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Strict Baptist Mission.

FOURTEENTH

ANNUAL REPORT,

1875.

LONDON:

BRISCOE AND CO., PRINTERS, BANNER STREET, FINSBURY.

STRICT BAPTIST MISSION.

FOURTEENTH

ANNUAL REPORT.

1875.

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.

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, BANNER STREET, FINSBURY, E.C.

1875.

List of Officers, 1875-6.

President.

MR. JAMES WOODARD.

Treasurer.

MR. HENRY COOPER.

Secretaries.

MR. JOSIAH BRISCOE, 17, Arlington-square, Islington, N.
MR. ROBERT HODDY, 54, Hemingford-road, Barnsbury, N.

Committee.

Keppel-street Chapel.—MESSRS. PEARSON, LE RICHE, RUSSELL, COLLIER, COOPER (JUN.), TOONE, TOWNSEND, SIMMS, WAKELIN, and HUMPHREYSON.

Soho Chapel, Oxford-street.—MR. JOHN BOX (*Pastor*), and MESSRS. BATTERSBY and FALKNER.

Salem Chapel, Meard's-court.—MR. JOHN T. BRISCOE (*Pastor*), and MR. R. E. CURSONS.

Chadwell-street Chapel.—MR. HAZELTON (*Pastor*), and the two Secretaries to the Mission.

Wilderness-row Chapel.—MESSRS. EATON and JAMES.

Providence Chapel, Islington.—MR. W. J. STYLES (*Pastor*), and MR. ADAMS.

Zion Chapel, Deptford.—MR. ANDERSON (*Pastor*), and MR. BLOOM.

Johnson-street Chapel, Notting-hill.—MR. P. W. WILLIAMSON (*Pastor*), and MR. ROWLEY.

Carmel Chapel, Pimlico.—MR. WILLIAM WARD (*Pastor*), and MR. WALTER.

Homerton-row Chapel.—MR. FOWLER.

Dacre Park Chapel, Blackheath.—MESSRS. WHEELER and MOTE.

Bethesda Chapel, Lever-street.—MR. HENRY BROWN, (*Pastor.*)

Also MR. CHARLES MASTERSON, and MR. JAMES GRIFFITH, Pastors at Little Alie-street Chapel, and Hope Chapel, Bethnal-green, respectively.

Mission Superintendents.

Madras.—MR. H. F. DOLL.
Purlah Kimedy.—MR. D. ANTHRAVADY.
Colombo.—MR. VINCENT VAN GEYZEL.

REPORT.

SPARED in the kind Providence of God through another eventful year, we, the Committee of the Strict Baptist Mission, are once more called upon to give to its subscribers and friends a brief account of its continued operations, and of its present position and circumstances.

We have reason, however, to fear that, though the Mission has been in operation for many years, it is comparatively little known; and that, in many places where it is known, considerable misapprehension exists in reference to its constitution and objects, and also as to its operations; we therefore think it desirable to preface this year's Report with a brief outline of its history, from its formation to the present time; and thus respectfully and earnestly press the claims of this Mission upon the sympathy and support of the lovers of Christ and his gospel generally, and of the Strict and Calvinistic Baptists more especially.

This Mission to the heathen originated in 1861 with the church and congregation at Keppel-street, Russell-square, London. The Pastor of that church, Mr. Samuel Milner, materially aided in its formation, became its first President, and continued faithfully to discharge the duties of that office as long as his health and age permitted.

THE CIRCUMSTANCES WHICH PROBABLY LED TO THE FORMATION OF THIS MISSION

may be thus described:—As it was found to be increasingly difficult to get the Baptist Missionary Society to send out any missionaries who fairly represented the Strict section of the Baptist Denomination, and whom those churches could heartily support; and, moreover, believing that it was very desirable that the churches should be brought into more direct connection with the missionaries and their operations,

and employ a more simple mode of carrying on mission work than existing missionary organisations presented; for these among other reasons, the Pastor and Church at Keppel-street resolved boldly to strike out a path for themselves, and commenced by undertaking the support of a qualified Native Christian Teacher in India, who should devote himself to the work of preaching the Gospel of the grace of God amongst his heathen fellow-countrymen.

Such was the humble commencement of the Strict Baptist Mission. Shortly after its origin, and from year to year up to the present time, one church or Sabbath-school after another, thoroughly sympathising with the new movement, for the reasons assigned, has associated itself with it, and have thus sustained its gradually increasing and extending operations during the period of fourteen years.

THE PRINCIPLES IT MAINTAINS

and seeks to disseminate are, we believe, those by which the church was distinguished in apostolic times. Its Committee and Officers, the Churches in association, and its supporters in general, adhere strictly to "the Apostles' doctrine and fellowship," that is, the doctrine of sovereign grace in election, particular redemption, regeneration, justification, and sanctification; and also of immersion in water as absolutely necessary to a scriptural public profession of faith and to church fellowship.

THE PLAN OF OPERATION

is in some respects distinct from that of all other Missionary associations. It has been formed as much as possible upon gospel *precept*, and the apostolical *example* of evangelical and missionary labour. Its founders sought to remedy the evil of a Missionary Society apart or distinct from the churches themselves, believing that the churches of Christ, either separately or in association are the only really scriptural and divinely-appointed missionary societies. The Committee, therefore, endeavour more directly to represent the Strict Baptist Churches and their Sabbath-schools, in order that they may have a positive voice in the management of the Mission they support.

AS TO OUR OPERATIONS IN THE MISSION FIELD.

As a *rule* the Mission seeks to employ *native agency*, believing not only that competent and trustworthy natives are best

adapted to labour among their heathen fellow-countrymen; but also that the practice is the more natural as well as economical.

Considerable attention has been given *to*, and much encouragement derived *from* the Mission Schools, both day and Sabbath, in which the great truths of Christianity are taught in the simplest form to the children of heathen parents; and it is a pleasing fact that the children generally are not only willing but anxious to receive instruction, whether secular or religious.

A part of our general plan is that of planting schools in the most suitable districts, and not only making them *occasional preaching*, but *permanent Mission* stations; and as soon as it is found to be convenient to place at each station a sincere, earnest, and competent native Christian brother as a teacher and evangelist, who shall not only *preach to*, but also *live among* the people; so that by *preaching* and *living* the gospel, he may, through the grace and power of the Divine Spirit, lead sinners to Christ, form a Christian church of such converts, and regularly administer the ordinances of the gospel. There is another respect in which we believe this Mission stands alone, inasmuch as it has not, and never has had, any *paid officers* or *offices*, and its home expenses of management are very small; so that the contributions of its supporters are almost entirely devoted to its evangelical operations. Of course in very much larger Societies that would not be practicable.

AS TO RESULTS,

It is very difficult, if not impossible, accurately to define the effects of any missionary work among the heathen. On the one hand, there is the danger of mistaking sentimental notions and outward moral changes for regeneration and genuine conversion to God; and on the other, of overlooking and undervaluing silent, steady progress, or being discouraged by the want of great visible success. The measure of success is not the rule or motive of continuous labour, but the Divine precept, "In the morning sow thy seed, and in the evening withhold not thy hand; for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good."

It is also generally admitted that spiritual results are likely to be less apparent at our Mission stations in India, where the influence of caste is so great, than in Ceylon where that great

obstacle to all progress, whether civil, educational, or religious, is almost unknown. But among the manifest results may be mentioned the formation of three churches of baptized believers, two in India and one in Ceylon, consisting of those who were not long ago sitting in darkness, and dwelling in the land of the shadow of death, but who are now through sovereign grace, "light in the Lord."

At the present time the Mission employs four Missionaries, and three school-teachers and assistants, under the kind and efficient superintendence of Mr. Doll, Mr. Van Geyzel, and Mr. Anthravady at stations in India, and in Ceylon.

There are now united in its support;—24 Strict Baptist churches and Sunday-schools, besides many individual subscribers and donors.

It is one of the very pleasing peculiarities of this Mission that so large a proportion of its funds are collected by and amongst the young. One Sunday-school alone collected last year between £40 and £50, another over £15, and so on.

The Committee believe that all parents and teachers of the young, especially Christian parents and teachers, should earnestly endeavour to induce and encourage the *habit* of weekly *saving* by their children; and at the same time urge upon them the importance of endeavouring to secure the divine blessing on what they may acquire by the consecration of a liberal portion to the service of Christ, and the spiritual and temporal benefit of mankind.

