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Strict Baptist Mission.

EIGHTEENTH

ANNUAL REPORT,

1879.

LONDON :

ERISCOE AND CO., PRINTERS, BANNER STREET, BUNHILL ROW.

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.

STRICT BAPTIST MISSION.

EIGHTEENTH

ANNUAL REPORT.

1879.

Mission Stations and Agents.

INDIA:

Mission Superintendent—Mr. H. F. Doll.
St. Thomas' Mount Station, Madras.
Missionary—Mr. Henry Noble.
School Teacher—John Jacob.

Palaveram, Out Station.
Assistant—

Nazareth-pooram.
School Teacher—Veucatasawmy.

Poonamallee.
Mr. Abel Michael, *Native Preacher.*
School Teachers—Sabbathy and a Female Teacher.

CEYLON:

Missionary at Colombo—Mr. Andriesz.

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

1879.

List of Officers, 1879-80.

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.—Mr. W. J. Styles (*Pastor*), Messrs. Russell, Collier, Cooper (Jun.), Simms, and Wakelin.

Soho Chapel, Oxford-street.—Mr. John Box, (*Pastor*), and Messrs. Battersby and J. Falkner.

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

Wilderness-row Chapel.—

Providence Chapel, Islington.—Mr. Adams.

Zion Chapel, Deptford.—Mr. Anderson (*Pastor*).

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*).

Avenue Chapel, Camden Town.—Mr. Evans (*Pastor*), and Mr. T. L. Wakelin.

Hill-street Chapel, Dorset-square.—Mr. G. W. Shepherd (*Pastor*), and Messrs. Bohrett and John Harris.

Forest-road Chapel, Dalston.—Mr. Dearsly (*Pastor*).

Camden Lecture Hall.—Mr. Burrows.

Also Mr. Charles Masterson, Pastor at Little Alie-street Chapel, Mr. James Griffith, Pastor at Hope Chapel, Bethnal-green, and Mr. Bloom.

REPORT.

ONCE more, in the rapidly revolving periods of time, we have the pleasure of presenting our annual statement of labour and finance, to the friends and supporters of the Mission, as fellow workers in the cause of our great and glorious Saviour and King.

Our present statement, although not quite so encouraging as that of the previous year, will nevertheless, it is believed, be found equal in interest, and as full in detail as most of those of other years. Our brethren who are employed as the agents of this Mission are, as heretofore, constantly and zealously engaged; some in preaching the kingdom of God and teaching those things which concern the Lord Jesus Christ, and others in imparting secular and religious instruction to the children of our day-schools. For the information of those who may not have previously made themselves acquainted with the facts, it may here be stated, that we have, at present, seven paid agents connected with our Mission, three of whom are regularly engaged in preaching the gospel of the Kingdom, at stated times and places, on the Lord's-day, and in the streets, bazaars, and highways during the week. Four others teach in the day-schools, and two or three occasionally assist our preachers in their out-door work, in making known the glad tidings of salvation by the blood of the Cross, and in setting before the minds of the poor heathen the solemn and all-important necessity of turning from their dumb idols to serve the only true and living God.

The labours of our brethren are, from the very nature of things, necessarily attended with great difficulties and much discouragement; the hardness of the human heart, overlaid with the debasing and corrupting influences of heathen

idolatry, Mahommedan fanaticism, or Roman Catholicism in its lowest and most paganised form, present obstacles to the reception of the truth apparently insurmountable. These adverse influences, in all their hideousness and malignancy, have to be encountered by those who proclaim the pure and holy gospel of our God, in the parts where our brethren labour, giving sad and deepened emphasis to the enquiry, "Can these dry bones live?" Yet by the power of the Spirit of God some are made to live, and indeed, according to the general accounts of missionary operations given by the various societies, never did things present to the Christian mind a more hopeful and promising aspect in India and Ceylon, than at the present time. The fields there are represented as being "white for harvest;" and although the baptisms by our own brethren have not been numerous during the past year, still, as shown by the extracts from their journals given further on,—they, with ourselves, have great cause for encouragement, and to expect, by the blessing of God, early results to appear, more abundantly testifying that their labours have not been in vain in the Lord.

We are sorry to state that our esteemed brother in the Lord, Mr. James Woodard, the respected President of the Mission, though somewhat improved as to bodily health, continues so mentally prostrate as to be quite unable to attend to anything that requires exertion of the mind. The prayers of our friends are earnestly entreated on his behalf,—a request which it cannot be doubted will be readily acceded to with deep sympathy and love. The conviction that he is being thus devoutly and affectionately remembered at the throne of grace may tend to cheer his heart, and to pierce the gloom and despondency in which his spirit is enveloped. May our gracious God hear our fervent prayers on his behalf, and speedily restore to him the light of life, both mental and spiritual, if it be His heavenly will.

Earnest and continued prayer, at stated times by the churches connected with our Mission, is specially requested on behalf of this our own effort to extend the kingdom of our Lord, that the blessed Spirit of our God may increasingly qualify our brethren abroad for their arduous work, and bless their labours with enlarged success. That He has thus been mindful of us in measure will, we trust, be evident from the following details which, whilst affording

matter for thankfulness for the past, give ground for hope that He will bless the labour of our hands yet more abundantly in the future.

INDIA.

To facilitate perusal, we give the information under the different headings to which it relates.

Native Mission Church at St. Thomas' Mount.

This little community has experienced changes and trials during the past twelve months. Our last Annual Report contained an encouraging statement of satisfactory progress; but ere the issue of the Periodical Paper in May last, it presented a somewhat different aspect, as therein alluded to. Now, however, a change has again taken place, and peace and unity have been restored. Four have been added by baptism, and the aspect of things in general is reported to be increasingly encouraging. The newly baptized ones were received into membership and fellowship at the Lord's table, on Lord's-day, August 17th. Brother Noble, our missionary here, thinks the church is gradually progressing in spirituality; but he says, "Converts from heathenism have much to unlearn and forsake of superstitious ideas and practices in which they have been trained up from infancy; and it is trying and often discouraging work to teach them the truth as it is in Jesus. Line upon line, a little at a time it is in most cases, although there are exceptions in which the scales at once fall from their eyes." Slowness to learn, however, is not peculiar to Hindoo converts; nor was it unknown in apostolic times, for we find Paul complaining of some who, "when for the time they ought to be teachers, had need that one teach them again which be the first principles of the oracles of God." May our good brother have grace and wisdom given him to instruct and feed his little Indian flock, with all prayerful diligence and perseverance, and be favoured by the Divine blessing to witness their growth in grace, and a large addition to their number.

Native Mission Church at Poonamallee.

