THE
THIRTY-FOURTH ANNUAL REPORT
OF THE
CALCUTTA
BAPTIST MISSIONARY SOCIETY,
AUXILIARY TO THE
Baptist Missionary Society in England,
Formed in the year, 1792.

INCLUDING
A REPORT
OF THE
BAPTIST MISSION IN INDIA,
For 1854.

WITH
A LIST OF SUBSCRIBERS AND DONORS.

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PRINTED BY J. THOMAS, BAPTIST MISSION PRESS.
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PRINTED BY J. THOMAS, BAPTIST MISSION PRESS.
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OFFICERS OF THE SOCIETY.

Treasurer.
Mr. I. B. BISS.

Committee.

Rev. Messrs. ARATOON, FINK, LESLIE, MORGAN, PEARCE, and THOMAS.

Messrs. G. O. BEEBY, J. S. BISS, T. H. FALKLAND,


Minute Secretary.
Rev. C. B. LEWIS.

Cash Secretary.
Rev. J. WENGER.
Subscriptions and donations, however small, for the general purposes of the Society, or for the Translation of the Holy Scriptures—the education of Native Youth, whether Male or Female—the building of Places of Worship—or any other particular branch of operations: will be gratefully received by the Treasurer, Secretaries, or any Member of the Committee in Calcutta. They will also be received by any of the Missionaries occupying stations in the Mufassal.

FORM OF BEQUEST.

"ITEM. I do hereby give and bequeath unto the Treasurer, for the time being, of a certain voluntary Society, commenced in the year 1818, entitled, 'The Calcutta Baptist Missionary Society, Auxiliary to the Baptist Missionary Society in England, formed in the year 1792,' the sum of ______ Company's Rupees, of lawful money current in Bengal, to be paid within ________ months next after my decease, out of such part only of my personal estate as shall not consist of chattels real, upon trust to be applied towards the carrying on the purposes of the said Society; and I do hereby direct and declare, that the receipt of the Treasurer for the time being of the said Society, for the said legacy; shall be a sufficient discharge to my executor for the same."
RULES

OF THE

Calcutta Baptist Missionary Society.

I.

That the formation of a Society for Missionary purposes is highly expedient; and as it must appear to every considerate mind that the propagation of the Gospel, whether viewed in its positive tendency to ameliorate the present state of mankind, or in its indissoluble relation to their final happiness, is paramount to all other objects, that we think it an indispensable duty to exert ourselves in the use of every suitable means for its promotion.

II.

That a Society be now formed, and denominated "The Calcutta Baptist Missionary Society, Auxiliary to the Baptist Missionary Society in England." This Society, aided by the generous contributions of the religious public in Great Britain, have for a series of years been engaged in the important work of evangelizing the heathen, and have exhausted a great part of their resources in this particular field of Missionary labour. Their sphere of operation has of late years been greatly enlarged, and the number of their Missionaries multiplied:—it devolves therefore as an obligation upon the Missionaries whom they support, and upon those friends who may have benefited by their exertions, to leave no expedient untried by which their funds may be augmented, their benevolent designs aided, and a testimony afforded them of the lively concern felt in this country for the advancement and success of those objects which have for so many years deeply interested their hearts.

III.

That every person contributing one Rupee or upwards, monthly, be considered a Member of this Society, and have the power of voting at its general meetings.

IV.

That a Committee, consisting of thirteen Members, be constituted to carry into effect the designs of the Society, five of whom shall form a quorum; that they shall meet once in three months for the
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transaction of business, when the state of the funds which they may have raised shall be ascertained, the objects to which they shall be appropriated decided upon, and such measures adopted, as shall be thought most expedient for the extension and welfare of the Society.

V.

That the Committee, a Secretary, and Treasurer, be chosen annually.

VI.

That any number of persons, in any part of India, contributing one Gold-mohur or upwards per month, be denominated a Branch Auxiliary Society, and their contributions received by the Auxiliary Society in Calcutta; or should it be deemed more important to apply them to the purposes of this Society on the spot where they are collected, we shall be happy to form a union, and maintain a friendly correspondence with them, that we may be considered as constituting one Association; and enabled so to adjust the whole, as to transmit to the Parent Society a regular account of our proceedings.

VII.

That subscriptions from any individual, or number of individuals, whether to a greater or less amount than those above specified, be thankfully received, and carried to account in the names of such subscribers.

VIII.

That a general meeting of the members and friends of the Society be held annually, at which a report of the progress of the Society, and the state of its funds, shall be read, and officers elected for the ensuing year.

IX.

That all the meetings of this Society be commenced and concluded with prayer: and that agreeably to the spirit of a kindred Society formed in this city, the members of this Society feel it a duty incumbent on them to cultivate the friendship, and rejoice in the success, of all those engaged in similar pursuits.
THE THIRTY-FOURTH ANNUAL MEETING

Of the CALCUTTA AUXILIARY BAPTIST MISSIONARY SOCIETY was held on the evening of Thursday, the 22nd of March, 1855, at the Circular Road Chapel.

The Meeting was opened by the Rev. A. LESLIE, with reading a portion of Scripture and prayer.

The Chair was taken by A. GRANT, Esq.

The Rev. C. B. LEWIS, one of the Secretaries, read an abstract of the Report.

It was then—

Moved by the Rev. A. F. LACROIX, Seconded by the Rev. J. S. BEECHER,
And unanimously resolved,

I. That the Report, an abstract of which has now been read, be adopted and printed, and that it be circulated under the direction of the Committee.

This resolution being passed, it was—

Moved by E. B. UNDERHILL, Esq., Seconded by the Rev. G. PEARCE,
And unanimously resolved,

II. That the following Gentlemen constitute the Officers and Committee of the Society for the ensuing year:

Rev. Messrs. Aratooen, Fink, Leslie, Morgan, PEARCE, and THOMAS.


Minute Secretary, Rev. C. B. LEWIS.

Cash Secretary, Rev. J. WENGER.

The Doxology was then sung, and the Meeting concluded.
THIRTY-FOURTH REPORT.

The Committee are thankful to be able to commence their Thirty-Fourth Annual Report with a notice of important additions made during the past year to the agency of the Society to which they are auxiliary. In the last Report mention was made of the appointment of Mr. Robert Robinson to the Mission in Dacca. A few days after that Report was presented, Mr. Robinson was solemnly set apart to his work, and proceeded to his station, where he has since been labouring with very encouraging prospects. In the beginning of November last, the Committee were permitted to welcome the arrival in Calcutta of E. B. Underhill, Esq., one of the Secretaries of the Baptist Missionary Society, and of Messrs. Gregson, Martin and Anderson, as Missionaries of the same Society; and at the end of the month they were again made glad by the return of Mr. and Mrs. G. Pearce in restored health, accompanied by Miss Packer, who will devote herself to native female education. Mr. Pearce has undertaken the formation of a new station at Alipore, where a native girls' boarding school will be established and various other Missionary agencies employed, and whence he will be able advantageously to superintend the stations situated in the villages to the south of Calcutta. Of the new Missionaries, Mr. Gregson has joined the Mission in Benares, Mr. Martin that at Barisal, and Mr. Anderson that at Jessore. Mr. Underhill's coming bore relation to the more thorough and satisfactory arrangement of various measures made necessary by the intended enlargement of the Baptist Missionary Society's operations in this country. The Committee are happy to be able to add that other accessions to the strength of the Mission may be looked for within the present year, and that at least one of the expected Missionaries will be stationed in Calcutta or its suburbs. May all the brethren, already welcomed in India or about to come forth to the help of the Lord here, be richly endowed with divine grace and abundantly blessed in the great work to which they have consecrated themselves.

It is likewise cause for much thankfulness that no one of the Society's Missionaries in India has died during the past year,
nor have any been constrained to quit the field since the last Report was presented. The Mission at Benares was, however, in May last weakened by the sudden death of Mrs. Heinig, who took an active and important share in many of its operations; and your Committee have recently been called to sympathise with their aged and beloved brother Aratoon in the grief inflicted upon him by the removal of his wife, after a union of more than forty-three years. They pray that God may comfort and sustain His servant, and render his testimony the means of calling many out of darkness into the light of the Gospel.

Before entering upon the details of the following Report, it may be well to state that these comprise many things which do not belong to the operations of this Auxiliary Society. The Missionaries and many of the native preachers spoken of are supported by the Parent Society in England. So also several of the educational agencies to be referred to and the operations in translating and printing the Scriptures in the vernacular languages, are sustained by funds other than those contributed to this Society; while some of the Churches of which accounts will be given are perfectly independent of all extraneous support. The Committee do not therefore, as is commonly done, confine themselves to a statement concerning their own proceedings, but they offer a brief summary of all the efforts made in connexion with the Baptist Missionary Society for the spiritual benefit of the inhabitants of Calcutta and its vicinity. Only a small portion of the agency employed is now supported by the Christian public of India; but it is well that the whole should be laid before that public, and the Committee will greatly rejoice if, through the increased liberality of their friends, and by the blessing of God upon their endeavours, they are, year by year, enabled to take a more important share in the great work of which they speak. At present the funds of the Society are expended in the partial maintenance of the four southern stations, Khari, Lakhyantipore, Malayapore, and Narsigdarchoke.

The details of the Report are as usual comprehended under the following heads:

I.—PREACHING TO THE HEATHEN AND MUSALMANS IN CALCUTTA.

This important work has not been neglected during the year under review. Messrs. Aratoon and De Monte and three native preachers have been wholly engaged in it, whilst others have taken part in it more occasionally. The Native Baptist Missionary Society has also been active in this department of labour; so that the great salvation has every day been again and again
preached to the passers-by in the streets and highways of the city and its populous suburbs. The word preached has been listened to—often with apparent interest and pleasure; but in no case which has come to light during the twelve months does it appear to have been blessed to the conversion of the hearers. The Committee would beseech the more earnest prayers of the friends of the Mission on behalf of those who are engaged in this employ, that the word of the Lord may have free course and be glorified. There is much to discourage them, in the gainsaying of some, in the stolid indifference of many, and in the general lack of visible success. Let them then be upheld by the intercessions of their fellow-Christians, that they may "not be weary in well doing," but may cherish the confidence that "in due season they shall reap, if they faint not."

II.—BIBLICAL TRANSLATIONS.

In relation to this department of labour the Committee have to report the following particulars.

1. In Sanskrit the translation of the Old Testament has advanced to Psalm cv. and will be, if God permit, steadily proceeded with.

The Calcutta Auxiliary Bible Society having in the course of last year resolved upon publishing editions of the Gospel of Luke and Genesis with the first twenty chapters of Exodus, in the Bengali character, for the use of pandits in Bengal, who for the most part are accustomed to read Sanskrit in that character, and Mr. Wenger having been requested to superintend the publication of these two volumes, it was thought desirable to embrace the opportunity of printing a number of copies for the Baptist Mission at the same time. 2000 copies of Luke were therefore carried through the press in 1854; and 1500 copies of Genesis and the above mentioned portion of Exodus have just been completed.

2. In Bengali, the pocket edition of the New Testament was published soon after the last Annual Meeting. This beautiful and convenient volume has elicited general approbation. It is printed in a small clear type, and contains 465 pages 16mo. As, however, this edition of the New Testament is intended for sale and not for gratuitous distribution, it has not yet come into very extensive circulation. The price is very low; viz. bound in plain cloth, 6 annas; in embossed cloth and lettered, 8 annas; in calf, 12 annas; and in morocco, 1 rupee 8 annas. Some copies have been bound up with the Bengali Hymn Book, and are sold for 1 rupee each.
The following separate portions of the Bengali Scriptures have also been reprinted:

- Gospel of John, 16,000 copies.
- Acts of the Apostles, 10,000.
- Psalms, 5,000.
- Proverbs, 5,000.
- Psalms and Proverbs, 2,000.

Besides these, which have all been completed, an edition of Genesis with the first twenty chapters of Exodus is in the press, and has advanced to the 26th chapter. Also a new edition of the entire Bible, the text of which will be carefully revised, has just been commenced.

3.—In Hindi, a separate edition of 5000 copies of the Gospel of Matthew, in the Kaithi character, has been printed; and similar editions of the other Gospels are in progress. The translation has undergone a careful revision by Mr. Leslie and Mr. Parsons of Monghyr.

4.—In Hindustani, very little has been done during the past year, the Romanized edition of the New Testament having made scarcely any progress.

The total number of copies of Scripture, either in whole or in part, the printing of which was completed in the course of 1854, is 54,000; and the number issued from the Depository is 21,419. It should be borne in mind that the death of Mr. Thompson of Delhi and Mr. Robinson of Dacca, and the return to England of Mr. Phillips of Muttra and Mr. Makepeace of Agra, have greatly affected the operations of the Mission in the Department of Bible distribution. On the other hand it is a cause for rejoicing that the Calcutta Auxiliary Bible Society has widely extended its efforts in the distribution of Scriptures during the last few years, and some of the Baptist Missionaries have been amongst its most active distributors.

III.—EDUCATIONAL LABOURS.

1.—The Benevolent Institution has enjoyed an increase of prosperity. The attendance has been enlarged, the school-hours prolonged, and the expenditure augmented. One hundred and seventy boys and sixty-five girls have been in daily attendance, and the progress made by them has given much satisfaction. Full particulars concerning the state of this Institution may be seen in its Annual Report. As is generally known, it is not a denominational school, and it is briefly mentioned here only because it is conducted under the management of Missionaries of the Baptist Society.
2. — The Intally Christian Institution has been attended during the year by nearly one hundred boys, of whom ten are the children of native Christians, ten Musalmans, and the rest Hindus. The Ladies' Auxiliary Society has very kindly collected the funds by which it has been sustained. Within the present year an attempt will probably be made to remodel the school and to render it more efficient. The proposed changes will involve an increased expenditure; but there is reason to expect that the Parent Society will consent to bear a portion of it.

3. — The native Christian Boarding School for boys has been discontinued. One lad only, an orphan, who receives instruction in the day school, is now supported.

4. — Towards the close of 1854, a Bengali School was commenced at Paddapukur, in the Intally district, by Mr. Fink. A number of low caste Hindu families are living in that neighbourhood and he is accustomed to go and preach amongst them. These people are wretchedly poor, extremely ignorant, and very depraved; and it was with great pleasure that Mr. Fink heard them repeatedly express an earnest desire that he would provide for them the means of having their children instructed. Your Committee too were most happy to be able to assist him by voting the appropriation of Rs. 50, from a sum of money generously placed at their disposal, for the erection of a school-house, &c. The school is in the vicinity of Mr. Fink's residence, and a native Christian teacher is employed in it under his own supervision. Twenty-eight boys are now in attendance; and there is good ground for the hope that the number will soon be greatly augmented. May these poor children be made wise unto salvation by the blessing of God upon the instructions imparted to them.

Other schools will be mentioned in connexion with the Churches or Stations to which they belong.

IV. — CHURCHES IN AND NEAR CALCUTTA.

1. — Church in the Circular Road. — English.

Pastor, ............. ................. A. Leslie.

Number of members, 102.

A Sabbath School attended by 65 children.

During the past year two persons were baptized, and seven were received into communion, having been recommended by letter from other Baptist Churches. One member has died, and there being no other changes, an increase of eight members has taken place. The congregations have been very encouraging, and, as in the preceding year, the continued health of the pastor
calls for gratitude to the Giver of mercies. It is scarcely neces-
sary to remark that this Church is quite independent of all
foreign support, and that a very considerable portion of the funds
of this Auxiliary Society is contributed by its members.

2.—Church in the Lal Bazar.—Mixed.

Pastor, .................. J. Thomas.

Native Preachers, ..
\{ Ganga Narayan Nath.
\{ Ram Hari.

Number of members, 120.
A Sabbath School attended by about 50 children.

Mr. Thomas has supplied the following statement:—

"During the early part of the year some very painful events occurred,
which for a season greatly disturbed the peace of the Church and
ultimately led to the separation of some, who had been most highly
esteemed.

"The Church is now in peace, and is looking and praying for a
season of refreshing, which it is hoped may ere long be granted.

"Throughout the year, the customary services of the Sabbath and
week days have been continued; but for this, the Church has again to
record its obligations to those ministers of our own and other deno-
minations, who have so kindly conducted the services on the Sabbath
and Wednesday evenings.

"In the course of the year, three persons were received into the
Church:—one of them by baptism. The other two rejoined the
Church on their return from England. On the other hand, losses were
experienced by the death of two, the dismissal of two, and the with-
drawal of four, thus making a decrease of five on the year. The number
of members still on the Church books is one hundred and twenty, out
of whom from ninety to one hundred are generally present on com-
munion seasons.

