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Strict Baptist Mission.

FOURTH

ANNUAL REPORT.

LONDON:
PRINTED BY J. BRISCOE, BANNER STREET, FINSBURY.

1865.

President:

MR. S. MILNER.

Treasurer:

MR. H. COOPER.

Secretary:

MR. G. PEARSON.

Committee:

Keppel-street.—The DEACONS, together with Messrs. FIELD, GAZE, GOLDING, GREEN, T. JAMES, J. JAMES, PARKER, RUSSELL, SQUIRRELL, TALLACK, TOWNSEND, TOONE, and WAKELIN. *Subscription Secretary*—Mr. COLLIER.

Soho Chapel Auxiliary.—Messrs. BATTERSBY, HALL, and MATTHEWS.

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

Foot's Cray.—Messrs. MAY and ROSE.

St Neot's.—Messrs. WYARD, MAZE, and TOPHAM.

Tunbridge Wells.—Messrs. WHITTAKER and WAGON.

Homerton Row.—Mr. KEMP.

Notting Hill.—Mr. WILLIAMSON.

Blackheath.—Mr. T. M. WHITTAKER.

ANNUAL MEETING,

Held at Keppel-street Chapel, Russell-square, London, on Tuesday evening, June 27, 1865.

MR. S. MILNER in the Chair.

Moved by Mr. JOHN HAZELTON, seconded by Mr. P. DICKERSON, and carried unanimously :

"That the Report now read be adopted ; and that the persons, whose names have been read by the Secretary (names on the other side), be the Committee and Officers for the year ensuing."

Moved by Mr. CRUMPTON, late of Huddersfield, seconded by Mr. HIGHAM, and carried unanimously :

"That, having both the command and promise of Christ for our sanction and encouragement in this Missionary work, and having been enabled, by his providence, to erect a building for the stated teaching of his truth among the natives of India,—this Meeting trusts that it will be a centre of usefulness for many years to come."

REPORT.

THE STRICT BAPTIST MISSION has now been established four years; and though its work, during a portion of that time, has been of a preliminary and preparatory character, it has been attended throughout its course with marks of the Divine guidance, the Divine sanction, and the Divine blessing. It took its origin from circumstances, which, though they involved a severance of a long-established connection, also clearly indicated the overruling hand of Providence, bringing about results unforeseen by those who were thus compelled to seek out a new sphere of Missionary labour. They neither knew nor traced the way that God was leading them; but they trust they heard a voice saying, "*This* is the way: walk ye in it;" and were thus enabled to follow on in the path marked out for them without fear or misgiving. Your Committee, in setting on foot this Mission, had no example to guide them. If they looked around, they saw on every side large Missionary organizations, sustained by all the wealth and influence of the denominations which supported them, and carried on, on a large scale, and at great expense. But a simple, unpretending effort to send the gospel in it fulness to the heathen, without the intervention of a large Society, on the plan of *direct* communication, and *direct* management, on the part of the churches themselves, they saw nowhere. We felt, however, that the plan we proposed to adopt was scriptural and apostolic. We entered upon it with humble confidence that God would own and bless it, and give it increase. We take no credit to ourselves in the matter. We were led in a way we knew not, to the position we now occupy; and we now with grateful hearts exclaim, "Hitherto the Lord hath helped us."

We will now proceed to lay before our friends a brief retrospect of the proceedings of this Mission during the past year.

Our Missionary, *Gyanoba Powar*, though not strong in bodily health, has been spared to carry on his preaching labours, during the past year, though the last account we received states that that fearful Eastern disease, cholera, is very fatally prevalent in his district. More than 1000 in Bombay, and 600 in Poona, have been carried off in one week ; and we deeply regret to have to add, that the wife of the esteemed Superintendent of our Mission, Mr. Cassidy, has fallen a victim to this terrible disorder. To him we tender our deep sympathy under this sad bereavement, and pray that he may be supported under it by the truths of that precious gospel, which he has so long proclaimed to others.

