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Strict Baptist Mission.

President:

MR. S. MILNER.

Treasurer:

MR. H. COOPER.

Secretary:

MR. G. PEARSON.

Committee:

Keppel-street.—MESSRS. TURNER, LE RICHE, NICHOLSON, LONG, FIELD, GAZE, GOLDING, GREEN, T. JAMES, J. JAMES, PARKER, RUSSELL, SQUIRRELL, TALLACK, TOWNSEND, TOONE, and WAKELIN. *Subscription-Secretary*, MR. COLLIER.

Soho Chapel Auxiliary.—MESSRS. HALL, MATTHEWS, HOLLAND, and SMITH.

Salem Chapel Auxiliary.—MESSRS. HODDY, CURZONS, BEARN, UNWIN, and LENNY.

Foot's Cray.—MESSRS. MAY and ROSE.

St. Neot's.—MESSRS. MAZE and TOPHAM.

Tunbridge Wells.—MESSRS. WHITTAKER and WAGON.

LONDON:
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1864.

ANNUAL MEETING.

Held at Salem Chapel, Meard's Court, Dean Street, Soho, London, on Tuesday Evening, June 28, 1864.

MR. JOHN BLOOMFIELD presided.

Moved by Mr. S. MILNER, seconded by Mr. A. J. TOWELL, and carried unanimously :

"That the Report now read be adopted, printed, and circulated under the direction of the Committee, and that the following persons (names on the other side) be the Committee and Officers for the year ensuing."

Moved by Mr. P. W. WILLIAMSON, seconded by Mr. R. HODDY, and carried unanimously :

"That this meeting, recognizing the hand of Providence in the formation of the Strict Baptist Mission, trusts that its labours may be largely blessed; and also that the present peaceful condition of India, and the protection afforded to Missionaries there, may be made conducive to the moral and spiritual good of the native population."

REPORT, 1864.

THE Committee of the STRICT BAPTIST MISSION have great pleasure in meeting their friends and supporters on this, the third Anniversary of their Missionary undertaking.

Though they have no long and stirring details to lay before them, they trust that the brief account which they have now to present, of Missionary work carried on during the past year, will not be without interest to those who regard with kindly feelings any sincere attempt to carry out the Master's great commission, "Go ye into all the world, and preach the gospel to every creature."

We may be excused if we first advert briefly to the principle of action upon which this Mission is based, inasmuch as it has recently been the subject of much comment and controversy. Those who agree with our mode of proceeding, will doubtless bear with any apparent repetition of past statements, for the sake of those who may be uninformed on the subject.

It will be noticed that we have not called ourselves the Strict Baptist Missionary *Society*, but simply the "*Strict Baptist Mission*." We have done this purposely, as it best conveys the views we entertain as to the best and most scriptural mode of carrying on Missionary work. We entertain a strong conviction that churches of Christ, as such, are the only Missionary societies recognized by the word of God; and that to carry on large Missionary societies external to the churches, and in which the churches have no direct

representation, is contrary to the teaching of the New Testament on the subject. Without advocating extreme views on this point, we nevertheless hold that the good which has undoubtedly been effected by existing Missionary Societies, has not been because of their scriptural constitution; but that, had their constitution and sentiments been more in accordance with apostolic teaching and example, their success would have been greater, and more in proportion to their extensive machinery and large expenditure. A recent writer in a journal which is closely connected with one of these large societies, ventures on the bold assertion that "apostolic action is not necessarily a precedent *for us*;" and that "in different circumstances the apostles would doubtless have acted differently." Now against the sentiment contained in these sentences, we feel bound to enter, on the present occasion, our most serious protest. As Baptists, and especially as Strict Baptists, we take our stand upon the principle that apostolic precedent has to us all the force of *direct law*; and if we once suppose the apostles to sanction any departure from their own teaching and practice, we undermine their authority as inspired teachers, and render their writings of no further use to us for guidance in church-matters. And if as Baptists we are right in contending that the New Testament is our sole and binding authority for everything relating to the ordinances of the gospel, we are assuredly not wrong to frame our modes of action in all other matters—Missionary matters included—in accordance with the same sacred standard. Acting on this principle, we regard the course taken by the church at Antioch, as detailed in the 13th and 14th chapters of the Acts, as our precedent in this work. That church having selected its Missionary agents, commended them to the grace of God, sent them forth on their work, upheld them in it, and finally assembled to hear from them a statement of the result of their labours. On that occasion the *first public Missionary meeting* was held, and though held in primitive times, it was not unlike such a meeting as we hold on the present occasion.

