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Strict Baptist Mission.

1867.

President:

MR. S. MILNER.

Treasurer:

MR. H. COOPER.

Secretary:

MR. G. PEARSON.

Committee:

Keppel-street.—The DEACONS, together with Messrs. FIELD, GAZE, GOLDING, T. JAMES, PARKER, SHEPHERD, STEELE, TALLACK, TOWNSEND, TOONE, and WAKELIN.

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

Salem Chapel, Oxford-street.—Messrs. CURZONS, BEARNE, and UNWIN.

Wandsworth.—Mr. TAYLOR.

Pimlico.—Mr. WRIGHT.

Wilderness-row.—Mr. CLAPHAM.

Notting-hill.—Mr. WILLIAMSON.

Bethesda Chapel.—Mr. H. BROWN.

Corresponding Committee:

Tunbridge Wells.—Mr. SALTMARSH.

St Neot's.—Messrs. TOPHAM and T. S. EKINS.

Foot's Cray.—Mr. T. MAY.

Askett, Bucks.—Mr. THOMPSON.

Leicester.—Mr. WEBSTER.

ANNUAL MEETING,

Held at Keppel-street Chapel, Keppel-street, Russell-square, London, on Tuesday evening, July 2, 1867.

Mr. S. MILNER in the Chair.

Moved by Mr. W. PALMER, of Homerton, seconded by Mr. CURTIS, and carried unanimously:

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

Moved by Mr. W. STOKES, of Manchester, seconded by Mr. WILKINS, of Soho Chapel, Oxford-street, and carried unanimously:

"That this Meeting, hearing with pleasure of the extension of this Mission to another part of India, trust that through the power and blessing of the Holy Spirit, great moral and spiritual good may result from the teaching and preaching of the Missionary employed in that locality."

The following Resolution was also carried unanimously:

"That this meeting has heard with deep sorrow of the removal by death of Mr. H. P. Cassidy, of Poona; and, while thanking God for the grace which was in him, and for the work which he was enabled to do, prays that one likeminded unto him may be raised up to fill the place which he occupied in connection with this Mission."

REPORT.

In presenting the Sixth Annual Report of the proceedings and progress of the Strict Baptist Mission, the Committee desire thankfully to acknowledge the guidance and help which God has granted them through the past year, and the continued sympathy and support they have received from their friends. Though, in comparison with the extensive operations of large Missionary organizations, their work may appear small and insignificant, yet, convinced as they are that they are working on a sound and scriptural basis, they would rejoice at being permitted to engage in a cause which they believe to have the sanction of Him whom they call Master and Lord, and which is receiving tokens of his approbation and blessing.

When the Committee issued in 1862 the first Report of this undertaking, they used the following words: "The mind of the religious public has been so long accustomed to associate missions to the heathen, solely with the large Missionary Societies at present existing, that a separate effort on a smaller scale, made by the churches themselves, will appear to most a doubtful and hazardous undertaking, destined speedily to end in failure and disappointment." It will be seen that we then anticipated the unfavourable judgment of many on our new undertaking; but in this case, as in many others, the verdict has been falsified by the event; for, having obtained help of God, we have continued to this day, witnessing to all of the support, and guidance, and blessing, which he has granted us.

We have frequently, in former Reports, stated our reasons for the plan we have adopted, and for the separate action we have taken, in carrying on our Missionary work. We need not, therefore, repeat them on the present occasion. Suffice it to say that, with no desire to multiply agencies and societies unnecessarily, we nevertheless felt that what we thought a more simple and scriptural mode of sending the gospel to the heathen, than any which we saw around us, might with advantage be set on foot amongst

Strict Baptist churches,—one which should bring the Missionary who should be employed, and those who contribute to his support, into more direct communication, which should guard the independence of the churches, and which should permit of simplicity in its working, and economy in its expenditure. Though comparatively a new and untried undertaking, ours is but a return to the original plan of spreading the gospel,—the plan by which it reached our own and other lands;—and we trust that our simple and inexpensive mode of proceeding, will so commend itself to to those who desire to carry out the commission of our ascended Lord in the manner which was pursued in apostolic times, that ultimately our churches generally, will themselves become so many missionary societies, for diffusing the light of divine truth in the dark places of the earth.

Our work, hitherto, has been mainly of a preliminary character. We have entered upon the field which the providence of God had manifestly assigned to us; and we have been engaged since then in sowing what our Master calls the "good seed"—his own precious word. And as "the husbandman hath long patience in waiting for the precious fruit of the earth, until he receive the early and latter rain," so we are called to the exercise of long patience in regard to the results of our Missionary work. Still we cannot doubt the ultimate issue; for the *purpose*, the *promise*, and the *precept* of God alike combine to sustain our faith in this respect. With the *precept* for our warrant, the *promise* for our support, we also desire to recognize the *purpose* of God in this and all other efforts to spread the gospel where it has never yet been known. We cannot affirm, as some have done, that we have nothing to do with the *purpose* of God in this matter, but only with his preceptive authority. This might be the case if God had not revealed to us his purpose and design in sending the gospel to the nations of the earth—even "to take out of them a people for his name." But as he has made his purposes known, though they are among his "secret things" as to the individual objects, they are among his "revealed things" as to the fact of their existence, and, therefore, among the things which "belong to us," devoutly to recognize, in all our efforts to spread the gospel. And an intelligent view of their nature and scope, should, we believe, regulate all our activities and expectations in missionary efforts, whether at home or abroad. In this spirit we have

pursued our course hitherto, hoping that it may please God to employ our feeble instrumentality in accomplishing his purposes of mercy, and bringing their individual objects to view in the places where our Mission is carried on, and exercising a moral and educational influence even where direct spiritual results are denied.

