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The Strict Baptist Mission Herald

The Strict Baptist Mission.

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INTRODUCTION TO REPORT.

WE gladly appropriate the opportunity which the presentation of our Thirty-sixth Annual Report affords, to recall to mind the first principles of godliness, to think soberly upon events that have transpired, and, in recording the review thus taken of the immediate past with its succession of startling incidents, to give diligent heed to our spirit, lest our rhetoric be suffered to stultify our reason; rather would we use the "words of truth and soberness," while writing the history of a year's experiences that have occasioned us much sadness, and great sorrow of heart.

The attainment of success in any enterprise depends upon a wise and thoughtful adaptation of method; selection of means; and choice of agents, such as shall harmonize with our aims and purposes.

A GOSPEL MISSION TO THE HEATHEN IS A WORK OF GOD: the purpose of His mind (Isa. xi. 9); the occasion of His providence (Isa. xliii. 6 and 13); a commission from His lips (Matt. xxviii. 19, 20); and the occupation and joy of His children (Acts viii. 4). GOD PREPARES HIS CHILDREN FOR SUCH SERVICE (Isa. l. 4; Rom. x. 15), and calls them into it (Acts xxvi. 16). Your Committee, as at present constituted, solemnly claims to have adhered to these Bible principles.

More than a few brethren now continuing in this labour of love, have for twelve years or more been *anxious about the character of the work* in which we were engaged on your behalf, and for the promotion of which your money was spent. Being located many thousand miles from the sphere of labour, what could we know of this, save through reports periodically received? An uneasy distrustfulness prevailed in our minds. Hence, after due deliberation, steps were taken, which resulted in bringing over, first one of our Missionaries, an Eurasian, and afterwards another, an Englishman, both of whom had been in our employ many years. From these visits the Committee ascertained some important particulars concerning the state of the Mission, not, however, sufficient to satisfy us in relation to its soundness in a Gospel sense.

At the end of 1893, Pastor S. Gray accepted a commission, with instructions to inspect agents and stations, and to take nothing for granted. He arrived at Madras on 19th Dec., 1893, visited all our stations in India and in the Island of Ceylon, and wrote his last letter when leaving Madras on his way home, February 8th, 1894.

Anxious and numerous consultations with our Commissioner, on his return, resulted in the resolve to seek the services of two brethren from our home Churches to go to India as Superintendent and Missionary. November 19th, 1894, was devoted as a day of prayer. In answer, God sent our beloved brethren S. Hutchinson and E. A. Booth, who left our shores for the scene of our Mission work, on February 22nd, 1895. After spending a little over six months in India and Ceylon, Mr. Hutchinson returned home with his report, and in consequence of the revelations contained in it, also in that of our late Commissioner, the Committee issued a statement on February 17th, 1896, from which we give the following brief extract, showing some of the important facts brought to our cognizance:—

"(A) *The reports received* during" several "years prior to the commission undertaken by Mr. S. Gray, and purporting to be monthly statements of regular work in our Mission Stations and Schools, were unsatisfactory as to the amount of supervision exercised by those upon whom such oversight devolved with regard to the discharge of duties by the missionary in our employ, also in respect of the spiritual fruits of their labour with regard to the numbers stated to be eligible for the administration to them of the sacred ordinance of believers' baptism.

"(B) *The method adopted* in the selection of agents having been ascertained, it was found that it lacked, without doubt, in many instances, the exercise of a discretion and discernment we had a right to expect, and, as a consequence, some at least of these held erroneous views of truth, their faith *appearing even now* to rest in the rites observed as instituted by Christ rather than in the sovereign grace of God in regenerating the soul."

The Committee now deem it incumbent upon them to furnish the Subscribers and Friends of the Mission with a detail of events and revelations of THE PAST THREE YEARS, which, as they believe, have, in the providence of God, rendered necessary and unavoidable the abandonment of the localties formerly occupied by their agents, a step adopted only upon a solemn and saddening conviction of its paramount necessity in the best interest of the Mission as involving the maintenance of the cause of God and truth in the eyes of interested observers and of the world.

This detail they present to you in the following order:—

SECTION I.—Instructions handed to Mr. S. Hutchinson on his appointment as Superintendent and Missionary, and the conditions under which he entered on his duties.

SECTION II.—The spirit in which Mr. Hutchinson prosecuted his work.

SECTION III.—The opposition our Superintendent encountered and the hindrances he endured upon his return to India. The resignations of Mr. Hutchinson and Mr. Booth.

SECTION IV.—Action taken in regard to the re-engagement of both our brethren for the establishment of a purely Gospel Mission in India; and testimony confirming the faithful report of our Superintendent.

REPORT.*

Section I.—Instructions handed to Mr. Samuel Hutchinson, on his appointment as Missionary and General Superintendent.

1. That Mr. Samuel Hutchinson's appointment as General Superintendent of the Mission includes all the Stations, both in India and Ceylon.

(*a*) Both Mr. Hutchinson and Mr. E. A. Booth to proceed direct to Madras, with permission, if the climate of Madras prove injurious, to go to the nearest health resort for the time being.
(*b*) If health permit, Mr. Hutchinson to proceed to Koilpati within three months from his arrival, for the purpose of visiting the Stations in the Tinnevelly, and obtaining all necessary information concerning these and the stations at Jaffna. That he is empowered to request Mr. Noble to visit Madras to confer with him, when necessary.
(*c*) Mr. H. has permission to engage, when necessary, an Interpreter and Teacher of Languages. Also to purchase necessary books for the study of Tamil.
(*d*) Mr. Booth to remain at Madras for the present, with a view of acquiring the language.

2. That the Superintendent shall visit each of the Stations as often as practicable.

(*a*) Superintendent to report specially as to retention of Jaffna, or temporary discontinuance of work in Ceylon; also as to the desirability of transferring Muttusawmy Pillay, and relinquishing the Station at Bangalore.

3. That the Superintendent shall receive monthly remittances for payment of all salaries, and shall distribute them as directed by the Committee,—taking and preserving receipts for all moneys paid, whether directly or indirectly; that a voucher be required from those to whom he distributes the money, and that the Superintendent is authorised to withhold any monthly payment until receipt for previous payment, with report of past month's work, have been received by him.

4. That the Superintendent, besides overlooking the Agents, &c., shall engage in distinct Missionary work, viz., preach the Gospel, administer the ordinances, visit the homes of the people, and seek to gain their confidence and love.

5. That the Superintendent require of Pastors and Preachers, &c., reports of out-door work, visitation, tract distribution, Zenana work, &c., in addition to the ordinary services at the places of worship. That Superintendent send to Corresponding Secretary a Monthly Report, together with any information of general or special interest, also a monthly balance-sheet of receipts and payments, with a list of agents' salaries.

(*a*) Agents on probation to be paid for services rendered, previous to full appointment by the Committee.

*During the reading of the Report to the Annual Meeting, the President intervened. His remarks are inserted herewith, in parentheses.

(*b*) Qualified Teachers only to be appointed to the Day Schools; such Schools only to be continued where really needed in the interest of the Mission.

(*c*) Superintendent, in harmony with the suggestions of the Executive, to revise salaries in the Tinnevelly where necessary,—to form an opinion as to whether any arrears be due, and to pay such arrears as, after conferring with Mr. Noble, shall appear to be owing.

6. Superintendent, where necessary, to require of Pastors notice of candidates for baptism and membership, with evidence of their conversion and Christian character.

7. All native churches to be encouraged to become self-supporting.

8. That immediate steps be taken to build a suitable Chapel at Koilpati,—plans and estimates to be sent to Committee before commencing the work. That Superintendent also confer with Mr. Noble as to building other Chapels, as suggested by Mr. Gray, and already subscribed for. Also confer with Dr. Narayanaswamy as to providing a Chapel at St. Thomas' Mount, or elsewhere in the Madras district, and report to Committee.

Conditions under which Mr. Hutchinson Entered upon his Work.

Our Superintendent's arrival in Madras occurred at a season the most trying to Europeans, 18th March, 1895, the period of intense heat having just commenced (see Annual Report, 1895). His letter, dated 25th, says:—"This place is so enervating now that it is quite impossible for me to get about as I should like to do. I can do no good here till the hot weather is over. . . . Both Dr. Narayanaswamy and Mr. Noble advise our leaving." The latter says, "Palamcottah, which Dr. N. says, is far too hot, and advises Kodaikanal or Pulney Hills."

Having been met on his journey by Mr. Noble with urgent request to turn aside, leaving Mr. Booth to go to the hills alone, Mr. H. accordingly visited Koilpati at once, and writing to Secretary on 4th May says, "We leave for Colombo or Kandy, Ceylon; this is necessitated by the great heat, which I have borne for a month, but which I at last feel I must escape from. All missions have their own premises in some health resort, for their missionaries to go to. Mr. Booth has been turned out of his bungalow, as it was previously let, and cannot obtain another, but the imperative necessity of the present moment is, that we escape somewhere from the present heat."

May 25th, 1895, Mr. Hutchinson observes: "We have to live at hotels and boarding-houses very expensively, but have no choice in the matter, as OUR MISSION HAS NO PREMISES. But my report furnishes a daily record of our movings, and will enable you to form an idea of the *difficulty* of our position. You will see, among other things, that Mr. Booth was attacked by fever at Colombo and was ordered to Mount Lavinia for sea air, and then to Kandy. We shall stay about a week and then meet Mr. Noble at Jaffna, and shall be thankful to begin active work." In his report he remarks: "I stayed at Koilpati from 4th April till 6th May, 1895. I regard it, however, as distinctly helpful that I had time to quietly observe men and things and to have

numerous conversations with Mr. Noble before making my inspection. Therefore, although, humanly speaking, it was a dangerous mistake to go out to the plains of Southern India in the hot weather, I consider it was providentially overruled for good. For example, it became clear to me that my examination of the stations must be as thorough as circumstances would allow, and that the only possible plan would be to examine the members of Churches individually, as well as the agents, in order to ascertain if they were true Christians."

A paragraph of Report which deals with Koilpati Station and work, refers to Mr. Booth's zeal and perseverance thus : " He has stuck manfully to his work in spite of more or less ill-health. A doctor whom he consulted at Tuticorin, ordered him pony exercise and a more varied diet. He tried for some weeks to get on without adopting this advice, but as soon as I had sufficient funds, I bought him a Pegu pony, and advised him to endeavour to vary his diet as far as possible by ordering tinned fruits from Madras. Failing any improvement in his health, I feared Mr. Booth would have to go to Bangalore. This, however, would be more expensive, but it would, of course, stop evangelistic work at Koilpati, and at the same time be prejudicial to learning the language, which should be acquired *in a village*. It is desirable in the interests of the Mission to do anything that will enable Mr. Booth to remain at Koilpati with his munshi (teacher), and it is only fair to add that Mr. Booth is most anxious to remain there and do all he can."

In a letter addressed to the President, Mr. Hutchinson says :—" It is very difficult to get at what the natives mean, and whether they are sincere. It is also very difficult to know how to manage them. So far as my observation goes, most, if not all, Europeans drop into the way of treating them with more or less austerity and contempt. I do not doubt that there is much in the native character which almost imperceptibly leads one to do this, but it surely ought to be guarded against; and how to treat these poor people as men and brethren, and at the same time to retain proper control over them is a problem. I think this will enable you to see that a very careful selection should be made of men chosen by Committee for mission work here."

(The President here interposed the remark that the report was being read very fully in order that the meeting should perceive the way in which the Committee had discharged their duties to God and to the people. The report, as read up to this point, showed how much had been given Mr. Hutchinson to do ; the succeeding portion of the report would show how it had been accomplished).

Section II.—The Spirit in which Mr. Hutchinson prosecuted his work. This is discovered in the Sentiments expressed in his Letters and Reports. On 4th May, 1895, Mr. H. wrote thus :—" You have had my first impressions of the *Madras Stations*." (This refers to letter dated 25th March, in which he says : " So far neither Mr. Booth nor myself is favourably impressed. The Doctor Narayanswamy has no good opinion of any of our Madras pastors and teachers except Paul William. I am endeavouring, however, not to let the doctor's opinion bias my mind, but the Committee

will recognize that the task of judging of the fitness of our native agents is not an easy one in the face of surrounding difficulties, such as heat, ignorance of the language, and difference of race and temperament.") His letter, *4th May*, goes on to say, "I went down to Tinnevelly expecting as well as hoping that there, at all events, matters were more satisfactory. I greatly fear, however, that this is not the case. The Committee may rely upon it, however, that I am endeavouring to keep an open, unbiased mind, and that my aim will be to SATISFY MYSELF AND THEM AS TO FACTS, and not to be content with hearsay. How I shall succeed in this aim is another matter, for it is no egotism to say that I realise more than the Committee can, how DIFFICULT IT IS TO GET AT THE TRUTH in this country. I cannot conceal from myself that THE SITUATION IS EXTREMELY GRAVE. The Committee might hereafter consider that I had failed in my duty if I do not let them have the EARLIEST INTIMATION OF MY OPINION. If my subsequent investigations should prove that my apprehensions were ill-founded, I shall be glad for the Mission's sake, and for the Gospel's sake, to admit my error. I might add 'for my own sake,' inasmuch as the task of putting things straight will be such as, humanly speaking, a man might well shrink from. . . . If it should be asked what it is I refer to in particular, my answer is simply this, that, first, I fear but few of the agents are true Christians, and, second, I have at least some little reason to doubt whether any larger proportion of applicants for baptism are true Christians." In his letter of 25th May, in reply to Secretary, Mr. Hutchinson says: "I am heartily glad to hear that you recognise the essential IMPORTANCE OF ASCERTAINING THE PERSONAL GODLINESS of these men" (agents). His report says: "It would be improper to build chapels anywhere until the whole situation can be considered together. Another reason why I am not sending estimates for building is the impossibility of my getting about in the intense heat. I am at least as anxious to begin my work as the Committee can be to have me, but let me assure you that the problem of organisation, so far as I can see at present, will not be an easy one, for it is not a matter of re-organisation. It is clear that the Mission *never has been organised*, and the whole situation consequently bristles with difficulties."

From June 7th to 16th, Mr. H. visited the Jaffna-Ceylon Stations. The report continues: "Returning from Jaffna to India, June 21, 1895, I found that there was no option but for Mr. Booth to take up his quarters in the Mission Bungalow at Koilpati, rough and limited though the accommodation is. In addition to this, Madras, I found, was not the place for learning Tamil in, although Tamil is spoken there. It is, so to speak, the meeting-place of Tamil and Telugu, where neither is spoken in its purity, and THE LANGUAGE SHOULD BE LEARNED IN A VILLAGE. Moreover, Mr. Booth's residence at Koilpati enabled me to provide sundry services there, which have been maintained ever since. It was not, however, until August 8th, that I was able to provide a Tamil munshi (teacher) for Mr. Booth. With the help, however, of Chennah (see Report, 1895, page 8), a young Jaffnese Tamil, under Mr. Noble's fatherly care (he is a semi-adopted son of

Mr. and Mrs. Noble), speaking Tamil and English, Mr. Booth has been doing his best with Tamil. My visit to Bangalore (400 miles north), as requested by Committee, occupied from June 24 to July 19, the next ten days being occupied at Koilpati. I then went to Palamcottah, obtained a munshi (through assistance of Church Mission) for Mr. Booth, and hired a bullock bandy, which enabled me to begin my Tinnevelly tour on the 10th August. This brief recapitulation will explain why my visitation was so long delayed."

In regard to Mr. Hutchinson's visitation of the Stations, his report says: "It will be readily understood that I was unable, by reason of ignorance of Tamil, to examine the character of the evangelistic work of any of our agents. THE OBJECT OF MY VISITATION was therefore to ascertain (1) the Christian character of the agents; (2) the Christian character of the members, and (3) the Scripture and religious knowledge of the school children. By discovering the spiritual condition of those they ministered to, I MIGHT FORM A FAIR ESTIMATE OF THE AGENTS' WORK." In the account of the examinations in Madras district, Mr. Hutchinson remarks that, "With regard to one of our agents in charge of a station of our Mission, whose son he was examining, the father deceived me in one of his answers while interpreting. To my question, 'Why were you baptized?' the son replied in Tamil, 'To receive salvation, and to follow the command of Christ;' but the father only gave me, 'to follow the command of Christ.' I detected it, because I recognised the word for 'salvation,' AND THE FATHER HAD TO ADMIT THE FACT. The son therefore was baptized to receive salvation and follow Christ."

Following the plan indicated above, Mr. Hutchinson, in his letter of October 1, 1895, writes as follows: "I have now examined the Tinnevelly agents and stations, and all the available members. . . . In addition, have examined all the schools but one, the exception being an oversight. Several stations (so called), where only a few members lived, but where there was no school or chapel, I have not visited, thinking it hardly worth the extra time and fatigue which would have been involved. I have, however, summoned such members to some convenient centre, and I MAY THEREFORE FAIRLY CLAIM TO HAVE EXAMINED EVERY AVAILABLE MEMBER, numbering 328 out of 507, the remainder being away from the villages, or ill, or refusing to be examined.

"I took notes (almost verbatim) of each member's examination, and have since gone through them, and classified each case in a liberal manner, with the following results:—263 members are unsatisfactory; 48 doubtful, and 17 hopeful.

"Of the 37 agents (included in the above numbers), it is perhaps somewhat more difficult to judge of their spiritual condition by their answers, for this reason: they are not quite so grossly ignorant as the rank and file of the members, and they are also more wary, and evidently do their best, in many cases, to fence my questions. The most liberal estimate I can form of them as regards vital Christianity is, that 16 are unsatisfactory; 16 doubtful, and 4 hopeful; one is unbaptized, and not included. None, however (although I did not

examine them for soundness of doctrine), gave any indication of having such a knowledge of the elements of the Christian faith as I should consider necessary in preachers or teachers. If it be asked why I did not *seek* to ascertain their soundness in the faith, I must answer, first, that the importance of ascertaining their spiritual condition stood first in my estimation; and, secondly, that the effort of doing even this was so laborious and exhausting, amid all the other cases, that doctrine was out of the question.

"The great majority of members answered my preliminary question, 'Why were you baptized?' as follows: 'To go to heaven,' or, 'To clear away sin,' or, 'To be saved.' Many also said that they had committed no sin at all since baptism. The women in particular were densely ignorant, but were frank enough, in most instances, to confess it. In common with the men, however, they think they are going to heaven *because they were baptized*.

"I think this will be sufficient to show the Committee the value of our Mission, and to convince them that the highest estimate can only be that our members, irrespective of their spiritual condition, are the victims of very defective and very bad teaching.

"Under these circumstances I venture to suggest to the Committee that it would be advisable to *bring* my Report as soon as I have written it."

FIVE COGENT REASONS FOLLOW THE ABOVE CANDID STATEMENT OF ASCERTAINED FACTS, why our Superintendent *judged it best to come home for conference with us*, among them these:— ". . . It is better that I should be on the spot to personally explain and supplement my Report;" also, "That I could, if necessary, read to the Committee my notes of the agents' and members' examinations, and enable them to form their own opinion of the Mission almost as well as if they had been there." Mr. Hutchinson closes this letter by saying: "Having given my reasons for the advisability of my return at once, in the interests of the Mission, if the Committee nevertheless think otherwise, I shall willingly stay for the period I agreed to."

In Mr. Hutchinson's admirably codified and voluminous final Report, presented to the Committee on his return to England, he has appended ample "*Notes on Examinations*," clearly demonstrating the possession of a mind well balanced, candour not to be excelled, and a tenderness of spirit that shrinks from doing injustice to those with whose characters and professed godliness he was called to deal. These "notes" conclude with the following paragraph:—

"An explanation is given of my choice of an interpreter; also as to the questions and answers, followed by general conclusions, to the following effect: The people are sincere according to their lights, but try to feel their way to the right answer. They have definitely abandoned idolatry, but THERE IS NO SATISFACTORY EVIDENCE OF A REAL SENSE OF SIN, of evangelical repentance, of *love* to Christ and the Bible, or of an *intelligent apprehension* of the way of salvation, EVEN ON THE PART OF THE AGENTS. There is faith in Christ, but no clear evidence of *saving* faith, while the people are imbued with Baptismal Regeneration and Self-Righteousness."

Section III.—The opposition Mr. Hutchinson encountered, and the hindrances he endured, upon his return to India, March, 1896.—The Committee, as constituted at this period, fully discussed with Mr. Hutchinson in detail and with care, all matters contained in his report. As the result, a scheme was adopted, which embraced the PURGATION OF THE MISSION AND ITS RE-ESTABLISHMENT upon a purely Scriptural basis, with which the Subscribers were made acquainted on pages 5 and 6 of the statement before referred to. We give the following Extract :—

"The Plan of Operations adopted by the Committee.

"Our Superintendent will, immediately upon his arrival, proceed to Koilpati, in which place we have a prominent freehold site of considerable dimensions, with railway communication from the northern stations of India and Tuticorin (a seaport opposite Ceylon), also Palamcotta and Tinnevelly Town. This constitutes an admirable centre for the management and supervision of our numerous village stations in the vast Tinnevelly district. In addition to the present inadequate shelter or home we now possess on this site, we purpose erecting at once, on approval of plans, a bungalow adapted for the residence of *English brethren* and their wives, containing five or six bed-rooms, dining-room, verandah, office, and book-room, also store-room, with separate buildings for kitchen, stable, and cart-shed, a well with mechanical appliance for drawing water, and a substantial chapel (already nearly subscribed for). The building already existing to be substantially repaired, and used for schools and residence of native agents when called together for mission business. From the establishment of *this permanent centre* very considerable advantage will accrue. Indeed, it is *indispensable* for our English Missionaries, and will supply an efficient mode of securing moral and spiritual advancement by showing our native congregation and the agents when brought there from time to time what *Christian home life is*, with its helpful spiritual privileges, a practical illustration of the fruits of the Divine doctrines taught by our missionaries and agents. Our Superintendent will be furnished with suitable means for travelling to the Village Stations near and far, with a tent, and the accessories which will enable him to stay among these people a sufficient time to teach them, and observe the methods of the agents when at work—which was hitherto impossible by reason of total lack of accommodation, of the *first importance* to an European, when staying in a village among these destitute people."

Having had the advantage of personal conference with our brother, and given him new instructions, he returned with his wife under the same unfavourable conditions of time and season as when he first went out. And in consequence, serious illness supervened. He was most anxious to rejoin Mr. Booth under these very trying conditions and dangers. Part of the instructions with which he was provided, are as follows :—

1. Maintain the Mission as it exists, with certain necessary modifications; adopting a policy of constant supervision, strict discipline,

gradual purgation, and vigorous evangelisation, combined with such re-organisation as may be found possible.

(*a.*) The five principles laid down in the foregoing to be adopted as far as cost will permit.

(*b.*) Modifications. That the office of Pastor be no longer recognised in the Mission, except in cases where the Churches are self-supporting.

2. As a Committee we desire that our Missionaries shall hold communication with such brethren as hold office in the Churches, instructing them in the nature of the Lord's Supper, and requesting them to observe the ordinance accordingly.

3. *Bungalow at Koilpati.*—Superintendent to procure an estimate, and if within 4,000 rupees to proceed with the building thereof, if the plans are satisfactory to him; should the estimate exceed 4,000 rupees, the matter to be referred to the Committee.

4. Bullocks, bandy, pony and tent, to be purchased by the Superintendent.

8. That a bungalow be hired at Kodaikanal for 1896, as a sanatorium.

11. The Superintendent is also instructed to prepare Tamil Catechisms for Children in Elementary and Advanced Schools.

17. Superintendent to have Rules printed for Agents, and Forms for Agents' Reports.

Thus furnished, Mr. H. returned to India to prosecute his arduous task.

At a meeting of Committee held March 6th, 1896, Mr. S. Gray, referring to Article 4 of "Instructions," suggested that it would be cheaper to hire than purchase bullocks, and that probably some injury would be inflicted on them by persons in the locality, who let such animals on hire. The issue of this discussion is thus recorded in Minutes: "It was agreed that Superintendent be instructed to hire, and not to purchase bullocks." No record of numbers voting occurs; 23 were present. It is, however, in memory of some, that at the time, a strong feeling was expressed against making alterations in these instructions.

(The PRESIDENT remarked that he hoped friends were following these matters closely, as the Committee in this Report were setting out very important facts. When brother Hutchinson left England in the latter part of February last year he took instructions, but before he reached the opposite shore, owing to the dissension of a part of the Committee, the printed instructions put into his hand at starting were interfered with. Ridicule had been indulged in that fuss had been made about a bullock, but as reasonable people, did the meeting suppose the Committee came to conclusions without consideration among themselves, and with Mr. Hutchinson, who had already travelled the country and knew the requirements? The Committee wanted brother Hutchinson to do the Committee's business, and they furnished him with the authority to get what he required for that business. But before he arrived an element on the Committee interfered, and a letter was sent, which brother Hutchinson received when he got there, altering the original instructions. What must have been the effect of this on the mind of a man who had undertaken this trying work?)

At the same meeting, Mr. Gray reported the result of enquiries he had been making of the Secretary of the Baptist Missionary Society,

at request of Committee, concerning Mission Sanatorium, and Missionaries' Allowances, while occupying them in the hot season. Our Secretary was instructed to write to Mr. H. on this point also, in reference to Article 8 of "Instructions."

On the 20th March, 1896, the day after his arrival with Mrs. Hutchinson, our Superintendent received by post copies of the "Olive Branch" of that month, containing a report of the meeting held 17th of previous month, and detecting a *small* but *serious* discrepancy (the sentence therein reads thus:—". . . the Mission, seeing we have put it on a sound, Scriptural basis"), he wrote as follows to the Editor on March 23rd :—

"Residency Road, Bangalore.

"MY DEAR MR. EDITOR,—Will you kindly allow me to correct the report of my speech on page 23 of the March number of the 'Olive Branch.' What I said was something like this, 'I also take a hopeful view of the Mission, but it is because we are now seeking to put it on a right basis.'

"Yours faithfully,
"S. HUTCHINSON."

In an official letter, which we give entire, addressed to our Corresponding Secretary, to whose long years of valuable and valued service the Committee is indeed deeply indebted, Mr. Hutchinson's further distress of mind is declared.

"Residency Road, Bangalore.
"23rd March, 1896.

"MY DEAR MR. BRISCOE,—We reached here on the 19th instant, and on the following day received copies of the 'Olive Branch' containing the report of the meeting at Soho, for which I have to thank you. The latter, however (*i.e.*, the report), greatly pains me.

"On page 22 it is said that the letters and statements of some of our native agents read by Mr. Gray at the meeting, will be published. During the meeting I intimated to the Chairman that I believed these letters, &c., to be quite unreliable, and it was for this reason that when I spoke I said that the only 'blue sky' I saw in the Tinnevelly was the 'blue sky of heaven and of God's promises; *certainly not* of God's grace in the agents and members.'

"On page 23 I am made to say, 'I also take a hopeful view of the Mission, seeing we have put it on a sound, Scriptural basis.' This entirely misrepresents me, and makes it appear to the public that I endorse Mr. Gray's view of the Mission. This I cannot do, and it comes to me as a painful surprise that after labouring to make it clear to the Committee what the Mission is, such a falsely optimistic view should be given of it, and, moreover, that I should be made to seem to concur in it.

"I am writing with every feeling of respect and Christian love for Mr. Gray. He did his work well, and I admire his energy and thoroughness; but I now know that his interpreter was unreliable and mischief-making, notwithstanding his testimonials, and this *may*

account for the different light in which we see things. As soon as I went out last year I heard that there had been wilful misinterpretation, but this I took no notice of, as I did not consider it to be my business. I have since heard, however, from entirely different sources, *facts* which make that statement not improbable. All this I should have kept to myself until I was in a position to prove my assertions; but since it is now proposed to publish these statements, &c., it becomes my duty to lay these assertions before the Committee for what they are worth, and I venture to think that they will see that such publication would be, at least, premature.

"I shall be glad if you will lay this letter before the Committee *and let me have their decision at your earliest possible convenience.*

"I enclose a short note to you as editor of the 'Olive Branch,' and shall be much obliged if you will publish it in the next number.

"Believe me, very sincerely yours,

"S. HUTCHINSON."

Mr. Hutchinson's letter, dated 31st March, 1896, in reply to our Secretary's letter of 12th same month shows the effect which the alteration of his instructions, above referred to, had upon his mind. He writes :—

"'Retrenchment,' Bullocks and Bullocks' Bandy.

"Referring now to your letter of 12th March, I regret that the Committee should have *virtually* decided that my suggestion was unnecessarily expensive without giving me an opportunity of explanations. *I* could have told them that hiring would be cheaper, but I had various reasons for suggesting purchase. This, like other suggestions, was not made on the spur of the moment, but was intended to aim at efficiency as well as economy. *One* of my reasons was that it is not always easy to hire a bandy at Koilpati; and I must, therefore, ask the Committee to relieve me of all responsibility if any delay or difficulty should occur in making my round of the stations after the hot weather.

"Allow me to add that if the instructions given me are to be subject to revision in this manner, it is quite possible that I may be seriously inconvenienced in the difficult work I have undertaken without the Committee becoming aware of it until it is too late to remedy the error.

"'Retrenchment'—Sanatorium.

"If this question had been raised when I was in England, I could have made enquiries for myself and would have gone into the whole matter, distasteful though it would have been. As it is, I am practically helpless. But, whatever may be the practice of other societies, the matter resolves itself into these two points :—

"1. Going to the hills in the hot weather is an absolute necessity and not a mere matter of choice. It is certainly not parallel, as you suggest, with a minister's holiday in England. For my own part, it would be impossible for me to enjoy '*a summer holiday*' in India, even if I saw any immediate prospect of having time to do so.

"2. If the Mission provides no bungalow, the cost must come out of the missionary's stipend. If his stipend be sufficient to cover this, nothing remains to be said; but that is by no means clear at present.

"As far as my wife and myself are concerned, I am hoping that as we are at Bangalore, we may not have to go away, although the heat is trying and small-pox is prevalent.

"As regards Mr. Booth, he has managed to get lodgings with a friend at Kodaikanal for this year at a cost of, I think, 75 rupees or 80 rupees per month (including board) for April, May, and June. This is exceptional, and, acting on my instructions, I authorized Mr. Booth to charge 40 Rs. per month to the Mission as rent, congratulating myself that the Mission had saved considerably, as he might have been obliged to hire a bungalow for not less than six months at a total rent of 500 Rupees, but since the Committee now express a wish to save this expense, I have intimated their wish to him and asked him to communicate with you direct on the subject.

"I appreciate the expression of your good wishes, and remain,

"Affectionately yours in Jesus,

"S. HUTCHINSON."

(The PRESIDENT here remarked that these two interferences were made on the score of retrenchment! Was that the way to treat a man with whom we had fully discussed the conditions of the Mission on his return home, and who had been sent thousands of miles away to remedy its defects?)

The instructions conveyed by Corresponding Secretary concerning chapel building, his remarks on incorrect report of the Soho meeting in the "Olive Branch," also the trouble Gurubatham (agent pastor) is causing, Mr. Hutchinson thus refers to in letters to Mr. Briscoe while at Bangalore:—

"6th May, 1896.

"I am sorry to say that I am somewhat at a loss to understand this instruction. No doubt you are aware that there is a mud chapel at this place—a large one as these chapels go, and amply sufficient for present requirements; all it needs is re-thatching and whitewashing. Do the Committee wish this pulled down? And if so, a *mud* or a *stone* one erected in its place? With all deference, it seems to me that this would be pure waste of money.

"But there are two other reasons against doing this; one is that the urgency of the work to be done at Koilpati necessitates my postponing the question of village chapels for the present, as stated in my Report. The other is, the state of affairs at Ilavarasanenthal between our people, and the C. M. S. members is far from satisfactory. I enquired into one row last year, and now there is another. Pending the present enquiry I have suspended Gurubatham, as I told him last time I should do. In these enquiries it is extremely difficult to get at the truth; but the difficulty may be greatly increased if this new building is insisted on, for it would give Gurubatham a certain kind of moral support, which he would not be slow to take advantage of."

"With all affectionate respect for yourself and dear brother Marsh, I think you would hardly regard the inaccuracy as 'exceedingly slight' if you knew how much this matter (coupled with the publication of the agents' letters, &c.), has disheartened and discouraged me—more so, indeed, than all the difficulties and discomforts of last year. I *knew* what I said; and the difference of 'tense' makes all the difference in the world. It is just the difference between fact and fiction. The Mission is in an *utterly unsound* condition, for it lacks the first and most essential element of soundness, namely, spiritual life. Can it, then, be a trifling matter that I am made to speak as if it were exactly the opposite?

"You have not done me the favour to refer to the letter of correction which I asked you to oblige me by inserting. I earnestly appeal to you and to the Committee to do me the justice of inserting it, and not to leave me any longer in ignorance and suspense. Without this published correction, the publication of the agents' letters, &c., dovetails with my supposed belief in the soundness of the Mission. For my own part I regard the letters as worse than worthless, my reason being that which I laboured to make clear in myReport, namely, that the agents give no true evidence of spiritual life. But if you and the Committee could be here for *six months* you would understand better than I can tell you.

"With sincere regards, I remain,

"Affectionately yours in Jesus,

"S. HUTCHINSON."

In another letter, dated May 6, 1896, Mr. Hutchinson says:—

"Immediately on arriving here I arranged with Mr. Pearson to go together to the Tinnevelly to make preliminary arrangements for the buildings to be erected there" (see plan of operations above); "but health (which for some time after getting here was indifferent), and the warnings of experienced residents (including Mr. Pearson) induced me to abandon this till after the hot weather, towards the end of June.

"I am, therefore, spending an hour or two a day in Tamil with Muthuswamy Pillai. . . . The heat here is very trying, and is only a few degrees less than that of the Tinnevelly, according to the newspapers. . . . If you could keep me informed of the doings of the Committee I should feel more in touch with the business of the Mission. I mentioned this to Mr. Box two days before leaving England.

"Believe me, sincerely yours,

"S. HUTCHINSON."

At this period a letter, dated 18th May, 1897, reached us from Pastor S. Gray, a member of our Committee, and our late Commissioner to India, in which he forwarded a letter he had received from Gurubatham, who with Swamadas, both of them our agents, are supported at Mr. Gray's recommendation by the Church at Ebenezer Chapel, Brighton. This letter and others that followed contained complaints against our Superintendent. The following was the reply of the Committee sent through the President:—

"Strict Baptist Mission, June 11th, 1896.

"Mr. S. Gray, Brighton.

"My dear brother in Christ,—Your correspondence on the action taken by our worthy Superintendent, Mr. S. Hutchinson, also the letters of the Pastor Gurubatham, likewise the letter of brother S. Hutchinson to yourself, relating to Gurubatham's son, were all laid before our Committee at its last meeting and fully discussed.

"With yourself, we all realize that the situation is a most grave one; our cares respecting our Mission are growing weighty, and our anxieties are proportionately great.

"Our estimate of the excellent service you rendered our cause in executing our commission when you visited our stations and agents, *abides with us;* hence we are much concerned that a difference of opinion between Mr. S. Hutchinson and yourself respecting some of our agents and the members of the Churches should have developed in a correspondence with you by some of these agents, and that their letters should contain reflections on the conduct of affairs by our worthy and trusted Superintendent, of whose integrity of purpose and godly discretion we entertain the highest opinion possible.

"At the desire of the brethren on Committee, I convey to you the conclusion unanimously arrived at after a long and exhaustive consideration of the matters to which your letters refer.

"We consider brother S. Hutchinson's letter to yourself of 12th May, 1896, is a substantial proof of his purpose to discharge his duties with affectionate candour and conscientious impartiality, and that in every action he takes we may rely upon him to do the very best he can for the spiritual welfare of the mission agents and congregations.

"We believe that when he has quite recovered from the condition of ill health under which he has been suffering for some time since his arrival, and which compelled him to abandon for a time his arrangements with Mr. Pearson to go together to Tinnevelly for the purpose of adopting measures for building there, and which condition induced him, by the advice of Mr. Pearson, and the warnings of experienced residents, to go at once to Bangalore until the end of June (hence the erroneous surmise by the natives, the writers of the letters you received, that 'Mr. S. Hutchinson is indifferent to their troubles, and is negligent') —that upon his recovery, for which we earnestly pray, he will faithfully carry out his instructions to the satisfaction of all at home concerned in the Mission, and with the desire to do justice to each pastor and Church and congregation comprising it. Also with a due regard to the *present necessities* of each case as to the erection or (instead) the substantial repair of chapels and buildings.

