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STRICT BAPTIST MISSION.

THIRTEENTH

ANNUAL REPORT.

1874.

Mission Stations and Agents.

INDIA:

Mission Superintendent—Mr. H. F. Doll.
St. Thomas' Mount Station, Madras.
Missionary—Mr. Henry Noble.
Assistants—Mr. John Lazarus and others.

Poonamallee Station.
Missionary—
School Teacher—Abel Michael.

Kishparcherry Station.
School Teacher—Murryan.

Purlah Kimedy Station.
Mission Superintendent—Mr. D. Anthravady.
Missionary—Chowdry Appalanarasiah.

CEYLON:

Mission Superintendent—Mr. V. Van Geyzel.
Missionary at Colombo—Mr. Andriesz.
Missionary at Ambepussa—Mr. De Waas.

LONDON:
BRISCOE AND CO., PRINTERS, HANNER STREET, FINSBURY.

1874.

List of Officers, 1874-75.

President.

Mr. S. MILNER.

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, Cooper, Jun., Toone, Townsend, Simms and Wakelin.

Soho Chapel, Oxford-street.—Messrs. Battersby and Falkner.

Salem Chapel, Meard's-court.—Messrs. J. T. Briscoe and Simmons.

Wilderness-row Chapel.—Mr. Eaton and Mr. James.

Notting-hill.—Mr. Rowley.

Chadwell-street Chapel.—Mr. Hazelton and Mr. Hoddy.

Providence Chapel, Islington.—Mr. Styles.

Carmel Chapel, Pimlico.—Mr. Walter.

Homerton Row Chapel.—Mr. Bellman.

Deptford.—Mr. F. Freeman and Mr. Bloom.

Dacre Park.—Mr. James Mote.

Also Mr. Woodard and Mr. Brown.

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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.

The Committee of the Strict Baptist Mission are again called upon to lay before their friends and subscribers a brief account of the work carried on under their superintendence, in India and Ceylon, during the past year.

We may begin by reminding them that this Mission has now been in operation for a period of thirteen years. It is not uncommon for houses of business of long standing to display conspicuously the date of their establishment, in order to invite public confidence in their integrity and soundness. If we, in like manner, refer to the year 1861, as the year when this Mission was commenced, it is not for the purpose of self-commendation, but simply to inform those Strict Baptist friends who are unacquainted with the fact that, since that period, we have been endeavouring to supply a medium through which missionary work among the heathen, might be carried on in accordance with their views and principles. Strict Baptists, at least those in the South of England, have not hitherto been noted for the long continuance of their *united* action, and, therefore, we venture to believe that the continuance of this Mission to the present time affords reasonable ground for the expectation that it will become a permanent institution in the body, and for hope that it will receive more universal support that it has yet done.

We need not stay to advocate the cause of Missions in general. The commission to the church on this subject was given by her Divine Head himself, just before his ascension to take the seat of universal authority and dominion, and the first instance of her carrying out this commission in her organized capacity was under the immediate appointment of the Holy Ghost, when he said, "Separate me Paul and Barnabas for the work whereto I have appointed them." The church at Antioch was the first missionary society, and in following its example, we are but carrying out what our divine Lord commanded, and the apostles under Divine sanction appointed

everywhere in all the churches, and themselves carried into practice. With this exalted but nevertheless scriptural view of missionary work, both at home and abroad, every attempt to carry out our Master's commission becomes invested with hallowed interest. The work may be comparatively unknown, and carried on on a small scale, but being divinely appointed, and in the true line of apostolical succession, it should not, and cannot, be devoid of interest to those who know and love the truth as it is in Jesus, and desire to see his spiritual kingdom extended in the earth.

Sustained by these considerations we proceed to lay before our friends a few facts connected with the working of this Mission during the past year, with the hope that they will be listened to with prayerful interest.

INDIA.

We begin with India, where our labours commenced, first at Tulleygaum, near Bombay, and now at St. Thomas' Mount, Poonamallee, and Purleh Kimedy, in the Madras Presidency.

POONAMALLEE.—Here our missionary, Coopoosawmy Row is stationed. The following is an extract from his journal at the opening of the present year. He says: "A merciful providence has brought me safely to see another year. My heart is grateful for all the blessings received from a Father's hand, but oh, it is sorrowful that the past year passed without more fruit to my labours. There were many prospects of reaping some harvest, but none of the enquirers had the courage to come out boldly and put on Christ by baptism. My soul longeth for genuine conversions to God. Come, Lord Jesus, with healing in thy wings and heal the heathen idolaters of Poonamallee."

Thus we see one who was himself an idolater, mourning over the idolatry of his fellow countrymen.....It pleased the Lord to lay Coopoosawmy aside from his work in the following month by fever, and rest and change became absolutely necessary. Accordingly, with the sanction of Mr. Doll, the Mission Superintendent, he went to the Nilgerry Hills for six weeks, where he received great kindness from various Christians residing there, among whom he mentions Mr. and Mrs. Walker, Mr. James, Mr. Chadwick, and others. We mention the names of these individuals, and tender them our best thanks for their kindness to our disabled missionary.

While absent from his post, he, nevertheless, preached frequently to natives and Europeans, speaking boldly in the name of the Lord Jesus; and we hope that good has been accomplished thereby.

The school at Poonamallee under Abel Michael's care, has been kept up with varying numbers, the help of Lutchmamel being still continued. That at Kishparcherry, under Murryan, has also been maintained. The occasional meal of curry and rice (the cost of which has been privately defrayed by some friends in England) has been much appreciated. In both schools the elements of Bible knowledge have been carefully imparted.

Coopoosawmy writes as follows on May 14th:—

Vencaya Chuttrum.—Met with a great, high caste priest—a learned man in the Hindoo religion and worship. He wore a long beard, and his hair twisted on the top of his head. He said he had not eaten any cooked food for thirty years, but eats only plantains, and drinks pure water. His abode is his own tomb, built by one of his disciples. He travels about with a chariot and pair of bullocks. He was on his way to visit his disciples at Madras. With this priest of Satan, I had two hours' conversation on the folly of idolatry, and the truth, wisdom, righteousness, peace and salvation, that are in Christ. May this blind leader of the blind obtain sight to see the beauty of Jesus. His name is Yoganadasawmy Jyer.

Coopoosawmy sometimes meets with individual cases of more than usual interest. The following is one of them:—

Jan. 21st.—Conducted prayer meeting in Kishparcherry, at Brother Murryan's house. Preached for nearly two hours on the words, "I am the way, the truth, and the life." The Lord helped me much. There are a few cases of interest here. One old man desires to flee from the wrath to come; his faith in idolatry is completely shaken, and he professes to believe in Jesus as his Saviour; so do his wife and son. There is no apparent hindrance. About fifteen people sat within the house, and a number of women outside. The whole service was interesting. 22nd. This morning went to see the above-mentioned old man, who is not well, suffering from dysentery. I treated him with a few drops of chlorodyne, read and explained the case of the impotent man of three and thirty years; in the evening went to see him again, and read and explained Peter healing the lame man. 23rd.—Visited the old man again, explained more clearly the way of salvation.

