THE

TWELFTH ANNUAL REPORT

OF THE

Calcutta

BAPTIST MISSIONARY SOCIETY,

AUXILIARY TO THE

Baptist Missionary Society in England,

Formed in the Year 1792.

WITH

AN APPENDIX,

AND

A LIST OF SUBSCRIBERS AND DONORS.

PRINTED BY ORDER OF THE GENERAL MEETING.

Calcutta:

PRINTED AT THE BAPTIST MISSION PRESS, CIRCULAR ROAD.

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OFFICERS OF THE SOCIETY.

Treasurer.

W. T. BEEBY, Esq.

Committee.


Secretary.

Rev. J. THOMAS.

Sub-Treasurer and Collector.

Mr. JOHN S. BISS.
Subscriptions and Donations, however small, for the general purposes of this Society; or for the Translation of the Holy Scriptures—the Printing of Tracts—the Education of Native Youth, whether Male or Female—the Building of Places of Worship—or any other particular branch of the Society’s operations; will be gratefully received by the Treasurer, Collector, Secretary, or any Member of the Committee in Calcutta. They will also be received up the country by Rev. W. Moore or Rev. A. Leslie, Monghyr, or any Member of the Committee of the Branch Societies.

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 Sicca 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.”

Subscribers to the Society, to the amount of one Rupee per month, or 12 Rs. per annum, are entitled to a copy of the Missionary Herald, published monthly.
At seven o'clock the Rev. J. Edmond commenced the services of the evening with prayer; after which the Rev. P. Percival, of the Wesleyan Missionary Society, having been called to the Chair, addressed the meeting on the importance of Missionary operations, and the success which has attended them. He then called on the Secretary for the Report; which, (with some abridgement, to save the time of the Meeting,) having been read, it was proposed by the Rev. Mr. Hodson, of the Wesleyan Missionary Society, seconded by the Rev. Mr. Jones, of the American Baptist Missionary Society, and

Resolved unanimously,

I. That the Report, the principal parts of which have now been read, be adopted, and circulated under the direction of the Committee; and that this Meeting desires to present its grateful acknowledgments to the Father of all mercies, for the portion of success with which it has pleased him to crown the operations of the Society during the past year.

Moved by the Rev. Mr. Ramsay, seconded by Rev. Mr. Reid, both of the American Board of Foreign Missions, and

Resolved unanimously,

II. That this Meeting, anxious for the universal extension of the Gospel, deeply conscious of the need of Divine influence to give efficacy to Missionary labours, and encouraged by the word of God, and the experience of His church, to expect this blessing in answer to prayer, pledges itself to more earnest and persevering supplication for the abundant out-pouring of the Holy Spirit on the efforts of this and all kindred institutions.

Moved by Lieut. Friend, R. N., seconded by Rev. J. Hill, Minister of Union Chapel, and

Resolved unanimously,

III. That while this Meeting tenders its thankful acknowledgments to the Ladies' and other Branch Societies, and to all those benevolent
individuals who have, by their contributions, forwarded the objects of this Society, it earnestly recommends its future operations to their continued patronage and increased support.

Moved by the Rev. Mr. Harvey, of the American Board of Foreign Missions, seconded by the Rev. Mr. Christie, of the London Missionary Society, and

Resolved unanimously,

IV. That the Treasurer, Collector, and Secretary be requested to continue their services, and that the following persons constitute the Committee for the ensuing year: viz. Messrs. Aratoon, Biss, Carey, Concannon, Gilbert, Hughes, H. Kemp, G. Pearce, W. H. Pearce, Penney, Rowe, Wilson, and Yates.

Extracts from letters recently received from Ceylon, and containing most cheering accounts of a revival of religion at several of the Missionary Stations in that Island, were then read from the Chair, and gave a lively interest to the Meeting; after which, and a few observations from the Chairman, the 117th Psalm, Dr. Watts, was sung, and a collection made to aid the funds of the Society. The Rev. J. Hill then engaged in prayer, and the Meeting broke up.

For affecting and solemn addresses on the part of the speakers, and serious and devout feeling pervading the assembly generally, this Meeting, it is believed, proved one of the most interesting ever held on the like occasion. The impression thus made on many minds, it is hoped, will long remain, and occasion more abundant and earnest supplication for the communication of the Holy Spirit’s influences, to revive the work of God in the hearts of believers, and to succeed, to a far greater extent than has ever yet been known, the efforts to diffuse, through this vast continent, the knowledge and the benefits of redemption by the blood of Christ.
RULES

OF THE

Calcutta Baptist Missionary Society.

1.
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 benefitted 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 transaction of business, when the state of the funds
RULES.

which they may have raised shall be ascertained, the objects to
which they shall be appropriated decided upon, and such mea­
ures adopted, as shall be thought most expedient for the exten­
sion and welfare of the Society.

V.

That the Committee, Secretaries, and Treasurer, be chosen
annually.

VI.

That any number of persons, in any part of India, contribut­
ing 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 im­
portant to apply them to the purposes of this Society on the spot
where they are collected, we should 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 indivi­
duals, whether to a greater or less amount than those above spe­
cified, 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 con­
cluded 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.
IN presenting their Twelfth Report, the Committee of the CALCUTTA AUXILIARY BAPTIST MISSIONARY SOCIETY would render their grateful acknowledgments to a gracious Providence, which, while it has seen fit to remove two of their number, Messrs. FRASER and JONES, they trust to a better world, and to place a third under the necessity of returning to Europe for the benefit of his health, has permitted the rest, together with the other agents of the Society, to prosecute, through another year, their endeavours to diffuse around them the knowledge of a crucified Redeemer, and promote the best interests of their fellow-men. The Lord has said, "My word shall not return unto me void, but shall accomplish that which I please, and shall prosper in the thing whereto I send it." This declaration, it is believed, has been verified by the events of the past year. The labours of the Society have not been in vain. A pleasing measure of success has been granted; and hence it is with feelings of humble gratitude to the Giver of all good, that your Committee come forward, on the present occasion, to report the operations conducted by its agents through the year now ended.

On entering on this part of their duty, your Committee would observe, that, as to European labourers in connection with the Society, no aid has arrived from England, though
fondly expected; and they are thankful to add, no diminution has been experienced. A valuable accession, however, has been obtained in this country, in the person of Mr. W. H. Pearce, who has been ever since his arrival from Europe devoted to the objects of the Society, but has now become more efficiently so, by accepting the Pastorate of the Native Church, to which office he was publicly set apart on the 30th of September last, an account of which was published in the Missionary Herald for October. To the native assistants, supported by the funds of the Society, four have been added, and hitherto their conduct has afforded much satisfaction. Others are preparing to render aid in the same direction, and it is hoped that further assistance will arrive from England during the ensuing year.

To the stations which were the scene of the Society's operations the past year, two have been since added; which not only promise to be productive in future, but have already well repaid the labour bestowed on them, as will appear when more specifically noticed in a subsequent part of this report.

The stations at present connected with the Society, are six in number, viz. Calcutta, Bonstollah, Luckyantipore, Kharee, Chitpore, and Howrah:—each of which is not only large and important in itself, but may be considered as the centre of a wide sphere for Christian benevolence and Missionary enterprise. Your Committee would now present a brief notice of each of these places, and begin, as on former occasions, with

CALCUTTA.

NATIVE CHURCH.—Mr. W. H. Pearce, Pastor.

