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Strict Baptist Mission.

TWELFTH
ANNUAL REPORT
1873.

MISSION STATIONS AND AGENTS.

INDIA:

Mission Superintendent—Mr. H. F. Doll.

St. Thomas' Mount Station, Madras.

Missionary—Henry Thomas. *School Teacher*—Henry Ezekiel.
Ditto (female)—Mrs. Thomas.

Poonamallee Station.

Missionary—M. A. Coopoosawmy Row.
School Teacher—Abel Michael.
Ditto (female)—Lutchmamel.

Kishparchberry Station.

School Teacher—Murryan.

Purlah Kimedy Station.

Mission Superintendent—Mr. D. Anthravady.
Missionary—Chowdry Appalanarasiah.

CEYLON:

Grand Pass Station.

Mission Superintendent—Mr. V. Van Geyzel.
Missionary—Mr. Andriesz. *School Teacher*—Mr. Jayawardine.

LONDON:
BRISCOE AND SONS, PRINTERS, DANNER STREET, FINSBURY.

1873.

List of Officers.—1873-74.

President.

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Treasurer.

MR. H. COOPER.

Secretaries.

MR. G. PEARSON, Dartmouth-villa, Dartmouth-park Hill, Upper Holloway, N.

MR. JOSIAH BRISCOE, 17, Arlington-square, Islington, N.

Committee.

Keppel-street Chapel.—MESSRS. LE RICHE, RUSSELL, COLLIER, TALLACK, TOONE, TOWNSEND, SIMMS, and WAKELIN.

Soho Chapel, Oxford-street.—MESSRS. BATTERSBY and FALKNER.

Salem Chapel, Meard's-court.—MESSRS. J. T. BRISCOE, BROWN, and KEALY.

Wilderness-row Chapel.—MR. EATON.

Notting-hill.—MR. ROWLEY.

Chadwell-street Chapel.—MR. HAZELTON and MR. HODDY.

Carmel Chapel, Pimlico.—MR. WALTER.

Homerton-row Chapel.—MR. BELLMAN.

Bethesda Chapel, St. Luke's.—MR.

Deptford.—MR.

Mount Zion Chapel, Hill-street.—MR.

Corresponding Committee.

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Foot's Cray.—MR. ROGERS.

Leicester.—MR. HEDGES.

Woolwich.—MR. D. ADAMS.

Croydon.—MR. PIGGOTT.

Mission Superintendents.

Madras.—MR. H. F. DOLL.

Purlah Kimedy.—MR. D. ANTHRAVADY.

Colombo.—MR. VINCENT VAN GEYZEL.

REPORT.

ANOTHER year has passed away, and we are again called upon to state the position and progress of this Missionary undertaking. We desire to do so, first of all, with gratitude to the Father of mercies and God of all grace, for his preserving and upholding goodness towards the missionaries abroad, and the friends of the Mission at home. Though we have no very great or striking results to report, the work has been steadily carried on, and if we believe the testimony of the Divine Word, we must believe also, that the seed has not been sown in vain, but shall in the end bear fruit, whether thirty, sixty, or one hundred-fold.

We are aware that there are some who maintain that, on account of the darkness and ignorance existing in our own land, we are not justified in spending money and labour in missionary efforts abroad. To such we would say, we believe that the Bible is God's revealed will to man, and that all which it contains is His will, so that when it says, "Go ye into *all* the world, and preach the gospel to every creature," it is our duty and privilege to obey. There are others who think that Missions have been, and are a failure, and that the labour and money bestowed on them have been to a great extent thrown away. To such we can only say that when they have ascertained the money-value of a single soul, they may raise this objection, but not till then. That souls *have* been saved by the power of God working through the instrumentality of missionaries in heathen lands, none will deny; and that souls have been converted to God through the instrumentality of *this* Mission, we are thankful to be able confidently to affirm. He who knew best the value both of the soul and the world, put the question, "What shall it profit a man if he gain the whole world and lose his own soul?" and it is in His name and in the spirit of His question that we commenced, and still carry on, this missionary undertaking.

Our work lies mainly among the lower strata of the people in the places where our missionaries labour. In India, it is true, we have had some success among the higher castes. One of our missionaries was himself a Brahmin, and, recently, two Brahmins have publicly put on Christ by baptism, at our new Mission station in the Madras presidency. But speaking generally, we occupy the position indicated by our divine Master when he said, "The poor have the gospel preached to them." And the history of the Church in all ages shows that the gospel in any land usually makes way first among the poor and the ignorant, before it reaches the wise and the wealthy. Yet even among these we have abundant proof that, as in England, so in India and Ceylon, the hearts of the poor as well as the rich are utterly impervious to the reception of the truth till the Lord the Spirit opens them, and makes them willing in the day of His power. We have also constant evidence that there may even be a secret reception of the truth in the love of it without the courage which is necessary to leave father and mother, and home and friends, to become Christ's avowed disciple by being baptized in His name. We fully believe that it is not attachment to Hindooism, but the ties of caste and fear of persecution, that keep many to whom our missionaries preach the gospel, from openly joining the Christian ranks. Towards such, we have need of prayer and patience, while at the same time they give us encouraging evidence that much of our work lies hidden from view, and that our success must not be measured by visible results. For this we would be thankful.

We now proceed to give a condensed account of what our missionaries have been doing during the past year. Those of our friends who have read the Periodical Paper which we issued in April last, (and we hope all of them have done so) will know what we then reported from India and Ceylon. This we need not now repeat, and will therefore confine ourselves to the more recent reports which have reached us.
whose disinterested care for the interests of the Mission we

INDIA.

The general work of preaching the gospel, visiting from house to house, &c., has been carried on by our zealous missionaries, Coopoosawmy Row and Mr. Thomas, under the kind and unwearied superintendence of our friend Mr. Doll,

desire now and at all times to acknowledge. We have recently had considerable anxiety about our brother Coopoosawmy Row, a wish having been expressed to us through Mr. Doll, that we should relinquish his services in favour of the American Strict Baptist Telegu Mission, (a Mission kindred with our own) which the Lord has greatly blessed in the conversion of souls. Mr. Timpany, the American missionary at Ramapatan, coming into contact with Coopoosawmy Row, and observing his zeal and ability, applied to know whether we were willing to give him up for service in his training institution for native converts. A reply was sent, stating that such a request could not be complied with us so long as Coopoosawmy was willing to remain with us. A letter has in consequence reached us from Mr. Timpany, of a very hearty and fraternal character, explaining fully how and why he came to make the application, which he says, will not now be further thought of. In it he says: "I wish well with all my heart to the Strict Communion Baptists of England and Wales, hoping they will *all* unite in sending missionaries *from home* to the heathen here. I am the last one to do anything to weaken the young society that Coopoosawmy serves. Indeed, I am rather ready to help them in any way, and as I am a Canadian, when I go home to recruit, I may try to see what can be done in this way." We need not say that the friends of this Mission heartily thank Mr. Timpany for his kind assurances.

