

PERIODICAL ACCOUNTS

FROM THE

SERAMPORE MISSION.

No. III.

*Cursory Review, at the commencement of 1829.*

THE Serampore Missionaries having been accustomed, at stated periods, to take a summary review of the several departments in which they are engaged; the last received forms the appropriate commencement to the year 1829. It was intended to have included what must form the substance of No. IV. in the present Number; but the following pages being a complete document, and taking a survey of all the objects embraced, could not with propriety be abridged.

Some delay in publication has unavoidably occurred, which must have prevented those who take an interest in these exertions, from possessing that clear and distinct idea, not only of the cause itself, but of the prospects opening up in India, which is desirable. This and the following Number will supply all defects, briefly surveying the whole at one view in the present Number, and bringing up the intelligence to a recent date in the next. It seems to be the opinion and feeling of the missionaries, from Dr. Carey downwards, that the encouragements to proceed were never so great as at present. The gratifying progress which has been made in 1829, to be detailed in No. IV., will show the grounds on which this feeling and opinion rest, while the present statements will enable the reader to understand more distinctly the progress made.

REVIEW.

“THE continued and unavoidable absence of Dr. Marshman is matter of much regret to us in issuing another Report, as, until his arrival, we can neither adequately express our obligations to those friends in Great

Britain who have so efficiently aided our operations, nor ascertain with exactness the extent of our resources. We must still therefore confine ourselves, almost entirely, to a statement of our proceedings and our expenditures, and leave our obligations and receipts to be afterwards adjusted.\*

We cannot however allow this opportunity to pass, without tendering our grateful thanks to our Christian friends in Britain, both for the affectionate regard which they have shown to our beloved Colleague, and for the support which they have given to our missions, schools, and translations. It is impossible minutely to particularise the acts of kindness to which we allude. Yet we must not omit to notice the early attachment evinced by our friends in Exeter, the decision of the Auxiliary Societies in Bath, Glasgow, and Newcastle, and of our friends in Bristol, Liverpool, Yorkshire, and Dublin, nor the confidence and bounty of the Edinburgh Bible Society, and the London Religious Tract Society. The intelligence of these things which has reached us from time to time, has often most seasonably come to dispel our fears and invigorate us in our labours. When spread to the different stations of the mission it has had the same effect on our brethren occupying them; and we believe that a careful reader of the journals and letters which have appeared in the periodical accounts, will not fail to notice, that as the past year advanced, an increasing spirit of active and devoted labour was indicated by them. It is but due to our brethren at the several stations, to say that they have given us the most unquestionable proofs of affection and confidence in us, and of love to our common Lord and the interests of his kingdom. Indeed the past year, although inauspiciously introduced by previous events, has been eminently one of cementing union and renovated effort. For this we are indebted to Him who is the giver of all good, and under him, to the sympathy of our friends—friends the more valued, as they have been friends in our necessity.

The regular monthly publications of our periodical accounts during the year, prevents our having much new intelligence to communicate on this occasion, of a missionary character. We have chiefly to collect a summary of what is in some degree already known; though such a summary must be of service, by affording at one view, a more distinct idea of our present state.

### Serampore.

We cannot review the past year without recording the death of our venerable governor, the Honourable Jacob Krefling, which occurred on

\* The receipt and expenditure of the preceding year will be found at the close of No. IV.

the 7th of October. The uninterrupted continuance of his kind and obliging conduct towards all the members of the mission, from its very commencement, would of itself have demanded such a tribute of affectionate respect to his memory. But he possessed much higher claims to the gratitude not only of us, but of all who take an interest in the mission; for, under God, it may almost be said to have owed its continued existence to him. On one occasion, many years ago, when it was supposed necessary to the security of the British government in India, to expel missionaries from the country, Colonel Krefling was desired to withdraw his protection from the members of the mission and send them to Calcutta, that they might be at the disposal of their own government; but he generously and firmly refused, on the solid plea that the missionaries had received protection directly from the Danish court, who alone could revoke it. In the meantime the storm blew over. At the court of Denmark, indeed, the mission has always enjoyed the greatest favour, of which many important proofs have been received; and of necessity much of that favour depended upon the character of Colonel Krefling's communications respecting it. Indeed in every thing which related to the mission, whether great or small, he was uniformly a kind and efficient friend. It will be gratifying to our friends to learn, that his successor J. S. Hohlenberg, Esq. has evinced a similar disposition, both at Copenhagen and Serampore.

The additions to the church of Serampore have been very few indeed during the past year. Only three persons have been baptized, viz. brethren J. Fleming and J. Williams, in May, and Mrs. Fleming, the wife of the former, in November. They belonged to the small congregation at Barrackpore, and attended both the English and Hindoostanee services there. They have, in consequence of the periodical movements of the army, gone to other stations. But a few members still continue at Barrackpore, and divine worship is maintained as before, with this exception, that the English services are almost entirely conducted by our esteemed friend Dr. Corbyn, formerly of Allahabad. The Hindoostanee services are conducted partly by one of the members of the church, a man of tried piety, and mature scriptural knowledge, and partly by Mr. John Smith, one of the senior students in the college.

In Serampore we have painfully felt our insufficiency for the adequate performance of our missionary duties, through our present reduced number; but desire to be grateful that our weakness in this respect has not been aggravated by any unusual debility or sickness. During the oppression of the hot season we were constrained to make some alteration in our public religious services, which however has happily tended to increase both the number and the interest of our hearers. The Sabbath is now begun by a Bengalee service in the Christian village, before breakfast. It constitutes our chief Bengalee service, and is attended by all our native friends, male and female, young and old, whether resident in the village or in Serampore, and the little chapel, crowded as it is on

these occasions with a purely native yet Christian audience, keeping their Sabbath holy to the Lord, affords one of the most pleasing spectacles conceivable. In this service are merged that which used to be conducted at the same hour in the college, and the meeting of the native sisters with Mrs. Marshman formerly held immediately after breakfast. Our second service is in the Danish church at 9 A. M. and is of course in English. Formerly we had another public English service at 11 A. M. in the mission chapel; but this has been converted into a private service for the benefit of the children in the boarding schools of Dr. and Mrs. Marshman, and as many as possible of the members of the several families in the mission attend worship at the church, and the service there is somewhat prolonged. Since this arrangement has taken effect, the attendance of persons from the town at church has more than doubled, and the appearance of the congregation is exceedingly interesting. Mr. Mack has of late assembled the native students of the college, in the village chapel, for catechetical exercise at 11 A. M. Formerly they used to repeat their catechisms at morning worship, on Mondays; but the present plan has the advantage of effectually securing the right employment of a part of the Sabbath previously unoccupied, allowing, at the same time, abundance of time for conducting the exercise in the most profitable manner. In the afternoon the Bengalee service for the brethren, students, and workmen, is conducted as formerly. In the evening there is public English worship in the mission chapel, and Bengalee worship in the village. During the week there is an English lecture on Wednesday evening in the mission chapel, and one in Bengalee on Thursday evening in the village chapel, where, indeed, there is worship every evening. Prayer-meetings are added as often as possible, some being regular and others occasional.

### Dum-Dum.

NATIVE PREACHER.—*Soobhroo.*

The Church at Dum-Dum has not received any accessions during the past year; two women, however, have been received as candidates, and are waiting for an opportunity of being baptized. It has lost one member by death; and two are suspended from communion.

Serjeant Smylie has given us the following account of the state of the church and congregations generally:—

“The European part meet every evening in the week. Monday evening is set apart for prayer: on all the other evenings we read a sermon, with the exception of some few times when I have endeavoured to speak as the Lord gave me utterance. Our hours for worship are from half past 6 to a little before 8 P. M. when we are obliged to retire to our barrack. The worship has principally been conducted by myself: but this some time back, brother R. V. R.— (an Episcopalian) has

been of great use to me. Our numbers for sometime have been much about what you saw when last here. In communion are three Europeans and one Indo-Briton. Our hearers are greatly on the increase, and are generally from twenty to twenty-four and upwards, and you have seen the time when I had to stand alone: some I do hope begin to see their need of a Saviour. One great blessing attends us at present—we are of one heart and one mind. During this year we have been obliged to remove our place of worship and all the houses belonging to our native sisters, which are seven in number. All these houses have been removed and rebuilt out of our own funds, and are free to those that live in them, they being very poor and not able to pay for houses, and I do assure you, they are very comfortable. Our present chapel we bought, and it has since undergone a complete repair. It was once a Roman Catholic chapel: I cannot tell what number of wooden saints there was then in it, but I know there were some. I hope now, however, there are living ones in it. It is God that has done all this, and I cannot bless and praise him enough for it.”

For the native part of the church and congregation there is worship in Hindoostanee, in the chapel, on Sabbath morning and afternoon, Monday morning, Wednesday afternoon, Thursday morning, Friday afternoon, and Saturday afternoon. There is likewise worship on Monday, Tuesday, and Thursday in the afternoons, at the houses of three different members of the church.

Brother Soobhroo preaches the gospel stately in a school-room erected by one of the Officers of the station, near which a large market is held on Tuesday and Saturday. On these occasions he remains from 10 A. M. to 2 P. M. and has generally about 100 persons to hear him. He also preaches on the roads and in the neighbouring villages, as may be seen in the extracts from his journal given in the Periodical Accounts for December. He is a man who has few equals amongst our native brethren as an acute, diligent, and disinterested labourer in the vineyard of God.

At Dum-Dum there are two schools supported from the funds of the mission. The average attendance during the year has not exceeded *twenty* boys in each: but in one of them it has latterly amounted to *forty*.

### Jessore.

MISSIONARY.—*Mr. W. Buckingham.*

NATIVE PREACHER.—*Ram-Soonder.*

Although no additions have been made to the church in Jessore during the year, and on the contrary three persons have been excluded from communion; yet the abundant labours of Mr. Buckingham have afforded us great pleasure, and we believe there is good reason to expect that it will not be long before the fruit of these labours will be seen. Indeed they have been already apparent in the improved tone of spiritual feeling in the church; and improvement there may naturally be expected

to communicate more powerful impressions to the unconverted Heathens and Moosoolmans.

A considerable portion of Mr. Buckingham's attention is of course devoted to the spiritual improvement of the part of the church residing at Saheb-ganj, with their families and connections. On Sabbath, he preaches to them morning and evening, and the congregation is frequently augmented by the presence of strangers. In the afternoon he collects the brethren in his own room, and hears them read and explains the Scriptures, and then gives them a subject from the Bible, on which they write an essay for him during the week; after singing a hymn they are dismissed with prayer. Every first Monday of the month, a prayer-meeting for the spread of the gospel is held: on Wednesday evening the brethren meet for conference: on Thursday afternoon, there is a sermon preached: and on Friday and Saturday, there is public prayer, both morning and evening.

In September, Mr. Buckingham commenced a stated service on Tuesday evenings, in one of the schools situated in the centre of the town, for preaching the gospel and discussing its doctrines at large with the people. In this service he received much encouragement from the large and highly respectable attendance; from the serious attention that was paid to his instructions, and from the general effect produced upon the people. He observes in one of his journals, "On seeing the higher class of people attend our worship, and sit and hear quietly the Christian doctrine, (which no doubt is a new thing in the eyes of many of the Heathen and Moosoolmans here), the lower classes are encouraged and their prejudices in a great degree destroyed. They now perceive what we are about; and begin to understand that instead of wishing them harm, we desire rather to communicate to them important good. I must also observe, that the doctrines of the cross have been very minutely examined, both by learned and unlearned people of this place, who have attended our meeting. In the commencement some spoke of Christ very slightly, and others scandalously; but now, since they have considered the matter more particularly, some are greatly changed. The Pundit and Dewan, who formerly wore bold faces, and resisted all I said to them privately in their houses, and also what I taught the people publicly on the road, now appear somewhat subdued. The Pundit seems to respect me more than usual; and the Dewan is not so absurd in his conversation as before; he acknowledges that he is incapable of atoning for his own sins, but still will by no means admit that the death of Christ could atone for them." These meetings were suspended on the breaking up of the courts at the Doorga-pooja holidays in October; and Mr. Buckingham has ever since been so much engaged in itinerating in different directions, that he has hitherto been unable to resume them.

The object of Mr. Buckingham in his itineracies is primarily to promote the edification of a number of the native Christians who do not reside in his immediate neighbourhood, and at the same time to extend

the knowledge of the gospel amongst the people at large. The Christian brethren reside partly in a series of villages from twenty to forty miles distant from Saheb-ganj, to the northward, and partly in another series from fifty to seventy miles to the southward, bordering on the Soonderbun. The brethren in the north have always enjoyed the means of grace more abundantly than the others. Still, they were too much neglected, and great disorders had crept in amongst them, which, with their effects, it will require some time and much persevering labour and prayer to remove. Those in the south may almost be said to have been abandoned; and on Mr. Buckingham's first visit to them in 1827, he could scarcely find one amongst them whom he could consider as possessing the grace of God. During the past year he has visited both the northern and southern districts twice, besides having attended a great Heathen assembly in the south in March. Each successive visit has tended to strengthen his hopes that these waste portions of the vineyard will revive, and that God will be glorified in them. Finding that the people in the south have suffered much loss in their spiritual interests, by being so loosely scattered about, Mr. Buckingham has taken measures to obtain for them a spot of ground where they may live together, with a school for the instruction of their children, and as soon as possible a suitable teacher, with a native preacher to conduct the ordinances of God's worship: in the meantime some amongst themselves are not altogether incapable of conducting with edification. One great advantage of this measure will be, that our friends will be rescued from the cruel persecution of the native landholders, which has hitherto been a great hindrance both to their own consistent profession of the gospel, and also to its spread amongst the people in their neighbourhood. For farther particulars respecting Mr. Buckingham's labours, on these journies, and amongst the heathen in the vicinity of his own residence, we must refer to the extracts from his journals given in the Periodical Accounts published during the year; even they, however, as is the case indeed with the accounts from all the stations, leave the far greater part untold.

The schools in Jessore have enjoyed a fair degree of prosperity during the year. As in all other places they fluctuate according to the healthiness of the season, and the agricultural occupations of the people. The following we believe to be a tolerably accurate average for the whole year, rather under than above the truth:—

	List.	Attendance.
Saheb-ganj Bazar School . . . . .	52	38
Poulou Ghat School . . . . .	60	37
Jhum Jhumpoora School . . . . .	75	52
Neel-ganj School . . . . .	68	48
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	255	175

In these schools, the Scriptures and other books of Christian instruction are constantly used. A generous interest continues to be taken in

them by the European gentlemen, who, besides occasionally visiting them singly, and rewarding the most proficient scholars, attended together a general examination of all the schools, and expressed their approbation by farther rewards, on the 29th of November last. They have likewise united in a subscription for the repair of the school-rooms; as the funds of the schools being inadequate, even to defray entirely their current expenses, nothing could be taken from them for this extraordinary demand. For the account of the female schools in Jessore, we refer to the general report of female schools which is added.

### Dacca.

MISSIONARY.—Mr. O. Leonard.