We now proceed briefly to narrate the leading incidents of our Missionary work in India since our last Annual Meeting.

The past year has been marked by two occurrences, which may be viewed as important in their bearing upon our future course. The first of these is the death of our honoured friend, Mr. H. P. Cassidy, of Poona, who entered his heavenly rest on Nov. 30, 1866; and the second is the opening up of a new and promising sphere of labour at Madras, under the superintendence of Mr. H. Doll, a faithful Baptist minister in that city. These two occurrences may, we think, be viewed as having a providential connection, —the one with the other. We have lost valuable help on the one hand, but we have gained a new helper on the other; and while our Mission at one station has sustained a severe bereavement, we have concurrently therewith found a new station opened to us in a manner, and at a time, which clearly marks the hand of God. The path of Providence is ever marked with coincidences and compensations, and one thing is "set over against another," to the end that we may have constant cause to thank God and still take courage.

In losing Mr. Cassidy, who from the first so carefully watched over our infant Mission at Tulleygaum, we have been deprived of the services of a man of singular integrity and ability in the cause of Christ. He had no sympathy with those who regard the work of a Missionary as a mere profession. He was himself an indefatigable worker in his sphere of labour at Poona; and there is little doubt that his ceaseless industry and untiring energy in that trying climate hastened his end. In the last letter we received from him, he says: "Too much work has I fear ground me down to death, and I am now trying to close some of my labours for a time, that I may put in operation measures to restore my health." These measures, however, came too late, and he finally sank, after protracted suffering, from disease of the heart, accompanied with abcess of the liver, and rested from his labours on the 30th of November last.

About eighteen months before his death, he was bereaved of his much-loved partner, and was left with four motherless children, now left orphans. In his last hours, he said, in answer to a friend, "I have been for twenty years the servant of the Lord, not doing a work either very great or very small, but following his lead and doing his will; and now I cannot say that I have any special elevations of soul; but," he added joyfully, "I know that my Redeemer liveth: all my trust is in his finished redemption." When asked what hope he had for India, he said, "No more hope for it than for any other country. The Lord will have his own, and I also believe that all will come morally and intellectually under his authority." His remains were buried at Poona, amidst a large concourse of the inhabitants, who, as well as his brother Missionaries, highly esteemed and respected him. We have thought it right to embody these few particulars respecting our departed friend in this Report, both from our respect to his memory, and gratitude for his services in connection with our Mission in India. He was the means of the conversion of our Missionary, Gyanoba Powar, whom he baptized, and over whose missionary labours he watched with scrupulous care, counselling and guiding him with affectionate solicitude. In a letter we received soon after his death, Gyanoba thus speaks of him: "I am very sorry to lose such a good and kind friend. He must, properly speaking, be regarded as one who laid the foundation of our Mission at Tulleygaum. When I bring all things connected with him to mind, my sorrow of heart is enlarged; but let the will of the Lord, not mine, be done."

But though instruments be removed, the work of the Lord goes on, and he can and will find others to employ for this end. Yet we have felt some considerable anxiety as to the future of the Tulleygaum Mission under the circumstances in which we are now placed. Our Missionary Gyanoba, being unable to write the English language, the task of translating, as well as transmitting his Reports, was undertaken by Mr. Cassidy. Since his death, this service has been kindly rendered by Mr. Sudoba Powar, a relative of our Missionary, and a native Baptist preacher at Poona. Various business matters that have arisen have been kindly attended to by R. H. Showell, Esq., magistrate of Bombay, Mr. Cassidy's brother-in-law, to whom we tender our sincere thanks. These being but temporary measures, we still

need the guiding hand of Providence to appear for us, that we may be directed to such steps as shall prove best for the future interests of the Mission at Tulleygaum. In this we ask the prayers of our friends. The time of perplexity and difficulty is the time for faith and prayer, in which to test both our principles and our work, and our confidence in God who has called us to it.

We are glad to be able to report that the work of preaching the gospel in and around Tulleygaum, has been regularly continued during the past year. The building we had erected in that populous village, stands as a centre for the labours of our Missionary we trust for years to come; and though the arrangements for opening a School for the instruction of the young, have been interrupted by the event to which we have referred, we hope they are only postponed for a brief period. To engage in a work of this kind in a village of idolaters, and surrounded by hostile Brahmins, ever ready to connive at, if not to instigate to acts of injury and violence,—even though the protection of British law be ostensibly afforded us,—is one which requires both prudence and patience. Yet among the lower classes of the natives, there is a great desire to have their children taught at school. On Jan. 5, Gyanoba wrote as follows: "Old and young ask me, 'When will your school be opened?' Every one's eye is set on the school. Some of the people say however, 'You will teach Christian books in your school, and there would be a danger of the scholars becoming Christians; yet what is to come to pass will come to pass; and if they become Christians we cannot prevent their doing so. Our children must get education.'" With regard to his main work, he writes, "Though there is a hindrance in opening a Christian school, still my labours in preaching the gospel are not interrupted in any wise. The man who has charge of your building at Tulleygaum is desirous of baptism, and his wife also. My own wife also has expressed the same; and Mr. Cassidy said that in January last, when he was coming to Tulleygaum, he would see them, and administer the ordinance." We find also that just before his death, Mr. C. referred to his anticipated visit, hoping, that though he had not the prospect of being able to go, some other Missionary might be raised to administer the ordinance to these persons, supposing them to be fit subjects, and thus to fulfil his frustrated intention. Sukaran, the Patel of Kakwee, an enquirer after truth, to whose case

we referred in our last Annual Report, also expresses his earnest desire to follow Christ in baptism, and his wife also. In this instance family circumstances act as a great hindrance. Two of their children being betrothed to native husbands, would inevitably be treated with severity and cruelty by them, were their parents to be baptized as avowed Christians; and these naturally shrink from the decisive step for their sakes. Thus, as of old, so now, we find that the gospel, when it comes among the heathen, sets at variance parents and children, brothers and sisters, testing the sincerity of the heart's love to Christ. Yet this interesting couple appear to have no fears on their own account. Sukaran not only professes but *preaches* Christianity to his neighbours; and his wife, who had a deep dread of the wrath of her idol-gods, were she to forsake their worship, is quite delivered from that fear; and both husband and wife bear the reproaches and hatred of their fellow-villagers with fortitude and meekness.

