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Strict Baptist Mission.

SIXTEENTH

ANNUAL REPORT,

1877.

LONDON :

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

STRICT BAPTIST MISSION.

SIXTEENTH

ANNUAL REPORT.

1877.

Mission Stations and Agents.

INDIA:

Mission Superintendent—Mr. H. F. Doll.

St. Thomas' Mount Station, Madras.
Missionary—Mr. Henry Noble.

Palaveram, Out Station.
Assistant—Mr. M. Murryan.

Nazareth-pooram.
Two School Teachers.

Mooglebaukum.
J. Manicum, *School Teacher.*

Poonamallee.
Mr. Abel Michael, *Native Preacher.*

CEYLON:

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

LONDON:
BRIGGS AND CO., PRINTERS, BANNER STREET, FINSBURY.

1877.

List of Officers, 1877-8.

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. LE RICHE, RUSSELL, COLLIER, COOPER (JUN.), TOONE, TOWNSEND, SIMMS, and WAKELIN.

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

Salem Chapel, Mead's-court.—MR. CURSONS.

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

Wilderness-row Chapel.—

Providence Chapel, Islington.—MR. W. J. STYLES (*Minister*), 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.—MESSRS. WRIGHT and HAINES.

Homerton-row Chapel.—MR. INWARD *(Pastor.)*

Dacre Park Chapel, Blackheath.—MR. USHER (*Pastor*), and MESSRS. MOTE and WHEELER.

Avenue Chapel, Camden Town.—MR. EVANS (*Pastor*), and Mr. T. WAKELIN.

Hill Street Chapel, Dorset Square.—MR. G. W. SHEPHERD *(Pastor)*, and MESSRS. BARRAT and JOHN HARRIS.

Forest-road Chapel, Dalston.—MR. DEARSLY, *(Pastor.)*

ALSO MR. CHARLES MASTERSON, Pastor at Little Alie-street Chapel, MR. JAMES GRIFFITH, Pastor at Hope Chapel, Bethnal-green, and MR. HENRY BROWN, late of Bethesda Chapel, Lever-street.

REPORT.—1876-77.

THE STRICT BAPTIST MISSION has been sustained and directed by the good providence of God during another eventful year—the sixteenth of its history. Based on apostolic simplicity; every office filled as a labour of love; its missionaries being hard-working men, under the faithful oversight of Christian brethren of good position and high reputation in their respective spheres,—we make no apology for its name, though we dislike the term "Strict," which has been almost forced upon those who "keep the ordinances as they were delivered," to distinguish themselves from others who assume the right to make laws for the Master's house.

That ordinance which gives its designation to their body is dear to the promoters of the Strict Baptist Mission, and they rejoice to know that they are no stricter than He whose name is "Love" in seeking to preserve his church as a Divine institution, the order of which can be altered only by Divine authority.

Humble in its origin, unostentatious in its character, this Mission has continued its onward course, like a little fertilising stream, now and anon increased by tributaries; comparatively little known, yet seeking the benediction of Him who said of an humble contributor to His cause—"She hath done what she could."

With a desire to extend the sphere of its operations, a Conference of ministers and friends in and around the metropolis, was held on April 6th last, at the Sunday School Union, who kindly placed their rooms at the disposal of the Committee. Mr. Woodard, the President, took the chair, and, after prayer by Mr. Flack, proceeded to explain the objects of the meeting.

Mr. Shepherd, formerly a member at Keppel-street (the birth-place of the Mission) gave a brief outline of its history, shewing the simple and inexpensive character of its operations, and urging increased support.

Papers were read by the Secretaries, giving a summary of its stations, and the labours of its missionaries, as well as extracts from letters recently received, inviting the attention of the Committee to various promising fields of labour, which insufficient funds alone compelled them to decline to occupy. Messrs. Dearsly, Fowler, Green, Usher, Cole, J. Box, Anderson, Tomkins, Evans, and Toone, took part in the proceedings, which were characterised by hearty good feeling, and gave promise of increased support.

Let us now take a glancing retrospect of the labours of the year, beginning with

INDIA.

The work of the Lord, as engaged in by our agents in India during the past twelve months, has been carried on under circumstances of trial and discouragement. Famine, pestilence, and the extreme heat of the weather, arising from long-continued want of rain, have all contributed to render the labours of our brethren there difficult and arduous. Nevertheless they have been enabled to persevere in their efforts to spread the knowledge of the name and worth of Christ our Lord, by publishing the good news of the exceeding riches of his grace in saving sinners from the wrath to come. Our missionary, Mr. Noble, has been very abundant in his labours, both as pastor and evangelist, as his diary of seven days' work, inserted in *The Gospel Herald and Voice of Truth*, for the present month of October, illustrates.

Our native brethren have also worked with diligence and earnestness, both as assistant preachers in expounding the gospel to their fellow-countrymen, and as teachers in our schools. And, notwithstanding the surrounding circumstances of a trying character, these efforts, by the blessing of God, have not been without good results. Two converts have been added to the little native church at St. Thomas' Mount, by baptism, and others are under a course of instruction and examination, with a view to that solemn and distinguishing ordinance. A new out-station has been established, and an assistant preacher, a native brother long tried in our service, Murryan by name, placed there in permanent occupancy, under the supervision of Mr. Noble, who visits the place several times a week. This is at Palaveram, about three miles from St. Thomas' Mount, as stated in our last Periodical

Paper, in which the arrangements now adverted to in reference to this new sphere of labours are set forth.

At Poonamallee—first occupied by us as a station in 1870, and continued as such for about four years, and which, notwithstanding various changes in our connection therewith, has never been altogether abandoned by us—regular operations have been recommenced. This has been done in accordance with the earnest and repeatedly expressed desire of Mr. Doll, our Superintendent in India; and Abel Michael, who was formerly employed by us as a school teacher at Poonamallee, has now returned thither as native preacher. He had lately been occupied at St. Thomas' Mount as assistant to Mr. Noble, and approving himself as diligent in that capacity, was considered by Mr. Doll qualified for the position now assigned him at Poonamallee. Changes have occurred in our schools during the year, occasioned in part by the scattering of the population by the direful, long-continued famine. But, upon the whole, the accounts respecting this branch of our operations are neither unfavourable nor uninteresting. It is in contemplation to establish a day-school at Palaveram, our new out-station, where there is an excellent opportunity for so doing, if our kind friends will only furnish us with the means of providing a teacher for it.

A collateral benefit, of no inconsiderable importance to the cause of truth and gospel order in India, in connection with our Mission there, arises from the circumstance that our missionary, Mr. Noble, ministers the word of life to the English Strict Baptist Church at St. Thomas' Mount, which would otherwise be without the blessing of a stated ministry. So that to English-speaking Christians in that distant land, as well as to native converts, this Mission is the means, in the hand of God, of ministering the gospel of his grace and the ordinances of Christ in accordance with the New Testament of our Lord. And this twofold testimony to the truth, be it remembered, is held forth in a land where many false forms of doctrine and worship obtain amongst professed Christians, as well as amongst the idolatrous heathen. This consideration will, we trust, be an additional motive to induce our friends to continue and also to increase their support of this Mission in its efforts to extend the kingdom of our Lord, in a manner which we as Strict Baptists conceive to be in accordance with the pattern of his house as given us in his word.

