not an idolater there who does not judge of a man by the works of a man, by what he can do; and yet after looking at the amazing and glorious pedestal on which they stand, at the palms, at the blue skies, the moon and the stars, go straightway and say to some hidden and obscure piece of wood, "I have made them all".

"They have eyes, but they see not, ears have they and hear not. That is, they are abundantly supplied with the faculties of knowing God. It is no more true that they have eyes to see one another, ears to hear one another, than that they are endowed by nature with inner senses by which to know the only true God. - Consider that pedestal. For thousands of years before they yet existed, God was employing, army after army

generation after generation of orientals, in raising up these
 pyramids upon which they might have a footing. Suppose
 Cheops had constructed his pyramids merely that the mean-
 est of his slaves might find a refuge upon its summits
 in the time of inundation, but that were nothing in comparison
 with what God has done here. Surely we may say that God
 has been at an enormous expense for these heathens. And
 not for them only, but for any one that has life in this un-
 derworld. Let us consider the ground we stand on, and calcul-
 ate the depth of it, its materials, disposition, agents, age. Should
 we not blush to be standing on such a base? Is it not like
 taking one of these frightful little Hondos idols of clay, an
 inch in length, and placing it on top of the column Pandion?
 But when we begin to bring in Calvary, and its infinite
 crossness, our minds begin to stagger under the accumulating
 figures. Our position this day is in nine north of the
 Equator; Long. 75 44. Now see we are going by slow degrees
 towards New Hollands. I suppose when we are wanted in
 Bombya we shall be conveyed there. We have been living on
 salt provisions for some time, and our water is none the best.
 I believe, however, that if told I never were to have any other but
 than the present, it would trouble me little. We should be
 thankful for showers by which we have been enabled to replen-
 ish our water casks. Miss Wood's trial is greatest. (Being the
 only female on board, is unpleasant for her; and she is unwell

most of the time with headache and sea sickness

Dec 27 We are about 80 east, and $1\frac{1}{2}$ north. We were near
 Bombay a fortnight ago, or as near - and may be as near
 it a fortnight hence. That all is for the very best I don't doubt.
 Mr & Mrs Wood and myself have adopted lately the custom of
 meditating on a particular chapter daily, and meeting in the
 evening to converse about it. We are upon the Revelation, &
 find it a delightful exercise. This is a precious book, though
 I feel inclined to say as one of the Germans the other day of the
 English New Test - "It is too heavy for me." John himself
 wept much before he could receive it. But there are great
 blessings promised to him who is able to read it. This is no other
 than the very book that He who sitteth on the throne held in his
 hand. We find it sinking gradually into beautiful significance.
 In this portion of Scripture we seem to have a compensation
 for the loss of what was formerly enjoyed, that is, real communica-
 tions from God. It was an immense help to the faith of
 the Israelites, that God was continually coming on with a
 new manifestation and a new message; as too with the primi-
 tive church. But God has provided this good thing for us
 namely a book, where every future generation till the end of
 time may see itself represented in transaction with God.
 We see the risen Saviour, as truly as Mary Magdalene
 saw Him, or the persecuting Saul. And we see Him on
 heavenly places exhibit the same blessed characteristics that

His walk upon earth. Another great aim is to exhibit the hosts of heaven, honoring the Son even as they honor the Father. One thing observable is that the middle wall of partition between heaven and the terrestrial church seems broken down. You can't tell where you are, in heaven or on earth, save only that you are in the kingdom of heaven. Hardly any thought has been more salutary to me, than what is said about the prayers of the saints in the 5th chap.

January 1st 1845. A happy new year to you all. A happy new year to you, Pa. I praise God that he has given you so many years of life, and that He has blessed your later years more than your first. I praise Him for the health and activity which have been continued to you, and that you have been permitted to see such happy changes in your family. I pray for your continued health, and the preservation of your faculties. If trials come that you may have patience to bear them and wisdom to improve them. That your path may be as the path of the just, shining more and more unto the perfect day. That you may adorn your Christian profession, and so live as to convince others of the necessity of holiness. That you may enjoy intimate communion with the Saviour, and live by the faith of the Son of God. Rapid to this end, that you may know your own heart, see your need, and hunger and thirst after righteousness. A happy new year to Pa. May this be the best year of

your life. May you enter upon it with a heart full of thank-
 giving for the goodness of God to us all, and with earnest desires
 to be himself a living sacrifice, to Him that loved us. May
 you have heavenly wisdom to guide you, in all things temporal
 and spiritual. May you see the mark of God's presence in
 the house and throughout the circle of your influence. May
 your health be continued and your powers of body and mind,
 your enjoyment of the Scriptures, and your delight in the assem-
 blies of the saints. May you find your sins, and your constitu-
 tional difficulties, removed by His grace. May you and Ma-
 be more intimately one in Christ, than you ever were when part
 of Christ. May the goodness of God bless your efforts to pro-
 vide for the family, and may the promise be fulfilled, "they that
 fear the Lord shall not want any good thing." - A happy new
 year to you, Harriet. May it be your best year. May you
 seek to live as Christ did, in the greatest possible exercise of
 love to God and man. May you find the Saviour, a fountain
 of life, the only perennial fountain, everlastingly and ⁱⁿdimin-
 ishable. May you know well the art of despising of yourself,
 and confiding in him and remember that as difficulties serve
 but to enhance the triumph of love so your defects and neces-
 sities, be they what they may, should only exhibit a new reali-
 zation of the all-sufficiency of Christ. Remember always that
 sanctification is simply love, and to know what love is,
 look at the life of Christ, look at the whole of the gospel.

and to obtain love exercise forth. May God guide you. How cordially should we all admit the adage, "Man proposes but, God disposes. And may the peace!" God which papteth all understanding, keep your heart in mind. Is Frank at home Is he at home in Christ or still an alien and a wanderer. I hope to have tidings at Bombay, & God will. Where he be, a happy new year to him. May the God of all grace be His friend and His portion. May Jesus Christ be to him a pearl of such great price, that nothing else will be esteemed excellent in comparison. May he be directed as to his future vocation; and find in Christ a friend that sticketh closer than a brother. May the deep ones deadly wounds of sin on his soul be all healed and may old things be passed away, and all things become new. A happy new year to Kate. The Lord keep you from all evil. May it be a year in which you shall be abundantly fitted for usefulness. May you sit ever at the feet of Jesus, and learn of Him. May your health be continued; and if called to suffer may grace abound toward you, so that you shall say, "It was good for me to be afflicted." Let me say unto you "Watch, watch, watch." Unwatchfulness itself is sin. It is a leak in the soul, & the soul fills, before one knows it. Let it be an inviolable rule with you to know every day "where you are" and "where you ought to be." May you have a spirit of love and self denial, and consider the wants of every fellow sinner to be as important as your own. A happy new year to

Aunt Weston May it be a year of good things to her. May her
 health be preserved, and the use of her faculties. May she recog-
 nize the goodness of God in all her past life. May she have her
 conversation in heaven where Christ is. May she consider her re-
 maining hours as altogether too precious to be wasted on any thing
 less than working out her salvation. May all the changes that
 take place among her children be such as to fill her with gra-
 titude. May the experience of her past life be full of in-
 struction. I wish dear aunt, that you may delight in every
 thing that God does, and every thing that God says, no
 matter what it be simply because God says it and God
 does it. If any one is not happy, it is because he does
 not love the Lord Jesus Christ enough. A happy new year
 to Nat and his family. I pray that he may learn the divi-
 ne art of looking on this world, as Christ looks on it. Havi-
 ng never been to heaven ourselves, we ought to consider it
 an unspeakable happiness to have a friend who has been there
 and who is willing to communicate, all that He has seen
 from that immense both of this world and that which is
 to come. A happy new year to Nancy. I trust that she
 has put herself away safely on Christ before this year sets
 in, and that I shall hear delightful news in Bombay.
 She has been trying a great many other sorts of years,
 may she now try a year on the service of Christ, and
 taste her first true happiness. A.M. may God give her

health and strength, and faculties and peace of mind, and
humility. A happy new year to Emeline and, and may
she be rich in him, who for our sakes became poor, and
esteem that one thing is needful, and work out his salva-
tion with fear and trembling.

3rd of Jan. Long 75. Lat $1\frac{1}{2}$ N. Our Captain lost his
brother a day or two before leaving, but did not seem to be
much affected by the loss, however much he may have been.
He is engaged to be married. He is a Unitarian, ostensibly
but nothing in fact. I should judge that he was a person
who had been greatly in the habit of speaking against religion
and religious people. He displays something of this tend-
ency at first, but only then; ever since he is wonderfully care-
ful to avoid the subject. Altogether too much so.

I would much rather he would come out with all his obje-
ctions. He is very polite and friendly, and seeks to get along
with as little disturbance as may be. He professes never
to swear, looking upon it as ungentlemanly, but occasion-
ally breaks through. He regards himself as a moral man
one that loves his neighbor as himself, though he has said
several times if the steers were put overboard, he would not
bind him a rope. — expressing his belief if not his inter-
tion. Besides books relating to navigation he never reads
any thing but novels. He is a man entirely sensible, that
is, his mind is almost wholly occupied with things seen

and temporal. His conversation is about dress, the hair, washing the body, the tubs, the feet, washing of clothes, food, cooking the dressing of it, furniture of the table, household furniture, houses, medicine, diseases, looks, in fact whatever relates to the body; then ships and voyages. He does not attend preaching on the Sabbath, taking that opportunity to sleep, or calculate his position. This, no doubt, encourages many others to stay away. I trust, however, that his conscience has received some glimmings of ^{new} light. We have reason to be grateful for all his kindness and attention. But for myself I have but one favor to ask of men, that they would give their hearts to the Saviour; if they will only do this, they may give me a beating every day. - The first mate, Mr Chadwick, is also of New-England connections. On my first religious conversation with him, I found him to be an entire infidel. He read Nelson on Infidelity and other books; & we had many conversations together; and God appeared to bless them, inasmuch as to destroy his doubts about the word of God. Afterwards we had some warm discussions of the doctrines of the Bible, Divinity of Christ &c. I wrote him one or two letters on these doctrines. For some time he has been on the threshold of faith. His mind is chiefly occupied with the subject of religion; he reads religious books altogether; expresses his desire to be a Christian, believes he must be born again; is always careful to attend preaching; whether it is his

swated on deck or not; has left off drinking, and all swearing
 the tributes tracks among the men. (But there he stays.
 He comes no nearer to Christ that I can see. He is an
 interesting young man and I feel strongly attached to him.
 There has been some internal reformation among the men
 Not first nothing but profanity greeted our ears; now, such a
 thing is almost unknown Yesterday after preaching to a
 few from 1st Cor 6 - 12 - 15, I had some pleasant thoughts
 about God's providential dealings with us. (What if I were
 to spend my life on board the ship, preaching to these men, with
 these results? (Went certainly) my trial will not be less. I am to
 preach to heathen, and in a strange language. Now is not the
 trial of this voyage, just the thing needed to prepare us for our
 labors among the heathen? I assure you I cannot but ad-
 mire the ways of God. I believe this voyage will prove very
 profitable to me, if to no one else. I do feel that I could not
 dispense with this discipline. If we had had a revival during
 all this voyage, I would still want to go through just such a
 trial as I have had. And I have hope, I deny it not, that the
 souls of these men will yet experience the operations of God's
 spirit.

January 4 - same latitude. One of the men told
 me this morning, that no prophecy seemed to him so wonder-
 fully fulfilled as this: "He shall be hated of all men for my
 name's sake." He saw a remarkable fulfilment on board
 this ship, the efforts made by many to dissuade the east

from hearing the gospel preached. He that said this is a very interesting young man called Charleston (Bell). His parents are Methodists, and in the first conversation I had with him, he told me that he thought he had himself experienced a change of heart, but on coming to sea had concluded not to make a profession of religion. He does not any longer speak of himself thus; but as a sinner needing to be converted. There is a great deal that is engaging about him. He has been sick for some time; with profit to his soul I think. - I find the Tract Socy present quite available here. There are a dozen of my books all the time in the fore-castle. - The cook exhibits more of change than any body I think; but God sees the heart; and I have had some very disappointments I hardly venture to speak. But he tells me his heart goes up to God day and night, for his grace; & that he prays as he works; on all occasions; and that he sees the beauty of religion, and is fully prepared to live a religious life. He is very ignorant. I have been labouring with him some time to enlighten his mind. Another, a Swede, named Jim, I have been teaching to read the Eng. Testament, from the beginning. No great change has come on him too. He speaks English so badly; it is difficult to know his mind; but the more I see of him the more I think God is teaching him. There are several others that hold out some encouragement. But, while I give thanks to God, I put little confidence on any thing I see yet. (Bell observed to me this morning, that he had told the men his opinion about our long voyage, viz, that God is as deaf

ing us out, until they should be consulted; but they had answered, if we should stay out a year, they would not be consulted.

The boy from Bombay, was sent to England by his father, a resident in '73. His father, dying, and those with whom he was living in London not writing him, he left on his way to Hull, & from thence on foot to Liverpool, & shipped from thence to Quebec working his passage. On the St. Lawrence the steamer blew up but he escaped, and on success of time reached New York. Was there three months in a clothing store on Nassau street, and afterwards spent some time on a farm on the North River. He then determines to get back to India if he could, and made his way to Boston. There he found a ship, the Goodwin, to sail in a week. He succeeds in being taken on board, not as a sailor, for he does not like the masts, but to do any work. There have been some revolutions during the voyage, by one of which he has become Steward. At first he said he was a member of the Epis church; I suppose he is; I have some found, however, that his mind has abundance of infidelity in it. I have been teaching him arithmetic on the voyage, He can think of nothing now but being in India; of the delightful life he hopes to lead there.

C. Yesterday, we saw a brig, and Mr Chadwick the mate boarded her, to get some fresh provisions - chiefly on Mrs Woods' account, for she has been suffering a great deal. She is extraordinarily weak, and sometimes does not leave her berth for many days together. It seems desirable for her

sake that we might speedily reach land, but God only knows what is desirable. Well, Mr G. went on board, and found it a native vessel from Ceylon to Bombay, out a month, our calculating on 50 days more (Distance about 400 miles?). They treated him respectfully and gave such as they had, viz. a few yams. This is a very nice vegetable. Yesterday afternoon, ~~he~~ ^{the} desined land of India, and to day it is plainly on sight, namely, the Ghante, or ridges of Mete running north from Cape Comorin. Last what I have said of the Capt. may not give you an impression altogether correct. I would add that he invited us originally to ask a blessing at table; and that he exceedingly ~~desired~~ ^{was} anxious to avoid hurting our feelings in any way. We caught 3 sharks. This was the way. The nose of a rope was let down into the water, and a piece of pork at the end of another rope to attract the shark; when within the nose, he was quickly made fast on it, and all hands pulled him on deck. One thing took my attention, as I saw them swimming under our stern. Every shark, (every male one) is guided by a pilot fish, a handsome ring-tailed fish 8 or 10 inches in length, which swims just before the mouth of the shark, and marks him the way that he should go. The shark has not to see for himself, think for himself, or smell for himself; the pilot fish is his intellect and his senses at once. The business of the shark is simply to keep close to this little fish. The little fish is made unto him wisdom. He has nothing to do but to fore see this always before him. Would that we were as docile to our pilot. For the way of man is not in himself; it is not seen man

that walleth to direct his steps. How remarkable is that provision, which gives a pilot fish to every shark, that brings exactly the requisite number of both into the world, and which is ever brings them together as required. Here is the argument from adaptation and that from collocation, sagaciously illustrated, I think. How much there is to convince man that God is with his works, as truly as when he was employed creating the dry land and the sea.

Long 16.28 — Lat 8 — 20. — of the. You must know that I have more than once regretted, not having shipped to go before the mast, instead of as passenger. The great thing in favor is the economy. The money need by missionaries is the contribution chiefly of God's poor, rigidly economized, and given to the heathen. It belongs to the heathen, every penny of it. And it is my duty to pay as little as possible for my personal expenses. I feel that I could have performed the duties of a sailor, very readily; having as it is performed some of the most arduous. And I might have had more opportunities, and a better position, to influence them, though I admit that my opportunities are abundant, and my position favorable. I am a good deal in the fore-castle. (But then I should not have enjoyed such facilities or had so much time for studying in Maharashtra. Perhaps the hard work would have been favorable to me physically. On the whole, if I should go on another voyage at any time, I believe I should go before the mast; and if any unmarried missionaries should feel disposed to adopt this way of coming out, I should encourage them. —

I write this letter from shipboard to the family, and put in it all I expect to say about the voyage, intending to refer all to you, for information, if they desire any, concerning it. To the Christian the sea life is very full of analogies. Some of these have been touched upon on Dayson's sermon to seamen. The seaman must look to the heavens for guidance every day, and the mysterious hand points unceasingly to an object unseen so that he walks by faith, not in things seen and temporal, but things seen only in invisible. He puts implicit confidence throughout the whole voyage, on an invisible and unknown influence operating on an insignificant needle. This is amazing, the more it is thought of, that all our destinies should be staked on such an untrustworthy thing. Then there is the Chart, answering to the word of God. Day & night, our Captain meditates thereon. He marks his course upon it. It is as a glass, when he see the ship advancing, not from glory to glory, but from one degree to the next. Sometimes it bids him rejoice greatly, for he has made a great day's work. Sometimes it seems to say to him, what dost thou here? Why tarrest thou? (Have you lost something) and are going behind for it. There is nothing here for you, this is the way, walk in it. I tell the men sometimes, suppose we now should go aloft, & furl every sail, or take them all down, and stow them in the sail-room, and then go to work with all our might, at scrubbing the decks, painting the ship, scraping the sides, overhauling and arranging the cargo, and then pass week after week, what strange conduct would

this be. Upon inexplicable would everything about the ship become. (What are these masts for, and all this rigging?)

Nobody can at all conceive what they are for. And yet there has been a good deal of expence ~~incurred~~ bestowed upon them.

Perhaps for ornament; perhaps for fire-rod, when we get out.

Then the hold is full of ice. What is that for? It cannot be got at all. It does us no manner of good. And yet there

are hundreds of tons of it, and it is melting every day. And all this cargo between decks. It is never opened, never used.

And in fact, every thing about the ship would be a mystery, only to be solved by unfurling the sails and struggling with all our powers to get on. But this is the way men live.

They are standing still, as to the great voyage on which God has sent them, and every thing about them is become mysterious because of the misapplication of their powers. Did it not shudder

set all sail and try to reach Bombay, by sailing south. There is but one means of getting there, and that is, by going in the direction the chart indicates. But how many profess to be bound to heaven, and really seem to be much engaged, about it, who yet never look at their chart, as if they do, take their

penicils and correct it by putting Bombay down, near the South pole. Again, when we speak a vessel, one of the first questions are, "What is your longitude?" should not Christians as they pass one another put this question; and all the time evince a solicitude to know where their fellow Christians are spiritually?

When our Captain gets up, the first question as to the man at the wheel, "how does she head?" Should we not immediately on awaking in the morning, ask of our souls the questions how do you head? Are you looking unto Jesus? Should we not imitate this commander and get up several times on the night to see if an adverse wind is not heading her off. To learn this ship, and every thing about her, as arranged for progress. The men have a good many employments, but all subordinate to this. For this they eat, drink, and sleep. Every other work must be abandoned, when the last thing to advance the ship can be done. If we have made an extraordinary run one day, that is no reason why we should spare ourselves the next. There, when every thing is done, how sometimes she lies on the water unless God sees good to send his wind. This is one of the most interesting analogies to me. Every sail may be set, a man at the wheel, the officers and men all at their posts, and yet there we stay day after day, and there is our earthly remedy. All our help must come from on high - Now when I have seen the ship sometimes - a bright starry night, with all the sails filled to the uttermost, I have thought of the injunction "to be filled with the Spirit." Now when I have looked at her, as she breasted the waves, with violent and uncompromising impetuosity, tossing them to the right hand and to the left, while every part of the rigging creaked and snapped, with the tremendous strain, while every square met on all that could be seen braced to the utmost tension, and every thing about the ship seemed to be working together and working hard, to accomplish

this one object, to advance in this one particular and undeviating path, I have thought, "in like manner must the Kingdom of heaven be taken with much violence." Sometimes there comes a mighty out pouring, from the treasures of the wind, and with one little strip of canvas, we go along as rapidly, as on another occasion when more than twenty large sails are set. So there is sometimes a despatch of the spirit, when God's people seem to have little else to do than stand still and see the salvation of God. At sea too we learn not to despise the day of small things. The fact is, look over the whole voyage, and you will find that the greater part of the distance was accomplished with light winds. A ship master, who should neglect to improve light breezes and reserve himself altogether for strong ones would find every sort of craft passing him. Avoid them again, the greatest wear & tear is in times when no progress is made. A good steady breeze, is the best for the preservation of a ship's faculties. So it is in a life of labor and progress that a man consults even his own interests. When an adverse wind blows, then what manœuvring! We do not say, well it is no use trying to get on under these circumstances, let the ship go any way. But we brace up the yards and if we want to go north, we go east as high as we can and then west as high as we can, and by this economy manage through very slowly, to make progress northward. How often are our calculations baffled, even when most wisely made, the thing we most dreaded, turns out to be very propitious.

and we are sometimes amazed to find ourselves going a circuit that we had fully determined not to make. Then there are trading winds, blowing with wonderful regularity in certain regions, so that when a snow comes into a certain position, he may pretty confidently calculate on a certain wind, blowing, for a certain time. But it does not always come. It is regular enough to make us admire the wisdom of God and His goodness; but not so much so as to let us forget our dependence on Him. It seems to me that every thing about a sailor's life is calculated to make him habitually sensible of his dependence on God a superintending providence: while, in truth, they are remarkably insensible of it. Then the necessity of harmony, on all the departments; to every man his own work, and his own position, and to every thing its place and its use, the necessity of subordination and of discipline, and a thousand particulars illustrative of the necessities of an individual mind bound on the voyage of eternity.

9th. Long. 75. 23. Lat 41. 21. I

10th. I feel disposed to go on with the above subject. In the Bible Class yesterday, I said in illustration of the verse "the body is more than meat", suppose the owner of this ship, after having at an enormous expence built her and launched her and fitted her up, and put in the mast, rigging and rudders & anchor, and hired a captain and crew, should forget to provide any sails. Suppose the Captain should come on board and begin to query as to the probability of getting a pint of sails

for the ship; and conclude on the whole that as so much had been already done, no more was to be expected from. They saw the strangeness of such a supposition. But, it would be far stranger, if God after having given us such a wonderful body and wonderful soul so wonderfully united, would not give us the food necessary to preserve life and health which all the rest is in vain. Sometimes I say to them, it is our merit in you to come and hear the word of God; you must obey it. Suppose the Captain should say to you, "Bill, go up and furl the main ~~yard~~ royal." You should come aft and say, "Sir?" "Go and furl the main royal." "Aye, aye, Sir" & immediately you should go forward and stretch yourself out comfortably to sleep. And when they came and asked you what this meant, you should reply, "I gave strict attention & heard every word he said." This would only make the matter worse. Your disobedience would be aggravated by your perfect understanding of the order given. Thus they see the connection between hearing the gospel and a change of life. A watch is appointed at night to keep a bright look out a head. Sometimes the mate finds them asleep, and dashes a bucket of water on them. They may be no matter how drowsy, this is no excuse and they know it. For there is so much at stake. And a good watch must be kept up all the way through. To give way for one minute only, may be fatal. And the heart of every individual must in like manner be kept with all diligence

One minute's inattention may be fatal. "What I say unto you, I say unto all, watch." On board here, one man watches at a time but concerning the heart, every man must watch. There is no doing this by proxy in spiritual matters. For on the voyage of life, every individual has a vessel all to himself. Again the wind blows or it does not, there is no calculating on it with certainty; but God has promised to give His Spirit to them that ask it. There is always a fair wind blowing, for those who would go to heaven. The Captain may complain of winds and calms; but we can only complain of our unwilling hearts; if we do not make a prosperous voyage heavenward. When we were among the Maldenes, we found it profitable to read about the vessels that had made shipwreck on these islands, and about their errors - I have been much concerned of the importance of improving every wind to the uttermost. If with a light breeze, we put out half a dozen studding sails, we may perhaps be carried a mile or two farther, in consequence of that we must just cross the boundary of a district where calms shall prevail for weeks; we may come just within the limit of a strong fair breeze, that shall blow for a week; and it is conceivable that by a faithful improvement of little opportunities, the voyage may be shortened by weeks or months, or else it cannot be prolonged. And in religion nothing is more important than this. The neglect of little opportunities may cheat a Christian out of an immense blessing. Enough of this, I suppose.

We have beautiful weather and pleasant sailing, now a days, the coast of India being in sight most of the time. With a good steamboat we would be on Monday in 36 hours. But I do not venture to anticipate any thing. It is quite possible we may be out for weeks yet. I do hope that the end for which we are kept out may be perfectly attained, whatever be that end. I am pained for your sake's, but you seemed to profess a lively faith in my being well cared for, and I hope you will not have mind anxiety; and if your faith is tried it may be a blessing to you. And you must learn from this voyage, that it is not a matter of a great deal of consequence to the Church of Christ, where I am, or what delay meet me. - - - 11th To day we are 13 1/2. Mrs & Mrs Wood, in their great hurry, forgot, to procure any medicines at Boston; so I hauled over the medicine chest Mr gave me to Mrs W. and I trust she has found it beneficial. I have also done good among the men, by means of it, I have only one had occasion to use it myself, when I had violent pains in my stomach; but I took some of the phulac, and was immediately restored. I did not measure very accurately, & drank off 1/8 of a phial full, to the astonishment of the by standers. We are favored with beautiful weather. A serene sky, glorious sunsets, and sunrises, land breeze & sea breeze, alternating every 12 hours, land in sight most of the time, and a good many late sailed vessels, between us & the land. One of these came near enough yesterday, for us to see those on board. As look at

them is sufficient to impress us with the difficulties before us. They looked as though heathenism were in their very skins, in their bones and marrow. 12th To day we are 14. 24.

We are greatly favored. It seems like a dream, the thought of our arriving. The thought of our actually reaching Bombay, meeting the brethren, reading your letters, and entering upon our work, it seems among incredibilities. I have been disciplining my mind to keep the idea out as much as possible, and remember that "I sufficient to the day", though I have not preceded me well. 13th We have got along on the Book of revelation to the 11th chap. (What an amazing yet admirable representation, we have there of the true church. Christendom is represented on Jerusalem. The outer court of the temple, and the city, that is, almost the whole, is trodden down of the Gentiles, that is of those whose presence is pollution. They are professedly in God's Jerusalem; professedly his people, but they are Gentiles in His sight. This is nominal Christendom, whether Romanish, Greek, Armenian, or Protestant heterodox. But within all this there is the temple of God's true worshippers. The temple, apart from the outer court, covered little ground. Immediately afterwards we find this body of true believers represented as "two witnesses". Two, to represent their fewness, and the law admitted no less. They prophecy, 1260, that is during all the reign of antichrist. They have been prophesying 2000 years or more, and are doubtless still prophesying. You not see of

their number? God grant it. They are clothed in sackcloth.
 This single word characterizes them, in contrast with the splendor
 and comfortableness, and respectableness, of false religion. To men
 observation they are for the most part indiscernible, and undisc-
 erned, are found to be but poor sackcloth wretches, beneath
 notice of -not pity. (But then see. "I will give power unto
 them"; who? why, that glorious being of whom we have a glimpse
 in the 1st verse of the 10th chapter. And with what glorious
 attributes are they clothed by Him? Fire proceedeth out of their
 mouth, and devoureth their enemies. They have power to shut
 heaven (they, not he who sits in thrones, and boasts that the keys
 of heaven are his) they have power to smite the earth with all
 plagues as often as they will". Now this is very interesting,
 These two witnesses, they were not even mentioned in human
 histories; it is only after reading the prophecy, that men have
 gone back to the archives of the middle ages and hunted, &
 hunted and brought the human evidence, of their existence
 of these. Their contemporaries knew them not. They were full of
 sorrows and humiliation, they were men of tears, and misgivings
 often questioning perhaps whether God had them in any remem-
 brance at all; apparently forsaken of earth and heaven, & yet
 omnipotence was with them. They were exercising a mighty
 power without knowing it. For in fact they were the salt
 of the earth. It was their presence in the earth, that
 made God tolerate the earth, and keep back the day of

judgment. For these sakes, God also sent judgments upon their enemies. Their prayers were answered in ways that they knew not. Their tears were all bottled in heaven; and while America in earth that they were the men of least influence, it was well known on high, and will be to all, in the last day, that they were the Kings of influence, the all important springs in the mechanism of the world. Let us take courage. It is not this deception of the believers of these times, well calculated to strengthen. Let us not Paul, Peter and John, of whom this is said, but of us poor weak vessels of the 19th century. Let us admire the wisdom of God, that knows how to bring into thorough operation in this world, an immensity of power, without its being even seen or surmised by the world. How truly blind are the children of this world. They are reading the newspapers all day long, and every man is asking his neighbor for news, and yet they are ^{as} ignorant of all the most considerable events and changes that occur in this world, as they are of what occurs in heaven. We read in Nat. Hist. of parts that fight, tribe against tribe. It is as though on some vast plain a great Napoleon battle was being waged, and on a certain little spot of it, one of these ant. battles was going on; and the ants should be quite unconscious of what was taking place about them. The great battle of the Lord Almighty is going on; principalities and powers and spiritual wickedness in high places, are marshalled against the witnesses of God.

There is an enormous demolition of prejudice to take place yet in our own minds. We want to have an intense & influential realization of the truth contained in this portion of Scripture, and variously imaged forth on every page of it. I suppose that in the 1st verse of the 10th chap, we have a picture of the (Reformation). The extension of Christ's kingdom in the 1st century, was spoken of by himself in the words, "there be some standing here which shall not taste of death till they have seen the Son of Man coming in his kingdom, with power and great glory." And surely the (Reformation) was such a coming of Christ. The (Reformation) was just that, for in Catholicism there was Christ. Where there is not the doctrine of "justification by faith" there is no Christ. This is the rock Christ spoke of (when he said to Peter), "upon this rock will I build my church." Peter had been illuminated from on high, and there had been a sudden development of faith, - "thou art the Christ the Son of the living God." And that was what Luther said. The rainbow on the head of Christ exhibits him as the Prince of peace, but I will leave you to study it out. Consider further, that the (Reformation), at the time of it, must have seemed like the advent of the latter day glory. Now expectation was naturally raised in the minds of believers that now the Son of righteousness was to shine forth every where and the whole world to be speedily converted. There was something about it that looked exceedingly like the making in of

Christ's universal dominion. The conquests were so rapid, the success so glorious. (But the event was very different. There came before long a reverse. The Reformation, seemed to spend itself, and be ended, as far as progress was concerned. In reading the history of it we are sensible of a great disappointment. That disappointment seems to be represented in the chapter. The seven thunders uttered their voices, (7 Kingdoms embraced the Reformation), but their utterances were given back again to silence. And the mighty angel swore as though pronouncing that which required a strong determination, a very difficult and unlooked for truth, a hard saying - swore "that the time should not be yet," (so the original). The time was not yet for the evangelization of the world. And the present movement, the modern movement of the church, the Missionary Spirit, is not of the Reformation. It is a different dispensation altogether. There was no remembrance of the heathen among the Reformers - Latitude this day 15. 49.

(Within 3 degrees of Bombay. The men are getting the scurvy; few are on the sick list; and it seems to be very desirable for their sakes that we should arrive soon.

15th Yesterday we were 16. 23. Within 150 miles of Bombay. Day before yesterday, one of the native boats was near us, and it was concluded to board her, and get if possible some vegetables; it is probably owing to the want of these & fresh meat, that sickness is prevalent on board. I accompanied

Mr Chadwick. It was a small vessel with a great lateen sail. Everything about her looked antedebular. They received us very civilly, with abundance of demonstration; but we could not understand anything, nor could they. There were from Bombay, about 10 in number, all Mussulman, one an African - some clothed, others not, - and had nothing for us. They appeared indeed to have nothing for themselves. After staying a few minutes, we shook hands with them and came away. They were much such looking beings as I was accustomed to see in Egypt, though their skin was rather more of a copper color. Most missionaries who arrive on the coast from America, are very much surprised and somewhat shocked at the appearance of the natives; but what little impressibility I have is not awakened by it. I desire to know no man after the flesh; and by the vision of faith, examining the hidden soul, see all men one. - I am very happy when I get in conversation with the men forward, or on the fore-castle, and have patience given me and see them interested, and opposers silenced. Almost every day I have such opportunities. I trust the hand of God, now laid upon some of them, may lead them to repentance. The cook is quite low; but appears to feel that his soul is chiefly valuable. (He says he is willing) to die, if his soul may be saved. ~~From~~ The Swede, too, is quite bad, though the spiritual signs are encouraging. (But how deep the pain they cause me sometimes. I have heard a great deal of profanity

of late, and I told 4 or 5 of them this morning, that they had a disease worse than the scowry, namely, this habit of swearing; that they were fast filling up the measure of their iniquity, and calling down upon them a swift destruction. It is very melancholy to consider Mr Chadwick, who at one time appeared so near the kingdom of heaven, but is now settling down into Unitarianism. He wants to be religious; for he has a strong attachment to his sisters & they are religious; he showed me a beautiful letter from one of them full of earnest exhortation, though there was nothing about Christ in it, I could not but be much affected as I read it; and he has a great admiration for the character of his deceased father, who was religious; he would therefore be religious; but the doctrines of the Bible are odious to him. I fear for him, yet pray for him, and may God increase my faith. To day 17th

Monday the 17th. My own had hopes to get in by Saturday. But it pleased God to keep us out still another Sabbath.

Yesterday was our 25th Sabbath on board. Saturday I had so little zeal in my heart, that I anticipated with much aversion addressing the men again. But Saturday Eve the spirit represented to me that I could please the Saviour as much, in addressing 4 or 5, unwilling sailors, as Whitefield when he addressed 30 000. The 30 000 gave Whitefield ^{no} excellence in the sight of God. It was simply the state of his heart, that won God's approbation. And then it is so much

easier to be eloquent and fervent when an immense mass of human beings are hanging on our words. Doubtless Whitefield pleased God quite as much on certain occasions when only 3 or 4 heard him. So I felt revived, and concluded just to lay myself out to please Jesus Christ. And it was a pleasant Sabbath to me. I had hoped that the men would generally attend services, as there was every prospect of its being our last Sabbath; but only 4 or 5 came. (But I enjoyed preaching to them on the One thing needful; and felt ready to spend many more Sabbaths with them, if God so willed it. We have peculiar sunsets here. Our finest sunsets, I think, were during the first few weeks out; and I never saw any thing finer than they were. Beyond description I remember one when the sun seems seemed to be on fire, and we almost expected the elements to melt with fervent heat. Those we have here are different though very fine. Last evening for instance, the sun went down in a cloudless sky, and the moment his disk disappeared, there was nothing in the heavens to indicate that there was a sunset. Nature seemed to forget him with amazing facility. There in one little spot just where he had gone down; there was slight remembrance of him. (But about half an hour afterwards, there seemed to be a waking up. It was evident that all along the belt of haze running round the horizon, the rumor was running that the sun was gone, and all the camp was presently up from their shameful slumbers, with glowing cheeks and in-

living eyes. The surprises have been grand of late. There is very
 little promission of his coming John the Baptist it is true
 burns and shines above the East, and those that receive his
 witness, stand still with expectant eyes. And all of a sud-
 den, as quick as lightning, and perpendicular, ("he shall not stire
 or cry, neither shall any man hear his voice in the streets")
 leaps half out of water at a single bound Strange but true
 There is something very acident and joyous about his rising. "As
 a bridegroom coming forth out of his chamber, rejoicing as a
 strong man to prom his pare." (We are now, 9 o'clock, within
 25 miles of Bombay. It is thought we shall get on to day.
 It seems as though it were almost getting home, to reach Bom-
 bay, seeing I shall get letters there, if God will. Who knows
 however, what those letters will contain, what evil tidings. I
 must consider Christ, and find in him all that is vitally
 necessary to my soul, and thus be prepared for any announce-
 ment. There is only one way to meet evil tidings, and that is the Pa-
 ist's way, "My heart is fixed, trusting on God; I shall not be
 afraid of evil tidings." - I must tell Ma that my clothes
 have held out perfectly well. Of many things there is de-
 cided superfluity. But I hope God will spare my life long
 enough to see them all. The friends that bestowed them, I
 seem to hear saying, by their gifts, as was said to Volucudney
 yar of old, "O, Missionary, live for ever." Yes, my dear friends,
 die, but not on this corrupt world. I trust that I shall one of
 these days be promoted, to a world, where a robe of white, as

lasting, as myself shall be seen upon me. And you too, all of you. And let those of us who have two coats give to him that hath none, and he that has two chests full, do likewise. When I look at this train of chest and trunks, that has been fastened to me, I can see very little resemblance between myself and a raven. It is true, I overthrew some iron pins, but the analogy soon fails. In regard to the longevity of Missionaries, about one-third of those who have come to the Marhattas have after 3 or 4 years, been lost to the mission, either by ^{death} sickness, or by sickness & return home. What does this mean? Does it mean that God sifts upon heathen shores, our true missionaries as they arrive, sifts them as wheat, and rejects the chaff. I think we have as right as to interpret the dealings of God, Perhaps as worthy men have been early lost to the mission, as have been continued to them. One thing should be learned, our dependence on God, and the necessity of doing what we do quickly and seeking the highest measures of consecration & usefulness, so that it shall be for the good of the heathen we live, and for the good of angels we die. 10th Still another day at sea. Last evening Mr and Mrs Wood and I were sitting in the gangway, and talking about the 11th chapt of revelation, and querying if the extinction of Christian testimony were yet to come, and the sound of the true gospel fairly to discontinue for a little while, and anti-Christ have all his enemies, apparently beneath his feet, - whether such an awful hour was yet

to come, an hour only to be compared to that when Christ expi-
 red and was laid in the tomb, and yet an hour altogether degen-
 erate to exhibit God's glorious omnipotence, in raising the sleep-
 ing church from the dead, and giving her swift exaltation
 over all her enemies by a resurrection and ascension, also to be
 compared in results with that of Christ; we were discussing this
 I say, when, light ho! was sounded from the fore top sail again,
 and soon we saw the revolving light of Bombay light house
 soon afterwards, I myself discovered from aloft, the other a flash-
 ing light. We were expecting a pilot all night, but none came.
 Finding there was no prospect of arriving in the night, I went to
 bed. About 3 o'clock, I was awakened by a most unearthly
 and enigmatical sound, or Babel of sounds. Going on deck
 I found that to leeward, there was a long palisade of fishing
 stakes, with fishing boats made fast, and that we were being car-
 ried right upon them. They were in the greatest consternation.
 Immediately a fire was kindled on every boat, and we saw the
 naked Hindoos, leaping about, making gesticulations, passing
 word from one boat to another, calling upon their gods at the top
 of their voices, with endless repetitions, invoking on us &
 our ship, and altogether it was a scene most wonderful. But
 there was no help. We had got close to them before we saw them,
 or they us; and we came in contact with their stakes, large
 masts in 60 feet water, landing them down & passing one then
 and breaking some. The boats, encouraged to get out of the way,
 but the whole fleet immediately set sail, intending to follow us.

and get across; but they soon abandoned their intention, and went back to their staves. I am sorry for the poor people, who probably have sustained a loss; but it was an accident quite unavoidable. May it be that we like the Sarrons shall separate fishermen from their employments only to become fishes of men. This morning, Monday is in sight. We can see the islands, the cocoa trees, the buildings, the ships, the barracks, the adjacent hills. A pilot came on board soon after 10. His boat was manned by good looking, well dressed natives, altogether a more respectable deputation than I expected. A head wind hinders us from going on; we are up and may go in this eve. We have reason to be grateful, to God for so prosperous a voyage. It has been on the whole a very pleasant voyage to me. A great many circumstances have combined to make it exceedingly pleasant to me. The days have not been long at all, nor the water long, nor the months long. I have had enough to do, enough to think of. The pilot informs us that the mail left on the 15th and will not again leave till the 1st February. It is painful to think how long you will have to wait, and of the anxiety that will perhaps arise in your mind. I feel that the hand of God as ord it, and that he has some good end to accomplish by it, with regard to yourselves probably. The trial of your faith is precious, and let patience have her perfect work. Don't desire that God should stop short in the middle of it that the refiner should now or hereafter take the gold out of the fire.

physicians break off when the patient has but half ~~breath~~. Her
perfect work. — The close of this voyage suggests many things in
regard to the close of life. I pray that all those men may ap-
proach death as cheerfully as they approach Bombay. If all
the men from Boston here had been steered with the wind of
vessels bound over on the same voyage, how greatly would
our joy be enhanced. How arrival would be considered almost
as a miracle. And the Christian sea on the right hand &
on the left hand of all his course; those who have made ship-
wreck of their faith. He is one in a thousand if he arrives.
(But the entrance of the very harbor is full of wrecks. He that
ends with to the end shall be saved. it is not enough to have
used diligence in starting; to have exercised caution and ear-
nestness on the way, we must ~~use~~ all diligence unto the very
end. And again though we have actually arrived on foot of
the place; and the open harbor seems to invite us in, and every thing
seems to favor our entering, yet we cannot go in at all until
we get a pilot. We must come forth and bring us in. "I
will come again and receive you unto myself" "No man com-
eth unto the Father, but by me." "I am the door, by me if
any man enter in, he shall be saved"

25th January. Bombay. Yes, Bombay. The scene is at length
changed. If indeed it be not rather true — "All scenes alike
engaging prove To souls impressed with sacred love, Whence
they dwell they dwell in Thee, In heaven, on earth or on
the sea." — The remaining part of the day, my country is

in every sense, I can be calm and free from care, (as any shore
 since God is there. (Mead Geyser). On the 18th we had a very
 light sea breeze, and only advanced by inches. The slow journey
 was in perfect consistency with the rest of it. We did not
 land in Bombay till more than 24 hours after it had 2 spires
 were in full sight, viz at 9 o'clock. At. No. of the 19th Jan
 1841 days in all. We anchored on the evening of the 18th in
 the harbor. It was beautiful moonlight night and the scene
 was most engaging. I had some very acceptable meditation
 on God as the proprietor, the true Lord of the country I was
 landing in; and of the interest with which He greeted the arrival
 of those who were coming to help reduce his revolted subjects to
 their right allegiance. My presence there with all that led to
 it in the preparation of these past 3 years, was an expression
 of Christ's love to these poor heathen. For all true love is to be
 traced up to his heart as the one fountain; wherever you may
 find it, it has Christ for its originator; for no man can receive
 anything except it be given him from above. And all the interest
 that any of us has ever felt in the world's conversion, all the int
 erest now felt in the church, all is but Christ's own love, - rather
 but the lesser rivulets of that stream. - Mr. Allen came on
 board early on Wednesday, (we had received letters from
 many of the missionaries the day before) and with him we
 went ashore. The Mission House is about 3 miles from
 the wharf where we landed, so that during the time of
 the journey we saw much of Bombay harbor and the
 city.

The native town. I will only allude to one impression I received, namely it was far more a heathen city in appearance than I had expected to find it. Mr Hosme cordially received us, Mr Hosme being absent with Mr Fairbank on a tour in the Southern Concan. The missionaries here have had much anxiety on our account. Mr Grace, who is spoken of as a mother in Israel being in his 61th year; and greatly loved by every body, and who lives all alone at Mhabuleshwar, where she has a school, came down a month or two ago, principally to see us, and waited long; but finally went back before our arrival. I find a great supply of letters; and after a season of social prayer & thanksgiving, I gave myself to the perusal of these. What goodness about Frank. I cannot but call it so; bitter it might have been, but oh, how much ~~worse~~ it might have been. Surely we cannot be too much amazed at the goodness of our God, who has shown himself now as ever, one that hearkens prayer. Let us then thank God and take courage, and hope to the end, and believe that He who has begun will accomplish. I had prepared myself in some degree for bad tidings, but found all good. No body sick, or calamity; but many things most grateful. The best of all, was the presence of the Spirit of God in the house. I feel disposed to bring this long letter to a close. By future mails you shall hear individually from me if it please God. I am surprised not to have heard from Bro Humphreys. We pleased to hear what I do of his situation & have written half a letter to him; and will send it by next mail.

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Enclosed a letter to Frank. I am thankful to Kate for her good beginning, and hope she will continue a good correspondent.

George Bowen.

Bombay. January 31 - 1848.

My dear father.

I refer you to a very long letter to the family written from shipboard, for intelligence concerning our voyage. Upon arriving here I found letters, 3 from Kate, 1 from Frank & from Harriet, and one from yourself. Quite a treasure (it is quite an auspicious beginning); and I hope that want of incidents may never cause the activity of our correspondence to decline. You must not expect from me an equivalent for what you send. I see already that my time will be ~~entirely~~ engrossed as long as I am permitted to live labor. I am living with Mr. Allan (We three alone. The house is a two story building iron, with the ground, painted yellow, with blinds, (no window sashes,) back from the street 200 feet; a wall and gateway on the street; a number of tropical trees about the house; a multitude of crows whose cawing does not altogether stifle the sweet song of many other birds. I am most pleasantly domiciliated in a room on the first floor, right hand part; nearly twice the size of my little room at home, with two windows; about as dark as I used to make mine at home; in a word I do not know how any thing could be pleasanter. I feel grateful to the Sacros for having provided

one such a nice place to learn Malabar in, for I must give myself to this, for some time to come. With Mr. Allen I have enjoyed a great deal of pleasant and profitable communion since my arrival. I see him at the meals and on the evening Mrs. Home is living in an adjoining house, and Mr. & Mrs. Wood with her. Mr. Home is absent making a tour in the Southern Coast. Mrs. Faulkner from the Akhmednugga mission is also in Bombay, while her husband is accompanying Mr. Home in his tour. We have received every expression of kindness from the missionaries here and from them at Akhmednugga. We are to remain here from 6 months to a year, studying language and expect to be then stationed in the interior somewhere. I have learned a good many things here and hope to learn a good many more. I will wait till my ideas of things are more matured before writing to you. I talked to the children in Mr. Home's boarding school, a little while on Saturday. You can't imagine what interesting little girls. They understand English better than the children in the 18th Street Sabbath school. At least they listened as none of those ever did. Last evening having to preach for the Scotch free church, I thought I could not do better than preach a missionary sermon. It would amaze you to see how Europeans resident here, yes European Christians, many of them, manage to forget the heathen toward them. And I suppose some of them were as much surprised to hear me assert the necessity of a missionary spirit, in order to growth in

you, as they have been in churches at home. While in some respects the English government here has seemed to facilitate the introduction of the gospel, in other respects, it seems to me only to have reared up new barriers. I ask myself, would my vocations here be more difficult, if mine were the first white face ever seen; and I am moved by the recollection of many and many facilities that have been provided in grammar, dictionaries, translation, dissemination of the scriptures &c. But after all, how little has been accomplished, how few souls saved and sanctified. But oh it is a blessed thing to be here I feel as though I had reached my haven. My desire that Christ may teach me to love these heathen, and do them good till my last breath. God be with you and bless you abundantly.

George Bowen.

I send this letter over Frane; there is a possibility of its thus reaching you sooner, than by the regular mail. G. B.

Bombay Feb. 14 1848

My dear Kate.

I have just perused your three letters, of Aug 27, Sept 27 and Nov 10, found here on my arrival, for which I heartily thank you. I rejoice that you ever send such a welcome to correspond, and hope that your interest will not abate. I want you to write often, even if I am not able punctually to answer. I already have a presentiment that it

will be very difficult to write home as copiously and frequently as I should otherwise desire. I see that there is but little spare time in a missionary's life. My time is now very much engrossed, chiefly in the study of the language. I do not make as much progress in this as I would like to. I beat my head almost desperately against this barrier that encompasses Savan's kingdom here. But this is the least of barriers. Through this I hope by the grace of God to pass; and he who has begun a good work will he not carry it on? Will he not carry me through the successive walls and fortifications of this stronghold into the citadel? It must be by violence. And you must exert some of this at the throne of grace. I have two pundits both Boakmins who visit me daily. Today, I must tell you, I was talking with a native convert from the interior. He was baptized last October by a Church of England chaplain. He was in some distress and wanted to procure a situation as servant with some pious family, where he could enjoy religious instructions. While he was talking the pundit came. I shall not soon forget the expression of his countenance as he saw this man in my room. I said to the convert, "I am engaged now; you must call again and see me." So he went. - After he went out, the pundit said in Malabar, and with exceeding contempt, "Of what caste is that man?" "A very good caste." "Well, what caste?" "The best of all; he is a Christian." "Indeed, a Christian!" "but what was his caste before?" "I don't know and don't care." Then I went on to say, "You are

very proud; you are like the Pharisees of the N. Testament.
 But Jesus Christ says, he that humbleth himself shall be exal-
 ted. If you want to rise to a high caste in heaven, you must
 make yourself of a low caste in this world. If you want to be
 a Brahmin here, you must be a Thordra here." And then
 I read him some passages from the Meahatta N. Testament.
 "Kerik gosht" he said, "it is true, all very true, but painful
 truth." This man admits the truth of our Scriptures, and the folly
 of idolatry; but he loves the honor which cometh from men, more
 than that which cometh from God. The other is a young man,
 a student in the Elphinstone college here, and understands 'em
 very well. There are a good many here, who profess to be convinced
 that Christianity is the true religion, but who nevertheless
 continue idolaters. Sabbath before last, I took a walk in the
 native town with Mr Allen. Before almost every house was a
 little altar, and on it a flower pot with a plant growing. This
 plant is the Tulaski. One of their gods had two wives, and saw
 fit to change one into a Tulaski plant; and then to ordain that
 whatever honors were paid to that plant, were paid to him-
 self. Either such a plant was growing, or there was a piece
 of earthenware with red paint on it as the object of worship.
 Indeed, simple red paint on any thing whatever, makes a
 very good God in this country. Mr A entered into conversation
 with a man who was at work before the door of a house, and
 asked him about the object of his worship. He was somewhat

confessed; but on a debt as good a case as he could. I asked him
 through Mr. A. what his god had done. He had done nothing
 for him; just nothing at all. 'Why then did he worship him?'
 He said it was a devil; and if they did not scrupulously
 pay him all homage, he would torment them to death, send-
 ing them quivering pains on the stomach, injuring the chil-
 dren and in various ways affecting them. Mr. V. recommen-
 ded them (for there were some 8 or 10 gathered round,) to make
 a deep hole in the ground, and bury the altar, god and all.
 (But when man exclaimed: 'it would be as much as their lives
 were worth. As we were going away some of the bystanders
 said in reference to Mr. A's remarks. "Hein, Kival Enri"
 True, perfectly true. The same afternoon I went to the poor house,
 an institution founded by a wealthy Larsee, Sir Jomija
 Chichiloy, knighted by the queen of England, for this or some
 thing of the kind. You know that public charitable insti-
 tutions are the offspring of Christianity, and it is only through imi-
 tation that their religious foster them. In this were a large
 number of wretched beings; blind, half blind, lepers, cripple &c.
 The lepers occupy a particular department, fenced in, the
 disease being contagious. This is a terrible disease. Of some
 the hands were eaten away; of some the arms; of others the
 hands and feet and of some the face. Thus they die peace-
 meal. Others were suffering from the effects of a guinea worm,
 a worm that hides itself in some member, and gradually destroy

It. No. 4. is one of the committees of Superintendants, and a
 number of poor creatures, come to complain that in conse-
 quence of their position on the north side, the wind blew out
 their fires and they could not cook. On the Sabbath
 we have good religious privileges. There is preaching morn-
 ing and evening by Mr. Fraser, the excellent minister of the
 Scotch Free Church. He is an American, brought up in N.
 York. The free church at the time of their secession were
 much embarrassed here, till the Am. mission offered them
 their chapel. Yesterday was communion day, as it was with
 you; and after being so long absent from the Lord's table, I had
 much appetite for this feast. Though I must say, I have
 here to you found this appetite grow by what it fed on. It was
 delightful to sit down under such circumstances. In a hea-
 then land, with the children of God from Christian lands.
 There were some there from England, from Scotland, from
 Germany, from America, and I believe from Africa, and
 some from Paganism and Hindooism. A Parsee and a Hin-
 doo both preparing to preach the gospel, under the of the Scotch
 missionaries. Tables were spread, and the guests sat round,
 the Scotch fashion, I believe. Dr. Wilson made the remarks
 which were excellent, I thought. I thought of you, and my
 prayer was that Christ might be greatly manifested to you, & to
 all the members of your church, and that the Lord would revive
 his work among you. But my chief desire was, that Christ

in and by me, might manifest himself to these heathen, whose
 ovification, he would be as they were the organ by, under
 the pindons. (You must learn one lesson, My late, and
 the poorer the better. And that is that happiness is not to be found
 in any scheme, of which the divine Gods will is not an indubitable
 part. There is in the human heart, especially in the young
 heart, a craving for sympathy. This was designed to lead us to
 God, who has exquisitely created us with a frame to the enjoy-
 ment of Himself. But it becomes the great means of lead-
 ing and keeping thousands and thousands far away from God.
 It is so difficult to conceive without experience, that God is
 able and that God is willing to satisfy our entire faculty of
 desire; and it is taken for granted that either human love, never
 satisfy us or we be forever unsatisfied. But experience will
 always sooner or later testify to the solemn declarations of
 the Scripture, that Christ alone can satisfy us. Are not human
 hearts selfish? And what is selfishness but preference of self.
 So that after all, nobody will give you but the language of his love.
 Self comes first; and when that is satisfied, then some other object
 may come in. If you say it is not so in Christian hearts, I an-
 swer that we can only rightly enjoy Christian love, when the
 love of Christ reigns in the heart. You must love Christ un-
 purely and be satisfied with his love, then will you truly
 enjoy Christian love. For Christian love is only another
 channel by which we receive and enjoy Christ. And I

beg of you, to be severe with your imagination, and on every dream of happiness, that is not presented by the Holy Spirit write "Liar", and hearken to it, no, not for a moment.

Fear your imagination. I would say renounce it altogether, and live by faith. The imagination seems to me to be faith exercised on lies. What is called Christian imagination, sometimes is simply faith in its lively exercise. I never see the mind engaged in a good sense, for it seems to me faith covers the whole ground.

You want to know more of Jesus Christ. It is your great want as it is mine. And you do not need that he should do any thing, say any thing, be any thing, more. In your Bible is that very countenance the light of which fills the heavens with bliss ineffable.

You must assiduously, day by day, cultivate the faith by which the beauty of that countenance is seen. By faith the seraphim behold it, for how can a moral beauty, how can spirit be apprehended but by faith? Faith will be to you then a new heart;

rendering you indeed a new creature, for according as your faith is, with heaven be present with you in Christ, and do not be dissatisfied or disconsolate, if cultivation be necessary. This is Gods approved way of bestowing blessings. There must be growth in order to maturity. Good at Meas wasted work. How immensely the price grows under his hand! She takes a thousand stitches before any great augmentation is seen. And yet how

essential is each stitch. ^{Not that is superfluous - not one is lost} Suppose she should disdain the stitches, and attempt to do her work by a few bold violent efforts.

It would be impossible. No stiches, no would work. And so likewise, no exercises of faith, no faith, no perfected faith. Therefore work diligently at your task, and be not disconsolate at the multitude of steps necessary to the blessing. These steps, these acts of faith are themselves parts of the blessing. At the same time I would, had you expect the mighty power of God to help you rapidly on. It is true that the Spirit of God can carry us gloriously far on a single home; but it is always when there has been His persevering, industrious, steady exercise of faith. In regard to the question whether perfection is attainable in this life, "If God hath given Christ, will he not with His free gift give us all things?" Christ is given to us out and out, and in him are all wisdom, righteousness, sanctification, and redemption. I do not find anywhere in the Bible that there is a part of Christ divided off, and a prohibition made, "no farther shalt thou come." However high we may go, the promise, "ask and it shall be given," will be just as valid as when we first desired it. I would then say to you, that you may be as holy as any Christian living; as any that ever lived; as Paul and John. The Saviour has no narrower desire than to see you such a Christian; and you may come to him in all faith to make you such a one. And possibly, though I would tremble to judge, if you were like Paul or John, you would be nearer perfection than many now called perfectionists. I fear the mistake as to what perfection is. He who most glorifies

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God is the most perfect man. All I want is that a person should have the right standard, should know what God really requires; - and then go forward, I care not with what expectations. There is no possible danger. For exposing it after all not attainable; why, he will not be perfect and probably a great deal less imperfect than if he had not aimed at ~~reaching~~ perfection; and if he should really attain it, there can be no possible harm in that. For he will be the humblest man in all the world; and Christ will be more glorified in him than in any other. How delightful to hear what I do of Frank. How good is our God. It seems incredible and unrealizable sometimes, that he should be actually living at home, a reputable member of society. He that was lost is found. God I wait to hear that His saying is fulfilled in a higher sense. The angels of heaven also are waiting. Christ is waiting. We may be not have to wait long. By the last mail, I received nothing from home. Had a letter however from Mrs Dulles, and one from Mrs. Wickman (Mrs Dulles mentioned that he had seen you the evening before, and Harriet at the lecture, that all were well, and that Frank was at home. So that I get a little glimpse of you through this letter, that is quite gratifying. I trust you will realize the privilege of labouring for Christ, and feel that whatever work is given you to do, is quite as important as the enterprises of a King, for Jesus is interested, and is looking on. Do not think lightly of anything you are engaged in.

sigh for a different sphere. Do with might what your hand
 findeth to do. Labour for the children of your S. I. Class,
 with all your soul. Indeed there is no other labor that is worth
 much. We are not pleasing Christ by going through any round
 of duties; but we are pleasing him, when we value the immortal
 soul of a fellow creature, and seek with all our hearts,
 and with all self denial, its salvation. You may generally
 observe that those who are most blessed of God in their own
 souls, are those who are most actively and heartily engaged
 for others. I desire to be remembered to all dear friends
 and rejoice that I am remembered of them. You tell me no-
 thing of Nat and his family. I have not heard about Wal-
 lace Spittisbury, either where he is. Remember me to
 (Procy and to Gonetine). The ship Goodwin has sailed for
 Calcutta whome she goes to America. I visited her 2 or
 3 times. The sick men soon recovered, after reaching port.
 I told the men that if ever on N. B. they must call at the
 house. We have received kind letters from all the mission-
 aries in the interior. Mr. Gourne is still absent in the South
 ern Conean. The Lesteh missionaries here have called upon
 us. There are three. Messrs Mitchell, Nesbit and Wilson
 We had a pleasant missionary meeting of ministers in Bom-
 bay of the different denominations, on Monthly Convent day
 at 7. & 1/2. I go out every morning to walk by starlight, 3 or
 4 miles, getting back by sunrise. And now Adieu all for
 the present. I shall not be able to send any more letters by

this mail

George Bowen.

I want a list of the birth days of all the family. I read a letter to Bro Humphreys.

(Bombay, April 29, 1848.

My dear Mother.