The past year has been one both of mercy and judgment as it respects Dacca. Mr. Leonard has experienced much affliction, both personal and relative. His constitution has been much impaired by severe and long continued illness; and in October he lost his son, who was suddenly cut off through imprudent exposure to the sun. In these circumstances he stood peculiarly in need of assistance in his work, and of the consolations of Christian society; and for a time he enjoyed both in a considerable degree. But it was found that Mr. Domingo, was incapable of any essential service, and he therefore came away, and the hope of relief in superintending the schools was lost. Then the military magazine was broken up, and its officers, with their families, were removed to other stations; and thus the assistance of Mr. Beddy in conducting the services of divine worship was lost, and the greater part of the members of the church taken away. At the same time the schools declined; and as the interest of the European gentlemen of the station in them seemed almost extinct, there was great reason to fear, they would soon come to nothing, as they could not be supported from the funds of the Mission. But in contrast with these dark shades there have been some things of a reviving and encouraging kind. In the early part of the year an evident blessing attended the dispensation of the word of God, and three persons were added to the church by baptism. It is true, that these persons are not natives; but one of them, Mr. Rae, we hope will soon be employed as a missionary to the natives; and the other two, Indo-British females, have it in their power in many ways to help forward the cause of God amongst the natives, and we trust will do so. Although the preaching of the gospel abroad has, of necessity, been much more circumscribed than when Mr. De Cruz was alive, yet it has not been relinquished. In connection with this part of his labours, Mr. Leonard gives the following very interesting account of an inquirer after divine truth, a highly respectable Moosoolman Zemindar:—

“Although not exceeding twenty-eight years of age, he had made himself master of the principal oriental languages, and when he visited me was making progress in the English. He possesses a large zemind-

daree in the Furidpoora Zilla (the district between Dacca and Jessore), and, by his own account, is spiritual guide to nearly 20,000 Moosoolmans. This singular young man made me a visit early in the year, requesting to have explained some doctrines, and to him other inexplicable parts of the word of God, which he had been studying for some time in a Hindue or a Persian version. He promised that his design was not to dispute, or attempt to controvert the doctrines he intended to propose; but to have them explained upon scriptural grounds, so as to satisfy his mind. To prevent confusion or loss of time, he provided himself with a blank book, in which he inserted the propositions he had to make during each visit, leaving room under each head for the insertion of my explications. This plan was carried on for two or three months, at two visits a week, highly to my satisfaction, as I cannot remember that in one single instance he advanced a light or impertinent question, whilst at the same time he started every objection that had any serious weight upon his mind. It would be too tedious to insert all his propositions, and the answers he received. I shall therefore only add, that he never entered one of my explanations until he found his mind persuaded of its truth, especially in connection with the divinity of our adorable Saviour, and the atonement as supported by evidence from the Old and the New Testament. During one of our conversations, I asked him what his motives were for taking such trouble in his researches; when in a solemn tone he replied: “There are nearly 20,000 immortal souls looking to me as their guide to happiness in a future state, and for whom I shall have to answer another day to the Judge eternal; and lest I should be found by him a blind leader of the blind, I use all diligence to discover what is truth.” He called to take leave of me, previous to his departure for Furidpoora, a few months back, when I was confined by a fever, and I have heard nothing of him since. But I hope to hear of him again, as I have just reason to believe him to be strongly prepossessed in favour of the gospel plan of salvation; and from the solemn conscientious sense of his awful responsibility as a spiritual teacher by which he seemed to be governed, I trust that he will not fail, however cautiously, to introduce among his numerous disciples the truths which convinced his own soul during his inquiries.

“I have had some visits from the Satya Guroos during the past year, but am sorry to say, they still continue the same ambiguous characters. They profess a reverence for the Scriptures, and acknowledge Christ to be the only God and Saviour; but yet under the pretence of being persecuted by their landlords they cannot summon up sufficient strength and ingenuousness to make a public profession, and seem to keep among them as a brahmanical secret whatever they receive from the Scriptures. But let us pray earnestly and incessantly for the outpouring of the Holy Spirit, that those who are almost persuaded to be Christians may be brought heartily to receive the Saviour in all his glorious offices.”

The account of the Dacca female schools will be found in the general

Report of female education. We are happy to say, that respecting the schools in general, Mr. Leonard's mind has latterly been much encouraged. He held an examination of them all, which was attended by some of the principal gentlemen of the station, on the 20th of December. There were present, and individually examined, 20 boys and 9 girls of the Christian name, and of Hindoos and Moosoolmans, 200 boys and 60 girls, selected in moderate proportion from each school. The sight of so many children, and particularly of so many native girls of respectable caste, afforded much gratification to those who were present; and their attainments in knowledge greatly increased the pleasure. Mr. Leonard's own expectations were far exceeded.

The Christian children present were all that belong to the Christian school, (formerly a branch of the Benevolent Institution); and when it is known that since the last examination not fewer than 26 boys have been removed, partly from the departure of their parents and such causes, and partly from the completion of their education, it is cause of gratitude that so many were still to be found in attendance. They are of British, Armenian, Greek, and Portuguese extraction; and their education is English with translations into Hindoosthane. The native boys present were selected from eight schools, the whole number now in existence; their state at the date of the examination is given in detail in the following table:—

Places where the Schools are situated.	Alphabet.	Compd. Letters.	Progress in learning.		Books.	Number in the School.
			Writing words, Letters, &c.			
Tat' Bazar,.....	10	15	15	10	24	74
Dig Bazar,.....	8	12	12	10	16	58
Bankshall,.....	8	8	10	10	25	61
Rahomut-gunj,....	10	8	12	10	27	67
Fras-gunj,.....	12	12	15	18	30	87
Narayandecya, ...	8	8	12	10	24	62
Furidabad,.....	10	8	12	10	25	65
Nabob-gunj,.....	12	10	14	10	24	70
Grand Total,.....						544

## Chittagong.

MISSIONARY.—Mr. J. Johannes.

The English school under the care of Mr. Johannes, still continues to confer the highest benefit upon the nominally Christian population of Chittagong; and the people are becoming every day more sensible of its value, and more free from those prejudices and apprehensions which prevented them as Catholics from availing themselves of the privileges of a Protestant institution. In the school are now found a number of the children of the first scholars.

During the past year, fever and the spleen have raged greatly in Chittagong; and the attendance at school has therefore been occasionally much diminished. The number on the list is now One Hundred and Thirty, but the daily attendance is only between 70 and 80. Amongst these is a small number of native youths, who are not only anxious to obtain European knowledge, but also attend the meetings of the Juvenile Society, and take part in their religious services. A lad named Mariano Pereira, who was the most active member of the society, left Chittagong to occupy a good situation in Arracan, six or seven months ago, but died there a short time since: there is reason to hope that he died happily, in the faith of the gospel. His last message home, was one of affection for his parents, and gratitude for the spiritual benefit he had derived from the school.

The native boys' schools are continued as before; the account of those for girls will be found in the Female School Report.

In preaching the gospel, Mr. Johannes meets with considerable encouragement. The English services are frequently attended by a number of Roman Catholics; in visiting whose families, also, Mr. Johannes finds many favourable opportunities of making known the truth. Amongst the heathen and Moosoolmans, in the bazars and streets, his reception is, as in other places, of a constantly varying character, but in general is pleasing. Amongst the prisoners in the jail, to whom he is allowed free access, he has been welcomed with much regard: and his conversations with visitors at his own house are frequently of great interest. The tenour of his labours in all these ways is best seen in his own journals, to which therefore we refer, as they have appeared in the Periodical Accounts.

## Arracan.

MISSIONARY.—Mr. J. C. Fink.

NATIVE PREACHERS.—Khepoo, Kullafree, Mearung, and Rheeppooay.

The labours of our brethren in Arracan continue unabated, and still possess their original interest. Three stations are occupied by them, and enjoy the regular administration of the means of grace: viz. Kruesday, Akyab, and Kim-kywon. In the first of these, which is the chief village of a small island of the same name, Mr. Fink resides. He holds the whole island by a temporary tenure, which it is exceedingly desirable should in some way be made permanent; and from the present attention of Government to the final settlement of the province, we trust this will soon be practicable.

When Mr. Fink first obtained the island in January 1826, there were only *seven* houses in it: there are now about *Three Hundred*, in several distinct villages. Public worship is conducted every Sabbath morning and evening, and on Thursday evening. On Wednesday evening a conference is held, and a prayer meeting on Friday evening. The itinerants

Khepoo and Mearung reside in the island, with between thirty and forty of the members of the church. One school containing about twenty-eight boys is taught by a native priest, for no other remuneration than having his land rent free; a second, with a smaller number, is taught by another man who receives a few baskets of rice annually; and the children of our Christian friends are taught by Mearung. The village of Krueday is distant fifteen or twenty miles from Akyab, to the northward.

In Akyab, the seat of the provincial government, seventeen of the members of the church reside, with Kullafree. An old man was baptized in February last, of whom an interesting account was given in the Periodical Accounts for April; and this indeed is the only accession which has been made to the church during the year. A school is supported from the mission funds in Akyab; it contains, however, only twenty boys.

In Kim-kywon, which is about two days' journey from Akyab to the eastward, there are eight members of the church, with Rhee-pooway. Persecution from the neighbouring zemindars has for the present prevented the increase of the church; but we trust it will soon be found an unavailing barrier.

A few members of the church are scattered about in different parts of the district, and some are still residing in the Mug stations. Of those belonging to Kaptai no farther information has been received, since that given in the Periodical Accounts for April last.

The loss sustained by the mission in the death of brother Oogharee, will be understood from the memoir of him published in August. Yet we know not whether most to rejoice or mourn, on the departure of such a man. Death has given as it were its crowning testimony to the genuine character of his conversion, and to the maturity of grace to which he had attained; and nothing seems so directly capable of promoting the cause of Missions as such a testimony. We therefore rejoice in it. But such characters are few, and are much needed; and therefore we mourn over it.

Mr. Fink, who arrived in Bengal at the close of August, accompanying Mrs. Fink on a visit for the benefit of her health, is now on the eve of returning to his station. He carries with him a large supply of a Summary of the Scriptures, prepared by Dr. Judson; for the copy of which, and the correction of the sheets as they passed through the press, we are indebted to the Rev. G. H. Hough.

**Dinagapore.**

MISSIONARY.—*Mr. Ignatius Fernandez.*  
NATIVE PREACHERS.—*Niamut-ulla and Bhodoo.*

The Report of the Mission at Dinagapore, we shall give in the words of Mr. Fernandez himself, in a letter just received from him.

"I have much pleasure in informing you, that a whole Moosoolman

family, consisting of seven persons, have lately voluntarily renounced their religion, and joined themselves to the Christian community. When the man made his intentions known to me, he was asked the motive which induced him to do so; he answered, that the salvation of his soul was the only cause of his wishing to become a Christian, and that he had consulted his wife and mother on the subject, and that they both agreed to it. When I saw his anxiety to throw off his caste, I strongly advised him not to do so, until he was quite convinced of the truth of Christianity, as in the event of his not conducting himself with propriety, I would never admit him into our society; he however took his dinner the same day with a Christian family and went away, and came back again the third day with his wife, mother and children.

The members of the church here now amount to 84 persons; the greater part of whom, I am happy to say, are growing in grace and in the knowledge of the blessed Saviour; and by their uniform good conduct, they give me much pleasure and satisfaction. From the above number 40 are excluded from the church; two of whom I hope will soon be restored. The Christian population now amounts to 172 persons, of whom 108 are adults, and 64 children; of these, 12 boys and 7 girls are receiving their education at my school here. The boys and girls at Sadamah! do not enjoy that privilege, for want of a school there.

The following are the occurrences which have taken place during the current year:—16 persons, Moosoolmans and Hindoos, including the family above mentioned, have, of their own accord, thrown off their caste and come over to us, of whom 9 are adults and 7 children. Three persons have been baptized. There have been 10 births, 4 marriages, 11 deaths, viz. 7 children and 4 adults; of the latter, 3 were members of the church, one of whom, though excluded from it, yet from a severe bodily affliction which she laboured under, for more than a year, was brought to feel her need of a Saviour, and some time before her death, manifested sincere repentance, and faith in Jesus Christ, and continued in that happy state of mind and in prayer to God until her last moments.

Since the beginning of the cold weather, I have made it a practice to preach every Thursday afternoon (market day) in a most conspicuous place in the Bazar; where, as soon as I begin to speak to a few people, a large crowd of hundreds is soon gathered around to hear me, and many of them with great attention. After concluding with prayer, about twenty-five or thirty tracts, with a few copies of Matthew's Gospel, are distributed to those who promise to read them. Near this place there is a very eligible vacant spot of ground belonging to a shop-keeper, which I am about purchasing for the purpose of building a bungalow for divine service every Thursday afternoon, where I am sure always to have a large congregation.

"My chapel at home, as well as at Sadamah!, is pretty well attended by more than a hundred people, at either place, in the afternoon service of Lord's-days. I spent the first week of this month at Sadamah!.  
"Bhodoo and Niamut-ulla, continue, as usual, to labour in the

neighbouring villages and market places around Sadamah, and occasionally here by turns.

"With respect to schools, I am sorry to say, that since the lamented death of Mr. Creighton, with which his donation ceased, two schools, a Persian and a Bengalee, have been discontinued since October last year. The old one, which was established before Dr. Carey left the district, still exists. It has now 70 scholars, but between 40 and 45 only attend daily. They are making pretty good progress in reading, writing, &c. and some of the big boys can read the scriptures and tracts pretty well; but I am sorry to say, that although they receive continual exhortations from me, I have not, hitherto, had the pleasure of seeing any impression on any of them."

### Benares.

MISSIONARY.—*Mr. W. Smith.*

In the commencement of the past year Mr. Smith was engaged, in conjunction with our lamented friend Mr. Burton, in a visit to the great annual festival at Allahabad. And it was their intention to have devoted the present cold season to an extensive itineracy in the Upper Provinces, as far as Delhi. But just as they had concerted their plans, Mr. Burton was suddenly removed by death. His loss has been severely felt by all our brethren in Hindoosthan; for the warmth of his affection, and his Christian wisdom, had greatly endeared him to them; indeed they endeared him to all who knew him. Mr. Smith is about to proceed alone to the assistance of Mr. Mackintosh, but we trust that God will be with them.

Mr. Smith has also lost his assistant Shiva-das by death. He left Benares in April, on some private business, and returned in August, almost at the point of death, and expired in a few days in a humble and peaceful state of mind.

The church now consists of ten members; and at present there are two inquirers, who both support themselves by labouring during the day as sawyers, and at night regularly attend at worship. Of one of these in particular, Mr. Smith has much hope. Two European soldiers of the artillery were baptized at Chunar in April.

Mr. Smith's labours amongst the Heathen are unremitted, and his affectionate and conciliating manner generally secures him a kind reception. We refer with pleasure to the extracts from his letters and journals, which have appeared in the Periodical Accounts. He has distributed during the year, about 80 copies of single Gospels in Hindee; 14 copies of Oordoo New Testaments; 20 copies of Genesis; 20 copies of the Psalms, and 600 tracts in Hindee and Oordoo.