The following remarks, which occur in one of our brother Noble's monthly journals, tend to show the great need that exists in India of witnesses for "the truth as it is in Jesus," and his own earnestness of desire to be faithful to the trust reposed in him. They are introduced here in corroboration of the statement just made.

"It is a source of great grief to God's dear children in this country to witness the low standard of religion now existing. Arminianism, Ritualism, and many other erroneous isms, are preached and taught in their most glaring forms; and, as may be anticipated, the result is nominal Christianity. It has been my aim, by God's help, to endeavour to teach the little church under my care the true doctrines of the gospel, and thereby make them intelligent Christians, who will be ready to give a reason of the hope that is in them. It is thus, I think, that the true end of our Mission work will be accomplished."

We now proceed to give under several heads a few extracts from monthly reports and letters received from India during the year, with accompanying remarks, as illustrative of the above observations. And of these we entreat our dear friends to give a careful perusal, feeling assured that their interest in this department of the work of the Lord will thereby be greatly deepened, and their zeal on its behalf correspondingly increased.

The Mission or Native Church at St. Thomas' Mount.

Mr. Noble's statements, respecting his little native charge under various dates during the year, are as follows:—

"*Nov.* 1, 1876.—Our public services have been regularly held, and the ordinance of the Lord's Supper observed; attendance much as usual. The church is doing pretty well at present; may the Lord prosper this little Zion, is my earnest prayer.

"*Dec.* 1, 1876.—I had the privilege of baptizing on Lord's-day, the 26th ult., two candidates mentioned in my last, and the same evening to admit them into church-fellowship when the church came together to break bread.

"*Jan.* 13, 1877.—I have another candidate for baptism; but I anticipate a little delay in his case as I am not altogether satisfied with the reason he assigns for wishing to be immersed. Time will, I think, test his sincerity; if persuaded that he is one of Christ's sheep, we will gladly receive him, if not; we pray that he may be kept out.

"*Feb.* 3, 1877.—The public services in our chapel, Bullock Lines, have been regularly conducted both on Sundays and week-days, and though the attendance on the whole has not been so good as usual, yet I trust the services have been somewhat profitable to those who did attend. I hope to have another baptism shortly; the candidate is the wife of one of our native brethren. The baptism of the candidate mentioned in my last is still in abeyance."

"*March* 3.—The baptism to which I alluded in my last is deferred; in fact, if we were inclined to have it, I fear it would be difficult to get water to fill the baptistery, owing to the great want of rain here."

"*May* 1, 1877.—The little native church here has regularly met together for worship on each Lord's-day, and once during the month assembled together to break bread in obedience to the Lord's command. The weekly Bible class has also been held; attendance much as usual.

"*Aug.* 1.—I have three candidates for baptism under examination and observation, one from Palaveram, and two belonging to the Mount; these I trust may prove sincere."

"*Sept.* 4.—The attendance at the Tamil services has been much as usual during the past month. The candidates for baptism are still under instruction, two of whom I hope (D.V.) to baptize this month."

Thus our good brother is not without some proof that the Lord is blessing the word as preached by him to the conversion of heathen sinners. He is, however, very careful not to receive any for baptism until sufficiently convinced of their sincerity in professing to be converted persons. His words in this matter are as follows: "Experience teaches me that it is better to test them beforehand. I even refuse to baptize many who come voluntarily and ask me to do so, till I know them by placing them under observation and otherwise testing their sincerity. Is it not to the genuineness of the work in the heart that we should look, rather than to the number of individual members?

English Strict Baptist Church.

The following extracts relate to Mr. Noble's labours in connection with the English Strict Baptist Church at St. Thomas' Mount:—

"*Nov.* 1, 1876.—I had the pleasure, on the 29th ult., of baptizing, at the request of the English church here, a soldier of the Royal Artillery, and of admitting him and another Christian brother of the same corps to church fellowship, after which the church broke bread. The last-named brother had been baptized in England, but until a few months past had been of open communion principles. The services were conducted by brother Doll and myself, and a happy season it was, I trust, to all present."

"*May* 1, 1877.—The little English church is pressing on through the wilderness, the services are regularly held, and on the whole the congregations are encouraging."

In addition to the Lord's-day engagements, they have a Bible class on Tuesday evenings, and a prayer meeting on Friday evenings; at both these our brother usually presides.

Schools.

In consequence of the school-house at Nazarethpooram having been wrecked by a cyclone, it has been found necessary to gather the scholars together in the verandahs of the Mission chapel at Bullock Lines, and teach them there. This, in some respects, has been of advantage to the school, it being thus placed more directly under the superintendence of Mr. Noble, and the attendance has increased in number. Mr. Doll says, it is a very interesting school of 50 children. But this arrangement can only be temporary, being inconvenient, and will be relinquished as soon as the place at Nazarethpooram can be reinstated, which is likewise needed for use as a preaching house. The school at Mooglebaukam has been reduced to a small number by reason of the surrounding population being compelled to leave their homes to seek employment at the Relief camps. When it shall please God to send the long-wanted rain, enabling them to resume their usual employment in their own village, they will return, and the school will again revive. Manicum the teacher instructs the few that remain in the morning, and devotes his time in the evening to assisting in the other school. The following extracts from Br. Noble's reports relate to the school now meeting at Bullock Lines.

"*Aug.* 1, 1877.—The school at Bullock Lines claims much of my attention; it is becoming more and more interesting, and I trust will continue to do so. The scholars attend the Sunday-school as well, of whom I had 42 present last Lord's-day, who, after school, remained for the Tamil service, and were very orderly and attentive. I trust that the seed thus sown may take root in their young hearts."

"*Sept.* 4, 1877.—The schools, Sunday and week-day, have been pretty well attended, the daily average during the month being in the former 46, and the latter 45 scholars, and the progress they have made has been favourable. On Sundays I have been cheered by the ready answers they gave to questions put by me, by their singing, and by their quiet and orderly behaviour during the Tamil service."

The following relates to a school treat given at Palaveram by a Christian gentleman, an officer of the regiment to which the fathers of the children belong, and is here inserted as interesting on account of the mention made therein as to the disposal of some of the contents of the box of articles lately sent out.

"On the evening of the 22nd ult. (August), the children of the drummers of the 39th regiment, N. I., who attend the Sunday-school,

met at the Mission school-house at Palaveram to partake of the nice things prepared for them. After singing, &c., the children, about 30 in number, sat down to partake of what was placed before them. It was pleasing to witness the expression of joy that beamed in their faces as they partook of such luxuries as do not every day fall to their lot. The repast being ended, they again sung, and prayer was offered, after which the children came up to the table, as their names were called by the superintendent, Mr. W., to receive the articles to be presented to them. Seven poor girls received a frock each, and all the others received suitable and useful articles. It may be gratifying to the dear Sunday-school children and Christian friends in England who contributed so liberally towards the making up of the Mission box recently received, to know that these frocks and other articles were all from its contents."

Poonamallee.