This church is under the pastoral care of our Brother Doll, the esteemed and diligent Superintendent of our stations in India, who writes thus concerning it:—"The members

of the little church are continuing to live in love, peace, and harmony, and walking with Jesus their Saviour. I am thankful to say, that by the grace of the Lord Jesus and his Spirit, the spiritual state of all the members is healthy; I feel so happy when I get among them." Two have been added by baptism, and there are several enquirers; one member has been removed to the church above during the year. Abel Michael, our native preacher at this station, holds regular services every Lord's-day with the little church, nine in number, and a congregation of from seven to thirty others, and preaches the word of life to them. Brother Doll attends and presides on breaking-bread occasions. At the service on Lord's-day, July 6th, a collection was made for the first time, realizing eleven pice. It is intended to continue this weekly. Brother Doll says he is thus trying to educate the converts to give to the cause of Christ. When heathens, they spent their money extravagantly in invoking the favour of their idols, but as Christians they seem to think it is more blessed to *receive* than to give; but they must be instructed that Christianity is a religion of love, and that practice must correspond with profession.

The attendance at

The Day Schools

Has fluctuated somewhat during the past year, owing to the children being taken away to work in the fields, to their parents removing from place to place, and other causes; but the attendance on the whole has been encouraging. By the latest reports we find that in August there were in attendance at Bullock Lines Day-school 45 children. At Nazareth-pooram about 20 children were in attendance. At Poona-mallee the number on the roll was 41. The progress made by the children at each school is satisfactory; they are taught to read the word of God, and other elementary branches of a plain education, and to sing Christian hymns. The school at Palaveram was discontinued in May last. Owing to the regiment of native soldiers, from which the children came, having gone to another station, and other causes the attendance of scholars had become too small to keep the school open. Brother Noble hopes, however, to restore it at some future time.

Sabbath Schools.

There are two Tamil Sabbath-schools in connection with the Mount Station,—one at Bullock Lines, the other at Nazareth-pooram, the average attendance being 35 and 20 respectively. The children are "catechised every Sunday morning, and are able to answer Scripture questions very fairly; they remain through the service, and thus form part of the congregation." Children also attend the Lord's-day service at Poonamallee, where it is hoped a Sabbath-school may shortly be established. The want of teachers for the Sabbath-schools is still felt.

Native Assistants.

The new teachers at Poonamallee continue to give satisfaction; Sabbathy, the male teacher, is a young and energetic man, who is stated to be well qualified for his work in which he takes great interest. He occasionally accompanies Abel Michael to the villages around Poonamallee, assisting him in his itinerating labours. Veucatasawmy the teacher at Nazareth-pooram school appointed in May last, with his wife, are well spoken of by Brother Doll; they are Strict Baptists in good standing, having, previously to their joining us, been for some years connected with the American Telugu Mission. Veucatasawmy assists Brother Noble in his Telugu work, who finds him very useful in that capacity. A teacher being wanted at the Bullock Lines School; Manicum having left in the Easter holidays, another has recently been appointed on probation,—John Jacob, by name,—to instruct the children, and assist Brother Noble in his Tamil work. He is a Christian young man, and gave promise of being a useful assistant; but he fell ill shortly after his appointment, and at the date of the last report received, had not recovered. Brother Noble visits him in his sickness frequently, and prays with him, and "trusts the Lord will be pleased to restore him to health, and enable him to resume his work in the Mission." The manner in which these teachers assist our missionary when accompanying him in itinerating the villages, is to assist in the distribution of tracts, and when meeting with people speaking Telugu or Tamil, to address them in their own language. All the agents we employ are Christians, not heathens; Brother Doll, with ourselves, feels this to be important and essential.

Enquirers.

These present themselves more or less frequently, and either singly or in groups. Comparatively few, however, appear to stand the test of time, or of the opposition of their heathen relatives and acquaintances. Some, from other causes, hesitate to come boldly out, and none are received as candidates for baptism but such as give reasonable hope that they are really born of the Spirit of God. Our Mission churches, therefore, do not increase very rapidly in the number of their members; but to have such churches at all, considering all surrounding circumstances, is a marvel. Christians are said to be made by hundreds and thousands in India, but our brethren recognise as converts only such as give evidence that they hunger and thirst after the bread and the water of eternal life.

The following extracts from reports received during the past year relate to this subject, and are not without interest, as helping to show that the manner in which the word of God is received in India, is similar to that set forth by our blessed Lord in the parable of the sower:—

"*May.*—There are two or three inquirers in connection with our little church at Bullock Lines, of whom it would be premature to speak more definitely at present. They are among the Telugus and Tamils of the adjoining villages."

"*June.*—The candidates in connection with the mission church I hope to baptize, D.V., shortly. I have for some time been testing the sincerity of these persons, and thus use every endeavour to keep out deceivers from our churches. Accompanied by Veucatasawmy, the Telugu teacher, I have visited some of the adjacent villages. The villagers are generally more ready to hear the Scriptures read than those who reside in towns and cities. One day we met a potter, a Telugu man. V. addressed him in his own tongue. The man had a fair knowledge of Scripture; and seeing he knew so much, I asked him why he did not become a Christian? He replied that caste ties kept him back. If he became a Christian all his relations and friends would forsake him. I told him he must die, and where would be the caste ties then? He said he would think over the subject seriously, and we promised to see him again, and gave him some tracts. We need to sow the seed, and leave the result with God."

"*July.*—During the past month, there appears to have been an unusual willingness on the part of the people generally to hear the truths of the gospel, which is encouraging. On the 29th I went, accompanied by Veucatasawmy as usual, to a village called Authum-

baukam, where we met a few Hindoos, to whom I spoke and gave some tracts, for which they expressed their thanks; also some kooravers, or basket-makers, seated under the shade of a large banyan tree, making baskets and mats from the branches of the date palm. V. addressed them in Telugu (their own language) about the one true God. They listened attentively, and frequently asked simple questions, the answers to which they appeared satisfied with; and after I had spoken to them a little in the Tamil language, expressed great pleasure at having the precious truths thus spoken to them. My prayer is that the word may be blessed to the salvation of their souls."

"*August.*—I have three more applicants for baptism, besides those previously mentioned, who, I hope, may prove worthy of the Christian name."

The above extracts are from Brother Noble's reports from St. Thomas' Mount. The following from Brother Abel Michael's, our native preacher at Poonamallee, and are given more in detail :—

"*September.*—Visited a few enquirers—Chella and his family, and others."

"*December* 13*th.*—A young Sepoy, twenty-two years of age, to whom I have been speaking several times of the wondrous love of Christ in his marvellous work of redemption, expresses an earnest desire to be baptized, and says he would wish it to be done soon, as it is likely he may have to proceed to the seat of war at Affghanistan."*

"*January* 4*th*, 1879.—Went this day to Kothumbaukum; preached from Matt. xix. 16 to about twenty Hindoos, who listened attentively. One man boldly said that he would like to become a Christian, and that a Christian teacher should come out and settle there, to instruct him and others in the truths of the gospel."