INDIA.

Our friends will naturally be desirous of learning how the affairs of the Mission are going on in India now that the two missionaries whose names have so frequently and so prominently appeared in our Reports, have disconnected themselves from our service.

The fact of their secession has, perhaps, been sufficiently noted in former statements: the details of that secession in the hands of the Committee are but few, and need not be given here. Their leaving us was entirely voluntary on their part, and is stated to have arisen solely from a change, or rather a re-change in their views on the subject of baptism.

Our present missionary in India, Mr. Noble, continues his labours with marked zeal, and manifestly increasing proficiency in his qualifications for efficiently discharging the important duties devolving upon him. Mr. Doll says :—

"When I engaged Mr. Noble, he possessed a grammatical knowledge of the Malayan language, which is almost akin to the Tamil. When he became connected with us, he immediately applied himself to the study of the Tamil language, and is now able to write and read the Scriptures well, address his congregations on the gospel of Christ fairly, and to instruct his enquirers intelligently and profitably."

As to Mr. N.'s conscientious zeal in his Master's service, our friends will be able to form an impartial opinion from the copious extracts given farther on from Mr. Noble's monthly reports. He was publicly ordained as our missionary on the 1st of August last, at a solemn and appropriate service, the particulars of which are given in the *Gospel Herald and Voice of Truth* for October.

Mr. Noble's assistant, John Lazarus, the convert whose baptism was mentioned in our last Annual Report, continues to give satisfaction to his friends as regards his walk and conversation, and his fidelity in his work in the Mission. Mr. Doll states that he is suffering much persecution, even from his wife and her relations, who are nearly all Wesleyans: he is very useful, and appears very sincere.

By the exertions of Mr. Noble, the erection of a chapel with baptistery has been commenced at Bullock Lines, in the centre of St. Thomas' Mount, and is in good progress. When finished, it will serve as a place of worship for the native church there, also for prayer-meetings, Bible classes, &c. &c., which are at present held in Mr. Noble's dwelling-house, much to the discomfort of its occupants. About half of the cost of this erection has been obtained by the solicitations of Mr. Noble from friends in the locality.

The Committee, feeling assured of the great desirability and pressing need for such a building, have sent £20 to be devoted to this object. This money was voted from the reserve of £100, which by reference to our balance sheet for this year, it will be seen has been withdrawn from the bank. Our faith as a Committee, however, is in God, and in the increased liberality of our friends to the cause of Christ, rather than in "reserve funds;" although in the present case a reserve of this kind has proved exceedingly useful.

By reference to Mr. Noble's Reports, it will be seen that the native Mission Church at St. Thomas' Mount is progressing, and that their meetings are peaceful and edifying. Our dear brother is very hopeful for the future in regard to this little Zion; let us, with him, thank God and take courage, and by our prayers, sympathy, and pecuniary support, be workers together in this exceedingly interesting field of labour assigned us by our Saviour and Lord.

It will also be seen by reference to Mr. N.'s reports that on Lord's-day, Sept. 12, our brother baptized two converts, a male and a female, the fruits of his labours. They were baptized in the baptistery of the Mission Chapel, previously referred to, and were added to the church the same day, and united in commemorating the Lord's death; the number of communicants present being nine. One of these two disciples, the male, had been a Roman Catholic, the female had been a heathen idolater.

Poonamallee.—No more recent intelligence than that given in our last Periodical Paper is to hand. Our worthy and energetic Superintendent, Mr. Doll, has repeatedly urged upon the Committee the desirability of appointing another agent to fill the vacancy at this station. We, however, do not altogether concur with our good brother's view of this matter; and if we did, have not the means at present of giving it effect. May the good Spirit of our God, who sends his labourers when and where he pleases, direct his servants in this and all other matters to the best decision.

Purlah Kimedy.—This station also remains unreported by its Superintendent since the reception of the intelligence, a portion of which was inserted in our last Periodical Paper. Our good brother Anthravady's very numerous and varied avocations render it impracticable for him to write to us very frequently. We hope, however, to have the pleasure of hearing from him shortly; meanwhile the following letter forwarded with his last communication, will be read with interest.

August 6th, 1874.

Alooltharnparah.—Respected and dear Sir,—The branch here is saved up to this, and I trust it will be saved to the end by the grace of our dear Lord Jesus; and we believe the same blessings attend the church at Cuttack. By some events which have

of late occurred here, we are persuaded in our minds that our heavenly Father is answering the prayers offered to him through our dear Lord by the church whilst we were there, and after, too; *i.e.*, according to your prayers, your regiment is not removed for another year. Somarajoo, (Brother Gopinath's master) who dispensed with his services for becoming a Christian, has now called and re-employed him: this was also asked for in prayer. Brother Gopinath's wife, who once said that she would never again serve him his meals, (this is one of the high privileges of a Hindu wife, and the greatest service a man can receive from his wife) had crossed the river, and for the last four days she has been serving out his meals. Is not this a wonder? Who in the world can do this unless his heart is changed? This is nothing but our and your prayers answered from heaven. The Lord's work here is done as usual. The Sabbath services and Thursday meetings are punctually conducted. I beg in the Lord that the beloved members of the church with the children, both in public and private, will ever remember the branch here at the throne of grace,—that the branch may blossom and bring forth fruits abundantly to the glory of the kingdom of our Lord and Saviour, Jesus Christ. We beg that this letter be read to the church when assembled together, for there are more things to be asked and to be obtained from our heavenly Father:—Brother Bagaran's wife has not as yet joined him; and Brother Gopinath's wife is not entirely reconciled to him; Thellahappiah and Tagooloo Naidu, who know the Lord, are as fire under ashes, they are bound down by Satan with the chains of caste,—all these require our prayers.

The Madras tracts are not as yet received; I think it better to write again for them.

How are Messrs. Runganaikuloo, Narainsawmy, and Ramdoss? (these are three enquirers after truth, in the regiment at Cuttack) Please tell them, with our compliments, that those who are afraid of the world are not to have their portion with those who enter in at the strait gate, and walk in the narrow path.

The little flock here greet self, and the church there with Christian salutation. Our sweet kisses to Yasoohooshanwin, Sanapathy, and Puranjothy. (Children, it is presumed.)

Next cold season we intend (D.V.) going on a preaching tour. May the Lord guide us.

That you and members of the church ever remember us at the throne of grace is the belief of

Your affectionate and unworthy brother in the Lord,

To Mr. D. Anthravady. CHOWDRY APPALANARASIAH.

EXTRACTS FROM MR. NOBLE'S MONTHLY REPORTS.

AUGUST, 1874.

The Lord in his infinite goodness has enabled us to continue our work, although not with the regularity that could be wished, owing to the unsettled state of the weather. Several of the distant villages have been visited, when the gospel has been preached and tracts distributed. The villages, also, where our schools are located, have been frequently visited, and the word of truth spoken to the people residing there. Advantage has been taken of every opportunity

to speak to people on our way to and from these villages. Our Nazareth-pooram services are regularly held every Lord's-day, and though not so largely attended as I could wish, it is encouraging to observe the regular attendance of a few, and the fixed attention they give to the word spoken to them. Of these people I have great hope. Oh how it would rejoice my heart to report a few conversions among these poor people!

SEPTEMBER.

I was laid aside for some ten days by fever, but now by the blessing of God I am once more restored. The truths of the gospel have been proclaimed at Nazareth-pooram, and Troop-parcherry, and several other of the adjacent villages. Connected with these services, there is one feature worthy of note, viz., that there seems to be a greater desire awakening in the minds of the females to hear the glad tidings of salvation proclaimed. This is encouraging, as the difficulty hitherto experienced regarding the teaching of this portion of the community has been the almost utter impossibility of getting them to listen at all. For, hitherto, no sooner have we entered the villages, than the females, almost without exception, disappeared from view. I am much encouraged by observing the change, and feel that the Lord now seems to be making an opening among the females for the extension of his kingdom. At Nazareth-pooram weekly services the numbers vary from 15 to 30; the cause of so great a variation is that many of the men take their turn on duty on alternate days, so that if they are present on one Lord's-day, they are absent the next. The school children also attend the services. Of several of these people I have great hope, but time alone will determine the genuineness of the work. One great evidence that the Lord is working with the people is the strenuous efforts that the agents of Satan are making to draw them to idol-worship. Up to this time they had no building for the worship of idols; but now they have in an almost incredibly short time, erected a rude place for the purpose, on the opposite side of the village, and they appear very zealous for their god. This calls upon us to be unremitting in our labours and importunate in prayer for these people. Troop-parcherry also promises well. Our scholars there number about 25, who attend the services on the Lord's-days. The people are generally very attentive and seem to drink in the words of the gospel. This place will become a very important one shortly, as all the artillery are to be removed to the new barracks close by, and their followers will reside there. There is a great inquiry among the natives of this place regarding baptism. Manikum, the Troop-parcherry school-teacher, as well as several others, in whom there is evidently a work of grace, have expressed a wish to be baptized. Pray for us, dear brother, that the Lord may further his work.

