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A table of contents for the *Strict Baptist Mission Annual Reports* can be found here:

https://missiology.org.uk/journal_strict-baptist-mission-annual-reports.php

Strict Baptist Mission.

FIFTH

ANNUAL REPORT.

LONDON:

PRINTED BY J. BRISCOE, BANNER STREET, FINSBURY.

1866.

Strict Baptist Mission.

1866.

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, SQUIRRELL, STEELE, TALLACK, TOWNSEND, TOONE, and WAKELIN. *Financial Secretary*—Mr. COLLIER.

Soho Chapel, Oxford-street.—Messrs. WILKINS, BATTERSBY, and MATTHEWS.

Salem Chapel, Meard's-court.—Messrs. CURZON, BEARNE, LENNY, and UNWIN.

Homerton-row.—Mr. KEMP.

Notting-hill.—Mr. WILLIAMSON.

Wandsworth.—Mr. TAYLOR.

Pimlico.—Mr. WRIGHT.

Blackheath.—Mr. WHITTAKER.

Corresponding Committee:

Tunbridge Wells.—Mr. SALTMARSH.

St. Neot's.—Mr. TOPHAM, and Mr. T. S. EKINS.

Foot's Cray.—Mr. T. MAY.

Askett, Bucks.—Mr. THOMPSON.

Leicester.—Mr. WEBSTER.

ANNUAL MEETING,

Held at Soho Chapel, Oxford-street, London, on Tuesday evening, June 26, 1866.

Mr. JOSEPH WILKINS in the Chair.

Moved by Mr. W. ALDERSON, seconded by Mr. S. MILNER, and carried unanimously:

"That the Report now read be adopted, printed, and circulated; 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. J. WOODARD, seconded by Mr. E. FALKNER, and carried unanimously:—

"That this meeting, distinctly recognizing the purpose, the command, and the promise of God in connection with missionary operations, rejoices to hear of the work carried on by this Mission in one of the idolatrous districts of India."

REPORT.

THE Committee of the Strict Baptist Mission, in presenting their Fifth Annual Report, think it altogether unnecessary to dwell upon the subject of Missions generally. They feel persuaded that all will agree with them that the commission given by our ascended Redeemer to his disciples before he left this world, and the example of his apostles, constitute at once the warrant and the rule for missionary work—even to the end of the world.

Yet, while we strongly advocate the cause of Missions as the cause of God and truth, we are far from sharing in the unscriptural and extravagant notions both as to their means and results which are entertained by many. We believe that the end of missionary work is attained when God by its instrumentality "visits the Gentiles, to take out of them a people for his name" in all those places where his gospel is sent; and that when "this gospel of the kingdom has been preached in all the world for a witness unto all nations, then shall the end come." These are the two main points of our creed in regard to Missions.

We have on previous occasions adverted to the distinctive principle on which this missionary effort is based. We seek to bring the Mission-field abroad and the churches at home as closely together as possible, by maintaining a direct and regular communication between the missionary there employed and those who contribute to his support. For this purpose we have always regarded the intervention of a large society external to the churches as a hindrance rather than a help. Such an organization constitutes a wall of separation between them and the objects they have in view, and so far tends to deaden rather than strengthen their interest in the cause of Missions. Let the churches have through their delegates the direct management of the Mission, and direct communication with the Missionary, and we believe they will feel a greatly increased concern for the success of his work among the heathen. Nor is this a mere *opinion* with us. We have for five years

tested its truth, and can testify from experience that a missionary spirit has been increased where it has previously existed, and has been produced where it had scarcely existed at all, by means of the plan we have adopted. To the objection that it is impossible to dispense with the machinery of a society and paid officers on account of the amount of time and work required in carrying on the Mission, we reply —that if a church, or cluster of churches and their Sunday-schools, unite in the support of one or two Missionaries, and other churches do the same for themselves (thus having several small missionary efforts instead of one large one), the expenses named may be readily avoided, while the advantages we have pointed out will be readily secured. *Church-action*, rather than *society-action*, has been our motto from the commencement; and for this reason, we have never sought to form a large society, but rather to show by example to our churches, how it may be dispensed with, and to stimulate them to act on the plan we have ourselves adopted, until, throughout our body, missionary work, by this quiet, simple, scriptural method, shall be generally carried on.