"*February* 20*th.*—Myself and the school teacher went very early in the morning to a place called Coalappen Chairey. I distributed tracts, and preached Jesus the Saviour. A large number of people heard us, many of whom were women, who seemed greatly interested—one in particular. This woman is intelligent, and has a perfect knowledge of her religious books and rituals. After hearing me to the last, she said she cared not to worship dumb idols and observe superstitious ceremonies, and appeared anxious to renounce idolatry and embrace Christianity. May the Eternal Spirit enlighten the sinner, and lead her to the precious Saviour."

March 24*th.*—Went to a village named Chooka-Nellore, four miles north of our station. About twenty Hindoo people, standing under the shade of a large tree, desired me, on opening my book and reading a few verses, to come and speak to them. I did so, showing them the nature of sin, its due punishment, and the way of escape therefrom, namely, only through the atoning blood and finished work of the Lord Jesus, the Lamb of God. I spoke for upwards of an hour, and the

* Of this young man no further particulars are given in our missionary's reports.

people heard me with fixed attention. One man came over to me, and in the presence of the assembly, asked me for a gospel portion; I gave him one of Matthew's. Leaving this village, I went to another called Pannayvaida, where the village accountant, with some people, earnestly requested me to speak to them some good words. I spoke a long while to about a dozen people, who heard me respectfully and attentively. May the Lord cause the word spoken to sink deep into their hearts. We have another candidate for baptism—a native pensioned soldier. Another man, who is an inhabitant of Namen-Coothenpaukum, a Moodeliar, (a caste man,) tells me that he desires to follow Christ."

"*April 17th.*—Went to Namen-Coothenpaukum, brother Abraham accompanying me. It is a large and interesting village, about five miles to the west of our station. I hoped to meet the Moodeliar, but he was absent from home. We went into one of the streets, and I spoke to upwards of fifty people, all Hindoos, without interruption. Passing through another street, a Moodeliar accosted us, asking us to take a seat on the pybal of his house. This we did, when the man said he desired to know the true religion, and to be shown the difference between Romanism and Protestantism. I indicated to him the wide difference existing between the two, the affinity between popery and idolatry, the corruption and danger of Romanism, and the blessedness of being a real Christian, and then plainly and pointedly preached to him and others who were assembled the pure gospel plan of salvation, —"By grace are ye saved," and not by works. They all listened very attentively; and the man, when I had done, said he would like to buy a Tamil Bible. Not having one at hand, I gave him a copy of Luke's Gospel."

"*April 12th.*—Went again to Coothenpaukum, starting at 4 a.m. Went straight to the house of Singarem, the Moodeliar, whom I wished to have seen on the former occasion. Conversed with him a long while about religion. He said he was very desirous of becoming a Christian, but he hesitates to come out. This, I can perceive, is owing to his heathen relations, who are a hindrance to him. Yet he has expressed a determination to follow Jesus, and boldly declared to his heathen friends, who came in at the time to see him, that he greatly desires to be a disciple of the Lord Jesus. He then read to them from my Bible a few portions, and spoke to them about time and eternity. May the Lord God Almighty give him much grace, and bless our humble efforts."

"*April 25th.*—Met two men, who told me that they earnestly desired to follow Jesus the Lord. May the Lord add many to his little flock here of such as shall be eternally saved."

"*Notes on the above by Brother Doll.*—We have a number of anxious inquirers after Jesus, and a few are candidates for baptism. Time and prayer must lead us to decision respecting these persons. Candidate Chella has gone to another village, and we have not heard of or from him. I believe his relatives, his wife in particular, are doing what they can to draw him away; but if grace has been dropped into his heart who can withstand it?"

"*June 3rd.*—Had a very interesting conversation with a man named

Thurmalingam, whose heart for a long time has been drawn to Christ and his truth, and to our little flock; but there seems some hindrance, which is known only to the Lord, who alone can remove it and bring him out."

"*June 25th.*—This day visited a few inquirers; three of them—Thurmalingham, his mother and wife, expressed their determination to join our little church."

"*Note by Superintendent.*—This man and his household have been our inquirers of old. I hope to see them soon."

Baptisms.

Although the number baptized during the year has been but small, the baptismal services have been solemn and impressive occasions, and the attendant circumstances somewhat interesting. The following are the accounts furnished:—

"*March 30th.*—Salvador, our school teacher, was baptized by me, (Brother Doll,) and received into the little church this day. Abel Michael gave out a hymn, read a part of Matthew xvi., and prayed. Salvador, the candidate, addressed the church and congregation on faith, baptism, and church membership, and offered prayer. Afterwards I made a few remarks, a hymn was sung, and I baptized him, received him into the church, and then we partook of the Lord's Supper. Salvador is an intelligent active man, sixty years of age, and is a good preacher, and occasionally accompanies Abel Michael when itinerating in the villages, and assists him. He is a pensioned native non-commissioned officer. ('This was a glorious day,' says Abel Michael, in his report.)"

"*August 10th.*—This morning I (Brother Noble) baptized four females, one of them very aged and infirm. Brother Doll and Brother Chatterton were present, also Abel Michael, who addressed the candidates before baptism. In the afternoon we all went to Poonamallee, where Brother Doll baptized a European brother, who was afterwards received into the church, and the English and native churches then unitedly partook of the Lord's Supper. This was the best day I have spent for a long time."

Respecting this more recent baptism Brother Doll writes as follows:—

"Myself and Brother Noble had arranged that Abel should assist Brother Noble by preaching the sermon on this occasion, as he was specially interested in two of the candidates, who had been transferred from Poonamallee to the Mount. It was indeed an interesting, a solemn, and happy time. I baptized one European brother at Poonamallee, who was added to the English church there. I trust the Lord will make him a useful member of the church."

Some fallen Asleep.

These have been three in number during the year, including two in the English church at the Mount, and one in the native church at Poonamallee. Absent from the body, they are now present with the Lord. Although the English churches are not, strictly speaking, Mission churches, yet, being very closely connected with us, we desire to refer to the dear departed ones with love and respect as united with ourselves to the Lord in the family of grace.

Respecting the deceased member of the Mission church at Poonamallee, Brother Doll writes:—

"Gnanamutha was baptized and added to the church in Feb. 1878. He was a humble Christian, with simple childlike faith, firmly resting in a risen Christ as his only Saviour for time and eternity. His death was very sudden; he was on a visit to his son at the Mount, when on the 22nd of November, he fell down in the yard about noon, and on being brought into the house he was found to be dead. But with him sudden death was sudden glory. The last time I spoke to him regarding the spiritual state of his soul he said, 'I have nothing to live for here, but am waiting for my loving Saviour's call to come up higher.' He was seventy years of age, and a pensioned Sepoy drawing a monthly pension of Rs. 4 for good service to the Queen and the country. I can never forget the solemn day when I buried this aged disciple of Christ under the baptismal flood, on a profession of faith in Christ as his Saviour, which he attributed to divine grace alone."