"The Church supports two native preachers, who are occupied partly
among the native members and partly in preaching to the heathen.
Several other brethren are more or less engaged in endeavours to do
good in the neighbourhood."

The Native Churches in South Colinga and Intally, which
were spoken of in the last Report as having united in one self-
sustaining Church under native Pastors, have not continued in
that union. For some time a very unhappy spirit prevailed
among the members; and at length, in September last, a separa-
tion took place; after which the more numerous body held all
their religious services in the Colinga Chapel, and the other part
in that in South Road, Intally. While there was much that
was painful in the circumstances which led to this division,
it may yet be hoped that it will in the end turn out rather to the furtherance of the Gospel. One happy result of it has been, that some who had before withdrawn from the united Church have now joined themselves again to their brethren, to their own great advantage as well as to that of others. Both Churches continue under native Pastors, and it is a fact which your Committee cannot but mention with satisfaction, that amidst all the unhappy contentions which have at any time arisen among these native brethren since the European Missionaries ceased to preside over them, they have proved their firm attachment to their principles as Baptist Christians, and neither in anger against one another, nor in the hope of gain, have they—except in a very few cases—betaken themselves to other and richer communities. There is, moreover, good reason to hope that cordial Christian affection will gradually remove every element of strife, and that these two native Churches will be established in peace and mutual love. May the God of peace be with them both, and with all the Churches of His people.

The following are a few particulars in reference to each Church.

3.—Church in South Colinga.—Native.

*Pastor,* . . . . . . . . . GULZAR SHAH.

Number of members, 73.

The letter to the Association speaks of many things which are pleasing and encouraging in the state of this Church. Efforts are made by visitation amongst the more ignorant members of the Church and congregation, to excite in them a desire to act in a manner worthy of the Christian name. The young also are cared for, and the Gospel is preached to the Hindus and Muhammadans by several of the brethren. Prayer-meetings for the spread of the Gospel have also been regularly maintained. Three persons were baptized during the year and several others received by restoration and by letter from other Churches.

4.—Church in South Road Intally.—Native.

*Pastor,* . . . . . . . . . SHEM CHANDRA NÁTH.

Number of members, 24.

Concerning this Church also a very encouraging account has been received from its Pastor. He gratefully testifies to its internal tranquillity and peace, and says of the members, “They show increasing zeal in matters of religion, and pay deep attention to the words preached to them; and, having their Bibles before them, they invariably turn to the passages cited by the
preacher." No baptism has taken place here since the Church was detached from that in South Colinga, but some who seldom attended the means of grace have of late been found amongst the regular worshippers.

5.—Church at Narsigdarchoke.—Native.

Pastors, ...... C. B. Lewis and W. Thomas,
Shrishtidhar Sardar.
Pitambar Mandal.
Native Preachers, ......
Lakhynarayan Pandit.
Jonah Shanth.
Brindaban Halder.*

Number of members, 43.
One day school attended by about 20 boys.

It was mentioned in the last Report that an unhappy litigious spirit prevailed amongst some of the members of this Church. The mischief arising from this state of things has been very great throughout the year. Angry feelings have been kept alive, and the spiritual prosperity of the Church has been hindered. Repeated admonitions having failed to produce any effect, three persons who were greatly in fault were excluded. One member has been dismissed within the year to the communion of another Church. There have been several applicants for baptism, but only one person has been baptized. Of some of the others there is reason to hope well; but the evidence that they have undergone the great change is not in all respects satisfactory. Four persons formerly excluded from fellowship have been restored.

Mr. W. Thomas and the three native preachers stationed at Narsigdarchoke have regularly preached to the little Christian congregations gathered in some of the neighbouring villages, and to the heathen in the hâts and elsewhere, as in former years. The two native preachers at Bishtupur have also been diligent in their work, but they have had much to discourage them in the absence of any evidence that their labours have resulted in turning to God any of the heathen who dwell around them.

6.—Church at Malayapore.—Native.

Pastor, ...... J. Wenger.
Native Preacher, Bishwanath Sardar.
Number of members, 9.

* The two last-named native preachers are stationed at Bishtupur.
A school containing about 40 boys, mostly heathen. *

Mr. Wenger says:—

"Although the Church at this place is very feeble and the Christian community on the spot exceedingly small, yet the number of nominal Christians, regularly visited and instructed by the native preacher, probably falls not far short of a hundred. They live, for the most part, in scattered villages at a considerable distance from Malayapore; and a few of them have come out of Hinduism within the last year or two. Their spiritual condition, with very few exceptions, is not satisfactory; and it has caused great anxiety both to the native preacher and to the superintending missionary."

7.—Church at Lakhantipore—Native.

Pastor, .... .. .. J. Wenger.
Assistant Pastors, .... }
              { Darpanarayan Mandal.
              { Khargeshvar Sardar.
Native Preachers, .... }
              { Giridhar Midde.
              { Kartik Ray.

Number of members, 67.

A school at Dhankata, where about 12 Christian boys are boarded, and about 25 day-scholars, mostly heathen, receive Christian instruction.

Mr. Wenger writes:—

"The state of things at this station has upon the whole been encouraging. On one or two occasions dissension threatened to disturb the peace of the church; but with the blessing of the Lord it was checked, and a pleasing manifestation of right feeling showed that the apprehended evil was likely to be turned into good by producing greater humility and forbearance than had before existed."

"The native preachers have not only ministered to the Church and instructed the people from house to house, but also preached the Gospel regularly in the neighbouring markets and made several excursions to more distant places. They have likewise been useful by ministering occasionally to the Church at Khari."

8.—Church at Khari—Native.

Pastor, .......... .. ........ J. Wenger.
Assistant Pastor, .......... ........ Jacob Mandal.

Number of members, 39.

A school numbering about 40 boys, mostly heathen.

"During the past year," writes Mr. Wenger, "it was found necessary after anxious and protracted consideration to dismiss Kalachand...

* This school, as well as that at Khari and the day school at Dhankata, has been kindly supported by the Ladies' Auxiliary Society.
Mandal, who had been for many years an assistant preacher at this station. As is commonly the case under such circumstances, a considerable party sympathised with him, and withdrew from the Church and the Mission. This has naturally occasioned much painful anxiety, and proved an obstacle to spiritual prosperity.

"Jacob, the native pastor, also suffered much from sickness and domestic affliction, which greatly impeded his labours. For a few weeks a brother from Calcutta kindly supplied his lack of service; and the brethren at Lakhyantipur also repeatedly lent their aid.

"After two years of distress, the past year has been marked by a good harvest at all the stations in the south; and the Christian community has not suffered from sickness to any great extent."

From the beginning of February of the present year Mr. Pearce has taken charge of the four village stations of Nasigdarchoke, Malayapore, Lakhyantipore and Khári.

9.—Church at Haurah.—Mixed.

Pastor, .... ......... T. Morgan.

Number of members, 17.

Mr. Morgan says:—

"Were I to give a detailed account of operations in and near Haurah for the last year, it would be but the echo of the reports for preceding years.

"Between the beginning of November, 1854 and February, 1855, I was out seventy-five days in the districts of Burdwan, Haurah, Houghly and Midnapore, and in the course of fourteen months I have distributed nearly 6,000 Scriptures, besides several thousand tracts. About half the places visited were new.

"The results of these visits hitherto may be summed up in two or three particulars.

"1.—In reference to the Bráhmans. They acknowledge and complain that a positive injury is inflicted upon them by the efforts that are made to undermine their influence amongst the people, and the consequent decrease in the honour and contributions given to them as the spiritual teachers of the people.

"2.—There is a growing belief among the people,—and in many places it is boldly avowed,—that the worship of a Sudra is as acceptable to the Creator as that of a Bráhman, and that consequently the interposition of the Bráhmans is unnecessary. Besides this, they are fully sensible of the pecuniary advantages resulting from the non-employment of Bráhmans and the non-observance of Bráhmanical rites.

"In former years, I had visited a line of villages extending to a distance of nearly forty miles along the Rupnárayan. In October last the whole of these villages were inundated; the rice was destroyed; and houses and temples were carried away by the water. The flood came during the celebration of the Durga pujá, and the pecuniary loss
in images was very great. This calamity has greatly strengthened the belief of the people in the worthlessness of Brahmanical mantras and blessings, and this was evinced by their attention to the preaching and by their many enquiries.

"The fact must, however, be honestly stated, that the people in their estimate of the beneficial results of receiving Christianity, limit their view to temporal advantages. Not, however, without exceptions. Last week two respectable Musalmans called upon me and stated that a copy of the Gospel of Matthew was brought to their village by a poor man who had it given him by a Sahib. He also reported what the Sahib had said to him about the Musalman religion. The arguments and the locality, I soon recognized; having visited the place, which is about fifteen miles from the Rupnárayan and about fifty from Hauráh. These young men had read the Gospel with much attention, and the 24th chapter had convinced them that Muhammad was one of the 'false Christs.'

"To the Committee of this Auxiliary I beg to tender my thankful acknowledgments for a liberal donation, by which chiefly I have been enabled to itinerate; and I cannot overlook the self-denying kindness of brethren of different denominations, in supplying my pulpit at Hauráh during my absence."

10.—Church at Dum Dum.—Mixed.

Pastor, . . . . . . . . . . . C. B. Lewis.

Native Preacher, . . . . . . . Subhru.

Number of members, 14.

During the greater part of the year the attendance at the Chapel was very small, and the state of affairs generally discouraging. The Sabbath evening service was, however, regularly maintained, and there were not wanting proofs that the efforts made at this little station were productive of good. One person, an English soldier in the Artillery, was baptized, and while he continued at Dum Dum, his conduct was such as to excite the hope that he would, wherever he might go, exert a good influence upon his comrades. He was, shortly after his baptism, removed to Burmah, and has since died, it is hoped, in the Lord. Towards the end of the year, the congregation greatly increased, several of the hearers appear to have received salutary impressions, and, chiefly perhaps owing to the zealous exertions of a pious soldier then stationed at Dum Dum, the Chapel and the small closets fitted up in a room adjoining it were soon daily frequented by not a few seriously disposed men. It is hoped that a good work has been commenced in some which will be carried on to perfection.

The native preacher is now an old man, and the infirmities of age are upon him; but he is still useful in his work among the
few native members, and makes known the glad tidings to numbers of the heathen.

Accounts of the other stations of the Baptist Missionary Society in India will be found in the Appendix.

In reference to the Funds, the Committee have to report with gratitude that they have been liberally sustained since they last appealed to their Christian friends. At the beginning of 1854, they had a balance in hand of Rs. 1,157-12-1, and they have received in donations and subscriptions within the year Rs. 2,486. The expenditure of the Society has been Rs. 2,601-0-6, and there was consequently a balance in hand at the close of the year of Rs. 1,042-11-7. For nearly Rs. 600 of this sum they are indebted to anonymous donations from "A Brand from the Burning," and "A Sinner." Under these signatures, the sum of Rs. 3,290 has been, at various times within the year, transmitted to them, and they have appropriated it as follows:—for the purposes of this Auxiliary Society, Rs. 590; for the Calcutta Christian Tract and Book Society, Rs. 250; to Mr. Morgan, in aid of his plans of itineracy, Rs. 300; to Mr. Heinig for the Benares Mission, Rs. 200; to Mr. Fink for the school he has established at Paddapukur, Rs. 50; for the Intally Christian Institution, Rs. 250; for the Boarding School for Christian boys at Dhankátá, Rs. 150; for the Translation Fund, Rs. 500; and to the Baptist Missionary Society, Rs. 1,000. May He who "loveth a cheerful giver" abundantly bless the kind donors.

In conclusion, the Committee once more ask for the hearty prayers and generous support of their friends. They need prayer; for the results of the year's labour, as far as they are indicated by the additions made to the Churches are deplorably small. In all the ten churches of which mention has just been made only eight baptisms took place within the past twelve months. Such a fact should excite those who belong to these Churches to fervent supplication for a revival of religion amongst them and should lead to an increase of diligence and to great searchings of heart. Prayer is called for too that the additions which have recently been made to the Missionary strength may be followed by widened usefulness; and that the new plans which may be devised for the conduct of the Mission in all its branches may all be suggested by the wisdom which cometh from above, and crowned with divine success. And enlarged support is also needed. Support, freely rendered by the many as well as by the wealthy few. The work of the Society is a work to be prosecuted year by year, with diligence and patience, and it needs the broadest basis which Christian generosity in Bengal can supply. Let
the friends of this Society then pray more for its Missionaries and other agents, give more liberally to its funds, and in every possible manner endeavour to promote the grand object it has in view. By means of this and kindred Societies, God is performing a mighty work in this land—the ancient domain of Satan. He has given it to his Son, and it shall at length become a fair province in his wide inheritance. Blessed are they who, as the friends and soldiers of Christ, do their utmost part to bring about the full accomplishment of his purposes, which include the highest happiness of man—now so wretched—and the augmentation of his Father's eternal glory.
APPENDIX.

1.—SERAMPORE.

Commenced in 1799.

This town, formerly a Danish settlement, was added to the British dominions in 1845. Its celebrity as a centre of the Baptist Mission renders it superfluous to allude to its history.

Missionaries, ............  
{ W. H. Denham,  
{ J. Robinson,  
{ J. Trafford.

Native Preachers, ........... Five.

Present number of church members, 134.

Sub-stations—Johnnagar and Barrackpore, together with other villages in each vicinity.

Schools—three, attended by about 250 boys, and a boarding school for girls, besides the school connected with the College.

The following report has been received from Mr. Robinson:—

"In the former part of the year, the Lord was pleased to grant us much encouragement. At Barrackpore our Hindustáni brother Bhagwán, was materially assisted in his labours by Henry Abbey, a young man in the Band of one of the Native Regiments, to whom the instructions of Mr. Brice of Dinapore appear to have been blessed. Eight from the Regiments temporarily stationed at Barrackpore were baptized; and we had thus, together with those who had previously joined the Church at Serampore and elsewhere, twenty communicants there; some of them, the fruits of Mr. Heinig's labours. One died in August last, rejoicing in the Saviour. The others have, all but two, been removed to different stations. But religious services and meetings for prayer are still held in Barrackpore, and happy results will, we trust, be shortly seen.

"We wish we could say as much of our Bengáli brethren. At the commencement of the year they went out to Midnapore and the surrounding districts; and, in the course of the year, besides preaching in the villages in the neighbourhood of Serampore, have made excursions into more distant villages and towns. In some few instances they have met with insult and abuse; but in the generality of cases have been well received. The excellence of the doctrines of Scripture and the Gospel plan of Salvation is everywhere acknowledged; but men hate the light and come not to the light, lest their deeds should be reproved."
"From the heathen we have not had any additions. Some that joined the Native Christian community, have since left us, but not, we think, to return to idolatry. Our congregations have continued much as usual; and some who have been accustomed to worship with us, have made a public profession of allegiance to Christ. Three of our native brethren have left us, being invited to labour in other portions of the Lord's vineyard. Among our losses, we have had to mourn that of a Hindustani youth, a student in Serampore College. His piety was sincere; and he gave promise of future usefulness; but the Lord called him home early."

2.—CUTWA.

Commenced in 1804.

A town in the province of Bengal, situated on the western banks of the Hughli, about 75 miles N. N. W. from Calcutta.

Missionary, . . . . . . . . . . . . . F. Supper.
Native Preachers, . . . . . . . Two.
Present number of members, 25.

One day-school, attended by 12 children.
Distribution of scriptures, about 400; of tracts, about 800.

Mr. Supper says:—

"I should be glad if I could inform you that our Church had increased during the last year as it regards members; but that I am not able to do. On the contrary, we have had to exclude one person on account of repeated acts of dishonesty. I trust, however, there are indications of spirituality in some of our members; but of others, I cannot think so well. On the whole, I have had less trouble than at first.

"The Gospel has been frequently made known at Cutwa and in its neighbourhood. We have also travelled to some distance from home. In some villages we have met with great opposition; in others, the people were ready to receive us, and to hear with the attention which the Bengalis generally give, and in at a few places we have been much encouraged. Several times disputes were carried on among the people themselves, when with great warmth one party defended our religion. We endeavour to distribute books and tracts with discretion, but yet we think it is not well to deal them out too sparingly, as the Lord can bless them even where the Missionary's voice cannot be heard. We have a small day-school numbering ten or thirteen children. I am sorry to say it is not as we wish to have it, but we do not see how to render it better at present. There is also a Sunday-school kept when we are at home, but only from four to six children attend it."
APPENDIX.

