Theology on the Web.org.uk

*Making Biblical Scholarship Accessible*

This document was supplied for free educational purposes. Unless it is in the public domain, it may not be sold for profit or hosted on a webserver without the permission of the copyright holder.

If you find it of help to you and would like to support the ministry of Theology on the Web, please consider using the links below:




https://www.buymeacoffee.com/theology




https://patreon.com/theologyontheweb

***PayPal*** https://paypal.me/robbradshaw

---

A table of contents for the *Strict Baptist Mission Annual Reports* can be found here:

https://missiology.org.uk/journal_strict-baptist-mission-annual-reports.php

# Strict Baptist Mission.

NINETEENTH

# ANNUAL REPORT,

1880.

LONDON:

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

Copies of this Report may be obtained from Mr. T. L. WAKELIN, Minute Secretary, 2, Inkerman Road, Kentish Town, N.W.; or from Mr. BRISCOE, Cash Secretary, 17, Arlington Square, Islington, N., by whom subscriptions will be thankfully received.

THE Strict Baptist Mission is a union of Strict and Particular Baptist Churches, for the purpose of maintaining teachers and mission-pastors in foreign lands.

It is managed by a Committee of gentlemen nominated by contributing Churches. Individual subscribers in certain cases are also eligible to serve on the Committee.

All its officers are unpaid; and, its working expenses being nominal, its friends are assured that all money given for its support is exclusively devoted to the objects for which it is subscribed.

It has two centres of Evangelical work—the first at St. Thomas' Mount, near Madras; the second at Colombo, in the Island of Ceylon.

At ST. THOMAS' MOUNT the salaried missionary is Mr. H. F. Doll, assisted by five native teachers, whose labours he superintends.

Mr. Doll is a Strict Baptist pastor, having the oversight of a church; and his work for the Mission is supplementary to his ministerial duties. These, however, are light, and permit him to render efficient attention to his evangelistic labours.

At Colombo the Mission is served by Mr. J. S. Andriesz, who has also the oversight of a Baptist church; but, having ample leisure, is able to devote much time to preaching and teaching among the lost sinners who abound in his locality.

Most encouraging results have followed the labours of the agents of the Mission, both in Madras and Ceylon.

In the latter place, likewise, Mr. Noble, who for many

years was the servant of the Mission in India, is seeking to establish himself in a new sphere of usefulness.

The expenditure of the Mission for the year 1879-80 was £360 19s. 9d. When it is considered that for this comparatively small sum no fewer than eight Christian workers are maintained in active service, it must be admitted that the Strict Baptist Mission may lay claim to be one of the most economically-conducted agencies of its character in existence.

On these grounds it is earnestly hoped that Strict Baptists, who value the doctrines of free and sovereign grace, will give it their hearty support.

# STRICT BAPTIST MISSION.

NINETEENTH

# ANNUAL REPORT.

1880.

## Mission Stations and Agents.

INDIA:

ST. THOMAS' MOUNT STATION, MADRAS.
*Mission Superintendent and Missionary*—MR. H. F. DOLL.
*School Teacher*—JOHN JACOB.

PALAVERAM, OUT STATION.
*Assistant*—

NAZARETH-POORAM.
*School Teacher*—VENCATASAWMY.

POONAMALLEE.
MR. ABEL MICHAEL, *Native Preacher.*
*School Teachers*—SABBATHY and a Female Teacher.

CEYLON:

*Missionaries at Colombo*—MR. ANDRIESZ and MR. HENRY NOBLE.

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

1880.

# List of Officers, 1880-81.

## President.

MR. JOHN HAZELTON.

## Treasurer.

MR. HENRY COOPER.

## Secretaries.

MR. JOSIAH BRISCOE, 17, Arlington Square, Islington, N.

MR. T. L. WAKELIN, 2, Inkerman Road, Kentish Town, N.W.

## Committee.

*Keppel-street Chapel.*—MR. W. J. STYLES (*Pastor,*) MESSRS. COLLIER, COOPER (JUN.), SIMMS, and WAKELIN.

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

*Chadwell-street Chapel.*—MR. HAZELTON (*Pastor*), and MESSRS. BRISCOE and HODDY.

*Clerkenwell-road Chapel.*—

*Providence Chapel, Islington.*—

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

*Carmel Chapel, Pimlico.*—MESSRS. JOSHUA REEVE and HAYNES.