For many months past our zealous and deeply interested Superintendent, Mr. Doll, had been urging upon the Committee to re-occupy this station as formerly, with an agent specially appointed thereto. But the way did not seem clear for a long time, principally on account of the lack of funds, that sad hindrance to the extension of our operations. At last, however, this desire of our brother's heart has been accomplished in the manner stated in one of his letters, bearing date June 6th, 1877, as follows:—

"I have been so deeply impressed with the importance and necessity of occupying Poonamallee, that I asked Br. Noble to spare Abel Michael, which he willingly did without inconvenience to himself, and from the first of last month Abel M. has been transferred to Poonamallee. He will be under my immediate superintendence, and I trust that by Divine grace our united labours will be productive of much good."

This arrangement has been sanctioned by the Committee, and Abel Michael has thus returned to occupy statedly his former post of labour, not now as school-teacher, but as preacher of the gospel to his fellow countrymen.

A visit recently paid by Mr. Noble to the little English Strict Baptist Church in this place, is thus spoken of in his Report for July.

"I have visited Poonamallee during the month, where we have a small church of five or six in number, besides three members of our Tamil church at the Mount. I preached to them the word and broke bread, and a happy and solemn season I felt it to be."

This extract is inserted to show that at Poonamalle there is a nucleus for the further extension of the kingdom of our Lord in that place. Indeed both our brethren Doll

and Noble have always considered it a good sphere for usefulness.

The place is about six miles distant from St. Thomas' Mount, and thirteen miles from Madras, and therefore not difficult of access to either Mr. Doll or Mr. Noble, who will both give their best attention to the interests of the Mission there.

Abel Michael seems to have entered on his present engagement with much earnestness and zeal. So Mr. Noble testifies of him; the following extracts from his report for August last, will assist our friends in forming a judgment, both of the testimony given of him and his fitness for the work assigned him.

"*Aug.* 6.—In the morning, I had a long and interesting conversation with the Barrack Maistry (native superintendent.) He would have that God was the author of good and evil, and that he could be worshipped in any way. I tried to show him his mistake and folly, both from the Word of God and the sayings of Hindoo poets, and that God was the author of all good, but Satan the author of all evil; that if, according to his statement, God was the author of sin, then he must cease from being God. But this cannot be, because his very nature is holiness, and he cannot countenance sin, and has hatred to it, as seen very clearly in the death of his Son, Jesus Christ, on whom God laid the sins of his believing people. The man said nothing more. In the afternoon I went to Cavay Chevy, four miles away from Poonamallee; there are some 40 or 50 houses here all of Hindoos. They heard the word preached, and the whole village has expressed a wish to become Christians. All of them may not be sincere, many may have worldly motives, but some of them, I have no doubt, are in earnest. I wish you (*i.e.* Mr. Doll) would come and see these people and have a conversation with them, that you may be able to judge for yourself, and act accordingly."

"*Aug.* 8.—I went to a village called Sourran Chairey, and preached the good news of the gospel, telling the people of their depravity by nature; but they would not hear. They are atheists here; I distributed a number of tracts, and left after saying what I could."

"*Aug.* 16.—Preached in Coopum, where the people showed great willingness to hear me. Spoke on the 44th verse of the 8th chapter of John, after reading the whole chapter. As I had a large number of hearers, I spoke a long time, and the people, both Hindoos and Pariahs, with the Hindoo schoolmaster, heard with great attention and without the least interruption. The Holy Spirit enabled me to speak boldly, and in conclusion the people said that 'the religion of Jesus Christ was the only safe one in the world.' May God destroy all the strongholds of Satan in their hearts. I believe a great many of them will never worship their dumb idols, as they told me. May the time soon come. On leaving them, the people requested me not to fail to come again, and to keep up preaching among them, which made me feel glad and praise the Lord."

A regular Sabbath-day preaching service has been established at Poonamallee by Abel Michael, in the house of a Mr. Walker, who kindly collects the poor among the natives, and has the gospel presented to them, and who also occasionally helps to relieve their distress, and supply their temporal wants.

The following statements appended to Abel Michael's report for August are by brother Doll himself, and evince our good brother's own zeal in mission work, and give a little information respecting the English Strict Baptist Church at Poonamallee of a pleasing character :—

"Michael has been preaching in several other villages and hamlets, and concludes his report by saying—'May God bring a missionary to this place, as soon as possible, to visit these people.'

"I visited Poonamallee, but was not able to go any distance, and call on the people referred to by Michael. We, however, went out to the bazaar, and held an open-air preaching. The number of people who heard us sometimes increased and sometimes decreased; but on the whole we had a large number that heard us attentively, and expressed their assent to the truths declared.

"The English church in this station, I am happy to say, is doing well; prayer-meetings are being held, and the little flock there is working for Christ and his cause in a quiet and unpretending way."

Palaveram.

This new out-station continues to wear a pleasing and encouraging aspect. Brother Noble devotes much attention to it, frequently visiting it; and brother Doll in a recent letter says that "a steady and healthy state of things exists at Palaveram." One of the officers of the regiment stationed at the place takes great interest in the spiritual welfare of the people, and lends his countenance and assistance to the efforts of our brethren among them. It will be remembered that our native preacher Murryan is now stationed here; and a house adapted for the purposes of the Mission has been rented, in which regular preaching services are held from week to week. The outlying villages are also visited by our brethren, the inhabitants addressed on the matter of their soul's salvation, and tracts distributed among them. The following extracts from brother Noble's reports relating to this place are interesting :—

"*March* 31.—At Palaveram, preaching at stated times in the bazaar is pursued, and in most cases to large numbers who are generally very attentive. Among the Drummers and their families the weekly

meetings are continued. The house which has been rented by us is very convenient for holding these services, being large and airy, and alongside the main road, so that passers by are attracted to it. The other wing of the regiment is expected here shortly, in which I hear are a few immersed believers. I trust our place may be filled, and if with anxious burdened souls, what a blessing it would be.

"*April* 30.—One of the Famine Relief Camps was visited in the vicinity of Palaveram, where the Scriptures were read and explained to a vast number of poor villagers from distant places. Some hundreds of persons have thus heard the gospel, to which on the whole they listened attentively, but no practical results were manifested. Oh for more display of that power we read of in olden time, when many were ready to cry, 'What must we do to be saved?' It is this we long to realise, but are aware that it is God's prerogative to give life to dead souls. Pray for us, that the word may have free course, and be glorified by falling with power upon the hearts of the poor heathens to whom it is preached.

"*May* 1.—At Palaveram the attendance is good, and the people are all attentive. I am glad to be able to state that there are, I believe, two or three here in whose hearts a work of grace has been begun. One young man belonging to the regiment lately arrived from Burmah was immersed there, but holds open communion principles; from a conversation, however, that I have had with him, I have hopes that he begins to see his error. There is also an officer in the regiment who takes an interest in the spiritual welfare of these people.

"*June* 27.—I had a very encouraging meeting at Palaveram last evening. Formerly I held this meeting by day-light; but now the officer—a colonel I had previously mentioned as taking an interest in these people—has kindly provided lamps and oil, so that we may have it later in the evening for the convenience of all; and, what is more, he attends himself to encourage the others. The house was pretty well filled."

"*Aug.* 1.—I have during the past month visited Palaveram seven times, where the Word has been preached, not only at the usual meetings, but also in the bazaar there, all of which, considering numbers and attention paid, have been encouraging. Some few have acknowledged that they have been benefited by what has been spoken to them.