In the boys' school, supported by the funds of the mission, there were only about twenty-five scholars, through the greater part of the year, but lately the number has increased to forty. Christian tracts, and the gospels are used as school books.

### Allahabad.

MISSIONARY.—*Mr. L. Mackintosh.*  
NATIVE PREACHER.—*Seetul-das.*

Seetul-das having given satisfaction to the church, was restored to communion on the 2d of March; and he has since been employed in rendering some assistance to Mr. Mackintosh in his missionary labours. His wife was baptized in May, and added to the church, which at present consists of eleven members. Two persons afford much hope as inquirers. The one is Rambakus, mentioned in the Periodical Accounts for October. Although he was of high caste, he has voluntarily broken it, and now supports himself by working as a household servant, with much attention and diligence—thus affording no slight evidence of the power of divine truth upon his mind. The other, named Thakoor-das, is one of those persons of the writer caste, mentioned in the Periodical Accounts for July last, at page 71. Mr. Mackintosh says of him:—"He has well searched his New Testament, and remembers and can repeat many passages. Being an intelligent man, he has followed the Kooveer-punthees for some years past, and has committed to memory a large portion of their ethic poetry. But now he acknowledges that he has not received from them the purification of his soul, but was deluded by their system to think himself a god, and that there was no being higher than man. Now he sees that he is a filthy, depraved creature, and in need of a divine Saviour. He has offered to renounce his caste and join us privately, on account of his large family residing near Oude. But I told him, that our profession is public, and according to the scriptures, and that nothing of a private nature could be encouraged. He said that he had four children, and one of his daughters marriageable and betrothed, an aged mother, and a sister a widow, and were he openly to embrace Christianity it would expose him to much suffering. I desired him to bring all his family here, and as he was capable of earning his livelihood by writing, I would endeavour to procure him a situation. But the poor man has a mountain of difficulties in his way."

In the Hindee school superintended by Mr. Mackintosh, there are still twenty-five boys, who receive Christian instruction. The expenses of this school are now defrayed by the Rev. Mr. Crawford, Chaplain of the station, in whom Mr. Mackintosh has found a very kind friend, and a zealous helper in every part of his labours. The extent and character of these labours will be best understood, by the extracts from his letters and journals printed in the Periodical Accounts, to which we refer with much pleasure.

### Delhi.

MISSIONARY.—*Mr. J. T. Thompson.*

FROM Mr. Thompson we have received the following notice of the chief occurrences at his station during the year. He is still called to

sow in hope; but it is truly animating to reflect on the wide extent to which he is permitted to make known the gospel, and the great diversity in character and circumstances of the multitudes who hear from his lips the word of salvation.

"I have said, men inquire after the things of the gospel; and when I have facts that attest this inquiry I am justified in saying so. Meean-Gopal-Singh of Ramgurb, has made repeated requisitions for portions of the scriptures and other books, in order to meet the demands of people around him, who wish to possess themselves of books on the Christian religion; and I have for six years supplied him. The demand continues to this day to be made, and from new quarters; which shows at least that the books become interesting from being known, whatever may be the motives which induce their being requested and read.

"The Bhurtpoora Ranee's Vukeel, mentioned in January, is one instance among many of the good effects of even desultory labours. I used to meet this man some six years ago at the ghats, and now and then address a few words to him, which ended then in his acceptance of some tracts and a gospel. Time had altered him, and his circumstances had been bettered, and when he called upon me in his new capacity I did not know him; but he soon brought himself to my recollection by mentioning our conversations together; and now reviving the discussions anew, he desired to be more largely furnished with the treasures of Christian knowledge.

"The Hindoo physician of Raja Ukhi Singh of Ulwur, during his stay here about six months, gave evidence by reading and conversation of an inquiring mind, and when he departed took all his books and tracts with him. I have heard from him once since: but I hear his master is involved in state troubles, and therefore he himself cannot be free to write.

"The change in the behaviour of the Churundasees towards me when their annual assembly took place is certainly worthy of remark. At the commencement of their mela I have gone and stood almost unnoticed among them, and been afterwards slighted or avoided; but before a week they crowded round me, came full two miles to my house, voluntarily asked for the Scriptures and tracts, desired me to explain the points of the gospel, and seriously attended prayer; and both individuals and crowds continued visiting me during the whole of their stay. The case of the Churundasee of Sumthur affords another proof that the scripture views of idolatry, if offensive to some, approve themselves to the consciences of others; and that the observations and remonstrances of missionaries however casually made, are not without their good effects. This man had listened to my reproof of his gooroo's idolatry, taken some tracts and daily visited me for reading, conversation, and prayer, while he remained in Delhi. Shortly after going to his own country, he wrote me saying, 'that on visiting his superior gooroo or muhant he found that a report of his having visited me had reached him, and he now required him not to read our books but to throw them away; which he

refused to do: that on this, he was turned out by him and refused further support, and moreover threatened with death.' Some months after this letter, I received another in which he says nothing of his gooroo, but makes large quotations from the scripture and hymns, expressive of his state of mind; by which it would appear he has made good use of the books he carried home, and that he is either reconciled to his gooroo, or has preferred his books to the gooroo's favour. One of the hymns he has quoted begins with, 'Lord Jesus! be thou my helper! Besides thee I have none else: I am in great tribulation: great are my sufferings: Lord Jesus! be thou my helper! Besides thee I have none else.' Part of another hymn quoted is, 'O God, what shall I do? my heart is very vile: it is full of evil: I am full of fear. In this state I believe on thy Son Jesus, and for ever take refuge in his name: so form my heart, that in death I may continue hoping in him.' The case of the wounded Churundasee apprehensive of death and seeking to prolong his days, or obtain a cheering prospect beyond life's short span, by clinging to our books, shows the use some make, and others are likely to make, of those books, viz. to search them in seasons of need, for help under their various adversities. The Brahmin who has subsequently attended under the fears of death, and spent much time in inquiry and conversation, showed both the little satisfaction his own knowledge or observances yielded him under such distresses, and the value he set on Christian knowledge. Under this head may be mentioned the Muhajun, who in April last visited me under apparent distress of mind, and continued his visits for some weeks, reading every thing put in his way, and stating his doubts wherever they were likely to occur. The poor Bania mentioned June 17th, as he obtained his livelihood by bringing salt into the city by stealth, and selling it, found it a difficult matter to adopt another course of living, although I warned him of the iniquity and danger of his present way; but he has not returned the tracts, and they may yet do him good. The aged Clockmaker who had enjoyed the privilege of brother Chamberlain's conversation, and still possesses the books and tracts he got from him, gives reason to hope that there are others who like him retain and read our books without a living instructor near, and whose profiting may appear another day. This man I have said has taught others to read, and sent them to me for books. Naloo was instructed and sent by this old man to me; and though he has been some months away from Delhi on family affairs, is firm in his attachment to the knowledge of salvation which the gospel imparts; he never reads, never listens to any thing beside our books; and when he saw me last month at Gurb eagerly supplied himself with what he had not. He purposes after some family affairs are settled, to return to Delhi.

"Among those who accept of and read our books, few will be found unreservedly to approve of every thing in them: hence it is that some of the followers of Koober and of Dadoo, though they do not consent immediately to give up these goorooes for the Saviour, yet plainly inform me that they find some things in our books of which they readily approve, and therefore enter upon their perusal and examination. I have

had twenty men of such sentiments at a time to visit me, and with every sentiment of attachment to their leaders they have notwithstanding professed their esteem of such parts of our writings as decried idolatry and the merit of works, and exalted the grace and mercy of God; though as to the manner in which these have been manifested through a Saviour, they thought I brought strange things to their ears: but still they have not in general appeared indisposed to examine the subject. The gosae, whom I found among the Kooverees reading our books in August last, has visited me ever since, both on the Sabbath and other days; and having read every thing I handed to him, and understood and approved of the way of the gospel, he is ready openly to unite with us; but the prospect of losing the support he now receives from the Hindoos deters him.

“ Besides these persons, about one hundred and ninety others have visited me through the year, either for conversation or books: to whom and people at ghats and on the road and in temple yards, I have given in the course of the year 792 books and tracts: to the multitudes at Hurdwar 3000; and at Garhmookteshwar 2145; the whole of the distributions making a total of 5927 books, pamphlets and tracts, in Hindoe, Oordoo, Sangskrita, Bengalee, Nepalee, Punjabee, Persian, and Arabic.

It will be observed that Muttra, one of the stations hitherto appearing in our Accounts, has been omitted in the present Report. The reason is, that Mr. Richards, in July last, returning to the communion of the Church of England, of course relinquished his connection with us. He is now at Meerut.

On the other hand, whilst these sheets have been in the press, Mr. Rae, mentioned under Dacca, has obtained his discharge from the army, and is now at Serampore, and has commenced a course of study in preparation for Missionary labour. Having been employed for several years in Assam, as Superintendent of Public Works, and so become intimately acquainted with that province, we have thought his union with the Mission might afford a happy opportunity for introducing the gospel into that country, and bringing into use the Assamese Translation of the Scriptures, of which the New Testament has long been completed, and the Old Testament is printed as far as Ecclesiastes. It is proposed that Mr. Rae shall remain at Serampore for one year, to prosecute Theological study, and perfect his acquaintance with the Assamese language. We likewise hope that one or two of the senior students in the college, will enter upon active labour in the course of the present year: their destinations, however, are not yet determined upon.

#### EIGHTH REPORT OF Serampore College.

THE Committee for conducting the affairs of Serampore College beg leave to lay before its friends and supporters the state of the institution at the close of 1828.

In the last Report it was mentioned that Dr. Marshman had proceeded to the court of Denmark to solicit the gift of a charter of incorporation. The Committee are now happy to announce that his Danish majesty has been graciously pleased to grant a royal charter to the institution, which Dr. Marshman will bring with him on his return to India. In soliciting a charter, it was the desire of the Committee to acquire for the college, the power of receiving endowments, and of appropriating them in perpetuity according to the bequest of the donors. They also desired to give the institution itself a permanent existence, and a fixed character; advantages which they could not expect to attain except under the operation of a charter. These objects may now be considered as secured. The succession of the college officers will be liable to no interruption, and its character will become sufficiently fixed to hold out to the students a high inducement to study, in the prospect of rising to posts of honour in the institution to which they will have owed their education.

The Committee record with much gratitude the generous donation which they have received from the Right Hon. Charles Grant. His venerable father had bequeathed a sum of 2000 rupees to the Serampore Missionaries, which they appropriated to the endowment of a native tutorship. Mr. Grant having heard that this sum was inadequate to the object, has generously presented the college with the additional sum of 2000 rupees. Several other friends of the college having also presented to it several donations to be appropriated as an endowment for tutors who may in future be appointed from the most eminent of the students, this fund has arisen at the close of 1828 to about 6000 rupees.

The Committee have deeply to regret the death of one of its earliest friends and most eminent supporters, the Hon. Col. Krefling, late governor of Serampore, who died on the 7th of October last. On the publication of the plan of the institution, ten years ago, he entered warmly into the views of its projectors, and made a very favourable representation of it at the court of his sovereign. He continued to take a very deep interest in its progress and prospects, and on Dr. Marshman's embarking for Europe, was so kind as to furnish him with the most friendly introduction to the members of his Danish majesty's court, and to suggest to his majesty's council, the benefit which would attend the grant of a charter of incorporation to the college. The Committee feel a peculiar pleasure in thus publicly recording the deep obligations due to the late governor, both for his long continued kindness, and for his more recent exertions, in a matter to which the college may be said to be indebted for its prospects of permanent utility.

The number of students on the establishment of the college, at the close of the present year, is fifty-two; eight in European habits; seventeen in the Sangskrita classes; seven in the preparatory seminary; and twenty in the subsidiary grammar school at Sooree.

The students in the European class are, Joshua Rowe, John Smith, Samuel Mackintosh, T. W. Thompson, Silvester Bareiro, Frederick De Levera, Cornelius Pandita Soondara, and James Sunder.

The last mentioned student was placed in the college in the first term

of 1829, by the Baptist Missionaries of Cuttack, in the expectation of his being ultimately united with them in Missionary labour. Two other students are waiting for the close of the long vacation to enter the college and commence their studies, so that the year 1829 will open with ten students in European habits, the major part of whom will, it is expected, enter upon the work of the Mission.

All the students in this class have made very satisfactory progress.

In *Greek* translation, Joshua Rowe has read with minute attention to grammatical and idiomati construction, from John chap. iv. to the end; and also to the 8th chapter of the Acts of the Apostles. John Smith, S. Mackintosh, and T. W. Thompson, who commenced Greek with the commencement of the year, have read in the same manner, from the beginning of John to the 13th chapter. In grammar they have latterly been joined in one class with Joshua Rowe, and are constantly exercised. S. Bareiro and Frederick De Levera (a Singalese youth) have lately begun the study of Greek, and have made such progress in the grammar, that they will be qualified to commence translation, on resuming their studies after the vacation.

In Latin, Joshua Rowe, John Smith, S. Mackintosh, T. W. Thompson, S. Bareiro, and Frederick De Levera, having all either nearly or entirely finished Valpy's Delectus in the first session of the year, were then formed into one class; and they have since translated with great care the first three books of Cesar's Commentaries, and as much of the fourth as relates to the invasion of Britain; and also, all the Eclogues of Virgil, with part of the *Aeneid*. In Latin grammar, also, they have had continual exercise. Cornelius Pandita Soudara and James Sunder have translated to the 44th page of Valpy's Delectus, and have daily exercises in grammar.

In history, geography, arithmetic, and mathematics, the students have continued their exercises; but it has not been in Mr. Mack's power to give so much attention to this department as in the previous year, and hence considerably less progress has been made.

The theological instruction of the students has been conducted by Dr. Carey, who has lectured, with a few interruptions from indisposition, every Monday and Thursday. The first part of his course treated of the attributes of God. This was followed by a series of lectures on the doctrines of the Gospel, according to the following divisions: the necessity of a revelation; the depravity of man; the divinity of Christ; his incarnation; the covenant of redemption; the offices of Christ, viz. his prophetic, sacerdotal, (including the holiness of his character, his atonement and intercession) and regal office; his miracles, resurrection, and sending of the Gospel to all mankind; justification; regeneration, agency of the Holy Spirit in renewing the mind, nature of regeneration—its antecedents, attendants, consequents, and evidences. This series was followed by three lectures on the composition of a sermon. Another series has been commenced on the law of God and Christian duties, and has proceeded as far as the third commandment.

The two elder *native* youths in the college have this year quitted their

studies and entered on active labour. The eldest, after having pursued his studies from the earliest period of the establishment of the college, was placed, at the beginning of the year, in the situation of second Pundit in the institution; he has since left it, and having acquired, in addition to *Sanskrita*, a very competent knowledge of English, is advantageously employed as a Pundit in the Serampore press. His vacant post was given to Nunda, the senior student, who has acquitted himself much to the satisfaction of the Committee. The promotion of these two students has naturally served as a stimulus to those who are still engaged in their studies, while it has afforded the Committee much pleasure to fulfil their pledge of appointing to the situation of tutors, the most distinguished of the students.