I have not heard any thing from home directly for some time, the last letter being of Dec 25; but through Bro Dodd I have heard of you up to the middle of Feb. I thank God for the health and other blessings bestowed upon you all. At the same time in a letter of Bro Dulles, to Mr Wood, mention is made of Pa, that he was troubled with erysipelas on the forehead. I hope it was nothing serious, and that he is now enjoying his usual health. You were waiting to hear from me before writing, that accounts for my being without letters. Long before this, I trust that you have been relieved of all anxiety, and your faith strengthened by the arms of His exceeding goodness to me. My situation at Bombay is exceedingly pleasant in all external respects. I am living with those who love the Saviour and with whom I can enjoy congenial intercourse constantly. I enjoy all the opportunities of privacy that I could wish, and you know my appetite is rather large for this. At the same time I expect to become every day less and less of a recluse; the measure of my progress in the language is the measure of my emergence, and probably by the time I have

mastered it, I shall be fairly launched out onto the sea of
 human life, finding my communion with the Saviour and
 made him known to others. The climate is very agreeable,
 Bombay is more favoured than perhaps any other part of India.
 They come to it from many parts to permit. The heat being
 less intense than it is in the interior. People talk a great
 deal of hot weather; but I cannot find it. Indeed, I appear
 to be less affected by it than some of the natives. I don't know
 how it will be in the sequel. One thing elicits gratitude, or
 often as I think of it, sorrow, that I am not as other men are
 in respect to having a wife. The misconceptions are nume-
 rous in India ^{under my charge}. I have had for a month or more
 a school of Hindoo boys. They are about 40 in number; and
 I am greatly interested in them. I must visit it once or
 twice ^{or three} a week, and examine the boys. The standard book
 is the history of our Lord and Saviour Jesus Christ, being
 the gospels in one book, the language being preserved. It is in
 Meahratta. The boys are many of them exceedingly intelligent,
 and have a good acquaintance with Scripture history. But
 they have on their little foreheads, streaks of red or white
 paint indicating the particular god they worship. From
 Monday next I am to have two more schools, under my charge.
 On the Sabbath two of these schools constitute a Sunday
 School likewise under my charge. (Bos Wood has about the
 same round of duties with myself. I am a little ahead of
 him in ~~the~~ knowledge of the language, having been better able

to improve the time on the voyage — but you know, "the sea is not to them given what can the swiftest gun," nor the battle to them people what shoot with the longest gun."

The language is a huge difficulty, and I have pressed against it as Sisyphus against his stone; and if at some moment I have fancied myself near the summit, I have found myself the next at the bottom. The Lord is my helper. It seems for a fortnight past as though I were beginning to make a little real progress. I feel however that the perfection with which I learn it is of more importance than the rapidity.

In addition to what I have written, — I alternate with Bro Wood in meeting the servants for daily worship and instruction. Shall I tell it? The four, Bro W & wife, Mr A and myself have 6 servants. There are some reasons that would diminish perhaps the surprise this might occasion; but you know my taste.

I learn from Bro Dodd concerning Frank that he had shipped again for a 6 mos voyage. I should have written him by this mail, but now defer it a month.

I also learn that he is yet a stranger to conversion. Oh let us try what fervent effectual prayers. Let us be stimulated to more faith, and to more earnestness. If a captain finds the city he has besieged stronger than he expected, and his heart is fully set upon possessing it, all he does is to summon a new levy of troops and heavier ammunition. Our praying is our chief disgrace. Our unanswered prayers with cover us with

shame at the last day. I hear nothing concerning Nad
 and his family. I desire to be ever remembered to them with
 much love. May the Spirit of God dwell among them.
 I believe I am thought rather an odd person here by many.
 I keep an conveyance, and do not intend to leave any;
 and go afoot on all occasions and at all hours. I hope
 however, that on other and more important things, I may
 walk worthy of the Saviour and be a burning and a shi-
 ning light. There are a number of excellent people in
 Bombay; and I have never heard more faithful preaching
 than in the Scotch free church here. Last Sabbath I
 had the happiness of sitting at the Lord's table there, for the
 second time since my arrival. The remarks were made by
 a converted Parsee, Dhinjethoy, a young man who some
 years ago received the truth while studying at the Scotch
 Mission school in Bombay. There was an immense exci-
 tement created at the time by it, but the efforts made by
 his friends to recover him were in vain; he continued with
 the missionaries, went to Scotland, received a theological
 education and was ordained. I was greatly interested
 in his remarks. He said, "We ought often to speak to
 one another about religion, and not take it for granted
 that all was well. If we love Christ, should we not love
 to speak of Christ? Nor should we be ashamed to speak
 of him to any class whatever. Christ was not ashamed of
 us, though every thing was done to shame him out of his alliance

to us. The true way for the attainment of the love of God was to attain to the knowledge of God's love to us. If we are persecuted, there is consolation in this, it shows that we are different from the world. (We have consolations that Christ had not; he was alone; we are not alone; we have Christian friends; we have Christ.) This young man has had some trials and will probably have more. For it is on the head of the native preacher, that persecution descends. The missionary is a good deal respected. His religion is his own, and the people here consider every man's religion as good for him. (But they have no feeling but those of hatred, and scorn for the man who quits them to become a Christian, and then comes among them to preach the gospel. It does not seem right that this should be, that the Missionary, from America who is expected to have the most grace and wisdom, and power of endurance, that he should be fenced about in prerogatives, and that the converted heathen should go forth among his countrymen, to meet all the persecution there is. But no one can tell how things will be here, after a little. It will perhaps be found desirable to introduce some modification into the mode of missionary life here, so that there shall be less of Sahutship about the missionaries, and consequently less of adventitious privilege. Sahut is the name by which the natives designate every nominal foreigner. A sa unnonied foreigner is a character for whom they have no shadow of respect. (But it is a great question) that the church of

Christ must soon take up and decide; viz: whether ad-
 ventitious influence and spiritual influence are not hostile one
 to another. From Christ's directions to the apostles and the 70,
 it looks as though he was not afraid of their being stripped
 of all that the world reverence. I feel more and more how
 immense must be the power that brings a heathen into God's
 marvellous light. If they were all like my parodit Saccar
 em, the difficulties would be great enough surely. There is
 a man of good sense and of literary attainments, and who has
 been with the missionaries for 20 years, and who puts the most
 implicit faith in such stories as this, which he read to me
 out of one of their sacred books. A king once was telling
 his wife about his precious brother. In the last one he had
 been a dog. One day being exceedingly hungry, he ran to a
 temple of Shiva, where they were distributing grain, but he was
 quickly driven from the door. He made the circuit of the
 temple and as he passed the door again, obtained a crust
 or two. He repeated this a number of times, but at length a
 man shot him with an arrow and he fell dead at the door.
 Then Shiva descended from heaven and received his
 spirit, and gave him to be born a king; for the fact that
 he had gone round the temple and died at the gate of Shiva
 temple was counted to him for immense righteousness,
 such that no reward hardly could be too great; although
 the dog had not the slightest thought of honouring Shiva
 but was simply intent on getting his morsel of bread.

"See then", said Laccarene with dation, "what a merciful and gracious God we have." I did my best to show him that there could possibly be no merit, when there was no good intention, - but I could not dissipate his blindness. A pretty warm altercation ensued. "Why had they been left so long without the gospel, if this was the only way of salvation provided by God. I told him the Hindus had no right to open their mouth on this score. In Bombay for instance the gospel has been offered for 35 years, but no one has embraced it. And a means of salvation was not a debt that God owed us, but a free gift; and there is no law concerning free gifts that they shall be extended to as many or so many.

My dear mother, I enclose in this an account of a few days excursion that Mr Allen and myself made last month. The Hoili that is mentioned in it is a vile festival, vile beyond all description, for during two or three days all restaurants are thrown off by the people, and all endeavor to express one to another the most polluting thoughts and imaginations. This great privilege was procured them by one of their deities, whom they suppose to be gratified by their obscenities. They plead also in favor of it, that the mind becomes in this way purged, emptied of all the bad that is in it. Is not this a new theory, to become holy by means of the most unbridled wickedness? We, like ourselves have a meeting for prayer, every Wednesday evening. The

first Monday of the month at 7 A.M. there is a meeting of all the missionaries in Bombay. The church in connection with our mission is almost nothing. I should judge at more than 8 or 10; and these too are some of them of ambitious life. It is melancholy. But there are peculiar difficulties in the way of gathering a native church in Bombay; arising out of the existence here of several large English churches into which converts are drawn. Converts from the heathen are not made in these churches, but are gathered in. There are some advantages of a worldly nature that operate.

Many of the converts of our mission have I believe joined these churches; for we cannot say as it is thought. I enclose a little letter sent me from a boy in Mrs. Hoare's boarding school. Bro Dulles writes me of his engagement to Miss Harriet Winslow. I give my consent but they must not any more do it. Remember me much to Bro Humphreys and Bro King. I supposed this latter would be an excellent correspondent, but it is not so. I desire to be much remembered to Dr Skinner; also to Mr Gibson, Mr & Mrs Mason and the many other friends of that church. Mr & Mrs Chester - Nancy and Caroline. And may the grace of our Lord Jesus Christ be with you all.

Geo Bowen.

Mr. B and myself left Bombay, in a comfortable boat, with a crew of 7 or 8 Mussulmen, on the 16th March, 2 1/2 P.M. and went up the strait that separates Salsette Island from the mainland, to Tannah which we reached at about 10 o'clock. In the morning we went ashore and walked about the place, which being the collectorate and a seat of judicature is of some importance. There are probably 65,000 inhabitants many of them Portuguese. A large Catholic church, and a large Episcopal Ch. where there is preaching once a month for English residents. There has been a good deal of missionary labor expended here in former times. Our mission had schools there until 1827. Saw a bride 4 years old, on the wharf. Mr. A was more or less engaged, in discussion during the day with individuals. In the afternoon again went into the bazaar, and distributed a few tracts. Met a pundit, who had been some years in the mission at Ahmednuggur. Eager for us to do something in Tannah. It was the Holiday, and the people wild with their festivals. Went on the night to Halyant, situated upon a river. Location beautiful both on the river side and on the plain side. A great ~~temple~~ of high antiquity & Mussulman minarets, and a hindoo temple upon its borders. Saw some Brahmins digging the earth, and they told as they were digging a grave for a child just dead. It is customary to bury children that die under 3 years of age. Offered a tract to a man who could not receive it, because he just

then was in a process of unrigging himself for worshipping the idd.
 He had been for some years in the mission school at Nasid,
 and staid there as long as he was paid for doing it. Brotherson
 refused to take a tract out of my hand, but required it to be laid
 down, when he took it up. In the great tank are crocodiles.
 We saw one. There were perhaps 50 people in the water, some
 washing, some swimming. We asked if they were not afraid.
 Oh no, they exclaimed, pointing to the temples, our god protects us
 and never suffers the crocodiles to do us any harm. And they
 in return never do any harm to the crocodile. Returning through
 the village, sat down under an immense banyan tree, near the
 river, and a Brahman boy who had been some years in the Free
 church school at Bombay came and talked with us. He had
 remained there as long as they had been willing to support him; but
 for some reason they had lately decided not to continue his sup-
 port, and he had therefore left. (When spoken to on the subject of
 religion, he said in English, "I will come on board and talk with
 you, when we shall not be overheard." He was afraid of exciting
 suspicion). He afterwards came on board and talked a great
 while. He was very desirous of getting to Bombay again and wan-
 ted us to give him employment. His mind was much enlightened
 I should think him greatly an apostle from Hindoosdom.
 But he wanted courage to come out from friends and relatives
 and commit his way unto the Lord. Others came on board.
 Among them some Mussulman who murmured when I affirmed
 the future complete triumph of Christianity over all religions

and all irreligion, by affirming the same thing of Mohammedanism. Some time or other a great man was to arise, and under him their religion would become universally triumphant. Went in the afternoon into the village again. Sat down in the vestibule of a heathen temple, and a crowd of men and boys instantly gathered around us for tracts. They were full of the Holo spirit, that is a devilish spirit, and were quite uproarious. It is the custom to make every one give evidence that he can read before receiving a tract; and on this occasion the moment one began to read others would set up a wild clamor of mockery entirely to drown his voice. When one received a tract, he started off on a run, with a whoop that seemed to be of decision. I was somewhat doubtful about the propriety of giving them tracts at this time: Some of the tracts ^{however} were on the Holo itself, and opportune. A crowd of men and boys followed us as we went out to the tank again; a beautiful spot, and explored the two mausoleums; accompanying us every where, even to the roof of one of these ruins. These structures were very handsome in their day; the day Meesulman power in Hindoostan. They reminded me somewhat of the tombs of the Caliph near Cairo, - being of the same Arabian or Arab architecture. Hulyan is said to be one of the oldest cities extant. It is mentioned in Ptolemy, I believe. Returned in the evening to the boat.

Doa. This place is somewhat though not much smaller than the ^{ancient} Bhuwan libit in ^{the} river over the river some

miles eastward; did not visit. (Went down in the evening, with the expectation of being at Bassin before mooning) In the night a total eclipse of the moon. Sabbath morning we found ourselves some distance from Bassin and went ashore at a decent place, and there spent the day. It was to me a delightful day, and the Larrivien was, especially revealed to me in his works. With the Bible in my hand, I sat for hours on a hill side, among densest verdure, with openings through which a lovely landscape was seen. I would not but wonder at some of the trees. To every trunk there was an entire community of parasites, growing up and filling the branches with every variety of leaf and blossom, so that there was no such thing as knowing what was the peculiar property of the tree, and what medicinal. There seemed to be universal confusion of interests.

The freaks of some of these parasites seemed really almost laughable. They seemed to live and luxuriate in perfect disregard of all the laws of gravitation, and nature generally. Occasionally when there were two trees considerably far apart, looking at each other with most determinate purpose, and in the middle some tiny creeper had sprung up evidently with the purpose of linking the two great ones intimately together; and had accomplished it.

We came that to Bassin. In the morning, found ourselves under the walls of the fort, and went ashore to visit it before breakfast. This fort is a most interesting spot. If it were only in Italy, it would have a great name. What is thus called, is a space about as large perhaps as the present Jerusalem.

surrounded by high walls, one exceedingly strong, and full
 of the remains of buildings built by the Portuguese. It is said
 there are the ruins of 12 churches, one for each apostle. We
 visited half a dozen, very large and one quite handsome.
 It is a sort of Pompeii, only it looks a great deal older than
 Pompeii does. One church had a tablet bearing date 1601.
 When taken by the Hindoos these latter had hastened to get
 up their own gods, and there are several of them temples here.
 After going to the boat and breakfasting, we concluded to come up
 into the fort again, and spend the day with our looks in the prospect
 of a heathen temple. The present town of Bassein, is a mile and a
 half off, and we did not go to it, it being the height of Horley.
 There was something about these ruins but the caprices of nature.
 To get a conception of the vegetation of this place it must be visited.
 It was difficult to say whether the area within these walls was
 now a forest or a city in ruins. The buildings were teeming with
 trees growing in every imaginable place and position and direction.
 Chiefly the principal tree. These might be an arched ceiling
 three feet thick and 40 feet in the air. Well, a little fibre,
 hardly thicker than a thread of cotton would make its way
 through that ceiling, and having got through it, would
 grow down, and could be seen hanging like a little string
 30 or 40 feet long. While the offshoot of the root was thus pursuing
 its way downward, there would be on the roof a great tree
 springing up. That little offshoot in due time would reach

the ground and there plant itself, and there began to grow and grow, until it had become a vast tree, several feet in circumference; and before long it would send the cutting in pieces. But not cast it down; for while the shoot mentioned had been sending its way to the earth, many other shoots had been traversing the cutting, in many directions, and thus getting such a good hold of it, that it could afford to let the log stone go. In another place I saw a plant that had forced a column out of the way, and then taken the capstone into its own care, and was going off with it skyward.

Well, we staid on the Hi. temple. Mr. A. seeing a portion of the translated Scriptures, and I studying Meahratta till 3 o'clock, when we went to our boat, and pushed off. Concluded to return to Bombay by way of the sea. Quite rough, men, somewhat alarmed, and water came in on both sides of the boat. At evening put in at a harbor called About 4 o'clock, aroused the men and put off again. But at 9 or 10 o'clock, the wind being ahead, put in to Corlu, and Mr. A. and I went ashore. Village of pike men. Streets filled with drunken men after the Hole. Walked by degrees, around into the groves of Meakin, having concluded to go by land to Bombay. I was much delighted with the Cow out groves - Lepinbetel. Visited the ruins of a Poting see ~~Thol~~. Seminary. Walked nearly into Bombay. Stopped at a bath temple on the way. There there was water, and a man to serve it out to all passers by, which he did by pouring it out into a

little trough through which it flowed into their hands or vessels. Necessities of Caste. Mr. S. at. Meakin, wanting to drink had to buy a cocoa nut shell of a family, and then receive water in it from them. The water above mentioned is a private charge

(White sitting here; then came along a wealthy looking Puro and a Brahman's worship. The Puro defended idolatry, & did not seem to consider it at all hard to defend. He compared God to grain, which is one, yet may be made into a great variety of cakes, bread &c and in all be palatable and beneficial (the form was nothing). So men were all worshipping one God under various forms. To combat idolatry, we must study more, think more, pray more than I did to think necessary.

The policy of the Government with regard to schools is strange. When there are mission schools already existing, thorough in their character, and every thing valuable, then the Government sets up schools. And the Government schools from the nature of the use almost quell the others. The Natives of course prefer them, being, like the mission schools, gratuitous, and then there is no religion taught in them. In a place like Ahmednuggur for instance a good Missionary school exists where thorough English education is obtained; but a religion is also taught, the natives continue and agree to give a building, or the ground, or something if Government will ^{establish a school} ~~grant a fund~~; — their very object being to break up the Missionary school. And Government gives its assent. I have to day received a letter from Mr. Wilder; in which, he

says that the Government school has just begun under a (Roman Catholic), and many of their scholars have been driven away. This conduct of the Government cannot be excused.

(Bombay. May] 1848.

My dear Harriet.

I was yesterday, sitting in my room, reading an analysis of the (Bhagavat Gita), one of the (Hindoo sacred books, and was upon the last sentence where the author (Mr. Verbet. Scotch missionary) was showing the better way of Christianity, and to show that faith had no merit in it, was comparing it to a person that lets in the light, but does not create the light; to the monk that admits food, but does not at all produce it; - when Bro Wood, it being about 1 o'clock came in with some letters. There was some solemnity in his manner and he said, "there is some afflictive intelligence come to day, Bro Bowen, - Mr. Allen's father is dead." I surmised that this was not all, and presently he added, "your father too is dead." My first feeling was one of entire resignation to the will of our Father, - the Father of our family, - who hath done all things so well hitherto. Opening the letters I found one from Bro King, one from you and one from Nat relating to this event. I feel thankful that you had time to write me so fully as you have done, and that I have so many precious words and facts in which to feed my mind. Grief has its appetites and becomes worse than sorrow when

There is no ailment for them. I have been deeply moved by these tidings. Christians are not made unhappy by the death of Christian friends; but I think they are more affected than impenitent persons are when these friends die. For the love of Christ develops in us one to another a strength of affection that is not common with the unenlightened. They are generally too selfish to be very deeply wounded in the death of a sister. My emotions have been deep, but I have not experienced a moment's unhappiness. I am led to praise God as often as I come to the throne of grace. Grace has so abounded towards our father, first in sparing him during 57 years of impenitence and ungodliness; next in accomplishing what is perhaps one of the rarest of God's works of mercy, namely the genuine un-
involuntary conversion of a heart frost-bitten by so many of this world's winters; and finally in giving him such a beautiful and happy exit from the world. Mr Allen's father died also from an ossification of the valves of the heart, but he died instantly; apparently in entire health one moment, and in the next a corpse. But what reason have we for gratitude that it was not so with Pa; but that death came to him solemnly and slowly, that he experienced the salutary actions of suffering, upon his soul; that those around were permitted to see more plainly through the decadent temperament the brightness of the light that God had kindled within. I love to look upon the scenes you describe, and doubt not that we will all treasure them while life lasts. Our prayer I have many times and with much fervor offered when at home to G.:

namely, that there might be the destruction of all acquer in our family, and a fusion of all our hearts in Christ. Perhaps this prayer was on a measure fulfilled during my father's sickness; and that it was an occasion season of greatly augmented love one to another. So I should judge from your letter. For this I thank God and shall thank Him. One of the first things to come into my mind was this, that if Frank had been home, and if tidings had been received of my arrival, the trial might have been his to him. But it seemed so manifestly ordered that I could not but be permitted. And there is not a word in your letter that exhibits anxiety as to my safety, so that I feel rebuked for doubting your faith and his. Among his sayings reported by you there is none that has any reference to myself. Of this I am rather glad. His affection for me seemed of old to be inordinate, and I yearn to see the evidence that Christ had become all in all to him. Of Christ he could speak, you say; but of security every thing else was apathetic. I praise God for giving him not only grace but opportunity to exhibit in his dying hours to others the spirit that had been put in him. Might not many in our church, of his age, who have been spending nearly all their days in the courts of the Lord, and who do yet seem to be groping in darkness, might not many such profit by considering the faith and joy of this believer brought between the 11 and 12 hours into the kingdom. One lesson my father learned thoroughly, through the grace of our God, namely, the great usefulness of saving faith. Many there are who among all their

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duties, remember not this one duty of receiving the testimony of Go.
Somea not to say a disparaging word, but simply to express a
hope that this circumstance was appreciated by the church, and
some stimulated to lay hold upon the abounding and neighborly
grace of our God. I bless God for the kind friends who were
near, and who manifested so deep an interest in you all. May they
receive a rich reward. (Ben Kings letter I value very highly, contain-
ing as it does such explicit information, and many points and such
proofs of his warm interest. (Before opening Nats letter, I knew pretty
what its tenor would be. He is so accustomed to look upon the
darker side of things, and he knows not Christ, and accordingly I
found to be full of gloom and evil anticipations. At the same time
there is much affection and tenderness evinced. The concluding sen-
tence has very powerfully arrested my attention. "The world seems
to have slipped from under me, and I do not know how to turn
myself, and know not what to do, - Gods will be done." This indi-
cates an extraordinary state of mind, and I cannot but receive it
as an omen of good. I have been led ever since I opened the letter
to pray the Saviour to have mercy upon him, and set his feet upon
the rock of ages, and to put round him his everlasting arms: For him
and for Frank. Ah, why should Frank have gone away on one
such long voyage without having come to the knowledge of Christ?
The Saviour seemed so favourable. (But I will not doubt. Let us
pray as we ought for these two. I hope to hear before long con-
cerning Percy, that this season of bereavement has become a season

of salvation for her. Can we indulge a shadow of hope, if she do not
own him to that Saviour whose presence is so manifest in the
house. (Bro Dodd wrote that Frank had gone on a 6 months
voyage to Demerara and Amsterdam. You write that he had gone
on a 16 months voyage to South Africa. I suppose I had sailed
for South Africa via Demerara.

I feel that God will make
this bereavement a means of good to my soul. I feel as though I
were called to be more consecrated than I am; and to labor with
great singleness of aim, till my time come. And I doubt not that to
you also it will prove a means of sanctification, — to you and Ma
and Kate. Dear Kate, I feel much for her. May she never for-
get what Pa desired for her. I cannot but hope that this affliction
may be a means of drawing her much nearer to Christ. I enclose a
letter to Frederick, and will endeavour also to write to Nat. The
Lord have you all in his holy care. Remember his promise to guide
the meek. Surely this grace becomes us. Concerning things not mention-
ed in this letter, the enclosed letter to Ma speaks.

Love brother in the beloved

Where is Wallace Atterbury?

George Bowen

Bombay. Monday May 8. 1848.

My dearest Mother

I received on Saturday, the letters telling of Pa's death. I was far from expecting any such intelligence. For two or three years he seemed to be growing stronger, and spoke of feeling better than in former years; and I was expecting that some additional years of life and influence and preparation would have been given. At the same time when I remember the shattered look he usually bore some years ago, I cannot but indulge the opinion that his life has been protracted somewhat through the operation of that faith which God lately gave him. I have no doubt that a genuine gospel faith is one of the highest conduces to health; and that likely, that without this Pa would have sunk to his grave somewhat sooner. Dear Mother, what a cause of life long gratitude to the Saviour we have, for the grace bestowed upon him. I am overpowered when I think of it. Contrast him as he was on that sick bed, with what he was during any portion of the long, long period preceding his conversion. His soul seems to have been feeding on Christ, satisfied with Christ, absorbed in Christ. This is the essential mark of true religion. What conceivable legacy of gold or silver, could be to us so precious as the words and looks that gave evidence of the Redeemer's presence with him.

Dear Mother, I sympathize with you in your bereaved state. How diminished now the family, 3 of you. I look at you in my mind's eye and the faintest see... a sad one, for a moment. But I

am sure you experience much consolation in the thought of God's
 goodness to my father up to the moment of his decease; in the as-
 surance that the absence of your two sons is a wise and good dis-
 pensation, whether you can see it or not; and above all in the love
 of that Saviour who has done such wonderful things for one family,
 and who will never leave you or forsake you. The dispensation is
 a remarkable one, I cannot but admit. In 8 short months you have
 seen your husband and two sons, one by one leave you. One has gone
 to heaven farther to the heathen on his way to heaven. Another to
 some remote part of the world, I know not where. (But the hand of
 God is plainly in it, and what more is needed?) All I ask concern-
 ing any thing that befalls me, is simply this, - is it a providence? Has
 God done it or has my own sin done it? and if I see the marks of
 God's hand I rejoice, I want nothing more. It has been so with
 me thus far, and will be unless some severe trial show the insuffi-
 ciency of my faith. Now, that God has bereft you, who can doubt?

In this thought be strong. He that loves you has done what seemed
 good to him. Let it then seem good to you. And may it not be that
 he has thus isolated you, in order to take you under his immediate care.
 That he has put away other friends, that his own friendship may be more
 distinctly revealed. He would have you cast more absolutely on him,
 that you may learn his all-sufficiency; may learn that Christ with-
 out any thing beside is an abundant portion. The Saviour has a pecu-
 liar claim upon us for faith. He has a right to the most undoubt-
 ing faith on our part. Unbelief is a greater sin in us than in others

because He has done more to excite our faith, than that of others. You appear to be left penniless. I don't know whether the lot left to Harriet will be preserved or not, as Nat in his letter speaks of outstanding judgments. The trial is a severe one, - and plainly intended to be by Him who reigns. (But oh! I trust that things go on, your faith shall not fail; and soon the Saviour, seeing this faith proved will say to you "Daughter, be of good cheer, thy faith hath saved thee." My allowance here is about \$40 per month exclusive of house rent, travelling expenses &c. Before reaching Bombay my intention was to send something from my allowance to send to you, as Harriet may have mentioned perhaps. But as arising here, I considered that you were not in destitution, you had the necessaries of life and many comforts and concluded that the heathen had larger claims. So I have allotted the amount economized, to other objects connected with the cause of missions here. Upon a review of my expenses during the 3 1/2 months elapsed since I came, I find that I shall need for myself less than half my allowance and shall accordingly have \$20 per month to spare. This I intend to send to you. You see that I shall not be depriving myself at all; for I shall not have to make any difference in my own mode of living; but I will simply be giving to you what I was before giving to another object. I have not the slightest doubt that God will approve the measure. While it would be improper as I think to appropriate this money for the use of the family when no actual need existed, now the actual need exists, I bless God that it

is my privilege to supply that need. So and it will always be a delightful thought that I am able to do any thing for you and the girls. This then is a definite arrangement upon which you can count, so long as the Lord spare me to the work, and the church continues to support her missionaries. Your expenses will probably be twice this, but I must rely on him who gives that he will on some way or other provide the remainder. - I mean our Saviour, I cannot come home for God has put me here. I am a soldier in the army of the great Captain; and what soldier would think of leaving his post on account of private matters? Military discipline is not more absolute than Christ's; for what said he to the man who wanted to go and bury his father? "let the dead bury the dead, go thou and preach the kingdom of God," meaning that every private matter must be regarded as of inferior importance to this.

Oh that this affliction may yield the precious fruits of righteousness in each one of us. That we may each one hear the call from God to be more holy, more devoted. May you, my dear Mother, have occasion to remember this as a period of great grace. May you experience the power of the Holy Ghost as you never have done. May Christ be to you in himself precious. May you want at the highest of privileges to deny yourself that his commandments may be obeyed. May you be the true servant of Jesus, feeling that you have no business on life independently of his cause and of his gospel.

Dear Mother, while there is possible progress before us, let us not be satisfied. The Lord give you many, many years, but oh, let us

be prepared. I feel much solicitude for Kate, and desire greatly to hear of her growth in grace, and in divine knowledge, and in usefulness. I feel grateful to Nat for all his attentions at this time. He has a strong claim upon our labors. Have we not encouragement to pray for the remainder of our family, Frank and Nat?

I wrote you a long letter by the last mail. Mrs Wood had a boy Sunday night. I find your medicine sheet of great use though I have had nothing to be called a sickness. This climate suits me. ^U God bless you. Enclosed is a draft for 60 \$^U. Mr Merwin will pay it. You need not go in person - only endorse it
 G. G. Bosson.

Bombay June 17 1848.

My dear Kate

It is now the rainy season and there is some irregularity in the leaving of the mails for which reason I have not written since the 10th of May or thereabouts. The present mail is that of the 8th of July, starting 10 days in advance of the monsoon. My last letters from home were received subsequent to the sailing of the last mail. These consisted of a long letter from Harriet, giving a more detailed account of Pat's disease; I value it much; also a long letter from Bro Ching. What is said about the circumstances of Frank's leaving is interesting though somewhat painful. Let our prayers for him be fervent. The Lord has encouraged us. I look upon Frank's return home and the signs of improvement exhibited by him, as

intended by the Lord to make us more fervent in prayer. As though he had said "You have prayed for him, but not as you ought to, believed but not enough, redouble your efforts, be strong in faith, and he shall be converted." I am glad to hear that Ma's health has not been impaired by the fatigues of watching with Pa. The Lord be praised for continuing her in health and vigor and cheerfulness. My prayer is that the Lord may lead her gently through the remainder of her pilgrimage. May she be filled with that heavenly peace which the Saviour bequeathed. I regard the Saviour on this passage as comparing himself to one who is upon his death bed, surrounded by children, relatives and friends. In such circumstances, it is usual to divide one's earthly property among the survivors - giving a piece of ground to one, a house to another, furniture to another, and so on. But the Saviour says, "not as the world giveth, give I unto you" His legacies are spiritual, divines passing not away. "My peace give unto you" His own divine peace flowing from unceasing communion with God. He was making his will as it were. Look through those chapters of John and you will see that it was all giving, giving. I received a note from Mrs. Croome the other day; widow of the missionary; she is upwards of 60 and resides at Mahabuleswar on the hills, where she has a boarding school of ~~girls~~ children; and I extract from it something good. "Remember me to your dear Mother and sisters when you write and tell her and them from me that God's promises are all yea and amen and that I can testify to his covenant faithfulness in fulfilling all His promises made to widows. He has indeed been my Father and Friend

in all times of need. (See more). He has been my Husband's. In all
 places, in all straits, and at all times, he has far exceeded all my most
 sanguine expectations. Tell her to trust and believe and then all things
 will be here. The gold and the silver are her Lord's." (Before this you
 have doubtless left the house on 13th street. Only three of you now.
 How the family is diminished. Four of us, including Aunt Weston,
 gone in a few months. But I trust that your loss may be richly
 compensated. That your new place of abode may seem homelike,
 and pleasant, especially through the presence of the Saviour.
 Oh may he be as a brother in the family indeed; may he fill up
 all the vacuum created, and a thousand times more. Make much
 of him. He sticketh closer than a brother. Without him all
 are orphans. (But he said to his disciples, "I will not leave you orphans
 (that is the original). (Brother, Father, Husband, these words
 poorly shadow forth his love, his domesticity, his minute solicitude.
 But more than to have gone. (Mary, she seems to me like a mem-
 ber of the family, I am sorry to see her going). If I could hear she was
 become a Christian, I would be better reconciled. The if any ought to be
 me — The Lord is good to me Superabundantly. He beareth
 me out alone. But my heart is stone like as to any power of apprecia-
 ting his blessings. But I need far more than I have received.
 and have hope that I will be satisfied. It has pleased him
 to help me in the study of the language though not so much as
 I had anticipated. On the first Sabbath of this month, I
 conducted in part the services of the afternoon, expounding the

first 8 verses of 3^d chap of John, and leading in prayer. I find
 no difficulty in praying in Marhatta having done it daily for 3 mos.
 with the servants and having adopted in my private devotions.
 I shall probably hereafter be expected to take some part in the
 Sabbath exercises, regularly. (But I speak most blunderingly.
 It is very humiliating to me to use the language as I sometime
 do. Don't think it strange if I tell you that my speech is accord-
 ing to my faith, good or bad as that is lively or inactive. Mrs
 Hume has been lately confined with another child, (the fifth living)
 and I have spent some time daily with her boarding school. I am
 much interested in hearing and questioning these little girls. One of them
 didn't know any thing of her parents, but that when she was little, her
 father died and her mother threw her away. I have almost
 daily some opportunities of conversing with individual natives.
 Yesterday I had the happiness (for which I thank God) of hearing
 a Hindoo pray in his own tongue, in my room. He came to us about
 a week ago, stating his desire to be a Christian. He had come from
 Dapsali in the Concan to Bombay, with the same view.
 I have had him to visit me every day. He is an interesting, young
 man, and apparently sincere in his desire, though quite ignorant of
 spiritual things. He frequently sheds tears when I conversed with
 him, - which the natives are not apt to do. His prayer yesterday was
 faltering and brief, asking God to give him the Holy Ghost, to bestow
 upon him a clean heart, to enable him to believe on Jesus Christ
 and so over and over again. He may be a deceiver. I am quite

at a safe hour for to trust appearances. Timexwill show. He heard Mr. Hume preach this morning (Sabbath) from Isaiah 55. 4. and I hope with profit. Mr. Hume's, preaching is very earnest as well as argumentative and well adapted to move the native mind to think. You should pray much for this poor people. How few have been the converts from this immense multitude. Perhaps if I should give you an account of the native church connected with our mission, your heart would bleed. So few in numbers, - so weak in faith, so unstable, in a word so little of the Holy Ghost, - like a flickering light. Oh may it not expire. May God multiply and increase us. The people are not saved, not because there is any defect of love in the Saviour's heart. There needs no new love in his heart in order to the conversion of these multitudes. But only there should be a perception of the existing love, and prayer of faith. This view of Christ is one that has been of unspeakable advantage to me. He is a fountain of life. When men come and drink there is a display of love, - when they do not there is simply latent love. As I make progress in the knowledge of the language, I draw nearer to that which is most formidable in my missionary work; & am only the going out in these streets to preach the gospel. But I shall doubtless have strength equal to my day. The question where we shall be stationed has not yet been agitated. The rainy season is more pleasant than I had supposed. I thought there would be unmitigated rain, never any sunshine. But we have large patches of sunshine, sometimes two or three days together. Therm. ^{at} about 70 or 75.

Dear Kate, how is it with you? When the Saviour's eye wanders over the weary waste of this world, can it repose with satisfaction on you? Does He comfort Himself in you, as in one, who, though of a sinful and polluted nature, receives his love in his heart, cherishing it above all things, with hungerings and thirstings for ample experience of it? "If ye believe not my words believe me for the very world's sake" said He. If your faith in His word is false, have faith in the Cross that great fact. Study this. Give yourself wholly to this It is the power of God. The resisting power on your heart is less than the power of God of course. Again I say, consecrate yourself, to the study of this. The best employment of your time is the study of Christ's sufferings. I trust that the scenes through which you have passed have resulted in your sanctification. (Remember La's dying injunction He received not due deference in his life time). He entirely Echoed: Have you ever dreamed about a bosom friend, to whom you could open your heart, who would take the deepest interest in all your personal matters, with whom it would be sweet to suffer even? Christ is that friend. Go, ask his pardon that you have so long mistaken him, so long seeking the Living among the dead, the good Shepherd among wolves, the Friend of the soul in an apostate world.

I send to (Brother King) the Conveyance of property requested I hear nothing of Mr Steiner. I don't know how long (Mrs. Dold & Dulce may stay in (Linnec). A letter now might not reach them.
George Bowen

Aug 27 /48.

Dear mother and dear sister.

I have received many precious letters from you but must postpone answering them. I am ill, have been very ill for a full month. Doctor calls it an enlargement of liver. They applied 9 dozen leeches and a blister - constant course of drugs, draughts and pills, - and iron iodine. I have great reason to bless God for the absence of pain almost entirely. - My appetite is perfectly prostrated since a month. A cup of boiled milk and sugar in the morning & one at night perfectly sufficient. My voice is reduced to a low whisper. My strength utterly gone - Cannot walk 10 yds. Had a nervous excitement of the members for several nights depriving me of all sleep. Blessed be God, this is gone through champoning. The physician appears experienced, trustworthy - kind. The friends around me - I cannot tell you all their goodness - every thing that Man could wish. - May God enable you dearest friends to receive this intelligence in a Christian manner. It is my earnest wish that you may not for a moment surrender, but immediately be reconciled to the will of God. The physicians say that there is no prospect of my recovery and that my end may be at hand. I shall probably be able to write or send by the next mail. Aug 20. A night utterly sleepless. A pleasant night on the whole. A disordered imagination kept me continually resorting to Christ. For instance, I would be under the persuasion that there were several persons in the room eating and offering me food. - But I would resist the persuasion - and adopt this

There is none here but Christ. I suppose I said this 100 times in the night - and found the contemplation of a present Christ to be that alone which could hinder the bewildered imagination from getting the better of me. (But the struggle lasted all night. Since I have perceived the possibility of dying at this time - I have known no feeling of disappointment or unhappiness at all. I rejoice in the will of God. The prospect of departing and being with Christ is delightful beyond expression - took 1/2 drop morphine last night - slept well after midnight - One of the happiest nights of my life. Nothing but a precious holding on to Christ kept me from constant hallucinations

29. next day - dearest friends - The Lord has given me a very good night - slept much - no manner of pain - Jesus precious. The word of God abides in my heart very pleasantly - I have been an unprofitable servant and must take the lowest place in the Kingdom of heaven but I am perfectly happy that it should be so. It is like a chimney sweep coming into the society of Isaiah. Moses and Daniel, John &c I am not much concerned how I shall die. The thing is to live a Christian and to have a hold of Christ in dying. The Lord does exceedingly abundantly above all we.

I hope Grand may do as he intended and go home in October. Could not he take the factory and support the family? I pray God for dear brotther Nat. he must become a Christian - (What reeds shaken by the wind are we?)

next day. Mail goes to day. I asked Dr Garick - specifically what my disease was. He said my disease was a contraction of the Larynx. (you remember I said I could only see a child's whisper) The

disease before mentioned is comparatively of little consequence.

40 drops of morphine given last night but no sleep - A great deal of
 Christ however, to whose power and love I attribute your health, dearest
 friends. Good bye. George Bowen.

Extract from a letter from Rev. Mr Wood to Mrs J. W. Reid.

August 30. 1845.

My principal object in writing by this mail is to communicate to
 you something respecting the state of Bro Bowen's health, which you
 will be sorry to learn is very poor; and that his mother and sister
 may learn more of the particulars of his illness than he now feels able
 to write. It has pleased our Heavenly Father to bring Bro B.
 very low on a bed of sickness. The first that we discovered of his illness
 was fever or sea sickness, which was nothing more, apparently, than a
 headache to which he said he had been subject from his youth, periodically, and which he has had as often as every three months since
 we left America. Previous to this time they passed away in a few days
 and we hoped that it would be so now. But it continued. His ap-
 petite failed. His voice grew weak, so that at times, when he read
 his verse at family prayer he was with difficulty heard. We began
 to entertain some doubt there was something more ailing him than he
 was ready to admit, and expressed the same to him. But as he
 said, "that it was no more than his former turns and would pass
 off in a day or two." But in this he was mistaken. He kept grow-
 ing worse. His appetite became less and less, so that he hardly took

my food at all. At the same time a diarrhoea set in, which lasted for several days. In the mean time a missionary physician was called in to see him. The disease did not abate on him and he hoped to be able to remove it in a short time. But it now seems that the difficulty lay deeper than any of us supposed at first. The physician says there can be little doubt that the larynx is "ulcerated" which is similar to the ulceration of the tongue in its nature and effects. He is even unable to speak audibly, but can make himself understood distinctly in whispers. For three weeks he tells me, he has had no hope of recovery, and this is the opinion of the two physicians which now attend him. His mind is happy. His faith is still strong in his Redeemer. Whatever be the result, we fall to bow to the will of our Heavenly Father, and say "Thy will, O, God, be done". Our hearts bleed at the prospect of parting with him. But our Father knows what is best. May the great head of the church be glorified in all his dealings with me, and fit us for all His holy will. May he give grace the Mother and sisters for their intelligence, and also for the issue of this sickness whatever it may be. This mail goes by way of Bristol and we hope it may reach you in two months. Another mail will leave via Southampton about the middle of Sept. by which we shall send letters. Therefore you may expect to hear from us by next mail. I enclose a letter of Bro Bowen to his mother which you will kindly give her.

Thursday August 31. The above intelligence will make you all feel sad as it does me, and you will perhaps inquire, - why

should God lay his hand on one whose prospect of usefulness
 bid so fair? It is indeed to us a mystery, which perhaps we shall
 never solve in this world, but must rest on the words of Christ,

"Eten so, Father, for so it seemeth good in thy sight."

Mr Bowen's letters from his sisters of the 2^d of June came to
 hand the 26th inst. As he felt unable to read them himself, I

read them for him. He enjoys them very much. Another letter
 from a Mrs Lee came at the same time. The message of Mrs

Bowen, "Tell Mr Wood to take care of Mrs Wood and George".

I am trying to fulfil to the best of my ability. I am now much with

Bro Bowen, in his illness. The care of him devolves on me more
 than on any other one, as I esteem it a great privilege to minister

to his wants

Bombay. Sept. 12 1848.

Dear Mother and sisters

It has pleased the Lord to effect a great change
 in me since I last wrote to you. It was the opinion of physicians,
 friends, and myself, that there was no hope of my recovery; the mat-
 ter seemed so settled, and terminally speaking, irrevocable that it appear-
 ed to be plainly my duty to rule you as I did. But on a few days
 after despatching that letter, there appeared indications of improvement
 My sleepless nights ceased, and I began to enjoy a considerable measure
 of sleep and rest by night. My voice began to improve, and I could
 speak much louder and more distinctly, without effort. I felt consur-

of increasing strength. My appetite which may be said to have been
 extinct, began to revive. The very vigorous instructions demanded.
 And this improvement has been going on up to the present time, about
 ten days. Indeed, my convalescence seems as rapid as desirable.
 Truly this is the Lords doing, and should be marvellous in our eyes.
 The physicians now entertain no doubt of my recovery. A relapse
 is of course possible, and to be guarded against carefully. I cannot
 but regard this as a great blessing. In view of the prospect of being when
 Christ is, I could not but greatly rejoice. In state of my sterile, unpro-
 ductive, wasted life, I longed to be here. But such, without strength,
 I cannot but recognize as a great privilege the prospect of labouring, &
 suffering some years for Christ in this world. For the affairs of this
 world possess immense interest in heaven. It is this earth that is to
 be filled with the knowledge of the glory of God. It is here that the
 great battle of the Lord God, & mightily is to be fought. It is a priv-
 ilege to be in this world if only to offer up prayer for ^{the} punishing nations.
 And accordingly I cannot but entertain a spirit of thankfulness toward
 God for his abundant mercy, and wonderful power exhibited in this
 speedy transformation. But I am yet exceedingly concerned that
 being to look into a glass the other day, I was taken all by surprise.
 I said, "Can these dry bones live?" Will the flesh come up upon
 them again?" I doubt it will require some time, before I can recover
 through the good grace of God, my present health. Four physi-
 cians have visited me together every morning, and one of them again
 in the course of the day. God has evidently given them wisdom to direct

them. Much prayer I have reason to believe has been offered by
 my brethren at this and the other missions on Bombay, and by the
 Free Scotch church. worshipping in our chapel. I have received
 many kind christian letters. But I must tell you all the
 physicians say. They say that while I will probably recover from
 the illness, yet this climate must be considered unfavourable to my
 constitution; and they recommend leaving it, if only for a season,
 as to take a voyage to China and back. But it does not seem strange
 to me that after 32 years a person should have a fit of illness,
 nor a serious one; and on the fact of this illness I cannot see suffi-
 cient reason to determine that this climate ^{is} ~~must be considered~~ ~~un-~~
 favourable to me. It is true that the great characteristic complaint
 of India is the liver complaint, but if I can through God's good
 grace recover from the disease in this climate, as now appears the
 case, why may I not reasonably expect to remain well. The fact is
 the physicians here are very ready to recommend a person's leaving
 the country. It is the most welcome & all persuasions to the great
 mass of English in the Company's service and at Genoa seems generally
 true. My own persuasion is that this climate is less unfavourable
 to my general constitution, than to that of most others who come here.
 In a word I feel no disposition to leave this country even for a season
 at this time. When I first heard this opinion of the physicians,
 I thought that perhaps it might be the will of God I should change
 my station, and go on Fuchan or to Sloppe. But on further consid-
 eration, I am led to the conclusion that this is my field. I am con-

dent that it is not without the guidance of God I have come to this field; nor without his aid that I have been enabled to prosecute the language as I have. Still I wish to see in the hands of God your will alone, and not disclaim all my own opinions and suggestions; and pray that I may have grace to see and follow His blessed will. However strange, irreconcilable, or even fantastic it may seem to our profaned minds, it indicates the only path of wisdom, of unity, of happiness.

I feel much concerned when I think of the deep pain my last letter will have caused you. Your faith in God is strong, and I trust you will be enabled suitably to receive and bear for a little while, these unexpected tidings. Perhaps it is the goodness of God that would extend His benignant discipline at this time to you all. We need to have our eyes opened with earth, that our feet may not become glued to its hateful soil.

I am glad to hear what Kate communicates from Frank who had written from Sierra Leone. Perhaps if he should return in the fall as he intended, he may be useful in taking charge of the Soda Water Concern, tho' in reflection the business of the year is over there. The Lord will guide you all. I am persuaded that Nat should have the care upon him, and that he should be provided ~~even~~ at a sacrifice. The Factory has supported the family by a strict economy for some years, and the additional expense of a person to manage would perhaps be offset by the reduced number of the family &c. Your description of your men and wife, with all its particulars of furniture and collection &c. was interesting, and I am

glad to have so pleasing a picture of your situation. May the Lord preserve it to you long, and may his abundant blessings be upon you in those rooms, and upon the whole house in his abode. I cannot but approve the course you have adopted with regard to a course of study and rejoice in all the advantages that have been extended to you in the matter of preparation. I do not think on the whole you will find the sacrifice a painful one. You will probably be attended with many advantages to yourself, in an intellectual point of view, especially if you carry through life the determination to be always perfecting yourself; and the intellect is a glorious part of our nature, and one that we shall doubtless have great need for in heaven; and probably the great ban of God's government shall sweep a man sooth that shall be able to reap, will apply him as in spiritual things. I earnestly hope that when called to the work of educating, she may be nothing to hamper the exercise of the largest and best influence for Christ. Indeed if this condition were to be occurr'd, I could not rejoice to see you a teacher. But God has purposes to guide the soul in judgment.

Her Wood suffers a great deal in bodily health. Incessant headaches, very seldom intermitted for a day, so that she can do absolutely nothing. She has a sickness has been a great invalid for many years, suffering from this very thing, and this makes her case appear serious. The Bowyer's stomach reger was brought very low, at the time I myself was, and seemed even to be much nearer the gates of death than I was. Three times the mission was assembled around her bed to take

parables. But the Heaven of Prayer, heard prayer, and to the word
and joy of all she is now recovering rapidly. I have had
interesting letters from Bro Cummings at his station in Fuchan;
and from Bro Ford in Aleppo.

16th Before my illness and since last meeting you, I was consid-
erably engaged in the disposal of tracts in the streets, and places
of public gathering. We went with all kinds of treatments
from very good to tolerably bad. Bro Ford on one occasion was
completely cured by a mist with yucca tuberosa &c. But she is rare.
The most I have known is to have people say look at me just that they
may see them up and then them in my face. Often opportunities for
of interesting discussion arise. I think that as I obtain a better knowl-
edge of the language, and understand better what people say, I shall
enjoy this more and more. So understand people is not the great difficul-
ty. This we know will prove something of a debt back upon me in the
acquisition of the language perfectly. I hope that there may be much
compensation. Pray for me that I may hereafter feel as I since have
done that I am bought with a price and that my life is on a peculiar
issue due all to Christ. Lazarus must have felt after his resurrection
a very deep responsibility to live all for Christ. But why should my
recovery, if by God's grace perfected, bring a new weight of responsibility
on me? Pray for me that the love of Christ may encompass all men
of man. Pray for the little mercifully enjoyment of a nation much
in such wisdom, its little experience of the Holy Ghost, its experiential
knowledge of Christ, its readiness to receive the most abundant mercy

at sea times, all recommend it to your prayers. Last Sabbath
 one of the members was publicly excommunicated. He has been 6
 years connected with the church, a Quaker originally. He has late-
 ly fall beyond reclaim into habits of drunkenness. And it is thought
 that some of the women who have behaved so scandalously should
 have enjoyed all the advantages and purifying influences of an educa-
 tion in Mrs. Hume's school. There are some ingenious & ingenious
 gratifying evidence of the Spirit's work. But it is so difficult to
 judge here, or to argue from what a man is now what he will be
 some months hence. As I look to future labors, I can only strength-
 en myself in the thought of the Abundance of the Spirit of God,
 in my opinions of the Bible truth that prayer can achieve
 every thing that needs to be achieved. I shall want a spirit of
 prayer such as Brainerd has among his Indians, and a stubborn,
 unswerving faith, and a close union with Christ.

I see that Bro. Torrey's father has made me an honorary member
 of the choir, by donation. I should like to write to Bro. Torrey as
 to a great many other cherished friends. But why do they not
 write to me? You must tell them of the rule I laid down to read
 and write to, and promptly to answer when written to.

Sept 15. Vaseline oil instead of cod liver has been applied to my
 throat during the last fortnight. The doctors have discontinued their
 morning visits, and I have ceased taking the slightly opiate but good
 signs. All the same when I must close for the night, I am improv-
 ing. But you must agree with themselves, considering how easily I

might fall back again. I do not write to any of my friends by the mail. You must see them intelligently. I am pleased to see the same secondary friends as residing on the same house with you. Remember me to Bro. Garrison, & to the Goodwin family.

I have the morning received a note signed by the two physicians in which they declare positively against my continued residence in the climate. But I cannot bring myself to yield to their opinion or their arguments. They assign my illness to the effect of the climate. But this, I think, cannot be done with certainty, because people have been compleatly cured of the same disease in every country. They speak of the extreme delicacy of my constitution, in such language I think quite unwarranted. All the facts of my life are against it. As long as I continue to convalesce, I shall not think of removing. I earnestly desire and pray that the contents of these letters may tend much to your sanctification, and that you may be all and each drawn nearer to the Father, and seek to be a truly godly, ~~kindle~~ useful, self denying etc.

I am sorry to hear of Mr. Cross's death whose influence in the family and among his friends, seemed so valuable. Remember me affectionately to Sam and his.

Yours in an unchangeable Father.

George Bowen.

Sunday, Oct. 13. 1848.

My dear Harriet

Another mail has been received I was wanting to write a number of letters to the parents, & children, but have not had sufficient time. I have written a letter to Mr. Gibson for the church. I will say a word about the mails. They have here some a month and more time. The mail of the 1st goes by Florence which enables me to send it at a rate that we can only write by the next month's mail. Coming this way also, in the other mail comes, Waverley, and your letters are kept in London for 10 or 12 days. The mail postage between London and this place is 50 cts per lb. an ounce and under above this rate will be for a pound - 2/6 very thin sheets, and there is 25 cts extra per ounce. There is nothing, however I pay as gladly a postage money and I suppose it is as much you. I have your last long letter with Helen's and thought not long letter, of the 1st July, the latter giving a summary of our affairs. I never thought I would have letters so I search every week and come to wish there is not some word get around.

You will have some to know something about my health? It is quite recovered, so far as I am able to judge. Through the goodness of the Lord I was kept from any relapse and my consciousness has generally improved to the present time. I was told that I cannot expect to remain without attacks of the liver complaint which disease is exceedingly common among Europeans resident in the West Indies. I do not know whether it is so here.

18 years, though he has not been incapacitated, for work by it.
 I shall be very grateful if the use of my throat is continued to me.
 I have not had occasion to tell my view in public, so that I do not
 know the present power of my language. I hope for the best, as a
 Christian ought to do, saying that God in the 1st of Thessians has
 promised him the best. I propose accompanying Mr. Worne
 next week on a little trip to Kennebunk, a place on the coast
 some hundred miles south from here, seeking the intermediate
 place, one being necessary, with a rare opportunity, to be gone
 20 or 25 days. My main object is to look at this place with reference
 to the question of a station for Bro. Wood and myself. It is, though
 we will have physical benefit from the excursion. I received
 an invitation from Mr. and Mrs. Holder of the establishment
 to visit them there for health's sake which I determine, the Doctor not
 being recommended for me. While on this subject I will mention
 one or two little things that will interest you, though they could not
 any body else. Mrs. Worne has a little girl, Hannah, that just
 talks, who was very sick when I was, and who used to cry up the way
 or at night. "Oh, God, make Hannah well, make the women
 well, make me good." And all the little girls in other Worne's
 boarding school appointed themselves a special prayer meeting every
 Friday evening to pray for me. They also wrote me a letter when I was
 most ill, expressing of their sympathy. By the bye there has been
 for some time a most happy state of feeling in this school, marking the
 presence of the Spirit. To visit some have been converted. I was

thru said to me they thought my testifying had been blessed to their
 conversion. But the Lord is with them that use His Prayer
 was offered to me every Sabbath in the French Church, and in the
 weekly prayer meetings. People look upon me as a man risen
 from the dead. Mr. France's brother, and independent, poor very poor
 man, died a few days ago of the same complaint that I had,
 namely, an enlargement of the liver. I have learned to be

more cautious, I think I can more particularly take exercise,
 to the neglect of which one of the state of my troubles, and others
 are attributed. I walk morning and evening regularly, and see
 cold water thoroughly every morning. It is interesting early in the

morning to see the people coming in the city with provisions. The
 men in almost all get two baskets with men and women, carrying four
 baskets or three baskets all manner of vegetables, some more baskets
 of plants in the huts and of a most large size under 14 feet,
 leaves for St. Andrew's, potatoes, turneps &c &c; also jars containing
 the juice of the taro (which) into and other trees. They come in
 from distances of 10, 15 miles or more, strutting over bridges, many
 of them and coming every five days. I cannot see the great things
 bringing these goods upon their heads into this market and into the
 city, which being expressed with the goodness of that God, "and good to
 be our thankful and to the evil". I mention flowers. They are

brings in in great numbers, particularly a certain yellow flower like
 the mungold. What are these for, think you? They are for offering to
 the idols. Thousands of them are woven daily into chaplets and hung
 round the necks of them for idol service. The gifts are all from the God

Father of our Lord Jesus, got the honor of them as well rendered to idols
 (Don't you call to mind the 80 slaves in a blacksmith's lamp, bearing
 costly gifts on their heads &c.). What you & ours, what Christ's
 ours, you tell me oh De Smith. Ought we not to rejoice with more
 than Hannibal's joy? The Lord gave her offspring but he has
 given to our prayer this immortal soul. I feel that my faith should
 be increased, and that I should expect the conversion of almost my
 friends. I ever do thank the prayer of faith, it came to me it was one
 day when I prayed for five persons of whom De Smith was one. I
 had proposed writing to De Smith by the morning mail, but time will
 be wanting. Let us remember that this but the beginning of his de-
 struction, and that only by enduring to the end can he really enter heaven. As
 persons are readily deceived themselves by their spiritual exercises think-
 ing that because they have at length come to have seen halcyons and seen
 light, they must necessarily be converted, so we the church have an equal
 readiness to be deceived by them. And therefore persons joining the
 church are often suspected as though all had been done. We must not
 do it; but of any thing resemble our journey. I suppose Frank will
 have been home before you get this, perhaps has seen again someone
 I will write a special letter for him, because all letters sent home are
 in part for him. I hope he will write me again soon, or wish to
 would contract the habit of sending up, which was the reason I do his
 visits, whenever it is practicable. To help with it. So the 13th day you
 -one month after he left and arrived here in 85 days.

I rejoice in what you write concerning Mr. Stiles, and hope his preaching
 will be as the light to you and all. I wish to be remembered to him

when you see him, in all Christian affection. I am glad to hear that Kate is attending more to her studies and is more interested than. I wish with you that she were to reside a year at school. I earnestly recommend that in the course of a possible. It would be likely to have, under God's blessing, a most happy influence upon her whole after life. What she wants is mental discipline, the power of controlling, concentrating and organizing the powers of her mind. She wants very much contact of her mind with other minds, the latter her superiors. Without this, she will suffer much when her mind comes in contact with the minds of people in general.

Our son Charles has left here, day before yesterday for Birmingham. His health has been bad for some time. She suffers in the head almost constantly. They go on account of her health. It is probable they will be gone some months. I hope Mrs. Lee will comfort by it and be enabled to pick up the boys, younger more speedily than her. I do not read enough of all in your letters. Why can she not write me herself. You used to write the usual "I can't". You let her try. I wish to know something of her thoughts and feelings, independent of her exercises.

I have been greatly interested in the changes taking place in Europe. There is to me a remarkable manifestation of God's power in man. The plot of the world the best. What the God of this world does, he must do quickly. As for me he must be about our master's business.

Our great reason why God shortens the life of a man from 100 to 70 years, was that he might value his moments as he led to be more than was done in those long lives. I live 70 y. Oh that we might have the residue of death in ourselves, and daily regard our life as contracted to that

day. Never cease to pray for me though I deserve it so little. Your accounts about my character so far as they concern me are not remarkable but the commensurations show that you are far out of the way. Pray for me as for the weakest. I have not a word of Waller, & the party nor of John, nor Bakewell. Acquaintance Giddens, Geo Gordon, the Hydes. Few write to me. Fred King must wait another month. How much we to a Court Boston; - to the Chesters, also some seasons ago. all the of the boys, the Tickwoods as you have it restoring. Especially to my friends on the anniversary, Bro Howard's on the 21st. Ask him to continue about the state of things there this year. I suppose Bro Sullis has left before this. He owes me a letter. I have not written to Bro Doidl lately thinking he would be off. My love to your mother family. Obtain all. I enclose a draft for \$81 on your father's account which Mr. Adams will cash.

G. W.

How it is possible some have seen that so many dead I cherish the hope of seeing Frank here some day.

Bombay. November 16. 1848.

Dear Kate

I received yours of Aug 14 about a week ago. It arrived while I was absent in the Coromandel and was forwarded to my address; but as it reached Madras, a few hours after I had left there and therefore may also date my departure thence, I did not get it till a week or two after my return to Bombay. I am always glad to hear you write to me and pleased to hear of the attention you are giving to studies. Perhaps it

would be well for you to pursue some studies calculated to
 foster a habit of concentrating the mind, such as Algebra, or Geo-
 metry or Logic. You read over in fact, every body reads it. We
 cannot get out little goods from our minds until we have learned to concen-
 trate them. I have seen instances in the importance of this in religion.
 The state of the soul of God to us very much depends upon the fixed
 attention we give to the particular truths of it. I may say that of
 all studies that which has done more for my intellectual powers has
 been the perpetual study of the Bible. Studying not with a view to
 intellectual ed. & culture, but as a pursuit. The spirit of God does not
 purify the heart without enlightening the intellect. You do not
 ... to me enough about your spiritual state. I used to have decided
 evidence that you are growing in grace, but since I saw longer. Again I
 would urge upon you to read the Bible such every day. But every
 thing depends upon the way it is read. You may open it 10 times a day
 upon it, read your good, and see some and get a great deal. But those
 who get good from it are the ones that love to read it much. In a blank
 book I left with Harriet are some directions about reading the Bible.
 Let it be in your mind at the outset that God will make it the most
 attractive of all employments, and expect great things as you read. Read
 without a comment, say, or at least postpone the commentary till you
 have read, and get as many thoughts of your own. I am truly obliged
 to sleep for her dear lines I prize them greatly, and hope that from time
 to time I may be able to hear from her, now she has begun. Read and
 send that I am far from suffering any inconvenience from the arrange-

ment mention. Last May, was which, God willing, I will return
 to observe. There is nothing wrong, on it, any more than there would
 be in a minister at home receiving his mother and sister under his
 roof. We have had more an opinion of her talents as a letter writer.
 The right to be a consistent letter writer. Five letters, even in a week,
 in a verbal point of view, are as good as ten. I had a letter
 from Mrs. Chapman lately that interested me deeply. There is some-
 thing that we would of ours whose existence even I did not know, 56
 years of age, an infidel should have her congregation, and to be her
 own in a word the truth of Christianity? Let us pray greatly, in re-
 verence, to the old man. How many of the old fathers are there now
 living? How are they? What are they? How are they propagating
 itself in families. Remember me to Uncle Richard's family, your grand-
 father to Richard Brown and his wife. How is he getting on, long? How
 is she? How is the Warner? Spectacularly? We have a very pleasant
 war in the Union, being about 3 weeks. The day we started, I weigh-
 ed myself at the post office, and 112 lbs. I weigh 110 in
 America. This too is a very great benefit to me, I think phys-
 ically, and in other respects, as my health appears to be very good now.
 I've had a long letter, but I have been writing a very long one
 to the world, and I'm sure I'll be able to write. The man is sent
 by fits and starts, his letters come in a little time in, and back
 and then a long piece. I have not a word from Mrs. Humphrey
 My love to him his wife and child. The next letter I hope will
 tell me something about Frank. The enclosed letter to the Society

Erving, please enclose and give to Mrs Howard with my
 love. Who are the officers of the Soc. of Erving this year. I con-
 gress to hear the tidings concerning Mrs Deane. Mr & Mrs West
 still at home with you. She does not improve. Give my love to
 Mr & Mrs Bennett and the children. I do not know Mr & Mrs. Minors.
 Wish they would write. Remember me kindly to Mrs Keir and her family.
 George Benson

Bombay December 15th 1845.