We shall not be accused of attributing undue importance to this subject, if it be borne in mind that it is one which is agitating the Baptist Foreign Missionary Society to its centre. At the recent Annual Meeting of that body, at Exeter Hall, the most popular Baptist minister of the day expressed at great length his dissatisfaction with the manner in which the Baptist churches were ignored in that Society, and contended for the very principle which we have made the basis of our movement from its commencement. Moreover, at the time of that Society's financial difficulties, when it became evident that something must be done to draw out afresh the sympathies of the churches on its behalf, the Baptist newspaper—"*The Freeman*," published a leading article, containing the following remarkable sentences:—"Societies act as a dead wall between the eye of the giver and the end at which they aim... ...Their supporters know little of their real operations.....It is eminently thus with *Foreign* Missions. No doubt a Mission-house is indispensable, but it constantly acts as an impassible barrier between the Mission-field and the subscribers, blotting the former wholly out of sight. And this is equally the case with churches. It is as such they collect; but save in exceptional instances, there is no effort to influence them with warmer regard by identifying them with Missionary work." This testimony coming from such a source, we regard as *compelled* by the force of truth, and by the pressure of circumstances, and therefore as being especially valuable as a witness to the evils inherent in large Missionary societies, which nothing can remove but a return to the more simple and scriptural plan.

But it is time that we should advert to our own Missionary work during the past year. Our Missionary —*Gyanoba Powar*—is a native Hindoo, who was baptized by Mr. Cassidy, of Poona, and has ever since been engaged in works of usefulness amongst his fellow-countrymen. He has continued his labours as our Missionary during the past year, under Mr. Cassidy's superintending care, of whose kind and judicious aid in

forwarding the object we have in view, we cannot speak too highly. Tulleygaum, between Bombay and Poona, is still the centre of his work, though he occasionally takes preaching-journeys into the surrounding villages, which are very populous and numerous. Day by day he is engaged in preaching or conversing on the things contained in the word of God, not neglecting the distribution of tracts and portions of Scripture. If the best Missionary is he who can best adapt his mode of presenting truth to the condition of his hearers, we may safely say that Gyanoba is well suited to the work he has in hand. Himself once a heathen, and well acquainted with the absurd ideas, and wicked practices of Hindoo idolatry, he is able to expose their folly and iniquity; while from his experience of the power of the gospel on his own heart, he is qualified to unfold and enforce that *positive truth*, without which all mere exposures of heathenism are in vain. His journals show that his work is much like that described in the Acts of the Apostles, where, beside preaching, properly so called, we find the Missionary labours of Paul and others described under the terms "*talking*," "*disputing*," "*showing*," "*warning*," and "*reasoning*." Such are the labours of our Missionary; like Paul at Athens, he demonstrates the folly and wickedness of idolatry, and then like Peter in Cornelius's house, he discourses of Jesus and his salvation.