The first *Sanskrita* class is thus reduced to two, the elder of whom promises to surpass all his competitors in the extent of his attainments. Though under fifteen years of age, his progress has excited as much surprise as expectation. At the examination of 1827 he replied to every question which had been propounded to him from the grammar; and when it is remembered that it contains four thousand examples, worked by more than a thousand rules, it will appear to be no ordinary exertion of memory and skill to have been able to explain every example given to him without a single failure. The second student, however, failed to acquit himself with the same satisfaction, and received only an inferior prize. They are now engaged with the *Sanskrita* dictionary, and in the acquisition of English, it being the intention of the Committee to carry forward the students simultaneously in the study of *Sanskrita* and English authors.

The second class consists of seven students, the greater number of whom hold out the most pleasing prospects of success. The first in rank is Mirza, placed in the College by G. C. Master, Esq. his guardian. He moved up from the class immediately below with distinguished reputation, and has fully maintained his character, in the more difficult task of construing the grammar. The next two students left the college more than two years ago, but returned in the second term of this year, and having resumed their places, are striving with great assiduity to overtake those above them. They will probably move into a higher class at the close of 1829. The other students of this class have evinced, some a greater, some a less, spirit of application; but in no instance do the committee apprehend a failure. All the students appear animated with a strong desire to pass their examination at the appointed periods, which ensures the highest prize for *Sanskrita* grammar. The Committee cannot close this portion of the Report without remarking that the students who now compose this class afford them greater encouragement than any who have preceded them. The course of their study, though indispensable to the formation of a classical scholar is pre-eminently dry, severe and uninteresting. It is in their progress through this most arduous branch of learning, that so many students have previously failed, and thereby deprived the Committee of the pleasure of

conducting them forward to the higher branches of study. After having been engaged for a twelve-month in construing these abstruse rules, their spirits have failed, and after lingering for some time at the establishment, they have finally quitted it with little advantage to themselves, and still less credit to the Institution. The necessity of insisting on the study of this language with a majority of the students will be apparent to any one who considers the intimate connection which subsists between the learned language of the East and its numerous offspring of dialects. This plan of study, however plausible the objections to it, is best adapted for the basis of an institution, intended to benefit those whose first need will be that of writing their own tongue with accuracy. With regard, therefore, to the great body of the native students, the Committee have been constrained to make the complete acquisition of *Sanskrita* grammar a preliminary to every other study; and to encourage the students in the difficulties which it presents, they have allotted prizes for success, if accomplished within a fixed period. As all the students in this class appear to apply to their studies with vigour and animation, the Committee expect soon to have a more distinguished body of students than any which the college has yet possessed.

The third *Sanskrita* class consists of eight students, the eldest of whom will shortly move into a higher class. The next four are in a greater or less degree of forwardness, though they may not all appear to possess sufficient powers of mind or application to warrant their continuing the study of this difficult language. The three juniors, however, though of very tender age, have given peculiar satisfaction. They have exhibited a remarkably retentive memory, and bid fair to surpass eventually many above them. They have been in the class only six months, yet have committed more than a fourth of the grammar to memory.

The preparatory school contains eight scholars, of whom four are sufficiently versed in the elements of knowledge to move into the *Sanskrita* class at the beginning of the ensuing year.

In the last Report the Committee mentioned their anxious desire to establish in those places where the native Christians resided, grammar schools, in which youths should pass through a course of grammatical studies, and, finally resort to the college, to continue in it four or five years for the completion of their education. The first of this series of schools has been established in Beerbhoom under Mr. Williamson, formerly of the college, and the Committee mention with great pleasure that eight students, from the Beerbhoom grammar school appeared at the last examination, who had travelled a distance of more than a hundred miles to exhibit their proficiency in the college, into which we trust some of them will at no distant period enter. The five elder students were examined in the construction of the rules of grammar to the beginning of the verbs, and appeared to be thoroughly versed in the rules, which they applied without any difficulty to the various examples. The four junior students repeated, without a single failure, all the rules of the grammar.

The practicability of this plan has thus been established; respecting its utility there can be no hesitation. If youths are enabled to enter the college with a complete knowledge of the grammar, they will be able immediately to commence with a more general and more interesting course of study, with one more suited to such an institution than the elementary pursuits of etymology. And it may happen that in the lapse of time the establishment of these grammar schools in different parts of the country, thus associated with a college, prepared to receive their select youths, will prove a material advantage to the district in which they are situated, by diffusing a taste for literature. The prospect thus held out is sufficiently encouraging to call forth those exertions which are necessary to its realization.

It will be seen that all the youths at present on the strength of the college are of Christian parentage. It was with a view to their benefit that the institution was established; and though the Committee, in adhering to this plan, have encountered many difficulties, they have still pursued it in the hope that time would remove them. And they have now the pleasure of contemplating, at the close of ten years, a body of native Christian youth, rising up around them, from whom it will be their duty to select the most promising lads for admission into the college. When the institution was originally formed, the number was small, but at the present moment, the number of youths, the offspring of native Christians, between the age of six and sixteen, greatly exceeds a hundred, and they are continually on the increase. In directing the exertions of the college to this as an object of paramount importance, the Committee were led by two considerations; they felt that the classical education of the children of native Christians was of the utmost importance in giving the missionary undertaking full efficiency; they also felt a strong conviction that the country at large would benefit by such an effort; for a native Christian has no prejudices of education, or religion to oppose to the reception of the doctrines of true science, while errors in science are too intimately blended with the religious tenets of the Hindoo to leave his mind completely free to receive with cordiality, truths considered heterodox in almost every circle of native society. The efforts now made, both with and without the aid of government, to impart European science to the heathen, are likely to issue in a very general diffusion of knowledge among them. Yet the Committee cannot but imagine that in the course of time, the most strenuous advocates of knowledge and the most enlightened votaries of science will be found among those who have embraced a religion which consecrates no error, which naturally expands the mind, and leaves it at liberty to pursue truth without restraint or limitation.

Upon the first ten years of the college, which close with this year, the Committee look back with mingled feelings of gratitude and regret; with gratitude, for the many tokens of favour which it has experienced from friends, and with pleasure at the enlarged field which is now opening to its exertions; but with regret that so many obstacles have intervened to

frustrate the hopes of friends, and to retard the prosecution of those views which the Committee hoped to have realized in a shorter period.

During the last seven years, the college has, with the exception of a short period, enjoyed the benefit of only one professor. Of the students who were originally received into the institution, by far the greater part, alarmed at the prescribed course of study, have gradually dropped off, leaving the Committee the task of commencing anew with fresh students. These circumstances have tended to discourage the mind. Not has the pecuniary assistance received, been altogether unmingled with disappointment. Of 2,18,243 rupees which have been expended on it since its institution, only 92,243 rupees have been furnished by the public; hence the college establishment has been frequently in arrears for three or four months. The early friends of the institution have one by one left the country or have been removed by death, and the new generation of our fellow-countrymen who succeeded them, have imbibed a partiality for other and more recent institutions, by which the expectation of support from them has been so curtailed as to prevent any extension of its plan.

But amidst these discouragements and difficulties, the committee are convinced that its friends will feel a pleasure in remarking, that the ten first years of its existence have not been wholly without product. An institution of this nature, unless it opens with ample funds, must necessarily move forward in slow progression, enlarging its sphere of exertion, rather with reference to the increase of its permanent funds, than to the fluctuation of voluntary subscriptions. The funds which Mr. Ward raised in Europe and America, amounting to about 50,000 rupees, have therefore remained untouched, and a fund has been formed for native tutors in this country, which is gradually increasing, and may, if not interrupted, in a few years, yield an interest equal to the requisite expenditure. With the exception of a part of one of the professor's houses, the buildings have been erected. A charter has been obtained, which secures the college from dissolution, and enables it to receive endowments. A library of nearly 5000 volumes has been collected. It possesses a philosophical apparatus the largest in the country. An efficient European class has been formed, several of the students of which will have completed their term of study at the close of the next year, and be prepared to enter on active missionary labour; a large body of native Christian youth, is far advanced in the study of Sanskrita, with minds prepared by the severe application it has induced, to enter on the study of the sciences and general literature; and steps have been taken to prepare other youths of Christian parentage for the exercises of the college. Though this recapitulation exhibits less progress than its friends might have expected, or than its projectors had hoped, it holds out sufficient encouragement to that perseverance without which the ground which has been gained will be lost. All that the committee would now ask of the friends of the institution is a small degree of support, and the public may rest assured that no exertions will be spared to make the college increasingly efficient.

### THIRD REPORT OF The Native Female Schools.

In reporting the present state of our Female Schools, we shall follow the order adopted on former occasions, and commence with

SERAMPORE.—The *Fifth Annual Examination* of the Serampore Schools was held in the college hall, on the 23d of February last, and an account of it appeared in the Periodical Accounts for March. It is unnecessary again to publish it, especially as the information it would convey is superseded by the following minute detail of the state of each school at the present time. It is gratifying to think that we are not now reporting interesting but uncertain experiments. We are approaching the Sixth Anniversary of the extended establishment of our Female Schools, and have the pleasure of seeing them assume, more and more, the character of a confirmed institution; whilst in extent and efficiency they are at least equal to what they have been at any time since their commencement. It is no small reward to have seen the first generation of our scholars pass almost entirely away into the engagements of active life, whilst their places are occupied by others in every way as promising. We now see around us a number of young wives and mothers, whose minds have been stored with useful knowledge—with that which is most useful; who are familiar with divine truth, entirely through our schools. Every day their number is increased, and it will be truly astonishing if these young women exercise no better influence upon society than those who have grown up with minds void of all instruction, unaccustomed to mental culture and enjoyments, and of necessary consequence, vain, indolent, and vicious. We assuredly expect—we have begun to reap better things. But we must proceed with our report.

The LIVERPOOL School contains *nineteen* children, of whom fifteen are the daughters of Christians. It continues to flourish, although it has been stripped from time to time of its props in the elder girls, who, by their good example, stimulated the others to greater exertion than could otherwise have been expected. Three from the first class have left school since the last examination, and are now sustaining, with credit, responsible stations in the families of their husbands. It now contains nine children, two of whom, although very young, have been lately admitted, having made very satisfactory progress within the last few months. The elder girls in this class have gone through more than one treatise on geography, and are familiar with the prominent features of the globe, and with the map of Asia. They are now reading the *Happy Death*, translated by Mr. Ward from the English, as well as the Scriptures, and can peruse any book with facility. Nearly twenty rupees have been realized since the last examination, by various kinds of work done by them, from which sum, after suitable rewards have been distributed to them, they will be furnished with little necessary comforts. The second class contains only two children, who read the *Mother and*

Daughter, and have just committed to memory the first Catechism. The remaining four are reading the spelling lessons.

The CHATHAM UNION SCHOOL, now containing *twenty-two* scholars, has again been suffering from the negligence of its master. Its proximity to a large bazar, however, furnishes some plea for its backwardness, as most of the children have parents or friends residing there, who require their services from an early hour. The first class consists of five girls, who are reading the Scriptures, and have committed to memory the first Catechism. The second, containing four, have nearly gone through the Catechism just mentioned. One of their number is a person, who having been abandoned by an inhuman husband about five years ago, and at the same time deprived by him of her only child, sought relief by turning her attention to the little school near her residence. In a short time she begged to be admitted, and has ever since, by the most persevering attendance, given much satisfaction. The other classes have not yet commenced reading.

WILLIAM'S SCHOOL contains *eighteen* children. It has undergone a total change since our last report. The former scholars, one excepted, have left it, and their places have been supplied by very young children who are attentive and docile; and having since their admission had the benefit of a diligent master, they have made all the progress that could have been expected, although they cannot yet read. They are very assiduously committing to memory the first Catechism for the next examination. The scholar of the longest standing, mentioned above, reads the Scriptures.

The ROSS SCHOOL is now in a very flourishing state. It contains *nineteen* children, six of whom compose the first class, and read with great fluency any book put into their hands. They have gone through the gospel by Matthew, and are now reading the Happy Deaths, which has been given them at their own earnest request. They have much improved in writing, as also in the simple rules of arithmetic. In the second class are two children who are reading the conversations between a Mother and Daughter, and who have, with the first class, committed to memory the first Catechism. Two other girls have just commenced words of three and four letters. The remaining nine are in the alphabet.

The CARDIFF SCHOOL, which by a new arrangement has had the Pobree Tollah School added to it, contains *twenty* children. The first class reading the Scriptures, and have, together with the children of the second class, committed to memory the first Catechism. The second class, containing four who read the Mother and Daughter, are doing the same, and give much pleasure from their attention and good behaviour. The other children are in various degrees of progress in the minor Spelling Lessons.

The CHELTENHAM SCHOOL contains *twenty-two* children. In the first class there are three who continue to attend regularly. They are reading the Scriptures, and have, together with the children of the second

class, committed to memory the first Catechism. The class just mentioned are diligent and sharp, and promise to do well. The others do not yet read.

The GLASGOW SCHOOL contains *twenty-two*, and continues to flourish. The first class, consisting of four, have read through several instructive works. They are now reading the Scriptures, and have, at their own request, been rewarded several times with books translated from the English. The one now in reading is the Happy Deaths, in which they appear to feel much interested; they are very affectionate and exceedingly tractable, particularly the two oldest girls, who have been at school for some years. They prepared several pieces of needle-work for the last examination, which were then disposed of. The master's daughter often mentioned before, is at the head of the second class, and continues to give much satisfaction. She is now committing to memory the first Catechism, in the hope of being permitted by her father to attend the next examination.

The DUNFERMLINE SCHOOL contains *sixteen* children, whose progress has been much retarded by the inattention of the master, and also by frequent visits to their relations. The little girl, however, mentioned in our last report with so much approbation, continues to give great satisfaction. She is now reading the Scriptures, and has committed to memory a part of the Catechism. In the second class are two children, who are reading Henry and his Bearer. The third class, consisting of three, are reading the Conversations. The other children are very young, and are not advanced beyond the most elementary lessons; one of them is the sister of the little girl mentioned above, who promises to give as much satisfaction by as eager a desire to learn.

The EDINBURGH SCHOOL contains as formerly *twenty-six* children, and continues under the same master, and is in a pleasing state. There are four girls in the first class who have read the Scriptures, and are now reading Stewart's Fables. One girl from this class has left school on a visit to her husband's relations. One little girl, who alone composes the second class, is reading the Parables. Two others, who are the third class, are reading the Conversations. The other children have advanced more or less in the elementary lessons. The attention of the master, and the regular attendance of the children at this school are very cheering and gratifying.

The EXETER SCHOOL continues to wear a promising appearance. The number of children in attendance is *twenty-two*. In the first class is one girl who can read with great ease any book; she has committed to memory the first Catechism. The second class consists of two, whose progress has been very fair and satisfactory. They are now committing a catechism to memory, and can with a little assistance read Henry and his Bearer. One little girl has made considerable progress in the spelling lessons, and two others in the compound letters. The remainder, some of whom are very young, and whose attendance at school has not been long, are in the elementary lessons. The attention of the elder girls, and

the active part they take both in collecting and very often in instructing the younger children are truly encouraging.