In March, he refers to the same individual again.

March 14th.—Went to Mangadoo, and visited the old enquirer, Nagan, and spoke to him for nearly two hours on the all-important subject of his soul. He is all profession, sheds tears while I speak of his sin, its awful doom,—the sufferings of Christ, and his death to save sinners; but when I go away, he does not seem to ponder much on what I have said. May God in his mercy grant him and the rest of the heathen, his Spirit to convict and convert them, for Jesus' sake.

Besides ministering to the native church under his care, Coopoosawmy's work is a daily one, and not confined to Lord's-days and week-day services. We give a summary of the work of five successive days as specimens of our missionary's work at his station at Poonamallee.

January 24th.—Went out village preaching this day. First village I went to, was Kadoovate Parcherry. Afterwards went to some of the streets of the caste people; from there went to Mailfanthun; then went to Parthipadoo. In all these places, collected small groups of people about me, and preached to them of Jesus as the only Mediator between God and man, and the only Saviour of sinners.

January 25th.—Preached in the Mission House at 10 a.m., upon Luke xii. 8—10. There were present four native Christians, eight Hindoo caste, and eight Mahomedan boys. In the evening, preached in English to the English Strict Baptist Church.

January 26th.—Preached in the Bazaar. About fifty people of various Hindoo caste heard the word. Distributed a large number of handbills, and afterwards went and spoke to Mr. Stewart's servants.

January 27th.—Preached in Murryan's house, at Kishparcherry About twenty were present.

January 28th.—Conducted prayer meeting in my house. About thirty people attended. The whole service lasted two-and-a-half hours. The great advantage we have in these meetings is, we have a quiet hearing of the gospel truth. After preaching, we open a discussion. We allow our hearers to put any question, so as to clear doubts, and remove difficulties. May the Lord bless this new effort, and grant souls to Jesus.

May God bless the humble efforts of his servant in saving souls, and grant much success, for Jesus' sake. Dear friends, pray for me.

The following extracts from his journal in June last, will, we are sure, be read with interest. The first shows the hopeful signs of saving results with which the heart of the true missionary is sometimes gladdened.

June 3rd.—Hopeful Signs.—*Pidovcalacoopum.*—Here we sang and I preached for a long while to a large and attentive congregation of Pariahs. From here went to Patai, half a mile farther, and here I preached to a number of wealthy and high-caste merchants, showed the uncertainty of this world's riches, by preaching on the parable of the rich fool. Distributed many handbills. In the evening, preached in Keilparcherry, where, to our joy, we had a very attentive, good, and steady congregation. I preached a long while on—"Son, thy sins are forgiven thee." Here our labours are not vain the Lord. A few are under conviction of sin, and we trust that ere long they will be converted unto Jesus, and confess him by baptism. O may God hasten the anticipated joyous day!

June 4th.—A Pariah Enquirer.—"Went to Koothampaukumparcherry, a large village of Pariahs. Preached to a large number, of both sexes; then went to the caste village, and had a very good, attentive congregation; they received many handbills. On returning home, I met with an old man—a Pariah, or non-caste. I offered him

a seat in my cart, which he accepted. His name is Sinnappayen, (a little boy), his native village is Katoopandy, on the Mount road. I spoke to him of his soul, and of Jesus the Saviour of sinful souls. When I was describing his ignominious death on the cross, the poor man was much affected and shed tears, and assured me, "Sir, in Him only from this evening I would believe," and promised to call on me.

June 12.—TRIVALORE FESTIVAL.—*Trivalore.*—Started for Trivalore, and halted at night in Poodoochuttrum; next day, 13th, reached Trivalore, at 5.30, a.m., and found a large number of women and men sitting on the sand-bank of the river, where they had been sleeping the previous night. These people have been travelling from long distances. As the majority of them were Telugu people, I spoke to them in that language, and showed the absurdity of ever getting our sins washed away in the muddy water of that tank. One man said that the god of this place came over to his house and told him to walk all the distance from his village, to pay his vow to the shrine at Trivalore. I replied, How is that possible, when the god in question has to be carried round the temple by men from spot to spot?

June 15.—AN ARGUMENT ABOUT CASTE.—We gave a dinner of rice and curry, and fruit to our ragged school children of Keilparcherry school. In the evening visited the jail, then went to the hospital and visited the sick, and spent a long time at the bed of a private Thompson. From here, went to Mr. Stewart's, preached to his servants, and held a long and serious conversation with the head servant. Leaving this place, I went farther on three miles, and I came to Nammum, a very large village of all high-caste people. Several came and clustered around my cart, and I had no time to get out, so I read and preached from within my cart, which served on this occasion as a good pulpit. About seventy or more heard patiently and attentively. One of them argued with me on the point of being a Christian in faith, and a heathen in practice. I showed by several passages in Scripture, the absurdity and inconsistency of such a faith. His theory is, a Christian in heart, and a heathen outwardly, for he dare not come out and sever himself from ties so dear and near to him. I told him we must for the gospel's sake do so, and related to him the case of my own conversion. The fact of my having been once a Brahmin, and now a Christian missionary, astonished him and the rest of my hearers. I had a very fine day with them. They freely received several handbills, and requested me to open a school. May God bless them, especially that young man.*

PURLEH KIMEDY.—No report has been recently received from this station, of the establishment which we gave details last year. We expect intelligence very shortly.

ST. THOMAS' MOUNT.—Our aged missionary, Mr. Thomas, continues to preach at this station; but his years and infirmities

* Just before going to press, we have received a letter from Mr. Doll, informing us, to our surprise and regret, that Coopoosawmy has resigned his connection with the Strict Baptist Mission.

render him increasingly unequal to, the difficulties and labours of his position. We have not been willing to dismiss him from his post, although the interests of the Mission have necessitated that he should be partially superannuated and replaced by a younger and more vigorous agent in this populous district.

In our last Periodical Paper we mentioned that we had been remarkably directed to a Mr. Noble, formerly a soldier in the army, and subsequently an agent of the Army Scripture Readers' Society at Madras. Becoming convinced of the Scriptural obligation of believers' baptism, he was baptized, and joined the church under the care of Mr. Doll, at Madras. He has now cast in his lot with us, and has commenced his labours at St. Thomas' Mount with a zeal and discretion which warrant the expectation that he will prove himself one of our most valuable agents. With regard to his views and feelings on entering upon his new field of labour, we will let him speak for himself:—

"My attention and time have been in a great measure engaged in a work among the poor despised and neglected people of this district, that is the chucklers and scavengers. I was induced the other day to visit the villages where these poor people reside, and from all that I saw and heard of them, a deep interest in them, and intense desire to do something for them, have been awakened in my breast. Of this people it may be truly said that no one cares for their souls.

"An old woman told us she came when a child to that place, and never during that time had any one before come there to speak to them about those things which concerned their souls, or the improvement of their present condition. The thought then struck me to try by some means (by the grace of our Divine Master,) to raise these poor neglected ones from the gross darkness in which they now are.

