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Strict Baptist Mission.

SEVENTH

ANNUAL REPORT,

1868.

LONDON:

BRISCOE AND SONS, PRINTERS, BANNER STREET, FINSBURY.

1868.

President:

MR. S. MILNER.

Treasurer:

MR. H. COOPER.

Secretaries:

MR. G. PEARSON. MR. JOSIAH BRISCOE.

Committee:

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

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

Salem Chapel, Mead's-court.—Messrs. CURZONS, BEARNE, and UNWIN.

Wandsworth.—Mr. TAYLER.

Bethesda Chapel, St. Luke's.—Mr. H. BROWN.

Wilderness-row.—Messrs. CLAPHAM and EATON.

Notting-hill.—Mr. WILLIAMSON.

Carmel Chapel, Pimlico.—Mr. WRIGHT.

Homerton-row.—Mr. STEPHENS.

Chadwell-street.—Mr. HAZELTON.

Corresponding Committee:

Tunbridge Wells.—Mr. SALTMARSH.

St. Neot's.—Mr. TOPHAM.

Foot's Cray.—Mr. T. MAY and Mr. J. ROGERS.

Askett, Bucks.—Mr. THOMPSON.

Leicester.—Mr. WEBSTER.

Madras.—Mr. H. DOLL.

Colombo.—Mr. V. VANGEYZEL.

ANNUAL MEETING,

Held at Mount Zion Baptist Chapel, Chadwell-street, Pentonville, London, on Wednesday evening, July 1st, 1868.

Mr. J. HAZELTON in the Chair.

Moved by Mr. S. MILNER, seconded by Mr. W. PALMER, 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. D. CRUMPTON, seconded by Mr. PEARSON, and carried unanimously:

"That the best thanks of this Meeting be given to Mr. J. Hazelton for presiding on this occasion, and to the deacons and friends for the use of the chapel."

Addresses were also given on the following subjects:—

Mr. W. PALMER,—

"The expectations which Scripture warrants respecting the future spread of the gospel in the world."

Mr. J. WOODARD,—

"The means by which the kingdom of Christ is to be extended in the earth."

REPORT.

In presenting another Annual Report of the proceedings and progress of the Strict Baptist Mission, the Committee have much pleasure in being able to congratulate their friends that it has continued in operation for a period of seven years.

Beginning in what may be called a private manner in the Church at Keppel Street, it has gradually made its way amongst other Strict Baptist Churches, winning confidence, and obtaining support by the scriptural principles upon which it is based, and the simplicity of its mode of working them out. Missionary operations are often termed *efforts*, but ours has been not so much an effort as a quiet *growth*, and it is this which gives us good hope of its extension and permanence. "God, even our own God, has blessed us," and "caused his face to shine upon us," and, "having obtained help" of him, we "continue" to the present time.

It is our misfortune, and not our fault, that we have so often to explain and enforce the principle of action upon which this Mission is based, and by which it is distinguished from Missionary Societies around us. We have no desire for separate action for its own sake, for a policy of isolation is not natural in the religious, any more than in the social world. We believe that the efforts now being made to convey the Word of God to all the nations of the earth, and thus to spread the gospel among the heathen, are in accordance with the great commission of our ascended Lord, and so far we sympathise with such efforts, wherever, and by whomsoever made. But we believe also, that he who gave the command, has also indicated in his word, and by his apostles, the means and agencies by which he intended it to be carried out; and it is on this point that we diverge from the mode of action generally pursued around us.

It is our deep and growing conviction that large societies are not the kind of instrumentality which Scripture points out for the extension of the Redeemer's kingdom in the earth; and that the only missionary societies which the New Testament recognizes, are the churches themselves. We therefore think that when a church, whether singly, or in association with one or more churches, selects, commissions, and supports one or more missionaries to labour in Christ's name, and as their representatives in the work of preaching the gospel to the heathen, it is in the path in which Christ's apostles led the way, and in which the primitive churches followed; and that large societies *external* to the churches, are neither scriptural nor necessary in the work of missions. We know the value of organized effort on a large scale to effect great objects in the world at large, but in God's work, simplicity and individuality of effort are indispensable. Our objection to large missionary organizations has always been that they tend to become centres of power and influence detrimental to the independence of the churches,—that they prevent *direct* communication between the missionary and those who contribute to his support,—and that they necessitate too large an expenditure at home, out of the funds entrusted to them for the purpose of supporting missionaries among the heathen abroad.

On these and other grounds, we think we are justified in believing that the plan we have adopted, by which these evils are in great measure avoided, is more scriptural, safe, and worthy of confidence. It will be seen that we have embodied out convictions on this subject in the name we have assumed, calling ourselves the "Strict Baptist *Mission*," rather than a "*Society*." We are desirous of being identified with churches *as such;* and should, therefore, be glad if our Strict Baptist Churches would take church-action in the matter by sending representatives to our Committee, from among themselves, duly appointed in their church meetings; thus forming a united Strict Baptist Church-Mission to the heathen.

Our object, however, is not to form a large organization, even were it in our power to do so; our aim rather being to stimulate our Strict Baptist Churches in the country to form small local associations for missionary purposes, as we have done, choosing and supporting their own missionary,

or missionaries, and regulating their own operations, independently of all external control.