Last autumn, it pleased God to visit him with fever and ague, contracted during the wet period of the monsoons, by which his labours were unavoidably suspended for a period of two months. This affliction, however, served to show his sincere attachment to his work; for even during his illness he received visits from several of the natives, and earnestly talked to them on the things of God. More than once he attempted to recommence his labours, and suffered relapses in consequence, till at length the Lord confirmed his recovery, and enabled him again permanently to resume his work. Speaking of him at this time, Mr. Cassidy expresses his opinion of Gyanoba as follows:—"I think him the best

native Missionary I have seen here. Prudence and zeal are very harmoniously combined in him ; and I do think his heart is in his Saviour and in his work. Knowing the defects that often mark the character and conduct of converts from heathenism, and how often the promise of devotedness and consistency is disappointed, we can but rejoice at Gyanoba's consistent character, and pray that God may preserve him for a life of usefulness among the heathen of India for many years to come.

His labours are carried on chiefly among the *Sudra*, or fourth Hindoo caste, consisting of the labouring population ; and among the *outcasts*,—called, in the Bombay district, Mangs and Mahars. These two classes constitute the great bulk of the inhabitants of our Eastern Empire. Not unfrequently, however, he comes into collision with the Brahmins, and sometimes with the Mahommedans. The Brahmins are found everywhere : they swarm in India, much like the Roman Catholic priests in some of the towns of Italy. They are as a class as corrupt as they are proud ; and yet such sentences as the following fall from their lips, after listening to Gyanoba's discourses : " *We* are not sinful ;" " *We* are the teachers of 18 castes, and the possessors of the law ;" " Our salvation is from ourselves ;" and when the light of truth is brought to bear upon them, they grow angry and turn away, while the outcasts whom they despise, remain and listen with attention and interest. " To the poor the gospel is preached ;" and by them chiefly it has always been received and welcomed.

The Brahmins compel these down-trodden classes to make a circuit when they meet them on the public highway, lest their shadow should fall on them and defile them, besides treating them with constant scorn, and often with cruelty. This being the case, it may readily be imagined that when this despised race hear such passages as " God hath made of one blood all nations of men for to dwell on all the face of the earth ;" and " There is no respect of persons with God,"—they listen with eager interest, while others turn away and revile.

In December last, Gyanoba attended a great fair and festival at *Almudee*, about 12 miles from Poona, which is a great place of pilgrimage to the shrine of the god Dyanoba, a deified Brahmin. Amidst the thousands here assembled, he preached incessantly for several days, there being no other Missionary present. There he encountered the fiercest opposition of the Brahmins, who feared the influence of his preaching should in some degree undermine their power over the deluded multitude. The people, however, heard him well, and we cannot but hope that great good was effected. On this occasion, he meet with a *Gooroo*, or religious teacher; and his conversation with this personage may prove interesting as a specimen of his mode of dealing with such characters :—

Gyanoba.—"How many disciples have you?"

Answer.—"I have 500, and they generally come to this festival; but times are hard now, and only 100 or 150 have come.

Gyanoba.—"Why are you called a 'Gooroo?'"

Answer.—"I blow the incantation into the ears of my disciples, and thus instate them, and say to them. 'Give me of your body, and mind, and wealth;' and thus I am their Gooroo."

Gyanoba.—"Well, sir, when they have given you all this, will sin then be taken away?"

A talkative disciple of his said, "How can sin be taken away? it will never go."

Gyanoba.—"If the sins of this man's disciples cannot be taken away by him, and they cannot be made free by him, what kind of a 'Gooroo' must he be?"

Gooroo.—"Where are the disciples who have simple faith?"

Gyanoba.—"It is because men have no faith that a Gooroo becomes necessary. The Gooroo must produce faith in his disciples, free them from sin, and introduce them to God."

Gooroo.—"Then do you become a Gooroo, and free us all from sin, and bring us all to God?"

Gyanoba.—"How can I do this? I am myself sinful. But one who is worthy to be called a Gooroo ought to be able. First, he must be himself sinless. Secondly, he must know God. Third, he must care for his disciples, and not for his own gain. Fourth, he must put away their sins. If you cannot find such a Gooroo, you have no means of doing it."

One said, "You speak truly, but is there such a Gooroo?"

Gyanoba.—"Yes." "What is his name?" "Jesus Christ the anointed Saviour!" And then I read and preached about him.