"After lifting up Jesus to them, and seeing a number of children growing up in the same benighted state, I proposed to establish a school there, but was unable to make them see the advantages that would accrue to them; and finding that they seemed rather suspicious of us, we left them without any appearance of success in the matter. But we did not give it up. We visited them again and again, sometimes twice in a day, to prevail on them to consent to the erection of a building for a school, and to promise that they would send their children for learning. The throne of grace was also often besieged on their account, and at last they consented, with the promise not only to send their children, but many of them to attend themselves also. They also agreed to erect a school-house if materials were provided them—*i.e.*, they were to give the labour. For this purpose, doubtless twelve or fourteen rupees will be required. Where is this amount to come from? Here faith must be exercised, and I have been impelled to apply for a piece of land situated between these villages, and I am now waiting the final order to occupy. More about this hereafter. I crave your prayers in my work. There is a great future."

My assistant, John Lazarus, being fully convinced of "believers' baptism," as the only scriptural mode of Christian baptism, and seeing it to be his duty and privilege to follow the Lord Jesus in this respect, has requested me to send in his name as a candidate for baptism. If I were not satisfied as to his sincerity, I would not recommend him; but really, I feel that you can safely enroll his name as a candidate."

Subsequently the piece of land applied for was obtained, and the school commenced under favourable auspices, as the following extract will show :—

April.—I am now enabled by grace to report somewhat favourably of the work carried on. In my last I merely remarked that an opening for a great work appeared to have been made among the poor and despised people of the lowest of all castes, and now I will proceed to give you some account. You are aware how I was induced to go among these people, and how my sympathy was drawn towards them, when I beheld the gross darkness and heathenish superstition which prevailed among these people and their offspring, who were growing up in the same degradation, how I spoke to them of Jesus, and how I daily pleaded and wrestled with the Lord with a heavy and sad heart on behalf of these poor degraded people and their children; how the Lord answered me; how they almost unanimously consented to send their children, if a school was opened; how we applied for a piece of land; and how the Government official, Colonel Clementson, Cantonment Magistrate, granted us the land free after he had personally inspected it. A temporary thatched shed, as you know, is now completed. It is built of bamboos and palmyra leaves.

You will now be happy to hear also that the school has been opened with seventy children (boys and girls) on the roll, and the average daily attendance is forty-four. We had a great deal of trouble to get these children into anything like order, for they were as wild and unclothed as though they had just come from the jungles.

They are of course all as yet learning the Tamil alphabet, and I already entertain hopes that some of these boys will eventually turn out very intelligent and useful. Besides the children, there are about ten adults most anxious to learn. The truth of the everlasting gospel is made known to these people, and I hope ere long to establish regular services in the shed, but just now it is too premature to do so.

Thus has the Lord been working here. Bless his holy name. We cannot sufficiently estimate the importance of prayer. I attribute success in this work to the prayer of faith. This is but a small beginning only,—a footing in the right direction, I trust. May the Lord of Missions prosper the work of our Mission, and make the "little one a thousand, and the small one a strong nation," is my earnest prayer.

Again in May he writes as follows :—

Arrangements are being made for opening another school in a village situated in another extremity of the Cantonment; this village is named Troop-parchorry; the residents are chiefly barrack servants and grass cutters. This too is looked upon as a principal preaching

station. In the three schools now in working, we had this month an average daily attendance of about ninety scholars. The object in view, is not merely to establish schools and occasional preaching in these villages for the benefit of the children and their parents, but to make them permanent Mission stations, and eventually to place in each a consistent, sincere Christian (native) brother, to live among these people, and bear witness to the truth of our religion; so, by preaching, teaching, and living, he may through the power of the Spirit of God, draw sinners to Jesus, and thus form churches.

I am much encouraged by observing the already growing confidence which these poor people (young and old) of Nazareth-pooram, (chuckler's village,) are placing in us. At first they looked upon us with suspicion and fear, but things have greatly changed already. The parents take a deep interest in the education of their children, and the latter are so anxious to learn, that they are to be found in the school-shed long before the hour appointed, writing with their fingers on the sand strewed over the floor for the purpose. It is interesting too, to see the care that many of them take in keeping the shed and its enclosure clean, and in planting trees about the place. And daily, when I visit the place, if it happen to be before the school commences, a number of the children run to meet me with their "good morning sir," or "good evening, sir," as the case may be. It is pleasing to witness this change in these people, both young and old. But I long, pray, and wait for the time when the glorious Sun of Righteousness shall shed abroad in these dark and benighted hearts his precious light and heat, and make the wilderness to become a fruitful land. There are several enquirers after the truth, and I trust by God's grace, to report somewhat favourably of some of them ere long.

John Lazarus, our candidate for baptism, is still bearing testimony to his sincerity, and longs to follow Jesus in His appointed way. May he prove the first-fruits of the Mount Strict Baptist Mission Church.

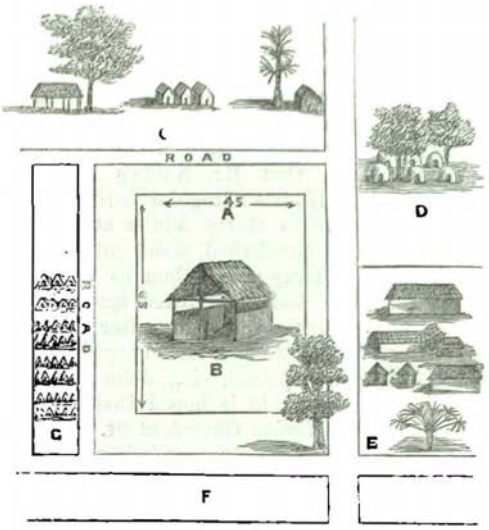
Our English Sunday School is carried on as usual.

Pray for us that the word of the Lord may have free course and be glorified.

This extract, though long, is so full of interest, as showing the prayerful spirit in which our brother is working, that we have felt it right to present it to our friends. Mr. Doll reports on a recent visit he made to the schools:—

"A few days ago, I inspected the schools at St. Thomas' Mount, and was pleased with what I saw, because I gave no notice, but went to the Mount when not expected; 4th of June was the day I visited the Station. There are in the Anglo-vernaclar school, St. Thomas' Mount, about fifteen boys; in Mudoovaucurray school, about seventeen boys, and in Nazareth-pooram, upwards of fifty children. I was delighted with the last-mentioned school. I saw parents bringing their children to school, where there were children ranging from four to ten years and more; they were all reading, and some of them writing on the floor. Some of them were able to read and spell words of two syllables. I understand that some adults also come at certain parts of the day, and obtain instruction. The shed was kept clean and in order. We require more men, and more money.

Mr. Noble gives a rough sketch of the school and its surroundings, which we give below :—



The following are the particulars of the building and its site :—

A.—The Site. Length, sixty-three feet; breadth, forty-five feet; trenched; and croton, &c., plants and seeds, put down to edge the land.