Here your Committee are happy to report a pleasing improvement during the past year. At the date of the last report, the church consisted of ten members, to whom
there have been since added eleven by baptism, four by restoration, and six by dismission; including among the latter four, who were baptized by Mr. Carapiet, at Bons-tollah, a twelvemonth ago. The total is twenty-one persons added to the communion of the church within the year. Another has been accepted, and is waiting for Christian baptism; and two others are proposed, who, it is expected, will shortly be admitted. On the other hand, four of the old members have been dismissed, three to join the church at Howrah, and one to join the church at Chitpore; one has been excluded for improper conduct, and four have died, leaving twenty-two in the communion of the church. With regard to all who have died, it is pleasing to add, that they have been called, it is fully believed, to enter on a better world. Of one of them, a female, who endured, with much patience, a long and painful illness, a short notice was given in the September Herald. The second, a female also, was ill but three days, during almost the whole of which time, as there was no apprehension that the disease would prove fatal, little was said to elicit the state of her mind; but her life, in the view of her employer, as well as the church, had been very exemplary, and the sentiments she did express on her death bed, were satisfactory as to her decided faith in Christ. The third, who was long ill, enjoyed, through his sickness, a "good hope through grace;" and the delightful anticipation of futurity expressed by the last, will be further referred to hereafter. The remaining twenty-two, with some imperfections, walk as becometh the Gospel, and some may be considered as greatly adorning their profession. One has been for a considerable time employed by this Society to preach the Gospel to his countrymen, which service he has discharged to the satisfaction of the Missionary brethren. Others seem to possess useful abilities, three of whom, as already noticed, have been recently engaged to itinerate in the villages south of Calcutta.
For the spiritual improvement of the members of this church, three Bengalee services have, during the year, been conducted on the Sabbath, and one in the week; and latterly a second week evening service has been commenced. On the Lord's day morning and evening, a sermon is preached, and other parts of worship are conducted as in English congregations; but the afternoon service is catechetical, and designed to ascertain how far the morning sermon has been understood, remembered, and applied, by the more intelligent or attentive part of the hearers; and also to impress it on the minds of the less informed or thoughtful. One of the week evenings is occupied with a few verses, in regular course, of the Acts, and the other of John; the former as tending to illustrate the history, and the other the inward feelings of Christianity. All these services, it is hoped, have been useful; but the catechetical ones on the Sabbath, with some of the week day exercises, have been particularly gratifying. This is mentioned from the conviction that any effort made for the improvement of Native Christians, to be successful, must be partly catechetical, adapted to make them think for themselves, and thus to counteract that indolent way of receiving all that their teacher says, which in some of those converted late in life, has accompanied them for many years. As in everything else, so in religion, indolence and indifference are the prevailing and destructive sins, which the minister of a native church will have chiefly to combat; and nothing will be found so much to counteract it as judicious catechetical instruction, something after the plan of the Bible classes, happily now common among the Christians of Britain and America.

The same difficulties, as mentioned in the last report, have prevented the erection of a small Pukha Chapel for the use of the Native church, so long contemplated; but it is expected that a commencement will be shortly made.—The Bungalow now occupied as a chapel, being in a retired situation, is not inviting to heathen visitors. The attendants con-
sequentl, are all professing Christians, or inquirers. Of such the average a year ago was about twelve; the last year at least twenty-four, and sometimes, when reinforced from the villages, double that number.

BOYS' SCHOOL.—Mr. James Penney.

The 1st Deakin's School, now situated near the Mission House in Elliot Street, and superintended by Mr. Penney, is the only one supported by the Society in Calcutta. It contains about sixty boys, for whom a new School Room has been erected. The children attend the Mission House every Lord's day afternoon, and are examined in Watts's 1st and 2d Catechisms, and catechised from the Gospels. Twelve boys are in the second, and twenty in the 1st Catechism. The Master has paid great attention to the children, and shews every disposition to instruct them in the doctrines of the Gospel. The latter appears evident, from his having written several hymns for the children, which are sung on the Lord's day, as in Sunday Schools in England.

FEMALE SCHOOLS.—Mrs. W. H. Pearce and Mrs. Yates.

Of these there are in Calcutta, and its immediate vicinity, five common and one central School, containing collectively about 150 children. These are all under the constant superintendence of Mrs. Pearce and Mrs. Yates, and supported by the Baptist Female School Society, to whose Report your Committee refer for further particulars.

PREACHING TO THE NATIVES.—Mr. Carapiet C. Aratoon and a Native Assistant.

In this department of labour Mr. C. C. Aratoon, assisted, in Hindoostanee, by a native brother, has been indefatigable in his efforts to enlighten the Heathen and Mussulman population of this city; so that from his lips alone, thousands, in the course of the year, have heard
the words of eternal life. These labours have been chiefly, though not exclusively, conducted in the Society's three Bungalows, which are the same in number and situation as is stated in the last Report. The attendance on the ministry of the word, though ever fluctuating, has been very considerable, and not unfrequently large; especially in two of the Bungalows, situated in Wellington Street, and Jaun Bazar. In the latter, a congregation of from 30 to 50, and upwards, can at almost any time be obtained. Generally speaking, too, the Missionary has had no occasion to complain of a want of apparent attention, or otherwise indecorous behaviour. Latterly a considerable degree of excitement, on the subject of religion, has manifested itself among the followers of Mohammed. Hence they have assembled in much greater numbers, and evinced a more eager desire than formerly to hear, and if possible, answer our objections to their religion, and refute the arguments used in the defence of Christianity. As a pleasing proof that a spirit of inquiry has been excited, an unusual number of applications for copies of the New Testament, in the Hindoostanee and Persian languages, has been made; and there is every reason to believe, that the Scriptures are read more extensively, and with greater attention, than heretofore. Although the end in view does not appear to be so much to ascertain the mind of God, as to support erroneous opinions already formed, yet it is certainly matter of rejoicing to know that the word of God is read. The contents of the sacred volume are thus becoming better known; their purity and excellence brought more to light, and prejudice against them diminished: nor is it too much to hope, that some will speedily be brought to see their present errors, willingly abandon them, and cordially embrace "the truth as it is in Jesus." Besides, there is an idea prevalent among the followers of Islam, that the New Testament contains predictions concerning their Prophet; and this notion can in no way be so readily and effectually eradicated, as by putting the book into their hands, and
thus giving them an opportunity of satisfying themselves on this subject, and also of comparing its sacred contents with those of the Qur'an.

It might not be amiss to observe, that the spirit of inquiry which has recently appeared among this people, was excited, there is every reason to believe, by Tracts which have an immediate bearing on the subjects of controversy between the two systems, published by the Calcutta Tract Society; and which have been put into rather extensive circulation among the Mussulman population, especially those frequenting the chapels. That these books have been read with care, and the force of the arguments used in them felt, is evident from the fact, that a paper purporting to contain replies to some of those arguments has been put into the hands of a Missionary in Calcutta, in which are a number of passages taken from one of them. The impression, too, made on the mind of Mr. Yates, who attended several of the meetings before referred to, was, that the Tracts had not only been read, but their contents made the subject of much inquiry; and that the persons who attended to take part in the controversy evidently came prepared to urge the best arguments, with which their superiors could furnish them. More than this, it is known that answers to one or more of the Tracts have been written, and are about, it is said, to be printed. It is earnestly hoped this will be the case, as it will promote inquiry, and thus ultimately advance the interests of Christianity, which courts the fullest investigation, and suffers from nothing so much as the concealment of the oracles on which it is founded, or ignorance of their contents.

BONSTOLLAH.