We are glad to meet our friends on the present occasion to lay before them a brief account of the circumstances that have diversified our Missionary labour during the past year. A similar meeting was held many centuries ago, when Paul and Barnabas rehearsed before the church at Antioch, "all that God had done with them" in their great missionary tour in which he had "opened the door of faith unto the Gentiles." We therefore believe that we are in the true line of apostolic succession in holding the present meeting, while we recount the work that has been done among the heathen during the past year.

Missionary labour has its special difficulties and trials. Even in apostolic times, and when apostles themselves preached the word, opposition had to be met, and disappointments experienced. The Jews contradicted and blasphemed; the Gentiles made open assault; and subtle deceivers perverted the right ways of the Lord. But he who "separated" them unto the work for which he had called them, upheld them in it, and in the end crowned their labours with abundant success. *We* also have to speak of difficulties and disappointments as well as of encouragements. These we expected, for no good cause has been without them. We have had, as it were, to *feel our way*, both as to the missionaries employed, and the places where they labour, thus obtaining knowledge mainly by experience, and on this account we claim the candid consideration of our friends and subscribers.

Tulleygaum.—In our last Annual Report, we had to speak of the removal by death of our first friend and adviser in India, Mr. H. P. Cassidy, of Poona; under whose wise and careful superintendence as a long standing resident and missionary, our Mission Station in that part of India was placed. We then expressed an earnest hope that we should find a suitable brother of like character and views of divine truth to take his place; but that hope, we are sorry to say, has not been realized. Doubtless for wise reasons, the hand of Providence has seemed to close the door in that locality, while he has opened to us another door elsewhere, of which we have to speak. We regret deeply to have to state that since Mr. Cassidy's removal, our confidence in the stability of Gyanoba Powar, the native

Missionary, has been so far shaken by the reports which have reached us, that we have felt it impossible, in justice to our friends and subscribers, to continue our engagement. At a Committee Meeting held on the 13th of December last, Mr. S. Milner being in the chair, this decision was unanimously, though reluctantly arrived at, and without judging him as a native Christian, we felt this to be a step in the true interests of the Mission, and one which would be endorsed by our friends generally. The building erected for the use of the Mission we shall endeavour to dispose of to the best advantage, should we cease to occupy it. We have recently heard that Gyanoba is still preaching in Tulleygaum; but whether we shall be able to employ the same or other instrumentality in that station, must depend upon our finding some one likeminded with Mr. Cassidy, to take up his vacant place. The seed already sown in this district is, we trust, destined yet to bear fruit, though we may never hear the result. This circumstance has not lessened our conviction of the importance and value of native agency as a means of spreading Christianity among the heathen. We still believe that those whom God has called by his grace out of the masses of the heathen, are better fitted than any others to preach the gospel to their fellow countrymen. But experience has taught us that they generally require at first the superintending care of some trustworthy European Christian brother residing near the scene of their labours to guide, counsel, and encourage them and thus to secure that regularity and diligence which is so necessary in all missionary work.

We cannot conclude this portion of our Report without referring to the kind part taken in reference to our Mission since the death of Mr. Cassidy, by his brother-in-law, R. H. Showell, Esq., magistrate of Bombay, who has helped us through the complications arising in pecuniary matters owing to the failure of the Agra Bank, and the delayed settlement of Mr. Cassidy's affairs. We are happy to say that no loss whatever has been sustained by the Mission; and for this our thanks are mainly due, and are hereby tendered to Mr. Showell.

MADRAS.—Mr. Thomas, our missionary at Madras, is partly of European extraction, and a man of intelligence and experience; who, for many years before we knew him,

had been a consistent Christian, and employed as a colporteur in connection with the British and Foreign Bible Society. On coming into contact with the Strict Baptist church at Madras under the pastoral care of Mr. Doll, he became convinced of the unscriptural character of the practice of infant sprinkling and open communion, and was baptized and added to the church. He labours as our missionary at St. Thomas's Mount,—a district near Madras, where are all castes and creeds of Hindoos, as well as Mahommedans and Romanists; the two last being more bigoted against the truth of God than the first. The place is occupied largely by other missionaries, and it is under consideration whether Mr. Thomas would not be better situated in a district more purely heathen, and unvisited by other agency. Since we engaged him at the close of December, 1866, he has shown himself an indefatigable and persevering labourer in preaching, teaching, visiting, and conversing with enquirers. An interesting Sunday-school is also carried on, and we have arranged to open a Day-school under a native Christian teacher, as soon as we can hear of one qualified for the work. He largely distributes tracts and portions of the Word of God; and we have arranged, in conjunction with Mr. Doll, to supply him regularly with the means of so doing. The natives are always willing, and sometimes eager, to receive them, and we attach considerable importance to this kind of agency. God always honours his own word, even when he denies success to the words of men; and his sending it to any locality, is to us an earnest that he intends to bless it for the ends for which he has sent it. Tracts and Scripture-portions are the missionary's munitions of war; and though they may sometimes appear to be discharged by him without any result, yet here, and there, and yonder, they are conveyed to the heart by the efficient power of the Divine Spirit, taking effect when and where he pleases, though the result may remain hidden from the instrument employed. At fairs, and idol festivals, where natives congregate from distant places, Mr. Thomas largely distributes Scripture portions, which are often taken to their homes by the deluded worshippers, thus providing for their still wider diffusion, which may bear fruit in years to come. For the word of God is an indistructible seed, retaining its vitality unimpaired from age to age; and when the time and the

individual meet, under the quickening Spirit, it germinates, springs up, first the blade, then the ear, then the full corn in the ear, bearing fruit unto life eternal. It is this which encourages us to persevere in this work of faith, and labour of love, and patience of hope in our Lord Jesus Christ.