The following particulars respecting the departed ones connected with the English church at the Mount, are from Brother Noble's Reports:—

"I regret to have to record the death of our beloved brother William Rule, whom the Lord in his secret purposes of love and mercy has been pleased to take to himself, after more than three months of great suffering from a decaying bone in the knee-joint. Our departed brother was compelled by the severity of the pain to enter the Madras General Hospital in September last, where he fell asleep in Jesus, on Saturday, Dec. 28th, and was interred in the general cemetery, Persewalkum, the following evening, in the presence of a somewhat large number of friends and a few relatives. Brethren Doll and Chatterton and myself took parts in the service at the grave. Brother Doll gave an appropriate address to those present, after which a hymn was sung, 'Shall we meet beyond the river?' and the service closed with a prayer by Brother Chatterton. I am sure the service was felt to be very impressive by all, even the Roman Catholics, of whom many were present.

"Our dear sister Mrs. McFarlane died July 2nd. She had been ill but a few days, and when I saw her, she was so low as to be unable to speak; but I knew by the firm grasp of her feverish hand that there was a recognition at least. Brother Doll having been up at the Mount the day before she died, went to see her, but I fear she was unable to

recognize any person or name but that of our precious Jesus, which has a power when all else fails. After prayer by her bedside, Brother Doll spoke to her a few words, and the name of Jesus appeared to be understood by her even at this stage of life—yea, even to the last."

A Missionary Journey.

Brother Doll, our Superintendent in India, gives the following lively and interesting account of a visit he paid to St. Thomas' Mount and Poonamallee in April last:—

"On the afternoon of Saturday, the 26th, I went to the Mount, stayed for a couple of hours, and then went on to Poonamallee, which I reached rather late. Met immediately with the Mission church, which was waiting for me; held a church meeting, when it was unanimously decided that the candidate Solyapen should be baptized, and, after fervent prayer offered by Michael for the Lord's presence and blessing with and on the church and the morrow's services, we dispersed. The following morning about 5.30, myself, Michael our preacher, and Abraham, his companion, started off for Coothempaukum, a village seven miles from Poonamallee. We travelled four miles on road, by bandy, then halted, left the bandy under a tree, and proceeded across paddy fields for about two miles till we reached Coothempaukum village. It is a large village surrounded by others at considerable distances. It has a number of brick houses, surrounded for miles by well irrigated and fertile paddy fields; there is every appearance of plenty, and several of the inhabitants are wealthy. On going to the house of Singarem, a rich landlord, one of our inquirers, we learned, on inquiry, that he had gone to a distant village to be present at his brother's marriage: this is the season for Hindoo marriages. From here we went to another street at some distance, where we were hailed by Kylassam, also a rich cultivator, the other inquirer, and invited to his house, on entering which we were asked to seat ourselves. We held some little conversation with the man, and then Michael gave a stirring address from the parable of the Prodigal Son, after reading a portion of that chapter. I occasionally made a few remarks and concluded by urging on the man, and his neighbours and friends who were present, the necessity of pondering seriously on what they had then heard. The hearers listened with fixed attention, and seemed moved to tears by the touching story and its application to the sinner. Kylassum, in particular, seemed greatly interested, and said he wished to know more of the religion of Jesus, and expressed a wish, in which the others joined, that a school should be established in their village. I asked them to write to me, stating the terms they would propose. A few others were talked to in this village, and a goodly number of handbills were distributed. On leaving, we crossed the fields again, till we reached the place where we left our bandy. In the midst of one of the fields we stood and addressed the reapers. Some of the fields had been harvested, in some the crops were being cut, other fields looked ready for cutting, and others were covered with young healthy plants. Everything looked so cheerful, and I was reminded of the journeys of our blessed Master, when on earth he went from village to village, passing through cornfields and preaching the kingdom of God. It was

a pleasurable employment for us to be engaged as was our blessed Lord, and to tell poor sinners of his unspeakable love. We entered our bandy and started for home, which we reached at 11.30, tired and hungry. The heat was intense from the burning sun, although we had a strong southerly wind blowing. After breakfast I rested awhile, and at 3.15 held a baptismal service, and baptized Shoolyappen, one of our converts, who has been an inquirer about two years. After this, this brother was received into the church by me giving him the right hand of fellowship, the Lord's Supper was partaken of, and we all dispersed, rejoicing in the Lord our salvation and blessing."

School Treats.

Our numerous young friends who bring their pence to the Sabbath-school in support of our Mission, will be pleased to learn that the children of our Mission Schools have their annual "treat," which, as children are children all the world over, the little Indians enjoy as much as the little ones at home. For this purpose the Committee forward a small sum to Mr. Doll every December, and the children are gathered together about Christmas time, to partake of what is provided for them. Here is Mr. Noble's account of last December's entertainment:—

"The three schools, Bullock Lines, Nazareth-pooram, and Palaveram, are doing pretty well; the scholars 107 in number, viz. Bullock Lines, 53, Nazareth-pooram 22, and Palaveram 32, assembled at my house on Saturday, December 21st, where a good and substantial dinner of curry and rice had been provided for the non-caste children, and bread, fruit, &c., for those who observed caste. To these provisions they all did ample justice, and appeared very happy. After their repast they sung several Christian lyrics, which drew a large number of persons to the spot. After the treat, I gave them the usual Christmas holidays."

The above relates to the Mission day-schools; the English Sabbath-school at St. Thomas' Mount has its annual tea-meeting in English fashion. The report states:—

"On the 25th of February the English Sabbath-school at the Mount held its annual tea meeting; when the children, teachers, and friends took tea together. After this, several pieces were sung by the teachers and children, the superintendent read the report, making comments thereupon, and Brother Doll addressed the children, teachers, and parents present. It was a very pleasant and interesting occasion."

Famine Relief.

So many events of engrossing interest have occurred since accounts of the Indian famine of 1877-8 appeared in the newspapers, that the remembrance of it has almost faded

away from the public recollection. Our friends, however, on turning to our report of last year, will find an intimation that the Committee intended to send further assistance from the fund placed at their disposal for this object. This was done in November and December last, and the following acknowledgment received in return:—

Dec. 1, 1878, and *Jan.* 4, 1879.—Brother Noble writes—"I desire to tender my best thanks for the money sent me as famine relief received; also for amounts for the native agents, members of the native church and children, which have proved timely helps indeed."

In his Report for December, 1878, our native preacher, Abel Michael, thus writes:—

"I am very thankful to the Lord and to his dear children for having sent me additional help, to minister to the temporal wants of myself and my family. Oh what gratitude shall I express to my kind Christian brethren in England; it is a very timely and necessary assistance. May God bless all my English friends and all the children, and preserve them from every evil. All the members of our little church also tender their best thanks."