My dear Harriet

I have received nothing from home since I was
 a month ago. I hope you will not object to my not writing
 more often. My health is very good now. My throat
 perhaps is not perfectly well but it has not caused me any serious
 inconvenience. I have no real reason to be gratified for the fact that
 it is not made worse by use in public speaking. Perhaps I have
 never since my Belfast days kept so good a mean than of late.
 I spend several hours every morning (from 6 o'clock on) in the heart
 of the city distributing tracts and preaching as I have opportunity.

Connected with this there are some things in my experience truly
 gratifying to me, sometimes that a power seems to be at work within me
 opposing a detestable skin-bone that has hitherto beset me, and which
 derives its strength somewhat from constitution and anti-social habit.
 I may say that I feel at home in these bazaars and thoroughfares,
 and am no longer in them making Christ-Lesson in my public way, as

This you may be sure is a great triumph for the Spirit of God.
 I am sure that there has been an out-cast of prayer for me in
 some direction of late. Let them that attended me the blessing give
 God much praise, and thank-sets, for my wants are yet such. My want
 include the wants of all this people. I wish, I see, that there were
 a more than display of God's power before the people will run to the
 Lord. It is like trying to turn the pouring silver in these Lazarus
 into gold. Yet, will you believe it? I am inclined to look for even a
 more than display of God's power. They should yet not believe it
 does not such a "Believer our warrant as in expecting see in his agent
 displays of God's Almighty power." See as Eph. 1. 19 &c. the
 long unbroken peace at the descent of believers. If Christ does not
 many mighty works here it will be because of unbelief. And here is
 quite as much reason to doubt the grace of God, will save this people
 now, as at a later period; for, the continued unbelief, and idolatry now
 as may be calculated to perpetuate them. I read a sermon of Dr. Bush
 well lately in the Nat. Preacher, upon, serving God in little things,
 which has been of use to me. She thought her not new to me, but
 they deepen my personal impressions of the necessity of making every
 thing we are called of God to do, of great importance. There is a
 revival in the work of a Christian. It has been a great blessing
 is a text that met my eye to day. I think he would not be out of
 off a great many Christians from large blessings, and the observance
 of it will ensure the uninterrupted favor of God. God set us the example
 herein. The mosquito is the pest that crawls over my paper, reminding

me that God summons all the perfections about Him, whether
 weak or strong, great or small. The influence of our influence
 flows through the mass of mankind; but we think of influence gen-
 erally only in connection with the great things of life.

You have more work than I have doing, & still His health
 is somewhat improving. The two French of Geneva are expected
 in Bentley on their way to America. The state of Mr. Fincher's health
 is the cause of their return. Mr. Stone has gone to Vienna on a little
 tour. When Mr. Wood and myself will be settled will not probably be
 settled yet by months. We are at this time resting, to the Brain with
 respect to us. I feel more and more every day the importance of Bentley
 as a place of missionary labor. I shall not be disappointed if God
 helps us here. Things to be encouraging at Home & among you, in the truth.
 we there are expecting the gospel to have great success soon.

The mail leaves suddenly, and I must finish this letter quickly if I
 can't send it at all. This morning, in what I saw again in the thorough
 of Bentley with us, we are detained a long time with a man
 who wanted to discuss me further. Christ, how God could have a Son
 how he could be born without a human Father &c. &c. It is generally
 acknowledged but hard to us with these questions, but this was a Flander
 when people will not understand trouble me with these questions, I
 generally address myself to their consciences, and set forth their need of
 the Saviour. I find that the association of the two great commands
 impresses them much. They see and admire the excellence of these com-
 mands, and every one is convicted of his own failures with respect to the

Sometimes I have to hear the most dreadful blasphemies concerning
Christ, and am myself sometimes rudely treated. I have ever quite
astounded at the impudence and familiarity with which I have been
enabled to meet this treatment. This is surely the finger of God.

This morning when surrounded by a large court a rustic made his
way towards me, he stood gazing on my and prostrated himself on
my feet, folding his hands, and touching his forehead to the ground.

He was ^{not} a beggar; indeed not a sect, but having performed the act of
worship, never could look his departure. For many concerns my feelings

While he was yet prostrate on the ground I took forth with a
eminent deprecation of such acts, and told the assembled multitude
that there was no more certain way of obtaining, even the indulgence
of God, than by reform and receive such acts. The crowd which
was before turned obdurate and now were pushed at me and seemed

I spoke to get a new idea of the holiness of God. They seemed astonished
that I should be affected in such a way and so greatly by the current
storm. Nothing is more common than man worship here.

Saccarum, my old pundit, performed the Thouda ceremony the other
day (the annual worship of ancestors) and Thakur, my present
pundit now here told me about it. Ten Brahmins are seated
in a place of honor. One represents Saccarum's deceased father
one his grand-father; one his great grand-father, and one his great
great-grandfather, and the other five are his. These are seated
fed by Saccarum, and things made to them of the choicest kind of
food. This food was offered to them with peculiar reverence.

of numbers; having entered and received within a present of many
 they sent us again the assembled guests - was done to them
 Let this Succession have been with Christians 20 years.

The men of such facts, many despise of success, told them had a
 part for the second advent of Christ. But there was no second
 advent needed for the success of the gospel in primitive times, and
 God has at his command all the resources then employed. There
 is to another a word. It is denoted in Rev 21 on the words;

"I, John, saw the holy city, new Jerusalem, coming down from God out
 of heaven." I look for the advent of Christ in his church. The church
 is his present body. He will come down out of heaven. All the world
 shall know him to be heaven descended, the son of God. In the
 1st sense it is said, "to bring the glory of God." "His glory shall
 be seen by a simple and casual world. That will not believe unless
 they see signs and wonders."

Give my love to all. Perhaps
 Frank is with you. He may soon hear that he is with you in Christ.
 My love to your family. May the Prince of Peace himself grant you
 peace always by all means. Love.

George Bowen.

Went. 14. January 16. 1849

Beloved friend.

Forgive me for half indulging the intention not to write by this mail. I conclude to send you a line or two, if no more enclosing them on a letter I am sending to Dr. Anderson, to let you know that I am still on the land of the living. Nay, much more than that. It though I have not yet the happiness of seeing the Lord's work prospering in my hands, yet I myself kept in perfect peace, and frequently pursued in the seasons of the highest spiritual joys. My experience at the commencement of the year are very much akin to those I had at the beginning of 1846, and you know how much I say in my heart. I cannot but the Lord enables me to endure the same pressure of these times, when "unity, unity, unity" seems to be the only word of my labor. But the thing is this; he has given me an eye capable of perceiving the things which he has sketched out for us, and I can see smiles and joy and assurance of glory beyond ours unity to be revealed. The instant before God said "let there be light" the world was without form and void.

Since my last I have received a little letter the great production of Heavil White and Frank, which we must welcome. I like "God for us and all of you all", and see to it now we must have no doubt of His future truthfulness. What could the Lord have done to us that He hath not done? Verily it seems to me was a family so distinguished by his loving kindness. My heart is almost broken with emotion sometimes as I think of it. Alas what have I to say of a set of consecration, on the part of any of us. About the new year

I went on a little time through the Island of Tubeth, in company with a few native natives. We went on foot and without a servant, and nothing could be more agreeable and less troublesome than our mode of travelling. It might for instance, we would stop in the north of some native home, or whence we discovered a vacant piece of ground with a roof over it. We would always find somebody to cook for us, bread &c all we wanted generally, sometimes vegetables; and I learned a good many years ago you know that beans & looks and the like were by no means indispensable. We would view before day break and travel by moonlight. I judge we walked about 40 miles. Opportunities of preaching, praying and distributing books were frequent. On reaching my house in Bombay again, I found that great a metamorphosis had been effected through the kindness of the Hakim, who had sent me for the key when I left. She had sent us servants and whitewashed the walls, covered the floor with matting, filled the parlour with rice, the chamber with tea and sugar, the kitchen with wood, the bath with oil &c &c. She did it I understand with rapidity, but how could it be otherwise when grateful for the kindness? I know she will please Allah, yet it is much in her way. At present I could do nothing but to do with my temporal responsibilities. It seems as though the power I tried to make myself the richer I become. I continue teaching and enjoy very much the time I spend in that service. The head of it is collected. Mrs. M. is a devoted Jewess, a zealous Christian. There are 8 or 9 children. I teach about half of them. I go at 8 1/2 till 6. We give constant family worship.

I sat breakfast with them, and this evening on board on leaving, that
 is all. I think, could I exceed their kindness, were they seen to enjoy
 it as a great favour on my part. These discussions at the sea
 side continue. I was surprised to find the report of them spread abroad
 through the country. Mrs. M. Bollenston, wife of one of his
 children, at the school at my father's messon home sailed some I write.
 I hope you will see them in N. York. They will not probably visit
 any further. It is thought that the Lord and Mrs. Faulkner will return
 soon, on account of her health. I will tell you a little more
 of it. A messenger sent to me to know if I would attend them on that
 excursion. I did not know whether the Lord wanted me on Sunday or
 in Sabbath, so I could give no answer, but promised to let him know
 in the afternoon. About noon I examined into my finances, and found
 I should not only have money enough to fulfil certain impending oblige-
 ments, and came to the conclusion that it was not the Lord's will I should
 go. But if it should be, he could still manifest it in some way. Not
 a quarter of an hour after these conclusions the postman came with
 a letter which was inclosed in an envelope concerning Mr. Wapner, it undoubtedly enough
 for my expense. So I knew that I was to go. My last time to my
 dear mother. I hope she will send me a new time for the new year.
 May the Lord care me through all my health to keep along with us yet a
 while in our journey, and may his year's service, in all that has been intended
 progress. I am still hoping to hear soon that they have been
 gotten over the business. Love to all. Write very true.

From yours George Bowen

"Wait, oh, my soul, but messen wait" Can you turn to the hymn.

(The Boston, it would seem, has made a mistake on the date of this last letter; as the nature of its contents seem to place it a year after the date he has put to it. The writer arranged them according to the dates of the letters, as the mistake was not discovered until nearly finished).

Bombay. Feb 12 1849.

Beloved friends.

I write you all at once, Mr. Hammet, Hattie & Frank, who is at home. I had as though it were long since I had written. Two months have gone by. In this time I have only received one letter, the joint post from Mr. Hammet and Hattie, in which Hammet told me of her having entered on her labors as a teacher. How great the goodness of the Lord in his mercy to, in sending her empty, most under such great circumstances, and in causing her to take an interest in her work. Let us rejoice in say, I pray's and prayed in mine. The blessing was not in my the respect we expected, but it comes. We suppose that if we pray for spiritual blessings, we are not liable to be thus mistaken, but must receive the thing we ask for. But I am more and more concerned every day that the nature of true spiritual blessings is not rightly understood; and that many weary God a while long with their prayers, and are unblest because they have a false notion of sanctification in their mind. I am continually taught the

importance of expecting long life. In these very days, and in the ^{district} ~~city~~ ^{Latin} the answers to prayers offered years ago, were rolling in upon me. There came also a note from Bro King, written under his impress-
 ion that I was no more. I long to receive letters telling that the
 arms of God's most merciful mercy in restoring me to the earthly service
 have reached you. Dear friends, I trust that the Lord has far more
 than healed the wounds you were suffering from in Visitation.

I received a very affectionate letter from Bro Ford the other day. He sends his best love to you all, and so does his wife. Bro Ford and his wife are still absent in the Tower, though he would have doubtless been for a week or so. They are going to Cuba at least to spend some time there. His great trial is that his health continues so bad it was long for them that they may not be hindered from their work any more. I trust, I trust, has been improving but some what at Wharfedale, and Bro and Mrs French left since I wrote last, and you will probably see them in a few days. (I believe when I wrote last, I had begun the practice of visiting the thoroughfares of the city every morning with a book. I have sold it up regularly till the present time. Since the beginning of the year, I have disposed of 1200 books, and use them to all them to help those from being distressed. I am out alone some, and have abundant opportunity of making known the gospel. I am well known all over the city, and must I say it, exceedingly hate. But it is not me they hate, it is my master, because they cannot call him, they lay hands on me. I have been pretty sorely treated. I am often struck and smacked; they have many times broken off my hat and

tried to throw me down: sometimes they have punched all my books
 out of my hand, & in other instances they have carried them off; and on
 one occasion I was, for more than a quarter of a mile, pelted with
 stones, and followed by perhaps a hundred men. A pace was
 much more to their sight, took me by the hair and led me into his store,
 where I sat for a few minutes, and then went on my way still followed,
 and insulted. I have been warned, about certain times, not to go into certain
 quarters, for the people were preparing to hunt me. I may say that in the
 succeeding carelessness of God, my soul is kept at such times in perfect peace,
 there is not the least arising of fear or rage. The persecutors do not inter-
 fere; I feel that I am done with my God; but what more do I want?
 He is able to make me triumph single handed over this great population.
 Their hostility is more marked from day to day; as they see my evident
 purpose of forcing the gospel before their noses. I am looking for
 a speedy display of the power and grace of God. I have written, printed
 and sent a letter to my Messianic brethren of all denominations, upon
 the proper mode of life for a Messianic. My mind has been much
 drawn to the subject, and I have become thoroughly convinced that we have
 hitherto been in error on the subject, and that the Westminster standard
 of the A. Testament is the only safe standard for us. And I have deter-
 mined that by the grace of God, I will put myself in that position
 which I think Christ has marked out for me, and in which alone I
 think I can enjoy the complete blessing of God upon my labors.
 My dear, dear friends, I had anticipated the happiness of contributing
 somewhat to your support; but the time has come when I must content

you again to my Saviour, trusting to him to make up many fold my deficiencies. I have felt it incumbent on me, for reasons perhaps, that no one not occupying my position can appreciate, to resume my salary, and I have done so. I expect hereafter to support myself, & I think there will be no difficulty. The style in which I expect to live will not require me to spend more than 2 or 3 times a day, (as a writer, probably in some public office). 'Why do I do this?' Because I feel the absolute importance of exhibiting Christianity in its true distinctive features in my life. It must be acted out, as we might well say, or known it, through hundreds of millions here and there, the gospel will not prosper. There is no perceptible way, me to resume my salary, but I have the example of Paul, and I think the spirit of the gospel, carried to its full ~~detachment~~ must lead a person situated as I am to adopt this course. My situation is in many respects different from other ministers. I mean I expect to have the sabbath in premises, and take up my abode in another and very different place, in the home of a poor man, a Christian. Because I am near to my brethren. To see the face of giving, pain has kept me silent, a whole year, and I would do it so to me to give them peace than to give it to Christ. For I found a wall in my path, and a mill of brass above me, and God told me that I would in vain beat against that wall and my purpose was to give that mill, till I layed the work of hypocrisy, and destroyed the discrepancy which he noticed in my life & my preaching.

13. Some meeting the evening, I have taken the step referred to,

and an oval, occupying a beautiful room in a beautiful house, probably such a one as Simon the fisherman lived in in Capernaum, and who had Christ for his guest. My rent is filled with peculiar joy and gratitude. A load is removed that I have borne a long time. There are still various sects which have cost me long, long struggles. I am wrong with a Christian in the style that native converts would be expected to be in. I have often heard the question agitated, how shall converts be? If they be like missionaries, or, are you admitted to their table, they will be filled up with pride; and if they be not, sweet-ens comparisons will be made, and the intent be injudicious. I think this difficulty is only to be solved by a course like that I am now pursuing.

As I was descending back in the street the other morning, I was accosted by an Englishman who, after a few words, burst into tears in exhibition of great distress. He was burdened with a sense of his sin, and thought himself beyond hope. He was a slave in spirit to sin, and judged himself given over by God. He has in other days been a professing Christian. I have seen him several times since, and have become much interested in him. He was on the very verge of being given over, when under the influence of strong religious excitement, it seemed to him he was going to hell and he thought he would not go alone. He was considered to be, but pardoned on the ground of temporary insanity. He seems to have had much religious experience. Some the day I saw him, he has left off drinking, and right seems to be arising in his soul. He talks something of learning the language that he may labor among the natives. His name is Whitfield.

There is a converted Dane, a minister of the gospel, a truly excellent and cultivated young man. He became lately engaged to a young English lady, who is teaching a school here. You cannot conceive of the excitement caused by this intelligence among the European population. The papers were full of the most indignant articles as though a dishonor were done to the whole body of Europeans. I mention this to show the absurd and wicked prejudices existing here. A member of the Scotch Free church said they would leave, if the French married him. The engagement was broken off.

Thos. M. Stone is an excellent man. It is remarkable that when I was a clerk in Pa's or Nat's store, he was a clerk in Trueman's, Tugdam, and Dixon's, in the same building 219 Pearl st. See what God has done. He is an American.

I conduct a prayer meeting every Tuesday evening, at the house of an Englishman where a good many assemble. The girls from the Mission boarding school joined the church at the last Communion season. I partook of the communion last Sabbath in the Scotch Church, & had much pleasure in remembering and praying for you, & hope you partook of the communion at the same time. A sailor came to me some weeks ago, under deep concern. He was from Finland originally; but sailed now from America. No one had ever spoken to him about his salvation; but Knudsen was to that he had been the blessed instrument. I judged him truly converted. He belongs to the "batilda". I gave him a line for you. How I long to have some such news from Frank. I have not heard yet of Frank's arrival. The kindly and maternal feelings of the other mission

aries towards me, & appear not to be diminished nor do they offer any obstacle to me in my new arrangements. My consultation with them on with the Brethren will I trust resemble as of yore.

If you think proper, you may repeat to my sisters of interest in this letter and give them to the Brethren. So much I would like to write to the church but must really have immediate mail.

I am learning the Gujarathi language. The majority of the natives in Bombay are found among those using this language. It is very easy. And I put the necessity of it on my study list.

The impression is deepened in my mind that the church must return to the primitive style in all things, & that the Spirit will be largely given. I think that while in his providence God is so amazingly ^{working} I work, He is doing a little in His church. I believe the reason why that Christians despise the things that Christ insisted on I am inclined to think that rich men prefer are being more than any other class of persons to hinder the gospel. And the more pious they are, while they remain rich, the more pernicious their influence. The world loves such Christians. Because therefore of their influence it may be pleasant to both see religious experience with them, but because of them. There is another gospel in the church, and there too God stands aloof. We have received and imposed the gospel in modern times. (Read the sermon on the mount as though for the first time.) It has given me much satisfaction to hear of Bro Humphreys attention to his seminary studies. Thanks to Dr Southwell there for their kind remembrance. Give my love to her.

and bid him not here to follow the word of God, wherever it may lead him. God keep him from that sort of Christianity, which will make him acceptable to the world.

I cannot tell you how happy I am in my poverty, that is so far as I have time to be happy. My mind is wholly absorbed in desire for the display of God's glory here. My wish is to die if I may not see that glory revealed. I should be ungrateful to me, I think without the hope of the speedy coming of Christ in his kingdom. It is long since I have heard of Mrs Lee. Does she still pray for me? You are mistaken that Mrs Hunter wished me to make a less time to her. You will see that she is dead. How is Henry, Sarah and Emeline?

Your friends, if the step I am now taking, should involve pecuniary arrangements in your part, I think you will be willing to bear it. I am sure the cause I am engaged in, and am willing to negotiate with me in the expense of my present cause. I refer to my note in holding what I engaged to send. But you have already repeatedly declared it, in your love to me. Give my love to a Mr. & Mrs. Mather and the children; to Jud. King, and to Richard, & Jerry, Jack & Wood, and those, to Mr. Eaton. I, every seminary student. To Mrs. Green and those, to Mrs. Ventry, (whose name you mention) to the society; to the Mission at Amherst. My health is good.

George Benson

What is the True Missionary Life?

Discussed in a letter from a Missionary to his Brethren.

Dear Brethren in the Lord. My mind has been much at work of late upon this question; What mode of life should a Missionary adopt in order to have the full reputation of his Master? Believing that Christ would not so blingly receive us as we are in the rank, concerning a question of this kind, I have striven to seek of God, in the sure expectation of sending the needed light. The conclusions to which I find myself tending, are so different from those, which I suppose to be entertained by my brethren in the ministry, that it has seemed best before definitely making up my mind as to what is duty, to send to them my views as far as they are examined, in a brief & an expression of these opinions concerning them. I have felt considerable pain while resolving this matter, in case, to pass I might thereby give you by adopting a new standard of Missionary life, but this is in a measure removed by the reflection, that in adopting your present style of life you have acted on principle, and conscientiously, as truly as I ever am in addressing you; and that it will be no more difficult for you and less painful, to give the reasons why your style of life is what it is, than for me to state the thoughts which have arisen on my own mind. Light is as much an object to you as to me; by an amicable and earnest discussion light may be obtained, and cannot possibly be extinguished or diminished, and I conclude that you will welcome this discussion; and spare me a portion of your time sufficient to read, digest, and perhaps reply to the following considerations. The question, more fully stated is this; - Shall the Missionary live as

as a rich man or a poor man? If as a poor man shall it be according to the European idea of poverty is he 'Hindoo?' Shall his style be 'luxurious, or comfortable, or self-denying?' Shall his salary be large, or moderate or as little as possible? Shall he have an expensive equipage, or a plain one, or none at all? Shall he have many servants, few, or none at all?

Perhaps the opinion of some may be, that this question is an unimportant one. The things upon which the Bible lays stress are of another and higher character. The great scope of the Bible is to lead Christians, with their affections upon things above, not on things in the earth; and if they live with their affections detached from these things, it is a matter of comparatively little consequence whether they detach these things soon from their lives, or not. Two persons may live together in the same style and participate in the same comforts, but God who sees the heart, may know that the one is bound up in these comforts, while the other disregards them and has his treasure in heaven. There is a wide interval between their spiritual natures; this interval if not represented on their use of worldly goods, is in many more important things; and this suffices to God. I have at times been disposed to entertain this opinion, but recent studies of the scriptures leads me to reject it.

The Bible does not represent the externals of a Christian life as unimportant. When Christ sent forth the twelve (see Luke), he with remarkable concernness broke them up into the kingdom of God, and with equally remarkable amplitude instructs them as to the mode of life they were to follow. Taking up successively the questions of a sloop, a staff, gold, silver, brass, cents, shoes, food, and lodging. The same thing is observable in his directions to the seventy. Whether these commands related exclusively to the disciples of that day, or otherwise, is a question I

do not here agitate. I quote them to show that the question—What sort of life is suited to the "laboratory"? is one considered by the Lord Jesus Christ not unimportant. He has expressly declared it to be important even in all its particulars and to its minutest details. He has and these instructions to be recorded no less than ten times in the evangel. (see Matt. 11. v. 12. Luke 9. v. 10.) He has taken care to testify in concerning his own mode of life, that he hungered, thirsted and had not where to lay his head. The mode of life to be adopted is described with a particularity and a frequency, and an emphasis, that utterly forbid the supposition that this is a matter of inferior importance. It seems to have been the earnest endeavor of Paul to exhibit himself to the church as a model member of Jesus Christ, and it cannot escape the notice of anyone who contemplates his picture as it is portrayed in the Epistles, that the details of his manner of living have a prominent part in that picture. In 1 Cor. 4. 11, he writes: "Even unto this present hour we both hunger and thirst and are naked and are buffeted, and more as certain things plain and labor working with our own hands." And that this was voluntary appears from the 9th chapter, where he says: "We are not powerful to eat and to drink? Have we not power to forbear working? We have not such power, but suffer all things, lest we should hinder the gospel of Christ." And to the Thessalonians he writes: "Not because we have not power; but to make ourselves an example unto you to follow us." In 2 Cor. 6, he gives a catalogue of the proofs by which he substantiates himself among men, as a true minister of the true God; and among them appear, "necessities, distress, poverty, utter destitution." "No proof, yet making many rich; as having not

being, and yet possessing all things." See also 2 Cor. x. 27. It is impossible for me in view of these and many similar passages, to escape the conviction that the question which I have introduced is one of consequence. We are, I think, to believe upon the testimony of God's word, that there is a style of life peculiarly adapted to the Messianic era, and which Christ for reasons well known to himself, whether it is now or not, greatly desires to see his servants adopt.

What now is that style of life? All is that style that is best calculated to convince an engaged, sensual world, that a divine power has been at work within us, transforming us, so that we are no longer taken engaged by the pleasures of this world, but are possessed of a something that satisfies us independently of what this world can give. Men are sensual, and as sensual, God addresses them. We would give them the noblest parts of the Christian religion. The dignity and logic of an angel would suit to arrest them, for the very reason that he was an angel; but let a servant of God give full proof of his duties to the world, that would be like to arrest them, and their attention is arrested. They are amazingly under the power of their appetites and lusts; and the sight of a man having all these in perfect subjection must strike them. But the inward victory shall never be known to them, till its trophies are exhibited to their senses, through the medium of the life. The high name of the Christian can only be known to them, by a demonstration parallel to their senses. So long as there is the least supposable foundation for skepticism, they will be skeptical about those high aims, and will refuse to believe the ministers of Christ indifferent to comforts and easiness, and the gratifications of sense, and reputation and distinction.

is still they see him turning their beloved idols, and dignifying by his treatment of them the doctrine in which he holds them. Until that moment though the spirit be really in his heart, though he be truly seeking the glory of God and the good of men, though his affections be only elevated from objects of sense, yet the world will not believe in his transformation, or impute to him any principles superior to those that govern themselves. And if it should so happen that the very things they seek after, which they find their imaginations on when alone, discuss about at night, converse about among themselves, labor year after year by fair means or foul to obtain, if these very things should happen to be found in the Missionary's life, will they not be fatal to the production of that evidence which the Gospel is coming to produce? Let a man with one hand offer the Gospel to a crowd of heathen, and at the same time be handling a purse of gold in the other, will they give much heed to his message? No, he must put the gold out of sight if he would have them listen to his words. There is a fascination about the gold which binds up all their senses, and baffles all attempts to secure their attention to the Gospel. Money then God, they worship it and the things it procures. If, when they come to see us, they find their gods with us, viz, money, authority, cunning, destruction, they will honor us because their gods are with us, and will envy us.

But their respect will not be of a kind favorable to religious influence; nor will they be ready to discuss the evidence that we are transformed from our original nature, or that Omnipotence dwells in the loom of the Christian Church. It is not sufficient that we do not idolize the things they idolize; we must openly and unequivocally disown those things. It is not enough that we can use those things without being contaminated by them, we must reject them because they contaminate others, and because others will

not reject them, while we retain them. Men are carnal; and the evidences which spiritual powers can detect, are hid from them. Therefore, the style of life which Christ enjoins upon us, is that which will tend to flash upon them every vision, the evidence that we are born of God; and are looking to things unseen and eternal. This species of proof should come first, in itself insufficient, but indispensable as a preliminary. When they have received this they will be ready to enquire for others, but tell them they will be indifferent to others. The glory of the Christian religion, is not only in the purity of its laws, but in the sanctities of that law, not only in the security of its morality, but in its power to engrave that morality on the hearts of its believers. There is much excellent morality to be found in some of the sacred books of the Hebræes, but their their religion is utterly incompetent to enforce the observance of that morality. There is but one religion that can really transform, and Christ would have the transformation effected exhibited to the eyes of men. "Let your light so shine before men, that they may see your good works, and glorify you, as unto your Father which is in heaven." It is not enough that God is the author of our renewed nature, that the spiritual men in heaven can behold it; but an ungodly, carnal world, must see it. The apostles would say, "We are made a spectacle unto the world, and to angels and to men."

The style of life which is adapted to give proof in favor of Christianity, is also adapted to exhibit it; and make beholders acquainted with the great characteristics of the gospel. In 2 Thes. 3. 8, Paul says, "We wrought with labor and travail, night and day, not because we have not power, but to make ourselves an example unto you to follow us." Paul was not necessitated to support himself by his own hands there; and seeing that he was a solitary representative of

Christ, and deprecating of Christian truth on the credit of that heathen city, seeing that his time as a minister of the gospel was of unspeakable, incomparable value, & a thing to be wondered at that he did not avail himself of the means of subsistence suggested him in the promise of God. It would seem that if there was ever a minister of the gospel called upon by his position to let work alone, and live himself exclusively to the gospel, it was Paul in Thessalonica. If, then, he could so prosperfully discharge his time, how much importation must be made attached to the end ever seen, viz, the substitution of a model life. I do not cite this in favor of the system that ministers should support themselves by their own hands; but in showing in what great account he held the outward exhibition of those principles which Christ had implanted in him. Though filled with the Holy Ghost, he left off preaching and went to work, and what for? Why, he resumed no other thing in working than in preaching. In fact, it was a part of his preaching, and regulated by himself, as indispensable. It was, as it were, the interpreter of his oral preaching, without which the latter would not have been understood by the people. Who may preach the gospel, for hundreds of years, on India, by word of mouth, and by the printed page; but until it be incorporated in our life, and that too, in a way adapted to the dull apprehensions and senseless nature of the Indians, they will not understand it. The power of the human mind to remain ignorant of divine truth under the most rigorous and long continued efforts to enlighten it is one of the mysteries of human depravity, and one which will continue to meet us and dishearten us till we adopt the apostolic way of blending the language and the life. Whether we will it or not, our manner of life is the great interpreter of the gospel, to the people we dwell among. They hear us say: "Whosoever believeth in me shall not perish, but shall have eternal life."

of you that forsook not all that he hath, he cannot be my disciple; and to know the meaning of these words, they look to our life. If to some interpretation given is not found in these, then is some interpretation well never reach them.

If they see, then, instead of a sacrifice of the things they cost, an abundance of them, the words have at our best all their life and power. Five times, speaking by the Holy Ghost, Paul expresses a promise to follow him, as he followed Christ. So Timothy he says, "Be thou an example of the believers." So Titus; "For all things showing thyself a pattern of good works." The missionary must be a pattern man; and render his life an ever-still sermon on the road, "Love not the world, neither the things that are in the world".

These considerations lead essentially to the conclusion, that Christ could have no exhibit in our mode of living, to those he preaches, and in a manner incompatible to them, the principles of the gospel which are susceptible of being exhibited. And here one remarkable feature in the position of a missionary, to the heathen, presents itself to our notice. He may go so far on self-denial, as to exhibit this gospel to the world in which he was brought up. He may go far, even so far as to exhibit it to the church at home generally. He may go farther, even so far as to exhibit it to his brother missionaries. Yet after all this he does not begin to exhibit it to the heathen. This coming to the great poverty, plainness of living, and absence of comfort of the heathen, compared with Christian nations. That style of living which would be decidedly moderate at home, is poverty in the eyes of the natives of India. A hundred pounds or two hundred pounds a year, makes a man a nobleman in the estimation of the natives of these nations, as they are utterly without a faculty to discern in the life of such a one, the exhibition of self-denial. There exists between the Sahib and the natives a vast interval;

and the former are virtually, in respect to the position they occupy, the red-
 dity of the land. To see them the people must look up. In their hands are
 the treasures of the land, not their sponges, the offices, and in their power, reputation,
 and those whose reputations are for these things look to them. They occupy an
 high and the people another. Son, of the Missionary of the Gospel to be identi-
 fied with them, he will be clothed with a certain external superiority, altogether
 in the way of his exerting such an influence as flowed from the life of Paul and his
 fellow labourers. When the Missionary, I wish presents the Pagan, to make
 known the Gospel he will be as one standing on a pedestal. The people will look
 upon him as one who is above them on the worldly scale, and while he and they occupy
 positions so unequal, they will remain ignorant of the true principles of the Gospel.
 It may be, that in order to reach a position which seems to them elevated, the mission-
 ary has really descended much; it may be that in leaving his native land, and the bosom
 of his loved Church, to take it beside among heathen, he has made a sacrifice great
 as when they are conscious of, but it is not a sacrifice palpable to these oppressions;
 and they will simply view him as occupying a position which they would soon re-
 ceive. He must destroy that pedestal from under him, if he would embody to
 themselves the doctrine which Christ made so permanent. "Vain thyself and take
 up thy cross and follow me" If he has renounced his native land he must ren-
 ounce his Exaltation. In the providence of God, there is given him this opportu-
 nity of showing to the heathen the all sufficiency of Christ, and the indifference
 of Christians to those things which constitute the splendor of the world.
 Those steps in the course of self-remuneration, which preceded his arrival among the
 heathen are hid from them; but this is one that will smite their eyes, and deeply impress
 their minds.

If it be said that there is something in
 these remarkable deductions that give an influence over the heathen mind, and that

we have no right to throw away this influence, I would see the best plan suggested that an account is made of this sort of influence in the Bible, and ask in the next place whether any thing in actual experience should be to be avoided. How long and in what plenty have we enjoyed it, how simple the experiment made, yet what are the results? Those who have been attracted to us by means of the worldly and carnal ages connected with our position, how unwise have they assumed to the religious influence we have sought to exert. How common we remark that those who have seen us longest, and denied the largest enjoyment, are those who appear least affected by the Gospel. And if from this number, in the course of many years, one, two or three converts be gathered, the number of worldly and religious influences to which they have been subjected, manifests itself in a vitiated and diseased purity.

Christian weapons are not carnal. If we have worldly ends to accomplish, then the worldly influence is valuable, but if we aim at gospel ends, it is at the best worthless. It may be favorable to false religion, but it is doubtless a curse to the true. No arguing by surrounding such advantages. When we are weak, we are strong.

If it be said that the church at large, even the most pure, is a devoted portion of it, demand we such things at one hand, and pass no censure upon our present manner of life, I admit it; and beg in reply to present the following considerations. Whosoever is pleased by Christ in the son of the dove, and he does not expect that the mass body of the church will be better weighted to discern truth than they, but, on the contrary, that they, as true persons, will be best to see what is yet unseen, and afterwards instruct the church to see it. In the body of the church there exists no power to return the church from a low state of purity to a higher. How to effect this is the problem of problems. The tendency in the world is for each man to model his conscience upon that of his neighbor; and this tendency is of overruling power and universality. The same tendency exists in the

church; and the members of it generally, cannot possibly find in the word of God any higher standard of Christian duty, than is reflected in the lives of the more pious of their number. Hence it depends on the measure adopted by Christ at the beginning of our dispensation to recreate the conscience of the church. Having become a man, he selected twelve from the lower walks of life, separated them from the mass of believers, and taking them into closest intimacy with himself, proceeded to delineate before their eyes in his own life, the true standard. Finally, having by his example and instructions, and by the Holy Spirit, instructed them to his liking, he gave them and on them, a new and right Christian Providence to the Church: "Hoc vult deus esse quod." - And what vast consequences depended on the careful perpetuation of that standard. For when, after a century or two it was lost, it remained lost. For more than twelve centuries a darkness reigned in the church, which she was impotent to remove. There appear to have existed some heretic Christians in the Roman church, as Thomas a Kempis and others, but these were men though (some and students of the Bible could study it to the end of their lives without even discerning that popery with his monstrous errors was not in it, or that it contained doctrines essentially hostile to the system of popery. And let us hearken to Luther. "Learn from me he says, 'how difficult a thing it is to throw off errors confirmed by the example of all the world, and which through long habits have become a second nature to us. Though I had been seven years reading and publicly explaining the Holy Scriptures with great zeal, so that I knew them almost by heart, I yet long still with obstinacy to popery.'" - And what a striking illustration of this have we in the utter and universal disregard shown for fifteen centuries to the last great command of our Saviour. During all that time this ponderous command

lay rightly as a feather in the conscience of the church, and good men could see and
 see without ever once suspecting these obligations to evangelize the heathen. It was
 by the word of the Holy Ghost upon the conscience of individuals, that God effect-
 ed the Reformation; and it was in the same way that Christ brought again to
 the understanding of the church his last commission. And in all probability
 this precious revelation of the word of God has but begun, and magnificent
 truths are lying there, as on a mantle, undreamt of by us; yes, doubtless, there are
 discoveries of Christian duty, as well as of the riches of Christ's grace, yet to be made,
 not less startling than those we now experience. Therefore should by no means do
 for us to adopt the conscience of the church, as the measure of our own, but rather to
 sit within its purity and harmonies; and with great order seek to verify consistently
 in our own lives, those principles which are yet uncomprehended in it. All things
 considered, it were a burning shame for us to be satisfied with that measure of our
 responsibility which the church entertains. And if the church makes a disproportionate
 estimate of the comparative responsibility resting on her and us, with that mis-
 take we have nothing to do; the great mistake which it concerns us to verify is
 in the defective notion entertained of our responsibility compared with that which
 Christ intends, and so abundantly displays in His word. He has written our
 responsibility in the lives of Paul and Peter and John, has promised to give us
 unbounded as they enjoyed; and will expect us to measure for any falsification or
 reduction of the Apostolic standard; brought to pass through our lives. The lead-
 ers of the church and the main body of the church, are connected by a chain, and
 by the full length of that chain are separated. She considered as her special
 eye to be at a certain distance from them; and while so much of her per-
 ception remains, she will see that privilege. They, seeing her superior standard

make war upon it; but in vain. There is but one way in which they can escape her: it is by going higher themselves. They will rigidly maintain the existing internal and the existing connection; in order to maintain them, they must reach a higher consecration. Then will be fulfilled the word of the prophet Isaiah: "For brass I will bring gold, and for iron I will bring silver, and for wood, brass, and for stones, iron."

The gospel is represented as something swift moving and powerful. It is compared to fire, to a runner, and the wings of an angel flying in the firmament are given to it. "But what has it been in India?" Like an eagle shown of its wings, a smothered flame, a sword all hacked and rusty. To account for this modern paralysis of our glorious gospel, we have had recourse to the strength of human depravity on the one hand, and on the other the sovereignty of God in reverse. But the story of the gospel is in this very thing, that it is omnipotent in the face of human depravity, and of the allied forces marshalled under Satan; that it is omnipotent with respect to the very inanity and perfection of sin. As respects the divine sovereignty, I unobtrusively it becomes no blind mortal, led in a path we know not, greatly to resemble this attribute of God. But until we have made full proof of the measure indicated in the gospel; until we have done the things commanded us, we cannot conscientiously account for the apparent decrepitude of the gospel by referring it to a decree of God. There are decrees of God which relate to our present conduct; and there is good reason to believe that by obeying them we shall fulfil the conditions upon which success is depending. It is not impossible that by conforming to apostolic simplicity and self-renunciation, we shall necessarily convert souls. We might make all the sacrifices mentioned

and, without the descent of the Spirit, things would go on as they have hitherto
 fore run. But the great argument is this, that we would "truly honor the
 Word, and Him that gave it, and secure a large measure of the reproduction
 of our Master than we now enjoy; and would consequently be justified in
 expecting the answer to our prayers for an outpouring of the Spirit." **Our Sacri-**
ifice through the Lord of all grace, is an absolute offering. In all his dispen-
 sations from the foundation of the world to this present time, he clearly dis-
 cusseth a controlling principle, namely, a withholding of the Blessing until the
 appointed conditions be fulfilled. Though we believe not, he abideth faithful.
 If we dishonor His word, He will honor it. With all His boundless compassion
 to a dying world, he does not hesitate to stretch a heaven of brass over the whole in-
 competency of a decadent Christendom, until His servants were able to free the
 Bible from the consent chains. He leaves the heathen men to the unbroken
 sway of the Prince of this world, for fifteen centuries, till individuals present
 themselves in the Church in utter the long lost words, "Go ye into all the
 world and preach the gospel to every creature." If then, it appears that the
 standard of self-denial in the primitive church is in any sense a standard
 given to us, so may we at least believe that the decree concerning the salvation of the hea-
 then is a decree, opposed to that which requires our conformity to that standard,
 and that this our conformity will be the signal for the outpouring of those bless-
 ings which have been hitherto detained so long hanging upon the throne of grace.
 The exceeding great and precious promises that stand out upon the front of
 God's word, how long have they waited to yield virtue to our souls! They have
 seemed to say to us, "Jesus we know, since Paul we know, but who are ye?"
 Our garb and lineaments are strange to them; in vain we protest that
 Christ is in our hearts; "we know you not," they say, and add: "He that saith

he would be in him, might himself also to walk even as he walked. "I know
 that Christ is in me, he must, just as Christ; as one puts on armor; we must
 be found in him; we must bear about in our bodies the dying of the Lord Jesus;
 we must be conformed to him in his terrestrial and mortal image, that we
 may hereafter bear his celestial and incorruptible likeness. So there was a two-
 fold transfiguration of Christ, one descending, from glory to deepest abasement;
 the other to glory again; so there is to be a two-fold transfiguration on our part,
 first, through the deposition of the world's paraphernalia, and afterwards, by our
 glorification in the likeness of the heavenly Christ. If we suffer with him,
 we shall also reign ^{with} him. Therefore did Paul so passionately desire to enter-
 into the fellowship of his sufferings; to fill up that which was behind of his afflic-
 tions, and be made conformable to his death." "Let this mind be in you
 which was also in Christ Jesus; who being in the form of God, thought it not
 robbery to be equal with God; but made himself of no reputation, and took
 upon him the form of a servant, and was made in the likeness of men, and
 became obedient unto death, even the death of the cross." Let this mind be
 in us. This objection may be made. We are in a hostile climate, and
 a due regard to the preservation of health demands the observance of the habits
 we have adopted. But this objection fails, if there is any force in what has
 been urged. The adoption of the primitive standard has been urged on the
 ground that it has been authoritatively enjoined, that the command, "Go
 preach the Gospel," cannot possibly be fulfilled without it; that it is es-
 sential to the principles of the Gospel. We are under obligation to preserve
 our health as we are to love father and mother; and wife and children, and
 brethren and sisters; but in Luke 14. 26, Christ has subordinated these

Obligations to a higher. Our great end is to see the glory of Christ; where the preservation of life and health may be a means to that end, we are to preserve them; when the sacrifice of them may be a means, we are to sacrifice them. "Christ is to be magnified in our bodies, whether it be by life or death." Christ and his glorious characteristics must be manifested; this is necessary and nothing less is.

Beloved brethren, as we are to stand before the great God and our Father in the day of account, let us remember the words of Christ; "The servant is not greater than his Lord." It is to be feared we have made ourselves greater than our Lord. The servant who labors less than his master, consults ease, comfort and easy sure than his master does, moves in a social sphere higher than that in which his master generally is found, refuses to be a partaker in his master's journey, expense and danger, such a servant makes himself greater than his Lord, such a disciple makes himself greater than his Master. The relations are thereby reversed, and everyone would be ready to exclaim at a glance, that the master is the servant and the servant the master. Is it not enough that the world despises Christ, desires his abusement and humiliation, and would be content to have room for its gally slave? is it not enough that the world has a hand to smite him with? a rod to scourge him with? a mock to mock him with? has thorns for his head, nails for his hands and feet, and a spear for his side? But must we too lord it over him? must we sit when he stands, side when he walks, lie on fine manions when he has no place to lay his head, and presumptuously when he has given his back? Oh! shall we not, my brethren, in the midst of this apostate, Christ despising world, manifest a generous and true hearted devotion to our Master? Shall we not take up the language of John, "The more I increase, the more I must decrease." "If any man serve me," said Christ, "let him follow me."

he that hateth his life in this world, shall keep it unto life eternal; except a corn of wheat fall into the ground, and abide, ~~it shall~~ ~~abide~~ ~~alone~~; but if it die, it bringeth forth much fruit." Here is a precious promise of much fruit; but it is at the other side of a certain death to be accomplished the death of self, of honor, estimation & ease. Let us die this death; let us be confident in the world and the world, unto us. A master committeth his injustice when he says to the servant who is come from the field, "make ready, whosoever thou mayest bring forth thyself and serve me; and surely I trust I shall see a just recompension when he says, 'the disciple shall be as his master'."

Other arguments which will present themselves to your mind, I forbear to dwell upon. One, respecting the influence our measure of life will have in determining the tone of duty and compensation in the native church of India, seems to me of incalculable weight.

My dear brethren and fellow servants, are the views I have stated erroneous? Are they without a proper warrant in Scripture? And am I chargeable with rashness or arrogance in thus making them known to you? I hope I may not sin in this course. I have gone humbly and abjectly about this business, chastised to it, as it seems to me, by the Spirit of God. May that Spirit guide me into the truth, and make us mighty in the Scripture, those Scriptures which were given that the name of God might be perfect, thoroughly furnished unto every good work. And whatever opinion you may form of the views I have expressed, believe that my earnest desire and incessant prayer shall be for your most intimate union to Christ and your much fruitfulness in Him.

G. B.

Bombay - January 8. 1869.

Bombay April 16, 1849.

My dear Harriet.

Three months have rolled by since I wrote you, three precious months. They have been to me as rich in religious experience as any two months of my life. I have not a word yet to say, of any results, any thing accomplished out of myself; to my outward view I am as useless and unprofitable as though I had never been brought to Christ, the fountain of influence; and yet never in all my Christian course did I know a greater contentedness or entertain a livelier persuasion of good things at hand. I cannot resist the inclination to make here an extract from my journal written on the last Monthly Council days. "God has often blessed me in this day of prayer in Zion, and I had anticipated great blessing for to day, nothing less in fact than what I have been struggling towards these four months; but God perceives that there are still some steps in the ladder I am climbing, and is granting me that blessing which comes next in order, namely, a correcter view of what it is to be filled with all the fulness of God. How mysterious the Father, as regards the time and the season, which the Father hath put in His own power. We know (from his word,) what is to come to pass; but the order, locality, period of events we cannot predetermine. One utterance, forty strange blessings have bequeathed me since December in the place of that I was struggling after, for I supposed that to be at hand whose position was beyond all these and perhaps beyond others blessings still to come. And have I not found it as these 3 1/2 years? Have I not been expecting every day to lay my hands upon the meek for the prize of my high calling, and indeed had thereof been receiving all the time from God, intermediate blessings, had with every blessing granted, a corresponding removal of the weight of the

prize, my estimate of this prize has been augmented. It is constantly developing a length and breadth and depth and height of glory, quite unconceived of. So that each blessing only quickens my aspiration after that which is supreme and final. And I blessed be the infinite God, that it is so, and that in all eternity I shall have before me a glorious prize, made more glorious by the prize from time to time attained to."

[I see that God delights in processes; and God has shown me how much more marvellously His wisdom, power, and love, are revealed in this way, than by the instantaneous answer we solicit. In order to remove our bodies, God pursues a process consisting of 10,000, perhaps, we may say 10 million parts. If it were possible for us to trace every unit of the chain beginning with the seed, and ending, with the formation of flesh, and muscle, bone, teeth, hair &c, we would have matter for a book ten times as large as the Bible. There is no microscope in the universe, to detect the littleness of the steps God delights to take. And wherefore? The answer is simply this. All the perfections of God are revealed in every step he takes; so that in a process of 10,000 parts, there is 10,000 fold revelation of God. Moreover the revelation is ever varying; His perfections appear in a new light on every atom He takes up on His progress. So that if we saw nothing but the whole in its unity, we should have the very feeblest discovery of His incomprehensible greatness. ^{with} what is afforded, we begin to trace the links. It is impossible to tell you how the Holy Ghost has been showing me the glory of God and the Redeemer in the Word and in Creation. Redemption has sent me to nature, and nature to Redemption again. The cross of Christ has given me the key to creation, so that the Works of God have undergone a Trans-

figuration worries me; and these again have impelled me to the Bible, when I find my glory that I had no conception of before. I assure you, that I had never any conception of heaven, as a place for the revelation of God, equal to what I now realize, here upon this earthly ball. — What is strange is that these things have been given in answer to prayers that were offered for some thing very different, namely, for the appearing of the Son of Jerusalem, in the glory of Christ in subduing all nations. But it has ceased to be strange; for I can see a connection. All these blessings have tended greatly to increase my faith and my aspirations, and to create in me a passion for prayer, and to give me power with God; and the result will be that in God's good time the baptism of the Spirit will be given, either here or elsewhere, either to me or to somebody else. Perhaps the most precious text to me has been this: "It is one in being, and more and has one being." It has been a new chain in which my Redeemer God has descended to me; in it as a magic word by which the very virtues of the word of God have been transferred to the visible creation, so that I find in every thing exceeding great and precious promises. But what I would impress upon you is, that all these things have been given to me through meditation on the cross of Christ. The way to know nature is to leave nature, and go to Calvary, and stay there. The best possible determination is this, to know nothing but Christ and him crucified.

I mentioned to you in my last letter, that I had changed my mode of life, and left the Mission premises. I am now about leaving the house to which I then removed; but I shall never forget the room in which I write this, and which has been such a Bethel. Shall I describe it? The solid earth is its floor, about half of it, however, clothed with my carpet; its walls are of mud; for windows there are two apertures about a foot square each:

The roof is slanting; its lower edge being about 6 feet and higher 15 feet from
 the ground, and is covered with tiles, which let in the sun in about 20 places,
 making the room very cheerful. Through the roof I look upon a plant
 in tree springing up out of a little cattle yard, and a little beyond it is a
 Jamaica tree. But you never hear such a peevish noise as there is. The
 concert is almost deafening, sometimes, many of the tones being exquisitely plea-
 sing. But I am in the midst of great sickness. I think if ever Satan
 had a habitation any where, it has been in this house where I am. It is an
 all-wise God that has permitted it; for I think I have had just the trials
 I needed, and am enabled to bear them. I feel nothing but gratitude for the
 providence that has brought me here. Much do I thank you and
 Sister and Liba for the letters received about 3 weeks ago. I find myself as
 closely bound to you as ever I was, and am deeply interested in every thing that
 concerns you all. Hasten mine were very acceptable. I greatly praise the
 faithful Divine for all He is doing for your temporal welfare. I don't
 like to see you anxious about my comforts. I am more solicitous about my
 own comfort than any one can possibly be. I am seeking my comfort as deli-
 gently as any business Englishman or New Englander is, and prob-
 ably a great deal more successfully. But you know what is comfort to one
 man is not to another. Tastes and appetites and constitution differ; and it is
 the privilege of every man in the Restaurant to call for what he pleases.
 We could easily dispense with the hospitality of the Laplanders, who should
 set before us disks of whale oil. Now this I say, that I suffer no discomfort
 from the absence of what people generally mean, as the comforts and conveniences
 of us. If I were to set down to a most susceptible languet every day, I would

choose from all bread and water, as that which suited my taste best. The impatient don't understand this; and they suppose, that it is merely under the pressure of some strange dream of duty, that a man does this, they entirely refuse to believe that he is in heart indifferent. Now it is no wonder if they think so, but it seems to me that it is a wonder when Christians adopt this way of thinking. If there were destruction therein the gospel it is this, that the reliance on Christ is made independent of earthly comforts. It is one great end of his calling, to give the evidence of this to the world, and cause them to know by his daily life that the knowledge of Christ is satisfying, and tends to appreciate not one prais of our nature, but all its wants. There is something in my opinion very deshering and criminal on the regard shown by Christians to the matter of their personal comfort. As I fear from some remarks you make, I fear that you have not returned yet to a true sympathy with the gospel and a justly balanced view of your calling. Is not celestial as conspicuous a feature in the gospel as any other grace? Is not the great thing exhibited in a dying Saviour? Is not the cross a tremendous effort to raise us from self? From first to last it is the work of Christ, as it is His glory to be our All-sufficiency. He hates our earthly comforts, why?

Because He goudges us the pleasure we derive from them? Not so; but because He goudges them the privilege of blessing us. I tell you, and challenge every Christian will faithfully consider it, will acknowledge it, that the more we cut ourselves off from earthly comforts, and forbid them to give us satisfaction, the intense, will be our desire for Christ; and I do not need to tell you that such desires are the prelude to joys unspeakable. - I hear people speak about these things as the small dust of the balance. If it be so, then the Saviour spent much of His time in weighing small dust; and the Apostle

very much misunderstood the Christian calling. Christ says, "He that
 treadeth on one of these least commandments, and teacheth men so, shall be
 esteemed least in the kingdom of heaven." That is, he who regards any
 of the things enjoined in the Gerson on the Mount, as insignificant, will
 find himself appear insignificant and good for nothing in the last day when
 the church exhibits the true standard. And I incline to think that
 these things which many Christians speak so contemptuously of, are really
 the most formidable mountains on their way. Why is there such an in-
 terference reluctance to make this trial? When individuals or the churches
 are in a state of depression, why is it that we see the word that manna
 adopted, but never an individual rising up to obey the command, "Sell
 that thou hast, and give to the poor, and come, follow me." "Linger not
 for yourselves treasures on the earth." "Forake all things and follow me."
 "Take no thought what ye shall eat &c &c. Self denial is frightful to them
 who are without faith; but surely it is an unspeakable shame that those who
 have faith in Christ, should shrink from it. And I am assured that
 there is no growth of faith, when there is not a corresponding readiness to
 count our faith in self denial. You may be sure that there is to be
 tremendous earthquake in the church, and that Christians are to be
 emptied out of their fine houses and worldly comforts, and shrank from the
 things they now delight in, as from venomous serpents, and the strict un-
 compromising standard of Pentecostal times be again restored. My
 way of further reply to what you say, I refer you to the printed letter which
 I enclose to Bro Thompson. It is very gratifying to me that
 you find so much satisfaction in your own creation; and hope that you may

and armed with power, from on high." Without the baptism of the Spirit
that last commandment is most grievous. My own dependance is al-
together withdrawn from these things, and placed exclusively on the
expected Spirit. Up to this present time I have not received any thing
that induces me on assaulting the kingdom of darkness.

I have not taken any measures as yet for my own support. A contribution
of 50 or 60 Rufus was upon Faneus and unexpectedly sent me by some
friends of this place about a month ago. I accepted it, at the same time
stating that I did not wish any thing in our of this kind done. Then our
those here who would be willing to support me if I wished. I mention this
for your sake. Mr and Mrs Wood still at North Wales. They are
to spend the winter season at Lattara. The course I have pursued has gone
so far as I have learned, without exception, pleasure to the native converts.

It tends greatly to reconcile them to their humble condition. Without such
examples, the converts will generally be led to attack the idea of enlarged
expenditure with a profession of Christianity, whereas it should be, (if there
is any meaning in the gospel) the other way. There is a converted Parson,
an ordained minister connected with the Free Church, educated in Scotland;
from him I have received a letter expressing his hearty approbation of
my views, and desiring that he has long thought there was something in our
mode of life, that hindered the progress of the gospel, and asking my advice
more particularly as to the changes he should make in his life. The mission-
aries view it differently, and some of them in letters sent me, have spoken
rather severely. But I know by experience the difficulty of their position, the
tremendous difficulty of seeing the will of God, when the entire church

hide it from her lips and life. But I am in the hands of God, and feel that in the best possible way and time, he will bear witness to the truth, and show whose course pleases him. As Mrs Atterbury places so high a value on my letters, I thought the least I could do, would be to write to her which I have done. Will there be any of my acquaintances in the Anniversary next year. Keep me well informed. I have written to Dr Smith. Many thanks to Mrs Lee for her letter. Remembers me to young Skinner and his wife. To Dr Patten and his family; to Aunt Weston and her daughters; to Mrs Reed's; to the Gibbins in Bond st. to Ralph Wells. Nancy and Emeline. I enclose some letters, not knowing how to address them. Send the printed letter for Bro. Humphreys for the convenience of holding.

G. Benson

Bombay. April 16 1819.

My dear Plate.

Many thanks for your letter of Feb 7. I rejoice greatly at length to hear from Friend, who has perhaps been with you before this comes to hand, and perhaps gone again somewhere. If I thought he would be at home at the time of your receiving this, I would write him. But he must consider my letters to the family, as embracing him. On the whole the news from him are gratifying to me. His depression of spirits may be an omen of good. If through much tribulation we enter the kingdom of heaven, then hail much tribulation; whether to myself or to any whom I love. O. may his eyes be opened to see the vanity of all earthly things, and the indispensableness of a good hope in Christ. Until we mean comes to see

Christ, he is like a deranged man, a friend of Satan's formerly, who
 gathered stones out of the street, and hid them under his bed, thinking
 them diamonds and rubies. Or like a man on a desert island, without
 any possible communication with the rest of the world, with mines of gold
 and silver. The world is full of beauty, and was all created to impart
 happiness, but it is only the true Christian, absorbed in his master's work,
 that can really derive good from anything. To all others the world is full
 of snares. God will not suffer us to be best-sufficed anything, until we
 first forsake it: and look to him. If he made anything the source, instead
 of the means, of blessing, what would this be but recommending infidelity
 to mankind: and giving the highest prerogative of divinity to the work of
 his hands. I do not want Frank to be a Christian, merely; I want him
 to be a model Christian. I want to have all the members of our family
 running the race that Paul ran, and seeking to honor God beyond all others.
 I am distressed about you Kate. The address and want of progress you
 speak of, are a greater affliction than to have that you had the palsy or
 consumption. Your everlasting happiness depends on your attaining a
 measure of piety that you know nothing about. I do earnestly beg of you
 to cut yourself loose from every thing that is of the nature of temptation.
 If your tooth aches, you readily go to the dentist, and let him extract it;
 if multiplication should take place in your brain, you would hasten to
 have it cut off. I say then, if your sight eye offends you, pluck it out.
 If you have any associates who are not doing you good, cut them off, or
 are not doing good for the them, until you have become fitted to do them
 good. Whatever thing tends to console you or quiet you, in the present world

of Christ's countenance, reject it, direct away. For what is it, from which your principal disappointments and principal satisfactions are derived, and if it be not Christ cast it out. I recommend to you in the words of the Saviour, "much fasting and prayer." If you have a strong reluctance to this, then be sure that this is the very thing you require. When it costs nothing it is less necessary.

I have changed my quarters to day, and am living in a little house situated in the midst of a block of houses occupied by natives. So one lives in the house but a Mr. Whitfield, who I hope is destined to be a useful Christian. I could not be more comfortable than I am.

I sincerely hope Frank will not go to California. I believe that Satan has desired to have the world to sift as wheat; and these gold mines of California are one evidence that God is giving it to him.

The Californians are the world's Yereuselem and they are all rushing to it as the crusaders of old. Mahomet was never more the god of this world, than at this moment; when the true God is revealing himself so remarkably in Providence, when the sign of the Son of man has appeared in heaven and he himself is about to follow. "Watch, therefore, and pray, always." Hannah's fulness was not a more holy want in Gethsemane, than at this moment. I mean you; be afraid of my standard, wherever in the church. She led us rather than that a man can shake himself in it. "Watch, therefore, and pray, always." "Blessed is he that keeps his garments, lest they be soiled." That is, a day is coming when the glory of our country's garments of our present past, will be seen as they are. The true standard is to be revealed, and they who now walk in honor apparently clothed will be terrified at their nakedness. That which is considered holier among the Christians, is regarded as

nableness among Europeans; men in like manner what is now cred-
itable piety, will soon be utterly forgotten for its inadequacy. It is
now thought to eat the feast and give God the crumbs, but then we will
eat the crumbs with gratitude and give God the feast. I mark also
the few lines from Mrs. A. and pray, may that his affections may be set on
things above, not on things in the earth.

