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Strict Baptist Mission.

NINTH

ANNUAL REPORT,

1870.

LONDON:

BRISCOE AND SONS, PRINTERS, BANNER STREET, FINSBURY.

1870.

President.

MR. S. MILNER.

Treasurer.

MR. H. COOPER.

Secretaries.

MR. G. PEARSON. MR. JOSIAH BRISCOE.

Committee.

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Soho Chapel, Oxford-street.—MR. WILKINS, and Mr. JOSEPH FALKNER.

Salem Chapel, Meard's-court.—MR. J. T. BRISCOE, and MR. BEARNE.

Wilderness-row.—MR. EATON and WHITTAKER.

Notting-hill.—MR. WILLIAMSON and MR. ROWLEY.

Bethesda Chapel, Lever-street.—MR. H. BROWN.

Chadwell-street.—MR. HAZELTON.

Carmel Chapel, Pimlico.—MR. WRIGHT.

Homerton.—MR. BELLMAN.

Corresponding Committee.

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Foot's Cray.—MR. ROGERS.

Leicester.—MR. WEBSTER.

Woolwich.—MR. JOSIAH BARRAT.

Croydon.—MR. PIGGOTT.

Missionary Superintendents.

Madras.—MR. H. F. DOLL.

Colombo.—MR. V. VANGEYZEL.

ANNUAL MEETING,

Held at Keppel Street Chapel, Keppel Street, Russell Square, London, on Tuesday evening, Oct. 4th, 1870.

MR. S. MILNER, in the Chair.

Moved by MR. W. PALMER, seconded by MR. J. WILKINS, and carried unanimously:

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

MR. ANDERSON also gave an address.

MR. ALDERSON, from want of time, was unable to address the meeting.

REPORT.

Reports of Missionary operations among the heathen are not generally heard or read with much interest. Whether this is owing to the field of labour being so far off, and to the fact that there are no means at hand of verifying the statements made, or whether there is too much apathy on the part of Christians at home in regard to the heathen abroad, we cannot now attempt to decide. But of this we feel assured, that a plain and faithful account of any sincere endeavour to carry the gospel to a heathen nation, ought to awaken the attention, and excite the interest, of every one who has found the gospel precious to his own soul. For entering upon such a work we have the direct commission of Christ for our warrant,—the conduct of the Apostles and early Christians for our example,—and the promise of God to bless his own word wherever sent, for our support and encouragement.

It is true that much of the worldly element is often mixed up with missionary organizations, and the simplicity of apostolic effort is often disregarded. Yet this is but the abuse of a good thing, and no more militates against scriptural missionary work, than the unscriptural devices of the religious world at home militate against the legitimate work of the gospel ministry.

The Committee of the Strict Baptist Mission propose on the present occasion to lay before their friends such an outline of the work carried on during the past year under their superintendence, as will enable them to judge of their present position and prospects. They have so often on past occasions stated their mode of operation and their reasons for separate action in carrying on this missionary effort, that they think it unnecessary to dwell on the subject in their present report. We will only now say, that our confidence in the principles on which this Mission is founded, continues unshaken, and that having put our

hands to the plough, we have neither the desire nor the intention to look back, or to withdraw it from the furrow in which it is inserted. Our warrant at first was the specific command, "Go," and until we get another command, "Come back," we must proceed, trusting in the Lord of the harvest to send us both the men and the money, and to give us such measure of success as pleases him.

Our friends are aware that we have two fields of labour, one in India, in and near Madras, and another in Ceylon, at Colombo the capital. Every mission station has a history of its own, records of successes and disappointments, efforts and results, among different kinds of people, having different ideas, languages, customs and habits. For heathen nations differ as much among themselves as so-called Christian nations; for which reason we have always advocated *native* agency in carrying the gospel to the heathen, so that all classes of heathen may be addressed by their own fellow-countrymen—men who have been made willing in the day of God's power to cast away all their idolatrous rites and ideas, to cast in their lot with the followers of Christ, and who are constrained by his love to preach and teach in his name amongst their benighted heathen neighbours.

It is our privilege to know that God has raised up for us three such men as these, whose sincere aim and desire it is, to be the means of diffusing moral and spiritual light amidst the gross darkness around them. Their names are known to most of our friends, and we give them in the order in which we have become acquainted with them, viz., Mr. Thomas, at St. Thomas' Mount, near Madras; Mr. Coopoosawmy Row, at Perambore, in the same city; and Mr. Andriesz, of Colombo, in Ceylon; to which we would add Mr. Jayawardine, whose past efficient services in carrying on the day and Sunday-schools in that place deserve our cordial recognition. We do not say that these individuals are *perfect* either as Christians or as missionaries, but we feel assured that they are honest. We do not say that they are learned, but we feel sure they are adapted for the work in which they are engaged; and their journals show that they know how both to answer the scoffer and the sceptic, to instruct the sincere enquirer into the way of truth, and to teach the young the simple elements of Christianity.