The STIRLING SCHOOL, we are sorry to say, we have been obliged to abolish within the last two months. The greater part of the most regular attendants had been removed by their friends. But we have transferred its name to a school in Serampore lately revived under the care of the Goluk, daughter of our late brother Krishna, the first convert to the Gospel in Bengal. In this school there are twelve girls, some of whom are somewhat advanced both in years and in learning, having formerly been under instruction. The first class contains six, who can read fluently, and have just committed the first Catechism to memory: three of them attend daily at Mrs. Marshman's for instruction in needle-work. The rest of the children are yet in their spelling lessons.

It was mentioned in the last report, that one of our native sisters was employed in going from house to house to teach the Christian women to read, and had thirteen persons benefited by her labour. She is still continued in her employment; but happily it is not likely to be a permanent one, the necessity for it being diminished every day. She has now only six scholars.

The following table exhibits the present state of attendance at the Serampore schools:—

	List.	Average.
1. Liverpool School,*	19	10
2. Chatbam Union, (Bullabhpore,)	22	17
3. William's School, (Dhoolia para,)	18	16
4. Ross School, (Maha-para,)	19	15
5. Cardiff School, (Durgy Bagan,)	20	18
6. Cheltenham School, (First Malkees,)	22	15
7. Glasgow School, (Second Malkees,)	22	18
8. Dunfermline School, (Ishera,)	16	12
9. Stirling School,	12	10
10. Edinburgh School, (Nubagan,)	26	22
11. Exeter School, (Chatteris,)	22	19
Christian Women,	6	6
	224	184

Respecting the Schools at BEERHOOM we have just received the following report from our valued co-adjutors Mr. and Mrs. Williamson.—“Our Female Schools at present stand thus:—SOOREE SCHOOL contains eleven girls, six of whom are reading in the tables, and five in books. SEHARA thirteen, nine in tables, and four in books. TILPARA six, four in tables, and two in books. HOOSENABAD eight, all in tables. NOOKIA ten, nine in tables and one in books. ANUNDA-PDOMA seven, all in tables. The CHRISTIAN PRECEPTORY five, all in books. Christian adult school eight, three in tables and five in books. Total number in tables 46: total number in books 22: total number in eight schools,

\* Including the Christian Preceptory, described in previous Reports.

Heathen and Christian, 68. Thus you will perceive that the number of pupils is still small in each school; the reason of which is no doubt the strong prejudice which still exists against them in these parts. For although the minds of some appear to be getting more reconciled to them, yet upon the whole they are still so much afraid of us, that we have not been able to attempt the introduction of books decidedly Christian.—

Were the attempt hazarded, I have no doubt of the consequences being fatal to the existence of the schools; and in a place like this it would not be an easy matter to effect their re-establishment. You will not suppose that we are indifferent about the introduction of Christianity, on the contrary, we feel exceedingly sorry that so desirable an object cannot be effected here as well as in other parts. The books in use are the Nitheekotha (Fables) first and second parts, together with the six numbers of the Dig-durshun you sent me some time ago. The Anundapoorra school was given up about six months for want of a proper teacher. Of those who were in the schools last year, almost one half have deserted, or rather have been taken away; but their places as, you will perceive, have been rather more than supplied by others, and it is hoped some of the former will again return. The numbers stated are those only who have been making satisfactory progress. The sarkars have two rupees a month, and four annas for each pupil whose progress has been ascertained at the end of a month, when the examinations are regularly conducted. The girls have two annas at the same time, and on the same condition. Two girls have left the schools who were nearly perfect in reading. One adult Christian female has also completed her studies, and reads her Bible with much delight, and seems not a little proud of her attainments. A considerable number have been dismissed from the Female Preceptory, in consequence of their having attained as great a degree of proficiency as was deemed requisite. One of these girls, Shriwasoodaree, was only nine months at school, her progress having been surprisingly rapid: her age was only 11 years.”

It has been mentioned in the Report of the mission, that Mr. Leonard had a public examination of all the schools under his care on the 20th of December, before some of the principal Gentlemen of DACCA. Nothing gratified the company more, than the appearance of sixty girls selected from the Native Female Schools, who were themselves pleased with the opportunity of exhibiting their proficiency. The schools are now in a very encouraging state; and Mr. Leonard has felt compelled to renew the Christian Female School, and undertake the instruction of the children himself rather than allow them to grow up in ignorance and idleness. It contains nine girls, of Indo-British extraction, who differ greatly both in age and acquirements.

In the NARUN-DREYA SCHOOL, there are now thirty-six children. Nine of them read various books of both Christian and moral instruction; such as the translation of Dr. Watt's First Catechism, the Conversations between a Mother and her Daughter, and several tracts, &c.

Eleven are reading, spelling, and writing words in the spelling tables; eight are learning the compound letters; and seven the alphabet. The scholars are thus divided into *four* classes; and as the same division prevails in all other schools and the same course of instruction is followed in them all, it will be unnecessary again minutely to state the same particulars. In the **RAM-GUNJ SCHOOL** there are *thirty-nine* children; the first class, reading books, contains eight; the second seventeen; the third six; and the fourth eight. In the **DYA-GUNJ SCHOOL** the number of children is *twenty-four*. Of these six form the first class; eight the second; six the third; and four the fourth. The **BANYAN-NUGUN SCHOOL** contains *nineteen* children; of whom four are in the first class; six in the second; four in the third; and five in the fourth. The **NEEM-TULLEE SCHOOL** contains *twenty-one* children: of whom four are in the first class; seven in the second; four in the third; and six in the fourth. In the **MAYSUNDEE SCHOOL**, are *twenty-two* children; three of these are in the first class; five in the second; six in the third; and eight in the fourth.

The following table exhibits, at one view, the numbers in attendance at the Dacca Native Female Schools:

Narn-deeya School,	36
Ram-gunj ditto,	39
Dya-gunj ditto,	24
Banyan-nugur ditto,	19
Neem-tullee ditto,	21
Maysundee ditto,	22

— 161

The Kerance-gunj school was likewise maintained during the greater part of the year with an attendance of 27 children; but it has been closed latterly for want of a suitable teacher.

The Female Schools in **CHITTAGONG** are now *four* in number, and although they have experienced considerable fluctuations, the attendance in them has been increased during the past year, and the progress made by the children is very satisfactory. The **MUDDERBARREE SCHOOL** continues to hold the chief place in every respect. At the date of our last report, it had been considerably affected by the ill-natured opposition of another teacher; but it soon recovered itself and continues to flourish under the care of its excellent master Buxally. It contains *seventy* scholars, of whom about *fifty* are in daily attendance. Many girls have completed their education in this school, and are now exhibiting the benefits derived from it, in a variety of situations. The New Testament continues to be read constantly; and its use is accompanied by many intelligent inquiries; whilst the prejudices of the parents and relatives of the children against it seem to have been entirely lost. Buxally continues to study the Scriptures with amiable candour and diligence, and regularly attends Bengalee worship on Sabbath morning. He also recommends to others the truth, for which he thus expresses his own esteem. The

**BHALOODIGGY SCHOOL** was continued very nearly to the close of the year, with the same attendance as formerly reported, viz. *thirty* children; and the progress in the instruction of the scholars was satisfactory. But the master has lately resigned his office, partly on account of illness, and partly on the plea that the girls required more indulgence and patience than he could exercise. A suitable successor has not yet been found. The **MORADPOOR SCHOOL**, after long trial, having languished in comparative inefficiency, was finally given up early in the year; and the children were transferred to the care of the master of the Boys' School at **CUTWAL-GUNJ**. He has *ten* girls under instruction, of whom Mr. Johannes says, in a letter just received, "their progress was satisfactory when I examined them last. Four could then read the New Testament, and other Bengalee books; but two of these have since been married." A school was commenced in the **FERINGY BAZAR** in March, and was attended by more than *twenty* girls for several months. The children were making very good progress, but the master, meeting with some opposition from their parents, took a dislike to his employment and gave it up. In its stead, Mr. Johannes opened a school near his own residence in September, which he hopes by much personal attention, and by the assistance of Mrs. Johannes, to make a model for the others. It now contains *twelve* girls in daily attendance, who are to add needle-work to their other school employments. The master of the Boys' school at **DEWANBAREE** has commenced a Girls' school also, and in the beginning of December had two girls under instruction, and hoped soon to increase the number.

The following is the present state of the Female Schools in Chittagong

	List.	Average.
Mudderbarree School,	70	30
Cutwal-gunj School,	10	8
Model School,	12	12
Dewanbarree School,	2	2
	94	72

To these we hope the Bhaloodiggy School with its thirty scholars will soon be added again.

The School in **JESSORE**, mentioned in our last Report, has experienced considerable changes. The removal of Mr. and Mrs. Pigou, and the loss of their constant and liberal attention to its affairs, soon caused a falling off in the attendance. The **Moosooluan** and **Hindoo** children refused to come to the premises where the Christian families reside; and to meet their objections it was arranged, that the master should attend at the bazar for their convenience one part of the day, and devote the other to the Christian children at the school-room. Some time after, two distinct schools were formed. That in the bazar was attended by from eight to eleven girls from April to November, when it was found necessary to give it up for want of a suitable teacher. The **CHRISTIAN SCHOOL** contains

seven girls. Three of these are in the first class, and are reading the Gospel of Matthew, a second time, with careful explanations. The second class are very little behind them. In July, Mr. Buckingham commenced another school in Moralee, a village about three miles to the eastward of his residence. The number of children in it is ten; but there is a prospect of its being increased. Books have not yet been introduced. The Jessore Schools, therefore, are,

	List.	Attendances.
The Christian School, . . . . .	7	7
Moralee School, . . . . .	10	8
	<hr/>	<hr/>
	17	15

The School at BENARES remains as formerly. It contains twelve girls, whose school books are the Gospels and Christian tracts, which they now read without the slightest objection on their own part or that of their parents. At ALLAHABAD Mrs. Mackintosh instructs three native girls herself, without any charge upon our funds. The female school at AKYAB, has been relinquished, because of improper conduct in the woman employed as school-mistress.

The following table exhibits the total number of Native Females in our schools at the close of 1828 :—

Serampore Schools, . . . . .	224
Beerbhoom Schools, . . . . .	68
Dacca Schools, . . . . .	161
Chittagong Schools, . . . . .	94
Jessore Schools, . . . . .	17
Benares School, . . . . .	12
Allahabad, . . . . .	3

— 579

From the annexed statement of our funds, it will appear that our expenditure has exceeded our receipts; but we are happy to say that this is only in appearance. Contributions of considerable amount have been received in England and Scotland, which will be brought to account on the return of Dr. Marshman to Serampore, and which we know to be more than adequate to cover our present balance, and perfectly sufficient to authorize our carrying on the schools without the fear of deficient support. To the liberal contributors we beg to return our best thanks, and the renewed assurance that their bounty is applied with the greatest economy consistent with efficiency.

## REPORT OF THE

### Printing and Distribution of Religious Tracts,

In the Periodical Accounts for January last, when signifying our cordial acceptance of the appointment of the London Religious Tract So-

ciety, to act as their Corresponding Committee, we proposed to include a distinct notice of our operations as such in our present general summary. We proceed therefore to do so.

In accepting the honour conferred on us, by the London Society, we adopt, as matter of course, the fundamental principles of the Society, and pledge ourselves to adhere to them. Our tracts, therefore, will contain only "those evangelical principles of the Reformation, in which Luther, Calvin and Cranmer were agreed." We doubtless reserve to ourselves the liberty of publishing whatever we may deem proper and consistent with the word of God; but when we have to state any thing in which we differ from other bodies of Evangelical Christians, it shall be done distinctly from the Tract Society.

The tracts printed during the past year have been chiefly in the Bengalee language; and this may generally be expected to be the case from our own situation, and the multiplied facilities for the distribution of tracts in this province. Ten Bengalee tracts have been published, the impression of which amounts to 21,600 copies. Two of these tracts were new, being translations by Dr. Carey from tracts of the Parent Society, the one entitled *The Best Gift*, and the other *On Repentance*. The remainder were reprints of our previous stock. The number of Bengalee tracts distributed during the year has been 11,446. Of these, 4000 were given away at the annual festivals of *Juggannath*, and 2,965 on other occasions and in the ordinary course of missionary labour in Serampore, Dum-Dam and the surrounding country. The remaining 4481 were sent partly to our own stations at Akyab, Chittagong, Dacca, and Jessore; and partly to other missionary brethren at Calcutta, Orissa, and Beerbhoom. The stock of Bengalee tracts now on hand is 10,529; and others are in the press.

In the *Hindee*, we had hoped to have been able to replenish our exhausted stock; but it has been out of our power. All that could be devoted to this language, has been spent upon the publication of a volume of hymns by Mr. Thompson of Delhi, which however does not belong to the subjects of this Report. A new edition of *Vivian's Dialogues*, carefully revised by Mr. Thompson, is now in the press; and he is diligently employed both in the composition of new tracts, and the revision of old ones. We hope therefore by the close of another year to have a *Hindee* series not greatly inferior to that in Bengalee.

In the *Arabic* language, the *Epitome of the Bible*, by Dr. Hudson, has been published. It extends to 79 pages, and we have no doubt will prove a most valuable work. 1500 copies have been printed; of which Mr. Fink has received 900 for immediate but prudent use in Arracan. We propose sending a considerable proportion of the impression to Dr. Judson; and shall always esteem it a privilege to co-operate with him and his colleagues in a similar manner.

For our Missionary Brethren in Orissa, we have printed 22,000 tracts in the language of that province, at the expense of the General Baptist Missionary Society. And we have felt a peculiar gratification in print-

ing for Mr. Bruckner, at his own expense, a tract in *Javanese*. He came to Serampore in August, to print his translation of the New Testament in the same language, for the Batavia Bible Society; and the above tract was the first exercise of the compositors in their new types. Mr. Bruckner whilst at Serampore proposes to print a series of such tracts, which he has already prepared; having devoted to that object a donation of 1000 rupees from the Batavia Bible Society, presented to him on the completion of his translation of the New Testament; and it will be a pleasure to us to enable him to accomplish as much as possible with this sum.

In the distribution of English tracts we have had an opportunity of co-operating with the Religious Tract Society of Calcutta, who possess much larger opportunities for the accomplishment of this object than ourselves, and whose supplies were nearly exhausted. We have also received, with much satisfaction, a proposal from the same society of friendly co-operation, by mutual exchange of tracts in whatever languages they may be possessed and wanted by either party.