3.—SURJ, IN BIRBHUM, (BEERBHOO M).

Commenced in 1818.

Sub-station—Dubrajpur.

Birbhum is a district in the province of Bengal, situated on the north-western extremity, about the 24th degree of north latitude. In 1814 it was estimated to contain 7000 square miles, and in 1801 the population was estimated at 700,000, in the proportion of thirty Hindus to one Muhammadan. Surj, where the Missionary resides, and which is the modern capital of the district, is about 130 miles N. N. W. from Calcutta.

Missionary, . . . . . . . . . . . J. Williamson.
Native Preachers, . . . . Two.
Present number of members, 38.

Four day-schools: one English, the others Bengali.
Six orphan boys and one girl are boarded. They attend the day-schools.
Two Sabbath schools, with 30 scholars.
Distribution of Scriptures, 258; of tracts, 526.

The letter to the Association says:

"We regret, that we are unable to inform you of as much increase to our Church this year, as last; only one person, a youth of Christian parentage, having been baptized and added to the Church, in the early part of the year. We are thankful to say, however, that we have not suffered any decrease from exclusions during the year, though we have sustained some reduction in number, on account of dismissions to other Churches. Regular attendance, generally, on the means of grace, together with a good measure of unity and peace, call for further thankfulness to God.

"The proclamation of the Gospel among the people around us, both near and distant, along with a discreet and liberal distribution of scriptures and religious tracts, have been attended to, as in former years, with some encouraging results. Though we much regret the fewness of our actual converts, we are, notwithstanding cheered by a steady desire to listen to the word of God, and to obtain religious books, with the apparent intention of reading them, together with increase of knowledge of their contents, and diminution of prejudice against the Christian religion formerly entertained here in a much higher degree than it is now generally.

"Our schools, 4 in number, 1 English and 3 Bengali, attended by about 150 scholars, have made satisfactory progress during the year. Subsequently to elementary training, the children learn Grammar, Geography, Natural History, and Arithmetic, along with the reading with understanding of the Sacred Scriptures, and other religious books. Christianity is taught by Christian teachers, while the other branches of study devolve on the Hindu masters. The schools are maintained by local contributions."
APPENDIX.

other as often as their distance from the station permitted) is eighty-seven, and the number of markets which have, in like manner been visited, more or less frequently, according to their distance from the station, is forty-eight.

It is gratifying to know that in every direction the reception which the native preachers—not the Sahib only—meet with, is very respectful. In several instances lately they have been invited to the houses of respectable natives, and requested to explain their message fully, and in almost every case they have been most attentively listened to.

On one occasion indeed, at a large melâ where five of our native preachers went, they were on the second day forbidden to preach, but on their remonstrating with the headman of the place, the prohibition was withdrawn. It was, however, discovered afterwards that several young men connected with the family of the headman, had been wishing to become Christians, and that not long ago they had actually taken a boat for the purpose of going to Calcutta to profess themselves such; but their relatives, hearing of their déparure went after them and brought them back. It was not likely therefore that these people would wish for preaching in that neighbourhood, especially as the young men have not relinquished their intention.

Indeed on every hand there are signs which encourage us to hope that the day of deliverance for many precious souls is hastening on. May God grant to us and to our people grace to be faithful to our high calling.

I cannot close these remarks without acknowledging the pleasure and encouragement we have derived from the arrival of our dear friends, Mr. and Mrs. Anderson. They are now diligently studying the language, and our earnest prayer is, that their health may be preserved and they may be made a great blessing to this district.

Mr. PARRY, who has been labouring, with one native preacher, in the southern part of Jessore, has reported as follows:

By the grace and mercy of God, we have been enabled to prosecute our evangelistic labours during the best part of the past year. Owing to occasional ailments and incessant rain during some portion of the rainy season, our out-door labours for the dissemination of the Gospel, were interrupted about fifteen weeks during the year.

The Gospel has been preached to about fifty-three thousand souls, in one hundred and thirty villages, forty-two markets, and four large fairs. In the prosecution of our work, we have travelled about one thousand and seventy miles by water and land.

Such markets and villages as are situated at the distance of twenty to fifty miles from our stations at Sátbáriya and Jhegur-gaëcha, we visited, and preached to the Hindus and Muhammadans of the aforesaid places, from four to eight times within the past year. During the latter part of the year, for about seven months, we almost daily preached in upwards of twenty villages situated
within six miles around Jheurgachha. Our efforts to instruct the simple poor agricultural class who chiefly reside in the villages in question, I trust have not been in vain. Village-preaching has afforded us much gratification, as a large portion of the female population of this vicinity had opportunities of listening to the word of life. In many villages our hearers were chiefly women and children. On an average our auditors daily amounted to about sixty in the villages. In the markets of Jheurgachha, Murreedupore, Ramgunj, and Saujuni, situated within two to four miles, and the Pulas, which is five miles from hence, we preached once or twice a week. Our auditors ranged from one hundred to three hundred. Many of them consisted of the respectable classes of Hindus and Muhammadans. We frequently engaged in religious disputations with many of the people; who seemed desirous of ascertaining if our Shastras were superior to theirs. Some admitted that the Hindu Shastras were unworthy of confidence, but owing to their ignorance of the Christian Shastras, they said they could not at once decide upon relinquishing the former, and accepting of the latter; these topics and many others of inferior importance, were frequently the subjects of our debates, and the result generally gave satisfaction to all parties. Our opponents were often silenced and ashamed. Many of our auditors, who seemed to take a deep interest in religious controversy, rejoiced to find us victorious. The Sudras instead of siding with our Bráhman opponents, boldly stood up in our favour.

"Our Holy Scriptures, and religious tracts are eagerly sought after by many, and we have evidence to prove that the recipients read and understood our books. During the past year, we occasionally met with some on whom we had bestowed Scriptures and Tracts, and they told us that they liked them much, and would be glad to have some other new books.

"Within the past year about two or three hundred persons of different classes called on us at various periods, for the purpose of obtaining religious instruction, observing our mode of divine worship, requesting books, and some few for asking for explanations of certain passages in the scriptures and tracts read by them.

"On the Lord's-day I have had a congregation amounting to from eight to fourteen, consisting of Christians and heathens. During the last six months of the past year, two respectable Hindus and a Muhammadan youth have been pretty regular in their attendance at the Sabbath morning service. These youths have been taught English by an English Lady, whose husband is a planter. She endeavours to instruct all the heathen people about her in the principles of Christianity. Her acts of kindness to the sick and indigent—the former of whom she frequently visits in their hovels—tend to convince the poor natives, that Christianity is a blessed religion, which influences its votaries to seek to do good both to the souls and bodies of men.

"We have circulated in this and the Barasat district, about ten thousand tracts and scriptures. I believe we have given them
away judiciously, and thousands are now reading them, and deriving much benefit.

"We have sown plentifully in the Barasat district. We spent eleven days in preaching the Gospel to large assemblies of Hindus and Muhammadans in the occasion of the Rás Fair held at Sáthghurria and Debhota near Taká. We also proclaimed the Gospel, in many markets and villages where it had never before been preached.

"It becomes us to confess with shame and sorrow that we have been unprofitable servants. Our deficiencies have been great in many respects. May God for Christ's sake grant us more grace, that we may labour more devotedly, and with greater self-denial than we have done in times past. God forbid that the blood of any Hindu or Muhammadan should be upon us, for neglecting to preach the Gospel to every creature, as far as we are able. May we feel the due sense of our duty to preach the blessed Gospel, in season, and out of season, as Paul the blessed Apostle of the Gentiles felt, when he said 'Woe unto me, if I preach not the Gospel.'

"Not having been supplied with any funds for educational purposes, I could not establish any schools, although frequently solicited by my heathen neighbours to do so."

6.—BARISAL.

Commenced in 1828.

Barisal, about 185 miles east from Calcutta, is the principal town in the district of Bakarganj.

Missionaries, ............ { J. C. PAGE,

Native Preachers, ............ Thirteen.

Number of members, 233.

Distribution of Scriptures, 500; of tracts, 2,000.

Mr. PAGE supplied the following account in his annual letter to the Association:

"Though I have little in the shape of news to communicate, yet I feel it necessary to send you a few lines.

"1. At all the Stations—eleven in number—in this district, the services of the Lord's-day and week-day worship have been regularly attended to. The congregations on the Sabbath have been, on the whole, encouraging. At the smallest stations the hearers number from 30 to 40; at the largest, frequently above 150 adults. It is difficult on week-days to get many regularly to attend service; but this arises more, perhaps, from necessity, than unwillingness on the part of our people. They are all poor, and must be at work. But go where they will, they all generally return home on Saturday night, ready for the rest and the duty of the Sabbath.

It is to be hoped that some real good arises from this constant attendance on the means of grace. There is a gradual, though slow increase of knowledge, a better understanding of what is required of
Christians and a singling out of the Christian community, and distinguishing it from the mass around.

"We have had, as in former years, a few families every now and then joining us, so that in nearly seven years the number of hearers, is threefold what it was when I first came to the district.

"2. The CHURCHES have, for the most part, until very lately, enjoyed peace; and the members throughout the stations have been united, if not as much so as we could wish, yet almost as much as we can just now expect. Church-meetings have been regularly held, and matters conducted in them in a more orderly and decent manner than formerly. The Lord's Supper has been every month administered in eleven different places, and to partake of it is regarded as a real privilege. Within the past year we have had twenty-five baptisms. Nearly all received into the Church this year had learned to read; and the clear evidence of a changed heart, and a new life, manifested in some, is very satisfactory and pleasing. Nine who in former years had been separated from us, have been restored; and we hope they will not again wander from the fold. The exclusions and withdrawals amount to eighteen; but it must be remembered that it is chiefly to attachment to former errors, rather than to immoral conduct, that we are to assign the cause of the exclusion of the majority. Some of the old members, baptized before my time, are ever prone to talk of their bairagi and mahant views as being nearly of the same import as the commands of Christ. This we cannot and will not tolerate.

"3. Our SCHOOLS continue much as they were last year. The poverty of the people allows few of them to send their boys to be taught. This year, especially, the distress in the N. W. of the district has been, and is, so great that fewer children have been spared from work. In four stations we have from 60 to 70 boys, attending day-schools. Our adult schools are continued and afford encouragement. Many women and some men have learned to read the Bible during the past twelve months. The girls' boarding school at Barişal has thirty-five girls in it. Almost all have been but some six months at school, yet several have learned to read. They sew a little, cook their own food, beat out their own rice, wash their own clothes, keep their own house, &c. in fact are taught to do well, what they will have to do when they get married and have homes of their own.

"4. PREACHING to our neighbours is not neglected. The native preachers are very often out at some markets in the neighbourhood of their stations. I have attended three large melás with them, and we have had many large and attentive congregations.

"I am conscious that this is but a poor account of our state and our doings. Indeed, I feel humbled before God on account of our unprofitableness. May He for Jesus' sake forgive our indolence, our unfaithfulness, our inactivity,—may He accept us solely for Christ's sake!

"We have had a considerable share of trial and trouble, sickness, opposition and failure: but everlasting thanks be unto Christ, who holdeth us up unto this hour."
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In a later communication Mr. Page writes:—

"I hardly think it necessary to add much to what has been said above. Though the Report is short, it embraces pretty nearly all one needs to say.

"Perhaps it will be well, however, to state that the native preachers with myself have, during the year attended twenty-two market places, extending from Barisal to Kaligaon. Our visits have been continued too, not once or twice, but almost every week, through the twelve months. There can be no question as to our having made known the Gospel thus to many hundreds of people; repeatedly urged the reception of it upon them, and answered the objections they had to make. So, at the different melās both Hindus and Muhammadans from all parts of the district, in crowds, listened to us. They seemed, on the whole, really to approve of the message we brought to them; and on more occasions than one, we found defenders amongst the hearers themselves. I can remember only one lengthened discussion into which we were forced. It was when a Muhammadan, having some slight pretensions to the name of moulvie, attacked us. But he was hardly prepared to be refuted from the Qurān which we produced. It was curious to observe the manner in which he endeavoured to ward off our objections, by dissecting the sentences, and perverting the meaning of the verses we hunted out. For instance, when we read out the verse 'Of this Book some āyats are pukki,' and asked him what was the inference from such an assertion, he wanted to throw back the words 'Of this Book' to the preceding sentence, and then make out that the āyats referred to, were not those of the Korān. But the 'common people' were too common-sensed for him; and he had to leave us almost hissed off the field. Indeed, it is my full conviction that there is that in the Gospel which must and does commend itself to thousands of the poor and uneducated; and perhaps only half a dozen proud impudent fellows in a village may find it their interest to undo your work, destroy the impressions made, and prevent the preached word from having full scope. Generally, in a congregation of villagers of one hundred or more, not above two or three have anything to say beyond expressing their approbation. Here we must of course except the higher classes, and those in power. All Zamindārs and Tālukdārs hate Christianity, possibly chiefly because if men embrace it, they will resist injustice and tyranny, and claim the liberty of fair dealing between man and man. The opposition to the spread of the Gospel which these gentlemen offer is violent and unabated. Indeed, it is often manifested in a manner equally lawless and ungodly. 'My rayats shall not become Christians,' is the language of more than one landholder. And on their estates a profession of the Christian religion, and even any marked sympathy with it, is followed by summary and illegal ejectment.

"Now, it seems to me that this state of things is not unworthy our serious attention. What right has any man, in these days of liberty and the triumph of conscience, and in a land whose rulers are professed Christians, to threaten pains and penalties to him who
would seek his own soul's salvation? And really, by what analogy, or by what reason are we to be brought to suppose that our message will be extensively received, and men in numbers profess faith in it, when the first overt act which connects them with us is followed by perhaps the loss of all things? Rather, I should suppose that reason lies with those who, before they cast in their lot with us, wish to see in us more sympathy with their difficulties, an acuter perception of right—and the right of the poor man too—and a more manly advocacy of the demands of conscience and justice. God may work miracles in converting sinners, and then no laws or human agency can interfere with success; but ought we not ourselves so to act as though no miracle of grace were about to assist us? Let men be free to receive Christianity, really and veritably and practically free, and then we shall behold triumphs of the Missionary enterprise fully as great and extended as we dared to hope.

"Among those baptized during the year there were, as intimated above, two or three interesting cases. One of those baptized is a man of the Kayast caste, and is well connected in the district. The first move he made, some years back, towards us, was far from encouraging or creditable. He was in the first instance impelled by no convictions of sin, no sense of danger, no earnest seeking after salvation. He supposed that by coming amongst us he might somehow impose on us enough to allow and consummate his marriage with another man's wife. Of course we could not satisfy such expectations, nor tolerate such an offender. We compelled him to separate from the woman he had brought with him; but this did not accord with his wishes or hopes, so he left us. Well, he went from place to place, shunning Christians, even begging from Hindus, till one day he was seized by order of some Talukdar and wofully punished. Trouble succeeded trouble, and want drove him back to us. He returned, but appeared willing to do all we wished. Thus he staid with me, still careless of his soul's interest, and apparently proof against any serious convictions. One Sabbath afternoon, however, when I had him with me at one of our distant stations, I was talking to the little company who had assembled at the Lord's Supper, about the death of Jesus. I tried to shew them in simplest language, something of those awful pangs of soul which He endured in Gethsemane and on Calvary, and, my own mind affected, I did hope my hearers might feel a little too. And truly was I rejoiced to know that this poor-sinning straying man was from that hour a serious inquirer. He and a lad, whom I have more lately baptized, told me some time after that they could not restrain their feelings or stay their tears. They did feel, I know, from that day that Jesus died for them, and that those frightful agonies were endured for their sakes. They both run well, and cheer me much under a continued sense of unworthiness and unprofitableness.