MADRAS.—Beginning with St. Thomas' Mount, our first mission station, we may say, generally, that the iron chain of caste—that stronghold of Satan in India—is still felt to be the greatest hindrance with which our missionary, Mr. Thomas has to contend. To become a Christian, is to break caste, and to break caste is to become everything that is mean, and vile, and execrable in the estimation of the Hindoo. No wonder, then, that many, not only of those whose minds are merely enlightened to discern the folly and wickedness of idolatry, but also of those whose hearts have been opened by the Spirit of God to receive the truths preached in their hearing, hesitate to break away from friends and relatives, to avow themselves openly the followers of Christ by being baptized in his name. Yet we have reason to hope that there are not a few secret disciples.

Mr. Thomas, under date Nov. 5, writes thus: "This day three men came from Palaveran, a distance of three miles, to know something of the religion I preach. After hearing all I had to say, they left, taking with them Scripture portions." And again (Feb. 22nd.) "Two men called to-day, to enquire what became of the soul after death." And again:—"A Tamil man from Thundalum village, called to-day, and asked for books on the Christian religion. I asked what he wanted them for. He said, 'In order to know which is the true religion, as he felt doubts about idolatry and caste distinctions.' I talked with him and gave him Scripture portions and tracts, in the Tamil language." A still more remarkable instance of a person coming of his own accord to the light "that his deeds might be made manifest, whether they were wrought in God," is recorded in Mr. T.'s journal for March last, in the following words:

24th.—A man of high caste visited me this day; he told me he believes his religion to be false, that idol worship is wrong, and that the Brahmins deceive the mass of the people to the ruin of their souls. He further said, he wished to know about God.—I answered that God, the omnipotent, self-existent, holy, and the only Creator, is a spirit; that they who worship him must do so in spirit and in truth, and that access to him is obtainable only through faith in Jesus Christ. I gave him a few tracts, told him to read them carefully, to pray to God for the sake of Jesus, to send his Spirit into him, to convince him of sin, and to reveal to him Jesus as his Saviour and his God; and that God will hear and show to

tim mercy, and the only way of salvation. He heard very attentively all I had to say, and left, saying nothing.

Mr. Thomas's regular preaching stations are the following, which he appears to visit in regular order on certain days; 1, near the Army School; 2, Troop lines; 3, Sepoy lines; 4, Bull Road; 5, Fowlmonger Street; 6, Small Court-house Street; 7, New Town Street; 8, Artillery Lines; 9, Ordnance Depôt; 10, Poodoopet Street; 11, Sergeant Higgin's house; 12, Gunshed Street; 13, Pichencherry, Noble Parcherry and Morris Parcherry; 14 Gollundang lines: [Note. *Parcherry* means a parrah or outcast's village.] These stations are in addition to conducting Sabbath services, and weekly prayer meetings in the mission-house, and the visitation of native hospitals. An instance of the latter is given as follows:

Oct. 3rd.—Visited the native hospital; above 23 patients gathered around me. I endeavoured with fervour to impress upon these dying creatures the shortness of life, the suddenness of death, and the importance of a preparedness for the great and solemn change that may unexpectedly overtake them, by grace through faith in Christ Jesus. One of them said, "Christianity is a new religion; it came into this country with the English people. I told him that they had every reason to be thankful to that nation for the many privileges they enjoy; that the hospital was established by them; and that it is through their means that Christianity is spread far and wide, so as to reach every foreign nation, tribe and people; that Christianity is not a new religion, but an old one; and that the English who possess and enjoy its privileges, received it from their forefathers, who received it from the primitive Christians, who again received it from Christ and his apostles. I served several of them with little messengers, which they promised to read.

On all these occasions, tracts and portions of scripture are given away, which are in some instances received with a degree of interest which is most encouraging.

On August 9th, 1869, Mr. Thomas writes, "To a large audience in New Town Street, I preached Christ and him crucified, from the "brazen serpent," as a potent cure to all sin-sick souls who believe in him. No sooner had I done, than the crowd rushed around me for tracts. I think I gave away upwards of sixty little messengers."

These extracts will serve to show how considerable a work of seed-sowing is being carried on by our esteemed missionary; and though we have not the privilege of seeing a church formed consisting of avowed believers in Christ, as in our

Mission station in Ceylon, we believe it is a good work which is being carried on, and we cannot reasonably doubt that divine seed scattered thus, in season and out of season, far and near, is destined to bear fruit. To cease to support such a work on account of the absence of manifest spiritual results, would be contrary both to reason and to the word of God.

Mr. Thomas answers to the description given of Mnason in the Acts—"An old disciple." Writing to our Sunday-schools he says, "My dear children, I am an old man, my body is soon decaying, but I am engaged in the noblest of human works, the preaching of the everlasting gospel." Let us esteem it a privilege to hold up the hands of this vigorous, though aged servant of the Lord, that he may "still bring forth fruit in old age," to the glory of his divine Lord and Master. The subjects of his preaching are, the sin and evil of idolatry, the depravity of the heart, the need of a Saviour, and then the life and death of the Lord Jesus Christ, and his willingness to receive weary, labouring, and heavy-laden sinners who come to him; using therewith such special arguments and illustrations as his long knowledge of the heathen abundantly supplies.