OCTOBER.

With much weakness, yet I hope, trusting in the only Arm of strength, we have gone forth lifting up Jesus, who has said, "If I be lifted up, I will draw all men to me." On the whole, people young and old, have listened with attention, which is very encouraging indeed, although of course we have met here and there a caviller whose objections had to be met. We cannot tell what effect a word faithfully spoken, and thus received, may have upon the soul of the hearer, but the great day will disclose all.

Notwithstanding our strictness and peculiarities as some would call them, I am glad to report (and I humbly rejoice) that the Lord is not leaving us barren, but is, I trust, beginning to bless the little Mission. He has already given us one soul, and that I believe, one of God's chosen vessels of honour, now being meetened for the Master's use, viz., John Lazarus. He is being well instructed in the principles of the religion of Jesus, and is now endeavouring to instruct others. We have also four other applicants for baptism, two males and two females, who are being taught faithfully. These are only a few of the many who are stirred up to enquire into the truth as it is in Jesus.

I am anxiously looking for fruits at Nazareth-pooram, where some souls are deeply exercised in the truths of the gospel. Our Sunday services have been steadily pursued here; the attendance has been much as usual. The people seem attached to their teacher, as he is acquainted with their language,—Telugu,—which they prefer to Tamil. But that they may be acquainted with the truth in both languages, I conduct services partly in each.

Regarding Troop-parcherry, I am much encouraged; from this place are two of the candidates for baptism spoken of above. A Lord's-day service has been commenced in this village, in addition to which the gospel has been frequently preached during the month on other days, sometimes at a late hour of the evening. Those whose duty prevented them being present in the hours of daylight, have thus by the light of a lantern, had the truths of the everlasting gospel proclaimed to them. The greater portion of the people of this village are Roman Catholics, and I am surprised at the attention they pay to the preaching of the word, knowing how bigoted they generally are. Many of the out-villages have also been visited, and among the number, Hoffman-parcherry, Morris-parcherry, Ekadthaugul, Ilpencherry, and Nunthumbaukum, where the word has been faithfully spoken and read, but with what results I am unable to say at present. Pray earnestly for a blessing on the labours of this month, particularly in Nazareth-pooram and Troop-parcherry.

November.

The gospel has been preached, and English and Tamil tracts distributed, wherever and whenever opportunities occurred; so that the seed of the kingdom has been sown broadcast, and it remains to be seen which shall prosper, this or that. One thing is evident, namely, that a spirit of inquiry is being generated among both heathens and professing Christians, which is manifested by some in a desire to know the truth, and in others, by greater hostility to it, from both which, I trust, good will eventually result. Already many of both classes confess that they see believers' baptism to be scriptural. The four applicants for baptism mentioned in my last, are still holding on and being taught. One of those who was a Roman Catholic has had not a little to contend with, and was publicly excommunicated by the priest, which does not in the least trouble him.

Our meetings at Nazareth-pooram and Troop-parcherry are becoming more interesting as well as profitable. It would do your heart good to see the earnestness evinced by the poor people, and their fixed attention to the truths set before them.

I will give you a sketch of two of our meetings at the above places:

—At Troop-parcherry, on Wednesday evening the 11th inst., we took our stand in the open air, at about the centre of the village, and by the lights of two lanterns—for it was quite dark—commenced by singing a Tamil lyric, which drew a number of persons around us. After the singing, prayer was offered, and then the first two chapters of Genesis were read with appropriate remarks relating to the Creation and Fall of Man. We had many questions to answer; it is purposed by God's grace to go through the threefold subject of the Creation, Fall and Redemption of Man, as very few of these people are able to read for themselves. We closed the service by singing and prayer. I should think we had not less than fifty persons seated near us. Many questions were asked both before and after the service, and all present, with one or two exceptions, expressed much pleasure in our going amongst them.

Friday evening, 13th.—We held our usual meeting at Nazareth-pooram, which was not a little interesting: our school-shed was nearly filled with children and adults. The service here is conducted principally in Telugu, the children sing the lyrics to native airs. This evening they sang better than usual, and as many of the adults joined, the singing was impressive. Our preaching was interrupted by repeated questions: this I took upon as a proof that the shaking has commenced amongst the dry bones, that Satan is getting alarmed and is straining every nerve to keep back these souls. I hope ere long to see some fruits here to the glory of God.

At Nunumbaukum we met in the usual place, five or six persons sitting in the verandah of one of the houses, and while addressing these, the number increased to some ten or twelve, while others listened from their houses. Standing outside his door was a Brahmin, listening to the exposure of the deceit and falsehood practised by his craft. I fear our brother, John Lazarus, might have been roughly handled by these idol priests, but for my presence. After reading a tract and making a few remarks on the same, we distributed a few silent messengers, and left with a prayer that the Lord may bless the words spoken to their salvation.

At Veediambaukum, a village about three miles distant, we met a few persons, to whom, after asking a few general questions, the second chapter of Matthew was read, by which time the number had increased to about fifteen. To these Jesus was preached, to which they listened with attention, and one man asked several questions relating to the birth of Christ and his kingdom, which were answered to his apparent satisfaction, as well as to that of others present. On our return we met among others a Brahmin, to whom a tract was given, which he commenced reading aloud, and so attracted others to him; and thus, though unconsciously, was making known gospel truths. May our covenant God bless all means to his own glory and the good of souls, is my earnest prayer.

The following is the average number of boys attending the schools daily:—at Nazareth-pooram, 24; at Troop-parcherry, 22. On the roll at former, 50; at latter, 30.

December.

Besides the Lord's-day services at Nazareth-pooram and Troop-parcherry, I have one in my house at which the candidates and others

attend. There is also a service at each of the *above* places during the week; there are also our English services and Sunday-school to which I render some assistance. The Tamil and Telugu services have, on the whole, been well-attended, and sometimes interesting. One remarkable feature to be observed is the bitter spirit of opposition manifested by some who come for the sole purpose of holding arguments and sometimes disturbing our services. But as all their arguments are vain and foolish, we are always able by divine grace to silence their disputes. The devil thus working is a proof that the truth is gaining ground. So determined is the old serpent, that if he cannot molest us in any other way, he stirs up the people to beat drums near our shed, of which we appear to take no notice. One Lord's-day this month, two men of the Sathani or devil caste came to our shed at Nazareth-pooram during service, when I asked them to sit down, which they did, and listened very attentively to the Word. When the service was ended, the elder of the two, I should think more than 50 years of age, said, "I am very glad to have heard this word to-day; it is very true, and all that has been said is very right." It was remarked by some one present, "You are, then, a witness for the truth?" And he said, "I am." Now is not this another instance of the devil's acknowledging the truth of the gospel? These people are of the order of priests for devil-worship, and according to caste principles are considered of very high caste.

(Other extracts from this month's Report were given in our Periodical Paper of April last.)

JANUARY, 1875.

Although much time has been taken up in preparing materials for enclosing and laying foundations on our land situated at Nazareth-pooram and Bullock-lines, upon which we hope to build, as soon as we are in possession of the necessary funds; the word of life has nevertheless been preached in out-villages, as well as at Troop-parcherry and Nazareth-pooram. The schools at both the above-mentioned places, as well at that at Poonamallee are progressing, and on the whole, satisfactorily. Our candidates for baptism are still being taught, and giving proof of the reality of the work in their hearts. There are many enquirers. Many doctrinal and gospel tracts have been distributed, which are, doubtless, doing their silent work. Pray for us.

FEBRUARY.