Another of those received into the Church was a very old woman. Some twenty years ago, when she lived on the opposite side of the river at Barisal, two of her three sons became bairagis and set out on their wanderings. Where they had gone, and on what errand, the
mother did not at that time know. But as months passed on, and they returned not, she became very uneasy, and her anxiety increasing, she determined on going herself in search of them. To this end she joined a gang of bairágis, and thus commenced an almost hopeless expedition. By degrees she liked her wandering life almost as much as the prospect of again meeting her children. Years passed on and from district to district, far, far away, the poor old woman journied with her companions. She used to speak of those days as days passed in sin, as well as delusion. But she never obtained any thing that even she could suppose compensative for all the weariedness and unsettledness of a bairági's life. Subsequently, she met one of her sons who had risen to be the teacher and chief man of a large community, and accompanied him in still further journeys. At that time, she adopted a little girl, whose mother dying on the way left her charge in the old woman's hands. Then her son died in her arms; and the girl supplied the place of many children in the bairágini's heart. About two years and a half ago, she on her way back to her long abandoned home, happened to stop at one of our out-stations, and was surprised to find that while she had been roaming about the country, some of her former disciples in that village had professed the Christian religion. Wishing to know and see more of this 'new thing,' she came with her little companion to Barisal. From that day she attended every service in our little Chapel. Though her prejudices were strong, they gradually lost their hold. She became a very attentive hearer. Indeed, she was the most serious of all the congregation, during many a discourse concerning eternity and the Saviour. She seemed to feel the power of the Word, often asking questions about the truths to which she had been listening. Some eighteen months after coming amongst us, she sought for baptism; but it was with more hesitation than I have generally witnessed. She feared she was unworthy to be received; and it was with almost surprise that she heard that we had accepted her. The following day, Sabbath, I baptized her in our tank with another candidate, and I hardly remember to have seen so much pleasure and satisfaction depicted in the countenance of any one after the solemn rite. 'My heart's desire is now fulfilled. The Lord I hope has received me. I can now die in peace,' were her words. And really it appeared as though she had no other wish after the day of her baptism and participation in the supper of the Lord, than to 'depart and be with Christ.' The following Thursday, she dressed herself neatly and cleanly, and spent the afternoon visiting all the native Christians in both the Missionaries' compounds. Into each house she entered with a smile and a kind word, and to almost every one, old and young, she said she had come to bid them farewell. 'Her course was run. She was now looking forward to reception into heaven.' Thus she spoke, and many wondered what all this meant. But about 8 o'clock that same night the good old woman was taken with a sudden fit. She fell down on attempting to begin her evening meal. She lost all power of motion or speech. We attended to her nearly the
whole night, using every remedy we could think of. But she ap­
peared lost to earth. Once only did she shew signs of recognition,
and it was when she heard my voice close to her ear. She felt
about for my feet, then dropped off into unconsciousness. Her
breathing became heavier and heavier, till about 11 o'clock of Friday
she died, resting on my arm. The aged feeble wearied wanderer
found rest at last; and that rest no man shall take from her!

"I would add only one particular more respecting our work. I
have had with me nearly the whole of the past year three young
men who are anxious to be brought up as native preachers. They
are good men and true; and will, it is to be hoped, repay the trou­
bble taken with them. Their wives also are members and are looked
after as well as they. I have been able to take them through the
greater part of the Old Testament; twice through a small Bengali
Grammar; and on to the Rule of Three in ciphering. Of course they
are rough villagers, and will need a good deal of training. They
are with me in all my journeys, share my inconveniences, and see my
work. Whether among Christian people, or among Muhammadans
and Hindus, they learn what is doing, and how we do it. I should­
not object to have double the number of such men.

"Next year I do hope we may be able to furnish a better report.
Our hearts have been greatly cheered by the arrival of Mr. and
Mrs. Martin, and we look forward to happy days of united and ex­
tended labour. May the Lord bless our friends, preserve their health;
and spare them many years to be co-workers with us in this vast
field! And may He make us all sharers of the joy and blessedness
of those whom He condescends to honour as instruments in the con­
version and salvation of immortal souls!"

7.—DHALKA (DACCA).

Commenced in 1816.

A large town in Bengal, situated beyond the principal stream of the Ganges, but
extending, with its suburbs, six miles on the banks of the Buró Gangó, or old
Ganges. It is about 196 miles N. E. from Calcutta. Its population in 1801 was
stated at above 200,000, but it has been since estimated as high as 300,000, there
being, as has been ascertained, about 90,000 houses.

Missionaries, .................... [ R. BION,

Native Preachers. ............. [ R. ROBINSON.

Four.

Number of members, 45.

A School attended by 17 boys, and one girls' school attended by 13 scholars.
Distribution of Scriptures, 8,000; of tracts, 10,500.

The following account is extracted from the published Report of
this Mission.

"The Church.—The Dacca Church embraces not merely the town
of Dacca, but the three sub-stations connected with our Mission, and
consists of forty-five members. The number at the close of the pre­
ceding year was thirty-two. Since then ten have been received by
baptism, one has been restored to communion, three have been received by letter, and one has been excluded. The native members in the town of Dacca consist chiefly of the families of our native preachers. Of the two Bengali services held at the Chapel every Lord’s-day, one is especially designed for the benefit of the younger members of these families. In addition to these engagements, we have an English service on Sabbath-evening and a week-day lecture in Bengali.

“At Doyapore, our largest sub-station, the religious wants of the people have been ministered to by our native preachers, who visit the place by rotation, each man spending a month there. The character of the instruction thus imparted is carefully ascertained by one of us, each preacher at the expiration of his month of residence being required to submit a report embodying the subjects of his discourses and a general account of the manner in which they were treated.

“The temporal condition of the Christians of Doyapore has been far from cheering. The people support themselves by agricultural labour; but the heavy rains of last year entirely destroyed their crops and left them destitute. We were enabled, however, to relieve their distress out of the local fund in our possession, a fund supported by the liberality of Christian friends in and about Dacca.

“Munshiganj is supplied by our native preachers in the same manner as Doyapore. Though the number of Christians here is not great, still, situated as the place is on the bank of the Megna and close to an extensive mart, it possesses peculiar advantages for the dissemination of Gospel truth.

“Nothing of interest has occurred in connection with the station at MatwaI. Our preachers have visited the place occasionally and proclaimed the Gospel to the people. On one of these occasions, the wife of one of the preachers accompanied her husband to the village and succeeded in securing the attention of a number of females to the Gospel message. They were surprised to hear her read, wondered at the facility with which she overthrew their religious objections, and listened to the ‘glad tidings’ with visible pleasure.

“Of the spiritual condition of our converts generally we can say but little that is of an encouraging character. Not that the influence of practical godliness has positively lessened; not that we have had no instances of approximation to maturity in the divine life; but that our people with difficulty comprehend that Christianity is progressive in its nature, and that there is such a thing as leaving the first principles of the doctrine of Christ and going on unto perfection. We may not yet have detected the real cause of this weakness, though we are prepared to believe that could we throw our converts more entirely on their own resources, we should see more of a living Christianity among them.

“Schools.—The Female School at Dacca, conducted by the wife of one of our native preachers, numbers thirteen children. The pupils are taught the elements of the English language, Bengali, and needle-work.
"The school at Doyopore is attended by both the boys and girls of the village. Bengali reading and writing, a catechism, and one or two other simple vernacular class-books are taught.

An endeavour has been made during the year, to establish a vernacular school at Munshiganj, with a view to bring the children of the heathen population under Christian influence. This is necessarily a work of time, and one that demands considerable perseverance. We have succeeded in securing the attendance of only two boys as yet; but the experiment was not tried till the beginning of December last. It is our wish that before the current year closes the school should be in something like working-order.

Bible-clases.—Shortly after Mr. R. Robinson's arrival in the station, he undertook the formation of a Bible-class for the benefit of the native preachers; and his labours in this department have, with some interruptions, been prosecuted to the end of the year. The object of this class has been, by systematic instruction and exercises in the doctrines of Christianity, the Divine attributes, &c. to place our preachers in a better position to refute the Hindu, the Muhammadan and the Deist. Mr. Robinson has therefore studiously sought to exhibit every subject that has yet been investigated, in its bearing on the Muhammadan or Hindu controversy. During the past year, the class has been instructed in the Divine attributes, and the extent to which natural religion unfolds the character of God. By the adoption of such a course, Mr. Robinson hopes to render our preachers more efficient evangelists than they have yet been.

Mr. Robinson has also succeeded in instituting a class for the native Christian young men of the station. This class consists at present of six persons, three of whom are members of our Church. All of them speak the English language and are receiving their education at the Government College here. The object proposed in this instance is to instruct our Christian youth in the nature and history of Christianity. The lads have gone through the history of almost all the first Churches, furnishing a general analysis of the inspired epistles addressed to several of them.

Besides these instructions, the young men have been reading a manual of Christian evidences, with Mr. Bion. They have studied the chapters treating on the Genuineness, the Authenticity and the Inspiration of the Sacred Scriptures.

Evangelistic Labours.—The work of proclaiming the Gospel to the heathen has not been neglected. In the town of Dacca the word has been preached by the Missionaries and the native Evangelists as frequently during the week as practicable. Obstinate opposition has in most places ceased, and disputations have grown less frequent; yet we are aware of no positive good resulting from our labours in the city. The interest of the people in the great truths of the Gospel has by no means diminished. On the contrary, the distribution of Tracts and Scriptures has evidently tended to enlighten them on the subject of Christianity, its nature and its requirements. The Hindu is satisfied that Christianity is a far more reasonable religion, and is based on purer principles than that of
the Shástras. He cannot withstand the weight of evidence here; yet he cannot see how his Shástras can be false when they contain so much true science." 'I cannot deny what you have said about your religion,' said a Hindu one day: 'but, tell me, can your Shástras inform me when the next eclipse of the sun is to take place? Now our Shástras can tell us that!' In vain did we strive to show that no amount of astronomical knowledge would save the soul, and that the Bible was designed to point to Christ Jesus the only Saviour of the guilty. The man's Shástras contained something that our Shástras did not: that was satisfactory evidence of their superiority. The educated Hindus whom we occasionally encounter, however, are for the most part imbued with Deistical notions, and require to be treated accordingly. There is far more of contempt than candid inquiry in the manner in which the follower of the false prophet meets the doctrine of the cross. A large section of the population of Dacca consists of Muhammadans, and at the Chawk and one or two other places our congregations are almost entirely composed of them. They have but one standing objection to Christianity, and that is, the absurdity of the idea that God can have a Son. Still, many listen to the Gospel with seriousness, and we hope that the seed scattered among them, has not been altogether choked or destroyed.

"In addition to the streets of Dacca, the circumjacent market-places and villages have frequently been visited. The people here listen with greater eagerness than in the town. Many who can read, carry the word of life to their homes, whilst the living voice proclaims the tidings to all that can hear.

"Itineraries.—A good portion of last year was spent by Mr. Bion in journeys undertaken for the purpose of preaching the Gospel. In the months of July and August last he travelled in company with a native preacher as far as Cherrapunji: and in October and November undertook two successive trips to Comillah. In many places thus visited, the Gospel appears never to have been preached before. In such localities the people were at first exceedingly timid and suspicious, many refusing tracts, not from any disinclination to know more of the new religion, but from a fancy that the possession of our books might, at some future time, furnish the Government with a pretext for robbing and destroying their property. Still that they do think on the great truths that are inculcated is evident from the pleasing reception a Missionary meets with whenever he is recognized by those who have once heard him.

"A trip to Calcutta in November last, for the purpose of attending the annual meetings of the Bengal Baptist Association gave Mr. Robinson occasional opportunity for preaching the Gospel. At a place called Fakir Hát, an aged Hindu, on his return from market, was led by curiosity to the preaching-stand, where with his basket of vegetables on his shoulders, he stood listening to the Gospel. He then placed his burden on the ground and seating himself beside it, heard with increased attention. When we had done, he said: 'The God of whom you have been speaking is very different from our
gods and goddesses! These encourage crime, hence they are wor-
shipped by the vilest men; but you say your God is holy! How
am I to approach this God? The way of access was carefully yet
clearly pointed out. The man was pleased, though thoughtful.
'Do these books teach it?' 'Yes.' 'Then give me a book,' said
he; 'I cannot see to read, but I have a son who will read to me.
I am old now, and must think seriously of how I may get to heaven.'
This man instantly perceived that he was interested in the Gospel
message, though he appeared not to have heard it before.

"Distribution of Scriptures.—The average number of Scrip-
tures distributed during the year amounted to 8,000 copies, and of
tracts to 10,500. The larger proportion of Scriptures was supplied
us by the Calcutta Bible Society.

"Candidates and Inquirers.—We have at present nine candi-
dates for baptism, three of whom have but lately emerged from
Hinduism. One of these three had his attention first directed to
Christianity by means of a tract and a copy of the Scriptures put
into his hand by Mr. Bion, some years ago. For a considerable period
before, he had gone from one Hindu sect to another in search of
purity of heart. When he received our Scriptures, however, he read
them attentively, and diligently expounded them to his relatives and
neighbours. This practice was continued for some time, till his friends
saw that he was more of a Christian than a Hindu. They then
annoyed him systematically, until he was compelled to leave his native
village. He is now residing, with his wife, at Munshiganj.

"A native physician at Munshiganj has renounced caste, and is
receiving Christian instruction. As a medical practitioner he is
in high repute among the people of the place, so that there is little
likelihood of a change of religion materially injuring his practice.
He was invited the other day to attend on a wealthy Babu who was
seriously ill. After examining the patient he intimated his readiness
to undertake a cure, 'but,' said he, 'I must tell you beforehand,
I am no longer a Hindu, but a Christian.' No objection was made
to his attendance.

"A young man from Langolbandh came to one of us a few months
ago begging for instruction. He renounced caste and lived with
our people for some time. It appears he had left his parents clau-
destinely, knowing that it was impossible to obtain their consent
to the step he wished to take. As soon as his father learnt where
he was, he came to us in great excitement, bitterly reproached the lad
for his undutiful conduct, and endeavoured to work on his feelings
by telling him his mother was ill and refused to be comforted as long
as her son was absent. The son for some time resolutely refused to
return with his father. We told him we would not retain him by
force if he wished to go; on the other hand, if he were unwilling,
his father had no power to remove him. He asked whether we
would receive him again were he to visit his mother and return to us.
'We answered, we would. At length overwhelmed by parental
entreaty he consented to go with a view to quiet his mother's ap-
prehensions, fully resolving to return without delay. But since that,
we have not seen the lad, and are persuaded he has been detained by unlawful means.

"CONCLUSION.—What has been said in the above report will, we hope, satisfy our friends that though we have not been favoured with much visible success, yet our labours have been acknowledged. Moreover, we encourage the hope that there are instances in which the preached Gospel has delivered the soul from the power of superstition and error and blessed it with ‘the liberty wherewith Christ makes His people free,’ though they have not, and perhaps will never, come under our observation."

8.—COMILLAH.

Commenced in 1851.

Missionary, ............... R. Bion.
Native Preachers, ............... Three.
Present number of members, 20.
A female school consisting of the wives of the members and one girl.
Distribution of Scriptures, 1000; of tracts; 200.

The charge of this station was transferred during the past year from Mr. Johannes of Chittagong, to Mr. Bion of Dacca. The following interesting report is from the pen of the latter Missionary:

"Shantipore, as this station is now called, is situated in the Tipperah hills, a day’s journey to the eastward of the town of Comillah. It stands on the banks of a large tank, between two ranges of low hills running from North to South. A stream flows down the valley into the Fanny river.

"About three years ago, Mr. Johannes of Chittagong was requested by some natives of this valley to instruct them in the Christian religion, and to receive them into the Church of Christ. In the course of three years, about twenty-five adults were baptized, who formed a Church.

"Difficulties soon arose regarding the maintenance of a Church at so great a distance from Chittagong. The Missionary could not procure means sufficient to provide for the spiritual wants of this young Church. He however succeeded so far as to form a new Christian village and in erecting a Bungalow-Chapel on a piece of land, belonging to the Tipperah Raja, on which the Christian converts settled.

"They were, however, not long permitted to remain unmolested. Certain Talukdars began to trouble them, and eventually caused both Chapel and village to be demolished.

"One of these Talukdars last rainy season, attacked the house of a Christian widow, beat her and deprived her of her goods.

"Upon this, the native preacher, Bishwanath, a new convert, presented a petition to the Magistrate at Comillah.

"The Talukdar complained also, accusing Bishwanath of conniving with the Rajah in his encroachment on the borders of British terri-
torv. The Magistrate, without investigating the matter, sentenced Bishwanath to three months' imprisonment in the jail at Comillah. After confinement for a month and more in jail, W. T. Campbell, Esq., the Attorney of the Rajah, appealed on his behalf to the Judge, who instantly released him.

"In August last, when the native Christian men were all absent, a most daring assault was made by one of the Talukdars upon the Christian village.