At Perambore, Coopoosawmy Row, (not an *old* disciple) continues his missionary work with great zeal. We have received a long and interesting narrative of his conversion to God in 1862, through the instrumentality of Mr. W. O. Simpson, which occasioned considerable stir in Madras and the neighbourhood, owing to the action taken by his father, Sathoo Row, to prevent this becoming a Christian. A trial took place before the senior magistrate of Madras, which resulted in Coopoosawmy being pronounced of fit age, and at full liberty to decide for himself in matters of religion. The account of the trial shows strikingly the ideas and manners of the Mahratta Brahmins, (Coopoosawmy being one,) and of the bitter tenacity with which heathen of high caste seek to keep one of their family circle from openly embracing Christianity. Coopoosawmy showed considerable independence of mind *then*, and as much subsequently when he left the Wesleyans at the call of conscience to become a Baptist. God grant that he may have been led to become our missionary, for purposes of mercy towards his heathen fellow-countrymen. He has once or twice

been near the gates of the grave, while engaged in his missionary labours. On one occasion he writes, (August 26, 1869:) "I sat on a broken wall, and preached solemnly as a dying man to dying people. One man drank in eagerly every word; though his companion strove hard to get him away, he would not." Mr. Doll, our esteemed Missionary Superintendent at Madras, found it necessary to give him a period of rest, as he seemed to be in a decline, but he could hardly be prevented from continuing his work. Mr. D. expresses his opinion that his health suffered entirely from his over zeal and devotion to his work.

We subjoin the following extracts, illustrative of the work he has been carrying on during the past year, and the reception he meets with.

Aug. 7th,—This evening I visited a heathen sick person. I spoke feelingly to him and all those who were around the sick man's bed, regarding the frailty of life, &c. I endeavoured to impress upon the sick, and all, the importance of seriously considering all I said. This man, after a few days, died; and though he died nominally a heathen, it is hoped he died believing in Jesus, though late in the day, like the thief on the cross. Before his death, it appears he told his people and kin not to burn his body (as is the custom amongst most of the heathen sects in India) but simply to bury it as Christians do; and he further said that he felt happy to die, while believing in the One of whom that Brahmin Christian (*i.e.* myself) spoke, and advised his kindred and friends to become my friends and do as I tell them, because I say truth.

Sept. 3rd.—A man that was sitting afar off, but hearing quietly all I said, came running up, and said, "All right what you say, I will ask you one question, *i.e.*, if your religion can make me to live for ever, without death, and without sickness, I will now become a Christian." I said, My religion will not exempt from sickness and death, but it will give victory over death, and strength to bear sufferings patiently; if as a sinner, you truly and sincerely believe in Jesus, you will die a happy death, and you will rise to enjoy eternal glory; if not, you will die a miserable death, and suffer everlasting woe and damnation. Besides, even if you live for ever in this world, what is the benefit? you will only be subject to a series of troubles, pains, &c, &c; this evil world will never be like heaven; but if you die in Christ, you will be happy for ever, without any mixture of pain or sorrow. At this the poor fellow went away quite mortified; for he came with the intention of making me a fool before the congregation. In this village, I spent more than two hours.

Jan. 27, 1870. This morning went to a new village called Naiken Tope, about three miles distant, where are two butchers' shops and a grocer's shop; at the latter place I sat down and read the 12th chapter of Luke's Gospel; while reading, about ten or twelve men and women collected together about me, and I addressed them upon the

parable of the rich fool, applying the lesson to my hearers. They all seemed to pay good attention. The grocer said, "Sir, I am a Christian; you call the Incarnate God, Christ, and we call him, Kistna; another calls him, Rama," &c. I said, No, if you call the Saviour, Kistna, and we, Christ, the history, &c., must be alike: but it is not so; there is a vast difference between them.

Grocer. How?

C.—First in their birth; Christ was born of a virgin, without the will or power of man; he himself God became incarnate by his own will and power alone.

Grocer.—How can that be? it is impossible.

C.—Yes, it is impossible to man, but not to God. I then gave a brief account of Kistna's birth and life, comparing it with a short history of the birth and life of Christ; showing that the life of the former was notoriously wicked, and who was at last murdered. But that it was not so with Jesus Christ, whose life was blameless and pure; that he did good to the bodies and souls of men; and that to his very enemies: and that he voluntarily died to save the vilest sinner who trusted in him as his Saviour. That there is as much difference between Christ and Kistna as there is between heaven and hell; that Kistna was a murderer, but Jesus Christ a Saviour; and if any feels himself a sinner, and believes in Jesus as his Saviour, he will be saved; but if you believe in Kistna, you will be damned like him in hell. This appeared to impress them. I spent upwards of two hours in this village.

The objections made by the heathen when listening to Coopoosawmy's preaching, are as various as their countenances. One, like the woman of Samaria, will seek to turn the edge of pointed truth by an enquiry on some other subject, as the transmigration of souls. Another will declare that men are part of God, and therefore, cannot commit sin. Another will affirm that as Christians worship and trust in Christ, so he worships and trusts in Rama, and will therefore be saved—every nation by its own gods. Another will become a Christian if paid for it, and another if he can see the Christian's God. Another will cavil at the scripture account of the fall, and the plan of salvation, with all the keenness of a London infidel. It is necessary to meet all these objections in order to secure attention for further preaching, and then there is often at the close, the more serious enquiry, if these things be so, "What shall we do?" It is then the missionary's joy to explain to willing ears the way of life and salvation, and though this may, or may not lead to an open avowal of Christianity, it is his privilege, and ours also, on whose behalf he labours, to believe that by these means, the Lord is gathering his hidden ones, and pouring in saving light on dark and benighted heathen ouls.