Paul and Barnabas were deputed by the church at Antioch to act as their missionaries to the regions around, and to that church they returned and rehearsed all that God had done with them and by them. Here is our example, our model, our guide, and our encouragement.

The past year has been one during which we have been called to learn lessons of patience and faith, rather than to witness great results. Yet while we have had much to humble and to try us, we have had much to encourage us to press on, nothing doubting that God will assuredly crown our efforts with success. Some may ask us tauntingly, "What do these feeble Jews?" But we ask in reply, "Who hath despised the day of small things?" "The excellency of the power is of God, and not of us." By what we have already passed through in carrying on our little missionary undertaking, we have learned more of ourselves —more of the nature of our work, and of the opposition with which we have to contend. We have learned more of Hindoo idolatry in its various phases of learned and unlearned hostility to Christianty, and more of that gospel as "the power of God unto the salvation of every one (whether learned or unlearned) that believeth."

But we shall best convey an idea of the condition and pro-

gress of our Mission during the past year by a few extracts from the regular journal of our Missionary, than by any descriptive remarks of our own. Our object is to exhibit things as they are, and not as we might wish them to be. Entire trustworthiness we hold to be indispensable in all missionary reports, where it is so easy and so tempting to colour them for presentation to friends and supporters at home. We are happy in knowing that our friend, Mr. Cassidy, of Poona, who superintends the labours of our native Missionary, Gyanoba Powar, and through whom his reports reach us, constantly inculcates upon him the necessity of truthfulness and fidelity, and translates them for us with scrupulous accuracy.

We may here remark that in October last we had an unexpected testimony to the character of our native Missionary from a Mr. Young, a returned Christian soldier from India, who was directed, in the providence of God, to the church at Wandsworth, where our mission is known and supported. He was himself baptized by Mr. Cassidy, and knew Gyanoba well when in India; and his testimony respecting him is that he is a hard-working, devoted missionary to his heathen fellow-countrymen.

Speaking generally of his work at Tulleygaum (between Bombay and Poona) where he has laboured during the past year, Gyanoba says:—

"There is preaching for five days in the week at Tulleygaum to Mahars (outcasts), Tanners, Patters, and Brahmins; also at Katwee, Somwatnee, Warguam, and Endoree. The people in the town (Tulleygaum) hear, and are not disputatious; and appear to think the things they hear to be true, and that idolatry is false."

And again,—

"The villagers hear well, and say their works are useless and unable to save. Some say openly, 'We shall abandon Hindooism and embrace Christianity.' There are about eight enquirers who wish much to come to my house to read the Scriptures and pray. At Kateea, Combee has left off idolatry, to which he was much attached, but now he says it is false and vain; and he is accordingly hated by fellow villagers. At Endoree the Mahars listen, and ask to have their children educated.

The land purchased at Tulleygaum is about 100 feet long, and 40 broad. The present building is 34 feet long, and 20 feet broad."

In September last he adds,—

"The rain of truth has fallen on the old tree of Hindooism, and brought forth fruits; and the Hindoos themselves say their idols are

nothing, and that Christianity appears to be true, but that they were born in it (Hindooism), and therefore cannot embrace Christianity openly; but bye and bye they may.—Enquirers are afraid, and cannot at once show themselves openly. I am constantly removing their doubts, and pray with them as opportunity offers; and I pray always for their conversion, and courage."

The great hindrance to an open professsion of Christianity in India (even when the mind is convinced of its truth, and the heart in some measure touched) is the strength of caste prejudices. Caste in India is an iron system of social exclusiveness, leading often to social tyranny of which we in England can form but little conception. Not only does the "breaking of caste" involve the idea of all that is mean and vile in the eyes of the natives, but it also involves the danger of entire destitution; and even those who have no regular caste, as the Mangs and Mahars, still feel it a disgrace to embrace Christianity. When, therefore, a Hindoo embraces Christianity by being baptized, without any temporal inducement being held out by the missionary, he gives the strongest possible proof of his sincerity; for henceforth he must look for reproach and persecution from his nearest relatives and most intimate friends, who feel themselves deeply disgraced through him. In illustration of the influence of caste, we take the following from Gyanoba's journal.