"It is further the strong conviction of the Committee that brother Hutchinson, as our appointed Superintendent of the Mission, is entitled to our loyal and most hearty support in the very arduous, anxious, and responsible task he has undertaken at *our desire*, and we believe also by the will of the Lord whom we love and serve. Also the Committee considers—and dear brother, we entertain a strong hope of your

acquiescence in this—that it would be unfair to our brother Hutchinson, until he is in sufficient health to thoroughly enquire into the sad disturbances which have occurred at one of the stations—that any one of our agents or members of the congregations should be encouraged under any circumstances to transmit complaints or charges with regard to our Superintendent's management of the affairs of the Mission, and we feel *that now* it is ours, in a devout and prayerful dependence upon the guidance sought of the Lord, and His blessing, to patiently await the issue of our trusted brother's anxious labours, and his report thereon, and in the meantime to continue to him our sympathetic and loving encouragement and support. . . . Believe me, with sincere sympathy and fraternally affectionate esteem and regard,

"Yours in Jesus our Lord,

"JOHN BOX, *President.*"

(The PRESIDENT said the meaning of the Committee in that letter was simply that as letters should have been sent from the agents that were dissatisfied through the Superintendent, it would have been inconsistent on the part of the Committee to receive communications through any other channel. That was the third hindrance, the third heartbreaking which Mr. Hutchinson had when he returned to carry out our instructions.)

During the month of May, while Mr. Hutchinson was at Bangalore, he was busily engaged in preparing new rules and two catechisms.

On the 21st May he received a telegram from Mr. Noble reporting, "Eighteen houses belonging to our members in Ilavarsananthal had been burnt last night," and on the 23rd Mr. Noble enclosed to him letters as to the fire, "which our people alleged had been caused by the C.M.S. members." On the 15th July Messrs. Hutchinson and Booth "visited the Church Mission Mud Church, which had been burnt, and the burnt houses of our members, *i.e.*, the thatch burnt off." These were eleven in number. It was arranged to investigate this matter on the 16th July. Gurubatham, during a long conversation, stated to Mr. Hutchinson that the Strict Baptist Mission witnesses (for whom Mr. H. had waited a long time) "would not be examined if I also examined the C.M.S. members." The C.M.S. members were examined at very great length, and subsequently the S.B.M. witnesses consented and were patiently heard. It was apparent that the whole affair was a feud between the Missions. The quarrel was to have been carried before the village Munsiff. Mr. Hutchinson addressed them all and the crowd outside, pointing out that such strife before the heathen was utterly unchristian, and reprehending the sad conditions under which they lived. His gracious counsel was accepted by the C.M.S. Pastors, who said that they had not appeared to the summons of the village Munsiff in the Sankaranainavevil Court, and wanted our people not to appear, and then he persuaded Gurubatham, who in the end promised he would induce the S.B.M. members to refrain, and gave his word to Mr. Hutchinson that the incident should thus be closed. Subsequently, however, Gurubatham broke this assurance and carried the matter before the Munsiff. Mr. Hutchinson reported:—

"On July 24th Gurubatham, in response to my wish conveyed by writing yesterday, came before ten. I had a long interview with him, in which I questioned him as to the case not having been dropped (by the non-appearance of the Strict Baptist witnesses) in the Sankaranainavevil Court, as he had promised me. His answers were very unsatisfactory. The case having been now adjourned to the 30th, I told him he must bring a certificate from the C.M.S. pastor at Sankaranainavevil that the case had been withdrawn, or I would not pay him on the 31st, otherwise I would pay him the stipend for April (in addition to that for July) since nothing had been *proved* against him, but that nevertheless I was much dissatisfied both with his conduct and with the whole condition of affairs. He is to allow the C.M.S. members and Bandies to go through the disputed street; he is to be responsible for the conduct of the congregation, and to use his influence to prevent interference of any kind with Church Missionary Society."

Reporting to Committee on the 31st July, Mr. Hutchinson says:— ". . . I then paid the agents (excepting Gurubatham, because he had not brought the letter referred to on Friday, 24th inst.)."

In his Report of the 26th May, Mr. Hutchinson refers to a letter from our Corresponding Secretary, and says of it that "taken in common with the previous correspondence, I can only regard it as indicating a withdrawal of the Committee's confidence." On the next day his entry reads:—"The withdrawal of the Committee's confidence takes the heart out of work."

The following letter is important:—

"Koilpati, Tinnevelly District, S. India.
"1st July, 1896.

"To the President, Vice-President, and Committee of the Strict Baptist Mission.

"DEAR BRETHREN,—Allow me to revert once more—and *finally*—to the subject of the Soho Meeting Report. On the 23rd of March I wrote a short letter of correction, and asked as a favour that it might appear in the 'Olive Branch.' No notice was taken of this, and I then appealed in my letter of 6th May for at least an answer, Yes or No; but this morning on receiving Mr. Briscoe's letter of the 12th June I was considerably disappointed to find that no reference was made to my appeal. I am, therefore, left to infer that you refuse my request.

"I will not trouble you any further about my personal feelings in the matter, but I do venture to address you upon the policy which you seem now to have definitely adopted, viz., suppression of the truth concerning the Mission. Notwithstanding the Report which was made to you in January last, subscribers are being led to infer that the Mission, although not all that it might be, is, nevertheless, in a very hopeful condition. This is morally *wrong*, and cannot secure our Master's blessing: it is also unfair to subscribers, who are entitled to know everything. Even on the inferior ground of policy, it is a

mistake to withhold the truth—a mistake which must ultimately alienate subscribers and prove financially disastrous to the Mission.

"If this policy is persisted in, the one possibly redeeming feature of the Mission will be lost. The Mission out here being absolutely rotten, there is all the more need for truth and sincerity at home.

"I fully recognise the need of prudence in publishing the truth, but at any cost the truth ought to be published, or we shall be unworthy of our trust. It would be better even to sacrifice prudence to truth, rather than truth to prudence. I need not remind you that the only true policy is, 'Trust in God and do the right;' and if this policy be adopted we may look for the guidance and blessing of our Heavenly Father, and for the real confidence and support of subscribers.

"Brethren, forgive me if I have spoken without warrant or in a wrong spirit. The only apology I can offer is my conviction that a very grave crisis has been reached, and that the future of the Mission depends, humanly speaking, upon your adoption of an out and out policy of truth at home, as well as the policy of purgation you have already adopted here.

"I remain, dear Brethren,

"Faithfully yours in the Master's service,

"S. HUTCHINSON."

(The PRESIDENT observed that his name had been often mentioned in this correspondence, and he felt very sore about it. This work was put into his hand, but without any right. Urged by the Committee he undertook it. The Corresponding Secretary's communications were, in some respects, unsuitable to one who was sent to act as Superintendent, and therefore he (the Chairman) had to write the two letters entrusted to him. He had to tell Mr. Hutchinson candidly that he had judged the Committee wrongly. It must be remembered that at that time he (the President) had never seen the letter from Mr. Hutchinson to the editor of the *Olive Branch*. The long suppression of his just request, by the Secretary, furnished ground for Mr. Hutchinson's mistaken supposition that the Committee had adopted a policy of concealment.)

THE NEW RULES.

In Mr. Hutchinson's letter to the Corresponding Secretary, dated the 8th July, 1896, he says: "As the New Rules which I have prepared in pursuance of the Committee's instructions were read to the agents (in Tamil) at the pay-meeting yesterday, perhaps the Committee would like to have an extract from my diary rather than wait till my monthly report for July reaches them. I send it now because also I think it not improbable that communications may reach the Committee from 'the Pastors' themselves on the subject."

Extract, 7th July, 1896:—"Attended agents' pay-meeting about half-past twelve. After singing a lyric Mr. Booth prayed, and Stephen (preacher at Vagikullam) read 1 Cor. iii. in Tamil and I addressed the agents on part of the 13th verse, 'The fire shall try

every man's work of what sort it is.' The new Rules were then read in Tamil, and after explaining that the Rule as to dropping the office and title of Pastor in the Mission was a first step towards putting Native Churches on the same footing as New Testament Churches in England, *i.e.*, independent and free from foreign pay and interference, I offered to make any explanation of the other rules they might wish. No question was asked, and I thereupon requested those who were willing to sign the Rules to intimate their willingness by standing up. All stood up but the four 'Pastors,' Gurubatham, Murryan, Suvesashumuthu, and Swamithas. The others then signed, and the meeting was adjourned for an hour. At three o'clock the agents re-assembled, and I then asked the four 'Pastors' in turn why they did not sign. They said on account of the rule as to the title of Pastor. I asked if they wanted any explanation, but they said, No. I told them that there was no compulsion, and that I did not wish to persuade them to sign; that I would give them a fortnight to decide, and should then communicate their decision to the Committee. . . . After the meeting was over Swamithas, without any persuasion, signed the Rules in my room and agreed to resign the office and title of Pastor, but asked that if the others were allowed to retain it he might resume it."

In another letter, dated August 8th, 1896, Mr. Hutchinson says: "I am astonished to learn that you wish me to send Reports of the Stations, *based on the reports of the agents*, knowing that I do not believe in them as true Christian evangelists (excepting Paul Williams, and possibly, Abel Michael)." . . . "I am taking steps to find out *gradually* what the Reports *are* worth, but in my opinion the Mission ought not to publish Reports or extracts from them unless there is every reason to believe them to be fully trustworthy. If, in spite of this expression, you do so, I must ask that my name be not associated with the Reports."

In the same letter he demurs to the tone of the Corresponding Secretary. He writes:—"My Monthly Reports are before you, and reveal all that I did or did not do. May I ask therefore what is the object of these questions? And did the Committee direct you to put them to me? Coming as they do after Gurubatham's charge of negligence against me, the questions argue considerable distrust, and your persistent silence to all my explanations and appeals confirms my impression."

In the same letter, referring to matter for the forthcoming Annual Report in October, 1896, he says:—"I am starting to-morrow with Mr. Booth on tour through the Stations. . . . If anything encouraging comes to my notice, I shall be only too glad to let you know it, but at present the whole situation is as discouraging as it can well be." Referring to the resignation of one of the agents, he wrote on the 31st August, 1896:—"*I do not propose to replace him or any other teacher, unless I can get a genuine Christian. I take it for granted that the Committee agree in this policy, and would rather drop schools than appoint nominal Christians.*"

The unhappy tone of the letters from home is indicated by their invidious use of terms, one of these letters even intimating that Mr.

Hutchinson's jealousy for the cause of God and the purity of His work was a "crusade" against the pastoral office. In Mr. Hutchinson's letter, dated 14th September, 1896, he writes:—"My 'crusade' is certainly against the men as pastors and Christian teachers, but certainly not against the office of pastor. It is because I hold the sacred office of pastor very dear, that I seek to exclude from it men who are unfit to hold it. The Rule I made on the Committee's Instructions was framed to effect that object, but I had no intention of abolishing the office. If a worthy man could be found who, after being freely chosen by a native Church, was supported by that Church, *as far as its means would allow*, the Mission could supplement the amount, and the proper relations between Church and pastor would be preserved; while at the same time the Church, if it was a true Church, would be all the better for feeling the responsibility of maintaining the pastor. But, alas! where are the Churches? Spiritual life is essential to Church life. I have already explained in a previous letter that I cannot consistently observe the Lord's Supper with men and women whom I believe to be unfit, however much I may pity their condition." In the same letter he says:—"The schools at Parsewalkam, St. Thomas Mount, and Poonamallee, are little, if any better, as regards Christian instruction, than those in the Tinnevelly." After referring to the admission of this fact made by Abel Michael and by Jacob John, and to the excuses made by them, he says: "I suspect . . . the radical defect is a want of love for the truth."

In his letter of the 14th October, he writes: "My dear brotber, I have received your two letters, of the 22nd August and 10th September. How much pain their injustice has caused me it is not worth while to dwell upon. One is our Master, even Christ, and I commit that to Him." He then endeavours to win the Secretary to a better mood by freely taking back any expressions of his own that, by any distortion, could be interpreted to give offence; but insists that his reports of fact in regard to the Mission should be accepted. Reverting again to the Rules, he writes:—"I had the Committee's full authority for drawing and printing Rules, but as soon as you asked for the original English I sent it to you; for this alone I am responsible, and not for the translation which has been made from Tamil into English. I should have been happy to give the Committee my reasons for any or all of the Rules if I had been asked, or to have re-considered any. Under the circumstances I do not think they were too stringent."

The refusal of the three "Pastors" to sign the rules brought matters to a crisis, the gravity of which was seriously felt by our Superintendent, who immediately frankly laid the situation before the Committee, requesting the formal authorization from head-quarters of the necessary dismissal of these Agents. In his Report Sheets for July, entry Tuesday, 21st, Mr. Hutchinson writes:—"Letters have now been received from Savesashmuthu, Murryan, and Gurubatham, declining to resign the title of Pastor. . . . Drafting letter to the Committee . . . acquainting them with the decision of the 'Pastors,' and asking that instructions might be wired in reply." He intimated that their dismissal would probably involve the loss of the three largest

congregations. The Committee discussed the question and resolved to telegraph to our Superintendent that he should follow *his own judgment* in the matter. This telegram the Secretaries refused to send, and in commenting at a later date on the information that such decision had been reached by the Committee, Mr. Hutchinson says :—"Your Resolution seeks to thrust the responsibility of dismissing the three 'Pastors' upon me while withholding all authority." The Committee, however, felt that they had not fully adequate data for exhaustive and independent judgment, but that they might, with the measure of knowledge they possessed, unhesitatingly trust their Superintendent.

The next important event was the resignation of Mr. Hutchinson,* followed by that of Mr. E. A. Booth.

The following letters were received :—"Koilpati, 10th Nov., 1896. —To the Committee, Strict Baptist Mission.—Dear Brethren,—Various instructions which you have sent me during the last eight months have made my position as manager of this Mission very difficult, but so long as those instructions did not demand the surrender of principle or weaken my hands too much I determined to go on and do the best I could.

"When, however, I told you (in my letter of the 25th July) that as a matter of New Testament principle, I could no longer superintend Savesashmuthu, Murryan, and Gurubatham as *Pastors*, your telegraphic reply was merely 'Wait.' I did wait until I received the letter of the 10th September, which showed me that my objection was ignored, and that I was required to wait indefinitely. I then wired that I could not do so. However, as your telegram in reply indicated that some further explanation would be forthcoming, I again decided to wait. The expected letter came this morning, dated 20th October, but taken in conjunction with previous letters it only serves to make the following points clear :

"1. You decline to dismiss the three men who refuse to resign the office of Pastor.

"2. My rules are condemned and are being revised without reference to me, and my authority as Superintendent of the Mission is thus generally negatived.

"3. In particular, my authority is set aside in regard to the disgraceful state of affairs at Illavarsananthel, and Gurubatham is thus rendered practically independent of me.

"Explanations, earnest remonstrances, and brotherly appeals, have all proved useless during the last eight months, and the time has come to desist from these. Only one course is now open to me, and I have no option but to resign my position. This I do on the following general grounds :

* Since the preparation of this Report a letter has been received from Mr. Hutchinson, dated 21st Oct., 1897, in which, referring to the Circular issued in May, he writes:—"Paragraph 11 is so worded as entirely *to conceal the real issues which led to my resignation. . . . I resigned because the Committee tried to override my conscience*, particularly in regard to retaining the 'Pastors' *as Pastors*."

"1. You have endeavoured to override both my conscience and my judgment and to render me a mere machine instead of a trusted and responsible manager.

"2. You have practically withdrawn my authority and made me helpless in the face of the difficulties you sent me to overcome.

"You will be good enough to accept this letter as three months' notice to leave the Mission, dating from 1st December next and ending 28th February, 1897. If you can relieve me earlier I shall be very glad.

"I beg to enter my formal protest against the Annual Report just issued, and against the paragraph in the August number of the *Olive Branch* replying to 'A Friend.'

"I abide by the position taken up in my letters during the last eight months, and in particular as regards the publication of the truth at home.

"Faithfully yours in the Master's service,

"S. HUTCHINSON."

"Koilpati, Nov. 11th, 1896.—To the Committee of the Strict Baptist Mission.—Dear Brethren,—I have watched with growing concern and regret the policy which you have thought best to pursue in connexion with our Mission both at home and here in India. I find myself utterly at variance with your practice of keeping subscribers in ignorance as to the true state of the Mission.

"I believe that the office of Pastor as sustained by three of our Agents here is unscriptural.

"With the general policy as to the government of the Mission I cannot agree. I have refrained from writing until now, because I have been hoping that the explanations, appeals and statements, which I know have reached you would have the effect of altogether altering that policy; but I cannot hope so any longer.

"As my remaining in the Mission would involve either an approval of its policy, which is not the case; or a setting aside of conscience, which I cannot do, my only course is to sever the connexion which exists between us. I ask you, therefore, to accept this as a letter of resignation.

"I am under the impression that three months' notice is due to you, and I shall be glad for that to run from December 1st, 1896, to February 28th, 1897.

"Believe me, dear Brethren,

"Yours very sincerely,

"ERNEST A. BOOTH."

Section IV.—Action taken in regard to the re-engagement of both our brethren for the establishment of a purely Gospel Mission in India; and testimony confirming the faithful report of our Superintendent.

Following these resignations the Committee felt the gravity of the situation more than ever, and the sorrow, the trouble and responsibility of it.

They had then to consider whether they should take their hands

from the plough or should there be continuity. The Committee strongly felt, and now still more strongly feel, that there should be CONTINUITY. The Committee felt and still feel that God gave them their two men, and that God had called them to their work, and they dare not go counter to God's own statement, namely: "THE GIFTS AND CALLING OF GOD ARE WITHOUT REPENTANCE." It became a matter of conscience with the Committee to look matters in the face, and to refuse to be turned aside from present duty.

In consonance with such judgment, the Committee passed the following resolution, at a very large meeting of members :—"That the Committee learn of Brother Hutchinson's and Brother Booth's resignations with distress, and record their affectionate confidence in both of them, and earnestly trust that they will withdraw their resignations. Relying on their Christian character and conscientiousness and being unable to judge perfectly of the facts in regard to the agents who declined to sign the rules prepared by Brother Hutchinson, they leave this matter in his hands."

Correspondence with the two brethren ensued, and wishing them to be quite frank, the Committee received from them all the conditions on which they based any resumption of services in the Mission. The Committee, feeling that the unrepenting call of God must be the basis of the whole matter, have agreed to their re-engagement on similar financial conditions to those originally settled; and a circular dated September, 1897, has been issued in which the Committee's hopes for the future are declared.

Prior to the resignations, and while still hoping to re-organize the Mission, and with a view to this, Mr. Hutchinson, with Mr. Booth, took a tour through the Tinnevelly. In the various stations he again made careful examination, and in every place in succession was compelled to write "unsatisfactory." At Umathavarpati they examined a few "candidates," but "they were unsatisfactory." At Karisalpati, Preacher Aralappan proposed 35 candidates, from the age of ONE YEAR (!) and upwards. Mr. Hutchinson "questioned Swamithas about the 40 candidates who, as I had heard, he told Mr. Gray were waiting for Baptism. The number was composed partly of the above 35. I remonstrated with Swamithas about this—his excuse was that he trusted to Aralappan, and that it was his foolishness to have written as he did to Mr. Gray." At Swangapati they inquired into a dispute between our members and the Roman Catholics about the land and chapel said to have been given to us but held by the Catholics. Our members wanted to fight or go to law. Both courses were, of course, strictly forbidden by Mr. Hutchinson in a long interview, in which Murryan denied having asked Mr. Booth to allow him to fight. Other missionaries, he alleged, went to law; "and did it not say in Scripture, Here are two swords?"

They went through other stations, and at Suvangudi "Suvesash-umuthoo said he had some candidates for Baptism. These Mr. B. examined—five—who were unsatisfactory. . . . They said Suvesash-umuthoo had taught them it would remove their sins and obtain heaven. In station after station similar testimony was borne.

Candidates desired Baptism as that which would *take them to God.* Preacher Abraham thought he had been *regenerated through Baptism* and said he had been taught this by Suvesashumuthoo, Murryan, and Mr. Doll senior."

On reaching another station, "Peter (who built the chapel) almost at once asked for the administration of the Lord's Supper . . . he wanted it because he thought it necessary to salvation." He said this had been taught him by "John Aralappan, Mr. Doll and his son.' "He said he commits no sin;" John's words "he did not believe," and "was inclined to be abusive. His ignorance and self-confidence are astounding." The children in the school at a further station said that Teacher Simon taught them that people were baptized "to become the children of God." One of them "said that the 'Living Water' was Baptism." Preacher Yesavadian, Gurubatham's son, said "they were baptized to be saved." Gurubatham was reported at this station to have also taught this doctrine.

Agents were found not to visit their stations even for long periods, to neglect the people and to devote themselves to agriculture, &c.

The 35th Annual Report, published in November, 1896, compiled by our late Secretary, omits such details, and now that the Committee are able to compare the original day by day records of our faithful brethren, they most fully agree with all Mr. Hutchinson has written about the glaring unfaithfulness of the Annual Report.

These details exclude the possibility of any other decision than that reached by the Committee, both as to Men and Stations.

The records of the abundant labours of both our brethen wherever they went, in preachings, reasonings out of the Scriptures, and distribution of the truth, demonstrate the remarkable fitness of both of them for the special work of missionaries in India. At various places they found sad results of disputes caused by Gurubatham, Murryan, and Swamithas, and by their threats.

While at Bangalore, awaiting the arrival of the Secretary's letter, containing the long-looked-for decision of the Committee upon the dismissal of the three Pastors, Mr. Hutchinson was still contemplating further prosecution of the work the Committee had instructed him to accomplish at Koilpati Station of our Mission. He thus wrote to the President in a letter dated October 28th, 1896:—

"I will say nothing in this letter about Mission affairs, as I am awaiting the official letter which will explain Mr. Briscoe's telegram in answer to mine, and which I suppose will reach me in the course of November.

"My wife and I are leaving Bangalore for Koilpati next Monday night. She is very anxious to see the place and to live there for awhile if possible. I say 'if possible,' because the arrangement of the two rooms (built for Mr. Booth and me), &c., is unsuitable, except for a couple of men, or a man and his wife. However, she is determined to make the best of it, and if it is at all practicable we shall be there for the next month or two.

"I remain, sincerely yours in Christ,

"S. HUTCHINSON."

Scrutiny of the very lucid and minute reports of Mr. Hutchinson and the narratives of facts in them sadly demonstrate that most careful and strictly executed rules were absolutely essential if there was to be any hope whatever of even a gradual purgation. The rules prepared, and which were viewed with aversion by several Members of the Committee, were nevertheless firmly supported by others. The Committee find from these records not only how necessary they were, but with what wisdom they were drafted; and Members who disapproved of them have since changed their opinions.

Had the Committee supported Mr. Hutchinson fully, the enormously difficult task of the purgation of the Mission would have been perseveringly carried forward, according to the instructions. The correspondence, at length in the hands of the Committee, abundantly demonstrates this. In illustration, the closing words of his letter dated July 1st, 1896, on page 20 may be referred to.

Mr. Hutchinson not only earnestly endeavoured to induce the Corresponding Secretary to make known the truth in the *Olive Branch*, &c., but strove to win him to a more reasonable view both of the Mission itself and of the conduct of its Superintendent. In a letter dated 10th November, 1896, he wrote:—"I would willingly have listened to advice which was based upon knowledge of facts and fair deductions. But admitting that I do not fully understand these people and their ways (as you have more than once told me), how stands the case with you?"

In regard to the closing of the Stations there were various considerations that weighed with the Committee, the chief of which was that the judgments of the Brethren in India were informed judgments; and secondly that the judgments they had formed were formed after intimate knowledge of the details in India, and had been markedly and wonderfully confirmed from other sources, independently and apart from their knowledge of any communications having reached the Committee.

Mr. Ernest A. Booth fully shared the judgment of Mr. Hutchinson. His is quite an independent mind, and he has closely investigated for himself. A few passages from his letters will indicate this.

Respecting Swamidas, Gurubatham, Suvasashumuthoo and Murryan, he says, "I cannot help thinking Mr. Gray is sadly mistaken." "I have met 'honest souls' here, Members of our Churches, who openly confess they know nothing of Christ Jesus." Writing August, 1896, he said:—"This completed our tour. We saw plenty of evidences of wrong and insufficient teaching on the part of our Agents. The doctrine of Baptismal Regeneration is, as a rule, held and, therefore, must have been taught." January, 1897, he writes:—"I have no proof, no evidence, no reason to believe, nothing to make me believe that the Agents are true Christians. Of two or three I am hoping the best. Of the rest I can say nothing, or worse than nothing. Can it be right, working with such men, who know not the power of the Gospel in themselves? We are not ignorant of their unfitness for the work, not ignorant of the wrong of their occupying the places they do." February, 1897, he writes:—"I have had confirmation (proof is impossible) of

some particulars concerning the moral characters of our Agents which are simply disgusting, and, apart from everything else, would make it impossible for me to continue to work with them. If I believe in what I have heard from various sources about our Agents here, AND I DO, then it is both wrong and *impossible* to stay in connexion with them." In March, he wrote:—"We know a great number of them to be simply rascals."

Mr. Booth wrote under date, January 17th, 1897, "The only way of salvation for the S.B.M. is a *new start*. The S.B.M. is past improvement It wants life; new life; old things *must* pass away and all things must become new. The Agents are unfit for their office. . . . I do not want to come home. I want to live in India, I want to work in India. I am willing to die in India. If God says, 'Come home,' I *will* come; but I confess I hope He will not, and yet again I want to do just as He wills and have no will of my own." In His "*jottings*" under date August 19th, Mr. Booth says:—"Money subscribed in England for the purpose of supporting Agents to proclaim the Gospel is being paid to men who are unfit for the office they hold, and who in addition disseminate erroneous doctrines."

Mr. James Mote, our Honorary Solicitor, has visited India, and has had special opportunities of observation. He has also conferred with Missionaries and other Christians there. He fully confirms Mr. Hutchinson. Remarkable confirmation has also reached the Committee from Miss Butcher, late of Chesham, now practising as Doctor of Medicine in a large district of Northern India.

RE-ENGAGEMENT.

In the correspondence on the question, first of the Committee's desire that Mr. Hutchinson and Mr. Booth should withdraw their resignations, which both refused to do; and then the request that they should consent to resume their relations with us, the same fidelity and honourable candour are most marked. Both of them felt that the desire of the Committee did not necessarily imply a reversal of former judgments; approval of the course taken by themselves; or a real and fully united confidence in their wisdom or fitness for this great work. Mr. Hutchinson, in his letter of January 2nd, 1897, replying to Mr. Briscoe wrote:—"To unconditionally withdraw my resignation, as you ask, on the terms of such a letter, would be tacitly to admit the truth of . . . unfounded charges; to surrender all that I have been contending for during the last ten months; and to bind myself to do your bidding like a slave without a conscience or judgment: I have indeed fallen low in your estimation if you can suppose me capable of submitting to such terms as these.

"I charge you as a body with the entire responsibility of my resignation. I had not reached India before you began altering my instructions and taking away the power you had invested me with.

"This trifling you have continued ever since; and instead of 'holding the rope' as you promised and giving me your whole-hearted support, you have been a constant worry and hindrance to the work I was sent to do.

"And why? Because I have endeavoured to be faithful to my Master, to my conscience *and to you*. You may not be aware that I have had it in my power all along to secure the greatest satisfaction and applause from you and your supporters. I could have baptized some hundreds of people and engaged as many Agents as I pleased, and could easily have represented this 'Mission' as being wonderfully favoured with the Lord's blessing. Added to this, I know exactly the sort of report, phaseology which would have delighted your ears. But if I had done all this, I could not have looked up with a clear eye and unwavering faith to my Master, and should have looked forward to giving an account of my stewardship at last with dread.

"But I anticipate that some of you will discount all this and say that I am mistaken in my estimate of the Mission, or am 'pessimistic' or 'excessively conscientious,' whatever the latter phrase may mean. Very good! You are entitled to think so if you will; but, if you do, your duty is to put some one more fit in my place and not make me betray my conscience. Some of you have not hesitated to attack an absent brother with bitter animus. I am quite prepared to defend myself, if God should ever give me the opportunity. If He should not, it will be unnecessary, for He Himself is my defence. But others of you have believed in me through evil report and good report, and have not been afraid or ashamed to stand by your absent brother through thick and thin. To each of you, brethren beloved, I offer my heart's best thanks and those of my wife.

"I remain, dear Brethren,

"Yours faithfully,

"S. HUTCHINSON."

Writing a month later (February 2nd), he says, "I am glad to have the Committee's assurance that 'their thoughts have not been accurately reflected in their letters to me.' This, however, does not affect the issue between us. The Committee's own policy as revealed in their resolutions is the sole ground of my resignation, and not the tone of the correspondence.

"Their present resolution, 'to give me a free hand,' &c., &c., appears on the surface to be satisfactory. But inasmuch as they have carefully abstained from committing themselves to any approval of my policy, and do not concede me even one of the things I have contended for during the last ten months, it is in reality, quite inadequate.

"Following as it does adverse resolutions and repeated expressions of disagreement with me in my estimate of the Agents and Members (see the Annual Report in the *Olive Branch* for December), this resolution by its omissions clearly shows that the Committee do not believe the Mission to be as bad as I have represented it, and, therefore, do not endorse my policy, even though, in order to evade a difficulty they are willing now to give me a free hand. It is equivalent to saying, 'Though we do not agree with you, you may take your own course, but you must also bear all the responsibility.' This I must decline to do.

"If the Committee thought my opinion wrong or too gloomy, they

might have told me so when I was at home; and I should have severed my connexion with the Mission then. But I believed that they *fully* adopted my opinion, and were prepared unreservedly to share with me the responsibility of the work of purging the Mission, or I should have refused to return to India.

"So far from being able to take a more hopeful view of the Mission than in 1895, closer acquaintance with these Agents is showing me that they are worse than I thought them; and the fact stares me in the face that this Mission by means of its Agents is misleading hundreds of poor ignorant people in the Tinnevelly, by teaching them to trust in Baptism and a profession of Christianity for salvation. This being so, I fail to see any ground for expecting Divine blessing, although I know that God can use any means He chooses. Equally I fail to see that it can be morally right to take the money of subscribers while they are kept in ignorance of these serious facts.

"I now realize that it was wrong for me to suggest that the Mission be 'maintained as it exists' and 'gradually purged.' It was at the Committee's request that I made my suggestions; and I suggested *that* course because I saw the serious dilemma they were in, having regard to their Stewardship of the Gospel on the one hand and their moral responsibility as regards the Agents, as their employès on the other, and could see no other way of dealing with it. Moreover, that course was suggested only on the implicit understanding that I should be allowed to treat the Members only as congregations needing evangelization, and not as Churches. At the same time I regarded it only as a *tentative expedient*, as the first few paragraphs of the 'Scheme' will show.

"It has, however, become clear to me since, that when I made my report to the Committee the only proper course was to lay the whole matter before God and seek His direction.

"Having failed after so many months to convince the Committee of the true character of the Mission *and to induce them to act accordingly*, I should be false to my Master and my conscience if I remained in the Mission, which I solemnly regard as utterly unworthy of the name.

"I, therefore, propose to announce my resignation to the Agents this week, telling them the Committee will arrange for their future payment; to pay the February Stipends before the end of the month; and to leave here, if God will, about the first week in March.

"If my Master opens the way I shall stay in India and preach to the heathen."

At this juncture the Committee telegraphed to the Superintendent to give two month's notice to all the Agents; pending subsequent further decision.

Hoping the Madras end of the Mission was sounder than the Tinnevelly, we secured the kind consent of Dr. Narayanswami, whom we highly esteem, to take temporary oversight. For this good Brother's very valuable service the Committee are most grateful. From him we learned that our hopes were not justified. The letters we received from Agents at this end of the Mission revealed a state of insubordination and other evils that fully convinced the Committee that this portion also must be abandoned.

At a Committee Meeting held on the 2nd April, 1897, letters from native Agents were read containing complaints against Mr. Hutchinson and Mr. Booth. These were so worded as to be self-confuting. At this meeting twenty-five Brethren attended. It was agreed by fifteen for and three against, "That we receive the four letters read by brother Gray, but that no action be taken on them." Of the seven who did not vote some were brethren whose irregular attendance debarred sufficient familiarity with events to induce them to do so. It was at this Meeting that it was determined to ask the assistance of Dr. Narayanaswamy.

A very large Meeting of Subscribers and Delegates was held on the 30th April, 1897, at Soho. With eight dissentients, including the opposing speakers, and a considerable number of neutrals, by a very large vote it was resolved:—"That this Meeting of Subscribers and Delegates of the Strict Baptist Mission, placing as it does, the utmost confidence in brethren Hutchinson and Booth, desires, that if they can adapt themselves to any new sphere of Mission work in such place or places as the Lord may direct, that they be requested to do so, and that we leave them entirely free as to their mode of procedure, so that they may act conjointly or single handed as circumstances may render advisable; and that this Meeting pledges itself to render them all the co-operation, by prayer and substance, necessary to support them in such an undertaking. And, further, that relying as we do on their fidelity to the truth as it is in Jesus and their intregrity as Christian brethren, we leave them a free hand, untrammelled by codes of rules, except that they furnish us monthly with such information as may be calculated to interest us, and glorify our Lord Jesus Christ."

The crowded Meeting was requested to rise, and nearly the whole stood up. Brother W. S. Millwood conveyed a report to brother Hutchinson on the 13th day of May, in which he wrote:—"At the Meeting the statement of affairs was read. Then the motion founded upon it was brought on by brethren Belcher and Abbott. An amendment followed from brethren Reynolds and Gray, supported by brethren Wakelin and Briscoe. The motion was supported by brethren Colls, Millwood and Mitchell, and, of course, it represented the large majority of the Committee. The vital question insisted upon by the brethren who supported the motion was: whether the opinion of our brother who had only paid a flying visit to India, or the mature judgment of two brethren who had lived and moved among the Members for two years, having many opportunities of observing them, should be acted upon.

"The question, governing, as it does, every question between yourself and the Committee received a most unequivocal reply, and a final settlement.

"After several amendments and much discussion on side issues, the original motion was passed all but unanimously, there being but eight, including speakers, who voted against it.

"The Committee feel this has cleared the air and removed obstacles.

"One important change in the situation is this, that whereas the large majority made, again and again, important concessions to the

small minority, in order that they might avoid a breach in the Committee, such things will no longer either trouble yourself or the brethren who 'hold the rope.' " He added : " Temporizing concessions are no longer needed, nor are they possible after such a mandate from the Subscribers."

Some Committee-men who disapproved our course withdrew. Others, who during the previous months had opposed parts of the Scheme discussed with Mr. Hutchinson and decided upon by the Committee prior to his return to India, remained as Members. Such conditions made it evidently impossible for Mr. Hutchinson to consent to our request to renew his relations with us. At the Annual Meeting more of these brethren withdrew, and the present Committee-men are united in regard to the Subscribers' and Delegates' mandate and the judgment of the former majority.

Reverting again to the Soho Meeting on the 30th April, it appears necessary to correct a misunderstanding, probably partly due to the Editor's difficulty of hearing, that is conveyed in the Report in the *Olive Branch* of June, 1897, page 42. The Chairman, it is represented, " would not allow " the Corresponding Secretary " to proceed " with reference to the new Rules. The fact is that the Chairman disallowed an " *irrelevant* " reference. The Secretary then reminded the Chairman that he had said, " There is nothing that I wish to conceal," and asked : " How do you reconcile your present conduct with that statement ? " The report adds, " Mr. Box could not answer this." Mr. Box did answer this and made the matter as well as his consistency clear. He was heard in the body of the Meeting.

We purpose to continue the Mission and look to the Lord for guidance as to the path, the field, the men and the means. This is the position the Committee has deliberately taken up, and the only position they can honourably and Scripturally assume before the Lord. Doubtful conditions are behind. In front is a clear field. The blue is overhead and the men God gave in answer to prayer are still with us. Under such conditions we look to the future with the hope of such Missionary success and blessing as we were never justified in expecting in the days that are past.