The Boxes of Articles for the Mission Schools.

These boxes, referred to in our last Periodical Paper, in which their contents and the kind contributors of the same are enumerated, arrived in safety at their destination. The one despatched to India reached Madras on the 22nd of May, respecting which brother Doll writes as follows:—

"The box has, by the good providence of God, come safely to hand. Myself and brother Noble were delighted with the number, variety, and suitability of the articles. Our most cordial thanks to

the brethren, friends, and Sabbath-school children who helped to send this most charming box.

"To all the children and friends who sent us such a variety of useful and interesting articles, and for the large number of excellent books for my personal use, please tender my heartiest thanks."

Mr. Noble writes as follows:—

"The box has arrived, the large size of which rather surprised us. Please tender my thanks to the dear friends, adult and juvenile, who so kindly contributed towards filling it. Bro. Doll and myself will in due time make the distribution, of which we hope to furnish some interesting account."

The Famine in India.

This sad calamity now occupying so much attention, and creating so much practical sympathy in this country as shown by the magnificent public collection made on behalf of the poor sufferers, has been constantly adverted to in our monthly correspondence from Madras. It is well-known that the presidency of Madras, where our brethren in India labour, is one of the suffering districts, and as deeply so as any. Our agents there are consequently affected by that fearful visitation, and very seriously so; provisions having risen two and three-fold, that is, to use the common significant phrase, to "famine prices," which means there, not as in this country, a metaphorical expression, denoting simply prices somewhat higher than usual, but a stern reality in the form of stubborn and fearful fact. The funds at our disposal not being at all sufficient, nor, indeed, properly applicable to deal with the exigencies of this most serious state of affairs with regard to our own agents, an appeal has been made to our friends for special contributions in this behalf, which has been most kindly responded to in many instances. In anticipation of the exercise of that Christian benevolence, which, under the influence of its own high and holy, heaven-inspired motives, never fails to rise to the occasion calling forth its energies, your Committee forwarded a remittance to Madras some six weeks ago before receiving any contributions for this special need. The liberality of friends enabled us to send a second amount to our brethren last week, and we shall continue so to do, from month to month, so long as present circumstances continue, or the kindness of our friends enables us to do so.

The following statements taken from amongst others in Br. Noble's letters, will serve to give an idea of the severity of this visitation, and the length of its duration:—

"*October* 6, 1876.—The scarcity of rain last year, and the almost total failure as yet this year, is being keenly felt by the poor of this country—as rice and other articles of consumption are doubled in price, and famine stares us in the face."

"*August* 1, 1877.—The present distress is very great, and seems to be on the increase; its effects are daily and hourly before our eyes in the half-starved, emaciated forms that are around us, particularly the villagers. Mothers expose their own offspring for sale. One came to my door a few days since with an infant, perhaps a year old, which she was hawking for sale. When it was pointed out to her how inhuman and unfeeling her conduct was as a mother, her reply was such as is usual now amongst them, 'What am I to do for food?' Such is the state of the country at present."

"*August* 31.—The public health in the Madras Presidency is anything but satisfactory; epidemics of several kinds are prevalent, and distress from famine is on the increase; many of the poor are daily dying from starvation. Villages are deserted and towns and relief camps are filled. We are all feeling the pressure of famine, as every article of food and other necessaries are risen two and three-fold, and if we do not shortly get rain it must be still worse. May God in his mercy avert this, and send us the much needed rain."

As the present distress will continue for some time to come, further contributions on this behalf are earnestly solicited.

CEYLON.

THE work of the Lord at the stations in this island, has been carried on with characteristic energy by our two missionaries, Mr. Andriesz and Mr. De Waas. We regret, however, to state that the labours of the former have been interrupted by severe domestic and personal affliction. Cholera recently prevalent in Ceylon, entered his family, and in the case of his wife proved fatal. Our missionary thus briefly refers to this distressing visitation:—

"In the latter part of this month (May) the hand of the Lord was heavy upon me. Sickness and bereavement entered my house. My eldest daughter, who is a member of the church, was laid ill with cholera, and very little hope was entertained of her recovery. As, by the help of God, she was getting better, then came the last sorrowful stroke which took away my poor beloved wife. She was taken ill on the night of the 24th inst., and she departed this world on Friday noon, the 25th inst. Though the affliction is too heavy to bear, yet I must say—'Father, not my will, but thine be done.'"

Shortly after his wife's death, Mr. Andriesz was seized

with inflammation of the lungs, and was obliged to be removed to the hospital, where he remained for nearly a month; and even in August last (when our Superintendent communicated the painful intelligence) he was quite unable to resume his labours.

It is pleasing, however, to note that our other missionary, Mr. De Waas, had kindly undertaken a portion of his duties, such as visitation and tract distribution, while the services in the chapel were carried on by supplies. May the Lord soon restore him to his much-loved work, and grant him health proportioned to his zeal.

A few extracts from his recent journals will give an idea of the sphere of his labours, and of his aptitude for his work.

Recently he opened a conversation in a shoemaker's shop, by asking the workmen:—"Do you at any time think of your souls' welfare, and whether in eternity everything will go well with you?" The master of the house replied, "I do think, but *what can I do?* We are great sinners, and so we must continue, for there is no help for it." He also said that when he had time, which was very seldom, he attended church. "But," continued the missionary, "*suppose you should die in this state*, what will become of you?" His answer was, "God will be merciful, for we make no show of religion." So an opportunity was afforded to tell him he could not make a show of what he did not possess, to read to him the word of God, and tell him of the need of forgiveness; on which the man asked, "Do you believe that a man can in this world be forgiven?" and on hearing the Epistle of John read by way of answer, the shoemaker thanked the missionary for the visit, saying, "This is the first time I have heard that forgiveness for sin can be obtained."

One day in April, when visiting the house in one of his districts, Mr. Andriesz came upon a number of Mohammedans assembled in front of a niche in the wall. He drew near, and seeing nothing but a few lamps, and as the whole thing was a novelty, he asked what all this meant; and was informed by a bystander, that this was a place of great sanctity, and that many who were sick of divers diseases made vows to this place and were restored. Mr. Andriesz then asked if they knew how the place became sacred, and the following account was given:—"During the time the Portuguese governed Ceylon, they wanted to destroy the Moham-

medan religion, and there lived near this place a holy man, and the Governor having been told of this, sent a company of soldiers to arrest him, that he might be put to death. As the soldiers drew near, he was standing on one of the rocks, and just as they tried to seize him he prayed to Allah that the rock might shelter him, and accordingly the rock opened, and a passage was made for his deliverance: From that time he was not to be seen, and the object of the Portuguese Governor was defeated; and from that incident and time this place has been considered sacred, and the sick have been healed. Of this, said the informant, "there is a record in books of Portuguese history, and also in the District Court of Colombo. All the property of that holy man is kept for his successors and the maintenance of religious services." On hearing this, Mr. Andriesz said, "I do not wish to question the truth of what you say, but I would have you know that we have greater requirements than the safety of the body. We have a soul to be saved. You, no doubt, look to a man, and he a man who did good to himself and did not care for others; but I will tell you of another story, attested by many witnesses." He then spoke to them of Jesus and the care of the soul. Some stood and listened, others were offended and went away. The man who was the keeper of the place, and who pretends to be a successor of the *holy man*, became very angry, for he thought his gains would be lost. "As I was walking away," writes the missionary, "some who heard me and were wiser than the rest, followed me and told me that what I said was true, and the man in whose charge the place is, is a miserable, lazy man, and that he deceives the people, and that for not doing his duty he is to appear before the police. Warning them against lying wonders, and that those who are thereby deceived will be miserable for ever, as our souls, if they are once lost they are lost to all eternity, the conversation ended."