Our Brother Coopoosawmy Row has also caused us anxiety from the very excess of his zeal not being tempered with that discretion which is necessary in carrying on his labours. He is by temperament and habit strongly inclined to itinerate to long distances in preaching the gospel; but while he has a church of native converts to Christianity gathered at one spot, and that in the midst of a populous district, we have felt it necessary to restrict his labours within such local limits as to persons and places, as would be most likely to be useful. We need not enter into particulars, as we trust the matter is finally settled.

We are sorry not to be able to report any additions to the little Hindoo church at Poonamallee. The word is regularly preached, and the ordinance of the Lord's supper administered. May the Lord "increase them with men as with a flock." The following extracts from the journals of Coopoosawmy Row present some features of interest:—

Feb. 2nd. –Taught in the Sunday School, and at eleven preached In In the same place from the words—"And changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and to fourfooted beasts, and creeping things," and spoke at large on the sin of idolatry. All our Sabbath-school children attended, and some of their mothers also came in and listened, but did not take a seat. About three o'clock in the afternoon went to Kishparcherry, and spoke to several women in the main streets, (particularly to one woman, to whom I once gave medicine,) of the holy religion of Jesus Christ. At five o'clock, preached to the little Mission Church on the words, "For if when we were enemies, we were reconciled to God by the death of his Son," &c.

On one occasion he found that no one came to hear him at the usual place of meeting, from a singular cause, which he thus narrates:—

Feb. 17.—Went to preach in Island Parcherry as usual; to my surprise not one man or woman came to hear, only a few little boys and girls. The reason of their absence, as I afterwards came to know, was this: a stout diabolian used to disturb our preaching very much by his nonsensical questions and unreasonable arguments. This big man died the other day without any apparent ailment, and very suddenly. The people here believed that it was on account of his opposition to the truth, and disturbing the preaching and insulting the preacher, that he died so suddenly, and now say that either they must do according to the preaching, or cease listening to the same. On this acoount these poor benighted people stayed away without coming to hear the word as they had done hitherto.

The following is an account of the Parayatha Car-Feast:—

April 12.—This day was a day of great feast in Poonamallee, viz., the "Parayatha Thair," or Car-feast to the idol called Parayatha. The worshippers surround this idol, which is mounted on a car and carried to the surrounding villages. Sheep, goats, buffaloes, cooked rice, &c., are offered in token of grat tude for the harvest. I preached to many people in their several assemblies, and Brethren Whitby and Matthew Tindal accompanied me. Several of the people put questions. One man said, "God is everywhere, and hence he is in that idol too." Another man, "That idol is not God himself, but we have it more for the ignorant." I reasoned with all these ignorant people about their delusion, and directed their attention to the Lamb of God, which taketh away the sins of the world.

A village tour of two days, and the "New Moon Feast," is thus described:—

April 25th.—This day and the following, I wanted to spend entirely in villages. I commenced at the first village called Kaboopadoo Parcherry. Here I met a few men who were Shanars or toddy drawers, but I found them toddy drunkards too. One of them under its influence, roared as soon as he saw me, "Who gave you leave to come here?" and another more charitable and sober-minded said, "This is our Tyer (Sir) has come to give us books." Then he and a lot more came round about me for books. To each I gave a tract, and hastened on as

quickly as I could. From here I went to Katoopaddy itself, where I found a number of caste people under the shade of a house. In the midst of them I sat on a stone; to these I read a portion of scripture, and preached a long while: all heard well except one man. As all of them could read, and were anxious to have tracts, to each I gave one. Then I went to Parathepadoo Parcherry, a large village. I went to a house which was building, in I went and sat on a heap of ropes, read a portion of the word, explained verse after verse, they all left their work and came nigh me, and sat round about me and heard of Jesus. I reached Avady at one p.m., in the burning sun, tired and fatigued.

April 26th.—This morning enquired for a bandy to go as far as Thooloocan Chatram, but found hundreds of people going towards Trivellore, and hovering round the station. On enquiry, I learn that they were all going to Trivellore to the "New Moon Feast." I did not at all know till then that it was New Moon day. The thought at once struck me, why not go to Trivellore to preach, instead of Thooloocan Chatram? Off I went, and reached Trivellore at 8.30, a.m. In the train, to my fellow travellers I gave many handbills, and spoke of Christ, and of their folly in going to this place to worship God when he is everywhere. In Trivellore some thousands of people were assembled. I spoke to as many as I could, and distributed a great many handbills, both in Telugu and Tamil. While thus giving away tracts, one man eagerly begged for some. I was giving him five or six, but he refused to take one of them, saying, "Sir, I have got this one; you gave it me last time while you were here." Indeed! said I, have you read it? "Yes, sir, I have not only read it, but have also heard you preach often and often in this place." Indeed! you have both heard me and read my tracts? what do you think of them? "Well, sir, I have been thinking and thinking for a long while. I am now fully persuaded that Christianity is the true religion and ours a false one. I wish to become a Christian, though I am compelled by my household to come to this tank to bathe to-day, yet I am going as you see without bathing, because I do not now believe in such things." He then expressed his desire to know more of the truth, and I gave him my pocket New Testament in Tamil. He followed me nearly three miles, and all that distance I spoke to him of Jesus and his own soul. He is employed as head *maistry* in the D.P.W. He requested me very much to write to him, and promised to do the same in return. I told him if he was sincere in his desire of fleeing from wrath and finding refuge in Jesus' blood; he has every encouragement to do so both from God as well as his people. I told him to come to Poonamallee, which he promised to do. Oh how my heart was gladdened and strengthened to know that my labours even in Trivellore New Moon Feast were not in vain in the Lord! May God grant His blessing on this anxious soul, and enable him to find salvation and rest in Jesus, and give him to this my little church through baptism.

It will be seen from this extract that from time to time proof is given that the word is not preached in vain, even though it may not result in an open profession of the name of Christ.

In the last report received, Coopoosawmy writes as follows:—

"Visited Babjee and his family. He once received from me a Tamil

New Testament, and now showed me the page where he was reading (Matthew vii.) and told me how much he liked the preaching on the Mount. I asked him whether he liked the Saviour himself, and he said he did, and also believed in him, and that he and his father both intend throwing off heathenism, and embracing Christianity by baptism, and added that the females of his family—his wife and mother—would make a great stir. I told him what a stir my good father and household made when I embraced the blessed Saviour, and exhorted him to be bold in and through the Lord to follow Him, even if his life were to be given away. Oh may the Lord bring him and his father from darkness into full light."