Though Gyanoba is greatly opposed in his work by the Brahmins and others, he is under the protection of British law, by means of which a Missionary in India can carry on his work with much greater freedom and safety, than in countries that are under heathen rulers. We had known him from the first to be a faithful and laborious follower of Christ, but were not aware, till lately, that his father before him was also engaged in the work of preaching the gospel to his heathen fellow-countrymen. A memoir of him appeared in an Indian publication of the district after his death. At our request, Gyanoba has sent us a short account of himself and his family connections, from which we extract the principal portions. After alluding to his father, as just mentioned, he says :

"I have three sons, two daughters, and four cousins. Two of my male cousins are Baptists. The others have been sprinkled, and are employed in various Missions. We are in all forty, from one grandfather. My own training has been in the American Mission to India.....I was first appointed to a teachership, then preached, and was requested to prepare for pastorship. I studied one year. Then Suddoba Powar [one of his Baptist cousins] came to Ahmudnugger, and held a controversy on baptism in my presence. I then turned from infant-sprinkling ; and with read-

ing the Scriptures, and prayer for the Holy Spirit, God gave me strength to come to Poona, and to be immersed by Mr. Cassidy. I am now in connection with you."

He then goes on to encourage the friends in England who support him, "*not to faint.*" "We read and preach," he says, "but God only can give the fruit. Pray that it may bring forth fruit. The Lord hasten it." On a previous occasion, when a watch sent to him as a token of our confidence and esteem was received by him, he says:

"I cannot recompense the favour the churches have shown me. I praise God that you have appointed me your Mission-preacher. You also pray earnestly, because you labour for this; and I believe your prayers will be heard in the conversion of souls. You know my reports, and I need not write more. You have inscribed my name on the watch, and I thank you for this token of love, which I appreciate. May the Spirit move me always, as the hands of a watch,—unweariedly, and give me more blessing."

We believe that these extracts will serve to show, better than any account we can give, the simplicity and disinterestedness of the Missionary employed. With regard to his preaching work during the past year, he gives several instances of individual interest and concern. There are, we doubt not, many secret disciples, who, like Nicodemus, cannot yet break away from the ties of caste, and avow themselves on the side of the gospel. Thus, writing in September last, he says: "The Patell of Kakwee speaks of Christianity, and says that Hindooism is false. He says he is anxious, but cannot break away from his people." "The Dhoby at Tulleygaum, of whom I wrote, has small faith and much fear. He says his parents forbid him to read the [Christian] books, on pain of death, and have taken them away." Thus in proportion as light spreads, opposition arises, and hatred prevails. As of old, so now, Satan stirs up a spirit of persecution against the preached word; first employing force to coerce, before he uses fraud to corrupt those who embrace the truth. At the fair at Almudee, which Gyanoba attended in November last, he relates the following incident, illustrating this point:

"I was preaching, when an old woman wept, and asked for the way of salvation. I was moved, and said I had answered many questions, asked for mere fun, but that she had not asked *so*. 'The Being who has saved *me* is Jesus; believe in him, and you shall be saved also.' I then spoke of him to all around. She asked me to get her a meeting with this Saviour. I told her I should be happy to teach her about him in my quarters there. She was accompanying a brother there, when the peopled pulled her away, saying that we had forsaken our religion, and that she must not enter; that we should feed her on beef and pork [by which her caste would be defiled.] The old woman persisted, but they pulled her away.....I afterwards sought for her, but could not find her. I pray that she may be freed from Satan's bands, and remember what she has heard."

When it is considered how utterly blind the minds of the Hindoos are to all true ideas of sin—its nature and its deserts,—how hardened are their consciences against all moral influences whatever, and how bitter is their hatred to the gospel, when presented to them in its true character, it is a matter for great thankfulness when the preaching of our Missionary is in any degree made efficacious to enlighten and awaken his hearers, and to induce them to ask, as in this instance, what they must do to be saved. The Missionary in India has to contend against a system of idolatry, the most cunningly devised to meet all the worst passions of the heart. The examples of the gods are the very essence of vice and immorality; and those that are the most cruel and the most licentious, are the most popular. It is a system which admits the practice of every evil habit. How can the natives think that to be wrong, which his gods not only sanction, but practise, and which their teachers, the Brahmins, tell them is right and just? And if convinced in some measure of the evils of their characters and lives, by the teaching of the Missionary, and desirous to break away from their habits of sin, they can only do so by breaking their caste, which to an Hindoo is the most terrible of social misfortunes. If he break his caste, (and if he become a Christian he must do so), he has to endure the hatred of friends, the enmity of relatives, often the loss of property also, and to become viewed as everything that is mean and execrable in the