We have, in former reports, and in the Periodical Papers we have issued, described the scene and nature of Mr. Thomas' labours. As a specimen of his engagements, and of the reception he meets with, we subjoin his Journal for an entire month—that of February last,—which will give our readers a fair idea of his usual reports.

JOURNAL : FEBRUARY, 1868.

ON the 8th, a Romanist of Pondicherry called to see me, and expressed a wish to have a few Christian books. "Why?" I interrogated. He replied, "I have read so many Catholic books that I cannot somehow place reliance on them. I have even written several religious poems; but I don't feel satisfied. I would like to have a New Testament." I told him that I had none just then, but was expecting some. I quietly exposed Roman Catholicism, to which he attentively listened, and expressed a wish that I could go to Pondicherry (French settlement), where he assured me several would be glad to obtain light on the matter of religion. He took a few tracts and a gospel portion from me, and left.

9th.—Two East Indians, of European descent, and born in the country, called to see me, and desired to know the true religion, as there is such a diversity of them. I endeavoured to expose the conflicting doctrines and practices of the numerous sections of nominal Christians, and to elucidate that all forms of worship not appointed by God were will-worship, and therefore rejected by Him, —but that to worship God as appointed by himself, in the New Testament, is alone true religion; and that, in order to do this, a change of heart was essential. They offered no resistance, and I left them a few tracts.

11th.—*New Town Street.*—I collected a crowd in this street, and spoke to them about the story of blind Bartimeus, applying the same to their spiritual blindness. One from the crowd said, "I desire to know many things respecting the Christian religion; but will call one day at your house, in order to obtain information.

13th.—This day I visited the *Golundauze Hospital*, and spoke to a few patients of the natural state of their souls, and of the healing power in Christ. One patient requested a book of daily prayers. I recommended him to commune with God in his own heart, and in secret to make known his requests, as that would be more sincere and acceptable to God. He seemed to comprehend what I meant, and said that he would do so. I distributed a few tracts.

14th.—Near the *Mess House* I had a good audience, whom I addressed on the evil of false confidences, and the blessedness of trusting in the righteousness of Christ. Some exclaimed, "Ah, you consider yourself blessed." I answered, blessedness did not con-

sist in the enjoyment of worldly and carnal pleasures at all times, and only at stated times to attend to the outward forms of public worship, but only by the grace of God, through faith in Christ Jesus, and by unreserved obedience to the law of Christ.

15th.—One man stepped in to see me, and asked for a book. I enquired why he wanted a book from me.—"Because," said he, "I wish to know about the true God." I gave him a Scripture portion, and advised him to make it his constant study. He promised to call on Sunday morning.

16th.—Sunday.—This morning we had special prayer for our dear brethren, and for the dear Sunday-school children in England, who so kindly support the Lord's work in this country; also for the work in this country. May the Lord be graciously pleased to bless us all.

20th.—*Bullock Lines.*—Gathered a number of people here, and gave them a brief history of the birth, life, death, and resurrection of Christ, and presented Him as the only means appointed by God for salvation to all who believe on him; and that all who reject Him as the Saviour would receive their just reward of damnation at the day of judgment. A Mussulman from the crowd asked for a Hindostani tract, which I gave him. He handed it to a Mussulman lad standing by, with a request to tear the little messenger in pieces and cast it before me, which was accordingly done.

On leaving this place, I went and took my stand near a heathen pagoda, where I spoke of salvation through Jesus Christ alone, and distributed nearly 20 tracts.

23rd.—Sunday.—I was to-day visited by two Christian brethren, one of whom is a native. All three of us went to four streets, and preached the good news of salvation to perishing sinners, and dispensed a number of tracts. In one street, namely, *New Town Street*, we were greatly opposed and insulted, and my hat was beaten off my head by some person in the crowd. On our return home, our native brother examined the Sunday-school children; after which we held divine service, when he addressed a congregation of about thirty persons (men, women, and children) on the tenth verse of the 15th chapter of Luke. Some seemed impressed. After service we visited a sick woman, at whose house we prayed.

27th.—*New Town.*—At this place I visited a house, and endeavoured to convince the inmates of the sin of idolatry, and the happy results of confiding in a crucified Saviour.

The other days in the month were spent in preaching at different streets and localities.

The prayer meeting and divine services were regularly held, and the Sunday-school as well.

The following letter, also recently received, evinces the kind reciprocal feeling that exists between Mr. Thomas and the Sabbath schools supporting the Mission:

To the Keppel Street Sunday School, and the other Schools contributing to the support of the Strict Baptist Mission.

MY DEAR CHILDREN,—Your resolutions expressing sympathy with me and my work, and desiring a blessing on my labours, and

hoping to hear that I may soon open a Sunday and Day School in St. Thomas's Mount, were read to me by Mr. Doll, the Superintendent of my labours here. I thank you very much for your remembrance of me.