*Homerton-row Chapel.*—

*Dacre Park Chapel, Blackheath.*—

*Avenue Chapel, Camden Town.*—MR. EVANS (*Pastor,*) and MR. THOS. L. WAKELIN.

*Hill-street Chapel, Dorset-square.*—MR. G. W. SHEPHERD (*Pastor,*) MR. JOHN HARRIS and MR. T. W. NUNN.

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

*Camden Lecture Hall.*—MR. BURROWS.

*Little Alie Street, Whitechapel.*—MR. MASTERSON (*Pastor.*)

*Hope Chapel, Bethnal Green.*—MR. GRIFFITH (*Pastor.*)

# REPORT.

THE Committee of the Strict Baptist Mission have much pleasure in again meeting their friends and subscribers to present them with a brief account of the position and progress of the cause so dear to their hearts.

Twenty years have rolled away since a few friends united to organise this Mission, and time has effected no change in the necessity for its existence.

All present indications of the feelings of the religious world as a whole manifest the, to us, mournful fact that the doctrine of the absolute sovereignty of God's love in the salvation of sinners is regarded with universal disfavour. Commendable as is the earnestness with which Christian work is prosecuted, salvation is set forth as a human contingency instead of a Divine certainty, and to free will is accorded the honour that belongs to free and invincible grace.

An important consideration weighed with the originators of this Mission. They felt that large societies were not the kind of agency that Scripture points out for the extension of the Redeemer's kingdom; and that their tendency was to interpose a vast and cumbrous organization between Christians at home and the workers whom their contributions maintain in foreign lands. Direct communication between the missionary and those who support him is essential to hearty and intelligent interest in his person and work, and to the maintenance of that spirit of affectionate prayer which has so much to do with our spiritual earnestness and his success in answer to our supplications. Our beloved friends, therefore, commenced an independent effort based on the above principles. They called their work a *Mission*, rather than a Society; and while they appealed to the churches for support, desired that the churches should take action in the matter, and send representatives to the Committee and thus

form a united church mission to the heathen on Strict and Particular Baptist principles.

It cannot be denied that this second consideration has weighed much with the managers of other mission agencies since ours commenced. This, so far from regretting, we hail with the utmost satisfaction; we claim, however, to have been pioneers in this direction, and, while God continues to bless us, plead for the continued sympathy and support of our brethren.

A circumstance has tended to confirm our conviction of the world's great need of the pure gospel of grace. Anxious to deepen the interest of our friends in our work, a friend, at his own expense, obtained from Madras, through our agent, Mr. Doll, a collection of Idols, Models, Native Dresses, Musical Instruments, &c., actually obtained from the very people among whom our work is carried on. The idols are of the most hideous and revolting character; and the whole collection manifests the degradation and ignorance of the people in a most striking manner. It happened, however, that they were partially packed in local newspapers, and while scanning these with no small interest it was found that every description of modern European luxury, together with the amplest information concerning our art, literature and science, are current in the very regions where little children are instructed to lisp their early prayers to Pullyar, or the loathsome Belly God. It is, to us, difficult to believe that Boodh can, in the presence of our western education, be regarded as a religious power. In the issue of the *Daily Review*, however, a Madras paper, published as recently as Tuesday, November 11th, 1879, appears a hymn, intended to be sung to the familiar music of "God bless the Prince of Wales," and composed on September 9th, 1879, on the occasion of the birth of a son to the notorious King Thee Bau. One verse may be read with interest:—

"From Assam's bounds to *Shan-pyay*,
From *Bhamo* to *Minhla*,
O let the prayer re-echo,
*Boodh* bless our *Aing*-Shay-Hpyah.

"Now let those angel voices,
Of *Nats* and *Bhyahmahs* four,
Join in one joyful chorus,
On *Tawaingthah's* shore."

Who, with these facts in presence, but must feel that modern civilization, with all its vaunted influence, is powerless to do aught for godless man in relation to the interests of his soul? The gospel is the world's great need. Were Evangelical agencies multiplied a thousand-fold, vast multitudes would be still unreached. While, then, there is abundant room for work for the Master, we crave for our Mission renewed interest.