The Hindoo people are very subtle in putting captious

questions to the Missionary. On such subjects as the Trinity, the origin of sin, and the nature of God, they are very ready in raising difficulties and objections. On one occasion a Mahar said : "If yours is the only true God, why did he allow sin? Gyanoba.—"If God did sanction sin, he would not punish on account of it, and show his hatred to it. Hence it appears he does not sanction sin." Farmer.—"But if God created all things, he must have created sin." Gyanoba.—"Sin is not a thing ; but as darkness is the absence of light, so sin is the absence of holiness. There should be only holy desires in the mind, but man commits sin of himself." And then he explained the introduction of sin in Eden, and the promise of a Saviour.

We also give the following interesting extracts from his journals of December and January last :—

December 3rd (Thursday).—Read "the three Worlds" at Tulleygaum. An oilman said, "God is in everything; so the worship of ——— and other stones must reach God."

Gyanoba.—"God is in everything, but everything is not God. You live in a house. Are you and the house one?"

Oilman.—"No ; oh no."

Gyanoba.—"So though God is in everything, everything is not God. Again, none of the worship of idols reaches God, but his wrath is kindled by it. Would you agree to have your respectability given to beasts?"

Oilman.—"This would not be agreeable or right."

Gyanoba.—"God is supreme, and requires supreme honour."

January 12.—Read Matt. v., and preached.

One said, "You say Jesus is the true Teacher; but how will he become our teacher? for there is not a letter about him in our Shastras; and he was revealed to the English, who ought to keep him."

Gyanoba.—"Though not mentioned in the Hindoo Shastras, he is not therefore to be discarded. It only amounts to this—that you were not informed about him. But he is the true Teacher. He became incarnate and dwelt among us. He says that he testified of what he had seen and known. He gave proofs of his being the true Teacher. Again, he was a universal Teacher: 'Whosoever believeth in me,' he says, 'shall not remain in darkness.' He preached for every nation and man, and so his preaching is intelligible to all—young and old. And he sent his disciples to preach throughout the world."

Another said, "He is the Teacher to the low castes and of apostates."

Gyanoba.—Those who call themselves teachers are party-spirited and proud; but He was not so. He did not forbid sinners to come and hear him. He preached to them, he being sinless. Some suppose that because he walked among the fallen, he must be wicked. But he says, 'The whole have no need of a physician, but they that are sick: I came not,' &c. Hence it is evident that Jesus came to do a work of mercy, usefulness, peace, and love. Read his life and you will know this."

But his journals in full have been read by many of our friends, and are open to the perusal of all. It is our anxious desire that everything connected with this Mission should be conducted in an open and candid manner; and it would give us great pleasure that his accounts of daily work as a Missionary, should be read by all who contribute to his support, or feel an interest in his labours. They will show his mode of meeting the cavils of some, and the serious enquiries of others, and exhibit, as in a glass, the variety of character existing under one and the same system of idolatry. They have been well described as "men who know how to battle with the Christian teacher—men in all their rustic Hindooism—men that bully—men that try to understand—men that defend their idols at all hazards—men that assent to everything they hear—men that stop their ears and run away—men that remain and listen to the end—Brahmins who try to spiritualize the tales of their gods, and peasants who take them literally in all their grossness and absurdity."

In our last Report we mentioned the fact of our having taken steps to purchase a piece of ground in Tulleygaum, and to erect thereupon a building suitable both for a school and a preaching-room, for which purpose we have set apart a separate fund. We attach considerable importance to the opening of a school, believing that while the preaching of the gospel must ever be the primary work of the Missionary, the education of the young is a great auxiliary to his labours. Education was first introduced into India by Missionaries, but it is now actively promoted by the government, who have opened schools in all the large towns. These government schools are, however, not of a Christian