The Sunday and Day Schools at Poonamallee are progressing satisfactorily. Mr. Doll visits them from time to time. The scholars are taught in English and Tamil in the Scriptures and general knowledge. The last report states that sixteen Hindoos, eleven Mahommedans and several non-caste children are in regular attendance. There is no doubt that by means of a Government grant, these schools could be made more efficient in secular knowledge; but as this would interfere with their religious character as Mission Schools, we have decided to relinquish this advantage, though we are informed that by availing ourselves of what is called the "Result system," no such danger would be incurred. Mr. Doll speaks highly of the regularity and industry of Abel Michael, the teacher of the school, as also of Murryan, at the Kishparcherry Pariah School. At his suggestion, a package of materials for clothing for these children has been sent out, contributed by our Sunday Schools here, which it is expected will be a help and encouragement to punctual attendance. Particulars of its distribution are expected. In the meantime, Mr. Doll begs us to express "his grateful acknowledgment to all the contributors especially the young, as well as the thousand thanks of the children of all our Mission Schools."

St. Thomas' Mount.—Our old, yet vigorous missionary, Mr. Thomas, still continues to labour for his Master here. We have before named that a teacher, named Henry Ezekiel, has been provided for his school, who has rendered him great assistance. The school has now increased in the number of scholars and general efficiency. Mr. Thomas continues to proclaim the word of life in his Mission-house, in the public bazaar, the native hospital, and by permission, in the gardens of Col. Dyer and Col. McDonald, to their servants and others. Besides these, he has other regular preaching stations in his district of St. Thomas' Mount. In fact, the

seed of the kingdom is sown by this veteran preacher far and wide with unwearied diligence, nor is he unmindful of our distinctive principles as Strict Baptists. We may here remark that we have much to contend with, both in Mr. Thomas' district, and in that occupied by Coopoosawmy Row, from the opposition of other missionary bodies. In Poonamallee, which station we occupied because no regular preaching or school teaching was carried on there by any other religious bodies, a Day-school has been recently opened close to our Mission School by the Church Missionary Society, in which three paid teachers teach about 15 boys. At St. Thomas' Mount also a school has been opened. At present however, we are happy to state, our schools have not been affected, and the children appear to prefer to cling to their present teachers.

PURLAH KIMEDY.—We are glad to be able to state that this New Mission Station, which we mentioned in our last Periodical Paper, is now statedly occupied by the native brother named Chowdry Appalanarasiah. The Station is about 600 miles from Madras, and is placed on our behalf under the superintendence of Mr. Anthravady, pastor of the Strict Baptist Church at Cuttack, a man whose praise is in all the churches of that part of India, for discretion, integrity, and zeal. Mr. Doll expresses to us his decided opinion that our new missionary Appalanarasiah, is the right man in the right place. Already two natives of high caste have been baptized, as the first-fruits of his labours, and these it is hoped and believed, will form the nucleus of a church of baptized believers in that distant locality, where he is surrounded by thousands upon thousands of heathen who have never heard the gospel.

The circumstances attending the baptism of these two Hindoos, are so full of interest, and afford so vivid a picture of the difficulties and dangers attending a profession of the name of Christ by natives of high-caste standing, that we feel sure our friends will be glad to have a short account of them. It appears that Mr. Anthravady made arrangements to undertake a missionary tour as far as Purlah Kimedy, 230 miles from Cuttack, accompanied by some members of his church (preaching all the way) that he might see and examine these candidates for baptism himself, to ascertain their fitness for the ordinance. Arriving there, he became perfectly satis-

fied on the subject, and arrangements were made for their baptism in the adjoining river. The news spread like wildfire among the natives of this and the surrounding districts, and the relatives of the candidates determined to put a stop to it, if necessary, by violence. Mr. Anthravady says: "They were both married men of high caste, and as soon as their resolve became known, their houses were scenes of confusion and uproar, their wives and other near relatives making wild outcries at the prospect of their being proclaimed outcasts, on account of the disgrace brought not only on them, but their whole tribe." To embrace Christianity is in this part of India regarded as the greatest degradation possible. Even to touch a Christian is considered so polluting as to necessitate repeated washing. On Sunday, the day appointed for the baptism, the brother of one of the candidates, a native doctor of influence, came down with a dozen men, and by mingled persuasions and threats, took him away. Thinking that force was employed, Mr. Anthravady applied to the police of the place, and after investigation, it proved that for a time at least this convert had given way to the entreaties of his wife and relatives. This had its effect on the mind of the other candidate also, who begged that his baptism might be postponed to some other occasion.

But the Lord, who retains his hold of the hearts of his people, even when they appear to be forsaking him, turned upon these two weak disciples the look which he turned upon erring Peter, and brought them back to himself. What we have now related, occurred last year. Since then, continual prayer had been offered by Mr. Anthravady's church for these two high-caste natives, which the Lord at length heard and answered on their behalf. They could not rest in their heathen associations, and at last were constrained to come with one accord to Appalanarasiah, our missionary, begging him to write to Mr. A. to come and baptize them. They left their native town, not making their intentions known, and met Mr. A. at an appointed place, where he long and earnestly conversed with them, and found they had been searching the scriptures diligently like the Bereans of old, and that though "sometime darkness, were now light in the Lord." Their faith, Mr. A. says, was "built upon the Rock of Ages, and their zeal was indescribable." They both gave up their caste by breaking their Brahminical thread and the beads from their neck, and joined our Christian brethren in eating their meals.

A church meeting was next held, and on the evening of the first Lord's-day in June last, they, with two other natives were buried with Christ in baptism in the river Mahanunddy. More than 300 persons, Hindoos, Mahommedans, and Ooryas, witnessed the ordinance. The candidates and native Christians went from the river side to the meeting-house, in procession, in sight of all the heathen assembled, singing hymns; and after prayer, the newly baptized were suitably addressed, and together commemorated the dying love of the Lord Jesus. What a scene in a secluded village in heathen India! What new meaning it puts on the well-known words of the Apostle, "All who in *every place* call upon the name of the Lord Jesus, both theirs and ours." Surely we may anticipate seeing these brethren among that number whom no man can number, out of every nation, and kindred and tongue, and people, who shall stand at last before the Lamb.



PORTRAITS OF
BUGWAN BARA. MR. ANTHRAVADY. GOPENATH PUTNAK.
(From a photograph recently received.)

These first-fruits of our Mission at Purlah Kimedy are named Bugwan Bara, and Gopenath Putnak. They returned to their native place after their baptism, and our earnest

prayer is, and we doubt not that of all who have read this account will be, that they may there "witness a good profession before many witnesses."

These two converts had been seeking the Lord for ten years, and are able to speak well to their fellow countrymen, and that one of them (Bugwan,) is a learned Pundit in the Hindoo Shastras, and much respected by the inhabitants of that district.