Upon another occasion recently Mr. Andriesz visited a house at Pettah, where a number of females were engaged at needlework, and whilst he spoke to them of the goodness of God, and pointed out the ingratitude of our forgetfulness of him, one of them, speaking for the rest, asked him a question upon a matter about which they had been talking. The Scriptures say that God loves those who are good, and that he is angry with the wicked. Now, we see, said she, that

everything goes well with the wicked, whereas the *good have to suffer and nothing goes well with them.* For instance, the pearl oysters are sold in these days, and people buy them, and if any pearls are found it is by those *who live a wicked life;* but the good are generally disappointed. Why is it that God favours the wicked, and not the good? To this the missionary replied by reading Matt. v. 43—48, which teaches that God's care is over *all* —the just and the unjust. He also told them that in the eyes of God all are sinful; and spoke kind and cheering words to them, for they were very poor. They listened while the parable of the rich man and Lazarus was read, from Luke xvi. They were told that all having sinned were in need of salvation through Christ; they professed to understand the explanation given in answer to their question.

The Sunday-school at Colombo, we regret to learn, is in a low state, owing to that oft-repeated complaint—the lack of suitable teachers. The excuse, "I have married a wife, and therefore I cannot come," seems to be as prevalent in Ceylon as in England; and our Superintendent, anxious rather for spiritual than for merely numerical prosperity, says:—"We prefer to have a small school with faithful teachers, than a large one with unconverted teachers."

The church here has had its seemingly adverse circumstances, having been obliged to change its place of worship twice during the year. In the first instance, the landlord required the use of the premises, and in the latter, the rent was too heavy; so that although there are several inquirers, and some candidates for baptism, they had not recently (and perhaps this is still the case) a suitable place for administering the ordinance.

Our other missionary in the island, Mr. De Waas, labours among a different class of persons, who, sunk in ignorance and idolatry, frequently ask the most absurd questions, and require to be taught as patiently as do children. He thus reports:—

"During the month of April, I have paid visits to the following villages, viz.—Andupay, Bohatala, and Danowita, and spoke to the people in their respective houses, they being so ignorant of the Christian religion, I had to spend long in some houses, to explain to them the word of God and to answer their several questions—most of them so simple that a little child in England would understand them without difficulty. Still it is matter for rejoicing that they are willing and anxious to know about the truth."

"I am preaching at present in the three mentioned villages. The gathering is encouraging."

The other box of useful presents sent off at the early part of the year has been as joyfully received at Ceylon as was that sent to India. Mr. Van Geyzel, referring to this, says:—

"I am thankful to the Committee for the case of articles sent to us. It was divided as directed by you. I have some more left with me, and am waiting till Mr. Andriesz gets better."

Having thus briefly given an outline of the labours of our missionaries, we commend them to him who alone can bless them. He has already done so—this is cause for encouragement: he has promised still to do so—this is ground for hope, incentive to renewed effort and increased zeal. While thankful for the privileges we enjoy, let us not forget that our own happy island once needed the light of the Gospel to be brought to its shores: and—

"Shall we whose souls are lighted
With wisdom from on high—
Shall we to men benighted
The lamp of life deny?"

Nay, rather, while reflecting on our *privileges* let us count it among the *greatest of them*—that we are permitted to reflect that light, and to make known God's "salvation unto the ends of the earth."

In conclusion, while as a Committee we are very much encouraged by the earnest, continued, and increased support of our many friends, and the assurance that the Strict Baptist Mission is gradually gaining the confidence of the churches, our earnest desire and prayer is that it may continue to grow and thrive as a plant of the Lord's right-hand planting, and that all the churches of our faith and order may speedily and heartily unite in forwarding its objects. We greatly need at the present time one or two more Missionaries in India, and two or three assistant preachers and school teachers. From Ceylon also the earnest cry of the brethren there is, Send us another man of God to minister unto us the Gospel.

But promptly to meet these urgent calls the income of the Mission must be speedily doubled. Will not, therefore, the lovers of truth and gospel order come nobly forward and place such an amount at our disposal as shall enable us to meet these pressing claims? We believe

they will. To engage in such an effort will be a great blessing to the churches themselves, for "The liberal soul shall be made fat;" and would evidence that we are emulating the spirit and practice of the apostolic churches from whom "sounded out the Word of the Lord" into distant regions. Brethren, let us try to accomplish this, and by doing so we shall not only be increasing the number of gospel messengers to our fellow subjects, who are heathen idolaters or Mohammedan devotees, but we shall be greatly encouraging our English-speaking fellow Christians in India and Ceylon who see with ourselves in the things of God, and are nobly contending against fearful odds for "the faith once delivered to the saints." One half-penny per week from each of our church-members in London only, in addition to the present list of its supporters, would more than double the present annual income. May we not confidently hope that it will be found at our next annual gathering, that the constraining influence of the love of Christ, and zeal for the extension of his truth and kingdom has accomplished this?

Mr. James Woodard, the President of the Mission, has kindly offered to place his services at the disposal of the Committee and of the Churches for the next six months; so that if any church or congregation should be disposed to set aside any Sabbath or week-night service for preaching on behalf of the Mission, or the holding of a tea and public meeting on its behalf, the President would endeavour to meet the wishes of any such friends in any locality, always provided that the arrangements for such service are made in time to prevent his making other engagements.