character, it being a fundamental rule that the Bible should not be read or taught in them. Hence there is the greatest need for the introduction and maintenance of schools open to all castes and classes, where, besides, secular instruction, the Bible should be regularly read and explained. Wherever such schools are opened, we find that the children, their parents, and the population generally, are favourable to the Missionary, and pre-disposed to listen to his teaching. For these reasons, we have felt very desirous of opening a school at Tulleygaum; and if it were to be confined to the upper castes, there would be no difficulty in doing so. But the chief persons in the place are utterly opposed to the mingling of castes in the school; and as their prejudices in this respect are such as we cannot yield to, without frustrating our object, and denying the first principles of the gospel, we find a serious obstacle to our progress in this matter. The difficulties we have met with well illustrate the difficulties attending the introduction of Christianity in a heathen country generally. First, there is the natural enmity of the human heart against the truth of God. Next there are strong caste prejudices; and lastly the nervous fear lest the customs of a hoary superstition should give way before the introduction of new ideas and practices. The authorities and leading inhabitants of Tulleygaum have it all their own way in the affairs of the village; and as we cannot compel them to dispose of the ground we require, we must wait for such opportunities as Providence may bring about in our favour. The low castes would gladly see a school established, but the Brahmins are determined against giving to Christianity a local habitation in their midst. As long as our Missionary confined himself to preaching under a wall or a tree, or wherever he could find a shelter, their enmity was not so much aroused; but to allow him a building in which to teach the young and preach to adults, is more than they can tolerate. We want not only to light a candle, but to set it on a candlestick, that it may give light to all around, and this they cannot abide. The ground

we wish for, belongs partly to a Brahmin, and partly to the native ruler of the village. These two personages somewhat resemble the clergyman and the squire in the remoter villages of our own rural districts, who used to oppose, and in some places still oppose, the opening of a Dissenting chapel or school. But as all *their* efforts proved abortive, so we doubt not it will be in the present case. Our kind and judicious friend, Mr. Cassidy, is losing no opportunity of forwarding our wishes in this matter.* After all, we are not singular in our experience of difficulty in this matter; and while we are called to exercise patience, we may also exercise confidence that our God will bless and succeed our efforts to introduce his truth into one of the idolatrous villages of India. Respecting every such hindrance to the extension of the Redeemer's kingdom, we may say,

> "The prophecies must be fulfilled,
> Though earth and hell should dare oppose;
> The stone, cut from the mountain side,
> Though unobserved, to empire grows."

In his journal of January last, Gyanoba concludes with the following remarks:—

"The people at Tulleygaum do not discuss much now; they listen quietly, and their minds seem better. They do not make a noise when I preach; and if any do so, they tell them to be off quickly. In particular the Mahars listen well, and desire to be assisted with schools for their children. They say, 'Teach us Christianity, and take from us this religion."

And again, March 31st, he says:—

March 31st.—"The people at Tulleygaum do not argue much now, but generally hear quietly; and the Mahars especially, hear well. Some are convinced, and say to each other, 'You embrace Christianity first, and I after you.' If one should go forward, others will follow.' The Lord give courage to profess Christianity before men, is my prayer day and night."

It is very gratifying to your Committee to be able to

* His latest account states that he had obtained an excellent plot of ground from an individual who has means of his own to keep him fearless of the Brahmins and others.

report this state of things. There is a work to be done in leavening the native mind with right ideas respecting idolatry on the one hand, and Christianity on the other, which though not saving in its character, is not on that account to be despised; and if we are only permitted at present to take part in this preparatory work of letting in daylight upon the moral darkness of the people, it will, we think, be worth the pains we are taking. It would not be difficult to produce apparent success of another kind. By appealing to the passions, and to love of gain, which prevails among the natives, we might gather a company of professed converts, as many have done before, only to find them melt away, and relapse into idolatry again. Such success, we feel persuaded, our friends do not wish for. At the same time, we dare not affirm that great good, even saving good, has not been the result of the preaching of our Missionary. On this point the following extracts will be interesting:—

March 2nd (Wednesday), Tulleygaum.—Preached to the Mahars. An old Mahar said, "Sir, I have heard you, and your words appear strange, for what you say is before me when I go to worship Marrotee. I think, "truly this is not a god; he is a stone idol, and should not be worshipped." But I become ashamed, and my mind is not there. What shall I do to have my mind on Christ?"