Give my love to Mrs. King
and thank Mr. Theiss. God an. his family

Yours affectionately

George Benson.

Bombay June 13 1849.

Dear sister Kate.

I begin a letter to you to day because it is your birth-
day. You are this day 20 years of age. Twenty years are many or a
few years according as the duration of the whole life may be. If we were
living as long as the first generations of men, 900 or 1000 years, 20 years
would not seem a great many. But 20 years out of three score and ten
is a great many. 20 out of 100 are surely a great many. Very certainly
20 out of 200 are a great many. But when we consider that we have
no right to reckon our day to the future, that beside the present we have
had only the past, we should be overwhelmed with the thought of the
amount of time that has already passed through our hands. With the best
fore of us, 10 years of life there have been great responsibilities connected. In
the years you have been living in a religious family, the members of an
evangelical church, in a rare degree separated from worldly influences, men

posed to a hundred temptations that sweep you at your time of life
 God has been amazingly good to you. He has not dealt with any
 other member of our Church. How entirely different are the trials & tem-
 ptations that attend you at your age. I am very sensible you have been the subject
 of very weighty responsibilities in the last 5 years, and God now requires
 to be tried at least as much from you as from others. Your trials, trials, trials
 and tribulations have been the signs of abundant life in you. You are ready,
 and character has been your Education come. But I stop myself
 I will not go on in his shoes. You know the truth concerning you, and
 and I pray God has mercy on a journey bound in your life. You are
 of mind, but in a way, but in a way, but in a way. I am sure our Lord and Saviour
 Christ will accomplish all things in you. He will be the author of the
 making of you in all respects. The Holy Ghost is able to bring you under
 the power of motives and incentives so as to make you a whole being, moral
 and intellectual. I was lately made to feel the force of the truth that there
 is a time of preparation, and the work of preparation must be done in the
 present, the time is now, and the work is now. A General told me of a week Eng-
 lishman in Bombay was suggested that I should go and see him, I did
 so. He was a writer and public officer, and in an some private possession
 and a little talent. His name was Skinner. He told me that he had
 enjoyed religious advantages in his youth, but had since then no religious
 or godly life in him. For 4 years he had not attended public worship.
 This attack of sickness made him reflect, and he seemed to be sensible in
 having me visit him in his confinement. But he had no more to say.
 I could not be satisfied with the same, and so I went on. I had more

I had the tenth, but not a man, he had it in some part of his mind
 to visit religion. The rest is naturally occupied with his suffering, with
 the changes taking place in his system, with the progress of his disease,
 with his food, with his medicines, with his doctor, with his discomforts.
 Now if I disclose any thing, it is that we need the most intimate acquaintance
 with the dominant realities of religion. The Holy Ghost sanctifies the
 whole of ~~man~~ his operations, and so he ~~works~~ ^{operates} ~~working~~ with the
 agreement of our energy, he develops in ^{us} his energy, our power,
 that we see never conscious of. The last time I visited Mrs. M. I in-
 quired of there were any difficulties in his mind on the subject of reli-
 gion. Oh, a great many, he said. Among other things he had not known
 the difference between grace and faith. So I explained ~~it~~ ^{to} ~~him~~ ^{him},
 that the one great difficulty was he did not feel deeply enough his lost and
 helms state and lay hold of Christ in his own soul with new hope; so long as we
 do not get our vision of God's faith as our life will be difficulties. I pray, with
 him we talked with him very fervently; and he seemed to be much moved.
 When I was going away he pressed my hand very warmly, he did not seem
 to like to let go; and said looking upward in a low tone, for his voice was al-
 most gone. "God have mercy on me, God have mercy on me" "God have mercy
 on me." It seems very much as though someone very dear had died in upon
 him, and he had a view of eternal realities, such as he had before. I had
 to leave him to conduct a prayer meeting; two hours after he died. How
 melancholy to think of this Englishman ending his life in a corner of an
 hospital, with his hand over his own eyes. The next day with only one
 person following his body. Brought up on the blaze of English Christian

ing coming to Sweden to do more injury to his life than to mine: comes under
constant, and being so justly, He said, in my presence, &
they were not such as to be a great deal of a time at. This act he has been very
much under their influence when well. I have now the joy to know
when the immense tract, ~~has come to him~~ a vessel, it seems to
be it can be a minister, then some has then some time, now with
great peace and what condition, when round us, we see how
we had been spectators of his weakness, receiving back. I have been
hard to see the death of a child. I am convinced that the good has
suffered in a little more, but, now, on the religious position of the Europ-
ean community, it cannot find any other such a thing as a safe. This
time some responsibility. There is a story that he has at the word of God.
It seems to be all over the world. In other words, the Spirit of God, a
most precious gift, from the world. A great deal of what is called piety, or
C^ongregationalism, may be accounted for, however, than by supposing
a divine agent. I must not rest with the dispensation of the Spirit at all.
I doubt if any power is superior to that of the church, before his dispensation
began. We have a great deal of truth, the more we have it, but, truly
does not consist in truth, but in the degree of influence truth has upon us.
I had a considerable disappointment in not getting an order from you
last month, after an interval of two months. But God has taught me
to bear disappointments of all kinds, and is true to you, at the very
time of a disappointment on the grace to bear it, given me by God. There
is not anything in the world, other than grace, at that, if there is one with very
true wisdom, to grace, or some time. I am hoping that the next will my

being one letter from you. I don't appearance I am living a very useful
 life. I really I am; yet appearance is not always to be trusted, & man
 cannot tell me what I am or what I am doing, unless I should send him some
 seed; might accuse him of folly and waste. He would say, you are not
 doing the work, and not by casting the seed upon it; the ground will
 bury it; you are not sowing more seed any year; nor are not doing yourself
 any good. I am sowing seed, but where? I would see them in good and
 honest hearts of them were any; but there are none; there are seen them in
 the heart of them who alone is able to enter the good and honest heart. The
 beam of God is my father's grain, which I am sowing up. There is no
 being upon whom justice produces its appropriate and full effect, therefore
 I prevent my justice to him. He keeps me a good while waiting, but what
 can I do? I should think me working for him, and will wait, for I
 have no confidence in anything, or any one in this. The great tendency is
 to slip into a routine of duties, so which our time is filled up with work,
 and our conscience accordingly satisfied, and a person on this, throwing
 the responsibility of results upon God. But I read thus, he arising
 branches, our business is to bring forth fruit, we will do it just according
 as we are united to Christ, if there is no union, a little, it is evident there
 is little of Christ on us. Fruitfulness is the unequivocal result of God,
 & indeed we attend to our union with Christ. Some may say, there is
 a good deal of prayer in the church, if God chose to come, he might,
 in answer to our prayer. I answer, there is not a good deal of real
 prayer. The prayer that makes God up, that brings him into a new
 path that makes change in the divine government, is the prayer of de-

give a word of faith. These things are written upon the whole, & the more
 the abundance that in prayer. God is punishing the church for the day
 energy and not of conversion, by making herself a multitude of
 those that are made men, & give a good time to be seen in the world, they
 could not be satisfied. Some have faith that there is the same desire
 in it; and they soon own a few weeks in constant prayer; then repentance
 could not be so easy so receiving. Others have faith enough, & keep them
 there a few months; but then such are perhaps content with they are
 saying, it was only a statue to be all. First, and all these say, to be
 some of the only instances that the church should see how to receive, that
 they will stay, and will be seen to me, till they are convinced by actually
 receiving the divine promise & display of God's power. The opinion
 is not at all, & is, that there are given in the dependence on the
 promise, which make them such that in minutes & years, are waiting
 for a season, & then to be in it. The Spirit is promised for
 the very purpose of glorifying Christ, and will, I firmly believe, accomplish
 it on a great scale like the mystery of God is promised. Pentecost is
 a hint to us in what we should expect. It is not in vain, if God is to whom
 himself in a bliss, & that. I soon pray to give to his glory!

I am writing to you when I last wrote you. I have considered to take things
 to a boy, 11 years old, from you at the Home's school. I believe I once
 sent you a letter notes written by him. It was so necessary, so hard to
 leave the school, so I have ~~written~~ him. I am on the present evening
 him in the Scotch mission school. I have no more to write. I wish, perhaps
 soon to get more - and wish to see you, & discover a good many years ago
 that man that not as many temporal needs as he imagines was I, but is

such a duty to, not upon myself. The bread man to get tea every
 morning; and the waterman, water; and if I want other things I go out
 who make it out by the sea. As for exercise, it is only, as you see, the day,
 and only here, and does not take 18 minutes of my time; and I occupy
 a good deal more than this, by not having a correspondence and postmaster
 mail, with change of plate &c. I was now turning more to my satisfac-
 tion or more considerably. The one to I mentioned is still living with
 me, and takes his share in these household matters. As far as I
 know my course is opposed by all but missionaries, but I was no man
 his opinion. I do what I think is right, and upon in God's approval.
 I then, from the "Promissaries" views; recommend that Bro Wood and
 I remain in Bombay and devote ourselves to the preaching of the gospel.
 I, I give me. Bro Wood, on account of his wealth, is not yet settled, is
 one in the Secombe. He is spending the rains at Sattara; but expects to
 visit some weeks there, and do what he can. His health has been the
 very in April last. Mr. Thomas's health is out of order, and has most
 of the time since incapacitated him from public speaking. The population of
 Bombay has been recently ascertained; it is larger than was supposed, 524
 000. Larger to you see than that of New York. And it is probably, increasing
 quite as rapidly, so say the least a. & c. In view of his great age
 I will, you will be ready to say, "How many missionaries are needed
 here?" None, but that is not the great point. It would be the Spirit of God
 is needed as who are in the field, what he should be, might, through God
 is the pulling down of strongholds in single individuals, he is the power of
 God is working in them, as it was on Paul, would do more than a hundred

in accordance with my present will
 I have received letters from
 Bro. Mills, Gunning, Richards, and Dodd. You will be surprised
 to hear that I have not heard from Bro. Fuller; I must write to him. Will
 the brethren desire me to send their love to you. Bro. Gunning was found
 an immense obstacle in his language though he was fully understood,
 he was not able to preach it for 2 or 3 years. As I told you at your
 front porch

I enclose a letter from Sister Hiram to you. Her
 must answer it. Let me add this, that the life I am lead is the
 favorable health, at the time, as that I formerly led, some what I now
 am better. She must be expected every here. I look for others soon
 and gradually a sense of a general revival in Europe. I watch with
 greatest interest the changes there. I see your sense of the
 that are little of universal revival in view in 1847 not in 1846. That would
 make us the eyes of the people over there. There is then, it is true,
 may be commensurate by the manifestation of Christ in Zion. To me
 must be a sign, if we would see the people fall. There are to be changes
 here, greater than in Europe. I am anxious to hear from you

May the Lord have you all in his keeping

Yours affectionate brother and son
 George Benson

Bombay June 21 1849.

To Brother (Bowden's Mother and sisters.

Dear Friends, Some our dear brother (Bowden) joined us, now nearly 15 months since. I have often, since then, thought of you, and of the sacrifices we should feel in his account. It was the case yesterday evening the same in his mind when we thought it more than probable you would consider that we must, in such an instance, that we had our removal to a higher service, and a better world. Had I not been the will of Heaven should have been not just in, but for the poor thought of Heaven. It is now he has come, it is just the glad tidings of salvation. Let I need hardly say that we should have had for you. But the Lord has very much in the poor health, and still spare him to us, for the salvation of souls.

Since we have relinquished business and service from the mission premises, we have thought of you, and feared that you might, in consequence

this step on his part, have independent service on his account. You will naturally think of him as destitute of comfortable accommodations to him, which may affect his health and his usefulness. My object in writing this notice, if possible, to relieve, in as far as we here can, that there is a want to you to know that we so desire to your serving, that we love him as a Brother, and will use every power in our power to render him comfortable and happy. In case of an emergency we should endeavor to have him removed to our house where we might watch, and tend as much as in us lies, supply the want of his own dear Mother and sisters. And although Bombay is a healthy city, there are a number of

The Lord's chosen people among the English residents, who would want it a privilege to for him all that his circumstances might require. He has relinquished his support from the Bouris, but his salary is still at his service as before unless he should wish & request.

Wm. all very sorry that our dear Brother can't his duty & adopt his present course, which we cannot see to be required by his present situation to be fitted in any way to promote his well-being. But we must be dissuade him as soon as we can that he let himself be in a sense of Anty. He would have been not not according to our opinions as, wishes, but according to his own conscientious conviction only, In this way and only in this way, could he be happy. As with an approaching conscience he will not be unhappy. Would that many who suppose their hundreds and thousands in being comfortable and as contentable and happy as he. I do not think that any serious could

our mind of on the course which Bro. Bower must pursue to pursue. The only fear is that his health may suffer, but such does not thus far appear to be the case. He is always with us on Wednesdays at our discussion & meetings, and we can hear him well as before we had decided in order to the Sabbath. He always appears cheerful and well, as well now for aught I can see, as at any time since he was to the country. He has again and again warned him against exposing himself too much to the sun, for which I think there is more reason than from any other cause. He doubts not, he would have been the best of this formerly and I fear he is still not as careful as he should be. You may caution him strongly on this point, but I do not think you

would to permit him to change the plan of life he has adopted in these respects. We would often say to him something of his conduct which he does not attempt, but he should consider it as a part of his duty.

I might tell you much about the health of our weather & the climate of the people among whom we dwell. But you know by your own judgment better well than I can tell you much more than I could say. Bombay is no India a healthy place, one of the healthiest in all this part of the world. We are not there suffering hot winds which are often so trying in the valleys. The climate is mild and uniform. Still it is a tropical climate and exerts an insidious influence. I have not half the bodily strength which I have in a more temperate climate. The mind is affected as well as the body. This is one of the evils which we are called to endure.

But the temptations are so great to induce this for worldly gain, that it would ill become the Christian to complain. Still it is a sad thought that we must expect to find a portion of our energy and consequently of our ability to be lost. There are doubts on a point to the rule. But I hope one brother here will be one. I have no objection to tell you about ourselves. We are indeed this was not my object. I will say we have five children, three daughters and two sons, and we would desire for them and for ourselves a remembrance in your prayers. Both physically and spiritually this is a sad country for children. The population of Bombay according to the census just taken is 24,121. But this is doubtless, owing to the unwillingness of the people to report themselves, a good deal below the truth. But the great mass of them still give in to idolatry. I love you. I pray for you. I have been to the office and was very much surprised to find what we are surrounded

us. O, that Christians in America, would be earnest in our behalf at the throne of grace. We have sometimes seen you telling us that, though strangers we feel very interested with in our interests in you all. May the blessing which beareth such restoration you at once daily.

Ms. H. 100, written with one on the other side of the paper. A. J. Williams requires some very warmly

W. M. Williams.

Bombay, Sept 14 1849.

My dear Howard.

I had made up my mind not to write by this mail, but I am led to alter my mind. For though I have not as yet any thing cheering to communicate concerning my work here, though it please the Lord yet to make (obscure as the hidden one) he does not hear, yet it occurs to me that you will be glad to hear a few words from me. Telling of my health, & what it means. I don't just know how all, I know it find fault with you for sending such little bits of letters. The idea of sending a half sheet letter from America to India. Do not think that postage is paid on this, nay, for a 1/2 sheet only pay one post between England & India. I don't think that I do not grudge postage money, I mean God does not grudge it nor will he say I must provide me with my little money. I beg therefore that you will be able to give a good measure, as it does me, my own. Since my last I have been twice from home, namely, a little letter from your mother's State, and a postcard from Frank, for these I am heartily satisfied. The letter of them is delightful. She means

and which you speak of the course I have taken this year, affects me I cannot say how much. I take a special tenderness of the Lord in inclining your hearts to approve my course and to be into my view. There will be a reward in due time that which will be to you.

I had a recent meeting, viz. the celebration of my name but the Lord's will was not to be so. I was very weakly but the Lord's will was not to be so. I was very weakly but the Lord's will was not to be so. I was very weakly but the Lord's will was not to be so.

I have some letters to you occasionally, but an abiding sense of the goodness of God. When the Lord has got through with this process of experimenting, I will perhaps tell you of the ways he has taken with me. Sober, but God would try me I think. It's some one else should set about it, he would probably be a hundred means that would be spiritual at all. God gave a wonderful knowledge of my character in his dealings with me. I have been things said about me in me in the papers that would be tried to most persons; but the, also might be filled with counting & irrevocable, without marring my sensibility. I give you a specimen.

For one Brown, a lady resides in this county, to some extent a sister of the missionaries as tedious &c, is to say the least, hasty, ill bred &c. It is a very ill disguised way of drawing public attention, and, I suppose, (if I judge it,) admiration, at the expense of his brethren. He might as well have said, a pulchritudo. "Go, oil's men, listen to me. Other missionaries are selfish, luxurious, sick, and happy. I am self denying, frugal, poor and miserable. I am therefore a proper missionary. Look at me, I wash my clothes, sweep my floor, cook my food &c &c &c." &c. &c. &c. &c. I don't mean this more than a puff of wind. I have seen many of these things in the papers. I have seen many of these things in the papers.

copies of that letter to many who have asked them, because it is an
 order for missions as well. I was at one time of the opposition to
 them that I had it being into the public hands to give me I know
 I am a small letter with them all to see my own but not
 engagements it is sufficient to say that I have not time by loss, with
 retirement. I am at sea from petty cares as ever I was. I am in great
 great hurry to me to be free of servants. I have seen Harriet, I am
 deeply engaged to you in your practical exercises. I am confident
 where that there is a broad right place to which men will be brought
 before. I have seen I think that your Christian character was not
 going up exactly right; so he has pulled down some of the pillars
 made in the foundations. I have seen the business of the world
 with pullish; but the building. I do hope it is going up right, and
 will need any extraordinary more. Christian experience is like a
 revolving wheel. We go up and then we go down, but even when you
 down we are going forward. We make the circuit, and some times
 it seems as if we just the place, where we have labored, but on examina-
 tion we find that while our present experience has many points that
 we have with some past experience, yet it also differs in some important
 points. Thus Christ from Peter fishing on the sea of Galilee, and in
 ed the parable of the draught of fishes, and it was not long before he
 Three years after he found him on the same sea, yet the same man
 out with the same companions, on many respects the same man, namely,
 Simon (Cæphas) the fisherman. He was the same man, & manifested ways
 of fishing, and was the same man, I tell you. But still it was not the
 together the same man; his character was different in its substance

and he followed the same direct. to Lestival. I thought to do with
you, may be in Lestival to see, and not generally, but that of all who
love me, and the Lord. G. is going to take one of his great ships
and say it is to be ready to it, those who have the time, to do with
and in most concerned for you, will be the most. . .

I am sure you are concerned in some respecting Frederick King.
I am at a loss how to explain beyond that I have not heard a word
from him for a year, nor word of him. If any calamity had happened
to him, any thing unhappy occurred, would you not have told me? There
is something mysterious about this. The horses yet remaining, 115 in
number, all are since 1 June. In America the feet for the year is about
12 inches I think 11 inches fall in one day here. They grow in a
few days, when I hope to resume my usual labors. The Woods are still
at Tattam. I must mention that the Cavalry, connected with the
Scottish mission at Orono, and this is as the use of every retained,
(though a true missionary man) has been so far influenced by my exam-
ple, as to increase his salary, all out of his purse a month, take a home
in the Bayan, and adopt a plain mode of life altogether. He found
it impossible to be operated very injuriously in separating him from the
natives. . .

I am glad to hear of Frank. He probably will have
returned from the West Indies by the time you get this. Tell him that
I have him still on my heart, as my dear brother, and show him prosperity
I take the deepest interest, in for whom I shall never cease to pray.
It is most gratifying to me to wish the affection he has for the family,
and the sense of responsibility he willingly undertakes with regard

to them Let him remember however that the greatest possible good he
 can do either us or any body, is to become a true Christian. The fear
 of the Lord is not only the beginning of wisdom but of wealth. "You
 cast his debt to the Lord. So he should live for Christ alone, from
 this moment forward, it would not be a furthering in the same. I am
 used to still think of Henry. It is what, you would I could come
 him here. What strange things have come to pass since about 1760 to
 crossing when I parted with him at the school, a letter, expressing
 back some of his. It is surely time for him to be in school. The letter
 ally with orders to that they should be very good and have in custody. I am
 action of what it is. However, thank, he been true, and being a religious
 that is their society; but let us pray, man the greatest weakness is
 their eyes. Where the traces will, as he will be the most decided Christ
 is, and as man know true can age tell so becomes a true depend
 our fellowes of Christ. I rejoice that he went at the five. He begin
 must be true in the improvement of his mind. I hope he will not
 cease to cultivate a true study. The same was about in
 Parma in a way, and August, and the 11. during August for the
 sake of preventing. The health was restored, and they all got out of
 the hills, about October 1768, and it is true to make a long stay, all
 I should, I'll not state. I have not considered his last, and I
 thought that the same time, consisting of many, and I am
 friend of a friend, through at the most, and I am glad to see
 know. The great want of the same is grace, for Christ's kingdom. The
 perfection of prayer, the perfection of indifference. When the mind
 shall be settled with the Spirit, and is all to offer up the Lord's prayer

but Christ's kingdom will be come. His best friend Sorrel with during
 the five years I was a Christian, whose experience, ^{was} embodied in the
 Lord's prayer. He pray as he goes out the usual, according to the Carols upon
 since. When we are born out this world, into the Lord's prayer, and we are
 get it, then we shall have our own prayer with God. All Chris-
 tianity is the general petition of that prayer, but not in the right order
 of the petition. It is deceit & then in Christ's name. I have seen
 long in some remarks of Mr. Simmons in which he found that the
 prayer was an revelation of God for the destruction of self-love in
 Christians. I watch the movements of God in Europe. It
 took as though God were going to let Staten about the deceit his palace
 here again, after they have been standing open a year. They were open
 that the church ought to be in mind the strong man. It does not seem
 to me the church is smelly abusing the condescending providence of
 God, construing all these manifestations into as many tokens. That God
 is taking their work of their hands. Seeing these great providences
 Christians draw the conclusion, that there is no great need now of their
 doing anything - as though the world could be converted by providence.
 Providence do two things. They take certain, physical & spiritual out
 of the way; and they help an undelivering church to have faith in a
 present God and Sanctum. They manifest at present God, not to
 the world but to the spiritual. They take out the deformed heart of
 man out of the way. We have only to look into history to see how little
 gain to the church has resulted from great national judgments.
 I believe the judgments predicted in revelation are spiritual judgments.

We should be cautious to a talents' worth, how many are to be
 to be converted? There is nothing so terrible to the soul as to work
 'God's Spirit' when he comes forth in his glory. How can we
 afflict ourselves that make he request approach to the severity of
 torment, to be so long experienced in this world? There would be
 in the body of another order to make self-gone and given to Christ and
 they must be regarded equally as enemies of the wrath of God, as of his
 love. Looking at self in the body, as in the air, when it is looking
 as self fleeing out of that into Christ, by our own strength and
 passion. The slaughter we read of in Revelation denotes a universal
 destruction of all - death - but God will be merciful upon
 the world, as it is that will, we may hope, in the great majority of
 a representative in their conversion. I regard the present as a really
 the greatest day of the wrath of God, because of the universal Spirit
 multiplying all persistence of human sinners, as when we hold, as
 you will have nothing so precious as death, say, as the report
 of the Spirit, he hears of hearts that have despised Christ
 and on some of the primitive times of the church, as he has seen
 before we were in the last few centuries. But we are saying it is
 to the world, who are saying, 'God that he would let them see
 Nothing but the mightiest working of the Spirit, on whom there is
 wrath of God alighting on them. One thing at least, very great impor-
 tance to understand is that while undoubtedly God will continue the
 conversion of the world in a way, make his very great conspicuous
 it will nevertheless not be accomplished without the intense struggle

of the church. We cannot expect what procedure will be more
 than a harder working church than that. "I see glories in them,"
 says Christ. Christ is not coming in a way to dispense with the
 church, at all, in the church. The church is built; and on
 that perfect body he will be seen coming down from God out of
 heaven, according to Rev. 21. 2. At such occasions, as the Dutch
 4th church here. There is some thing that gives me, to examine
 it, see us, people sitting, under great banks, or lanes, which are pulled
 it, never standing on the outside all the time of church service,
 though I have not known the thermometer to reach 40 some I have
 seen here. I think of Peter promising himself with the servants while
 other servants are smiting Christ on the face. I receive letters
 from New York, the Attorney, viz. the Stimpson, whose is that let-
 ter of his, its emphasis? I think of closing myself with the intelligence
 that it was admirably vigorous in its domesticity. I hope he will make
 the most of this his last year in the seminary. Tell him I think of
 him sometimes in connection with Julia and her children.

Beloved friend all, I receive more attention to you than I do now,
 and I am surprised at the hold you have upon me. I am old and
 sternness is making us the dearer. My concern for yourself is that
 you should go on in grace. You mention in your letter that it was
 concerning me I should suffer less support or privation. I can not but
 have faith in God, that I will want for no good thing; and let me only
 know that you are making progress in sanctification, becoming

more Christ like, and more we are not for the sake of the
 the points in light - be for you, My sweet, I make an exact sum
 for & would it had may or may not be applicable. It is then the case
 when persons begin with much seeming earnestness but in due season
 a sort of dependence that they shall not need to make these efforts any longer.
 They flatter themselves that in a little time they shall obtain what they
 seek, and then they may take their ease. They never are content to rest in
 this diligent persevering manner always, but they appointed a term of
 service, and sought it on terms of their own fancy. Then shall the
 Lord, if we follow on to know the Lord. I make this quietation because
 you have several times referred such a period in which you sought
 The blessing of sanctification to be quiet and to be forth with expectation,
 but now after all disappointments. Has the blessing only worth so many
 weeks' waiting? Has it not rather to be sought than to be given, & in constant
 business some times or some as obtained, please God to suspend it.
 God can sit by your faith, to try it secretly; & if it stand not he will
 can you blame God? The fire does not make the brass; it merely dresses
 it, and gold cannot reasonably send forth with the fire because of its
 diminished bulk. You remember that Paul says he was of iron, & yet
 wrought in him, fire, in all patience, and after that on, & so on
 due. It seems much the kindest of all things to wait. It is
 to whom it is like the sand of the Sargassum. But it is possible to love
 and praise God even in this sort of the Sargassum; and after all
 Christ something guiding. We must have a right notion of that. The
 word is used in Scripture in a sense that I do not know even the com-

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There is no other way, not in a objection to the idea. The way to rise with
patience, and not to be thrown. } I am pleased, with the account
of your visit to Frank Brown. It judges that he will be led side
I can get him into the good path. } I never take
one step and say "Well that do." With great persuasion they take another
and say, "That do." It is the mighty power of "Yes" they are eager
to see more steps, "surely this will do, I must be more in the kingdom of
God." I cannot even imagine that they are being great deal of total
satisfaction and have not a change in the path of the under world.

On whole Christian course about a wilderness of the wilderness of a story
which originally seemed into a man, but he proved to be not sound
even with a line as long as the longest ran on the sea. God makes us an
acquainted with himself, making us acquainted with the interior
of our own hearts. It seems to me that God has a power for
processes and as we receive a command to him, we learn to receive that
we have put an end to things. He goes a mile and then an end goes a yard;
but the angel of the Lord is not from his path there as from one mile.
The angel does not receive of process in having "God at the end" there
at the beginning. God is with them, all the way along. God is with them
because they will not look into the present conditions. He is the most
man who is best acquainted with the riches of the present. Such a one
when he reads the Bible pitches his tent in every sense, and makes it a
great affair to go from one to the next. Such a one at the close of every
day begins on the study of the experiences of that day. Such a
one looks upon the man he happens to be a companion with as his nearest

glorified world. I have seen more of the glory of God in a single living
 on my table than I ever seen in the most spacious, and done and long long
 Adam was created to die; but has out of it beginning. If I had a thousand
 and mind, I could keep them all employed in prosecuting the truth
 that God has given me, but I cannot employ one one mind because
 of a conviction since. One thing has been intended in the Lord; one
thing is to be done; one is that the single one Christ has been
I regret to hear of the State's impaired health, and hope to learn soon
that God has returned home to you. It is delightful to hear that there
 are revivals here and there. Only I fear that is the low state of the
church that makes it easy, for many to come in. We have a plan on
foot to represent the penitents from among the heathen in the same
in a little village by themselves. As they are in the immortality is
frightful, I regard this as a very striking illustration of the deprecate ten-
dencies of man. Here are the same persons educated in all the enlightened
and Christianity of Great Britain, and also from depression and poor
influences among the heathen, are found altogether incapable of the influence
of the latter. It would be knowing in what the Christianity is as it
looked in the case of Europeans here. Christianity is the most glorious
and requiring throughout all classes. There is one conviction here, for the
most part, is to get money, in order to return. I and at then only
duty in India is to get rich, and other virtues are not required until they
return to England. The whole system is deplorable, and in the highest de
gree injurious to the natives. Give my love to our God and
our family. I am glad to hear of the remembrance of the Lord is the most spiritual

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right that generally Remember me to Mrs. Reed and her family.
 To all the church-folds too - and to the students, old and new.
 To Sat. also and his. I've been a while to Frank Brown what
 please to send him. Remember me affectionately to Miss W. Tell
 me his two dates are not forgotten. I would like to see him to add a
 third. Tell me something of Jersey.

George Bowen.

(Bombay Nov 15 1849.

Dear friends all.

Two months have come round, and the stated time
 for writing you has come again, and though I have nothing very es-
 pecial to communicate, I write nevertheless, partly, because it is a plea-
 sure to me to do so, not hardly because I know you deserve it. Harriet
 and Kate's letters have been received and welcomed I give you the
 good-will that the Lord gives you all, a blessing which many would
 be willing to purchase with the money of all they possess, we should re-
 member this, no matter what our health is - do not despise it, my moment
 to, how many have expired but for these and that would hardly take
 them all if they could have with them any health or opportunity.
 I am sorry you trouble yourself so much about my health. I've never
 felt well all my life than I have been throughout this year. And my
 deliberate opinion is that the manner in which I live now, is better ad-
 apted to promote health than the ordinary habits of missionaries.
 Certainly there is a surprising deal of sickness in missionary families

There are very few days in the year when the doctor does not call at Mr. James's house, and I do not mention his family, as a peculiar case. There is all the time more or less sickness among the children at each meeting. One of them, Mr. Kattanahine, is expected here in a few days on his visit to America. Mrs. Wood is, and was, in water. Mrs. Fairbank is equally so. The climate here does this much to do with this, but there are three things, - that will go far I think to counteract the influence of the climate, viz: Exercise, & Steadiness, and a judicious forgetfulness of self. The tendency of long travel is to make itself a homage of such importance, and to lead a person to pay a very scrupulous attention to all slight change, even shades of sensation, and to be very unreasonable, & thing which I can see to be injurious to health. Mr. Kattanahine's disease will be greatly felt in the Ahmednuggur mission, as he will be his best friend. Both can find it have required the language in particular protection. Mr. Wood is in some embarrassment just now, the committee here endeavoring to establish a mission in Vallaham; but I am sure we cannot attain a house proper for his residence until there. I have heard repeated instances of stations being abandoned because not use could be pursued fit to the circumstances. He often inquired, how to obtain to help Mr. Wood in this matter, but I did not think of accomplishing any thing definite. You can have little notion how greatly I am concerned, & affected, & not to say, impeded by the wife. If you ask what I have been about in the last two or three what measure I have been doing, why, you must know that my services do not amount to much. I am a very halting messenger, at the best, and will make

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about it. If you have not had the idea that I am some
body, and that some consequence of my coming into the field some
thing is to be expected, I beg you to remember the idea. I assure you
I am a man more of a small sort than coming about in every thing.
I know the value of the Methodist as a magazine and minister's pa-
per, and I know of persons whose can do it is a blessing to the times
and measure the need of many, if my brethren. I do not believe
there is a minister in the world whose words fall more heavily
than mine do not and have done for years. And if in some matter
as my life is more concerned to do with than that of others, that is to say
is not a guarantee of success. And besides, what success has been obtained
in modern missionary operations, has been reaped after many years
of labor. Therefore I believe you pronounced, and constantly becom-
ing prepared for a long trial, if you wish. I really think that I
was not sent in vain into this land, and that God in his time will ac-
complish a work of mine. But the time and the seasons he has put in
his own power. My expectation of success is fixed not upon any future
for the word in myself, but upon the gift of faith which God has given
me, in his own word, and which is perhaps peculiar in its strength and ten-
acity. I am glad to see by Harriet's letter that she and Anne have re-
alized that it is quite possible for me to fall, and become guilty even of
gross sin. It is impossible to offer up genuine prayer for any one unless we
have that realization. The greatest of all falls is to lose the sense of
our liability to fall. It is the same as God. I have any peculiar ten-
acity, I have it in virtue only of a constant attention to the fact that a def-

residence is close to my feet. At the same time I would say
 to you that I have not for years received in myself the using of my un-
 happy but a witness. My experience of the Christian nature is
 conflict with victory and not conflict with defeat, and he I think
 is the S. J. idea. "In constant is the doom of the unregenerate.
 I can do all things through Christ, and working - are through him,
 and, of my experience." I think you, I speak out of contact with the
 world, within. The war I have waged upon the sons of mine are
 deplorable successes. The internal harvest is more rapid than the
 external, but I regard it as a pledge of the internal. If this
 language seems empty, why, it must seem so. I speak in what I think,
 and God is the judge. For the last few weeks I have been accus-

tomed to go on the afternoon to a spot on the beach where a good many
 have assembled to worship the elements. I go with a native minister
 belonging to the Scotch mission, and we have long discussions with
 them and other natives. There is generally one person who acts as
 their spokesman or advocate, we sit down on the sand, sometimes the
 discussion is prolonged till 4 o'clock. They seem to take a great deal
 of interest in it, and at the appointed time there are generally as many
 as 200 persons congregated. I cannot see that a desire for the truth
 attracts them, but rather hostility to the Smith, and a desire to show off
 their attainments in a profane literature. They have been stirred up to
 look in to their Bible considerably, but also hunt up the works of
 Collins, Tolmie and other infidels. The biggest speaker is one who has
 but little religion of any kind. He regards God as the only agent, in

the only agent, a necessary inference from which is, though he will
 not explicitly own it, that God is the only source. The Trinity,
 the assumed nature of Christ to a deity, & that a big snake in his
 these doctrines they really hate and consistently resist. Yesterday they
 alleged that Christ was no better than Hushim and Miss Hoender-
 avators; that he was guilty of stealing, and on receipt of this strange
 accusation they rejoiced to the desecration of the king's grave as they were, ^{was}
 sing through the field, and to his condemnation of them for an ass.
 Christ he was his own great teacher of the money changers. They are con-
 stantly calling upon us to work miracles; and in fact this is one of the
 first results of spreading the gospel and to be, upon the people of this
 country, this not to see miracles like those recorded. And it is not
 to think that the entire mass of historical evidence collected, upon this
 matter, which are recognized both European history, and as forth-
 moral evidence is inscribed on the truth itself, they must receive the law
 of the truth, before they will receive any attempts to receive that evidence.
 If ever special displays of divine power were needed, they are needed
 now and here. And all my reliance is upon the holy arm of God,
 yet to be made here. I have spoken to you several times of a dear
 brother here, Mr. Fraser, minister of the Free church of Scotland. His
 wife and child have gone home to Scotland lately on account of ill
 health. Some weeks or two before he departed he had learned that
 from the very outset he had been convinced that my cause was the
 time, me for preachers of the gospel in India, and that he was now
 determined to adopt it. And he is desirous not only of being like me

in with me. If God bar, the perfection, and permission to labor
 labor incessantly, I shall regard it as a very peculiar kindness, for
 there is not one in this part of the world with whom I can sympathize
 so fully as with this brother. (But I cannot take the least step
 forward from my accepted habits. I have not a keen recollection of
 the difficulties encountered in making my way down, but I have
 almost a morbid sensitiveness on the subject. When I was in my
 own house it used to be my daily and hourly resolution that if I
 ever escaped from that net, nothing should suffer me to return to it.
 These castles have nothing in an encouraging and goading man-
 ner. - speaking of my experiment, (as they consider it) and adding some
 friendly admissions about ascending streams. But the letters which
 I have received from missionaries in answer to my printed letter, have
 one and all been condemnatory. For this I was fully prepared.

Why do I write so much about this thing? Because I think you are in-
 terested in it. - And I feel disposed to tell you about a breakfast I gen-
 erally take missionary circles. I will draw if you will please to see
 it as I do, and to very much amend it. You must know that
 the custom is to meet on the 1st Monday at the house of some missionary
 spend some time in prayer and reading the Bible, and afterwards part
 take of breakfast. This breakfast is generally a stylish affair, 6 or 8
 servants, a display of silver, or braded table, and perhaps missing of
 punkas overhead. It fell to my turn to receive and entertain the
 conference this month. (But what you. I took, in my little house, one
 little table, a few chairs, 2 spoons, 2 teacups, 1 knife and 2 plates.

I was determined to be led by providence, and sent out the invitations. Mr. Hoome told me to get whatever I wanted from his house and promised the servants. But as I had no money to purchase a costly breakfast, I felt that it would be very foolish to have a quantity of plates, &c. sent, and so I borrowed nothing.

God's messenger came and I had but 10 pence (3 cents) and nothing in the house but bread and a little milk. I concluded then that God did not mean that they should be feasted by me, and that they would either not come or be not prepared for breakfast. But some came, and to my surprise three remained for breakfast. Now what is to be done, though I stood for a moment I was undecided what course to pursue. In haste I proposed to confess my inability and dismiss them; but finally concluded to do what I could. So I pressed a napkin on the table, brought out some cold tea, left from the night before, and some bread. I found then that there was no sugar in the house, and my boys had to go for that; but George had 2 pins of his own and with them obtained some plain tins. I borrowed 2 cups and saucers and spoons from a neighbor, and as there was nothing but bread we did not need any plates. I then said to my guests, "I am very sorry to be so short coming in the rites of hospitality, but in the providence of God I find myself compelled to treat you just as I am accustomed to treat myself." And they ate it with a good grace, apparently; though probably as missionary conference in India we are used to such a breakfast. I have humbly been able to thank of this since without laughing, and I hope you may be greatly diverted by

(What kept me from being ashamed, was the distinct perception of
 the Lord's hand; for it would have been perfectly easy for him to
 supply me with money of it had seemed expedient to him to have a
 different breakfast. You see from this that the Lord lets me come some
 times down to the very brink of want, but never within the limit. I share
 all that a Christian's heart can desire, namely, food and raiment.
 Had it come to put down any wrong solicitude in your minds, I will
 mention another fact. It was formerly my purpose to take employment
 as a writer in one of the public offices. But as the secretaries on their
 letter did not approve of this, I gave up the thought of it, and parted for
 Providence to indicate some means of support. This he has lately done.
 A proposition has been made to me to give instruction for a couple of hours
 daily in a private family, to which I have consented. So you see that I
 have a stated income sufficient to cover my expenses. I am not with-
 out anxiety about you. It is possible that all your income may
 dry up, if the Factory lease be not renewed; and the Lord may see fit
 to bring you into more reduced circumstances than you see me. So some
 of you may now be very painful. Let it men, perhaps on that side, be
 necessary. One thing is necessary, namely, to acquire a thorough know-
 ledge of the fact that God is sufficient to us, and that his goodness and
 favour can cheer up the most desolate scene imaginable. The Lord was
 no less to those Israelites that trusted in God, than my reason remains
 their faithful guide. I believe his things, that if I least say anything
 very much, that thing is sure to come to pass, but when it is come to pass
 I find it a very different thing from what I anticipated, so that I wonder

how I could have decided it. To that non suspending work alarm me not. The only doubt not, ran away from Christ; but when he came to him it, he found he could drink it. If God does not change the dispensation, he changes us into a fitness for the dispensation which come is just the same thing. When I was young, I used to dream of falling from a great height. I used at that time to dream now attended with great terror, but as I found I always landed safely and softly in my bed, I was content to be afraid; and as afterwards when I found myself falling in my dream, I said, "Well, no matter, I shall come down all right and not one worse." In this same way does God deal with me, so that I have learned to look at these things as good Providence without alarm. But with regard to your other private concerns are to be ended I would rather have them fall to me than to you. It seems to me however, from the sums which you have mentioned to me as received, that much money has been received. It is, so to speak, and don't, also, give them going away. There were given us any more to the poor than during this year. I am not at all in favor of laying up against the future. I don't think it scriptural. I have read lately with much satisfaction a little book called "God's challenge with George Müller," a German by birth, who became a minister in Bristol, England. If you can get hold of it, read it and be strengthened in faith. Our family for 10 years have been living above their circumstances. We ought long since to have given up all pretensions to appearance, and come down to a plain man's way of living. We ought to have confessed our poverty before the world. But I leave this matter, for I trust you have wisdom and piety

enough, that is enough of Christ, to know, and to read from the will of
 God in these things.

If things were ordered differently, I should
 think it would be a happy thing for Mrs. Haimes three little girls to be
 committed to Haasul's care. And it seems to me that his little school
 church would not be unwilling to give an additional heart & location to
 to Christ, by contributing the sum requisite for the maintenance & educa-
 tion of these children. If I determine my influence on that loved church,
 I should like to see the fruit of it, in their readiness for this good work.

Haasul would be the best to propose this matter, if God should open
 the way, that is the way which must come from here.

Though I
 in it as perfect on the Mahatta as I could wish to be I am yet des-
 tined a little time to the Hindoostanee and Guzirahee. I hope in the
 course of time though not in season to acquire these three languages.

If a person could choose his audience one language might suffice;
 but that he cannot do in Bombay. We had lately the commission of
 a native church. I shall tell you of our members. You will be much
 pained; but the truth is right as well to know. If the truth concerning
 the churches of India were known in America, I think there would be
 a greater realization of the difficulties of the work and of the need of con-
 secration and prayer in the church. It persons in all but down I do not

3 missionaries and 1 missionary's wife, & European members of that land;
 Mr. Graham, the printer and his wife, who are Inde-Indians, and by
 birth, nominal Christians, there remain 7 persons of the number of con-
 verts from false religions. Of these 2 males, originally Catholics, 1 male
 female and 3 girls originally Catholics, and 1 girl of Hindoo origin

Not one converted heathen here. He afterwards, missionary, of the
 Established Church of Scotland, has left Bombay since I wrote last.
 He had some difficulties with the same committee that occasioned his
 dismissal. An unpleasant and little newspaper controversy arose
 between him and Dr Stevenson before he left. He thinks of going to Lon-
 don. I gave him letters of introduction to you. There remains your
 answer to the last heathen population of Bombay. I was quite
 surprised to hear of Fred. Henge's marriage. This accounts for so long it
 does not excuse his long absence. I should write to him by this mail if I had
 time. I hope that his marriage may conduce to his happiness and usefulness.
 Beside him to write me without delay. It would our friendship be annul-
 led by the new one he has formed? I should wish to hate marriage if I
 could it separate my friends. Frank Borna's death is lamentable.
 His mind however has been a new fragment for years; and I should be
 satisfied with less evidence in his case than in others.

17th I see in the native papers that in various dimensions are exciting
 considerable attention in the Parsee and Hindoo community. I have
 just read in the Gujarathi paper an article three columns long on the
 subject. It represents the discussion as starting with the following condi-
 tions, viz. if our Parsee antagonist be defeated, he, as well as his wife, chil-
 dren and relations is to become a Christian; if we (Parsons and my-
 self) be defeated, we are to turn Mussulmans. This is of course some
 thing. The Mussulman religion is established because the Parsees, like
 the Hindoos, would not receive converts. We have been quarrelling all
 during these discussions; what I mean is our victims or our, little, his

has been afraid to us, though abusive language has not been wanting,
 and our ears are often pained with blasphemies against Christ. Yet
 long as they find themselves able to answer at all, next to keep up the
 excitement & successful resistance, so long they will probably remain in
 existence; but if they should find themselves overwhelmed by argument,
 they would probably take it to heart. (I thought not much is to be expected
 in the way of convincing those who engage in the controversy, as I have seen
 this man considerable exhibition of his intolerance, and more violent, and
 good may eventually spring out of it. "But mine eye is ever unto them
 that dwell in the heavens" I am glad to hear again concerning
 Frank, and hope that he may become what he aims to be, a help to the family,
 and not only that but a great deal more. I am glad that he is in the col-
 in of a Liverpool packet, a situation where perhaps the influences are a
 little unfavorable as any where in the maine service. I hope to hear from
 him soon, a good long letter, telling me all about his feelings, habits, &c. &c.
 Remember me to Aunt Merton. I feel much for her, for it is a sad case
 but is a severe one; it wanders at her time of life, and the object of a little
 affection. I greatly wish she might have a home; and also that her trials
 may work out for her the possible fruits of righteousness. What you
 saw in the Abbeville about a missionary in Bombay, is quite emboldened
 and in the highest degree preposterous. The government would not give a
 penny for the best missionary in Bombay. Except indeed when a captain
 of is bestowed. Dr. Gibson formerly a missionary, accepted a chaplaincy
 with £6000 a year. You know the chaplains have only to preach to the
 English population. Tell Mr. Gibson that if ever near Colapone

really known throughout Bombay; that if any body has any arguments to bring against Christianity, he will stand at the lecture, near where they burn the dead, at 5 o'clock in the afternoon, a Pader (as they unhappily designate the missionary) and a connected Brahmin, ready to hear their objections and to answer them. Many of the persons who constitute this audience, are to my mind a striking proof, of the proud conceit of mere science to open a door for the gospel. Science as far as they have cultivated it, has only armed them with new weapons against the gospel. Enlightened Christians are fully aware that Science has nothing among her generous treasures that is inimical to the religion of the Bible; but Christians have not yet learned that Science is an auxiliary to the gospel. What seems to me a capital and flagrant error in the Church at this day, is expressed in these words of the author of "the Christian philosopher", viz. "It is admitted that in future ages, the religion of the Bible will shed its benign influence over all nations, that the external condition of the human race will then be prosperous and greatly improved, beyond what it ever has been, and that no miraculous interposition of the Deity will be expected to bring about such results, it will follow that such objects can be accomplished only in the ordinary course of Providence, by rational investigation into the principles and powers of nature, and the application of the inventions of science to the great objects of religion and a human improvement." The church imagines that the progress she sees going on towards her is her progress; that all the marvellous inventions of the day, are contributing to the spread of the gospel. But what proportion of the

scientific professors of Europe and America, is Christian? a very small one. Do we find that the invention of telegraphs, railroads, telegraphs, &c in a region, is the proof of a richly in that region? God may make use of these things at some future day; but they are not doing any more for the propagation of Christianity, than they are for that of infidelity, pantheism, &c. The 100,000 arrows, &c, of the Hagoog army, are represented as serious, the disciples, for fuel, but the Hagoog army had to be defeated first. So long as the Church is under this illusion about progress, she can make no real progress. The individual Christian often mistakes the intellectual growth for spiritual growth, and it is a fatal mistake if it lasts; and just so with the Church at large. She would enjoy at the present day wonderful facilities of communication. You to know whether this is good or otherwise, we must find out what it is that is communicated. But as the moral state of the world is, will be the quality of the communication. The sanctified portion of the world, is the most fruitful, and the sanctified portion of their communications must contribute but a very small proportion. Let there be ¹⁰⁰ an orchard, one leg tree and ninety nine thorns, not the same tree, but, by the way, the one, will foster the ninety nine. If the fig tree be supposed to represent at its progress, let it look abroad and see the 99 thorns, making equal progress. The amount of progress of the whole is in the ratio of 1 to 99 against the fig tree. I do hate to be a miser, but I know that unless our eyes are opened to the true state of the case, we will not be drawn off from our false dependence to seek God desperately and wholeheartedly.

You are interested in the matter of my personal experiences.
 It may surprise you to hear that notwithstanding the desolate aspect
 of things without, I am rejoicing continually with joy unspeakable
 in God and in His Son. I never in my life, have enjoyed such a
 serene unbroken flow of spirits as since the commencement of this year
 and this year, (who saw me on 11th 6th and 4th.) to see to be saying much.
 And you must not infer that I am any the less interested in those ar-
 ound me; for a large element in my happiness, is the assurance that
 He who delighteth in mercy, loves these poor souls, and will without
 any great delay, begin to do exceedingly abundantly above all that we
 can ask or think. Probably not immediately, by next autumn;
 but at all events in the very best day and hour. You that love
 the Lord give him as rest, until He come and make Jerusalem a
 praise in the earth. You that love me, praise him for all his surpassing
 goodness to my soul. (Before the end of this year, I hope to tell you
 some admirable and glorious things, which he has told me, 'But have
 you set his word? and his Spirit? and his intercessions? Remember that
 the spirit of the Lord is with them that fear him; and that "they who
 will do his will shall know." I'm looking over some religious papers
 from someone lately, I was pained on the whole, for it seemed to me
 that the conjugate doctrines of faith and obedience, were not yet under-
 stood. It seemed to me that the Church had broken itself into two
 parts, and had broken religion into two parts, one half for each. Some
 believe without obeying, and some obey without believing; and neither can
 do well, for faith lives by obedience and obedience by faith.

March 15. Shall I give an account of this day? Well, I rose at
 6 o'clock, and soon after had prayer in English and Akbatta
 with those living in the house with me. There are two native Chri-
 stians, Mr Brown, a young Englishman, formerly a scolar, in-
 spers, and George, the boy from Mrs. Hearn's school, (I am being
 where I was.) At 7 1/2 I was at Mr. Miles', and gave my class
 instructions for one hour. Then solemnly prayer, and breakfast
 Was here at 9 1/2. Meditated on the genealogy of Christ on 1st
 Matthew, and had some pleasing views of the greatness of redemption.
 Looking at these ancestors as so many links of a chain, that termi-
 nated in Christ, they may be considered as standing each one in his
 generation, an incarnate promise of salvation to the world. Each
 one, though he saw but an obscure bondsman in Egypt, hailed
 the world while he lived, and made it right for God to be gracious,
 for he was the guarantor of a coming Christ. Prayed earnestly
 for a great blessing in the republication of the gospel. I spent a couple of
 hours in the translation of a little book into Akbatta. A European
 came in, for whose visit it seems to me there were with me more suc-
 cept. He came to tell me of some delightful religious experiences,
 his soul is overflowing with joy. He had yet the man is doing more
 evil than St. missionaries could counteract. He is given over to strong
 delusion that he should believe a lie, as I told him. Afterward a pres-
 ent of some large and delightful grapes was sent by a friend. Then I
 went to the examination of the Free Church missionary institutions.
 Dr. Saff, just arrived in Brixton on his way to Scotland, presided and

afterwards delivered an address. He is an admirable speaker, and I have not had such a treat for a long time. His speech was principally against the notion that even secular education could regenerate India. His plan is to teach them every thing, religion included, perhaps I might say religion prominent. Not so prominent however as you would suppose. I heartily sympathize with all that was aggressive on his discourse. The infidel principal of the Government Institution was present, and must have suffered, I think under the assaults of eloquent censure. (But I think that Dr D. like almost every body else, ~~was~~ with respect to the way in which the conversion of India will be effected. Afterward 13/4) I accompanied my friend Narayan to his house close by, and made use of a leisure hour in putting a note to Mrs Lee which I enclose. Please to answer it. Took brief dinner with Narayan, and then we went to the sea shore, and had our discussion. At least 200 were there. Towards 7 we left so half dozen educated youths from the Government Institution followed us. They expressed themselves to be skeptics, they rejected the Goidor show. Was, but saw not, we were to believe that God had given any revelation whatever, nor that any was needed. They wanted to discuss with us this point. So after a little debate, we agreed to meet them tomorrow afternoon at the house of Narayan. I then came home, lighted a few tapers, cooked some rice with, taught a little English to the two converts living with me, afterwards took supper, had evening worship and went now 10 o'clock in my little room (10 feet square) putting them down to sleep, whom I love much. Some little lizards are creeping

familiarly carved, upon the wall; and some heathen on the verge
 looked over, making them somewhat more. Bless the eyes.
 I have the use of a 'Kerthabow, or story teller. Mrs
 Wood continues about the same on health. She is at Mahabul
 eswar, where also Mr. Wilders. Making at least 5 Missions
 wives there, probably more. Frank has pronounced me a good
 long letter; I shall not cease to look for it, till it comes. Give my
 cordial Christian remembrance to Dr. Skinner, to his son, to the
 ladies and members of the church that know me. Speak a word for
 me to Dr. Smith and to friend Benson. When will Frederick King
 write. As for Humphreys I have lost all hope of hearing from
 him; but am consoled by what you mention concerning him.
 Remember me to Mrs. Reed, and to all students. Why do they
 not send me a catalogue at least. Mr. Mervin will forward it by
 ship. Tell Nat that I am his affectionate brother

And write faithfully to yours
 G. Bowen

Bombay May 9. 1850

Dear ones at home.

If I let this mail go by, you will be disappointed.
 I fear, as I must send you a few lines. I received on board, your
 dated Dec. 27, which is the last I have had. I was delighted with the
 intelligence concerning Mr. Jones. The day before receiving that intell.
 I was in peculiarly earnest prayer for him; and when I re-
 ceived the letter, and was about to open it, it was deeply impressed upon

my mind, that I should read them of his convictions. May I
 in this way continue to receive news of the conversion of all my old
 friends, Foubert, Sad, Stebbins, Hyde, Gordon, Stone and others.
 I am sorry Frank has gone to California. The streams that flow
 that way must be demoralization itself. Those California gold dig-
 gings are a touchstone by which God is bringing to light the true
 condition of the race on its present profane utilizations. How many
 missionaries, Platonic funds, and how consecrated, self denying, world-
 renouncing! May the Lord in His infinite mercy, and in the riches
 of His long suffering bring back our Frank, above all bring him
 back to Himself. I perceive from her remarks, that Heaven us
 suffers that old nation of hers to influence her some little, I know in
 the matter of conceiving a liking or disliking without sufficient grounds.
 We should learn to look upon every human being as the raw material
 of something precious. The Manchester merchant when he buys a
 bale of cotton sees in its future prints of wisest patterns. I judge from
 a word of yours that Bro King has been ill. My own health is perfect.
 I have never been better than during the last year and a half. I may
 tell you freely that the number of those in Bombay who admire and
 approve my course is increasing, and that some European Christians
 are awakening to the importance of shaping their lives in more strict
 conformity with the gospel. I know a little circle of praying ones, men
 of wealth and station, who are anxiously waiting upon the Lord, to know
 what he would have them to do. Since this year set in I have not
 known a heavy or desponding hour, having the most sunnily cheering assurance

that the Lord is bringing me into the promised land. The discussions at the sea-side continue and are numerously attended. There are no heathen pressing into the kingdom, — but on the contrary, some converts are falling away. You remember that once there was chaos, and in the very act of movement, light, and the Sons of God shouting for joy. So it will be again, presently. Abomination shall be done on a day.

All that has yet been on the world, was but the universal light preceding the rising of the Sun of Righteousness. I have one very dear friend here by the name of Lankins, a lawyer, one of the most devoted Christians. He loves me much and I him. Remember his name, you will probably hear it again. I continue teaching, as before. The Holmes are still at Mahabalaswar. The Faulstichs remain here till after the rains. Mr. Wood came down yesterday with his youngest child, to have an operation performed upon its foot. There has been lately a great discussion in the Bombay English papers touching the Tax made of Missionary operations; infidels as well as others taking part in it. The discussion has had special reference to mission schools. The directors of Government schools aver that it is not their schools that make the rising generations of heathen infidels, but the mission schools. Their opponents insist on refuting facts, and are on return withered by the question, When are you converts? The Hebrides, read and wonder. When salt without saline qualities can do all that genuine salt can, it will be proper to expect the conversion of the heathen, while the church remains as she is. But as that day will never come, my absolute conviction, that the first thing needed and to be expected is the revelation of

of God in the church. Zion must arise and shine, when all the
 gross darkness of the earth is removed. Now I tell a th next, the 1st
 I am to disseminate the elements, to the members of the True church
 here, and I propose to urge upon them, "Conformity to the Spirit
 and letter of the gospel: 1. If any man have not the Spirit of
 Christ, and 2. Put ye on the Lord Jesus Christ It is a thing
 to be noticed that people will listen with all buoyancy when told
 to conform to the Spirit of the gospel; but are instantly thrown into
 convulsions if the letter of it is pressed upon them. The reason is that if
 we divorce spiritual religion from its external manifestation, and settle
 it that there is no one style of life that properly and conclusively expresses
 it; why then one man's profession is as valid as another's. It becomes
 impossible to impeach the piety of professors. But Christ has legisla-
 ted not only concerning the heart but the life; and he has done it concern-
 ing the latter, in order to have his laws concerning the heart obeyed. The
 two go together. He who breaks the letter of the law, breaks both the
 Spirit and the letter.

Let me relate a little incident. I was
 lately in company with Dr. Wilson and others. Dr. W. was complaining
 of the want of missionary interest among the Christians of Bombay; that
 they were so reluctant to contribute. Ye. A Christian Brother present
 in the Civil service (Capt. Deven) spoke in reply thus. "Dr. W.,
 do you want me to tell you the reasons why Christians here are so indis-
 posed to give to the cause of missions? it is simply this, that they are
 dissatisfied with the way in which missionaries are living. When they
 see you living less expensively, they will begin to answer your appeals."

What I tell you is true, you may see in me. I hear every complaint of the
 thing from all quarters. I have read with much interest Baptist
 and Hook's looks on it, do not state. No one can hold that eye
 even in stronger reputation than I do. Its days are numbered.
 Remember me warmly to Mr. Gale. I presume that he has me in
 mind. To Mr. Hill, also who was kind enough to send me his
 grating. To the Pres. Mr. Paul, if you should have any opportunity.
 Great Dr. Scrimmer, Mr. and Mrs. Mason, the Chesters, the Lockwoods
 and the other dear friends in that church. What of Torrey now a
 days. young Lockwoods, Leeds. I hear nothing from Gekman or
 Torrey. I wish Mr. would kindly send a few lines. I hope
 the Lord may lengthen his days to see wonderful things yet in the
 world, glorious things in Zion. Remember me to the whole family in
 which family I have many cherished friends. Persuade Nat and
 his family to think as well of me as they can. My household is the
 same as in 1840. Mr. Brown who lives with me is a dear young
 Christian, who comforts me for the absence of last years companion.
 She remains at hand. I have one friend, an Englishman, who is 7
 feet high; yet he is willing to set at my feet on spiritual change.
 Remember me to Perry. Give my love to Aunt Weston also. So Hook
 and Brown are his family. I would like to hear something of them.
 Yours ever
 George.

Bombay Oct. 18. 1850.

Beloved ones.