We trust we may regard these individuals as the first-fruits of our Tulleygaum mission unto Christ; and the prayer of us all must be, that they may be kept steadfast, and ultimately form the nucleus of a church of baptized believers in that idolatrous village of India. The Lord hasten it in his time. How long it is right to keep native enquirers, apparently sincere, under instruction and supervision, prior to their being baptized, is a serious and difficult question. To protect the gospel from false adherents is a matter of the utmost importance; while, on the other hand, to expose the disciple to a long interval of entreaties and threats from his heathen neighbours is hardly desirable, since, when once baptized, he is relinquished to his fate, and finds a new and better "*caste*" in fellowship with the disciples of Christ, than he ever knew in his former position as a Hindoo idolater. In the Acts of the Apostles,—our great repository of missionary facts and principles,—we find that the apostles baptized upon a profession of faith in Christ without delay, though the Epistles show how great were the imperfections and defects of these heathen converts. Doubtless *they* acted under the special and miraculous guidance of the Holy Ghost, while *we* can only look to his ordinary ministration in the church; and, therefore, it is our earnest prayer, and will be that of our friends, that he may raise up for us one to act on our behalf in this field of Mission-labour, whom he will endow

with the same judgment, integrity, and Christian wisdom, that marked our lamented friend and brother, Mr. Cassidy.

We now turn to our new Mission station at MADRAS, to which we have already adverted. We have already, in the Periodical Paper which we have issued, detailed the circumstances by which we were directed to this spot, so that we need not enlarge upon them here. Suffice it to say, that unknown to, and unexpected by us, the Lord had prepared this new sphere of labour, and then manifestly by his providence called us to enter it. Already we have ample encouragement to hope that it will be fruitful in results. Mr. Henry Doll, who has undertaken to superintend the labours of our new Missionary, is one of a band of earnest, self-denying preachers of the gospel, in and around that city, who are not ashamed to avow their adherence to apostolic doctrine and fellowship in carrying out their work. They have been the means of forming more than one church of baptized believers according to the order of the New Testament, composed of native converts and European residents there.

Mr. Henry Thomas, our new Missionary in that locality, has himself given every proof of his attachment to the same principles. For many years a colporteur and itinerant preacher in connection with the Church of England, Wesleyan, and other missionary societies, he at once resigned his connection with them, when convinced of the error of infant sprinkling; and at the time of his being engaged by us for missionary labour, no religious society at Madras would employ him, on account of his being an avowed Strict Baptist. He was baptized by Mr. Doll, and became a member of the church under his care; and we may here add, in the words of Mr. Doll, that "there are other members of that church, intelligent and faithful native believers, and quite able to preach the gospel to their fellow-countrymen, who might with advantage be employed by any Strict Baptist church or churches in England, wishing to organize a mission at Madras. We should rejoice if any of our sister churches could be found to act on this intimation, relying on the Lord to sustain and bless them in so doing. In a simple and scriptural manner, and without burdensome expense, they might thus carry out our Lord's commission, and diffuse gospel light in the dark places of the earth.

The station assigned to our Missionary is at St. Thomas's Mount, a very populous district, about nine miles east of Madras,—so called from the tradition that St. Thomas, the reputed apostle of India, was martyred here. There are two mounts or hills, a smaller and a larger one, both having Roman Catholic churches on their summits. From the top of the larger one is a fine view of the cantonments of the military who are stationed here, the parade ground of the artillery, and the surrounding district. The entire district, Mr. Doll informs us, comprises several military lines and large villages. It forms the head-quarters of the Madras Royal Artillery. A hamlet having the euphonious name of Anthumbaukum, forms the centre of Mr. Thomas' labours. Here a house has been provided for him—a substantial brick and mortar dwelling-house, situated on a main road —which forms in fact his Mission-house, where he holds Divine service on the Sabbath-day, and meets enquirers for conversation on religion. With regard to his qualifications for his work, Mr. Doll, in a letter dated Feb. 28, writes as follows:—"He is well acquainted with the Tamil and other vernacular tongues of this Presidency; and all who have heard him acknowledge that he preaches well. He has a thorough knowledge of the heathen customs, and has read largely their Shastras, and Pooranas, and religious books generally. He has also some knowledge of the Koran, and of the history of Mahomet and his followers, as well as a complete acquaintance with the teachings and ceremonies of the Romish Church in this land, to which he himself once belonged. It will be noticed in his journals that he has repeatedly silenced his opponents—whether Hindoos, Mahommedans, or Roman Catholics—by appeals to their own religious books."

It will thus be seen that, labouring as Mr. Thomas does in a district where the inhabitants are composed of such various castes and creeds, he is peculiarly fitted for his work amongst them. Heathenism, Romanism, and Mahommedanism, Satan's three great engines for the destruction of human souls, exist here in great force and activity; but (blessed be God!) there is a power greater than them all in the gospel which our Missionary proclaims, which, in the hand of the Holy Spirit, is the power of God to the salvation of every one that believeth.