Gyanoba.—"Pray to God sincerely for this."

Mahar.—"What prayer?"

Gyanoba.—"As a child comes to its parent to ask something, so ask God for a new heart, and do what God approves, and all through the true Teacher, Jesus Christ."

April 8th (Friday), Pettah.—Read "The three Worlds." A Dhoby followed me after preaching,—"Your words are desirable; my mind is unsettled. What can I do?"

Gyanoba.—"Why is your mind unsettled?"

Washer.—"I have heard you frequently; and I think I have no support in our religion."

Gyanoba.—"Then what are your intentions?"

Washer.—"Show me how my mind may be at rest."

Gyanoba.—"Can you read?"

Washer.—"I can read the Moodee character, but have not much practice in the Balbodh."

I gave him "Rest to the sin-burdened" in Modee, and told him to read it.

Washer.—"Very well, I shall; but tell me more."

Gyanoba.—"The best thing is to repent of sin, and follow Jesus Christ. Pray in secret."

Washer.—"There are so many in my house; how can I shut the door?"

Gyanoba.—"Very well, friend, you have a good opportunity when you recline to sleep? While the others sleep, do you pray."

Washer.—"How shall I pray?"

I took him some distance from the road, and kneeling down, prayed that God would be merciful to him, and give him the true light.

Washer.—"Very good; thus shall I pray to God."

"*Gyanoba.*—Come frequently. I will teach you of these things."

The Lord have mercy on him, and deliver him from the snares of Satan.

April 27th (Wednesday).—Went to Karltrig, and read some tracts. There is an intelligent Patell there, who listens attentively, and says publicly that my words are true. The people also bear witness that he speaks of these things, and of the uselessness of worshipping stones. He told me so himself to-day. He seems to think of the Christian religion."

April 28th (Thursday).—Read Matt. xxii., (the marriage supper) to the Mahars.

April 29th (Friday).—Preached to the Potters.

April 30th (Saturday).—Came to Poona. The people of the town seem lately to love me well, and listen to preaching well; and the Mahars, Mangs, Tanners, &c., listen well. They all think that we should have a school there, especially the Mahars. It is more difficult to get a place in a Jagheir than if under the English. I am labouring very hard to get a place, and hope God will soon enable me to get one; and pray daily that he may bless his work.

Besides the cases of known enquirers, there are other instances in which the word of God, spoken or distributed at the great idol-festivals, is carried away to distant places in the interior, and there produces fruit which is heard of long afterwards, or is never heard of at all. True humble believers in Christ have been found here and there throughout India, who received their first saving impressions in this way. Like the seed wafted by the wind to some distant spot of earth, there to take root downwards and bear fruit upwards, to gladden the eye of some distant husbandman,—so has the seed of "the word" been. "For the wind bloweth where it

listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, or whither it goeth : so is every one that is born of the Spirit." Fruit unto life eternal will bear long waiting for ; and the best and most laborious Missionaries that have ever lived, such as Carey, Judson, and others, worked and laboured on for years, before they received a single seal to their self-denying labours. It has been truly said that it is not often that the seed-basket and the sickle are confided to the same hand. Our work is done if we labour on faithfully, diligently, and above all, prayerfully, leaving success to Him who alone can give it, and resting assured that "in due season we shall reap if we faint not."