From the remaining balance the Committee will be able to give the children of our Mission schools a few rice meals at Christmas time, without trenching on the General fund.

We close this part of our Annual Report by giving another extract from the journal of our native brother, Abel Michael, which will show that the preaching of the gospel is opposed as in the days of our Lord and his apostles. Though now, as then, the "common people" hear the Word with greater readiness and attention; the priests stir up the people against the truth, and some listen, some revile.

"*Nov.* 2.—I went to Peedoocalacoopum's Parcherry, two miles from our station, and preached to a large number of pariahs or non-caste persons: all heard me attentively. I read a portion of John iii., and spoke of spiritual regeneration. Then went to the Pettah, or caste village, where there is a heathen temple. The people were here earnestly engaged with the anniversary festivities of the temple which is surrounded with the houses of the resident Brahmins. This village was thronged with people from adjacent caste villages, and because I went to the place at such a time to speak of Jesus, they mobbed me and threatened to injure me, or to take my life if I did not get away. They manifested the most hostile feelings to Christianity, and reviled me with the foulest epithets. I left them, but hope to visit the place again."

CEYLON.

The work of the Lord here has been sustained, and, we hope, is gradually recovering.

Mr. Andriesz, our missionary, is very zealous in his work, and in some of his recent reports, gives interesting accounts of his labours.

In March last he was called to visit a young man who was seriously ill, and not expected to live. Mr. A. remembered him as one to whom he had spoken when in health of the necessity of seeking "the one thing needful:" but he had been careless and indifferent while in health and comfort, and had even gloried in his unbelief. Evil associations had led to drunkenness, and drunkenness to loss of employment. Consumption ensued; and now he was tossing upon his bed, filled with remorse, while his young wife and his sisters were standing around, filled with grief. They wished our missionary to speak some word of consolation. He spoke to him kindly yet faithfully, endeavouring to show him his sinful state, and how pardon is bestowed. At times, like Agrippa, he seemed "almost persuaded to be a Christian:" again his mind became gloomy and dark.

Mr. A. continued to visit him, when on one occasion he asked to receive the communion, vainly imagining that this would be the means of saving his soul. Mr. A. endeavoured to convince him of his delusion, and directed him to Christ as the only Saviour of sinners.

The following day, his death was announced. The funeral was conducted by our missionary, who addressed his worldly friends and relatives in a solemn and impressive manner.

In his report for April, Mr. Andriesz refers to a visit to the hospital, and a very interesting conversation with a Roman Catholic, who candidly confessed that the doctrines of his church did not afford him comfort. He said he felt himself to be a great sinner, and was looking simply to the atonement of Christ as his only refuge. Our missionary was delighted with his confession, and read various encouraging portions of scripture to strengthen his faith.

Mr. A. then went to the bed of another patient, who also felt himself to be a sinner, but was filled with doubts and fears as to Christ's willingness to save him. Our missionary read to him of others like himself, whom the apostle exhorted

to believe on the Lord Jesus Christ. The good man, however, was not able fully to receive the comfort presented to him,—his desire being, "Lord, increase my faith."

Mr. A. spoke to many other patients, who heard with silent attention. Having himself been a fellow sufferer in the hospital, he is well qualified for a visitor of the sick.

Afterwards, Mr. A. visited a large lodging-house, occupied by a number of Pārāvās, (linen-drapers,) who visit Colombo for trading purposes. It was a strange kind of place, and from Mr. A.'s description, might have been mistaken for a Roman Catholic chapel. There were an altar with its tapers, a crucifix, and several pictures of the Virgin and other "saints." After distributing some tracts, Mr. A. took his seat on a large box (there were no chairs.) Some read the leaflets; others were warned by their companions not to read Protestant tracts. They gathered around our missionary, however, who spoke to them of their sinful state, and proclaimed salvation in Christ alone. They put two or three questions to Mr. A. with a view of puzzling him, first on the subject of image worship, and afterwards as to the baptism of infants. He said, "I have two simple questions to ask you. First, If heathen children are lost simply for not being baptized, whose fault is it?" They answered, "It is the fault of their parents." He then asked, "If by the law of the land—imperfect as it is—the crime of the father is not punished upon his innocent child, do you wish me to understand that God is so unjust and unmerciful as to punish the innocent for the guilty?" They were silent, and requested our missionary to depart, that they might calmly consider the subject.

Mr. Andriesz gives the following account of his weekly labours:—

"The Lord having spared my life, and having granted me health and strength, I was enabled to visit the different stations, spoke to the people in the streets and houses, distributed tracts, and conducted the evening meetings as follows:—

"*Mondays.*—Demettagodde, in the commencement this meeting was held in the house of our senior deacon, and at present in the house of Mr. Muller, clerk C.G.R., the average attendance weekly, 25, or a month, 100, to whom the gospel is preached.

"*Tuesdays.*—At New Bazaar, in the house of one Mr. C. Pereira, a tailor, the number of attendance here is at an average of 25 per week, or 100 per month.

"*Wednesdays* are reserved for the church to meet for prayers.

"*Thursdays.*—At Martyr's-street, Washers' Quarters, in the house of

Mr. Leonardes, a bookbinder, the attendance here is very great; for want of accommodation, a large number crowd at the door and pavement, so that an estimate cannot be made. I may safely put down at 200 per month. What pleases me more in this place is to see the really poor and destitute, of whom I may safely say that they cannot attend a place of worship for want of decent clothing. Here they come as they are at home, women come carrying their babes in their arms. Sometimes they are obliged to stand till the service is concluded.

"*Sundays.*—Morning service is held in a house at Washer's Quarters, the attendance is not so large as on Thursday nights, at an average of 100 per month.

"*Evenings.*—From half-past 6 till 8, for outsiders, in the capacity of missionary: the average number of attendance is from 40 to 50 per week, or 200 per month. After this, the church meets for worship from 8 to half-past 9 or 10. Here I only act as a pastor, allowing the members this privilege.

"I must here observe, that at the commencement of my missionaryship the attendance at the Pettah service was twice as much as at present; a great change has taken place within these ten years; the poor who mostly comprised my congregation, are scattered for want of means to pay the high rents of houses there; so all that I can do is whilst holding the services here, to go amongst the poor and hold services on week days.

"By the above it will be seen that I have only Friday and Saturday nights reserved for occasional services; there are so many calls, so that I will be obliged to give away Fridays also.

"I am glad to inform you that there are again bright prospects before us. For some time I had been labouring with a heavy heart. I had taken for my motto the words of the prophet Isaiah, 'Who hath believed our report, and to whom is the arm of the Lord revealed?' I see that there is a stir to know the truth, and a desire to hear the Word of God.