Copies of this Report, Collecting Cards, and Boxes, and all information desired, may be had of the Secretaries, Mr. R. Hoddy, 54, Hemingford-road, Barnsbury, N.; or 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, Oct., 27th, 1876	93	6	9½
Collections at last Annual Meeting	11	3	8½
Collection at Juvenile Meeting, Providence Chapel	1	17	11½
Individual Subscriptions	37	10	9
KEPPEL STREET CHAPEL. Sunday School 44 12 5; Per Mr. Collier 11 11 0; Annual Collections 6 10 8	62	14	1
SOHO CHAPEL. Sunday School 20 8 2; Per Mr. J. Falkner 2 3 0	22	11	2
MOUNT ZION CHAPEL AND SUNDAY SCHOOL, HILL STREET	43	8	2
MOUNT ZION CHAPEL, CHADWELL ST. Per Mr. Hoddy 13 9 10; Sunday School 6 18 1	20	7	11
ZION CHAPEL, DEPTFORD. Sunday School, per Mr. Nash 7 8 6; Per Miss Stubbins 3 0 0	10	8	6
PROVIDENCE CHAPEL, ISLINGTON.—Per Mrs. Adams	5	0	4
WILDERNESS ROW CHAPEL.—Per Mr. Eaton	2	13	6
AVENUE CHAPEL SCHOOL, CAMDEN TOWN, per Mr. T. Wakelin	12	10	0
BETHESDA CHAPEL, LEVER STREET.—Sunday School	0	14	6¾
ARTILLERY STREET.—Sunday School, per Mr. Steward	2	18	6
HOMERTON ROW SUNDAY SCHOOL, per Miss Brown	1	18	0
JOHNSON STREET, NOTTING HILL.—Sunday School	4	12	0
CARMEL CHAPEL, WOOLWICH.—Sunday School, per Mr. Adams	1	10	0
DORMAN'S LAND.—Per Mr. Grigg	0	12	6
HOUNSLOW.—Per Mr. Corney	1	18	0
STURRY.—Per Mr. Hancock	6	5	0
FOOT'S CRAY.—Sunday School, per Mr. Clark	7	15	0
THAME.—Subscriptions and Collection, per Mr. Woodard	7	8	6
SYDENHAM.—Ditto ditto per ditto	4	13	9
WEST HAM.—Per Mr. Woodard	1	8	0
EMSWORTH, HANTS.—Per Mr. Coles	0	8	6
READING.—Per Mr. Martin	2	12	0
PROVIDENCE CHAPEL, ERITH.—Per Mr. West	2	11	1
BETHEL CHAPEL, WIVELSFIELD.—Per Mr. Virgo	4	0	0
COLNBROOK.—Per Mr. Walters	3	10	0
JIREH CHAPEL, EAST ROAD, CITY ROAD	0	12	0
DACRE PARK.—Per Mr. Cole	1	15	6
CROYDON.—Per Mr. Lane	1	0	0
CARMEL CHAPEL, PIMLICO.—Per Mr. Wright	9	4	0
PENTSIDE CHAPEL, DOVER.—Church and Congregation, per Mr. Austin	13	5	0
	£404	4	0½

FROM OCTOBER, 1876, TO OCTOBER, 1877.

EXPENDITURE.	£	s.	d.
Expenses last Annual Meeting	0	18	0
MADRAS.—Payments to Missionaries, and miscellaneous expenses, per Mr. Doll	154	10	8
CEYLON.—Payments to Missionaries, and miscellaneous expenses, per Mr. Van Geyzel	95	5	5
Printing Annual Reports, &c., &c.	13	13	0
Periodicals for Sunday Schools	4	6	1
Missionary Boxes	1	18	2
Postages	6	4	10½
Ministers' Travelling Expenses	4	1	6
Expenses of Juvenile Meeting	6	17	8
Account Book for Treasurer	0	3	6
Baptist Tract Society, for use of Committee-room	0	8	0
Expenses (Boxes to India and Ceylon), Packing Cases, Freight, &c.	4	1	9
MADRAS.—For Famine, September 4th	5	0	0
Balance in Treasurer's hands	106	15	4¾
	£404	4	0¼

Examined and found correct,
October 13th, 1877.

JOSEPH FALKNER.
ISAAC RANSOM WAKELIN.

THE ANNUAL SERMON

Was preached by Mr. J. HAZELTON, from Psa. lxxii. 17, (last clause,)

On Tuesday Afternoon, October 16th, 1877, at Mount Zion Chapel, Chadwell Street, Clerkenwell;

After which, on the Evening of the same day, at the same place,

THE ANNUAL MEETING

WAS HELD:

Mr. HAZELTON, in the Chair.

Mr. G. FLACK opened the Meeting by prayer.

The Report and list of Officers having been read, and the Treasurer's Balance Sheet presented, it was Moved by Mr. SHEPHERD, and seconded by Mr. USHER:—

"That the Report, portions of which have just been read, be adopted and circulated extensively, under the direction of the Committee, and that the brethren whose names have been read, be the Officers and Committee for the ensuing year, with power to add to the latter."

Moved by Mr. BRITTAIN, and seconded by Mr. TOONE:—

"That among the special obligations devolving upon the Church of Christ as a divinely organized body, is that of carrying out to the extent of her ability and opportunity the grand commission of its Lord, 'Go ye into all the world, and preach the gospel to every creature.'"

A vote of thanks to Mr. HAZELTON, the friends at Chadwell Street, and to the Secretaries, having been carried,

The meeting was closed with the benediction.

Collections, Subscriptions, & Donations.

Collections.

	£	s.	d.
After Annual Sermon and at Annual Meeting	11	3	8½
At Juvenile Meeting	1	17	11½

Keppel-street Chapel, London.

PER MR. COLLIER.

Collections after Annual Sermons	6	10	8
Miss Ashlin	3	3	0
Mr. Cooper	1	0	0
Mr. Simms	1	0	0
Miss Haynes	1	0	0
Mr. Schweitzer	1	0	0
Mrs. Schweitzer	0	10	0
Mrs. S. Schweitzer	0	5	0
Mr. C. Smith	0	10	6
Mr. Collier	0	10	6
Mrs. Milner	0	10	0
Mr. Russell	0	10	0
Mr. Dinham	0	10	0
Mr. Pearson	0	10	0
Mr. Sears	0	4	0
Mr. Wadman	0	4	0
Miss Raiment	0	4	0

PER MR. WAKELIN.

Sunday School	44	12	5

Soho Chapel, Oxford-street.

PER MR. J. FALKNER.

Mr. Henry Lee	1	1	0
Mrs. Phillips	0	5	0
Miss Kimber	0	2	6
Miss Smale	0	2	0
Miss Holt	0	0	6
A Friend, per Mr. Falkner	0	10	0
Two Friends	0	2	0
Sunday-school	20	8	2

Mount Zion Chapel, Hill-street, Dorset-square.

Mr. Ed. Harris	2	2	0
Mr. J. Harris	1	1	0
Mr. C. C. Harris	1	1	0
Mrs. C. C. Harris	1	1	0
Mr. Clarke	0	10	6
Mr. C. Wilson	5	5	0
Mr. G. W. Shepherd	1	1	0
Mr. Simpson	1	1	0
Mr. Sennitt	1	1	0
Mr. T. Barrat	1	1	0
Mr. Borrett	1	1	0
Collected by:—			
Mr. E. Shepherd	1	7	0
Mr. Headland	1	15	6
Mr. Sampson	1	18	6
Mr. Borrett	1	0	0
Mr. J. Harris	0	10	0
Mr. Tinson	0	17	0
Mr. R. Robbins	0	15	6
Mr. Simpson	2	12	6
Miss Beazley	1	0	3
Miss A. G. Harris	2	0	0
Mr. Barrat	0	5	6
Collected in Sunday-school	13	0	11

Mount Zion Chapel, Chadwell-street.

PER MR. HODDY.