B.—The Shed. Made of wood, bamboos, and palmyrah leaves. It is ten feet high in centre. West gable end is the entrance; it is supported by posts in the centre and sides; the sides are five feet above the ground, enclosed with mud; walls, four feet high, with an opening of one foot on the north and south sides between wall and the covering (of leaves.) The east gable end is also closed with mud walls four feet high, and above the wall to the top of the roof, with palmyrah leaves. The dimensions of the shed are twenty-five feet by twelve feet, exclusive of the mud wall enclosing it, which is one foot thick. The teacher sits on a small mud mound on the east of the shed inside; the children sit on the floor right in the shed, and write their lessons on the sand spread on the floor.

I have named this station of our Mission, Nazareth-puram.

C.—Chucklers' Village.

D.—Oodare Village.

E.—Pariah Servants' Village.

F.—Cemeteries.

G.—Scavengers' village.

Seldom is any good work undertaken without arousing the opposition of the enemy of all that is good. Soon after the work at Nazareth-puram was commenced, a report was spread that Mr. Noble's object in going among the people was to make Christians of their children, and then ship them off to some other country,—in fact, to kidnap them. Most of the parents withdrew their children from the school, and it was only by dint of much labour in explaining, persuading, and entreating, that they would send them again. We may here remark, that Mr. Noble's labours are not confined to children. He has a regular Lord's-day service at which from twenty-five to thirty adults attend, and many who will not enter the school-shed, stand outside to listen for a time, and then go away; and then as if there was an attractive power, turn back and listen again. Mr. Noble states that there is evidently an enquiry after the truth among the native community. Two have already applied for baptism, one of whom has been baptized, viz., John Lazarus, who is now his native assistant. It is hoped that he will be the first-fruits of a native Mission Church at St. Thomas' Mount Mr. N. says in his report for July:—"It is with deep interest I view the earnestness with which these people gaze into the face of the speaker to catch every word spoken. Of five of the number I have great hopes, one of them is the 'Head man' of the village. Pray for us."

Thus we trust that the Lord who directed us to Mr. Noble, and Mr. Noble to us as a Mission, is intending to work by him, not only as a pioneer-labourer among these neglected heathen, but to make him the instrument of establishing a healthy and prosperous mission station, where the young will be taught the elements of Christian truth as well as general education, and adults be brought under the moralising influence of the gospel, and in many instances, we trust, will experience the gracious teachings of the Holy Spirit. Then will be fulfilled the words of ancient prophecy: "The people that walked in darkness have seen a great light; they that dwelt in the land of the shadow of death, upon them hath the light shined." With regard to details of conversions, we have little confidence in missionary statistics as an index of the success of missionary efforts, since so much of the results are necessarily unseen and unknown. Reports of missionary success are generally most called for by those who are impatient at what they term the slow progress of the Redeemer's

kingdom. But the true believer in the promises of God is content to wait his own time for their fulfilment; knowing that success is not the measure of duty, but the command and will of him whom he calls Master and Lord, yet knowing also that the word of God shall assuredly prosper in the thing whereto he has sent it.

CEYLON.

This branch of the Mission has been favoured with continued tokens of the Divine blessing, though various changes have occurred during the year.

Mr. Andriesz has pursued his labours steadily and indefatigably, both as a missionary and a pastor, and not without encouraging results. There are many enquirers after truth —conversations with whom he sometimes records, such for instance as the following :—

April 15th.—This was the day for me to visit Pettah station; whilst doing so, I had a call from Wolfendahl-street, by a man who was brought to a sense of his sins; he said that some time since he was much disturbed in his mind; that he was not fit to die, for his sins were very great. Whilst in this state, he was told that there was to be a meeting in that vicinity; he accordingly came and heard me preach, and he was led to embrace Christ as the Saviour of sinners, so he wished to talk to me, and hear more on the subject. I read to him from the Acts of the Apostles, that they who believed in the Lord Jesus, were commanded by the Apostles to be baptized, at which he said that he *was* baptized when young, and was not that sufficient, he asked. I then told him that this ordinance was not intended for children, but for men and women that believed in Christ as their Saviour. After showing forth from the scriptures the subjects and the mode, he was astonished that he had not seen this before; after which, I gave him some tracts, both in English and Portuguese, on the subject. He earnestly requested me to see him the next day.

This interesting case is referred to again by our missionary, as follows :—

May 13th.—This day, after visiting several houses in Pettah, I went to see the enquirer, (reported on the 15th of April last.) Before this I had paid him several visits. He was this time convinced of the importance of making a public profession by baptism, and applied to me for the same. But when he told his wife of his convictions, she became enraged. However, in spite of all this, he is determined to obey the commands of his Lord. As I was speaking to him, I had another call from the same neighbourhood, so I took leave of him and left.

The enquirer here, was a blind girl, who called with her mother. She told me that the words spoken there have been blessed to her soul, and that they have led her to the Saviour of sinners. What she wanted to know was respecting what she had heard from me, that the change must come from the Lord, and not from man. How could a person be sure whether the work that is begun, is from the Lord? I understood what she

wanted to know was her own case. I then gave her to understand that man of himself will not go to Christ unless God the Father draws him. I then asked her if she had anything more to ask, at which she blushed and hesitated. Her mother encouraged her. She then said, "Is it not said in the Scriptures, 'One Lord, one faith, one baptism?' then how is it that there are so many baptisms?

"I told her that I could give her a better explanation, from the scriptures, which are quite clear on this point. I read to her from the Gospels and the Epistles, on the proper subjects and the scriptural mode. I then asked her if she was satisfied with what the Scriptures set forth. She said she could now see that the one is from God, and the other is from man. Her brother was her helper in searching the Scriptures, and by so doing, light has dawned in his soul. He came forward and requested to be baptized. I then read to him from Luke xiv. 26—33. I told him plainly I was not going to hide anything, but that in professing Christ, he must bear his cross. I left him to consider."

WOLFENDAHL.—"My labours in this station," says Mr. A., "have been greatly blessed to the conversion of sinners. Many careless ones have been led to enquire, 'What must I do to be saved?'"

BORELLA.—

"April 20th.—This day I visited the Borella Station, spoke to the people in their houses. After which, I went to the Hospital. Those who could come, gathered around me, and to those who were very sick, I went to their bed-side. I spoke to them the words of the Lord; they heard me with delight. But all that the servants of the Lord can do, will not avail anything, till the reviving influence come from above."

In a more recent letter, Mr. Van Geyzel, the Mission superintendent, says:—

"Our missionary, Mr. Andriesz, was favoured to baptize two believers in the Lord, on Sunday night, the 26th July. One candidate is a printer by trade, and the other a very interesting young daughter of one of the members of his church, about sixteen years of age. The chapel was crowded, and Mr. A. preached in his usual eloquent style, from the words, 'What doth hinder me to be baptized?' and shewed by a division of his text, all the various hindrances, and how to overcome them, I am certain by the arguments adduced by him in his sermon, even an enemy of the cross would have returned home convinced of believers' baptism. Four other candidates are under examination."