The candidates are being taught the doctrines of the gospel, as well as our distinctive principles, which I consider essential, in order that they may become consistent and useful Christians. Hence the reason why these persons have been kept so long without baptism. We have now six candidates under instruction who give real signs of spiritual life in their souls. Many others have, from time to time, applied, but not being willing to subject themselves to the test, and being unable to endure the *keen heart probes* they were receiving, they ceased to attend our instruction meetings, &c., and thus, I fear, have proved their insincerity. I may here remark, that it is our earnest desire that all who join us here should be real Strict Baptists.

The schools at Troop-parcherry and Nazareth-pooram are being

conducted much as usual, as also the Lord's-day and other services there.

I purpose, by God's grace, erecting at the Bullock Lines a building as a meeting-house and school-room. The piece of land is fifty feet square, and is enclosed, and foundations laid, as well as the baptistery built, and front pillars and wall completed. I have also commenced a plain but substantial building or shed at Nazareth-pooram. I have been enabled to raise among friends here about Rs. 150, which amount has enabled me to go on so far, and I hope to get Rs. 50 more. I shall be glad indeed if the dear friends at home will raise a similar amount (Rs. 200) which will enable me with strict economy to complete the buildings at both places, which are greatly needed.

In the course of our village preachings, we again visited Munumbaukum. We reached the place in early morning, so that we had an opportunity of speaking to the people before they left for the labours of the day. There were, I should think, not less than a hundred persons present, and out of this number not one, I was given to understand, could read or write, and no school near where they might learn. Several of these persons expressed a wish to have a school established somewhere near. I promised them that if they would erect a shed, which would cost them nothing but their labour, having materials on the spot, I would send them a teacher. It remains to be seen what interest they will take in the matter. This village would prove a central spot for a great work; and I believe that, by God's blessing, much good may be done in such localities.

March.

In accordance with the wish of the people at Munumbaukum, I applied to the Mumsiff or head man of the village for permission to erect a shed for a school, but was refused. Hearing, however, that another village,—Mooglebaukum,—about 500 or 600 yards distant, was under the control of another man, I repaired thither and gained my object. Permission was not only granted to erect a shed, but the promise given of materials wholly, or in part for erecting it, the headman himself contributing his part; others following his example. The place where the shed is to be erected is so situated that the children of both villages can attend. The prayers of God's dear children are requested for a blessing on this work.

So far as the excessive heat and my bodily health have permitted, the general work has been carried on as much as usual during the month.

April.

Owing to the excessive heat of the season, and the prevalence of small-pox, measles, &c., the attendance of our schools has suffered considerably. For this reason, I have closed the school at Troop-parcherry for a month, and placed the teacher in our new school at Mooglebaukum until other arrangements can be made. A few of the Troop-parcherry children go daily with their teacher to Mooglebaukum.

The heat renders it impossible to move about during the day, so that I have to confine my outdoor work to early morning and evening. I have, however, been frequently to Munumbaukum, Mooglebaukum, and other villages in the vicinity of the Mount. A goodly number of tracts, English and Tamil, have been distributed in house to house

visitation. The prayers of the Lord's people are earnestly requested for a blessing on this Mission.

MAY.

During the past month the word of life was read and explained to many hundreds of persons at several of the adjacent villages, which was generally received with apparent interest. I am, nevertheless, at times, much discouraged by the little practical result. But then I consider that the power of imparting life to dead souls is God's prerogative; and the command of our Divine Master being, "Preach the gospel to every creature," and "Sow beside all waters," &c.; as the sheep and goats are intermixed, and we know not one from the other until manifested. I often think it a blessed privilege indeed, conferred on us as under-shepherds, to be permitted to sound the gospel trumpet and make known a precious Saviour's love in these dark corners of the earth, feeling assured that the sheep will eventually hear and discern the voice of the good Shepherd, and leave all and follow him.

The average attendance at our new school at Mooglebaukum during the past month was thirty-three, of whom ten were lads, the rest children. The prayers of God's people are earnestly solicited for a special blessing on this spot, it being virgin soil. School work is doubtless the most effectual means we can at first use in bringing this dark, heathenish mass under the pure and holy influence of the gospel. It is a wearisome task to beat into the children's brains the first rudiments of their language; but this is nevertheless accomplished in time. Then the earnest teacher feels himself amply repaid for all his toil by hearing these poor little creatures read the Scriptures and sing hymns in their native tongue. But how much more would it rejoice our hearts if some of them, at least, were quickened by the Holy Spirit, and following our dear Saviour.

JUNE.

Village and bazaar preaching has been continued during the month, as also our night services at Nazareth-pooram and Troop-parcherry.

Our little Tamil church, consisting of three members, meets regularly twice a week in my house for worship. I expect two other baptized believers, agreeing with us in doctrine and practice, to be added to us shortly, who, with three candidates I hope to have the pleasure of baptizing ere long, will swell our little number to eight souls. I gave a small tract at my own expense to the children of the Nazareth-pooram school, upwards of thirty in number; on which occasion they seemed much pleased. The singing by these children attracted a number of persons to the spot. I should much like thus to encourage these poor little creatures occasionally. The school at Mooglebaukum is progressing favourably.

JULY.

Though I have no striking instances of direct conversions to God to relate, I nevetheless believe from the profound attention paid by many to the preached Word, that the Spirit of life will demonstrate the truth, and enforce the same to the hearts of his own dear chosen ones. The work of preaching has been carried on as usual in the different villages near the Mount. Thank God there are some who delight in hearing the Word of life read and commented upon, and who seem to drink in

all they hear. I am much encouraged by the manifest interest which is beginning to be evinced by the poor people (Ryots) of Mooglebaukum, and in observing the, I may say, wonderful progress their children have made in the short space of six months. Much credit is due to their teacher. May our gracious God bless the feeble efforts of his servants in this spot.

Our little church is keeping together, and there are hopes of increase: I trust to have at least two baptized early in the month of September. I fear one of the three mentioned before may be delayed through unforeseen circumstances. I propose (D.V.) to have the baptism as public as possible; and as the baptistery for our new chapel is already made, we cannot, I think, do better than administer the ordinance there.

Sep. 15.—On the evening of the 8th inst, two of our candidates for baptism were united in marriage by our dear brother Doll, at the Mission house here, about twenty persons being present. These two persons had been about eleven months under instruction, and being satisfied after due examination, as to their fitness for baptism, we on Lord's-day, the 12th inst., repaired to the Mission premises at the Bullock Lines, where I, after each had answered in a satisfactory manner some most solemn and heart-searching questions, immersed them in the name of the Father, Son, and Holy Ghost.

CEYLON.

Peace and prosperity continue to characterise this branch of the Mission. Mr. Van Geyzel, the disinterested Superintendent, says in one of his letters, respecting our missionaries:—"Mr. Andriesz is carrying on his work with his usual energy;" and "Mr. De Waas is equally laborious." How much is embodied in these two brief quotations their reports will best explain.

Taking the Reports of Mr. Andriesz for three months only, we find him, in addition to his pastoral and ministerial duties, visiting the various stations, such as the Pettah, Borella, Demettagodde, Silversmith-street, &c.; conversing with Mohammedans, Buddhists, Romanists, and nominal Christians, in the streets and markets, by the way-side, at their homes, in their workshops, &c.;—rousing the opposition even of the Episcopal clergy, because some of their people prefer the visits of our missionary in cases of sickness and death, and were so much attached to his ministry, as to open their houses on Friday evenings for the preaching of the gospel. These poor people were questioned by their minister, and asked what right they had to allow a Baptist Missionary to hold his meetings in their houses? When this was represented to Mr. Andriesz, he at once offered to discontinue his meetings if their own minister would conduct them; for he would thus

have been at liberty to extend his usefulness in another direction. To this the clergyman agreed; but after holding one service only, resigned it, without further opposition.