Of the value of tract-distribution we consider it unnecessary to say any thing ourselves: the whole of our missionary Reports bear testimony to it. But the following observations of Mr. Thompson after his return from the large assembly at Gurhmoohkateshwar in November, are, in our opinion, well worthy of attention. They are the observations of one whose opportunities of circulating tracts and of observing their effects have exceeded and still exceed, we believe, those of any other missionary in India. He remarks:

"I hope I shall be allowed to draw encouraging inferences from some circumstances which I shall state. The first of these is, the *reception* by the people of 2117 tracts, pamphlets and books. It has been insinuated that the ready acceptance by the natives of books gratuitously distributed is but a small proof of their esteem for them, when they refuse to pay the lowest price to purchase them. This might hold good as it respects literary or religious works according with the ideas of the people; but cannot, I think, apply to publications of a foreign, despised faith, in which they profess to have no interest, and the moment they show a predilection for which they are exposed to ridicule. When such books are demanded by such people, who know the cost of possession to be more bitter than the parting with pie or annas; I cannot but consider the desire as particularly encouraging, even though it should end in a single instance of reception; because there is in this act a renunciation of hostility, a giving up of prejudices, and an advance towards the cross. But when I reflect that in former years, amidst odium and ridicule, I thought myself happy in the distribution of but *three hundred* tracts and books, I conceive the number (seven times as many) this year distributed as an additional ground of encouragement.

"The second thing I would notice is the number of *strangers* thus furnished with the word of God, and carrying it into their distant districts, towns and villages, whither no missionary may find his way for years to come. Few people go regularly or often to a *mela*, except they

live near: hence it is, that better than three-fourths of a *mela* consist of strangers: and indeed if this were not the case, the numbers attending are so great, and those to whom I have access so few, that were the same people to come for five years successively, I should still, after the most abundant distribution, find multitudes in the sixth year who had not received a single tract, and perhaps not seen me.

"The third point I would notice is the fact, that the books so taken are *read* by the people. Many Europeans unfriendly to missionary labours have asserted that our books are universally destroyed; and it is acknowledged that there are not wanting natives, ignorant or full of rancour, capable of doing such mischief: but it must not be concealed that books, and even tracts, and some in manuscript, have been found, and still are to be seen in the hands of natives, who received them in the early periods of missionary labours, ten and fifteen years ago; and this circumstance should be allowed to have its weight in drawing the conclusion that the books are *read*, since they have been preserved by the people capable of reading. Besides, when brahmans subsisting by reading the tales of the shasters, and fortelling or arguing by almanacs, tell me after once taking our books that they are of no use to them, that they do not procure for them a livelihood, is it not to be inferred that they *have read* the books when they speak with such precision as to their tendency in one respect? Again, when others say of any single gospel, that "it merely contains what Jesus said and did;" only historical matter relative to our Redeemer, is it too much to suppose that the persons had previously read such gospel? Also, when pundits and others designate the gospel, the "nastic mut," as tending to destroy every other belief but that of the one eternal invisible God, and the gospel plan of salvation, do they not show some acquaintance with the plain and forcible truths contained in our books? and whence did they derive this but by reading those books? Nor must it be omitted that some persons, every time they see me, show a growing anxiety for our books, converse very consistently and with a good deal of interest respecting their new and important truths, and seem seldom satisfied with any additions I can make to their little or first stock of tracts and books. I ask not whether, in the estimation of our censors, these last *have* read our books, but without hesitation I conclude that they continue still to read them, and afford a happy evidence of their liking them. "The last but not the least encouraging circumstance is, that by the foolishness of preaching, by discoursing, familiar conversation, and prayer, the word of God, the saving truths of the gospel have been made known to crowds upon crowds who attended daily for about six days at my tent; and who, else, had come and departed without hearing or taking with them one conviction or one portion of the divine testimony against idolatry and human merit, or become acquainted with the simple but solemn method of Christian prayer. It is by these humble methods, I cannot but hope, that the name of our adorable Jesus, God and Saviour, promised to stand for an ensign of the people, has been set forth and exalted: and the means having been used

whatever may be the difficulties, the divinely promised effect will follow :  
 ' to it shall the Gentiles seek.'

" From the whole it may not be presumptuous to conclude that the  
 leaven of divine truth is actually insinuating itself into the minds of  
 men in a greater or less degree ; and to judge from the silent effects of  
 the word under the fostering care of the Holy Spirit elsewhere, it may  
 be even fermenting, or in active operation in the hearts of some, who  
 shall in the course of God's providence be brought to light, and serve to  
 enlarge the borders of Immanuel's kingdom of believers. However,  
 until the complete realization of these divinely authorized expectations,  
 both labourers and contributors must be content to sow in hope and  
 endure the taunts of infidels, that ' this people will never be converted ;'  
 or, ' the time is not yet.' "

For the publishing of tracts we have received a few donations from  
 several friends in India ; and in 1827, the Parent Society voted as a do-  
 nation of L.50, which however has not yet been realized, through our  
 ignorance of the mode in which the Society intended it should be remitted.

#### NOTICE IN REFERENCE TO THE ORIENTAL TRANSLATIONS.

1. *Arrival of the Rev. G. Bruckner.*—In the *Friend of India* (vol. x. p.  
 144,) it was mentioned that the Batavia Bible Society had declined  
 printing Mr. Bruckner's Javanese Translation of the New Testament,  
 at that time. It had been formally accepted by them, after having  
 been submitted to the careful examination of gentlemen of their own  
 choice, fully capable of appreciating its merits ; and the printing of it was  
 declined in great part from the want of facilities for printing, and per-  
 haps, too, from the unsettled state of the country. Sympathising with  
 our esteemed friend in his anxiety to have his important work brought  
 through the press, and influenced likewise by the earnest appeal of Mr.  
 Medhurst, we endeavoured to interest the Calcutta Bible Society in the  
 undertaking, and induce them to take at least a share in its expense.—  
 Having failed in this attempt, we finally determined to provide for the  
 execution of the whole work, from the funds for translating and printing  
 the Sacred Scriptures, intrusted to us by the British public. We there-  
 fore wrote to Mr. Bruckner, engaging him to do so, inviting him to come  
 to Bengal to superintend the printing ; and at the same time we gave  
 him, as we had been desired, an estimate of the whole expense. The  
 offer, as might be expected, gave him much pleasure ; and he immedi-  
 ately determined on embracing it. But he thought it due to the Bata-  
 via Bible Society, to give them the option of still executing the work ;  
 and therefore he informed them of what had been done, and sent them  
 the estimate which he had received. They, at once, agreed to fur-  
 nish the amount of the estimate, and to have the work done on their  
 account. We are happy to state that he reached Serampore, with his two

little boys, and that no time has been lost in commencing the prepara-  
 tory work of punch-cutting, &c.

N.B.—By subsequent accounts, the types being ready, the work is  
 proceeding.

2. *From Mr. Mack.*—In correcting some erroneous statement respect-  
 ing Dr. Carey's future labours—he adds, " The Dr. has nearly finished  
 all the new versions, and for the remainder of his life he has nothing to  
 do but to revise those of most importance. With the Bengalee Bible his  
 revision has advanced to within a very few chapters of the end of the  
 Old Testament, and no other man living could produce a translation so  
 correct. The New Testament is already in the fifth edition, but he in-  
 tends proceeding with a thorough revision of it also ; and when this  
 revised edition is printed, we shall have the whole Bengalee Bible in one  
 beautiful octavo volume, through John's (Mr. J. M.) improvements in  
 the types." "

3. By later accounts the Serampore Missionaries were about to pre-  
 sent to the Calcutta Bible Auxiliary, six new versions of the New Tes-  
 tament, on which they had been long employed, accompanied by testi-  
 monials to their general fitness for circulation.

It cannot be matter of surprise to any reflecting person, whether abroad  
 or at home, that a great undertaking, such as this, of translating the  
 word of God into these Oriental dialects, should be opposed by those  
 who are not interested in its successful accomplishment, like the transla-  
 tors themselves. Look at the " Defense of the sincere and true transla-  
 tions of the holic Scriptures into the English tong," in 1583, against the  
 manifolde cavils, frivolous quarels, and slaunders of the times—and va-  
 rious other volumes. So in our own day, these Oriental translations  
 have not escaped, from the Abbe Dubois down to an anonymous writer  
 in the *Asiatic Journal* of last September. All insidious, though truly  
 weak attacks, such as these, are to be resolved into the nature of the  
 work in which the Missionaries are engaged. The men who are not pre-  
 pared to follow their Lord *through* evil report, cannot follow him at all,  
 nor must such occasional calumny be expected to cease. It is of great  
 moment that the parties at Serampore should not be frivolously inter-  
 rupted in their exertions, nor is it to be expected that they should turn  
 aside to refute every slander. Other pens will probably render it un-  
 necessary for them to do any thing but ' go forward.' At least the ano-  
 nymous writer has already received an able and all-sufficient reply in  
 " a Defense of the Serampore Mahratta version," by Mr. William Green-  
 field, Editor of Bagster's Syriac New Testament, &c.—a production  
 highly worthy of the perusal of all who take an interest in the word of  
 life being given to the heathen. It is well when attempts such as that  
 in the *Journal* referred to, draw forth replies of such talent as this.

It has long been known that the primary object of the Serampore press is the printing of the Scriptures in the Oriental languages: but as there may be Oriental Scholars at home who wish to know what has been executed besides, a list of other works will occasionally be added. The following is from the latest received.

January 1, 1829.

PUBLICATIONS  
OF THE  
SERAMPORE PRESS.

Bengalee and English.

1. *Bengalee Dictionary, &c.*—A dictionary of the Bengalee language, compiled by the Rev. Dr. Carey, in three volumes. Price 90 rupees.
2. *Bengalee Dictionary, &c.*—In two volumes. The first volume consists of an abridgment of the forementioned dictionary; the second volume is a Dictionary, English and Bengalee, compiled by Mr. Marshman. Price 12 rupees each volume.
3. *Bengalee Grammar, &c.*—A Grammar of the Bengalee language, compiled by the Rev. Dr. Carey, Fourth Edition. Price 4 rupees.
4. *Colloquies, &c.*—Colloquies in the Bengalee and English, intended to facilitate the acquisition of the Bengalee language, compiled by the Rev. Dr. Carey, Third Edition. Price 4 rupees.
5. *The Dig-durshun, &c.*—The Dig-durshun, or Indian Youth's Magazine, containing a variety of useful information. The Bengalee translation is printed on the page opposite to the original English. Price of the 16 Numbers, 8 rupees.
6. *Anecdotes of Virtue and Courage.*—A translation in Bengalee of a selection of the Percy Anecdotes in 12mo: the English and Bengalee are given in opposite pages. Printed in numbers. Price 1 rupee each. *In the Press.*
7. *The Hitopudsha Sar.*—Or a selection of the most weighty sayings of philosophers; translated into Bengalee, with the Bengalee version printed immediately beneath each English sentence. 12mo. Price 1 rupee. *In the Press.*
8. *Anecdotes.*—Translated into Bengalee, being an attempt to render the English, by Bengalee phrases as far as the idiom of the two tongues admit of it. *In the Press.*

Bengalee.

9. *Sanskrit and Bengalee Grammar.*—The Moogdhubodha or Grammar of Vopa Deva, with the Rules in Sanskrit and the meaning in Bengalee. Price 2 rupees.
10. *Butriaha Singhassan.*—The Butriaha-Singhasan, or 32 imaged Throne, written in Bengalee by Mritoonjaya Vidyalankar. Third Edition. Price 5 rupees.
11. *Hitopudsha.*—The Hitopudsha, or Salutary Instruction, translated into Bengalee from the original Sanskrita, by Mritoonjaya Vidyalankar. Third Edition. Price 4 rupees.
12. *Raja Vuli—Raja Vuli;* a History of India, composed in Bengalee by Mritoonjaya Vidyalankar. Price 5 rupees.
13. *Dig-durshun.*—The Dig-durshun, or Indian Youth's Magazine, in Bengalee only. Price 6 rupees.
14. *Geographical Treatise.*—The Goladhya or Treatise on Geography, translated into the Bengalee language. 8vo. Second Edition. Price 2 rupees.
15. *Pilgrim's Progress.*—The Pilgrim's Progress, translated into the Bengalee language, by the late Mr. F. Carey. 8vo. Price 4 rupees.
16. *Happy Deaths.*—Happy Deaths, translated into the Bengalee, by the late Rev. W. Ward. 8vo. Price 2 rupees.
17. *Treatise on Anatomy.*—The first volume of the Vidyahara Vuli, or Encyclopedia of the Sciences, containing a treatise on Anatomy, translated into Bengalee by the late Mr. F. Carey. 8vo. Price 14 rupees.

18. *Regulations of Government.*—The Regulations of the Bengal Government, revised under the authority of Government. Volume I. containing the Regulations for 1793; Volume II. the Regulations for 1794-5; Volume III. the Regulations from 1796 to 1801. Price 25 rupees the Volume.—N. B. The 4th volume is now in the press.
19. *Abstract of Civil Regulations.*—An abstract of the Civil regulations of Government from the year 1783 to 1824, compiled originally by W. Blunt, Esq. and continued by H. Shakespear, Esquire; translated into the Bengalee language, with a copious Index. 4to. Price 5 rupees.
20. *Abstract of Regulations of Criminal Justice and Police.*—An Abstract of the Regulations of Government in the Department of Criminal Justice and Police, compiled by W. Blunt, Esq. and continued by H. Shakespear, Esq. Translated into Bengalee. 4to. Price 5 rupees.
21. *Abstract of Miscellaneous Regulations.*—An abstract of the Regulations of Government in the Department of Customs, Salt, Opium, Stamps, Abkaree and Commerce, from 1783 to 1824, compiled by W. Blunt, Esq.; translated into Bengalee. 4to. Price 5 rupees.

Also in the Press.

22. *Abstract of Revenue Regulations.*—An abstract of the Regulations of Government in the department of the Land Revenue. Translated into Bengalee. 4to. Price 5 rupees.
23. *The Gooroodukhina.*—The Gooroodukhina, containing, among other interesting matter, the celebrated verses of Chanikhya; translated into Bengalee by Gopal Turkulunkar. Second Edition, in the press. Price 12 annas.

Also for Sale.

24. *Kubita Ritnakar.*—Or a collection of the Sungskrita phrases most commonly introduced into conversation by the natives, with a full account of them, and a translation into Bengalee, by Baboo Neel Ruma Haldar. 8vo. Price 3 rupees.

Sungskrita.

25. *The Umura Kosha.*—The Umura Kosha, or Dictionary of the Sungskrita language, with an English Interpretation and Annotations, by H. T. Colebrooke, Esq. Second Edition, 8vo. Price 12 rupees.
26. *The Umura Kosha.*—The Umura Kosha, in the original Sungskrita, 8vo. Price 4 rupees.
27. *Sankhya Pravachana Bhasya.*—The Doctrines of the Sankhya school of Philosophy, in the original Sungskrita, 8vo. Price 5 rupees.
28. *Sungskrita Grammar.*—The Moogdhubodha, or Grammar of the Sungskrita language, by Vopa Deva, 12mo. Price 2 rupees.
29. *Geographical Treatise.*—The Goladhya, or treatise on Geography, translated into the Sungskrita language, 8vo. Price 2 rupees.

Persian.

30. *Persian Regulations.*—The Regulations of Government translated into the Persian language: a new edition carefully revised under the orders of Government, the 1st volume containing the Regulations for 1793; the 2d volume the Regulations for 1794-5; the 3d volume the Regulations from 1796 to 1802 inclusive. Price 25 rupees each volume.
31. *Abstract of Miscellaneous Regulations.*—Abstract of the Regulations of Government in the department of Customs, Abkaree, Salt, Opium, Stamps and Commerce, translated into the Persian language, 4to. Price 5 rupees. *In the Press.*

Grammars, &c.