Day and Sunday Schools.—We have frequently dwelt upon the great importance of this department of work among the heathen. While the hearts of the parents seem to be often as impervious to divine truth as rocky ground is to the descending rain, their children readily receive Christian instruction, and in many instances, give evidence of being deeply impressed by scripture truth. And yet it is the very accessibility of the young among the heathen to Christian truth, that creates the greatest hindrance in carrying on day schools, and especially Sunday schools among them. The object of our missionaries in establishing these schools, and the object of the heathen parents in sending their children to them are diametrically opposite. While the former seek to instil Christian principles, the latter hate and oppose them, and seek only the temporal benefit to be derived from purely secular knowledge, knowing that education is one great means of advancing their interests with the English. The consequence is, that Christianity is barely tolerated for the sake of the secular knowledge which is imparted, and when a child shows any aversion to his former idolatrous practices, and inclination towards Christianity, the parent takes alarm and threatens to take the child away and send it to the nearest government or other school, where the Bible is neither read nor explained. The government teacher enforces moral precepts on human recommendation only, while the missionary enforces them on Divine authority, and withal teaches the distinctive doctrines of the Gospel. Hence the latter is disliked and the former preferred. Mr. Doll, in a recent letter, writes on this point:—

> You will have seen that Mr. Thomas and Coopoosawmy Row continue to meet with much opposition from the parents of the children. They wish us to give their children a good sound education that will improve their worldly interests. But while we teach them reading, writing, cyphering in English, Tamil and Telugu, we never fail to give them the best teaching, namely, the Scripture, and tell the parents distinctly that we intend to do so. I have no doubt if we can give good secular instruction, we shall by God's help overcome the obstacle.

He then urges the appointment of assistant teachers, both at Perambore and St. Thomas' Mount, who should devote their whole time to the work of teaching, and thus both improve the schools and leave the missionaries more free for their special work of preaching to adults. To this re-

commendation the Committee have agreed as far as their funds will admit, and have authorised the appointment of a school teacher at Perambore, whenever a suitable person can be found. Mr. Doll visited this school in July last, and found it a in low state, owing to a rival school having been opened where the religion of Christ is never taught, and also to the fact that most of the scholars being children of drummers, &c., in the native regiments, are liable to be removed at any time. He is therefore on the look out for a village at some distance beyond the city, where the influence of government schools is less felt, and where there would be more scope for usefulness.

The course of instruction in both these schools embraces, besides English reading, writing, and cyphering, grammar, geography, the history of England and the history of India, and above all, the Old and New Testaments. If only the Bible were excluded, many more would attend; and it is painful to find both Mr. Thomas and Coopoosawmy sometimes losing their best scholars from their firmness in this particular. On the other hand it is encouraging to find here one, and there another, among the scholars, showing serious concern with regard to spiritual things. On Nov. 13, Coopoosawmy thus writes respecting one of his scholars:—

One of my boys, of the name of Ponemu, is under serious convictions. He has rubbed off his heathen marks from his forehead, and says "Sir, let me bury my mother, and then I will follow Christ openly. My mother is an old woman; if I now come out for Christ, I might break her heart. I said to him, Let the dead bury the dead. You should follow Jesus, for he is greater than your mother. At this he shed tears. I prayed with and for him, and advised him to pray to God, and to slowly communicate his mind to his mother. Dear brethren, pray for me and for Ponemu, so that he may have grace given him to forsake idolatry and follow the Lamb, and courage and patience to withstand the fiery trials that await him."

And in a letter recently addressed to our Sunday Schools in England he says, "One of my boys, whose parents are removed to Cuttack, by name *Papaya*, has written me a very nice letter, in which he says that he loves Jesus, and hopes some day to profess him as his Saviour. You will kindly bear in mind, dear friends, that it is a hard thing in India for children to profess to love Jesus, and harder still to profess his holy name in baptism. If a boy only says that he desires to become a Christian, his father, mother,

and all his relations and friends will soon turn his bitterest enemies, and consider him worse than a malefactor, and beat and ill-treat him, and if that will not do, they will turn him out of doors, and treat him as an outcast, forsaken by parents and kindred for ever.

Mr. Thomas also gives similar accounts, in one of which a child sought his protection against his parents, who threatened to beat him for refusing to make a pullian or idol out of dried cowdung, and then worship it; and in another case, a little girl was beaten because she refused to burn camphor to the god Perramand. Upon the child's saying she could never do so any more, the parent exclaimed in a rage, "This is because of Thomas's Mission School. Tears streamed down the child's dark cheeks, while she told her tale of woe to her beloved teacher.

Two large boxes filled with all kinds of useful articles, suitable for school use, and for the benefit of the scholars, together with materials for clothing, have been sent out during the year, as a present from the Sunday Schools in England, supporting the Mission, to the Mission Schools abroad. The Keppel-street Sunday School, with which this movement originated, desire to thank their friends in other Sunday Schools who so kindly helped to fill these boxes, which we are glad to find were received with much pleasure by the missionaries, and that the distribution of their contents among the dark-coloured children abroad, afforded unbounded joy. Letters of acknowledgment, not only from the former, but also from the children themselves, have been duly received from India, written in Tamil characters, and signed by many of the scholars, expressing much gratitude for the gifts received, and accompanied with specimens of netting and needlework from some of the girls. Similar letters and specimens are reported as coming from Ceylon.