In our "Periodical Paper" of April last, we stated that we had relinquished the day-school at Grand Pass to Mr. Piggot, the agent of the Baptist Missionary Society. We had long regarded this as a prosperous institution and a useful auxiliary to the Mission; the number of scholars had continued to increase, and in this respect it was in a healthy state: but out of thirty-six scholars, only ten attended a Sunday-

school, and this not the Sunday-school in connection with our Mission. Finding that the school would still be carried on, oven if relinquished by us, we accordingly resolved, on the earnest recommendation of Mr. Van Geyzel, to employ the funds hitherto thus expended, in securing the services of another missionary: and Mr. DeWaas has been re-engaged.

Mr. Van Geyzel, after making several journeys to places around Colombo, had fixed upon a place called Kadoowella as the sphere of DeWaas's labours; but after his removal thither, owing to a misunderstanding with the landlord of the house which had been taken, who refused to let it for preaching, this station had to be relinquished. Providentially at this critical juncture, a native friend called, and suggested a station where no missionary had ever entered, and with greater facilities of communication by railway, namely, Ambepussa, thirty-six miles from Colombo, (a central place between Colombo and Kandy.) Thither our indefatigable superintendent went with the newly-engaged missionary; and though perfect strangers, yet within an hour of their arrival, they found some warm-hearted friends who were rejoiced to hear of the object they had in view. The kindness of a wealthy young gentleman, named Wyjesinghe, deserves especial mention; respecting whom, Mr. Van Geyzel remarks: "He made us more comfortable in his house than we could have been in our own, and devoted much labour in arranging things which we required, and was the means of our getting acquainted with the people. He secured a lodging-house for our missionary, bargained for us a preaching house and school-room at a very cheap rate, and gave us the assurance of his further help." The house referred to, together with a bungalow to be used as a school-room and preaching-room, have been taken on lease, at a rental of £5 only per annum.

In a subsequent letter, Mr. Van Geyzel says:—

"Our missionary, Mr. DeWaas, is zealously engaged at his new station at Ambepussa. He writes to me that he has gone into several villages of the district, and the signs are hopeful. People listen to the word with much willingness, and he is now making arrangements to go to each village on fixed days. He also informs me he has met with a surveyor, a member of a Baptist Church at Madras, now residing a short distance from Ambepussa. I have advised DeWaas to endeavour to form a church, even of three. His wife had twelve scholars to start with a girls' school."

Such are the prospects of our new missionary, several reports from whom have reached us; though of course there has

not been sufficient time to speak much of the results of his labours. Opposition and discouragement must be expected. Satan will not easily resign his prey; and his agents, the priests of the Romish church, have great power among the ignorant. The following brief record, quoted from the Ceylon "Examiner," will serve to illustrate the superstition that prevails. After giving a lengthened account of the Festival of St. Anna, which was attended by some 20,000 persons, and offerings to the amount of 30,000 rupees (£3,000) collected,—the correspondent continues :—

"There is a wooden cross of fifteen feet high, about fifty feet from the church door, with two cross bars about four to six feet from its base. To these bars some 100 to 200 men, women and children (some deaf, dumb, lame, &c., and others possessed with devils,) are daily tied up for three or four hours by their hands stretched above their heads, and oil smeared over their bodies, and as soon as one is released, another takes his place. Our Magistrate got wild at this, and was about to haul them up in court. There is a Tamul man in charge of this cross, who told me one day that he had driven fifteen devils, and they all were sent into the sea, from whence they will never return. Every moment, offerings of oil are made to the cross, and hundreds of hands are around it grasping for the oil, which they rub in their eyes, heads and bodies. Behind this cross there is a clear space of ground about fifty feet square, wherein I found men, women, and children, of all classes and ages suffering from infirmities, with their legs, hands, or even bodies buried for two or three hours."

Thus the absurdities of heathenism are blended with a spurious christianity, and the "enemies of the cross of Christ" (even as in our own land, though in less gross forms,) exalt a wooden cross in its place. May the industry they display incite us to be "steadfast, unmoveable, always abounding in the work of the Lord: for as much as we know that our labour shall not be in vain in the Lord."

We desire again, as on former occasions, to express our deep sense of obligation to Mr. Doll at Madras, and Mr. Van Geyzel at Colombo, for their indefatigable efforts as Mission-Superintendents, to secure the successful carrying out of the wishes of the Committee at the various Mission-stations.

In concluding the Report we regret to have the same statement to make as on previous occasions, namely, that the funds at our disposal are insufficient for the work in hand, and that we are not only prevented from enlarging or extending our efforts, but shall be obliged to curtail them ere long, unless our annual income is considerably increased, as will be

seen by referring to the balance sheet. We recently sent circulars to many Strict Baptist Churches in London and elsewhere, asking for an annual collection only, at such time of the year as might be most convenient, to aid the funds of the Mission. To this we had no response, although upon personal application we have since received two or three encouraging promises. We need at least fifty pounds per year more, to make our income balance our expenditure, and we are very unwilling to think that there is not sufficient love or zeal on behalf of a Scriptural Mission to the heathen among our Churches to raise that amount, and more, if once their serious attention is given to the subject. There are churches and Sabbath-schools and individuals, as our balance sheet will show, who support this Mission nobly and well, year after year. We need not particularize individual instances, but the teachers and scholars in some of our Sabbath-schools deserve special mention for their persevering zeal. They need no commendation or entreaty from us to continue their valuable aid, and not to be *weary* in well doing. Yet we may remark that having so long set an example of missionary zeal, these friends may well be entitled now to call upon other Strict Baptist Churches for their co-operation, since the work belongs to *all*, and not to *some* merely, among those who profess the same loyal obedience to Christ, as King and Lord. On the one hand we hear the Master's voice, "Go ye into all the world and preach the gospel to every creature," and on the other the Macedonian cry, "Come over and help us;" and both combined constitute an appeal, which, when prayerfully considered, a true follower of Christ can hardly resist.

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.