The following is an extract from a letter sent to England from a lady with whom Mr. and Mrs. Hutchinson and Mr. Ernest A. Booth had been staying, and who lived some years in Koilpati. " We McNair's (it is a very large family) were losing faith in a good deal of Mission work in India. Ernest and Mr. H. have revived this faith, standing up for the right at all costs. I know just how matters stand, and am certain that all things are working together for good to them who love God."

It is not with the bitterness of controversy, but with the seriousness of sorrow that in reviewing the facts here presented to our supporters and friends we state our convictions :—

(1) That Mr. S. Hutchinson's and Mr. E. A. Booth's judgments were formed upon ascertained facts, careful observation, and godly determination ; (2) that Mr. Hutchinson reported to the Committee faithfully what he discovered as to the Scriptural knowledge of and doctrines

taught by the Agents, also the spiritual condition of the Church Members, the state of mind and heart of those presented as Candidates for Baptism, and the character of the work in the several Schools; (3) that the organization and work were unworthy of the designation of a Christian Mission; (4) that the impossibility of carrying on the work in the places occupied was self-evident and compelled us, with the utmost reluctance, to relinquish it; and (5) that we were no longer justified in spending the funds of the Mission upon its maintenance.

Our Superintendent was hampered in his devoted efforts to carry out his instructions to purge the Mission by the insufficient support of the Home Committee, occasioned by its vacillation in consequence of the strong opposition of a minority of its Members.

Mr. Hutchinson's tenderness of spirit in dealing with the sad circumstances he found has been abundantly demonstrated and is entirely consonant with his Christian character as so well known by more than a few of the Members of the Committee who have for many years sought the welfare and extension of the Mission. We fully rely on his testimony of its lamentable condition. WE REALIZE THAT HE AND MR. BOOTH ARE EACH OF THEM EMINENTLY SUITED FOR THE WORK WE HAVE REQUESTED THEM TO UNDERTAKE, AND WE CONFIDENTLY HOPE FOR THE CONTINUANCE OF THEIR EFFORTS.

THE ANNUAL MEETINGS

were held on Tuesday, October 26th, 1897, at SOHO CHAPEL, SHAFTESBURY AVENUE, LONDON.

THE ANNUAL SERMON

was preached in the Afternoon by MR. L. H. COLLS, of Tring, from 2 Thess. iii. 1. ". . . Brethren, pray for us, that the Word of the Lord may have free course, and be glorified, as it is with you."

The discourse was listened to by a good congregation with marked appreciation.

THE PUBLIC MEETING.

MR. JOHN BOX presided.

After singing, prayer, and the reading of Psa. lxvii.,

The PRESIDENT delivered a weighty and solemn address.

MR. J. H. LYNN read an abstract of the Report.

MR. HENRY CLARK presented the Financial Statement.

MR. W. ABBOTT, the Treasurer, was absent through illness. The President read a letter from him.

MR. R. E. SEARS proposed the dispatch of a telegram to the Treasurer in these words:—"Hearty and loving sympathy. May God speedily restore you. Grand Meeting."

MR. J. E. FLEGG seconded; and it was sent.

MR. J. JULL (Cambridge) moved the adoption of the Reports and the Election of Committee and Officers, with power to add to their number.

MR. R. B. BRETT seconded; and it was cordially carried.

MR. E. MARSH, MR. E. MITCHELL and MR. R. E. SEARS then addressed the Meeting.

MR. L. H. COLLS moved that "An expression of heartfelt sympathy with the brethren in India be sent them from this crowded and enthusiastic Meeting."

MR. W. S. MILLWOOD seconded, and it was carried by the congregation standing.

MR. P. REYNOLDS (who was very indistinctly heard at the platform and who spoke from the back of the Meeting), was understood to ask whether the Minute Book would not show that the reversal of instructions to Mr. Hutchinson was agreed to unanimously?

The PRESIDENT replied in the negative, and said, that on the word of one who had hurriedly passed over our field of labour in India, statements were made about the bullock question which interfered with the minds of Committee-men, some of whom thought money could be saved by doing as Mr. Gray advised. He asked if it was wise to set Mr. Gray's short visit against the experience of Messrs. Hutchinson and Booth?

MR. REYNOLDS expressed his belief that the Committee were unanimous in sending this reversal of instructions a week after Mr. Hutchinson's start for India.

The PRESIDENT maintained there was a neutral section of the Committee who refused to vote for such reversal. Further questions were not entertained, and the President expressed the hope that the friends would go home to ponder all they had heard, and that they would read the Report with patience and examine it in the light of God's truth.

The Meeting was concluded, after a vote of thanks to the Chairman, with prayer by the President of the Mission.

THE PRESIDENT'S ADDRESS.

The PRESIDENT said he trusted that all present were under the sacred influence of the thought that Mission work needs to be carried out in the spirit of the great Master. He executed His mission with holy fidelity. Woe to us that take the Master's work in hand and fail in fidelity. Christ's fidelity was that of one who had humbled Himself even to the death of the cross. Love was the amazing cause. The salvation of His people and their glorification was the great end. But He wrought in harmony with the Divine Law. Fidelity becomes us. We have a throne of grace to go to, to ask grace to be faithful to God's will and ways.

He claimed that the Committee earnestly desires to do those things that please God, while bitterly saddened with the consciousness of the necessity of recent action, taken however with a sense of righteousness and truth in God's sight and compelled for conscience sake and for God's sake. The Committee seek for light and help from heaven for our Missionaries, resolved to go on through evil and good report. He rejoiced to remember the day of dedication, and devotion, of our beloved, faithful and true Brother Samuel Hutchinson, and our earnest, loving, godly Brother, E. A. Booth, whom we regard to-night with greater admiration than was possible when they were given to the work. They had borne from this Committee more than many would have borne. They had also gone out to difficulties, hardships and suffering, forfeiting personal advantage, and were excluded from godly fellowships and home. We had hope of rectification and reconstruction in our Mission for which we sent them forth with good promises. WE HAVE NOT FULFILLED OUR PROMISES, shame to us.

No sooner had the heavens opened over Jordan than there was seen descending a dove. The Holy Spirit was there, and the voice, "This is My Beloved Son." Hell listened and vowed vengeance on the Man Christ Jesus. We, too, in seeking to carry out with glowing ardour the work God had committed to us, met with hindrances. Our Committee became divided. "The voice to my soul to-night, as I have heard it echoing lately, is, BE STILL AND KNOW THAT I AM GOD."

In the Report we aim not at glowing language but to be first faithful and true to God, and then to you. We tell all about our Mission, not in our own language; we quote from copious and faithful reports and earnest epistles, which have brought arrows of conviction

to our hearts and made us ashamed of our conduct. These letters have brought such descriptions of the character of our Mission as exceeded everything we had for ten or twelve years feared and suspected. These fears and suspicions led to our bringing Missionaries from India here —Mr. Doll and Mr. Noble, and sending a Commissioner and subsequently two Missionaries to India. We have had their reports and framed a scheme. That scheme has never been carried out, but that was not the fault of the greater portion of the Committee. We believe both our Missionaries to be more than ordinarily capable for the work of organization or re-organization on the one hand and of Missionary labour and enterprise—principal things, but not the first thing, no emphatically. The first thing is holy and pure Agents to preach the Gospel, and that to a lamentably large extent has never been the case with us. Mr. Hutchinson has not shrunk from telling the truth, and has reproved us for not letting you know. But now you must know, and you will see under what conditions Messrs. Hutchinson and Booth have gone about their work, and in what spirit, and what hindrances they patiently endured until they could see they must either give up hope of God's blessing or sever themselves from the Mission. Rather than do anything against God and His precepts they resigned. We have requested them to renew their engagements and to seek new spheres of labour.

The President thus concluded: "I have made this statement not without my book, not without much laborious search and research, that I might satisfy my mind that I had not deluded myself, as I am afraid so many have. I have searched and re-searched, and what I have stated is my deliberate conviction before the Lord to-night. And we are here to know what is your mind about us after hearing the Report."

Mr. J. Jull said he attended to hear and learn. He had been greatly satisfied and gratified with the candid and honest way in which matters had been presented. All must, he was sure, be satisfied with the Committee's Report, and all should show the most prayerful sympathy to the two brethren in India. It was heart-grieving to think things as bad as they were, but now the evil had been exposed and honest men were in possession the Mission would prosper by the blessing of God. All Christians should cultivate a missionary spirit, and the more this was done the richer would be their realization of the presence of God. He was pleased and thankful he had come from Cambridge to this meeting. He moved: "That the Reports be adopted, printed and circulated, and that the brethren whose names had been read be elected as the Committee and Officers of the Strict Baptist Mission, with power to add to their number."

Mr. R. B. Brett seconded. He said Mr. Booth was a personal friend of his wife and himself, and he could vouch for the truth of the statements made to the meeting. He believed that all the two brethren in India desired was the glory of God and the furtherance of the Gospel.

Mr. E. Marsh (Minute Secretary), said he had been "shaky" about the Mission and had made candid confession to the Committee. It had seemed to him, at one time, that Mr. Hutchinson lacked a

missionary spirit, and he Mr. Marsh had also been affected by the alienation of brethren and felt bound to resign from the Committee. He had felt that matters were not exactly right in regard to the dismissal of the Indian Agents. But he had seen letters he had not previously known to exist. He had felt a pessimistic view had been taken by Mr. Hutchinson, yet should rather consider an optimistic view would be taken by Mr. Booth; nevertheless, the same conclusions were reached by each of them. He regretted he had ever sat in judgment on them. He had received letters from India and could not possibly feel that men who could write in the tone of the letters he had received could be described as "cold, "stony," or "bony."*

MR. E. MITCHELL said he had written a speech, but it was too late to read it. He had, however, written it that he might have his own black and white against other people's black and white. It had been said with regard to our brother in India there was in him a bit of bone where there should have been a heart. That charge was as false as it was cruel and cowardly, and the man who used it he hoped was now thoroughly ashamed. He referred to Messrs. Hutchinson's and Booth's difficulties and said their work was not without fruits. They might have pointed to a large number of converts if willing to accept converts anyhow. He counselled against hurry, and expressed belief that what the brethren in India are passing through now was fitting them for a future work which should receive the blessing of God.

MR. R. E. SEARS (Vice-President) said he should leave the meeting with a lighter heart than he had left the last Annual Meeting that would not adopt the message which he believed had come from God. Looking back ten or eleven years he could recall many a sad time when month after month letters were received from Mr. Doll for more money, more money, more money, until the Committee came to the solemn climax over the 2,000 converts awaiting Baptism and who (it was alleged) could not be baptized, without appointment of more teachers. We could have any number for money. He could see now that God had led them all along and up to this separation. It had been dreadful work. Now all must be loyal to Christ and to brethren Hutchinson and Booth. What a shame to send them to India and then neglect them and hinder their work. He believed they were given in answer to prayer. If any were thinking of working in other directions let there be no strife. Let all work honestly and not fling dirt at Messrs. Hutchinson and Booth. Truth never perishes.

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* The following spontaneous letter to brother Marsh illustrates the delicately sensitive and gracious spirit of brother Hutchinson. "Dear brother, having heard who it was that reported the Meeting held at Soho Chapel, on 17th February, last, my object in writing is to express a hope that you will not feel hurt by anything I have said, just as I know that you had not the faintest intention of hurting me, so without entering into the merits of the case, please believe that I have no personal feeling, but one of brotherly love.

"Yours sincerely,

"S. HUTCHINSON."

RULES.

—:o:—

I. That this Association be called "THE STRICT BAPTIST MISSION;" that it be conducted by a Committee composed of Members of Particular and Strict Baptist Churches; that its Officers be—a President, a Vice-President, a Treasurer, and one or more Secretaries; and that the following doctrinal basis be taken as representing the principles by which it shall be governed, namely :—

1. The equality and distinct personality of the Father, the Word, and the Holy Ghost, in the unity of the Godhead.

2. Eternal and personal election unto salvation.

3. The fall of mankind in Adam—their guilt and condemnation—together with their entire and universal depravity, by which they were utterly alienated from God, and are unable, in and of themselves, to turn to Him.

4. Particular redemption by the vicarious sacrifice of Christ.

5. Justification by grace, through faith, by the imputed righteousness of our Lord Jesus Christ.

6. Regeneration and sanctification by the direct agency of the Holy Spirit, through the instrumentality of Divine truth; and that saving faith is not a legal duty, but the sovereign and gracious gift of God.

7. The absolute necessity for a holy life, as the result of true faith and the evidence of regeneration.

8. The final perseverance of true believers.

9. The resurrection of the dead, and the universal judgment.

10. The everlasting punishment of the wicked, and the everlasting happiness of the righteous.

11. The duty of preaching the Gospel to every creature of the fallen race of Adam.

12. The necessity of baptism by immersion, on a profession of repentance and faith, in order to Church fellowship and admission to the Lord's table.

13. The congregational order of the Churches.

II. That its objects be—the diffusion of the Gospel in heathen lands, and the formation of Churches in accordance with the principles of Particular and Strict Communion Baptists.

III. That an Annual Meeting be held, at such time and place as the Committee shall determine; when a report of the past year's proceedings shall be read by one of the Secretaries, and the Committee and Officers elected for the ensuing year, with power to add to their number.

IV. That the Committee meet in London, once a month, or oftener when necessary, at such time and place as may be determined upon by a majority of its Members present at any such meeting, five (including the Chairman) to form a quorum.

V. That a month's notice be given of any new business intended to be introduced, including nominations for additions to Committee.

VI. That with a view to giving contributing Churches of the faith and order of its doctrinal basis direct participation in the conduct of this Mission, every such Church having less than 200 Members be entitled to nominate its Pastor and one other Member; or if the Membership exceed 200, its Pastor and two other Members, for Election at the Annual Meeting as its representatives on the Committee.

VII. That in the event of the death or retirement of any of the Officers, the Committee have power of appointment to the vacated office either from within or without its own Membership.

VIII. That all meetings be commenced and concluded with prayer.

ABSTRACT OF TREASURER'S ACCOUNT,

From October 21st, 1896, to October 22nd, 1897.

RECEIPTS.	£	s.	d.
Balance in hand, Oct. 21st, 1896 ...	250	11	3¾
Dividends	13	15	0
Annual Collections and Profit on Tea, Oct. 27, 1896	18	7	1
Subscriptions, Donations, and Collections from Churches and Sunday Schools, and individual Subscribers ...	440	18	3
	723	11	7¾
Invested in Consols	398	6	1
	£1,121	17	8¾

EXPENDITURE.	£	s.	d.
Remittances to India (Messrs. Hutchinson and Booth, and Native Agents', Salaries)	375	3	0
Remittances to Ceylon (Mr. Noble) ...	42	3	10
Donations for Chapels and Bungalow, refunded (conditionally), F. J. Moule, Esq., £25 ; Rev. T. G. Cole, £45 ...	70	0	0
Donations refunded (conditionally) Keppel Street	10	16	9½
Annuity (4 Quarters)	20	0	0
Telegrams to India (Mr Hutchinson) ...	14	4	0
"Olive Branch" Magazines (Deficit) ...	24	2	6
Printing and Advertisements	18	7	0
Stationery	6	18	0
Ministerial Expenses	2	0	0
Committee Room and Incidental Expenses	1	3	1
Stamps	7	9	8½
Invested in Consols	398	6	1
Balance in hands of Treasurer, Oct. 22nd, 1897	131	3	8¾
	£1,121	17	8¾

Oct. 25, 1897.

Audited and found correct, { W. S. MILLWOOD. A. J. ROBBINS.

ABSTRACT OF RECEIPTS.

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	£	s.	d.
ALIE STREET	2	8	0
AMERICA	4	2	1
„	4	0	0
„	1	0	0
„	0	8	0
ASHFORD	0	5	0
AUSTRALIA: Victoria	5	0	0
„ Sydney, N.S.W.	3	10	0
BECCLES	2	17	8½
BEDFORD	4	19	2
BERKHAMSTED	2	6	6
BERMONDSEY: Spa Road	0	11	0
„ Lynton-road	1	1	0
BETHNAL GREEN	2	10	0
BEXLEY HEATH	2	8	8½
BRENTFORD	13	18	5
BRIGHTON: "Ebenezer,"	0	4	0
„ Haddington Street	2	10	6
„ Bond Street	3	6	6
„ Mighell Street	1	13	6
BROSELEY	0	12	0
CAMBRIDGE	22	5	10
CAMDEN HIGH SCHOOLS	3	3	6
CHADWELL STREET	36	18	7
CHATHAM	3	9	3½
CHATTERIS	0	4	0
CHESHAM	3	0	0
CLAPHAM: Meyrick Road	3	11	6
„ Wurtemburg Street	2	6	0
COLLEGE PARK	2	1	1½
COLNBROOK	2	9	0
CROYDON: Derby Road	11	12	10
DACRE PARK	3	2	6
DALSTON	1	0	0
DEPTFORD	11	16	3
DOVER	1	11	0
EGHAM	0	10	6½
ELTHORNE ROAD	3	5	6
EPPING	1	5	0
ERITH	1	1	0
FOLKESTONE	2	5	6½
FOOT'S CRAY	0	10	6
FULHAM	0	10	0
GURNEY ROAD	2	15	1
HACKNEY	5	18	2
HAYES	4	3	0
HIGHBURY	9	12	6
HIGH WYCOMBE	2	10	6
HILL STREET	28	1	4
HOMERTON	5	0	0
HORSHAM	3	3	0
IPSWICH	0	14	1
„ "Bethesda"	2	10	6
KEPPEL STREET	14	3	9½
KINGSTON-ON-THAMES	1	14	6
LAXFIELD	1	12	8
LEICESTER: "Providence"	1	2	0
„ "Zion"	1	15	10
LIMEHOUSE	5	18	3
MARCH	5	0	0
MARGATE	3	12	3
NORWICH	0	5	0
NOTTING-HILL GATE	2	12	6
NUNHEAD	0	13	0
PIMLICO	2	9	9
POULNER	0	17	6
RATTLESDEN	1	11	7
READING	3	0	0
RICHMOND	10	7	1½
ST. ALBAN'S	3	13	0
SHOULDHAM STREET	4	1	0
SOHO	21	12	10
STAINES	1	12	0
STEPNEY	1	7	1
STURRY	4	10	0
SUTTON-AT-HONE	1	13	6
SWANSEA	2	17	5
THAME	5	15	1
TOLLINGTON PARK	4	10	0
TRING	27	5	0
WALSHAM-LE-WILLOWS	0	10	0
WALTHAM ABBEY	2	15	3
WALTHAMSTOW	1	9	0
WANDSWORTH	2	16	2
WATFORD	0	5	0
WELLINGBOROUGH	8	9	6
WEST HAM	9	9	7
WHITTLESEA	1	9	0
WILLENHALL	1	16	0
WIVERSFIELD	0	15	0
WOOLWICH: "Enon"	14	2	10
„ "Carmel	1	15	0
YARMOUTH	0	12	6
„ (I. of W.)	2	11	0
PERSONAL SUBSCRIPTIONS	14	7	0
COLLECTIONS AT ANNUAL MEETING, 1896	18	7	1
DIVIDEND ON CONSOLS AND ORIENTAL BANK	13	15	0
	£473	0	4

COLLECTIONS, SUBSCRIPTIONS, AND DONATIONS.

	£	s.	d.
Collections at Annual Meeting, held at Soho Chapel, Oct. 27th, 1896	17	0	0
Profit on Tea at above ...	1	7	1
America : Canada.			
Ontario: Mr. H. McColl ...	4	0	0
,, Mr. H. D. Johnston	1	0	0
,, Mr. John Tolinsbee	0	8	0
America : United States.			
Miss S. M. Felton	4	2	1
Australia : Victoria. Hope Chapel, Chilwell, Geelong.			
Per Mr. Hampton	5	0	0
Sydney : New South Wales. Castlereagh Street.			
PER MR. HOBBS.			
Sunday-school	3	10	0
Alie Street, Whitechapel.			
PER MR. E. W. ARCHER.			
Sunday-school	2	8	0
Ashford, Kent.			
PER MR. J. KEMP.			
Sunday-school	0	5	0
Beccles: Martyrs' Memorial.			
PER MR. D. STANNARD.			
Sunday-school	2	2	8½
Mr. Stannard	0	5	0
Miss Pells	0	10	0
Bedford: Providence Chapel.			
PER MR. I. CASS.			
Sunday-school	2	13	8
Female Class...	1	4	6
Bedford: Shefford.			
Per Mr. R. B. Tebbutt ...	1	1	0
Berkhamstead, Beulah Chapel.			
PER MISS SILLS.			
Sunday-school and Collection Box...	2	6	6
Bermondsey: Spa Road.			
Per Mr. A. Steele	0	11	0
Bermondsey : Lynton Road.			
PER MR. J. B. COLLINGS.			
Sunday-school	1	1	0
Bethnal Green : Hope Chapel.			
Sunday-school	2	10	0
Bexley Heath.			
PER MR. E. W. FLEGG.			
Sunday-school	2	8	8½
Brentford: North Road Chapel.			
PER MR. J. J. FROMOW.			
Sunday-school	11	17	5
Mr. J. J. Fromow	1	1	0
Mr. A. J. Robbins	1	0	0
Brighton : Ebenezer Chapel.			
Miss M. A. Folkard (box) ...	0	4	0
Brighton: Salem Chapel, Bond Street. Per Miss C. Light's Card.			
Mr. T. W. Colson	0	5	0
Mr. Piper	0	5	0
Miss E. Light	0	5	0
Miss R. Light	0	3	0
Miss Piper	0	2	6
Mr. Lucas	0	5	0
Maria Muggins	0	5	0
Miss Chapman	0	1	0
Mr. Vickery	1	0	0
Miss M. Light	0	5	0
Mr. E. H. Elliott	0	10	0
Brighton: Mighell Street.			
PER MR. G. VIRGO.			
Sunday-school Boxes ...	1	13	6
Brighton West: Haddington Street.			
PER MR. J. BUTCHER.			
Sunday-school	2	10	6
Broseley, Salop.			
Miss Tilley Exley	0	12	0
Cambridge: Eden Chapel.			
PER MR. J. JULL.			
Sunday-school Collection ...	4	13	11
Chapel Collection	2	13	2
Hornsey Family	1	6	0
Mr. Jull	0	10	0
Collected by Cards.			
Mrs. Struton...	5	2	6
Mrs. Jull	3	10	0
Miss Haynes...	3	7	6
Miss Papworth	1	2	9

	£	s.	d.
Camden: High School.			
PER MRS. C. J. BURROWS.			
Collected from Friends and Children	3	3	6
Chadwell Street: Mount Zion Chapel.			
PER MR. W. ABBOTT.			
Sunday-school	13	5	4½
Mr. Cole's Class	1	13	7
Miss Mote's Class	0	17	4¾
Mr. Webb's Class	0	16	1¾
Miss Mannering, Private Box	0	9	1¾
Miss Miller, Private Box ...	0	14	7¾
Mrs. Webb	0	12	10½
Mr. W. Abbott, Collected by:—			
Miss Morrie's Friend ...	0	15	0
Mr. McKenzie	0	10	0
Mr. Hutchinson, senr., Box	0	5	0
Miss Newell	0	9	6½
Miss Toussaint	0	15	0
Mr. Earles	0	10	6
Mr. Miller	1	1	0
Mr. Golding	0	10	0
Miss Laurence	0	2	6
Pastor Mitchell	1	0	0
Mr. Hodges	0	10	6
Mr. D. Smith	1	1	0
Mr. Woodward	0	6	0
Mr. Wilks	0	2	6
Mr. Abbott	5	0	0
Miss Morris's Box	1	1	8½
Mr. S. Sharp...	1	1	0
Mr. Martin's Box	0	8	2
Little Elsie's Box	0	15	0
Mr. Bumstead	1	0	0
Mr. Beckett	0	10	0
Mr. Ireson	0	10	0
Miss Chalmers	0	5	0
Dacre Park, Lewisham.			
PER MR. C. W. SEARS.			
Sunday-school	3	2	6
Chatham: Enon Chapel.			
PER MR. E. CASSE.			
Sunday-school	1	10	0
Chapel Collection	1	19	3½
Chesham.			
PER MISS HAWKINS.			
Sunday-school Box	0	14	0
Miss Hawkins' Box	1	10	0
Mrs. Adams' Box	0	3	6
Eaton Bray, Miss Hawkins	0	12	6
Clapham: Wurtemberg Street.			
PER MR. STEVENS.			
Sunday-school	2	6	0

	£	s.	d.
Clapham Junction: Providence.			
PER MR. H. J. SOWERBUTTS.			
Sunday-school	1	10	0
PER MR. E. E. SEARS.			
Young Men's Bible Class ...	1	0	6
Mr. R. E. Sears	1	1	0
College Park, Lewisham.			
PER MR. SCULTHORPE.			
Sunday-school	2	1	1½
Colnbrook.			
PER MR. J. HOWSE.			
Sunday-school	2	9	0
Chatteris.			
Miss Thurmontt	0	4	0
Croydon: Derby Road Chapel.			
PER MR. J. WOODWARD.			
Sunday-school	6	12	10
Mr. J. Woodward	5	0	0
Dalston: Forest Road.			
Mr. Day	1	0	0
Deptford: Zion Chapel.			
PER MR. T. G. C. ARMSTRONG AND MRS. CATCHPOLE.			
Sunday-school	3	13	4
Miss Spooner	0	6	0
Mrs. Webb	0	5	0
Mr. C. J. Porter	1	1	0
Miss Godfrey	0	5	0
Miss R. Brain	0	2	6
Mr. Riddle	0	2	6
Mrs. Young	0	4	6
Mrs. Foster	1	1	0
Mrs. Foster, "In Memoriam"	1	1	0
Mr. G. Ruffel	0	5	0
Miss Pinnock	0	5	0
Mr. and Mrs. Cattell, 1896, 1897	1	0	0
Mrs. Hooper	1	0	0
Mr. and Mrs. Barrat ...	0	5	0
Ditto, Mission Box	0	5	0
Miss Watson...	0	5	0
Miss Brain's Box	0	4	6
Miss George's Box	0	2	4½
Mr. C. Taylor	0	2	6½
Dover: Pentside Chapel.			
PER MR. G. KNOTT.			
Messrs. Scott and Son ...	1	11	0
Egham.			
PER MR. A. S. GRIMES.			
Sunday-school	0	10	6½

	£	s.	d.
Elthorne Road, Hornsey Rise.			
Per Mr. and Miss Harrington	1	10	6
Sunday-school	1	15	0
Erith: Providence Chapel.			
Per Mr. C. West.			
Sunday-school	1	1	0
Epping.			
Per Mr. R. Cottis.			
Sunday-school	1	5	0
Foot's Cray.			
Per Mr. E. A. Tydeman.			
Sunday-school	0	10	6
Folkstone.			
Per Miss R. Brown.			
Collected	2	5	6½
Fulham: Lillie Road.			
Per Mr. E. Rose.			
Sunday-school	0	10	0
Gurney Road, Stratford.			
Mr. J. F. McHaffie.			
Collected	2	15	1
Hackney Road: Shalom Chapel.			
Per Mr. C. Fewster.			
Sunday-school	5	18	2
Hayes: Salem Chapel.			
Per Miss S. A. Ash.			
Sunday-school	0	13	1½
Collected by Miss Ash and Sunday-school	2	12	6
Collected by Miss Ash and Sunday-school	0	17	4½
Highbury: Providence Chapel.			
Per Mr. J. E. Archer.			
Sunday-school	3	4	11¾
Mrs. Colle (Collected by P.F.)	0	2	0¼
Miss Castle	0	10	0
Per Mr. Adams.			
Sunday-school Boxes ...	4	9	0
Mr. Adams' Box	1	1	6
Mr. James	0	5	0
High Wycombe: Zion Chapel.			
Per Mr. J. Morling.			
Sunday-school	2	10	6
Hill Street: Zion Chapel.			
Mr. Barradell	3	12	7
Mrs. Clarke	0	5	0
Mr. Goodlay	0	10	6
Miss Gosling...	0	5	0
Mr. C. C. Harris	2	2	0
Hill Street, continued.	£	s.	d.
Miss Latham...	0	5	0
Mr. Millwood	1	1	0
Miss M. A. Robbins ...	0	7	0
Mrs. Russell	0	2	6
Mr. S. Sears	1	0	0
Mr. Sampson...	0	6	0
Mr. Sennett	1	1	0
Mrs. Tarrant	0	5	0
Mr. Watcham	1	1	0
Mr. Wilson	2	2	0
By Sale of *Olive Branch* ...	1	0	0
Sunday-school and Bible Classes	13	14	9
(Deduct amount paid for *Olive Branch*, 19/-. Deducted at grand total).			
Homerton Row Chapel.			
Per Mr. S. B. Caplin.			
Collected	5	0	0
Horham, Suffolk.			
Mr. Cracknell	0	13	0
Miss Cracknell	0	10	0
Horsham: Rehoboth.			
Per Mr. G. W. Clark.			
Sunday-school	2	0	0
Ipswich: Bethesda Chapel.			
Per Mr. W. Kern.			
Chapel Boxes	1	1	10
Miss Gooding's Box... ...	1	1	8
Miss Burrow...	0	7	0
Ipswich.			
Miss Wright...	0	14	1
Keppel Street Chapel.			
Per Mr. I. R. Wakelin.			
Sunday-school	10	9	9½
Collected by Mrs. Sanger ...	0	7	0
Miss Heap	1	1	0
Mr. Schweitzer	1	1	0
Mr. Green	0	5	0
Miss Haynes...	1	0	0
Kingston-on-Thames: Providence Chapel.			
Per Mr. Lambourne.			
Sunday-school	1	14	6
Laxfield, Suffolk.			
Per Mrs. Scace.			
Miss Goldspink's Bible Class	0	17	11
Mr. and Mrs. Ward... ...	0	9	9
Miss Scace	0	5	0
Leicester: Zion Chapel.			
Per Mr. Harding.			
Sunday-school	1	15	10

	£	s.	d.
Leicester: Providence.			
Miss Sharp's Friend ...	0	12	0
Mr. A. E. Realff	0	10	0
Limehouse: Elim Chapel.			
PER MR. HOLDEN.			
Mrs. Holden	2	18	3
Mr. Toms	0	17	6
Miss Coe	0	17	0
Sunday-school	1	3	6
March: Providence Chapel.			
PER MR. B. J. NORTHFIELD.			
Collections	5	0	0
Margate: Mount Ephraim Chapel.			
PER MESSRS. WISE AND PETTMAN.			
Special Service, Collection...	1	17	6
Sunday-school	1	14	9
Norwich.			
Per Mr. R. Fordham (Box)	0	5	0
Notting Hill Gate: Bethesda Chapel.			
PER MR. G. A. OXBORROW.			
Service of Song	2	12	6
Nunhead.			
S.B. Bible Class and Sunday-school	0	13	0
Pimlico: Carmel Chapel.			
PER MR. WRIGHT.			
Sunday-school and Friends	2	9	9
Poulner Chapel, Near Ringwood.			
PER MR. DIFFEY.			
Sunday-school	0	17	6
Rattlesden.			
PER MR. D. JEWERS.			
Collection	1	11	7
Reading.			
Per Mr. Martin's Sunday-school	2	10	0
Mr. Parsons	0	10	0
Richmond: Salem Chapel.			
PER MR. ROBINSON, JUNR.			
Sunday-school and Home Boxes	8	14	7½
Mrs. Bamford (collected by)	1	10	0
Miss Alice Field	0	2	6
St. Albans: Bethel Chapel.			
PER MR. WILEMAN.			
Sunday-school and Bible Class, Mission Box, &c. ...	3	18	0

	£	s.	d.
Shouldham Street Chapel.			
PER MESSRS. S. ROBINSON AND W. J. MATLOCK.			
Sunday-school	2	16	6
Young Men's Society ...	1	4	6
Soho Chapel..			
PER MR. J. R. THWAITES.			
Sunday-school and Boxes, &c.	11	17	2
Collecting Card, Miss A. Box	3	8	0
Collecting Cards	0	4	0
Ditto ditto	1	8	2
Mr. H. Cooper	1	1	0
Mr. Simpson	1	1	0
Mr. Frith (collected) ...	0	6	6
Miss Arlidge	1	1	0
Pastor Box	0	10	6
Mr. W. Frith	0	10	6
Mr. J. R. Thwaites	0	5	0
Staines.			
PER MR. MCKEE.			
Sunday-school	1	12	0
Stepney: Rehoboth Chapel.			
PER MR. H. SCRIVENER.			
Sunday-school	1	7	1
Sturry, near Canterbury.			
PER MISS A. HANCOCK.			
Sale of Work...	4	10	0
Sutton at Home.			
PER MR. DALTON.			
Sunday-school Boxes ...	1	13	6
Swansea: Birchgrove, Lamsamlet. Ainon Chapel.			
PER MR. D. PHILLIPS.			
Collection	0	13	7½
Prayer Meeting	0	8	9½
David Phillips	0	10	0
J. J. Davis	0	2	6
Mrs. A. Edwards	0	2	6
Lewis Martin	0	2	6
Samuel Edwards	0	2	0
J. D. Francis	0	1	6
D. R. Francis	0	1	6
William Woolway	0	1	6
William Adlam	0	1	0
D. R. Rees	0	1	0
Mrs. J. Rees	0	1	0
D. Lewis	0	1	0
J. J. Davies	0	1	0
Mrs. E. Martin	0	1	0
E. A. Martin	0	1	0
Miss M. H. Martin	0	1	0
Thomas Jones	0	1	0
Mrs. J. Evans	0	2	0

	£	s.	d.
Thame, Oxon.			
PER MR. J. TARRY.			
Collected	5	15	1
Tollington Park.			
PER MR. H. THORN.			
Sunday-school and Teachers	4	10	0
Tring: Akeman Street Chapel.			
PER MR. F. BUTCHER.			
Chapel Collections	7	11	3
Mr. F. Butcher and Family	10	0	0
Miss Butcher (collected) ...	4	15	0
Boxes and Friends	1	5	0
Mr. Glover	1	0	0
PER MISS M. A. BUTCHER.			
Mission Boxes	1	17	1
Christian Endeavour Society	0	16	8
Waltham Abbey: Ebenezer Chapel.			
PER MR. J. PALLETT.			
Sunday-school	2	15	3
Walthamstow: Zion Chapel.			
Mr. H. C. Turnpenny and Family	1	9	0
Walsham-le-Willows.			
Per Mr. Colson	0	10	0
Wandsworth: West Hill Chapel.			
PER MR. BOATWRIGHT.			
Sunday-school	2	16	2
Watford Tabernacle.			
Mr. G. W. Thomas	0	5	0
Wellingborough: Tabernacle.			
PER MR F. G. BURGESS.			
Sunday-school	7	4	6
Mr. D. Dulley	1	0	0
Mr. F. G. Burgess	0	5	0
West Ham.			
PER MR. G. OAKEY.			
Sunday-school	9	9	7
Whittlesea: Peterborough, Zion Chapel.			
PER MR. J. PETERS.			
Sunday-school	1	9	0
Wivers field, Sussex: Bethel Chapel.			
PER MR. VIBGO.			
Collection	0	15	0
Willenhall: Little London Chapel.			
PER MR. H. H. MARSH.			
Sunday-school and Friends	1	16	0
Woolwich: Enon Chapel.			
PER MR. W. H. ABRAHAMS.			
Chapel Collection	1	15	0
Sunday-school	12	7	10
Woolwich: Carmel Chapel.			
PER MR. T. WALEN.			
Sunday-school	1	15	0
Yarmouth (Great): York Road.			
PER MISS PAIN.			
Sunday-school	0	12	6
Yarmouth: Isle of Wight.			
Mr. J. Whitaker	1	10	0
Mr. G. Tyler	1	1	0
Individual Subscriptions and Donations.			
Mrs. H. Adams	0	5	0
Mrs. Booth, Father Abbott's Bags	1	0	0
Mr. F. Brown	0	10	6
Mr. Chapman	0	10	0
Mr. H. Clark, Wandsworth Common	1	1	0
Miss Cumber	0	3	6
Mr. Cousens, per Mr. Banks	0	10	0
Friend, per Mr. Banks ...	0	2	0
Miss Cumber...	0	7	0
"Gamma"	0	5	0
Mr. J. Harris	1	1	0
Mr. Hand	2	0	6
Mr. J. Houghton	0	1	6
Mr. Jager	1	0	0
Miss Newton (two years subscriptions)...	0	8	0
Mr. Perren, per Mr. Sears ...	0	10	0
A Reader of *Olive Branch* ...	0	2	6
Mr. J. W. Sears	1	1	0
Mr. W. E. Soper	1	1	0
Mr. A. W. Sparrow	0	6	6
Miss Emma M. Walls ...	1	0	0
Mrs. Wray, per Mr. Margerum...	0	2	0
Mr. Withers, Grays... ...	0	5	0
Sale of Missionaries Photos at Soho	0	14	0
	460	4	4
Dividend on Consols ...	13	15	0
	473	19	4
Less Hill St. (Mt. Zion) amount paid for *Olive Branch*	0	19	0
	£473	0	4

AMOUNTS RECEIVED SINCE AUDIT.