Various causes have combined to render this station less interesting and productive the last, than it was the preceding year; among which may be mentioned, the unusu-
ally early period at which the rains commenced, with their long continuance, which proved highly detrimental to the School, and occasioned its being closed for several months; and also rendered access to the Society’s premises difficult, both to the Missionary, and to the villagers themselves. Other important scenes of labour also presented themselves, requiring the utmost attention that could be rendered, and necessarily called off a portion of that agency that would otherwise have been devoted to this station; to which it might be added, that the Native Christians and inquirers who formerly visited the Missionary there, now reside in Calcutta, or usually spend their Sabbaths there. Visits to the station, since the weather has permitted, have however been made by Mr. Aratooon almost every week, and sometimes continued for two or three days together. The School, which was suspended during the rains, has also been lately re-opened, and is gradually increasing, so that it is hoped it will yet prove a benefit to the neighbourhood; and a person from this station has lately offered himself as a candidate for baptism.

It is gratifying to your Committee to report, that, under God, the operations commenced at this station, have been the means of opening a communication with still more distant and populous villages, where already much appears to have been effected, and that in such a way as is calculated to prompt the exclamation, “What hath God wrought?” The villages referred to are Luckyantipore and Kharee, and others adjoining them. Some of the residents in the nearer village, first heard the word in Bonstollah, and afterwards communicated it to their relations and others in the more distant ones; and the result has been, that considerable numbers have embraced the new way, and two new Missionary stations have been formed, further particulars of which your Committee would now present. They mention, first,—
LUCKYANTIPORE.

Mr. G. Pearce and Native Assistant.

This village is situated about 35 miles south of Calcutta, and surrounded by a dense population. Luckyantipore is now connected with the Chitpore station, and the members there are in communion with the Church under the care of Mr. G. Pearce. From this place one person was baptized at Bonstollah, more than a year ago; and in October last, two others were baptized, and added to the Church at Chitpore. Two or three months ago Mr. P. visited this station, and found many opportunities of proclaiming the word of God. In Luckyantipore, and some adjacent villages, he found Christianity making its way among the people to an extent not contemplated; six families, containing about 40 individuals, had declared for Christianity, and several others seemed disposed to follow their example. As to worldly possessions they are poor, but not the less to be regarded on that account, since it only accords with what has generally been God’s method, who chooseth “the base things of the world, and things that are despised, yea, and things which are not, to bring to nought things which are, that no flesh might glory in his presence.” Another visit has since been made by Mr. Yates and Mr. Pearce, which confirmed the impression before made, and proved highly pleasing as affording evidence of actual improvement.

KHAREE.

Mr. W. H. Pearce and three Native Assistants.

This is the second village referred to, and situated about 15 miles beyond the former, and 50 from Calcutta. It is connected with the Native Church in this city. The station has been visited during the year by two of the Missionary brethren and others; and parties of from 5 to 20 have frequently visited Calcutta, and during their visits, attended, daily, to receive further instructions in divine
truth, at the Mission house. From the vicinity of this place five persons have already been received into communion, three are proposed as candidates for the ordinance of Christian baptism, and several others are on the list of hopeful enquirers. There are now thirty-two families, consisting, with others, of upwards of a hundred individuals, who have embraced the profession of Christianity, and regularly attend Gospel ordinances. They have lost all reverence for idols, strictly regard the Sabbath, live in harmony with each other, and have, by degrees, conciliated the good opinion of many who before reviled and persecuted them.

The last two months having been their harvest time, they have not been able to visit Calcutta in such numbers as before; but from all that can be ascertained from them, and the native itinerants, who have regularly visited them, there is every reason to believe that they are all growing in knowledge, and living in greatly improved moral habits; and that some have indeed experienced the mighty power of the Gospel, in renovating their hearts, as well as illuminating their understandings, and reforming their outward conduct. As a testimony to the improved state of their moral habits, it might be observed, that three couples, who were living in illicit intercourse, have been regularly married by the Missionary; and that no instance of irregularity, on the score of morals, is now known among them.

At both these stations ground has been purchased, to serve in part for the erection of a Chapel, the interment of their dead, and also for other purposes of a Missionary character. At each place bungalows are being erected, to serve as School-rooms and places of worship; but such is the hostility felt towards them at Luckyantipore, that none of their heathen neighbours, for fear of being expelled caste, could be prevailed on to assist in the erection of the Chapel. The prayers of the members and friends of the Society are requested, that God may carry on with still greater power, his work, so happily begun in these villages; and on the be-
half of all those who have been led to renounce idolatry, and embrace the profession of the Gospel; that God may, by his Spirit, perfect that which concerneth them, by deepening their sense of sin, and exciting fervent love to the Saviour.

DOORGAPORE, NEAR CHITPORE.

Mr. G. PEARCE and Native Assistants.

By the permission of Divine Providence, Missionary operations have been carried on at this station with little interruption, throughout the year; your Committee will notice, first,

Preaching to the Natives.

Labours in this department have been carried on in the bungalow chapels* belonging to the station, in a number of villages in the surrounding country, and on the banks of the Hoogly; and also, occasionally, in more distant places. On these occasions, a Ghat or Bazar has been usually substituted for a chapel, as the most eligible place for publishing the Gospel; always securing a large congregation, and generally, one as orderly and attentive as that met with in a bungalow. In addition to oral instruction, religious Tracts and portions of the Holy Scriptures have been widely circulated, and on the part of the natives, received with eagerness, and, it is hoped, read and understood. Numbers have listened to the message of the Gospel, made a variety of inquiries respecting it, and confessed the goodness of the doctrine; but whether any have been turned thereby from darkness to light, and from the power of Satan to God, must be left for time to disclose. It may, however, be safely affirmed that opposition has considerably decreased; fewer persons have appeared as disputants; the word has been more quietly

* These are two, one each at Chitpore and Boronagor; that on the Mission premises at Chitpore has been recently rebuilt, and now serves as a place of worship for the Native Christians on the Sabbath, and for addresses to the heathen in the week.
heard, and consequently an acquaintance with its sacred truths has been more widely diffused. These truths are declared to be "the incorruptible seed, which liveth and abideth for ever:" hence, though the fruit, or even the blossom, or the blade, should not immediately appear, the hope may be confidently entertained, that in due time, both blade and blossom will appear, and fruit be reaped;—that, in one way or other, man will be benefited, and God glorified, by the proclamation of the glorious Gospel.

Native Christian Congregation.

For the religious improvement of the Native Christians and their families, at this station, divine service is held twice on the Lord's day, and once during the week. The regular attendants on these occasions are about thirty, occasionally more, of whom about one half are adults. From the general deportment of this little company at worship, and the catechetical examinations that follow the sermon, good it is hoped is being done. During the year the means of grace have been blessed to one young man, who, with two other persons from the vicinity of Luckyantipore, was baptized, and received into the church in October last; to whom may be added another, received by letter of dismission from the church in Calcutta. Another person, a female, now stands a candidate for baptism and church fellowship, whose progress in the knowledge of the Scriptures is very pleasing. Several females belonging to the congregation, attend Mr. Pearce's house on the Lord's day, where they repeat hymns and portions of Scripture, and receive Christian instruction. Since commencing these exercises they have committed to memory more than a hundred hymns, together with fifty pages of Scripture History, and the Parables of Christ.

In the former part of the year, this infant church suffered much from the improper conduct of some of its members, in consequence of which, five were excluded; nor have they
yet afforded any satisfactory signs of repentance. The expulsion of unworthy members, though in itself a painful circumstance, is often productive of much good to Christian communities: such, there is reason to believe, has been the result in the present instance, and by the goodness of God, the church and congregation may now be said to be in a more prosperous state than for some time past. They are living together in much harmony, and, so far as known, walking free from all those sins which disgrace the heathen around them.

Native Christian Seminary.