CEYLON.—This department of the Mission still continues in a very prosperous state. The various fields of labour are not only extending, but are beginning to yield an encouraging harvest.

In our last Report we stated that our missionary, Mr. Andriesz, had recently baptized seven persons (the first-fruits of his labours,) and expressed a hope that, ere long,

a native Portuguese church would be formed on New Testament principles: that desire, we are happy to say, has been realized, as already announced in a recent Periodical Paper, from which we make the following extract for the information of some of our friends:—

THE FORMATION OF THE PORTUGUESE CHURCH IN THE MISSION HOUSE, ON THURSDAY EVENING, THE 9TH DEC. 1869, AT 7 O'CLOCK.

(The whole service was conducted in Portuguese.)

Mr. ELHART occupied the pulpit at seven, and conducted the devotional service, viz., singing, reading, and prayer.

After which, Mr. WYDEMAN occupied the pulpit, and preached an earnest and able sermon, showing what a gospel church is, and concluded by urging the members to be careful of the charge reposed by God on them.

After which, Mr. ANDRIESZ, from the communion table, offered prayer; and, after singing, read the conditions between member and member, and their duties to the world. They having consented to the conditions being inserted in their church book, Mr. A. proceeded to give to each member the right hand of fellowship (each standing.) Mr. A. repeated to each brother, "In the name of the Father, &c., I beseech you be faithful to Christ and one another until death; and he will give you a crown of glory." After which, he proceeded to serve them with the communion in a most solemn manner; and read portions of Scripture, showing who are fit subjects to be taken into the church of Jesus Christ.

After singing and prayer, the meeting was closed.

The gathering was large in spite of the weather, and everyone said they never witnessed such a solemn service.

On January 23rd last, four others were baptized by our missionary, and added to this interesting little church. A restored backslider has also recently been added; making the number of members 12.

Mr. Andriesz still continues indefatigable in his work; preaching indoors and out of doors; visiting the homes of the people, and conversing with those whom he meets. Several hopeful cases have been recently reported.

Sept. 6.—I went to a shoemaker's shop, and I entered into a conversation with the man; he told me that he felt he was a sinner, and he feels the burthen of his sins; he further told me, that he has tried to leave off his sins and to live a better life; and he saw that it was impossible. I told him that there is yet hope; but the way he went to work was not all right; for God does not call us after we are better, "for Christ came not to call the righteous, but sinners to repentance;" but, therefore, try once more, not by your strength, for the pardon of your sins must not be bought with your good works; for the Scripture does say, the pardon of sins is a free gift, once finished on the cross. And I advise you to lay your sins at the

feet of Jesus; there alone is pardon to be found; and if you "tarry till you are better, you will never come at all."

I see that there is all hope of this man, which I may be able to report hereafter.

Evening meeting, well attended.

In his report for April 6th last, he says:—

This day I have visited several places; I went also to see a family, who must be said that they were brands plucked out of fire; for the Lord has signally blessed the words spoken, and has reclaimed them; when I spoke to them they expressed their gratitude to God for having brought them so far from the path of ruin.

On April 7th, Mr. A. reports:—

New Bazaar, Silversmith street, &c.—Visited this station, spoke to a Roman Catholic woman; when I reminded her of death and judgment, she admitted that she is a sinner, and that she must be punished in the other world; poor woman, she did not know a Substitute has come and suffered: I explained to her, she gladly received the tidings.

On the 12th of April also he says:—

I had an interesting conversation with a woman who had been attending our meeting for a time; this day I found her seriously impressed; she told me her sense of sin, and above all the goodness of God, in not having cut her off in her sins; after she had spoken, I enforced the conversation, by showing the love of an expiring Saviour; and I reminded her also that it calls for a grateful return by confessing him before men; I also promised to give her some tracts.

The Third Anniversary of the English Strict Baptist Church was held on Good Friday last, which was largely attended, notwithstanding that it was the day of the Romish festival; in which a great number of the Protestants, to their disgrace, heartily join. The venerable Mr. Mallepah presided; Messrs. Van Geyzel, James Silva, Andriesz, Smith, Elhart, Wydeman, and C. F. Fernando took part in the service. The seven persons baptized last year by Mr. Andriesz were originally added to this church; and were subsequently dismissed, when the mission church was formed.

It may not be out of place to remark that the English Strict Baptist church is anxiously seeking a pastor; and in almost every letter we receive from our earnest and devoted friend, Mr. Van Geyzel, who kindly acts as superintendent to our Mission in Ceylon: he constantly urges the importance

of sending out a European brother to take the oversight of them in the Lord. For want of such a one, the church is comparatively poor and despised, and the difficulty of obtaining funds to build a suitable chapel is greatly increased; as the more wealthy inhabitants attach so much importance to European agency, that many refuse to contribute on this ground. An appeal has been issued by the Colombo Church, which was circulated in England; and the sum of £23 18s. 6d. collected, which has been gratefully received.

A Singalese service is held on Sunday afternoons, conducted by Mr. Jayawardine, and other brethren, who have kindly volunteered to assist.