We desire as a Committee to express, on the present occasion, our cordial thanks to those friends who have so liberally helped us through the year. We shall still need their kind aid, especially if we succeed, as we hope, in opening and carrying on a school in Tulleygaum, but we have every reason to believe that the pecuniary aid we may require will be forthcoming. We have the pleasure of numbering among our regular subscribers, friends in London, St. Neots, Tunbridge Wells, and elsewhere ; while we have juvenile auxiliaries in connection with the Sunday-school at Keppel-street Chapel, Soho, Salem, Foot's Cray, and Blackheath, Kent, whose contributions amount this year to £66 7s. 4d. So large a sum from our young friends is greatly owing to the pains taken to stimulate and encourage them, by those who take an interest in our movement, and wish it success. Our young friends have also had their personal sympathies drawn out towards our Missionary, by having had his journals read to them from time to time.

We should be glad to see other churches engaged in a similar Missionary undertaking. Our aim is not to take part in forming a large Missionary society, which would only produce the very evils we seek to avoid — the evils of expensive management and centralized control. We rather hope to see the churches taking up the matter for themselves, so that here and there

throughout the country, clusters of churches may be found banded together to support one or more Missionaries to the heathen, unfettered by any society external to themselves. The *church* is itself a perfect missionary institution, if so employed; and the more intimately the work of missions is incorporated in her organization, and under her own superintendence and control, the more close is the agreement between missions in modern and apostolic times. We have all much to learn in this respect. The society-system has so accustomed us to regard our work as done when we give money to a Missionary society, that it scarcely occurs to us to take an interest in the details of the work itself; and to regard the Missionary as *our* Missionary, doing *our* work, in *our* name. We evidently cannot all go and preach the gospel to the heathen, even if all were fitted for it; for society would then be disorganized, and work at home left undone. But we can and ought to "help forward" those who for Christ's name sake go forth, taking nothing from the heathen amongst whom they labour, but looking for their support to those who have already through grace believed. In "sending again and again to their necessity," sympathizing in their joys and sorrows, bearing them and their work in remembrance at the throne of grace, and in hearing of the Lord's working with them, and confirming his word with spiritual signs following,—we shall find a purer pleasure and richer privilege than in merely giving money to a society.

May this be the privilege of an increasing number of our churches, and the constraining influence of the love of Christ in this respect be more deeply felt by us all.

BALANCE SHEET

Of the Income and Expenditure of the Strict Baptist Mission, from June 24, 1863, to June 24, 1864.

RECEIPTS.

	£	s.	d.
Balance in hand as per last Audit	78	19	5¾
Collections at Annual Meeting at Soho	3	6	6
Donation by a Friend on that occasion	5	0	0
KEPPEL-STREET (Collections)	9	15	1
Ditto (Subscriptions and Donations)	25	17	0
Ditto Juvenile Auxiliary	38	16	6
SALEM CHAPEL (Subscriptions and Donations)	2	14	0
Ditto Juvenile Auxiliary	10	0	0
SOHO CHAPEL (Donations and Subscriptions)	1	5	0
Ditto Juvenile Auxiliary	10	0	0
ST. NEOT'S, HUNTS (Donations and Subscriptions)	9	0	0
TUNBRIDGE WELLS (Collections, Donations, and Subscriptions)	7	18	0
Ditto ditto Special, for School in India	3	17	6
FOOT'S CRAY Juvenile Auxiliary	6	4	4
BLACKHEATH (Donations and Subscriptions)	1	15	6
Ditto Juvenile Auxiliary	1	6	6
Donations and Subscriptions from various Friends	5	0	0
Ditto Special for School in India	2	8	6
	£223	3	4¾

EXPENDITURE.

	£	s.	d.
Paid to GYANOBA POWAR (the Missionary)	48	0	0
Printing, Postage *to* and *from* India, &c	5	9	11
Ministerial Expenses	0	15	0
Invested in the London and County Bank, as a separate Fund for the establishment of a School in India	100	0	0
Balance in hand*	68	18	5¾
	£223	3	4¾

(* This Balance is required in advance for liabilities incurred.)

We have examined these accounts, compared them with the vouchers, and find them correct.

W. RUSSELL
R. E. CURZONS, } *Auditors.*
J. A. MATTHEWS

June 23, 1864.

Collections, Subscriptions, and Donations.