I opened a Day School and a Sunday School, but am sorry to say I had to close the former for want of time. The latter is continued. I have nearly fifteen children,—about five of them are big children, and pretty well advanced in learning. They learn the New Testament and little hymns. Though they are heathen children, they can sing pretty hymns, both in English and Tamil metres, and read the word of God; but their heathen parents don't like the children to read Christian books. I'll tell you some little news about these children. One day some of the children told me, "My father and mother don't wish me to learn any Christian books, but English grammar, history, &c." Another day, one boy told me, "Sir, my uncle got quite angry, and ordered me to throw my book into the gutter." Another little boy spoke to his father of the sin of idolatry, which made the father very angry, who ordered his son to go no more to the Baptist Mission School. One day, since, the father of the lad met some of the children on the road and asked them if they went to Thomas's School. When he learnt that they did, the man said, "If you do, you will all soon become Christians; it is for this very reason I stopped my boy from going to that school." The children came and told me this.

Dear children, we constantly pray for you, your teachers, and the dear Christian friends who take such interest in the Mission to the heathen here. May I ask you to pray much for the Lord's work here, for the heathen children, and myself? All the children and myself send our many and sincerest thanks for your kindness to us. May God bless you all. I remain your friend and servant of Jesus Christ,

(Signed) H. THOMAS.

St. Th mas's Mount, Feb. 16th, 1868.

An extract or two from Mr. Thomas's journal for April, just received, will doubtless be read with interest.

4th.—*Guindy.*—Went to this place, which is about two miles from the Mission house. Collected a crowd, and warned my hearers of the danger of indifference to their spiritual and eternal welfare, reading to them a few passages from the New Testament. One man said, "Will you receive me, Sir, if I embrace your religion?" I replied, "Yes, I will, after you have been properly instructed in the doctrines of Christianity, and you heartily profess repentance, faith, and obedience to the gospel of God and his Christ." He then said, "I will join you, if you pay me." "Not a pie," I answered; "but I shall pray that Jesus may open your blind eyes, and show you the way of salvation."

8th.—I was this day visited at my place by three Tamil men, and two Mussulmen. Our interview was interesting. The Hindoos desired to see God. I explained to them their ignorance of the nature of God, and the only means of "seeing" Him whom they desired so much to behold. The Hindoos listened attentively, and

admitted all I said; but the Mussulmen desired to know who Jesus the subject of my conversation was. I answered, "'God manifest in the flesh,' to save any Hindoo, Mahommedan, Pariah, or European, or any person, who felt himself a sinner, and the need to be saved from the burden and guilt of sin, and without whom," I added, "there was no salvation." The Mussulman got quite enraged, spat on me, tore the tracts I gave him, and walked out, rudely dashing the entrance door after him.

Colombo.—All true work in the service of Christ tends to enlargement; not so much by forced external efforts, as by natural internal growth. It was through our Mission at Tulleygaum, that we became acquainted with the friends at Madras, and through the friends at Madras that we heard of those in Ceylon. In the beginning of 1867, a Baptist Church was formed in Colombo, the capital of the island, according to New Testament order; and though small, it consists of a compact united body of baptized believers, and continues to increase, only needing a regular pastor. Hearing of our Mission at Madras, they made application to the Committee, through Mr. VanGeyzel, bringing under our notice Mr. Andriesz, one of their number, a printer by trade; who had long been engaged, as far as his limited time would permit, in spreading the gospel among the Portuguese, and Singalese population. Mr. VanGeyzel, a zealous member of the same church, and a gentleman of standing in Colombo, together with Mr. James Silva, pastor of the Singalese church at Grand Pass, bear the highest testimony to Mr. Andriesz's suitability for missionary work; and from these sources, confirmed by his own subsequent letters and journals, we have every reason to believe that we have in Mr. A., a man of God, a man of truth, and a faithful servant of Christ. In the letter accompanying the application, Mr. A. wrote as follows:—

"I seek to be enlisted as a missionary under your direction, because I hold the same opinions respecting the doctrines of our Lord Jesus Christ as yourselves, viz.,—baptism, election, &c. I may say, also, that I understand the Portuguese, Singalese, and Tamil languages, but more particularly the former. I shall collect whatever money I can for your Society, and do all I can to further the cause of Christ here. I hope and pray that, by prayerful and conscientious labour, I shall be able to give satisfaction to your Committee, and have the approval of the Head of the church, both here and hereafter; for His I am, and Him I serve."

In reference to his promise to collect for the Mission in Colombo, we may state that the sum of £5 12s. has been already gathered, which has been expended in furnishing a room for preaching statedly in a populous part of Colombo. We are glad to be able to record such a manifest disposition to help the Mission on the spot where the missionary labours, and to Mr. Silva, Mr. VanGeyzel, and Mr. Andriesz our thanks are especially due.

The Portugese in Colombo are descendants of the original Portugese, who invaded the island three centuries ago, by intermarriages with the native inhabitants. There are about 2,000 of them in the town, who are mostly mechanics. Nominally they are Roman Catholics, but virtually they are as heathen as the heathen themselves. They are addicted to gambling and drunkenness, and degraded in the extreme in their ideas and practices. It is among these, who are his fellow-countrymen, that Mr. Andriesz will chiefly labour, though not neglecting the Singalese inhabitants. He has already a good Bible Class for young men, and a Day and Sunday School are in operation, for which additional help will be required. A grant of tracts has been made to him by the Baptist Tract Society, for which our thanks are tendered, and others will be sent out to him —some of which Mr. A. will translate and print, for use amongst the Portugese-speaking population.