The stir occasioned by the administration of the ordinance of baptism has scarcely even yet subsided. The Wesleyans have published a pamphlet of 50 pages in Portuguese, in opposition to the Baptists; and our friends have got up a series of lectures in Portuguese, explanatory of the principles and history of the Baptists.

A most interesting baptismal service took place at the Pettah Baptist Chapel, on Sunday evening, June 19th; when Mr. Piggott, the Baptist Missionary Society's agent, baptized six men, of the ship, "Alice Ritson," whom Captain Matches, the master of the ship, was the instrument of leading to a knowledge of the truth. One man belonged to Norway, one to Russia, one to Poland, one to Sweden, one to England, one to Scotland: the last, the captain's son and only child, aged twenty-three years. Captain Matches is on his way to England; and as he is an occasional preacher, we hope to have the pleasure of hearing him, either from the pulpit or the platform.

The Day School in connexion with the Mission is ably conducted by Mr. Jayawardine, and consists of upwards of thirty children, who are taught reading, grammar, dictation, writing, arithmetic, geography, &c.

The Sunday-school also is in a most flourishing condition, under the superintendence of Mr. Van Geyzel. There are now eleven teachers, and upwards of seventy scholars.

The half-yearly tea meeting was held on the 4th May last, which was largely attended; and several scholars repeated their past lessons most creditably. The junior classes did their parts well, in asking and answering Bible questions, and were loudly applauded by the visitors.

Messrs. Van Geyzel, Ambrose, J. S. De Silva, and Andriesz, delivered brief addresses.

The school children of Ceylon have made a generous response to the practical expression of kindness received from our young friends in England; who, as we stated in our last report, had forwarded a package of school requisites, and various other useful articles. Not content with acknowledging by letter the gratitude they feel, they have forwarded by the good captain before referred to, a box containing a number of fancy articles, as presents to the young friends at home.

It is pleasing to witness the mutual love thus manifested by the young. May the blessing of the Lord rest upon them, and make them lovers of the gospel they are favoured to hear.

We cannot forbear from expressing on this public occasion our deep sense of the value of the services rendered to our Mission by Mr. Van Geyzel at Colombo, and Mr. Doll at Madras, whose disinterested, constant, indefatigable, and judicious superintendence of the labours of our missionaries demands the grateful acknowledgments of all our friends and subscribers.

In conclusion, we beg to thank all our friends for their kind and liberal aid during the past year; while to the teachers and scholars in our various Sunday schools, who by their collecting cards, school boxes, and other methods, have so efficiently helped our funds, we take this public opportunity of presenting our grateful acknowledgments. We need all the assistance that can be rendered, as our expenditure has so largely increased by reason of the enlargement of our field of operations. We have to decline promising applications for opening new mission schools and stations, solely from the want of means for supporting them. We wish it to be understood that no part of our funds is absorbed by salaries to secretaries or other officers. The work of the Mission at home is freely and gratuitously rendered, and our kind and energetic friends, Mr. Doll and Mr. Van Geyzel the missionary superintendents in Madras and Colombo, likewise render their valuable services free of all cost to the Mission. The money received is expended solely and directly for the objects of the Mission, and as our present income does not meet our engagements

and liabilities abroad, we trust our friends will redouble their efforts in so good a cause. They will also materially aid us if they will give away copies of a brief "Statement" which we have prepared with the view of making the Mission more widely known wherever they can. Copies may be had of the secretaries for this purpose. We may also state that the journals of our missionaries will be willingly lent to any friend of the Mission, desiring to see them.

We will conclude in the words of our friend Mr. Doll, in a letter referring to the obligation laid upon English Strict Baptists, to extend their principles abroad—"Do they desire that heathen sinners should be converted to God, freed from the degrading bondage of sin and idolatry, united together on New Testament principles, formed into regular gospel churches and instructed in the laws of the Master of the house? if so, let them be prevailed upon to do all they can to aid those whose desire and aim it is to be the instruments in bringing about such results."

Let us, then, begin another year of prayer and effort on behalf of this Mission, and be "always abounding in the work of the Lord, forasmuch as we know that our labour shall not be in vain in the Lord."

Copies of this Report will be supplied, post free, on application to Mr. G. Pearson, Darmouth Villa, York Road, Upper Holloway; or Mr. Josiah Briscoe, 17, Arlington Square, Islington.

THE STRICT

Abstract of the Treasurer's Account

RECEIPTS.				£	s.	d.
Balance in hand last Audit				108	14	7
Collected at the last Annual Meeting				1	7	4¾
Individual Subscriptions, as per List				19	5	0
Keppel Street Chapel.	Collections	8	15 0			
	Sunday School	37	12 6¼			
	Subscriptions & Donations per Mr. Collier	14	17 6			
				61	5	0¾
Soho Chapel, Oxford Street.	Collected by Mrs. Hall	2	13 6			
	Sunday School	21	18 10½			
				24	12	4½
Mount Zion Chapel, Chadwell Street.	Subscriptions & Donations, per Mr. Corney, Mr. Shepherd & Mr. Jackson			19	16	7
Salem Chapel, Meard's Court, Soho.—Sunday School				2	10	0
Wilderness Row Chapel, Clerkenwell.	Sunday School	9	9 6			
	Collected by Miss Cox	0	16 0			
	Ditto Master Hasdell	0	8 0			
				10	13	6
Bethesda Chapel, Lever Street.—Sunday School				2	3	6
Carmel Chapel, Pimlico.—Sunday School				2	16	0
Johnson Street Chapel, Notting Hill.—Sunday School				2	8	0
Homerton Row Chapel.—Sunday School				3	8	0
Carmel Chapel, Woolwich.—Sunday School				1	9	3
Leicester: Ebenezer Chapel.—Subscriptions		6	8 4			
	Sunday Schl.	0	16 0			
				7	4	4
Tunbridge Wells.	Subscriptions	3	4 6			
	Collection (less printing)	2	8 3½			
	Collecting Boxes	0	19 2½			
				6	12	0
Foot's Cray.—Sunday School and Friends				6	14	3
Sharnbrook, Beds.—Subscriptions per Mr. Peet				2	0	0
Cash drawn from Bank				50	0	0
				£332	19	9½