Mr. Thomas's ordinary course of Missionary work comprises four departments; to which we hope to add another,

viz., Preaching and holding Prayer-meetings in his Mission-room; House to house visitation; Street preaching, and tract distribution. To these we hope soon to add School instruction for the young, either with or without additional help, the Committee having taken steps for that purpose. We will briefly describe the nature of his work in these several departments.

1. PREACHING the gospel, and holding PRAYER-MEETINGS in his Mission-room. In a letter, dated April 28th, we are informed that he holds service from eight to nine A. M., and from four to five P. M. every Lord's-day; and prayer-meeting from seven to eight every evening in the week. These meetings are willingly attended, and the hearers listen with attention. The average attendance hitherto has been twelve persons, all capable of understanding the preached word.

2. HOUSE VISITATION; by means of which he meets and converses with enquirers after the truth. Here he has full scope for the exercise of wisdom and tact in meeting the objections which the natives, both Hindoo and Mahommedan, are so ready to make against Christianity: such as: "How can I know anything of a God I have never seen?" "If you are to copy Christ so closely, why are you not circumcised as he was?" "Why did God permit the serpent to tempt Eve?" &c. These, and others, which are questions actually put to Mr. Thomas, need on all occasions to be fairly met and answered, in order to gain an opportunity for explaining and enforcing the fundamental and personal truths which relate to the ruin wrought by sin, and the way of salvation by Christ Jesus. It is encouraging to find that many visit him of their own accord for conversation on religious subjects. Thus, he relates that on Jan. 20th, he had twelve heathen enquirers at the Mission-house; five on the 10th of Feb.; seven on the 11th; a Roman Catholic on the 14th; three natives on the 18th; five on the 19th; and on the 21st, seven native artillery drivers, and a Samjassee or ascetic among them. With regard to this last incident, Mr. Thomas's journal contains the following interesting particulars.

Feb. 21st.—When I arrived home to-day, I saw a group of about seven men from the Golundanze Lines, and with them a middle-aged man of the Samjassee caste. They had come to introduce the Samjassee to me. This Samjassee informed me (after I had them all into my house and seated) that he was once immensely rich, but had yielded up all in order to become a priest; and, as he had heard

much of the Christian religion, he wished to know more of it. He informed me that he had travelled much, and, among other places, to Pondicherry; where he wished to know of Christianity. He called upon a Roman Catholic priest; and, after a long discussion, was taken where, to his (the Samjassee's) surprise, he saw a large idol—an image of the Virgin Mary; and asking to know why they (the Roman Catholics) worshipped idols, the priest said it was merely to impress the people, and to give them an idea of heavenly persons and things.

Unsatisfied at this, he asked me if that was right. I said that it was in direct opposition to the revealed will of God in his book, the Bible, where it is said that idolatry is hateful to him. The Samjassee said that he felt that if Christians could bow to idols, so could he. He left the priest dissatisfied, and doubting; and did not wish to say more to the priest, or any other Roman Catholic, about their worship of images, for fear of offending.

He then asked me to explain the nature of God, if a body or spirit. I told him that God is a spirit, and that they that worship him must worship him in spirit and in truth. I explained how God could be seen by faith, and not by the mortal eye. Asked if he did not believe in many things he had not seen; and as God had left many things to show his power, wisdom, and love, we could not but believe in his existence. He asked me who wrote the Bible. I answered: "Holy men of God spake as they were moved by the Holy Ghost." I showed him the purity of the Christian religion as compared with other religions, and referred him to his own religious books to show how wicked were the deeds of his adored gods. He wished to know if the Roman Catholic religion was correct; for it resembled ours, and they, too, had a Bible. I said the truth of the religion is to be known by its purity, by its simplicity, and by all absence of ceremony and idolatry. I said their Bible—which they consider God's word—though greatly changed to suit their will worship—had still enough purity in it to condemn their practice. I stated that our Bible was passed as the nearest to the original manuscripts by many great and talented Rabbis, and other learned linguists; and that every doctrine of the Church of Rome could be proved false by both our Bible and their own,—and, in order to show him that the priests were well aware of this fact, I instanced the high price of Douay Bibles (50 rupees each), and their great scarcity.

After reading Isa. xl., I bade him good-day—after asking him to come again, which he promised to do.

22*nd.*—The Samjassee or Parathasee (poor man, by which name he is known) called again this morning, and told me that he was convinced of the truth of my argument, and of the Christian religion; but that he greatly feared the persecution he would have to encounter from several friends and countrymen. I said that such was the lot of the true disciple, as his Master's was before him,—and asked, if he resigned so much to gain happiness in a false religion, why now be in doubt of acting when a true religion was presented to him. I asked him to ponder all the subject well, and to count the cost. I read John xiv. 1—6. He said that he was satisfied that the main facts of the Christian religion were correct; but he seemed as yet untouched by any power from above. He stopped and dined with me, however; and, in doing so, resigned his

position as a Hindoo; for his people will never more look at him. He slept at the Mission House, too, that night, after a long conversation; in which I perceived earnestness and fear, and desire, mixed with great uncertainty of action.

It appears that this man was subsequently persuaded by another Missionary to have nothing to do with the Baptists. Mr. Thomas has for a time lost sight of him. He however, adds, "I believe the Lord is working with this poor wandering one, and pray that he may be gathered into the fold of the good Shepherd, and that whatever church he joins on earth, he may be found in heaven at last."