"The natives say that if they were allowed to keep their caste, they would be Christians. They are of various creeds in Hindooism —Cahheer, Puntees, Beiragees, &c,—yet they are all "in caste;" and are not prohibited from visiting, dining, or intermarrying. The Brahmin-Christian should, they argue, not touch the Mahar-Christian. They hold that the Shasters allow this. I reason with them from the tenth chapter of Acts that caste is wrong."

And again,—

"Those who believe that Jesus Christ alone can save are not strong in their faith. Three Mahars say they would become Christians, but that their aged parents forbid them for fear they should be disgraced, and become so depressed as to commit suicide. But they say they *may* become Christians after their aged parents die, even without having had their leave. They know, they say, that many will embrace this (Christian) religion; but as for them— 'Who will give their poor parents water when they die?' It is a customary ceremony to pour water into the mouths of dying people, and it is thought that he who gives his father water will gain much merit thereby. Thus are they hindered.

"*Nov.* 1st. They hear well, and then are prevented by *relations*, by *caste* prejudices, and by the fear of starvation,—so they cannot openly embrace Christianity separately and singly. I say this to

show that the people generally are *convinced*, and do not believe their former religion. This step is the only fruit of preaching hitherto. I pray God, day and night, that he may pour his Spirit on them, that you may see the fruit of your labours."

Much of a missionary's work in India consists in discussions and conversations with the natives. The native mind is so fertile in raising objections and difficulties, that it is often not easy for the missionary to obtain a clear stage for the direct preaching of truth. As a specimen of this kind of preparatory work, and his mode of meeting the captious enquiries and mistaken ideas of the natives, we give the following :—

"*Jan.* 7, 1866. One said, 'If we abandon these gods, where can we go?'

Another, 'Tell us your God, and then we can worship him.'

Gyanoba.—'God is one, without form, a spirit.

The first speaker.—'We repeat God's name morning and evening.'

G.—'It is of no use to repeat a name.'

Mahar (angrily.)—'What do you say? If we do not repeat God's name, then what can we do?'

G.—'Do not be angry. Answer me a little question. Were your son only to repeat your *name*, morning and evening, daily,—what would you say? You would be angry.

Mahar.—'Now I understand.'

G.—'God is our Father, and we have forsaken him; and enmity has sprung up in us towards him, and we disobey all his commands: so we cannot go to God. We require a mediator. This is Jesus Christ, and he grants [true] freedom.'

Then I preached the gospel to them. They listened with gladness. May the Holy Spirit be granted with his word.'

Again, writing on January 16th, he writes thus :—

Preached in the evening at Kakwee. One said, 'You have said a great deal; but if you will explain, so as to reach our hearts, it will be well.'

Gyanoba.—'I pray God to take my words to your hearts; for without his blessing, my speaking and your hearing will be in vain.'

After praying, I said,—'Friends, in some things we agree. God made man. All men are sinful. God abhors sin. A propitiation is necessary. But in other things we are as far removed from each other as the heavens are from the earth. *You* say there are 33 millions of gods—*we* say God is one; and he preserves, and he destroys. We must worship him only who, though he may have different names in different languages, is one. You worship imaginary deities. God is almighty and holy, and must not be worshipped in the form of images made with hands.'

Cultivator.—'If there be no idols, how can our minds go up to God? Without an image there is no worship.'

G.—'We worship God without idols. All wise men, in all countries, abandon idolatry. Only fools are idolators. We must pray to God with faith in the heart. It is right to praise him; but

it is not necessary to give him flowers, &c. If repentance for sin, reverence and humility be in the heart, it is sufficient. These are fragrant to God. You suppose that God is present, if you go to a place of merit (idol shrine); but if the heart is pure, that is the best place. The other will puff you up with pride, and increase your load of sin. You speak of many means to atone for sin; as the 'five products of the cow,' bathing, prostrations, &c., which are all vain. Government would not consider murder atoned for by such means. Will God on high? No. Jesus Christ above is the Great Physician for this sinful world, and he will bless his followers. I have believed in him, and I have been pardoned and blessed.' It was now very late, and I went home."

Once, when at the shrine of Dyanoba, the following conversation took place.