We subjoin a few extracts from Mr. Andriesz's journals.

FIELD OF LABOUR.—"My present arrangements are as follows:

"Mondays—visiting in the mornings, and preaching in the evenings, at Borella; Tuesdays—ditto, at Slave Island; Wednesdays—visiting in the mornings, and prayer and Bible meetings, at Pettah; Thursdays—visiting in the mornings, and preaching in the evenings, at the New Bazaar; Fridays—visiting new stations in the mornings, and attending English prayer meeting in the evenings; Saturdays—mornings for myself, and singing meeting, etc., in the evenings; Sundays—preaching in Slave Island in the mornings, Bible Class in Pettah at noons, prayer meeting in the evenings at 5·30, and preaching in the evenings at seven o'clock.

"During the month, the Lord having graciously granted me health and strength, I was able to visit my stations (as above mentioned and appointed) very regularly. I have attended in the evenings for preaching, without one failure, to all the stations, with the exception of New Bazaar, where I am sorry to say I shall have to give up the station altogether, if I don't get another house."

VISITATION.—"My visiting business is getting extensive, as the congregation in the respective stations increases. I have not only now

to look after those who do not attend at all to my preaching, but have carefully (like a pastor) to watch over those who are attending. I have found when the visits are neglected, the chairs in the preaching places become vacant. I do not mean this in all cases; but I have found it (by experience) in most cases. Then there are the sick, who require my attention,—also the young men of the Bible Class. If not often seen and spoken to, there is apathy and lukewarmness taking hold of them. And then, again, there is another class who are not to be altogether neglected. I mean those who take away most of my time with their arguments and controversies; but who, when convinced, remain in the same state."

CONVERSATION BY THE WAYSIDE.—March 31st.—"This day, after visiting several in Slave Island, to whom the 'Bread of Life' was distributed according to their necessity, on the way, I saw a farrier and accosted him, as I could have judged by his appearance that he was like all his fellows—quite destitute as regards the concerns of his soul. I told him that to be careless about those things that concern us in this world is bad enough, but carelessness as to the matters of the soul is far more dangerous. I spoke to him of the worth of a soul, its sinful condition, its sure destruction, and the wise and eternal plan for its redemption. He felt disinclined at the beginning to listen to me; but as I proceeded, he gave that earnest attention by which I judged that to discourses of this kind he was a perfect stranger. I saw in his countenance that the man felt in his inmost soul the truth of my remarks. I thought, when I saw his great attention, that he would perhaps cry, like those in the day of Pentecost, 'What shall I do to be saved?' but though he spoke when I had done, unhappily it was more like the language of Simon Magus, —'I will give all that I possess to have my heart changed.' I told him that salvation cannot be obtained with perishable riches, but must be bought without money and price; that it is the work of the Spirit to renew the heart; and that those who seek for that Spirit will obtain. As it was getting late, we parted; but he did not leave without ascertaining the place of my residence and promising to see me."

Mr. A. does not neglect to explain the divine ordinance of baptism, as the following brief extract shows:

March 3rd.—"In visiting Marmdahu, after a conversation with an old woman, she made a request to sprinkle her grand-daughter. I had therefore to enter into a new discourse, to show her the absurdity and wickedness of this anti-scriptural practice. Since this meeting and conversation, I had the pleasure to see the old woman attending the Dimittagodde meeting."

Mr. A.'s journals themselves will be readily lent to any of our subscribers, upon their making application to the Secretaries for that purpose.

Our friends will be interested in knowing that Captain Morice, a member of the church under the pastoral care of Mr. Milner, has recently visited Colombo, and attended

some of the services conducted by Mr. Andriesz. He speaks very highly of the friends there.

Thus we have two important mission stations, in India and Ceylon, giving every promise of stability and growth. What may be the *spiritual* results we know not; but even apart from all saving benefit, we regard the gospel as a tree whose leaves are for the healing of the nations, by exercising a healthful social, and moral influence, wherever it is planted, even over those who never experience its spiritual power. For this reason, we attribute great importance to the establishment of Christian schools for the young, in connection with missions to the heathen. By this means, the children of the natives are trained in a knowledge of the Christian religion, and are brought to see the folly and wickedness connected with idolatry, at a time when impressions are more easily made, and more permanently retained. It is the fashion to look for exciting narratives of conversions from the mission field; while the quiet, enduring results, arising from elementary education in religious truth, are under-estimated and overlooked. It will, we feel assured, be worth all our care and pains, if we succeed in planting the principles of Christianity in the minds of the children of the natives, who are often as intelligent as our own, even though we should not hear of their conversion to God. The call for reports of conversions from missionaries to the heathen is very common, leading, too often, to showy and unreliable reports of what has been done. Better far to report no results, than those which are not in all respects trustworthy. And if, at home, the minister of Christ sometimes sees for a time no apparent fruit from his labours, the work of conversion seems suspended, and the desired blessing withheld, we need not be surprised if we are called to witness the same abroad, where the missionary of the cross comes into contact with a system of superstition which has been for ages interwoven into the very character of the people, effacing, in many cases, even the most elementary ideas of sin and holiness, of God and his law. And if, in the one case, there is no thought entertained of giving up the work, on account of apparent want of success, so neither should there be in the other. Our duty in this matter, both at home and abroad, depends not on results, but on our Master's direct commission,—"Go ye into all the world, and preach the gospel