Keppel-street, London.

	£	s.	d.
Collections	9	15	1
A Friend	10	0	0
Ditto	5	0	0
Miss Ashlin... *Annual*	3	3	0
Mr. S. Milner „	1	1	0
Miss Haines	1	1	0
Mr. Cope	1	1	0
Mr. H. Cooper „	1	1	0
Mr. Smith, Watford „	1	1	0
Mr. Trimming „	1	1	0
Mrs. Palliser ... „	1	0	0
Mr. Dinham ... „	1	0	0
Mr. J. Squirrell „	1	0	0
Mr. Pearson ... „	1	0	0
Mr. Jones ..... „	0	10	0
Mr. Russell ... „	0	10	0
Mr. Turner ... „	0	10	0
Mr. Gaze ..... „	0	10	6
Mr. Collier ... „	0	10	6
Mr. C. Smith „	0	10	0
Mr. Long ..... „	0	8	0
Mrs. Parker ... „	0	5	0
Miss Kelsey ... „	0	5	0
Miss Wells ... „	0	5	0
Mr. J. James... „	0	5	0
Mrs. Sedgwick „	0	2	6
Mr. Golding „	0	2	6
A Friend, per Mr. Russell	0	1	0
Juvenile Auxiliary ...	38	16	6

Meard's-court, London.

	£	s.	d.
Mr. John Bloomfield *Annual*	0	5	0
Mr. Scott ..... „	0	10	6
Mr. Ames ..... „	0	10	6
Mr. T. Ferguson „	0	10	0
Mrs. C. Nichols „	0	5	0
Mrs. Jervis (Collected)	0	3	0
Sunday School.....	10	0	0

Soho, Oxford-street, London.

Mr. J. Reynolds *Annual*	1	0	0
Mr. Pells	0	5	0
Sunday School.....	10	0	0

St. Neot's, Hunts.

Contributions	9	0	0

Tunbridge Wells, Kent.

Collection, Subscriptions, & Donations	7	18	0

Dacre Park, Blackheath.

Church	1	15	6
Sunday School.....	1	6	0

Foot's Cray, Kent.

Sunday School.....	5	0	0
Specially collected ...	1	4	4
Miss Spencer, Ramsgate .....*Annual*			0

	£	s.	d.
Mrs. Hurst, Ramsgate *Annual*	1	0	0
Miss Gold, Broadstairs *Annual*	1	0	0
Mr. W. Norton „	0	10	0
Mr. E. J. Oliver „	0	10	0
Mr. P. W. Williamson *Annual*	0	10	0

SPECIAL CONTRIBUTIONS

For erection of Mission School and Preaching Room at Tulley-gaum.

	£	s.	d.
Mr. S. Milner	1	1	0
Mr. J. Smith, Meard's-court	0	10	0
Mr. Topley, Woolwich	0	10	0
Mr. Outhwaite, Blackheath	0	10	0
Mr. Clover, Rattlesden	0	10	0
Miss Pritchard	0	10	0
A Friend, per Miss Spencer	0	10	0
Mr. H. Cousens, Buckhurst Hill	0	5	0
Miss Bird, Beccles	0	3	6
Tunbridge Wells, per Mr. Wagon.			
Mr. D. Austen	0	10	0
Mr. Wagon	0	10	0
Mrs. Isand	0	10	0
A Friend	0	5	0
Mrs. Jones	0	5	0
Mr. Thompson	0	5	0
Mr. S. Jones	0	5	0
Mr. Bird	0	2	6
Mr. Morris	0	2	6
A Friend	0	2	6
Friends, per Miss Spencer	1	0	0

Subscriptions or Donations will be thankfully received by the Secretary, Mr. G. Pearson, 17, Albert-street, Camden-road, London, N. W.; by Mr. Wagon, at Tunbridge Wells; by Mr. Maze, at [illegible]ot's, Hunts; and by Mr. W. S. Rose, at Foot's Cray, Kent.