This institution has gradually increased during the past year. It contains at present twelve boys, and will probably be soon augmented from the families of the new converts in the villages to the south. The children reside in Mr. Pearce's compound, and are, consequently, under his immediate eye, and completely separated from all intercourse with heathen boys. A Native Christian young man of good abilities, has charge of their instruction in Bengalee, and they are, once a week, examined by the Missionary himself. On the Sabbath they have usually among them eight or nine hymns to repeat; the learning and repeating of which are exercises in which they appear to take great delight.

The system of education here pursued will, it is hoped, under the blessing of God, prove not only beneficial to the youths themselves, by training them up in habits and principles truly Christian, but a blessing to the church at large, by presenting, in future years, a body of men of respectable attainments and sterling moral character, fitted by their characters and their exertions to recommend the Gospel to the attention of their countrymen.

Several pleasing instances of serious impressions have already appeared among the children. A short time ago one of them was dangerously ill of a fever, when he was asked
where he thought he should go if he died; he replied, "I shall go to heaven." "But," it was asked, "do you love Jesus Christ?" He answered, "Yes, I love him." It was then said, "Shall I pray for you?" He replied, "It will be good to pray for me." Some time after he called the person who had put those questions to him, and asked, "What shall I do to be saved?" It has pleased God to spare this child; may it be to know and glorify him. Another of the boys answers questions on religious subjects in a very pleasing manner, and generally pays remarkable attention when spiritual things are the subject of conversation.

Native English School.

This seminary continues to flourish, the attendance and progress of the boys being of a very gratifying and encouraging nature. At present there are about 70 in daily attendance, who are divided into seven classes; five of which are reading Murray's abridged Grammar, with other books suited to the various degrees of proficiency they have made in the language. The first class, in addition to the larger Grammar, have read Pearson's, and a considerable part of Goldsmith's Geography, and Joyce's Dialogues on Astronomy, with the principles of both which sciences they are so far acquainted as to be able readily to answer most common questions on those subjects. They have made themselves acquainted with the map of the world, and particularly of Europe and its several divisions. Ancient history has also engaged their attention; and in the Scriptures they have read parts of the books of Exodus, Samuel, and Daniel, and the whole of Matthew; in addition to which they have gone through the first part of Mundy's Evidences of Christianity, and as a translating exercise, the 2nd Bengalee Catechism published by the Calcutta Christian Tract and Book Society.

A public examination of this school took place a few weeks ago, when the youths acquitted themselves to the very great satisfaction, both of those who took part in the examination,
and of the spectators, among whom were several native gentlemen. It is highly desirable that the prayers of all the friends of the Society, and of all who wish well to the rising generation, should be presented on behalf of these youths, and all others similarly situated, that while their minds are expanded by natural science, and stored with the theory of revealed religion, their hearts may be sanctified by divine truth, and the whole of their attainments consecrated at the foot of the cross.

NATIVE FEMALE SCHOOL:—Mrs. G. Pearce.

The Central Girl's School, under the superintendence of Mrs. Pearce, contains about 130 children in daily attendance. Particulars of this, as well as the other Female Schools, will appear in the report before referred to.

HOWRAH AND SULKEA.

Mr. J. Thomas and a Native Assistant.

Missionary operations, of various kinds, have been carried on at this station, and places adjacent, by Mr. Thomas, throughout the year, and it is hoped they have not been altogether in vain.

In the character and circumstances of the church at this place, some important changes have taken place within the year, which, as they bear upon the general objects of the Society, will be briefly noticed. Prior to the events mentioned in the last report, the church, from various causes which no longer exist, had been exclusively English, none being admitted who could not understand that language. Deaths and removals had reduced the number of resident members to the lowest ebb, there being but two only left at the time referred to; and scarcely had there been an accession of two others made, when those were dismissed to join the church in Circular Road. Several Native Christians and others, who do not understand English, and who were for the most part members of other churches, were living in the
neighbourhood, and usually attended on the ministry of the word, and other ordinances of the Gospel, in Howrah; these it was thought highly desirable to receive into the fellowship of the church; and as it was wished for by themselves, measures were adopted accordingly, and as the result eight joined the church, seven by letter of dismission, and one by experience. Of these three were natives, the rest of Portuguese extraction or Indo-Britons. Of this number one has since died, and another has been excluded for improper conduct; but as a balance to this loss, four more have been received, two by letter, and two by baptism.

The church and congregations being thus of a mixed character, partly English, and partly Native, the religious services intended for their instruction are necessarily so too, and consist at present of seven weekly services, four English, including a prayer meeting on the Monday evening, and three native. Of these, four are held on the Sabbath, viz. one Hindoostanee, and two English, conducted by the Missionary, and one Bengalee, conducted by a native brother. At the Hindoostanee services all the native Christians and other members, who do not understand English, are usually present, with a few others. The attendance on the English services is very variable, but generally speaking, characterized by an apparently serious and attentive deportment. One person professes to have experienced a change of heart through the blessing of God on the word preached, and has publicly avowed his faith in Christ by being baptized into his name. The apparent seriousness of others excites the hope that the Gospel is not altogether without its influence on them, though they have not as yet come forward to declare themselves on the Lord’s side. The other person, who has been baptized and admitted into the church, is of Gentoo origin. The change wrought on her mind seems to have been a work of time, partly effected by the preaching of the word, and partly by what she has seen and heard in the family with whom she resides. A Hindoo, and his wife, have recently renounced caste, and seem desirous of Christian in-
struction, and one or two more have shown a disposition to follow their example; but what may be the result time alone can decide.

Among the natives, intercourse, to a considerable extent, both in Sulkea and its immediate vicinity, and in villages more distant, has been carried on. A bungalow chapel also is being erected in Sulkea, on the great Benares road, which, it is hoped, will afford facilities for communicating, not only with persons in the immediate neighbourhood, but with many others going to and fro on this much frequented thoroughfare. Some hundreds of Tracts, together with a number of Gospels, in Bengalee, and several copies of the New Testament, and other portions of the sacred Scriptures, in Hindoostanee, have been put into circulation. Generally speaking, a strong desire to obtain Christian Tracts is evinced by the natives, especially by the Hindoos. Mussulmans are not so eager, but even among them a goodly number of Tracts and other books have been distributed, and a spirit of inquiry seems to be springing up; and a rather unusual desire has been manifested to examine our books, and, when practicable, compare them with their own. Here, indeed, a serious difficulty is felt by very many: for, while thousands daily read the Koran in Arabic, very few comparatively know the meaning of half a dozen lines in connection; and to procure either printed or written copies with a translation, involves an expense few can bear. How far the Tracts given away are in every instance made a right use of, cannot be ascertained; but that many are both read and understood, there is every proof short of what is ocular. Tracts are often applied for by name, and the same persons have repeated their application a second or third time. On such occasions they have been usually interrogated as to the contents of Tracts previously given, and their answers have often proved highly satisfactory as to the fact of their having been read. Of this the following particulars will probably be deemed a pleasing instance.