"AT THE SHRINE OF DYANOBA.—Nov. 13—16. *Brahmin.*—"If we forsake Dyanoba, whom shall we worship?'

G.—'If you will listen quietly, I will tell you. All men are sinful, and none can reach heaven; but 'God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. His name is Jesus Christ, which signifies the anointed Saviour.'

Brahmin.—'He was born in Europe, and is the Saviour of Europeans.'

G.—'He was not born there, nor ever went there; but those Europeans who believe on his name become blessed. Jesus Christ was born on *your* continent; therefore, believing on him you will be happy too. Read, and obey his word.'

The following is a conversation held with a Gosavie, or religious teacher, on the 4th of March last.

"1866, March 4th.—Preached to a large congregation. A Gosavie [religious teacher] said, 'Show us God plainly?'

Gyanoba.—'God is visible to the eye of the mind, not by the bodily eye.'

Gosavee.—'*Our* gods are visible to the eye.'

Gyan.—'Of what use is that? Should a man invite you to dinner and only *shew* the dinner to you, would that satisfy you?'

Gos.—'No. One must *eat*.'

Gyan.—'So God's Spirit appears in giving peace to the soul, which is then satisfied.'

Another said, 'You speak truly: every one who speaks and walks *is* God.'

Gyan.—'No. Man's soul is distinct from the all-present Spirit whose power is infinite, not like man's.'

He replied, 'What do you say? Man's soul is a part of God?'

Gyan.—'No. God has no parts. The watchmaker who made this watch has made it to be wound with a key, but has he put part of his spirit into it?'

A Gosavie.—'If God does not appear to the eye how can he be worshipped.'

Gyan.—'*Bodily* worship is not required by God. Remember him

in the heart.—Read and hear his word.—Pray always.—'This is his worship.'"

Gos.—'If he is invisible, how can he be served?'

Gyan.—'If your dear friend is at a distance, can you not remember him, and correspond with him? So remember God, read his word, and pray to him with the heart. The humble heart is the abode of God.'

Gos.—'True; but without a true teacher, nothing is possible.'

Gyan.—'What will a true teacher do for you?'

Gos.—'He will show the true way and take the load of sin.'

Gyan.—'Where will such a true teacher be found?'

Gos.—'Perhaps one in a thousand.'

Gyan.—'There is none such on earth. All are sinners, teachers and all. They cannot carry their own load of sin, much less another's.'

Gos.—'True; this is the iron age: there is no teacher.'

Gyan.—'It is not the age outside that is sinful. Sin is in man's heart. A teacher came to take away this sin, and has borne the load.'

Gos.—'Who was this?'

Gyan.—'Jesus Christ, the Son of God.'

Gos.—'Where is he now?'

Gyan.—'In heaven whither he ascended after laying down his life for men.'"

One of the great strongholds of iniquity among the natives of India, is the frequent recurrence of idol-festivals. On these occasions vice is formally united to the false religion, under the sanction of which it rides rampant; and on the great days when the festivals take place, the shrines of idols are scenes of the extremest depravity. One of these festivals is thus described:—

"March 3rd, 1866. At Dehoo.—It was the Holee festival to-day, so called from fire being kindled in front of the Chowree or of Marotee's temple, and in large towns before the door. The Patel has the honour of lighting the fire and throwing cakes and money into it, while he divides the kernel of a cocoa nut among the by-standers to allay pain and trouble. The people then blow horns and shout. This is done in the evening, and the four days following are spent in dirt, mud, and paint on each other, while harlots dance in men's clothes, and all shout and play, using the most filthy language. This is the most obscene of all the Hindoo festivals, and cannot be described without the greatest disgust. The government tries to close it, but the native officials delight in it. Children are ruined by it in time and eternity. A Gosavie [religious teacher] asked me how the festival originated.

Gyanoba.—'The Padna Pooran [one of the most licentious of the Hindoo books,] says that Krishna and Dhurinaraja once had a conversation about Dhoondee, a female Rakshas, who used to annoy women and children. They complained to Raghoo, prince of the Sun's Race, who asked Washista how she could be destroyed. He replied, that having been an earnest devotee of the god Shiva, he

had imparted immortality to her in these terms : "No man can slay thee by day or by night, —no weapon shall prevail against thee, but little children will be able to kill thee." She then began to destroy children. Washista it is said planned her destruction by instituting the Holee, or fire, into which her image should be cast, and shouting and filthy language employed to disgrace and annoy her to death, and this by means of children. Avoid and abhor this foolish and wicked festival."