"The cause of this assault, I could not ascertain. It was, I believe, chiefly at the instigation of a Zemindar, a Brahman, from the Upper Provinces, who resided in the neighbourhood, and whose fears were excited of losing his tenants by their joining the Christians.

"The said Talukdar, accompanied by about fifty people, his rayats, repaired to the Christian village in the middle of the day, and ordered all the Christian women to leave their huts. The poor people aware of his intentions, obeyed, and were scattered in different directions.

"The Talukdar's people then proceeded to break down the fourteen huts and the Chapel, carried off all brazen vessels, &c. that they found, and thus acted like common dacoits towards the Christians.

"On my first visit there in October last, I saw the spot with my own eyes; not even a bamboo was left standing, every thing was levelled with the ground.

"One of the Talukdars with about thirty people met me, behaved civilly, but with the greatest coolness asserted his innocence. I assured him, however, that I should get matters cleared up at Court, and that he would probably regret the part he had acted.

"Most of the materials of the huts and Chapel were afterwards found by the Darogah. Some of them were burnt, whilst a great number of bamboos, beams and thatches were hid in tanks, one of which is at least two miles distant from the Christian village.

"The Christians being unable to reside there any longer, some went to Chittagong, others to Comillah, and others were taken in by Musalmans in a neighbouring village. On my first visit, I found eight of them scattered abroad, some at Jasadapur and some at Satyanagar. Yet their state of mind seemed satisfactory. One apostatized and became a Faqir. The others still held to the Saviour, though greatly distressed and in deep poverty. One thing was plain, namely, that help both temporal and spiritual was to be afforded them, and that without delay.

"I therefore sent a statement of these things to Calcutta, and the Missionaries there desired me to take temporary charge of this Church, and supplied me with the means of collecting the converts in their former place, and of providing them with proper instruction.

"In November last, I again proceeded to Comillah and represented the case in an appeal to the Christian residents there, who most liberally afforded their kind pecuniary assistance and in every possible way aided me in attaining my object.

"Through the kindness of R. E. Ronald and W. T. Campbell, Esqs., elephants and a palika were put at my disposal to move into the hills.
This time it was necessary for me to make a prolonged stay. For some days, however, my residence was anything but comfortable, as I could not even procure a hut for my use, and consequently was obliged to be satisfied with half of the small verandah of a native hut, just large enough to stretch myself in at night. In the same hut twenty-two men, women and children were living. To this must be added that some were suffering from fever, and one poor woman was in her dying groans. All this, together with the smoke and dust, rendered the air extremely unwholesome.

In a few days, however, I had built a temporary shed, and though I was exceedingly exposed to the wind and the hill-jungle air, my health was mercifully preserved by a kind Providence.

The re-building of the new village-Chapel and a school-house lay now upon me; besides daily services and other religious instructions. In the course of a fortnight all the materials were collected, some huts re-erected and a formidable jungle cut and cleared.

Before I left the place, three men and two women were admitted to the Church by baptism, and the number of members is now twenty. Many more had promised to join us on my first visit; indeed a deputation had been sent, assuring me that nearly forty families were ready to embrace Christianity; but I am sorry to say, that I have since been led to doubt of such a speedy increase. Not one of these forty families had the courage to visit me, when there, and I greatly fear that they feel disappointed, chiefly, because they are now convinced that I cannot either allow them huts or supply them with money. Of this I had assured them at the commencement; but they would not believe me, and now that they are convinced of it, their anxiety concerning spiritual things has diminished. By this I do not mean that every prospect of success has vanished—very far from it; but from all I heard and saw of these people during my stay, I think we cannot expect a speedy and large increase. If the covetous spirit of the Bengali is diffused throughout Bengal, I am of opinion, it has its seat among these people in the hills; on which account, I took the earliest opportunity of explaining to them the true spirit of the Gospel. Better have no success, than such as will bring only trouble and sorrow to the Missionary.

The present state of things is rather satisfactory. The Chapel and school-house are completed, and fifteen huts re-erected. A native Christian woman has been appointed to instruct the females, and a school-master to collect boys from the neighbouring village. The present number of scholars is very limited. The native preachers visit the place in rotation, each remaining for two months; but besides the one from Dacca, there is a native preacher from among the new converts, and both are employed in performing daily worship, imparting religious instruction to the converts, and in visiting the adjacent villages with the Gospel. The opposition formerly met with, has almost ceased, and, it is confidently hoped that the case at Court will soon be decided in our favour. The law will probably require the Talukdar to defray the expenses incurred by the Mission; but it is very doubtful whether he will comply. Another suit may
be necessary to compel him to do so, but this may occupy some
time; as every law business does in Bengal.

"On our journeys to Comillah and to the hills, the Scriptures
have been widely distributed and the Gospel preached in many new
places, and a few copies of Scriptures have found their way even
among the Tripura hill-tribes, who speak a dialect different from the
Bengali. To come into closer contact with these interesting and
intelligent hill-people, we intend to establish a weekly market or
hát on our ground there. In this way, we shall not only be able to
acquire a better knowledge of their language, but also to proclaim
to them the way of salvation.

"The people at Comillah almost stormed our boat for books, and
during a stay of eight days, we had numbers of Hindus crowding
our boats from morning till evening. Much conversation also, as
well as discussion, took place with the Muhammadans. There are
seven bazars along the road to the hills, in each of which the Gospel
is preached whenever the native preachers are on their way to or
from the hills.

"I may also mention that on my last journey in December, which
was to Chittagong, in company with our Secretary, Mr. Underhill,
I had several opportunities of speaking to people about Jesus Christ,
who had never heard of Him before, and of distributing a few
Gospels and tracts along the road from Doudecandi to Chittagong.
As we travelled by Dák, no delay could be made on the way; but
in some places I just threw a tract into a shop, calling out to them
to read it. In a large place near the Fanny river, about twelve
Bráhmans and others ran after the Dák for two miles, and, stand­
ing near my pálki, almost out of breath, begged most importunately
for a tract or a Gospel.

"It is to be hoped that from this time, Comillah and its zillah
will be more frequently and regularly visited with the Gospel, than
it could have been in former years."

9.—CHITTAGONG.

Commenced in 1812.

This district, 120 miles long, by an average of 25 in width, and including above
a million of inhabitants, forms the south-east extremity of Bengal. Here the two
idolatrous systems of Bráhma and Budh come into contact, and the chain of caste
is therefore feeble. The capital, Islamabad, is frequently called Chittagong, and
there the Missionary resides. It is about 340 miles east from Calcutta. The in-
habitants are a mixed race—Hindus, Muhammadans, and Arakanese or Mughs.

Missionary, ............... J. JOHANNES.
Native Preachers, ......... Four.

Present number of members, 45.

Two day-schools attended by 20 boys; and one attended by 14 girls. 16 boys
and 14 girls attend the Sabbath school.

Scriptures distributed, 2,500; tracts, 800.

Mr. JOHANNES wrote to the Association:—

"In reviewing the operations of the year about to close, we have
reason to humble ourselves before God, owning our manifold imperfections and unworthiness. We have experienced much of our heavenly Father’s mercies, although wisely mingled with judgment. Our increase this year has been small. Whilst we rejoice over every solitary accession, knowing the value of immortal souls, we also feel the hand of our Father in the death of six persons who were our crown of rejoicing. They rest from their labours and are with God. They see and own the wisdom of the divine dispensations now. They have exchanged time for eternity,—earth for Heaven,—unsubstantial and fading treasures for eternal and glorious realities,—joys at God’s right hand, and pleasures for evermore. “They sleep in Jesus and are blest.” A brief account of these persons may not prove uninteresting—

Bachoo, a young convert brought up under my roof, died two months ago. Infirm in body and continually ailing, he lived prepared for the solemn event, and talked of being with Christ in terms of rapture. We have abundant reason to believe that he walked worthy of his Christian vocation—lived and walked by faith—loved God’s holy word and prayer. His prayers always interested us, and proved the state of religion in the soul. A few hours before his death, we engaged in prayer with him, and this seemed to comfort his mind greatly. He told us, ‘I feel deeply my ingratitude to God for all his mercies. My unworthiness and sins are great: I rest my all on the grace of God for salvation. I am going to Jesus. My fears are removed. He is my only hope and refuge. The brethren have all showed me much compassion and attention in my sickness, and I hope God will reward them for their kindness. When I am no more, I hope all my clothes will be distributed amongst them. Also one rupee and eight annas, which I am possessed of. I have always loved brother Kishore, for he is a sincere Christian, and would commend him to the Church.’ He then asked the brethren to sing one of his favourite Bengali Hymns, in which he cordially joined, and as soon as prayer was ended, he fell asleep in Jesus.

“Subitra was two years ago excluded from the Church for making over her children to her father, who was a rank idolater, and who wished them not to have anything to do with Christianity. She had not been away many months, when she returned a penitent. ‘I have been deluded and lost. I regret my departure from God; for I have lost much and gained little. I hope you will take me back, and I shall then enjoy rest at the feet of Jesus.’ Every month when the sacrament was administered, she appeared weeping, ‘My heart bleeds,’ she used to say, ‘when I see others partake of the memorials of Christ’s love, and I am excluded from the supper of my Lord.’ Need we tell, when re-admitted to communion, the joy of her heart. She was now a changed character. She committed her two children to our care and begged that we would take charge of them, and bring them up in the nurture and admonition of the Lord. A few months after her return she died, affording evidence that Christ was the strength of her heart and her portion for ever.
"Gouri Kanto, another convert, a useful servant, and a promising young man, died two months ago. Much did he evince which shewed that Christ was formed in his soul, the hope of glory. Before he closed his eyes in death, he said. 'This is a vain world. I long to depart and to be with Christ.'

"Shri Mati from continual indisposition could not descend into the waters of baptism—but her soul seemed immersed in the love of the Redeemer. Before she died, she said ‘I am come to Christ at the eleventh hour. God be merciful to me a sinner.’

"We must now make some allusion to the work of the Lord at Kālikāpur and to the prospects there. This is an interesting field, and one that a Missionary would desire to spend and be spent in, for Christ and immortal souls. Of course, he must be prepared for trials, for human nature is everywhere the same. We feel thankful to God that our labours there have not been in vain in the Lord; for by a reference to our books, we see recorded upwards of twenty candidates. These have all enjoyed our instructions, and we have prayed and watched over them. Much attention must be bestowed upon them; and under the eye of a pastor, they may attain to eminence in the Christian life. In giving up this interesting part of God’s vineyard, we would commend these humble followers of the Lord Jesus Christ to Christian sympathy and prayer. We have for years, or ever since the formation of this Church watched over them with affectionate concern and solicitude, desiring greatly that Christ may be formed in their souls the hope of glory. While our cares and trials have been multiplied on their account, we have also experienced encouragement, for of all true joy and happiness, nothing on earth can be compared to welcoming sinners to Christ, and then to see them adorn the Gospel of God our Saviour. It must not be lost sight of that human efforts are all abortive without divine aid. No man can convert souls.

"In the late dispersion of the Church at Kālikāpur—no doubt intended for wise purposes—arising from Zemindāri oppression, we cannot charge our consciences that we have at any time, been alive to their temporal and spiritual interests. When they could no longer live in peace and safety, the brethren and sisters fled to Chittagong, and it then became our duty and pleasure to afford them food and shelter: and we but lately advised them to return to Comilla for the well-being and prosperity of the Church there. This they have done—but most reluctantly and with tears. For the information of those interested in this station, we give some account of these enquirers and candidates.

"Lochan Thakur is a Brāhman of some note in his village. He lives near the Christian village, and has not unfrequently visited and received instruction from us. He reads our books and gives cordial reception to our people whenever they visit his house. His two sons have joined the Church. He has four other sons, who are equally favourable towards Christianity. Pitāmbar, one of his sons, has partaken our food. His daughter-in-law longs to be baptized—so does his wife. We fear on their embracing Christianity
many temporal difficulties will follow, for when deserted by their numerous votaries, from whom they derive support, what substantial aid could we afford, or what employment find, for Brâhmans in a village far distant from the town. It seems desirable that some employment should be found for these converts. While they are willing to minister to their own necessities, work must be given them. If they can cultivate land, ground might be rented and farmed out to them. It is impossible when they once leave the faith of their ancestors, that they can live on terms of friendship with their heathen neighbours and find employment in their fields. With their imperfect knowledge of Christianity and immaturity of Christian experience, if they leave the Church to seek employment in distant places, we may form some idea of the result that would follow.

"Frankrishno, weaver, has been very friendly with us. He is a respectable old man, and esteemed very highly by his neighbours. He has recommended the religion of Christ to many of his brethren, and has himself done much good in disseminating Christian truth. He has sat with us, under our roof, till midnight, hearing the Scriptures read, and hymns sung, and in these exercises has cordially united. Years ago this old man received a tract at the Sitakund melâ, and read the same with considerable profit. This tract named "The True Refuge" was forwarded to Calcutta some years back. We sincerely hope that every encouragement will be afforded to this man.

"Kishore fearlessly gave our converts shelter in his house when the whole of the Zemindârs rose up against them for embracing Christianity and would not allow them to occupy their lands. He has an interesting son, who has more than once visited Chittagong, and the year before last begged that both himself and his father may be soon received into the Church.

"Omakanto and his wife have both been taught by us to read, and no two individuals have expressed a stronger wish to join the Church than these two.

"Pelárám came to us prepared for baptism—but both himself and his wife requiring more instruction, we deemed it advisable to defer their baptism.

"Pitâmbar and Râma have also derived some Christian knowledge. Much as they desire to put on Christ by baptism, they cannot be indulged in their wish. They require instruction. They have served us at Chittagong.

"Dwârî, and his five brothers, together with his interesting family, have all been seeking to be reconciled to God, and they have not only attended our meetings, but have paid considerable attention to the preached word. These are not far from the kingdom of God.

"With regard to our preaching abroad, we know that faith cometh by hearing, and hearing by the word of God, hence the important duty of preaching Christ and Him crucified is incessantly carried on, in season and out of season, in all the markets, and melâs of Chittagong. While the Gospel sound is heard in all the public places
of Chittagong, and as extensively as the word of life could be sent, yet we cannot say that our homes have not been frequented almost daily by idolaters; for where many or few attend, to them also every possible attention is shewn, and Christ and his truth made known. In following the example of our dear Redeemer, who went about doing good, it is our privilege and happiness to preach every where in high-ways and hedges, yet there is satisfaction in sitting down and discoursing with even a solitary hearer who visits our houses. On the roads a congregation is assembled—but the truth imparted is sometimes not wholly listened to and understood: and in the noise and interruption which invariably follow, much of the effects of the preached word is lost. At home, you are at home, and there is comparative civility and attention evinced by your hearers.—Here your road-hearer or the stranger is quite a different character, and a willing, conceding auditor now; and you can say what you please, as long as you please, and make and receive satisfactory answers to all your interrogations, and here you have the whole development of the hearer's mind, and anticipate future and frequent interviews and friendly intercourse. I could mention a few who have derived benefit in this way. We pray God to bless every such effort for the glory of his holy name. To him would we ascribe all praise for what he has shown us, and what he has promised that our eyes shall yet behold. Saviour, let thy kingdom come, thy will be done on earth as it is done in heaven.

At Hálisore we had for upwards of six months about forty boys in daily attendance; but the parents not being satisfied with a Christian Teacher, the number has dwindled away to sixteen boys. We hope, however, that the School will revive. Mrs. M. the lady of the present Judge, very kindly afforded us aid to carry on this department of our labour. We are also indebted to another lady Mrs. B. for her kind assistance. At Chandgaw we have been equally unsuccessful with Christian Teachers. The prejudices of the heathen sometimes take alarm and the number in attendance has always fluctuated. Our statistics mention a small number, but sometimes we have double that number and even more.

On account of general sickness and mortality among our converts at Chandgaw, we have allowed them to locate in the town. A few in this place give us hope that they will follow the example of their more enlightened brethren, of late we have not experienced much opposition. Christianity is not an unknown thing. The Hindus, and Muhammadans know the character of the message and the messengers, and know that under no circumstances will they shun to declare the whole counsel of God, not even counting their lives dear unto themselves; hence they have not had much to say to us in opposition. They have, on the contrary, furthered our work in receiving and distributing our books in their villages where it is impossible for Missionaries to go.

"Since Gangánáráyan and Bhagwán left us, who laboured with us for years, and afforded us high satisfaction, we have not had their equal."
10.—MONGHIR.

Commenced in the year 1816.

A celebrated town and fortress in the province of Behar, district of Bhaugulpur, situated on the south side of the river Ganges, and distant from Calcutta about 300 miles. The number of inhabitants has been estimated at 30,000.