Some time ago a Mussulman was presented with a Tract, containing the Parables of Christ, in Hindoostanee; a few
days after he heard some of those parables read and explained to persons standing in the road; he immediately recognized them as the same he had read in the Tract. A second Tract, “Ceremonies practised by Mussulmans,” was then put into his hands. A short time after he applied for a third Tract, stating that he had read the former, and making some observations on its contents. “Reasons for not being a Mussulman,” was then offered, which he took, and immediately began to read. Several weeks then elapsed before he was again seen by the Missionary, when he was met on the road, and asked if he had read the Tract. He replied, that he had, and that it was “a very bad book.” “But why,” it was asked, “is it a bad book? Does it contain abusive language?” “No, none at all,” was the reply. “Does it contain assertion without proof?” “No, but it is opposed to Mohummed and his religion, and proves both false.” He further observed, that the reading of it had quite unhinged his mind, excited many doubts about his religion, and made him feel very uncomfortable; hence, having read through the book, he threw it aside. He was reminded of the importance of the subject, and the necessity of giving it a full and serious investigation; exhorted to peruse the Tract, and well consider all it says; and assured that, should he think himself able to reply to the objections urged against his Prophet and religion, we should be glad to hear what he might have to say. He confessed he could not reply to them, but thought some of the learned Moulawees might. He had evidently read the Tract, and understood and felt the force of the arguments contained in it, and hence described it as a bad book; he, however, very willingly took another, called “Marks of a true Prophet.” On the following day he was again seen and spoken to on the subject, when he again referred to the Tracts he had received; and said, that some of his acquaintance to whom he had shown them were displeased with them, and said, that the assertions made in them were not to be depended on, and the quotations were false. “This, however, he candidly admitted he did not believe, owing to the particular references annexed
to them. He was immediately shown a copy of the Qoran, in Arabic and Hindoostanee, from which quotations had been made, as also copies of the Holy Scriptures in the latter language; and one or two places, to which references were made in the Tract, were pointed out; when he appeared surprised and delighted. He was then presented with a copy of the New Testament, with a request that he would read it, with prayer for divine direction. This he promised to do, but, alluding to the title of one of the Tracts, added, "I cannot forsake my religion." Some weeks subsequently he was again seen, and asked if he had read the New Testament: he was understood to say, he had once read it through, but not fully understanding some parts, he had begun it again; but what greatly surprised him, he said, he had not met with a single word about Mohummed, while the book was full of accounts concerning Jesus Christ. The entire absence of any intimation respecting the coming of Mohummed seemed to fill him with utter astonishment. He was assured that the New Testament does not contain any information of the kind he wanted, and reminded of the great design for which the Redeemer came into the world, which having been accomplished, there was no necessity, nor any room, for another prophet to arise. What may be the result in this and numerous other cases, your Committee dare not determine; but they know who hath said, "In the morning sow they seed, and in the evening withhold not thy hand."

Native English School.

At an early period in the year, it was found expedient, on account of the small number of Mussulmans found willing to attend, to make an entire change in the 2nd Deakin's School, by substituting the Bengalee and English languages for the Hindoostanee. On adopting this change, the school rapidly filled, and for a considerable period from 40 to upwards of 50 were in daily attendance. From the time the rains fully set in, however, this number considerably diminished, partly through the badness of the roads, prevalent sick-
ness, and numerous Hindoo festivals: latterly, the school has, in a great measure, recovered its former prosperous condition. In Bengalee, the Parables of Christ, History of Joseph, the Gospels, and the First Catechism, with part of the Second, have been read or learned; but attention has been chiefly directed to the acquisition of English, in which, considering the time they have been in school, numbers have made very respectable proficiency. Several have gone repeatedly through Murray's Abridged Grammar, and the first class nearly once through the larger one, with notes, and consequently have acquired considerable knowledge of its principles, and are tolerably expert at parsing, of which exercise they are very fond. Besides other English Books obtained from the Calcutta School Book Society, they have read through three of the Gospels, and are now in the fourth, which is read by the first three classes together, on every alternate day; and on the intermediate days the first class reads in Genesis and the Acts. While reading, every effort is made by catechetical inquiries, to which for the most part answers are returned in English, and by familiar observations, to render the boys fully acquainted with the meaning of every word and paragraph they read; and frequently they are directed to turn to parallel passages, or should they have previously met with them, they are questioned accordingly; and in many instances not only are the words remembered, but the places where they are to be found. Few English youths, of the same age, would be met with, it is thought, better prepared to answer questions on the person and work of Christ, and, so far as they have read, of the contents of the Scriptures, than some of these. They have also read 12 or 14 chapters in Goldsmith's History of England, and latterly their attention has been directed to Ancient History. In Arithmetic they have gone as far as Compound Addition, and as an exercise, have translated the First Catechism, and part of the Neeticotha, or Fables in Bengalee. Other treatises it is intended to introduce, as cir-
circumstances admit; for, with the exception of the Scriptures, which have been furnished gratis by the liberality of the Calcutta Bible Association, the boys pay half price for all their English books, which makes it somewhat difficult to introduce many new books, owing to the poverty of the majority.

Indigenous Bengalee Schools.

The schools of this description mentioned in the last Report, as having been supplied with books, for using which in the schools, the masters would be rewarded according to the progress of the boys, have gone on through the year averaging together about 80 in attendance. One, however, has latterly been much reduced, in consequence of a number of the boys refusing to pay the accustomed charge, on learning that their teacher was paid by the Missionary. In these schools many of the children have made pleasing progress, having read through the First Reading Book, Parables of Christ, and the History of Joseph, published by the Calcutta Christian Tract and Book Society, and the Gospel of John; besides which, they have committed to memory the whole of the First, and part of the Second Catechism. A third school, containing about 80 boys, has recently been found, and supplied with books. A goodly number of youths has thus been supplied with the means of becoming acquainted with the subjects of divine revelation, which, with the blessing of God, will prove of incalculable benefit to themselves and others.

Native Female School.—Mrs. Thomas.

Mrs. Thomas has also under her superintendence, a Native Girl's school, containing about 20 children, in more immediate connection with the Calcutta Baptist Ladies Female School Society.

Branch Societies.

Ladies' Branch Missionary Society.

The Ladies connected with this excellent Institution, have continued greatly to aid the operations of this Auxiliary
by their exertions to meet the expenses of the Chitpore station, those only excepted which are incurred on behalf of the Seminary for Native Christian Youth, and the Female Schools, and are defrayed from other sources. Upwards of 850 Rupees have been raised during the past year; but the re-building, in a more substantial form, of the Boy's School Room, and Native Chapel, has occasioned the expenditure to exceed the receipts by more than 300 Rupees. The good, however, that has been done, with the prospects of increasing usefulness, fully justifies, it is presumed, the expenses incurred; and, as it was expressed by a lady present at the late examination, "fully repays the ladies for their labour and exertion to obtain the requisite funds."

Branch Societies in the Army.

The friends of the Redeemer among the Military have also continued to manifest the deep interest they feel in the operations of the Society. Their contributions during the year have been, when their means are considered, very liberal; as from this source alone more than 400 Rupees has been received: beside which, considerable sums have been expended in the repairs of their places of worship, and other things of an incidental nature. The feelings of mind by which these persons are actuated may be, in some measure, known from the following extract of a letter, recently received, enclosing an order for 80 Rupees, and written under date of Dec. 18th, but which came to hand too late to be inserted in the accounts for the year.

"We have waited," says the writer, "till the receipt of this month's subscription before we forwarded what was in our hands, that thus the year's accounts may be closed, and all clear for the next, if spared to it. I think this remittance will make the amount forwarded to you this year Sa. Rs. 190*. I desire to be thankful that we have been able to realize even this small sum to strengthen your hands in the good cause; but, Oh! Sir, what is this sum amongst a Regiment of 1200 strong! I think it only serves to show the moral darkness which envelopes the minds of

* The whole amount received, including this last contribution, is Rs. 240; but the first remittance of 50 Rupees, made under date of December, 1829, was not received until after the accounts for that year had been closed.
my comrades. I have often wished there was an affectionate and zealous Missionary stationed here. I think great good might be done both among Natives and Europeans; it is a wide field. We are glad to hear things go on well with you; go on, dear Sir, in the strength of the faithful and true Witness, and be assured he will own and bless his sacred cause. He has promised, and this should be enough to still our unbelieving fears; and for our comfort and strengthening, he declares that heaven and earth shall pass away, but not one jot or tittle of his word, till all be fulfilled: —that word which says, "Ask of me, and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." May this word animate all your endeavours for the good of souls, and guide and comfort you amid all your difficulties. Pray for us, that while we are endeavouring to give the bread of life to others, we may daily live upon the same ourselves."