We have always enjoined upon our Missionary to watch the cases of individual enquirers,—to pray over them, and to seek to aid and instruct them in their struggles after the light of Divine truth. One such case he has specially reported on from time to time ; and we cannot doubt that others exist, though they may remain unknown to us, and to himself. This individual, named Sukaran, is a native of the village of Kakwee near Tulleygaum, and is called the Patel of the Village—a term of honour in his case. Gyanoba first mentioned him in September last, as follows :—

"The Patel of Kakwee openly says he cannot get the truth out of his mind, and hence he supposes that God's Word is true; for he cannot believe their (Hindoo) ceremonies, and concludes that his change is from God, and that he cannot thwart it."

Writing again of him in December, he says,—

"*Dec.*, 1865.—Kakwee has been specially visited. Sukaran, the Patel, wishes me to stay there, and itinerate thence, and teach him the Scriptures. Sukaran is fully convinced of the truth of Christianity, and avows that Jesus is the Saviour, and that he believes on him. He endures much annoyance from his people with meekness, saying, 'It is God's work, not mine;' and declaring that he merely tells of the light which God has shed. His people forbid his associating with a Christian, lest he should be turned away. He replies, that he fears to sin, but will walk with the good at all hazards, and labour to obtain eternal happiness. He often declares that he will embrace the truth, though he should die for it. I have prayed with him morning and evening, and he seems soothed by the exercise. He says he believes that Jesus Christ became incarnate for him a sinner. May his works and words show this. The people hate me because I visit Kakwee, and forbid my speaking of these things, saying that one has been entranced, and become a Christian. May the Patel's faith increase is my earnest prayer. I hope he will [fully] turn to God, and, at his own request be baptized."

And on January 16th,—

"*Jan.* 16, 1866.—Sukaran is fully convinced, and understands everything, and [himself] preaches to the people. He agrees with every doctrine, but says he cannot forsake his former customs, but will in time. He prays, and has got some books I gave him read to him, and distributed others."

Speaking of him on a special occasion afterwards, he says :

"*Feb.* 28.—Sukaran, the Patel, seems still steadfast in the faith, and is hated by his people. I rejoice to say he prays alone, instead of repeating after me, as hitherto. We went together on the 28th to the river to pray ; and I asked Sukaran to pray first. I cannot describe the softness of his heart while he prayed. He said, 'Our heavenly Father, have mercy ; I am a sinner. Pardon me through Jesus Christ, with thy words on my heart. Purify my soul by the Holy Spirit. Convert the hearts of my family. Bless all. Hear, through Jesus Christ. Amen.' I was gladdened ; and I praised God for sending his light into his soul, and prayed that he might be kept steadfast."

This simple, touching prayer from the stronghold of Satan in that heathen land, will, we doubt not, be both interesting and encouraging to our friends. Surely it is worth all that we have hitherto done, to hear an untutored Hindoo say that he believes "that Jesus Christ became incarnate for him, a sinner ;" that he "merely tells of the light which God has shed in his mind ;" and that "he will embrace the truth, though he should die for it." May all needful knowledge and strength be imparted to him is our earnest prayer. May his case prove to be the harbinger of many others, so that a church of Christ may arise, and be set as a candle in a candlestick in the centre of the kingdom of darkness and sin in the empire of India.