Missionaries, ........... J. LAWRENCE, J. PARSONS.
Native Preachers, ....... Three.
Number of members, 74.

Mr. PARSONS writes:—

"The retrospect of the past year affords reasons for lively gratitude, and for the deepest humiliation. We have to bless the Lord for sparing mercy, and his long-suffering towards us; though deficient in every respect, and so often offending against the requirements of our duty to him. We acknowledge his goodness in preserving our Christian community, for the most part, in peace, or for healing breaches, which have taken place between individuals, without suffering us to be scattered and divided. We would adore his kindness in continuing to us the means of grace, and permitting his servants to traverse portions of the barren wilderness around us, scattering, as they went, the incorruptible seed of the word.

"Yet we feel we ought to abase ourselves before God, if not because the heathen have not been converted,—for it is the Lord's work to effect this in his own time,—yet because we have been so little affected by the view of their lost condition, because our sympathies have been so faint, our efforts so feeble, and our prayers so cold and so much mixed with unbelief. We have to be humbled, for the deficiencies and the weakness of grace and faith in us as a body, and for the outward manifestations of this weakness, especially in our native brethren and sisters.

"Our annual statement to the Committee shews that the Missionaries here are assisted by three native preachers, whose chief occupation is preaching in the chapels and bazar of the station, and in the villages and melas of the district round. Three Christian and three heathen school-masters are employed in three schools, in giving elementary secular and scriptural instruction to, on an average, 125 boys. The Christian children, European and native, are gathered weekly in two Bible Classes to receive religious instruction and exhortation to the number of about 21 boys and girls. Eight public services are held in the week: four in the English, and four in the native languages, the attendance at which has been somewhat larger than last year, with the exception of a week-day service in the bazar chapel, where it is matter of regret that the hearers have been very scanty during the year.

"Our Church has witnessed an increase in number of two members, that is, four European believers have been baptized, but on the other hand, one native sister has been removed by death, and another, alas! has been put aside for inconsistent conduct. There is hope, however, that the discipline has not been lost upon her:
and there are four inquirers, who are desirous of taking upon them the vows of the Lord, of whom we have some hope that the grace of God has touched their hearts. Two persons have died during the year in connection with our congregation, of whom we entertain hope that, though not in visible fellowship with the Church below, they have been admitted to the Church of the first-born above; the one having given evidence of deep sorrow for the sin which caused his separation from the communion of the Church; the other, during her last illness, having exhibited very hopeful signs of genuine repentance:—and expressed a cheerful, unwavering trust in the Redeemer. Her case was felt to be a great encouragement to persevere in the religious instruction of the young.

“Our Church now numbers 46 European and 28 native members, total 74.

“Various itineracies into the district have been undertaken during the past year. Without specifying them in detail, we may state that in the course of them, one or the other of the Missionaries was employed for seven weeks, and from one to three of the native preachers were travelling about for 29 weeks, preaching the gospel; to the south and south-east, in the neighbouring villages, and more distant, in Shaikpura, Behar and Kuruckpore; to the north and north-east in the Tirhoot and Purneah districts; to the east at the Pirpointy melâ; and to the west, at the Hájipur melâ, and Dinapore, and south-west, at Gya, Daudnagar, and Tickarry, and the villages adjoining. About 2,250 tracts and 2,350 Scriptures were put into circulation during the year, chiefly in the course of the Missionary tours. Most of these were distributed gratuitously, but some were sold at small prices.

“We would conclude with earnest prayer that the Lord may be pleased to bless us and all the stations of the Mission with peace and increasing prosperity.”

11.—PATNA.

Missionary, ............ L. F. Kalberer.

Mr. Kalberer says:—

“It would be impossible for me now to enter into full particulars concerning the Mission during the past year. No additions have been made to the few members of our Church; though we had several inquirers who wished to be baptized. Some of these, we found, were not sincere. I am sorry to say, we have had to exclude one. As for my labour in preaching, the Lord has assisted me to go on, though under many discouragements and difficulties. I have been always able to take courage; and though often cast down, disappointed and grieved, I am not dismayed, for I know in whose promises I believe. In the beginning of 1854, I left Calcutta and preached nearly every day, as far as I can recollect, and distributed books all along the Trunk Road. I remained in Gya a
few days, and then went to meet brother McCumby at Tekaree, where we had people to hear us from morning till night. After we returned to Gya, we stayed and preached to crowds. On our return home, each of us went to a separate melá. In the beginning of April we again went to Gya and back to Tehata, in both places we preached much to the opium cultivaters. It took us nearly a month, and I may fairly say, that we preached in that month to above 20,000 people; and it is pleasing to consider that these people came from many different villages which a Missionary has never time to visit. From May till October we were at home. In November the first preparations to go forth were made, and the first trip was to the Hājipur fair, which we visited; but owing to a severe fall, which I still feel, I was kept at home after the fair till the end of December. Our reception amongst the people is often very good and interesting, but sometimes we find the contrary; indeed it cannot be otherwise. When Satan finds his kingdom assailed, he cannot but stir up his people to enmity against the Prince of peace. In the most of these places we are well known as Missionaries, and very interesting conversations took place, also some very hard disputes with the Muhamma- dads. A man last year remained here in Gya for several days to hear more of our preaching, and came to our house for private conversation. It is almost a general acknowledgment that the idols are good for nothing, the people know that their sins are not forgiven, and that they do not know God, and that Christianity will prevail. A very general knowledge has been spread over the Patna and Behar zillahs, and the reapers will have to rejoice not many days hence, and great will be the harvest. May the Lord of the harvest soon pour down his Holy Spirit. This is wanted every where, but it appears to be particularly needed here. More labourers too are required, as the people often say, 'We have got a good impression, but before we hear again, all will be extinguished; for we hear only here and there. If some one would teach us more, it would be otherwise.' Who can deny this? Let us take courage in the strength of the Lord; for it is his work and not ours, else all would come to nothing.

"I have had four Schools, where several hundred boys received instruction, and this year they have increased. But we cannot expect any success from them as yet. My thanks are due to Mr. Brown of Tehata; who has particularly assisted me in carrying on that work. Some other gentlemen have also come forward to assist.

12.—BANARAS (BENARES).

Commenced in 1817.

This ancient seat of Brāhmanical learning or Hindu superstition is situated on the north bank of the Ganges, about 430 miles N. W. from Calcutta. According to the census of January 1st, 1853, it has a population of 185,984, together with 9,662 in the Sicrole cantonment; but during the idolatrous festivals the concourse is almost beyond calculation; 8000 houses are said to be occupied by Brāhmans who receive contributions, though each has property of his own.
APPENDIX.

Rev. H. Heinig. 
Rev. J. Gregson. 
Native preachers, .. Three.
Present number of members, 27.

The following extracts are taken from the published Report:—

"In our last year’s Report we noticed that many around us had become the victims of that awful scourge, the cholera,—this year stands singled out by another feature of the wonderful dealings of an all-wise Providence, in the sudden deaths which have, almost in an instant, converted joy into sorrow and order into confusion. In the early part of the year Mrs. Heinig was unexpectedly called from her labour of love and maternal cares and duties. Her sudden departure strongly reminded us of the truth ‘that in the midst of life, we are in death;’ and we hope that the exhortation of our Lord, ‘Be ye also ready; for in such an hour as ye think not the Son of man cometh,’ may have proved a lasting benefit to many. Other trials we have had to experience in the unfaithfulness of some Native preachers; but as these trials are undoubtedly included in the ‘all things’ that in the economy of divine Providence ‘work together for good to them that love God,’ perhaps they were permitted to occur, to prepare us to accept the blessings of the Lord in an humble and becoming spirit. In the month of June, the 76th Regiment arrived at Benares, among the Band of which a little Church had been formed at Barrackpore. As soon as was convenient, Mr. Heinig commenced his services among them twice a week, which he trusts will be, through divine grace, for the spiritual benefit of all that attend on these occasions. Again in the latter part of the year we had the pleasure to add five persons to the Church, some of whom had been enquirers for six months and upwards. Our prayer is, that they may remain steadfast in the faith, and adorn their profession by a consistent walk and conversation. At the close of the year we had the unmingled joy of welcoming a brother and fellow-labourer, the Rev. J. Gregson, late Pastor of the Baptist Church, Beverley, Yorkshire, who immediately took an active part in the Mission.

"Preaching in the City and its Vicinity has been regularly attended to by Mr. Smith and Native preachers with that zeal and earnestness which we trust the Lord will bless to the salvation of many. But Mr. Smith has not only disseminated the Gospel abroad, many natives, especially of the higher classes, have frequently visited him for the purpose of reading and understanding the Gospel. Two of these would long ago have embraced Christianity if it were not for the consideration of losing their caste, which has hitherto prevented them from acknowledging the truth. The same is the case with several other families who frequently attend divine service, and who would have accepted the blessed Gospel, if only some provision for their maintenance could have been made; for by declaring themselves to be the followers of Christ, they are at
once deprived of their accustomed means of support, and nothing
is before them, but want and distress. Although this great obstacle
to Christianity is much to be lamented, yet it is one of the
strongest appeals to all devoted Christians to pray for a richer out-
pouring of the Holy Ghost, so that multitudes may turn to the
Lord, when, it may be hoped, these hinderances will be removed.
May therefore the kingdom of the Lord soon come; soon may his
way be known upon the earth, and his saving health among all
nations.

"Hindustani Services have been conducted as usual at the
Mission premises and at Raj Ghat, twice on Sabbath-days and
Wednesday afternoons. Besides this all the Native Christians
assemble for morning worship, after which every one enters upon his
respective duties.

"On Sabbath evenings, English Service has been conducted
by Mr. Heinig up to the time Mr. Gregson arrived, who has since
taken the service into his own hands. We sincerely trust the
Lord will bless his labours for the benefit of all those who attend.
On Monday mornings, Mr. Smith addresses the inmates of the Blind
Asylum, and his labours have not been in vain. One of these poor af-
flicted people has experienced the grace that bringeth salvation, he
has put his trust in Jesus, and has felt the blessed truth that
Christ came to save sinners. On Tuesdays there assemble at Mr.
Smith's residence about one hundred and fifty people of the poorer
class, to whom the word of God is spoken. Thus the seed is sown be-
side all waters unto the great day of the harvest, when the vision
of John will be verified, in the great multitude which no man can
number standing before the throne and before the Lamb, clothed
with white robes and palms in their hands.

"Itinerating has devolved upon our aged brother Mr. Smith
and the Native preachers, who have experienced much joy in pro-
claiming the Gospel in those cities and villages which are visited
only from time to time by the heralds of the Gospel.

"Several melâs or fairs have been attended to in the neighbour-
hood of Benares, as Dadri, Allipore, Nágkúán, Sankadhára, Chauka-
ghât and Pîsâchmokshan, where the word of grace and truth has
been made known to large numbers.

"The Scriptures distributed during the year in Persian, Urdu,
Sanskrit, Hindi and Bengâl languages amount to about 500 copies,
and Tracts about 200 copies.

"The Church, as we mentioned in our last Report, numbered
twenty-seven members. Of these one departed this life, two we
had the painful duty to exclude, and six left for different sta-
tions; but, on the other hand, we have the pleasure to say that
six members have been received into the Church by dismissal
from Barrackpore, and five were added on a profession of faith in
Christ. May it please the Lord yet more to increase the number of
those that shall inherit eternal life.

"The Orphan Children are now four in number. Poor
Utma, the little wanderer who was mentioned in our last Report,
ran away again, never to return; but we are happy to say, she is not left upon the world at large. We have heard that she was sent to the Church Mission, where she receives that attention and education which cannot fail to change her wandering disposition into a quiet, steady and happy frame of mind.

"During the year another poor girl was sent to us, about ten years of age, of Muhammadan parentage. She, like all such poor forsaken children that wander about begging their food, had contracted a disease, which in the event would have proved fatal to her. Mrs. Smith kindly took care of her, and administered such medicines as with the Lord's blessing proved beneficial to her, still the disease is so stubborn that she is not yet out of the doctor's hands; however there is every hope of her speedy recovery. The names of the four Orphans are: Jane, Harriet, Radhiya and Daulat. We are happy to say they daily improve in their education, and trust they will become useful members of Society.

"There are four schools in connexion with the Mission. The Niche Bâgh School numbers 212 Scholars in regular attendance, the books taught in the English departments are the New Testament, Keache's Catechism, Nicholls's Geography, Lennie's Grammar, History of India, Brief Survey of History, Goldsmith's History of England, English Instructor, No. IV Poetical Reader, Arithmetic and Writing. In the Urdu classes are taught the Gulistán, Sikandarnámah, Chahárgulzár, Tawárikh Kalíśya, New Testament, Geography, Arithmetic, Writing, and the other classes, Mufeed us Subia, Karima, and Readers; the Hindi Scholars are taught the Azimgurh Reader, Geography, the Gospel, and Nítikâthâ.

"The Sudder Bazar School numbers 109 Scholars; the tuition of the English classes comprises Grammar, Geography, Historical Class-Book, Prose-Reader, New Testament, Arithmetic, Writing. In the Urdu classes are taught Gulistán, Sikandarnámah, Tawárikh i Hind, Scripture History, Arithmetic and Writing; and in the Hindi department are taught the New Testament, Geography, History of India, Azimgurh Reader, the Psalms, Arithmetic and Writing.

"The Chauhatta School comprises 40 Scholars, who are instructed in the Azimgurh Reader, Tawárikh i Hind, Geography, New Testament and Catechism.

"On the 29th December the Scholars were examined. H. C. Tucker, Esq. Commissioner, presided; and on the whole they acquitted themselves tolerably well.

"The Girls' School now numbers 70 in regular attendance. They are taught to read the Scriptures and commit Hymns to memory, and learn Fancy and Needle work. They attend every Sabbath morning Hindustâni service, which it is our sincere prayer the Lord may bless to their immortal souls.

"In conclusion, we would ask our kind friends still to aid us in our efforts to instruct the rising race. Much as we desire to see more directly religious and practical results arising from educational movements, yet we cannot doubt they are greatly blessed. Hinduism cannot stand before advancing intelligence—nor can we
doubt that the Schools and Colleges of this country are doing much to shake to the very basis the vast structure of idolatry and prepare for its complete and final overthrow. It becomes, then, the friends of religious education to relax no effort that its destruction may not be followed by a blank negation—by the entire absence of all religious faith and conviction, or the cold and desolating sway of Pantheism. This can only be done by the earnest and steady inculcation of Christian truth. Whilst by no means depreciating secular instruction, we confess we have no faith in that education which is disassociated from religion. To enlighten the mind does not necessarily purify the heart, and to inculcate morality apart from religion is equivalent to building castles in the air, or erecting a structure without having first laid a foundation. That nation alone can be truly great and happy, which is good as well as intelligent, the purity of whose affections has been inculcated not less sedulously than the information of the mind, and who do not exclude the fear and service of God from the duties and engagements of life. Patriots as well as Christians should desire the spread of Divine Truth, as the only foundation of national greatness and well being."

_The Church at Chunah,—_which was last year spoken of in the report of the Benares Mission, now contains nine members. Many assemble with them to hear the word of God, and some are anxious to join themselves to the Lord's people by baptism. The Meetings are held three times a week. It has lately been arranged that one of the brethren at Benares shall visit Chunah every month and endeavor to assist the brethren there. There is a good disposition among many in the station to listen to the gospel, and we believe that at present there is no Christian minister of any denomination in the place.

_13.—Agra._

_Commenced in 1811—re-commenced in 1834._

Agra, the capital of the district and province of the same name, is situated on the South-west side of the Jumna, about 800 miles north-west from Calcutta. At the recent census, it was found that the population of the city, suburbs, and station of Agra is 152,842, while the Purnah in which it is situated contains an additional population of 101,734 souls. Agra is the seat of Government for the North Western Provinces.

_European Churches._

- _Cantonments,_ 
- _Civil Lines,_ 
  *Pastor, J. Jackson.*
  Number of members, 72.

No detailed report of the state of these Churches during the past year has been received. From a letter lately written by Mr. Jackson it may be gathered that progress has been made, though it is far from realizing his wishes. Since the last report was published, fifteen persons have been baptized; on the other hand three members have died, four have been dismissed to other Churches, and two have been excluded; leaving a clear increase of six members.
APPENDIX.

NATIVE CHURCH.—PARTAPURA.