We cannot forbear here adding a brief extract from Appalanarasiah's first mission report, which is all that our present space admits of :—

April 5th.—As I was going to Uppoolada Factory, on the way to which stands a village, where my brother's mother-in-law resides, I was told that she is with fever, and went to visit her. She was sitting out of her house, and as I went, many people gathered there. She earnestly requested me to prevent my brother Gopinath* from embracing the Christian religion as he intends doing so, and that he may hear me, but has not heard all their solicitations up to this time. "It would be strange indeed" said I, "that I, who proclaim to you, to your household, to your villagers, and to your countrymen, to accept the glad odings of the remission of sins and eternal salvation, granted by God through the Lord Jesus Christ, should prevent my brother from doing it. I would gladly, and before you ask me, correct my brother if he is doing anything wrong. Inform me if he does anything wrong, and which I know to be wrong, then would I reprove him." "It is right, isn't it," said she in a rage, "to eat with a Malah (a publican, an outcast.)" "Eating and drinking" said I, "does not defile a man in the presence of God, but theft, fornication, murder, falsehood, backbiting, fighting, evil speaking, hating, envying, swearing, idolatry, and such like acts in a person, defile him in the presence of God, and he is considered by him an outcast and a stranger." To this she was silent, but her niece who is a young girl, and an orphan, came out of the house and said to the old woman, "It is in their fate to drink toddy and to eat beef, (the acts of the low castes,) the curse of a Gooroo (that is the curse of a Brahmin, a spiritual teacher, in a former birth, for they believe in the transmigration of souls) rests upon their head. You cut the throat of your daughter on the day of giving her in marriage, what is the use of now repenting of it? When this man (pointing to me) went away from us, his father died, and now your son-in-law and daughter are going away, and you will die." "If what you said is true," said I, "and I lost my father because I became a Christian, and my brother will lose his aunt if he becomes a Christian, where did you go, or what did you that you lost your mother?" "It is my fate," said she, and went into the house. I took leave of the old woman and went on my way.

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* The individual mentioned above as having been baptized by Mr. Anthravady.

CEYLON.

This branch of the Mission appears to be steadily progressing, and is favoured with indications of the Lord's presence. Writing under date of March 17th, our valued superintendent, Mr. Van Geyzel, remarks:—

"The Portuguese church and work are in a state which would make any man happy and glad. Peace among the brethren is abounding, and their zeal in the Lord's work is very great and sincere."

After referring to the addition of another member (a restored backslider) to the church, he gives a brief account of their third anniversary meeting, at which he (Mr. Van Geyzel) presided, and brethren Wydeman, Elhart, Smith, Andriesz, Frith and Maviell, gave suitable addresses—all in Portuguese.

At the early part of the year, the labours of our missionary Mr. Andriesz, were much restricted by domestic affliction—all his children having taken the small-pox, which was then very prevalent. "The dark clouds of affliction," he says, "hovered around me for three months together; yet though the hand of the Lord was heavy upon me, his mercy attended me throughout."

In acknowledging the receipt of £5 voted by the Committee, to assist him in the pecuniary need which this lengthened affliction necessarily entailed, he refers also with grateful feelings to the kindness he received from the members of his church who, though very poor themselves, were not unmindful of his distressed state, and supplied the family with many comforts.

The zeal and industry of our missionary may be best illustrated by a few quotations from his diary:—

April.—I have given up the Slave Island night service, for want of a place to hold the same, till such time as I shall be able to get one. However, in the midst of this discouragement, I am carrying on my labours in that station with far better opportunities. I pray that the Lord will pour his blessing, that it may be attended with happy results.

From a long time, even from the commencement of my labours in this station, I had a desire to preach the gospel to the large numbers of Kaffirs which compose the Ceylon Rifle regiment; this desire was felt for two reasons: first, I was told that some of them composed the first Portuguese Baptist Church, under the pastoral care of the late Mr. Siers, in the time of Mr. Chater. The church was dissolved after his death, and I do not know what became of these people. The other reason is, that a large number of these men, with their wives and children, are, as it were, slaves to the Romish superstition.

On April 8th, Mr. A. visited Slave Island Station again, and again sought an interview with the soldiers of the rifle regiment; but not being allowed to enter their quarters, he waited outside, till, says he,

"I saw two men coming out, one was an Indu Briton, the other I know not. I began to talk to them. I reminded them that they have souls to be saved. One of these men answered me in a rough manner peculiar to themselves. 'Do not talk about soul or religion to me, for I have seen enough of it; for all those who profess to follow religion, they are great hypocrites, for one time I see them in the church and at other times in the drinking assemblies.' He went on speaking at a quick rate. When he paused, I said, You yourself bear witness to the truth of religion. You say that the religion of Christ is so holy and men are sinful. Don't soldiers go to war? but should a large number fall in the field of battle, you are not thereby to conclude that none shall get the victory. At that the other said, 'You speak foolishly, for every one of us will have to answer for ourselves,' after which he went some distance from us. I next asked the other, 'What think you of yourself? He told me that he had reason to thank God for having opened his eyes to seek the Saviour of sinners. I asked him when and how. He said, 'Some twenty years ago, he heard a Pædobaptist minister, whose words were made effectual to him and also to several others, who, after they had been led to the Saviour, came to see the necessity of submitting to believers' baptism, and not having a Baptist minister, they immersed each other, after which they had to separate to do service in other parts.' I then asked him why he did not join a church; from his answers it appeared that he was ignorant of this duty. After this, the man who kept at a distance, joined us, and told that he was glad in meeting me, as there were many things he wished to know. I then made known that it was my desire to continue my visits to them, and asked if I might have access to their quarters. He told me that permission must be had from the colonel. The other, who was a corporal, said, that if I only avoided singing, I might be able to go in. I told him then plainly that my anxious desire was to speak to them about their soul's salvation, and to read to them the word of God; so they promised to make due arrangements to receive me into their quarters on the following Tuesday, from four to six in the evening, that being the only available time that they can spare from their duties.

April 15th.—Visited Slave Island Station. After speaking to the people in the houses, I went towards the rifle quarters. One of the guards told me that I could go in. There is a large number of houses, but with some difficulty I found out the house of one of the men that spoke to me the other day. I saw there a number of people waiting for me. I began to talk to them about their souls. The people were greatly delighted; for they put many questions, such as "Why are there so many divided opinions? and how can one know the truth from error?" So I had to touch a little on the ordinance of baptism also. How anxiously they searched the scriptures to know whether what I told was the truth! I concluded the meeting with a prayer, and they all heartily joined with me in their response of Amen. When I came out from here, I went to find the house of the other friend: I spoke to him also; he heard me more quietly this time, after which I asked

him if he could not be instrumental in collecting as many Kaffirs as possible, and he willingly agreed to do so on the following Tuesday. It being rather late in the evening, I parted.