to every creature;" and whatever be the success, whether great or small, or apparently nothing, we are still doing what we know to be the will of Christ, and following in the footsteps of his apostles; and, satisfied on this point, we can safely leave the issue in his hands. The best, the humblest, and the greatest missionaries to the heathen,—such as Judson, Carey, and others; those who were honoured of God to lay the foundation of a great and permanent work in their respective fields of labour,—were the men who, at first, toiled for years apparently all in vain. The principles which we maintain, and upon which this Mission is based, forbid all discouragement. We are simply doing our Master's will, and acting in the line of his purpose and promise, in sending the gospel where his providence has pointed out the way, and set before us an open door; and it is worth all our efforts to be permitted thus to circulate the pure word of God, and teach the young its sacred truths, in a heathen land. The seed is being sown, and God will give it a body as it pleases him.

We are glad to know that we are receiving the support and confidence of Strict Baptist churches in various places who have hitherto stood somewhat aloof from missions to the heathen—not so much from opposition to missionary efforts in themselves, as from want of an organization to carry them out with which they could conscientiously identify themselves. The scriptural character of this Mission, and the simplicity and economy of its management, have commended themselves where it has become known. We do not, however, ask so much for adhesion to ourselves as a Mission, as for recognition of our principle of action. We simply desire to see a few of our churches, in various parts of the country, uniting in the supporting one or more native missionaries to the heathen, on the plan we have adopted, feeling assured that it will be found to work well.

Our friends will see that we end the year with a satisfactory balance in hand, which will not, we believe, be viewed as a reproach. We have sought to husband carefully the resources entrusted to us by our friends, and to act prudently in the engagements we have made with brethren abroad, believing that we should best consult their wishes, and the interests of the Mission, by not acting hastily in any matter, however promising. We have prospective liabilities, as well as present expenditure to

consider. These will next year amount, we expect, to considerably over £150, while our present regular income is under that sum, so that our present balance will rapidly diminish. Besides the engagements we have made with Mr. Thomas at Madras, and Mr. Andriesz at Colombo, we have made provisional arrangements for opening a Christian Mission School for children, at Madras, which will involve a probable cost of £3 per month, and have agreed to allow 10s. per month for the circulation of tracts and portions of Scripture there. We have also undertaken to establish a day school in a suitable situation in Colombo, which will involve an outlay of 30s. to 35s. per month. We have already stated that the friends at Colombo have very kindly engaged to raise funds to aid our Mission. In addition to what Mr. Andriesz has collected, the two Strict Baptist churches in that town made, on April 5th, a united collection for our funds, amounting to £1 8s. 3d. Thus it will be seen that they are doing what they can themselves, on the spot, to help forward the work.

It is not too much, we think, to say that we occupy a better position in regard to missionary agents this year than we have ever done before. Occupying two such central stations as those at Madras and Colombo, with fields of usefulness open around them in all directions, which we purpose to occupy when suitable agents are found, under the full protection of British law, we shall find ample use for all the funds entrusted to us. We can only pray the Lord of the harvest to send us more labourers into his harvest; for the harvest truly is great, and the labourers are few.

We cannot conclude our Report without thanking our friends for their kind and liberal support during the past year. Our funds have been received from friends connected with churches and Sunday-schools both in London and the country,—some having liberally contributed from the very first, others having recently commenced to do so. To each and all our best thanks are due, and are hereby tendered. Our young people have, as usual, been extremely active in their efforts. It will be seen, by the Treasurer's Report, that we have received from various Sunday-schools contributions amounting to £56. We regard it as specially appropriate that Sunday-schools in England should help to

establish schools for teaching the truths of Scripture to the children of the natives of heathen countries. May they be themselves blessed to know by experience the value of that gospel they aid in sending abroad to distant lands. We have also to acknowledge with thanks a gift of books from R. Hattersley, Esq., to be sold for the benefit of the Mission, which has resulted in adding the sum of £2 15s. to the funds. Some of the books are yet unsold, and we shall be glad to supply copies to any of our friends upon application.

A slight change has been made in regard to the management of the Society. It having been represented to the Committee by the Secretary that his duties in connection with the Mission, both in regard to correspondence abroad, and with the friends at home, had increased to an extent which rendered further help necessary, it was cordially and unanimously resolved to invite Mr. Josiah Briscoe to act as co-secretary to the Mission, which he has kindly agreed to do, and will chiefly take charge of the correspondence with churches and individuals at home supporting the Mission. The appointment will be submitted for confirmation on the present occasion. Our subscribers and friends are aware that from the first we have acted on the plan of gratuitous service on the part of the officers of this Mission, and to that principle we intend still to adhere, believing that an expenditure at home which should absorb an undue proportion of the funds contributed for the support of missionaries abroad, is an evil to be carefully avoided.