Many thanks for your kind letters which have come duly to hand, the last being a small but precious one, from Harriet dated July. All things continue with me as from the beginning. I have been now 3 1/2 years a licensed minister, yet do not know that my ministry has been blessed to the salvation of a soul, nor is there any visible evidence that I have been of any use on the world. Yet I was never more serene, hopeful, patient or confident than now. Doubt could not more cordially bless God for having put him in the ministry than I can. Looking at results my hope seems a disease of the mind. It is true, charity, hopeth all things, believeth all things. But the simple explanation in my case is that God reveals Himself, so graciously to my soul that I cannot but commit my way unto him with tranquillity and trust. My former views of the love of God to sinners and of His desire for their salvation have lost nothing of their intensity. He shows me that the best thing for me, and the best thing in the world, and the best thing for the universe, is that He should do as He doeth. If we know that we have faith, we know that God is propitious, and will declare it, though 10 000 providences browbeat us. We, standing at a distance, see Job beneath the cloud, pining and almost despairing; and God above the cloud, listening and loving; and the cloud gradually evaporating. I am kept in perfect health. For nearly two years I have not been hindered by sickness from the performance of a single duty. I live in the same little house with the same benevolent

Unfortunately Mr (Benn), my fellow lodger, is about to commit the
 folly of marriage, and thus I shall lose him. I shall be content
 if Christ lose him: not I cannot credit the report you mention
 that the Am Board intend sending no more unmarried mis-
 sionaries. It seems impossible they should be so blinded. Last week
 the missionary Conference met at my house. We were seven. In
 the good providence of God I was enabled to treat them somewhat
 better than last year. For instance we had hot tea instead of
 cold, of which they so complained. The entire breakfast cost me 15
 cents. My spirit was refreshed lately by a visit from Mr Gas-
 sady of Poona, a young missionary not yet ordained, who for about
 a year has been pursuing my course. He is a devoted servant of the
 Lord, and through many trials and some obloquy, pursues his way
 humbly, patiently and laboriously, taking nothing from any society.
 He expects to spend next month with me in Bombay, and I shall
 perhaps spend December with him, touring on the Deccan. I pass
 some hours daily in street labors, meeting with less success than for
 many, though aversion for the truth seems mitigated. Christians
 at home wonder that the heathen are not converted. The wonder is
 that any should be converted. For you must understand that they
 are conscientious in their religion. The conscience of a man is his
 own shield. God gives the child, but the parent educates it for good or
 evil. Each man is the potter and his conscience the clay. Paul's per-
 secution made him a persecutor, The Musselman who this
 morning bought a book of me and then returned it, because Christ was

said therein to be the Son of God, noted from conscientious motives. And it is to be feared that some of those who come to us for baptisms, do so from inferior conscientiousness. (A man is responsible to obey his conscience; but he is also, responsible to have a proper conscience. To transform a conscience matured in error, or, to give a work as this.) That circle of praying Europeans of whom I spoke continues. We have weekly a precious evening. Some of the brethren are Plymouth brethren, or pre-millenarians, but the love of Christ unites us. I think God is answering our prayers by awakening other Christians in Bombay. We are having special meetings for prayer, for the out-pouring of the Spirit, and these are crowded. The doctrine of the Spirit is beginning to be better understood in Bombay. The Evangelical Alliance is making progress here; you know how much attached I am to its principles. As Lewis Foster has well said that it is the church of the future.

Mr. John Sands, one of the first merchants of London, spent a couple of months here, some time ago. Since I left home I have not more whose spirit so fully met mine. I received a letter from him last night from Calcutta. He exemplifies of having (even at a social meeting where 7 or 8 women and their wives were present), where a chapter was read without comment, and one prayer offered and the rest of the time spent in listening to the friends, or worldly conversation. There are no American missionaries at Calcutta. I received Bro. Humphrey's very, very dear letter; it was like cold water to a thirsting soul; also a very acceptable letter from Mrs. Lee. The Par-

with whom we had discussions for 8 months, is in some trouble, in prison, I believe. I rejoice to hear that Frank is well, though I should like some more definite intelligence concerning him. Why not send me some extracts from his letters? I persuaded him to write to me. I don't know whether I mentioned the receipt of a letter from Na some time ago. He does not think so favorably of Frank as you do. Don't imagine he is to be converted. The promise is not to imagination, but to faith working by love.

Bombay Dec 16 1850

My dear Mother.

I received last month letters from Harriet and

Hate, giving two items of intelligence, one most painful, the other most consolatory, the first relating to your sickness, the other to your recovery. God be praised for his goodness in raising you up again from that bed of suffering and danger. I cannot believe that you should yet depart. I desire that you may see the glory of the Lord in the land of the living. There is a day soon to dawn upon the faith which I would fain have you see, and for which I pray God to prepare us all. I bless God for the grace given you during your sufferings, for the patience, tranquillity and faith then manifested. I hear, with much pleasure of the kind and assiduous attentions of Father and others, during all your illness, and pray that the Lord may reward them for their faithfulnes. I hope that you may not be content with merely escaping from this struggle, but will seek to possess some enduring pearls, won from that

period. In other periods that this ^{and} every other visitation may tend to ripen you for the kingdom of God. I much deem that a great spirit of prayerfulness may be given you for this is the prelude to every thing good. Seek much that intimate communion with Christ, wherein heart meets heart. There are some friends we correspond with; they are a long way off; others we converse with for they are nigh to us. Let Christ be one of the latter number, though I fear that most do but correspond with him.

Somehow or other it is pleasant to see you in West Washington place again. There began a glorious work of grace for our family. The last letter mention that Frank was hard at work in San Francisco. I expect to hear of his being at the mines next. I wish he might find such a treasure hid in a field, as I preached about yesterday. I don't know that my health was ever any better than it now is. There is now living with me a man after my own heart. It is Mr. Cassidy of Doona. Since the commencement of this year, he has been pursuing my plan in all respects. One of the wisest, humblest, lovingest and most disinterested Christians to be found. He has a surprising gift for preaching to the natives, and they listen to him with the utmost delight. In this respect he is worth forty Missionaries such as I am. Personal magnetism would much do thee me, were it not for the assurance that God knows how to glorify himself - even by such as I am. No cannon would be a very foolish instrument without powder, and so would we all be without the Spirit of God. God chose a stone for the corner stone of his edifice, that the builders we and all depend upon to be used in any part of the building.

ding. God see the not as man: see th: It is, as even in physical things
The problem having been given to bring all the continents and countries
and countries of the world together, as to be as near as the court of a
state, who would have thought of accomplishing it by one and of his na-
tive?

I have been writing to the Presbytery, and enclosed the letter
(to Dr Skinner.) I have thought it right to tell them that my
views on the subject of infant baptism have undergone a change

I hope Willm's letter is better. My love to Sam and his brother, and
all that family. An old time Wakenell used to write to me, I mean
when I was in Europe. But he has not written since I came to India.

How say that Frederick King is back again. He seems to have such
a fervent affection for me when I came away. I hope his affection
for Christ is unabated. The blessed thing in heaven shall be that our
love shall know no ~~distinctions~~ there. Another blessed thing, we will
have time and opportunity to enjoy one another here.

The Home has been on a tour to Pondicherry. Mr Faulstich is permanently a
member of this mission, and has charge of the press. Mr. Allen is
perusing the Old Testament. He has asked for leave to return at
the end of next year. You know he has a son in Yale College.

I don't know that there ever was a year of greater stagnation in the
missionary work than this. I speak of results not of attempts. Many
here in India have a sort of compassionate feeling towards mission-
aries and the church of Christ, such as we feel when we see a little
child undertaking to roll over immense rock up hill.

I send the letter to Dr Skinner unsealed. Please read it, then seal and send it
15

Observe what I say there about the present aspect of the world. Take the idea there suggested and look around and see how it will apply. Can you find any thing whatever that is not glorying in progress? There is a massing of the hosts. The great meeting in London next year will furnish an epitome of the world. It will be an assemblage such as this world never witnessed. Every thing good and every thing evil will go up there, & will go up triumphing. (Read 28 of Ezekiel and 18 of Revelation), let them then light on one another and I remember their consuming fire shall fall. Before God remove the gross darkness of the earth, he makes it dawn; and the light now in the world seems to have this mission. It is revealing human depravity to an unprecedented degree, and the present generation is more enigmatical than all preceding, in the same respect - that Capernaum was more enigmatical than Sodom and Gomorrah. Your last letter was but 6 weeks in coming.

Among the exciting topics of the day, take care that your souls do not suffer damage. Spiritual religion has much to struggle with. I don't care a straw for any of the changes going on, except as far as I see their connection with Christ's kingdom. "Blessed are the pure in heart for they shall see God." I don't know whether I told you that Mrs. Hoome has another child, making six surviving. A number of Swedenborgs are in correspondence with me on the subject of the difficulties of the Christian religion.

I believe Mr. and Mrs. Wilder are coming to Bombay from Scotland, suggests an account of her ill health. Write me very often and tell me every thing. My love to Frank. A ship is expected here from

California': perhaps he may have written by it. Remember me very affectionately to all that remember me, and believe me
 Many thanks to Mrs Lee for her your affectionate son's
 letter. She seems to be wonderfully brother George Bowen.
 restored in health. My love to Humphrey. May he have grace to
 follow the guidance of the Spirit. I was impressed to day with
 Jer. 12. 6.

Bombay. March 15 1851.

Dear Mother, Harriet and Kate.

The consideration that you may be expecting a letter about this time, and may experience a disappointment if you receive none, determines me to write to you. As a man who is sailing many weeks a distance, and disposed to postpone every business matter till he reaches the bank, so I am tempted under present circumstances to neglect writing even to my mother and sister. Some of Dec. 1 came to hand last month, and I hope to get another before long. I have as yet no missionary results to report. It does not yet please the Lord to bear testimony to the word of His grace. Stagnation reigns in the spiritual world. The little feeble church grows little and feeble. The Lord's goodness to me is exceedingly great, and I have not passed three such happy months since I have been in India. Not that I am unconcerned at the desolateness of Zion, and the tidings of God's power; but there is a day stain in my own heart, and in the dawn of the Sun of Righteousness in the church. I spoke to

you about Brother Cassidy, whom the Lord has given me for a companion. You must know that I long-ling some gave up the hope of meeting a missionary who should be like minded with myself. There are many dear brethren, Ford, Dodd, and others whom I love; but still they and myself are separated by a region of imperfect sympathies. And I expected as a matter of course, to find such a region gradually-developed between Bro. Cassidy & myself. But every day of communion with him has only served to increase my admiration of the correspondence between the work of God in His Spirit and in mine. We have been evidently formed for one another, though apart, to be brought together in God's good time. Others would see many differences; but on the things to which I attach peculiar importance I find him sympathizing with me. He has a wonderful heart of love; and he has what I certainly have not, an manner that is calculated to, reveal it. And his attractions are towards the mean, the poor and the needy. He might at this time be in receipt of a salary of £.350; but for a year and a half has received not a penny of it, preferring to earn what he needs by teaching. Yet in all this I cannot observe the least trace of vain glory. He is quite willing that all the world should be ignorant of it. His idea of the Christian course is, "let a man take up his cross daily and follow Christ, and do it not as though he were going to a place of execution but to a marriage feast." I have seen no such man since I entered the Christian church. But dear me, it is just the gospel type, as now; short of it, my

thing. And the church should be made up of such. & day
 will come when all shall be slain, our learners, our learners.
 That boy and sister cannot take leave of us, have left.
 I may as well mention why, that you may see how shadowy
 my influence is; namely, for continued thefts. We never mind,
 remember that Eligah, that man of God was a most useless peo-
 ple for 3 years and a half. He did as much even for his widow
 and her son, than the father would have done for them had he been
 alive. And he was even brought to cry out "O Lord, my God, has
 thou also brought evil upon this widow with whom I dwell, as
 though whence he went he was the minister of evil. It was this
 that constituted the peculiar severity of his trial. Like our Lord he
 waited for his hour. I fear the poor people of Bombay, are to suffer
 for want of water. You know that the city receives its supply in the
 rainy season for the whole year. The usual fall is about 15 inches.
 Year before last fell 120 inches. But last year has them 50 in.
 The tanks are nearly dry, and we have 2 1/2 months to go to the next
 rains. A woman cried out yesterday to me in a tone of supplica-
 tion, as I was going along the street, to give her water, else they would
 die of thirst. This was spoken rather by way of anticipation, for
 there still is water. Poor people, I would sooner give them
 my blood than that one of them should die of thirst. What more
 can I desire than to give them proof that I love them as Christ
 loved ~~them~~ ^{me}. Let one thing more, to make them know the love of
 Christ towards them. It is a better thing to love those who treat

our persons, deeds and professions with contempt; That per-
petual bitterness for Him whose name is love, ^{whose} ~~whose~~ goodness is
on all His works, and whose heart are sent forth its streams in
the sweat of Gethsemane and the blood of Calvary, is ~~not~~ the
returns he does.

I continue to enjoy much precious communion
with a few souls. There was a sea captain (Capt. Hamlin) here
from Glasgow, who was a very dear brother in Christ, the rigidity
of his Baptist views being his principal fault. (By the by, he gave
me a new pair of clothes. I mention this for the sake of Aba.)
There has been much cholera here, in January and February, 2800
deaths by it a year. Just at this time occurs the abominable
Holocaust, when there is a universal victim to sin. The Jews
now think that this is simply their passim adopted and embellished.
The passim occurs at the same time, and is observed by the Jews, as a
time of victim. Its origin, you know was a day of victims to kill;
and as men don't want to kill all the time, they celebrate it by the
suspension of some of the other commandments of God. From my
heart I bless the Lord for His good news in raising up Aba again
and giving her strength to resume her avocations. May she make
haste to love the Lord, and to all that he would have her. I trust
she is kept in life that she may be presented unblemished before the
throne of his glory. I do beseech you, one and all, make much
of your time. Make much of every day, every hour. Time is wear-
ing down with fearful rapidity. The Lord is at hand. His shadow
is over you on the earth. But men are drunk with their own

greatness, we are hastening to the apotheosis of immortality in London. Men are making a new Jerusalem of their own throats, but the Lord is not the light thereof. Their new Jerusalem will turn out simple Babelonia Rediviva. Unitarians are supposing that Satan changes not. There is a Satan of the 19th century as much in advance of all previous Satans as the 19th century is of all previous centuries. They are looking for the Satan, whom they heard about in their infant stage, in the politician, the philanthropic, scientific, utilitarian, perfectionist Satan of the year 1854. There is not one school in which man can safely sail through all centuries, and that is the gospel. But Christians make the Spirit of the age interpret the gospel, instead of making the gospel interpret all things. Few words but much love.

Y. Bowen.

My dear Mrs.:

(Bombay July 4. 1854.)

Hearst and Kate.

Perhaps you may ascribe it to an abolition of patriotism that I address you in the Fourth of July. The fact is, the mail goes to morrow, and it will not do for me to let another mail pass, without sending you some greeting from your son and brother. Not but that we retain a sense of the greatness of this day. We all breakfasted at Mrs Fairbanks in honor thereof this morning. The declaration of American Independence was of immense importance, because it resulted in the deliverance of the Church of Christ from her connection with

earthly governments, a connection undoubtedly admissible, in
 a hope or anticipation of whose dissolution, the church had fled
 over the Atlantic into the wilderness 450 years previously. In Dec
 1776 the dissolution of that unchristian, world-kingdom, in Virginia
 and this was the first time since 584 that Christ had been acknowledged
 sole Lord of his own church. In 584, Pelagius subverted Africa and the state church immediately thrust her
 self into that region, where the Donatists, (in my opinion the true
 church of the 4th and 6th centuries though unknown and vilified by
 writers of Church history) had till then worshipped God in free-
 dom. Those two later empires (1260 years, prophetic 360 days
 each) Rev 12. 6. The prod. Michael or Gabriel, signifying 'Who
 like God?' Whom shall we regard with such reverence and submi-
 sion as is due to God alone? Shall any other occupy the place
 that Christ has expressly reserved for himself, by saying, (He is your
 Abuter even myself.) The wings of a great eagle, symbolize the
 United States, and the 1260 years of verse 14, are not the same as
 those mentioned before, neither are they to be added unto them.
 They begin a little later and terminate a little later. The Catholic
 emigration to America is the flood, verse 15. and the institution
 and political constitution of the United States constitute that which
 helps the woman. In subordinate but most important sense
 the church is yet in the wilderness. Do not find fault with
 me for the long omission period since I last wrote. In the rainy
 seasons, the Southampton mails (send monthly, cheap postage)

are generally interrupted; this year they are kept up. But the steamer of last month instead of reaching the Hind Sea, reached Ceylon after many days, and so her mails remain here, and you lose nothing by my not having written. Harriet's letter dated 11th was very dear to me, as all your letters are. I see by late American papers, that Mr. Brewster has been installed over the Mercer street church. I have never seen him, do not know him. Mr. Cassidy and I still live together, and all things continue as they were. Mr. Vestit, Free Church missionary, has returned after an absence of three years in Scotland. The former, clerk of Eng. Missionary, who arrived in India a month before me, has died of consumption. He had married, about two months before his death, a lady, who came out from England's university, having been previously engaged to him. Blessed are the dead whom God takes. Blessed also are they who have seen the death of self, and who know no heaven but the path of God's will. You enquire about my finances. They are not even now a moment's solicitude for a year. I have not been a moment, that I remember, when I wanted money. Let I have received one thing but only \$5 per month, with the exception of sundry articles of clothing from the kind friends of Christ. I do not know if I told you that I assist in editing a religious weekly paper called the Bombay Guardian, which a number of us, (ministers of various denominations) started in March last. There are three Roman Cath. papers in English, and one in Portuguese, one Daily's Weekly, three non-religious dailies in English, and a number of anti-religious papers, beside the Organologia. A paper has lately been started

in Marathi for the express and sole purpose of combating Christianity. It is distributed like our tracts, at a price merely nominal. I suppose the Guardian is doing some good from the opposition it excites. (But my articles are the ones generally singled out for anonymous admission. I write on "the 19th century". "The Christian in India" "Difficulties of the Bible". Mr. Larkins has gone home since I wrote last, and is indeed has the greater part of the little host of God's elect Europeans here. My external relations to the people continue as before. I give them the Gospel, and they give me bread. The Fairbank returned from Marhabalishwan somewhat improved. I hear that Mrs. Dulles and her wife has been great sufferers and are at the Nilgherry hills. Mrs. Moells and wife have also been there. Young Scudder and Hoastings are going home I hear. A new place in the south of India, kaulstone, sell as large as pumpkins; and a block of ice containing 22 cubic feet, more than equalling the kaulstones of a talent's weight in Revelation (a talent 100 pounds). The English mail arrived day before yesterday in 2 1/2 days. It will soon come in 21, that will make 31 days from New York. Mr. Francis's people have decided that they cannot give him more than 300, rases a month. It remains to be seen what he will do. You will remember that he was once going to live with me and as one. "When he would do good, evil is present with him." He has a beautiful character, marred by insatiability. He is defective in faithfulness. I am glad at what you tell me of Mrs. Humphreys. May it please the Lord to sustain him, settle him, bless him, and make

him a blessing. I was sorry to hear of the Darlington's adverse circumstances. I cannot much rejoice in the news about Frank. It is a good thing that he writes to you. Always give my love to him. I am greatly pleased to have you mention the Stettins; and the Giben and the Sathrops, and Mr. di. Brown's family. Can you tell any thing about the Gorton's? I have been preparing a Life of Abbotsonet for the Bromley Scout Soc. I do my part in translating and revising. All our tanks dried up, as I write you they would, but through the goodness of the Lord another resource was left. Treasures of water are embosomed in the stratum of clay that Bromley is built upon, and it was only necessary to sink wells in order to obtain these treasures. The people suffered much inconvenience, at all hours of the night crowds were round the wells on the Esplanade waiting for the waters which flowed on slowly; but before absolute privation took place, the monsoon came, and between the 8 and 30 of June, 30 in. of rain fell. I rejoice greatly in M^{rs}. G's good health and eye sight, and that she is able to employ herself in a way so agreeable to him, and in all the tokens of kindness you receive from friends. Remember me in much affection to the Bronzgers. To dear Honor also and Dr. Smith. What good do Federico's things unpursh'd letters in his crutiny desk do me? Does he imagine that I am so far East as to possess the magical tube told about in foolish Arabian nights, through which a man can see every thing in every place under every disadvantage. Give my love to Nat and his. What shall I say to Mrs Lee. How long since I have written to her. What's

The sense of waiting now, is the thought generally present in my
 heart. This transitional unprofitable, death, resembling state is
 not one to write from. I seem to myself like a chrysalis, waiting the
 day when God shall disperson me, and expecting it, 'till now day to
 day, and week to week. (What can a chrysalis have to say?)
 How are all the Attorneys? Is Kate improving? In what direc-
 tion? Now to mention came to me the other day, a seritable N.
 Yorker. He is a Highlander; I mean a private in the 78th
 reg. of Highlanders. He was in Florida and in Texas; and when
 there was no more war there he went to England and enlisted. He
 and one or two others became the subjects of divine grace last year,
 and appear well. His name is Carr, his father is a carpenter and a
 Wesleyan in N. Y. The son has strong views on the sovereignty of
 God, and defective views of man's responsibility. This is the common
 blamish of piety as it is found here. No where I think is the vice ba-
 lance of these things so apprehended as in America. The way I reg-
 ard it, is that God does every thing, and the believer does every thing.
 For every act of the believer there are two wills, the will of himself &
 the will of God. Whatever is to be done, the believer must do it bec-
 ause it is God's that worketh in him to will and to do. I hope you are
 all doing your best to lead a heavenly life. Many are called, but
 few are chosen. I see by the papers that revivals are numerous in Am-
 erica, that many are coming into the church. Are they crowding into it
 to sink it? If they are suffered to bring their sins in with them, then
 they are to be decaded just in proportion to their numbers. I am afraid

The mission gate is a pretty wide one; the inventive genius of the 19th century leaves nothing as it was, and strange metal must there gate be made of which modern art cannot distort and expand. Doubtless there are true converts among these; for whom God in heaven be praised. But the thing of chief moment, as I remark, is that Ethel should have an obedient and believing people. Many praise him; many boast of their acquaintance with him, but it is certain that few know him. In mission to the we have the commission from little native church, which grows not easy. The secular papers here say that every court has erect a Missionary. It is a day of deep use mitigated ~~relax~~ with us. But as a body we are unconcerned & propension to reduce salaries, would excite the greatest emotion, but the stagnancy of the gospel. Bethesda, makes little concern. I rejoice to see that Wallace Nettledy has been much favored in his ministry. What of Ben. Hickman? where is he? I must close. I am perfectly, and sincerely well. My headaches about as frequent as they have always been, one a month. I say. Watch. In love yours.

Geo. B. Cox

Bombay Sept 16. 1851.

Dear Mother and dear Sisters

To morrow is mail day, and two months have elapsed since I wrote to you, and you are pleased to hear from me even when I have nothing to say, and not willing that I should be silent though you know I have a gift for taciturnity, and therefore I will write, though it is

ten o'clock and I must finish my letter to night. Many thanks for your excellent and highly prized letter written by Harriet in her representative capacity in May last. Many thanks to my God, who is pleased to employ Atlantic, Mediterranean and Indian Voyages, English, Continental and Egyptian human conveyances, with locomotives and steamers (which foolish man imagine the product of his own feeble brain, not considering that they are full of mystery unveiled by him, and which engines were undoubtedly created by the Almighty in the beginning and scattered in portions in the very path way of man, who could only go stumbling over them for 6000 years, when the pressure of God's providence at length constrained him to find these marvellous mechanisms and put the parts together, when what once ambled and arrogant man do, but cry, Eureka, I have found it, how stupid is my genius, behold my wonderful works, I have succeeded by my genius in making things that even God himself must be astonished at, whereas there are but the hidings of God's power and these railways (not parts of his ways) to employ, I say a chain of agencies human, angelic, providential reaching through 16 degrees of longitude, and traversing 32 1/2 degrees of latitude, to convey to me thoughts and affections from a couple of sisters and a mother, and a handful of friends. I could not be satisfied with this, he is making some of his conceited and blind artisans run with wires across the European continent to tie the Mediterranean Sea and English Channel together that my voice may reach your ear the quickest. If He gave me his throne and made all creation subject to me would we

be very better off. Far from it. O Lord, ye his saints, for
 there is no want to them that fear him. There were in my
 hall were given to me by the Leiths, at whose house I generally am
 on Sunday evenings. "Ye will not come unto me that ye might have
 life" was the passage dwelt upon. There was a poor lady there whose
 husband died the other day, after 6 months marriage, and she goes home
 alone to misson in the steamer. I have been much of late with an
 American captain (Lockwood of the Whale Tug) who has been
 lying ill here for 3 months, and who is now dying. I go to see him
 some three times a week although he is lying 3 or 4 miles from my house,
 for there is no one else I think among his visitors to speak to him of
 Christ, and he enjoys my visits much, and they really seem to have been of
 benefit to him. Indeed I could hardly wish for better evidence than
 the gift of having received the Kingdom of heaven as a little child. He
 fell outboard in the harbor at night, and it is most marvellous that he
 has lived till now. I write to his wife to day, (she lives in Philadelphia)
 to tell her what I know. My heart has much yearned for this poor man
 and I have observed with great delight the patience, resignation, docility,
 humility, contentment and faith in only the merits of Christ, that have app-
 eared. Lately his mind has much wandered, but even in his wanderings
 his religious views are all correct, judging from his expressions. To
 morrow I expect to be with him if he is still alive; his is in the house
 of Mr Corp a merchant who shows him the utmost kindness, and who
 does not leave him except when I come to take his place.

Perhaps you have already heard of the death of Mrs Wood. Her

career has been a short one and hardly a happy one. She has had poor health ever since her arrival here. Her influence was very marked on Mr Wood in refining his manners and thoughts. I have hardly ever seen a greater change of this sort. I understand that ^{that place} at Mahabaleshwar in last spring, she looked forward to the prospect of living in the new and commodious house which Mr Wood has built in Satara, with satisfaction. From the moment they entered it, troubles thickened upon them, first the sickness of her two children; then her own terminating in the death of another infant, its death and her own. Mr Wood has felt the stroke very much. Possibly he may go home some day with his children. A new missionary Mr Bissell has arrived with his wife from Boston. They are destined to the Ahomra jungle mission. I am greatly pleased with them. The rains are now about over, and I wait for the voice of the cleared, drying, air. Mr Casady still lives with me. We have a meeting at our little house of the neighbours, twice a week, and quite a company of sinners and publicans they are. Mr King's attempted letters do me little good. What is Mrs. Hearnet - Bissinge going to marry? I do not know afterwards. I am much obliged to you for the extracts from F. Smith's letters. It is next to nothing from himself. The Guardian flourishes, and I hope may accomplish something for the cause of truth here. The population mentioned to you is of the city of Bombay itself. Bombay occupies an island of about the size of that of New York and not very dissimilar in shape. I will send a picture of it perhaps some day, and I have some notion of sending you the Guardian. I am to blame for

not supplying you with more information concerning the country. They are constructing a railroad from Bombay over the adjacent coast and of Calcutta to the continent. I don't but a few lines, much love however. Warm remembrances to all friends.

Yours ever

Geo. Bowen

Awake! those that sleep.

(Bombay, December 16 1851.)

Beloved friends,

Forgive my transgressions of the law of correspondence and do not regard them as violations of the law of love. I do not lose the thought of either of you that my affection is at all diminished. My feelings are as warm and tender as ever they have been, perhaps more so. And I trust that the day of intimate and frequent communication shall yet come. Since I last wrote I think I have received six letters from home; the last one from Kate and Harriet dated Sept. 16 1851. I say one that Frank writes so punctually to you, and that I am thus enabled to hear of his movements. I am glad that he chooses to be remembered to you, and that he does not forget me. It is known but he may be with you when you receive this, for Kate mentions a purpose he had purposed in forming of visiting you this winter. It is so much to me. Had if he is ever enabled to visit me in Bombay as he proposes in respect his own sailing, right glad shall I be to see him. It is delightful to hear of Alice's continued good health and good spirits, and that she is able to pursue

those occupations which interest her. Kate says she is studying Italian. I saw an Italian the other day, from Ragusa and had some talk with him. He talked about, perhaps some Emperor, Ferdinand Augusto, not knowing that there has been a ^{new} revolution and that there was a new Emperor. I found it hard to talk, the Marathi would come up, by as hard as I might be kept it down. I don't know if ever I told you of my having discovered an American named Carr, in the regiment of Highlander stationed here in Bombay. From Mullberry street N. York and on out and out Yankee, notwithstanding he has been acting the Scotch Highlander a long. He wants to get his discharge and go home. No position as so deplorable as that of an European soldier in India. It is stated that in one year the English soldier in Bengal runs more risk of death than in three battles of Waterloo. The cause of this excessive mortality is ~~in~~ ⁱⁿ ~~the~~ ^{the} ~~climate~~ ^{the} climate. Temperate and moral men use good longins in India as well as elsewhere. The natives here judge with honor and with a kind of awe at European iniquity. Some Gentlemen in Bombay have formed a Society of religious Reform, and have taken the light of nature for their basis. They aim at doing away with caste distinctions and obligatory ceremonies. In rumche, another Soc. has been formed for the conservation of Hindoism. A paper that was started to wage war ~~against~~ ^{against} Christianity fell to the ground after the publication of two numbers. Last July, Darayan, a servant of the Saibants was baptized. Very soon after he became deranged and is still in the Lunatic Asylum. Among a superstitious people such things tell very easily. He is about to be set at liberty, but his mind appears to be in

sally, weak. Far better however than to have passed into it, as many
 have done. A young Hindoo girl, educated in Mrs. Harris' boarding
 school whom I have seen a hundred times, and often taught, was
 some time ago taken away by her mother; lately we had, she unques-
 tionably the pain of hearing that they had married her to Koonbar, one of the
 Hindoo gods, thus binding her to live a life of prostitution. How the
 horridness of the system, how the depravity of the human mind, stands
 in view, when such facts present themselves. There is not the first one
 whose childhood has been spent in studying the gospel, and whose mate-
 rial years have been consecrated to licentiousness. (Bombay for two
 months past has been the scene of great disorders. There have been riots
 between the Meerasutman and Parsis, calling for such displays of mili-
 tary power as made the city at one time appear to be in a state of siege.
 A Parsi editor of a Guzerahee paper published an account of Mohammed
 a very proper one accompanied by a likeness. The whole riot given out of
 this likeness, which the Meerasutmans suppose to have been made in ridicule.
 Several fierce collisions took place. Almost all the Parsis took refuge in
 the fort. At one time it was dangerous for a Parsi to be seen in the native
 town. One afternoon I saw a Parsi driving a buggy, made his appear-
 ance in the principal street, which was lined on each side by angry
 Meerasutmans, and he had to put his horse to the very top of his spurs to es-
 cape from them, loud shouts and execrations following him as he ran
 this gauntlet. And yet there was I who had written (compiled rather than
 written) a life of Mohammed in which the pseudo prophet was treated compa-
 sionately, and not a finger was lifted against me. This office, however, just

emergence can slow press, when the riots began, and almost the whole edition was at once taken up by the Presses, until the police Magistrate called and requested that the sale should be suspended. It has since resumed. Fortunately there has not been much bloodshed. One Presser has been killed, though many wounded. Some 25 of our men have been sentenced to imprisonment or transportation. My last letter must have informed you of Mrs Wood's decease. Her husband has found his situation a lonely one in Satara; since her death, but now he is joined by Mr Burgess. Mr Hazen of Secor asks me to take his place there, while he should come to Bombay for the benefit of his health. I was quite ready. But now he has concluded to remain till Mr Bissell is able to preach in Maharashtra.

Now one asked for some particulars about Bombay. It reminds me a little of N York, though instead of being flanked by rivers it is surrounded by the sea. On the East side the sea separates it from the continent, and forms the harbor, (one of the finest in the world). The South extremity of B is called Colaba, and was once a separate island, a long tongue of land 2 1/2 miles long, and very narrow. Next comes the Esplanade, a plain of about a mile square, one third of which is occupied by the Fort on the East side a walled and fortified enclosure, densely populated and the principal seat of business. The remainder of this Esplanade has become a tree sprout, but in the dry seasons a large space is covered with tents. Then comes the water town, as it is called, stretching north for some miles, being flanked on each side by hills. I live about two miles from the Esplanade. The Trades live more than 5 miles off

from me in one direction; Dr. Henson three miles in another.
 Nothing could exceed the beauty of many of the walks. Geographical
 advantages are very great in my opinion. It connects with another
 much larger island on the S. W. Salsette, and that approaches to
 within a hundred yards of the Continent, at Tannah, and it is at
 this point that the railroad crosses. The range of the thermometer
 in the course of the year is only at 25 degrees, from 70 to 90, which
 in N. York you know is over 100. The improvement of steam
 navigation on the Indus is destined to give increased importance to
 Bombay. I forgot to tell you I had been sick since I last wrote, a
 thing, I see extraordinary that it should not be recorded. My illness
 was manifested, but really it was nothing serious. Mr. and Mrs. Home
 insisted upon my spending a few days with them, and I did so. I don't
 know what the matter was. This, was the latter part of September.
 Afterwards, I went out with Bro. Finkbeiner and Tracey, for a little
 town visiting some 3 or 6 posts which was pleasant and restorative.
 The story is current among the natives that Vittola (one of their gods)
 has made his appearance at a village some 20 or 30 miles from Bom-
 bay. An old devotee accustomed to make an annual pilgrimage to
 Dunderpore, where is Vittola's great shrine, was unable to go this year,
 by reason of infirmities; and his anguish was so excessive that Vittola
 had pity on him, and came to him. The crown of copper in stone, and
 thousands are flocking from all parts to pay their respects to his stone
 majesty. And indeed considering the rude presumptuous assaults made
 upon Hindoism, it was high time that the gods should come forth, and

attempting miracles to be performed. The Christian religion is the only
 religion that has no miracles in these parts. I got a letter from dear
 Bro Sodd, some two months ago, and found in it the painful intel-
 ligence that his health is very much impaired. He suffers from
 his eye. He wished me to mention to you all his constant love.
 Two nights in the week we have a prayer meeting in our house,
 at which the neighbours assemble, a company of seven or eight
 truly. Either Mr Casady or myself presides. The Free Ch. presbytery
 here have seen fit to take away his licence to preach, because of his
 views touching the subjects of baptism. But if any one here is tired
 of the Lord, then, he is, and people know it. And his position is in
 no material point affected by what the Free Ch. pres. have done.
 There seems likely to be a revolution in China, and a new Government.
 I rejoice that Bro Humphreys is happily settled. I trust that he
 may keep it, and that he may be blessed in his ministerial
 that mutability that must be perplexing to a God that delight-
 eth in mercy. God calls me in a certain situation and sends a bless-
 ing to him in that spot; but it finds him gone. It is most grati-
 fying to me to hear that Bro H. is doing a good work and bringing
 forth fruit. A very interesting book has been sent to us. It is written
 by a Doctor Gurney. It is near 2 o'clock at night. I only won-
 dered that Bro Casady can sleep through such a din as some of the
 neighbours are making. There appears to be some Heathenish enter-
 taining them, with a story about some of their gods. These poor peo-
 ple have no respect for the sleep of others; they render it as freely as

they do melody. I am in the enjoyment of excellent health
 and my spirits are not bad. All the American missionaries here
 are much interested in you all especially in Harriet when they
 know her. Mrs. Fairbank promises me the other day to write to
 Harriet, with whose character & views she greatly sympathizes
 Many thanks to Dr. Housman & others for their kind remembrance
 Give my love to them all. I still wait for Fred. Hong's long prom-
 ised letter. You are my only American correspondents. You give me
 hopes that I shall hear again from Mrs. Lee, though I doubt it
 not. You ask about my ability to write. I can write
 without difficulty though not rapidly. Indeed it cannot well be
 written rapidly. My character is favourable I think, to success
 the Roman. After a considerable interregnum a new Bishop of Penn-
 sylvania has arrived from England, and Episcopalian are delighted.
 All are delighted with his humblity &c &c. The more the pity that
 they should take their best men to spend them. Give my love to Dad
 and all his. His daughter must be young ladies by this time. There
 but one to Dr. Housman and his son, when you see him. To the Puttoms
 also, and the Bossons and the 2 Gilems and many others

Yours in loving bonds.
 Geo. Bosson

Serov. Feb. 5. 1852.

My dear Mother and sisters.

You see that the Lord has brought me to another
 domicile. If I mistake not I intimated in my last that should
 all health oblige Mr. Warren to quit Serov for Bombay, I would
 perhaps take his place for a couple of months or so. So I left
 Bombay on the 18 Jan to come hither, proceeding by boat to Pannell
 (opposite Bombay 24 miles) where I met Mr. Hedges and family. He
 placed his bullock carriage at my disposal and was returning to Serov.
 I went there occasionally, especially at night to sleep in. With me was
 a native Christian, named Narayan, who has been in the Lunatic
 asylum, and who was going to his own village. I was very near having
 another crazy person in my charge, a young German, who it was thought
 might be excited by a pedestrian tone. I have but little taste for the soci-
 ety of such, but as I thought it might be God's arrangement, I made
 no objection. However, just before starting, that poor young man
 became so much worse that they were obliged to send him to the asy-
 lum. - As for Narayan, there was nothing peculiar in him except a
 slight tendency to imbecility. In some things however he had ~~less~~
 sense than others; for instance he was anxious that I should lose no
 opportunity of preaching the gospel. I think that insanity is very com-
 mon in this country. I have heard it remarked that an unusually
 large proportion of Europeans become deranged in this country. I was
 about a week in coming from Pannell hither, a distance of 107 miles,
 but then I spent 3 days of it at Poona. I walked 24 miles the day I went

to Donna, and 22 miles the day I left; as you see I am as strong as ever I was in my life. I staid there at the house of Mr Sprague. Now I, with Cassidy's sister. I was treated there with the greatest kindness. To shew how people may be lost in India, Mr Cassidy's mother told me that she came out from England 30 years ago. Supposing her relations had gone to America and not knowing their whereabouts, she had never written. Supposing he dead, they had never written, the Sprague visiting England 2 or 3 years ago, discovered them in London and introduced herself as the daughter of their sister Agnes. They learned with astonishment that their sister whom they had supposed dead for 30 years, was still living. Still more surprising, a brother of Mr Cassidy, had come out to India, a great many years ago, and died here, without her knowing it. This country (the Deccan) is a high table land with hills here and there rising still higher. The thermometer few are inconsiderable, as the fall of rain is much less here than in the Concan. There is but little vegetation, and in every village ruins of former buildings are a suspicious portend, so that on the whole an aspect of desolation prevails. And it seems a not incongruous thing that desolation and idolatry should go together. The people complain of the government, even imputing to it the debility of rain. But new habits of enterprise and activity existing among the people, there would be an abundance of water; and the government, fair as it is, is better than the country has known for 100 years probably. The capacity of the soil is very great. Dr Miller here at Srirang, has in three years seen enabled to create one of the most beautiful gardens you can imagine.

The whole wilderness here may crisply blossom as the rose, when
 one the enemy that reigns in the hearts of this people has been driven
 out. I had not seen you many days when you of Dec 1 came
 and found a cordial welcome. A good long letter. If there had been
 an additional sheet in it from Hester, and a half sheet from Elias, it
 would have been still more welcome. And if there had been a sheet written
 from Frank, and something in it from Mat, what a letter it would have
 been. And if pastor Humphreys and lawyer King had added their mite
 I should have seen rolling in unmerited wealth. And if Mr Lee had
 sent a hair, but I must stay my imagination and come back to sober
 facts. To begin with one of the soberest. Yesterday received a letter
 from Mrs Lee, dated in Jan. 1851, and which in deep disdain, and
 bitter condemnation of the rash spirit of the age, has consumed two
 years and one month in traveling to its destination. I gave it warm
 and greeting nevertheless; but would have liked to hear from it the story
 of its wandering. To my engraving look, its only answer is SHIPP LITTER.
 The only way in which I can explain the long absence of Frank, men-
 tioned to you, is to suppose that he was on his way round to the East-
 ern States. How another of his years gone to join the score or more of
 those that are on the presence of God testifying against him, and say-
 ing 'Cut it down; why count with it the ground? Has he indeed a
 well grounded hope of acceptance through Christ? You will not
 know I was enabled to come up here pecuniarily. A native missio-
 nary association connected with the native church had been formed
 in Bombay, and a little fund constituted. What to do with this fund

They did not exactly know. They were much pleased when I agreed to take what I should need. The day I left Bombay, Mr. Miles sent me a note enclosing 20 Rupees. The day I reached Seron, I received a note from an excellent though unknown man, who (a Day month 1781) Mr. H. de la Roche, enclosing 100 Rupees; he to aid a new Temperance medicinal, and respecting the other he adding "If you have any personal need, we will comply, and truly accept the money as one of the 100 tokens of your faithful Father in heaven now happy shall be." But I have no personal need. Two or three days afterwards I received a letter from a gentleman in Bombay, saying that a Mr. Platt of Philadelphia had requested him to pay the Bazaar 200 Rupees for relief or omission as he pleased. This I transferred to the omission, half for Mrs. Hume's schools, and half for Miss Garrison's schools. I had the money been placed at my disposal in America I would have felt it my happy privilege to convey it to you. But being at my disposal in India, providence seemed to intimate a different application. Good kind providence has not forsaken you. In a pecuniary point of view I suppose your situation, since Pa's death has not been worse than for 5 years previous. I do not think, if my faith is right, you will yet be suffered to want. I must be wrong in the estimation of some, but it is a consolation that you possess. I was telling some native Christians the other day about you, your dependent situation, and the blame I had incurred for leaving you to providence, and they asked what your feelings were with respect to my course. I was happy to tell them that in all these trials, my mother was never kind

go on to rejoice in the course pursued by me. This pleased them
 much. — 7th I must qualify what I said in favor of the gen-
 eralment, by the remark, that former governments were suspicious it
 was true, but when the money was all spent in the country; whereas what
 the English do in this case, is to spend in a country five thousand
 miles away. — Then we consider the extreme poverty of the people, the
 great mass of those earning in a month not more than a good mechanic
 earns in one day in America, and then look at the enormous revenue
 drawn by the E. I. Company, the contract as a painful one, a very painful
 one. I saw the other day a native Christian woman, nearly 90 years
 old, blind, deaf, and bent over double, yet retaining her mental faculties
 so as to interest in all that is going on. She is the mother of Taylor,
 one of the best converts in Bombay and lives with him in a village near
 Lerroo. I spent a few days with them last week, preaching in that vil-
 lage and neighborhood, and enjoyed it much. They were much
 pleased that I could live in their fashion, and eat their food; but really
 I don't know how anything could be better. I am sure you would have
 liked one of these dishes called dhoo, only I think you would have
 wanted a spoon. But I heard as though I had not the most distant
 acquaintance with knives, forks, tables, chairs, and similar articles
 of a luxurious age. As for that aged Christian mother she seems to
 be serenely waiting for the time of her departure. It is delightful to see
 dilapidation has so far proceeded in the earthly house to know that
 there is a heavenly, very glorious and majestic and radiant-like the true
 figured interlude of Jesus on the mount. This, in solidary

station requiring the presence of about 8 Europeans, so that a
 physician which I suppose was a reason for its being made a mis-
 sionary station. There has been gathered a native church of about 20 mem-
 bers, several of whom are preachers. There is much more readiness to
 hear the Gospel in this region, than in Bombay, and more readiness to
 embrace it, though the converts have been principally from the lower castes.
 I returned yesterday from a village not far off on the occasion
 of a yatra, (pilgrimage) held there. They were not quite so
 well disposed as I had found previous audiences. Some got quite angry
 in discussion or rather because they could not carry it on. They men-
 tioned their determination to decide by the usage of their fathers, yodd
 and bad, as a reason why we should give over preaching. I told them
 that my duty to preach to them was quite independent of any determina-
 tion of theirs. They likewise might listen or not as they pleased. One of them
 pointed to a great stone that was lying there, and told me to lift it and
 carry it a mile; they would then believe, but not till then. I told them
 that I had no such ability, and that the Christian religion was to be
 tried by no such test. If they took that for their test they only condemn
 and themselves; for I supposed that no one there was ready to perform the
 feat. In self defence the man would be could do it. But he did not mean
 us with the performance. Instead of that, we were invited to witness a
 miracle which was about to be performed by a sojourner of Hindustan. We re-
 sided at the spot, where a great crowd assembled in front of the well, and
 16 carts from neighbouring villages were brought and fastened one some-
 what. Good water was to have been inserted into the "hook" or "net" in which

The 16 carts were to be fastened and he was to draw them, and gave some remarkable evidence that Hiram-dala was in heaven. It was not till after night-fall that the man appeared, and it was quite impossible to see how much was imposture and how much was not.

I suppose the baskets were actually inverted on his back. The carts were placed where he could just begin to slope down and toward the river. All that was necessary was to get up start, and the train would move on itself. Parkes and the crowd of friends about the foremost cart hindered from seeing much, but I saw some begging away at the reluctant wheels till the train was started. After this there was no difficulty. The devotee left the people to bring the carts up again, and came back to receive the worship and the gifts of the deluded people. They then triumphantly asked what I thought, and I frankly told them. When asked why their god did not drag the carts up some steep hill, they said their god was there and not at the hill. Later in the evening Hamsandra (a preacher) was speaking about duty to parents, how far it extended. An individual denied that it had any limits. He said that parents were in the place of God to a child, and if they should command it to lie, to steal, to murder, it was its duty to obey. Hamsandra made answer, "You are quite willing that children should disobey their parents in every good thing; only they must be obedient when told to violate God's laws." The same man afterwards said that it was impossible to be an instant, or take a step without committing sin, (meaning that you are not, would be killed, or some injury done to life) and as there was no use in giving one's self any trouble about it. Besides one has not to

after some name of God and all his disciples were come unto you. When
 such notions have possession of our mind we can imagine of what
 its attractiveness here is about the gospel scheme. The people, as in the
 native right and part of the great possession in blessing, a range and
 stories, religious and licentious. It is impossible for them to see that
 obscenity is an incongruous element in religion. The principal
 singer I supposed was a woman, being in female attire and adorned with
 ornaments; but it was a boy. At day break, I then rose, and induced
 a group of them to listen to me, while the rest retired. They would not
 went on with their performance at a little distance; and I gave them
 an extended account of your Church and his religion. The old hymn
 was repeated, "Thou art Jesus Christ, let us see him, then we will believe."
 Of what use was our human language. I told them they must believe
 in him and then he would reveal himself unto them. They
 pointed to the east, saying "There is our God, we can see him; we would
 be great fools to leave him for one we cannot see." "Was your name," I then
 only a time called and pointed. No more hath seen God at any
 time." He left them and returned. I am expected to visit them next
 year and will probably do so some time this month. He and the women
 you know are natives here. They are studying the language. I find
 them very agreeable companions. They together had changed to a school
 in Ohio, for a year before marrying. I find myself obliged to me by in
 some degree my way of living. Under the circumstances I seem to be
 obliged to conform more to the habits of those I live with, for a brief season.
 Early in January I received from Mr. Jackson, (Phil) Mission of Capt. G.

a letter in reply to mine couched in language that greatly affected me, though I have no claim to the gratitude expressed. And by the next mail came a letter from the wife of Capt. L.'s brother (Shalersville Pa.) equally touching in its expressions. I count myself happy in being privileged to receive two such letters from so noble persons, Christian apparently, and assuring me that a large circle of relatives and friends have been led to take a deep interest in me and in the cause of missions. It is credit to me, what I surmised at the time, that Capt. L. had been the subject of much prayer: I give you an extract "When the tidings came that this brother was dead, my husband seemed prostrated and unable to bear up under the heavy tidings; the fountain of tears seemed sealed up. The words seemed express of his feelings 'I was dumb, I opened not my mouth, because thou didst it; I am consumed by the blow of thy hand.' In a few days, your letter came, that was enough. It gave us the assurance that our brother's soul was prepared to go to Jesus. The bitterness of grief was taken away; then did tears flow freely. 'If you could know what calm that letter gave my husband's sorrowing heart, and what tears of gratitude were shed over that letter, you would feel in some degree repaid for your kindness and faithfulness to a suffering, dying stranger in a Foreign land.' And yet I did nothing. The providence of God fairly forced me to his side. He called and received a letter informing him that an alien captain was lying ill at such a place. He called, and Capt. L. being asleep, he left his cure. But then asked me to call; I did so and continued my visits till Capt. L.'s decease. I heard yesterday of a rather singular case of conversion

from Paganism: A. V. Cath. lady much willing not long since
 in the Secan, and happening to go into a P. G. church, imagine
 that it was a heathen temple, as well she might and it was some time
 before she discovered her mistake. She was very much shocked to find
 that she should have made such a mistake, and also could not help
 being shocked by the similarity between a Hindoo and a Paganish
 temple. She made known her trouble to the priest, who told her
 that such thoughts were from the devil, and must go, put away.
 After a meeting she asked a Dist. lady about the sermons in Dist.
 churches, and was invited to come and see for herself. She next
 at first thought she ground would open & swallow her up, in an in-
 edness in going to such a place, but soon became impressed by what
 she saw. She then read the Tenay Bible, and as her they say, a Dist.
 estate and a Christian. Was and numerous of us were the order
 of the day. The difficulties in Birmah may result in the conquest
 of the country, wholly, or partly by the E. I. Company. I think
 it desirable that it should be wrought under English energy. The
 present monarch is an ignorant and cruel despot. They are very much
 hated by the people. Should the providence of God bring that country
 under British authority, perhaps a more free & open channel for the gospel.
 The numerous conversions of Burmese, through our baptists, of
 which you have heard, were from among those that are subject to
 the Company, in a less degree and I am sure with
 much interest the progress of the revolution in China. Probably
 the Tartar dynasty will soon be overthrown there. Possibly China may

I fall asunder into several great states. Mr. Home and I
 went on a ^{little} tour into the Deccan, just before Christmas. We visited
 a place where many people were resorting to see a new manifestation
 of Wittala, that is, a stone image of him, supernaturally revealed in
 the bottom of a river, or in one of the groves of a man who had long
 been praying for, and long been promising the people such an advent
 We saw the old man and talked with him. I saw the image also. The
 thing had been managed pretty well. I shall long remember a most
 delightful day I passed in that neighbourhood on the top of an isolated
 mountain in a tree overhanging a precipice looking forth over a glo-
 rious landscape, meditating on the word, and listening to a long angelic
 story, evangelistic, I may say, told me by a tiny little flower, which
 soon having fulfilled its mission, returned to him that sent it. Would
 you believe that an audience near Bss Home and I addressed, 1000
 or more miles off Bombay, were one and all ignorant of the very name of Jesus
 Christ. They had to be taught to pronounce it, and were much afraid
 they would soon forget it. Monday 4th. I have been writing to
 you this month before your time, in anticipation of being absent most
 of this week. Bss Russell and I are expected to leave this evening on
 a little tour. The Bombay Tract Soc. printed last year 99000
 books in tracts, about five times what they did only 3 years ago.
 This kind of diffusion goes on rapidly. But the diffusion of truth in hearts
 is another thing. Last year was a year of almost utter barrenness as far as
 I am aware. Saturday 16th. It has not this day, after an interval of
 some weeks in some villages to the East of Secunderabad. I had ample opportunities for

preaching. One day I spent about 45 hours with the same man, but
 being all the time, except when hearing an objection or a question from
 them. In these villages, one is almost always, more or less, an un-
 der-
 some, of the Kabans at least. Generally, all classes are disposed to listen
 for a little while, perhaps from displeasure to the Sahob; but the Kabans
 and other low castes seem to listen with real gratification. Their curiosity is
 a pleasure outside of the matter, which is their motto. In one village,
 where a Kaban concert, belonging to this mission recedes, the people
 utterly refuse to hear missionaries, in great with indignation, especially
 at the sight of a Christianized Kaban; but his own people are scrupulous
 overall, perhaps ready to join the church, very very simple. The Kabans
 many require more in point of dignity and comfort by "commonly" Christian-
 ity; "it is much evidence of conversion should precede their admission."
 In another place too, we visited a Christian turnity. I enclose a letter for
 Mrs Tucker, wife of Capt L. Smith. Kindly send it "Will not they
 just enclose it in a note of her own? They would doubtless be glad to
 be known of you. You write all, I promise you to see and to
 May be perfect that which concerns you, and make you one almost
 that for the sake of the mission. Great all done yours
 Geo. Brown

Bombay June 4, 1852

Dear Mother, Dear Sisters.

I remark myself that I have suffered so long in internal agony without writing to you. What business have I to be causing disappointment to any body? Have I not been sufficiently taught the wisdom of this thing in my own experience that I should rely chiefly upon others? Perhaps not. I know you it, vice me pregnant grief when I think of you experiencing disappointment through any negligence of mine. Why then do I not write? No matter. Let me escape the subject and return cordial thanks to you, that is to Harriet for her good long letter, her precious letter of Feb 21. I would return thanks for previous letters from Kate and from other dear friends, only they have not reached me yet. Kate is ~~in~~ ⁱⁿ course. I must not forget to make mention of a very dear letter from my friend Fred King. It was delightful to see again his own familiar hand, and read his self reflecting lines. If I should not get off an answer to him by this time, communicate much love to him from me, and thanks as great as his long protracted silence. I had never heard of the the Wide, Wide World, mentioned in your letter, but it so happened that the Fairbanks received a copy of it, just when your letter came. They and the Hazens read the book with much enjoyment. I took care of your recommendation, I also hastened to read it, - that is your deal of it, - for there is much in it that was written for people of more leisure than mine.

than I have. I, in, with you in your earnest application. It
 sometimes seemed to me a little like a Usonian - how do I spend
 the years spent in Sweden by the home, at all adapted to
 accomplish any innovation in her character. It ends as
 though she were to be a sequel. I am glad you have the kind
 ship of the authors. I came down from the Levan in
 March, reaching Bombay the 20th. The University left us May
 & embarking in the steamer for England. I, since he cannot
 ordain, and not connect, in Church relation, with any body of
 Christians, since his disconnection with the Church of Sweden.
 He did not make much account of that, thinking that we might
 pursue his labors here, and leave those matters to the arrange-
 ments of providence. He wished to be accompanied by me, and I was
 willing to obtain him for Sweden that it was not the State of
 a power to obtain, that I possess, but a power to obtain. It is
 usual you know for bodies of ministers to ordain, and not min-
 isters. What is usual is generally thought necessary, since the min-
 isters here were not willing to recognize ordination by me alone,
 and recommended him to go to Sweden. The unrecognized ordi-
 nation, is to all intents and purposes none. He asked my advice.
 I told him that if the Lord opened up some easy way of going
 to England, he might properly embark. His friends furnished
 the needful and he is gone. He will, probably come out again in
 6 months or so, as a missionary in connection with some Baptist
Society. At least that was his idea. I heard from him at London

Thus I am living alone again; but what you know, is no hardship to me. Mr. Steenberg, church of Eng. missionary went home by the same steamer. He was quite broken down in health. He was formerly (you may know) one of Tyrosinia. His home has been almost with his children, some at home, & at the Madras station in India, and returned a few days ago. The Hoagens left this week for the Ocean. Mr. Hoag is to be stationed at Chermetsuggan, with the Ballantines, expected soon from America. I think my last letter did not tell about my visit to Ahmednagar, and my tour to the South of that, (J. Sunami, Madaluy, &c.) which I enjoyed very much, being most kindly treated by the Hindus and having many opportunities for preaching. I little thought when I left America that I should have to consult Heermans in Bombay. But there now actually arrived a Heermans missionary here from England, and he has ^{been} industriously engaged since his arrival, in seeking to make converts. He found his way first to meetings held at my house. He afterwards came at an appointed time, to hold a discussion with Mr. Cassidy, and myself. After some random talk, I reminded of what he professed, namely to have all his apostolic gifts, and requested him to give such evidence as the apostles were accustomed to give. He said it was an evil and a delirious generation that asked for a sign. I replied that Christ was performing the most surprising miracles when he said this; and that he said, "If I don't the works of him that sent me, believe me not." He replied that if any one would witness the

husband beheld the murmur. I told him that "Ingressu
 for a sign not to hear that voice, but to hear that voice
 not. The Gaudy read a description of the latter day trials
 from 2 Tim 3. 1 &c. He got very angry, and when shaking off
 the dust of his feet account us, sent his boy. He is substituting
 truth every where, and on all occasions, nothing in the Monday
papers, but doing matings on, making errors. The most reason-
 able change that has taken place in Monday since I arrived in
 the country has been in the progress of Infidelity. I think that though
 the influence of one man, the Green, principal of the Government
college. A serious young Wander came to me other day, with
 about 40 objections to the Fichte written down. I was able to answer
 them every one to his satisfaction. A series of articles have appeared
 in one of the papers (English) published here, to show the contradictions
of Scripture and geology. I remember in the Guardian
 The author of these articles was formerly a reputed Christian, in
 the service of the Free Mission. There are many here who
 are interested in you all, and are anxious to hear of you, as the
Hermon and Switzerland, Wales and others. I shall teach in the family
of the Whites, an excellent family, where I am as much at home
 as I could possibly be, and where all are ready to receive me as
 though I were a Son-in-law. The last instance mail brought
 me a smock skin, and very welcome note from Mr. Blakeman,
 referring to a box sent to me by some ship. I hope it will be soon
 but we are timid, that that growth to the poor land to the North.

I call myself poor by courtesy. I have a redundancy of riches, just now I must count myself that man cannot give. I rejoice much to hear about the Darlington's. Remember me to them. I shall be glad to hear of the success of your efforts on 6th Street. I am anxious to hear of Frank, and hope that your next will tell me something of him. I had some idea that he would come East, (to the Eastern States) last winter. I hope you all search the Scriptures, and believe in its miraculous power. What could the Californians do without a belief in the treasures yet undiscovered? Love to all the members of Messrs. Church. To what church does Alva now belong? Is she able to take long walks. Tell me many things about her. How is Kate occupied? and what occupies her mind? Love to Dad and all his.

Ever yours

George Bowen's

Bombay Oct 14 1852.

My dear Mother and Sisters.

This mail must not go without something for you. I wrote to Cassidy Sept 1, and asked him to pass the letter on to you. Bro. Fairbank sent you a long lithographic letter Sept 15. But you will by this time be looking for a direct communication from myself to yourselves; and I will not that you should look in vain. Only when I take pen in hand to write you, the ghosts of many duties are clamorous saying, one of them. Remember that good long letter

from (Bro King; will you answer it," another "Remember Dr. King's
 letter, will you write him," another "Remember those kind friends
 the Blackman, you will not leave their kindness still unnoticed"
 and another this, and answer that, trying to forget me from my
 proximity. But I hid them all hold them tongues, and hide them
 since until I call for them; and you with my letter to you much reduc-
 ed. Since I last wrote you a good long letter came from Harriet,
 that dear correspondent. The coming of these letters from home is
 time, continues to contribute a great deal to my life. The steam
 Co's steamer has additional dignity in my eyes when one of my
 letters is part of her freight. After getting a letter from home I'm able
 to sit down and look at you through a wonderful case such as
 the Arabian night's tale to tell of I put together in George and
 about aha and look at her. Ditto Kate ditto Ditto Harriet ditto
 Ditto everybody else ditto. And I suppose you look on upon this in
 the manner, after receiving one of his. To day then you see me in home
 already, in the same little house (natty complexion that I am all alone
 excepting the half dozen mice who come out regularly at 2 o'clock to help
 me eat my bread and who seem to suppose their company indispensable,
 and to look upon themselves as constituting the life and light of the man-
 sion; - and the rats who live overhead and who occasionally get up in
 kind of imitation thunder storm; - and the lizards who live in my
 pantry, the self constituted comers next to back of the bread which
 my table furnishes, with the ants whom whose union in my mind
 some there was a long and almost desperate conflict, but they appear now

to have given in which I have been living 3 1/2 years, singularly
 cheerful as you see, and so miraculously being as you cannot see. There
 is no one in living except to love. I wish some people would not make
 it so hard to love them. I have in my mind a group that followed me
 the other night saying every bitter thing that malice could invent.
 One felt the indignation at the time to show before you a good shaking
 fist, and afterwards by losses and words of kindness. "But what a
 wonderful world will that be where every is easy to love, where we
 find the most interesting qualifications of itself. That is the world
 for me. I shall come there with an appetite. "But on the other hand
 I am much more at these circumstances are most adverse. Harriet
 once propounded certain queries on this subject. Does she want me
 to give her a carte blanche to dislike some people? No to love some
 fanatically, ignoring the rest? I'll not do it! Let us love God very
 much; and let all our love to man be the expression of our love to God.
 My mistake in our love to men are best corrected by increasing
 love to God. I am lost in amazement as I contemplate God
 the lover. The Bible is such a love letter. And the universe is
 spread down and running over with love. Such facts as the fl
 coming take hold of me sometimes. We think of a ray of light as
 one thing; but it consists of an army of colors, moving together from the
 sun to the floor of my room at the rate of 192,000 miles a second.
 These colors are propagated along that space by vibrations, or steps,
 say, as we speak of an army. But every color moves in steps of a particu-
 lar length, longer or shorter than its comrade's, and manages to super-

the line by taking more or fewer steps in the same time. One who
 on going an inch takes 36,000 steps; while some have to take as
 many as 64,000. Now in one second of time these last take 800
 millions of millions of steps. Think of it. Each step in a ray of light
 instead of being satisfied with saying once in a second "God is
 love" insists upon saying it 500 or 800 millions of millions of times.
 The idea of dividing a second into so many parts. Each of those
 parts is to Him an eternity wherein He can expatiate with infinite
 leisure. And this is our God, who hath said unto us, "my people shall
 be satisfied with my goodness." It is delightful to hear of folks
 continue health. I am glad that the same letter which tells of Har-
 riet's illness, tells also of her recovery. I saw in the Boston Recorder
 notice of Bro Humphrey's installation. Harriet's next letter will tell
 me how she has passed the summer, and what she has seen. The box
 of things made up for me has not arrived. It comes with the Bull
 antine daily expected. Mr. Allen has been for some months in
 Schenck's gun, and sickness for the benefit of his health. Expected
 back soon. Mrs. Home has charge of Bro Fairbanks' children. We
 have had discussions for three months in our chapel. They are well atten-
 ded and excite a good deal of interest. The way is this; one of us deliv-
 ers a lecture upon some subject, and afterwards all are free to speak. The
 following are some of the subjects discussed. "The necessity of a 'Re-
 velation'." "What a revelation should contain." "On the Hindoo's
 view of a revelation." "Is the Bible one?" "The Hindoo accounts of God."
 "The Bible accounts of God." "Hindoo ways of salvation." "The Bible
 way."