3. STREET PREACHING.—For this there is ample scope at St. Thomas's Mount, and it is encouraging to find that it is well received. On Feb. 7th, he addressed a large crowd at the gate of the Mission house, it being a great holiday, on the occasion of a Mohammedan festival, called the Feast of Buckreed, when a buckra or camel, is killed by the King, or Raja's own hand, and its flesh distributed among the followers of the false prophet. When there is no king, the camel is only slain in effigy, or not at all, though the feast is observed in all other respects. Though a purely Mohammedan festival, the Hindoos largely share in it. "On this day," writes Mr. Thomas, "the crowd was very great, and I did not fail to disclose the untruthfulness of their religious system, and called on them to embrace the simple truths of Christianity. They listened very attentively, and gave me a fair hearing when I described the day of judgment, and the character of God and his religion. The Mussulmen are generally excitable, and very easily rendered ferocious if their religion is touched; but proofs from their own Koran having been brought in support of my sentiments, they could offer no resistance."

In the last letter we received from Mr. Doll, he gives an account of a visit which he made to the Mission Station in the month of April; when, in company with Mr. Chatterton and Mr. Thomas, he preached and conversed largely with the natives at St. Thomas's Mount and the adjoining villages. As a specimen of the mode of entering upon the subject of religion on these occasions, we give the following:

"*At Allighaucherry.*—Here we saw some heathen men seated on the outer pial or seat of a house, engaged in sewing. After the customary salutations, we observed, 'You are very busily occupied in what concerns your bodies, but we hope you are as much so in the

welfare of your souls.' One of them said, 'Oh, yes; the soul is cared for in its turn.' We enquired how. He replied, 'We pay our devotions to God.' 'Are you not a sinner?' we asked. 'Yes,' said the man. Then how can your devotions be acceptable to God?' No reply; but he hummed and ha'd; and at length we showed him his real condition as a sinner, and directed his mind to Christ, as the only way to God, and of serving and pleasing him. He wanted to know how we could be so confident that our religion was true, and how did we know that we had the favour of God, and would finally gain heaven. We endeavoured to explain this in such a manner as would enable their dark and prejudiced minds to comprehend these facts; and requested them to read and search the word of God, to pray to God in sincerity for light; and if really desirous to know the way of salvation, God would himself help them by his enlightening Spirit. We asked the man, 'Supposing you were told there was gold in a certain place, would you spare any exertion until you got it? He said, 'No.' Then said we, read our religious books, and ask God to teach you his will, just as you would set to finding the gold, and you will find more than gold. They accepted a few tracts; and we asked them to visit Mr. Thomas, who, we said, will always be ready to help and instruct you. I spoke to them in Tamil; but where not understood, Mr. T. interpreted."

4. The Distribution of Tracts and portions of Scripture.—This is a part of our Missionary's work to which we attach great importance. Tracts and scripture-portions in the Tamil, Telugu, and Hindustanee tongues are supplied to him, partly by Mr. Doll and his friends (for which we tender our best thanks), and partly by ourselves. With these silent messengers of truth in his hand, he takes up his station from time to time where opportunity offers, and after reasoning with the living voice on "righteousness, temperance, and judgment to come," he distributes them far and wide, trusting to find the fruit after many days. In his journal for January we find more than twenty entries of tracts and portions of Scripture given away. We trust that good, to an extent which can never be known by us, is being done by this broad-cast sowing of the truth in the moral wilderness, and that in many a heart prepared of the Lord, it may prove the seed of a divine and heavenly life.

The tracts are gladly received. On one occasion (Feb. 1st), a native said, "We like your books very much, and will come to your meetings;" and on Feb. 28th, many came and asked for portions of the gospel in their own tongue, urging as their reason, their desire to know the truth. Again, on April 12, Mr. T. made some men show him some tracts which he had formerly given them, when he found many of them well thumbed and marked. Asking them if they thought the books worth reading, they re-

plied that there was much knowledge, sense, and truth in them. More books were given them.

A few additional extracts from Mr. Thomas' journals will, we think, be read with interest. The following incident shows how strongly the natives resent the slightest allusion to that which they deem sacred in the way of symbols and ornaments.—

Nov. 30th, Chetty-street.—Met nine men. Spoke on John v. 28. To one of them (a Chetty, or trader) I said casually, "Why do you wear a lingum on your neck?" He at once began to beat his mouth, crying out, "lava, lava, lava;" when plenty of people came to join him, and the Chetty cursed me—adding, "Don't say anything about the lingum: don't come to my house hereafter!" and drove me away." I then told him: "I came to teach you about Christ Jesus; who came to save sinners from their sins,—why do you make such a terrible noise? God is witness to this; but I will pray for you that God may give you a good heart to receive Jesus Christ, and went away."

On this Mr. Doll writes as follows:—

"The incident here reported is full of interest. The natives of this country, on the mornings or evenings, sit on the *pials* (seats made of brick and plaster) of the outer or street verandas of their houses, in conversation with their friends and acquaintances, or transacting business with men of a like trade with themselves. This gives the Missionary an excellent opportunity of reaching the caste-man at home;—especially the well-to-do natives, which your Committee may notice in all the cases of house-visiting—and if the inmates of the house are favourably disposed, the Missionary is asked into the house (*i. e.*, into the entrance of the house) which affords him the privilege of continuing to visit that family in future; whereas for a man to thrust himself into a caste-man's house is very offensive, and even dangerous, though it is otherwise with those who have no caste. In the event of a discussion ensuing between the Missionary and a resident, the neighbours who may then happen to be on their own *pials* soon make a crowd, which is characteristic of natives, when to them also is proclaimed the blessedness of the gospel. The individual here mentioned is a wealthy man of the Chetty or trader caste, of whom it is said that "there is nothing harder than the heart of a Chetty." The lingum is a religious ornament similar to a scapular worn by Papists. To say anything condemnatory of this "mark of the beast" would give as much offence to a heathen, as it would to the papist to speak against his scapular. Considering his religious feelings insulted, this man cries out "*lava, lava, lava,*" indicating injury and alarm; and the result is that a crowd is collected, and your Missionary abused and driven away. But it is encouraging to know that the Chetty, and those who collected around your preacher, heard something then, if not before, of the glad tidings of salvation through Christ Jesus, as the only Saviour of sinners. I sincerely trust that the feeble labours of your Missionary will not pass away unblessed.