In our last Annual Report we narrated the circumstances attending our obtaining a piece of ground in the village of Tulleygaum, and the erection thereon of a permanent building, designed to serve both as a Preaching Room and School for the young. The same dislike and opposition that was manifested by the Brahmins and others against our obtaining the ground, was manifested also towards the building when erected. Being dependent on native workmen, we fear that either the building was not built in a proper manner at first, or that subsequently, as Mr. Cassidy himself fears, foul play was resorted to, and one or two rows of brickwork surreptitiously removed. In either case, the result was that in the rains of the last season, which were heavier than had been known for many years, the foundation gave way, and the walls fell in, so that the work had to be commenced almost entirely anew. Of course the erection of a building intended for the spread of a religion to which the natives are opposed, in the centre

of a Hindoo village, with the hostile Brahmins ever ready to instigate the people to acts of violence, or cunning injury, must be a much more difficult thing than the erection of the same building in England. Though English law be avowedly on our side, yet the natives have so many opportunities of manifesting ill-will, that it is only by vigilant care that the work can be accomplished. The falling in of the first building was of course very discouraging, but it was important not to let the hopes and designs of the enemy even appear to prevail. Accordingly the work was put at once into other hands, this time under the superintendence of Mr. Kemp, the assistant engineer of the district; and though even then were not sure of success, and many delays and difficulties occurred, yet God so prospered our way, that eventually a solid and substantial building has been completed, and taken possession of in the name of the Committee, so that we can with thankfulness congratulate our friends on this occasion, that we have a place set up for the cause of God, and the promulgation of his truth in accordance with the principles of this Mission in Western India. Mr. Kemp assures us that its value, as it now stands, is at least a thousand rupees, or £100, and we have his written certificate to that effect. We have been thus particular in stating all the circumstances of the case, that no misconception may arise on account of the difference between the original estimate and the actual outlay. We have done our best, and have employed the funds entrusted to our care in the most economical manner that was practicable. In this we have been greatly indebted to our tried friend, Mr. Cassidy, of Poona, whose unwearied care in carrying out our object in the least expensive manner, consistent with usefulness and durability, deserves our cordial public recognition on this occasion. He regrets with us that the expense has so far exceeded the original estimate; but had it not been for for his disinterested spirit, and liberal support, the outlay must have been much greater.

It was intended to open the building early in May, but thinking it best to secure the presence of a leading official of the district on the occasion—the Government Collector —in order to deter the disaffected from attempting to do any damage to the premises,—Mr. Cassidy has thought it best to defer doing so till he is able to attend, which was expected to be at the beginning of the present month. It

is also intended to invite the leading natives of the neighbourhood, in order to explain to them fully and candidly the object we have in view, and to convince them, if possible, that we aim simply at their good, and that of their children. Full power has been sent out to have the building properly registered according to the law of India, for the use and purpose for which it is intended.

Thus has our work gone on through another year. If conversions have not been numerous, the seed of the word of life has been sown, constantly and unremittingly through the year, by means of this Mission, in the moral wilderness of Hindoostan. And though it may have fallen on but a small portion of that vast land, yet if "the Spirit be poured out from on high, that portion of the moral waste will become like a fruitful field, and the fruitful field like the garden of the Lord." Our latest report from Gyanoba (March 5) concludes thus: "It appears as if the kingdom of the Lord will be established at Tulleygaum; for although no one *comes out now*, the *heart submits*. May the Spirit of the Lord chase away their darkness, and make his power known. May the time soon come when the heart will be turned in a moment."

Yet if few have been won, the many have been instructed, idolatry has been exposed, and even in the short time our Mission has been established, we can trace a great change in the manner in which the teaching of Christianity has been received. The natives no longer openly revile; they listen quietly; they feel they cannot defend the worship of idols, and are generally restless for want of something to fill the void thus created. In fact it may be said that a vast change of this kind is taking place in the native mind of India. The conviction that idolatry is false, that caste is an evil, not a blessing, and that this religion of Christianity which has come among them is really true and must prevail, is deep and wide-spread. Be it ours to take advantage of this feeling; and if any of our friends feel disappointed at the smallness of visible results, we ask them to remember that no work—no cause of a moral or religious kind has ever sprung at once into complete success. Ours is no project to be accomplished at a bound, but a steady progress in the name of our great Master, and in obedience to his revealed will. It is ours not to work *by signs*, but, from a sense of duty, to obey a command; and whether signs appear, or do not appear, we must never

withdraw the missionary plough from the furrow, till we have the same authority for doing so that we had for first inserting it.