"Buddhism is trying to lift up its hoary head once more; the Buddhist priests stand at the belfry, and in the steps of the court houses, defying Christianity, and blaspheming the name of the Most High and his Anointed.

"There is also a great effort put forth to introduce a new religion, viz., Christianity and Brahminism blended together. The author is one who was a warm advocate of Strict Baptist principles, who now says that Christianity in itself is not a complete religion, without mixing itself with Brahminism. I am daily engaged in meeting disputers, teaching the inquirers, and visiting the people; so I give but one instance from my diary, to testify how 'God moves in a mysterious way, his wonders to perform.'

"*May 5th.*—Visited Borella Station.

"Went to several houses where they heard me with attention. After this I was engaged to speak to the passers-by: whilst distributing tracts, I have also spoken to them. Whilst thus engaged, two men came and requested me to come and see a woman who was very ill. I promised them to come after the present engagement; so after I had ended my discourse I went with them. I was led to a small house in a retired lane. I must confess this was the first time I came to know this lane.

The inmates were very poor and wretched; but I am sorry to say, before I arrived at this place, the woman had departed this life. Seeing that I could not do anything for the deceased, and seeing that there was a number of people, I thought it good to improve the occasion. I asked them why they had not sent for me earlier? They said that they thought it would frighten the deceased. I then asked them if she was in the habit of going to a place of worship? They said, No, never." I then asked those present if they go to hear the Word of God preached? They said, No, and pleaded poverty as an excuse. I was at once convinced of the truth of their assertion. I gave them to understand that I could not do anything for the deceased—that as a tree falls, it must lie. They then asked me if I could not at least pray for her. I said no, as every one sins against God themselves, so they must pray for themselves. I then read to them the Word of God, and exhorted them to flee from the wrath to come. The reading of the Scripture, as well as the exhortation, was a new thing to them. (There is a vast difference betwixt the gospel-hardened, and those who hear for the first time in their life. The heathens may at least hear the Word of God preached in the streets; but these, since they are scarcely seen abroad, do not get the privilege of hearing.) After the exhortation, I offered a short prayer to God to bless the affliction, as well as the words spoken for his honour and glory. I am happy to state that it has been blessed; the family of the deceased, five daughters and a son-in-law, are not only regular attendants at the meetings, but they also persevere in bringing others to come and hear the Word of God. [From recent accounts, by their neighbours, the life they lived previous to my seeing them, and the change that has taken place, Simon the Pharisee will have to confess that many more Maries have been brought to love their Saviour.")

In his report for June, Mr. A. again refers to these inquirers after truth as follows:—

"After this I proceeded to Martyr's-street. They were happy at seeing me (these are the people of whom I reported last month.) I feel thankful to God that some good work is going on here, they who never read the Word of God, having borrowed a Portuguese Testament, are not only themselves diligent to read, but to teach some of their neighbours also. This day I read and spoke to them of the great change. As soon as I had done, they had a question to propose; they wanted to know if the soul of their child, who died some time previously, was safe, not having been baptized, through their own carelessness; they said that this was their great anxiety from the time they came to think about their souls' welfare. In trying to remove their needless fear, I had to lay open before them everything connected with the blessed ordinance of believers' baptism: this was a new light to them. After I had spoken, I left them. I must here add, that these people take a great deal of trouble to induce their neighbours to come and hear the Word of God. I hope that the Lord, who has begun a good work, will uphold the same by his Spirit."

Mr. A. has also been the means of establishing a Sunday-school in this place. Like another Robert Raikes, he was moved with sympathy for these neglected juveniles, and commenced the arduous work of instructing them. We quote his own words:—

"Went to several houses and spoke to the people; they heard me as usual with attention. I have also distributed tracts to the passers-by, after which I went to Martyr's-street. Here I met a number of boys. Their ragged state showed their depraved condition: some were playing marbles, and others were standing around; when I went up to them, some ran away, others stood still. I asked them if they ever went to school. They said their parents were too poor to send them. I asked them if they wished to hear a little story. They agreed. I then told them about David, that he, too, was a poor boy, and of humble parents: in that state he loved and served God; how God had lifted him to honour and made him a king. I spoke to them of the love of God and Jesus Christ whom he has sent: they were greatly delighted. I then asked an elder boy if he would not like to learn to read; he was delighted to be able to learn. I then told them, for their sakes I would hold a Sunday-school if he would undertake to inform his friends, and bring them with him on Sunday. He agreed. I am glad to say that he did accordingly: there are now six boys and six girls in the list. There is a large number more; I must make these instrumental in bringing them also."

We have not at present met with another missionary to take the place of Mr. De Waas, although we have urgent applications for such an appointment from the same district, and also from Kandy. May the Lord of the harvest speedily send forth more faithful labourers into his vineyard.

In closing this brief sketch of the operations of the Mission, we have to present our hearty thanks to the churches at home with their Sabbath-schools, and to the subscribers generally, whose contributions have upheld our hands during another year, and left a goodly balance at its close.

May the blessing of the Lord rest on both the givers and their gifts, and may the delightful thought that his kingdom is being extended by our feeble instrumentality encourage us to renewed enterprise with indefatigable perseverance, remembering the triumphs of Christianity in the past, and anticipating the blissful time when "the knowledge of the Lord shall cover the earth, as the waters do the sea."

THE ANNUAL MEETING

WAS HELD

At Little Alie-street Chapel, Whitechapel, on Tuesday, October 28th, 1879.

THE MEETING FOR PRAYER, IN THE AFTERNOON,

Was presided over by Mr. MASTERSON.

AT

THE EVENING MEETING

The venerable Mr. PHILIP DICKERSON took the Chair.

Mr. HODDY opened the meeting by prayer.

After a few introductory remarks by the Chairman,

Mr. BRISCOE read an abstract of the Report and List of Officers for the ensuing year.

Mr. COOPER, Jun., in the absence of his father, read the Balance Sheet.

After which the meeting was addressed on the

Subject: "SALVATION."

1.—Its Divine Source.—Psa. lxviii. 20. Mr. HAZELTON.

2.—Its Great Design.—Eph. ii. 7. Mr. SHEPHERD.

3.—Its Ordained Means.—1 Cor. i. 21. Mr. CLARK.

4.—Its Grand Result.—Rev. vii. 9, 10. Mr. MASTERSON could not enter upon his subject for want of time.

In connection with their subjects, Mr. HAZELTON moved, and Mr. SHEPHERD seconded:

"That the Report, an abstract of which has been read, be adopted, printed, and circulated under the direction of the Committee; and that the brethren whose names have been announced, be the Officers and Committee for the ensuing year, with power to add to their number."

Carried unanimously.

A vote of thanks to the Pastor, Deacons, and Friends at Alie-street, and to the Chairman for his kindness in presiding, closed the proceedings.