April 22nd.—In visiting this station, I repaired to the rifle quarters with full hopes of meeting a large number of people. I was once more sadly disappointed, (this friend is one belonging to the Episcopalian church.) As a matter of course, he asked the advice of his minister, and on being told that I was a Baptist, he advised him not to have anything to do with the Baptists, for he said they teach their own doctrines as they think proper, and they do not follow the scriptures. I was surprised at it, and asked him "Was that what your minister said?" He said, "Yes." I asked him then, "Is that your conviction also?" He said that he was led to believe so. I then requested him to produce his Prayer-book; he did so: when I wanted to point out to him our doctrine from his own book, he made excuse, saying that he had duties to attend to immediately, and that he should be glad to have a little talk on the subject on the parade-ground, as he himself wished to know the truth on the subject. I then told him that I was going to meet another friend who would be waiting with his people. However, I pointed out to him the place in his catechism, where it teaches about the sacraments. I then went to the house of the other friend, where I met the usual number of people, they felt glad to see me. After I had read the scriptures, spoken and prayed with them, I left. When I came out, I found a lad ready to conduct me to the friend who was waiting. When I went there, to my astonishment I found a number of Kaffirs together with our friend waiting for me, (the reason which led him to collect them so soon I could not determine; perhaps it might be to see the contest, or for his aid, as they are all Romanists.) One thing I was here led to see, that which appeared to discourage my undertaking was the very one to open the door to my desired usefulness. They were all seated on the grass, and I had to do the same. As a matter of course I began to defend the ordinance of believers' baptism, I couldn't help it. Being refuted, he had nothing more to say. He said that in the following week he would prove from the scriptures that St. John sprinkled our Saviour. This he simply said to evade the question for that night. I then began to speak to an assembled party about their souls' salvation; at the conclusion, one of them said that my words were of no value, for the power is granted to St. Peter to tie or loose; so that the sole doctrine of salvation rests only in the Roman Catholic Church. I said that no such power was granted to St. Peter, for he had no right to destroy the rules and ordinances of Christ and to establish doctrines contrary to the spirit of the religion established by Christ. Now I was brought in direct conversation with the people I had desired for so long a time. Being too dark, the conversation was closed, to be resumed in the following week.

Many of Mr. A.'s hearers being Roman Catholics, he needs much wisdom and peculiar tact in addressing them. Some of the conversations he reports, shew that he is quite able to defend the doctrines he teaches, and that his visits to some of these deluded people have been attended with beneficial results. We quote again from his journal:—

May 6th.—Visited Slave Island Station. After speaking to the people in the houses, I went to the Rifle quarters; as usual the people were anxiously waiting for me. I went and sat down in their midst. I read to them the Scriptures, and talked to them about their souls. Most of them had Bibles in their hands (Roman Catholic version); they immediately referred to such passages as I called their attention to see whether what I told them was true. As soon as I had done speaking, they asked me to permit them to ask some questions; I told them that they were at liberty to do so. (They had with them Milner's End of Religious Controversy.) They said that they had reason to accept St. Peter as the Prince of the Apostles, for his name is always mentioned first in the Scriptures, and he was the first that Christ honoured with his appearance after his resurrection. I told them then I could show that his name does not always appear first, which I showed them in the Epistles, and called on them to prove that Christ appeared first to Peter. They tried to do so, but failed, which gave them a great deal of disappointment. I then went further to show them that Christ commanded them not to create a Pope, in telling them not to call any one Father, (I showed them in their own version) at which there was almost an uproar, one telling one thing and another another. In the midst of this their confusion, darkness set in, and I was obliged to separate, promising to see them the week following.

June 3rd.—I this day visited the Slave Island station. After speaking to the people in their houses, I proceeded to the Rifle barracks; they were expecting me, and were glad at my visit, and told me that this would be my last visit to that place, as they were to be disbanded in the ensuing week. I told them that I was sorry that I should not be able to be useful to them in that place, but that wherever they are placed I should try to visit them if possible. I then read to them the third chapter of St. John; from it I began to speak to them of the great importance of a new birth, and showed them that simple faith in a religious creed will not avail. This time they heard me with attention, not bringing their questions. After this the majority dispersed, and some wished to have a more private talk with me. I then proceeded to their rooms. Then I met five persons to whom my visits have been profitable; their unanimous inquiry was what they must do. I told them that they must repent of their sins, and believe in the Lord Jesus Christ for forgiveness; they greatly regretted their unsettled position at a time when they required instruction. However, they promised to see me as soon as their present difficulties are over. With this visit I am sorry to say ends my usefulness amongst these people for the present.

July 13.—This day I was requested by some to try and see a Roman Catholic man who was the terror of the neighbours. His Sundays were used for drinking and fighting; he was one whom no man could tame and bring to his senses. I went to him with full hope of success; for I know that kind words have great power. After saluting him, I began to speak of the high position and honour to which man is created; and then I went on to say that a single individual is capable of adding to the sorrows of already suffering humanity, or he can alleviate the sorrows of others and be a blessing so as to make many hearts rejoice. I then applied it to him personally; these words went straight to his hard heart, for they brought tears to his eyes. He promised

me to leave off his prize-fighting and desecration of the Lord's day. I said that he must further promise to come to the afternoon services at Cramer's-lane. He promised, and I was glad to see this man that afternoon engaged in hearing the word of God.

On July 17th, Mr. A. was called to visit a sick man, who had sent in vain for the Romish priests. He says:—

"I spoke to him in plain language, and set before him the gospel terms of salvation. I could see tears in his eyes. He said he never heard that salvation was so easy to be understood; he was led always to think that it is a mystery that nobody can understand but the priests alone. There were other Roman Catholics in the place; some approved, others ridiculed the plain terms that I set before them.

The Sunday Schools we believe are in a prosperous state, though we have had no recent intelligence from these.

The Day School, under the care of Mr. Jayawardine, which at the commencement of the year numbered twenty-five scholars, now numbers thirty-five. We have repeatedly expressed our approbation of Mr. J., but his last report is more encouraging than any previously received. The scholars are instructed in the Scriptures as well as in the ordinary branches of education, and twelve of them attend the Sunday School. We are likewise pleased to learn that Mr. Andriesz has commenced a class for the instruction of some of the members of his church.

Thus it will be seen that no means of usefulness is neglected, whether for young or old. Instant in season and out of season, embracing every opportunity that offers, and seeking opportunities which do not present themselves, our missionary sows the good seed of the gospel. And who shall say what the result shall be! He has already gathered the "first-fruits"; but who shall predict what the harvest will be! Let us unite our prayers with his, and may the Lord grant us that unwavering faith which shall honour him by expecting the fulfilment of his promises, while we count it *our* highest honour to promote his cause.