	£	s.	d.
Peckham: Zion Chapel Sunday-school, Heaton-road, per Miss Boyes ...	0	13	6
Virginia: Mr. Barnham, per Mr. I. R. Wakelin ...	0	19	6½
Hounslow: Zoar Chapel Sunday-school, per Mr A. Jeffs	2	2	0
Mendlesham: (collected by Mr. W. Davey)	0	15	0
Cransford: Strict Baptist Sunday-school, per Pastor F. Lockwood	1	7	7½
Clapham: Ebenezer, Wirtemberg-street Sunday-school, per Mr. Stevens ...	2	11	3

Subscriptions and Donations will be gratefully received by the Finance Secretary.

COPIES OF THIS REPORT

may be obtained gratuitously of any of the Secretaries, whose addresses are given on page 2.

FORM OF BEQUEST.

THE following form is recommended to any who may desire to bequeath Legacies to the Mission :—

I give and bequeath unto the STRICT BAPTIST MISSION *the full sum of Pounds to be paid within three months after my decease, to be applied, at the discretion of the Committee for the time being, for the promotion of the objects and work of the said Mission; and for which the receipt of the Treasurer for the time being shall be an effectual discharge.*



No. 1. - - - - - - - - MARCH, 1898.

INTRODUCTION.

MEANS of continuous communication with our friends at home and abroad, and a channel of information as to the work of our Missionaries, and other matters connected with the STRICT BAPTIST MISSION, are very necessary. The Committee has had these considerations before it on several occasions. The generous offer of one of the Members to bear the cost of printing a sheet for these purposes has relieved us of anxiety financially, and we now gratefully accept his kindness.

Our OCCASIONAL PAPER, of which this is the first issue, will be principally devoted to recording the information received by the Committee from the Mission Field with clearness and brevity, but with sufficient detail to keep the work and spirit of our beloved Missionaries fully before the minds of our readers. It will thus become a continuous history of the work to which we are devoted.

As our title indicates, we do not undertake to publish every month, although we fully hope to do so. We thus avoid the necessity of "padding" our sheet. The frequency of our issue will depend on the information that we may receive from the Mission Field.

Although we are free from liability as to printing, our postage will be a heavy item. This will become a profitable expenditure if our readers will respond with small contributions in addition to their donations for the general work of the Mission. Many may be able to distribute copies of this sheet in their various circles and collect subscriptions from friends so approached. Our Finance Secretary will gladly supply collecting sheets or other means of ensuring regularity in such collectings.

Subscriptions and Donations will be acknowledged in this paper.

THE PRESENT POSITION.

THE REPORT of the STRICT BAPTIST MISSION recently published reviews the events of the past three years. The action taken last year, although not approved by some who are inadequately informed, has led to exactly the results that were requested of the Lord, day and night, and that were so hopefully anticipated. In the Report the Committee declare:—"We purpose to continue the Mission and look to the Lord for guidance as to the path, the field, the men and the means. This is the position the Committee has deliberately taken up, and the only position they can honourably and scripturally assume before the Lord. Doubtful conditions are behind. In front is a clear field. The blue is overhead and the men God gave in answer to prayer are still with us. Under such conditions we look to the future with the hope of such Missionary success and blessing as we were never justified in expecting in the days that are past."

Everything that has come to our knowledge, from whatsoever source, confirms us in this declaration; and also verifies the information and considerations that led to the conclusions of 1897.

An article in the January issue of the *Earthen Vessel and Gospel Herald* contains the following:—

"The past is an invaluable ministry of instruction; the present a blessed place of spiritual communion and knitting up of heart, hope and prayer, with indications already of the way of our Missionaries; and the future holds for us greater promise than any former conditions could have augured. The Committee's duty during 1897 has been heart-breaking, but solemn and imperative.

. . . . .

"The very abundant proofs of the peculiar fitness of our Brother Hutchinson for Mission work are most encouraging. The Lord has given us the man for the hour, in whom are blended the earnest zeal of the true evangelist, and tender yearning of spirit over the poor Indian, coupled with sympathetic discernment. Our brother's industry and tact, and his unswerving fidelity to revealed truth are qualities that greatly facilitate the work of the Committee.

"Equally suited to the great commission is our Brother Booth, whose recent letters have brought us joy.

"Sooner than was anticipated the indications of the directions of the Great Shepherd of the sheep are reaching us. . . .

"The Committee appeals to the Churches to continue and, with the far stronger need and justification now before us, to augment their sympathy, co operation and subscription."

The statement in the Report that "the men God gave in answer to prayer are still with us," has been verified by the consent subsequently received from Brother S. HUTCHINSON to accept engagement as our Missionary; our Brother ERNEST A. BOOTH had already consented.

The months of trial, of sifting, and of prayer, prepare the way for further "triumphs of the Cross."

The Committee is loyally carrying out the resolution passed at the Subscribers' Meeting, held at Soho, on the 30th April, 1897 :—"That this Meeting of Subscribers and Delegates of the Strict Baptist Mission, placing as it does, the utmost confidence in brethren Hutchinson and Booth, desires that if they can adapt themselves to any new sphere of Mission work in such place or places as the Lord may direct, that they be requested to do so, . . . and that this Meeting pledges itself to render them all the co-operation, by prayer and substance, necessary to "support them in such an undertaking."

BROTHER S. HUTCHINSON.

IN a letter dated from Bangalore, 20th January, 1898, and received in London on the 5th February, Brother Hutchinson writes :—

"My dear Brother,—I received your note of the 24th ult., yesterday, and this morning received proof-sheets of the report which I have been waiting for. I have had to read it hastily, but, except a few trifling queries, I think it is a satisfactory disclosure of facts which must have involved much patient work. I heartily thank both you and the Committee for putting me fairly before the public, and as the Committee have now complied with the *spirit*—which is far more to me than the letter—of my conditions, I am willing to re-enter the Mission.

. . . . . .

"No doubt you and others who have supported me all through have had a trying and difficult task, and I thank you all very heartily and trust that happier days are in store for us all.

"Excuse a brief letter, as I am trying to catch the mail, and with Christian love,

"Believe me, very sincerely yours,

"S. HUTCHINSON."

The long delay of this reply has been due to the fact that the preparation and publication of the REPORT was so tedious. It was necessary that the Report should be in our Brother's hands before he could reply, and not a moment was lost in communicating with us. Pending this issue there has been considerable correspondence, and we learn, as indeed we were certain would be the case, that the interval has not been lost to the Committee or the Subscribers. Diligent personal preparation as well as other activities have engaged our Brother, including the pursuit of Divine indications as to the field of his labours, should he re-enter the Mission. This interval, instead of confirming regrets, will doubtless prove a great advantage in many ways, both to him and to us.

We warmly invite our friends everywhere to share with us and so enhance the joy of the "happier days in store for us all."

In our next OCCASIONAL PAPER we shall print some pleasing items received from our Brother Hutchinson too late for this issue.

BROTHER ERNEST A. BOOTH.

HIS consent to re-enter the Mission was posted by our Brother Booth at Kodaikanal on the 12th October, 1897, but it did not reach England soon enough for the Annual Meeting. He wrote:—

"My dear Brother Lynn,—Your two letters, dated Sept. 17th and Sept. 22nd, came to hand this afternoon, bringing particulars of the decisions of the Committee.

"You can well believe that I am glad that the long period of suspense has ended, and that the way is now clear for active operations.

. . . . . .

"You will be pleased to know that in the interim which has elapsed since February, I have continued my Tamil studies . . . . Some two or three months ago I visted two Hill Villages with the hope that I should find a suitable sphere for Mission work; this, however, has not been the case.

"A month ago I visited the native State of Puducottah, and made enquiries regarding Mission work there. Puducottah is 32 miles south of Trichinopoly (the nearest railway station), has a population of about 400,000 scattered in small villages over an area of about 1,300 square miles. Whether this will prove to be the scene of my labours I cannot at present say. To establish the Mission here would at the outset involve a rather considerable expenditure in building.

"I shall write again as soon as I have anything in the shape of news to communicate; until then wish you God-speed.

"With hearty appreciation for the spirit of your letters,

"Yours most cordially,

"ERNEST A. BOOTH."

In his next letter, dated 26th October, he wrote:—

"To-day is the date fixed for the Annual Meeting, and I hope you will have a large and united gathering."

Dating from Kilpauk, Madras, he wrote on the 18th November, 1897:—

"Just a line to let you know my new address. I came here a fortnight ago, and think there is some prospect of finding a field in this city and its suburbs. I trust that the Committee has not disposed of the property which it possessed at Poonamallee, as it is quite possible that I shall find the premises a convenience at a future date."

On the 9th December he wrote:—

"The visit to Poombarae—a village some twelve miles from Kodaikanal—was made with a view to opening work there, and the visit to Periyakulam was made in order that I might interview a Missionary who had Poombarae as an out-station. It was this visit which helped me greatly to decide not to commence work in the Pulney Hills.

"The visit to Puducottah (mentioned in my letter of Oct. 12) occupied five days. I had heard on good authority that the place was unevangelized, but such is not the case. For some time I was of the opinion that it would form a suitable sphere, but there are things to be said both for and against. The 'ins' and 'outs' of the whole matter would be too confusing to commit to paper. I am very glad that I visited the place, and I may possibly be brought into closer relation with it yet."

In his letter dated January 8th, 1898, he wrote :—

"When I first joined the Mission my arrangement with the Committee was that I take six months' furlough in 1898. I shall, however, be serving the interests of the Mission by staying here and starting work before returning to England, and so I have decided to remain in India this year.

"Does the Committee contemplate starting a periodical, say either monthly or quarterly, in order that the claims of Foreign Missions and the work of our Mission in particular be kept constantly before our Churches?"

Brother Booth's letters of 13th and 20th January give a clear account of work in progress :—

"January 13th, 1898.

"My dear Brother Box,—Your letters dated Dec. 10th and 24th, together with your very appropriate greeting for the New Year, came safely to hand. Many thanks for all.

"Until very recently my mind has been unsettled as to which was to be the field for work—Madras or Puducottah. Various things combined have led me to decide in favour of Madras.

"Madras has rightly been called 'The City of Distances.' It stretches for eight miles along the sea coast and is spread over an area of more than 20 square miles. In the middle of the eight miles of coast-line, above referred to, is situated Fort Saint George, where the Governor sits in council and from which all distances are measured.

"Kilpauk (. . . . . .), where I am for the present staying with friends, is three miles west of Fort St. George. The place was at one time only a small native village (which is still here), but around the village have sprung up large bungalows with fine compounds (gardens). Government officials, military officers, missionaries, and merchants and others have their residences here. Near by is the fashionable quarter of Nungambakam, where higher government officials, &c., reside. Poonamallee High Road is less than ten minutes' walk from this house and forms the southern boundary of the Kilpauk division of Madras. Poonamallee is eight miles from here and eleven miles from Fort St. George. My reason for writing about Poonamallee was that as the premises were ours we ought to have the use of them for school and preaching purposes. The authority to claim possession and the copy of Trust which you mention as having been sent have not yet reached me. It will, I daresay, take some time before I can find a man for Poonamallee, but the premises should be at our disposal so that we can occupy as soon as a suitable man has been found.

"At PERIYAMETTU, 1¼ miles west of Fort St. George and 1¾ miles east of Kilpauk, I have rented a school-house for six months at seven rupees and have placed a teacher in charge on a salary of ten rupees per month. This house was the only one to be had near the pariah quarter, from which we expect to get and have been promised school-children. The teacher lives on the premises, which are also to be used for evangelistic services in evenings if we can only get the people to attend. Benches will have to be provided, and I hope to get the carpenter to finish some next week; for the present I have borrowed a chair and some benches from the Vepery Baptist Chapel Lecture Hall, which is near by. (On three or four occasions I have preached for the pastor in this Chapel—English services.) Twice this week I have had a talk with three or four men and some children in the Periyamettu schoolroom.

"AYANAPURAM is a place of quite a different stamp. It is a straggling native village, four miles west of Fort St. George and one mile north by north-west of Kilpauk. I have paid several visits to this place, and so far as I have been able to discover no Mission work of any sort is carried on. There are both caste and non-caste people living here. For some time both sections professed a great desire that schools should be established in their quarters, but all protested that no house was to be had for either school or teacher. However, they have managed to find a small house for a teacher, which I have agreed to rent for six months at twelve annas per month. I have also rented a large verandah for the same period at one rupee per month. When I visited Ayanapuram yesterday morning the premises were not ready for occupation, but they will be if all goes well by Saturday, 15th. As soon as they are ready I shall pay the month's rent in advance, according to the custom which obtains here. I have not yet secured a teacher for this place, but I hope that one will soon be sent to me.

"The establishment of these primary schools, besides affording an opportunity for teaching Scripture to the children, puts us on a good footing with their parents, who, thinking of what we are doing for their children, are more likely to listen to our teaching.

"This is as far as I have got at present. Other projects are in the air, but will, I quite expect, be settled before this letter reaches you, and all will entail an expenditure of at least fifty rupees per month immediately.

. . . . . .

"And now, my dear brother, I think I have answered all your questions so far as I am able; if I have not made myself clear please do me the favour of letting me know and I will try again.

"What we need now (and I mention it that it may serve as a guide to those who pray constantly for the Mission) are a few 'out-and-out Christian preachers.'

"With hearty appreciation of your earnest prayers and good wishes, and wishing you all blessings,

"Yours ever sincerely,
ERNEST A. BOOTH.

"P.S.—I have bought a pony, which will serve me for a year or so,

for eighty rupees; without it I should not be able to visit the places mentioned, and others which I hope to establish. A carriage is also necessary, or a covered conveyance of some sort, as it would be courting fever to ride when the sun is high. Through the kindness of a friend this carriage business has been set at rest for an indefinite time, he having placed a dogcart (to which I intend to add a shade) entirely at my call. Of course a bandy and a pair of bulls would do, but the bulls are more expensive to keep, and one cannot get about so quickly as with a horse."

"January 20th, 1898.

"My dear Brother Lynn,—. . . Our school at PERIYAMETTU is now in working order. More than twenty children have attended each day. How many will attend regularly remains to be seen. The majority of those now in attendance have not been to any other school. On Tuesday evening I put a few simple Scripture questions to the elder children, some of which they were able to answer. This of course proved that they had previously attended a Mission School. On several evenings I have had Bible readings with the teacher of the school.

"At AYANAPURAM, the owner of the house which I had engaged for a teacher, made some objections to the terms which had been settled, and thinking that it would be unwise to have business dealing with one who so lightly esteemed an agreement, I tore up the agreement which I was about to deliver The owner of the verandah, which is to be used for school premises, has undertaken to build a house, which, when finished, he will let to me on a six month's agreement at one rupee per month rent. This work is in progress, and the walls are now a yard high.

"I have not yet been able to commence work in AYANAPURAM. The caste people are desirous that a school shall be opened in their part of the village. This request (like all such) only means that they would like to have cheap education provided for their children; there is no higher motive whatever in their request. If we establish schools they will, in most cases, allow us to preach the Gospel without being interfered with. Hearty love. "Yours ever sincerely,

"ERNEST A. BOOTH."

The last letter received before going to press was sent from Madras on the 3rd Feb. In it Brother Booth says:—" . . . On January 21st I opened a school for Pariah children in AYANAPURAM, and more than twenty-five children are in daily attendance. For want of a more suitable teacher I transferred the one who was in charge of the school at Periyamettu to Ayanapuram, and have put in his place at Periyamettu a lad, named Joseph, who seems a bright sort of boy. This school has also a daily attendance of more than twenty-five children. Joseph's appointment is only at present a temporary one, and it rests with the way he acquits himself as to whether it will be confirmed.

"I have engaged on a salary of (R17) seventeen rupees per month a preacher named Soonthram. He has been working with me during January, and his salary dates from January 1st. He was baptised in

Burmah, where he worked for two and a half years for Mr. Armstrong, of the American Baptist Mission. He has been working for the past sixteen months among a Tamil congregation, which Mr. Dudley, of the Vepery Baptist chapel had under his charge. He comes to me with a strong recommendation from Mr. Dudley. Tamil work has for some years been carried on in connection with the Vepery Baptist Chapel. This work is to be transferred to me. A resolution to that effect was passed last Tuesday evening. I expect to receive the Church Secretary's letter to that effect in a few days, and then I will write more fully on the subject.

"On the last two Sunday evenings I have conducted a Bible Class at Periyamettu. Last Sunday six persons attended.

"Three or four evenings each week I have 'Bible talks' with the preacher and teacher at Periyamettu."

RESPONSIBILITIES AND NEEDS.

THE responsibilities of the Committee for the maintenance of brethren Hutchinson and Booth and for expenses necessarily incurred beyond their actual salaries involves the expenditure of about £500 per annum. From the above printed correspondence, our readers will see that we are now augmenting these responsibilities by the organization and extension of the work. Thus our needs are growing. We cannot doubt that supplies will correspondingly increase, and we affectionately and confidently invite all our friends who contribute to at once and permanently increase the amounts, and those who have not yet subscribed to send promptly and liberally to our Finance Secretary.

We send out this sheet with overflowing gratitude to our wonder-working Lord, whose grace and counsels have so emphatically attended us and conducted us to the present blessed conditions. While appealing for financial co-operation, we most especially call our friends to an affectionate and earnest fellowship in accordance with the plea for God's anointed messengers, as in the case of Paul, written in Romans xv. 30, and "beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit that ye strive together" with us "in your prayers to God for" our beloved brethren, for the workers with them, and for the Committee.

Communications for the OCCASIONAL PAPER should be sent to the Corresponding Secretary.

Contributions to the FUNDS should be sent to the Finance Secretary.

OFFICERS OF THE COMMITTEE:—

President, PASTOR JOHN BOX; *Vice-President*, PASTOR R. E. SEARS.
Treasurer, W. ABBOTT; *Minute Secretary*, PASTOR E. MARSH.
Corresponding Secretary, J. H. LYNN, 17, Victoria-street, Westminster.
Finance Secretary, R. B. BRETT, 43, High-street, Homerton, N.E.

Printed and Published for the Strict Baptist Mission by ROBERT BANKS AND SON, Racquet Court, Fleet Street, London. March 1st, 1898.

STRICT BAPTIST MISSION

Occasional Paper

No. 2. - - - - - - - - JUNE, 1898.

ENCOURAGEMENT.

OUR encouragements increase and our faith is confirmed. The contents of the present issue of the OCCASIONAL PAPER will constrain heartfelt thanksgivings and encourage to more earnest prayer. Prayer such as James describes "availeth much." The Mission Committee seeks a large exprience of, and the fellowship of its many godly friends in, such prayer and such an immeasurable "availeth much."

Our BROTHER SAMUEL HUTCHINSON, on whom has laid such heavy responsibility in conjunction with his dear colleague, BROTHER E. A. BOOTH, is now devoting heart and mind with close application to the necessary preparation for work amongst the Telugus. The call to this department has been strongly felt by him, and we look forward with great desire to the issues of his devoted service. As will be seen by the brief extracts from his letters herein, he is not content to postpone his efforts in this field until he shall have overcome the difficulties of speech in Telugu, but utilizes his acquirement in labour of great value, at the same time serving those to whom his English ministry and ardent evangelism may be blessed, whether English soldiers, Eurasians or others. Of course such service cannot yield similar records to those that would come from set stations with their regular organization and continuity, but would be, if reported, fuller with personal varied and minute details.

The very severe ordeal through which he has passed, the acquirement, in some degree, of knowledge of Tamil, the addition of Telugu, and the important experience of present associations must (humanly judging), with such idiosyncracies as our Brother possesses, result in incalculable advantage to the Mission. We could not and should not have devised such a course of preparation, but our gracious Master knows infinitely better than we how to train and prepare, and then to use His chosen agents. It is ours to rejoice in both the permission and the heavenly call to support our Brother with sympathy, prayer and purse, and so have the honour and privilege of real fellowship with the Lord in the working out His great purposes.

Our BROTHER ERNEST A. BOOTH has evidently realized the leading of the Good Hand, and the extracts from his letters herein, and in our former issue, supply the demonstration. We count ourselves peculiarly favoured to be thus associated.

PREACHER SOONDRAM'S story of call by grace, work in the vineyard, and deliverance from the tradition that compels our distinct denominational standing will deeply interest our readers. His association with such a colleague as the Lord has yoked him to must make his hold on the truth and his steadfastness in the old way more complete; and the fact that he cannot speak English is a gain to our Brother who has engaged him.

Nor are encouragements confined to India, at home we have much to cheer us. Warm friends have written brotherly and sisterly words that have been very refreshing.

We have, however, difficulties to face and impediments to surmount. We need MUCH MORE financial help, and shall necessarily do so more and more, as the work progresses. The Lord has given some indications in this department that the "law of grace" will reign. Some subscriptions are increased. We look to Him and to His stewards that they may be multiplied "more abundantly."

Since writing the above, information has reached us confirming the judgment that the sorrowful steps of last year were the only possible ones if we would walk in the way of righteousness; and, the deep sadness of the circumstances and of the consequent action notwithstanding, we devoutly thank the Great Shepherd of the sheep for so marked a deliverance, and for the plain path for our feet now before us.

Our beloved Brethren in India have won the esteem of gracious men and women in every direction, including Missionaries of other Societies, and the course taken has gone far to restore disturbed confidence in Missionary enterprise.

BROTHER S. HUTCHINSON.

IN his letter, dated 10th February, 1898, Brother Hutchinson reports that he has "made an admirable arrangement with an Australian Baptist Brother, who, with several Australian and native helpers, is working in and around Bangalore to partition the Telugu speaking villages to the east of Bangalore, he agreeing to keep to the S.E. and I to the N.E." He will visit these N.E. villages, and make himself acquainted with them, distributing tracts and speak "about the love of Christ as I progress in Telugu." He will thus get practice in speaking, conversationally, and understanding the language; and learn the needs of these villages better than through an interpreter. This is his preliminary work. Meanwhile the English soldiery and the Eurasian population constitute a field of labour.

In this letter he writes: "I had the pleasure on Tuesday evening of speaking to about a dozen Christian soldiers in the Barrack prayer-room. Nearly all were of the West Riding Regiment, and one man

who belonged to the Welsh Regiment, quartered in Madras, was a member of the American Regular Baptist Church in Madras, and told me he was baptized in October last."

In his letter, of the 7th April, he refers to his progress in Telugu, and adds that he is "holding Bible and Evangelistic meetings among the English soldiers, and occasionally preaching on Sundays for other Missionaries."

BROTHER ERNEST A. BOOTH.

ON page 8 of OCCASIONAL PAPER, No. I., is recorded the fact that the TAMIL WORK at MADRAS, in connection with the VEPERY BAPTIST CHAPEL was to be transferred to our Brother Booth. In his letter, dated February 9th, 1898, the resolution of the Vepery Church is given as follows :—

"Extract from the proceedings of the ANNUAL GENERAL MEETING of the MADRAS BAPTIST CHURCH, held in the Church on Tuesday, the 1st February, 1898 :

"'That the Tamil work, now being carried on under the supervision of our Church, be wholly and entirely handed over to Rev. E. A. Booth, of the English Strict Baptist Mission, and that he be allowed the use of the Schoolroom for his services at a nominal rental of one Rupee per month, and that a copy of this resolution be forwarded to Mr. Booth for his information.

"'That in turning over the Tamil work to Mr. Booth, we bring to his notice the fact that for a number of years Mr. Heymerdinger has shown considerable zeal in the Tamil work, even at times when there was much discouragement; and that we hope he may at least allow Mr. Heymerdinger to continue working as heretofore until they may know sufficient of each other to come to a mutual agreement.

"'(Signed) W. HAIG GRAHAM, *Clerk*.'"

His letter continues :—"Mr. Dudley (the Pastor of Vepery Baptist Chapel) wrote to me about this work in September last, and his letter was the cause of my coming to Madras.

"I have not yet seen the Tamil work, having thought it best to keep away from it until everything was settled. I hope to see it next Sunday, and shall soon be in a position to tell you something about it.

"On Mr. Dudley's advice the Church has agreed to allow me the use of their large furnished Schoolroom. . . . The building is situated in the same compound as the Baptist Chapel, and is admirably suited for the work. . . .

"The attendance both at PERIYAMETTU and AYANAPURAM School is about the same ; if any difference there is a slight increase."

In a letter of the 10th March, Brother Booth wrote :—

"On February 9th last, I wrote you particulars of the transfer of the Tamil work, which had up to that time been carried on in connection with Vepery Baptist Church.

"On Sunday, February 13th, I took charge of the work, and conducted morning service. People came in very slowly; at the close of the service 28 were present, but not half that number at the opening. I read John i. 1—37. Mr. Heymerdinger (a member of the Vepery Baptist Church) prayed. I spoke for fifteen or twenty minutes from 'Christ Jesus came into the world to save sinners.'

"The sun was shining too fiercely to allow me to be present at the opening of the Sunday School. I arrived just before closing time, and found 103 scholars in attendance. Mr. Heymerdinger was superintending. After the school had been dismissed, I conducted a Bible Class; about a dozen attended. Subject: 'Faith.'

"On the three succeeding Sundays, services were held as above, but the attendance has fallen off, and last Sunday the numbers were: Morning Service, 18; Sunday School, 70; Bible Class, 7. Whether the quality of my Tamil accounts for the difference in numbers I cannot say.

"The Day School at PERIYAMETTU averged 30 scholars during February; the AYANAPURAM School averaged 25 during the same period. At the latter place the Sunday School average was the same as the Day School. Some of the children of the Periyamettu School attend the Vepery Sunday School. I am far from satisfied with the way in which Scripture is being taught in these Schools, and am trying to improve matters. An elementary Tamil Catechism will, I think, be a great help. Mr. Hutchinson has very kindly sent me the one which he prepared in 1896, and I hope to get it printed in a few days. The expense is a necessary one and not great, so I have not thought it necessary to ask sanction before incurring it, as this would mean a delay of two months.

"SOONDRAM * has been preaching each day in various parts, but an account of his doings must form the subject of another letter."

In a letter, dated March 29th, 1898, our Brother gives an account of preacher Soondram, which is printed in this issue.

In the same letter he writes:—"The Tamil Scripture Catechism, which I mentioned in my last letter, has been printed, and I send you a specimen copy. I expect to find it of great use both in Sunday and Day Schools.

"Last Sunday 17 persons attended Morning Service, and 67 scholars attended the Sunday School. . . . We are . . . giving the scholars each Sunday a pictorial Golden Text slip (Tamil)."

In his letter, dated April 14th, he writes:—

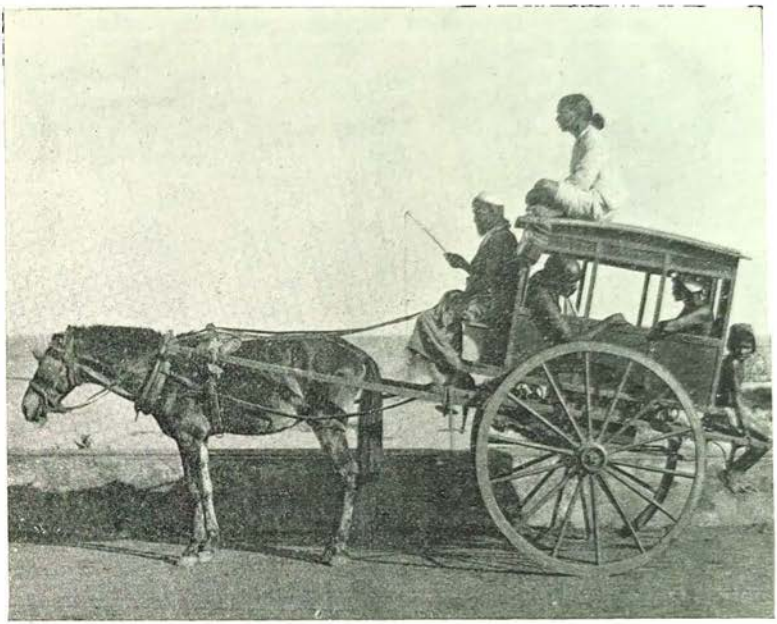
"I enclose summary of work for March, and it strikes me as I am sending it that a more detailed account would have been better. I will try and keep this in mind for next month."

SOONDRAM, PREACHER.—Preached 46 times, total number of listeners 667; taught Scripture in School on 23 occasions, and visited 24 houses. Subjects of Sermons:—"The Lost Sheep;" "The True Bread;" "The Gospel an Inestimable Treasure;" "The Necessity of Salvation," &c., &c.

* Mis-spelt Soonthram on page 7 of OCCASIONAL PAPER.

AYANAPURAM SCHOOL.—Smallpox very bad in the Village. Average attendance at School—morning, 22 ; afternoon, 19.

PERIYAMETTU SCHOOL.—Smallpox has thinned the attendance, which averaged 22 both morning and afternoon.



A JUTKA.

ON page 7 of our OCCASIONAL PAPER is Brother Booth's description of the vehicle which a friend has placed at his disposal to which he intended "to add a shade" The illustration above, which he has forwarded, will convey an idea of our Brother's journeys under the Indian sun in his extemporized "Jutka." He writes: "'Jutka' is the Hindustani word for quickness; but it is the exception, not the rule, to find a conveyance of this description which makes a really quick journey. If one is in need of a good shaking up the surest way of getting it is to take a ride in a Jutka. The regulation fare is two annas per mile, but if one tenders that amount to a driver and points to the printed list of fares in answer to his demand for more, the driver will promptly reply, that he never charges according to the list."

PREACHER SOONDRAM.

THE following account is from a letter from Brother E. A. Booth, dated 29th March, 1898. It is given as nearly as possible in Soondram's own words. He cannot speak English. He said :—

"My father was a heathen until I was six years of age. I do not remember worshipping idols, but I do remember putting the horizontal Sivite marks on my forehead.

"When a young man I was careless about salvation. I attended Madura Mission Church at Tiramangalam, and was taught the Scriptures by Messrs. Herrick and Tracy, of that Mission. I attended first the Day School, then the Seminary, and afterwards the Teachers' Training Institution, leaving the last mentioned before I was 20 years of age.

"Whilst studying, I was attacked with, and nearly died from, dysentery. During my illness I thought I ought to think of my sins. 'I shall go to hell,' I said, for I had learnt that there was no connection between sin and heaven; I had great fear because of this. I sought with care to see who could give me release from my sins, and there came to my mind, 'Though your sins be as scarlet, they shall be as wool;' 'I came to seek and to save sinners,' Jesus said; 'The blood of Jesus Christ cleanseth us from all sin,' the Spirit says by John. Thus I saw that the will of the Triune God is one. If I go and ask for forgiveness He will not reject me. I kept thinking about this, and, with tears, began to ask for forgiveness. Mr. Herrick came to see me while I was like this. I asked him whether there was forgiveness for one who had sinned, and who knew that he was sinning, while he was doing certain things? He, in reply, spoke the words I had been thinking about—'The blood of Jesus Christ cleanseth from all sin.'

"I now did not care about my sickness, but my sin, and I prayed for forgiveness. A little peace began to come to my mind, and I hoped that if I died I should go to heaven. This peace went, and when the missionaries came again to see me, I was sorrowful. One of the missionaries asked me, 'Whether I knew about Christ's power?' I said, 'Yes, He created and upholds all things.' 'Do you know anything about His love?' 'Yes, for the sake of those He loved He came from the throne to earth.' 'For whom did He give His life, for the righteous or for sinners?' asked the missionary. 'For sinners,' I said. 'For those who think themselves small sinners or for those who think themselves big sinners?' I did not answer. 'Are you a big sinner, or a little sinner?' 'Because I am a big sinner I am in this trouble,' I said. 'It is Christ's pleasure to save such sinners,' said the missionary, 'and because you acknowledge yourself a big sinner Jesus will save you.' I now had a little rest of mind, and believed that God would forgive and save me. I fully believed that if I died I should go to heaven. I recovered from my sickness, and a few weeks after, went to the chapel and told the people all that had happened to me. Mr. Herrick baptized (sprinkled) me. I was then 17 years old. I returned to school and finished my studies. I entered the Mission as a school

teacher, and afterwards served for twelve years as preacher and teacher, and subsequently for seven years as preacher.

"My son ran away from school with some other boys to Burmah, and I left Madras and went to Rangoon to find him. For a year I served in the Methodist Mission and then went to Moulwein, where I attended the Baptist Chapel, and met Mr. Armstrong (of the American Baptist Missionary Union). I was appointed (soon after meeting Mr. Armstrong) a teacher on Rs. 25 per month. This work I did for three months, during which time, Mrs. Armstrong, who spoke Tamil, taught me about Baptism. I saw that immersion was the true baptism and that sprinkling was not baptism. Mr. Armstrong baptized me in May, 1894, and I was afterward appointed a preacher on Rs. 30.

"All the time I was in Burmah I was away from my wife and children, who were in Madura, and a visit was too expensive for me to get them to Burmah. I left Burmah and returned to Madura. There being no Baptists in Madura I came to Madras and was engaged by Mr. Dudley as preacher, at first on Rs. 15 and then Rs. 17 per month.

"(In answer to one or two questions, Soondram said,) Those whose hearts have been cleansed by the Holy Spirit may receive Baptism. Those who have been baptized by the Spirit in their hearts may be baptized in water. Those who have not been baptized are not ready for the Lord's Supper. If I ate now the Lord's Supper in my old Mission I should be saying that sprinkling is Baptism."

ARTICLE BY BROTHER BOOTH.

AS we go to press, an interesting sheet has come to hand written by Brother Booth for the information especially of our young friends, describing the services at VEPERY, and the conduct of the Sunday School, &c. This gives a familiar view and almost brings to sight the whole scene. It will appear in our next issue.

It is felt that, as far as possible, we should keep our friends so informed that they may intelligently follow and continually have in mind the course and growth of our work, its hopes, progress, difficulties, drawbacks, and triumphs. It is believed that such close acquaintance will especially be valuable for closet intercession. To follow up the work and the workers circumstantially, in prayer, must prove a personal gain to "the Lord's remembrancers," aiding their own spiritual growth and drawing out their holy and reverent familiarity with the Lord.

It will also be most advantageous to all our friends to see how their loving entrustments to the Committee of funds so freely given are being dealt with, and to watch and respond to the growing monetary needs of this blessed work.

The summer is gleaming on us now, and many will be thinking of recreation and change during the next three months. Moneys allotted for these pleasant matters may yield greater good and greater enjoy-

ment by gracious taxation for the Mission, and thus the anxieties of the Committee during a period when gifts might otherwise be diminished will be considerably relieved.

Below we give an acknowledgment of Subscriptions and Donations for March and April. We ask our readers to enable us to issue a very greatly improved list.

SUBSCRIPTIONS AND DONATIONS

Received during March and April.