eyes of his fellow-countrymen. It only needs that we should fully consider these difficulties in the way of the Missionary in India, to be impelled to sympathize deeply with him, and pray earnestly for him. Doubtless many so-called converts may be made, by offers of gain and advantage on their becoming Christians; for the ruling passion of the natives of India universally is the *love of gain*. Accordingly we have found on many occasions, questions put to Gyanoba, as to what he gains by being a Christian, and what he can promise *them* if they will become so. That his efforts are prompted by love, and that he is labouring for their good, are ideas far too disinterested for them to understand or appreciate. Hence there is a great temptation presented to the Missionary in India, when disheartened by his apparent want of success, to use questionable means to induce a form of conversion, without the vitality of religion, and thus to present a report not altogether trustworthy. We have reason to believe that Gyanoba is as much opposed to any such course of proceedings as we ourselves are; and if any of our friends should be growing weary in waiting, and impatient for more marked and showy results from our Missionary undertaking, we would remind them that all true increase is a Divine, and not a human work; and our duty in this matter is not measured in any degree by our success, but by the direct command and commission of our ascended Lord, when he said, "Go ye into all the world, and preach the gospel to every creature."

Hitherto Gyanoba has laboured under adverse circumstances, for want of a regular place for preaching. Taking up his station in the most suitable and convenient spot, he gathers together a body of hearers, sometimes small, and sometimes large; sometimes captious, and full of objections, and at others, quiet and attentive; and some evidently moved with what they hear. The congregations thus gathered are nearly always different, and consist, it may be said, of a constant change of forgetful hearers, though some, more interested, return again and again, eagerly receive both

the preaching and the tracts, and in some instances, we doubt not, "receive with meekness the engrafted word, which is able to save their souls." To provide a building in which such as these could be received and conversed with; in which a congregation could statedly gather to hear the gospel, and in which a school for their children could be regularly carried on,—has been our earnest wish and aim for some time. In our last Report, we narrated the opposition we had met with in obtaining a piece of ground for this object, principally from the Brahmins; and how our difficulties had at last been providentially overcome. A piece of ground 92 feet long, by 39 broad, has been purchased in the centre of the village of Tulleygaum; and a building has been erected upon about 35 feet by 18 (which can readily be enlarged), to serve both as a school and a preaching room, at a cost of about £60. We believe it is at the present time about ready for occupation. On the part of the Brahmins, as we have before stated, there is the most strenuous opposition. To set up in their very midst the standard of the faith to which they are bitterly opposed, is, in their eyes, an inexpiable offence. The Brahmin is an enemy to the education of castes below him. He regards himself as the owner of all knowledge, and justified in using his knowledge for the increase of his own power, and by no means for others' good. Like all false priests, he labours to keep the people in ignorance, and guards all inlets to light and knowledge with jealous care. Hence the mass of the people are easy victims to their oppressive yoke, because easy dupes to their priestly arts. Yet where the English have penetrated, and Government schools have been set up, there is a growing restlessness under the Brahminical sway, and a desire for knowledge is beginning at last to be felt. The British Government only meets the secular aspects of the case. It says to the Hindoos, We teach you useful knowledge, but not religion. Hence the Bible is prohibited in the Government schools; and the consequence is, that most of the educated Hindoos are renouncing their idolatry, without embracing Christianity even as a system, and are

becoming Deists. From this evil, the Mission schools are of course entirely free; and we hope our school, when opened, will be to the native children of India, what Sunday-schools were to the neglected children of England, when first instituted. The opening of a school has, for some time, been looked forward to with great interest by the lowest classes in and around Tulleygaum. In his journal of December last, Gyanoba says, "The Mahars and Tanners are delighted, and say that God has looked upon them, and that they will place their children under us for education; and that they will be able to come themselves. Your religion, they say, is indeed merciful, and the benevolence of those who sent you is evident."

Surely the simple language of these down-trodden natives of India should awaken a response in our hearts. We are highly favoured in England, with the abundance of gospel light and teaching, and they seem to say to us, like the man in Paul's vision, who stood and prayed, "Come over and help us." We cannot go personally; but it is our privilege to go by the agency of our Missionary, and to put the pure word of God into their hands, praying the God of the word to put his grace into their hearts.