RECEIPTS.				£	s.	d.
Balance in hand last Audit				112	0	0
Collected at last Annual Meeting				9	2	3¼
Individual Subscriptions, as per List				43	1	0
Keppel Street Chapel.	Collections	8	16 6			
	Subscriptions and Donations per Mr. Collier	12	17 0			
	Sunday School	44	19 8½			
				66	13	2½
Soho Chapel, Oxford Street.	Subscriptions per Mr. J. Falkner	1	5 0			
	Sunday School	15	5 8			
	Subscriptions per Mrs. W. A. Hall, (1873)	1	5 0			
				17	15	8
Salem Chapel, Meard's Court.	Subscriptions per Miss Squirrell	3	10 6			
	Ditto ditto 1873	2	12 0			
				6	2	6
Mount Zion Chapel, Chadwell Street.	Subscriptions & Donations per Mr. Hoddy, Mr. E. Shepherd, Miss Evans, and Mr. Read	12	17 11			
	Sunday School	7	0 10½			
				19	18	9½
Providence Chapel, Islington.—Per Mr. Styles				5	2	3
Wilderness Row Chapel.	The Pastor's Box	0	6 6			
	Sunday School	7	18 6			
				8	5	0
Bethesda Chapel, Lever Street.—Sunday School				0	17	6
Johnson Street Chapel, Notting Hill.—Sunday School				3	14	0
Carmel Chapel, Pimlico.—Sunday School				4	8	8
Zion Chapel, Deptford.	Subscriptions per Miss Stubbins	3	6 6			
	Sunday School	5	16 1			
				9	2	7
Homerton Row Chapel.—Sunday School				4	2	6
Croydon.—Sunday School				0	8	7
Hounslow.—Subscriptions per Mr. Corney and Miss Gale				8	2	4
Tunbridge Wells.—Per Mr. Saltmarsh				6	7	0
Sturry.—Per Mr. Hancock				5	3	0
Foot's Cray.—Per Mr. May				6	10	0
Chatham.—Per Mr. Edgerton				1	2	6
Leicester.—Per Mr. Webster				3	2	6
Thame, Oxon.—Per Mr. Bird				5	10	0
Sydenham, Bucks.—Per Mr. Allnutt				3	4	10
Colnbrook, Bucks.—Per Mr. Walters				4	0	0
Emsworth, Hants.—Per Mr. Kilpin				0	10	6
Sharnbrook, Beds.—Per Mr. Pickering				1	11	0
Chatteris.—Per Miss Hurry				0	2	6
Reading.—Sunday School, per Mr. A. Martin				3	0	0
				£359	0	8¼

Examined with the vouchers,

October 6th, 1874.

BAPTIST MISSION.

from October 16th, 1873, to October 6th, 1874.

EXPENDITURE.	£	s.	d.
Expenses of Tea, &c., at last Annual Meeting.....	3	16	10
MADRAS.—Payments to Mr. Thomas, Mr. M. Coopoosawmy Row, Mr. Michael, Mr. Appalanarasiah, and Mr. Noble; Rent of Mission Premises; Tracts; Superintendent's Postages, and miscellaneous expenses; per Mr. Doll.....	175	19	0
CEYLON.—Payments to Mr. Andriesz, Mr. Jayewardine, and Mr. De Waas, (per Mr Van Geyzel); wages of servant for cleaning Mission Premises, Rent, &c., (5 quarters).....	120	17	6
Printing Annual Report, Periodical Papers, &c.	13	1	0
Missionary Periodicals for Sunday Schools	2	17	1½
Mission Boxes.....	1	5	2
Postages to India and Ceylon, Stamps, &c.	3	15	10
Ministers' Travelling Expenses	1	7	0
Balance in Treasurer's hands*	36	1	2¾
	£359	0	8¼

and found correct. (*Signed,*) ROBERT HODDY, JAMES MOTE, } *Auditors.*

*Exclusive of £100 invested in Bank.

ANNUAL MEETING.

Held at Zion Chapel, New Cross Road, Deptford, on Wednesday, October 14th, 1874.

MR. ANDERSON, in the Chair.

Mr. BRAINE opened the Meeting by prayer.

Moved by Mr. WOODARD, seconded by Mr. MASTERSON, and carried unanimously:

"That the Report now read be received, adopted, and circulated under the direction of the Committee, and that the persons whose names have been read by the Secretary, be the Committee and Officers for the year ensuing."

Moved by Mr. JAMES MOTE, seconded by Mr. BLOOM, and carried unanimously:

"That this meeting, believing that zeal and activity in the spread of the gospel, guided by Scripture precept and example, are not only in accordance with the will of Christ, but are closely connected with the spiritual prosperity both of individuals and churches, earnestly commends the Strict Baptist Mission to more general support."

Moved, seconded, and carried unanimously:

"That the best thanks of this Meeting be presented to Mr. Anderson, the Chairman, for presiding; and to the Pastor and Church at Zion Chapel, Deptford, for the use of the Chapel on the present occasion."

Collections, Subscriptions, & Donations.

Keppel-street Chapel, London.

	£	s.	d.
Miss Ashlin	3	3	0
Mr. Cooper	1	0	0
Miss Haines	1	0	0
Mr. J. Smith (Watford)	1	0	0
Mr. Dinham	1	0	0
Mrs. Schweitzer	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. Schweitzer	0	10	0
Miss Lowe	0	10	0
Mr. Russell	0	10	0
Mrs. S. Schweitzer	0	5	0
Miss Raiment	0	4	0
Mrs. Seare	0	8	6
Collection	8	16	6
Sunday School	44	19	8½

Soho Chapel, Oxford-street.

PER MR. J. FALKNER.

Mr. W. A. Hall	0	5	0
Mrs. W. A. Hall	0	5	0
Mr. John Battersby, Junr.	0	2	6
Miss J. Falkner	0	2	6
Mr. J. Falkner	0	10	0
Sunday-school	15	5	8

PER MRS. W. A. HALL.

Subscriptions, 1873	1	5	0

Salem Chapel, Meard's-court, Soho.

PER MISS SQUIRRELL.

Mr. Briscoe	1	0	0
Mrs. Briscoe	0	10	0
Mr. Kent	0	10	0
Mr. Cursons	0	5	0
Mr. Elgar	0	4	0
Mr. Bonser	0	3	0
Miss Boulter	0	2	6
Miss Hircock	0	2	6
Mrs. Squirrell	0	2	6
Miss L.	0	2	6
Mrs. Ponder	0	2	0
Mrs. Shribbs	0	1	0
Miss Mann	0	1	0
Miss Headland	0	1	0
Miss Dawes	0	1	0
Mrs. Pettett	0	1	0
E. S.	0	1	6

Mount Zion Chapel, Chadwell-street.

PER R. HODDY.

Mr. Hazelton	0	10	0
Mr. Hodges, Jun.	1	1	0
Mr. Abbott	0	10	0
Mr. Sidders	0	10	0
Mr. Baizley	0	10	0
Mr. Miller	0	12	6
Mrs. Comb	0	10	0
Mrs. Toussaint	0	10	0
Mr. J. Mote, Sen.	0	5	0
Mr. E. Mote	0	5	0
Mr. W. Mote	0	5	0
Mr. Doggett	0	5	0
Mr. Woodrow	0	5	0
Mr. Toms	0	5	0
Mr. Sawyer	0	5	0
Mr. Pullen	0	5	0
Mrs. Hawker	0	5	0
Mrs. Avery	0	5	0
Mr. Hoddy	0	5	0
Mrs. Hammersley	0	6	0
Mr. Pryke	0	4	0
Mr. Fricker	0	4	4
Mr. Clinch	0	4	0
Miss Lawrence	0	4	0
Mr. Bushnell	0	2	6
Mr. Hammond	0	2	6
Mrs. G.	0	2	0
Mrs. Smith	0	2	0
Mr. Cobb	0	2	0
A Friend	0	1	0
Widow's Mite	0	1	0

PER MISS EVANS.