	£	s.	d.
Miss Sharpe, Kirby Muxloe ...	0	15	6
Mrs. S. Nash, Homerton Row	0	3	0
Mr. A. Vine, Courland Grove Sunday School	2	5	3
Mr. C. Fawster, "Shalom" Sunday School, Hackney ...	5	12	0
Mr. C. Wilson Sears, 2 Bonfield Road, Lewisham, Special Donation for postage of Occasional Paper ...	1	0	0
Mr. C. Wilson Sears, Annual Subscription	1	1	0
Mr. E. Casse, "Enon" Sunday School, Rochester ...	0	10	0
Mr. J. Sharpe, "Zion" Sunday School, Walthamstow	1	7	1
German P.O.O.	0	10	0
Mr. W. E. Soper, Littlefield Lodge, Nunhead	1	1	0
Miss Evans, Homerton Row	0	10	0
Mr. R. F. Banks, Clapham, per Mr. R. E. Sears ...	1	1	0
Mr. G. W. Bartlett, Streatham (Hambro Road Sunday School)	1	1	0
Mr. Harrington, Watford (per S. T. Belcher)	1	0	0
Mr. O. Lucas, per Miss E. Light, Brighton (for Occasional Paper)	0	2	0
Mrs. King, Homerton Row ...	0	2	6
Mr. J. Lambourn, Providence Sunday School, Kingston...	1	16	6
Mr. E. Rose, "Ebenezer" Sunday School, Fulham ...	1	0	0
Mrs. Brand, Whitstable ...	0	6	0
Mrs. E. C. Cooper, Chiswick	1	0	0
Mr. C. W. Sears, Dacre Park Sunday School	0	12	10
Mr. J. J. Fromow, Brentford Sunday School	3	3	7
Miss L. E. Stockdale, Channelsea Mission, Girls' Class, Stratford	1	0	0
Mr. F. Secret, per Mr. J. J. Fromow	2	0	0
Mr. J. J. Fromow	1	1	0
Mr. S. A. Blythe, Chelmsford Sunday School	4	5	0
Mr. W. Abbott, Dividend (April)	2	13	0
West Hill Sunday School, Wandsworth, per Mr. Boatwright	1	4	0
Homerton Row Sunday School	1	0	0
Mr. H. Hand, Macclesfield, per Mr. J. T. Briscoe ...	1	1	0
Mrs. A. E. Walton (for Occasional Paper)	0	3	0
	£40	7	3

Communications for the OCCASIONAL PAPER should be sent to the Corresponding Secretary.

Contributions to the FUNDS should be sent to the Finance Secretary.

—o—

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Printed and Published for the Strict Baptist Mission by ROBERT BANKS AND SON, Racquet Court, Fleet Street, London. June 1st, 1898.



No. 3. - - - - - - SEPTEMBER, 1898.

VISIT OF ERNEST A. BOOTH.

JOYFUL anticipations fill our hearts in prospect of our ANNUAL MEETINGS on the 25TH OCTOBER. WE EXPECT TO WELCOME OUR BELOVED BROTHER BOOTH. His "FURLOUGH" for six months, as at first agreed upon, has been loyally postponed by him for the sake of the work in India in the time of crisis through which we have been so graciously and wonderfully conducted. Now the work inaugurated at Madras may be entrusted for a season to the agents God has given us, with the co-operation of honoured colleagues. For the good of the Mission, and to be able to meet our friends in England through the season when important meetings are held, our Brother comes to us and will unite the pleasure of his recess with arduous labours at home. Such cordial reception awaits him as it has rarely been the privilege of the Lord's people to extend to His honoured servants.

The coming meetings bear no presage to us of grief. To recognize with grateful gladness a year laden with blessing, marked with the tokens of the wisdom of His counsel and "the skilfulness of His hand," and pregnant with hope; and to enter more unitedly and earnestly upon the new year, with enlarged generosity on the part of our friends, and greatly widened and widening interest and co-operation in the Churches: these exercises and engagements will be the blessed business that will employ our hearts and stimulate our lives.

From such an initial gathering many more will follow, and many hearts that have been sad and dubious, or perplexed, will learn what they desire, lose their perplexities, and renew or enter the fellowship of this service with joy.

The following are the arrangements for the Annual Meetings :—

The AFTERNOON MEETING to commence at 3 o'clock.

Preacher, BROTHER J. JULL, of CAMBRIDGE.

TEA at 5. The PUBLIC MEETING at 6.30.

Our honoured President, JOHN BOX, will occupy the chair. He

will be supported by the Officers of the Committee, and Brethren S. T. BELCHER, of *Homerton*; BURGESS, of *Wellingborough*; COLLS, of *Tring*; J. E. HAZELTON, J. JULL, and R. MUTIMER, of *Brentford*. The chief speaker will be MISSIONARY ERNEST A. BOOTH.

Our beloved brethren in India are working with great diligence. BROTHER HUTCHINSON is steadily preparing for the important sphere before him amongst the TELUGUS. BROTHER BOOTH is diligently prosecuting his Tamil work.

We entreat the earnest prayers of our readers (Matt. vi. 6; James v. 16), and hope for more active co-operation in enlarging the interest at home in this work, to which our glorious Lord and Master has favoured us with His gracious call.

PREACHER SOONDRAM'S REPORTS.

MONTHLY reports of preacher Soondram's work are supplied. The following is the report for June :—

1. Preached in two places; 24 persons listened. Taught Scripture to School children. Visited a house in company with Missionary.

2. In New Town and Vepery, I preached to 30 persons from Acts xvii. 31. Taught Scripture to children. Visited a house in company with Missionary.

3. Rainy morning; no preaching.

4. Preached twice in Ayanapuram from Luke xix. 10; 27 attended.

5. Attended service at Vepery, and taught in Sunday-school.

6. Preached twice in New Town; 15 persons listened, Rom. v. 6. Taught in School. Preached twice in Charcoal-street; 12 attended.

7. Preached twice in Ayanapuram about "The Flood;" 25 listened. Taught Scripture in School, and visited two families.

8. Preached twice in Ayanapuram, where 20 persons listened, and once in Lockcheri, where 12 attended, Amos v. 6. Taught Scripture in School. Preached twice in Charcoal-street, and visited one family.

9. Preached in Hospital Peon's lines, from John iii. 3; 15 persons listened. Preached once in Non-caste street, and once in Hindu-street, in Ayanapuram; 20 persons attended. In the evening, Appavil Pillai came to my house with his wife and children. I spoke to them on the necessity of salvation. Preached once in Charcoal-street, to 12 persons.

10. Preached in Madapakkam, Tank-street, and Ayanapuram from Acts x. 43; 35 persons listened.

11. In Villepakkam I preached to 17 persons, and in Semparapakkam, to 22 persons, from John iii. 16, 18.

12. Attended service at Vepery in morning; taught in Sunday-school in afternoon.

13. Preached twice in Ayanapuram, from Rom. v. 8; 25 persons attended. Preached twice in Charcoal-street, visited one family.

14. Preached in Ayanapuram to 23 persons, from 1 John iii. 16; taught Scripture in School. Although I taught the same lesson five

days in succession, and had also taught it previously, many of the children did not know the lesson on the fifth day.

15. Preached once in Lockcheri to 15 people, and once in Ayanapuram to 20 people, from Rom. v. 12. Taught Scripture to children. Visited two families with Missionary.

16. Taught Scripture in School. Went to Charcoal-street with Missionary; preached once to 25 persons, and visited one family.

17. Preached three times in Hindu-quarter at Ayanapuram; 25 persons attended. In Charcoal-street, I preached to 15 persons, taught in School, and visited two families with Missionary.

18. In Ayanapuram, I preached once in the non-caste, and once in caste street from 1 John i. 7; 40 persons attended. The Missionary preached in a caste street; I accompanied him.

19. Attended service at Vepery in the morning, and taught in School in afternoon.

20. Preached twice in Ayanapuram, from Luke iii. 9; 15 persons attended. Visited two families with Missionary.

21. Preached in Lockcheri to 15 persons, and in Ayanapuram to 16 persons, from Rom. i. 7; taught children Scripture. Missionary and I both preached in Cemetery-road; visited a house.

22. I walked through Lockcheri, and Ayanapuram, and other places, covering about five miles, but did not have a single opportunity of preaching. Taught in School. Accompanying Missionary I preached twice; 30 persons listened.

23. Preached once in Hospital Peon's lines, and once in Ayanapuram; 25 persons listened. Taught Scripture in School, preached in two places, and visited one family with Missionary.

24. Preached twice in Ayanapuram, Mark ii. 15; 27 persons listened. Taught Scripture in School, preached twice, and visited one family.

25. In Ayanapuram, preached twice from Matt. xi. 28; 40 listened.

26. Attended service in Vepery, and taught in Sunday-school.

27. Preached to some workmen at the Hospital, and twice in Ayanapuram; 44 persons attended. Taught Scripture in School, visited two families, accompanied by Missionary.

28. Preached in caste and non-caste streets; 40 persons listened. Visited two families with Missionary.

29. Preached in Madapakkam and Ayanapuram; 30 persons attended. Preached in Charcoal-street, and visited two families.

30. Preached in caste and non-caste streets in Ayanapuram, also in Hospital Peon's lines; 35 persons listened.

SUNDAY AT VEPERY.

[The following is the sheet from Brother Booth which we promised, on page 15 of OCCASIONAL PAPER, "should appear in our next issue." We also print several other short pieces from his pen.]

JUST before 9.30 we enter the schoolroom adjoining the Baptist Chapel. It is a brick building, with tiled roof and red brick floor; on the walls half-a-dozen pictures are hung, and help to give an air of cheerfulness to the place. The room is furnished with benches of various kinds in various conditions, some chairs and a table. Whilst we have been looking round the building a few children and some men and women have entered. The proper time having arrived, service must commence, although only a very few persons are present. In this way only can we teach punctuality.

A lyric or hymn is announced in Tamil, and he or she who knows the proper tune will start the singing. Strange tunes many of the lyrics have, and these tunes are of an elastic nature. A Tinnevelly man will sing a tune with variations peculiar to his part of the country, a Madura man will sing the tune with variations peculiar to Madura, and a Madras man will use Madras variations. Whole lines, half lines, quarter lines, are again and again repeated; all seems a glorious muddle in the middle, but the finish is generally pretty right.

Someone sitting on the left of the leader rises, and with a voice worthy of a town crier leads the congregation in prayer.

After more singing, one amongst the congregation rises and reads from the Word of God a chapter selected by the leader. While these things have been happening, the congregation has increased and there are nearly twenty souls present. The leader now rises and announces his text. For the next twenty minutes or half an hour, the congregation patiently listens to an address in Tamil spoken by a foreigner, who, while he is speaking, is conscious of wrongly construed sentences and inappropriate words, but who wants the people to know what God's Word says, and who tries his best to give them that knowledge. Another hymn is sung, and while this is proceeding the collection is made. A few words of prayer by the leader brings the service to its conclusion within an hour of starting.

OUR SUNDAY SCHOOL.

It is 3.45 on Sunday afternoon, and the children are coming to school in twos and threes. They are of various ages, say from four up to fifteen. Some are neatly dressed and clean, others are the opposite; if you happen to be near the door when they enter, they will put their hand to their foreheads and say, "Salaam." Going at once to their classes, they will find something to talk about until four o'clock, at which time silence is required, and the school roll called. In the cool season a hundred or more children will be present, but during the hot season only fifty or sixty children will attend. This great decrease in numbers just now, is also to be partly accounted for by the large amount of small-pox which is prevalent. The roll having been called, and each one in the room having answered "present," singing is the next item. But we have scarcely any hymn books, and

if we had I suppose only one-half of those present would be able to read them. A hymn is chosen and read out line by line, each line being repeated by the whole school. When a verse has been repeated in this way a few times, the tune is started and we go ahead full steam. After a short prayer the teacher of each class hears the scholars repeat the golden text, and then teaches the lesson of the day. All the classes have the same lesson, and at the close questions are asked to which answers are given by children of various classes. Each child receives a coloured slip of paper on which is printed the golden text (also a picture illustrating it) for the following Sunday.

School being over, a Bible Class for teachers is held immediately, and with its close the Tamil work for the day is finished.

Ayanapuram School.

HALF-AN-HOUR'S ride from Vepery brings me to Ayanapuram. The only school we have at present in this village is in the Panchama (Pariah) quarter. We have no proper school building, but rent a verandah and a shed with a low mud wall and a roof of palmyra leaves. In dry weather this arrangement works fairly well, but in weather anything but dry it leaves much to be desired. Each morning the teacher must go round the village and fetch his pupils, otherwise he would have to be content with as many as he could count on his fingers. The school furniture consists of a stool for the teacher and a black-board. The elder scholars indulge in the luxury of a slate and pencil. The younger ones write on the sanded floor with their fingers. The three R's are taught in elementary style. Each day a scripture lesson is taught. Very often the same lesson has to be taught many days together before the children can keep in mind the leading points.

When visiting the School I generally examine the children both in Scripture and Catechism. The last mentioned is our own Catechism, to which I have before referred. The elder children in this School are now able to answer the first twenty-five questions.

The School is only a primary one, but it is all the education that most of the children will get. As soon as possible they are set to earn rupees, and very often making a start with the intellectual occupation of following a buffalo or cow whilst grazing. Those children whose parents are in a better financial position will be sent to a higher grade School in Madras to finish their education.

We are not doing anything for the caste boys in Ayanapuram. I went to the caste quarter a short time back to see about starting a school. We should only get the smaller boys to attend, as the elder boys go to various Schools in Madras. The establishment of a primary school in the caste quarter would give us a better footing than we now have for preaching, as well as affording a good opportunity for teaching Scripture.

Cholera in Madras.

A FESTIVAL celebration by the lower castes in Madras. Part of the ceremonies connected with it is that householders shall take a sheep or fowl and sacrifice it at the temple.

The flesh having been offered to the "deity" is considered holy.

The worshippers take the flesh back to their houses and it forms part of their food for several days, even when putrid. THIS CUSTOM IS RESPONSIBLE FOR MUCH OF THE CHOLERA IN MADRAS.

ONE LEFT.

A SHORT time ago we had in the Vepery congregation a man named Thomas and his wife Sundae. They had two children. The man seldom came to our services, but the woman was pretty regular in her attendance both on Sundays and at the week evening prayer-meetings. One morning Soondram asked me to visit Sundae's house, and on arrival I found that her younger child was down with small-pox. The "house" in which they lived consisted of one room about six feet square. I entered the room, but there being no window, I had to wait for my eyes to get used to the semi-darkness before I could distinguish anything. Then I saw close to my feet a babe quite naked lying on the ground, evidently in pain. Its little forehead was very hot, but all that one could do was to express sympathy. It hurt one to feel so helpless. Two days afterwards the mother came to me and told me that her baby was dead. Three weeks afterwards, while I was taking my Tamil lesson with the Munshi, a woman came to my window and asked that the preacher might be sent to Sundae, who had been taken ill. I at once sent a note to Soondram. In less than three hours he came to me with the news that Sundae was dead. The same evening her body was wrapped in a cloth and I buried her in the general cemetery. Within three weeks after this the remaining child sickened and died. The little body was placed in a box, and Thomas was the only relative present when I committed it "earth to earth, ashes to ashes, dust to dust."

A WAYSIDE TALK.

I HAD arranged for Soondram to meet me on the outskirts of Ayanapuram. While I was waiting within the very welcome shade of a tamarind tree, three or four villagers passed that way and wondered why I should be lingering in that out-of-the-way spot. I entered into conversation with them and found that one was a bricklayer, another a carpenter, and another a cultivator.

Amongst Hindus, money is the all-absorbing topic of conversation. Three-fourths of the people one passes in the streets are talking of rupees, annas, and pies. I questioned these men about wages, and the present price of rice. They soon answered my questions, and began to question me in return. Amongst other things they asked how it was I came to India, and how I was able to speak Tamil. This gave me an opening. I told them that my object in coming was to tell them of our religion, which taught that there was one God, one Saviour, one heaven, and one hell. They then asked whether men of any caste whatever might join this religion, and also whether those who joined would have to give up their occupations. I told them that in God's sight all men were equal, there is no such thing as caste distinction with Him. I further answered them that when our Saviour was on this earth He worked as a carpenter, and

that one of the sayings of our Book reads, "If any would not work, neither should he eat." ERNEST A. BOOTH.

LATEST FROM MADRAS.

AS we go to press a letter has reached us from Brother Booth, dated August 31st. In it he writes :—

"Our meetings at Vepery have been held as usual with the exception of the Adults' Bible-class, which only met three times instead of four during the month. The attendances have averaged as follows:—Morning Service, 15; Sunday-school, 34; Bible-class, 6; Prayer-meeting, 5. I have preached each Sunday morning, and have given an address each Tuesday evening. In company with Soondram, I have preached both in the streets and in houses.

"Soondram, I am very sorry to say, has not been well during the month, although he has kept to his work as much as he could. As his weakness greatly increased, I sent him to our good friend Dr. Narayanaswamy, who advises that Soondram should be an in-patient at the Hospital for at least a fortnight. I hope to be able, soon, to report that the new treatment is proving beneficial."

The Doctor's report is enclosed.

BROTHER S. HUTCHINSON.

OUR beloved Brother is plodding on with his arduous task. The Mission has peculiar advantage in being permitted to retain his service, and with our two good colleagues masters of Telugu and Tamil, we shall work in India under most auspicious conditions. Letters received have given deep satisfaction, and while the interesting details of work which readers delight to see, cannot yet be presented, the preparation that is essential, and necessarily takes time, goes forward. We feel that the right course is being pursued in this expenditure of time and energy, and renew our earnest appeal to all our friends to give a large and warm place to our Brother in their intercourse with the throne of grace. Confidence in and love to him increase and the conviction that the great Master has given him counsel and has led him and us by the right way.

An inaccuracy occurs in our quotation on page 10 from Brother Hutchinson's letter of the 10th February, "admirable" is printed instead of "amicable." The passage should read that our Brother has "made an amicable arrangement with an Australian Baptist Brother, who, with several Australian and native helpers, is working in and around Bangalore to partition the Telugu-speaking villages to the east of Bangalore, he agreeing to keep to the S.E. and I to the N.E." Parts of the same letter should have been quoted, the omission of which makes incorrect inferences possible. Such omission we now supply. He wrote :—

"I have, of course, no practical plan of operations at present, but I propose while learning Telugu to gradually visit these N.E. villages,

and find out what I can about them for myself, distribute tracts, and say what little I can about the love of Christ as I progress in Telugu. It will afford practice in speaking (*i.e*, conversational, not preaching) and understanding Telugu while affording recreation, and gradually acquaint me with the needs of these villages, perhaps better in the end though more awkwardly, than through an interpreter; but you understand that this will not be done in a few weeks, and then will only be preliminary. So far then as I have any plan it is to go on by myself until the Master gives me further directions."

In our next issue we hope to give a further account of Brother Hutchinson's plans and progress.

SUBSCRIPTIONS AND DONATIONS

Received during May, June, July and August.

	£	s.	d.
West Ham Sunday School ...	8	0	0
Lynton Road Sunday School	1	1	0
Spa Road Sunday School ...	0	11	0
Mr. C. Steel, donation ...	0	10	0
Soho Sunday School, W.C. ...	4	9	0
Mr. T. Waller, Plumstead ...	1	0	0
Salem, Richmond Sunday School	1	1	0
Gurney Road Sunday School, Stratford	1	1	6
Mrs. A. Booth, Father Abbott's Bag	0	10	0
Mrs. Coleman, Homerton Row	1	1	0
Mount Zion Sunday School, Chadwell Street	6	0	0
Enon Sunday School, Chatham	0	10	0
Camden High Schools Sunday School	2	11	8
Akeman Street Chapel, Tring	2	2	8
Ebenezer Sunday School, Hornsey Rise	2	9	6
Beulah Sunday School, Great Berkhampstead	2	2	1
Mrs. Nash, Homerton Row ..	0	3	0
Enon Chapel, Woolwich ...	2	2	0
Mr. Goldspink, Battersea ...	2	0	0
Mrs. Holden, Limehouse ...	1	0	3
Elim, Limehouse, Sunday School	0	11	0
Gurney Road Friends, Stratford	0	10	6
Bexley Heath Sunday School	0	19	6
Dacre Park Sunday School, Lee	0	10	0
Dividend, per Mr. W. Abbott	2	13	0
Carmel Sunday School, and Friends	1	1	0
Mr. Butcher and Family Tring...	10	0	0
Akeman Street Chapel, Tring	8	17	6
Mr. Glover, Tring	1	0	0
Collected by Miss Box ...	2	12	2
Soho Sunday School, Shaftesbury Avenue	3	4	6
Enon Sunday School, Chatham	0	10	0
Wellingborough Sunday School	2	11	10
Pastor Burgess, Wellingborough	0	2	6
Mr. J. James, Clissold Park	0	5	0
	£75	14	2

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Contributions to the FUNDS should be sent to the Finance Secretary.

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Printed and Published for the Strict Baptist Mission by ROBERT BANKS AND SON, Racquet Court, Fleet Street, London. Sept. 1st, 1898.

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Brentford.—MR. R. MUTIMER (Pastor), Mr. J. J. FROMOW, and MR. A. J. ROBBINS.

Camden High Schools.—MR. C. J. BURROWS.

Clapham, Meyrick Road.—MR. R. E. SEARS (Pastor).

Clerkenwell.—MR. E. MITCHELL (Pastor), and MR. W. ABBOTT.

Homerton.—MR. S. T. BELCHER (Pastor), and MR. R. B. BRETT.

Hounslow.—MR. A. JEFFS.

Lee.—MR. J. H. LYNN (Pastor), and MR. JAMES MOTE.

Limehouse.—MR. F. C. HOLDEN (Pastor).

Marylebone. — MR. E. C. GRIMES, MR. W. S. MILLWOOD, and MR. D. F. SMITH.

Soho.—MR. JOHN BOX (Pastor), MR. HAROLD COOPER, and MR. J. R. THWAITES.

Stratford.—MR. E. MARSH (Pastor).

Tring.—MR. L. H. COLLS (Pastor).

Waltham Abbey.—MR. W. E. PALMER (Pastor), and MR. W. PALLETT, JUNR.

Wandsworth Common.—MR. HENRY CLARK.

Wood Green.—MR. J. E. FLEGG (Pastor), and MR. J. P. PICKETT.

(With power to add to their number.)

The Strict Baptist Mission.

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REPORT.

THE history of the year now closing is a record of the gentleness and and faithfulness of God. The sense of His presence has been realized in a large measure by the Committee in meeting, and in private intercourse with the Lord liberty and glad drawing out of the soul have been experienced.

The testimony of the year from India, outside the Mission itself, has very strikingly indicated the wisdom as well as the righteousness of the course that the Great Shepherd has led us in. The record within the Mission has augmented our confidence in our beloved colleagues, Samuel Hutchinson and Ernest A. Booth, and has amply justified the hopes expressed in our last Report.

It must be borne in mind that the circumstantial causes of our sending out English Brethren, and especially an English Superintendent, were the unsatisfactory nature of the conduct of the Mission in India, the unwise expenditure of the funds, and the reports and rumours that reached us in regard to native agents, &c.

The manifest need was spread before the Lord, whose impressive response to united and earnest prayer will ever vividly abide in memory.

The event of all was recorded in our last Report. The sad accounts were abundantly confirmed, and the necessity for the action taken last year, to which there was no alternative, was manifest.

The Committee has recently heard the testimony of our Brother Booth, now at home on furlough, and, consequently, much more solemnly realizes that the decision reached and action taken were imperative.

Reverting to the Annual Meeting of 1897, the tone of brotherly sympathy then elicited was most marked. It has been well maintained. Our beloved President then said from the chair, under a sense of the gravest responsibility, that the recent action of the Committee had been taken "with a sense of righteousness and truth in God's sight and compelled for conscience sake and for God's sake. The Committee seek for light and help from heaven for our Missionaries, resolved to go on through evil and good report. He rejoiced to remember the day of dedication, and devotion, of our beloved, faithful and true Brother, Samuel Hutchinson, and our earnest, loving, godly Brother, E. A. Booth, whom we regard to-night with greater admiration than was possible when they were given to the work. They had borne from this Committee more than many would have borne. They

had also gone out to difficulties, hardships and suffering, forfeiting personal advantage, and were excluded from godly fellowship at home."

The light and help sought from heaven have been vouchsafed; and our brave Brethren have been maintained in gracious fidelity and godly zeal.

BROTHER S. HUTCHINSON.

At the Annual Meeting last year we could only report that Brother Hutchinson had been unable as yet to consent to resume relations with the Mission, but that we confidently hoped for his continuance. The delicacy of soul of our dear Brother came out in the difficult correspondence of this period; and the grave conditions in regard to the Mission field, the Home Committee, and his own position weighed heavily on him and on us.

On the 4th March the Secretary was able to report that Brother Hutchinson had consented to our request, and had intimated that his work would be amongst the Telugus, and probably in the villages N.E. of Bangalore. The letter conveying the joyful intelligence was passed to the officers of the Committee, and was acknowledged by the Secretary on the 11th February, who wrote:—

"Your much hoped for letter has been received with joy by our President, Vice-President, Treasurer, and myself.

"We are thankful to be able to apprise friends in England of your consent to resume relations with us.

"I know that these months of suspense have not been on your part months of idleness, and that you have been busy in preparation for furture work. . . .

"Assurances as to the feelings and unity of the Committee, that I have already conveyed to you in earlier letters, I can reaffirm and emphasize.

"Romans xv. 30, is borne in on our hearts as a message from you to us, and we shall go forward in such concert on your behalf."

From the letters received since, and from other sources, these expressions of the Secretary in regard to our Brother's labours have been amply confirmed. The intense application and diligence of our devoted colleague have continued without pause; and while reports of such work as come from set and organized stations cannot yet be received from him, we are apprised of the constant labour in the Lord amongst the people that absorbs his soul and his energies.

We rejoice that the natives of this region are brought into touch with a servant of God so tender, whose gentle freedom with them so well prepares the way for, and whose character and life confirm his message.

We are rewarded for our strenuous efforts to win our Brother's consent, and feel that the devotion to his support of the loving gifts of so many friends is a wise administration of the Committee's stewardship. It is also an economy, viewed in its true perspective, and we believe that our supporters will rejoice to continue the privilege of

maintaining the finances of the Mission in regard to this appointment. The original plan as to residence was that Brother Hutchinson should occupy premises owned by the Mission. But these proved unfit, and, moreover, our work will now be in another region, so that this additional expense became, in honour, a charge on the funds.

Brother Hutchinson has found it necessary to spare his dear wife for residence in England, and consoles his loneliness with labour. We pray that our sister and the beloved daughter may know the richest blessings of the Lord.

Some criticisms have reached the Committee from without in regard to this item of expenditure. We are sure that our subscribers agree that our late Superintendent of the Mission whom we so earnestly entreated to resume relations with us could not have been, and should not be, asked to suffer any financial penalty for his splendid fidelity to the Lord, to duty, to truth and to ourselves.

BROTHER BOOTH.

The consent of our Brother Booth to renew engagement brought joy to the Committee, and the correspondence since has unfolded the marked dealings of the Lord in forwarding the good work in Madras and vicinity.

The Vepery Baptist Church had learned the value and fitness of our Brother, and unanimously handed over its Tamil work to him. In his letter, dated February 9th, 1898, the resolution of the Vepery Church is given as follows:—

"Extract from the proceedings of the ANNUAL GENERAL MEETING of the MADRAS BAPTIST CHURCH, held in the Church on Tuesday, the 1st February, 1898:

"'That the Tamil work, now being carried on under the supervision of our Church, be wholly and entirely handed over to Rev. E. A. Booth, of the English Strict Baptist Mission, and that he be allowed the use of the Schoolroom for his services at a nominal rental of one Rupee per month, and that a copy of this resolution be forwarded to Mr. Booth for his information.

"'That in turning over the Tamil work to Mr. Booth we bring to his notice the fact that for a number of years Mr. Heymerdinger has shown considerable zeal in the Tamil work, even at times when there was much discouragement; and that we hope he may at least allow Mr. Heymerdinger to continue working as heretofore until they may know sufficient of each other to come to a mutual agreement.

"'(Signed) W. HAIG GRAHAM, *Clerk*..'"

His letter continues:—"Mr. Dudley (the Pastor of Vepery Baptist Chapel) wrote to me about this work in September last, and his letter was the cause of my coming to Madras.

"I have not yet seen the Tamil work, having thought it best to keep away from it until everything was settled. I hope to see it next Sunday, and shall soon be in a position to tell you something about it.

"On Mr. Dudley's advice the Church has agreed to allow me the use of their large furnished Schoolroom. . . . The building is situated in the same compound as the Baptist Chapel, and is admirably suited for the work."

Our Brother has established schools at Ayanapuram and Peryamettu. In these schools he employs teachers Dyriam, Nyanatham and Joseph. At Ayanapuram premises are being built, for which Brother Booth has left money behind. The Lord has also given him an earnest helper in Preacher Soondram, an account of whom we here record :—

PREACHER SOONDRAM.

The following account is from a letter from Brother E. A. Booth, dated 29th March, 1898. It is given as nearly as possible in Soondram's own words. He cannot speak English. He said :—

"My father was a heathen until I was six years of age. I do not remember worshipping idols, but I do remember putting the horizontal Sivite marks on my forhead.

"When a young man I was careless about salvation. I attended Madura Mission Church at Tiramangalam, and was taught the Scriptures by Messrs. Herrick and Tracy, of that Mission. I attended first the Day School, then the Seminary, and afterwards the Teachers' Training Institution, leaving the last mentioned before I was 20 years of age.

"Whilst studying, I was attacked with, and nearly died from, dysentery. During my illness I thought I ought to think of my sins. 'I shall go to hell,' I said, for I had learnt that there was no connection between sin and heaven; I had great fear because of this. I sought with care to see who could give me release from my sins, and there came to my mind, 'Though your sins be as scarlet, they shall be as wool;' 'I came to seek and to save sinners,' Jesus said; 'The blood of Jesus Christ cleanseth us from all sin,' the Spirit says by John. Thus I saw that the will of the Triune God is one. If I go and ask for forgiveness He will not reject me. I kept thinking about this, and, with tears, began to ask for forgiveness. Mr. Herrick came to see me while I was like this. I asked him whether there was forgiveness for one who had sinned, and who knew that he was sinning, while he was doing certain things? He, in reply, spoke the words I had been thinking about—'The blood of Jesus Christ cleanseth from all sin.'

"I now did not care about my sickness, but my sin, and I prayed for forgiveness. A little peace began to come to my mind, and I hoped that if I died I should go to heaven. This peace went, and when the missionaries came again to see me, I was sorrowful. One of the missionaries asked me, 'Whether I knew about Christ's power?' I said, 'Yes, He created and upholds all things.' 'Do you know anything about His love?' 'Yes, for the sake of those He loved He came from the throne to earth.' 'For whom did He give His life, for the righteous or for sinners?' asked the missionary. 'For sinners,' I

said. 'For those who think themselves small sinners or for those who think themselves big sinners?' I did not answer. 'Are you a big sinner or a little sinner?' 'Because I am a big sinner I am in this trouble,' I said. 'It is Christ's pleasure to save such sinners,' said the missionary, 'and because you acknowledge yourself a big sinner Jesus will save you.' I now had a little rest of mind, and believed that God would forgive and save me. I fully believed that if I died I should go to heaven. I recovered from my sickness, and a few weeks after, went to the chapel and told the people all that had happened to me. Mr. Herrick baptized (sprinkled) me. I was then 17 years old. I returned to school and finished my studies. I entered the Mission as a school teacher, and afterwards served for twelve years as preacher and teacher, and subsequently for seven years as preacher.

"My son ran away from school with some other boys to Burmah, and I left Madras and went to Rangoon to find him. For a year I served in the Methodist Mission and then went to Moulmein, where I attended the Baptist Chapel, and met Mr. Armstrong (of the American Baptist Missionary Union). I was appointed (soon after meeting Mr. Armstrong) a teacher on Rs. 25 per month. This work I did for three months, during which time, Mrs. Armstrong, who spoke Tamil, taught me about Baptism. I saw that immersion was the true baptism and that sprinkling was not baptism. Mr. Armstrong baptized me in May, 1894, and I was afterwards appointed a preacher on Rs. 30.

"All the time I was in Burmah I was away from my wife and children, who were in Madura, and a visit was too expensive for me to get them to Burmah. I left Burmah and returned to Madura. There being no Baptists in Madura I came to Madras and was engaged by Mr. Dudley as preacher, at first on Rs. 15 and then Rs. 17 per month.

"(In answer to one or two questions, Soondram said,) Those whose hearts have been cleansed by the Holy Spirit may receive Baptism. Those who have been baptized by the Spirit in their hearts may be baptized in water. Those who have not been baptized are not ready for the Lord's Supper. If I ate now the Lord's Supper in my old Mission I should be saying that sprinkling is Baptism."

The two letters following should also be before our friends. The former was sent, in 1896, to Pastor T. P. Dudley, and the latter was handed to Brother Booth.

"Rangoon, 20th March, 1896.

"DEAR BROTHER,—This is to introduce to you a Tamil Baptist brother—Soondram. He was formerly a preacher in connection with a Pedo-Baptist Mission in India and more recently in connection with the Methodist Mission in this country. About two years ago he came to accept the Baptist faith and was baptized by me at Moulmein, where I was then stationed. Since that time he has been employed as a preacher in our Mission.

"The expense of removing his family to this country (he has been

separated from them now for about four years) and for other reasons connected with them he has decided to return to India.

"He is very desirous of getting work among our Baptist Missionaries in Madras. I trust earnestly that he may be able to do so. I can recommend him as a good man, a good Gospel preacher, and a good worker. As *Tamil Baptist* men of his stamp are not numerous, I should think you might be very glad to set him to work.

"With every good wish, I am,

"Yours very sincerely,

"Rev. Mr. Dudley, "W. J. AMSTRONG.

"Am. Bap. Mission, Madras."

"Jan. 1st, 1898.

"This is to certify that Soondram, a Tamil Baptist Catechist, worked with me for about a year. I think him an honest, steady, hardworking Christian man. He gave me entire satisfaction. On the transfer of Tamil work to Rev. E. A Booth, Soondram went to him at my request as I have no more Tamil work.

T. P. DUDLEY."

DR. NARAYANASWAMI

has proved an excellent friend to us indeed. During the months of suspense he acted as our temporary Superintendent. His wisdom, judgment, and kindness, have endeared him to our hearts. Through all the troublous days he has watched our course in India and he accords with us.

Our Brother Booth is now with us at home, and right glad are we to have him. He has entrusted the oversight, with our hearty approval, to the good Doctor. Of this entrustment acceptance is intimated in the following letter :—

"Medical College, 21/9/98.

"MY DEAR MR. BOOTH,—I received Rs. 106 safe. I shall carry out your instructions to the best of my abilities. I herein enclose two receipts, one for two months' salaries, and the other for the 'Poor Fund Money.'

"May God bestow His choicest blessings upon you and lead you safe home, and help you in opening the eyes of the deceived to see truth.

"Yours very sincerely,

"T. NARAYANASWAMI."

FINANCE.

A brief reference to finance is requisite. Loyal friends have given us an income amounting to the date of the audit (Oct. 21st) to £398 7s. 3½d. The year's expenditure, exclusive of liabilities brought forward, amounts to about £490, so that to meet actual expenses we require a further subscription of nearly £100. During 1899 we shall be able to use wisely considerable additional funds, and we trust that we shall be abundantly supplied.

The Madras work is commencing to supply part of its own support. Our Brother Booth collects small funds regularly in his congregations and from friends in India.

Properties at Koilpati will probably soon be disposed of, and at Poonamalee. Messrs. Grant and Greatorex, of Madras, have reported in regard to the former. They have been instructed as to the latter, and the next mail will convey to them the necessary instrument for effecting the sale.

At the Committee meeting following the Subscriber's Meeting (mentioned below), the President gave a brief Address, urging greater devotion to our work, the great advantages of the present course of both our Brethren, and the urgent need of a further £200 a year at least.

SUBSCRIBERS' MEETING.