32. *Clavis Sinica.*—Clavis Sinica; or a Grammar of the Chinese language, by the Rev. Dr. Marshman, 4to. Price 32 rupees.
33. *Mahratta Grammar.*—A Grammar of the Mahratta language, by the Rev. Dr. Carey. Second Edition, 8vo. Price 5 rupees.
34. *Telinga Grammar.*—A Grammar of the Telinga language, by the Rev. Dr. Carey, 8vo. Price 5 rupees.
35. *Kurnata Grammar.*—A Grammar of the Kurnata language, by the Rev. Dr. Carey, 8vo. Price 4 rupees.
36. *Punjabee Grammar.*—A Grammar of the Punjabee language, by the Rev. Dr. Carey, 8vo. Price 4 rupees.
37. *Burman Grammar.*—A Grammar of the Burman language, by the late Mr. F. Carey. Price 6 rupees.
38. *Bootan Dictionary.*—A Dictionary of the Bootan language, compiled by the late Rev. Mr. character, 4to. Price 25 rupees.

English.

39. *Macnaghten's Hindoo Law.*—Considerations on the Hindoo Law, as it is practised in Bengal, by the Hon. Sir F. W. Macnaghten, knight, 4to. Price 20 rupees.

40. *Argument of Sir F. Macnaghten*.—Argument of Sir F. W. Macnaghten, in the cause of Jacob Joseph, plaintiff, versus Rowan Ronald et alii defendants, 8vo. Price 5 rupees.
41. *Ward's Hindoos*.—A View of the History, Literature, and Mythology of the Hindoos, by the late Rev. W. Ward, in 2 vols. 4to. Second Edition. Price 32 rupees.
42. *Custom House Rules*.—Custom House Rules, by G. J. Siddons, Esq. 8vo. Price 5 rupees.
43. *Happy Deaths*.—Happy Deaths, or a New Token for Children, addressed to youths in India, 8vo. Price 2 rupees.
44. *Flora Indica*.—Flora Indica, or Descriptions of Indian Plants, 2d volume (first out of print.) Price 16 rupees.
45. *Dig-durshun*.—Dig-durshun or Indian Youth's Magazine, 8vo. Price 6 rupees.
46. *Geographical Treatise*.—Treatise on Geography, compiled for the use of the Serampore Seminary, by Mr. Nicholls, 8vo. Price 2 rupees.
47. *Introduction to Reading*.—An Introduction to Reading, prepared for the use of the Serampore Seminary, by the Rev. Dr. Marshman. Sixth Edition, 12mo. Price 2 rupees.
48. *English Grammar*.—An English Grammar, compiled for the use of the Serampore Seminary, by the Rev. Dr. Marshman. Fourth Edition, 12mo. Price 2 rupees.
49. *Juvenile Dialogues*.—Juvenile Dialogues, intended for Youths in the first stage of their education, compiled for the Serampore Seminary by the Rev. Dr. Marshman. Fifth Edition, 12mo. Price 2 rupees.
50. *Watts' Songs for Children*.—Watts' Divine Songs for Children. Fourth Serampore Edition, 12mo. Price 1 rupee.
51. *Watts' First and Second Catechisms*.—The first and second Catechisms for Children, by Dr. Watts, 12mo. Price 8 annas.
52. *Quarterly Friend of India*.—The first fifteen numbers of the Quarterly series of the Friend of India. Price of each No. 4 rupees.
53. *Watts' Hymns*.—Rippon's Arrangement of Dr. Watts' Psalms and Hymns. Serampore Edition, 12mo. Price 5 rupees.
54. *Christian Education*.—Babington's Treatise on Christian Education. Reprinted at Serampore, 12mo. Price 3 rupees.
55. *Arithmetical Tables*.—Lancaster's Arithmetical Tables for the instruction of Children, in sheets, folio. Per set, 8 rupees.
56. *Reading Lessons*.—Lancaster's Reading Lessons for Children, in sheets, folio, large type. Per set, 4 rupees.
57. *Spelling Lessons*.—Lancaster's Spelling Lessons for Children, in sheets, folio, large type. Per set, 4 rupees.

No IV. is in the Press.

## SERAMPORE ACCOUNTS.

### I. MISSIONARY STATIONS, 1828.

	Rupees As. P.
Subscription for itinerants from Glasgow	408 11 0
Donation from Capt. Harvey	80 0 0
Drawn by a set of bills on England	5106 6 1
Balance	8767 2 1
	Sa. Rs. 14,312 3 2

### Disbursements.

	Rs. As. P.
Allahabad	599 0 0
Arracan	2958 5 2
Benares	1440 9 0
Chittagong	1285 0 0
Dacca	3184 10 0
Delhi	2102 4 0
Itinerants at Serampore, &c.	475 0 0
Jessore	1427 2 6
Muttra	744 4 6
Dum-Dum	96 0 0
	Sa. Rs. 14,312 3 2

### II. NATIVE FEMALE SCHOOLS, 1828.

	Ru. As. P.
Balance of last account	2194 12 1
Cash by sale of fancy articles	462 1 0
Ditto from Mrs. Nicholls, the balance of a remittance to her from Halifax	123 0 0
Subscription from Mr. A. Gordon	40 0 0
Ditto from Mr. Nicholls	15 0 0
Interest from the bank of Hindoostan	25 9 2
Balance due	433 8 8
	Sa. Rs. 3293 14 11

Disbursements.		Rs.	As.	P.
Wages for 1828		1223	10	0
Support of the Christian preceptory		286	6	0
Rewards		143	6	6
Repairs of School-rooms, &c.		82	4	0
Expenses of horse and carriage		72	7	2
Palanquin bearers		65	0	0
Beerbhoom Schools		593	12	9
Dacca ditto		370	3	0
Chittagong ditto		251	0	0
Jessore ditto		100	13	6
Benares ditto		75	0	0
Akyab ditto		30	0	0

Sa. Rs. 3293 14 11

### III. SERAMPORE COLLEGE, 1828.

Receipts.		Rs.	As.	P.
By subscriptions and donations		6290	0	0
Two half-year's interest of funds raised in England		1164	3	0
Rent of houses in Serampore		766	0	0
Balance		6188	4	0

Sa. Rs. 16,408 7 0

Disbursements.		Rs.	As.	P.
To balance from Dec. 31, 1827		7954	7	11
Salaries of Professors		2750	0	0
Wages of Pundits and Teachers		518	4	0
Board and expense of European Students		1494	11	3
Native Students		1092	12	0
Servants		573	3	0
Books, stationary and binding		144	15	10
Books purchased for the Library		298	0	0
Rewards to the Students		187	10	6
Dum-Dum Schools		133	15	0
Ground rent for twelve months		182	11	0
Furniture		456	0	0
Postage		13	11	0
Expense of the Grammar School at Beerbhoom		552	13	0
Charges extraordinary		55	4	6

Sa. Rs. 16,408 7 0

### IV. TRACTS, 1828.

Receipts.		Rs.	As.	P.
By cash received from Mr. Thomson of Delhi		100	0	0
Do from a Lady, by Mr. Brunson		70	0	0
Do. from Capt. Deremao		50	0	0
Donation from Dr. Carey and Dr. and Mr. Marshman		788	15	0
		Sa. Rs. 1008	15	0

Disbursements.		Rs.	As.	P.
To printing 3600 copies of Tract, No. 2		69	11	0
Do, 2000 copies of Tract, No. 3		62	10	0
Do, 2000 copies of Tract, No. 4		41	12	0
Do, 2000 copies of Tract, No. 7		41	12	0
Do, 2000 copies of Tract, No. 9		31	5	0
Do, 2000 copies of Tract, No. 10		20	14	0
Do, 2000 copies of Tract, No. 13		114	13	0
Do, 2000 copies of Tract, No. 16		20	14	0
Do, 2000 copies of Tract, No. 19		41	12	0
Do, 2000 copies of Tract, No. 20		83	0	0
Do, 1300 copies of a Burman Tract, (Epitome of Scripture)		480	0	0
		Sa. Rs. 1008	15	0

In a Note, page 180, the above accounts are promised at the end of No. IV., but they are more appropriate here, as referring to the year of which the preceding pages are a Review. The Subscriptions and Donations in aid of the College, being from individuals in India, will be found next page. In these accounts, the value of a Rupee is two Shillings.

SUBSCRIPTIONS AND DONATIONS

TO SERAMPORE COLLEGE,

From January 1, 1827, to December 31, 1828.

	Rs.	As.		Rs.	As.
A Friend	300	0	Hovenden, Rev. W. (A. 20 Rs.)	40	0
A Friend (A. 16 Rs.)	32	0	Hunter, D. Esq.	25	0
Agabeg, A. Esq.	25	0	Jenkins, R. Esq.	100	0
Agnew, Col. P. V.	200	0	Jenkins, Capt. F.	25	0
Alexander, N. Esq. (A. 25 Rs.)	50	0	Kennedy, W. Esq. (A. 25 Rs.)	75	0
Alexander, W. Esq.	72	0	Leycester, W. Esq.	50	0
Allan, J. Esq.	20	0	Livingston, W. A. Esq.	20	0
Bayley, the Hon. W. B. Esq. (A. 200 Rs.)	400	0	Lowther, R. Esq.	96	0
Ballard, G. Esq.	50	0	Metcalf, the Hon. Sir C. T. Bart. (A. 200 Rs.)	400	0
Barwell, J. Esq.	25	0	M'Kay, H. Esq.	100	0
Beatson, Major	30	0	Mackintosh, J. Esq.	25	0
Belli, W. H. Esq.	32	0	Master, G. C. Esq.	200	0
Best, J. R. Esq. (A. 64 Rs.)	192	0	Melville, W. Esq.	50	0
Boyd, W. S. Esq.	32	0	Monckton, W. Esq.	50	0
Braeken, T. Esq.	30	0	Nisbet, H. Esq.	160	0
Braddon, W. Esq.	30	0	Pakenham, T. Esq.	50	0
Brodie, W. Esq.	30	0	Palmer, J. Esq.	100	0
Brooke, W. A. Esq. (A. 100 Rs.)	200	0	Pattie, J. Esq.	50	0
Brown, J. Esq.	100	0	Penman, J. A. Esq.	16	0
Brown, Rev. J. (A. 20 Rs.)	40	0	Pine, Major-Gen.	50	0
Bush, T. Esq.	20	0	Pogson, Capt.	10	0
Calder, J. Esq.	100	0	Powney, Major R.	50	0
Chester, G. Esq.	30	0	Pringle, J. A. Esq. (A. 50 Rs.)	100	0
Clark, Dr. H. (A. 50 Rs.)	100	0	Prinsep, C. R. Esq.	50	0
Cleland, W. L. Esq.	25	0	Prinsep, W. Esq.	70	0
Collins, G. T. Esq.	100	0	Prinsep, G. A. Esq.	50	0
Colvin, A. Esq. (A. 50 Rs.)	100	0	Ricketts, M. Esq.	100	0
Colvin, Capt. J.	200	0	Ross, A. Esq.	50	0
Cullen, J. Esq. (A. 16 Rs.)	32	0	Ross, Mr. J. R.	5	0
De Souza, T. Esq.	16	0	Scott, D. sen. Esq. (A. 200)	200	0
Dickens, T. Esq.	16	0	Scott, R. H. Esq. (A. 20 Rs.)	40	0
Dunn, T. Esq.	50	0	Shaw, T. A. Esq. (A. 50 Rs.)	100	0
Eglinton, R. Esq.	100	0	Shedden, W. P. R. Esq.	50	0
Everest, Dr.	100	0	Singer, S. P. Esq.	20	0
Ewer, W. Esq. (A. 50 Rs.)	100	0	Stirling, A. Esq. (A. 50 Rs.)	100	0
F. T. H. Esq.	30	0	Swiney, Col. G.	25	0
Fiddes, Major	25	0	Swinton, G. Esq.	30	0
Gray, the Hon. Sir C. E. Kt.	100	0	Swinton, Lieut.-Col.	25	0
Galloway, Lieut.-Col.	50	0	Serampore Missionaries	6000	0
Gibb, Dr.	25	0	Tate, W. Esq.	50	0
Gisborne, M. Esq.	50	0	Tomkyns, Lieut. G. (A. 50 Rs.)	100	0
Grant, Dr. J.	50	0	Traill, G. W. Esq.	200	0
Gray, Mr. E.	32	0	Turton, T. E. M. Esq.	60	0
His Highness the Nawaub Nazim	200	0	Ward, G. Esq.	50	0
Harington, the Hon. J. H.	100	0	Wilson, H. H. Esq. (A. 60 Rs.)	120	0
Hamilton, A. F. Esq.	100	0	Wood, H. Esq.	30	0
Herklotts, G. Esq.	8	0	W. T. Esq.	10	0
Home, R. Esq. (A. 250 Rs.)	500	0	Young, J. Esq.	100	0
Hopper, Col. W.	25	0			

SUBSCRIPTIONS AND DONATIONS

TO SERAMPORE COLLEGE

SUBSCRIBERS AND BENEFACTORS

Since the last acknowledgment in No 1.—that is, from the 1st December 1828, to 31st December 1829.

In the following List the M denotes Missionary Stations.—T, Translations of the Scriptures.—S, Schools.—F, Female Education; and S, Serampore College.