Mr. Hazelton	0	10	0
Mr. Hodges	1	1	0
Mr. Sidders	0	11	0
Mr. Baizley	0	10	0
Mr. Abbott	0	10	0
Mrs. Toussaint	0	10	0
S. S.	0	10	0
Mr. Miller	0	10	0
Mr. R. Hoddy	0	10	0
Mr. Pullen	0	5	0
Mr. Toms	0	5	0
Mr. Sawyer	0	5	0
Miss Lovett	0	7	6
Mrs. Hawker	0	5	0
Mr. Doggett	0	5	0
Mrs. Nash, per Mrs. Avery	0	5	0
R. H. M.	0	5	0
E. M. W.	0	5	0
Mr. Mote, Sen.	0	5	0
Mr. E. Mote	0	5	0
Mr. W. Mote	0	5	0
Miss Hills	0	5	0
Mrs. Lynn	0	5	0
Mr. Manns	0	5	0
Mrs. Harrison	0	4	4
Mr. Fricker	0	4	4
Mrs. Goddard	0	4	0
Mrs. Smith	0	4	0
Mr. Woodrow	0	4	0
Miss Dodson	0	4	0
Miss Norman	0	4	0
Miss Lawrence	0	4	0
Mrs. Mitchell	0	3	6

Mr. White	0	4	0
Mr. Clinch	0	4	0
Mr. Hammond	0	2	6
Mr. Clutterbuck	0	2	6
Mrs. Hammersley	0	2	0
Mr. Stevens	0	1	0
Mrs. Hazelton's Box	0	10	0
Mrs. Minton's Box	0	11	1
Mr. Abbott's Family Box	0	10	0
Mr. Pullen's do.	0	4	6
Mr. R. Hoddy's Box	0	2	7
Sunday-school, per Mr. Briscoe	6	18	1

Zion Chapel, Deptford.

Mr. McRitchie	0	10	0
Mr. Topley	0	10	0
Mr. Cowell	0	10	0
Mr. James Cattell	0	10	0
Mr. Freeman	0	5	0
Mr. Nash	0	5	0
Miss Stubbins	0	5	0
Mrs. Josiah Cowell	0	2	6
Mrs. Young	0	2	6
Sunday-school, per Mr. Nash	7	8	6

Providence Chapel, Islington.

PER MISS ADAMS.

Mr. & Mrs. Adams	0	6	0
Miss Adams	0	4	0
Mr. Adams, Jun.	0	1	0
Mr. Browning	0	5	0
Miss Baker	0	6	0
Mrs. Buckland	0	4	0
Mrs. Dewell	0	3	8
Mr. Haslop	0	10	0
Mr. Lawrence	0	3	0
Mrs. Lawrence	0	3	8
Miss Manning	0	1	0
Mrs. Pursey	0	1	0
Miss Richardson	0	2	0
Mrs. Sidwell	0	1	0
Mrs. Smith	0	1	0
Mrs. Styles	0	5	0
Mr. Taylor	0	5	0
Mr. and Mrs. Willey	0	8	0
Mr. White	0	4	0
Mrs. Wilson	0	6	0
Sunday-school	1	0	0

Wilderness-row Chapel.

Sunday-school, per Mr. Eaton and Mr. Boulter	2	13	6

Avenue Chapel, Camden Town.

Sunday-school, per Mr. T. Wakelin	12	10	0

Bethesda Chapel, Lever-street.

Sunday-school, per Mr. Robbins	0	14	6¾

Artillery-street Chapel, Bishopsgate.

Sunday-school, per Mr. Steward	2	18	6

Homerton-row Chapel.

Sunday-school, per Miss Brown	1	18	0

Johnson-street Chapel, Notting-hill.

Sunday-school, per Mr. Rowley	4	12	0

Carmel Chapel, Woolwich.

Sunday-school, per Mr. Adams	1	10	0

Dorman's Land, Surrey.

Per Mr. Grigg	0	12	6

Zoar Chapel, Hounslow.

PER MR. CORNEY.

A Friend	0	6	3
Mr. Coles	0	4	4
Mrs. and Miss Gale	0	4	4
Mr. Cheshire	0	1	1
Mr. Searle's Sunday-school box	0	12	0
Mr. Corney	0	10	0

Sturry, Kent.

Per Mr. Hancock	6	5	0

Foot's Cray.

Sunday-school, per Mr. Clark	7	15	0

Thame, Oxon.

Subscriptions and Collections, per Mr. Woodard	7	8	6

Sydenham, Bucks.

Subscriptions and Collections, per Mr. Woodard	4	13	0

Emsworth, Hants.

Per Mr. Coles	0	8	6

Reading.

Per Mr. Martin	2	12	0

Erith.

Per Mr. West	2	11	1

Wivelsfield, Sussex.

Per Mr. Virgo	4	0	0

Colnbrook.

Per Mr. Walters	3	10	0

Jireh Chapel, East Road.

Sunday-school, per Mr. Hammond	0	12	0

Dacre-park Chapel.

Sunday-school, per Mr. Cole	1	15	6

Croydon.

Per Mr. Lane	1	0	0

Carmel Chapel, Pimlico.

Per Mr. Wright	9	4	0

Pent Side Chapel, Dover.

Church and Congregation, per Mr. Austin	13	5	0

Individual Subscriptions.

Mr. F. Butcher & Family	3	0	0
Miss Butcher	1	0	0
Mr. T. Glover	1	0	0
Mr. and Mrs. Josiah Briscoe	2	2	0
Mr. James Ince	2	2	0
Mr. Collins (2 years)	4	10	0
Mrs. Hurst	2	0	0
Miss Gold	1	11	0
Mrs. Gallard	1	0	0
Mr. T. M. Whittaker	1	1	0
Ditto, Donation	1	1	0
Mr. Woodard	1	1	0
Mr. Shepherd	1	0	0
Mr. Charles Box	1	0	0
Mrs. Lagden	1	0	0
Mr. Joseph Billing	1	0	0
Miss Edward's box	0	17	9
Mrs. Joseph Billing	1	0	0
Mrs. Boys, per Mr. Clark	1	0	0
Mrs. Lewin, per Mr. Mote	0	10	6
Mr. Cousens	0	10	6
Mr. Flack	0	10	6
Mr. Anderson	0	10	0
Mr. Minton	0	10	0
Mr. Pocock	0	10	0
Mr. Norton	0	10	0
Mr. Robbins	0	10	0
Mr. Page	0	10	0
Mr. Joshua Earles	0	10	0
Miss Fincher, per Mr. Brown	0	10	0
Mr. Wheeler (collected)	0	7	6
Mrs. Palmer (collected)	0	7	0
Mr. Edwards	0	5	0
Mrs. Watson	0	5	0
Mr. W. Matlock's Box	0	5	0
Mr. Bloom	0	5	0
Miss Mynott	0	5	0
Miss A. M. Barton, per Mr. Steward	0	7	6
Miss A. B. Barton, per do.	0	5	0
Mr. S. Brown, per do.	0	5	0
Mr. Palmer	0	5	0
A Friend	0	5	0
Lady, per Mr. New	0	2	6
Mr. Fowler	0	2	0
Mr. Pine, per Mr. Steward	0	2	0

AMOUNTS RECEIVED TOO LATE FOR INSERTION IN BALANCE SHEET.