Our friends will thus see from this outline of our Mission work during the year, that it is still being blessed by the great Head of the Church. There is still much land to be possessed, and the harvest is great. But our difficulty is not so much the want of suitable men as the *means* of engaging and supporting them. We can only proceed as far as we are sustained by the contributions of the Strict Baptist

Churches, and we deeply regret that comparatively few of our churches do anything for this mission cause. Their limited means and the claims of home objects, are doubtless hindrances in the way; but if the churches in London and the suburbs alone, would give us one annual collection, our course would be clear to enter upon new ground, and engage the services of native brethren of character and ability, who are ready to commence new and promising fields of labour. We bespeak a kind reception for the special appeal which we hope shortly to make to those churches who have not hitherto in any way assisted us. At the risk of being tedious, we cannot refrain from again mentioning Mr. Gabriel and his work at Cocanada, whose labours in that district have been blessed above many. In his last letter to us, Mr. Doll says:—

"I received a few days ago another letter from my beloved brother, Thomas Gabriel, a Strict Baptist Native Missionary, who is labouring in some of the Telugu countries north of Madras. This brother is at present unconnected with any society. He would make an excellent agent of the Strict Baptist Mission, if they can only employ him, whose valuable services I would strongly recommend that they should secure.

Mr. Gabriel says,—

'Now I give you a very short account of my tour to Colairthistime. I left Cocanada, 15th May, and returned 11th July, 1873. During my stay in our station, I baptized forty-five converts; built one school-house. Two weeks continual rain prevented me from going to Tanuku Talugnad, and baptizing other candidates, though I have some there waiting for baptism. The Lord is blessing His word preached unto many souls. Brahmins and others are now flocking in, inquiring after the truth. One rich man's son, a young man nineteen years of age, courty by caste; and an old man, a weaver, who are both now putting up with me, are confessing their faith in Jesus and waiting for baptism. My family now consists of nine persons—myself, my wife, two children, one christian widow and her grown up daughter, one orphan grown up girl, and the above mentioned two new converts. In case of further conversions, especially amongst Brahmins, (of some I have strong hopes,) I must put them up with me, supplying their necessary wants, because their parents and relatives do not allow them to stay in their houses. My mission is fast extending in the conversion of souls. I sit and cry unto the Lord to deliver me from all bonds, giving me full liberty to be always among my dear people. Help us with your prayers.'"

Our reply to this appeal must be determined by our friends. To us it seems like the voice of the man of Macedonia, whom Paul saw in his dream, saying, "Come over and help us." May our friends like Paul, assuredly gather that the Lord hath called us for to preach the gospel unto that people," and like him, *immediately* endeavour to go there." We cannot

go there in person, but here is a brother waiting to go there on our behalf. May we be resolved at least to support and maintain him in so doing.

But while we are thus urgent, we do not forget what our friends have already done through the past year. To all the churches, Sunday Schools, and individuals who have rendered their aid, we tender publicly on this occasion our hearty thanks. In a cause like this we are dependent mainly on *regular* contributions, because our payments have to be regular, and for this reason we should be glad to see the number of our annual subscribers largely increased and annual collections in the churches established. Our young friends in the Sabbath Schools, under the guidance and stimulus of their superintendents and teachers, have worked nobly. We have now as will be seen by our balance sheet, *ten* Sabbath Schools who collect for the Mission, and we do not forget that the pence of the scholars often represent more zeal and self-denial than the larger contributions of adult donors. Sermons have been preached during the year on behalf of the Mission, by Mr. Dickerson, at Tunbridge Wells, and by Mr. Wilkins in Buckinghamshire and elsewhere. Mr. Styles also has kindly given to our funds the proceeds of his interesting lecture on the Tabernacle, at Salem Chapel. To all these friends we present our best thanks, trusting that our ministering brethren generally will do what they can to bring the claims of the Mission before their people.

Finally, brethren and sisters, "*pray for us*,"—for prayer must ever be our main-stay in this work,—"that the word of the Lord may have free course and be glorified" in India and Ceylon, through our instrumentality, even as it is in our own native land.

THE STRICT

Abstract of Treasurer's Account

RECEIPTS.				£	s.	d.
Balance in hand last Audit				140	13	4½
Collected at last Annual Meeting				10	8	10
Individual Subscriptions, as per List				16	10	2
Keppel Street, Chapel.	Collections	8	5 3			
	Subscriptions & Donations per Mr. Collier	13	13 6			
	Sunday School	37	14 1			
				59	12	10
Soho Chapel.—Sunday School				15	10	0
Salem Chapel, Meard's Court,	Collection after Lecture by Mr. Styles	3	13 7			
	Sunday School	3	0 0			
				6	13	7
Mount Zion Chapel, Chadwell Street,	Subscriptions & Donations per Mr. Hoddy, Mr. E. Shepherd, and Miss Evans	14	13 1			
	Sunday School	7	19 2½			
				22	12	3½
Wilderness Row Chapel.—Sunday School				7	10	8
Johnson Street Chapel, Notting Hill.—Sunday School				3	1	0
Bethesda Chapel, Lever Street.—Sunday School				1	13	7½
Zion Chapel, Deptford.	Subscriptions per Miss Stubbins	3	1 6			
	Sunday School	4	18 4			
				7	19	10
Carmel Chapel, Pimlico.	Subscriptions per Miss Adams	0	19 0			
	Sunday School	4	17 0			
				5	16	0
Homerton Row Chapel.—Sunday School				3	12	6
Hounslow.—Subscriptions per Mr. Corney				7	13	3
Foot's Cray.—Per Mr. Rogers				5	5	0
Tunbridge Wells.—Per Mr. Saltmarsh				7	4	0
Sturry.—Per Mr. Hancock				4	13	7
Sharnbrook.—Per Mr. Pickering				1	16	0
Askett, Bucks.—Per Mr. Wilkins				2	12	0
Sydenham, Oxon.—Per Mr. Wilkins				2	10	0
Thame, Oxon.—Per Mr. Wilkins				4	1	3½
Woolwich.—Carmel Chapel Sunday School				1	10	0
				£338	19	10

We, the undersigned, have examined the above

October 15th, 1873.

BAPTIST MISSION.

from October 16th, to 1872, to October 15th, 1873.

EXPENDITURE.	£	s.	d.
Expenses of Tea, &c., at last Annual Meeting	3	9	9
MADRAS :—Payments to Mr. Thomas, Mr. M. A. Coopoosawmy Row, Mr. Michael, Mr. Appalanarasiah; Rent of Mission Premises ; Tracts ; Superintendent's Postages, and miscellaneous expenses (per Mr. Doll).....	129	12	0
CEYLON :—Payments to Mr. Andriesz and Mr. Jayawardine, (per Mr. Van Geyzel), wages of servant for cleaning Mission Premises, &c. (3 quarters) ...	72	5	0
Printing Annual Reports, Periodical Papers, &c., &c.	10	5	9
Missionary Periodicals for Sunday Schools	2	15	6
Mission Boxes	0	19	2
Postages to India and Ceylon, Stamps, &c..... ..	3	5	4
Ministers' Travelling Expenses, &c.....	3	5	4
Packing Case for India, freight, &c.....	1	2	0
Balance in Treasurer's hands*.....	112	0	0
	£338	19	10

*Exclusive of £100 invested in Bank.

accounts, and find them correct.

(Signed,) GEORGE EATON,
JOSEPH FALKNER.

ANNUAL MEETING.