'From migration - Regeneration of Mohammedanism'. &
 Hindu Shastri has been stirred up to give lectures in defence of Hin-
 doism and against Christianity; but only genuine Hindus are
 admitted. At Poona they are publishing a Marathi paper filled
 with attacks on Christianity. The late Mrs. Fairbank has a high
 idea of Christian obligation, and of the measure of good attainable
 but she seems to have felt that there was a great and guilty disparity
 between that idea and her actual attainments, and she has with-
 out that lovely assurance that her friends would have wished for her.
 She was in many respects a superior person, and much tried. I was
 sorry that it was not allowed to see her during the last two months of
 her life. Almost all were excluded. To my three former pupils in
 Mr. Ellis's family have been added 3 other young ladies, having room,
 who have asked permission to join the class. Among other things I lately
 took it into my head to teach them to sing concerted music (sacred) and
 not without success. I do not know whether you cultivate music at all
 now. We are expecting soon to hear of the annexation of Pegu, or
 incursive Burmah. I wish they would annex the whole country
 and stop fighting. The Company's government, bad as it is, is better
 than any body else's in this part of the world. But it will be a very
 outworn thing of parliament does not modify the charter, or renewing it.
 Our railroad will, perhaps be opened about the time you receive
 this, that is 21 miles of it, from Bombay to Saunath. Next year we
 are to have the Electric Telegraph throughout India. There is mig-
 ration going on from Bombay to Australia, Europeans and East

Indians. How would be surprised at the interest that is taken in America in this part of the world. It seems appear to interest more than American news. I see that Bro Dullis and family have sailed from Cadiz to Calcutta. Whether they are going, some or not, I know not. They have suffered much from illness. It is a good while since I have any definite account of Frank's movements. I hope I may soon hear something concerning him of a gratifying nature. I am glad that Kate is engaged in her Sabbath school. May she have grace to live altogether unto the Lord, his way may be path way though life be marked by good deeds, expressions of his love to Christ. Let the end of life the important question is not, how much happiness have I enjoyed, but what have I done and suffered for Christ. The world sits on a throne and says, "so live that I may say unto thee, 'Well done thou good and faithful servant'". This perverts the word of Christ's promises. But let one remember that the world is an inferno, and will be sunk down to hell. The subject of a sermon I preached lately happens to be lying in the tall. Dedy it up that you may study it out. "He that dwelleth in love dwelleth in the thoughts of God's love. 2 in the thoughts of God in Christ's promises. 3 in the thought of the Holy Ghost. 11 In the exercise of love. 1 admiration 2 good will. To be overcome, selfishness, unbelief. God's love to others remember. Love tends to overcome evil inclinations and embosomness. Give the most agreeable emotion. The great motive; this is holiness this is heaven." This is as much as I ever write in the way of sermons. My rule is not to preach from any scripture twice.

In this way I oblige myself to be continually drinking of the water of life. I have written a note to Mr. Selden, because you have asked it. May the blessed Saviour make himself known to him in all his plenteousness of grace. And may my mother and sisters in every time of need, find grace equal to the need. May the dear Brother make up to you all the deficiency of this one. Say kind things to kind friends all.

Yours ever
Geo. Bowen.

(Bombay January 27 1853)

My dear Harriet.

Very many thanks for your faithful news imparting, and much commendation to myself for suffering time of your ever renewed letters to remain unanswered. I was at Sannah when the last reached me, just before New Year, and I was awakened at 3 o'clock in the morning to receive it. I was then with a party of friends, of those who know you and love you and who are always glad when letters come from you. I give fervent thanks to God for bringing to you two and to me, and earnestly desire that He may continue you in health, in cheerfulness, and in the sense of his love that He may bless you labor and your example, keep you from weariness, send former prayers and sustain you in your trials. His goodness and mercy have hitherto followed me, and new loving kindnesses have been disclosed; though the bundle of fruitfulness has not yet arrived, and many volumes of my prayers lie yet uniaucted upon the steps of his throne. There they must lie, and

God himself can as easily leave his own throne as one of these prayers can be removed out of his sight before it be fulfilled. The evaporated waters of the earth and sea must come down again from their aerial ~~house~~ home; there is no place for them to go to, other than whence they ascended; and our prayers which have been ascending for more than a week of years are God's memoranda of things to be certainly done. Forget them not. If you forget them, Satan will claim them. Forget not the supplications of Sept. 30, 1847, and of many other seasons in your life! God cannot lie, He can wait, and that's all. And if we wait too, in sin. We should, maybe, must have as much power with God as a new one. . . . Here indeed, profit accumulates power, as deposited money gathers interest. The past is present with God, until a balance is struck and the account square. If a former prayer is unanswered, forgotten before God, we have no reason to rely upon a present prayer. We need a most thorough persuasion that he is the remembrer of all who diligently seek him, and that we have the petitions which we ask of him, and that there is no asking His face in vain; without this persuasion there can be but little life in us; but if we relinquish our past prayers, we show that such persuasion is weak in us. We hold God fast, by the sum of all the prayers we have offered up in Christ's name, yet unanswered, fast, if we have faith now; they are a dam against us and continue so, if our faith continues; they are mere threads if we be unbelieving. I pray have all along said and do still say, I will not let thee go. Think not that I have relinquished the things anticipated in 1851!

I erred as to their distance, (not, (I am over persuaded) ^{as} to their reality; and my eye is at this moment - as silently fixed upon them as ever.) Mr Frazer has ceased to be pastor of the Free Church here, and is professor in the Government college Pona. Many of his people were dissatisfied, because he neglected to visit them, and for some other reasons, real or supposed. Some that were not his friends, used this dissatisfaction as a lever, and succeeded in bringing about his removal. As a result - some scenes took place in the Presbytery here, which caused much scandal throughout Bombay, producing an impression in the public mind decidedly favorable to Mr F. (though the delicacy of his manners is a most convincing man) and not at all favorable to Dr Wilson the most prominent adversary of Mr Frazer. (But there is no end to the stumbling blocks cast before the heathen in Bombay. (Read Ezek 36 20. Then read 34. 21-24.)) Lately a Mr Wright came to Bombay for the purpose of making a balloon ascent. The thing excited an immense interest among the Natives, who had never seen a balloon, and probably from 7 to 20000 persons assembled to see the ascent. The balloon ascended to the admiration of all; but when they learned that Mr Wright had not ascended in it, their indignation was great. With one voice they exclaim that no one can equal a European in conducting an imposture on a great scale. This may seem a little matter, but I believe that in Japan you, the evening makes great capital out of it. I believe that this year sees the construction of Electric Telegraphs throughout India. Mr Capiday left England for India Nov 29. after having been est-

arrived in Mr Baptist-Niel's church, and appointed a Missionary
of the Baptist Missionary Society. I look for him early next week.
He comes in a French steamer, via the Cape and Ceylon. As I
understand newspapers can be sent to America at a very trifling
charge we will send you the Spy and Aya regularly, and sometimes
the Recorder also. In the next month a Lecture on the Florida
hearses is by me. The report of Husina Thaspa's lectures will
give you an idea of the state of mind existing in a portion of
the native community. The railroad is finished to Savannah &
will be open in about a month. Mr Bird has been more than two
months in Bombay on account of his child's foot. From birth it has
been turned inward. He hopes that the operations which have been
performed, and the foot which has been made, will eventually bring
the foot into its proper shape. Mr Ballantine arrived about Nov
20. all well, and has gone to Ahmednuggur. Mr. Wilder has commenced
a mission at Holapoor. Mr. Bisell was obliged to give up his home
at Goron (it was in the cantonments & pronounced cantonments)
and the military authorities have a right to take any house so situated,
when they please, to an officer; and finding no other home to his satisfac-
tion, he has gone to Ahmednuggur. You have an annex, the
residence of Burmah will fall in due time under the power of the E.
I. & Co., whose will I suppose to remove, the English being too much
absorbed in their own home politics to do justice to his country. As the
scenes are shifted on the stage of Europe how wonderful each suc-
ceeding one. Napoleon 3, who would have thought in '49? The

hope crossing him, who would have thought it in '19? What result? Mr. Allen returned from the Ocean on 10th inst. His health is better; but he talks of going home in a month or two.

Of five American missionaries now on Bondary, only one is married. There are widowers. The ten children are at present well. Ah, the box came in November with the kind presents of the Blake mans and Dr. Hoos, (and others, I believe). Many thanks to all. There are some books in the box which I value much, for instance Hillier's Bible Illustrations. Flats shippers are beautiful. Undoubtedly the de plus ultra of shippers. Remember me affectionately to Erac Antonette and their children. Fanny and Billy must be advancing toward womanhood. What about all the Catterburys? I am glad to hear of the pleasant time you have had at Hamphry's, and of his pleasant settlement. May the seed of January '46 yet beautify his life. My love to Fred. King and many others.

Pray give me a good many letters this year.

Ever yours

Geo. Bowen.

Remember me very kindly to those who have so kindly remembered me, and don't let them think hard of me that I have not written.

(Bombay May 22 1853.

Dear Sister.

Your letter of the end of March, came to me this day, Sabbath, and has given it in particular a crown of gladness. Thanks, dear Kate, that you write again, notwithstanding my culpable omission to acknowledge your letters. Dear Harriet, "the Lord hath done great things for you, whereof I am glad." "I have not said unto the end of Jacob, Seek ye my face in vain." How good to have this additional testimony to the faithfulness of our God. How interesting to see him ^{fold} opening a packet of prayers of old date, and sending a magnificent answer to them. We rejoice in the delay because of the immense interest accumulated. I anticipate that your seven years state of disappointment and spiritual tribulation (like J. Braided Taylor's) must have prepared you by intimate knowledge of your own heart, its sin, its necessities, by knowledge of the love of God, its mighty length and breadth, to make a more triumphant use of the grace of God now revealed, than others do who receive the knowledge of that same grace. After we have learned that God is willing to make us perfect to do all the good pleasure of his will it remains that we should be filled with the knowledge of his will in all wisdom and spiritual understanding, and it is just here I imagine that many fail. 46 persons may equally believe in the all sufficient grace of Christ, but they may have widely varying estimates of what he calls them to. We must be watchful to see that our conversation is perfect news; and that we are consecrated to do and suffer not only that

will of his which he shall bring conspicuously before us, but to search for his hidden will.) In the covenant I made, with God 7 years ago, I was no doubt in earnest, and God took me at my word. I surrendered myself to suffer all his appointments; conceived of or unconceived of, and he has given me unconceived of things to bear, and honored me with a severity of treatment which, seems to me quite peculiar (and yet I may be wrong in this idea). I regard it as an honor, admire his wonderful wisdom in getting at me, and the perfection of his discipline; desire my griefs in solitude, and seek to glorify him by resignation, serenity and faith. The hand that plungeth me into deep waters still has hold of me under the waters, (But if I should begin to talk about suffering, I might go far, perhaps too far. It will be time enough when they are all over, as they must be one day. In the last 4 months the Holy Ghost has made me the subject of sorrows such as I have had no experience of on the rest of my Christian course. He brought me into them by the 1, chap of 1 John. Thus the opportunity of a greater sacrifice than had before been made, has been presented and imposed. One reason why 'God bestowed on Abraham an Isaac, a transcending blessing, was that Abraham might make a transcending sacrifice'. But isn't yet any wrong idea about me. Goodness and mercy have followed me, if sometimes in masks. God ever remains unquestionably wise. I will just say however, my idea of happiness is far beyond my experience. (It isn't yet my experience now, is in value and eminence far beyond any of my American experiences. Yet when I was transported with joy as you

know.) I am at all times till the day of Jesus' C^t, breaks upon
 the darkness of this world. Delightful and long expected
 letter of yours. How can I sufficiently grateful is God for it
 An express left Feb 24, for America, by Troy and Europe. The
 messenger ten days ago by the same. Bro Cassidy arrived the 1st
 of this month, and we are being together as before. Mr. Briggs died
 about a month ago, at the hills, after giving birth to an infant:
 Mr Briggs, his son, Mr Fairbank, all widowers, with some
 and 7 orphan children. Bro Fairbank is now at the hills. Bro
 C and I are being in a little log cabin, 4 or 5 miles, but we may
 let the upper part of it. He is in connection with the Baptist Miss
 Soc, though he takes nothing from them. It is past 11 am. I will to
 bed, though there is no sleep on my eyelids. I preached in the
 this evening on a snake that sleeps and rises from the dead,
 and Christ shall give thee light. He has now entered upon his 1st
 year. How kind to us all is God in his care of her. The first off
 ice of the steamer Sir Charles Foster, running between Hong
 Kong and Canton, is named Women. I have no idea it is Frank
 Will, quite I think to some missionary there and ascertain. This is
 no letter only an apology for one. I hope to write by next mail again,
 and also to the Church through Dr. Blakeman.

Bemley June 11 1850

My dear Mother and Sister.

About a month ago, I wrote acknowledging the receipt of letters from Kate and Harriet: I wrote briefly, promising to write by the next opportunity. The present is the next direct opportunity; owing to the war in Borneo the E I Co's steamers are mostly in that quarter, and during the absence the outlet is taken by ^{the} few that are retained here, only once a month. It is a great pity they would not give up carrying the mail between this and Tuzel, altogether; then it would be undertaken by the P & O Company of a private one, having lines of steamers all the way from Southampton to Shanghai and Sydney, via Singapore, and whose steamers could in time accomplish 300 miles every day, and would be performed with greater regularity and efficiency. There is now regular steam communication all round the world from the Eastern limit of Asia to California and Oregon, ~~the~~ ^{the} W. limits of America. There is a line of steamers between Eng. and India via the Cape. I regard this as the drying up of the Euphrates. Cyrus by conducting the Euphrates into an artificial receptacle dried up the perpendicular of that river and was thus enabled to take Babylon. The taking of Babylon was followed by a decree permitting the return of the Jews. So by the taking away of the Euphrates, the Jews were enabled to return to their own land. Let present the people of God are every where, and are of every nation, tribe, and tongue. A drying up that shall correspond to their condition must be universal in its character. Such is steam

navigators. Distances are dried up as if annihilated by success of this, and the sea once the greatest of barriers is now being dried up. It annoys me that I cannot remember what I have written to you. I don't like to be writing the same things. The seventh trial I regard as being fulfilled in the Electric Telegraph. There something is being done in the air, corresponding to air exceeding what steam has done for the surface of the globe. Distances are annihilated. A man speaks on one part of the world, and is heard on another, thousands of miles away. Some of the effects described under this trial took place in 1868 in Europe. Islands are found no more, ever since the submarine Telegraph attaches them to continents and mountains are not barriers any more. These things are plagues to Popery which suffers by them in many ways, and continues to suffer more. The pope agreed with Naples to have an electric Telegraphic communication between the two capitals. The king of Naples did his part, made a telegraph to Terracina, but the pope, though the wires have been lying ready a long time, cannot bring himself to complete the communication.

But these are prospective agencies, because to be employed by Christ. In Isaiah 66:12, we are told, "a short work will he make in its time." He is arranging all things so that when the appointed moment comes, a movement may suffice. "In one hour will thy judgment come." "6. he hath many strength out of one part under heaven, and strength, &c. &c."

The seals are as I think, 1 Primitive Christianity. 2 Mohammedanism. 3 Popery. 4 Infidelity and the French Revolution.

I Indicate a period when burning to death for religious opinions shall come to a close. This is the case now for one part of the world. There have always been persecutions to death for the truth sake, but now that political supremacy has been given to Protestant nations, and civilization become the boast of men, wicked powers may harass in many ways, may imprison &c, but can not put to death. Witness the deputations, missionaries, missions &c, on account of Kinell and the Madecai. The movement is approaching if not already come, when the heresy of death for religious opinions will not be allowed to be endorsed in any part of the world. Even Turkey has had to succumb. Madagascar has turned over a new leaf. One expedition is knocking at the door of Japan. "Until they brethren that shall be killed in like manner, shall be fulfilled." Under this ideal that fulfillment takes place. Next is to be the seal. At hand, I think. It is wonderful what is now going on in China. The Revolutionary party are entirely successful, and the pretender to the Empire is said to be a Christian, and banishes the worship of idolatry. There is a great passion for Education in this country. Young men are bent on getting an English education, and nothing else will satisfy them. The thing is so and cannot be altered. Converts from our American missions, in the Decem come down ~~from~~ ^{to} Bombay, enter the institutions superintended by Missionaries from Scotland and England, and are drawn unduly naturally to connect themselves with their Mission. This drain has been going on at such a rate that Wors Home, Saibank, and my

have felt the necessity of having an Educational Institution in
 connection with our mission, and have written to the Commis-
 sioner at home accordingly. A Missionary, if he chooses, will al-
 ways find time enough to teach, even if he is several hours a
 day laboring in such an Institution. Circumstances have led us
 to adopt this measure, as one for the present distress. I believe
 that the greatest results are usually to be witnessed in connection
 with the preaching of the Gospel. Mr. Saultank came back from
 the hills, the 1st of this month. We are now in the midst of
 the Monsoon. Six inches of rain have fallen in the last twelve
 hours. (How are you at a loss to say how India is to be governed what
 has the E. I. Co. will get a renewal of their charter or some new
 system devised? The present is a most preposterous form of go-
 vernment: a perfect Hogen. The Bombay Government is not
 governed by the Governor of Bombay, nor by his council, nor by the
 Governor general of India, nor by the supreme council at India,
 nor by the 24 directors constituting the E. I. Co. in London, nor by the
 Board of Control, nor by Parliament, nor by the Queen, but a little
 by each of these. The principal bones residing in the different quarters men-
 tioned, is to frustrate one another, and to retard the improvement of
 the country. No nation could it quite impossible to undertake what
 government he is living under. A more immense deal of blood has
 fallen upon Jerusalem, through the publication of the G. T. M. note,
 I can't but hope I shall soon hear from you again. I have not
 had much to write. I think, from that new world into which we enter.

March 25. Mrs. Kite I hope will get in the way of regarding
 the obligation to write as resting on her not less than on Harriet.
 I do not think it fair that you should observe the least lateness in
 your correspondence with me. For, considered I am one and you a
 several; and you should write to me at least to my own. With re-
 spect to temporal things I at this time do not seem to overflow.
 I am the object of multiplied kindnesses, though not the particular
 kindnesses I most desiderate. Whatever I venture to desire I must
 prepare to want, whatever I dread or deprecate I must prepare to
 meet. Don't for the world imagine what I say this morning. It
 was foolish to say it at all. But in alluding to the rule of God's
 government to me, I have no feeling but of consent and serene, if
 not cheerful, submission. I have long since determined to let God
 have His way, unto the end. I am better prepared to wait years now
 than I once was days. The Bissells have been enabled to repur-
 chase the mission premises and return to Ferris. We are ac-
 customed to meet at Mrs. Hearn's Wednesday evening, for tea and
 reading of the Scriptures. Mrs. H. agreed to come to our house on
 Wednesday eve. lately, with her children, who wanted to see Mr.
 Bowen's and Mr. Cassidy's house. It so happened that a number
 of ladies and gentlemen came to her house, and finding that she had
 come to mine, came also, little anticipating perhaps what kind of plan
 they would find us in. So we had a room full. Bro. C. and I wait-
 ed upon them and upon ourselves, and gave them bread and butter and
 plantains and tea; and they seem to like it all very well, though we

has no plates, knives or forks. I broke the handle of the only knife we have, in cutting off the heel of a foot, I saw from the eye; but we have no occasion to exhibit it to the rude gaze of a fanatical world, (cutting our bread behind scenes) it is done on purpose sufficiently well. I am sorry to see such striking Sectarian tendencies in the Presbyterians and Congregationalists of G. & S. I wanted to write to the Warner street church, West Hill through Dr. Blakemore, but I find myself short of time, and will defer it for a season. What could I say that they do not already know. One thing, I ought give them a token of my affectionate remembrance. This I hope to do yet. I mean to write what you can assure all that my heart is ever engaged toward them.

Nanking is in the hands of the Chinese insurgents, and thousands of idols are floating down the river that flows there (Longtee Kiang) thrown out by these new iconoclasts. They are friendly to Europeans but bent on destroying the Opium trade. Some the beginning of the year I preached in the European hospital here. Had yesterday some lectures. I greatly like those books of Hilt that you sent me, and have sent the five volumes to five different people. My books are scattered all over London and can hardly be called mine. I must conclude. With ever so much love to you and all.

Geo. Bowen.

Bombay Sept 27 1853.

My dear Harriet -

"Even if it be but a few lines", with such a mental ejaculation. I induce myself to do what I ought to love to do and what perhaps I will love to do but what I do not now. And yet I can not explain why I shrink from it. It pains me to look back upon three months elapsed without my writing to you, especially as it has been my privilege to receive from you 3 letters and from dear Kate 2, and from them the expressions of love. Delightful letters they were and I greatly rejoice that you permitted to write such. Since I wrote you about 3 months ago! Bro. Cassidy left me on a visit to his mother and sister in Poona, expecting to be back the same week but it pleased the Lord to give a more cheerful room here than he found here, and he has remained there ever since. I last week despatched all his books and clothes to him. So I live alone again and rise to do so.

You did not understand what trial I alluded to in my letter of 14th Aug, and indeed how could you? I can only explain when I shall have paid an eternal farewell to this. You know the New Jerusalem must come down to earth, and God shall

wipe away all tears and there shall be no more sorrow". I do not expect to go to heaven, but heaven is come to me. I saw aye I pray'd God to lay upon me if he would the burden of the world that speedy deliverance might come to morning, wist to enable me to fill up that which was behind of the afflictions of Christ for his body's sake. The burden

With good reason therefore may my mouth be stopped, till it please God to put us men sorry into it and that will be the song of the cherubim.

Great scandal has arisen in Bombay, through a native convert, Beluram Ganpat baptiz'd a year ago, by a church of Eng. missionary, who lately apostatiz'd.

He was a young man of a gentle spirit; and judging from his manner of an affectionate disposition. He long before receiving baptism, expressed to me his conviction of the truth of Christianity, and his admiration of it, - though before that he had been an avowed antagonist in public. He was however addicted to the use of Shang an intoxicating drug and seems not to have relinquish'd it. His experience is a great deal of persecution after joining the Christian church, and the whole city pour'd out its scath of wrath and obloquy upon him. He was in jail for debt once for some time, remain'd there rather than let Christ

ians pray the debt, fearing, that selfish motives might be supposed to have prompted him to embrace Christianity. He wanted stamina and energy, frittered away this life during the last year, was struck by the remonstrances of those who worked him to live differently, suffered from the physical and mental consequence of his use of stimulants, and in an evil hour went to the principal Mohammedan mosque, and publicly made a profession of his faith in Mohammed. Three wretched days followed. On the third he took poison, and died in a few hours, in an agony of mind. The natives one and all men and women, old and young, exclaim; 'Behold the dreadful consequences of forsaking the religion of our fathers.' It is to be feared that this event has had a very bad effect upon the minds of many who were somewhat inclined towards Christianity. Alas the church into which this young man was introduced, can scarcely be called a church. The most flagrant instances of misconduct on the part of its members from time to time come out. It matters little how much the truth and excellence of Christ's word commend themselves to the consciences of this one and that one, if they see no church of Christ exhibiting and adorning that word in their lives. Sarayan and I go out as of old to preach, though not on the seaside generally but to different parts of the city

Only the three days we were regularly melted, and
 both of us covered with mud and filth.

A person died lately, a Mr. Gardner; with whom
 I spent a good deal of time during his sickness.
 This man had ravaged himself by drink, two or three
 times had been at death's door with delirium tremens;
 he lay for many months the most frightful object, by rea-
 son of sores and immoderate bleedings, not was there any
 thing in his state of mind that afforded any hope, till
 the last week when the presence of the Spirit of God
 in his consenting power seemed to be manifested. My spirit
 yearned over him in his last hours and I was filled
 with amazement at the riches of God's grace. He has left
 a wife and six interesting children. - Mr. Burgess
 expects to return to America in a few months, taking with
 him Mr. Fairbank's children, and perhaps Mr. Wood;
 though it is not impossible that Mr. Wood may return with
 his own. Mr. Muller, I hear, is to return to America
 shortly. Dodd, Oeller, Muller, Wood, how many of our
 returning. I am glad to hear of the improved health
 of dear Mr. Dodd, and I hope Mr. Muller is en-
 vironed by his native air. May you couple mount up on
 wings as eagles, rise and not be weary. He shall
 not fail, nor be discouraged and may be feared that
 we should be. The imperial dynasty of China is

uttering, if it be not already fallen, and presently, the
 19 century will be thrusting itself into the heart of
 that Empire. The signs are favorable for Japan,
 also for Madagascar. We are about having penny
 postage on letters and papers throughout India.
 At this moment they are stringing some 3 or 4
 miles of Telegraphic wire, so that it is within the scope
 of possibility that Calcutta, Delhi, Lahore and Bombay
 be united by this agency before the expiration of the
 present year. The first complete edition of the
 Marathi Scriptures, worthy of the name, will leave the
 press next month. Heretofore the Old Testament has
 most of it been printed in an unintelligible translation.

Are the Apostolic Christians you speak of, Irvingites?
 If they claim to have the gift of tongues, prove them.
 They themselves furnish you with a text. Irvingism is
 a delusion, even tho' it should be found to have some
 right things which other Christians have not. As you do
 not mention the subject in your last letter, I suppose you
 have got right with regard to the matter. Altogether
 the tone of your last letter is exactly what I would have it.
 Our Lord sometimes "vents a parolent, mailé vent"
 I once had Gausson's Daniel in my hand for a quarter
 of an hour once, and was greatly pleased with it.
 In prophetic studies Bishop Newton is the best starting.

point, I think. A thousand expressions of love to all,
 dear friends.

Yours fervently,

Geo. Bowen.

Bombay Sept. 27. 1853.

My very dear Kate,

You seem to want me to write to
 you particularly. And if to you why not also to
 Ned? If I put Harriet's name at the beginning of
 my ordinary letters, they are none the less intended for
 you and Ned, and I consider that you are just as much
 bound to answer them as Harriet is. But surely I have
 good reason to be altogether satisfied with you, and gra-
 teful, seeing you have written me twice in the last few
 months. When I say satisfied I mean comparatively,
 for I would like to hear by every mail, and if you don't
 pay the postage it is no matter, for now and since a long
 time I happen to have more money than I know what to
 do with. Since Cassidy left me the upper part of my
 house has been occupied by another party, a gentleman's
 soldier and his wife. They have a splendid volume.
 A book has lately come out, called "The Mission, the
 Camp, and the Zenana," by the wife of "Brigadier
 MacKenzie," which, if you get hold of it, will tell
 you a good deal about Bombay and missionaries in

Bombay. The cron speaks of me, though mistake only. - She has been indiscreet in printing many personal matters. I have not seen the book only criticisms upon it. She is a good person, amiable, pious, accomplished, very deaf. I know her. I am glad you have seen Mr. Allen, and that the daguerriotype still exists. Your daguerriotypes has faded much, as all do in this climate. Still it is valuable to me, and memory concludes to be indebted to it. This is a world of expectations, at the best, and I would fain see the fire sweep over it in spotted drosses, and the new creation spring up behind, the abode of righteousness, the New Jerusalem where we shall go no more out forever, and where there will be no heart separations, but where the gulf will be destroyed, the gulf of misunderstanding or of sacrificial mutual surrenderment that soon often yawns between soul and soul. Truly is I view God for all that He has pleased him to bestow upon you this year, and trust that he will make your soul more and more like a watered garden, even like a four rivers paradise.

Christ prepares a place for us in heaven and a place for himself in our hearts. How beautiful should be the spot where Christ dwells. I commend to you the last three words of the 17th of John. Especially learn to use them at the evening seat. What can we do with

hold from Christ in you & he will in heaven want
 nothing, and the Father can add nothing to him.
 There, but Christ in you want every thing; nor shall
 he want it in vain, for the Father heareth the Son
 always. And may the Lord complete and crown
 all His wondrous work of grace in His heart.
 May her peace flow like a river and her bath shine,
 brighten and brighten.

Your affectionate brother
 Geo. Bowen.

Bombay Oct 27 1853.

My dear Mother and Sisters

You are waking up wonderfully in a way
 now of your obligations to me. Out of the last 3 or 4
 mails, I have brought me letters from you. & as you
 see I am waking up too I think it is only a week since
 I wrote you last. So whenever we do our duty, we do
 something more than our duty; that statement does
 not look quite orthodox however; when we do our duty
 something more than our duty is done, namely, other
 people are made to open their eyes upon these duties.
 We can't do anything alone. If one shut one eye, some
 body else will shut his eyes; if we speak a word, some
 body else or a hundred somebody else must upon speaking

46
that same word; whatever we do a lot of people stand
created to do the same thing. "Then went in the
disciple." Long ago this was deeply impressed upon
my mind, and the question is never with me, "What
I safely do." "But, what can I, in conjunction with
my unseen army of imitators, safely do?" "Hear I
do other observe than God, I would in many things
act differently, from what I do. We should act as
the children of Spirit children sometimes act; keep certain
delicacies away from the table, away from themselves
lest their sick children should want them; to the weak
becoming as weak. Let our head and rule us, always,
but ushers to eat any thing at the bedside of a sick
person. - About a fortnight ago, Mr. Meallet,
Secretary to Government, was proceeding with his
wife and newly born child to Mahabulishnar, when
the Governor, it pleased to reside a large part of the
year. Mr. M. was passionately fond of his wife, and
took every precaution that the journey might be
happily accomplished. The "China" steamer conveyed
them down the coast, as far as the mouth of the Pon-
kote river, where they took their bundle boat to ascend
that river. It was now night; they had a row across
that is sometime dangerous; and felt some anxiety.
Once they got among breakers; but creeping into still

water they cast anchor and intended waiting for daylight. Unfortunately they concluded to go on, and soon were among breakers again. Mr M. with his wife read the Scriptures, and prayed together, fully conscious of their great danger. She told him that she was ready to depart, and that her faith was in Jesus. She told him where he would find her private Bible, in case he should survive. Mr M. took the little table and was handing it to the ayah on the top of the cabin when a wave swept over the vessel, taking the table with it. Soon another wave came and swept away Mr M. The next moment the vessel went to pieces. He found himself on a rock, and by means of a plank succeeded in reaching the shore. Most of the servants and crew - the ayah among them - were drowned; but a few succeeded in reaching the shore clinging with them the body of Mr M. But life was extinct; and no means that ~~was~~ tried could recall it. An intimate friend of hers assured me that she has for some time; - since the loss of a dear child, - given pleasing evidence of piety. Strange to relate, on the top of the hill at the foot of which her inanimated body was brought ashore in that out of the way place, her mother's mother has buried two of her children since in England. She was about 25 years of age. Her husband has returned to Bombay

He found her Bible, and discovered a number of passages quite recently marked by her, that seemed more than any thing else adapted to comfort him, seemed marked indeed for him.

Mr. Home and his family are at Wandora, (some 8 miles hence) seeking health especially for Robert their eldest son, who has long been in an alarming state, but is now improving. Mr. Ripell at Seron has been dangerously ill with spotted fever, but is now thought to be out of danger. Desolately he will come to Bombay for a change. Mr. Bengel will be going home in 4 or 5 weeks, by way of England, around the Cape. Mrs. Home's growing family will take her home one of these days. I was so delighted lately on receiving the glass from your Sagurreotype to find it perfect. I have long supposed that it was irreparably damaged; but it was merely the glass penetrated by the vapors from the plate. People here think I resemble Harriet. Fred. King's portrait is as fresh and blooming as ever. The tone of your letters ^{has} greatly delighted me. I rejoice that the Holy Spirit is at the helm in Harriet's experiences, and that has guided her past some quick sands. I find nothing to take exception to in any of your statements. Every sinner ought to believe in God, willing him to justify him, and every Christian ought to believe in

sanctify him. But it is of vast importance to have a right conception of sanctification. Very many of the Methodists mistake here. It is of exceeding importance that we should be willing to have God enlarge our conceptions of true holiness. The standards of God grow with our growth. It will always do so. The duty of the day carried over to to-morrow, is not sufficient for to-morrow. So that in one sense we shall never have attained. In this, namely, that we may stay contented at the point we have reached. It is the perfect that are most bent on pressing forward, even when they have a heavenly consciousness of holiness, and a peace inviolable.

Even God himself is always exceeding himself. I have not the disposition I once had to speak of myself to people. When people speak as though it were forbidden us to hope for entire holiness in this life, I cannot but endeavor to vindicate the word of God and the Spirit of God. But remembering the self-deceitfulness of the heart, I make no report of myself, other than that of utter reliance and assurance, and throw on God the obligation to make a report of me, if He see it important that there should be one. It is His matter more than mine. Yet would I just say that Christians should never verbally declare what they believe the grace of God hath wrought in them. I myself have profited by such declarations. America

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is far ahead of the rest of the Christian world, in the comprehension of the doctrine of holiness.

I shall be glad to get that letter from John. Letting Mr Fairbank lent me Quercy the other day, and I read a good deal of it with a good deal of interest. I think I like it better than the Wide World. Many of the scenes and characters seemed drawn from life and from a life which I had known. I don't object to fiction. It is God and not Satan that has given us the faculty of imagination, and we are every responsible to have it guided by the Spirit of God. A vast deal of caution is necessary, for we may easily so exercise it as to be strengthening erroneous predilections in others, at the very moment we are seeking to transform them. I would like to know something more about Miss Warner. Do you ever see her now? I wonder, do you ever think of writing a book? No one is better fitted I think. I suppose you would fall a good deal into the auto-biographical, though less now than formerly you would have done. You are more objective than you were. These books (called W.) are very popular among the English. American literature is getting into great vogue the last few years. The man who lent her to me, a pious and solid man with a great conceit of his own goodness, and a great, but fitful profession of piety; was on the habit of

pushing into siren perance about one in 6 months and
 dividing himself into like horrors. In the intervals he
 walked erect in his self-complacency as though he had
 the most absolute control of himself, and temptation
 could not lift its little finger against him. After long
 abstinence, he (a ten weeks age) had his intoxication from
 the Tom brandy Hell, as he was going to a ball where
 he would have to drink. He went and drank, drank
 for a week; went to the hospital with delirium tremens;
 and there cut his throat with a knife and died. How
 many a smiting has this man attended in my house! How
 many a warning heard from my lips! O how many
 in Bombay are rushing with similar impetuosity down to
 perdition. Whitfield, that dreadful man with whom
 I lived in 1849, is in the hospital, staying there, I
 think to keep himself from starving. I always supposed
 that he had killed a fellow soldier in Hurracher, through
 the influence of delirium tremens. (But the person who
 was there at the time, and the principal witness on the
 trial, - only witness I think, told me the other day
 that it was not so; he committed the murder when
 sober and when sane, under an impulse of jealousy,
 was condemned to be hung, but pardoned afterwards.
 Our present Governor, Lord Subbans, is expected to
 go home next month, he has been here 5 1/2 years.

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My Lord Elphinstone, formerly governor of Madras is
 coming to succeed him. A native convert (Sudhoo,
 from Satava) and his sister, studying at the Free
 Church Institution in Bombay are living with me.
 My love to Mrs Lee, Gibson and Gibsons, Blakeman
 Messers, Dr Skinner, Dr Robinson if you have an
 opportunity, Mr Stedwards, Humphreys, Keong, Lowery, Bess
 Dodd and (Dullie), Mr Allen, Mr Ridinger if you see
 them; Trottin, all other old friends, and all your new
 friends; Alexander's Church. I praise the Lord for
 Ma's continued health and cheerfulness. Did I tell you
 about an Italian friend of mine, that fought in Rome
 for the Republic, and who has embraced the truth in
 Bombay. He wants me to ask you to give his cordial
 salutations to your Italian friends in New York. He
 sees now what Italy wants and is desirous of giving it.
 Love to the Bloodgoods. To Uncle Richard; Blake
 Darlington, Saunders, Elizabeth. Aunt Weston
 Your affectionate son and brother
 Geo Bowen.

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Bombay Nov 26 1853.

Dear Mother and Sisters

I must write this month if it were only to show how much I am delighted with your great improvement in the matter of correspondence. It really appears that I may expect a letter once a month from both Harriet and Kate. This is truly the year of reform and progress, and I must not be caught lagging behind the age. Perhaps as India and America are brought nearer to one another by the sixth vial, drying up the intermediate water, and by the seventh vial drying up the intermediate water, in one word by steamboats and Electric Telegraphs, we may catch the spirit of the times, and our correspondence become more and more frequent. The time is not far distant when America will be brought within 30 days of India. Soon, in fact, one half the distance that separated us on my arrival here, will be as good as annihilated. When we have reached that height, ~~and upon its pleasant summit~~ we shall be able to see booming not far off, New York & Bombay to wave apart. There shall we see another height and upon its pleasant summit Bombay and New York, and all other localities of

The New Jerusalem side by side. But in the
 mean time what things shall come to pass.
 In 2 Pet. 3. observe "the world that then was,"
 "the world that is," "the world that it is to be."
 The latter is the new heaven and earth. The first,
 an old heaven and earth. The second an inter-
 mediate one. The flood of water came between the
 first and second. The flood of fire or of something
 like fire comes between the 2nd and 3rd. We see
 that absolute destruction is not necessarily the fulfil-
 ment of the words. There shall be everlasting destruc-
 tion of the wicked from the presence of the Lord,
 and there shall be sanctification and glory for bel-
 ievers, the new Jerusalem coming down from God
 out of heaven, with gates open for the reception of the
 converted nations. We are to haste unto this day,
 and it is doubtless at hand. I have not read the
 memoir of Mr Fox, Miss F, but there is truth in his
 opinion which you quote that the coming of the Lord
 is accelerated by every thing we do, however humble,
 to make him known. The affairs of Turkey and Russia
 attract the attention of the whole civilized world. For six
 months they have been just ready to make war, but
 always shrinking from it. Some think that the
 Turk shall come to his end, and none shall help him

notwithstanding the promises of England and France
 to help him. They are now busily extending
 the 3000 miles of Electric Telegraph throughout
 India. Madras, Bombay, Agra, Delhi, Lahore,
 Calcutta and Rangoon are to be thus united.
 In a month or two the most of will be finished.
 A new additional piece of our railway is nearly com-
 pleted. The Barkers have not yet arrived. Mr
 Bissell has been very ill, and is now in Bombay,
 for a change. He is getting well. Mr Briggs is
 here on his way to America. He goes to England
 round the Cape, taking his 3 children and Mr Stan-
 banks' two. Mr Hazen is also here. The Fleamers
 are again in town, all well. Something in Healy's
 letter concerning Nat and the attention he gives to
 religion has greatly pleased me. May the God of
 all grace fully reconcile him to angelical religion,
 and to all that is most affording in the word of God,
 and enable him to see all the attractiveness of the
 Crucified One. May we all see it more and more.
 May God see it, and in her latter days make most
 rapid growth in the love of God; and in preparation
 for those august and thrilling manifestations that
 await us. Perfection consists in desire. The angels
 in heaven excel us on this. Desire with faith is the

essential condition of happiness. Our souls expand as they receive, so that in the very moment we are sanctified and ready to exclaim, now we are perfect we find our capacities have grown, and we are in want of more. With all this, perfect contentment and exulting joy, are consistent.

We got letters from Mr. Allen by the last mail. We have lately heard from Mr. Messenger also. He had not time to go and see you when passing through N. York. In Vermont, Prof. Labaree said to him, "In my north west chamber, Mr. Bowen was born." O! how I think of this, remembering in Middlebury the chamber in which I made my entrance on this salutary scene. I must have made a very profound impression upon the mind of that community during the first six months of my existence. They are few hours in America so old. But here things are less fugitive. A few years ago there was a ship sailing out of this harbor, 64 years of age. Lord Falkland is at length going home, and Lord Elphinstone coming out as governor. The Ch. Miss. Society have sent out a new missionary to Bombay and another is on the way. The Ch. of Scotland are also sending out two. I still go about preaching, now in one street and now in another, and distributing tracts, of which we

have a gratitons series. (What about Brs. Dallas and Dodd? Could not you stir them up to write to me? My love to them, also to Fred, Henry and all other old friends. The Old Testament in Marathi is now all printed. It is the first admirable translation of the whole we have had. So that we have the whole Bible in intelligible Marathi. The New Testament is to be still further revised. Mr Ballantine is at work upon a new translation of it. Of the 9 son Missⁿ in Western India, 4 are now in Bombay. There are 10 in America, one in the field. It is possible. Mrs. Honne may go home by the end of the next year. (Br Wood, ditto) Whether I shall go to tour in the Deccan this cold ~~weather~~ season, I don't know. Excuse this feeble epistle and Believe me Ever yours affectionately Geo. Bowen

Bombay Dec 28. 1853

Dear Mother and Sisters

Another year flies to its home, but before it is clean gone I must send you another kiss of love. It is an arch on the bridge, but whether the last one, or next to the last, or yet more distant from the beam, who can say. The present is very good for its own

ness, but still better on its relations to the future; for we are pained by hope. Happy are they to whom it is not a bridge of sighs. But a bridge is our place to sit. We down upon, we see it in quitting it. I feel much the goodness of God to you all, especially in the very manifold and ~~spiritual~~ spiritual blessings bestowed upon you during the last year. Each letter has been more and more welcome as showing that it was not ~~fruitless~~ refreshing bestowed upon you. Yours of Oct. 31 came to hand the other day. You mention having received no recent letter from me. One must have come soon after that, and another, and another, such as they were. The Barkers arrived here Dec 15, and much was I surprised and gratified to find that Mrs Barker was an old friend, one whom I had often met of old in the prayer meeting of the Session room, and in the choir of the Mercur st. church. I had no idea of it before. They are leaving for Schuylkill in a day or two with Mrs. Hoagen. Mr. Bungee, left to day with his 3 motherless children, and Mr. Fairbank's two, for Cayland and America, via the Cape. The new Governor, Lord Elphinstone, arrived 3 days ago; Lord Falkland, who has been here since April 1868, leaves to morrow. To discriminate between consecration and sanctification is perhaps difficult. The former word exhibits our activity

the latter our passivity. We consecrate ourselves; we
 are sanctified. But it is God who worketh in us to will
 and to do of his good pleasure. We do what we do by the
 efficacious working of God; and the holy act may be
 viewed with reference to the human agent, and again
 with reference to the divine agent. What serves still
 more to create a difficulty, is that a just conception
 of consecration is a rare thing, even the highest concep-
 tions are apt to lag behind the truth. How will this rule
 be. Avail yourself, to the utmost of the Spirit of God
 in His now given influence, and you will have a mighty
 communication of his further influence. There is an act
 of consecration described by Alphonse, and we can scarcely
 form too high an estimate of the blessings with which God
 will reward, or say respect to, that act if performed with
 ardent sincerity. One of the most striking of those bless-
 ings is an enlarged and enlarging perception of what is
 comprehended in entire consecration. With regard to entire
 sanctification, I commend to you the following thought,
 which has long been present to me, and which perhaps
 I may have spoken of before: if made entirely holy today,
 an increase of holiness will be needed to morrow, because
 our moral capacity expands just as we press upon its limits,
 so that in the unending life of all holy beings there must be
 perpetual aspiration. No angel has time to say, I am

perfectly holy -- for scarcely can the words leave his mouth, before he is made sensible of the need of reaching forward. His ideal bias rises -- what was just now full sanctification has ceased to be so. But it is not necessary for one to go much into this subject. God is teaching you. How much do I rejoice that he keeps you from the many subtle errors that abound.

What a frightful error that is of Dr Edward Barker about a pre existence. How lamentable that after convincing Brahmins and other benighted Hindus of the monstrous unreasonableness of Transmigration, we should turn round and see Christian doctors repeating the same error. Dr B. is playing into the hands of infidel, teaching that the Bible offers us, sufficient solution of the way of God to man, and that we must turn to speculation and guess at a mode of harmonizing them. Perhaps some false ideas of original sin as it is wrongly called, some habit of viewing man as a sinner before he sins, and as transgressing God's law before he knows it, has driven Dr B. to this man's scheme. Sin is the transgression of God's law. This law is addressed to moral, voluntary, and intelligent being. Such only can transgress it, such only can sin. All that we can say about infants is, that as a matter of certainty they have natures that will sin when the time and opportunity of sinning, arrives. But when

They do sin, they do it voluntarily and culpably, as Adam did. They that sinners not after the similitude of certain transgressions are the heathen who had no revelation as he had, but simply broke the law, written in their hearts. My friend Narayan Sheshadri got married the other day to a convert. Bro Mills and wife left at Madras, the 21st inst. for the Cape, whence they proceeded to the United States. Bro Barber asks me particularly to give his love to you all. He regretted that he could not find time to see you, just before leaving. 5 Am missionaries in 5 years have left this. French, Ballantyne, M'Gaughey, Allen, and Burgess. Mr Ballantyne has returned. Love to all. My warmest wishes for your peace and prosperity in 1854.

Affectionately

Geo Bowen.

Did I mention that a young Italian here, Antongine, lately become a Protestant, sends his salutation to your Italian friends. I am much interested in what you tell me about Italians. About your ragged schools, if which Kate gave me a description

Bombay March 11 1844

Dear Mother and Sister,

Forgive me for letting a mother give
 for nothing interval of silence thrust itself in between
 my last and this. I marched up to catch mail day
 looking it boldly in the face with a glow of conscious
 rectitude and resolution; but somehow or other it glided
 serpent like through my fingers and was gone before, I
 was aware. With a due diffidence of the future, I
 begin some days before hand, and trust that the W.
 S. Steamer *Semiramis* will not get off next Tuesday
 without bearing to you from me some missive assuring
 you of my unaltering love, and of my joy in all your
 prosperities, of my trust in Him who keeps you with on
 hand while he keeps me with the other, and of the facility
 with which I swallow down the *diabetic* disappointments
 regularly assigned to me by the King's physician! It is
 given for a man to bear the yoke in his youth, given to bear
 it in his mature years; if to him be his yoke fellow, how
 easier should he be. "Take my yoke upon you, and learn
 of me; see how I bow the neck; and when you most subvert
 yourself to its weight, you shall find it easy; when you
 least think how easy and labor and self-negations, you
 shall find rest unto your souls. "But if you pull from
 the yoke, it will gull you, it will oppress at but or there

shall be goading and multiplied resentments." Honor I
 can say truly that my life flows serenely by, and that
 things which would once have cut deep like sharp
 hail stones, now fall like flakes of snow hardly perceptible.
 I find much rest unto my soul. How refreshing
 are your letters every month. Yours last were particularly
 satisfactory. The signs of your growth in grace are
 most welcome. Nothing could be better, I think, Harriet,
 than the recent developments of the work wrought in
 you last year. You undoubtedly got good, a great good,
 from your alkathedest friends, viz. I trust you will
 never undervalue it. They ought not to be displeas'd if
 you are unwilling to stop on the platform where they
 are. It is a great thing to get the eye of our understand-
 ing open to the fact that God is willing to do great things
 for us; but it is not good when we have experienced them to
 say these are the greatest, we must stop here. There is one
 thing that tests all heterodoxy, and that is progress, it
 makes but little difference comparatively how defective a
 man's views may be, if he has a mighty, unobscured
 & ever will vanish one by one from the path of such a
 one. Honor the Spirit of God, and you shall never fall.
 Dear Father, I rejoice in the Lord's goodness to you, and hope
 that he may make you more and more a temple of His
 Spirit. I am glad that you have opportunities to teach

and that you can do it pleasantly. It is not a greater privilege to learn than it is to teach, and we get a far better hold of knowledge when imparting it to others. If we are walking on the path of life, every mental acquisition is an invaluable treasure; the walls of our mental edifice are rising for eternity. Many things are good only when properly collocated. What is the use of good stones on a bad foundation? The whole building must be thrown down! Mr Hewitt's eldest daughter, Sarah, 13 years of age, is now very ill. She has inflammation of the lungs, and hope and fear alternate from day to day. They were going to Calcutta this week. Our Missionaries are scattering. Mr Candy goes home soon, and so does Dr Stevenson. The latter has been many years a chaplain of the Scotch Episcopal Church, but he came out to this country as a missionary 30 years ago. Dr Wilson is at the helm & Mr Robertson goes soon. Mr Murray Mitchell has gone to Poona, as does Mr Cassidy. Mr Jas. Mitchell, from Poona, has gone home. For remarks, we have some additions, two to the Ch. of Eng. Miss. Soc and two to the Est. Scotch Church Society. The Native Churches of Bombay continue to grow. In that connected with the Free Church of Eng. Mission there are but twelve communicants. In that connected with the Free Church a few

more, and in one about that number. There is no native church, connected with the Estab. Scotch Church.

I have ascertained that the person who I suppose, might be Frank on board the steamer Ser Chas. Forbes, at Hong kong, is named A. Down. A friend of mine who lately left for China has promised to make further inquiries. A Christian gentleman of my acquaintance, Capt Brett, died lately. I was with him a good deal in his illness, and much refreshed by beholding the operations of God's Spirit. He told me that he had some years before been very near to death, and was not then willing to leave his family; he wished to remain long enough in the sea to secure a provision for them. He was now dying a year before the completion of the requisite period, and was leaving them consequently just as he had formerly been unwilling to leave them, yet he was perfectly resigned and could cheerfully leave them with God. God undoubtedly called to to exercise faith in this particular way.

I never till lately met with the 2nd book of Esdras. It is not always with the other apocryphal books. It is put off by two hands. It is very interesting. There are many very striking resemblances to the apocryphae, most of the kind that exist between Daniel, Isaiah, &c. and the book of Jer. I give an extract. 'I, Esdras, saw upon the Mountain a great people whom I could not number, and they

all praise the Lord with songs. And in the midst of them there was a young man of a high stature, taller than all the rest and upon every one of their heads he set crowne and was more exalted; which I marvelled at greatly. So I asked the angel, and said Sir, what are these? He answers and said unto me, These be they that have put off the mortal clothing, and put on the immortal, and have confessed the name of God; now are they crowned and receive palms. Then said I unto the angel, What young person is it that crowneth them, and giveth them palms in their hands? So he answers and said unto me, It is the Son of God, whom they have confessed in the world. Then began I greatly to commend them that stood so stiffly for the name of the Lord. - And thus - "For my son Jews shall be revealed with them that be with him, and they that remain shall rejoice within 4000 years. After these years shall my son Christ die and all men 11. 5 have life. And the world shall be turned into the old silence 7 days, like as in the former judgments; so that no man shall remain. And after 7 days the world that yet on a beth rot, shall be raised up, and that shall die that is corrupt. And the earth shall restore those that be asleep in her, and so shall the dust those that dwell in silence, and the secret places shall deliver those

souls that were ~~detached~~ ^{attached} unto them. & the
 Heigh shall appear upon the seat of judgment,
 misery shall pass away, and the long suffering shall
 have an end: but judgments only shall remain, its
 shall stand and faith shall wax strong.

Some I wrote Mr Fairbank has spent a week
 at Schmeddingers. I am glad that you see the
 Allen. You must show him all the kindness you
 have opportunities of showing. Always give my love
 to him. I have passed many pleasant hours with
 him, and we generally get along very smoothly togeth-
 er, which is saying much, considering that I struck
 a course so much opposed to his views of fitness
 I looked for a copy of that printed letter; but could
 not find any. You told me, I think, that it had
 been printed in some Methodist paper. Before you
 receive this we shall doubtless have telegraphic
 communication with Calcutta, possibly with Madras
 "The line has gone out into all the world" This
 word has bothered the commentators, but now its mean-
 ing appears. The firmament will yet declare the
 glory of God in a surprising manner. How little
 is creation known. How much is coming to light the
 existence of which was not suspected during thousands
 of years. How long and how surely God waits for his

iron dross works to be taken notice of. What wonderful
 visible agencies are ever permeating the air breathed
 by every child of Adam all his life long.

Many Christians that one meets with here, believe in
 the restoration of the Jews to their land in an unconverted
 state, and a great apostasy made up, on their side by Gentiles,
 and a manifestation of Christ, result in the conversion of
 their enemies and their own conversions. One would
 think this ~~impossible~~ ^{to the Galatians} had no existence. One
 of these ^{old} ^{the} might that our dispensation was but par-
 enthetical; he was quite unable to see that the Jewish
 dispensation was truly so; the banishing a schoolmaster to
 bring to Christ. You will not wonder that these people
 go further, and believe in the rebuilding of the temple,
 and re-constitution of sacrifices and cognate rites.
 A ~~not~~ to deny the validity of their tenets seems to them
 to savour of infidelity.)

March 13 - I was with Sarah H. once yesterday, who
 I am glad to say, gives signs of improvement. She has
 still a dreadful cough, and is so deaf that I could only
 communicate with her by means of a slate. I have long
 thought favourably of her religious state. - How many
 startling calamities is God sending of late upon Amer-
 ica and England. How many fires and wrecks. How
 calculated to bring down the pride of man.

Let Kate know that I have four pupils, under 12 years of age, (3 times a week) and much enjoy giving instruction to them. They themselves take an interest in their studies. In teaching or preaching the great thing is to entertain. People have the lock and key of their own hearts, and if they don't choose to open, we may hammer away as much as we please or cover the front steps with costly gifts, it's of no use. The obtaining attention is the first thing, the securing of it - the securing of it, the improvement of it the third. We must look at children when they are not studying, when they are amusing themselves to learn in what manner they are interested.

I visited a lady to day (at her request) who is about leaving for Ceylon, in consequence of the departure of her sister, Mrs Capt. Milne, for England. Her mind is possessed with an extraordinary horror of the voyage, in which she believes she will certainly be lost. Yet she is quite confident that it is her duty, to go. Her great unwillingness to go appears to have filled her with doubts about her union to Christ. Her doubts about her spiritual state mingling with the other, completed her unhappiness. I told her that if she was satisfied that it was her duty to go, then she must go, consecrating herself to the whole will of Christ, whatever it might be. Let Christ do what he would, that was best, She must

Take the leap in the dark, believing that Christ was there and that she could not sink. I referred to Abraham and his son, and other instances of great sacrifices coming forth, and showed that no one had ever trusted on vain. I made no mock at her fears, but taking her worst apprehensions, showed that there was nothing really bad in them, if she would only lay hold of the Christ now offered to her, forgetting the past.

I had the fullest purpose of writing to my dear friends Dr and Mrs Blakeman, but was after all quite crowded out of the opportunity of writing to them! Do say what you can for me. I remember them affectionately and value the tokens of their love sent to me, and those sent by others. Those 5 volumes of Hitt's are excellent. I hardly know a better book. Have lent it to many. Much love to my dear mother, upon whom may the Lord lift more and more the light of his countenance. She will be near her 70th birthday when this reaches her. Love to Nat and all his family, and all friends and Believers Affectionately
March 12th Geo Bowen

Bombay May 12, 1854

My dear Mother and Sisters

The mail was today and I have not much time, but you will no doubt rec'd from me a few hasty lines, than rather not hear, at all, it being now two months since I have written. Your dear letters come with beautiful regularity, month by month may they ever continue so to do. I praise the ever true of my way. From one end of the moon to the other my peace is unbroken, my soul is ever, the joy of a God. My great uncertainty of I mentioned in them did not prove essential. I am at present occupying here an Educational Institution which is connected with the other Missions in Bombay, where Natives may receive a pretty thorough education, purely religious. We have been in correspondence with the Prudential committee about this for a year. I am not formerly in favor of such institutions conducted by Missionaries; at least I thought it more desirable that they should give themselves, in direct and intrinsic efforts. I do not retract my former opinion, but it is evident to me that Missionaries will not spare their time in such efforts, and that if disposed to reach, they will do so none the less because they have an educational institution. The principal reason for

establishing this, is that converts of our Mission at
 Athol & many of our converts to Bombay in con-
 siderable numbers go out a better education than
 is given in the Bazaar, enter such institutions
 both with their mission and our best men as they
 with brains from us, so they often end by joining
 these other missions. I had of course a school, at all
 it may be well to be as large as we can make it.

Our Mission here has hired a large building, and
 engaged a Mr. Smith as teacher. It is expected that
 I will take a considerable part in this, and I am
 willing to do so. We begin next month. There is
 quite a passion for education on the part of the
 Native youth, chiefly however as it is considered to be
 the chief avenue to employment and promotion.

Since March 31 inclusive, in consequence of the depar-
 ture of Dr. Stevenson for home, and removal of Mr.
 Mitchell to Poona, the Bombay Guardian has fallen
 entirely under my management. I find it easy
 to subjugate the editorial matter. I will send some
 numbers by this mail or the next. Tell me please
 what they cost you, if any thing. I do not know, as a
 matter of curiosity. Dr. Stevenson has many plans
 in this community. He came out from Scotland as a
 missionary 30 years ago, and 20 years ago accepted -

Shaplaincy in the Scotch Estab. Church. The fact that
 a salary of £. 1400 a year was attached with it, leads
 many to suppose a worldly motive. He has conducted
 himself well however, being generally ready in good
 works, and not removing his interest in the Nation.

He is a very decided & moderate man, and has all
 sorts of wild ideas in their appearance to me, about the Jews;
 but is a humble, honest man, as well as a learned one.
 He is President of the Boman Society of the Royal
 Asiatic Society, and has troubled himself much about
 inscriptions on the ancient coins of India. A large
 quantity of sculptures have been brought to England
 on their way to England from the Persian Gulf, and
 owned by Col. Haughton in Egypt. He has had
 some success in deciphering the inscriptions on them,
 though it is quite another thing to translate them.
 He has discovered the name of Baldassar, the only
 scripture name that was wanting. "What a
 moment we see that the English and French fleets
 have not been able to help Turkey. "I will still help
 him." They only pre-empted his fall. At the same time
 will take care of insignificant churches and
 "Mirrors", and give them enlargement. I am quite wil-
 ling to see - in these Protestant churches, the "people brought
 back." of Ezekiel 38 and 39. This German has been

is the church founded in Apostolic times which got
 shifted from its foundation, and is now being restored
 This is the true restoration of the Jews Rev. B. G.
 The Home and most of his children are at the hills
 (Khabalokhan). This is a great year for return of
 missionaries. Mr. Jackson, a very useful missionary
 in Gujarat, you home by the next steamer. At the
 present moment there are only half a dozen mis-
 sionaries in Bombay. I suppose you will have heard
 of Buff and rejoice in his eloquence in order.
 With all his zeal he manages to spend very little time
 in India, and thinks nothing of being away 4 or 5
 years at a time. He has never acquired a native lan-
 guage. But he may be made the instrument of good
 If a letter the other day from Mrs. Graves, Mahabul-
 shivan, who has been here now some 36 years, and is
 much loved by all. She still talks of returning to Am-
 erica. The return of the Home would be a good oppor-
 tunity for her. We get sad news of the Jews at
 Jerusalem; they are perishing from want in conse-
 quence of the war. This must create a prodigious waste
 all over Europe. Americans at a sad depth. I hope
 the action of Congress in the Nebraska matter
 American slavery is every where regarded as the
 anomaly of the age. We are pretty much curdled by a

desire to boast of our country; for though we should
bring forward a thousand admirable things, these
would outweigh them all. I often feel as though I
would give a sixpence of the Union

Affectionately
Edw. Bowen

Bombay, June 19 1854.