An important Subscribers' Meeting was held at Soho Chapel, on the 30th September. The meeting was reminded that it was necessary last year to recommence the work in India with the sole assistance of Brethren Hutchinson and Booth, in order to properly establish a real Gospel Mission, that every step required the utmost caution, that it was necessary to give time to our brethren to master the languages, &c., that Brother Hutchinson, having made considerable advance in Tamil, had been led to the conclusion that he should devote his life to the Telugus, and must, therefore, acquire their language, that he was living amongst and acquainting himself with the people, their habits, their villages, &c., and was reaping the joint advantages of a Munshi's tuition, and of conversation among the natives. Thus the Mission was being well established on a wide and sound basis. Friends were reminded of our great cause for thankfulness that we are privileged to hold up the hands of such a colleague and under such auspicious conditions. The meeting was also apprised of the very gratifying course and work of Brother Booth, who had been entrusted by the Madras Baptist Church with the Tamil work, which he is conducting with the aid of preacher Soondram, that HE IS NOW ABLE TO PREACH IN TAMIL, and that he was on his way home for his voluntarily deferred furlough.

As to the future, it was indicated that as funds permitted, our brethren would select suitable native agents with deliberate knowledge and would open up further stations.

The cost of the Mission was indicated and the income since last Annual Meeting, from which it was shown that the present needs could only be met by an additional £100 per annum.

The meeting was asked to pledge such further support as would justify the Committee in pressing forward.

The president made a valuable confirmatory speech and emphasized the Lord's goodness in giving such privileged fellowship with workers in the field, and the gratifying foundation laid at last, after the mistakes and sorrows of the past.

Addresses were given, undertakings made, and questions put by various brethren, including Brethren S. T. Belcher; Whittaker, of the

Isle of Wight, pledging individual and more earnest help from friends there; Gardner, of Chatham, who promised greater effort; C. C. Harris, who referred to the difficulty in many minds as to payment to Brother Hutchinson and who promised an additional £10 a year; Palmer, of Waltham Abbey; Cozens, of Brighton; Clutterbuck, of Croydon; Abrahams, of Woolwich; Pallett, of Waltham Abbey; Jull, of Cambridge; W. S. Millwood; Ince, of Alie Street; the Finance Secretary and others, all of whom pledged better efforts and so greatly encouraged the Committee. Brother Webb, of Chadwell-street, took up the strain, promising to double his subscription. Another brother promised £5 a year, and a donation of £5. A sister also promised to collect £5.

It was resolved, on the motion of Brother Harrington, seconded by Brother Caplin,

> "That this Meeting of Subscribers of the Strict Baptist Mission, rejoices in the statement made by the Executive, and resolves to use every effort to augment the income of the Society."

The chief suggestions brought forward were:—That names and addresses of Church Correspondents for the Mission, of Sunday School Correspondents, of Collectors, and of Distributors of the *Occasional Paper* be supplied; and that appeal be made for MISSION SUNDAYS to be established among the Churches and Schools, Mission Sermons, and Mission Collections.

OUR "OCCASIONAL PAPER."

Through the kindness of a Member of the Committee we have been enabled to issue our small *Occasional Paper*, at irregular intervals, gratuitously. This generosity was offered to us for the current year. So far, we have issued three numbers, and they have cost our friend £17 5s. 3d. For the future we need a follower of this excellent example, or, failing this, a special fund. We are anxious not to burden the income of the Society with this Paper. Each number has been an edition of 5,000, and some friends aid us in the expense of postage. Who will help?

In the *Occasional Paper* we keep our readers acquainted with the work, and we now refer our friends to its pages for details of matters mentioned in this Report.

BROTHER BOOTH'S FURLOUGH.

A FURLOUGH is usually a holiday for rest, or recreation. When we sent out our dear Brother it was agreed that he should have six months leave at home. When the troubles of the Mission grew, when the "interregnum" came, the burden of the needs of the Mission pressed on his soul heavily, and he felt he must not leave the field yet. When the re-engagement was made, his loyalty to the Lord, to the heathen, to the Committee, and to the Churches, demanded of him the postponement of the much longed-for season of refreshing with his dearest friends in his native land until he could leave affairs in

such condition that the work might go forward without pause, and without disorganization. Such conditions we gratefully recognize as fully attained, and with inexpressible joy we welcome our brave and tireless Brother.

But what of his holiday rest? He voluntarily and energetically translates it into a campaign of arduous and exhausting labour, devoting himself to representing the Mission among the Churches of our land, and ministering to the souls of the ransomed here. We bespeak the warmest welcome for him everywhere, the heartiest co-operation, and especially a wide and constant use of the secret place with our Heavenly Father to entreat, and it cannot be in vain, the abundance of the anointing, and of the potent joy of the Lord for him and them to whom he shall come.

We repeat the words of our Brother and Colleague Dr. Naryanaswami, and desire that GOD MAY BESTOW HIS CHOICEST BLESSINGS ON HIM, AND HELP HIM, "IN OPENING THE EYES OF THE DECEIVED TO SEE TRUTH."

FINALLY.

If last year we trod a *via dolorosa*, and approached its end with subdued and sober, but increased hope, this year we have trodden a way of confident trust and chastened prayer, and sing at its close, "Our Jesus hath done all things well."

Before us we have a plain path, blessed be a prayer-hearing God. The Madras district is opened well, and its work widens out. The N.E. Bangalore villages already grow familiar with a laborious Brother whose presence and life are winning love and esteem.

The trumpets shall be blown. The instruments are fitted now to our hand and more await us. Shall it not be that we at home and they in India breathe far more abundantly that breath (the Spirit) who "breatheth where He willeth," so that with fuller spiritual life, more potent energy, and far greater activity we may labour together with heart and hand, THAT THE AGRESSION OF GRACE MAY GO FORTH TRIUMPHANTLY.

THE ANNUAL MEETINGS

were held on Tuesday, October 25th, 1898, at SOHO BAPTIST CHAPEL, SHATESBURY AVENUE, LONDON.

THE ANNUAL SERMON

was preached in the afternoon by MR. J. JULL, of Cambridge, from 1 Thess. i. 8. A report of this excellent and seasonable discourse appears in the *Earthen Vessel and Gospel Herald* for December, 1898.

There was a very full attendance, and the general feeling was that the Lord had highly favoured both preacher and congregation.

THE PUBLIC MEETING.

This Meeting was indeed a great throng. All available standing room was occupied—stairs, pulpit, and platform.

MR. JOHN BOX presided.

The Meeting was opened by singing,

"Salvation, oh the joyful sound,"

which was well led to the old tune and chorus by our Brother ALBERT STEELE.

MR. R. MUTIMER read Psalm xcvi.

MR. J. W. HUMPHREYS engaged in prayer.

The PRESIDENT gave a valuable and important address.

The SECRETARY read the Report.

The TREASURER read the Balance-sheet.

The FINANCE SECRETARY read the list of subscriptions.

MR. J. JULL moved, Mr. J. CATTELL seconded, and the great congregation agreed to "the adoption of the Reports, and the election of the Committee and Officers proposed for the ensuing year with power to add to their number."

MISSIONARY ERNEST A. BOOTH delivered an impressive address, dealing with various assertions that have been published, and which impugn the course taken by the Mission in 1897.

The PRESIDENT moved, Mr. L. H. COLLS seconded, and the Meeting, standing up, resolved:

> "That this Meeting desires to renew expression of confidence in our beloved Brethren Samuel Hutchinson and Ernest A. Booth, and to express its earnest sympathy with Brother Hutchinson and Mrs. Hutchinson; and welcomes our Brother Booth home, and to the Churches, with grateful love and delight."

Mr. R. E. SEARS moved, Mr. S. T. BELCHER seconded, and it was agreed, "That this Meeting resolves to use every effort to augment the income of the Society."

During the progress of the Meeting, Mr. C. C. Harris offered, if nine others would give £5 each, to give the tenth. Seven responded. Others promised smaller sums, and the total thus reached was £58 5s. The collections amounted to £33 18s. 7d. and the profit on the tea to £3 10s. 9d.

We thank God and take courage.

The President's Address.

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THE CHAIRMAN said:—In the name of Jehovah of hosts, the welfare of whose kingdom among the sons of men, if we have honest hearts, we are here to-night to further and not to hinder. May the blessing of God rest upon every true sympathiser with the Strict Baptist Mission, and all other missions carried on agreeably to His mind and will. We greet you most heartily, beloved, in the name of the Lord. We feel that your presence here to-night means the emphasis of "Thy kingdom come; Thy will be done."

The means of the coming of the kingdom of Christ were settled before time, by ancient decree. Through the long rolling ages both history and testimony that are alike dependable, have furnished the knowledge of the fact that God controlled at all times the means that He had devised for bringing about His purpose, the salvation of men. Beloved, did not your hearts echo in deep tones that glorious hymn to-night, "Salvation, oh the joyful sound?" Did you feel that the "joyful sound" was indeed echoing within your own breasts in your own personal acquaintance with Jesus? For without *this*, your hope of personal interest in His kingdom is a very vain one. Sympathy with the purpose of Jesus is a fruit of the Spirit. To have Jesus in the heart is to have His law written there, and the faith that acknowledges that God is God as revealed in the Scriptures of truth therein speaking forth the thoughts of His heart to the world through Jesus Christ His Son. But this alone is not the faith of God's elect, in its perfection. Every elect vessel of mercy consents that God, who has revealed Himself in the Scriptures and spoken Himself forth to the world in the person of the God-Man Mediator, the Lord Jesus Christ, shall be the Lord of the entire heart and life. That is, the faith of God's elect.

We have come to-night on the Master's business. Are you prepared for it? What does your presence at this meeting mean if you are not? We assemble thus because we recognise in the Strict Baptist Mission, the business of which we have now to transact, the means by which God's salvation shall be known among the heathen. We are for the moment passing by the fact that probably we have millions of heathen within a circle forty miles of this spot; we are thinking now of our fellow-subjects, our brethren in the flesh, the heathen of India. We believe that to the Churches in all quarters of the globe Christ has issued His glorious commission, not only to the eleven apostles that were with Him, but to all those who through grace have believed and are united to Him by a living faith, following Him in the spirit of love. We believe that to us all who are here, and anywhere gathered in similar assemblies—to everyone who is a living, loving follower of Jesus Christ, holding whatever position and calling among men, He has issued His commission, "Go ye into all the world and preach the Gospel to every creature." And those who cannot preach, those who are without the gift necessary to gather around them an audience in their own villages and hamlets, or it may be in their own families—but who have received

gifts and talents of God, and are praying daily in their hearts if not in the identical terms, in the spirit of them, "Thy kingdom come," may remember that they have received of God these talents of another kind and that unto them it is given to preach the Gospel to the heathen in foreign lands by supporting those organizations that exist for the purpose of sending God-endowed, Spirit-quickened, and Christ-loving men into the field to do it. That is our idea of Christian missions; and that such persons taking their part in it, thus actively, not in the sight of men, yet in the sight of God (when the left hand does not know what the right hand is doing), do honour the Lord in supporting missions by the wealth He has entrusted them with. How many such persons here to-night really and truly recognise their responsibility? I could hope that everyone does. If it is only the mite let it go for the Lord's service in foreign lands; do not spend all your money at home; take care to spend as little as possible upon yourselves and let the greater portion go to God's service in our own missions. Recognise this privilege more practically than ever, beloved friends; let us all, men, women, and children, embrace the privilege. In these utterances I admonish myself as well as you.

I am here to-night to say a word or two about the Strict Baptist Mission. But first, as becomes me, I give expression on your behalf and my own to the joy we very gratefully and very lovingly realize in receiving back on furlough, one of the brethren whom we sent out to labour in our Indian Mission Fields. (Here the Chairman, grasping the hand of the missionary, said:) "Brother Ernest Booth, we hail your return home with pleasure. May I tell you you have been baptized with prayer by many in this congregation and many others who are not here, but who, with ourselves, have realized the great difficulties you have had to encounter in our service in the far off land; these you have nobly overcome, having faced them bravely, and never flinched in them until the hour came when you knew that by some amongst us your services were not appreciated, and your difficulties were not understood, and that there were hindrances to your honouring God did you continue in such service, and then you resigned. But God be thanked you have come back again to us (applause), because you believed (I say it before this large congregation)—because you believed that only men of God, quickened souls who recognise the reign and rule of Christ and who acknowledge it in their whole lives at home, in society, abroad in the world, and in the Church, are fit persons to teach others the Gospel of God; because you held that sentiment firmly, and because your noble and beloved colleague, Samuel Hutchinson, unflinchingly maintained the same, this congregation and many others represented by it, intend to support you both, to supply you with all needed means for carrying on this Mission, the foundation of which you are now laying anew on Gospel principles, as commissioned by us, but supremely by THE LORD whose servants you are. God bless you while you are here to-night! We feel thankful that after a prolonged service, for you had a right to a return home at the beginning—in the early months—of this year, but because you had work in hand which you felt that you could not leave, you wrote stating that you thought

it would be unwise to take furlough until that work was more perfect and could be left in hands capable of taking care of it during your absence. We are thankful God has spared your life; you have been very sick at times, but God spared you to us. May your service with us be long continued." Turning to the audience the Chairman continued: I can tell you, beloved friends, and I hope you will think of it sometimes, that, for a young man to go into India, especially the southern parts, at the season of the year when our brother entered on his work, is a terrible risk. Such persons have to face dangers that may terminate life; to endure evils that we have no conception of in this country, in relation to the degradation of our poor fellow-subjects in that region. Many thousands are deeply sunk in degradation. The grave difficulties of race, religion, the varieties of temperament and spirit, and habit in that country have to be encountered. Under all these difficulties our dear young brother has been graciously supported. He has, by the help of God, been brought through them; he has come home to England with a heart full of love for the idolatrous and perishing Hindus, he is burning with zeal given of God to go back to them, to honour his God first; to act faithfully to the Executive of this Mission next; and also to act honourably towards all its supporters; by doing that for which the Strict Baptist Mission was formed, and nothing else. And only—and I repeat the words—AND ONLY in harmony with, and agreeable to the expressed mind and will of God in His Word revealed as to the extension of His kingdom, the character of its agents, the purity of the doctrine that shall be preached, and the importance of the ordinances that shall be taught to the heathen, and, when they are converted, duly observed by them.

We are here to-night confirmed in the conviction that we faithfully published to you in our Annual Report of 1897. Will you mark my words! We are here to-night with the convictions we expressed at the latter end of that Report considerably deepened by what has transpired since that Report was published; and that there was a necessity for us to commence entirely anew, and, by furnishing everything needful for the support of two faithful English brethren in India, to take up our stations in regions where the Tamil language is spoken, and others where the Telugu language is spoken. Further, I say, in coming to that conclusion by a confirmed conviction that there was a need to begin *right at the first stone*, as of a new building, and not to suppose we had any ground prepared for us, or any foundation already laid, that might be built upon, but, profiting by past disappointments, ws commenced afresh in the fear of the Lord.

Now, I want to ask this intelligent audience to consider for a moment what that means. We must have two English brethren familiar with the dialects named—difficult to learn. I have not asked Brother Booth a question about his progress in this respect; we shall hear enough from his lips to-night. We want a man to speak Telegu among the Telegus, and in such a manner as shall win their attention, and save him from ridicule, occasioned by the mistakes possible in one learning a new language. We have that man in Samuel Hutchinson (applause), who has dared to face the abuses he met with and detail to

us the terrible condition of things as he found them existing in our Mission, and we believe every word of those details (applause). Then what does that mean? Just this—that we support Samuel Hutchinson, and those dear to him, well; keep them sufficiently and worthily supplied, so that they may not lack for anything needful while he is plodding, as we know he is doing, in the acquisition of so difficult a language to an Englishman as Telugu. The advantages to be reaped under God's blessing are considerable. We shall have two men of *tried* character, courage, and principles; men who have been tested to the very utmost that such qualities can be tested, in men who have the natural wants and cravings of their bodies to think about, as well as the sweet, hallowed fellowship of their souls with God to cultivate and enlarge. They have been tested to the extreme and we are able to trust them to select for themselves, as they acquire the language, stations for work which are not occupied by other Christian denominations.

This latter consideration we have steadfastly put before us as a settled purpose. I leave further reference to our confirmed convictions now, and speak to you of our perseverence in the purpose we formed when we engaged our brethren. *We* consider it to be a grave mistake, though we are Strict and Particular Baptists—we consider it to be a grave mistake outside the confines of this country to go into heathen lands where idol gods are worshipped, to interfere with any one that is naming the name of Christ, and set up Strict Baptist principles simply *in opposition*. For what is the picture by such action presented to the heathen who know nothing about God and the differences of sect? A sorry one indeed, bewildering dissensions, and disagreements. Where we find the Church Missionary Society, the Wesleyan Missionary Society, or the Congregationalists, we will occupy no inch of the soil. This applies to *districts or villages*, not to *Cities*, which of course are regarded as common working ground for all Missions; we will search out regions where we can preach the Gospel to the heathen, and proclaim in all its authority, the truth about the kingdom of Christ, the manner in which Christ acquires that kingdom by the work of the Holy Ghost through the preaching of the Gospel, and the teaching of the children. We keep our purpose steadily in view, with the conviction that both our brethren have the qualification for their important work, and the ability of organization (our dear Brother Booth has had but little opportunity of showing what the ability is which God has given him in this direction). Our Brother Hutchinson, our late Superintendent (he is no more our superintendent, mind you, but our Missionary), will carry out purely Missionary work. Thus, fully confident that God will be pleased to own their labours, when each of them in his allotted sphere can preach familiarly and talk familiarly, one in Tamil and the other in Telugu, which, we believe, they have the capacity, not in an ordinary degree, but in an eminent degree to acquire, we leave them to select and appoint to suitable posts such converted persons from the races around them, as possess ability, through the imbuing and endowments of the Holy Ghost to preach the Gospel to their fellows, and teach in our Schools. That is our purpose, and we are steadily pursuing it. AID US.

Now you will not expect us at once to give you a long list of Stations, neither will you expect us to furnish flaming reports of Schools, as we have only just begun our work. You will not expect us to do any such thing, it may be, for years; and ridiculous as it appears in the eyes of some people, we believe it to be God's way, God's plan of service for us; and this method those friends in the Strict Baptist denomination have adopted, who support the Strict Baptist Mission. And we mean to go on diligently—diligently! Oh, I speak it with feeling. I do, my dear brethren, for not many know the difficulties of organising and of managing foreign missions, but those who have been on the Committees of such Institutions and on the Executives of such bodies have had to learn by experience. We shall diligently seek the guidance of God's Holy Spirit in the matter; we shall seek it through His Word and its counsels, and give heed to no man's opinion! We shall take inspired truth only for our direction in watching providential indications. Moreover, these we shall seek devoutly in prayer, while in the methods we shall adopt for supporting and supplying the requirements of our two missionaries, we shall look up with confidence for Divine blessing. Thus pursuing our course we plead earnestly for the sympathy of godly people, who know so well the preciousness of the Gospel as to wish that the poor Hindus shall have those to teach them who have felt its power, whose lives have been purified thereby, whose characters stand out nobly and whose fidelity may be put to the test. We shall seek God's guidance in prayer that we may be led, and that our Missionaries may be led to the selection of only such persons. And with regard to our occupation of new localities for work, seeing that Paul was glad (although he knew that a purpose to preach arose in the hearts of some, from impure motives) that Christ was preached—or if you will, "named"—since Christ was named he was contented that those that named Him should go on unhindered.

Then we shall seek by devout and earnest perseverance to widen the sphere of what we call, for the want of a better word, our constituency; that is to say, those who delight in *helping on God's cause*, but who see their way, as those who have embraced Strict Baptist principles, only where Christ has trod, and where in His providence He is showing that the fields are white unto harvest—we shall seek the occupation, efficiently and fully as time goes on, of such localities.

I have spoken of our perseverance in the purpose we have formed, and I ask to-night for your sympathy in the work we have undertaken for you, for it is no light one. I ask and claim of you as reasonable men and women that you will not be misled by vain supposition that we can expect the ability to preach fluently in the Telugu language or the Tamil language can be acquired in two or three years. Then, are you willing to help us to hold up the hands of these true and faithful men? Are you prepared to stand by us while this laying of the foundation is going on? I feel sure you are willing, but we will leave the proof of that to the response you will make to our appeal this evening. We will also pass by in silent sadness the reflections made on our conduct. We have had to turn aside, as an Executive,

individually, weeping over the evil and bitter things that have been said against both our Missionaries, and printed also. We leave that in the hands of God ; I will say no more about it. We have observed silence ; it has been the silence of deep grief in our hearts, and amazement in our minds. Let it be understood to-night that no controversy will be permitted while I am in the chair. (Loud applause.) If the majority of this meeting wants controversy, the fact shall be ascertained by voting, and I will retire immediately and leave this meeting to itself, and to God, who rules over all ; but while I am in the chair not a word of controversy will I admit into the meeting. (Cheers.) I have great pleasure, then, in welcoming you.

Missionary Ernest A. Booth's Address.

Missionary Ernest A. Booth, speaking from the pulpit, said :—My dear Mr. President, Ministerial Brethren, and Christian Friends, I need not say that after 3½ years absence I am pleased to be here again with you, and I thank you most heartily for the way you have received me. You have, indeed, shown by your presence here, and by the way in which you have conducted yourselves that you are really glad to see me back again, and that you do really and heartily wish me God-speed in the work to which I have been called.

I ask you just for a few minutes to hear me of your patience, and then when we have done to ask God to bless all that is according to His will, and to forgive all the feelings, thoughts, or desires that may be expressed which are not in accord with His will.

I suppose it is hardly necessary for me to recapitulate what I said at Keppel Street some time ago, when I told you why I wanted to go as a missionary to the heathen. The reason remains the same. I am not sorry I went out ; I am sorry for much that has occurred, but I am not sorry that I went out, and I have a profound conviction God sent me out, and that I did His will by going. It has been that fact, supremely that fact, and that fact alone which has kept me steady in the days of darkness, and in the days of doubt and difficulty. But for the most profound conviction that God sent me, and that I obeyed His mandate when I left these shores, I should have been a miserable man indeed in those days of darkness. But I have come back, and I am not ashamed to face any one anywhere (applause). Nor am I ashamed to give answer for any action I have done ; and I am prepared to meet anybody and tell them why I acted in such and such a way, provided the question is asked in a Christ-like spirit (applause).

Now I think it rather necessary at this Meeting to state, if I may, what my feelings were when I went out to India, and what I expected to find. I am afraid the idea has got about that I expected to find everything wrong, and carried out my expectations. That is utterly

and entirely false. I went out entirely ignorant as to the way the work had been conducted. Few indeed, I think, knew less of the work of the Strict Baptist Mission than myself, when I left for India; but from what I had heard I was prepared to find everything right. Somehow, I cannot account for it, the rumours which had reached other ears had not reached mine, and I went out unprejudiced, prepared and expecting to find everything right.

Now the next thing is what I found when I got there. We left in February, 1895, and got to Madras in the latter end of March. In March I met some Agents of the Strict Baptist Mission; and in March I had some of my ideas cut away—my disappointments began—and from that time they increased.

When I left Madras both Mr. Hutchinson and myself expressed the devout hope that things would be better in the Tinnevelly. He, as you know, went on to Koilpati, and I (acting on the doctor's advice), went to Kodaikanal. At Koilpati he *grilled* for one month. I was on the hills for one month, and then went down because I could not longer find a lodging. Mr. Hutchinson and I had a talk together over the things he had met with. I could see that the heat had told upon him, and as it was also too intense for me we went to Tuticorin. We stayed there two days and then sought refuge at Colombo. There I was taken with fever, and my head was like a ball of fire. The doctor ordered me to Mount Lavinia and from there I went to Kandy. That was *necessary*, although it has been described as "holiday-making." I came back to India, stayed in Tuticorin three weeks, and then went to Koilpati. At Koilpati, from personal observation and constant intercourse, I learned the facts that I know, I learned the facts that I state, and I learned the facts in spite of everything I would wish to be otherwise. I believe what I saw, I know what I heard, and wish to tell it to you.

But I think before anybody can understand the condition in which we found the S.B.M.* in the Tinnevelly they must know how the S.B.M. was formed there. I went to the trouble to get together the reasons why we went down into the Tinnevelly at all. Gurubathem gave me the following particulars:—Some members of the C.M.S.† after a land dispute left the C.M.S. and applied to Gurubathem, who was then in the C.M.S., and asked him to take the oversight. He assented, and these discontented members of the C.M.S. formed themselves into a separate cause. Gurubathem and Murryan went to Mr. Doll, Senior. They asked him to come and establish a Baptist Mission in the Tinnevelly. He assented, and gave employment to these two men, and that was the beginning of the work in the Tinnevelly. Mr. Doll, Junior, went to Ellayarasanenthal and established the Strict Baptist Mission, and baptized 33 persons in a tank. One of the questions he asked was, "Do you believe in the C.M.S. baptism or in this baptism?" They said "This," and so they were baptized. In the Tinnevelly district the Mission grew from that. I have it from Gurubathem that Mr. Doll,

* Strict Baptist Mission. † Church Missionary Society.

Junior, visited the stations twice a year, and Mr. Doll, Senior, once a year. And that was the amount of Superintendence in all those years down in the Tinnevelly. Now what in the name of anything do you expect when you carry on work like that?

We will come to more recent history. Much has been said about the Examinations. It has been said that the questions were difficult. It has been said that it needed a man versed in theology to be able to answer the questions put to candidates and members of the S.B.M., when Mr. Hutchinson was carrying out the work you entrusted him with, namely, finding out the true state of the Mission. I was present at many examinations. The questions, to my mind, were as simple as questions could be. What do you think of this for a deep theological question, asked of a member of a Strict Baptist Church who had professed Christ in baptism—"What do you know about Jesus Christ?" Not once, not twice, but often has the answer been given, "I do not know anything;" given by ignorant, honest souls; given by poor people not capable of knowing how to deceive you on this question, who had not been put up to deceive you on this question, but who simply told you the plain fact—"I do not know anything." Then another question which was regularly asked of those who were members was, "Why were you baptized?" Surely a man has some reason for doing things. Is that a deep theological question? Then again, "Do you love Jesus Christ?" As we went round we found that the people readily answered "Yes" to that. Then we asked something else, "Why do you love Jesus Christ?" and then very often there was a blank silence. Then again, on August 5th, I have put down that one woman returned good answers to my questions, but on further questioning I found she was using stock phrases, and when I asked her the meaning she was utterly unable to answer.

"At Surunguddi I examined five canditates. I put the questions as simply as possible. The answers were straightforward, and showed that the questions were understood; but the answers were quite unsatisfactory.

"At Kovilakunnie two candidates were brought and I examined them. They answered, 'Why do you wish to be baptized?' with 'To get my sins forgiven.' These were brought by the preachers to the Missionary to be baptized.

"On Sept. 7th, 1895, many declared they knew nothing about Jesus, and that no one had taught them. These are members of the S.B.M. down in the Tinnevelly.

"This is all sad—so sad—but what makes it sadder still is that they are absolutely certain that they are going to heaven. On this point they evince no doubt whatever."

I am taking these extracts from my diary, so that I am not relying on my memory, but am giving the very words I wrote down at the time.

August 19th, 1896:—"I examined Arseevathem, of Pulleyampati, I was pleased with the answers this member returned to my questions, and should say that he is a true Christian. The examination was a pleasure, and made a bright spot amid much that is dark. I should much like another talk with him."

"When visiting Kulpotham in September, 1895, I wrote:—The members seem of the same unsatisfactory order with the exception of one woman, whose answers aroused me, and I am of opinion she is a genuine convert. It is a real treat to get such answers. Here and there we had one whose answers would send a thrill through one's soul, because one had something to cheer one, a gleam of real light. At Messiahpuram one or two gave such answers as to render it difficult to judge whether they were children of God or no; and the rest showed such ignorance and gave such wrong answers that one could only come to one conclusion." I am giving my own independent judgment, and I alone am responsible for it.

On the 8th October I examined a man, a member of one of the Churches, and he said the Holy Spirit came to earth and died to save us; the Holy Spirit was Jesus. He said that if he believed he would be saved. When I asked him what he meant by "believing" he said he did not know.

There has been much said about "Baptismal Regeneration." It has been stated that Members of our Churches in the Tinnevelly were imbued with this doctrine. I know it.

Diary, August 7, 1895. Visited Mooppampati with Mr. Hutchinson. Preacher Sagiam's wife was brought forward as a candidate for baptism. She said that if she died unbaptized she would go to hell. The whole conversation pointed to a strong belief in Baptismal Regeneration. I examined a member, and the same idea prevailed—baptism saves.

Diary, Sept. 5, 1895. Mr. Hutchinson examined some, and I one, of the members. All believed that baptism had saved them. Most of them declared they do not sin, and had not sinned since baptism. One said, "I was baptized, therefore I do not sin, and I am going to heaven."

Diary, Sept. 7, 1895. Member upon member declared they were baptized in order to go to heaven.

This was while we were going round the stations examining into the condition of our Churches. I am not giving you second-hand information, but am reading what I saw and recorded myself.

Diary, August 10, 1896. Five candidates were presented for examination. At Mr. Hutchinson's request I examined them. Each one believed, and stated that the preachers had taught them, that "baptism would take them to heaven;" or that "they wanted baptism in order to wash away their sins." To hear the answers and see the faces of these men and women was most painful.

Diary, August 11, 1896. The idea of Baptismal Regeneration seems to stick wonderfully, and yet with it they mix up (or some do) believing and meditating.

The next thing I have to refer to is the Lord's Supper. It has been said, and rightly said, that utterly wrong ideas were entertained down in the Tinnevelly about the observance of the Lord's Supper. I will give my personal experience. In August, 1896, I went to Kovilakunnie. Here is situated "the chapel built by a good man, named Peter." Peter I saw, but no trace of goodness or rather grace,

He said that he wanted us to administer the Lord's Supper—it would save his soul.

January 5, 1897. I had an interview with Murryan, one of the "pastors," and I asked him what he said to the people when he gave notice of the observance of the Lord's Supper. He said he always quoted the text, "Unless ye eat the flesh of the Son of Man and drink His blood ye have no life in you." When I asked him whether he believed that the bread was the body of Christ, he replied "Jesus said so;" and then he read the passage from the gospel, "This is My body."

Respecting Agents:—Of course all the agents in the Tinnevelly I was personally acquainted with. I met them frequently and knew them pretty well every man. I know them and know how they act and what they teach. I know how they behave when one is present; I can imagine from how I found the Churches and congregations how they act when one is absent. Here is one thing I put down:—August 19, 1896. Yesuvdian brought three members. I asked, "Did you ask to be baptized or were you asked to be baptized?" A deep theological question! A roundabout answer was given indicating that the Pastor had made a request that the speaker should receive baptism. I then said, "Did the Pastor first speak to you about baptism or you to him?" The preacher, who stood behind the munshi (interpreter), indicated by shaking his head that the man should give a negative answer, but the speaker did not see him, or else disregarded him, for he gave his answer in the affirmative.

Then a lot has been said about Fires. I was present throughout the whole of the enquiry, and I formed my independent opinion; I heard all the witnesses, and made the following entry in my diary, July 16th, 1896:—"I accompanied Mr. Hutchinson when he inquired into the question of fires at Ellayarasanenthal. The S.B.M. witnesses should have been brought in the evening to give evidence. Instead of this, at the time arranged for business the service bell was rung, although we had not been spoken to on the subject. Just before starting time a deacon came and said that prayer was more important than the affair we had come about; would Mr. Hutchinson conduct the meeting? Under the circumstances he declined (and so should I). After the meeting Gurubathem said that he would not bring his witnesses if Mr. Hutchinson intended to hear the C.M.S. witnesses in this place. On the morrow, however, he changed his mind and produced his witnesses. My independent judgment was that, 'the evidence of the C.M.S. witnesses was so circumstantial and consistent that I am inclined to believe that our people did set their church on fire.'"

It has been said concerning Mr. Gray's letters to Gurubathem, that I obtained them in a surreptitious way. I say that is a lie! (Applause.) Diary, July 16th, 1896: "When I was with Gurubathem he handed me all the letters which Mr. Gray had written to him, and I read them."

The next thing I wish to notice is the question of Rules. A great stir has been made about the rules which Mr. Hutchinson drew up for the conduct of that Mission. It is only fair to him and to myself to say that before those rules were printed they were sent to me, and Mr.

Hutchinson asked me to make any suggestion I could. I returned them to him with a few minor suggestions, which he incorporated. Those rules were requisite for the conduct of *such a mission existing under such circumstances*. More than that, they contained little that was new to the agents. They had not a written code of rules, but I think there was hardly anything in the whole set of rules, with the exception of the rule about the "pastors," that was new to them. And more than that, when those rules were read to them at Koilpati, every one of the agents (except the four "pastors"), after they had been given an opportunity to ask questions, agreed to all the rules and signed them. Why such a fuss was made in England I do not know. The four "pastors" did not sign the rules, but they said they agreed to all the rules with the exception of the one which deprived them of the pastorate. One of the four—Swamidas—afterwards came to Mr. Hutchinson's room and asked to be allowed to sign. He said that he did not like to sign when the other pastors were present.

Next is the question of Schools. We found that in the Tinnevelly a large majority of the schools were not fulfilling their mission as we understood that mission. I take it that you will feel with me that Mission Schools are primarily established that God's Word should be read to the children and known by them; and that religious instruction should be imparted. The fault I found with the schools was that such instruction was not properly given, and that the children were not properly taught in religious subjects. Almost right through I had the same complaint to record. I have written in my diary: "Schools exist primarily to impart scriptural and religious knowledge; to fail in this is to fail in the most vital part." On August 10th I have recorded that four boys answered my questions fairly, but the rest knew nothing; so the four had been coached. On another occasion, when questioning them from the fourth chapter of John, I asked them concerning the "living water"—what it meant. They replied, "baptism."

Perhaps I had now better deal with some observations I have read both while in India and since returning to England. In "*Let there be Light*" I read, "To save the native agents and their families from starvation," etc. What about those not re-employed? Are they starving? Go and see. I can mention Sagiam, Stephen, and the teacher at Manditope. The men are in the majority of cases able to turn their hand to agriculture, and can do it. Some of them possess land, others possess money; others could find work if they wanted to.

Then I read that "the solution seems to lie in the fact that Mr. Hutchinson expected too much *theologically* from the Tinnevelly Christians." How can this be proved? Mr. Hutchinson took down verbatim over 300 examinations, and no one in England was sufficiently interested to ask him to read them. How can it be known that he asked deep theological questions, when not one of the members' examinations has been read to an English audience? He has them, and I expect at the right time he will use them. (Applause.) But Mr. Hutchinson is a very, very patient man.

I also read that "Mr. Huchinson made the mistake of trying to *cram* them with 'strong meat.'" I say—Prove it! It is easy enough to make the assertion, but not one instance is given of the "strong meat."

Then again I read that "Mr. Hutchinson put questions which were too difficult even for educated Christians to answer." I say, Why not quote one? Those I have read here to-night are fair specimens of the questions put to members and candidates. (Applause.)

There is a paragraph on page 15 of "*Let there be Light*," which speaks of A. Muttiah; it says, "this agent delivered himself in language which befits a new creature in Christ Jesus." Now I have particulars here of an interview with Muttiah, and I am going to read to you the statement Muttiah made to me on February 15th, 1897:—Muttiah said:—

"At Vasthevanelloor the lands of the second division Zemindar of Ellayarasanenthal and those of the Zemindar of Sivagari join, and both were watered from the same canal, which marked the boundaries between the two properties. On the northern side of the canal there was a channel running to a tank in the land of the Sivagari Zemindar, and on the southern side there was a similar channel feeding the tank of second division Zemindar of Ellayarasanenthal. The Zemindar of Sivagari stopped up the channel which conveyed water to the Zemindar of Ellayarasanenthal's land. To put things right, the Zemindar of Ellayarasanenthal got together under a *thavar* named Vengadasalam about 2,000 men, some of whom carried swords, guns, &c. Gurubathem sent S.B.M. members with the other people to assist in the fight, but he himself remained behind. Those who went had an allowance of four annas per day from the Zemindar's steward.

"The fight took place about three months before Mr. Gray came to India. On the side of the Zemindar of Sivagari were 300 men, variously armed. In the end 14 were wounded on the Sivagari side; these died after returning to the village. On the other side 40 were wounded. The Sivagari Zemindar brought an action against the second division Zemindar of Ellayarasanenthal. The case came before the deputy collector of Tinnevelly. The Sivagari Zemindar stated that the second division Zemindar of Ellayarasanenthal was in the fight.