We, the undersigned, have examined the

COLOMBO

Amount collected, as per List	35	4	1

BAPTIST MISSION.

from June 28th, 1869, to September 28th, 1870.

EXPENDITURE.	£	s.	d.
Expenses of last Anuual Meeting	0	5	0
MADRAS:—Payments to Mr. Thomas and Coopoosawmy Row; Rent of Mission Premises, tracts and Superintendent's postages and miscellaneous expenses (per Mr. Doll)	104	15	0
CEYLON.—Payments to Mr. Andriesz, Mr. Fernando, and Mr. Jayawardine (per Mr. VanGeyzel) and wages of servant for cleaning Mission Premises	106	0	0
Printing Annual Report, Periodical Papers, &c. &c.	10	14	6
Missionary Periodicals for Sunday-schools	3	7	3
Missionary Boxes	1	1	9
Postages to India and Ceylon, stamps, &c.	3	12	4
Minister's Expenses	1	0	0
Balance in hand, September 28th, 1870	102	3	11½
	£332	19	9½

above accounts, and find them correct.

(Signed) JOSEPH FALKNER,
W. RUSSELL.

AUXILIARY.

Paid Rent of Mission Premises	20	5	0
» Superintendent's postages, and for furniture and miscellaneous expenses to the Chapel	14	19	1
	£35	4	1

Collections, Subscriptions, & Donations.

Keppel-street Chapel, London.

	£	s.	d.
Collections	8	15	0
Juvenile Auxiliary	37	12	6¼
Subscriptions, per Mr. Collier:—			
Miss Ashlin	3	3	0
Mr. Milner	1	0	0
Miss Haines	1	0	0
Mr. Cooper	1	0	0
„ Dinham	1	0	0
„ Pearson	1	0	0
„ Smith	1	0	0
„ Gaze	0	10	6
„ Collier	0	10	6
„ Pocock	0	10	6
„ Russell	0	10	6
„ C. Smith	0	10	0
Miss Coles	0	10	0
Mr. Schweitzer	0	10	0
A Friend	0	10	0
Mr. Long	0	11	0
Miss Johns	0	5	0
„ Kelsey	0	5	0
Mr. Parker	0	5	0
Mrs. Raiment	0	4	0
Mr. Golding	0	2	6

Soho Chapel, Oxford-street.

	£	s.	d.
Sunday School	21	18	10½
Subscriptions, per Mrs. Hall:—			
Mrs. Arnold	0	10	0
Mr. W. B. Falkner	0	2	6
Miss Falkner	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
Miss J. Falkner	0	5	0
Mrs. Bassett	0	1	0

Mount Zion Chapel, Chadwell-street, Pentonville.

PER MR. CORNEY.

	£	s.	d.
Mr. J. W. Franklin	1	1	0
Mr. G. Suilton	1	1	0
Mr. Earle	1	1	0
Mr. Lambert	1	0	0
Mr. Corney	1	0	0
Per Miss Jane Gale	1	0	0
Mr. Hazelton	0	10	0
Mrs. Leyhair	0	10	0
Mr. Sidders	0	10	0
Mrs. Toussaint	0	8	0
Mrs. Smith	0	8	0
Mrs. Comb	0	5	0
Mr. Elliston	0	5	0
Mr. Toms	0	5	0
Mrs. Lynn	0	5	0
H. R. D.	0	5	0
Mr. Pullen	0	5	0
Mr. Sawyer	0	5	0
Mrs. Hawker	0	5	0
Mr. J. Mote	0	5	0
Mr. W. Mote	0	5	0
Mr. E. Mote	0	5	0
Mr. and Mrs. Dickens	0	5	5
Mr. Jonathan Toussaint	0	4	6
Mr. Fricker	0	4	4
Mr. Smith	0	4	2
Mrs. Page	0	4	0
Mr. Pryke	0	4	0
Mr. Clinch	0	4	0
Mr. Woodrow	0	4	0
Mr. Clutterbuck	0	4	0
Mr. White	0	4	0
Mr. Cobb	0	4	0
Miss Codd	0	4	0
Mrs. Avery	0	4	0
Miss Lawrence	0	4	0
Mrs. Hoddy	0	2	6
Misses Nelson	0	2	6
Mrs. Knight	0	2	6
Mrs. Davis	0	2	0
Mr. Varney	0	2	0
Miss Toone	0	2	0
Miss Joslyn	0	1	0
Mrs. Eyre	0	1	0
Mr. Neil	0	1	0
Mr. Ainger	0	2	6
Mr. Josiah Briscoe	0	5	0

PER MR. E. SHEPHERD.