We have thus put before our friends a brief account of what we have done, are doing, and hope to do, in this small and unpretending field of Missionary labour. We have received assistance in carrying it on, not only from Keppel-street church and Sunday-school, where it originated, but from friends at Salem Chapel, Meard's-court,—Soho Chapel, Oxford-street,—Trinity Chapel, Borough,—St. Neot's,—Tunbridge Wells,—Blackheath, —Ramsgate,—Askett, and other places. To each and all of them we tender our hearty thanks, while we still rely on them for their future support. To keep in repair the building we have erected, to carry on the worship of God, and regular preaching of the word, together with a school for the young, will, we need not say, require a regular income upon which to depend. And in order to this, we need to have a good list of regular

subscribers; and shall therefore be glad to receive additional names for any amount, however small. Our young friends again deserve our cordial commendation, and hearty thanks. The united contributions of the Juvenile Auxiliaries at Keppel-street, Salem, Soho, and Foot's Cray, amount this year to upwards of £60.

We are every year reminded that our term of service in our Lord's cause on earth is constantly drawing to a close. One after another of our fellow-labourers is called to his heavenly rest. Let us work while it is called to-day. We "sow in hope" in this Missionary effort; and though we should not be permitted to live to witness the ripening and ingathering of the grain, yet it will be a pleasure to us to know that we were at least engaged in the preparatory stages of the work. Let us sow the seed, and leave it to our God to give it a body as it pleases him. The command of God is our rule, the purpose of God is our foundation, and the promise of God is our encouragement. If he had not said, "Go ye into all the world, and preach the gospel to every creature," we should have no authority for our action. If he had not revealed his purpose to "visit the Gentiles, and take out of them a people for his name," we should have no foundation for our enterprise. If we had not his promise, that when and where he sends his word he will "prosper it in the thing whereto he has sent it," we should have no encouragement to sustain our hope of success. But having all these—command, purpose, and promise, let us be steadfast, immoveable, always abounding in the work of the Lord, forasmuch as we know that our labour shall not be in vain in the Lord.

We cannot do better than conclude by quoting the words of our Missionary himself: "I have much joy that a native Baptist Mission Chapel is being built in the Presidency of Bombay. God help the work, and allow his service to be carried on therein; and may the people of Tulleygaum be instructed in his word. Amen."

BALANCE SHEET

Of the Income and Expenditure of the Strict Baptist Mission, from June 24, 1864, to June 24, 1865.

RECEIPTS.

Balance in hand as per last Audit					£68	18	5¾
Keppel Street.	Collections	12	4	9			
	Subscriptions	16	17	0			
	Juvenile Auxiliary	44	13	7¾			
					73	15	4¾
Salem Chapel, Meard's-court.	Subscriptions, &c.	3	9	0			
	Sunday-school	10	0	0			
					13	9	0
Soho Chapel, Oxford-street.	Subscriptions	1	5	0			
	Sunday-school	10	0	0			
					11	5	0
Tunbridge Wells.	Subscriptions	5	1	0			
	Collection, &c.	4	1	1½			
					9	2	1½
St. Neot's, Hunts.—Subscriptions					8	10	0
Foot's Cray, Kent.—Sunday-school					6	15	10
Trinity Chapel, Borough.—Collections					3	2	7½
Blackheath.—Sunday-school					2	11	0
Askett, Bucks.—Contributions					1	5	0
Homerton-row.—Sunday-school					3	0	0
Various Friends.—Subscriptions					4	12	6
					£206	6	11½

EXPENDITURE.

Paid to the Missionary, Gyanoba Powar	£48	0	0
Cost of Watch and Chain presented to him, with expenses	5	16	6
Balance of cost of Ground purchased at Tulleygaum	2	17	6
Building School & Preaching Room (on account)	50	0	0
Printing Annual Reports, Handbills, &c.	5	6	0
Postage to India, Stamps, &c.	1	6	8
Ministerial Expenses	1	0	0
Providing Missionary Boxes	2	1	6
Balance in hand*	89	18	9½
	£206	6	11½

(* This Balance is in addition to £100, deposited in the London and County Bank, for future expenses in the Building and School in India.)

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

H. HALL, Soho Chapel, Oxford-street,
R. LENNY, Salem Chapel, Meard's-court.
S. TOONE, Keppel-street Chapel, Russell-square,
} *Auditors.*

June 23, 1865.

Collections, Subscriptions, and Donations.

Keppel-street, London.