ABSTRACT OF TREASURER'S ACCOUNT,

RECEIPTS.

	£	s.	d.
Balance in hand, October, 1878	184	8	0¾
Collections at last Annual Meeting	9	0	6
Sale of Tickets do.	2	4	0
Subscriptions and Donations	24	17	6
KEPPEL STREET CHAPEL. Sunday School 42 10 5; Collections 8 5 5; Per Mr. Collier 10 7 0	61	2	10
SOHO CHAPEL AND SUNDAY SCHOOL	28	5	10
MOUNT ZION CHAPEL, CHADWELL ST. Per Mr. Hoddy 15 17 0¼; Sunday School 9 2 1¼	24	19	1½
MOUNT ZION CHAPEL, HILL STREET, per Mr. Barrat	25	0	0
AVENUE CHAPEL SUNDAY SCHOOL, CAMDEN TOWN	17	11	8
DOVER.—Per Mr. Fearnley	12	17	2
ZION CHAPEL, DEPTFORD. Per Miss Stubbins 3 12 0; Sunday School 11 4 3	14	16	3
SALEM CHAPEL, MEARD'S-COURT.—Trustees	25	0	0
FOOT'S CRAY.—Per Mr. Clark	10	0	0
TRING : AKEMAN STREET CHAPEL	8	17	4
THAME.—Per Mr. Elton	7	10	0
SYDENHAM „ „	1	6	0
PROVIDENCE CHAPEL, ISLINGTON.—Per Mr. Adams	5	12	8
CAMDEN LECTURE HALL.—Per Mr. Burrows	5	10	0
PIMLICO.—Per Mr. Wright	7	6	0
JOHNSON STREET CHAPEL, NOTTING HILL.—Per Mr. Rowley	4	13	6
BERMONDSEY.—Per Mr. Meeres	4	9	2
BLAKENHAM.—Moiety of Collection Sermon, Mr. Hazelton	4	0	0
BRENTFORD. Mr. Voysey's Box 0 18 11½; Proceeds Public Meeting 0 10 4½; Sunday School Box 2 8 3½	3	17	7½
STURRY.—Per Mr. Hancock	3	12	6
ENON CHAPEL, SUNDAY SCHOOL, WOOLWICH	3	0	0
WIVELSFIELD.—Per Mr. Virgo	3	5	7
CROYDON : TAMWORTH ROAD SUNDAY SCHOOL	2	16	0
ERITH.—Per Mr. West	2	10	9
READING : PROVIDENCE CHAPEL SUNDAY SCHOOL	2	2	0
DACRE PARK CHAPEL.—Per Mr. Cole	1	18	7
EBENEZER CHAPEL SUNDAY SCHOOL, CLAPHAM	1	8	6
WEST HAM.—Per Mr. Woodard	1	7	10
HOMERTON.—Per Miss Brown	1	5	0
CHATHAM.—Per Mr. Dumsday	1	4	7
CHATSWORTH ROAD, CLAPTON.—Per Mr. Langford	1	4	6
HOUNSLOW.—Per Mr. Jeffs	1	3	1
STOKE ASH SUNDAY SCHOOL.—Per Mr. Hill	1	1	0
COTTENHAM.—Per Mr. Moore	1	0	0
BETHESDA CHAPEL SUNDAY SCHOOL.—Per Mr. Robbins	0	19	11½
JIREH CHAPEL SUNDAY SCHOOL—Per Mr. Newland	0	15	0
	£524	0	1¼

FROM OCTOBER, 1878, TO OCTOBER, 1879.

EXPENDITURE.	£	s.	d.
Expenses last Annual Meeting	3	12	6
Remittances to Madras, per Mr. Hoddy	201	11	1½
„ Ceylon, per Mr. Briscoe	91	11	7
Mission Boxes	0	10	0
Baptist Tract Society, use of Committee Room	0	17	0
Postages, India and Ceylon	4	15	3½
Printing	11	18	9
„ Periodicals	6	9	6
Balance in Treasurer's hands	202	14	4¼
	£524	0	1¼

We, the undersigned, having examined the foregoing accounts, have found them correct.

JOHN HARRIS.

October 25th, 1879. S. TOONE.

Collections, Subscriptions & Donations.

Collections.

	£	s.	d.
After Annual Meeting	9	0	6

Keppel-street Chapel.

Collections after Annual Sermons	8	5	5

PER MR. COLLIER.

Miss Ashlin	3	3	0
Mr. Cooper	1	0	0
Miss Haines	1	0	0
Mr. Simms	1	0	0
Mr. Collier.....	0	10	6
Mr. Russell	0	10	0
Mr. Schweitzer	1	0	0
Mrs. Schweitzer	0	10	0
Mrs. S. Schweitzer	0	5	0
Mr. Dinham	0	10	0
A. Z., per Mrs. Dinham ...	0	10	0
Mrs. Sears	0	4	0
Miss Raiment	0	4	6
Sunday - school, per Mr. Wakelin	42	10	5

Soho Chapel, Oxford-street.

PER MR. J. FALKNER.

Mr. J. Falkner	0	10	0
Mr. Box	0	10	0
Mrs. Martin	0	10	0
Mr. Freeman	0	5	0
Mr. Foster	0	5	0
Mrs. Knott.....	0	5	0
Miss Barledge	0	5	0
Mr. Cursons	0	5	0
Mr. Simpson	0	5	0
Mr. Thorne	0	5	0
Sunday-school	25	0	10

Mount Zion Chapel, Chadwell-street, Clerkenwell.

PER MR. HODDY.

Mr. Hazelton.....	0	10	0
Mr. Hodges	1	1	0
A Friend	1	1	0
Mr. Sidders	0	10	0
Mr. Baizley	0	10	0
Mr. Abbott	0	10	0
Mr. Young...	0	10	0
Mr. Miller	0	10	0
S. C. S. L. O.	0	10	0
Mr. Hoddy.....	0	10	0
Mrs. Mote, Sen.....	0	5	0
Mr. E. Mote	0	5	0
Mr. W. Mote	0	5	0
Mr. Stevens	0	5	0
Mr. Milbourne	0	5	0
Mr. Doggett	0	5	0
Mr. Toms	0	5	0
Mr. Sawyer	0	5	0
Mr. Pullen.....	0	5	0
Mrs. Hawker.....	0	5	0
Miss Lovett	0	5	0
Mrs. Nash	0	5	0
A Friend	0	5	0
Mr. Clutterbuck, Sen.	0	5	0
Mrs. Toussaint	0	8	0
Mr. Hutchinson.....	0	7	0
Mr. Fricker	0	4	4
Miss Dodson	0	4	0
Mrs. Hart	0	4	0
Mr. Clinch.....	0	4	0
Mr. White.....	0	4	0
Mrs. Harrison	0	4	0
Mrs. Smith	0	4	0
Mr. Woodrow	0	4	0
Mr. Baker.....	0	4	0
Miss Lawrence	0	4	0
Miss Hills	0	4	0
Mrs. Goddard	0	4	0
Mrs. Mitchell	0	3	0
Mr. Hammond	0	2	6
Miss Slatter	0	2	2
A Friend	0	0	6
Mrs. Hazelton's Box.....	0	13	6
Mr. Abbott's do.	0	10	0
Mr. Pullen's do.	0	9	0
Mr. R. Hoddy's do.	0	6	8¾
Mr. Oliver's do.	0	6	3½
Mrs. E. Mote's do.	0	5	0
Mrs. Goddard's do.	0	3	0
Sunday - school, per Mr. Briscoe	9	2	1¼