To each and all of our friends who have helped us through the year, we tender our hearty thanks. Friends at Soho, Salem, Keppel-street, St. Neot's, Foot's Cray, Tunbridge Wells, Askett, Homerton-row, Pimlico, and Leicester, have rendered us assistance in carrying on this Mission; and a full list of their several contributions will appear in our printed Report, and are hereby gratefully acknowledged. Our young friends in connection with the various Sunday-schools have worked nobly for this Mission, as the amount of their contributions will show, and to them we present our special thanks. We have had under our consideration during the year the advisability of extending our Mission by the employment of additional agency, but have thought it best to defer any decision until we see what addition will be made to our regular expenses by the opening of the proposed school at Tulleygaum. To keep in repair the building now opened, to maintain a school for Hindoo children, and to keep up the constant preaching of the word of life—are objects still requiring regular funds, which we have every reason to believe will be forthcoming. One of our tried and valued friends, Mr. W. Wagon, of Tunbridge Wells, has been taken to his heavenly rest since our last Annual Meeting. He always took a deep interest in our success, and by his kindness of manner, his liberal spirit, and his earnest co-operation, won the esteem of all who knew him in connection with this missionary effort. Let us work while it is called to-day, as he did. Before another annual meeting, our turn may have come to leave the place of duty here on earth, for the place of rest above. Let us then be steadfast, and constantly abound in the work of the Lord. Our work may be but preparatory, but all preparatory work is represented in the final issue; and whatever be our part or place in the field of labour, let us do the work that lies nearest our hand. Let us sow the seed, and trust our Master to give it a body as it hath pleased him. Our work we know is nothing without his divinely-given increase; but that increase will come in the end, for "he that goeth forth, weeping, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

BALANCE-SHEET

Of the Income and Expenditure of the Strict Baptist Mission, from June 24, 1865, to June 24, 1866.

RECEIPTS.

Balance in hand as per last Audit				£89 18	9½
Collected at last Annual Meeting				2 15	1½
Keppel Street.	Collections	8 15 8			
	Subscriptions	17 6 0			
	Sunday-school	40 13 11			
				66 15	7
Soho Chapel, Oxford Street.	Subscriptions	4 0 0			
	Sunday-school	20 18 11¼			
				24 18	11¼
Meard's-court.	Subscriptions	3 14 6			
	Sunday-school	5 0 0			
				8 14	6
Tunbridge Wells.	Subscriptions	4 3 1			
	Boxes	1 3 0½			
	Collections, less Printing	2 4 3½			
	Sunday-school	0 14 2			
				8 4	7
St. Neot's, Hunts				0 15	0
Foot's Cray, Kent.—Subscriptions & S. School				6 6	0
Blackheath, Kent.—Sunday school				2 0	0
Askett, Bucks.—Collection				2 10	0
Homerton-row.—Sunday-school				3 10	1½
Pimlico: Carmel Chapel.—Subscriptions and Sunday-school				6 4	0
Leicester.—Sunday-school Teachers at Ebenezer				1 18	3
Wandsworth: Collection and Subscriptions				5 18	0
Various individual Subscriptions				6 2	0
Interest on £100 in the London & County Bank				7 2	8
				£243 13	6¾

EXPENDITURE.

Paid to Gyanoba Powar, our Missionary in India (Four Quarters' Salary)	£48	0	0
Balance of Account for the erection of a School and Preaching Room in India	90	0	0
Law expenses, registering ditto	3	15	6
Printing Annual Reports, Handbills, &c.	4	19	0
Missionary Boxes	0	12	0
Ministerial Expenses	1	0	0
Postage, Carriage, and Incidentals	1	11	10
Sent to Mr. Cassidy for Postage	1	0	0
Sent to India, in consequence of suspension of Bank payment	12	0	0
Deposited in the London & County Bank for the extension of this Mission, a further sum of	50	0	0*
Balance in hand	30	15	2¾
	£243	13	6¾

* Making £150 now placed at Interest for future use.

We have audited these accounts, and find them correct.

J. A. MATTHEWS, Soho Chapel,
WM. WRIGHT, Carmel Chapel, Pimlico. } *Auditors.*

Collections, Subscriptions and Donations.

Keppel-street, London.