It has been customary to give, in connection with the detail of the operations of this Auxiliary, some account of the various stations occupied by the Parent Society, both in India and other parts of the world. Your Committee, however, propose on the present occasion to refer you for information on that particular to the Appendix, and would now call your attention to the state of

THE FUNDS.

1. Of this Society.

Balance from last year, ........................................ 369 3 8
Receipts during the year*, .................................... 2275 9 0

2644 12 8
Disbursements, .................................................. 2297 15 1

Balance, .......................................................... 346 13 7

2. Of the Ladies' Society.

Balance from last year, ....................................... 157 8 3
Subscriptions, &c. received, ................................... 853 10 0

1011 2 3
Disbursements, .................................................. 1225 3 5

Balance against the Society, .................. Sa. Rs. 214 1 2

* In addition to this sum, the Committee have gratefully to acknowledge their obligations to the Rev. P. Percival, of the Wesleyan Mission, for his handsome present of shades, brackets, mat, &c. for the chapel occupied by the Native Church.
Making together a total of Rs. 3,129. 3. 0. received, and Rs. 3,523. 2. 6. expended during the year; so that the expenses have exceeded the receipts by Rs. 393. 15. 6.

CONCLUSION.

In closing their Report, your Committee would observe, that the events of the year, though of a mixed character, are such as, in their opinion, call for expressions of devout gratitude to God. Never did the scene of the Society’s operations wear a more encouraging aspect. The additions of hopeful converts from among the heathen to the several Churches connected with the Society, have been greater than in any previous year. There are also a hundred and fifty more under a profession of the Christian name, and receiving instruction from the agents of the Society; of some of whom there seems reason to believe, not only that they are really and in earnest seeking after divine and saving knowledge, but have already, in a measure, at least, experienced its sanctifying power. Your Committee would therefore resign their trust, conscious, indeed of many imperfections in its discharge, but persuaded that, notwithstanding all their failings, good has been done: the shame of the former they would take to themselves, while the praise of the latter they give to God alone. They would venture to urge on their constituents, the propriety and necessity of following up, with increased energy, the labours commenced. The necessities of men, which nothing but the Gospel can meet and remove, require it;—the word of God commands it; and his providence invites to it; while the good to immortal souls that, by the blessing of God, has been already achieved, is not only a full reward for all past exertions, but a pledge of future success. Do we, who profess the name of Jesus, know the worth of his Gospel?—have we felt its power, controlling the passions, purifying the heart, soothing the mind, and cheering it amidst the sorrows and ruggedness of life; enabling the soul to triumph over its spiritual enemies, and rejoice in the
prospect of death? All this it can do for the Hindoo and Musulman. Yea, this it has already done; and only needs, under the promised blessing of God, to be more generally and constantly applied, to do it to a far greater extent. That such effects have resulted from the preaching of the Gospel to the natives of this country, is evident, from the living testimony and dying experience of the three persons before mentioned; as having died within the year; to which your Committee would add the following particulars of the last illness and death of the fourth, supplied by his Pastor Mr. W. H. Pearce, and which is here inserted, as presenting a pleasing contrast to the indifference, or uncertainty, or fear, which so uniformly mark the last moments of an unconverted heathen.

"The native brother referred to," remarks Mr. Pearce, "was ill for several weeks, during which, I observed, in my visits, a very perceptible meetening for the change, which, as afterwards appeared, it was the will of God that he should undergo. His conscience was tender, so that he wept over his sinfulness and hardness of heart; he became more indifferent to the world, and more anxious about eternal realities; manifested much desire for prayer and religious conversation, and exhibited more gratitude to God for his mercy in calling him to the knowledge of his Gospel, and a more entire reliance on Christ as the Saviour of his soul. For some days before his death he lay in a kind of stupor; and seemed only conscious for a short time when roused. But on the night of his departure, he appeared to awake as from sleep, and very wonderfully to revive. He sat up and conversed with the greatest self-possession with his wife and child, and a Native preacher, who were attending him; by the latter of whom the following relation of the conversation was given. The wife of the dying man, (who is herself a member of the Church, and was the means of his conversion,) said to him, "Well, do you now put faith in Christ as the Saviour?" He replied very emphatically, "Undoubtedly, undoubtedly, yes, undoubtedly, I believe in him entirely for salvation." At one time he said repeatedly, "Come, Lord Jesus, why dost thou delay? I am ready; open unto me the door of life." His wife said to him, "Alas! you are dying, what will become of me?" He replied, "I have committed you into the hands of God our Father." She said, "But what will become of the boy?" (an interesting youth of 9 years of age.) He said, "Christ our Saviour will take care of him." He then called the little boy to him, and embraced him; when his
wife said, "Ah! what right have we to treasures that are only lent?"
Soon after this he called her to him, laid hold of her hand affectionately,
and said, "We are yet united in affection." She replied, "Yes, not in
life only, but for ever." Then taking her hand, he prayed for her
and the child, and said to his wife, "Then can you let me depart
to-day?" She replied, "Yes, I can; why should I prevent you from
going to the Saviour? I will not hinder your entering the gate of life
everlasting." At his desire his attendants then began singing the
Evening Hymn, in Bengalee; and when that was concluded, they com-
menced, at his request, another on Death, of which the chorus is,
"Every thing on earth is but vanity, O brother; but the love of Christ,
that alone is substance." While they were singing this Hymn, he fell
back on his bed, breathed a gentle sigh, and expired.

This simple narrative shows the natural tendency, and the
genuine effects of the Gospel of salvation, which is equally
capable of producing similar, or even more triumphant effects
in others. And oh! shall any thing be wanting on the part
of those who profess the Christian name, and whose minds
are imbued with the spirit and love of Jesus, to impart that
Gospel they possess to those who have it not, and especially
to those who are saying, Have pity upon us and help us, and
let us share with you the boon of heaven, and drink of the
water of life? Let Christians come forward to the work of
the Lord, and give a practical proof that they have formed
such an estimate of the worth of immortal souls, and the blood
of Christ shed for their redemption, that whatever is wanting
to secure the salvation of the one, or the reward of the other,
shall, so far as they are concerned, be promptly and efficiently
supplied; that their property and influence shall be held
in requisition, and their prayers unceasingly ascend to the
God of all grace, that he would pour out the influences of his
Spirit to give success to the means employed, and repeat the
wonders and the glories of Pentecostal days, when "great mul-
titudes believed, and there were daily added to the Church
such as should be saved."
APPENDIX.

No. 1.

A Summary View of the other Stations of the Parent Society.

Stations in India.

1. Cutwa.

Mr. W. Carey and several Native Assistants.

At this station, and in the surrounding country, to a considerable extent, the word of God has been preached throughout the year, but no addition has been made to the Church.

2. Beerbhook.

Mr. J. Williamson and four Native Assistants.