One characteristic of the natives, whenever the Christian

religion is brought before their notice, is very prominent in our Missionary's reports. We refer to their repeated requests, that he would show them the true God. Again and again is a desire of this kind is expressed, sometimes by way of taunt, or reproach, but more often with apparent seriousness, thus showing the natural tendency of the human mind to seek out a visible and tangible object of worship. The manner in which Mr. Thomas meets this feature of their character, will be seen in the following extract:—

Feb. 20th.—This day I went out to Panhaim Cherry; and, as is my manner, singled out a man who seemed to give promise of being attentive. No sooner had I opened the subject of religion than the man asked me to show him God, and then he would believe. I said, "If you ask that question in real earnestness, I will give you this book (presenting him with a gospel portion of Matthew); and if you read it carefully and earnestly, God will show himself to you by working on your heart, and making you to love him." He took the book, and enquired for my house; to which I said he was always welcome.

Jan. 20th.—During this day six men and a Pandaram (a Hindoo priest) came to my house. After a little conversation, the Pandaram wanted me, in rather an angry tone and hasty manner, to show him the true God. I told him not to be in such a great hurry and passion,—that it was not such an easy thing to show him God; but that if he read the Bible, and if his heart was changed like that of a little child by the regenerating Spirit of God, *then* he would be able to "see God." I endeavoured to show him God in Christ, and gave them two Old and three New Testament portions. After they left, five Mussulmen came in and requested books. I gave them tracts; and explained to them the folly of trusting in Mahomet, and the blessedness of the grace which came by Jesus Christ.

22nd.—At the Begums gardens I spoke to three servants. They wanted me to *show them God*, and if I did they would follow my religion. I tried to show them God in Christ.

Our friends may have noticed that Roman Catholics are mentioned amongst the inhabitants of the district where Mr. Thomas labours. The Romish church has had missions in India from the earliest times, and she has now about one million so-called converts scattered throughout that empire, made up of all the different nations, and using nearly all the different languages of the country. The policy pursued by the Romish missionaries has been to obliterate the distinction between heathenism and Christianity. The idolatrous rites and worship of Rome are so nearly assimilated to those of the Hindoos, that in many parts, the natives themselves recognise the distinction between Romanists and Protestants by calling the churches of the former "Mary

churches," and those of the latter "God churches." In some places the same car is used on Hindoo festival days for the idols of the gods, and on Romish festivals for the images of the saints. Mr. Thomas refers to a great day of the Roman Catholics in his district, called the Virgin Mary's feast, when he took occasion to preach, and largely to distribute tracts. He tells us that at St. Thomas's Mount the Romanists are divided into two parties, each bitterly opposed to the other, viz., the Portuguese and the Irish, both of whom have chapels near his mission-house. The former maintain a degree of independence of the see of Rome, while the latter acknowledge the Pope as supreme. Both however, agree in hating Protestant teaching, and consequently, the preaching of our Missionary.

The Mahommedans form another class with whom he comes into frequent contact. Here he often finds a great abhorrence of idol worship, which so far from rendering them predisposed to Christianity, is associated with a depth of hatred to the gospel which can hardly be conceived of. The reason of this may, perhaps be found in the fact that the system of Islam is founded on intense self-righteousness, and as of old, the publicans and harlots went into the kingdom of God before the Scribes and Pharisees, so the Hindoo idolater is sometimes found weary and heavy laden with the burden of his idolatrous rites, while his Moslem neighbour is sustained by an arrogant self-righteous confidence in his prophet and in himself.

There is yet another class with whom our Missionary comes into frequent contact, viz., the European soldiers. Though his labours are intended to be confined mainly to the natives, whether Hindoos, Mahommedans, or Romanists, he often has opportunities for speaking a word to the European troops stationed in his district, there being frequently 2,000 men quartered there.

We have thus passed in review the chief facts connected with our Mission during the past year. Our friends will see that in entering on a new field, we have taken a step in advance, involving new responsibilities, but we doubt not that we shall receive their prayerful sympathy, and liberal support. We have much to encourage us in this good course,—the marked manner in which God has guided us to the individuals now employed as our Missionaries,—the facilities afforded for the safe and uninterrupted preaching

of the gospel by the existence of British rule and protection, —the interest manifested by the native population in listening to the word of life, are all matters for gratitude and stimulants to effort. We have also much to encourage us in the marked symptoms of the decay of faith in the idols, which are apparent in all parts of India. The increase of communication by means of railways and the diffusion of secular knowledge have had a marvellous effect in loosening the ties of caste among all classes of the people. As a striking illustration of this, we may refer to a paragraph in the "*Times of India*" of April 14th, from which we learn that by the mail leaving India on the 3rd of April, nine natives, consisting of a Brahmin, four Parsees, two Banias, and two of other castes, proceeded to Europe to see the Paris Exhibition; and though the terrors of excommunication from caste privileges, which are far more terrible in their effects on the social well-being of the excommunicated, than the thunders of Rome, had been held over the heads of these persons, they persisted in their resolution to visit Europe together, notwithstanding all. But the ties of caste are still mighty in their effects in the small towns, and villages, and rural districts of India, and the consequences of breaking it are greatly dreaded by enquirers after the truth. For this reason we must not, perhaps, expect to see great *visible* results in an open avowal of Christianity by means of the preached gospel, though there may be much secret unknown good accomplished.