	£	s.	d.
Mr. G. W. Shepherd	0	13	0
Mr. E. Shepherd	0	5	0
Mr. H. Shepherd	0	4	4
Mr. Robinson	0	4	4

	£	s.	d.
Mrs. Robinson	0	2	0
Mr. J. S. Clutterbuck	0	4	4
Mr. Jackson	0	4	4
Mr. Smith	0	4	4
A Friend	0	1	1

PER MR. JACKSON.

Mr. Bushnell	0	4	5
Miss Hill	0	4	0
Miss M. King	0	3	0
Miss Redgrave	0	4	0
Miss Smith	0	4	0
Mr. Shepherd	0	4	0
Mr. Stevens	0	4	0
Mr. Burrell, Jun.	0	4	0
Miss Dodson	0	3	0
Miss Banister	0	3	0

Salem Chapel, Meard's-court, Soho.

Sunday School	2	10	0

Wilderness-row Chapel, Clerkenwell.

Sunday School	9	9	6
Collected by Miss Cox	0	16	0
Ditto by Master Hasdell	0	8	0

Bethesda Chapel, St. Luke's.

Sunday School, per Mr. H. Brown	2	3	6

Carmel Chapel, Pimlico.

Sunday School, per Mr. Wright	2	16	0

Johnson-street Chapel, Notting Hill.

Sunday School, per Mr. Rowley	2	8	0

Carmel Chapel, Woolwich.

Sunday School, per Mr. Josiah Barrat	1	9	3

Homerton-row Chapel.

Sunday School, per Mr. Bellman	3	8	0

Leicester: Ebenezer Chapel.

Subscriptions and Donations, per Mr. Hedges	5	8	4
Sunday School	0	16	0
Mr. Webster	1	0	0

Tunbridge Wells.

PER MR. SALTMARSH.

	£	s.	d.
School Box	0	8	0
Children's Box	0	11	2¼
Collection, £2 11s. 9¾d., less printing 3s. 6d.	2	8	3¾
Mrs. Izard	0	5	0
Mr. S. Jones	0	5	0
Mrs. S. Jones	0	5	0
Mr. Ellis (2 years)	0	10	0
Mr. Saltmarsh	0	5	0
Mr. Rycroft	0	5	0
Mrs. Barnard	0	5	0
Mr. James Pickett	0	5	0
Mr. Braby	0	5	0
Miss Parris	0	5	0
Mrs. Austen	0	2	6
Mrs. Dench (don.)	0	2	0
Mr. C. Strange	0	5	0

Foot's Cray.

PER MR. J. ROGERS.

Sunday School & Friends	6	14	3

Sharnbrook, Beds.

Per Mr. Peet	2	0	0

Individual Subscriptions.

Mr. G. L. Hiley, 1868	2	12	6
Ditto 1869	2	15	0
Mr. Wilson (2 yrs.)	2	2	0
Miss Gold	1	11	0
Mrs. Hurst	1	11	0
Mrs. Lagden	1	0	0
Mr. Gallard	1	0	0
Mrs. Gallard	0	10	0
Mr. McRitchie	0	12	6
Mr. H. Cousens	0	10	6
Mr. James Page	0	10	6
Mr. Curtis	0	10	0
Mr. Underwood	0	10	0
Mr. Norton	0	10	0
Mr. Oliver	0	10	0
Mr. W. S. Rose	0	10	0
Mr. Topley	0	10	0
Mr. Tann	0	9	0
A. D. Laxfield	0	5	0
Mr. F. Newton	0	5	0
Mrs. Watson	0	5	0
Friends per Mr. Mote	0	3	0
Mr. Green (don.)	0	2	0
Mr. W. Matlock	0	1	0

AUXILIARY, COLOMBO, CEYLON.

List of Subscribers.

Andriesz, J. S.	0	12	0
Ball, Edwin	1	2	0
Blume, W. V.	0	10	0
Brodie, R.	0	1	0
Classen, J. P.	0	5	0
Classen, Jun. J. P.	0	5	0
Corner, E. S.	1	12	6
De Fry, Geo.	0	4	0
De Silva, Ben. P.	0	3	6
De Silva, Chas. C.	0	12	0
De Silva, P. D.	0	12	0
De Silva, J.(Palwatte)	1	2	0
De Silva, W. C.	0	4	0
Fernando, J. C.	2	4	0
Gabriel, H. D.	2	4	0
Garnier, E. D.	0	4	0
Garnier, F. T.	0	12	6
Godlief, F. W.	0	2	0
Joackim, C. A.	0	16	6
Jacobs, H. E.	0	11	0
Melaart, H. G.	0	8	0
La Brooy, Edward	0	6	6
Ohlmus, H. A.	0	2	0
Passe, J. B.	0	6	0
Peterson, E. H.	0	6	0
Rushbridge, E.	0	12	0
Vanderwert, C. D.	0	9	0
Vanderwert, E. H.	0	12	6
Vanderwert, J. H.	0	1	0
VanGeyzel, P. E. Jun.	1	0	0
VanHoff, J.	0	11	0
Weinman, W. G.	0	6	0
Wydeman E. L.	0	11	0