The following quotations from recent journals evince the aptitude of our missionary in addressing the heathen; and some of the encouraging tokens of usefulness with which he is favoured :—

"*February* 15.—This day, visited Demettagodde. I met a number of people standing under a tree. I went up to them and asked from whence they were coming. They said that they were returning from Kalani. I then asked them why they went there. "We went there to worship; for what will it profit us only to look to the things of the body? we must look also to the things of the soul." I said, I am glad that you think concerning your soul; but what will your worship do for your souls? "When we go to our temple, our sins are pardoned?" I said, This is against reason; are you not sinners? and as such you are guilty before God. Now can such trifles as offering a few flowers which may cost only a few farthings, or the recitation of a few prayers, pardon you of all the sins of which you have been guilty? They asked me then, "What are we to do? "I told them, now look; if you have committed any crime, or broken the law of the land, when you are arrested, and are to be judged by the law of the land, can you escape the due punishment by some trifling presents? They said, "No." I then asked, How do you expect to escape the punishment of a righteous God? They said, Our religion tells us so, and therefore we do. I asked, What is religion? either it must be the commandments of God or of man. Did you try to find it out? They then said, "Our religion is commanded by the great Buddha." I said, You may think him great, but what was he? a mere man like yourselves. At this they became somewhat enraged, and said, Why, the very miracles of our religion prove it to be true: even lately the gods brought three flowers that do not wither, and presented to the temple in Kolani." (These days there is sickness in the land, on account of which many go to worship: to draw the people, and to confirm their faith, the priests make pretensions of miracles.) I asked them, Since you are coming from thence, have you seen them? They said, "No." I then showed them their delusion.

March 15.—Visited Borella and Demmettagodde. After visiting several houses, I went to one where I met an elderly man and a woman. I entered into conversation regarding his soul's welfare. He said, that he had to thank God that from his youth up, he had lived a religious life, and that he had not omitted to read his Bible every day. I said, I am glad to hear it; but allow me to ask how it will be at the approach of death; can you leave this world as a pardoned sinner? "As for that, I cannot exactly say; I have prepared a great deal already, and I have got to prepare a little more." I said that I had read in the Bible, that he that "climbeth up some other way, the same is a thief and a robber." I understand that you have been engaged all this time to put things right, whereas the Bible tells us, that we are lost and unable to do anything. I read to him about the blind man crying for mercy; I then asked him, was he not unable to do anything for the restoration

of his sight? He said, "Yes." I asked him if his cure was not instantaneous. He said, "Yes." I then said, Was not the blind man able to say, I was once blind, but now I see? "He replied, I now clearly see how the thing is." I then explained to him what it is to have faith. He was glad of my visit, and requested me to see him again.

"*March* 25.—Visited Silversmith Street. In one of the houses that I visited here, I met a Singhalese woman. I spoke to her about God and her soul. She appeared to be ignorant of both. I asked her if she had no religion or places of worship that she ever resorted to. She said that when she was very young she went with her parents to Buddhist temples, and afterwards she came to earn her living in the town, she thought no more about it. I asked her what she thought about the Buddhist religion. She said, How can I tell you of a thing I do not know? I was then obliged to speak to her just as I would have spoken to a little child; for nothing beyond it was she able to understand. She heard me with wonder and with childlike simplicity. I promised to see her again. Since then I was told she goes on enquiring, she went to the house of her sister who lives in that neighbourhood. Her whole time is occupied in enquiring into things which did not concern her before."

The "equally laborious" Mr. De Waas preaches every Monday, at Ambepussa; Tuesday, at Ruanwella-road (3 miles south-east of Ambepussa;) Wednesday, at Kenedenia (4 miles westward;) Thursday, Danowita (3 miles southward;) Friday, Battalya (7 miles southward;) Sunday, preaching at 8 a.m., alternately in Battalya, Danowitta, Pasyala. The visits of Mr. DeWaas also extend to the villages around the above stations. The various classes of persons among whom he labours, may be gathered from his journals. He thus describes a visit to Danowita:—

"At Danowita, in the place where I preach, one Sunday when I went to preach, they asked me to answer Ahgettuwatta, Buddhist priest's contradictions to Christianity. As I delivered my discourse, I answered several of the objections contained in that book. Among those objections I had to answer Christ being three days and three nights in the tomb, and about the creation of Adam. To the three days and three nights, my answer was this:—it is according to the Jewish computation, *i.e.*, Thursday evening, Friday evening, and Saturday evening, as three nights; and Friday morning, Saturday morning, and Sunday morning, as three days; so is the Jewish computation respecting days, and not to the present computation of days in this land. So I proved to them the ignorance of the Buddhist priest about the Jewish computation of days."

In another journal he refers to an enquirer at a village called Rathavaddunna, whom, he says, "I hope by the blessing of God Almighty will come to the truth. He had from me

the Gospel according to Matthew, and has read it lately, and questioned me on Scripture difficulties.

We regret to learn that our missionary had been ill, but are thankful, by God's blessing, for his recovery.

During the past year several changes in connection with the Officers of the Mission have transpired, the chief of which was the decease of the first President, Mr. Samuel Milner, who peacefully entered into his eternal rest, passing quietly away in his sleep, early on Lord's-day morning, March 21st. The Committee deeply felt their loss in his removal from the church on earth, he having been from the commencement of the Mission to within a short time of his death an intelligent, faithful adviser, and an earnest and consistent advocate of the Mission. It thus became necessary to look out and to elect a new president; and at a Committee Meeting recently held, Mr. James Woodard, of Ilford, Essex, was unanimously chosen to that office; his warm attachment to the Mission, and his praiseworthy exertions and services both in town and country on its behalf having won for him the esteem and confidence of the Committee. The Committee also regret to announce the resignation of their highly-esteemed friend, Mr. George Pearson, who had been an indefatigable Secretary to the Mission from its commencement. The only reason assigned by him for this step was a change in his views on some points held to be of considerable importance by the Committee generally. The Committee, however, did not think the change in his views necessitated his resignation; yet as Mr. Pearson was decided, though they were very unwilling to lose his valued services as one of the Secretaries, the Committee reluctantly accepted his resignation. We are, however, very pleased to be able to say that he continues to act on the Committee, and that his interest in the Mission is as warm as ever. After much deliberation, the Committee earnestly requested an old friend of the Mission, Mr. Hoddy, to accept the vacant post, to which he ultimately consented. He has been long known in the Christian church; formerly in connection with Salem Chapel, Meard's-court, Soho; and for some time past in connection with Mount Zion Chapel, Chadwell-street, Clerkenwell. The Committee are greatly encouraged by the growing interest in the Mission

manifested by the various Churches and Sunday-schools; and the pecuniary support rendered by its friends in general. 24 Churches and Sabbath-schools have already united in its support, and we are thankful that a gradually increasing sum has been contributed; but it must be evident that in order to the efficient maintenance of even our present stations, agents, and operations, and still more for the extension of our labours in new districts continually opening up and claiming our attention; it is absolutely necessary that the annual income should be largely increased, if not doubled; even this might easily be accomplished if only half of our Strict Baptist Churches would lend a helping hand.

Donations, whether large or small, will be thankfully received and duly acknowledged; but we depend chiefly upon our regular subscribers, as the work is of a permanent character, and requires regular and continuous support. We therefore earnestly entreat every Strict Baptist Church that has not yet aided this Mission to take its claims into their early and earnest consideration; and then we doubt not but that in the great majority of cases they will come to the conclusion that it is an obligation they owe to Christ, his gospel, their fellow-men, as well as to their own distinctive principles, to join with those who have hitherto sustained this Mission; so that its agents may be increased, and its operations extended as Divine providence may open the way; and we are confident that the result of a loving, earnest, prayerful effort in this direction would be as beneficial to the church or the individual as it would be profitable to the Mission.

Should any further information respecting the Mission be desired, the President, the Treasurer, or the Secretaries will be very pleased to give it.

Contributions on behalf of the Strict Baptist Mission will be thankfully received by the President, the Treasurer, the Secretaries, or by any member of the Committee.

ANNUAL MEETING,

Held at Keppel Street Chapel, Russell Square, on Tuesday, October 26th, 1875.

MR. WOODARD in the Chair.

MR. SQUIRRELL opened the Meeting by reading and prayer.

Moved by Mr. STYLES, seconded by Mr. WILLIAMSON, and carried unanimously :—

"That the Report (abstracts from which have just been read) be received, printed, and circulated as extensively as possible, under the direction of the Committee; and that the brethren whose names have been read by the Secretary, be the Officers and Committee for the ensuing year, with power to add to the latter.

Moved by Mr. JOHN BOX, seconded by Mr. GRIFFITH, and carried unanimously :—

"That it is both the duty and privilege of every Christian, whether young or old, and especially of every Christian church, to take an active part in Missionary work, according to the standing commissions of Christ to his Church, as illustrated by his own spirit and example: 'Go ye into all the world and preach the gospel,' &c."

Moved by Mr. MEERES, seconded by Mr. WHEELER, and carried unanimously :—

"That all Christians are expected to dwell among their own people, and each Denomination the more earnestly to maintain its own chosen principles; so every Strict Baptist Church, and especially those who are the earnest advocates of the Doctrines of Sovereign Grace should support the *Strict Baptist Mission*."