Still, whether the result be known or unknown, our work and our duty remain the same. Strictly speaking, we have nothing to do with results, but with our Master's word and commission. Were we doing nothing as instruments, in the conversion of souls (which we do not admit), still we are doing what we *know* to be Christ's will, and following in the footsteps of apostles and holy men of old, and we may safely leave the issue with Him. He knows the strength and depth of human depravity, and the policy and prowess of the Prince of darkness. He is also at the same time the head over all things to the church, and out of the ruins of nature can raise trophies of grace which shall be for a name and a praise to Him throughout eternity. That we may be favoured, by the feeble instrumentality put forth and sustained by us, to aid this grand design, is our earnest desire and prayer.

We again thank our friends who have so freely and kindly seconded our efforts by their contributions during the past year. It has often been a reproach to us, as Baptists, adhering to apostolic truth and practice, that we are deficient both in missionary feeling and liberality of action. It is true we have held aloof from many whose principles and modes of action we could not approve, but this is no more than all do who act with honesty and consistency in religious matters. But the support accorded to this small Missionary undertaking is sufficient proof that Strict Baptists can support an effort to send the gospel in its purity to the heathen, on the simple plan marked out by Scripture. In some places the contributions of our friends have been increased, and in others we have received support from friends unknown before. Our young friends have, as usual striven nobly to aid us, the contributions from Sunday scholars and teachers amounting to no less than £65.

For all these sources of help, we render thanks first to that God who disposes the heart to feel, and the hand to act, and next to those who have felt and acted with us in this good cause. Through the coming year we shall aim to keep our friends fully aware of our proceedings and progress, and we now beg of them specially and frequently to remember at the throne of grace the labour of the missionaries, who are labouring in their names and on their behalf in the vast and populous empire of India.

There is a tree, the sacred tree of India—the enormous Banyan,—the seeds of which are doing more than anything else to demolish the ancient edifices of the country. These seeds dropping into the crevices of the walls, when they vegetate, drive asunder and spread apart the long-cemented piles of stone or brick, causing, by degrees, temples and palaces to become heaps of shapeless ruin. A beautiful material illustration of the power of the "good seed,"—the word of Divine truth, which, dropped here and there, amongst the hoary superstitions and ancient idolatries of India, will, when vivified by the Holy Spirit, prove ultimately the means of destroying them for ever. "The idols he shall utterly abolish." The Lord hasten it in his time.

"God be merciful unto us, and bless us; and cause his face to shine upon us. That thy way may be known upon earth, thy saving health among all nations. Let all the people praise thee, O God; let all the people praise thee."

THE STRICT

Balance Sheet of Income and Expenditure

RECEIPTS.

					£	s.	d.
Balance in hand from last Audit					30	15	2¼
Collected at last Annual Meeting					3	3	3¾
Keppel Street, Chapel.	Collections	9	8	9½			
	Subscriptions	15	17	6			
	Sunday School (3 Quarters)	31	11	9½			
					56	18	1
Soho Chapel, Oxford Street,	Subscriptions, per Miss Falkner	5	0	0			
	Sunday School	8	0	2½			
					13	0	2
Tunbridge Wells	Collection (less printing)	2	14	5			
	Boxes	1	15	2			
	Subscriptions	4	0	0			
					8	9	7
Salem Chapel, Meard's-court,	Subscriptions	1	9	0			
	Sunday School	6	0	0			
					7	9	0
St. Neot's.—Collections, Subscriptions and Sunday-school					11	10	6
Foot's Cray, Kent					5	5	0
Leicester, Ebenezer Chapel					9	0	3
Wilderness Row Chapel					7	1	11
Carmel Chapel, Pimlico					2	10	0
Wandsworth					3	12	11
Askett, Bucks					1	18	0
Various Individual Subscriptions					10	5	6
					£170	19	6

Audited and found correct,

June 24, 1867.

BAPTIST MISSION

rom June 24, 1866, *to June* 24, 1867.

EXPENDITURE.

	£	s.	d.
aid to Gyanoba Powar, Missionary (a portion being in advance till Mr. Cassidy's affairs are settled) at Tulleygaum	57	12	0
aid to Mr. Henry Thomas, Missionary at St. Thomas' Mount, Madras	24	0	0
aid to Mr. Thomas, for the purchase of Tracts for Distribution	2	0	0
rinting Bills, Cards, &c.	2	5	0
rinting Annual Report	4	8	0
issionary Boxes	0	12	0
ostage, Carriage, and Incidentals	1	17	6
xpenses at last Annual Meeting	0	8	6
aw Expenses	1	15	0
Balance in hand	76	1	6

* £150 has been deposited in the London & County Bank, for the future use and extension of this Mission.

£170 19 6

OHN T. BRISCOE,
ILLIAM CLAPHAM } *Auditors.*

Collections, Subscriptions, and Donations.

Keppel-street, London.

	£	s.	d.
Collections	9	8	9½
Juvenile Auxiliary, (three quarters)	31	11	9½
Subscriptions :—			
Miss Ashlin	3	0	0
Mr. S. Milner	1	0	0
Miss Haines	1	1	0
Mr. Dinham	1	1	0
Mr. Trimming	1	0	0
Mr. H. Cooper	1	0	0
Mr. Smith, (Watford)	1	0	0
Mr. Pearson	1	0	0
Mr. Gaze	0	10	6
Mr. Collier	0	10	6
Miss Kelsey	0	10	0
Mrs. Parker (2 years)	0	10	0
Mr. Russell	0	10	0
Mr. C. Smith	0	10	0
Mr. Coxill	0	10	0
Mr. Cooper	0	10	0
Mrs. Johns	0	9	6
Mr. Long	0	8	0
Miss Wells	0	5	0
Mr. Jones	0	5	0
Mrs. Sedgwick	0	2	6
Mr. Golding	0	2	6

Salem Chapel, Meard's-court.