"Finally, brethren, pray for us, that the word of the Lord may have free course, and be glorified as it is with you." Our missionaries entreat an interest in your prayers on their behalf, that they may be strengthened and encouraged in their work; and we, as a Committee, need your prayers, that we may have wisdom, prudence, and zeal in guiding the affairs of the Mission. It is the Lord's own work. He has commissioned it, and promised to make the simple preaching of his gospel, which we seek to support, the means of finding out among the heathen, his lost sheep—now hidden from view; but which, when found, will be matter and ground for rejoicing for ever; for "there is joy in the presence of the angels of God over one sinner that repenteth."

(See Addendum on last page.)

THE STRICT

Balance Sheet of Income and Expenditure

RECEIPTS.

		£	s.	d.
Balance in hand from last Audit		76	1	6
Collected at last Annual Meeting		2	14	11½
Keppel Street Chapel.	Collections 9 18 0			
	Subscriptions..... 18 12 6			
	Sunday School 29 5 5¼			
		57	15	11½
Soho Chapel, Oxford Street.	Subscriptions, per Miss J. Falkner 4 17 2			
	Sunday School 11 13 9			
		16	10	11
Tunbridge Wells	Collections (less printing)... 1 16 5			
	Missionary Boxes 2 12 7			
	Subscriptions..... 4 5 0			
		8	14	0
St. Neot's, Hunts	Collection 2 6 0			
	Subscriptions..... 7 6 0			
		9	12	0
Mount Zion Chapel, Chadwell Street.	Subscriptions and Donations	6	16	0
Carmel Chapel, Pimlico.—Sunday School		4	8	0
Johnson Street, Notting Hill.—Sunday School		1	5	6
Wilderness Row, Clerkenwell.	Church 3 2 3			
	Sunday School 4 5 9			
		7	8	0
Bethesda Chapel, Lever Street.—Sunday School		3	6	0
Foot's Cray, Kent.—Sunday School and Subscriptions		6	6	0
Colombo, Ceylon.	Collection after ordinance of Lord's Supper	1	8	3
Various Individual Subscriptions		10	2	0
Proceeds of Sale of Books given by R. Hattersley, Esq.		2	15	0
Interest on Money deposited in Bank		8	8	9
		£223	12	9½

BAPTIST MISSION.

rom June 24, 1867, *to June* 27, 1868.

EXPENDITURE.

	£	s.	d.
Balance of Salary and Expenses due to Gyanoba Powar	16	4	0
Paid to Mr. Thomas, at Madras, per Mr. Doll	24	0	0
Paid to Mr. Andriesz, at Colombo, per Mr. Van Geyzel	24	0	0
Advanced for establishment of School at Madras	10	0	0
Printing Annual Report, 1867.....	5	5	0
Printing Periodical Paper, No. 2.....	1	9	0
Printing Bills, Collecting Cards, &c.	2	7	7
Missionary Boxes	0	17	10
Ministers' Expenses	3	0	0
Postage to India, Stamps, Carriage, 12 months.....	2	15	6
Expenses, last Annual Meeting	0	4	6
Balance in hand (subject to liabilities incurred).....	133	9	4½
	£223	12	9½

June 27, 1868.

We, the undersigned, have examined these accounts, and find them correct.

JOHN CORNEY (Chadwell-street),
JOHN BATTERSBY (Soho Chapel).

Collections, Subscriptions, and Donations.

Keppel-street Chapel, London.

	£	s.	d.
Collections	9	18	0
Juvenile Auxiliary	29	5	5½
Subscriptions, per Mr. Collier :—			
Miss Ashlin	3	3	0
Mr. Milner	1	0	0
Miss Haines	1	0	0
Mr. Dinham	1	0	0
Mr. Cooper	1	0	0
Mr. Trimming	1	0	0
Mr. Cope (two years)	2	0	0
Mr. Smith (Watford)	1	0	0
Mr. Pearson	1	0	0
Mr. Collier	0	10	6
Mr. Pocock	0	10	6
Mr. Gaze	0	10	6
Mrs. Johns	0	10	0
Mr. Russell	0	10	0
A Friend (Donation)	0	10	0
Mr. C. Smith	0	10	0
Mrs. Schweitzer	0	10	0
Miss Kelsey	0	10	0
Mr. Coxhill	0	10	0
Mr. Long	0	8	0
"J." (a Donation per Mr. Green)	0	5	0
Mrs. Parker	0	5	0
Miss Wells	0	5	0
Mrs. Sedgwick	0	2	6
Mr. Golding	0	2	6

Soho Chapel, Oxford-street.

Sunday School	11	13	9
Subscriptions, per Miss J. Falkner :—			
Mrs. Arnold	0	10	0
Miss Bright	0	4	4
A Friend, per ditto	0	1	0
Miss J. Smith	0	4	4
Mr. S. Shayer	0	2	6
Mr. Orton	0	5	0
Mrs. Orton	0	5	0
Mr. Falkner	0	10	0
Mrs. Falkner	0	10	0
Mr. W. A. Hall	0	5	0
Mrs. W. A. Hall	0	5	0

Soho Chapel, continued.

	£	s.	d.
Mr. Thompson	0	5	0
Mr. J. Reynolds	0	10	0
Mr. W. B. Falkner	0	5	0
Mrs. S. Falkner	0	5	0
Miss Falkner	0	5	0
Miss J. Falkner	0	5	0

Mount Zion Chapel, Chadwell-street, Pentonville.

