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Christian Virtues & Hopes. The love of God manifested to the world by the Redemption that is in Jesus Christ is the main Subject of their Discourses, they enforce christian Morals by setting forth the divine Truths, in which they are founded. They endeavour to bring men into a real Belief of a future State, knowing ^{these} few. Hyder, 'tis said also, has carried many of them in to his own country, whence they are prevented from returning. The next Night I slept at Bal Chetty's Poultry, & next Day.

Sept: 10th. Went by Caneribakam to Arcot. I had but little opportunity of talking with Heathens, as there are very few Inhabitants. And tho' I met with many travelling People in this public Road between the principal Towns of Madras, Arcot & Vellore, yet they were not that sort of People that were inclined to hear me. Arcot is so much altered & so much destroyed during the war, that it is not at all like to what it was fourteen years ^{great} ago, except the castle which is but a small part of this Town.

Sept: 11th. Both the Hanoverian Regiments are stationed here. I went to attend their divine Service this Sunday morning, but came too late thro' the fault of my Guide. However I met with some of my friends among them, with whom I had a great deal of good conversation. I breakfasted at the Colonel's, dined at the Major's, & supped with the two Chaplains. Late at Night came two ^{Christian} families to me, who had heard of my Arrival. Little did I think that these people were here. That has been a Dispersion, which the late war has made! I exhorted them, & upon their Request gave them a Malabar Catechism & a Book of Prayers, as also a little Book to read to their heathen Acquaintances.

Sept: 12th. Arrived at Vellore, where I was received into the House of the Commandant Colonel Nixon. I found that I should

knowing, that then Salvation will naturally be the Object
of their Pursuit. And this Salvation they propose as merited by
Christ, & exhort their Hearers to consider well the Import of it,
having themselves experienced, that when it's Import is duly
considered, it is capable of agitating the Mind, with all the
Emotions of Joy, & Gratitude, that ever were felt; & that, when
the Offer is duly estimated, the terms of Salvation become
an easy Yoke & a light Burden. Temptation is disarmed,
& every human Duty practised in Proportion to Men's
Power. And this has been undoubtedly the Case with ma-
ny of the Converts of the Missionaries, & of their Hearers in
general, & is the Case with some this Day. Therefore, praised
be God, the Society's Missions, & that of Tranquebar, altho'
they may be weak, & with Truth be called weak, they
cannot be called ineffectual. And I am persuaded,
that even at Wepury, where things ~~are~~^{seem} not ^{to be} as they should
be, this is the Case with some, because the Doctrine, that is
preached there, is good, & many are not acquainted with
the bad Qualities & Actions, that some of the Teachers
there are charged with. And tho' the Weakness of the
Mission is, & always has been, just Cause of Grief to
the Missionaries, yet it is matter of Comfort to us, that
it's Weakness is not altogether owing to those who were
intrusted with the Work, but to many other Causes
without them, as also Doctor Vincent justly alloweth.
If the Mission was ineffectual, I should be extremely
unhappy in this Country. I must in that Case either
leave it, or solicit for my Dismission, and apply my-
self intirely to the Education of Children of Europe-
ans, which is so much required in this Country, and
of me so much requested, that I could have a very large
School. But what has the Mission effected? Have
Kings

Things & the whole People, or a considerable part of it,
been converted? Have Priests & their Followers been
converted? Have heathen Temples been converted into
christian Churches & Schools? Is there a single Town
or Village, that may be called christian? or is there
even in any Town a Congregation that doth or can
maintain a Church & School, a minister & School,
-master with their Poor? No! the Mission is too weak,
as to effect even that which was last mention'd, and
to encounter with the Obstacles that oppose it. But we
have Fathers of Families, that have been converted to
Christianity together with their Houses. And we
have many Houses in which formerly Sinner, Wicked
-ness &c. were called upon, where they now call upon
the Name of the Lord Jesus. We have here & there Chri-
-stians, whose Life & Conversation attracts the Attention
of their Neighbours, & that of Europeans too, & who spread
with us the Doctrine of Christ, & many a European
has been provoked to a holy Jealousy by the Knowledge
& Life of some Malabar Christians, tho' on the other hand
it cannot be denied, that they have seen many Exam-
-ples of the most detestable Hypocrisy too. Many Ex-
-amples of Hypocrisy make us smart, but others com-
-fort us again. I have myself buried this Year a young
man & fellow-Labourer, whose Life was so useful &
so exemplary, that he was loved by every considerate
Person, and that his Death was lamented as that of a
very eminent Man. On the whole, I think, that the
general Languor which is spread over the Business of the
missions

Missions; that the Clergy are less vigorous in their Efforts in, & the People less liberal in their Contributions towards, this Business: is chiefly owing to this that Mankind are often too sanguine in their Expectations, because sometimes means which were weak in Appearance produced Effects that were infinitely greater than could be expected, & that they expect, that this should be always the Case. I have known a Missionary, who was quite disgusted with the Mission, because he thought it ineffectual, and did not know that this Disgust was owing chiefly to his very great Expectations he entertained of Success, before his Arrival in this Country. He thought that, after having harrangued a Crowd of Heathens, they then must immediately follow him, & desire to be farther instructed & baptised. The Consequence was that the Pain of disappointed Expectation grew upon him, and he conceived a Hatred against the People that had disappointed him, and against all Labour that is bestowed upon them by the Missionaries, so that he made himself miserable, & disquieted others too. And as he could not be thankful for the Portion of Good that the Mission produces, I suppose it was a Comfort to him to think of a new Plan. If such Missionaries as Dr. Vincent supposes would be likely to accomplish the End of a Mission, ^{better, than those, who are employed} could live & exist in such a Country and such a Nation as this without Tricks, Simulation and Dissimulation, by which means the Roman Catholic Priests maintain themselves, I should like

like to be one of them. I should then have ~~left~~ to do with worldly Cares, which are so disagreeable to me and should be more secluded from a wicked World. But what is impracticable for a European to do, that we do by our Country Priests and Catechists, and they cost our friends & Benefactors but very little.

In the Afternoon I went as far as Sipermatore. Here were some Seapoys. One from among them came and knelt down before me without saying a Word for a long time, nor would he rise from his Knees. At last I recognized him, & found, that he was one of them, whom I had formerly instructed & prepared for Baptism, who bore his Cross that afterwards was laid upon him so ill, that he caused me much Trouble and Grief, & in 81. left Cuddalore disgusted with his Situation & followed the Camp. He heard what I told him on his Knees, and did not rise till I desired him to assist my Servant in getting something to eat, which he did with the utmost Pleasure.

Sept: 9th. Stopt for about two Hours at Canjeveram & spoke to the Bramins in the great Pagoda, which, they say, is still forsaken by its Deity, & still in that polluted State in which it was put by our Army taking Possession of, & Shelter within, its Walls in the beginning of the War with Hyder 1780. Every body may now go in & out as they please. The Bramins told me, that before the War the Pagoda had been served by about thousand Bramins, & that besides them there had lived in this place about ten thousand other Bramins, which one might call Secular Bramins; that they had all perished by the Sword, Sickness and Famine, except these