Respecting the operations carried on at this station, the following account has been recently received in a letter addressed to the Secretary:

"In reference to the Native Church, I am sorry to say things have not as yet assumed any very cheering aspect. No new additions since last year, though one or two old members have been restored. Of two excluded members, I am extremely sorry to say, I entertain very slight hopes. Another whom I baptized sometime ago has died, of whom I can say little. Upon the whole, however, I think we are rather improving than otherwise. The plan (which has been uniformly attended to throughout the year) of catechising in the evening, both young and old, but especially the former, on the lecture of the morning, has contributed, I trust, in some good degree, to the increase of knowledge; but we need renovation of heart more than any thing else, and our prayers, I hope, have been chiefly directed to this most important point. The boys, or rather the young men, encourage me the most, and still engage a considerable share of my attention, especially the religious branch of their education. I think some of them not only know what true religion is, but have also experienced its more desirable impressions on the heart. Our adult female members continue to afford us
the least encouragement; about five, I think, have learned to read, but
only two of the number seem to make a good use of their new de-
lightful acquirement. Of the remainder who have not as yet learned to
read, only two afford any hopes that they will ever do so. One of the
two who read their Bibles, is an old sickly woman, without a single
tooth in her head, and I may almost say, nearly without eyes also. She
has, however, overcome all difficulties, and by the help of her spectacles
(which Mrs. W. presented her with, by way of assisting and encour-
raging her) reads pretty fluently. Could the rest of her sisters take
shame to themselves from her example, it would be well; but they do
not, and because they have no desire to learn, (which was by no means
the case with her,) their difficulties, though much less, are to them in-
superable.

In a former letter I think I mentioned the introduction of Christian
books into our heathen schools, and of our having lost one Boy’s School
in consequence. Another Boy’s School has, I am sorry to inform you,
been more lately broken up on the same account. The remaining two,
however, seem to stand pretty firmly; at least the sircars say they are
not afraid of them. None of the Female Schools, I am happy to say,
have been entirely broken up, though Christian books have been freely
introduced into all of them also; yet most have suffered, more or less,
either by an actual diminution of numbers in attendance, or retard.
ment of increase. Still I cannot say I am at all sorry, that I tried
the experiment of introducing Christianity, for, though the number of
scholars has been reduced, or prevented from increasing, and though
two active schools have been, I believe, irrecoverably lost, yet the few
that remain being decidedly Christian, I am sure you will agree with me
in preferring them to double the number of any other description. The
younger children, both male and female, commit to memory select texts
of Scripture, from a small book compiled for their use; and when they
are better able to understand, by the help of the master, what they read,
they are introduced to one of the Gospels. We have had several do-
nations from the gentlemen of the station, in behalf of the Schools,
amounting, in all, to about 371 Rupees; and I have every reason to be-
lieve the Ladies, too, will be happy to assist the Female Schools also.
I shall enclose a list of subscriptions and donations, which you will do
me the favour of inserting in the Appendix to your Report.

We have no Chapels, as with you, for preaching to the heathen; but
the streets of our principal bazaars, market places, and mellas, have,
notwithstanding, been frequently visited, including a circuit of about
3 koss in the hot and rainy seasons of the year, and a much wider
range of 10 or 12 koss during the cold and temperate seasons. Our
books are always in more or less request, in our daily journeys to the
villages and markets, but especially at the annual mellas, several of
which take place during the year. One at Soopoor, a very consider-
able place, 10 koss distant, in a southern direction, in November; and
then Kendoolee, about the same distance, in a south-west direction,
in January; and a third, Bokeshor, about 7 koss from this to the north-
west, in March. Besides these three, there is a fourth, Burchunderpoor,
to the north or N. E. of this, about the same distance, and at the same
time, as kendoolee, so that I cannot go to both places. Indeed I have
never been to this last, having always preferred Kendoolee, it being
the chief of the two; however, we take care to have the other supplied with books, and at least two Native Preachers. When brother Parry was here, he used to take the one, and I the other. So you perceive we have several mellas at convenient distances, in almost every direction. These places are crowded with people (many continually going and coming,) in some for about 14 days, and in others a month, affording, as you will easily perceive, excellent opportunities of making known the Gospel, and distributing Tracts. The bazar of this place is also an excellent field for preaching, it being much frequented by people from all parts of the district, and is, withal, so convenient, that I am induced to frequent it also, with few exceptions, almost every day, when at home. We seldom meet with much opposition anywhere. The most frequent objection here seems to be that dreadful one of considering God the author of sin. Most seem to understand the objections we generally make to their religion; and some, though few, we have found not ill acquainted with the Christian system: but the great mass of the people appear still as if they had never heard the Gospel, though many such have heard it, again and again. The best informed seem to have derived their information more from books and tracts than from any thing they have heard. However, let us diligently sow the seed, and water it with our continual prayers, believing that our work shall not be in vain in the Lord. And though we may not reap, yet we know that both they who sow, and they who reap, shall rejoice together."

List of Donations, &c. to Native Schools.

<table>
<thead>
<tr>
<th>Name</th>
<th>Amount</th>
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<tr>
<td>F. Millet, Esq.</td>
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<td>G. J. Tayler, Esq.</td>
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<td>E. Bental, Esq. including two donations,</td>
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<td>C. F. Thomson, Esq.</td>
<td>10 0 0</td>
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<tr>
<td>Mr. J. Burgh,</td>
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<tr>
<td>Mr. J. Ward,</td>
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<tr>
<td>W. Money, Esq. including two donations,</td>
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<tr>
<td>D. Dale, Esq.</td>
<td>50 0 0</td>
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<td>C. Cardew, Esq.</td>
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<tr>
<td>C. Fuller, Esq.</td>
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<tr>
<td>Mr. J. Penney, monthly,</td>
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<td>J. Williamson, ditto,</td>
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</table>

3. Monghyr.

Mr. A. Leslie and two Native Assistants.

At this station no accession from among the heathen has been made during the past year: the seed of the word, however, has been extensively sown; and hence, as the promise is, "My word shall not return unto me void," there is reason to hope that fruit will hereafter appear, which shall redound to the glory of God.
APPENDIX.

The following short extract is taken from a letter recently receiv-ed from the Missionary:—

"As to Mongbyr, my report is blank. We have plenty of preaching, and plenty of praying, and at present, a tolerable portion of village visiting; but ah! my heart is pained to tell you that we labour in vain, that none believes our report, and to none is the arm of the Lord revealed. The only encouraging circumstance of which I know at present, is, that far and wide all around us, the name of Christ has gone forth, and that we have often people from the distance of three and four day's journey, enquiring more perfectly into that way, of which they had heard imperfectly at their dwellings. Our native place of worship is generally well attended on the sabbath, frequently crowded; but I cannot see that the Spirit of God descendeth on any. We, however, labour in hope, and are looking for a speedy and general bursting out of the Gospel flame. I feel almost certain, from the wide spread of the name of Christ, that when the Spirit does begin to descend, we shall have a very copious shower. The Lord grant that it may quickly come."

4. DIGAH.

This station is still destitute of a resident Missionary, but it is expected one will arrive from England in the course of the present year. A few Native Christians reside at Digah, or in its vicinity, one of whom preaches occasionally to his unconverted countrymen; and the whole are watched over by a pious Portuguese young man, residing at the station. Mr. Pyebah, of Patna, also visits them once a month, when he preaches and administers the Lord's Supper. Among the soldiers quartered in the neighbourhood, the pleasing work, mentioned in the last Report, has gone on through the past year, and several additions have been made to the Church, which in May last, consisted of forty-two members, of whom thirty-four belonged to the Regiment.

Asiatic Islands.

CEYLON.

5. COLOMBO.

Mr. E. Daniel and H. Seirs.

Within the last year the Rev. E. Daniel, having resigned the Pastorate of the Church in Luton, Bedfordshire, sailed with his family from England, to occupy the station rendered vacant by the death of the Rev. J. Chater, where he arrived in Nov. last. Prior to this event the divine blessing seems to have accompanied the labours of Mr. Seirs, as upwards of twenty persons are stated in the Report of the Society, published in June, to have been recently added to the Church.
6. **Hangwell.**

Mr. H. Seers, Carolis.