Held at Mount Zion Chapel, Chadwell-street, Clerkenwell, on Tuesday, October 21st, 1873.

MR. HAZELTON in the Chair.

Mr. BROWN opened the Meeting by prayer.

Moved by Mr. JOHN T. BRISCOE:

"That the Report now read be adopted and circulated, and that the persons whose names have been read be the Committee and Officers for the ensuing year, with power to add to their number."

Mr. STYLES seconded the motion and briefly addressed the meeting on the subject:—"Missions to the heathen in accordance with the conduct and teaching of the apostle Paul."

The resolution was carried unanimously.

Mr. JOHN BOX gave an address on "The difficulties in the way of an open profession of Christianity on the part of a heathen convert to the faith of Christ."

Collections, Subscriptions, and Donations.

Keppel-street Chapel, London.

	£	s.	d.
Miss Ashlin	3	3	0
Mr. S. Milner	1	0	0
Miss Haines	1	0	0
Mr. Lowe	1	0	0
Mr. Schweitzer	1	0	0
Mr. Dinham	1	0	0
Mr. Cooper	1	0	0
Mr. Pearson	1	0	0
Miss Colls	0	10	6
Mr. C. Smith	0	10	6
Mr. Collier	0	10	6
Mr. Russell	0	10	0
Mrs. Schweitzer	0	10	0
Mrs. Lowe	0	10	0
Mr. Parker	0	5	0
Miss Rayment	0	4	0

Soho Chapel, Oxford-street.

Sunday-school, per Mr. J. Falkner and Mr. Freeman, Jun.	15	10	0

Salem Chapel, Mead's-court.

Collection after Lecture by Mr. Styles	3	13	7
Sunday-school, per Mr. Cursons	3	0	0

Mount Zion Chapel, Chadwell-street.

PER MR. HODDY.

Mr. Joshua Earles	1	1	0
Mr. Hodges, Jun.	1	1	0
Mr. Franklin	1	1	0
Mr. Hazelton	0	10	0
Mr. Abbott	0	10	0
Mr. Sidders	0	10	0
Mr. Baizley	0	10	0
Mrs. Comb	0	10	0
Mrs. Toussaint	0	8	0
Mr. Miller	0	5	9
Mr. R. H. M.	0	5	0
Mr. Toms	0	5	0
Mr. Sawyer	0	5	0
Mr. J. Mote, Sen.	0	5	0
Mr. E. Mote	0	5	0
Mr. W. Mote	0	5	0
Mr. Hoddy	0	5	0
Mr. Pullen	0	5	0
Mrs. Lynn	0	5	0
Mrs. Hawker	0	5	0
Mr. Fricker	0	4	4
Mrs. Avery	0	4	0
Mrs. Codd	0	4	0
Miss Lawrence	0	4	0
Miss Wilks	0	3	0
Mr. Cobb	0	4	0
Mr. Woodrow	0	4	0
Mr. Pryke	0	4	0
Mr. Clinch	0	4	0
Mr. Dickens	0	4	0
Mr. Clutterbuck	0	4	0
Mr. White	0	4	0
Mr. Bushnell	0	2	6
Mr. Doggett	0	2	6
Mr. Hammond	0	2	6
Mr. Ayling	0	1	0
Mrs. Akers	0	1	0
Mr. Stevens	0	1	0

PER MISS EVANS.

Miss Lovett	0	4	4
Miss Bartholomew	0	2	0
Mrs. Williams	0	4	4
Mr. Williams	0	4	4
Miss Chapman	0	1	0
Miss Evans	0	5	0

PER MR. E. SHEPHERD.

Mr. Stevens	0	2	0
Mr. E. Shepherd	0	4	0
Mr. Rolinson	0	4	0
Mr. Smith	0	4	0
Mr. E. Burrell	0	4	0
Miss Hills	0	4	0
Miss Smith	0	1	0
Miss Redgrave	0	4	0
Miss Dodson	0	4	0
Miss Norman	0	4	0
Mr. Baizley	0	2	6
Sunday-school, per Mr. Briscoe	7	19	2½

Wilderness Row Chapel.

Sunday-school, per Mr. Whittaker	7	0	11
The Pastor's box	0	9	9

Johnson-street Chapel, Notting Hill.

Sunday School, per Mr. Rowley	3	1	0

Bethesda Chapel, St. Luke's.

Sunday School, per Mr. Walton	1	13	7½

Zion Chapel, Deptford.

PER MISS STUBBINS.

Mrs. Boys	0	5	0
Mr. Cowell	0	10	0
Mr. Josiah Cowell	0	2	6
Mr. Freeman	0	5	0
Mr. H.Everest, (Rochester)	0	10	0
Miss Brain	0	2	6
Mr. Nash	0	5	0
Mr. Topley	0	10	0
Miss Jackson (3 quarters)	0	6	6
Miss Stubbins	0	5	0

Carmel Chapel, Pimlico.

PER MISS ADAMS.

Mrs. Berry	0	7	6
Miss Hudson	0	1	0
Mr. Haines	0	1	0
Mr. Larking	0	1	6
Miss Maystone	0	3	0
E. Adams	0	3	0
Mr. A.	0	1	0
Mrs. A.	0	1	0
Sunday-school, per Mr. Walter	4	17	0

Homerton-row Chapel.

Sunday School, per Miss E. Gregory	3	12	6

Hounslow.

PER MR. CORNEY.

F. Butcher, Esq., (Tring)	2	0	0
Mr. Glover, (ditto)	1	0	0
Mr. Corney	1	0	0
Miss M. A. Butcher	0	10	0
Mrs. Ellen Butcher	0	10	0
Mrs. Jeffs	0	2	6
Collecting Box, Zoar Baptist Chapel Sunday-school, per Mr. Serle	0	18	7

PER MISS GALE.

Mr. and Miss Wheeler	0	6	0
Mr. Finch, Sen.	0	2	2
Mr. Finch, Jun.	0	2	1
Mrs. Smith	0	2	3
Mr., Mrs., and Miss Gale	0	7	7
Mrs. Coombe & Son	0	4	3
Mrs. Cole	0	3	0
Mr. Cheshire	0	3	1
Sundry lesser payments	0	1	9

Foot's Cray.

Sunday School and friends per Mr. Rogers	5	5	0

Hanover Chapel, Tunbridge Wells.

PER MR. SALTMARSH.

Mrs. Austen	0	10	0
Mr. Woodruff	0	5	0
Mr. Rycroft	0	5	0
Mrs. Isard	0	5	0
Mrs. S. Jones, Sen.	0	5	0
Mr. James Pickett	0	5	0
Mr. Braby	0	5	0
Mr. Ellis	0	5	0
Mr. C. Strange	0	5	0
Mr. Saltmarsh	0	5	0
Mr. Collins (Donation)	2	0	0
School Box	0	1	11½
Collection	2	7	1

Sturry.

