

10. *Barisál*.—Rev. S. *Bareiro*—members, 8.

11. *Dacca*.—Rev. Messrs. *Robinson* and *Leonard*—members, 19.

12. *Dinájpur*.—Rev. H. *Smylie*—members 11.—Church at *Sadamahl*, 22

13. *Chittagong*.—Rev. Messrs. *Fink* and *Johannes*—members, 13.

Among the most interesting features of the work described in this report may be mentioned the comparatively large accession to the church in Jessore,—the eagerness after scriptures and tracts, manifested at Dacca and Chittagong, and the murder of the native preacher Buda at Sádámahl.

We conclude our notice by extracting a part of the *Summary subjoined to the tabular statement of the Mission* :—

“The present missionary strength is 17 European missionaries, 11 East Indians, and about 40 natives, total 68, There are 23 churches, of which 1 is English, 10 are native, and 12 mixed. The additions to the churches during the period embraced in the report were, by baptism 112 (80 of whom were natives), by restoration 24, by dismissal from other churches 95, total 231. The decrease during the same period, by death 22, dismissal 67, exclusion 52, withdrawn 4, total 145: clear increase 86. The present number of members in all the churches is 787, of whom 256 may be reckoned as English, and 521 as natives. For the edification of the members of the churches and of others who meet with them, there are held on the Sabbath, 21 regular services in the English language, at which the average attendance is about 1,340; and in the native languages 60 services, with an average attendance of about 2,400 persons. These services are exclusive of prayer-meetings and preaching to the heathen. The tracts distributed during the past year must have been upwards of 80,000, and the scriptures not less, it is believed, than 40,000.”

ARRACAN.

Extracts from a letter of Mr. Kincaid, dated, Akyab, March 16, 1841.

In the town here, things are much as when I wrote last—in some respects more interesting. Two men have asked for baptism, and probably will soon be baptized. Several old inquirers have made some progress, and there are four or five new and very interesting cases of inquiry. I have room to mention only one. He is a man of wealth, and influence, and for two or three years past has been making arrangements to build a large *Kyoung*, (monastery.) This season he began to build, had expended 1,600 rupees, (nearly \$800) and while

making purchases to the amount of twelve or fourteen hundred more, he first heard the gospel, and it reached his conscience. He pondered on this momentous subject for several days, and became so anxious and distressed that he dismissed his workmen, and resolved to let the building alone till he examined fully the claims of the gospel. The priests are greatly alarmed, and though the principal men among them have been very friendly, (two or three of them in fact, secretly professing to believe the gospel,) I expect to feel the full weight of their influence. They feel disgraced, and humbled among the people, when the principal supporters of Buddhism fall off, and turn to the examination of the *new religion*. One very intelligent man, formerly from Ava, who has been a diligent inquirer for several months, but who has stumbled on the doctrine of Christ's divinity, (because he could not believe that if divine, he would suffer on the cross,) has advanced a good deal lately. The other evening he came and said he had been proud of his ability to dispute, and had confided in his own wisdom, instead of receiving, like a little child, the word of God. He asked us to pray for him, and appears very well.

Some time since I went to the house of an aged female who worships God. For several months she has been unable to leave the house, and is fast wearing out with consumption. She has four children, but one is blind, and another is deaf. She is very poor too. The house might have been worth fifteen rupees, and all there was in it, fifteen more. She could talk but little on account of the cough, but expressed great anxiety for the eternal welfare of her children. After about an hour spent in conversation and prayer, I rose up to leave, when the poor old woman bid me remain a little longer. She crept along to another part of her house, and returning soon, she put into my hand a rupee. I could not comprehend what it meant, and said, what is to be done with this? “This is very little,” she replied, “but it is all I have, and it is to help in the cause of Christ?” But you are old, and infirm, and poor. “Yes, but I love Christ, and this is very little.” Surely, I thought, here in the midst of poverty and decrepitude, is a converted heathen, exercising that faith which works by love, purifies the heart, and overcomes the world. For days I could not cease reflecting on the expression, “This is to help in the cause of Christ.” When I thought of the withered hand, and wrinkled face of her who gave it, that rupee was magnified a thousand times beyond its real value.