THE STRICT

Abstract of Treasurer's Account

RECEIPTS.				£	s.	d.
Balance in hand last Audit				36	1	2
Collected at last Annual Meeting				6	14	0
Individual Subscriptions				38	17	3½
Keppel Street Chapel.	Annual Collections	8 0 6				
	Subscriptions and Donations, per Mr. Collier	19 14 0				
	Sunday School	43 10 0				
				71	4	6
Soho Chapel.—Sunday School				18	12	4
Salem Chapel, Meard's Court.	Sunday School	6 0 0				
	Per Miss Squirrell	2 14 0				
				8	14	0
Mount Zion Chapel,	Subscriptions & Donations per Mr. Hoddy and Mr. E. Shepherd	11 13 3				
Chadwell St.	Sunday School	6 9 5¾				
				18	2	8¾
Mount Zion Chapel, Hill Street.—Sunday School				1	14	0
Wilderness Row, Chapel.	Vestry Box	0 14 0				
	Sunday School	5 15 6				
				6	9	6
Bethesda Chapel Lever Street.	Sunday School, per Mr. Robbins			1	9	6½
Artillery Street.—Sunday School				4	18	7¾
Johnson Street Chapel, Notting Hill,—Sunday School				3	17	1
Carmel Chapel, Pimlico.—Sunday School				4	12	0
Zion Chapel, Deptford.	Subscriptions per Miss Stubbins	5 11 11				
	Sunday School	9 8 1				
				15	0	0
Homerton Row.—Sunday School				2	0	0
Gospel Mission, Homerton				0	1	9
Carmel Chapel, Woolwich.—Sunday School				2	0	0
Dorman's Land.—Per Mr. Grigg				1	5	0
Hounslow.—Subscriptions per Mr. Corney				3	0	4
Tunbridge Wells.—Per Mr. Chapman				6	16	3½
Sturry.—Per Mr. Hancock				6	0	6
Croydon.—Sunday School				1	4	0
Foot's Cray.—Per Mr. Clark				7	17	9
Chatham.—Per Mr. Oliff				1	8	8
Thame, Oxon.—Collection and Subscriptions				9	13	8
Sydenham.—Ditto ditto				3	18	8
Emsworth, Hants.—Per Mr. Coles				0	16	6
Deposit and Interest withdrawn from Bank				108	18	1
				£391	8	0

Examined with the vouchers,

October 19, 1875.

BAPTIST MISSION.

from October 6th, 1874, to October 19th, 1875.

EXPENDITURE.	£	s.	d.
Expenses of Tea at last Annual Meeting	1	5	0
MADRAS.—Payments to Missionaries, and miscellaneous expenses, per Mr. Doll	139	5	0
CEYLON.—Payments to Missionaries, and miscellaneous expenses, per Mr. Van Geyzel	104	10	0
Printing Annual Reports and Periodical Papers	11	1	0
Missionary Periodicals for Sunday Schools	3	19	7½
Missionary Boxes	0	19	0
Postages to India and Ceylon, Stamps, &c.	1	10	6½
Ministers' Travelling Expenses	3	3	0
Balance in hand	125	14	10
	£391	8	0

and found correct. (*Signed,*) GEORGE PEARSON, JOSEPH FALKNER, } *Auditors.*

Collections, Subscriptions, & Donations.

Keppel-street Chapel, London.

	£	s.	d.
Miss Ashlin	3	3	0
Miss Haines	1	0	0
Mr. Cooper	1	0	0
Mrs. Schweitzer	1	0	0
Mr. Dinham	1	0	0
Mr. Pearson	1	0	0
Mr. Sims	1	0	0
Miss Colls	0	10	6
Mr. C. Smith	0	10	6
Mr. Collier	0	10	6
Mrs. Milner	0	10	0
Mr. Schweitzer	0	10	0
Mr. Low	0	10	0
Mr. Russell	0	10	0
Mrs. S. Schweitzer	0	5	0
Mrs. Sears	0	4	0
Miss Raiment	0	4	0
Mr. Wadman	0	3	0
Mr. Paine	0	1	0
Collections	8	0	6
Sunday School	43	10	0

Soho Chapel, Oxford-street.

PER MR. J. FALKNER.

Sunday-school	18	12	4

Salem Chapel, Meard's-court, Soho.

PER MISS SQUIRRELL.

Mr. John T. Briscoe	1	0	0
Mrs. J. T. Briscoe	0	10	0
Mr. Kent	0	10	0
Mr. Cursons	0	5	0
Mr. Elgar	0	4	0
Mr. Kealey	0	2	6
Mrs. Squirrell	0	2	6
Sunday-school, per Mr. Freeman	6	0	0

Mount Zion Chapel, Chadwell-street.

PER MR. HODDY.

Mr. Hazelton	0	10	0
Mr. Hodges, Jun.	1	0	0
Mr. Abbott	0	10	0
Mr. Joshua Earles	0	10	6
Mr. Sidders	0	10	0
Mr. Baizley	0	10	0
Mr. Hoddy	0	10	0
Mrs. Comb	0	10	0
Mrs. Toussaint	0	8	0
Mr. Miller	0	7	6
Mr. J. Mote, Sen.	0	5	0
Mr. E. Mote	0	5	0
Mr. Doggett	0	5	0
Mr. Pullen	0	5	0
Mr. Toms	0	5	0
Mr. Woodrow	0	5	0
Mr. Sawyer	0	5	0
Mrs. Hammersley	0	4	5
Mr. Fricker	0	4	4
Mrs. G.	0	4	0
Mr. Dickens (2 years)	0	8	0
Mr. Clinch	0	4	0
Mr. White	0	4	0
R. H. M. (2 years)	0	10	0
Mrs. Smith	0	4	0
Miss Lawrence	0	4	0
Mr. Hammond	0	2	6
Miss Dodson	0	2	0
Miss Norman	0	2	0
Mrs. A.	0	1	0
Mrs. S.	0	1	0

PER MISS EVANS.

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

PER MR. E. SHEPHERD.

Mr. Rollinson	0	4	0
Mr. Smith	0	4	0
Mr. E. Burrell	0	4	0
Miss Hills	0	4	0
Miss Dodson	0	3	0
Miss Norman	0	4	0
Sunday-school, per Mr. Briscoe	6	9	5¾

Mount Zion Chapel, Hill-street.

Sunday-school, per Mr. Wilson	1	14	0

Wilderness-row Chapel.

Vestry box	0	14	0
Sunday-school, per Messrs. Eaton and James	5	15	6

Bethesda Chapel, Lever-street.

Sunday school, per Mr. Robbins	1	9	6½

Artillery-street, Bishopsgate.

Sunday-school, per Mr. Steward	4	18	7¾

Johnson-street Chapel, Notting-hill.

Sunday-school, per Mr. Rowley	3	17	1

Carmel Chapel, Pimlico.

Sunday-school, per Mr. Walter	4	12	0

Zion Chapel, Deptford.

Mr. Kennard	1	0	0
Mr. McRitchie	0	10	0
Mrs. Boys	0	5	0

The late Mr. Everest, Rochester	0	10	0
Mr. T. S. Cowell	0	10	6
Mr. Topley	0	10	0
Mr. Freeman	0	5	0
Mrs. Josiah Cowell	0	2	6
Mr. Ruffell	0	5	0
Mr. Nash	0	5	0
Miss Stubbins	0	5	0
Small Sums, per Miss Bennett, 1874	0	15	1
Ditto, do. 1875	0	8	10
Sunday-school, per Mr. Nash	9	8	1

Homerton-row Chapel.

Homerton-row Sunday-school	2	0	0
Gospel Mission, per Mr. Brett	0	1	9

Carmel Chapel, Woolwich.

Sunday-school	2	0	0

Dorman's Land, Surrey.

Per Mr. Grigg	1	5	0

Zoar Chapel, Hounslow.

PER MR. CORNEY & MISS GALE.

Mr. Corney	1	0	0
Mrs. Rose	0	4	4
Mr. Finch	0	4	4
Mrs. Coles	0	4	4
Mr. Cheshire	0	4	4
Mrs. Gale	0	4	4
Mr. Gale	0	3	3
Miss Gale	0	4	4
Mrs. Corney	0	1	1
Sunday-school, per Mr. Serle	0	10	0

Tunbridge Wells.