Collected by Mr. Hancock	4	13	7

Sharnbrook.

PER MR. PICKERING.

Mr. and Mrs. Peet	0	10	0
Mrs. Deacon & Miss Ward	0	10	0
Mrs. Ekins	0	10	0
Mr. Ekins	0	2	0
Mr. Pickering	0	1	0
Mr. Hardham	0	3	0

Askett, Bucks.

Collection per Mr. Wilkins	2	12	0

Sydenham, Oxon.

Collection per Mr. Wilkins	2	10	0

Thame, Oxon.

Collection per Mr. Wilkins	4	1	3½

Carmel Chapel, Woolwich.

Sunday School, per Mr. Adams	1	10	0

Individual Subscriptions.

Miss Gold	1	11	0
Mrs. Hurst	1	11	0
Mr. Simpson (family box)	1	10	0
Mr. Bland	1	1	0
Mr. Whittaker	1	1	0
Mr. Josiah Briscoe	1	0	0
Mr. Gallard	1	0	0
Mr. C. Box	1	0	0
Mr. Dowson	1	0	0
Mr. John Barley & Friends	0	15	4
Mr. Page	0	10	6
Mr. Norton	0	10	0
Mr. Curtis	0	10	0
Mr. Grigg	0	10	0
Mr. Rose	0	10	0
Mrs. Gallard	0	10	0
Miss Edwards' Box	0	8	4

Mr. Chapman	0	5	0
Mr. Watson	0	5	0
A Friend, per Mr. Collins, Maidstone	0	5	0
Mr. Bloom	0	5	0
Mr. Ruffell	0	5	0
Mr. W. Oliver	0	5	0
Mr. G. Kirby	0	2	0

SUBSCRIPTIONS DUE AT THE END OF FINANCIAL YEAR, RECEIVED SINCE THE BALANCE SHEET WAS MADE UP :—

Salem Chapel, Meard's Court.

Mr. J. T. Briscoe	1	0	0

PER MISS SQUIRRELL.

Mr. Kent	0	10	0
W. H. F.	0	10	0
Mr. Bonsor	0	2	6
Miss Boulter	0	2	6
Mrs. Squirrell	0	2	6
Miss Hircock	0	2	6
Mrs. J. Ponder	0	2	0

Soho Chapel.

PER MRS. W. A. HALL.

Mrs. Falkner	0	10	0
Mrs. W. A. Hall	0	5	0
Mr. W. A. Hall	0	5	0
Miss Falkner	0	2	6
Miss J. Falkner	0	2	6

Croydon.

Sunday-school, per Mr. Piggott	0	8	7

Individual Subscriptions.

Mr. G. L. Hiley	2	5	0
Mr. C. C. Harris	1	1	0
Mr. C. Wilson	1	1	0
Mr. Cousens	0	10	6
Mr. E. J. Oliver	0	10	0
Mr. Underwood	0	10	0

AUXILIARY, COLOMBO, CEYLON.

DONATIONS.

	£	s.	d.
Dunlop, R. V.	1	0	0
G. B. L.	1	0	0
W. C. L.	1	0	0
A. M. J.	1	0	0
J. F.	0	15	0
O. J. M.	0	10	0
L. F. S.	0	10	0
A Friend	0	4	0
H. D. Gabriel	1	0	0

SUBSCRIPTIONS.

Corner, E. S.	0	3	0
De Kretser, C. L.	0	8	0
De Kretser, H. E.	0	16	0
De Silva, C. P.	0	14	0
De Silva, P. D.	0	11	6
De Silva, John	2	2	0
De Silva, W. C.	0	5	0
Fernando, J. C.	1	12	0
Felsianus, F. L.	1	2	0
Firth, A.	0	2	0
Garnier, E. D.	0	6	6
Rusbridge, E.	0	12	0
Vanderwert, C. D.	0	4	0
Van Geyzel, E.	0	12	0
Van Hoff, Jas.	0	10	0
Weinman, W. G.	0	4	6
Wontersz, A. J.	0	10	0
Wydeman, E. L.	0	13	0

Cramer's-lane Services.

	Rs.	A.	P.
Ambrose, A. C.	1	0	0
Ball, S.	1	0	0
Bois, H.	2	50	0
Corner, R. B.	1	0	0
De Silva, C. C.	0	50	0
De Silva, S. E.	1	0	0
De Silva, P. D.	0	50	0
Dunlop, R. V.	5	0	0
Elhart, J. M.	2	0	0
Ferguson, A. M.	5	0	0
Ferguson, J.	2	0	0
A. J. F.	2	0	0
A Friend	4	50	0
Henricus, W.	1	0	0
Jansz, H. S.	5	0	0
Leechman, C. A.	2	0	0
Smith, F. W.	2	0	0
Van Geyzel, P. E.	1	0	0
Van Geyzel, V.	2	50	0

English Church.

Corner, R. B.	12	0	0
De Silva, C. C.	9	0	0
De Silva, S. E.	12	0	0
Elhart, J. M.	45	0	0
Fernando, A. J.	18	0	0
Fernando, C. F.	15	0	0
Ford, J. A.	15	0	0
Malleappah, F.	12	0	0
Smith, F. W.	36	0	0
Van Geyzel, V.	42	0	0
Wydeman, J.	6	0	0

COLOMBO MISSION :—*Balance Sheet*, 1872-73.

RECEIPTS.	Rs.	A.	P.	EXPENDITURE.	Rs.	A.	P.
Donations	69	50	0	Balance last rendered Account Mission Rent	355	17	0
Monthly Subscriptions ...	113	75	0	Balance last rendered Account, Grandpass School	9	50	0
Pettah Sunday-school box for 1871	8	25	0	Paid Chapel Rent from February, 1872, to January, 1873, at 15 rupees per month	180	0	0
Grandpass	1	37	0	Carpenter and Mason, repairing & railing School Building	7	25	0
Grant from Committee Account Chapel Rent...	50	0	0	Table for School.....	3	75	0
Bank Exchange on Remittances	20	58	0	Three Benches	1	62	0
Balance due	303	92	0	Postages during the year	10	8	0
	567	37	0		567	37	0

Cramer's-lane.

	Rs.	A.	P.		Rs.	A.	P.
To Subscriptions received	41	50	0	By Balance of last year...	17	50	0
Balance due	56	75	0	„ One Globe Lamp	4	50	0
				„ One pair Globe Lamps	9	0	0
				„ Oil, &c., during the year	7	25	0
				„ Rent paid from March 1872, to February, 1873, at 15 rupees per month.....	60	0	0
	98	25	0		98	25	0

Copies of this Report, Collecting Cards and Boxes, and all information required, may be had of the Secretaries, Mr. G. Pearson, Dartmouth Villa, Dartmouth Park Hill, N., and of Mr. Josiah Briscoe, 17, Arlington Square, Islington, N., by whom the smallest donation will be gratefully received and duly acknowledged.