Collections	12	4	9
Subscriptions :—			
Miss Ashlin	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, of Watford	1	0	0
Mr. Trimming	1	0	0
Mr. Dinham	1	1	0
Mr. Squirrell	1	0	0
Mr. Pearson	1	0	0
Mr. Turner	0	10	0
Mr. Russell	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
Mrs. Jones	0	5	0
Mr. J. James	0	5	0
Mr. Golding	0	2	6
Miss Kelsey	0	2	6
Mrs. Sedgwick	0	2	6
Juvenile Auxiliary ...	44	13	7¾

Salem Chapel, Meard's-court.

Subscriptions :—			
Mr. Scott	0	10	6
Mr. Ames	0	10	6
Mr. T. Ferguson	0	10	0
Mrs. Gates	0	5	0
Mrs. Holloway	0	5	0
Mrs. Jervis	0	5	0
Collected by Mrs. Jervis	0	18	0
Sunday-school	10	0	0

Soho Chapel, Oxford-street.

Subscriptions :—			
Mr. Reynolds	1	0	0
Mr. Faulkner	0	5	0
Sunday-school	10	0	0

Tunbridge Wells.

Subscriptions :—			
Mr. Wagon	1	1	0
Mr. J. Austen	0	10	0
Mr. Braby	0	5	0
Mr. T. Jones	0	5	0
Mrs. T. Jones	0	5	0
Mrs. Izard	0	5	0
Mr. Fenner	0	5	0
Mr. J. Pickett	0	5	0
Mr. Ellis	0	5	0
Mr. C. Strange	0	5	0
Mr. Rycroft	0	5	0
Mr. Barnard	0	5	0
Mr. W. Wagon, jun.	0	5	0
Mrs. Thompson	0	5	0
Miss Carpenter	0	5	0
Mr. Saltmarsh	0	5	0
Collection and Boxes	4	1	1½

St. Neot's, Hunts.

Subscriptions :—

Received too late for last year's Report	0	4	6
Mr. Murrell	0	10	0
Mr. J. Topham, Eaton	0	10	0
Mr. H. Judd, Wyboston	0	10	0
Mr. J. Topham, Duloe	0	10	0
Mr. E. Pentelow, Papworth	0	10	0
Mr. R. Pentelow, Croxton.....	0	10	0
Mr. Bedgarie, St. Neots	0	10	0
Mr. J. Topham, "Gaius"	0	10	0
Mr. G. Armstrong, Graffham	0	10	0
Mr. Hawkins, Eaton	0	10	0
Mr. Hinds, St. Neot's	0	10	0
Mr. Mase, Huntingdon	0	10	0
Mr. J. Topham, Toseland	0	5	0
Mr. Woods, Caxton...	0	5	0
Mr. F. Woods, St. Neot's	0	5	0
Mr. W. Pentelow, Weald	0	5	0
Mr. S. Ekins, St. Neot's	0	5	0
Mr. W. Topham, Honeydon	0	2	6
Mr. Noble.....	0	2	6
Mr. Browning, Diddington.....	0	2	6
	0	2	6
Mr. Freeman, Wyboston.....	0	2	6
Mr. Ekins, St. Neots	0	2	6
Mrs. Stevens, St. Neot's	0	2	6
Mrs. Smith, L. Paxton	0	1	6
Mr. Thos. Blott	0	2	0
Mr. Little, St. Neot's	0	2	0

Foot's Cray, Kent.

Sunday School Auxiliary	6	15	10

Trinity Chapel, Borough.

Collections	3	2	7½

Dacre Park Chapel, Blackheath.

Sunday-school	2	11	0

Askett, Buckinghamshire.

Contributions, per Mr. Thompson, of Bledlow	1	5	0

Homerton-row, Homerton.

Sunday-school	3	0	0

Various Friends.

Annual Subscriptions :—

Mrs. Hurst, Ramsgate	1	0	0
Mrs. Gold, Broadstairs	1	0	0
Mr. W. Norton, Sutton	0	10	0
Mr. Oliver, Walworth	0	10	0
Mr. Wilson, Lisson Grove	0	10	0
Mr. Topley, Woolwich	0	10	0
Mr. Outhwaite, Lee...	0	10	0
Miss Bird, Beccles ...	0	2	6

Subscriptions or Donations will be thankfully received by the Secretary, Mr. G. Pearson, 17, Lyme-street, Camden-road, London, N. W.; or at Tunbridge Wells, by Mr. Wagon; at St. Neot's, by Mr. Mase; at Foot's Cray, by Mr. W. S. Rose; and by the several Pastors of the above-named churches.