PER MR. CHAPMAN.

Annual Subscriptions	2	10	0
From School boxes	1	14	0½
Collection after Sermon by Mr. J. Woodard, June 17th	2	12	0

Sturry, near Canterbury.

Per Mr. Hancock	6	0	6

Croydon.

Sunday-school, per Mr. Piggott	1	4	0

Foot's Cray.

Sunday-school and Friends, per Mr. Clark	7	17	9

Chatham.

Per Mr. Oliff	1	8	8

Thame, Oxon.

Collections, including profit of Tea Meeting	4	1	5
Mr. Elton's donation	1	0	0
Mr. Marsh's do.	0	5	0
Sunday-school Subscriptions	1	7	8½
Mission Boxes:—			
Master John Elton	0	10	9
Miss Sarah Bowler	0	5	6
Miss Ellen Tarry	0	7	8
Miss Johnson	0	18	0¾
Miss Lottie Meeres	0	7	6¾
Miss Freeman	0	10	0

Sydenham, Oxon.

Collections	1	19	9½
Mission Boxes :—			
Miss Allnutt	0	13	0
Miss Shalford	0	5	0
Mr. J. Burton	0	5	0
Teachers' box	0	3	6
Children's do.	0	6	0
Chapel do.	0	6	4½

Emsworth, Hants.

Per Mr. Coles	0	16	6

Individual Subscriptions.

Mr. Bloom	0	10	0
Mr. Underwood	0	10	0
Mr. W. Kilpin	0	5	0
Mr. Pocock	0	10	6
Mr. C. Box, 1874	1	0	0
Do. 1875	1	0	0
Mr. Edwards	0	5	0
Mrs. Turner, Sevenoaks	10	0	0
Mr. R. Collins, High Wycombe	5	0	0
Miss A. B. Barton, per Mr. Steward	0	5	0
Miss Gold	1	11	0
Mr. Gallard	1	0	0
Mrs. Gallard	0	10	0
Mrs. Hurst	1	11	0
Mr. F. Butcher & Family, Tring	2	10	0
Miss Butcher	1	0	0
Miss E. Butcher	0	10	0
Mr. T. Glover	1	0	0
Mr. T. M. Whittaker	1	1	0
Miss Mynott	0	5	0
Mrs. Lagden	1	0	0
Mr. Norton	0	10	0
Mr. Thos Webster & Family	2	0	0
Mr. William Webster	0	5	0
Mr. Josh. Webster	0	2	6
Mr. S. Squire	0	5	0
Mr. H. Procter	0	5	0
Mr. S. Brown, per Mr. Steward	0	5	0
Miss A. M. Barton, do.	0	2	6
Mr. Pine do.	0	2	0
Mr. Josiah Briscoe	1	1	0
Mrs. Briscoe	1	1	0
Miss Edward's box	0	13	9½
Mr. James Ince	0	10	6
Mr. John Box	0	10	6

MADRAS.

Donations and Subscriptions from Sept. 1874, to Aug. 1875.

SUBSCRIPTIONS.

	Rs.	A.	P.
Dr. E. H. Condon	5	0	0
Mr. H. F. Doll	2	0	0
Mr. J. M. Doll	0	4	0
Mr. T. Franklin	0	12	0
Miss L. Gill	0	6	0
Miss S. Gill	0	6	0
Mr. G. R. Gill	0	12	0
Mrs. S. A. Gill	3	0	0
Mr. W. H. Haller	7	0	0
Mr. W. Pearson	2	4	0

ST. THOMAS' MOUNT.

Mr. G. T. Eddington	8	0	0
Mrs. E. Carroll	1	8	0
Mr. C. Atkinson	0	4	0
Mrs. M. A. Giles	3	4	0
Mr. C. A. Montgomery	3	14	0
Mr. P. McFarlane	6	0	0
Mrs. J. Wilson	3	0	0
Mrs. H. Gurner	1	8	0
Mrs. M. Dorling	2	8	0
Mr. J. Abraham	0	4	0
Mrs. J. Carthy	1	8	0
Mr. McFarlane	1	8	0
Mr. J. Crocker	3	0	0
Mrs. S. Wood	1	8	0
Mr. E. Benn	3	4	0
Mr. Hill	3	0	0
Mr. Float	1	0	0
Mr. Gresswell	0	4	0
Mr. Burt	1	8	0
Mrs. Vaughan	2	8	0
Mr. Moore	3	0	0
Seven Friends	1	3	0
W. P.	1	0	0
Mr. Rule	2	14	0
Mr. Willicks	0	4	0
Mr. Sutten	0	4	0
Mr. Rendall	0	1	0
Mr. Redmond	1	1	0
Mr. Currie	0	4	0
Mr. John ———	0	8	0
J. R.	1	0	0
Mr. Connors	0	2	0
Mr. Buckman	1	0	0
Major C.	2	0	0
Captain T....	1	0	0

POONAMALLEE.

Mr. Carroll	0	12	0
Serj ant Major Lynch	3	4	0
Staff-Serieant Davenport	1	8	0
Miss Plowden	2	8	0
Color-Serjeant Young	2	8	0
Mr. Forster	5	8	0
Mrs. Thurgood	0	10	0
Mr. Candy	0	1	0
Mrs. Illingsworth	2	6	0
Mr. G. R. Gill	1	0	0

The following sums in aid of the Strict Baptist Mission Building Fund at St. Thomas' Mount, Madras:—

Miss R. Mills	5	0	0
Mrs. Benn	5	0	0
Mrs. Carroll	5	0	0
Six Friends at 5 Rs. each	30	0	0
Captain Taylor	3	0	0
Two Friends at 3 Rs. each	6	0	0
Mrs. Yarde	2	0	0
Mr. R. R. Wale	2	0	0
Two Friends at 2 Rs. each	4	0	0
Mrs. Layborne	1	0	0
Mr. T. A. Kingsley	1	0	0
Mrs. Carthy	1	0	0
Sixteen Friends at 1 Rs. each	16	0	0
Seven do. at 8 An. „	3	8	0
Four do. at 4 „ „	1	0	0
Three do. at 2 „ „	0	6	0
C. G. Master, Esq.	25	0	0
F. H. Sharp, Esq.	10	0	0
Strict Baptist Church, St. Thomas' Mount	20	0	0
Mr. G. T. Eddington	2	0	0
Mrs. J. Wilson	2	0	0
Mr. J. Woodward	1	0	0
Rev. D. Downie	2	0	0
Mr. W. Thomas	1	0	0
Mr. H. F. Doll	2	0	0
Mrs. W. Pearson	2	0	0

AUXILIARY, COLOMBO, CEYLON.

DONATIONS.	Rs.	Cts.
R. V. Dunlop, Esq.	10	0
A. M. Ferguson, Esq.	10	0
G. B. Leechman, Esq.	10	0
W. C. Leechman, Esq.	10	0
J. Ferguson, Esq.	7	50
A. R. Ginger, Esq.	5	0
W. P. Ranesinghe, Esq.	5	0
L. F. Schokman, Esq.	5	0
J. J. White, Esq.	5	0
C. Wickremesekere Modliar	5	0
W. Walker, Sergeant 73rd Reg.	3	0
H. J. Lafabre	1	0
P. Perera	1	0
C. E. Ginger	0	50
M. E. Ginger	0	25

SUBSCRIPTIONS.

	Rs.	Cts.
A. B. Classen	5	0
H. E. Kretser	5	0
C. P. De Silva	5	50
P. D. De Silva	6	50
John De Silva	10	0
J. C. Fernando	20	0
E. D. Garnier	3	0
M. E. Ginger	2	50
E. Rusbridge	3	0
Jas. Van Hoff	5	0
W. G. Weinman	2	25
A. J. Wontersz	6	0
P. A. Wontersz	0	25
E. L. Wydeman	6	50

COLOMBO MISSION :—*Balance Sheet, Feb.* 1874, *to Jan.* 1875.

RECEIPTS.

	Rs.	Cts.
Donations	78	25
Monthly Subscriptions	80	50
Bank Exchange on Remittances	66	64
Allowance Account, Pettah Chapel Rent	75	0
Ditto, Ambepusse School Rent	12	50
Ditto, Cramer's-lane Meeting-house	35	0
Proceeds of Grandpass School Bungalow, sold	4	75
Collection at the Annual Service	17	15
Contribution by the English Church	3	50
Ditto, Portuguese Church	2	50
Balance due	196	60
	Rs. 572	39

EXPENDITURE.