	£	s.	d.
Sunday School	6	0	0
Subscriptions :			
Mrs. Jervis	0	5	0
Mrs. Holloway, per Mrs. Jervis	0	5	0
Mrs. Watson, ditto	0	5	0
Mr. Leake, ditto	0	2	6
Collected by Mrs. Jervis	0	11	6

Soho Chapel, Oxford-street.

	£	s.	d.
Sunday-school	8	0	2½
Subscriptions per Miss J. Falkner:			
Mrs. Arnold	0	10	0
Mr. Clarke	0	10	0

Soho Chapel (continued).

	£	s.	d.
Mr. J. Reynolds	0	10	0
A Friend	0	5	0
Mr. Orton	0	5	0
Mrs. Orton	0	5	0
Mr. Falkner	0	5	0
Mrs. Falkner	0	5	0
Miss Falkner	0	5	0
Mr. W. A. Hall	0	5	0
Mrs. W. A. Hall	0	5	0
Miss J. Falkner	0	5	0
Mr. W. B. Falkner	0	5	0
Miss S. Comfort	0	5	0
Mrs. S. Falkner	0	5	0
Miss Bright	0	3	3
Miss J. Smith	0	3	3
Various Friends	0	3	6

Tunbridge Wells.

	£	s.	d.
Collection, less expenses	2	14	5
Boxes	0	11	9
School Box	1	3	5
Subscriptions per Mr. Saltmarsh :			
Mrs. Izard	0	5	0
Mr. T. Jones	0	5	0
Mrs. T. Jones	0	5	0
Mrs. Wagon	0	5	0
Mr. Saltmarsh	0	5	0
Mr. Braby	0	5	0
Mr. Strange	0	5	0
Mr. Ellis	0	5	0
Mr. J. Pickett	0	5	0
Mrs. Thompson	0	5	0
Mrs. Fenner	0	5	0
Mr. J. Austin	0	10	0
Mr. Rycroft	0	5	0
Mr. Barnard	0	5	0
Mrs. Bytheway	0	5	0

St. Neot's, Hunts.

	£	s.	d.
Collection	2	1	0
Sunday School	2	4	0

St. Neot's (continued).

Subscriptions per Mr. Topham:

	£	s.	d.
Mr. Murrell	0	10	0
Mr. Topham, Eaton	0	10	0
Mr. Topham, Gaines	0	10	0
Mr. Topham, Dulow	0	10	0
Mr. Armstrong	0	10	0
Mr. Judd	0	10	0
Mr. Eb. Pentelow	0	10	0
Mr. R. Pentelow	0	10	0
Mr. Hind	0	10	0
Mr. Beagerie	0	10	0
Mr. Lenton	0	10	0
Mrs. Nichols	0	5	0
Mr. S. Ekins	0	5	0
Mr. Topham, Tosland	0	5	0
Mr. Wm. Pentelow	0	5	0
Mr. Freeman	0	2	6
Mr. Browning	0	2	6
Mrs. Stevens	0	2	6
Mrs. Clark	0	2	6
Mr. Noble	0	2	6
Mr. Little	0	2	6
Mr. Colbert	0	1	0

Foot's Cray.

Sunday School and Subscriptions	5	5	0

Wilderness-row, Clerkenwell.

Sunday School and Subscriptions	7	1	11

Carmel Chapel, Pimlico.

Sunday School and Subscriptions	2	10	0

Leicester—Ebenezer Chapel.

Subscriptions per Mr. Webster:

Mr. T. Webster	1	0	0
Mrs. W. and Family	1	0	0
Mr. Norman	1	0	0

Leicester (continued.)

	£	s.	d.
Mrs. Norman	0	10	0
Mr. Bark	0	10	0
Mr. Jas. Underwood	0	10	0
Mr. Morgan	0	5	0
— S. Squire	0	5	0
Mr. Deacon	0	5	0
Miss B. and Friends	0	5	0
Mr. Proctor	0	2	6
Miss Underwood	0	2	6
Mr. Norton	0	2	6
Miss Derbyshire	0	2	6
Mr. Botrill	0	2	6
Mrs. Halford	0	2	6
Various sums under 2s. 6d.	0	17	6
Box	0	17	9

Wandsworth.

Collections and Subscriptions	3	12	11

Askett, Bucks.

Collection	1	18	0

Various Individual Subscriptions.

Mrs. Hurst (Ramsgate	1	1	0
Ditto (for Madras)	0	10	0
Miss Gold (Ramsgate)	1	1	0
Ditto (for Madras)	0	10	0
Miss Gallard (Dover)	0	10	0
Mr. Wilson	1	1	0
Mr. Corney	1	0	0
Mr. W. Norton	0	10	0
Mr. E. J. Oliver	0	10	0
Mr. J. Hazelton	0	10	0
Mr. Williamson	0	10	0
Mr. Rose (Edenbridge)	0	10	0
Mr. Briscoe	0	10	0
A Friend per Mr. Mote	0	10	0
A Friend, Maidenhead	0	10	0
Mr. Josiah Briscoe	0	5	0
Mr. J. T. Briscoe	0	5	0
Mr. Curtis	0	2	6

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