Salem Chapel, Meard's Court, Soho.			
Sunday-school, per Mr. R. E. Cursons	2	0	0
Subscriptions, per Miss Squirrel	1	5	0
Carmel Chapel, Pimlico.			
Sunday-school, per Mr. Wright (additional)	0	15	0
Dacre Park Chapel.			
Sunday-school, per Mr. Cole (additional)	2	8	6
Chatham.			
Collection at Enon Chapel	1	14	8
Homerton-row.			
Sunday-school, per Miss Brown (additional)	0	10	0
Bethesda Chapel, Lever-street.			
Sunday-school, per Mr. Robbins (additional)	0	7	2
Individual Subscriptions.			
Mr. Pocock	0	10	0
Mr. James Mote	1	1	0
Mr. T. Webster and Family	2	2	0
Mr. H. Procter, per Mr. Webster	0	5	0
Mr. S. Squire, do.	0	5	0
Mr. Joseph Walker, do.	0	10	0
Mr. Josh. Webster, do.	0	2	6
Mr. Lenton, do.	0	2	0
Mr. W. Webster, do.	0	5	0
Mr. M. Brown, per Mr. Steward	0	5	0

INDIAN FAMINE FUND.

Lent by the Committee	5	0	0
W. Norton, Esq.	0	10	0
Chadwell-street School	3	13	9½
Avenue Chapel, Camden Town, per Mr. Evans	10	3	7
Do. Sunday-school	1	3	6
Mr. Corney	1	0	0
Providence Chapel, Islington, per Mr. Adams	1	17	0
Do. Sunday-school	1	0	0
Keppel-street Collection	3	0	0
Do. School	5	10	0
Mrs. Wakelin, Sen., per Mr. Wakelin	2	10	0
Jireh Chapel, East-road per Mr. Hammond	1	12	6
Mr. G. Pearson	0	10	0
Miss E. M. Walls	0	5	0
Soho Chapel Sunday-school, per Mr. Falkner	2	0	0
A Friend, per Mr. Woodard	1	0	0
	£40	15	4½

Brought forward	£40	15	4½
Salem Chapel Sunday-school, Meard's-court, Soho	1	0	0
Friends at Alie-street	3	0	6
Sunday-school Do.	1	15	3
Mr. Houghton	0	10	0
Mr. James Mote	0	10	0
A Friend, per Mrs. Woodrow	0	1	0
Zion Chapel Sunday-school, Deptford	5	0	1
Do. (additional)	0	0	5
Mrs. Harrison	0	10	0
Mount Zion Chapel, Hill-street, Dorset-square	52	10	0
Carmel Chapel Sunday-school, Pimlico	0	15	0
Mr. B. Wakelin	7	10	0
Amount received up to November 14th	£113	17	7½

AUXILIARY, COLOMBO, CEYLON.

Donations and Subscriptions from Feb. 1876, to Jan. 1877.

Donations.	Rs.	Cts.
R. V. Dunlop, Esq.	10	0
A. M. Ferguson, Esq.	10	0
D. W. Ferguson, Esq.	2	50
J. Ferguson, Esq.	7	50
G. B. Leechman, Esq.	10	0
W. C. Leechman, Esq.	10	0
W. P. Ranesinghe, Esq.	2	50
Friends at Government Factory	5	0
Rs.	57	50

Subscriptions.	Rs.	Cts.
C. E. Albrecht	1	0
A. B. Claessen	5	50
H. E. De Kretser	6	0
John De Silva	5	50
P. D. De Silva	3	25
E. D. Garnier	3	0
Mrs. C. E. Ginger	4	50
Mrs. Agnes Raffell	3	0
Mrs. Harriet Van Geyzel	6	0
V. Van Geyzel	6	0
V. Van Hoff	5	0
W. G. Weinman	1	75
E. L. Wydeman	6	0
Rs.	56	50

Colombo Mission:—*Balance Sheet, Feb.*, 1876, *to Jan.*, 1877.

Receipts.	Rs.	Cts.
Donations	57	50
Monthly Subscriptions	56	50
Bank Exchange on Remittances, in April, 1876	36	33
Ditto July, 1876	41	38
Ditto October, 1876	23	43
Ditto do. (bal.)	12	50
Ditto January, 1877	20	42
Amount received for Pettah Chapel Rent, from March 1876, to Jan. 1877	82	50
Amount received for Ambepussa Rent, from Feb. 1876, to Jan. 1877	25	0
Balance due	30	55
Rs.	386	11

Expenditure.	Rs.	Cts.
Balance last rendered	58	29
Paid Pettah Chapel Rent from Feb., 1876, to Nov., 1877, at Rs. 15 per month	150	0
Paid Hill-street Chapel Rent, for Dec., 1876, and Jan., 1876, at Rs. 22,50 per month	45	0
Paid Ambepussa Rent, from 15th March, 1875, to Dec. 31st, 1876, at Rs. 25 per annum	44	79
Cost of Tracts and Postages	10	16
Cost of Coir Matting, for Hill-street Chapel	46	90
Cost of closing Pettah Chapel Baptistery	12	50
Paid cart-hire for removing Furniture to Hill-street	8	0
Paid Postages and Sundry Expenses during the year	10	47
Rs.	386	11

The following Form of Bequest is respectfully recommended to those who may be desirous of assisting this Mission by Legacy:—

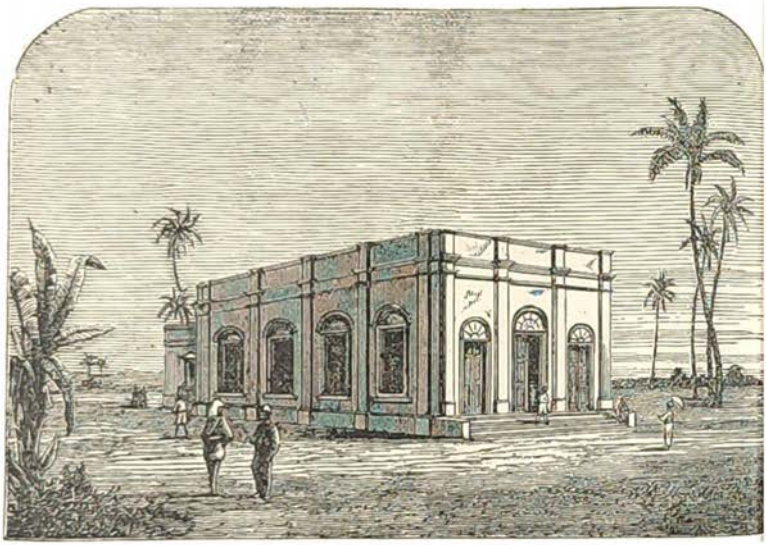
"I give and bequeath to the Treasurer for the time being of the STRICT BAPTIST MISSION, instituted in London in the year 1861, for the purpose of sending the Gospel of Christ to heathen lands, the sum of upon trust, for the purpose of the said Mission, to be paid out of such part of my personal estate as may be legally applied for charitable purposes, within six months after my decease; for which said sum the said Treasurer's receipt shall be taken and deemed a sufficient discharge.

NOTE.—Devises of land or money charged on land, or to be laid out in lands or tenements, or secured by mortgages of land, are void by the statute; but money or stock may be given by will, if not so charged or arising from lands as aforesaid.

BAPTIST CHAPEL,

CHINTADREPETTAH, MADRAS,

Now in course of erection for the use of the Church and Congregation under the pastoral care of Mr. H. F. Doll, the Superintendent of the Mission in India.



This Chapel was commenced in August, 1876, and the friends are exceedingly desirous of opening it in January next, which prompt help from lovers of Zion would enable them to do. Donations for this purpose will be thankfully received by any of the Officers or Committee of the Mission.