Missionary,................. R. WILLIAMS.
Native Preachers,............ Three.
Number of members, 15.

Mr. WILLIAMS writes:—

"According to usual practice, I proceed to give you a brief account of my operations during the year which has just passed away from us; though I regret to say that I have nothing very interesting or encouraging to record. The native Church under my charge has received no additions by baptism, and the number of members continues much the same as last year, namely, fifteen. We have two public services on the Sabbath, and a Prayer Meeting on Friday evenings. The attendance has been, upon the whole, pretty good, and I would fain hope that a few of the hearers have derived some spiritual benefit by uniting with us in the exercises of Divine worship, and also that some of the members are indeed growing in grace and in the knowledge of their Lord and Saviour Jesus Christ. I have had several inquirers during the year, four of whom were desirous of being baptized; but having had some ground to doubt the purity of their motives, I felt it my duty to decline complying with their wishes. Past experience has taught me the necessity of proceeding with great caution relative to the admission of members into the Church. If we cannot get converts from among the heathen to embrace the truth 'as it is in Jesus' for its own sake, apart from all other considerations, we had much better be without them, and patiently, as well as prayerfully, wait the Lord's good time to favour us with his special blessing. I think that the success of the missionary enterprise, in these provinces at least, is not to be estimated merely by the number of converts obtained in any given period, but rather by the change effected for the better in the views and feelings of the great mass, in reference to Christianity. Now, although a change has taken place for the better within the last twenty years, yet it does seem to me that the state of the public mind, and indeed of things in general here, is not of such a nature as to warrant the expectation of our gaining over many on the side of truth immediately. To all human appearance, much, very much remains to be accomplished, ere that glorious era can arrive when it shall be said, that converts to the faith of Christ are everywhere springing up as among the grass, and as willows by the water-courses. At the same time we are fully persuaded that it will ultimately come to pass, and until then 'labour is success.' Preaching among the heathen has been regularly attended to, both by myself and the native agents, as in former years in the adjacent villages, in the markets, in the bazars, and in different parts of the city. In some places the people hear attentively, in others not so. For example, a little while ago I went to Tiligani and took my stand in the street opposite to an old shop. Two of the men sitting within, told me that I might go away; as they did not wish to hear the Gospel, or anything I had to communicate. I answered, "No, I shall not depart
immediately: if you do not wish to hear, others may." On this a crowd gathered round me, and I preached to them for a considerable time; but one of the men in question, finding himself quite unable to prevent my addressing the people, went to his shop on the opposite side of the narrow street, and began sweeping it out, thereby raising a great dust; he also shook his old dusty floor cloth with a view to annoy us. Still I stood my ground, and the hearers too remained to the last. But the next day after this I met with a much better reception at a village situated on the Taj road. The headman of the place came out of his house and sat down with the rest of the company and listened very attentively. He twice asked the question, "What must I do to be saved?" and was so much pleased with the reply given him, that he would not allow me to depart without taking something from him. I at first remonstrated and respectfully begged to decline taking anything, but he would not hear. He ran up stairs and soon appeared with a considerable quantity of sweetmeats, and a rupee, which he gave me, with an invitation to visit him again, stating that he should be glad to see me at any time. We have, during the year, attended several melâs in the immediate vicinity of Agra, and were also present at the Bhuteswar melâ, in the month of November. There, many hundreds of people heard from us the glad tidings of salvation, and with much apparent attention. I most sincerely trust that some serious impression was made. Of this, I think there can be no doubt, that many of our hearers were—at least for the time being—really convinced of the folly of worshipping dumb idols, of the palpable absurdity of their own system of religion, and of the necessity of seeking after some other means by which they might be saved; and could such efforts be followed up, or had we the opportunity of bringing the same glorious truths before the same people more frequently, then, indeed, there would be some good ground to hope that many would rightly understand, would believe and be saved. But alas! such a thing, however desirable and necessary, is utterly impracticable, with the present paucity of labourers in the Mission field. We surely need many more to "come over and help us." I may also add that I have lately hired a shop in the city, for the purpose of selling scriptures and tracts, for preaching the Gospel, and for holding conversation with any who may feel disposed to converse with us on the subject of religion; and I should say from the short trial we have had of the plan, that it is likely to answer very well, and through the divine blessing will be instrumental in effecting much good. In the department of English preaching, I have not done much. I have, however, rendered all the help that the pastor, Mr. Jackson, required, and have taken his place when he has been from home at any time; and in return, he has assisted me in the school and taken charge of it in my absence. I am glad to say that the Institution is in a flourishing condition, as will appear from the minutes of the gentlemen who conducted the recent examination.
"The Rev. J. L. Scott, of the American Presbyterian Mission, writes thus:

"The classes of your School which I examined in the Hindi and Urdu Scriptures read very well indeed; and the knowledge which they seemed to have of the subject was more than I have usually found among boys in this country, attending our Schools. I think you have much reason to be encouraged."

"Mr. W. E. Gordon writes:

"I was sorry I could not devote more time to the examination of the classes assigned to me; but from what I observed during my visits on the 21st ultimo, and the two following days, at the Benevolent Institution, I considered that the lads had been well instructed. The senior lad in the 1st class is so far superior to the others that it is hardly fair to compare him with his class-fellows; but all evinced considerable aptitude in their lessons and appeared also to understand what had been imparted to them. The 2nd class evinced a good deal of intelligence; but was defective in English pronunciation. The 3rd and 4th classes are smart, and promise well, if the lads can be retained under instruction. I was on the whole very well pleased with the results of the Institution, and think a good deal of credit is due to the instructors for the pains they have bestowed in explaining the meanings of words, in the Urdu. The 3rd class which read portions of Scripture, rendered the verses into Urdu and seemed fully to understand the scope of the passages."

"Mr. J. F. McConnell writes:

"I examined the first class in Arithmetic as far as the Rule of Three, and in the 1st Book of Euclid to the 12th problem. I also heard them read and explain the 28th chapter of Matthew's Gospel. The class, I think, is in a satisfactory state; in Geometry, I was highly pleased with the progress made, and the alacrity with which the definitions were given, and the problems were solved. I was also very much gratified at the progress made in their Scripture reading and the explanations given."

"May a gracious God smile upon all our poor efforts to advance the interests of his Kingdom, and may His Kingdom come, and His will be done on earth, even as it is in heaven. Amen."

14.—CHITAURA.

This very promising and interesting station is situated about fourteen miles from Agra. Operations were commenced here in 1845. The Christian village of Nishtarpur, is now inhabited by about 153 persons.

Missionary, ........................ J. Smith.

Thakur Das.

Madarı.

Param Aııand.

Penna.

Assistants, ........................

Superintendent of the Cotton Manufactory, Thomas Wiggins.

Number of members, 44.

Mr. Smith says:
"There are not a few things which render the task of Report-writing an unpleasant one. The temptation to present the bright side, withholding difficulties and discouragements, the anxiety to avoid conformity to the world, and the necessity of accounting to those, who by entrusting us with money for the Lord's service, constitute us their stewards, involve difficulties which are not easily overcome: hence it is not without misgiving, I once more attempt to give a brief account of the Lord's dealings with us during the past year.

"Of the Church
I can write hopefully, as I think it is showing signs of vitality, which betoken good, both to the village and its neighbourhood. The members have, in addition to the regular services, commenced holding prayer-meetings at every house in succession, and these services have in view especially the benefit of the family where for the time being they are held: they have already been blessed to the reviving of true religion in the hearts of some, and arousing others to seek more earnestly after spiritual things. Again several of our young men have begun, as opportunity serves, to visit the surrounding villages and markets for the purpose of making known Christ to the heathen. I trust this movement will lead to the establishment of a lay-preaching association, by means of which the whole neighbourhood will become inundated with divine truth, and thus will be exhibited independent action, the want of which is so much felt among our native converts. These signs of spiritual life have manifested themselves spontaneously, during my itinerant labours and absence from the station, and, I trust, denote rapid progress towards that state of things, when the Church may be safely left, not only to manage its own affairs and support its own institutions, but also to carry on aggressive operations against the kingdom of darkness by which it is surrounded, and thus release the resources of the Mission for employment in other localities, now entirely neglected. During the year eight have been baptized, and through grace they all continue stedfast; walking in the fear of God and growing in knowledge of the Lord Jesus Christ. One has been excluded, and presents a dark phase which I cannot withhold: he committed an act of petty theft and is in jail, having been sentenced to a year's imprisonment. This is a humiliating fact; the Lord sanctify it to the good of the little Church and community here. There are, at present, forty-four members in full communion, and several enquirers whom I hope shortly to receive by baptism.

"The Sabbath and week-day services mentioned in last Report have been continued with regularity; the latter chiefly by the native brethren, and that too without any visible diminution in the attendance; and thus a step has been gained towards independence.

"The Village
has undergone little permanent change as to numbers. Several have at different times come to reside with us, but their friends have succeeded in getting them away again. One family left us and resides in a distant village where from several visits we learn it
is doing something to spread the knowledge of Christianity. The general conduct of the people has been good, and with the exception already mentioned, there has been no open act of immorality. Liquor is not allowed to be introduced under any circumstances, and hence we escape the bane of drunkenness with all its degrading influences. Mr. Wiggins has rendered valuable aid in the management of the village, and the manufactory which he superintends continues to provide a comfortable means of livelihood, to all who are willing to work, without any cost to the Mission; thus the object so much desired, of establishing a self-supporting colony, free from the trammels of caste and enjoying every Christian privilege, has been accomplished. The English looms are spreading and will, I trust, soon be brought into general use, which will be a great blessing to a large class of the natives in this district. The village is a practical School of Industry; the habits of the people are undergoing a gradual change, which will elevate them in the social scale: the young especially are evincing capacity for usefulness which promises fair to realise the most sanguine expectations of the friends of the Mission; self-dependence is encouraged as much as possible, and should the community be even deprived of its European superintendent, I have every hope that a large number would remain firm to their Christian principles. Buildings are still a great desideratum. Four substantial brick houses have been erected; and before the rains, I expect to have eight more finished. They cost 120 Rs. each and the occupants engage to pay half. Help for this particular object I shall be most thankful for, as our people suffer during the rainy season great privations, which in more than one instance, have caused death. I hope to go on with the original plan, and, as the Lord sends means, gradually rebuild the village of burnt brick! the only remedy for the sandy soil and white ants.

"TOWARDS A NEW CHAPEL

the sum of 1,200 Rs. has been realized: for part of which I am under obligation to the Ladies of the Civil Lines Church. A chapel, large enough to hold our congregation, of durable materials, cannot be erected for less than about 4,000 Rs. I hope, however, the funds ere long will increase to such an extent, as to warrant us in commencing operations.

"PREACHING TO THE HEATHEN

has been carried on as heretofore in all the surrounding villages and markets, and two brethren are generally out itinerating at a greater distance; so that the glad tidings of the gospel have been most widely proclaimed, and in many places there is a strong feeling in favour of Christianity. I have discontinued the gratuitous distribution of books generally, and introduced selling at low prices instead; which, I believe, will be for the furtherance of the gospel; and although sales are not so easily effected in consequence of the long continued gratuitous distribution, yet our success thus far, proves that perseverance will overcome every difficulty.

"THE CHRISTIAN SCHOOLS

in connexion with our own village are doing good service to
the cause; they consist of the following, 1st an adult school held for an hour every morning, at which all the male inhabitants attend; 2ndly, boys and girls' school for six hours daily; and 3rdly sabbath-schools for males and females, adults and children, the average attendance of which is sixty.

"The Bazar Schools with one exception are doing little good, and I have determined to discontinue them. The one at Shamshabad prospers. It contains eighty-five scholars, a large majority of whom read the word of God daily, and I hope to improve it, so as to give a more thorough Christian education to those who attend it.

"In conclusion, with unfeigned gratitude I mention the appointment of the Rev. T. Evans of Pontypool to strengthen the Mission at Chitaura. May the Lord bring him to the place of hisdestination in safety, and long spare him to be a blessing to the heathen who are famishing for lack of knowledge."

15.—MUTTRA, (MATHURA.)

Commenced in 1843.

A celebrated city of great antiquity, situated on the western bank of the Jumna, about 30 miles N. E. by N. from Agra, and containing a population of 65,749 inhabitants, of whom about one-eighth are Muhammadans.

Assistant Missionary, ........ . JOHN BERNARD.

Of this station which, since the return of Mr. PHILLIPS to England, has been left without the care of a resident European missionary, Mr. SMITH, who has occasionally visited it, gives the following brief account:—

"I can say little about Muttra. Preaching was carried on with vigour during the first six months of the year. Then there ensued quarrelling among the native agents, which had a most baneful effect on the Mission; and lastly Bernard has been seriously afflicted both personally and relatively. He buried his wife and child, and was himself laid aside for months by a severe fever. The Lord, however, has been pleased to restore him, and again the operations of daily preaching are being carried on.

"The City School containing about seventy scholars, has been regularly going on, and is, I trust, doing good.

"An European missionary is absolutely necessary for the efficient working of the Mission; and I trust the Society will be able ere long to appoint one to this important station."

16.—DELHI.

Since the death of Mr. THOMPSON our Report has contained no notice of Missionary operations in this place. We are happy to be able to record now, that attempts have been made to water the seed so long sown by that excellent missionary and to carry on his la-
bours. We are indebted to Mr. Smith for the following particulars.

"Brother Walaiyat Ali has been labouring at Delhi during the past year: besides which, brethren Jackson, Williams, and myself have made several visits. There are about ten members of the church, native and European; and on some occasions good congregations have been collected in the Mission chapel, as well as at Buxar. On my last visit I got crowds of not less than 300 in the Chauk, who heard the gospel with attention. J. C. Parry, Esq. who kindly superintends the operations, has lately written the following note: from which it will be seen what our native brother has been doing. The church and station pay all their own expenses.—

"Walaiyat Ali preaches statedly every morning near the Chapel to the crowds of natives on their way to and from the river Jumna. In the evening, he occasionally preaches in some one of the villages outside the city wall, where the people listen attentively. In the city itself, he dare not stand up to preach because of the animus of the Muhammadans. He was pelted with stones on two occasions when he first came to Delhi; and being isolated, he fears to venture again. He, has, however, by his general knowledge of things, and especially of Muhammadanism and Christianity, ingratiated himself into the good opinion of several men of rank and standing, who invite him to their houses and call on him occasionally, and thus a way is opened for the preaching of the truth in a manner most calculated to do good; and I am happy to find that the burden of their conversation at such meetings is the respective merits of Muhammad and Christ. Walaiyat Ali besides preaches at the fairs in and adjacent to the imperial city, where he has good opportunities of giving away tracts and gospels; but he has very few of either to give away. I am in hopes that the time is not distant when we shall have a Missionary sent to Delhi, with whom Walaiyat Ali would be undaunted, and preach in the streets of this immense city, but he naturally feels backward to do so when by himself, after the treatment he has experienced. The natives are less disposed to cavil when a European is present. I have occasionally gone out with Walaiyat Ali myself, but really cannot do so as often as I desire, with my other engagements."

17.—POONA.

Poona is a city in the province of Aurungabad, about one hundred miles from Bombay. In 1819, the population was estimated at 90,000 persons.

Missionary, .................. H. P. Cassidy.
Native Preacher, ............ One.

The following brief Report has been published by Mr. Cassidy.

"Throughout the year, 'Goodness and mercy follow' us.

"The gospel has been preached in English at the two Sabbath services in the Masonic Hall, about 300 have been present at the morning service. The evening service has been gradually increasing in numbers."
"The Thursday evening service in the School-room of H. M. 78th Highlanders, has also been continued.
"The Sabbath morning service in Marathi has been kept up, but very few have come to it.
"The service for children on Friday afternoons has afforded much encouragement during the year. At a special meeting held in connection with it, the parents and friends of the children, expressed their satisfaction with the progress of the children in the knowledge of scripture truths. Some of them have subscribed for a religious periodical.
"Other preaching services have been held among the natives, and preaching stations have been supplied in the City, the Camp and its environs, by the Catechist, who has arranged to visit each station at least once a week.
"Meetings of natives have been held for the reading of the Scriptures. One of these has been very regularly sustained. The others have been more fluctuating.
"Instruction in Scripture has been given daily to the Catechist.—The four gospels have been examined during the year.
"A few of the Europeans, it is believed, have come to the Saviour during the year; others have begun to inquire the way to him. Of the natives, a few have given hope that merciful visitations of Providence have created a spirit of enquiry.
"A few have applied for baptism. None have been baptized during the year.
"The lending library has been little used by the natives. An English department has been added to it this year, which has been extensively useful among old and young.
"An appeal has been made for the erection of a place of worship.
"But few interruptions to labour have arisen from sickness during the past year."