Miss Lovett	0	4	4
Miss Bartholomew	0	2	0
Mr. Williams	0	4	4
Mrs. Williams	0	4	4
Mrs. Mitchell	0	2	6
Miss Evans	0	4	4

PER MR. E. SHEPHERD.

Mr. G. W. Shepherd, Gravesend	0	5	0
Mr. E. Shepherd	0	4	0
Mr. Smith	0	4	0
Mr. Rollinson	0	4	0
Mr. E. Burrell	0	4	0
Miss Hills	0	4	0
Miss Redgrave	0	4	0
Miss Dodson	0	4	0
Miss Norman	0	4	0
Sunday school, per Mr. Briscoe	7	0	10½
Mr. J. O.'s family box	0	4	6
Mr. Read's box	0	10	9

Providence Chapel, Islington.

COLLECTED BY MRS. DENNANT.

Mr. Adams	0	3	0
Miss Baker	0	6	0
Mrs. Barker	0	2	0
Mr. Browning	0	5	0
Mrs. Buckland	0	2	0
Mr. Chisnall	0	2	3
Mrs. Dean	0	3	10
Mrs. Dennant	0	5	0
Mrs. Dewell	0	2	4
Mr. Evans	0	5	0
A Friend	0	1	0
Mr. Lawrence	0	2	0

Mrs. Lawrence	0	2	0
Miss Fanny Manning	0	1	0
Miss Mason	0	3	3
Miss Paveley.....	0	1	0
Mr. and Mrs. Powell	0	6	0
Mrs. Pursey	0	1	0
Mrs. Sidwell	0	6	0
Mr. Spencer	0	4	0
Miss Sturgess	0	3	0
Mrs. W. J. Styles.....	0	5	0
Mr. Taylor.....	0	2	6
Mrs. Thorpe	0	4	0
Miss Tompion	0	1	0
Mr. White	0	1	0
Mr. and Mrs. Willey.....	0	4	0
Sums under one shilling ...	0	1	10
Miss Mary Dennant's collecting box.....	0	1	10
Sunday-school, per Mr. Gyles	0	14	5
Wilderness-row Chapel.			
Sunday-school	7	18	6
The Pastor's box	0	6	6
Bethesda Chapel, Lever-street.			
Sunday school, per Mr. Walton	0	17	6
Johnson-street Chapel, Notting-hill.			
Sunday-school, per Mr. Rowley	3	14	0
Carmel Chapel, Pimlico.			
Sunday-school, per Mr. Walter	4	8	8
Zion Chapel, Deptford.			
Per Miss Stubbins	3	6	6
Sunday-school, per Mr. Nash	5	16	1
Homerton-row Chapel.			
Sunday-school, per Miss Gregory	4	2	6
Croydon.			
Sunday-school, per Mr. Piggott, 1873	0	8	7
Hounslow.			
PER MR. CORNEY.			
F. Butcher, Esq.	2	0	0
Miss Butcher	0	10	0
Miss M. A. Butcher.....	0	10	0
Miss Ellen Butcher	0	10	0
Miss Clara Butcher	0	10	0
Collected by Miss Gale ...	1	10	4
Mr. Glover.....	1	0	0
Mr. Corney	1	0	0
Zoar Baptist Chapel.			
Sunday-school, per Mr. Serle	0	7	6
Mr. Jeffs, Senr.....	0	2	6
Miss Symonds	0	2	0
PER MISS GALE.			
Miss Wheeler.....	0	4	4
Mr. Finch	0	4	4
Mrs. Coles.....	0	4	4
Mr. Cheshire.....	0	4	4
Mr. and Mrs. Gale	0	8	8
Miss Gale	0	4	4
Hanover Chapel, Tunbridge Wells.			
PER MR. CHAPMAN.			
Mrs. Austen	0	10	0
Mr. James Pickett	0	5	0
Mrs. Isard	0	5	0
Mrs. S. Jones, Senr.....	0	5	0
Mr. Rycroft	0	5	0
Mr. Chas. Strange.....	0	5	0
Anonymous	0	5	0
Mr. Ellis	0	5	0
Mr. Woodruff	0	5	0
Mr. Braby	0	5	0
Collection	3	8	4
School box.....	0	3	8
Sturry, near Canterbury.			
Per Mr. Hancock	5	3	0
Foot's Cray.			
Sunday-school and Friends, per Mr. May	6	10	0
Thame, Oxon.			
Per Mr. Bird.....	5	10	0
Sydenham, Bucks.			
Per Mr. Allnutt.....	3	4	10
Colnbrook, Bucks.			
Per Mr. Walters	4	0	0
Chatham.			
Per Mr. Egerton	1	2	6
Emsworth, Hants.			
Per Mr. Kilpin	0	10	6
Sharnbrook, Beds.			
PER MR. PICKERING.			
Mrs. Deacon	0	10	0
Miss Ward.....	0	10	0
Mr. Peet	0	10	0
Mr. Pickering	0	1	0
Chatteris.			
Per Miss Hurry	0	2	6
Reading.			
Sunday-school, per Mr. A. Martin	3	0	0
Leicester.			
PER MR. WEBSTER.			
Mr. Webster and Family ...	2	0	0
L. S. D.....	0	2	6
E. D.	0	2	6
Mrs. Morgan, Wigston	0	5	0
Mr. S. Squire	0	5	0
Mr. H. Proctor	0	5	0
Mr. Josh. Webster	0	2	6
Individual Subscriptions.			
Mrs. Turner, Sevenoaks ...	5	0	0
Mr. Webster & Family, 1873	2	17	6
Mr. G. L. Hiley, 1873	2	5	0
Miss Gold	1	11	0
Mrs. Hurst	1	11	0
Mr. Simpson's family box...	1	10	0

Mr. C. C. Harris	1	1	0
Mr. C. C. Harris, 1873	1	1	0
Mr. C. Wilson	1	1	0
Mr. C. Wilson, 1873	1	1	0
Mr. T. M. Whittaker	1	1	0
Mr. Joshua Earles	1	1	0
Rev. H. Dowson	1	1	0
Mr. James Mote	1	1	0
Mr. Josiah Briscoe	1	1	0
Mrs. Josiah Briscoe	1	1	0
Mr. Bland	1	0	0
Mr. Weston	1	0	0
Mrs. Lagden	1	0	0
Do. 1873	1	0	0
Mr. H. T. Grigg & Friends	1	0	0
Mr. Smith, Watford	1	0	0
Mr. Gallard	1	0	0
Mrs. Gallard	0	10	0
Mr. John Box	0	10	6
Mr. Pocock	0	10	6
Mrs. Lewin, per Mr. Mote	0	10	6
Mr. Page	0	10	6
Mr. Woodard	0	10	6
Mr. Consons	0	10	6
Mr. Consens, 1873	0	10	6
Mr. Underwood, 1873	0	10	0
Mr. Williamson	0	10	0
Mr. Williamson, 1873	0	10	0
Mr. Grice	0	10	0
Mr. Norton	0	10	0
Mr. Joseph Billing	0	10	0
Mrs. Joseph Billing	0	10	0
Mr. E. J. Oliver	0	10	0
Mr. E. J. Oliver, 1873	0	10	0
W. O.	0	10	0
Mr. Edwards, don.	0	5	0
Mr. Bloom	0	5	0
Mr. Ruffell	0	5	0
Mr. Dickerson	0	5	0
Mrs. Watson	0	5	0
Mr. W. Matlock	0	2	6
A Friend, per Mr. Kilpin	0	2	6
Mrs. White, don.	0	2	0
Mr. S. Hibbert, don.	0	1	0

MADRAS.