	Rs.	Cts.
Balance last rendered	345	56
Paid Pettah Chapel Rent, from Feb., 1874, to January, 1875, at Rs. 15 per Month	180	0
Kaddoowella School Rent for April, 1874	2	50
Ambepussa School Rent, from May, 1874, to Oct., 1874, at Rs. 4 17c. per month	25	5
Postages during the year	10	30
Sundry expenses	9	3
	Rs. 572	39

The following amounts for the year just closed were received too late to be included in the Balance Sheet, viz :—

	Rs.	Cts.
Mr. T. Simpson (2 years)	2	2 0

Soho Chapel.

Per MR. J. FALKNER.

	Rs.	Cts.
Mr. Freeman	0	5 0
„ Foster	0	5 0
„ W. A. Hall	0	5 0
Mrs. W. A. Hall	0	5 0
Mr. J. Falkner	0	10 0

Providence Chapel, Islington.

Per MR. STYLES.

Amounts collected by MRS. DENNANT, to Sep. 30th, 1875.

	Rs.	Cts.
Mr. Adams	0	6 0
Miss Baker	0	6 0
Mr. Browning	0	5 0
Mrs. Buckland	0	5 0
„ Chisnall	0	5 9
„ Dean	0	5 6
Mrs. Dennant	0	5 0
„ Dewell	0	4 0
Mr. W. W. Evans (Don.)	0	5 0
Mr. Lawrence	0	5 0
Mrs. Lawrence	0	4 0
Miss Fanny Manning	0	1 0
Miss Sarah Ann Mason	0	2 2
Miss Paveley	0	1 0
Mrs. Pursey	0	1 0
Mrs. Sidwell	0	6 0
Mrs. Spenser	0	3 3
Miss Sturgess	0	4 0
Mrs. W. J. Styles	0	5 0
Mr. Taylor	0	5 0
Mrs. Thorpe	0	4 0
Mr. White	0	4 0
Mr. & Mrs. Willey	0	10 0
Miss Dennant's Collecting Box	0	1 3¼
Sunday School, per Mr. Gyles	1	7 4¾

STRICT BAPTIST MISSION.

President.

MR. JAMES WOODARD.

Treasurer.

MR. HENRY COOPER.

Secretaries.

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

MR. ROBERT HODDY, 54, Hemingford-road, Barnsbury, N.

THE CIRCUMSTANCES WHICH PROBABLY LED TO THE FORMATION OF THIS MISSION

may be thus described:—As it was found to be increasingly difficult to get the Baptist Missionary Society to send out any missionaries who fairly represented the Strict section of the Baptist Denomination, and whom those churches could heartily support; and, moreover, believing that it was very desirable that the churches should be brought into more direct connection with the missionaries and their operations, and employ a more simple mode of carrying on mission work than existing missionary organisations presented; for these among other reasons, the Pastor and Church at Keppel-street resolved boldly to strike out a path for themselves, and commenced by undertaking the support of a qualified Native Christian Teacher in India, who should devote himself to the work of preaching the Gospel of the grace of God amongst his heathen fellow-countrymen.

Such was the humble commencement of the Strict Baptist Mission. Shortly after its origin, and from year to year up to the present time, one church or Sabbath-school after another, thoroughly sympathising with the new movement, for the reasons assigned, has associated itself with it, and have thus sustained its gradually increasing and extending operations during the period of fourteen years.

THE PRINCIPLES IT MAINTAINS

and seeks to disseminate are, it is believed, those by which the church was distinguished in apostolic times. Its Committee and Officers, the Churches in association, and its supporters in general, adhere strictly to "the Apostles' doctrine and fellowship," that is, the doctrine of sovereign grace in election, particular redemption, regeneration, justification, and sanctification; and also of immersion in water as absolutely necessary to a scriptural public profession of faith and to church fellowship.

THE PLAN OF OPERATION

is in some respects distinct from that of all other Missionary associations. It has been formed as much as possible upon gospel *precept*, and the apostolical *example* of evangelical and missionary labour. Its founders sought to remedy the evil of a Missionary Society apart or distinct from the churches themselves, believing that the churches of Christ, either separately or in association are the only really scriptural and divinely-appointed missionary societies. The Committee, therefore, endeavour more directly to represent the Strict Baptist Churches and their Sabbath-schools, in order that they may have a positive voice in the management of the Mission they support.

AS TO ITS OPERATIONS IN THE MISSION FIELD.

As a *rule* the Mission seeks to employ *native agency*, believing not only that competent and trustworthy natives are best adapted to labour among their heathen fellow-countrymen; but also that the practice is the more natural as well as economical.

Considerable attention has been given *to*, and much encouragement derived *from* the Mission Schools, both day and Sabbath, in which the great truths of Christianity are taught in the simplest form to the children of heathen parents; and it is a pleasing fact that the children generally are not only willing but anxious to receive instruction, whether secular or religious.

A part of our general plan is that of planting schools in the most suitable districts, and not only making them *occasional preaching*, but *permanent Mission* stations; and as soon as it is found to be convenient to place at each station a sincere,

earnest, and competent native Christian brother as a teacher and evangelist, who shall not only *preach to*, but also *live among* the people; so that by *preaching* and *living* the gospel, he may, through the grace and power of the Divine Spirit, lead sinners to Christ, form a Christian church of such converts, and regularly administer the ordinances of the gospel. There is another respect in which we believe this Mission stands alone, inasmuch as it has not, and never has had, any *paid officers* or *offices*, and its home expenses of management are very small; so that the contributions of its supporters are almost entirely devoted to its evangelical operations. Of course in very much larger Societies that would not be practicable.

AS TO RESULTS,

It is very difficult, if not impossible, accurately to define the effects of any missionary work among the heathen. On the one hand, there is the danger of mistaking sentimental notions and outward moral changes for regeneration and genuine conversion to God; and on the other, of overlooking and undervaluing silent, steady progress, or being discouraged by the want of great visible success. The measure of success is not the rule or motive of continuous labour, but the Divine precept, "In the morning sow thy seed, and in the evening withhold not thy hand; for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good."

It is also generally admitted that spiritual results are likely to be less apparent at our Mission stations in India, where the influence of caste is so great, than in Ceylon where that great obstacle to all progress, whether civil, educational, or religious, is almost unknown. But among the manifest results may be mentioned the formation of three churches of baptized believers, two in India and one in Ceylon, consisting of those who were not long ago sitting in darkness, and dwelling in the land of the shadow of death, but who are now through sovereign grace, "light in the Lord."

At the present time the Mission employs four Missionaries, and three school-teachers and assistants, under the kind and efficient superintendence of Mr. Doll, Mr. Van Geyzel, and Mr. Anthravady at stations in India, and in Ceylon.

There are now united in its support:—24 Strict Baptist

churches and Sunday-schools, besides many individual subscribers and donors.

It is one of the very pleasing peculiarities of this Mission that so large a proportion of its funds are collected by and amongst the young. One Sunday-school alone collected last year between £40 and £50, another over £15, and so on.

The Committee believe that all parents and teachers of the young, especially Christian parents and teachers, should earnestly endeavour to induce and encourage the *habit* of weekly *saving* by their children; and at the same time urge upon them the importance of endeavouring to secure the divine blessing on what they may acquire by the consecration of a liberal portion to the service of Christ, and the spiritual and temporal benefit of mankind.

Donations, whether large or small, will be thankfully received and duly acknowledged by the Secretaries; but the Committee depend chiefly upon regular subscribers, as the work is of a permanent character, and requires regular and continuous support. They therefore earnestly entreat every Strict Baptist Church that has not yet aided this Mission to take its claims into their early and earnest consideration; and then doubtless in the great majority of cases they will come to the conclusion that it is an obligation they owe to Christ, his gospel, their fellow-men, as well as to their own distinctive principles, to join with those who have hitherto sustained this Mission; so that its agents may be increased, and its operations extended as Divine providence may open the way; and the Committee are confident that the result of a loving, earnest, prayerful effort in this direction would be as beneficial to the church or the individual as it would be profitable to the Mission.

Any further information respecting the Mission will be cheerfully given by the President, the Treasurer, or the Secretaries.

Briscoe & Co., Printers, 28, Banner-street, Finsbury.