My dear Harriet

It is some time since I heard from
you. Some time was dated March 1 and was accom-
panied by one from Hub. I think I write you some
receiving it. I am collecting a volume by the name you
sent. I find myself one or my own as to instrument-
Principal of an Educational Institution in this place
it is there and where natives learn English, English
Literature, Science and Religion. Nothing is in
their course my thought since entering into a such a
position, I have been very quietly put into it. There has
never been such an Institution in connection with our
mission, though the other missions in Bombay (except
Ceylon) of Scotland. The church of Scot. will have
them. If I do not mistake, I have sometimes spoken
in favour of them with a view to the necessary from

other work. They must not do so. An hour or so of daily street preaching is as much as any ordinary man is fit for, in that way, while there is no outpouring of the Spirit of God upon the heathen. This last would make every thing easy. I suppose of schools for the poor out doors, viz. simple & unobtrusive spiritual influences.

There is an enormous desire for English education on the part of the natives, and I do not think they consent to receive the religious instruction that is mingled with it. I do not at all suppose that the natives will be converted in this way. Alas! but sin of those who see through Missionary institutions, 'ere it will save the souls.

But God's hand is in his bosom, and till it is pruned out we have but a show of stagnation. The great thing is to stand ready, so that when our King's glory begins to appear we may press forward in the spring with. I have greater scope in this institution for applying the various knowledge I possess.

The Guardian goes on under my sole & detestedship. It is valued by a few. It is too exclusive, i.e. too religious say the most. As a man on board an American ship in the harbor last year, said, "we in Bombay say religion is at a discount here." J. S. Wilson, the Free Church missionary has been wound lately by his son from England. One of the prominent in the

memory of Mrs. Wilson, as sent home when children.
 She returns to India an infidel. Thinks Carlyle a
 greater prophet than Isaiah. She spent two years
 in Germany and became thoroughly infected with
 the infidel philosophy of G. G. Unhappily he has be-
 come editor of a daily paper here, the "Bombay Times".
 I think he is wanting however in the ability and prudence
 to maintain himself in that position. This is a great
 trial to his father, you may be sure. Mrs. Home
 and family have returned from the us, all well.

We are anxious concerning the India (H. L. P.)
 very ill lately. We have learned with surprise that Dr
 Anderson, ^{the former Paris} is likely to visit India towards the close of
 this year. I don't remember whether the death

of Mrs. Hark's child and wife were mentioned in my last.
 The two deaths occurred a few days after his arrival in
 Bombay. He came to be employed on our school. He is
 an Ind. Tutor, a very worthy man and Christian.
 There are now about 150 boys in the school, and the
 number will probably double by the end of the rains.
 I am a fine native teacher and employes. Rangoon, a
 convert, is useful. I live where I did, Ind. Tutor, a con-
 vert, with me. Upstairs on a German, an infidel, was
 last year in Russia for Protestantism, and a mess-
 alman from the North of India, who came to this

post on his way to Greece, but was hunted to seek
Christian instruction. He speaks very well.

I must mention that I support myself as of old, by
teaching music at Miss's excellent family.

We got lately some copies of the "Gleaner" from
America, containing Samuels's cantata composed by
our sweet and able boarding school. I had the pleasure
to read this music when it affected me ~~very much~~ ^{inexpressibly}
at sets of I read afterwards when I sat down to a piano
and played it out. It is as delightful beyond measure.

At sets I found with Thomas, near the beginning,
prayer of Abime, Suet of King and Lucia, Solo near
the end, are quite to my taste. It is not utterly original
they are the better for it. They are of the sort that I like
I find no fault with this Cantata for want of originality
I have till now thought how much I was pleased.

You will see by the enclosed that I have at length
written to Dr. Blumenthal and Mr. B. I enclose
more copies of the Gleaner. The Solo and Meditations
may perhaps eventually make a volume, if it is thought
that they present important views of Scripture. Give my
love to everybody.

Have a plenty of oil in your
lamps. What about Mrs Lee? Why did she not
send one drop? I wish many would write me, but
holding a similar view. I hope she continues

to enjoy the smiles of my friends, and I can't see how
I can do without you here

Ever your affectionate
Geo. Benson

Bombay Sept: 27. 1854.

My dear Mother Harriet, and Kate.

Sam will learn with some surprise that Mr
Horne and all his family have left for America.
They sailed a week ago today in the Merchantman
for the Cape where, by the advice of physicians they will
spend the winter if the Lord permit and proceed to
America in the opening of the spring. It is impossible
to tell Mr Horne may be before he reaches the Cape.
I hope not however, and there is a tolerable prospect that he
will recover at sea. He was ill for two months before
leaving B. of the dysentery, and during the latter part
of his stay was very rapidly, so that at one time it appear-
ed not unlikely that he might not be able to get away from
here. But the Lord showed himself the house of prayer
and granted a measure of restoration. Mr Horne was
expecting to go home with the children at the end of the
year but the Lord has made this unexpected disposition.
All my intercourse with Mr Horne has been of a most

a great character, and I cannot but look upon him as a dear friend. He possesses many excellent characteristics and has been of much use in India. He is universally regretted. I fear there is not much likelihood of his returning to this country. His youngest child is now 14 years of age. Friends here raised a sum of -1635 Rupees for him, especially for the education of his children. He and his wife and his children, all feel that they know you. They have read many of Hester's & Kuli's letters, and always loved to hear and speak about you. May you have a happy meeting together.

Bro. Haultain and I are now alone in the Mission. We are however expecting Mr and Mrs Bissell from Teer in a fortnight to stay until the Convocation which will be held in December on occasion of Dr Anderson's visit. My situation and labors do not change. I am the only Missionary in charge of the Institution, which has about 200 pupils. There are to be great Educational Operations in India on the part of Government, but of this and all matters of general interest you will get information from the Guardian. Your letters received Sept 5 after a considerable interval were very welcome. I admire much the arrangements of Providence in all that relates to you. That it should return to those habits is truly deplorable. It was a pity that she should remain isolated in such an asy-

while she had so many relatives. He had no right to disregard the instructions in 1 Tim. 5. 10. I am very glad that she is now so much more suitably placed. I hope the Trustees will give her, in addition to the bread of this life, the truth & pleasure of the gospel.

I hope to hear good accounts of her. Send my love. I am very glad to hear of the children of the Darlings. You will have seen in the Guardian (on May) some news on Feb 4. There is a pensioned sergeant Major, a close communitarian Baptist, with whom I have been in habit of making on Sunday evenings at different houses by rotation, and with whom I have had endless conferences. He was baptized in Burmah some 20 or 30 years ago, and rejecting ordination, has not been in the habit of attending any ministry, but only of meeting socially. He is very set in his views and can with great difficulty receive any new light. He wrote a most abusive reply to my remarks, which I refused to publish, and which he then took the trouble to get printed as a pamphlet and circulated, the design being, in the opinion of almost every body, simply to injure me. As it he referred to some views of mine on human obligation and liability, so his sought to make it appear that it had some monstrous doctrines. I took no notice of all this but left him to his own bitterness. About three weeks after this a great stroke descended.

upon him. You must not misunderstand me as intimating
 however that there was the slightest connection between
 the party of offence against me and this severe dispensation.
 Three of his children died on a span of six days.
 One died first and he owing, of its decease, I without
 knowing the hour of the funeral hastened to his house
 and got there too late. I went to the English Burying
 Ground and there I found the company. They were
 in much embarrassment, as the English minister could
 not bury an unbaptized child. He had however said
 that the service might be performed by any other person
 in the burying ground, quite a remarkable act of liber-
 ality. Mr. Richardson is soon as he saw me asked me to
 bury the child, and I cheerfully consented. It was a
 pleasure in return for what he had done, to be allowed
 to see to him the language of consolation and perform
 the last rites for his child. Six days afterwards I perform-
 ed the same for his two other children that died.

Mr. Straker returns to Bombay again. He has been
 professor in the government College there, and now
 takes charge of a Parsee educational establishment.
 He will of course be equally restricted from teaching
 religious truth. The Niles have just gone up to Poona
 for a month, and I have an extra hour or so in the
 morning. ¹⁴Baptisms in Western India continue

to be firm and factitious. The labor went progress
but the increase of population makes increasing
idolaters in a proportion vastly greater than that of
the church's increase.

Gradually members of
the church, Mrs. Agnette Selastian, Mrs. Kurnia,
assistant teacher, died two months ago, a great loss
to the Mission. Another, a converted Brahmin, or
supposed to be, for his life was marked by unhappy
delinquencies, especially the use of (Khang-poo is the
poisoning drug) has also died.

On the 11th October, a
new postal law, imposing a charge of 1/2 an anna on
light letters to any part of India, goes into operation.

1/2 an anna is equal to one cent and a half. This is
admirable. But papers published in this country are
still much fewer. There are many papers conducted by
natives even in Bombay, in Gujarathi, Marathi,

Hindustanee, and Persian, and even in English.
Hardly any of them perhaps has a larger circula-
tion than a weekly published in English, shall I say,
rather is something intended for English.

The English language is the vernacular to the
Saxon of this country; and many are cultivating it
and despising their own vernacular. The news from
China is not so satisfactory of late. There Christian-
ity is getting frightfully corrupted. Possibly Tae Ping

King is dead, and has been for a year
 Always tell me about every body. Remember all
 who wish to be remembered to me. My love to Nat.
 and all.

Yours ever

George Thompson

Bombay, Nov 27 1854

My dear Mother and Sisters.

I must write you, if it is but briefly. It
 was such a pleasure to me that you saw ^{Mr} Mungar
 or rather that I should see one who had so lately looked
 upon you and conversed with you. I was also glad to learn
 from her that you were not expecting to see me again in
 America. Let us seek nothing from the Lord but
 what will consist with his glory. As for our future on
 earth we know what it may encompass, but it is misery
 to have it crowded with hopes - My last letter told you
 about the departure of the Humes. They were obliged
 to put into Ceylon, to make some change in the storage
 of the ship's cargo, and were there till Oct 18. Mr Hume
 was improving. The deputation with Mr and Mrs
 Mungar reached here Nov 3, 24 hours after our great
 full hurricane. I have seen something like this at sea,
 but never on land. The pressure of the wind was 35
 pounds the square foot. The number of lives lost probably

exceeded 700. It seems to have been a general point
 blank at our harbor, our admirable harbor, where
 the vessels thought they could make no safety. We
 hear very little of it any where else. At least 1100
 tons were blown down & burnt & scattered (by me) in
 the evening following, and published the next day.
 The deputation spent ten days in Bombay. They have
 very much the same view that all Missions have
 on arriving. Admirable in theory, but ready to be
 modified in practice. We have to consult the circum-
 stances and exigencies of our case, and recognize the
 necessity of a adaptation. They are disposed to make
 many changes. Some of them good no doubt. But
 there is to be a Convention, or General Conference at
 Ahmednuggur next week. Bro. Dissell and Nichols
 and seven, go up this week. Bro. Hubbard and myself
 follow after the Sabbath. My friend Cassidy (ret.
 fled at Poona for 15 months past) has been getting
 married to Miss Emma Miles, my pupil, and I trust
 she will make him an excellent wife. Her sister Rebecca
 my second pupil, was married on the same day to
 Capt. Hall of the E. I Co's army. I married both
 couples. I teach 4 younger ones in the same family.
 The Deputation look askance at our Seminary, and
 it remains to be seen whether they will retain it or not.

They want to have the Missionaries preaching, almost exclusively. I enjoyed the intercourse with Dr Anderson, and Mr Thomson very much. Dr A appeared to enjoy hearing me preach in front of a Hindu temple one night, about as much as any thing.

But our one need is the out pouring of God's Spirit. In whatever measure truth is presented it will come with power there. The kind of entertainment is not the great thing. We all look forward with interest, and some perhaps with apprehension to the Conference at Nagpur. Some change may be made that some will depart. The gathering of Missionaries will be interesting. Mr & Mrs Ballantyne, Mr & Mrs Hazen, Mr & Mrs Barker, Mr & Mrs Bissell, Mr & Mrs Wilder, Miss Furrer, Mr Woods, Mr Kimbark and myself. Two native brethren, Harri-junt and Rankisharajunt are to be ordained. I am obliged to conclude summarily. Ever in love

Geo. Bowen

My love to all the Meever street people, and other Christian friends. To Nat and his family. Glad to get your interesting letter of Aug. 27. He as Wallace Attebury, left his church in Lansing.

The Late Hurricane.

Prepare to meet thy God, O Israel.

Howls, he that formeth the mountains and createth the wind and declareth unto man what is his thought that maketh the morning darkness, and treadeth upon the high places of the earth, The Lord, the God of hosts, is his name. Amos. 4. 12, 13.

God is love. He delighteth in mercy. His tender mercies are over all His works. Every shower, every drop of rain, comes to us with expressions of His goodness. His word is replete with exceeding precious promises. In the person, words, acts, sufferings of His Son, especially, is His grace manifested.

God is also a being of infinite holiness. Let his reproof the pillars of heaven tremble and are astonished. The Seraphim veil their faces before Him. He treadeth on the hills and they smelt. He changeth the action of the elements so that instead of blessing they do curse; they cease off expressing his kindness and forbearance & tell us of his awful greatness, his majesty, his purity and his severity. — Men do not naturally love to cherish a sense of the presence and glorious nature of God. They receive the innumerable benefits of his providence without any distinct or abiding feeling of gratitude; they are continually encompassed with his glorious works,

But seldom do these hearts glow with admiration toward Him; the invitations and promises of His word fall upon their ear or meet their eye, yet do they not turn unto him with all their heart. Among ^{all} the remarkable moral phenomena of this world, perhaps, there is none more surprising than the power which man has of excluding God from their notice. Their Creator, their Preserver, their future Judge speaks to them incessantly in manifold ways; yet they live as though God were not in the world.

It is therefore not difficult to see in what God hath reserved those occasional and terrible utterances of his providence. He lets loose the fury of the elements for a brief hour that the strong voice of man's heart may be given, and that the helpless creature may learn to recognize the majesty and might of the God whom it hath despised.

Thus hath God spoken to us. At his signal the tempest which was creeping gently and humbly through the cloven fingers of a sleeping infant, arose and came against this city with something like the strength and impetuosity and irresistibility of the wind which was sent forth against the camp of Sennacherib. Mariners had landed here the day before, glad to exchange the insecurity of ocean for the stability of land; but lo! half a million of souls start-

with scarcely less alarm than if this city were a frail bark
 on the midst of angry seas. God the forgotten one
 comes back to the thoughts of men. They perceive now
 his existence, his presence, his sovereignty, his wrath
 They are encompassed about with an overwhelming re-
 velation of power. It is to them as if, as though
 Power were now for the first time manifest, and a feel-
 ing arises that it is dreadful to be in the same universe
 with that power and exposed to its visitations. They
 feel the force of that ancient saying, "It is a fearful thing
 to fall into the hands of the living God." The language
 of the Bible returns vindicated to their memory; was then
 trembling lips articulate words that a few hours before
 they would have heard with scorn. To some extent a
 resurrection of the conscience takes place, and the long
 withheld recognition of the claims of God, of their deep
 sinfulness, of the value of Christ's salvation, is made in
 this appalling hour.

Day dawns; the storm subsides; but desolation remains.
 It is as though some mighty army had brought its he-
 men's own engines to bear against the city, had discharged
 its innumerable missiles, fulfilled its errand of destruction
 and gone its way; when the inhabitants, streaming and
 struck abroad, contemplate the ruin and count the dead.
 Day dawns; the elements return to their accustomed action

but how is it with thy heart? Dost thou not dismiss thy fears, thy deep emotions, thy thoughts of God? Dost thou drive conscience back again to her tomb, and hasten to recover all thy former thoughts, or former indifference with regard to God, his word, prayer? Dost thou philosophize again, and break in twain the bond woven in thy thought that might between the operations of nature and the mind of God?

Blush not for thy fear, it is the beginning of wisdom. Thou dost not sink but rise on the scale of being by entertaining it. There is no other true courage than that which has for its germ, this very fear of thine. To turn from it is to turn from true peace, true joy, true dignity. The fear of the Lord is the beginning of wisdom.

The storm has ceased; the sky is blue again, the winds serene. But think not that God, his power, his majesty, have departed. The peculiar exhibition is terminated; but the things exhibited are just as living, just as present, just as worthy of awe, as they were. By the shock of yonder storm you were brought under the influence of truth; and you redescend under the power of falsehood exactly in proportion as you let go the convictions then experienced.

He now that then occasional displays of the might and indignation of God, are but the preludes to a day when an unlimited expression will be given to his wrath, his holiness.

and his power. Tremendous they seem to us; but they are the ^{mere} mutterings and growlings of the coming tempest, and not the tempest itself. They are the premonitions of his judgment rather than his judgment itself. O mercy, long suffering, pity for the perishing sons of men, be abroad, and whithersoever the volcanoes, the tornadoes, the earthquake rush on their mission, hither they be sped and hasten to lay their controlling hand on the angry elements. The object of God is twofold, so to reveal himself that man shall fear, and so to reveal himself again that man shall return unto Him through Christ and inherit everlasting life. It is a blended condition of things, mercy rejoiceth against judgment. But what will it be when God takes unto Him his great power and clothe himself in all the terribleness of offended majesty? There is on the whole in his present dispensations a vast outpouring of love. It is now the great day of mercy, but the Great day of His Wrath shall dawn, and then who shall be able to stand? The agencies of nature that now are and for thousands of years have been conveying the blessings of God to ungrateful men, will then be closed from all other missions but ones that of expressing the divine indignation against rebellious evildoers. The sun will become black as sackcloth of hair, the moon become as blood; the stars of heaven fall like unburnt figs from a

fig tree; the heavens depart as a scroll; fire, wind, flood, lightning, thunder, then will have a sweep as wide as the world; and what wonder if the proud, the boldest, the richest, the wisest of earth shall become suddenly conscious of a world of sin within them, and tremble at the mighty signs of an offended God who is rejected Saviour, and call upon the mountains and rocks to fall on them and hide them from the face of him that sitteth on the throne and from the wrath of the Lamb.

When encompassed by the temporary display of the power and severity of God, many of those whose eye these lines shall meet, have learned how fugitive is the peace that ordinarily reigns in their hearts, how poor a defence the shield of their vain confidence. By that experience I conjure them to return no more to that fallacious trust. If they repose thereon, how shall their heart be strong, how shall they endure in the day when the Lord of Glory shall be revealed from heaven in flaming fire, taking vengeance on them that know not God and obey not the gospel of His Son Jesus Christ.

Bombay, Nov. 3. 1854

Bombay January 30 1850

Dear Mother and Sisters

The mail closes to-morrow, and it is now ten o'clock P.M. I have left myself but a little time to write to you and will try and make the most of it. Bro. Fairbank said to me this very day, "I was thinking how it was that you find time to do so many things that I could not at all undertake, and came to the conclusion that you saved the time that I give to correspondence." Well, it is a fact, that if I write as many letters as he did. Bro. Hooper and some others do, it would take me a good couple of hours every day. This time more than suffices for one of my departments of labor. Some people think I have a great deal on my hands. There is the Guardian for instance, edited by me. There is one Institution, of which I have the charge. I preach in the Hospitals. Visit ships in the harbor sometimes. I have with Bro. Fairbank the chapel services. I have meetings every night somewhere. Preach to the heathen as much as any other missionary I suppose. Am Secretary to the Bombay Tract and Book Society, having been chosen about a fortnight ago. Am president of the Temperance Society, though that does not without involve much labor. And with all this am not without leisure for social

recreations. I wish to be led by the Lord, in all things, and cannot refuse anything to which he seems to call me. I would like to be a model missionary, but find that I come short in many things, and perhaps am not worthy to be called a missionary. Doubtless I am outstripped by many in usefulness. I saw at Mrs. Litch's this evening, and told her I was coming home to write to my sister. She said, "Give my love to her." She has read some of Harriet's letters and feels as though she knew her. She is a very pious person. She was very kind to me when I was ill in 1848, and her husband was then the means under God of recovering me. We have a meeting at her house every Sunday evening. Some beautiful flowers, given me by her, are besides me as I write. She often sends them to my house. I mention this to show what friends I have, even in the highest walks here, where I never seek friends.

Send me, what a flood of egotism there is in this letter. I was absent at Nagger from Dec 26 to 27. Our Conference lasted 21 days. The minutes and reports are to be printed. It was delightful to be thrown so much into the Society of our Brothers and sisters. I was much drawn to them and received ever so much kindness. Mr. Barker wished to be particularly remembered to you.

Bro Wood has sailed for America with his two
 boys in the ship Hurricane bound for Liverpool.
 He seemed to anticipate seeing you again with
 much pleasure. Our deputation have gone to Madras
 by way of Cochin. We could not but form a high
 opinion of these brethren. Their views in many res-
 pects were just; in others crude like those of young
 missionaries. I hope good will come from their visit.
 Two native brethren were ordained. It is quite likely
 that Bro. Staibank will go to America before many
 months end and come back married. He has just heard of
 the death of his youngest child in Illinois. Mr and
 Mrs Hazen are to arrive in Bombay, day after to-morrow,
 to remain here. The Messengers go to Satara. Mr. W.
 has promised to write to you. - It was delightful
 to get some word concerning Steiner. But I could not
 gather from what you said, what he was doing, whether
 he is in Hongkong, or merely visiting that
 place. And it is three months since he was seen there.
 I hope that some subsequent letter may give some
 further information. (The Deputation tried to do
 some things that they did not succeed in accomplish-
 ing. They tried to get the brethren to consent to a diminu-
 tion of their salaries. They made some strong appeals
 which were not responded to, and they were obliged to

give it up. Our printing press, so far as it is secular
is to be given up. This is right

In a month or two after you receive this, the Evans
will I hope be arriving. They will no doubt see
you. They also eye seems to take a great interest
in you all. Believe me affectionately
yours = Geo. Bowen.

Bombay, April 30, 1855.

My dear Mother and Sister,

I don't venture to think how long it is since
I wrote to you. I have an impression that I have
somewhat exceeded the six months. I have heard
from you once, (from Harriet and from Kate) and
it is about time to hear again. Miss Wood had left
I think, when I last wrote you. Mr. Hairbank
leaves tomorrow. He proceeds to Calcutta in the
ship *Sydney*, and there he expects to take a ship
to America. The route is a long one but the most econ-
omical. The P & A. Co. have the monopoly of steam
communication between this and the Mediterranean
and they charge enormously. Bombay is one of the
most difficult ports for an American to get away
from. There is almost no trade from thence to the

United States, and the ships that come from America are generally obliged to take freight for some other port and there obtain a cargo for America. But though there are such difficulties, our Missionaries manage to surmount them bravely. Since I arrived in the country, I may say indeed, since Jan'y 1849, there have left this part of America, under their right missionaries, viz. Messrs French, Ballantyne, Allen, Mungger, Binger, Henne, Wood and Standbank. There are now left on the coast, seven in all. I am left alone on Bombay with Mr. Hozen, who is permanently located here now, I think. Mr. Mungger should have returned, and we expect Mr. Standbank to return. He goes on a particular business, and it is not impossible that one born in this country may come with him, closely related. I wish him all happiness. I trust you will see him, and he you in the fall autumn. He will talk to you to your heart's content and tell you ever so much about me. He and I have been very intimate. Our English institution, started with so much trouble and no little expense, has been broken up Saturday was the last day. It gave promise of answering the expectations that have been formed of it. Some of the pupils were evidently much interested in the religious instruction, and showed much seriousness towards

the last. They are scattered. It would have been
 a most painful thing for Mr. Home to hear of
 the dissolution of this school, which was principally
 got up through his endeavors and for the success
 of which his interest was greatly awakened. However
 this is not a very pleasant subject. — We received
 letters from Mrs. Home and the children, written in
 January, giving our affecting account of the last
 days and death of Mr. Home. Mrs. H. is probably
 by this time in the United States, and it is possible that
 you may have seen her and her children before this
 reaches you. — I am not sure but my connection
 with the Board may before long be dissolved. One of
 the converts has adopted views such as I hold in regard
 to infant baptism. I wrote you, I think, in 1850 with
 regard to my opinion of views. I wrote also to the
 Presbytery; but as no answer was sent to my letter, I took
 no steps with regard to the Am. Board. I had some
 conversation with Dr. Anderson on the subject, and
 he seemed to agree with me that I might labor with
 propriety in connection with the Board. He viewed the
 matter in a liberal spirit. But some are much grieved
 by the defection of Ladd. They know well that I have
 exerted no influence directly to overturn his conviction in
 favor of infant baptism; but it strikes me as not

unlikely, or most natural indeed, that they should ascribe the change somewhat to the indirect influence exerted by the fact that I was known to be opposed to infant baptism. So I have thought it best to write to them as a body and ask their opinion with regard to the course I should pursue; whether they would consider that the interests of the Mission might be promoted by my dealing along the official connection between me and it, and later with them as heretofore, though not officially, - or otherwise. I told them I would not consider an answer in the affirmative as having the least shadow of formality or assent attending it. It seems to me better that there should be a disruption. I have no very proselyting tenderness with respect to the subjects of baptism, at the same time I must be free to express and maintain my convictions on this head, which are deep and settled. I have received no answer from them yet; but will receive one no doubt in the course of a week or so. Thus I shall probably become disassociated from Missionary Societies except in sympathy and hearty cooperation. I have not the slightest idea of connecting myself with the Baptists. The Baptists (of America certainly) attach an importance to the mode which I cannot find to be warranted by Scripture. Perhaps what I now write had better not be much promulgated before I write again. - Some five missionaries

(Mr Hazen and Mr Faulkner among them) have been very much engrossed for some months past in preparing a new Marathi New Testament. There exists a very good one, made and published by our Ahmednuggur missionaries, but the Bible Soc has never adopted it and the present labour is directed to the preparation of one that shall be published by our Bible Society and be free from the imperfections of former translations of that Society. I hear that I am to be chosen on the Committee in place of Mr Hinbunk, and as the duties are now to be less engrossing, perhaps I will consent.

You will have heard of the death of Dr Poole & Dr Scudder. Mr Anderson, a very successful missionary in Madras has also died. I need not write about any other thing mentioned in the Guardian.

Believe me, Yours in much love G. Bowen

Bombay, July 9 1855,

My dear Harriet

It will not do to let another steamer go without some lines for you. I have to thank you for a letter received about a fortnight ago from yourself, and for another (puriously received, written by yourself, Kate, and wonderful to relate, Ma. A few lines from her gratified me much, and softened

my heart for the moment. There is a tender spot in my heart for her. There is one for each, no doubt, but this is near the center. The letter of Feb. 21, must have been detained in America as it did not reach me till the latter part of May. It is sorry to see by your last letter that you were not well, and that you speak of a greater susceptibility to head-ache than of old. I hope, however, that this is nothing more than a temporary debility. We have all of us great reason for gratitude to God that we enjoy such good health as we have had now for many years. It is nearly five years since I have taken a dose of medicine of any kind. I think I have seldom been more free from head-ache than this year. People here, especially when they first know me, find much fault with what they call my exposure of myself. It is regarded as a wrongful thing for any one to get out and keep out. However, when they see that I flourish under it, and that I am some five years older, &c. than others, they reconcile themselves to it: I am even in my eightieth year now. The rain has been falling for nearly a month. 38 1/2 inches have fallen. I still continue to work on the Bible revision Committee. We are nearly through Acts. I began on the latter part of August. Mrs. Finckh left on the 1st of May, reached Calcutta safely, and left that port for Philadelphia

on the ship Valparaiso, June 6. Dr. Anderson and Mr. Thompson returned from Ceylon to the Madras Presidency about the 1st of June. They are to leave Madras today, on for Europe by the Ireland route, and Dr. Anderson for Calcutta where he will spend a month, and then follow Mr. Thompson to the Andaman-see and the two will proceed together from Bencoolen to the United States. (I have sent in my resignation and it has been accepted, or rather forwarded to the Board by the Disputation, recommending its acceptance to pick a month to the same thing. Ever since it was hinted by Dr. Anderson to me last December that it would hardly be right to commit to my instruction a Theological class, I have had the idea that a dissolution of this connection must take place. I must be free to serve the Lord as I think best. However, nothing that occurred in my intercourse with these revered brethren would have led me to resign. You will see by the last Guardian very reason. Perhaps it would be well to send this to be extracted into the Evangelist.

Practically, my position remains unchanged. I labor in connection with the American mission, as I always have, dividing the services with Bro. Hazen. I have received very kind letters from the other brethren, expressive of warm affection and sincere attachment.

I am perfectly persuaded, that I have been led of God in
this matter. He has determined all my ways from the
beginning, and he must determine them to the end.

The path I am on may lead whither it will, it is the
path that God has chosen for me. This is enough for
me.

I received the other day a letter from a gentle-
man at Calcutta, an acquaintance of mine, saying
that he was a Christian friend (Sir William Thel-
sford) was desirous of having a Mission commenced
among the ^{Chel}Whels, an aboriginal tribe inhabiting the hill
country north of the Vertudda, in a complimentary
manner writing me to enquire of it. I have no objec-
tion to the work in itself, and am as able to give any Miss-
ionary in Bombay, I suppose. But I have no knowledge
of the language spoken by these people, and am sure
I should have no occasion for the Clergy who
I have a given with it much labour. They need Mission-
aries. But there are, maybe 100000 people in Bombay
as ignorant of the gospel as they are. I cannot see my
way to go, not here, at least.

I see by the last papers
that the husband of Mrs. Lu had been killed. This
must have been a great stroke to her. I should you see
her, as one of my deep sympathy and Christian love.

You lend my letters, you must not blame me if I
sometimes lend yours. Mrs. Litch, a friend, of mine,
wife of Dr. Litch wrote me the other day as follows:

"at last I return with very warm thanks, your dear sister's letters, which I find peculiarly interesting to me. What a beautiful life of faith has seem'd to be! That passage regarding his painful anticipations of future duties, the anticipating, careful habit of mind, which prevents one from enjoying the present moment, I can entirely sympathize with. As his conclusion, that the rest of the people of God as in the present moment, a true one! I think and hope it is, my soul yearns for this rest. I have had much nearer approach to it of late, and the remark of your sister seems to remove nearly a palm from my eyes. Though desir'd I may rest a while. I trust you will have better accounts of your sister's health." Mr. T. is a pious Christian and has been for years. He is a person of great accomplishment, in music, drawing &c. and moves in the best society. Better than the best, however, to her, is a Christian society. Her husband is a most estimable & pious man. They have no children. I have frequently had occasion to observe that Mr. T. is attended with spiritual blessings. There is no doubt that the rest of the Christian is in the present. "Ye shall find rest unto your souls," by faith in Christ even at the very time that you best his yoke for him, beneath it with you. In fact, Christ abideth in our hearts only so far as we give him our care and rest or pain. Peace which is without doubting, is our fortress.

trial position. Excuse me for writing with such pale
 ink. I did not know at the time. - The trunk
 will be arriving in 4 or 5 days after you receive
 this, probably. He is expecting to marry. The arrange-
 ment was former before he left here. Extra now the
 eldest daughter of Mr. Kullantun. You will see her
 as a out. I hope you will see Mrs. Hume and her
 children. Give my affectionate remembrance to her
 and Artie and their children. Remember me to all
 other friends. I am much pleased when you say any
 thing about my old friends. What about the English
 Trillins & James Gordon living? What about his
 family. Remember me to our relations in Pennsylvania
 You about Uncle Kachin. Yours in love

Geo Bowen

Bombay Sept 11 1855.

My dear Mother and Sister,

I will just make a beginning of this letter to-
 night, though it is past 11, and then I will set myself
 down to continue it to-morrow. If I had any thing
 of a specially interesting or amusing character I would
 not need to bind myself to write the dear words that are at
 the head of this letter. But things around me continue
 much as they were. That is, to the eye of man. Who knows
 what delightful harbingers, what dawning prospects of appo-

acting good with the eye of God. We have a light that
shines in a dark place, we see the light but little else.
But suddenly we come upon the day. At certain times let
us have the day then in our hearts. If we have not learned
to wait, we are not fit for the kingdom of God.

You will have heard of the death of John Vestib, the
Free-Soil & Abolitionary, here, one of the best men, I ever knew,
we mourned his going almost. The whole Christian
community here regarded him with great reverence. He
had a remarkable love of the Word of God and a most
happy manner of expounding it. Great firmness. I don't
need to repeat these things. I usually read every book but
the Bible. I hunted in the whole society, all but Christians
at single eyes. Great personal interestingness in the thing to him-
self the nation. He died not suddenly. He was not
in health, just married for the second time and lived
down in many years in India.

It don't like to make me now here from my own
next health, has been very poor. She is better now.
Letters have been received from Bro Wood. I was delighted
to see his notice of Abner and Heale. He had not met Har-
rit apparently when he wrote. Bro Fairbank will be reach-
ing America about this time I trust. I should write to
both these gentlemen, I have as time to say. Give my love
and best wishes to mine, and to Mrs. Home should you

as he or the children as I hope you will see my letters
 have been received from me. The same hope was upon
 India. The last best branch. I hope you will see
 excellent compensation. We have been very well
 soon, and then to me. The power, whose business was
 formerly restricted the Government, welcome at the
 "Wail". She had some idea of visiting. I mean, I was
 etc. I am so happy, I hope you will see the same
 for my sake. I have been writing a very good letter
 and I think has been more written with the suggestions
 concerning God. Christ was the best. He is very important
 the best, but cannot repeat, as to which he is more
 is desired as a peace destroyer. I mean, had some a similar
 temptation and having received grace of God to conquer
 it. I am happy to be the best. I mean, I was
 get the victory. He has done, considerably credit from
 my counsel, and I have been that the whole might the
 class members. I think, however, upon the road. I mean,
 The Hinduism is a mixture, or is about to be a mixture
 it is in connection with the established church at Goshawari.
 This, I believe, is the first step from Hinduism.
 There have been some painful developments in the church
 at Ahmednagar. Some members of long standing and
 good-repute have turned out to be great transgressors; to
 have been so all along. Give my love to Mrs. & Miss,

Todd, Dulles, Atterbury, Fennice, Mr. Prentiss, all
 know what I mean. Mr. Lee. So V. & C. & Co. & Co.
 Fanny & Billy. Will either of them kindly write me?
 To about Weston, Livingston, Tinsdale, Field, Henry
 & the Barber take the greatest pleasure in hearing
 about you all. Mr. Hazen indicates his love to you as does
 Mr. Smith. (I almost forgot to mention that I had a fair
 visit all last month. You can't imagine how solicitous all are
 here when any thing is the matter with me. They seem to
 have the erroneous notion that I don't care for myself and
 they must care for me. I am, now, thank God, as well
 as ever. Affectionately yours Geo. Brown.

I labor in connection with the American Mission as of old
 speak besides in the thoroughfares. Hence the change of
 the Great Society. Hence republishing this week (see the com-
 pletely printed new New Testament in New Athin.)

Bombay Nov 15 - 1835.

My dear Mother, Harriet and Kate.

I will begin a letter to night, just by way of
 a distinct announcement of my intention to write you
 by to-morrow's mail. I have received two most prized
 letters from, (two each from Harriet & Co.) since I wrote. I
 was very much pleased with Harriet's account of her
 visit to the "Bitterburg"; and am delighted that they still
 hold me in affectionate remembrance and mention me in the

I am greatly interested in all that relates to you. May it be your privilege ever to enjoy intercourse with such and may you see and a far greater revelation in the image of God as revealed in the humble, kind and unpretending, than in richly endowed characters whose duties more questionable and whose constancy is in the morning cloud. I was glad also to read about Hales' visit to Lynn, though she might have entered into details and given me a circumstantial account of what she saw, heard, and felt, might she not? It seems to me that there is a stern, inevitable decree of benighted enmity against you by the postmaster generals of America, Europe, and Asia. It is not so, but all the post offices in the world unite together to address you the incouraging assurance that they know no greater joy than to transmit your weightiest despatches. The Barkers have just left Bombay after a visit of 2 1/2 months, which would be peculiar to Mrs W. Mr B. frequently charged me to send you his kindest regards.

(I have removed since I wrote you. After having spent 6 1/2 years in Comorahady (or her names) I have come to another part of Bombay, called Humatipoor. I took the place first for a preaching station, and after using it for that about a week, I concluded to come and live here. I have a pretty good sized room, some 20 feet square, opening on the street. The tract consists altogether

or folding doors which can be thrown entirely open.
 I preach two afternoons in the week, as we have discus-
 sions in the Chapel on the other afternoons. The people
 come in pretty well, sometimes filling the room and the
 sidewalks in front. In one corner of this room is my
 desk, books, and settle. On the latter I sleep, having had
 no other bed since last year when I gave my bed as a bed-
 ding to a sick man in Comerkadi whose furniture had
 been seized. (Here, by the way, is something that does not
 look much like Keshu's your right hand in ignorance
 of what your left hand doeth.) I had not used
 either bed or bedding for a long time before, so of course
 there was not the shadow of persuasion about it. (I think I
 have doubtless been pretty well for the miserable attempt
 at self-mortification. A man must be reduced to great-
 straits when he resorts to such means as this to get himself
 praise.) I continue to preach as of old in the Chapel on
 the Sabbath and also in the Hospital. Have also done
 considerable in the way of street preaching since I last
 wrote. Tardor, a young man that formerly lived with
 me, a member of the Ahmednuggur Church and studying
 for the ministry, embraced my views about Baptism, not,
 however, through any influence of mine and the American
 Mission dismissed him from their employ. I felt bound
 to give him employ. He preaches with me and preaches

institutions - the Free Church Institute. I had no particular desire to adopt him; not caring to build on other's foundations; and I know not how long he may remain connected with me. The American missionaries are quite content that I should support him. If you ask how I am able to do so, I answer, I have funds supplied by friends in this country, for mission purposes.

Mr and Mrs Casady (with their infant) have just come down to Bombay, as her sister, Mrs Capt. Vail, is going to England next week. Mrs Vail is suffering from abscesses. It is just a year since I married these two couples. I was very happy to learn this morning that Miss Julia Miles, the next eldest, is about to join the church. They have a photographic apparatus in the house and Miss Julia has been learning to take portraits. After having been pressed a good while to let my portrait be taken I, to pacify them all, sat this morning. Good impressions be taken, I will send you one.

Since I wrote you I received a letter from Mr Richard Shakespeare, at Mount Cross urging the claims of the Bhils and other hill tribes, to missionary effort. He describes them as characterized by remarkable honesty of speech. When brought up in court, and asked if they have committed it, they answer, yes, just as though no other answer were possible. There is only the one difficulty of

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the language, I seem to be answered by the Marathi to
be a foreign country. I do not, however, utterly abandon
the idea in going, but wait for guidance. Without
this, I cannot go. I am carrying on a controversy in the
Suryaodaya with an anti-Christian native paper here.
At least, I write the English, and Mr Hazen kindly
put it into Marathi for me. About twenty works have
passed through my hands as Secretary of the Tract Soc.
this year. I have to read all these in manuscript and
in type. They are in Marathi, Gujarati, Hindustani,
and English. Mr Hooper has gone to England.
You expect to see America. You will see her of course.
I saw a portrait of her & a letter sent out from it men-
tioning S. Graham. I never saw any thing so speaking, and get
ready to see her when I look at it. Yesterday we
were discussing the attributes of God in the Church. Mr Hooper
let them forth and worked them at some length. Afterwards
objections were raised. No longer, the passage, which opposed me for
two years at the seaside was there and talked us up of old. His
favorite position is that God is the author of all and that it
is impious to doubt it. He puts it into one man's heart to steal
and into another's to arrest him and furnish him, and he has
created hell for the wicked (whose wickedness is from himself)
and heaven for the good (whose goodness is from himself).
Apl is from himself, yet he makes these distinctions in dealing

with me. There are some minds in the community who regard this as a highly religious tract. I write little to you about my inner life. The Graces are well self given somewhat. Unhappy as I have much more and aird than good. It will be time enough when we are among the pastures of everlasting green, together, to talk of much that seems to be incommunicable in this world. I had the thought one sleepless night earlier, in the reign of

"The impression, he put both all their tears in bottles." These are to be future expressions of the sympathy of God with our present sorrows. Our wounds are not merely to be incubated by time. If God saw it necessary to withhold the expressions that our hearts demand, he will surely find it due to himself, hereafter to give special tokens that in all our afflictions he condescended and felt all we felt. Therefore the tears are bottled. We may forget them but God will reproduce them for the indication of his own infinite loving kindness. I was much gratified to learn from Bro Woods letter that he had seen you, and that you were looking so well. I wrote Bro Hubbard by the East mail. Give my affectionate remembrances to the Bloodgoods, Mrs Lee, Fred King, Mr Prentiss, Dr Skinner, and the Gibsons, and all other friends, including your friend Dr Metcalfe and Mrs Harrington.

In endless affection. Yours in love, peace and trust
Geo W Howard

Bombay Jan 15 1856

My dear Mrs & Misses Bowen

It has often been to me a matter of regret that I had so little opportunity of becoming acquainted with you previous to leaving America. But the esteem and love I have for your dear son and brother and the frequent opportunities I have had, since I came to this land of seeing him & speaking with him of you has drawn you so near my heart that you seem to me more like the friends I have known for years than those of so brief an acquaintance. It is some months since this good brother gave me your address and I fully intended writing but the early loss of my American vigor and an unceasing round of missionary duties kept me from telling you many things about the beloved absent one, which I thought it would give you pleasure to know. When I first saw brother Bowen I was troubled to see him so thin. It seemed as if instead of going about prosecuting his daily labours, he ought to be on his couch under the care of a kind nurse. But he always affirmed he was well and I recalled what one of you told me, that he had "a very constitution". Your message, dear Mrs Bowen I delivered to him, to which he pleasantly replied that

his mother gave herself too much trouble about him
 He has here a circle of dear devoted friends among
 different denominations of Christians, all of whom
 would esteem it a privilege to do something for his
 comfort and happiness. His a great conversation,
 enriched as it is from the storehouse of his intellec-
 tual treasures and his deep earnest piety cause his
 society to be sought for by the pious and intelligent
 portion of the community. He is a very dear brother
 in our mission. We all feel that he is prone to pay
 too little attention to his personal comfort, therefore we
 would fain in some way add to it. Today he is
 going on a little tour. Mr. Hazen tried to force
 some delicacies upon him for his journey, but he said
 he had "every thing." He had been looking around
 for some poor person on whom to bestow some sugar
 and tea. His European friends, knowing his bene-
 illingness to receive any thing from their hands,
 sometimes send supplies to his house during his absence
 so that he knows not where to return them. Such is
 your son and brother, a happy man with every
 thing that he wants; an example of humility and
 self denial to the world around him. I often wish
 you could see him it would so comfort your heart
 I feel that in giving him up for the sake of

Christ to labor in this land of night shades & darkness you have indeed made a great sacrifice. A maternal tenderness and sisterly affection sometimes plead that his presence is necessary as one earthly friend after another is passing away all these feelings would be pushed could you witness the great work in which this beloved one of your heart is engaged, could you see the hundreds of thousands in this great city who are snared upon their idols, and then see the cities, towns and villages teeming with idolatry all over this vast country, you would renewedly dedicate him to this glorious work. Our station, Satara, is about 160 miles from Bombay. Consequently I have not had the pleasure of seeing Mr. Bower since our delightful missionary meeting at Shimodangaer. I came to this city a short time since for a change of air and medical advice. By the blessing of Heaven I have been greatly benefited and shall soon return to our labours among the thousands there who are led captive by Satan at his will. Such is their ignorance, their satisfaction with their own religion, handed down to them from their fathers, & so great is their aversion to the humbling doctrines of the cross that we should despair of benefitting them if the promises of God were not sure that the heathen shall be given to him for his inheritance.

and the uttermost parts of the earth for his possession
 Pray that God would pour out His spirit on us &
 our labors. We are a feeble band among these millions
 of the deluded followers of Satan. Oh who will come
 to our help. I enclose a likeness of brother Bowen and
 three of his pupils taken by a young Parsi. I wish
 very much I had a good daguerriotype of him to send
 you, but this is the best I have. The young native
 who took it is a beginner. I think a pupil in the Board
 school. The light was rather strong, so that our good
 friend has a little unnatural. Brown on a face
 Those girls are very much attached to him. The mother
 told me they felt under very great obligations to
 him and all of her family were very anxious to do
 something for Mr. Bowen, but she told me she will
 receive nothing from us. Your dear son and brother
 does not know I am sending this picture, but I
 thought it might give you pleasure to see it. I pro-
 ceed another to send to Mr. Bowen in New York who is
 an admirer of Mr. Bowen's character, but it is not so
 good as this, so I shall retain it. I am glad you receive
 the Guardian and thus get at the thoughts and feelings
 of one so dear to you as they are written from week to
 week. We always had the little paper with much
 pleasure. This hasty note is merely an answer

but please let this article and confer on an absent friend the privilege of receiving a letter from you. Mr Munger and I are alone when at our station. Yet I love India and would rather toil here than live in all the enjoyments of our favored land. I hope my dear Mrs Bowen that the Lord is dealing gently with you and giving you comfort & health, and that the joy of his salvation fills your heart. My dear husband joins me in desiring that the Lord will bless you and cause his face to shine upon you day by day. Believe me your affectionate friend
 Mary E Munger.
 4 Bombay Feb 16 1836

Dear Mother and Sisters.

I received Harriet and Hattie's kind letters of Oct 29, in December, since which I have received nothing. I also had the great pleasure of receiving a letter from Dr Smith and another, a good long one from Mrs Smith and am exceedingly grateful for their unmerited remembrance of me. I hope to write them by this mail, if I get time, if not, by the next. I should have been in possession of another letter from you by this time, no doubt, if the English Mail of Jan. 10 had come in; but it is unaccountably got out. Some accident must have occurred

If it should remain out ten days longer, the Europeans in India would be in danger of losing their wits. How much they value communications with Europe. The most magnificent things in the East are despised by them on comparison with the Atlantic's mail. Yet how little do they ever think of returning thanks to God for it.

I am very glad to hear of the arranged marriage of Nelly Bloodgood with Mr. Peabody, and of the satisfaction it gives to Nat and Polly. May the hopes cherished be abundantly realized, and the best blessing of heaven crown this union. You mention the marriage of Mr. Heyde to Miss Margaret Fleming. This name is familiar to me, but I cannot quite identify the party. I remember a Mr. Fleming that married Miss Angelina Stebbins. Is it his sister? Many thanks to Mrs. Gordon, Mrs. Utterbury and Mrs. Flakeman for their kind remembrances. Give them my cordial love. Did I write to Mrs. Lee after her bereavement? I am afraid I omitted it. Kindly call her attention to the Daily Meditations in the Bombay Guardian. She will know where the texts are taken. I am afraid you have had to pay more for the Guardians in consequence of a neglect of mine. I should have posted them

to go by Southampton. Henceforth I will remember
 you will see that I have poured a little in the North
 in the ocean. The new Governor General, Lord
 Canning visited Bombay last month on his way
 to Calcutta. I attended his levee in the Town
 hall. Lord Dalhousie has been eight years our
 Gov. General, and has greatly distinguished himself
 by his administration of the Government. These
 eight years have seen the most mighty changes
 and improvements in India. The Punjab, Pegu
 a part of the Nizam's territories, and just now, Oude
 have been annexed. We have a new opening for
 missions in Oude, It is unspeakably desirable
 that the whole of the Nizam's territory should be
 brought under the Company's sway. I was absent
 a fortnight on my late tour. I have such a multiplicity
 of engagements in Bombay that I find it difficult
 to remain long away. I have abundant opportuni-
 ties of preaching. These I have every where in due
 The preaching at my own house goes on as usual
 Large number attend, but there is no permanent
 audience. People come and go. On returning from
 my tour, I found that some persons had possessed
 themselves of a key and entered my house, unbidden
 I suspect Mr. Cudde, Mrs. Mc Linger and Mrs. Hays

As yet we had been pleased there, my comb mended.
 One can get no redress for these things. The same
 happened before in the days of the "Harm". I
 only wish everybody could sleep as comfortably as
 I do, whether I lie down, far as well as I do
 whatever I eat. I have no ungratified desires with
 respect to worldly things. I seem to have had
 more of the life of God in my soul since the
 first Sabbath of the year. The great thing impre-
 sses upon me is the importance of manifesting
 God in every thing I do, and without reference to
 any thing, alteration. And I seek ever to bear in
 mind, that I have no manner of right to exist
 for any other purpose. It is each reason in me
 to be exhibiting myself. My faculties, my members,
 my organs are given me that I may do, not my
 own will, but his. Self consecration is not good
 for a day. It must be renewed hourly and daily
 in me often. A perpetual consciousness of a present
 God, to whom belong all my powers and opportu-
 nities for the showing forth of his glory is what I seek
 to have. I find that in company there is a perpet-
 ual remembrance of the company, and a necessary
 adaptation of oneself to the company. Not a word is
 spoken without some kind of ^{preliminary} reference to

the mind to the parties hearing and consideration
 of the way in which they are likely to be affected. Why
 should not God be equally remembered? Nothing is
 more important than praying without ceasing, and
 giving way to God. Had some pleasant thoughts
 last night as I lay awake in bed. First the idea
 came into mind, suppose this great building should
 tumble down upon me as I lie here. Then I saw, it
 cannot. God upholds it. All the night long he holds
 up this ceiling over my head, so that I can sleep in
 peace. The building in itself can just as easily
 fall up as fall down. You see that my notions of
 Natural Philosophy are very unphilosophical, judged
 by ordinary standards. But I thoroughly hold and
 have for many years, that it is absolutely impossible
 to account for the fall of any thing, or for any movement
 or change in the material universe, except upon
 the hypothesis of a present willing and efficient God.
 I thought also that there was no motive so powerful
 as an intense desire to please another, and resolved
 to lay myself out in every thing just to please God.
 Of course such resolutions have been made a thousand
 times: words cannot picture forth the particular
 phases of experience. It seems to me generally
 sheer nonsense to speak about myself, for I cannot

convey any proper impression of the kind of converse my soul has with God. Every body can say the same. The mail is in, the Southampton steamer having deranged her engine. In consequence of the delay we learn that the Emperor has signed a treaty of peace, or at least has accepted the conditions proposed by Napoleon. The mail brings me a letter from you, however, which is a disappointment. I take notice that steam postage between England (via Southampton) has been reduced one half. It ought never to have hindered you from writing, much less now. Mr Hazen has gone with his family to the Mahabaleshwar hills. He will return in a week or two. They will remain till the rains (June). Mrs Wilder has presented her trust-born, with a daughter. Mr Wilder's health is not good. I fear they must be going home in the course of a year. Not however, if his health will at all allow him to stay. The Neungers are again at Satara.

The Barkers are at their new station, & both are doing well. The Rev. Adorn White, a new missionary (Free church) has arrived to labor in Bombay. This however, will only release Mr Murray (Pittell), who goes home in September. The first thing every new missionary does on

on arriving at his field, is to send home the most
 useful and experienced missionary. Mrs Fairbanks
 coming may possibly release the Hazen's. I believe
 however that in many instances good comes from their
 return to America. The Missionary gets a heart as
 well as body to labor long there. But I speak not
 with any reference to myself. You ought to have
 sent the account of my secession to the papers. The
 thing will of course be made known, and it would
 have been better in this way. But it is no matter.
 Eight years in Bombay and not the beginning of
 fruit. I hope you have learned to bothy yourselves
 with no more hopes concerning me ^{that} that I should
 humbly accomplish the good pleasure of His will, and
 be found with you at His right hand in that day.
 And that you have quite got over any delusive expecta-
 tion, that your brother, your son would be a distinguished
 missionary, a distinguishingly useful missionary.
 Hearty love to all friends. I hope you have seen
 Fairbanks, and Ward and Mrs Home. Put yourselves
 out for Mrs Home. Write to her, please.
 Yours in ever so much love George Bowen

Bombay, April. 16 1856

My dear Harriet

Yes if but a line. Two dear letters of yours
 come my last. Mr Stanburke's calumnious remarks
 about my white pantaloons &c I strongly deprecate.
 You ought not to listen for a moment to such
 representations. You may be sure that he looked upon
 my pants with a jaundiced eye, else he would have
 seen them to be immaculately white. considering
 I do not know why he should stab me thus behind
 the back, and destroy among you my bit of a well
 reached reputation for cleanliness. As for my shirt
 collars there is not the shadow of a foundation for
 the remark he makes upon them. They will look
 defiantly upon him when he returns and as with
 standing all the snariness and unreasonableness of my
 countenance will I dare say make him turn
 pale with a sense of the wrong he has done.
 And if I could bring myself to it I could tell
 you tales of him that would convince you that
 he is not at all the one who should come forth as
 the champion of missionary greatness. But in
 all generosity I forbear. Yet if I hear any more
 insinuation to the effect that my Holy (wash-
 erman) is a myth, I think I shall just transfer

his monthly bills to the authors of these insinuation
I think that will effectually cure them. I had
it on my mind to get myself photographed and the
likeness of myself, pants and all sent to you, that you
might judge for yourself and that Mr G might stain
confounded and abashed. But this is still in petto.

I hear to day that one of the young men mentioned
in the Guardian has been baptised at Admednuggum

I preach now no more in the A.M. Mission Chapel
as Mr Hozer can easily conduct the services there
but in my own house. I am more satisfied with
the audience I now have. They are voluntary do
not come because they are connected with the mission
ary and are expected to.

I am just now very much
interested in a young man confined in a house of correc-
tion, condemned to twelve months hard labor and whom
I believe to be innocent. I will try and see the Governor
in his behalf tomorrow

In taking up the new life
of Sir Isaac Newton by Sir David Brewster, I found
the introduction related to persons and places familiar
to me. Namely, to Mountbourn park, its library,
and the Fellows. I hope to write soon to Fellows

For all faithfulness yours Geo Bowen

My dear Mother and Sister.

You will perhaps be surprised to learn that I have just been writing to Mr. Fellowes, after a break of more than 10 years in our correspondence.

I have had the pleasure of receiving two letters from you since I last wrote and return you my best thanks for the same. The first one went up to Mahabuleswar before I received it, coming under cover to Mr. Hazen who was then at the hills. But the second one came to me direct, and is I think the first letter that has come on this way to me. Mr. Hazen just put it in an envelope, addressed it to me and put it in the Post office. Now I want you to send your letters in this way, that is, don't take them to the rooms at all, but direct them as you usually do, adding via Southampton. Put under $\frac{1}{2}$ an oz and pay 21 cents postage to England each, and they will come to me all right. This you see is not putting you to the slightest additional trouble, and it will be a decided advantage to me, for Mr. Hazen may occasionally be absent from Bombay. The steamers with the Indian mail leave Southampton the 14th and 20th of each month, and if you would post your letters 13 days before these dates, they are likely to come on without

delay. Your last letters were very welcome. I am very glad that Mrs Mungger wrote to you and that Harriet replied. Mrs Mungger was very ill at Mahabulshwar when the letter came. I sent it up to Mr Mungger and I have no doubt she saw it. Poor dear Mrs Mungger. You will be greatly grieved to learn that the Lord has removed her. She was taken at the hills about five weeks ago with inflammation of the bowels, was frequently at death's door, improved sufficiently to be conveyed to her house at Satara and there died last Tuesday.

Brother Mungger wrote me as follows. "Dear Bro Bower. God has taken my precious wife. She is no longer a child of sin and suffering. Jesus has put upon her a spotless robe and made her a guest in the mansions of the ~~fat~~ his Father's house. She went from us this morning at a few minutes past 11. I do rejoice in her gain and deep are my sorrow for my loss. There is an empty place in my heart. Who shall fill it? I have asked the Saviour to come in and abide there. Will you ask him for me?" "He will feel the stroke inexorably. She was most dear to him and she was every thing that he could wish in a wife. I believe she made great progress in spirituality after coming to this country. The second

to have a true missionary spirit. He was a friend
 to me. Why should I say was? May his friends at
 home be prepared for the sad tidings. Thus four
 wives of American missionaries have died in about
 four years. Three of them belonged to a Tatarian

John letter brought the news of the departure of that
 other precious and beautiful soul Mrs Lu. Heaven
 has set sufficient treasures of its own for us, but
 God must increase them by transferring thither
 the most precious things of earth. Christ is still
 busy preparing a place for us, adorning it more
 and more. Thanks from the excellent extracts

from Dr Metcalf's letter. He seems to be a man of
 true attainment. There was lately here an American
 Dr Wright. He was in the service of the P. & O
 Company as surgeon. He went to Europe by the
 East Steamer. I got much attached to him, and
 gave him a letter to you. It is seldom one sees so
 good a specimen of our country here. He was a
 Baptist and I believe a child of God. I frequently
 met Americans. I met one lately who enlisted in
 the Honors army and was many years in the
 north of India. He is from Lansingburgh. His
 name is Gtappen or Spotten but he changed it on
 entering the army to Scott. He is another sent him.

out money to purchase his discharge and return
 home. He got his discharge and came to Bom-
 bay where he squandered his money and then
 entered the Indian navy in which he is now a
 Quarter Master. He seems somewhat seriously
 disposed. I forwarded a letter to his mother lately.
 The Hazens returned to day from the hills all very
 well. I am enjoying my usual health. I preached
 three times yesterday, once in Marathi at the Chapel
 once in English at the Free church and once in
 Marathi at my own house. You speak of the frown
 on my photograph. It does not belong to me I think
 but was thrust upon me by the glare. I am now in
 my ninth month. The rain is descending as I write
 in torrents. A week or two ago I was walking in them
 and had to wade through a large sheet of water about
 a foot deep. You can send much more for half an
 ounce can't you get my friend Mrs Stimpson, who
 does not want to be forgotten, to write? and Bakerell?
 and many others. Don't let any body suppose they
 must write religiously in writing to me, but write
 as their heart prompts them. I take an interest in
 whatever truly interests them. I was going to say
 something about angels not being perhaps so angelic
 as we suppose, but it is no matter. Some writing the

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last word, I find my domestic foes the rats have
been playing some detestable tricks this evening
I missed a portion of a Marathi manuscript
sent me from Ahmednuggur and was utterly at a
loss to know what had become of it
when at last I found that it had been carried along
with ever so many other papers into a drawer of
my desk and thence into another drawer. I found
some of your old letters. These were not damaged
but a little piece had been eaten out of the Nagpur
manuscript. They have played me such tricks
before. They are one of the miseries of India. They
have a most offensive odor. Some are of an enormous
size, all but as large as a cat. I frankly confess that
I abhor them, and have kept terms with them too long.
They must have a taste of strychnine.
June 1856.