Donations and Subscriptions from Oct. 1873, to Sept. 1874.

SUBSCRIPTIONS.

	Rs.	A.	P.
Mr. J. Atkinson	0	4	0
Mr. H. Thomas	2	0	0
Mrs. J. Wilson	0	12	0
Mrs. H. Gurner	0	12	0
Mr. H. F. Doll	6	0	0
Mr. P. W. Kingsley	3	8	0
Miss L. Gill	1	6	0
Miss S. Gill	1	6	0
Mr. G. R. Gill	2	4	0
Mrs. S. A. Gill	2	4	0
Mr. M. Coopoosawmy Row	2	8	0
Dr. E. H. Condon	11	0	0
Mr, A. Kingsley	0	8	0
Mr. W. H. Haller	5	0	0
Mrs. M. Dorling	1	6	0
Mr. J. W. Borthistle	2	8	0
Mr. T. Franklin	1	4	0

ST. THOMAS' MOUNT.

DONATIONS.

Major Cunliffe	5	0	0
Lieut. Lissenburgh	1	0	0
Mr. G. T. Eddington	1	0	0

SUBSCRIPTIONS.

Mr. C. T. Eddington	4	8	0
Mrs. E. Carroll	4	8	0
Mrs. J. Wilson	2	4	0
Mrs. J. Carthy	1	2	0
Mrs. H. Gurner	0	10	0
Mrs. M. A. Giles	3	8	0
Mr. J. Abraham	1	0	0
Mrs. M. Dorling	1	0	0
Mrs. J. Haller	0	12	0
Mrs. Vaughn	1	0	0
Mr. J. Crocker	1	0	0

Mrs. Allright	0	4	0
Mrs. S. Wood	0	8	0
Mr. P. McFarlane	2	0	0
Mrs. McFarlane	0	8	0
Mative Post Master	0	2	0
Mrs. A. Thurgood	0	8	0
Mr. C. A. Montgomery	2	0	0
Mr. Stratham	0	2	0
Mr. Packyanaden	0	4	0
Mr. Jones	0	8	0
Mr. Float	0	6	0
Mrs. C. Davis	0	4	0
Mrs. S. Pye	0	2	0
Mrs. Burt	0	12	0
Mrs. C. Wallis	0	4	0
Mr. R. Clarke	0	2	0
Mrs. Wilson	0	4	0
Mrs. Hill	0	8	0
Mrs. Hawdin	0	2	0
Mr. P. J. Shannon	0	4	0
Mrs. E. Benn	0	4	0
Mrs. M. Greswell	0	4	0
Mrs. H.	0	2	0
Mr. C. S. Atkinson	0	8	0
Mrs. A. J. Atkinson	0	8	0
Ten Friends	1	14	6

POONAMALEE.

DONATIONS.

Captain Saunders	5	0	0
Chellapaknaick	3	0	0
Mr. D. Forster	1	0	0

SUBSCRIPTIONS.

Mr. D. Forster	1	0	0
Mrs. Stewart	1	8	0
Mrs. Carroll	2	8	0

	Rs.	A.	P.
Serj.-Major Lynch	1	2	0
Mrs. Anderson	0	8	0
Mrs. Stimpson	0	8	0
Str. Serjt. Davenport	1	8	0
Mrs. Fox	0	4	0
Miss Plowden	0	8	0
Mr. Blond	1	0	0
Mrs. H. Owen	1	0	0
Colour-Serj. Young	1	0	0
Serj. McDonald	0	6	0
Mrs. Roult	0	2	0

AUXILIARY, COLOMBO, CEYLON.

Donations.	Rs.	Cts.
R. V. Dunlop, Esq.	10	0
A. M. Ferguson, Esq.	10	0
B. C. Leechman, Esq.	10	0
G. B. Leechman, Esq.	10	0
C. E. Strachan, Esq.	5	0
J. Ferguson, Esq.....	8	0
Subscriptions.		
Claessen, A. B.....	2	50
De Kretzer, H. E.	5	50
De Silva, C. P.	6	0
De Silva, P. D.	5	50
De Silva, B. C.	1	50
De Silva, John	15	0
Fernando, J. C.	24	0
Garnier. E. D.	3	50
Rusbridge, E.	5	0
Vanderwert, C. D.	1	0
Van Geyzel, E. J.....	1	0
Van Hoff, Jas.	5	50
Weinman, W. G.	3	25
Wontersz, A. J.	5	0
Wydeman, E. L.	5	50
Collected by Mr. A. Firth.		
Abraham, Thos.....	5	0
Andriesz, J. S.	0	25
De Fry, Geo.	1	0
Firth, A.	0	75
Felsianns, J. L.	1	0
Fernando, L.	0	50
Roderigoe, Geo.....	0	25
Scholkman, H.	0	25

Collected by Mr. J. M. Elhart.

	Rs.	Cts.
Members of the English church	86	75
Rev. Jas. Silva	1	0
W. P. Ransinghe, Esq.	1	0
C. Wickremesekere Modliar	1	1
E. J. Van Geyzel	1	0
Cramer's-lane Service.		
R. V. D.....	5	0
J. Wydeman	0	50
Paules De Silva	2	0
A Friend	1	0
L. F. S.	2	0
Jno. B. P.....	1	0
R. B. Corner	1	0
G. W. Toussaint	0	50

ENGLISH CHURCH.

Pastor's Fund.

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

Colombo Mission :—*Balance Sheet, Jan.* 1873, *to Jan.* 1874.

Receipts.

	Rs.	Cts.
Donations	53	0
Monthly Subscriptions.....	98	75
Pettah Sunday-school box for 1873.....	3	98
Bank Exchange on Remittances.....	25	34
Clock sold	9	50
Collections by the English Church	40	75
Collections on New Year's-day at the English Service	4	85
Collections account, Cramer's-lane	13	0
Balance due	345	56
	Rs. 594	73

Expenditure.

	Rs.	Cts.
Balance last rendered	303	92
Balance last rendered Account, Cramer's-lane ...	56	75
Paid Pettah Chapel Rent, from January, 1873, to January, 1874, at Rs. 15 per month	180	0
Cramer's-lane Meeting-house Rent from March, 1873, to 15th November, 1873, at Rs. 5 per month	42	50
Postages during the year...	8	64
Sundry expenses	2	92
	Rs. 594	73