A place of worship, and School, have been erected here, and a small Christian Church has been formed.

**Java.**

7. **Samarang.**

Mr. G. Brückner.

Mr. Brückner, appointed to this station, is still at Serampore, superintending the printing of his translation of the New Testament, in the Javanese language. He has also printed a large number of Tracts, with which, and the New Testament, he intends shortly to return to Java.

**Sumatra.**

8. **Padang.**

Mr. N. M. Ward.

Mr. Ward is diligently occupied in preparing a new idiomatic version of the Malay Scriptures, and also a Malayan Dictionary, which is in a forward state, and to which will be annexed the information he has acquired respecting the Batta, the Neas, and the Poggy languages, of which little, if any thing, has yet been known in Europe.

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**West Indies.**

**Jamaica.**


The two churches in this city contain about 4000 members. Mr. Clarke superintends a large school on the British system.

10. **Port Royal,** the ancient capital of the island. A church has lately been formed here, which is under the care of Mr. Clarke, and the prospects are very encouraging.

11. **Spanish Town.** James Philippo, Andrews. A large chapel has been lately built to accommodate the numerous congregation. A school, on the British system, is established, containing 115 children. A school of industry has lately been added, in which various employments are taught, to enable the pupils to maintain themselves in future life.

12. **Old Harbour.** H. C. Taylor. Distant from Spanish Town thirteen miles. A church has been formed here of 202 members, dismissed from Spanish Town.
13. **Ebony Savannah.** This station is also supplied for the present by Mr. Taylor.

14. **Garden Hill.** Occasionally visited by Mr. Philippo. It is twenty miles distant from Spanish Town.

15. **Passage Fort.** It is expected that a small chapel will shortly be erected at this station. It also is connected with Spanish Town.

16. **Kingswood.** The prospect is encouraging in a high degree. A gentleman resident there has given the Society two acres and a half of land, and some old buildings on it; and his neighbours have unanimously proposed to build a chapel and dwelling house for a minister at their own expense.

17. **Mount Charles.** *James Coulter.* A station in the interior, about fifteen miles from Kingston. A chapel has been fitted up, and a church formed, consisting at present of more than 300 members.

18. **Montego Bay.** *Thomas Burchell, W. W. Cantlow.* The work of God has prospered very greatly in this populous town. Great numbers flock to hear the word, and a spacious place of worship has been erected for their accommodation.

19. **Shepherd's Hall,** sixteen miles distant from Montego Bay.

20. **Putney,** also supplied from Montego Bay, at a distance of nineteen miles. These two subordinate stations contain, by a late account, 1930 enquirers.

21. **Crooked Spring.** A congregation of negroes has existed here for many years. They are now supplied from Montego Bay.

22. **Ridgeland.** Premises have been secured here on very advantageous terms, in the midst of many thousand negroes, who have no means of religious instruction. It is supplied by Mr. Knibb, from Savanna la Mar.

23. **Falmouth.** A large and populous town, fourteen miles from Montego Bay. The church in Falmouth consists of more than 600 members, who have lately been deprived, by death, of their faithful and laborious pastor, *Mr. James Mann.*

24. **Sion Hill.** This is a station subordinate to Mount Charles, and supplied from thence, with pleasing prospects of success.

25. **Anotta Bay.** *James Flood.* The number of hearers has increased so much as to render a new chapel dispensable. Very material assistance in this undertaking has been rendered by the people on the spot.

26. **Buff Bay,** ten miles from Anotta Bay. Mr. Flood maintains regular service here, and the attendance is good.

27. **Port Maria.** *Edward Baylis.* A new chapel has lately been built, measuring sixty feet by forty; the number of hear-
APPENDIX.

ers having increased from forty or fifty to seven or eight hundred. The church consists of 250 members.

28. Rio Bueno, about sixteen miles from Falmouth, has been newly commenced by our brethren at Montego Bay.

29. Stewart's Town, distant from Falmouth eighteen miles, and under the care of the minister stationed there.

30. Oxford and Cambridge. Two estates nearer Falmouth, the proprietors of which encourage our Missionaries to visit and instruct their negroes, and at which a weekly service was maintained by Mr. Mann.

31. Savanna la Mar. A considerable town on the southwest of the island. Mr. Knibb has lately removed hither from Kingston.

32. St. Ann's. Samuel Nichols. Commodious premises have lately been secured at this place, which lies on the north of the island, between Falmouth and Port Maria.

33. Manchioneal, at the eastern extremity of the island. Here a number of the inhabitants have long solicited that a Missionary may be sent to them. It is probable that Mr. Joseph Burton may go thither from Kingston.

N. B. At the whole of the stations above enumerated there are not fewer than ten thousand members in church fellowship. The number of 'Enquirers' is not stated, but it is probable that, at the very lowest computation, they amount to double that number.

South America.

34. Belize, the principal town in the settlement of Honduras. James Bourn. A chapel has been erected, and a Christian church formed, consisting of twenty members.
### DONATIONS AND SUBSCRIPTIONS

#### DONATIONS.

<table>
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<tr>
<th>Name</th>
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<td>The Hon. Sir C. E. Grey</td>
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<td>The Hon. Sir C. T. METCALFE</td>
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<td>Hamilton, A. F. Esq.</td>
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<td>J. F.</td>
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#### MONTHLY SUBSCRIPTIONS.

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#### ANNUAL SUBSCRIPTIONS.

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<td>Beeby, W. T. Esq.</td>
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<td>Gray, E. Esq.</td>
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<td>Wilson, H. H. Esq.</td>
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<td>Wittenbaker, Mr.</td>
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<td>Young, J. Esq.</td>
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### Contributions from Branch Societies

**Branch Society in H. M. 38th Foot.**  
St. Rs. 109, Sa. Rs. 192 11

**Branch Society in H. M. 14th Foot.**

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Total: 110 0

**Branch Society in H. O. Eur. Regt.**

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<td>2nd</td>
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Total: 160 0

**Conductor Green and Friends.**

At Chunar, St. Rs. 26, Sa. Rs. 24 6
### ABSTRACT OF CASH ACCOUNT FOR THE YEAR, 1829-30.

| To Rent, repairs, &c. of Wellington Street place of worship, and those in Jaun Bazar, and Intally | 372 2 6 |
| Salaries, &c. of Society's Native Preachers and School-masters, and sundry expenses | 1,244 13 1 |
| Keep of Society's horse, boat hire, repairs of premises, &c. &c. at Bonstollah station | 226 2 6 |
| Postages of letters, Heralds, &c. and Printing Heralds and Reports | 305 9 6 |
| Purchase of ground in Luckyantipore | 24 0 0 |
| Books for Boys' Schools | 125 3 6 |
| Balance in hand | 346 13 7 |
| **Sa. Rs.** | **2,644 12 8** |

By Balance in hand per last account | 309 3 8 |

" Sums collected at Annual Meeting, Donations, monthly and Annual Subscriptions, 1,583 12 0 |
" Monthly Subscriptions for support of Boys' Schools | 84 0 0 |
" Subscription to Native Chapel | 5 0 0 |
" Contributions from H. M. 14th Foot | 110 0 0 |
" Do. do. 38th do. | 102 11 0 |
" Do. do. H. C. 1st and 2d European Regiments | 160 0 0 |
" Conductor Green and friends | 24 6 0 |
" Sale of Books to Boys in 2nd Deakin's School | 72 12 0 |
" Rent of ground in Intally | 15 0 0 |
" Sale of Society's horse, &c. belonging to Bonstollah station | 118 0 0 |

**Sa. Rs.** | **2,644 12 8**

Errors Excepted, W. T. BEEBY, Treasurer.

*Calcutta, December 31, 1830.*