"Gurubathem, on behalf of the Zemindar of Ellayarasanenthal, came to Mr. Walter Doll, and induced him to go to Tinnevelly Court and give evidence to the effect that on the day in question the Zemindar of Ellayarasanenthal (2nd division) was in Koilpati. In proof of this, Mr. Doll was to produce the 'Record Book,' which was to show that on that day the Zemindar of Ellayarasanenthal (2nd division) presented to the S.B.M. the *chuttram* (rest-house) situated next to the Police Station, Koilpati. Gurubathem received from Zemindar ten rupees and 192 measures of paddy.

"Gurubathem brought a Brahmin woman to Mr. Gray as a candidate for baptism, and asked that she be employed as a Bible woman. This woman's name is Thayamal; she is an outcaste woman of Karisakulam (outcaste by reason of having eaten flesh, &c.). She was educated in the C.M.S. school at Sachiappuram. Mr. Gray neither baptized the woman nor gave her employment; but when at Koilpati, Gurubathem represented to him that she was very poor and had none to help her, and Mr. Gray gave her three rupees.

"Muttiah did not tell Mr. Gray the sort of man Gurubathem was, because he was not asked to do so, and had he done so he would have been considered a tale-bearer.

"The seven agents who were made pastors each promised Munnicam (Mr.

Gray's interpreter) thirty rupees if he would get Mr. Gray to make them pastors. Mr. Gray asked these seven some questions which they could not answer properly. Munnicam mistranslated their answers to Mr. Gray, and so made things all right. Muttiah only knows this from hearing Munnicam himself say so. All agents after completion of Mr. Gray's tour subscribed for a watch which was presented to Munnicam at the Travellers' Bungalow. The watch was obtained from Madras. Muttiah subscribed four annas. Munnicam was well fed at every station visited. *Munnicam and Pandian were great friends.* Pandian wrote from England to Munnicam, telling him to be ready to act as Mr. Gray's munshi. He was to go to Madras to meet Mr. Gray, take his certificates with him, and offer himself for post of munshi. He was to cut off Mr. Doll and take all the evidence he could against Mr. Doll. The letter referred to, Muttiah saw, it was in English, so he could not read it ; it was shown to him by Munnicam, and Munnicam told him its contents."

The foregoing statement was made to me by Muttiah (a teacher in the S.B.M.) through an interpreter. I knew the interpreter well, and I knew enough Tamil to know that he was translating correctly. I am not responsible for any of the statements made, I have simply read to you what Muttiah (who was baptized by Mr. Gray), told me in Koilpati.

I see it is stated in "*Let there be Light*," on page 22, that I told the pastors I would go home on March 1st. That, of course, is a lie.

On page 5 of "More Light Still" I read :—"*Mr. Hutchinson was actually taking sides with the C.M.S. agents against our agents.*" Utterly absurd ! Utterly wrong ! Absolutely false ! Mr. Hutchinson met every missionary in India in a Christian-like and proper spirit. The C.M.S. men in Tinnevelly I know, and have talked with, and I know what sort of men they are. They are admirable fellows, men with whom one would like to work side by side. As soon as Mr. Hutchinson met the C.M.S. Superintendent Missionary of Tinnevelly, the latter said, "We are willing to meet you half way and more than half way." Could a man say more ? We were content to work side by side with them and they side by side with us, and not interfere with one another's work. As I understood, Messrs. Hutchinson and Walker agreed they would not receive each other's agents or members without reference, and they did not. I should do just the same to-morrow if I went down to Koilpati.

It is stated that the falseness has been abundantly proved of Mr. Hutchinson's charge that the Agents taught the dogma of Baptismal Regeneration. I ask, How, and when, and where ? I have read to you the answers given to me by candidates and by members of the Churches, proving that they did believe there was salvation to be obtained by baptism, and that their sins would be washed away by baptism.

Then I have seen one or two little things concerning myself. (Laughter.) On page 21 of "*Let there be Light*" Swamidas says:—" Mr. Booth gave me a seat within the bungalow. He shut the door and asked me about the conduct of every agent in our Mission. He asked me how many rupees were given to the munshi to purchase the pastorship, and what was the price of the watch we gave to Mr. Gray."

I did take Swamidas into my room, I did shut the door, and I did

ask him questions. Mrs. Hutchinson was seated in the verandah outside the door, and I closed the door because I intended to ask Swamidas questions concerning some of the agents which I did not desire that Mrs. Hutchinson should hear, nor do I wish any other lady to hear such questioning. But they were questions which I meant to put because I had had things said to me concerning which I consider it was my duty to get all possible information. I asked Swamidas about the money and watch, which, according to my various informants had been given to Mr. Gray's munshi. I did *not* ask anything about a watch having been given to Mr. Gray; I never dreamed of such a thing. I also asked questions concerning the moral character of some of the S.B.M. agents. Given the same circumstances I should act in the same way again.

I will here read you an extract from my private note-book :—

"During the same interview (Feb. 17th, 1897) I asked Swamidas why he had not come earlier, as I had written to him some days previously. He said that 'he had been to see an aunt of his, a very old woman, who lived near Streevalaputhoor. On Monday and Tuesday he walked 36 miles from Streevalaputhoor to Karisalpati, and to-day (Wednesday) he first saw my letter, and came directly.' As Swamidas had only at the previous pay-meeting in Koilpati told me that he was unable to walk far, I discredit this statement. (Diary, Feb. 17th, 1897.) On the Tuesday above-mentioned the father of Daniel, the S.B.M. agent in Salvarpatti passed through Karisalpati to Koilpati, and was told in Karisalpati that Swamidas had gone to Madura."

I will now read to you a statement made to me by my munshi :—

"On Feb. 17th, 1897, before seeing me, Swamidas went to Pakkianathan (my munshi), and enquired whether we were thinking of working a separate mission, and on receiving the reply, 'I do not think so,' Swamidas said, 'He is going to ask me some questions, and I shall not answer truly.' After his interview with me, Swamidas saw Pakkianathan and told him the questions I had asked him. N.B.—*I had not told Pakkianathan anything about my interview with Swamidas, but the questions and answers which Pakkianathan this morning told me as having been told to him by Swamidas were almost word for word identical with the questions and answers which had passed between Swamidas and myself in private.* In answer to Pakkianathan's query as to why he had answered untruly, Swamidas said, 'I did not tell the truth because they are going away, and I should gain nothing by telling the truth.' Swamidas told Pakkianathan that what he (Swamidas) had told me about his going to Narchiyappuram, near Streevalaputhoor, and walking 36 miles was wrong. He had been to Madura with two other "Pastors" (Gurubathem and Murryan), and had sent a petition to Mr. Gray. Pakkianathan asked, 'Why did you write it?' Swamidas replied, 'When they go to England they will speak to the Committee about the agents, and to throw doubt upon their word we have written before they reach the place.' Swamidas told Pakkianathan that my questions *re* giving money and watch to Mannicam irritated him. He also added, 'Murryan will be here to-morrow most likely; if he comes, tell him not to tell anything about the watch and money given to Mannicam."

The foregoing statement was made to me by Pakkianathan on Feb. 18th, 1897."

I know very little about the Madras agents. I saw them when I first went to India for an hour or so on two or three occasions. I have seen both of them since, but I have not had long conversations with them, and I am not prepared to say much about them. But I have

one thing I must read to you; it came from an utterly independent source, and I think you ought to know it. It is about Jacob John. It is a letter addressed to me by Mr. Dudley, pastor of the Madras Baptist Church, who will be in London on the 30th of this month, and will be prepared to answer any questions concerning this letter, which any one may ask him. (Applause.) He has been in Madras five years. The letter is as follows :—

"Royapuram, Sept. 10th, 1898.

"My dear Booth,—You remember our talk about Jacob John. I put on paper the substance of what I said to you, and you are at liberty to use it in any way you see fit.

"When Jacob John thought he was losing his post (at St. Thomas Mount) he came to me at Vepery, saying he wanted a post under me. He told me of his ability as a preacher and organizer, and said if I would give him a post and the large schoolroom, he would soon have a large house to hear him every time he preached. He told me that he was almost tormented by the Wesleyan and C.M.S. missionaries to join their Mission: that they offered him bigger pay than he now got, and were persistent in their efforts to secure his services. But he said that instead of accepting their tempting offers, he boldly upbraided them for their unscriptural practices, and told them he was a Baptist, and would not forsake his principles for all their flattering offers.

"Some few days after this the Rev. T. Little, the Wesleyan missionary at St. Thomas Mount, who is now in England on furlough, was calling on me. In the course of the conversation, Mr. Little mentioned Jacob John. After some talk about his work, &c., Mr. Little told me that Jacob John had come to him more than once asking him for a post, and assigning as his reason that he had long since ceased to believe Baptist doctrines, and now believed in the doctrines of the Wesleyan Church. Mr. Little said that he put no belief in anything Jacob John said, as he had known him for a good while, and did not believe he would tell the truth if by lying he could further his own interests. He said he had no confidence whatever in Jacob John or the work he had done.

"This, briefly, is what passed between Mr. Little and myself. Of course, I would not then employ him knowing him to be such a man.

"Yours sincerely,
"T. P. DUDLEY,
"Pastor of Madras Baptist Church, and
Missionary of the American Baptist Missionary Union."

Mr. Dudley is a very great friend of mine, and I know the worth of his word. He has stated his facts plainly, and everyone who knows him knows that he will not put on paper that which he cannot fully prove.

Our President made a remark about spheres, and relations with other Missions. I want it to be clearly understood that we had a working basis with the C.M.S. in Tinnevelly, and they were prepared to work side by side with us, we not interfering with them or they with us.

Finally (because time is going on and I shall say more of what I have to say at the various metropolitan and provincial meetings), I have read with pain and indignation in "Rays from the East," page 67: "Mr. Hutchinson would not allow the native agents in the Tinnevelly to come near him, or to sit down in his presence, and would not pray with them." An infamous lie! (applause). The man who said that ought to be utterly ashamed of himself *if he is not past*

shame; and the man who caused it to be printed in his magazine ought also to be ashamed of himself for not first referring to Mr. Hutchinson and wanting to know whether it is true. Mr. Hutchinson, as I know him, is not known to many of you. I have lived with him for weeks together; I have been with him in days of difficulty and loneliness where men confide in one another; I know the man's spirit; I know his patience, his humility, his supreme faithfulness to his conscience; he will do nothing against his conscience at any cost. Why did he resign? Simply because his conscience forced him to, and he was prepared to throw himself, his wife and child on the mercy of God absolutely, for conscience sake (applause). Is that the sort of missionary who will not allow the native agents to come near him, or to sit down in his presence, or who would refuse to pray with them? Of course, it is a lie, and a base and shameful lie. I have seen Mr. Hutchinson when he has returned from a journey go and shake hands with my horse-keeper—I would not think of doing that in the ordinary course, but I saw him do it and I did it. Swamidas and Michael have both shaken hands with him, and sat down in his presence, and he has prayed in their presence. I was with Mr. Hutchinson in August, 1896, when he conducted a service in Swamidas' house. So the charge is utterly baseless and shameful (applause).

The CHAIRMAN: In all solemnity we could wish that a great deal of the enthusiasm publicly manifested had not occurred. For the circumstances—the spiritual view of the circumstances—are so awful in my sight that I tremble. In the position I hold over this Meeting I find myself clapping and am grieved thereat before God. These are not the times to clap. The public of England are being deceived, and their money is being wasted over Missionaries, so-called, such as we have heard about to-night. Now, the Committee of this Mission which you have elected, and the Executive, cast themselves upon your conscience that they acted rightly in withdrawing from all such organization and seeking by God's help to establish a pure Gospel Mission in India. It will entail some years of plodding yet with the two faithful men whom you now so well know. Will you support the Strict Baptist Mission as it deserves to be supported? (Voices: "Yes.") Please to verify that fact by the collection which will now be made. But that will not be sufficient. We want £200 a year more than last year, and we want an immediate increase of £100—£100 must be gathered here to-night. Our brethren will pass round as well as they are able to do to receive your offerings. Will you devoutly do what you are about to do, an offering to God for the spread of the pure Gospel by converted and God-fearing agents?

MR. BOOTH said that as some rather confusing references had been made to the learning of the Tamil language, he wished it to be understood that FOR SOME MONTHS PAST HE HAD PREACHED IN TAMIL.

RULES.

—:o:—

I. That this Association be called "THE STRICT BAPTIST MISSION;" that it be conducted by a Committee composed of Members of Particular and Strict Baptist Churches; that its Officers be—a President, a Vice-President, a Treasurer, and one or more Secretaries; and that the following doctrinal basis be taken as representing the principles by which it shall be governed, namely :—

1. The equality and distinct personality of the Father, the Word, and the Holy Ghost, in the unity of the Godhead.

2. Eternal and personal election unto salvation.

3. The fall of mankind in Adam—their guilt and condemnation—together with their entire and universal depravity, by which they were utterly alienated from God, and are unable, in and of themselves, to turn to Him.

4. Particular redemption by the vicarious sacrifice of Christ.

5. Justification by grace, through faith, by the imputed righteousness of our Lord Jesus Christ.

6. Regeneration and sanctification by the direct agency of the Holy Spirit, through the instrumentality of Divine truth; and that saving faith is not a legal duty, but the sovereign and gracious gift of God.

7. The absolute necessity for a holy life, as the result of true faith and the evidence of regeneration.

8. The final perseverance of true believers.

9. The resurrection of the dead, and the universal judgment.

10. The everlasting punishment of the wicked, and the everlasting happiness of the righteous.

11. The duty of preaching the Gospel to every creature of the fallen race of Adam.

12. The necessity of baptism by immersion, on a profession of repentance and faith, in order to Church fellowship and admission to the Lord's table.

13. The congregational order of the Churches.

II. That its objects be—the diffusion of the Gospel in heathen lands, and the formation of Churches in accordance with the principles of Particular and Strict Communion Baptists.

III. That an Annual Meeting be held, at such time and place as the Committee shall determine; when a report of the past year's proceedings shall be read by one of the Secretaries, and the Committee and Officers elected for the ensuing year, with power to add to their number.

IV. That the Committee meet in London, once a month, or oftener when necessary, at such time and place as may be determined upon by a majority of its Members present at any such meeting, five (including the Chairman) to form a quorum.

V. That a month's notice be given of any new business intended to be introduced, including nominations for additions to Committee.

VI. That with a view to giving contributing Churches of the faith and order of its doctrinal basis direct participation in the conduct of this Mission, every such Church having less than 200 Members be entitled to nominate its Pastor and one other Member; or if the Membership exceed 200, its Pastor and two other Members, for Election at the Annual Meeting as its representatives on the Committee.

VII. That in the event of the death or retirement of any of the Officers, the Committee have power of appointment to the vacated office either from within or without its own Membership.

VIII. That all meetings be commenced and concluded with prayer.

ABSTRACT OF TREASURER'S ACCOUNT,

From October 23rd, 1897, to October 21st, 1898.

RECEIPTS.	£	s.	d.
Balance in hand, Oct. 23rd, 1897	131	3	8¾
Dividends	7	19	0
Annual Collections and Profit on Tea, Oct. 26th, 1897	18	4	10½
Subscriptions, Donations, and Collections from Churches and Sunday Schools, and Individual Subscribers	388	2	5
By Sale of Consols	439	11	7
	£985	1	7¼

EXPENDITURE.	£	s.	d.
Remittances to India for Salaries, Rent and Maintenance, Passage Money, &c. ...	568	1	5
Mr. Noble's Allowance	55	2	8
Stamps, Carriage, &c.	16	13	7
Committee Rooms, and Bonus to Attendant	4	14	0
Ministerial Expenses	1	10	0
Reporter's Fees	4	14	6
Printing and Stationery	46	4	6
Telegrams to India	2	16	0
Annuity	20	0	0
Money returned to Donors	25	0	0
„ „ „	6	0	0
Money on Deposit	150	0	0
Balance in Treasurer's hand	84	4	11¼
	£985	1	7¼

Audited and found correct, { W. S. MILLWOOD, A. J. ROBBINS.

October 21st, 1898.

ABSTRACT OF RECEIPTS.

	£	s.	d.
Aberdare	1	0	0
Alie Street	1	14	0
America	0	19	6½
Berkhampstead	2	2	1
Bermondsey: Spa Road ..	1	1	0
,, *Lynton Road*	2	2	0
Bethnal Green	2	0	0
Bexley Heath	2	3	0
Brentford: North Road ..	15	4	9
Brighton: Bond Street ..	12	0	7
Bungay	0	2	6
Cambridge	18	14	10
Camden High Schools ..	2	11	8
Chadwell Street	42	11	6
Channelsea Mission, Stratford	1	0	0
Chatham	2	0	0
Chelmsford	8	13	10
Clapham: "Providence"	6	3	0
,, *Courland Grove* ..	2	5	3
,, *Wurtemburg Street*	7	4	11
College Park, Lewisham	1	2	6
Colnbrook	3	0	6
Cransford	1	7	7½
Croydon: Derby Road ..	6	12	1
Dacre Park, Lee ..	3	11	5
Deptford	8	13	0
Dunstable	0	7	6
Elthorne Road	4	0	6
Foot's Cray	1	6	6
Fulham	1	0	0
Germany	0	10	0
Gurney Road	5	5	1
Guildford	0	10	6
Hackney: The Oval ..	5	12	0
Hill Street: "Mount Zion"	44	9	7
Hayes	1	1	2
Homerton	12	9	5
Hounslow	4	8	0
Ipswich: "Bethesda" ..	2	18	3
Ipswich: "Zoar" ..	1	18	6
Isle of Wight	2	2	0
Keppel Street	0	5	0
Kingston-on-Thames ..	3	2	6
Leicester: "Providence"	0	15	6
Limehouse	2	19	9
March	3	4	0
Mendlesham	0	15	0
Meopham	3	3	5
Norwich	0	5	3
Notting Hill Gate ..	0	10	0
Peckham	0	13	6
Pimlico	1	1	0
Poynings	1	1	6
Richmond: "Salem" ..	5	15	0
Rushden	1	10	0
Shouldham Street	1	16	6
Soho	22	12	9
Streatham	1	1	0
Staughton, Great	0	18	0
Sturry, Kent	0	16	9
Tring: Akeman Street ..	24	13	4
Tollington Park	4	0	0
Waltham Abbey	2	15	0
Walthamstow: Maynard Road	2	3	6
Wandsworth	2	16	6
Wellingborough	2	14	4
West Ham	8	0	0
Whittlesea	0	17	0
Wood Green	9	0	0
Woolwich: "Enon" ..	11	0	9
,, *"Carmel"* ..	1	0	0
Personal Subscriptions ..	22	15	0
Collections at Annual Meetings, 1897	18	4	10½
Dividend on Consols ..	7	19	0
	£414	6	3½

COLLECTIONS, SUBSCRIPTIONS, AND DONATIONS.

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	£	s.	d.
Collections at Annual Meeting, held at Soho Chapel, Oct. 26th, 1897	16	2	1½
Profit on Tea at above ...	2	2	9
Aberdare: Calfaria Chapel.			
Mr. Isaac Thomas	1	0	0
Alie Street: Whitechapel.			
Sunday-school	1	14	0
"America": Virginia.			
Mr. Barnham	0	19	6½
Berkhampstead: Beulah Chapel.			
Per Miss SILLS.			
Sunday-school	1	7	4
Box	0	14	9
Bermondsey: Spa Road.			
Sunday-school	0	11	0
Mr. A. Steele	0	10	0
Bermondsey: Lynton Road.			
Per Mr. J. B. COLLINS.			
Sunday-school	1	1	0
Mr. J. B. Collins	1	1	0
Bethnal Green: Hope Chapel.			
Sunday-school	2	0	0
Bexley Heath.			
Per Mr. E. W. FLEGG.			
Sunday-school	2	3	0
Brentford: North Road Chapel.			
Per Mr. J. J. FROMOW.			
Sunday-school	5	13	9
Mr. F. Secrett	3	10	0
Mr. J. J. Fromow	1	1	0
Mr. A. J. Robbins	5	0	0
Brighton: Salem Chapel, Bond Street.			
Sunday-school	6	6	6
Per Misses E. and C. Light.			
Miss Piper	0	6	4
Miss Percival	0	3	0
Mr. Vickery	1	1	0
Miss E. Light	0	5	0
Mr. Piper	0	5	0
Mr. Lucas	0	7	0
Mr. Relyah	0	5	0
Mr. Hayward	0	2	0
Miss Chapman	0	1	0
Mrs. Holder	0	1	0
F. P.	0	0	3
Mr. F.	0	0	6

Brighton continued.	£	s.	d.
Maria	0	5	0
Miss Arkill	0	5	0
Mr. Moy	0	1	0
"For His Sake"	0	2	6
Mrs. Elliott	0	1	0
Miss Light	0	3	6
Miss Walder	0	2	6
Mrs. Holford	0	1	0
Miss Linnington	0	1	0
Mr. W. Broadbridge ...	0	5	0
Mr. Dancey	0	10	0
Mr. Lewis	0	2	6
Mr. S. J. Abbott	0	2	6
Mrs. Barns	0	5	0
Mrs. Virgo	0	2	0
Miss Bunce	0	1	0
Miss Finch	0	1	0
Mr. Waterer	0	2	6
Bungay.			
Mr. W. Leggett	0	2	6
Cambridge.			
Chapel Collection	2	17	9
Sunday-school Collection ...	3	11	7
Hornsey Family	0	15	6
Mr. J. Jull	0	12	6
Collecting Cards.			
Mrs. Sturtons	5	0	0
Mrs. Jull	2	17	6
Miss Haynes	3	0	0
Camden: High School.			
Per Mr. P. Harrow	2	11	8
Chadwell Street.			
Per Mr. W. ABBOTT.			
Sunday-school	16	10	10
Miss Hutchinson's Box ...	0	4	0
Mrs. Hunt	0	5	0
Miss Newell's Box	1	9	8
Miss Green	0	7	6
Mrs. Miller	0	5	0
Mr. T. Miller	1	1	0
Mrs. Bromfield	0	10	0
Mr. E. Golding	0	10	0
Mr. D. Smith	1	1	0
Mrs. Eyre	0	5	0
Mrs. Hammond	0	5	0
Miss Wilks	0	2	6
Mr. Applegate	0	10	0
Miss Laurance	0	2	6
Mrs. Hoddy	0	10	0
Miss Chalmers	0	6	0
Miss Morris, Collecting Box	1	5	6

Chadwell Street, continued.	£	s.	d.
Mr. Silvester, Collecting Box	1	0	0
Mr. J. Webb	1	1	0
Mr. J. Webb, Donation ...	5	0	0
Mr. E. Mitchell	1	0	0
Mr. Banks	0	10	0
Miss Woodward	0	6	0
Mr. W. Abbott	5	0	0
A Friend, Donation	0	16	0
Mrs. Mote, Collecting Box ...	0	5	6
Mr. Bumstead	1	0	0
Mr. S. Sharp	1	1	0
Mrs. Miller	0	1	6
Channelsea Mission, Stratford.			
Per Miss Stockdale	1	0	0
Chatham.			
Sunday-school	2	0	0
Chelmsford.			
Per Mrs. S., A. Blythe ...	8	13	10
Clapham: "Providence."			
Per Mr. R. E. Sears.			
Mr. R. F. Banks	1	1	0
Mr. E. R. Goldspink ...	2	0	0
Mr. R. E. Sears	1	1	0
Mr. F. T. Newman	1	1	0
Mr. W. K. Perrott	1	0	0
Clapham: Courland Grove.			
Sunday-school	2	5	3
Clapham: Wurtemburg Street.			
Sunday-school	2	11	3
Bible Class (per Miss Russell)	4	13	8
College Park.			
Per Mr. E. Coppins	1	2	6
Colnbrook.			
Sunday-school	3	0	6
Cransford.			
Sunday-school	1	7	7½
Croydon: Derby Road.			
Sunday-school	6	12	1
Dacre Park.			
Sunday-school	2	10	5
C. W. Sears	1	1	0
Deptford: Zion.			
Sunday-school	8	8	0
Miss R. Brain	0	5	0
Dunstable.			
Mr. A. E. Blake	0	7	6
Elthorne Road, Holloway.			
Chapel Collection	1	11	0
Sunday-school	2	9	6

	£	s.	d.
Foots Cray.			
A. H. Brooks, junr.	0	7	6
Sunday-school	0	19	0
Fulham.			
Sunday-school	1	0	0
Germany.			
Anonymous	0	10	0
Gurney Road, Stratford.			
Sunday-school	3	9	7
Per Mr. J. A. Tabor	1	15	6
Guildford.			
Per Mr. W. Chisnall... ...	0	10	6
Hackney: The Oval.			
Sunday-school	5	12	0
Hill Street: Mount Zion Chapel Auxiliary.			
Per B. Wakelin.			
Mr. Barradell	1	1	0
Mrs. Cobb	0	5	0
Mrs. Clarke	0	5	0
A Friend	0	5	0
Miss Gosling	0	5	0
Mr. Grimes	1	1	0
Mr. Goodley	0	10	6
Mr. Hazelton	1	1	0
Miss E. Harris	0	5	0
Mr. Harris, junr.	1	0	0
Mr. Harris	2	2	0
Mr. Harris (special donation)	10	0	0
Miss Latham	0	5	0
Mr. Millwood	1	1	0
Mrs. Russell	0	5	0
Miss M. A. Robbins	0	7	0
Mr. Sears	1	0	0
Mr. Sampson, junr.	0	4	6
Mr. Smith	0	10	6
Mr. Sennitt	1	1	0
Mount Zion Sunday-school...	11	15	8
Mrs. Tarrant	0	5	0
Miss Thompson	0	5	0
Mr. A. Vine's Box	1	16	11
Mr. C. Vine	0	10	6
Mr. Wilson	2	2	0
Mr. Wilson (special donation)	5	0	0
Hayes: Salem Chapel.			
Collected by Miss S. A. Ash...	1	1	2
Homerton Row.			
Per Mr. F. Booth.			
Mrs. Nash	0	12	0
Miss Coutes	0	10	0
Miss Evans	0	10	0
Mrs. King	0	5	0
Mrs. Booth	0	10	0
Mrs. Coleman...	1	1	0

Homerton Row, continued.	£	s.	d.
Mr. G. Dawson	0	2	6
Mr. and Mrs. Brett	2	2	0
Friends, Homerton Row Chapel	3	0	0
Sunday-school	3	16	11
Hounslow: Zoar.			
Per Mr. A. JEFFS.			
Sunday-school	4	8	0
Ipswich: Bethesda Chapel.			
Per Mr. W. Kern	1	1	9
Miss Gooding's Box	1	1	6
Zoar Chapel.			
Per Mr. R. C. Bardens ...	1	18	6
Miss A. Wright's Box ...	0	15	0
Freshwater: Isle of Wight.			
Mr. G. Tyler	1	1	0
Yarmouth: Isle of Wight.			
Mr. John Whitaker	1	1	0
Keppel Street, W.			
Mr. H. Green	0	5	0
Kingston-on-Thames: Providence Chapel.			
Per Mr. J. LAMBORNE.			
Sunday-school...	3	2	6
Leicester: Providence.			
Per Miss Sharp	0	15	6
Limehouse: Elim Chapel.			
Per Mr. HOLDEN.			
Sunday-school...	1	2	6
Per Mrs. Holden	1	13	3
Per Miss Coe	0	4	0
March: Providence.			
Per Mr. Northfield	2	4	0
Mrs. Morton	1	0	0
Mendlesham, Suffolk.			
Per Mr. W. Davey	0	15	0
Meopham, Kent.			
Per Mr. Martin	3	3	5
Norwich.			
Per Master R. Fordham ...	0	5	3
Notting Hill Gate.			
Per Mr. H. G. DANN.			
Sunday-school...	0	10	0
Peckham, Heaton Road.			
Per Miss BOYES.			
Sunday-school...	0	13	6

	£	s.	d.
Pimlico: Carmel Chapel.			
Per Mr. Wright	1	1	0
Poynings, Sussex.			
Per Mr. F. Adams	1	1	6
Richmond, Surrey: Salem.			
Per. Mr. ROBINSON.			
Sunday-school...	5	15	0
Rushden: Succoth.			
Per Mr. W. HOBBS.			
Sunday-school...	1	10	0
Shouldham Street. W.			
Per Mr. S. ROBINSON.			
Sunday-school...	1	16	6
Soho Chapel, W.C.			
Sunday-school per Mr. Thwaites	14	2	1
Mr. Simpson	1	1	0
Miss Box's Card	3	16	10
Subscribers' Meeting, Sept. 30th	0	15	0
Subscribers' Meeting—Profit on Tea	0	2	10
Miss Arlidge	1	1	0
Mr. J. Box	0	10	6
Mr. W. Frith	0	10	6
Mr. J. R. Thwaites	0	5	0
Miss Sanger's Card	0	5	6
Mrs. Brayley	0	2	6
Streatham: Hambro' Road.			
Per G. W. BARTLETT.			
Sunday-school...	1	1	0
Great Staughton.			
Mrs. Barnard's Box	0	18	0
Sturry, Kent.			
Mr. E. Baker	0	16	9
Tring, Herts: Akeman Street Chapel.			
Mission Boxes and Friends ...	4	15	10
Per Miss E. BUTCHER.			
Mr. Butcher and Family ...	10	0	0
Chapel Collection	8	17	6
Mr. Glover	1	0	0
Tollington Park: Zoar.			
Per Mr. HENRY THORN.			
Sunday-school...	4	0	0
Waltham Abbey: Ebenezer.			
Per Mr. W. PALLETT.			
Sunday-school...	2	15	0

	£	s.	d.
Walthamstow: Zion.			
Per Mr. SHARP.			
Sunday-school...	2	3	6
Wandsworth: West Hill.			
Sunday-school (per Mr. Boatwright)	1	4	0
Mr. Henry Clark	1	12	6
Wellingboro: Tabernacle.			
Sunday-school (per Mr. J. Rudd)	2	11	10
Mr. Burgess	0	2	6
West Ham.			
Per Mr. G. OAKEY.			
Sunday-school...	8	0	0
Whittlesea.			
Per Mr. J. T. PETERS.			
Sunday-school...	0	17	0
Wood Green.			
Per Mr. PICKETT.			
Sunday-school and Friends...	9	0	0
Woolwich: Enon.			
Per Mr. ABRAHAMS.			
Chapel	2	2	0
Sunday-school...	8	18	9

	£	s.	d.
Woolwich: Carmel Chapel.			
Per Mr. T. WALKER.			
Sunday-school...	1	0	0
Individual Subscriptions and Donations.			
Mr. J. Billing	1	1	0
Mrs. Brand	0	6	0
Mr. F. Baker...	0	5	0
Mr. W. Chapman	0	10	0
Mr. J. T. Cole	10	0	0
Mrs. E. C. Cooper	1	0	0
Mrs. W. Cricknell	0	15	0
Miss Cumber...	0	2	6
Mr. H. Hand...	1	1	0
Miss F. A. Haynes	1	0	0
Mr. Harrington	1	0	0
Mr. Jager	1	0	0
Mr. J. James...	0	5	0
Miss L. O. Robinson ...	0	7	6
Mr. C. W. Sears (Special) ...	1	0	0
Mr. W. E. Soper	1	1	0
An Old Subscriber (per J. W. Banks)	1	1	0
Miss Walls	1	0	0
Dividend on Consols ...	7	19	0
	£414	6	3½

Subscriptions and Donations will be gratefully received by the Finance Secretary.

COPIES OF THIS REPORT

may be obtained gratuitously of any of the Secretaries, whose addresses are given on page 1.

FORM OF BEQUEST.

THE following form is recommended to any who may desire to bequeath Legacies to the Mission :—

I give and bequeath unto the STRICT BAPTIST MISSION *the full sum of Pounds to be paid within three months after my decease, to be applied, at the discretion of the Committee for the time being, for the promotion of the objects and work of the said Mission; and for which the receipt of the Treasurer for the time being shall be an effectual discharge.*

STRICT BAPTIST MISSION
Occasional Paper

No. 4. - - - - - - - FEBRUARY, 1899.

COMMITTEE NOTES.

WE desire to call immediate and special attention to the fact that the Committee is now in possession of a very fine set of Lantern Slides (about 60) illustrative of "Hindu Life and Religion." The majority of these slides are copies of photographic negatives, taken in India by Missionary Booth.

* * *

Secretaries of Sunday Schools would do well to communicate *at once* with our Brother Booth and arrange a date for the exhibition of these very interesting views. Include this Lantern-Lecture in the season's programme.

* * *

The Committee has purchased a fine Lantern, and Secretaries of Sunday Schools are specially invited to the exhibition of the views at Soho, Thursday, February 16th, 1899. Chair to be taken at 7.30 p.m.

* * *

The Lantern-Lecture will also be given (D.V.) at the following places:—Homerton Row, Tuesday, Feb. 7th, 8 p.m.; North Road, Old Brentford, Tuesday, Feb. 14th, 7 p.m.; St. Neots, Monday, Feb. 20th; Eden Chapel, Cambridge, Thursday, Feb. 23rd, 6.30 p.m.; Chadwell Street Sunday School, Wednesday, March 1st, 7.30 p.m.; Camden High Schools, 168, Camden Street, N.W., Monday, March 5th, 7 p.m. Bring your friends. Courland Grove, Clapham, Wednesday, March 8th, 7.30 p.m. Collection at each place in aid of Mission Funds.

* * *

On the proposition of Brother Brett, seconded by Brother Abbott, Pastor W. Chisnall, of Guildford, was unanimously voted a seat on Committee. In accepting the position, our brother writes:—"I gladly and willingly take up my share of the burden, and pray, 'O, Lord, send us now prosperity,' for 'we have waited for THEE.'"

* * *

Half-yearly Mission Meeting. This new and important fixture is

now under consideration. We expect it will do much towards stimulating and sustaining deep and prayerful interest in our Mission. Details will be almost immediately arranged and announced.

* * *

We wish to draw your sympathetic attention to the interesting letters of Mr. Hutchinson, which we print in this issue.

* * *

Since his return, Missionary Booth has addressed appreciative audiences at Gurney Road, Stratford; Hill Street, Marylebone; Ipswich; Chadwell Street, Clerkenwell; Brighton; Homerton; Clapham Junction; West Ham Lane; Soho; Dacre Park; Richmond; Woolwich; Croydon; Brentford; Guildford; Limehouse; Cambridge; Waltham Abbey; Tollington Park.

* * *

For the purpose of providing a New Year's Treat for the children of our Schools, a small sum of money has been remitted to Dr. Narayanaswamy.

NEWS FROM THE FRONT.

Letters from Mr. S. Hutchinson.

THE letter which is dated from Samalkot, has already been circulated as a separate pamphlet; but as many subscribers who wish to read this very interesting communication have not been supplied with copies, we take this opportunity of reprinting the letter *in extenso*:—

"*To the Subscribers of the Strict Baptist Mission.*"

"My Dear Brethren and Sisters,—It is now about nine months since I re entered the Mission, and although, of course, I have little or nothing to say which can strictly be called Mission news, you may like to have an outline of my doings during that time.

"I had already begun the study of Telugu, but it was subject to various interruptions and disadvantages, which I need not enter into now; and it was not until March last that I was able to employ a *munshi*, and really begin work. Bangalore, however, is not a Telugu village, and therefore affords little or no opportunity of practice in conversation, and the *munshi's* services were only available for two hours a day; so that, although I spent as much time at it by myself as I could, the result was not encouraging. Three months of it convinced me that the language would not 'come' in that way. I thereupon set about trying to get into the Telugu country with some Missionary family, but only succeeded after three months more.

"During these six months in Bangalore I preached every Thursday evening in a Soldiers' Home, and for the greater part of that time held two Bible Classes a week in the Infantry and Artillery Prayer Rooms. I was told of two or three cases of blessing (besides some general appreciation) as the result of my preaching, but as I could not enquire

into these for myself I do not refer to them more particularly. The Prayer Room Bible Classes did not flourish well, possibly owing partly to the counter-attractions of the Home. But as the Home itself provided Bible Classes and Evangelistic Services, the failure of the Barrack Bible Classes did not matter so much.