18.—MADRAS.

Missionary, ..................  T. C. PAGE.
Native Preacher, ............ One.
Number of members:—at Madras, 37; at Bangalore, 11.

Mr. PAGE writes:—

"This Mission originated with a few pious officers and soldiers in the year 1847, one of whom provided a fund to meet preliminary expenses, and to supply whatever deficiency there might be in the current income during the first years of the Mission.
"The object these brethren had in view, in the first instance, was to secure a pastor for themselves; and the idea they appear to have entertained was, that a Baptist Church might be formed at Madras, of which they, and other soldiers in different regiments, might become members;—the minister acting as pastor of the whole, devoting his chief efforts to the members at Madras, but visiting the brethren at the out-stations, as time and means would allow."
“Instead, however, of endeavouring to form one Church having its head-quarters at Madras, and its minister in the position of pastor—a plan which it would have been difficult to carry out without violating some of the principles of Church-government laid down in the New Testament—it has been determined to aim to gather into distinct Churches the several brethren at each of the principal Military stations; devolving as far as possible, the strictly pastoral duties on the older and more experienced members in each, and giving to my work a more directly evangelistic character. It is not, however, among the heathen that I am called to labour, though opportunities of doing good to these are not neglected; but the specific field marked out for me, embraces our own countrymen, and their descendants settled in India, and is therefore properly an Anglo-Indian Mission.

“Since the commencement of the work, three Churches have been formed:—one at Madras, to which sixty-five members have been added; one at Trichinopoly, which numbered thirteen; and one recently gathered at Bangalore, of eleven. These give a total of eighty-nine names, but as there have been dismissions from one to the other, and some of these occur twice over, allowing for these, there have been quite eighty individuals gathered into Church-fellowship. They, of course, do not all remain. Some have died in the faith, some returned to England, several have emigrated, and others have been excluded. The Church at Trichinopoly has altogether passed away, owing to circumstances, which, amongst soldiers liable to continual change, will, in this country, cause no surprise. English Churches in India must be like Indian rivers, one day full and the next empty, except at those stations where a few Europeans or East Indians reside, who are mostly in Government employ—stations scarcely to be found.

“There have been altogether thirty-eight baptisms, eight of which have occurred during the last two years.

“The present number of members at Madras is thirty-seven, and at Bangalore eleven. Besides contributing to my support, the Madras Church does a little towards sustaining a Native preacher, in which it is assisted by a few gentlemen at Madras. I am anxious to have established in connexion with that Church a School for East Indian lads. There is one part of Madras occupied very extensively by East Indians of the poorer class, and I desire to have the Church with all suitable appliances of schools, tract distribution, &c. planted in the midst of it. But to do this, we need an income much larger than has hitherto been received. May I not ask the friends of Missions in India to render some help?

“The ordinary income of this Mission has never yet equalled the expenditure, and the original fund, which we have had to fall back upon, is nearly all gone. We are now very near a crisis, in which either the current income must, in some way, be increased, or the Mission must be given up. Which of these alternatives will have to be adopted, must depend mainly upon the Anglo-Indian Baptists themselves; the Mission is emphatically their
own, it originated with men of their own class, and aims at the good of their own countrymen. It has no wealthy Home Society to maintain it, but is committed solely to their own liberality,—to which, in closing this brief statement, I would earnestly commend it, with one inquiry, which is, In what way could they become more efficient auxiliaries to the great Missionary enterprise, than by setting an example to the Native Churches, of a Mission for their own countrymen, and by training up their children with a view to their taking a part in the education and evangelization of the people of this country, which is to many, the land of their adoption."

The Baptist Missionary Society has also stations in the neighbouring island of Ceylon, on the Western Coast of Africa, in the West India Islands, and at Morlaix in Brittany. Much that is interesting might be recorded of each of these, but we have not that full information relative to their progress during the past year, which would enable us to offer any thing like a compendious report of them. Particulars relating to them are occasionally published in the Missionary Herald.
**APPENDIX.**

Statistics of the Churches mentioned in the foregoing Report and Appendix.

<table>
<thead>
<tr>
<th>Churches</th>
<th>Pastors</th>
<th>Increase</th>
<th>Decrease</th>
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<tr>
<td>Circular Road</td>
<td>A. Leslie</td>
<td>2</td>
<td>7</td>
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<tr>
<td>Lal Bazar</td>
<td>J. Thomas</td>
<td>1</td>
<td>0</td>
</tr>
<tr>
<td>Colinga</td>
<td>Gulzar Shah</td>
<td>3</td>
<td>3</td>
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<tr>
<td>Intally</td>
<td>Shem Chundra Nath</td>
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<td>0</td>
</tr>
<tr>
<td>Narsigdarchoke</td>
<td>C. B. Lewis, W. Thomas</td>
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<td>0</td>
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<tr>
<td>Malayapore</td>
<td>J. Wenger</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Lakhyanipore</td>
<td>J. Wenger</td>
<td>0</td>
<td>3</td>
</tr>
<tr>
<td>Khari</td>
<td>J. Wenger, J. Mandal</td>
<td>0</td>
<td>2</td>
</tr>
<tr>
<td>Haurah</td>
<td>T. Morgan</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Dum Dum</td>
<td>C. B. Lewis</td>
<td>1</td>
<td>0</td>
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<tr>
<td>Serampore</td>
<td>W. H. Denham, J. Robin, J. Trafford</td>
<td>18</td>
<td>3</td>
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<tr>
<td>Cutwa</td>
<td>F. Supper</td>
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<td>0</td>
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<tr>
<td>Birbhoom</td>
<td>J. Williamson</td>
<td>1</td>
<td>1</td>
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<tr>
<td>Dinagepore</td>
<td>H. Smylie</td>
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<td>Barisaul</td>
<td>J. C. Page</td>
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<td>Dacca</td>
<td>R. Bion, R. Robinson</td>
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<td>Comilla</td>
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<td>J. Johannes</td>
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<td>Chunar</td>
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<td>Agra, Cantonments</td>
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<td>&quot; Civil Lines,&quot;</td>
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<td>&quot; Partapura,&quot;</td>
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<td>Poona</td>
<td>H. P. Cassidy</td>
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<td>Madras</td>
<td>T. C. Page</td>
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<td>Bangalore</td>
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| Total            | 108                  | 64       | 50       | 29      | 51     | 27         | 85         | 1560     |                     |
**Abstract Cash Account, from January 1st, to December 31st, 1854.**

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<th>Description</th>
<th>Rs. A. P.</th>
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<td>Jan. 1st. By Balance in hand, as per last account rendered,</td>
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<td>Dec. 31st. By Receipts during the year,</td>
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<td><strong>Total, 3,643 12 1</strong></td>
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## Subscriptions and Donations

To The

Calcutta Auxiliary Baptist Missionary Society

For MDCCCLIV.

---

<table>
<thead>
<tr>
<th>Cash collected at the Circular Road Chapel, March 5th, 1854</th>
<th>Rs.</th>
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<tr>
<td>Beeby, G. O., Esq.</td>
<td>100</td>
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<td>Kemp, H. C., Esq.</td>
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<tr>
<td>Cutter, O. T., Esq.</td>
<td>5</td>
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<tr>
<td>Harman, W., Esq.</td>
<td>2</td>
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<tr>
<td>Wood, J., Esq.</td>
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<td><strong>Total</strong></td>
<td><strong>128</strong></td>
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Cash collected at the Annual Meeting, March 9th, 1854

<table>
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<td>Andrews, H., Esq.</td>
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<td>Beeby, G. O., Esq.</td>
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<tr>
<td>Biss, I. B., Esq.</td>
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<td>Boaz, Rev. T. LL. D.,</td>
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<td>Chill, R. W., Esq.</td>
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<td>DeCruz, A. W., Esq.</td>
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<td>DeRozario, P., Esq.</td>
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<td>D’Souza, W. C., Esq.</td>
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<td>Douglas, J. R., Esq.</td>
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<td>Farquhar, A., Esq.</td>
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<td>Fountain, R. G., Esq.</td>
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<td>Frost, Miss</td>
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<td>Greenway, W., Esq.</td>
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<td>Harman, J., Esq.</td>
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<td>Howatson, A., Esq.</td>
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<td>Jones, W. H., Esq.</td>
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<td>Leckie, C. S., Esq.</td>
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<td>Wood, Miss</td>
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<td>5, Commercial Buildings,</td>
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<td><strong>Total</strong></td>
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Carried forward, **898 14 0**
Brought forward, 898 14 0

Anonymous:—

"A Brand from the Burning," and "A Sinner," 590 0 0

E. C. G., ........................................... 1 0 0

First Fruits, ........................................ 10 0 0

Friend, A, S., ten months, .................................. 50 0 0

Friend, A, through Rev. J. Thomas, .................. 10 0 0

J. F., .................................................. 5 0 0

J. S., .................................................. 10 0 0

M. D. S. J., ........................................ 5 0 0

M. T., eleven months, ................................... 22 0 0

M. U., .................................................. 20 0 0

Thank-offering, A, from Mrs. E., through Rev. J. Thomas, .................. 15 0 0

Thank-offering, A, from one in the Army, ........ 20 0 0

Anderson, Rev. J., .................. 4 0 0

Anstint, T., Esq. ................................... 2 0 0

Atherton, H., Esq. through Rev. J. Thomas, .......... 50 0 0

Barnett, W. Esq. through Rev. J. Thomas, two dona-
tions, ........................................ 20 0 0

Belchambers, J. H., Esq., Annual, ..................... 10 0 0

Belchambers, R. Esq., Annual, ........................ 12 0 0

Biss, W. M., Esq. .................................... 5 0 0

Brown, T. J., Esq. .................................... 5 0 0

Carrau, J. L., Esq. .................................... 5 0 0

Cartland, Mr. Conductor, ................................ 2 0 0

Christian, J., Esq. through Rev. A. Leslie, ........ 10 0 0

Clark, H., Esq. M. D., through M. Wylie, Esq. .... 30 0 0

Collins, S. B., Esq. .................................... 5 0 0

Davies, J., Esq. ....................................... 5 0 0

DeCruz, A., Esq., ..................................... 5 0 0

DeRozario, P., Esq., two donations, ................. 14 0 0

DeRozario, F., Esq. .................................... 2 0 0

Doyle, J., Esq. Agra, through Rev. J. Thomas, ...... 20 0 0

Edmond, Mr. and Mrs. Jos., four quarters, .......... 32 0 0

Edmond, E., Esq. ....................................... 20 0 0

Edmond, D., Esq. ....................................... 2 0 0

Edwards, Robt., bequeathed by him, ................... 10 0 0

Fink, W. C., Esq., ..................................... 12 0 0

Fountain, R. G., Esq., .................................. 4 0 0

Fraser, Mrs., ............................................ 2 0 0

Gomes, J. B., Esq. ....................................... 2 0 0

Gomez, L., Esq., ....................................... 2 0 0

Grant, A., Esq., ........................................ 25 0 0

Hassell, N. P., Esq., ................................... 2 0 0

Herdman, Rev. J. C., .................................... 25 0 0

Hill, J., Quarter Master Sergeant, through Rev. J. Thomas, two donations, .......... 16 0 0

Carried forward, 2,016 14 0
## APPENDIX.

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<td>Lewis, H., Esq.</td>
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<td>Limond, W., Esq.</td>
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<td>MacLeod, D. F., Esq.,</td>
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<tr>
<td>through Rev. J. Thomas,</td>
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<td>Mahendra Lal Sircar, Babu,</td>
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<td>Murdoch, A. M., Esq.</td>
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<td>Ogilvie, Rev. J.</td>
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<td>Oxborough, H. G., Esq.</td>
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<td>through Rev. J. Thomas two</td>
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<tr>
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<td>Riddle, J., Esq. two</td>
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<tr>
<td>donations</td>
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<td>Roxburgh, Major, through</td>
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<td>Messrs. Allan, Deffell and</td>
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<td>Co. Annual</td>
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<tr>
<td>Rutter, R., Esq.</td>
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</tr>
<tr>
<td>Sturgeon, T. H. Esq.</td>
<td>2 0 0</td>
</tr>
<tr>
<td>Swerus, Miss, through Rev.</td>
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<tr>
<td>C. B. Lewis,</td>
<td>1 4 0</td>
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<tr>
<td>Thomas, W., Esq.</td>
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<tr>
<td>Trimmell, Mr., through Rev.</td>
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<tr>
<td>J. Thomas</td>
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<tr>
<td>Uvedale, M., Esq.</td>
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<tr>
<td>VonLintzgy, C. P. Esq., M. D.</td>
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<td>Vos, J. G. Esq., M. D.</td>
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</tr>
<tr>
<td>Wells, Mrs., Sen.</td>
<td>4 0 0</td>
</tr>
<tr>
<td>Wells, Mrs. R.</td>
<td>2 0 0</td>
</tr>
<tr>
<td>Wood, D., Esq.</td>
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<tr>
<td>Wood, J., Esq.</td>
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<tr>
<td>Wylie, M., Esq.</td>
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<tr>
<td>Yule, Rev. J. W.</td>
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</table>

| Sum                          | 2,427 2 0   |

## MISCELLANEOUS.

<table>
<thead>
<tr>
<th>Description</th>
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<tr>
<td>Rent of land at Lukhyantipore</td>
<td>15 0 0</td>
</tr>
<tr>
<td>Sale of old wood at Lukhyantipore</td>
<td>0 14 0</td>
</tr>
<tr>
<td>Rent of land at Intally</td>
<td>36 0 0</td>
</tr>
<tr>
<td>Ditto ditto, another piece</td>
<td>7 0 0</td>
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| Total                           | Rs. 2,486 0 0 |
**APPENDIX.**

**MEMORANDUM.**

<table>
<thead>
<tr>
<th>Title</th>
<th>Amount</th>
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<tbody>
<tr>
<td>&quot;A Brand from the Burning,&quot;</td>
<td>Rs. 1,450</td>
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<tr>
<td>&quot;A Sinner,&quot;</td>
<td>1,840</td>
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<td><strong>Total</strong></td>
<td>3,290</td>
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</table>

Appropriated as follows:

- **Rev. T. Morgan,** 300
- **Rev. H. Heinig,** 200
- **Dhankata School,** 150
- **Calcutta Christian Tract Society,** 250
- **Intally Christian Institution,** 250
- **Rev. J. C. Fink,** 50
- **Translation Fund,** 500
- **Baptist Missionary Society,** 1,000

- **Auxiliary Society,** 590

- **Total,** 3,290
## APPENDIX.

### SUBSCRIPTIONS AND DONATIONS

TO THE

HOWRAH BAPTIST MISSIONARY SOCIETY,

FOR 1854.

<table>
<thead>
<tr>
<th>Name</th>
<th>Amount</th>
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</thead>
<tbody>
<tr>
<td>Mrs. Lowther</td>
<td>Rs. 24 0 0</td>
</tr>
<tr>
<td>Mr. J. Lowther</td>
<td>3 0 0</td>
</tr>
<tr>
<td>Mr. P. Lowther</td>
<td>3 0 0</td>
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<tr>
<td>Capt. Major</td>
<td>6 0 0</td>
</tr>
<tr>
<td>Mrs. Marquard</td>
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</tr>
<tr>
<td>Mrs. Morgan</td>
<td>3 6 0</td>
</tr>
<tr>
<td>Mrs. South</td>
<td>24 0 0</td>
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<tr>
<td>Masters E. D. W. Walker</td>
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</tr>
<tr>
<td>Native Christians</td>
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</table>

### ABSTRACT OF ACCOUNT.

Subscriptions and Donations, .......... 106 4 0  
Balance brought forward, ............. 189 12 0

**Total** 296 0 0

### DISBURSEMENTS.

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<th>Item</th>
<th>Amount</th>
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<tbody>
<tr>
<td>Teacher at Ramkistopore</td>
<td>72 0 0</td>
</tr>
<tr>
<td>House Rent ditto</td>
<td>24 0 0</td>
</tr>
<tr>
<td>Teacher at Sulkeia</td>
<td>72 0 0</td>
</tr>
<tr>
<td>House Rent at ditto</td>
<td>24 0 0</td>
</tr>
</tbody>
</table>

**Total** 192 0 0

Balance in hand, .................. 104 0 0

T. Morgan.