My dear Kate - As my last communication from
home was a letter solely from you, it is but fitting I should
single you out in addressing this; though I may perhaps
forget before I get through that I am writing to any one of
you in particular. I run you all together very much in my
conceptions and affections. I have the advantage of standing
out single and insoluble to your apprehensions. Two snails

have however come in since I heard from any of
 you. I have a dim shadowy feeling that it is some
 time since I have written to you, but I hope it is not over
 two months or so. At all events I have sent you some printed
 communications which you are at liberty to require as
 written for you expressly. In return for these I expect an
 indomitable faithfulness on your part viz. that you will
 regularly write once a month at least. You ask me
 to write to Gertrude Farlington (which, the mother or daug-
 hter? The mother, I suppose. Well, and seek an early
 opportunity of doing so. I am glad that she is pleased
 with her non-church relations. I remember the church well.
 I heard Mr Eaton preach one Sabbath evening in February
 or March 1844. I had been out to Hingstbridge to see Frank
 that same day, returned in the afternoon, John or Babbell
 & Hedley was at the house in the evening, but I left to go
 to church because I had written (in compliance with a request
 to attend church once at least every Sabbath. I was then still
 in the bonds of sin, iniquity and infidelity. I think I must
 have told you of an interesting American that was here
 before the moonoon, Ed Wright. He knew your friend Dr
 Beal. He wrote me the other day from London. He has
 been communing with Baptist & such people ever since the
 occasion exceeding. He has now gone to Paris to pursue some
 medical studies. I pursue my usual labor. (You will

send me the Guardsman about our attempt on Wednes-
 day last. This is the great festival of Western India
 that day. There at least 100000 people in the Esplan-
 ade - on beach. & friends of mine, Mr. Peyton, conceived
 the idea of getting a pulpit made with canvas, there
 I proposed to preach. The pulpit or scaffold was covered
 with red cloth, and borne on the shoulders of four others,
 (poets) was a conspicuous object. & so soon as it was planted
 and I had got into it, I saw a sea of heads of all colors
 assembled around it. I gave my voice to it with utmost plea-
 sure for a little while, I hope, was heard by many. Afterward
 "some kind fellows of the lower sort" resorted to oblige my
 voice by their clamor and succeeded with Narayan. This
 made it impossible to carry on the preaching, but with no better
 success. Then we alternated for some time. The people
 became more unruly, we got back and forth. Then at
 last, we finally got up in the pulpit. Seeing that there
 was likely to be a riot, we dashed and fled away, the pulpit
 the attempt was not successful. I was somewhat disap-
 pointed. The whole difficulty was caused by one or two individuals
 & friends we found opportunities of preaching and discussing
 the Secretary of the Trust Society, I have much to do. I men-
 tion only one item. I have to read the proofs of all the
 books and tracts printed - and generally more than one.
 We keep the press all the time busy. For instance are

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bring out a tract on every native holiday, adapted to
that holiday, and generally get many thousands into
circulation. The Spirit of impetuosity is very prevalent just now
among the young men. Not that they renounce the obser-
vance of many hereditary religions; that would smother
them in infidelity; but they seek to familiarize themselves
with the arguments of European infidels, and to reproduce
them in native illustrations. On the *Angarodaya* I reply to
a Marathi paper of this kind. My pillow had
broken open for three nights. The circumstances were
these. On Sunday night, after midnight, I was awakened
by a person at my window, calling me by name. It was
the the army who lives up stairs. The land there was a man
occupying apartments on the floor above me) who he feared
now about to kill his wife, and he wanted me to go and
speak with him. The house is a large double house, with
an entry and staircase on the middle, and lodging
places on each side of the entry. I occupy rooms on the
lowerment. I went up and heard the man threatening
his wife, called out to him to open the door, which he refused
to do, and had some words with him for abusing his
wife. I went down to my room again, and was soon
asleep. The next day, as I afterwards learned, his wife
went to the hospital, her face being much bruised by blows
he had given her, and being apprehensive that he might

will be. The following day he came to me and when
I asked for having visited me, he said he did not
know I was in the town. He said his wife had left him
and he did not know what had become of her.

That evening I went to a great meeting and came home
about ten. I entered my door (the door was open) and
heard the sound of some one which I called in. I
went to the door and lighted my lamp; and then found the
door opening in the entry, open and a European and a
native policeman were there. The European, a member, was
told me that the door had been broken open and my
place entered by all the police. The man who had not
killed his wife, besides the policeman that his wife was
in my room. He entered them with a light and
Mrs Smith, the night watch, attracted by the noise entered
immediately afterwards and found him and spoke
to him about what he was doing. Then he went out
buying and went off. I then placed a policeman
to watch the door. I concluded at once when I saw
this that the man was in the house for I had never
been thinking of any such thing, ever since he had come to
the house. The next morning I found that he had gone
to the hospital. I have seen many in this state since
I came to Bombay. They are ready to perpetrate any
kind of violence or murder, whether upon themselves

or others. Perhaps I have occupied too much space
 with this. I have been reading a book called *The*
..., it is written by a lady, Miss Hilderly, daughter of
 the Headmaster of Winchester. Many noble, sound,
 and admirable ideas in it, and many also that are
 very good. The book is quite readable. I think this book
 affords a very good specimen (favorable) of the unchristian
 religious speculations of English religious people now a days
 when every one makes his own system there is needed a
 great deal of the spirit of God set to all into innumerable
 errors. We have heard with much satisfaction of the
 probability that Bro's Wood and Starbuck and two other
 missionaries and their wives, would at least in July pass
 Bombay. May they come in the fullness of the blessing.
 The Lord be with you all and keep you kindly, at all
 places to have perfect continued health My cordial love
 to all dear friends.

Yours ever

George Bowen.

Bombay August 29 / 36.

Bombay Oct 5, 1856

My dear Sisters and Mother,

I was much refreshed by receiving two letters
 from home by the best occasion, dated July 2 and
 July 30. The first was marked, "returned for postage"
 and I suppose was returned from England to America

in a succession of some irregular writers. Harriet was
 visiting at Paterson when the last letter was written.
 Many thanks to Kate for doing her part. I thought this
 absolutely damaging, in fact given a death blow to a
 "manuscript work," by turning up the chief source of
 before the fact. I was sure I must have seen it and that
 what you have is an interesting and important fragment. The only
 good I can discern is that this work could have been brought
 would have been by the way a class of very numerous
 in the community but still having a distinct existence
 that a heretic seeing the world as they viewed it, having
 their aspirations, their sorrows, her doubts, their religious
 they chose to call it, their sense and their nature, has
 yet become a most sincere believer in orthodox Christianity
 and proper to have torn my park in Christ, what he has so
 faintly reimagined literature, philosophy, and the dream
 world in quest of the many long years - I really remember
 scarcely any thing about it. I had engaged upon it up to the
 very moment when I was shown the bulk of Christianity;
 its completion arising from my own mid-life work as near as might
 be, simultaneous now. The ingrossing nature of my own perception
 and the disgust for my old errors which they are really brought
 with them, hindered me from looking to that point. I believe
 and it is surprising how entirely a multitude of things
 have faded from my mind that were formerly its

constant tenants. In that, Agathon in existence probably not. I believe I have never told any human being what I designed in that. My idea was to take Christ; in the period of his life before his ministry, and represent him subject to various temptations, according myself of the silence of Scripture with regard to his lonely manhood. This idea was cherished by me as long ago as when I was in Europe. It first appeared in my diary. I got a new Testament (French) when I was in Spain, just to see what scope it would give me in this respect. In all this I was a perfect unbeliever, and took Christ just as I would have taken Prometheus, (regarding him (that is, the incarnation) as a mythological character. Under these views, I wrote some strange things. I have most of the original matter of this in a MS. book. Mr Robert Brown, one of my best & most than friends, goes home by his mail. He is a wealthy merchant: very rich. I rec. 1/2p. He goes home for his health. His diary is ever in your hands. I have frequent opportunities of preaching in the Streets and on the Esplanade. Was at a lecture in defence of Hinduism, last Saturday evening, and replied to the Brahmin's arguments. I went to Mr Keller's, as you suggested, and, by return of mail, a delightful answer which I am sure you will thank me for sending. Mr Hazen wishes me to give you her

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love I have just been dining with them and conducting
things in Marathi service. My love to all
Yours in all faithfulness
George Bowen

Bombay - Dec 17 1856.

My dear mother and Sisters.

It is about two months since I received any
thing from you and about that time I think I
wrote to you. I hope in a few days to get something
from you. You have accustomed me to the monthly
letter and you must not depart from this good custom.
John & Peterburg's letter within a month before yours came
by the same mail that brought yours. The cost of
his was exactly double that of yours, though both were
considerable weight. It is come through Mr. Kerrin, and
yours was managed by yourselves. This will show you
whether I was right or not in asking you to send mine
by Jeyoy's your last letter very much. It is very grateful
to think that I write any thing that is helpful to you
and that, if it but one or two others, I feel that I am
called to give out what is in me, as far as providence
intimates, and to receive what I have attained to be near by
providence. If it should be neglected 10.0 paces, what of

that, I suppose that by a very little concession to the spirit of the world, I could write something that would be far more attractive generally. But I never feel that I must look to the standards which God has given me, no, not every time in the balance set before me. I often feel as I add a sentence to an article, this is not for the world, but beyond its influence. There is a very great temptation to a writer or speaker to make a little more of the human audience than of the divine auditor. I suppose there is a very little written that the writer would like to read about every word of it in the presence of Christ. Many a young man ago I was, from God's grace, to live a life of faith and it will not do for me to shrink from a life of sterility if this is to be the reward. I suppose it is. I never dreamed that God would take me so literally at my word, in the promise I made him. It is very easy to make promises to one who you think will not require you to fulfil them. But if I held the Lord to the letter of his word, he may and will hold me to the letter of mine.

Have you read the memoirs of Mr Grove. He was a missionary in Bagdad and afterwards in India. I never met with any society. You will find it singularly interesting, instructive, suggestive. I am not seeing it in this week's Meridian. I was intending to send you a photograph

of me taken - yet the Truth. Well, perhaps you will like
 the New Year. Nothing could be kinder than the
 Association's offer to have the expense of printing in
 daily meditations. I have no manuscript. But the
 children with his family will probably be going to
 America in a couple of months and I think that
 you will see a file of this year's "Gleanings" by them. You
 still speak of my foolish notion in your journal.
 I suspect however that I read your remarks with interest
 when I came away. I have two little volumes containing
 my diary from 1744 to 1747. Fred King, by some
 of permission induces me to let him have them. Whence
 as the will of the Lord was so. I gave them to
 him, and I have often since wished that they were
 with me. I shall be delighted to get your suggestions
 by, as (Gurrut's and Kati's) journal looking eagerly
 for the arrival of the missionary party. This is hardly a
 letter; but I can trust you best with multitudes more things
 to say. Kindly send the enclosed to John & Mary.

With love to all

Ever your affectionately
 Geo. Holten

My dear Mother and Sisters.

Last Monday the 10th January, the mission-
 ary party of eight arrived at a voyage of nearly
 five months, all well. But I had your
 photographs (Harriet and I) do not
 accept my best wishes. I have not yet learned to
 like them - as I do the one thought for me. I mean
 never to be so late the worst ill doubtless when
 they are still, I want more. I am Harriet, saying
 you a letter that you are the number of yourself to me
 4. rings to - there is something better than youth,
 and that is a little to parental youth. What we can
 see is but a temporary visibility, a gentle disorder,
 like a headache that changes one's appearance, but
 only for a day - the shall awake in the beauty and
 bloom and glory of heaven's inviolable youth. In
 another word of view, we must believe to know as much
 youth as we have faith and love. Faith is the conservative
 salt; and the soul where it abides unbrokenly lives on,
 blooming in the sight of God and responding to a
 heavenly perfection. Christ is our life and that life
 surely knows no winter, no age. Let what is mortal
 fail and die, we shall only be the more immortal. I was
 much pleased to hear what Bro Wood had to say of
 your whereabouts, appearance, conversation &c. of how and

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her remarks. I very to be sure thought that I think
was seen in S. I without your seeing him. It is
what you have seen at the House and that you are
driven to see. I received a letter from her some time
ago, the first, and should write by this mail, but will
scarcely have time. With the Guardian this time
I send a copy of the letter written and by my own
missionary wife. You once see a for a copy; but I sup-
posed I had done so, wrote the other day. I found a box
a box. The Hudson's Bay Company are on Monday;
eight American missions, but they will be all
away to the Dec. in shortly. The Windsor Colon
with whom I was discussing some time ago, were
held forth on the sands at Black Bay, where I used
to discuss with a Purser and others. no more could
see a great discussion. The Purser, as we would say,
shifts his ground, and in time of deliberation, Windsor
attacks Christianity. He said with some copies of the Old
and New Testaments, which I sent him some time ago,
and which he appears to have read considerably. The
Antine took a considerable part in the discussion. The
new missionaries were present and appeared to be much
interested, though of course my understanding little. There
were several hundred present. I liked the Bounding
Creek, what I have seen of him. It appears that his

Fairbanks took with him to London a copy of the
 Bombay Annals containing all the Sabbath
 Meditations, and left here with a post paying home
 I will ask him to give an order for them, and will
 send it to you, so that if I live to the bury, so willing to
 undertake the pecuniary responsibility, you may
 get them published, by that house Jewell & Co, or by
 any other. I am long expected. I have come on the
 same day that the missionaries did. Give my best
 wishes and congratulations to the new married couple.
 They are not too late, I hope. I have never been so
 overwhelmed with work as during some months past
 Detroit, so I say overwhelmed. I am flourishing
 like a green bay tree, - and industriously. I speak of
 fruit on earth. There is not one leaf on the ground
 that I call away. Mitchell goes home by this mail.
 What do you think I have just done. Put up three
 photographs of myself, one of Mrs Leith, one of the Scotch
 artists of her school children, one of Mrs Graves; and
 will get Mr Mitchell to take them as far as England.
 I think the postage across the Atlantic will not be
 much, as they were quite light. Perhaps I will send
 another batch one of these days. I have probably written
 you about a determined enemy of mine, Mr. Pugh
 Low. He published lately his eight tracts all about me

Giving extracts from my writings, interlarded with
 such expressions as Herod blasphemy, you lie, &c
 &c. If I had one day see I would find it. He has
 lately had a great triumph. His success in the City
 Commission, Mr. Hoar, has adopted all his views and
 his spirit as well. The royal not to be officiousness.
 All not in manner of God's. I have witnessed
 power in these parts, and the people of God's
 weakness. Excuse my careless, rapid writing, this
 speaks love to all friends.

Yours in the best of bonds

Bombay January 16. 1151

Ed. B. B.

Don't get tired of inquiring for me. My son's name
 shall be most happy to hear from him on the subject
 of baptism or any other subject. I am perfectly
 satisfied that I was scripturally baptized by you.
 Remember me to the Quaker folks.

Two words wishes me to give you no love, Enclosed are
 some lines from Bro. Smith's

My dear Harriet. I have the pleasure to acknow-
 ledge your kind letter of Dec 3, & that of the same,
 and thus of the 31st Dec, and return you both my
 best thanks for your affectionate perusal. Let do
 you know that I was going to intermit this mail

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so much I have to engage my attention, - and have only been induced to write to day, by the necessity, real or supposed, of administering a reproof shall I say? a criticism. I may perhaps be altogether wrong, and it may be that there is not the slightest necessity for me to give myself any uneasiness; but some remarks of yours about a book that you have read and which I have never seen, entitled, Seed-grain for thought and discussion. by a Mrs Lovell, rather jar upon my feelings. This book you say contains extracts from Emerson, Martineau and Carlyle; and you write in rather a commendatory way of these writers, saying, "that they give virtue a high place, the highest, in fact, do everything but humiliate themselves at the feet of Jesus." I look upon these persons as the enemies of all righteousness, and the deadliest foes of virtue. Mrs Martineau is that most hideous of beings, an Atheistic woman, the translator and panegyrist of Hume, who would have the worship of Man substituted for that of God. Carlyle too, is a pantheist and avows sentiments that tend directly to the annihilation of ~~virtue~~ the very idea of virtue. Like the heathen around me, he looks upon sin, as a necessary infelicity of our condition. Sin is not sin, in his theory; man not really guilty. Emerson uses

the same language. Now if these persons just uttered their ~~illusions~~ and ~~injustice~~ and left it there there would not be much to apprehend from them. But they wish to be thought humble and loving Christians, at the same time that they hate the true Christ with a most unexpressed hatred.

This it is that gives them an influence. But the Christian is one whom God hath gifted with power to detect the true character of these teachers, and whom God has commissioned to testify against them with unflinching faithfulness. Be not deceived, these writers are infinitely more mischievous than Tom Paine & his crew. They wear sheep's clothing which he did not.

It is impossible for blasphemy to go further than it does in their writings; and that too in the very sentences which are intermingled with the phraseology of the Gospel. I write not from prejudice but from conviction. I bear about with me the scars of the deep and numerous wounds which they inflicted upon me in the days of my infidelity. I can well forgive them the injury they did me, though that injury if it worked itself out would have destroyed my soul forever and involved the perdition of others. But can I ever fall in with the world's way of serving these men and their doctrines? Can I be led captive by their quills, as per-

as to look upon them as sincere, though sectarian ones?
 Can you? I must not. In reflection I conclude that
 you did wrong in reading those old manuscripts
 of mine on which you lately stumbled. I fear they
 have done you harm. You have intertwined yourself
 in the sentiments there brought forward, because they
 were those of your brother. But no, they are those that
 I hate. To burn up those manuscripts, I conjure
 you, or let not my old self come up again from its
 proper hell to do mischief when I am seeking to do
 good. I would not have you read such books as you
 speak of. I believe you can do it with less harm
 than others. But you cannot read them without
 mentioning the reading of them, and thus some weak
 brother may perish. My dear Harriet there is some
 thing in you that you need much to beware of.

Your love for the intellectual, the uncommon,
 the out of the way. Your power of appreciating and sym-
 pathizing with elevated views, poetic ideas. Do not high
things. Even in religion there is danger of your suffering
 from this tendency. You may be much taken up with
 a Head. Guyon, a Fenelon or a Pascal, when some much
 better Christian, whose society is far more to be prized, who
 is unquestionably devoted to Christ, living next door to you,
 is perhaps overlooked, and thought of, - because common place

But the Lord has it seems - to me dealt with you in a way that was peculiarly designed to humble you on account of this profusion for the amercement.

I hope you enjoyed your visit to the dear family at Tallowan. I am expecting to hear of it in your letter to come next Monday. I wish with pleasure what Keate says about Mrs. portrait that is to come I shall be delighted to get it, and hope she will not decline sitting for it. I was reading in a book the other day, called *Life of Christ*, or *memories of Mrs. Mary Winstanley*. I think that Mrs. would be interested in this. Mrs. W. was in New York from 1815 to 1830. The name most earnest, holy and useful Christian I wrote to Mrs. Home by the last mail. It seems to me that it will be a most desirable arrangement, if the Lord effect it, for you to live with the Richard Brown. I shall be very glad to hear from Mrs. Brown. Tell me all about him and his family. In the Evening you will find express notes of my mission, my doings lately, chiefly confined however to my discussions with the Brahmins, who has lately become so prominent as a defender of Hindooism. I go this afternoon to meet him again. I have considerable audiences in my house several times a week. Bro. Wood and his wife are now at Tallowan; send their love, Adieu the Hazen

Mr. Hibber has not yet received permission to go home. The Hardings are in Bombay; the other news ones have gone to the Deccan. Kate mistakes when she says "You speak of one of our letters having been delayed apparently on account of postage. Not so. I merely mentioned the fact that a letter sent to the press came along with a letter posted by yourself, a fortnight later and cost more. But do as you think best. Rates of postage are now so low that you need never take them into account. You can send by Marseilles now for a slight advance on the Southampton rates. Mr. George Miles, son of the gentleman in whose family I teach is to be married on Monday next, and I am to marry him. They are expecting Mrs. Heath, their daughter with Captain Heath from England in Madras. Mrs. Howell, another daughter is in England.

March 1857.

June 10.

My dear Mother and Sisters.

Oh yes - if I mistake not two letters have come from you since I wrote, one of them written by Kate and Harriet. Since I wrote last, India has become the scene of a vast and dangerous revolution. It has been hitherto confined to the Bengal army, but you must bear in mind that this army is scattered

over the whole of non-permanent India; that is from
 Punjab to Afghanistan. It consists of about 120
 regiments which if they could effectually combine
 would of course be irresistible. The English (troops
 and all others) are a mere handful comparatively.
 The first mutiny took place at Barrackpore (Calcutta)
 in April. The disaffection was caused by an idea,
 that government had planned to destroy their caste
 by giving them cartridges prepared with animal
 matter, beef fat for the Hindoos and hair for the
 Mussulmans. The mutiny was speedily suppressed;
 but the disaffected were just disbanded and allowed to
 go their way. Nothing was thought of this mutiny.
 But on the 10 of May, at Meerut (30 miles from
 Delhi) some 65 soldiers having been put in prison on
 account of the cartridge fantasy (for there was really
 no objectionable matter in the cartridges) the rest of
 the soldiers mutinied, released their companions, and the
 whole fell upon the European population and massacre
 all they could find, men, women, and children, with every
 circumstance of brutality and aggression. They then
 made off to Delhi, where they induced the native troops
 to join them and so get possession of the town and fort.
 The Emperor of Delhi you must know has been allowed
 by the H. Co. to retain his title, though he is a man

stipendiary of the British, with a shadow of authority. But the mutineers have rendered allegiance to him or his son, and are suing to set up an independent sovereignty. At Delhi there were frightful massacres of the English. Since then, almost every day has brought us the account of some new outbreak, until it seems as though the panic were to spread through the entire Bengal army. Happily this army is distributed among 30 or 40 different military stations, far separated. At these stations there is generally a regiment or more of European troops. In most cases the mutineers have been subdued and disbanded, after a conflict, after murders and arsons, and have gone off in the direction of Delhi without arms. There has been very great delay on the part of the British army, in marching upon Delhi.

One reason, I suppose has been, the danger of leaving the country unprotected behind them. Just as he was setting forward from Harmand the Commander in chief died, of cholera, it is said. We have our details; and suicides have been so common of late that one naturally surmises this. We are momentarily expecting to hear that Delhi has been taken and the revolt suppressed at that place, now its great centre. But we may be disappointed. The insurgents may be able to defend themselves and even to get some victories over the British; there may be massacres more

fearful than we have yet had; the flames of revolution may rage throughout the North West Provinces, Omyah and Bengal. I cannot doubt however that God will enable the British to maintain themselves in the country and ultimately to recover their authority. Matters will then be placed I trust on a better footing. There has been too much casti in the army. The Brahmins have had every thing their own way. There has been some fear entertained in Bombay, though I know of no ground for it.

One missionary I understand has just come down to Bombay, for the purpose of sending his family to England, under the idea that they are not safe here. But the Bombay army has not shown the slightest disposition to sympathize with the Bengales.

What an age it is! What revolutions, what conflicts; what a spirit of madness. China, that third of the world, destroying itself as fast as it can. China and India together are one half the world. Add the Persian war and the insurrection in Rome, and what a year this 1857 is!

June 11. The mail leaves to day. It is not likely that we shall get tidings of the fall of Delhi before the steamer leaves. The army probably reached that place the day before yesterday, and may even now be assaulting it.

The telegraph is broken between Delhi and Agra and there will be some delay in communicating the result.) You will see by the Guardian that the discussions with the Bara having gone on for 4/2 months has been discontinued because of the Monsoon. The monsoon has not burst yet, though daily expected. There is no American Ambassador besides me in Bombay Mr Hazen is in Poona. Mr Hastings has gone to Ahmednager. There are two Newmans. One took to property, the other to infidelity. There are no greater shams than Carlyle and Francis Newman. The greater of a sham is according to the extent to which dissimulation is carried. Men whose hearts are filled with hatred to all that is truly good (scripturally good) and who cannot keep their faces free from the most frightful blasphemies, men intensely selfish and vain, affect to be adorned with all purity, meekness, love of truth self denial. The world is taken in by the dissimulation. But a Christian should know better than to be deceived by such. There is no greater Phariseism than that which is embodied in the infidelity of the age, no more insincere or hypocritical men than your Newmans, Emersons, Carlyles, Martineaus. I should your set by clapping her among men. You speak, dear Harriet, of an intelligent skeptic who puts bad books into your hands. Beware of such. I shall be glad if you will prefer our Christians to an uncommon infidel.

Remember dear Harriet, that in following the bent of your own mind you have made many sad mistakes fruitful of much sorrow. Do not get you away from the simplicity of the gospel. Have you not read the admirable book Deliverance of Faith by Rogers in reply to Phases of Faith? Let it with the addition if you have an opportunity and let your infidel acquaintance read it. I have not a favorable opinion of Mrs Brownings writings. I have seen many infidels that extolled them to the skies. It is to take every book to Christ and ask his opinion of it. Pardon me for writing in a style so transcendent. I am obliged to write hurriedly.

Mrs and Mrs Wilder and their two children left here in the Rock City for New York, May 11. You will doubtless see them, perhaps about the time when you get this. Show them all kindness and give them my best love. I hope the Wilders may much improve by the voyage. His health was very poor. I sent you Overlans, April 28, a copy of Daily meditations and I hope you will have received before this. and another copy by the Wilders' ship. Bro Kaulants and Mead gave me very interesting accounts of Mrs. May might she not write once a year at least. There is no necessity of her writing otherwise than she would talk, if I were there. Let her dictate if she will not write. I mean word for word.

Love to Nat and family. R. Brown & all other friends.
 your most affectionately
 Geo Bowen

Bombay July 13 1857

My dear Harriet.

Your letter and Kate's of May 16 I received by the last steamer. I wrote you about a month ago, but it is possible that you may be, rather anxious to hear (just now that India is in such an unhappy state), how matters are in Bombay. As yet the mutinies have been confined to the Bengal Presidency, though they have advanced to our very borders. At Indore and Mhow, there have been risings and massacres quite lately. These places are just over our frontier. There was also a rising of Nizam's troops at Aurangabad, within this presidency, but it was quickly suppressed. Thus we have been wonderfully preserved up to the present time. The possibility of a rising in Bombay has been contemplated since the beginning as the Muzulman population is large (120000) and dangerous just now. The proclamations of the emperor of Delhi have been in circulation, I understand among them for some time, - inviting them for the sake of their religion to rise and drive the Europeans from the country or destroy them. But there is not much fear entertained, I think of an outbreak - as it would be necessary for the Muzulmans to have an understanding, with the Nizam's army and our Bombay army is mostly composed of low caste Hindoos. We are sending a force

worthward to wards India are taken. It strikes the
 (Bombay native) troops will be slain when called upon
 to fight their brethren of Bengal is doubted by some.
 There is of course a great demand for European
 troops. But a few thousands can be brought to
 bear at the present emergency, (I mean, in all the
 disturbed provinces) and this in a country peopled by
 half a hundred million of souls. It had been hoped
 that the troops departed from England to China
 would be diverted to this country, but there is some
 doubt even of this, as we hear that war is broken out in
 China, worse than before, and all help will be needed
 there. Still on the whole I have the impression that
 things are improving. Delhi is not yet taken; but the
 condition of its inhabitants and dependents is said to be
 bad in the extreme, and I cannot but hope that we
 may soon be permitted to hear of its downfall.

But it seems to me that even the British must see that
 we need something more than earthly resources to
 bring this country again in their power. Alas that
 there should be as little willingness to seek the Lord and give
 honor to him. There is no telling the amount of ruin
 and desolation wrought in the north of India by these
 countries. The amount of Government money stolen
 from the local treasuries is something enormous, and the

more the destruction of property is beyond computation. But of course the saddest thing is the destruction of life that has taken place, and the unspeakable barbarities perpetrated upon helpless women and children. Delicate ladies that would never set their foot upon the ground have been subjected to indignities that cannot be described. I have only heard of the death of one missionary but it will be wonderful indeed if many have not perished. And yet I think we should have heard of it, if many had been killed. It will be a most important fact, on many accounts, if missionaries and converts have generally escaped. It is not missionary efforts that have provoked this rebellion. The wrath is against Government, and has been excited by the discrimination of regard shown to caste and native prejudices. Such a result would never have been witnessed if Government had not so long and so extravagantly pampered these prejudices. It is really and truly the fruit of the long and wicked alliance of the Government with idolatry, caste &c. If the abominable things had never been brought to the bosom of the Government, their repudiation would not have excited this ire and this alarm. This is the earthly rationale of the matter. But there is a heavenly, and from this we learn that God is not mocked, any more in modern times than in ancient. I continue

preaching, writing, praying, conversing, hoping, sorrowing,
 rejoicing, believing. Hadn't letter. I was very glad (& sorry)
 to get it. It was every thing that I could wish. Not a word
 more need be said. I hope my letter afterwards, success-
 has not inflicted any unnecessary sorrow. Have
 you read a life of? You would like
 much of it much. Many thanks to Kate for a
 letter. I am glad to get it & statements. You don't know
 how things have faded from me now. For instance
 Richard Brown's children, their names, ages &c. I cannot
 at all see them, and so with a great deal else. I rejoice
 in the Lord's goodness to the Browns. The Wilkes will be
 arrived before you get this. I intended to have written
 them a letter to greet them on landing. I should you see them
 give them my cordial love. You will love Mrs Wilkes
 much, and her dear boy Eddie. The Lord was never
 more manifest to me than of late. I am sometimes
 overpowered, and physically weakened by these manifestations.
 The rains have been holding off very much of late.
 Only about 20 inches so far. — I have this evening read
 a letter from an officer at Sadore who was in the midst
 of the fighting, in the hands of the mutineers even, and in
 great danger. It described the entire outbreak. The mutineers
 did their utmost to smother the Holker (their native soror-
 eign) lead them against the British. There was great

slaughter. Several bodies of men, women, and children
 Europeans, were to be seen in one place. At another
 time 32 were counted in various parts of the city. They
 completely destroyed the residences and European houses
 You ask about a copy right for the 'Vedatations'. The book
 is yours to do what you like with it. But I doubt if a
 copy right would be available seeing that the book has
 already been published. I received a letter lately from
 Mr. Dungey, the missionary, proposing to get the credit
 ations published. He had seen some of them in the
 'Standard'. Of course he will let the matter drop when he
 finds that they have been already published in a book form.
 I wish love to you. I rejoice to hear that she finds so
 much comfort in writing upon the Lord, and continues to
 preserve the sense of his loving kindness. May her expenses
 be ever richer and fuller until the perfect day.

Yours affectionately,
 Geo. Bowen

Bombay July 29. 1837.

My dear Mother.

Perhaps I ought to address my letter occasion-
 ally especially to yourself, instead of addressing them
 to the family. Who knows but it may have the effect
 of eliciting some special letter from you. I am
 a little year goes by without my getting any thing direct

from you. You of course read all that I send and
 read it with the feeling that it is intended for you,
 and in every letter that I get from Harriet and Kate
 there is mention of you, and perhaps some brief
 message. There is surely no insurmountable barrier
 to your writing me from time to time, without any
 formality, without any effort, telling me every thing or
 the half of every thing. I give constant thanks to the
 Lord, dear mother, for his exceeding goodness to you,
 for giving you such good health as not the use of your faculties
 is unimpair'd, and congenial occupation and the
 society of your daughter and freedom from harassing
 care. I write at the present time from a feeling
 that you will all be, if not anxious exceedingly desirous
 to know how matters are going on in India. Up to the
 present time I cannot say that they are improving,
 The late horrors indeed far exceed those previously
 announced. The idea has distinctly dawn'd upon my
 mind as a possibility that the rebels may succeed in
 entirely exterminating the Europeans in the upper provinces
 and in banishing the Europeans, Governor General and
 from the northern half of India. We all in Bombay
 have felt it to be quite possible that they may be driven
 hence. But without speculating on the future let us
 consider what is actually brought before us in the Provisi-

of Gov. Delhi is not yet taken. The besieging force is still there, and there are frequent encounters between the rebels and them. But there has been no assault. General Barnard the commander in chief has died. It is the most capture of Delhi that has led to all the murders and massacres of the last six weeks.

General Sir Hugh Wheeler who was holding the fort of Cawnpore died with a wound and afterwards the entire company of Europeans, including about 240 women and children, many of them the families of officers were treacherously and horribly assassinated.

Sir Henry Lawrence, regarded as the best man in India for the present emergency, has been killed at Lucknow. The three foremost men cut down almost at a stroke. Nana Sahib, Ruler of Berar, (near Cawnpore) at the head of 10000 or 15000 men, advanced as far as Futtahpore, and it seems at one time, as though he might march on Calcutta.

As you must understand that the European troops in the country are very few, and very scattered. General Havelock met Nana Sahib at Futtahpore, and gained several victories over him, having only about 1700 men with him. He has reoccupied Cawnpore.

This is the first news of a cheering character we have had. But between Havelock and Delhi there are two large

bodies of insurgents in undisturbed possession of the country. Agra has been burnt and pillaged by the insurgents, the Europeans escaping on the spot. Wonderful to relate the rebellion has not yet crossed the frontiers of the Bombay Presidency. Some of the Bombay native troops have been sent to the disturbed frontier and it remains to be seen how they will behave in presence of the Bengal insurgents. I have no confidence in them. I saw that some of the corps were trustworthy, sympathize with the insurgents. But what all are now apprehending in Bombay is the Mohurrum, the Naboo Moolan, 1st month commencing. Nov 20, when they have their great festival. This is always a time of great business with them, and many feel that they are as likely as not to raise the standard of the King of Delhi then. We have now no European troops, they having been sent up country; whether any others will arrive before that is a question. I need not say to you that I am unacquainted with such a thing as fear or apprehension for myself. During all these months my mind has been as serene, firm & untroubled as ever. I feel that it is God who has come forth to do his work, and I wait to see the accomplishment of the same. My soul is of course wrong at times by the tidings that

by the feelings that burst upon us. And I have many dear friends here for whose safety I am tenderly solicited. Up to the present time, I do not seem to have good opportunities of preaching the gospel. One day lately I made a pleasant excursion ^{with Mr. White} and Kiriyam Theshodri to Calcutta where there are 1500 workmen employed on the water works, and we preached to them and to bodies of workmen on the road. A vast missionary field occupied by missionaries of a number of societies, English and American (not to speak of the Roman) has been entirely swept by the rebellion and it will be a long time to human appearance, supposing the English succeed in recovering their ground, before the stations can be occupied.

Missionaries have been killed, native churches too and mission property has been destroyed. The names of a few missionaries have been given in the Guardian. We are very much cut off from obtaining information. We were all greatly distressed last Sabbath to hear of the sacrifice of a Mr. Hunter, his wife and infant at Seacote. He was a Scotch missionary and was some time in Bombay. They were excellent people; I saw them go from here with great regret. They went only last November to the Punjab to commence a new mission there. He had some native

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Christians with him; they too were probably killed.

General Havelock whose name I mentioned is a good Christian man I know him intimately. With Sir Henry Lawrence too I have had correspondence. He was regarded as a Christian. So, too, Beliere was Sir Hugh Wheeler. It is altogether singular that there should have been three such men in supreme command in one district. A bad rule of religion and immorality prevailed among the Europeans officers of the Bengal army to a fearful extent. As they have done things that could not be told, so there has now been done to them and their families things that cannot be told.

The Hazers are all now here. I should there be any disturbance they will probably go on board one of the American war ships in the harbour. The Hardings are at Serow. A special prayer meeting in connection with these disturbances is held here weekly. About 150 of all denominations come to it. We lack the free church minister here, lost his wife lately by cholera, and he goes home with his children. Mr Gandy, minister of the Church of England, one of the best known and most respected men of western India goes home next month. He has been in India 35 years.

Originally in the army. 30th There are only about 2000 effective men, (Europeans) before Delhi

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and it will be a great mercy if they are not overwhelmed
 by Madras / Madras down Street / has been arrested
 at Poona for having planned a rising in that city
 and in Hyderabad, simultaneously, to-morrow evening.
 I was talking with the Hazen last evening, they seemed
 disposed to go on board of ship till these troubles of the
 M. Hurrim be overpast. I recommended them to; as
 the Hazen is approaching the term of her confinement
 Believe me my dear mother and my dear sisters
 Yours affectionately

Les Bower

Bombay - Aug 28, 1857

My dear Harriet.

I received your very welcome letter of June 18
 about three weeks ago, just after my last to you.
 I write you a few lines as I think in these strange
 eventful times you will be desirous of hearing more
 frequently than usual. The aspect of things has not
 improved; it has even assumed some darker shade.
 The mutiny has extended to the Bombay army.
 July 31 at midnight a mutiny broke out at Kholapur.
 For some weeks the papers here were not allowed to
 speak of it. Three officers were killed. It was put down
 after some fighting. Many of the rebels were killed.
 Some 120 or 130 were made prisoners, and they are being

blown away from guns. Within a few days we have heard of mutinous conduct in the 2^d Bombay Regiment stationed at Nasicuralad. There was a great panic in Bombay on the 1st of the month. A mutinous conspiracy with a view to a general rising through the country on the Bankree led by Poyi had been, by the goodness of God, detected; and it was believed that it extended to Bombay. A great many of the European inhabitants fled to the Fort; many went on board of ships; others made preparations in their houses for securing the entrance. All passed off quietly. There was a tremendous down pour of rain that day (6 inches), and it would have been an unnecessary time for insurgents. Though being more exposed than any body else, I yet saw no occasion for departing from my usual routine. I sleep where any body may shoot me from the street, that choice; but the thought of danger has not yet come to me. The Hazens went on board of ship, which was sell on the Hazens account. We had a day of tumultuation, not, however appointed by Government. We have been greatly favored by Providence. A Regiment of European soldiers has arrived from the Mauritius. When people have had one good panic and nothing has happened, it is very difficult to alarm them again. We are now in the midst of the Booburn

the great feast of the Moabomedans, and there would
 naturally be a good deal of alarm; were it not for the
 reaction from the former year. The Moabomedans
 get very wild in this feast. At this moment, 12 at
 night, they are making a most deafening noise just
 before my door, and the light of their torches flares
 into the room where I am sitting, and I see men
 made to appear like tigers, rushing by with a rattle at
 their heels. They paint themselves a crimson yellow
 from head to foot, with black stripes and spots all over
 their body, with a long tail borne by attendants, and
 go dancing and prancing along. Matters have got a
 good deal worse in the Bengal presidency. From
 Calcutta to Patna the country near the Ganges is in the
 hands of the mutineers. General Haclock has been
 unsuccessful in his attempt to relieve Lucknow, and
 it is awful to think of the fate that, humanly speaking
 awaits that garrison. There are the families of some
 friends of mine there. I know a lady in Bombay,
 seven of whose relatives perished in that bloody massacre
 at Caanpore. It will strike you, I think, as the most
 awful thing you ever read of. Not far from a thousand
 and in all, men, women, and children, perished there
 and that, too, under the most frightful circumstances.
 It is even a question, I think, whether Haclock and

Neil may not be invested by the enemy at Canton
 and be destroyed before reinforcements can reach them.
 The English force is still before Delhi, acting on the
 defensive. We shall have great cause for thankfulness
 if they are not greatly reduced before large reinforcements
 reach them, if not overwhelmed. The next two months
 will decide, I think, whether the British Empire
 in India will endure or not. The entire country from
 Calcutta to the Punjab, has been forsaken by mission-
 aries, those of them that have survived. I have seen
 the names of eleven missionaries, who with their families
 and the family of another missionary, have been killed.
 If God has sent these judgments in consequence
 of the iniquity of the Government in honoring the
 things that he hates, it would seem to follow that
 He will not turn away his wrath while the Government
 refuses to change its policy. This the Government will
not do. What then? One missionary at the
 Deccan remains at their several posts: The Bissell,
 and Harding at Serow, and Woods, Mungen, and Mrs
 Graves at Pottara are in some danger, I think
 Mrs Wood has been confined. The child did not live.
 Missionaries of other societies are coming to Bombay and
 sending their families home. Mr Clark, Mr Candy,
 Mr Menze, go home themselves. We carry on missionary

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operations in Bombay as usual. The Mills would
have been in danger, I think, at Kolapoor. You
mention having seen the mother of Mrs Freeman
Mr Freeman has, I believe, among those that were
killed at Tuttyghur. Your missionary operations
continue as usual; but there are fewer inquirers than
ever. Good audiences occasionally.

Your occasional reference to Mrs Leth and other friends
suggests to me that I have probably never written to you
much about those with whom I am most intimate.
The Mills family are nearer to me than any other,
and more like a family to me. I am perfectly at
home there, and for eight years have received the utmost
possible kindness. I am there every day you know,
teaching, and they consider me as one of themselves.

If I have omitted speaking about them to you, it must
have been on the principle that what is most familiar
is most overlooked in letters. Or perhaps I was afraid that
you should be made jealous by the thought of any other
family regarding me as son and brother. If I have
surely wronged you. 29. I think I have never seen the
Macedonians enter into this festival; with so much earnestness.
Every five minutes some company is going by with
musics. One large company just went by with your
flag, and with certain religious symbols borne

horseback, and fanned by men walking at the side.
 We have a man of great energy at the head of the police
 Mr. Forster. 29 The departure of the mail has been
 postponed to the 31 evening, in order doubtless that it
 may take the news of how we got through it. We have
 30. Sabbath evening. This afternoon as I was going down
 to the Chapel to preach I met a company of artillery with
 4 heavy guns drawn by six horses each. They were on
 their way to take up positions at certain points in
 the town, in case there should be any disturbance to-
 night, or simply as a precaution against it. To night
 is the night of the great midnight procession; the tab-
 erts which are to be thrown into the sea tomorrow, and
 to night conducted through the city. These tab-
 erts you know are daily ornamented structures of paper
 the means being of Huessein and Hassan. Intelligence
 has been received, I hear of a meeting at Kolapoor
 No details. There are cavalry and infantry there.
 The ladies of that station came to Bombay a week or so
 ago. 31. Some doubt about the Kolapoor news
 The night has passed off quietly, and there is no more
 apprehension felt with regard to this festival. It appears
 there was a fight on Saturday evening, between the native
 soldiers of a regiment here and the police. The regiment
 should be disbanded at once. May I ask you to send the

enclosed to Mr. W. Alder. Mr. Merrin will send it.
Believe me yours in all affections Geo. Bowen
'Could you never learn the name of Hunt's ship?'
Remember me in love to Nat and his family

Bombay, Oct 16. 1857.

My dear Harriet.

I last wrote you about the 1st of September,
at the close of the Mutinry. Since then the numbers
of the Guardians will have enabled you to trace the
course of events in India. There have been a number
of outbreaks in the Bombay army, at points remote from
each other, but they were one and all soon deftly suppressed.
It is matter of admiration that notwithstanding
the revelation of such elements of mischief in the
midst of us, we have been kept in perfect safety. Those
that entertain malicious designs, at this hour, after
the exhibition of enormous wickedness made by the
mutiniers of northern India, declare by that fact
that they approve of that wickedness and are prepared
to imitate it. Their guilt is equal to their infatuation.
In Bombay we have just been passing through a
crisis without knowing it. There are here three native
regiments that ought to have been disarmed long ago.
Men and water officers belonging to these regiments,

met in a hired house in the native town, for the purpose of organizing a simultaneous outbreak with massacre of the European inhabitants, and plunder of the shops of Mearwades, and Warris (money lenders and grain dealers). The time was well chosen. Several European regiments have reached Bombay of late, but they have been sent off to places in the interior; and we have at the present time only 300 European soldiers. Supposing there was sufficient concert among the native troops, it would have been easy for them to inflict frightful massacres, though they should eventually have been defeated. But Mr. Horrett, our Superintendent of Police, a Frenchman in carrying, though a better man, ascertained about the meeting, and attended it as one of the conspirators; made it known to an officer of one of the regiments, and a number of the ringleaders have been seized. I saw mine yesterday blown away from guns on the Esplanade, and there are more to be tried. A friend of mine present at the execution, stood behind the guns at some distance, yet the disjecta membra of the unhappy wretches fell around him. The Lord has favored us in this presidency in a most surprising manner, and I am quite at a loss to account for it. Salhi was taken on the 21 after seven days of desperate

fighting within the walls. The mutineers that
 survived are dispersing in bands through the
 country, and may do a great deal of mischief
 before they are destroyed. Indeed, I am glad to
 say has been relieved and we have been spared a
 repetition of the Cannore tragedy. It remains to
 be seen if the force and the relieved succeed in
 making their way safely to Cannore.

Weekly prayer meetings in connection with these
 disturbances, have been kept up in Bombay, and
 have been pretty well attended. Can I say so?

Perhaps not one in ten of those who make a pro-
 fession of Christianity, have been present. I have
 never had better opportunities of preaching than
 during these months past. It is still apparently
 water spilt upon the ground, but I thank God that
 I am enabled healthily and energetically to work in
 this appointed and therefore excellent work of spilling water
 on the ground. I have been very much troubled of
 late with prickly heat, so that for five weeks I have not
 slept on an average three hours a night. It is per-
 fectly astonishing to me how I can bear so much dis-
 comfort with impunity. I wonder how much sleep we
 really need. I am as well as ever I was in all other
 respects, but I have been such a spoilt child with

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respect to physical suffering, that this appears to me
like a real affliction. It only troubles me at night,
and then it comes on like a paroxysm sometimes.

Mrs Hazen was confined of a daughter last Saturday
morning, and saw it expire on Sunday. She bears
it with excellent patience. We getting on well.
Mrs Barker also has a daughter. Mrs Good has an
infant. The Hardings are at Essex. I am glad the
copy of Daily Meditations reached you so promptly,
but sorry that you should have had trouble and some
with disappointment in efforts to get it published.

I hope you will give yourself no farther trouble about it.
Very likely it would fall still borne from the press.
There are plenty of good works if people choose to read them
and if God considers this a good work, he will take
care of it. Did I tell you that Mr Burgess wrote to me,
proposing to have it published? What accounts I have
seen of Charlotte Brontë, and her works do not (I must
confess) dispose me to contract any nearer acquaintance
with her. It is not all originality that I like. I shall be
wiser to learn what feelings are awakened in America
by the events that have been lately taking place in India.
How the churches are affected with regard to missions.
This is called a missionary age; but really it is not so.
The dogs eat the crumbs that fall from the Master's table.

Mr Abbott and his family arrives here safely. You may remember that he reached America the day I left, and visited me on board the Goodwin. I have been greatly pleased with him. ~~and~~ A man that has thowg^t at his own way to every truth. I find that he and I think alike very much on many subjects. I was sorry that he hurried on to Akmednagar. It is impossible it appears to get missionaries in America, for Bombay.

I am very sorry to hear that Nat met with temporary embarrassment, in his business. I regret that he should be in the wine business. It is not a business that God loves to bless. But perhaps it is not well for Nat, not the best thing, that he should be rich or even independent, as you never mention the least cross from him concerning me, I suppose that his feelings are not very friendly towards me. As it so. I have nothing but feelings of friendliness to him in his. I am thankful for all his kindness shown to you. I am also thankful to the Lord that you have never been left in a position to be a pecuniary burden upon him. I was quite confident from the beginning that you would not be.

You speak about a copy right of Daily Meditations &c. Understand that I do not care a straw about this. The book is yours. If you derive anything from it, I shall be glad. But this I do not anticipate. If published I hope

nobody may lose by it. Again, I say, you yourself as
 trouble about it. I have written to Kate. Much
 love to Ma. Remember me kindly to all friends,
 and believe me ever and affectionately yours
 Eliza Bowen.

My dear Mother, Harriet & Kate.

I had not expected to write by this mail though I
 am much in debt to you; but finding that a few
 minutes, and Mrs. Hazen's letters an open, I write. I received
 a day or two ago your joint contribution of \$12.00
 for which accept my best thanks. I have enough imag-
 ination and sensibility to enjoy Harriet's description of
 the lovely being found behind a curtain. Very glad to
 get Ma's dear lines. Most thankful that you have
 shared in the common financial-suffering of our
 country. I hope that all is right. It's not necessary
 for me to write to you about matters that are treated
 of in the Boston Guardian. The meeting is now
 fast dying out. We are much interested in the state
 of the public mind in England with regard to India,
 the decided conviction of the necessity of an entire
 reformation of Governmental abuses. Some things that
 I have seen on the American papers indicate a
 wrong apprehension of the Company's state

It has on the whole been beneficent rather than
 oppressive, especially of late. Let there has been a good
 deal that would appear to the Americans very like
 extortion. For instance, taking 1/3 sometimes 1/2 of the
 produce from the poor cultivators. Let they have never
 been used to any thing better. It is a pernicious policy
 however, detrimental to the interests of the country
 and Govt. You must not believe all that is said about
 torture. What torture there has been, has generally been
 inflicted by native officials without the knowledge of
 Europeans. The tendency to tyrannize is far stronger
 in the Natives than in the Europeans. No Emperor
 in India but desires to see the entire annexation of
 the Native states by the Company. It is beyond a question
 that such annexation would be greatly for the benefit
 of the Natives in these states. But the connection
 of the Govt with idleness, opium traffickers is abor-
 minal without the shadow of extortion.

I have been out of health since I wrote you last. I thought
 for a long time it was prickly heat, but when I came
 under the Doctor's hands it turned out to be a cutaneous
 disease. Whether I caught it in the Hospital or
 not I don't know. I never had any thing that gave me
 much physical discomfort. For two months and a half
 the only sleep I had ordinarily was between 4 and 6 A.M.

and often I pass the entire night. Without a stroke
of sleep I do not reject this trial of faith, with hope
that perhaps I was thus assisted to have her perfect rest.
The wonder was that I could go about all my duties
just as usual. At length Dr. Smith, hearing of our
trouble, called on me, and requested me to remain at
home, which I did for a fortnight. It was now a
wonder to me to find myself well, the malady seemed
so ineradicable. I hope that I may not lose the
benefit of this trial. The Hayens are off for
America this week. Mrs. Hayen has a little daughter
just now that does the second day. It was the most
beautiful infant I ever saw. They like it much.
The Doctor requires that Mrs. Hayen should leave soon
as there was a ship bound for New York. They leave in
the ship "Prophet" for New York, on four days or
five, I suppose. I hope you will see them soon after
you receive this, and you will just remember that
I have received ever so much kind news from them.
Mrs. Hayen calls on me repeatedly during my
absence, and was urgent to have me take up my
quarters with them. I received two days ago a letter
informing that there was a Mr. Smith, officer in the
Crawley's Family now in the harbour, who had seen a
brother of mine at Hongkong, and who was anxious to

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Mr. Frank was an officer on board ship, and was expecting to be captain. I am going down to the harbor now with Mr. Hazen to visit the Impey & Co. and the Covage Family, and if I hear any thing interesting concerning Frank, I will not fail to write at once. The Hearings are in Bombay in the Hazen place. I am obliged to love
In love to all - yours affectionately
Geo. Bowen.

Dec. 24.

My dear Harriet. (I told you in my last written a month ago that I was going on board of a ship in the harbor to see a person who had sent word to me that he could give me information concerning Frank. I went that same day, and saw Mr. Smith, ^{an American,} an officer on board of a ship that was loading opium for China. He told me that he saw a good deal of Frank at Hongkong last August. He had known him before. Frank was first mate in the Kate Lopez a Baltimore vessel. But he was expected to be made captain of a ship coming down here from Shanghai. This vessel was to take coals, I believe he sailed to South America. I cannot say that I received a very satisfactory impression concerning Frank. He said he was not married. Had really been in

New York as mentioned by you. Did not go to see you because he did not wish to see his friends until he had plenty of money. Had been in Bombay within a few years. Looked like a Frenchman, with beard, moustache, imperial. Asked Mr South to find me out in Bombay and tell ~~that~~ he had seen him, though not to let me know anything of his whereabouts. Was quite thin. Only think of his having been in Bombay while I was there, and not making it known to me! Very likely he saw me on some occasion or other. I would probably not have recognized him. Well! It is a ground for thanksgiving that he is alive, and still wanders about the world, which though a world lying in wickedness, is still a world where grace is proffered. (It is 14 years since I have seen him.) The Hazens left here Dec 30 - on the ship. I expect for N. York, and I think it not unlikely that they may be with you soon at least you receive this. I hope you may have a pleasant meeting with them. You will soon please to imagine the Hardings installed in the American Mission house where successively the Humes, Fairbanks & Hazens have lived. They are an interesting couple, and I hope may become fitted for extensive usefulness. Mr Mungen is here now preaching in Mr Hazen's place for a little while. Mr Harding has

not the language yet. I speak daily, as a general rule, sometimes necessarily broken in upon, either at my own house or in some of the thoroughfares of Bombay, to Hindoos of all castes, Mupalmans, Parsis, and Jews.

This letter would be very long if I gave you a report of but a few days experience on these occasions. The spirit of opposition seems as intensified as ever. I have much cause for thankfulness in that God enables me to keep at this work without disinclination, with more zeal than formerly even, though the results are nil.

The process of converting rage into a piece of fair paper for the king to write his name upon is now known of prodigious severity and crushing. I speak of myself. But I have only to make mention of every kindness and gentleness on the part of our great (speaking reverently) Secretary of Missions.

My health is not yet quite reestablished. I am rid, thanks to the Lord, of that heavy upon me laid Oct. & Nov. But my digestive organs have never got altogether right. A greatly esteemed Christian brother, Mr. Moleworth, has come down from the Deccan to him in Bombay, and I have been permitted to see him face to face. He is somewhat of a Plymouth Brother in sentiment. Christians generally

delight to hear him expound the Scriptures. He was
in the army, but left it through conscientious scruples
and through the service has refused ever since
to receive his pension. He lives a life of faith,
beyond most men; giving away almost everything
and spending little upon himself.

I should have mentioned that I wrote by the
last China Mail to Dent & Co. the Govrs of Hong
Kong who were going to give Frank's commission of a
recruit, asking the name of the ship and other inform-
ation. Ten years have elapsed since I landed in
Bombay. How well it was that I did not then
know what was before me. How different the favor
which the goodness of God has taken towards me.
From that which I then anticipated. Not faring
poorly. This year will be the best & the worst
that the world has yet seen. A Mrs Campbell wife of
an American Missionary in the Yangant, with her
children is expected here. On her way home. Another
American Missionary from that field is also coming
down to go home. I am expecting him by the
Overland Steamer with a letter for you. I think
I have already thanked Mrs. C. for her kind & fine
writing me a few lines. I was glad to get Katie's
letter. Much love to all your friends that remember

me. The blessing of God be with you. Yours affectionately
Geo Bowen

January 23. 1855.

Sunday April 5. 1855

My dear Garrison

The 7th & 24th are the days of the month by which I
have opportunity to communicate with you, but yesterday I
reach them in a crowd of work get late in the evening and the oppor-
tunity, and I am carried past. So I begin now a few days
before. For your two welcome letters I should not go without
in season at least. Many thanks for them and for the letter
from Joe's children which I was so glad to get. I am much
glad to be kept from the affectionate remembrance of
friends, though I give them so little proof of my own per-
petrated friendship. I hope to be able to answer this letter
without delay and without waiting for the regular mail.
It is refreshing to hear of the revival in N. H. I
I hope we shall get still more interesting accounts. I saw
very much interested in your letter. I have seen a good
deal of the Plymouth brethren. I think I must have
intended you truly about them and former years. They are
now in a way, I saw with regard to them on the little points of
little importance in the Sabbath - an ordained minister
the perpetual obligation of the law, - some of them in the

interpretation of prophecy, favor the most arbitrary &
 If I mistake not, I have read the work to which you refer
 and wrote an article on one of its various Dec 1 1840. I hope
 I am not confounding two different books. Many of them are
 very absurdly liberal in their interpretation of prophecy, at
 the same time that the commands of Scripture are to them of
 no relative texture. I have written and published some
 on the prophecies that it is useless for me now to speak of
 them in the comment on Revelation published a year ago
 are the result of many years investigation and I never would
 have dared to publish them if I had not found reason to believe
 that they expressed the mind of the Spirit. We have inscriptions
 in the inscriptions of one of the prophecies (Daniel) & a
 careful consideration of these would give many minds firm
 in all regard to the general scope of the prophecies. I have
 found in my own experience the fulfilled clearness promised
 in the beginning of Revelation. I hold you in my heart that
 I had seen a whale in a ship who had seen a great deal of Krantz
 last Aug. & Sept. in Hong Kong, & subsequently wrote to the com-
 mander of the ship (I think he is) but saw no board of for information,
 but I have received no answer. I hope that Krantz really left
 the state of Hooper, for I saw by an American paper the other
 was something of the poor Kooie on board of her, and that fifty
 of them were shot down by the ships officers, before they were
 subdued. These poor creatures are cut off from board of

these vessels without any intention. They are going to, and
 when they find they are being taken to the other side of the globe,
 they universally rebel. 'Tis a traffic. I shall not be at all surprised
 to learn that Frank, in common with many fine American
 captains, is engaged in it. Norton was at one time in the slave
 trade. April 6. 10 P.M. Returning home just now I found
 a letter from Dent & Co. Hong Kong, in reply to one I had
 written them asking information concerning Frank. From this
 I learn that Frank really was on board the Kate. G. Cooper, when
 she left Hong Kong in October last, bound for Havana with
 coolies. Probably he took a prominent part in the shooting
 of the coolies; it is wonderful he himself was not killed.
 The Captain was confined to his berth by sickness at the time.
 The Kate Cooper will very likely go to the States from Havana.
 I have seen within a day or two a Mr & Mrs Ullman, missionaries
 of Pres. Board of Foreign Missions. They were at Myapooie,
 70 miles from Agra where the mutiny broke out in those provinces.
 All the ladies of the station were placed under Mr Ullman's care
 on the 15th minute warning at the dead of night they started
 off with them and drove them to Agra. All their property
 was destroyed, - their jewels safe Mrs U. - their household
 gods safe Mr U. They go to England where he is to superintend
 and the printing of the Scriptures, the presses in Northern
 India having been destroyed. Now labours are leaving
 India than are coming to it. There are now a good many

American ships in the harbor. A few weeks ago I was
with a party on board of one of them. I was so much
reminiscent of home by some of the things on the table.
The butter for instance, and the hot biscuits, one would
almost have affirmed that Cozy had made them. Nothing
of the sort had I tasted for more than ten years. And the
Bombay people on board, my friend the Miller, were quite
delighted with the specimens of American condiments.
There were the Harding & Dr. Isaac, four captains, two
young Bostonians, and myself, all Americans. The
American captains are generally far from pious, - Unitari-
sians and Universalists. I was at a very different meet-
ing on board of another ship in the harbour, last week,
The Captain of which is a fervent Methodist brother.
Mr. Mungy having returned to Satara, I preach in the
Mission Chapel every Sabbath morning, Mr. Harding not
yet have got the hold of the language sufficiently. Their
Hardings are dear people, sincere, earnest and kind.
I preach a good deal beside. Often in the Esplanade (the place
great open place between the Fort and the native town
where men most congregate) standing on a high stand
and surrounded by great numbers. I am happy to say
that some European constables have attended and enforced
order. I have no objection to the people making remarks
and asking questions, if they don't become disorderly. I see
no objection of their hostility to the Truth.

Some time ago I received a letter from a lady in London who has two brothers in the civil service in the Presidency. She tells me that one of them, though reputed pious before he left home has become an utter skeptic, and entreats me to do what I can for him. She has seen the Guardian, and heard something about me from a gentleman in India. I know the other brother but not this one. They are both in the interior.

The Memorial to the House of Commons in a late number of the Guardian was written by myself. I am quite well now have had for some months. I have many delightful seasons through the discovery of him in whom I live and move and have my being, and who is Love. I am utterly confounded at the deluge of love poured daily out upon this inextinguishable sea of salt, myself. How important to consider all our thoughts as so many acts in the sight of God. Our character is made known to man by acts and words, but to God by the thoughts & feelings of the heart. To be as careful to give God beautiful thoughts and sentiments as to give man fair acts and words.

I am weekly at several such meetings as you describe. I have often rejoiced to see the Spirit of God performing such a symphony as you speak of. These meetings seem to be characteristic of India. Christians that go home to England miss them. I have often thought that Christians in America would find them a great means of grace. I don't see why they could not be introduced. The Bible should be the great medium, regulated and purified of Christian sociality. How many meetings are flung away in vanity that would be delightfully spent in this way. How many are sluggish in the private reading of the Word that would in this way brighten up surprisingly. The great thing is to make persons

shrink back and bow themselves in the meeting. A minister may help in such a meeting, but it should be his great study to bring others forward and upward. There should be great freedom: people must not be tied down, but allowed to talk almost colloquially and even to bring in things that are in good way wide of the passage under consideration. I was glad to see that reference to Helen Lansing though sorry she is in such poor health. She has never been married I infer. I hope you have seen her. What about her brother? April 8. Eleven years to day since I was licensed to preach the gospel. The bridge I suppose is nearly finished. We shall soon see the Kingdom's beauty. Every. Was this afternoon preaching in the Ebenezer to a large audience. There were three hundred and some of the present and the people were wonderfully quiet. Mr. Hoyle, Deputy Commissioner of John also came. The authorities seem to be determined that missionaries shall have liberty to preach without noisy interruptions. I have not asked their aid. For the most part the people have hitherto found reason to believe that they would do pretty much as they liked to missionaries, the authorities caring for none of these things. I enclose a letter for Mr. Wilder. Will you kindly get Mr. Merwin to send it to him. In much love dear Mother & sisters. I am yours ever. Love to Nat & his family. Love to the Sturburys and all other friends. Much interested in your notice of Mrs. Elliott.

Geo. Bowen