Subscriptions and Donations, per Mr. Corney :—			
Mr. J. W. Franklin	1	0	0
Mr. Corney	1	0	0
Mr. Hazelton	0	10	0
Mrs. Layham	0	7	6
Mrs. Toussaint	0	6	0
Mr. Mote, Senior	0	5	0
Mr. E. Mote	0	5	0
Mr. Josiah Briscoe	0	5	0
Mr. Earles	0	5	0
Mr. & Mrs. Dickens	0	4	4
Mrs. Smith	0	4	0
Mrs. Fricker	0	2	2
Donations :—			
Mr. Dement	0	5	0
Misses Nelson	0	2	6
Mr. Doggett	0	1	0
Mr. Fancourt	0	1	0
Collected by Miss Gale	0	16	6
Ditto by Miss Butcher	0	15	0

Wilderness-row, Clerkenwell.

Church & Congregation, per Mr. Clapham	3	2	3
Sunday School	4	0	0
Walter Hasdell, per Mr. Clapham	0	5	9

Bethesda Chapel, St. Luke's.

Sunday School, per Mr. H. Brown	3	6	0

Carmel Chapel, Pimlico.

Sunday School, per Mr. Wright	4	8	0

Johnson-street, Notting-hill.

Sunday School, per Mr. Rowley	1	5	6

Foot's Cray, Kent.

PER MR. J. ROGERS.

Sunday School & Subscriptions	6	6	0

Tunbridge Wells.

PER MR. SALTMARSH.

Collection (less printing)	1	16	5
Children's Boxes £2 4 11			
School do. 0 7 8			
	2	12	7
Subscriptions :—			
Mr. J. Austen	0	10	0
Mr. Thompson	0	5	0
Miss Parris	0	5	0
Mrs. Izard	0	5	0
Mr. T. Jones	0	5	0
Mrs. T. Jones	0	5	0
Miss Bytheway	0	5	0
Mr. J. Pickett	0	5	0
Mr. Ellis	0	5	0
Mr. Barnard	0	5	0
Mr. Braby	0	5	0
Mr. Saltmarsh	0	5	0
Mr. Bancroft	0	5	0
Mr. C. Strange	0	5	0
Mrs. Wagon	0	5	0
Mr. Fenner	0	5	0

St. Neot's, Hunts.

PER MR. TOPHAM.

Subscriptions, 1867 :—			
Mr. Murrell	0	10	0
Mr. Topham, Eaton	0	10	0
Mr. Topham, Junior	0	10	0

St. Neot's, continued.

	£	s.	d.
Mr. Topham, Dulow	0	10	0
Mr. Armstrong	0	10	0
Mr. Eb. Pentelow	0	10	0
Mr. R. Pentelow	0	10	0
Mr. Lenton	0	10	0
Miss Bidwell	0	10	0
Mr. Judd	0	10	0
Mr. Beagarie	0	10	0
Mr. Hind	0	10	0
Mr. W. Pentelow	0	5	0
Mr. Woods, Caxton	0	5	0
Mr. Sh. Ekins	0	5	0
Mrs. Stevens	0	2	6
Mrs. Clark	0	2	6
Mr. Freeman	0	2	6
Mr. Noble	0	2	6
Mr. Colbert	0	1	0
Collection	2	6	0

Colombo, Ceylon.

PER MR. VAN GEYZEL.

Collection after ordinance of the Lord's Supper	1	8	3

Various Individual Subscriptions.

Mrs. Hurst	1	11	0
Miss Gold	1	11	0
Mr. C. Wilson	1	1	0
Mr. Corney	1	0	0
Mr. Ames (2 years)	1	1	0
"From K. to T."	1	0	0
Mrs. Gallard, Dover	0	10	0
Mr. W. Norton	0	10	0
Mr. P. W. Williamson	0	10	0
Mr. E. J. Oliver	0	10	0
Mr. Curtis	0	10	0
Mr. Briscoe	0	10	0
Mr. J. T. Briscoe	0	5	0
Mrs. Baker, per Mrs. Jervis	0	3	0

Subscriptions or Donations of any amount will be thankfully received by the Secretaries,—Mr. G. Pearson, Dartmouth Villa, York-road, Upper Holloway, London, N.; and Mr. Josiah Briscoe, 17, Arlington-square, Islington, N.

POSTSCRIPT.

Since this Report was in type, we have received a long and interesting letter from our friend Mr. Doll, at Madras, who introduces to us a new labourer for the mission-field in that district—Coopoosawmy Row by name—who appears to be a native Christian of considerable abilities, and a decided Baptist. Particulars respecting his conversion to God, and the station selected for him, will be given in our next Periodical Paper.

It may be well to state, also, that the term of probation assigned for Mr. Andriesz, our missionary at Colombo, Ceylon, having now expired, and the highest testimony being given to his zeal, faithfulness, and diligence in teaching and preaching the gospel of the grace of God, it has been determined, with a view to his usefulness, he shall be publicly ordained, or set apart for missionary work, in and around Colombo, at the first convenient opportunity. It is hoped that Mr. Doll, of Madras, may take part in this service, the two churches at Madras and Colombo being in friendly communication.