Abercrombie, Dr. York Place, Edinburgh	M	£5	5	0
Alexander, John, Esq. per G. F. Angas, Esq.	M	5	0	0
Andrew, John, Esq. per G. F. Angas, Esq.	M	5	0	0
Angas, Caleb, Esq. Newcastle on Tyne	M	1	1	0
Angas, Geo. F. Esq. London	M	5	5	0
Angas, Miss, Newcastle on Tyne	M	1	1	0
Ditto Ditto	C	1	1	0
Anderson, Mr. Hugh, Edinburgh	M	1	0	0
Anonymous, Reading, Berks, per Mr. James Rusher	M	2	18	0
Ashwin, Jas. Esq. Bourton on the Water, by Rev. T. Coles	M	10	0	0
Aspinall, Miss, Liverpool	M	1	1	0
Ditto Ditto	T	1	1	0
A. Z. by Rev. John Dyer, London	M	2	2	0
Balfour, Andrew, Esq. Edinburgh	M	5	0	0
Baines, Mr. E. Liverpool	M	1	0	0
Beilby, Dr. William, Edinburgh	T	1	1	0
Ditto Ditto	M	1	1	0
Black, Mrs. David, Ditto	M	0	10	6
Ditto Ditto	T	0	10	6
Blackwood, J. S. Esq. Ditto	T	10	0	0
Brown, J. B. Esq. Halifax	M	1	0	0
Bell, Rev. J. Tottingstone, Suffolk	M	1	1	0
Burrell, E. Esq. Liverpool	M	1	1	0
Campbell, Mrs. Edinburgh	M	1	0	0
Campbell, Misses, Ditto	M	0	10	0
Carnegie, Lady, of Southesk, Ditto	M	2	0	0
Carnegie, Miss Marianne, Ditto	M	1	0	0
Carnegie, Miss Agnes, Ditto	M	1	0	0
Carnegie, Miss Mary, Ditto	M	1	0	0
Christie, Charles M. Esq. of Durie, Edinburgh	M	2	2	0
Clapham, Mr. by Rev. James Ackworth, Leeds	T	1	0	0
Clarke, Rev. J. Guilsbro'	M	1	1	0
Clephane, Mrs. Edinburgh	M	1	0	0
Cooke, Isaac, Esq. Liverpool	T & S	1	1	0

Cowell, C. Esq. Ipswich	M	£1	1	0
Cox, Mrs. Dr. Bristol	C	5	0	0
Crowther, William, Esq. London, 2 donations	M	2	2	0
Cunninghame, William, Esq. of Lainshaw, Ayrshire	M	5	5	0
Cunningham, R. Esq. of Auchendarvie	M	2	0	0
Davies, Mr. P. Reading, by Mr. James Rusher	M	0	10	6
Davey, Mrs. Norwich	C	5	0	0
Davey, Miss. Ditto	C	5	0	0
Deans, Mrs. Dr. Edinburgh	M	2	2	0
Dennis, Miss. Penzance	C	2	0	0
East, John, Jun. Esq. Pentonville, by R. Nichols, Esq. London,	M	1	1	0
Edwards, Rev. John, Watford, 2 years	M	2	2	0
Edwards, Mrs. Ditto ditto	C	2	0	0
Ditto ditto ditto	T	2	0	0
Ditto ditto ditto	S	2	0	0
Ditto ditto ditto	M	4	0	0
Fawcett, Mrs. by Rev. James Ackworth, Leeds	T	1	1	0
Ferguson, Mrs. John, Edinburgh	M	1	1	0
Fisher, Rev. Moses, Liverpool	M	1	1	0
Fowler, Mrs. Bristol	C	5	0	0
Friend in London	M	50	0	0
Friend, by George F. Angas, Esq. London	M	1	1	0
Friend, Dunfermline	M	5	0	0
Friend to the Serampore Missionaries	M	0	10	0
Friend, by Mr. George Inglis, Edinburgh	M	0	5	0
Friend, by Mr. Anderson, ditto	M	1	0	0
Friends, Helensburgh,	T	0	11	0
Friends, by Rev. Mr. Massey, Dunfermline	T	1	3	6
Gamble, Mr. John, Hackney, by R. Nichols, Esq.	M	1	1	0
Goodman, B. Esq. by Rev. J. Ackworth, Leeds	T	1	1	0
Gordon, J. F. Esq. Edinburgh	T	5	0	0
Graham, Miss, Ditto	M	1	1	0
Gurney, Mr. by Rev. John Dyer	S	5	0	0
Harrison, Isaac, Esq. Liverpool	T	1	1	0
Ditto ditto, for "Liverpool School"	T	2	2	0
Hey, W. Esq. by Rev. James Ackworth, Leeds	T	1	1	0
Hargreaves, Rev. J. London	S	1	1	0
Henry, Mr. Hackney, by R. Nichols, Esq.	M	1	1	0
Heyworth, Laurence, Esq. Liverpool	C	12	0	0
Ditto Ditto	S	2	0	0
Heyworth, James, Esq. Ditto	M	2	2	0
Hodgson, David, Esq. Ditto	M	5	0	0
Hogan, W. C. Esq. Dublin	C	25	0	0
Holden, Mr. G. K. Liverpool	M	0	10	6
Ditto Ditto	T	0	10	0
Hope, Samuel, Esq. Ditto	M	5	5	0

Hope, Misses H. and E, Bucklow hill, Liverpool	M	£2	10	0
Hope, Miss, per Mr. Innes, Edinburgh	F	1	0	0
Huxtable, Mr. Hackney, per R. Nichols, Esq.	M	1	1	0
Inglis, Mr. George, Edinburgh	M	1	1	0
Innes, Rev. William Ditto.	M	1	1	0
Innes, Mrs. and Friends,	F	3	0	6
Johnstone, Miss, Port Glasgow	T	1	0	0
Jones and Sons, Messrs., Liverpool	M	3	3	0
Jones, Mr. John Ditto	M	1	1	0
Kay, William, Esq. Liverpool	M	5	0	0
Laws, Mr. John, Edinburgh	M	0	10	6
Lusk, Mr. Robert, Greenock	T	1	1	0
L. B. by Mr. Innes, Edinburgh	T	2	0	0
Macredie, Miss, Arran	M	1	1	0
Mason, Miss, London Street, Edinburgh	M	0	7	0
M'Callum, Miss, Edinburgh	M	1	1	0
Milne, Thomas, Esq. Halifax	M	1	1	0
Milne, Charles, Esq. ditto	M	0	10	0
Miller, Mr. John, Irvine	M	1	1	0
Moxon, Colonel, London	M	1	0	0
Moubray, Mrs. Christopher, Edinburgh	M	1	1	0
Ditto, and Mrs Mackinlay	M	0	10	0
Murgatroyd, Mr. William, Bradford	M	1	1	0
Mure, Misses, Shewalton, Ayrshire	M	3	3	0
Murray, Misses, Bowerhouses, Haddington	M	0	10	0
Ditto, ditto	T	0	10	0
Napier, William, Esq. London	M	5	5	0
Nichols, Richard, Esq. ditto	M	5	5	0
Oughterson, Rev. J. S. Monkton, Ayrshire	C	1	1	0
Parbury, Allen and Co. Messrs. London	M	5	0	0
Parlane, Miss, Edinburgh (deceased)	M	1	1	0
Phillips, Richard, Esq. London, by Rev. J. Dyer	T	10	0	0
Ditto, ditto	S	10	0	0
Plenderleith, Robert, Esq. Edinburgh	M	1	1	0
Ditto, ditto	T	1	1	0
Ditto ditto	S	1	1	0
Poole, R. Esq. and Friends, by Messrs. Glyn and Co. London	M	10	0	0
Porteous, —, Bailie, Kilmarnock	M	1	0	0
Pratt, Rev. Josiah, London	C	1	1	0
Priestly, Mr. John, Liverpool, two years	M	1	1	0
Pringle, Mrs. Edinburgh	M	1	1	0
Pringle, Misses, ditto	M	1	1	0
Pritt, James, Esq. Wood Street, London	M	5	5	0
Raffles, Rev. Dr. Liverpool	M	1	1	0
Rawson, Miss, Sheffield,	M	1	1	0
Reid, Robert, Esq. Adamton, Ayrshire	M	1	1	0

Reid, Mrs. Adamton, Ayrshire	M	£1	1	0
Richardson, Miss R. Newcastle-on-Tyne	T	1	1	0
Robertson, Mrs. and Miss Ellis, Port Glasgow	T	1	2	6
Rusher, Mr., Reading, per Mr. James Rusher	M	1	1	0
Rusher, Miss, ditto ditto	M	0	10	6
Rusher, Miss, ditto, ditto, by sale of useful and ornamental articles	M	10	0	0
Saunders, Mr. Richard, Leighton Buzzard	M	1	1	0
Saville, Mr. by Mr. C. H. Jones Liverpool	M	1	1	0
Simpson, Mr. Robert, Edinburgh	T	1	1	0
Sprott, Miss, ditto, two donations	M	2	2	0
Stagg, Robert, Esq. Middleton, in Teesdale, Durham	M	2	2	0
Steel, Mr. John, Edinburgh	M	0	10	6
Stroud, H. S. Esq. Spafelds Chapel, London, two donations	M	4	4	0
Taylor, Mrs. Greenock	M	1	1	0
Thompson, Thomas, Esq. London	M	5	5	0
Townsend, Rev. Chambers, C. Clonakilty	M	5	0	0
Tripp, W. B. Esq. Bristol	C	5	0	0
Trotter, Mrs. General, Edinburgh	M	2	2	0
Wade, Josiah, Esq. Bristol	C	20	0	0
Watson, Miss, Greenock	M	0	10	0
Wayland, W. Esq. Reading, per Mr. James Rusher	M	1	0	0
Weddell, James, Esq. Crofthead	T	1	1	0
Wedgewood, Mr. A. Liverpool, two years	M	2	1	0
Wellwood, Miss C. Edinburgh	M	1	1	0
White, Miss, by Rev. Dr. Steadman	M	2	2	0
Wilde, Mr. John, Leeds, by Rev. Moses Fisher	M	1	1	0
Wilkins, Mr. J. and Friends, Westbury, Wilts, by Mr. James Rusher, Reading	M	4	0	0
Wilson, J. Esq. Islington, London	M	1	1	0
Wright, Mrs. Dr. Stirling	M	1	1	0

## CONGREGATIONAL COLLECTIONS

AND DONATIONS FROM VARIOUS SOCIETIES

Received since No. 1. and up to December 31st 1829.

Abingdon, by Rev. John Kershaw	T	29	2	7
Ditto, by ditto	M	5	19	9
Ditto, by Mrs. Kershaw	F	8	16	9
Androssan Parish Church, Rev. Mr. Henry	T	5	4	6
Ayrshire Bible Society, by Rev. Dr. Hill	T	10	0	0
Ayr, Newton on, Parish Church, Rev. Mr. Wood	T and S	10	0	9
— Moravian Chapel, Rev. Mr. Klinesmith	T	2	6	3
Banff Association, per Rev. J. Gibbs	M	7	0	0
Belfast Juvenile Association, by Rev. T. Houston	F	15	0	0
Bo'ness Friends, per Miss Aikman	M	4	17	6
Bourton-on-the-Water, by Rev. Thomas Coles	M	8	14	6
Ditto ditto	T	9	5	8
Ditto ditto	F	9	12	4
Bradford, Collection, Rev. Dr. Steadman	M	6	11	7 1/2
Ditto, Rev. Mr. Godwin	M	4	16	0
Chatham, Friends, by Captain Pudner	M	15	0	0
— Juvenile Society for the "Chatham Union School, Serampore," by Captain Pudner	S	15	0	0
— Association, in aid of the Mission, by Mrs. Pudner and Mrs. George Ackworth,	M	20	0	0
Cork, Cook Street, Collection, Rev. J. Burnett	M	10	10	0
Cumbranes Society, by Rev. Mr. Drummond	T	1	0	0
Dreghorn Parish Church, Rev. Mr. Smith	M	4	4	2
Dublin, at a Meeting of Friends to the Mission	M	7	7	0
Dublin Ladies Association connected with Swift's Alley Meeting house, by Rev. W. J. Cross	M	10	0	0
Dunfermline Queen Street Collection	T	9	9	0
— Female School Society, 2 donations	S	30	0	0
Edinburgh Charlotte Chapel, Mr. Anderson	M	42	2	0
— Tabernacle, Mr. Haldane	T	20	12	6
— Bristo Street, Dr. Peddie's	T	8	14	9 1/2
— Elder Street, Mr. Innes	T	11	0	0
— Argyle Street, Mr. Aikman	T	12	4	0
— Friends, by Mrs. Bruce, two Donations	M	23	16	0
— Friends, by Mrs. Tennent, George Street	F	12	0	0

Edinburgh Friends, by Mrs. Charles Anderson	F	£3 10 0
Falkirk Society for promoting Religious Knowledge, in two Donations	M	10 0 0
Glasgow Nile Street, Rev. Greville Ewing	T	26 1 0
George Street, Rev. Dr. Wardlaw	—	23 0 0
Portland Street, Mr. M'Laren	—	16 1 1
George Street, Mr. Duncan	—	20 0 0
Anderston, Rev. Mr. M'Farlane	—	8 16 7
Ladies' Society, by Mrs. Buchan	T	100 10 0
Greenock Auxiliary Society, by Mr. Ker	M	10 0 0
Presbyterian Meeting House, Rev. Mr. Wilson	T	7 7 0
Prayer Meeting, by Rev. Mr. Hercus	—	1 1 0
Friends, by Mr. William Tarbet	F	3 14 0
Halifax, two Friends	M	0 9 6
Hebdenbridge, a Moiety of Three Months' Contributions	—	2 14 2
Penny a Week Society, by Mrs. Foster	M	3 12 6
Collection, Rev. John Jackson	—	13 2 6
Irvine Bible Society	T	3 10 0
Baptist Chapel, Mr. Barclay	—	2 12 6
Ditto Ditto	M	8 10 1
Kilmarnock Parish Church, Rev. Dr. Mackinlay	T	13 9 10
Relief Chapel, Rev. Mr. Macdougall	M and S	8 7 4
Kirkcaldy, Baptist Church, Mr. Arthur	T	6 0 0
Largs, Meeting House, Rev. Mr. Maclean	—	5 3 8
Leith, Meeting House, Rev. Mr. Harper	—	5 9 6
Linlithgow Society for diffusing Religious Knowledge	—	2 0 0
Liverpool, for Liverpool School Scramptore, by Mrs. Hope	S	16 6 6
London Tract Society for Tracts	—	40 0 0
by Rev. John Dyer, two Sums	M	21 16 9
Ditto	T	4 3 8
Monifieth and Broughty Ferry Mission and Bible Society	F	5 0 0
Montrose Sabbath School, by Rev. Dr. Paterson	M	1 10 0
Nairnshire Bible Society	T	15 0 0
Newcastle on Tyne Penny a Week Society, by Miss Angus	T	16 0 0
New Court Chapel Auxiliary Society, by Mr. Henry Angus	—	3 0 8
Ditto Ditto	M	26 1 6
Ditto Ditto	S	0 10 6
Ditto Female Branch Ditto	F	5 14 6
North of England Auxiliary Society, by Rev. Mr. Pengilly, Three Donations	M	25 16 0
Oxon-Friends, by Rev. R. Price	—	7 10 0
Paisley Parish Church, Rev. Mr. Geddes	T	7 13 3
Baptist Church, by Mr. Taylor	—	5 0 0
Pathhead and Sinclairton Society	—	2 0 0
Port-Glasgow Chapel, Rev. Mr. Inglis	T	5 0 0
Prayer Meeting	—	2 2 0

Queensferry Missionary Society	M	£2 0 0
Salendine Nook Female Association, Moiety of Contributions, by Rev. J. Ackworth	M	11 2 0
Collection, Rev. Mr. Hyde	—	6 0 0
Santry and Cooloch Missionary Association, by the Rev. Denis Browne, Dublin	—	5 0 0
St. Andrews Bible Society, by the Rev. Principal Haldane	T	5 0 0
Stewarton Parish Church, Rev. Mr. Steven	—	19 8 1
Townhouse Sabbath School, by William Cunningham, Esq. of Lainshaw	M	4 1 5
Stirlingshire and Vicinity, Society for Missions and other Religious Purposes	M	17 0 0
Stirling Ladies' Society	F	15 0 0
West Lothian Bible Society	T	15 0 0

*Subscriptions, &c. received since the 1st of January 1830, fall to be acknowledged in No. IV., now preparing for publication, which will include a variety of accounts from India, up to so recent a date as December last.*