"I had, as you know, proposed visiting the Telugu villages on the N.E. of Bangalore, but I found that for various reasons it was *then* impracticable, and I therefore abandoned it until such time as I can get some command of the language or can meet with a satisfactory native worker. I had offers of service from two men some months ago, one of whom had rather favourably impressed me when I met him some time before. If the way had opened, I should have examined him at least as carefully as I did our ex-Agents before accepting him, but I had no Mission funds, and after keeping the men waiting some weeks for an answer, I had to decline both.

"As soon as I had succeeded, through the kindness of a Missionary friend, in learning of someone who would '"take me in" in a good sense' as my friend put it, I was not long in making the necessary preparations and leaving Bangalore. This I did on the 6th of September. My journey of two days and nights lay through an entirely new part of the country, part of which was very picturesque, and took me over two of the great rivers of India—the Kistna and the Godavery. The latter is not yet bridged and had to be crossed in a steamboat. A few hours later I reached Samalkot and was warmly received by Mr. Stillwell, of the Canadian Baptist Mission, and his family, although we were perfect strangers.

"His appointed work is the theological training of young Telugus from various stations in the Canadian Mission, who after a course of three or four years return to their stations to preach the Gospel. I am happy to say that he is not merely concerned about their theological training, but also about their spiritual fitness for this great work. His daily duties in the Seminary, as it is called, do not allow of direct evangelistic work, but who can estimate the value of such indirect evangelism carried on in such a spirit?

"All the services are in Telugu. After Sunday School at 8 o'clock, morning worship begins at 9.30, when about 50 men and women assemble. The missionary conducts this service himself and gives out a *keerthana*, or hymn, followed by reading, prayer, another hymn and collection. Then comes the sermon, which I have to listen to very closely; and at the end if I have caught something of the drift I think I have done pretty well. If not, I have at least added another little bit to the education of my ear. The evening services are conducted by native brethren. On Wednesday evenings a *prarthana sabha*, or prayer-meeting, is held, at which, besides prayer and praise, some speak of their spiritual condition and difficulties.

"I have recently arranged to go out into the village with some of the native students three evenings a week and hear them preach. Last evening (Sunday) we stood on the high bund of a tank. On one side, women were coming to the tank with their water-pots, on the other, women were standing with bundles of grass, which they had cut and brought into the village for sale, and in front, fifty yards

away, were some native travellers cooking their rice under a tree. Some ten or twenty people sat and stood around while one preacher quietly but clearly told the story of the Creation, Adam and Eve, the fall, and of the life, death and resurrection of our Lord Jesus Christ. Another preacher followed of altogether a different order. His delivery was rapid and impassioned, and I could not understand much of his drift, but he seemed to be very earnest. It was now nearly dusk, and we left with the satisfaction that some attempt had been made to sow the seed of Eternal Life. 'My Word shall not return unto Me void.' Although the whole of this tract of country is much better wooded, and therefore, prettier than the Tinnevelly, its religion is no better, evidence of which is furnished by the abominable character of the decorations on one of the village temples. Neither civilisation nor education, but the Gospel, which alone is the 'power of God unto salvation,' can ever undermine this ancient religion and sweep the temples and idols out of the land.

"The village is a large one, and besides the Canadian Baptists, the American Lutherans have a Mission and a chapel here. The Roman Catholics are also represented by a chapel.

"A few days after getting here, I was able to engage a very good Brahmin *munshi*, and I have been spending about five hours a day with him, and as much more by myself as I have been able; but I seldom find that I can do more than six hours altogether in a day—sometimes not so much.

"I may be forgiven a few words in addition on a matter which concerns me very deeply. As you know, certain statements have been published, which impugn my Christian character. These statements I am fully able to answer, some being absolutely false and others having a certain amount of truth in them, but so dealt with as to entirely misrepresent me. My reason for not having refuted these statements is, that under existing circumstances, it seemed so almost impossible to do so completely and promptly that I felt it to be the Master's will that I should leave my character in His hands, and at all events wait until He bid me speak.

"One statement, however, has been so recently made and published that I take this opportunity of referring to it. It is said in 'Rays from the East,' No. 4, page 67, that I 'would not allow the native Agents in the Tinnevelly to come near me or to sit down in my presence, and would not pray with them." This is quite untrue.

"With Christian love,

"I remain, Yours in the Master's service,

"S. HUTCHINSON.

"Samalkot, Godavery District, India, 31st October, 1899."

The following letter will deeply interest all our friends. It is a frank and honest statement of the exact position which our Brother Hutchinson had reached after constant and laborious study. We trust that things are brighter now, for he has a brave heart, and is resolutely battling with the difficulties which he encounters. His letter is an eloquent appeal for our earnest and sympathetic prayers.

"My Dear Brother,—I have received your two letters of 1st and 16th November.

"The Missionary I have been staying with at Samalkot has broken down and been ordered away, and therefore I have had to leave and come here. Whether I shall stay here or not I cannot say, but you may address as above for the present.

"These circumstances have stopped Telugu for the last fortnight. But apart from that, I regret to add that I am disappointed at the result of my stay in the Telugu country so far. I have not made the progress I had hoped for. To say nothing of preaching, talking even seems a long way off. Some of the hindrances which help to account for this you are already familiar with, but the chief drawback is that I cannot study and practice with the energy I should like, and which is needed. The life of the last three years (although I gratefully acknowledge God's goodness and mercy, has not been altogether provocative of the energy and enthusiasm which help one so much.

"I remain, Yours sincerely,

"S. Hutchinson.

"Cocanada, Godavery District, India, Dec. 14th, 1898."

LATEST NEWS FROM MADRAS.

WE have been favoured with a letter from our friend and brother, Dr. Narayanaswamy, who has so generously added to his onerous professional duties the oversight of our work in Madras district. His letter is dated December 29th, 1898, and we are sure that our readers will appreciate the following extracts:—

"Catechist Soondram has been doing his work satisfactorily. He seems to me to be a conscientious worker. . . .

"I paid a visit to Ayanapuram on the 12th instant, and found the temporary shed completed, except a portion of the (earth) floor. I am pleased to report that the school is progressing in instruction and in numbers. I found three boys repeating, to their own and their teacher's credit, the whole of Mr. Hutchinson's Tamil Catechism. . . . Slates, Class-books and Scripture-portions are required for the use of the poor boys of the school. . . . The Hindus or caste people seem to be patronising our school. This is a favourable feature of the Ayanapuram school, because through these children the Gospel may reach Hindu homes.

"I conducted the Christmas service at Vepery last Sunday morning. There was a gathering of about twenty-five persons.

"I hope the Lord, who is the Truth, will so open the hearts and minds of the brethren (in England) that they shall see truth and help in propagating the truth."

O wondrous Christ! we worship Thee, our God, our Saviour, our Example. We want to know Thee, though Thou passest knowledge. We want to learn the secret of Thy power, that we may not merely think and talk about it, but that we may imitate Thy example. —*S. Hutchinson.*

PREACHER SOONDRAM.

EXTRACTS FROM REPORTS.—OCTOBER.

2.—Conducted service at Vepery in the morning; taught class in Sunday School in the afternoon; visited a Christian in hospital.

3.—Preached three times in Ayanapuram. Text, Prov. xlviii. 10. Forty-eight persons listened to me. Some asked me to tell them of a God who would give them food when they did not work.

4.—Preached in Periyamettu; seventeen persons listened; visited four families.

5.—Preached twice in Ayanapuram from Matt. iv. 15; forty persons listened; our new school-shed was completed to-day.

6.—In Vepery I preached three times from Luke vi. 6—10; fifty listened.

7.—Preached in Ayanapuram, Komatti Chuttrum and Yesuvan-kovil; sixty persons listened.

10.—Visited Ayanapuram, but owing to heavy rainfall could not find a place for preaching.

11.—Visited four families; preached near cemetery; conducted prayer meeting; thirteen present.

13.—In caste and non-caste streets of Ayanapuram thirty-seven persons listened to my preaching. Subject:—"There is only one God, and He is holy, almighty, wise and just."

14.—Whilst I was preaching near Vepery, one of the hearers interfered and tried to stop me, but the others prevented him.

15.—Accompanied by two teachers, I preached to sixty persons in the caste and non-caste streets of Ayanapuram.

16.—Conducted service at Vepery; sixteen persons attended. Forty-seven children attended Sunday School.

18.—In Charcoal Street twenty persons listened to my preaching; visited three families; seventeen persons attended prayer-meeting.

27.—Preached in New Town twice; forty-five persons attended; visited a sick woman; read the Bible to her, and prayed with her.

28.—The woman mentioned yesterday died to-day, and we buried her.

NOVEMBER.

1.—Taught Scripture in Periyamettu School. Preached twice, nearly forty persons listened. Visited three families. Attended Prayer-meeting at Vepery.

4.—Finding in Ayanapuram School some children who raised objections to learning the Scriptures, I spoke lovingly to them and urged them to learn the Bible portions. By reason of heavy rain I had to return without having preached. The teacher of Ayanapuram School being absent I took his place for several days.

15.—One of the Hindu boys who had raised objections to learning the Scriptures, to-day repeated two verses from the Gospel of Matthew, and answered the first six questions of our Catechism from memory.

16.—Three children in Ayanapuram School have now learnt by heart the whole of our Catechism, and others are making good progress in the same direction.

SCHOOL NOTES.

WE have great pleasure in giving the following extracts from a letter written by Preacher Soondram, dated December 22nd, 1898 :—

"Our new (temporary) School building at Ayanapuram is completed, and the premises formerly rented have been vacated since October. . . . The numerical strength is thirteen boys and three girls on the *caste* side, and fifteen boys and six girls on the *non-caste* side of the School. Total thirty-seven. Of these ten can read the Scriptures. . . . Five of the children readily repeated to me fifteen verses of the Gospel of Matthew from memory. . . . Four of the children have finished learning our Catechism (seventy items) and are waiting for the four annas which you promised to give to such. Fourteen boys and ten girls now attend the Periyamettu School; of these seven can read the Scriptures."

FINANCE.

THE FINANCIAL SECRETARY has thankfully received and gratefully acknowledged the following amounts, since the accounts were audited, October 21st, 1898 :—

	£	s.	d.
Ince, Mr. S. G., Little Alie St.	1	1	0
Fordham, Mr. R., Norwich ...	0	6	3
Eltham Sunday School (per Miss Stringer)	1	12	8
Northfield, Mr. B. J., March	6	3	0
Harrington, Mr. A., Watford	5	5	0
Cattell, Mr. J., Sevenoaks ...	2	2	0
Austin, Mr. A., High Wycombe	0	5	0
Davey, Mr. W.. Stowmarket	0	7	0
Knott, Mr. G., Dover...	0	16	0
Cransford Sunday School (per Mr. F. Lockwood)	0	16	0
Lockwood, Mr. F., Leiston ...	0	5	0
Collection at Annual Meeting, Soho	33	18	7
Profit on Tea at Annual Meeting, Soho	2	15	9
Pallett, Mr. W., Waltham Abbey (special donation)...	1	1	0
Johns, Mr. W. R., Homerton Row (special donation) ...	2	0	0
Harris, Mr. C. C., Hill Street (special donation)	5	0	0
Abbott, Mr. W., Chadwell Street (special donation) ...	5	0	0
Robbins, Mr. A. J., Brentford (special donation)	5	0	0
Mumford, Miss (special donation)	1	0	0
Robinson, Mr. J., Richmond (special donation)	5	0	0
Vickery, Mr. W., Brighton (special donation)	5	0	0
Sears, Mr. H. G., Battersea	0	10	6
Cooper, Mr. H., Soho... ...	1	0	0
Burgess, Pastor, Wellingboro'	0	5	0
Sparrow, Mr. A. W., Mitcheldean	0	5	0
Brand, Mrs., Whitstable ...	0	6	0
Smith, Miss, Clapham (special donation)	1	0	0
Carmel Sunday School, Plumstead (per Mr. Waller) ...	1	0	0
Hazelton, Mr. J., Wattisham	0	2	0
Enon Sunday School, Chatham (per Mr. Casse) ...	0	10	0
Moule, Mr. F. J., Kentish Town (special donation) ...	5	0	0
Thame Chapel (per Mr. J. Tarry)	4	12	0
Chadwell Street Chapel. Collection at Mission Meeting	6	0	10
Bethesda Chapel, Ipswich. Collection at Mission Meeting	1	15	6
Schweitzer, Mr., Sturry ...	0	10	0
Booth, Mr. & Mrs., Homerton Row (special donation) ...	1	0	0
Brain, Miss R. M., Upper Norwood	0	5	0
Keppel Street Chapel (per Mr. I. R. Wakelin)	2	8	4

	£	s.	d.
Newman, Mr. F. T., Clapham	1	1	0
West Ham Lane Chapel. Collection at Mission Meeting	2	1	0
Brighton. Collection at Mission Meeting	3	3	0
Simpson, Mr G., Soho ...	1	1	0
Providence Chapel, Clapham Junction. Collection at Mission Meeting	9	7	6
Carter, Mr. (special donation)	1	0	0
Salem Chapel, Richmond. Collection at Mission Meeting	1	1	6
Enon Chapel, Woolwich. Collection at Mission Meeting	2	15	8
Osmotherly, Mr. G. A., Gravesend	0	5	0
Park Ridings, Wood Green (per Mr. J. Pickett) ...	1	17	10
Brentford Chapel. Collection at Mission Meeting ...	3	0	0
Derby Road Chapel, Croydon. Collection at Mission Meeting	1	19	6
Elim Chapel, Limehouse. Collection at Mission Meeting	1	13	3½
Egham Sunday School (per Miss A. S. Grimes) ...	0	16	0
Guildford Chapel. Collection at Mission Meeting ...	10	10	6
Osmotherly, Miss K. F., New Cross...	0	5	4
Zoar Sunday School, Ipswich (per Mr. Bardens)	0	18	0
Booth, Mr. F., Homerton Row (special donation)	1	0	0
Dacre Park. Collection at Mission Meeting	1	11	0
Eden Chapel, Cambridge. Collection (per Mr. Jull) ...	3	7	9
Eden Chapel. Cambridge, Sunday School	3	11	9
Hornsey. Mr., and family, Cambridge	0	12	1
Jull, Mr. J., Cambridge ...	1	0	0
Sturton, Mr., Cambridge ...	5	0	0
Jull, Mrs. J., Cambridge. Collecting Card...	4	10	0
Haines, Miss, Cambridge. Collecting Card	3	9	0
Jager, Mr. (per Mr. J. W. Banks)	1	0	0
Derby Road, Croydon, Sunday School (per Mr. Clutterbuck)...	1	16	6½
Lawrence, Mr. D., Hackney	0	10	0
Enon Sunday School, Chatham (per Mr. S. Casse) ...	0	10	0
Nash, Mrs. S., Homerton Row	0	4	0
Salem, Richmond, Sunday School and friends... ...	1	13	6
Soho Sunday School (per Mr. J. R. Thwaites)	4	2	4
Elim Sunday School, Limehouse (per Mr. F. Holden)	0	10	0
Holden, Mrs. F. Collecting Card	0	15	0
Salem Chapel, Hayes (per Mr. S. Ash)	1	11	0
Colnbrook Sunday School (per Miss Wild)	2	2	4
Gurney Road Chapel, Stratford (per Mr. J. Tabor) ...	1	10	6
Whittlesea Sunday School (per Mr. J. Peters)	0	15	0
Bexley Heath Sunday School (per Mr. W. Monk) ...	0	18	4
Houghton, Mr. J., Leicester	0	2	0
Dacre Park Sunday School (per Mr. C. W. Sears) ...	0	13	9½
Eden Chapel, Cambridge. Collection at Mission Meeting	5	16	9
King, Mrs., Homerton Row	0	2	6
Waltham Abbey. Collection at Mission Meeting ...	1	6	0
Tollington Park. Collection at Mission Meeting ...	1	6	6
	£205	**8**	**2½**

NOTICE TO CORRESPONDENTS.

In consequence of a re-arrangement of secretarial work, the Committee desire to bespeak your kind attention to the following notices:—

1. Please address your letters relating to Finance, Collecting Boxes, and Collecting Cards to Mr. B. R. BRETT, 43, High-st, Homerton, N.E.

2. All friends wishing to secure the services of our Missionary, for Sermons, Addresses, or Lantern Lectures, will please *write him direct*, ERNEST A. BOOTH, 158, Markhouse Road, Walthamstow, Essex.

3. *All other* correspondence must be addressed thus:—

"To the Secretaries, Soho Baptist Chapel,
166, Shaftesbury Avenue, London, W.C."

Printed and Published for the Strict Baptist Mission by ROBERT BANKS AND SON, Racquet Court, Fleet Street, London. Feb. 1st, 1899.

STRICT BAPTIST MISSION
Occasional Paper

No. 5. - - - - - - - - - MAY, 1899.

"FORWARD."

THE glorious Lord has given the watchword, and right joyously do we mean to obey. With clarion tones our God has spoken, and henceforth in the power of His might straight onward with hopeful, gladsome, trustful hearts we march. Blessed be God for His great goodness to us since the last issue of our OCCASIONAL PAPER, for, confident as we have ever been that "the Lord of Hosts is with us," we know it indeed now. Let us lift up our hearts first of all in holy thanksgiving to our God, then gratefully acknowledge the great kindness of our increasing friends. The Holy Ghost, who said unto us, "Separate unto Me Hutchinson and Booth for the work," has given to each of these, our beloved trusted missionaries, His own unmistakable commendation, and no higher do we need, no less do we ever pray may be theirs. We know their worth as we never did before, and we mean, by the help of the Lord, to grip the ropes of prayer on their behalf more tenaciously than ever. Difficulties neither daunt nor dismay us, for out of great ones we have emerged by our faithful God, and into greater we are ready to plunge for the sake of the precious souls in heathendom and the glory of our Master's wondrous Cross. We have a grand programme of holy work, splendidly equipped workmen, and, in the midst of us, the Divine Worker with His, "Lo, I am with you always."

We eschew all carnal weapons, we need them not, for prayer is mighty, the Holy Spirit is not straitened, and the battle is the Lord's. God is stirring our churches, and with an invincible inspiration straight from God we may well write "Victory" upon our banner. Still we reiterate the cry, "Go forward." The Lord has given us a blessed impetus in the shape of increased subscriptions, and with no doubt as to the hearty response, we cry in the name of our Redeeming Lord, "Forward." He Himself has answered our prayer in the midst of deepest need, now, *now*, ever, *ever* "forward" beloved helpers and earnest suppliants, onward go upon the victorious lines of prayer. Our exalted Lord has given us *men;* listen to the compassionate

Saviour, pray ye "that He will thrust more labourers" into this, His great harvest. By the love you bear your Lord who died for you, by the holy hunger you have for the souls of the perishing heathen, by the everlasting, victorious Gospel, by the present blessed opportunities and responsibilities you have entered upon, we urge in God's name, Forward, Forward, Forward!

L. H. COLLS, *Editor.*

"MR. HUTCHINSON'S LETTER FROM THE BATTLEFIELD."

MY DEAR BROTHER,—Your letter of February 10th reached me while camping with a Missionary, some three hours' railway journey from here. Our tent was pitched immediately in front of a temple, to which women came now and then and did pooja, offering rice, &c., breaking cocoa-nuts and pouring the milk over the goddess, and smearing her with red powder. We visited villages morning and evening, my friend preaching and showing magic-lantern pictures of the life of Christ.

I need hardly say that the pictures drew by far the largest numbers. Of course the pictures had to be shown in the open air. Sometimes the white wall of a house saved the trouble of putting up a sheet. At one place the picture of the Crucifixion would seem to have made the greatest impression—on some minds at least—for one man who had been told about it, wanted to see the picture in which "they put nails in God." But I have begun in the middle.

I left Coconada to visit a Missionary, whose station is called Anakapalli, "The Village without jackals," and the following evening left with him for Narsapatnam, a night's journey by ox-cart, twenty-eight miles, where we joined another Missionary.

There we stayed till the following Monday night, four days, and visited one village where my friends preached in Telegu. On the Sunday evening I had the pleasure of preaching to eight English-speaking natives, some of them holding good positions, such as Judge, Sub-Registrar, Police-Inspector; and they listened well, although non-Christians, to—"Behold the Lamb of God which taketh away the sin of the world." They seemed to be particularly interested in the subject of sin, and asked that one of my friends who was to stay there over the following Sunday, would continue the subject, which he afterwards told me he did, when there were more than double the number present.

I left Narsapatnam, with one of my two friends, on Monday evening, the 27th ult., and had another night's journey by ox-cart, and reached Yellamanchili the following morning, to leave again the next morning, Wednesday, 1st March.

Our destination was a village called Rayavaiam, only six or seven miles off, but it was necessary to visit another village first, which took us far out of the way.

We started in the morning about seven o'clock, and reached our camp about three o'clock in the afternoon, when we breakfasted.

Having been in the sun all the time, except an hour or two, headache occupied me for the rest of the day till evening, when we showed the lantern pictures in the Bazaar.

I have already mentioned how we were occupied during the seven days we stayed in this village.

As my friend was a doctor, cases of various kinds came to him for treatment. Among them was a man who was paralysed on one side. On his right arm was tattoed the words — *Shree Ramulu ree padhamulu guthi* = "Excellent (or blessed) Rama, thy feet are a refuge."

I need not attempt to describe the impression this made upon me, nor to point the difference between this vain, delusive object of faith —or rather credulity—and the everlasting, unfailing refuge, we have in the riven side of the Rock of Ages.

Heathenism, dirt, disease, and vice are in evidence everywhere, and I am more and more convinced that no amount of wise government, education, sanitary reform, or anything else but the Gospel and the power of the Holy Spirit, will ever heal the festering sores of this country. Therefore, to attempt to say how much this country needs the Gospel would be a hopeless and impossible task.

People at home, of course, know that leprosy exists in this country, but it would, perhaps, startle them to have two stumps of hands, minus fingers, which have been eaten off—thrust into their faces, mutely appealing for alms. However, this is common.

I was sorry to hear that you were suffering from Influenza, but I trust you have fully recovered.

I remain, sincerely yours,

S. HUTCHINSON.

Coconada, Godavery District, India, March 13, 1899.

P.S. Thank you for the news in your letter. I cannot write a carefully-prepared letter just now, as I found my room temporarily occupied when I returned, and am writing in the bath-room without a table.

I am sorry I have omitted to thank you for your kind expressions and good wishes.

THE HALF-YEARLY MEETINGS.

HILL STREET, DORSET SQUARE, WEDNESDAY, APRIL 26, 1899.

"A NEW departure," was the remark of someone at these inspiring services. "Yes, and a change for the better," was voiced by another who had been just a little dubious, but at the finish, said with fervour, as of a Methodist, "I'm converted." For the future our beloved Strict Baptist Mission will have its "May Meetings" as well as its riper and more hoary autumnal and annual gatherings. How many things conspired most blessedly to make our first spring meetings a surprising success! Nothing, however, gave them their enthusiasm so much as this, "The Lord was there."

Of course, success was guaranteed when the beloved friends at Mount Zion, Hill Street, Dorset Square, extended a welcome to us. This spacious, beautiful, and time-honoured sanctuary has rung with the notes of the glorious Gospel many a time, but we venture to state that the inspiring, eloquent, and courageous sermon of our Missionary, Ernest A. Booth, will thrill the hearts of the representative congregation present in the afternoon for many a day. Taking for his text the words, "Shall your brethren go to war, and shall ye sit here?" (Num. xxxii. 6), the preacher, with love inflamed for his Master, and with logic ablaze with holy fire, assaulted the cowardly, selfish, indolent spirit too rampant in the hearts of many in connection with missionary work. God grant that this splendid utterance may be read with earnest prayer in its printed form.

It did our hearts good to see the esteemed Pastor, J. E. Hazelton, and to hear his voice reading the hymns. In the congregation we also noticed genial Brother Jull, who is, like Wellington, "worth a whole brigade," for his championship of our cause. There was a large gathering at the tea tables, and quite a phalanx of ministerial brethren. Punctually at 6.30, our loyal and esteemed Brother John Box took the chair, and was supported by quite a little army of united, trusted brethren. Pastor S. T. Belcher's opening prayer augured holy and certain blessing, and throughout this service the overshadowing presence of our Divine Lord was most manifest. And did not the sweet face of our dear sister, Mrs. Hutchinson, add a touch of sacredness and pathos to the scene? The President led off with well chosen hopeful words, and with profound gratitude to God, stated our present sound and God-established position. He also read a letter from the battlefield, whence our Missionary, Brother Hutchinson, told us of his service for the Master. How our hearts went up to God for him in prayer as the picture of our toiling, brave warrior came before our view! Pastor L. H. Colls, of Tring, emphasised the vastness of the "fields white already to harvest," and spoke of the holy hunger, joyous hope, and glorious expectations which are found in the Saviour's words, "Lift up your eyes and look on the fields." He said that our young people should be more fully acquainted with the inspiring history of missionary enterprise, and suggested that a day should be set apart for holy conference and prayer.

Pastor JOHN JULL, of Cambridge, followed with a telling and most instructive address. He shewed that coldness and apathy resulted from doctrine isolated from experience and practice, that experience alone meant selfishness and moroseness, and that all practice without convictions and experience spelt Pharisaism. In the holy combination of the three we should have circulation of the Gospel, which, like money, would thereby increase. Plants transplanted instead of being left in a corner would, when spread over a wide area, produce a glorious harvest.

Mr. E. A. BOOTH was then called upon to give an account of his work in Madras. After alluding to the good service now being rendered by Dr. Narayanaswamy, who is in charge of the work during his absence, and to the earnest, godly labours of our Agent, Soondram, Mr. Booth explained the arduous toils of his colleague, Mr. Hutchinson,

amongst the Telugus. The references to this true servant of Christ, to his own modest reports of his services, and the rich services for his Master evoked a grand responsive cheer from the audience.

The speaker then spoke of the work done by himself and Soondram in the School, where the children learn the excellent Catechism prepared by Mr. Hutchinson, of the street corner preaching, and the Sunday services in the Chapel. Very eloquent was the speaker's description of the power of Hinduism as witnessed by himself in the impressive procession of Priests, when conducting one of their idols upon its car. "Nothing can overcome this mighty system," said the speaker, "but the power of the Holy Spirit accompanying the Gospel of God."

As our Missionary illustrated the different phases of idolatrous life and heart-attitude towards the message of love Divine, we seemed to be looking at living pictures. Now appeared utter ignorance and indifference; now some glimmerings of light and conscience through contact with the external influences of religious teaching, and then of a once degraded sinful soul, now lifted right into the beauty and joy of our holy Christianity by the transforming power of the Gospel. This realistic portrayal of missionary work was followed by an appeal for more loving labourers, such as the Christ-filled, earnest heart of Brother Booth can pour forth.

Pastor JABEZ HUMPHREYS delivered a most thoughtful and encouraging address upon "Difficulties." "Difficulties," said our brother, "are as the chariot of God, in which He comes to our deliverance; they are the burnished mirror in which we see our own weakness, and behold also the omnipotence of God, and in which we also understand phases of His character, otherwise unknown. Difficulties are splendid medicines, and most useful in their discipline for increasing service. The Mission has difficulties indeed, but in the illuminating writing of God they spell *triumph*."

Then followed several five minute speeches, in which Pastors Chilvers, of Keppel Street, Sears, Holden, and Mitchell enforced the claims of our Lord in powerful sentences. There was no dulness in this meeting. "The sun stood still," and in no uncertain words could we say, "God is with us."

Thanks were accorded to the Pastor and deacons at Hill Street, for their hearty welcome of the Mission. The unavoidable absence of Pastor J. E. Hazelton from the evening meeting was much regretted by all. We thankfully note that the collections amounted to over £20. The Doxology fittingly expressed our joy and gratitude to God.

A PLACE in the ranks awaits you;
Each one has some part to play;
The past and the future are nothing
In the face of stern to-day.

MR. BOOTH'S TOUR AMONGST THE CHURCHES.

THE furlough which our Missionary so richly earned has thus far been spent very largely by him in labours abundant for his Master. Week after week he has travelled hither and thither preaching and lecturing, and immense service has been done the Society by his campaign at home. The splendid Lantern acquired by the Committee has been a great help, and the beautiful pictures of Indian life, and of idolatrous worship have brought before hundreds of young and old the deep necessity for, as well as the difficulties of, Missionary work. The financial result of the last three months' tour is most encouraging, but even better than this is the increase of our supporters, and the stimulant given to our Churches and Sunday Schools by the presence and stirring words of our brother. Specially interesting and encouraging were his visits to Chatham, Cambridge, Ipswich, Tring, Homerton, and St. Neots. Our brother has been greatly cheered, and we assure him that his powerful sermons, instructive lectures, and, not least, his happy talks to the children have won for himself and our Society a warmer place than ever in many hearts.

Mr. Booth will not return to India until September, the Committee judging that he can do us better service by remaining in our midst. We earnestly advise those Churches which have not had a visit from him to secure him at once. His address is ERNEST A. BOOTH, 158, Markhouse Road, Walthamstow, Essex. We most gladly express the thanks of all to Mr. B. R. Brett for his ever ready services in manipulating the Lantern.

FOR OUR YOUNG HELPERS.

WE do not intend by any means to overlook our young friends. They have done splendid service to our Missionary Society, and most heartily do we thank them. But something more than thanks are due to them. We are debtors to them for their kindness in so lovingly putting their pence into the missionary boxes, and we are grateful to learn that several others are becoming volunteers, and are ready to help in this way. But we must do very much more towards gaining their intelligent interest and sympathy. Nothing so intensely attracts our young people as missionary enterprise, and hundreds of them in our Sunday-schools do so want, for Christs' sake, to do something for Him. They are hungry for opportunities not only to help, but also to hear about this great work. And by God's help they shall have their heart's desire. We are going to have a bright talk in our magazine about the great Missionary Watchwords. Look out for the first in the next issue. We have mooted the idea of a real Young People's Missionary Service. And we *shall have it*, for one dear Christian girl spoke so joyously about this that we mean to have a grand gathering of young folks as soon as possible in London. Of

course our Churches, our pastors and teachers, will leave no stone unturned to make this project a great success.

And then we are going to ask our young men and maidens, our dear lads and girls, whose hearts have been won by the dear Saviour's wondrous love, to unite in earnest prayer. Shall we do this, not only whenever we speak to God, but upon some particular day in each month? We will suggest the first Monday evening.

The beautiful and touching words of that first Strict Baptist Missionary, Wm. Carey, have often appealed to our hearts. Mr. Fuller had been reading an account of the Hindoos which deeply stirred him, and he said: "There is a gold mine in India, but it seems almost as deep as the centre of the earth. Who will venture to explore it?" Carey, turning to Sutcliffe, Fuller, and Ryland, replied, "*I will venture to go down*, but, remember that you must hold the ropes."

Young friends, let us not forget that dear Mr. Hutchinson and Mr. Booth have also gone, in the same spirit, down to this mine wherein are souls more precious than finest gold. Remember that you, too, must hold the ropes.

THE EDITOR.

FINANCE.

The Financial Secretary has gratefully acknowledged the following amounts received since last issue of Paper:—

	£	s.	d.
Amount already acknowledged	203	8	2½
Homerton Row Sunday School	1	1	4
Miss Sharp, Leicester ...	0	12	6
Mr. I. Billing, Guildford ...	1	10	0
Gadesden Row	0	3	7
"Enon," Chatham, Lantern Lecture	2	3	7¼
"Hope" Sunday School, Bethnal Green	1	10	0
Cottenham, Cambridge ...	2	3	10
Mr. A. Steele	0	10	0
Mr. Day	0	10	0
Spa Road Sunday School...	0	15	0
Anonymous...	25	0	0
Collected by Pastor L. H. Colls	5	0	0
Great Yarmouth (York Road) Sunday School ...	0	15	0
Mr. A. Baker	0	2	6
Mr. E. Fromow	1	0	0
Homerton Row Baptist Chapel Lantern Lecture	14	0	0
"Zoar," Hounslow ...	2	0	0
Mrs. Mawle...	0	10	0
Brentford Baptist Chapel Lantern Lecture ...	0	17	6
Mrs. M. Hammersley ...	1	0	0
"Succoth" Sunday School, Rushden	1	11	0
Mr. W. P. Goodley... ...	2	2	0
"Zoar," Ipswich	2	12	0
"Soho" Sunday School Lantern Lecture ...	3	3	0
St. Neot's Baptist Chapel...	11	13	7¼
Mr. J. P. Barridell ...	1	1	0
Kingston-on-Thames ...	2	6	0
"Zion," Maynard Road, Walthamstow	0	12	0
Mr. C. Strong	0	5	0
Cambridge, "Eden," Lantern Lecture	2	15	10
Tring (Akeman Street) ...	13	5	0
Mrs. W. Cracknell	0	15	0
Foot's Cray Sunday School	0	10	0
"Mount Zion," Chadwell Street, Lantern Lecture	2	5	0
Mr. J. T. Clement, Tring...	0	10	0
Mr. W. E. Soper	1	1	0
German P.O.O.	0	10	0
Mr. R. F. Banks	1	1	0
"Mount Ephraim" Sunday School, Margate	1	5	7
Camden High Schools ...	3	10	0
"Enon," Woolwich ...	1	9	0
Clapham, Courland Grove	2	7	0½
Miss E. L. Cooper	1	0	0
Wickham Market	0	3	0
Mr. I. C. Johnson	1	1	0
"Succoth," Rushden ...	2	0	1
Commercial Street... ...	0	12	9

	£	s.	d.
Mr. J. S. Jones, Sultney ...	0	10	0
Mrs. S. Brand	0	12	0
"Zion" Sunday School, Leicester	1	19	2
"Bethesda," Notting Hill	0	10	0
Mr. H. Hand, Macclesfield	2	2	0
"Enon," Chatham ...	0	10	0
"Salem," Brighton ...	3	2	6
Wimbledon Baptist Chapel	1	3	0
Derby Road, Croydon ...	1	17	1
Homerton Row Sunday School	0	18	5
Poulner Sunday School, Ringwood...	0	7	6
Tring (Akeman Street) ...	8	1	9
Soho Baptist Chapel ...	8	5	3
Mr. F. T. Newman ...	1	1	0
Miss Evans, Homerton Row	0	10	0
"Salem," Richmond ...	2	10	0
"Providence," Clapham Junction, Y.M.B.C. ...	1	5	5
Dacre Park Sunday School	0	11	7
Gurney Road Baptist Chapel, Stratford ...	0	8	6
"Mount Zion," Chadwell Street	10	0	0
"Ebenezer," Hornsey Rise	5	0	0
Keppel Street Chapel, per Mr. A. Pickering ...	1	1	0
Shouldham Street Sunday School	1	5	6
Half-Yearly Meeting Collection	22	15	0
Martyr's Memorial Sunday School, Beccles	1	2	0
"Ebenezer" Sunday School, Fulham	1	10	0
Mr. J. J. Fromow	1	1	0
Mr. F. Secret	2	0	0
Brentford Sunday School...	3	7	9
Mr. J. P. Barridell, Special Donation	5	5	0
	£416	12	4½

TO OUR CHURCHES AND CORRESPONDENTS.

ALL letters and articles for this Magazine must be addressed to the Editor—Pastor L. H. Colls, The Manse, Akeman Street, Tring, Herts. Thanks to I. C. Johnson, Esq., for his excellent article translated from the French on the Telugus, which must wait awhile.

Please address letters relating to Finance, Collecting Boxes, and Collecting Cards to Mr. B. R. Brett, 43, High Street, Homerton. N.E.

Write direct to Ernest A. Booth for Sermons or Addresses in the interests of the Society, whose address is given above.

Mr. Booth's sermon entitled, "Our Attitude Towards Heathendom," is to be printed and distributed gratis.

All other correspondence to be addressed to the Secretaries:

W. S. MILLWOOD, Edward House, Lisson Grove, N.W.

J. E. FLEGG, 120, Fairfax Road, London, N.

A nominal charge of a half-penny per copy, will henceforth be made for this Magazine. The Society will gladly furnish copies for free distribution upon application to the Secretaries, or to the Editor; 100 copies may be had for 2s.

[The next issue of our *Strict Baptist Mission Magazine* will be under a new Title.]

Printed and Published for the Strict Baptist Mission by ROBERT BANKS AND SON, Racquet Court, Fleet Street, London. May 1st, 1899.