Collections	8	15	8
Subscriptions :—			
Miss Ashlin	3	3	0
Mr. Milner	1	0	0
Miss Haines	1	1	0
Mr. H. Cooper	1	1	0
Mr. Dinham	1	1	0
Mr. Smith, of Watford	1	0	0
Mr. Trimming	1	0	0
Mr. Cope	1	1	0
Mr. Squirrell	1	0	0
Mr. Pearson	1	0	0
Miss Wells (special)	0	10	0
Mrs. Johns	0	10	0
Mr. J. Collier	0	10	6
Mr. Russell	0	10	0
Mr. Gaze	0	10	6
Mr. C. Smith	0	10	0
Mr. Cooper	0	10	0
Mr. Long	0	8	0
Mr. Jones	0	5	0
Mr. J. James	0	5	0
Miss Wells	0	5	0
Mr. Golding	0	2	6
Mrs. Sedgwick	0	2	6
Juvenile Auxiliary	40	13	11

Salem Chapel, Meard's-court.

Subscriptions :—			
Mr. Scott	0	10	6
Mr. Ames	0	10	6
Mrs. Holloway	0	5	0
Mr. Lenny	0	5	0
Mrs. Jervis	0	5	0
Miss Banfield, per Mrs. Jervis	0	5	0
Mrs. S. Aubin, ditto	0	3	6
Mrs. Watson, ditto	0	2	6
Mrs. Leake, ditto	0	2	6
Collected by Mrs. Jervis	1	5	0
Sunday-school	5	0	0

Soho Chapel, Oxford-street.

Subscriptions :—			
Mr. E. Falkner	0	10	0
Collected, per Miss J. Falkner :			
Mr. Reynolds	0	7	6
Mr. Orton	0	5	0
Mrs. Orton	0	5	0
Mr. Thompson	0	5	0
Mr. T. Comfort	0	5	0
Mr. Falkner	0	5	0
Mrs. Falkner	0	5	0
Mr. W. B. Falkner	0	5	0
Miss Falkner	0	5	0
Miss J. Falkner	0	5	0
Mrs. W. A. Hall	0	5	0
Miss Comfort	0	4	3
Miss S. Comfort	0	4	3
Mr. S. Shayer	0	4	0
Sunday-school	20	18	11¼

Tunbridge Wells.

Collection, less expense of printing	2	4	3½
Subscriptions :—			
Mr. J. Austen	0	10	0
Mr. W. Barnard	0	5	0

Mr. Bytheway (1 qr.)	0	1	1
Miss J. Carpenter ...	0	5	0
Mr. T. Ellis	0	5	0
Mr. W. Fenner	0	7	0
Mrs. Izard	0	5	0
Mr. T. Jones	0	5	0
Mrs. T. Jones.....	0	5	0
Mr. J. Pickett	0	5	0
Mr. Rycroft	0	5	0
Mr. Saltmarsh	0	5	0
Mr. C. Strange	0	5	0
Mrs. Thompson.....	0	5	0
Mr. Wm. Wagon ...	0	5	0
Boxes	1	3	0½
Sunday School	0	14	2

St. Neot's, Hunts.

(Sent too late for last year's Account.)

Mr. John Lenton ...	0	10	0
Mr. John Topham..	0	2	6
Mrs. Clark..	0	2	6

(Present year's Subscriptions not yet received.

Foot's Cray, Kent.

Sunday-school & Subscriptions	6	6	0

Blackheath, Kent.

Sunday-school	2	0	0

Askett, Bucks.

Collection	2	10	0

Homerton-row, Homerton.

Sunday-school	3	10	1½

Pimlico: Carmel Chapel.

Subscriptions & Sunday-school	6	4	0

Leicester: Ebenezer Chapel.

Subscriptions.....	1	18	3

Wandsworth.

Collections and Subscriptions	5	18	0

Various Individual Subscriptions

Mrs. Hurst, Ramsgate	1	1	0
Miss Gold, ditto	1	1	0
Mr. Corney	1	0	0
Mr. Clover	0	10	0
A Friend	0	10	0
Mr. W. Norton	0	10	0
Mr. E. J. Oliver	0	10	0
Mr. J. Hazelton	0	10	0
Mr. Wilson	0	10	0

Subscriptions or Donations of any amount will be thankfully received by the Secretary, Mr. G. PEARSON, 17, Lyme-street, Camden-road, London, N. W.