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

Mr. G. W. Shepherd.....	1	1	0
Mr. Barrat.....	0	10	6
Mr. Tinson.....	1	1	0
Mr. Robbins	1	1	0
Mr. Wilson...	1	1	0

Mr. Nunn	1	1	0
Mr. Cobb	1	1	0
Mr. Sennitt	1	1	0
Mr. Borrett	1	1	0
Mr. J. Harris	1	1	0
Mr. C. Harris	1	1	0
Mr. Headland	1	1	0
Mrs. Simpson	1	1	0
Mrs. Balls	0	10	0
By Missionary Boxes:			
Mr. G. W. Shepherd	1	6	0
Miss Holmes	0	11	9½
Miss Harris	2	0	6
School	2	12	2½
By Collecting Cards:			
Mr. Buckoke	0	5	0
Mr. Borrett	1	2	0
Mr. Cobb	0	10	0
Miss Headland	1	3	0
Mr. J. Harris	1	15	0
Mr. Oakey	0	2	0

Avenue Chapel, Camden Town.

Sunday-school, per Mr. T. L. Wakelin	17	11	8

Dover.

Per Mr. Fearnley	12	17	2

Zion Chapel, Deptford.

PER MISS STUBBINS.

Mrs. Cattell	0	10	0
Mrs. Cowell	0	10	6
Mrs. Josiah Cowell	0	2	6
Mr. Topley	0	10	0
Mr. Anderson	0	10	0
Mrs. Norman	0	10	0
Mr. Nash	0	5	0
Mr. McRitchie	0	5	0
Miss Stubbins	0	5	0
Mrs. Young	0	4	0
Sunday-school, per Mr. Nash	11	4	3

Salem Chapel, Meard's-court, Soho.

The Trustees of the late Church	25	0	0

Foot's Cray.

Sunday-school, per Mr. Clark	10	0	0

Tring.

Akeman-street Chapel, per Mr. Butcher	8	17	4

Thame, Oxon.

Collection and Subscriptions, per Mr. Elton	7	10	0

Sydenham.

Collection and Subscriptions per Mr. Elton	1	6	0

Providence Chapel, Islington.

PER MRS. ADAMS.

Sunday-school Box	2	2	6
Miss Richardson	0	2	0
Mr. H. Adams, Sen.	0	6	0
Mr. H. Adams, Jun.	0	4	0
Mr. Dickens	0	4	0
Mr. Taylor	0	5	0
Miss Baker	0	6	0
Mr. Lawrence	0	4	0
Mr. White	0	4	0
Mr. and Mrs. Moon	0	10	0
Mrs. Newell	0	4	0
Mrs. Lawrence	0	4	2
Mrs. Pursey	0	1	0
Mr. Willey	0	4	0
Mr. Haslop	0	5	0
Mrs. Willey, Jun.	0	2	0
Mr. Evans	0	5	0

Camden Lecture Hall.

Per Mr. Burrows	5	10	0

Carmel Chapel, Pimlico.

Per Mr. Wright	7	6	0

Johnson-street Chapel, Notting-hill.

Per Mr. Rowley	4	13	6

New Church-street Chapel, Bermondsey.

Per Mr. Meeres	4	9	2

Blakenham.

Moiety of Collection after Sermon by Mr. Hazelton	4	0	0

Brentford.

Mr. Voysey's Box	0	18	11½
Proceeds of Public Meeting	0	10	4½
Sunday-school Box	2	8	3½

Surry.

Per Mr. Hancock	3	12	6

Woolwich.

Enon Chapel Sunday-school, per Mr. Abrahams	3	0	0

Wivelsfield, Sussex.

Per Mr. Virgo	3	5	7

Croydon.

Tamworth-road Sunday-school	2	16	0

Erith.

Per Mr. West	2	10	9

Reading.

Providence Chapel Sunday-school	2	2	0

Dacre-park Chapel.

Sunday-school, per Mr. Cole	1	18	7

Clapham.

Ebenezer Chapel Sunday-school, per Mr. Wilby ...	1	8	6

West Ham.

Per Mr. Woodard	1	7	10

Homerton-row.

Per Miss Brown	1	5	0

Chatham.

Per Mr. Dumsday.....	1	4	7

Chatsworth-road, Clapton.

Per Mr. Langford.....	1	4	6

Hounslow.

Per Mr. A. Jeffs	1	3	1

Stoke Ash.

Sunday-school, per Mr. Hill	1	1	0

Cottenham.

Per Mr. Moore	1	0	0

Bethesda Chapel, Lever-street.

Sunday-school, per Mr Robbins	0	19	11½

Jireh Chapel, East-road.

Sunday-school, per Mr. Newland...	0	15	0

Individual Subscriptions.

Mr. Vickery .....D.	3	0	0
Mr. F. Butcher and Family	3	0	0
Miss Butcher.....	1	0	0
Mr. T. Glover	1	1	0
Mr. Collins	2	0	0
Mr. & Mrs. Billing	2	0	0
Mrs. Hurst.....	2	0	0
Miss Gold	1	11	0
Mrs. Gallard	1	0	0
Mr. James Mote	1	1	0
Mrs. Boys	1	0	0
A Friend, per Mr. Falkner	1	0	0
Mr. Corney	1	0	0
Mr. Briscoe	1	0	0
Mr. Flack	0	10	6
Mr. Cousens	0	10	6
Miss Mynott	0	10	0
Mr. Bloom.....	0	5	0
Mr. Chapman	0	5	0
Mr. W. E. Palmer.....	0	5	0
Mr. Masterson	0	5	0
Mr. Edwards	0	5	0
Miss Walls.....	0	5	0

INDIAN FAMINE FUND.

Balance in hand, Oct., 1878	30	1	5½
£30	1	5½	

Remittance Madras	10	0	0
„ Ceylon	2	10	0
„ „	2	10	0
„ Madras.....	6	1	10½
Balance in hand	8	19	7
£30	1	5½	

Examined and found correct,
25th October, 1879.

JOHN HARRIS,
S. TOONE.