This leads us to observe that we should be thankful indeed to enlist the sympathies of more churches in this good work. According to an accredited list, there are sixty-five churches in the metropolitan district alone which are at one with us in doctrine and discipline. From not more than about eighteen however, are contributions sent to us. That our beloved brethren are apathetic to the spread of the gospel we do not for an instant believe; but would to God that through His grace our work might obtain from others the consideration it demands.

It is now time to present our friends with some extracts from the reports of our missionaries:—

## INDIA.

We proceed to give an abstract of the history of our Mission in India during the past year, under the headings St. Thomas' Mount and Poonamallee, our two principal stations there. Readers of the *Gospel Herald and Voice of Truth* will observe that some of the statements here given have already appeared in the reports furnished in that periodical; but much of what is now presented for the information and interested perusal of the friends of the work of the Lord, has not been in print before.

### St. Thomas' Mount.

The accounts given by our missionary from month to month have been to the effect that the Mission Church meeting in Bullock Lines Chapel is progressing in spiritual knowledge, and the members walking in the ways of the Lord, in unity, peace and brotherly love. Prayer meetings at their several dwellings have been periodically held, which have been found means of spiritual refreshment. Two persons have been baptized and added to their number since the date of our last annual report; several candidates, of whom

it was at first hoped well, have not, as yet, given evidence sufficiently satisfactory of the genuineness of their profession to warrant the administration to them of the sacred ordinance. One backslider has been restored to church fellowship, his sorrow for past misconduct being considered to be of a godly sort. This is pleasing, inasmuch as generally when persons leave the church of Christ they "walk no more with Him."

One of the baptized is the teacher of Bullock Lines day-school, John Jacob, who is quite recovered from the illness he was reported as suffering from last year. Of him, and his baptism, Brother Noble gave the following interesting account in his report for December last:—

"He is a young man, born at this place, of professedly Christian parents. It is now more than three years since he first spoke to me on the subject of baptism, and other peculiar doctrines we, as a body, hold. Since that time he has been exercised in mind on these subjects, and, at last, was led to see them in a scriptural light. He being well known at the Mount, and much respected by the native Christians of the other Missions here (Church and Wesleyan), we had an unusually large number present at his baptism. On my asking him, just before entering the water, to witness before all assembled that he was not ignorantly or blindly about to take this step, but that he understood its nature and design, he stated, clearly and intelligently, that he had been so many years in darkness, as many thousands still were, and had been led to look upon the Baptists as a people to be avoided, as holding dangerous and pernicious doctrines, hating other denominations, and seeking to unchristianize them. Now things with him were changed—he loved the Baptists and the doctrines they held, which he was now about publicly to profess, acknowledging his faith in Christ by being baptized in His name, according to His command, &c., &c. I trust this solemn and blessed service may have had the desired effect on those who witnessed it."

As a school teacher and assistant-preacher in our Mission, this young man approves himself as a diligent and earnest worker. Referring to an interview he had with him, shortly after his baptism, Brother Doll wrote on January 11th, 1880:—

"I had a long and interesting conversation with John Jacob this morning; he is considerable better and zealous at work. He told me that during his illness several members, and agents too, of the Church and Wesleyan Missionary Societies endeavoured to dissuade him from casting in his lot among the Baptists, because, they said, already the judgment of God was evident in respect of his determination to become a Baptist, and that doubtless more terrible troubles would befall him. But this did not intimidate or deter him; all this only convinced him more of the truthfulness of Baptist principles, and

urged him on to take the decisive step he had taken in being baptized. He further added that he felt better in health of body and happier in soul since his baptism, and was more deeply convinced than ever that the Baptists have truth on their side, and more possessed the spirit of charity than any other denomination. He was greatly comforted from the many words of consolation I addressed him, assuring him that all who will live godly shall suffer persecution."

The other person baptized is a native mechanic employed at the Mount; he had previously been among the Wesleyans, as had also John Jacob. This young man's wife and mother were baptized by Mr. Noble some time ago.

Let our kind friends who read this report try to realize the scene and its attendant circumstances as depicted above. Here, in a land where moral darkness and error of every kind abound; where heathenism, mahomedanism and popery prevail, and even the protestantism that obtains is more or less opposed to scripture truth, and in bitter enmity to the sacred ordinance of believers' baptism—our little Mission stands forth as a witness for the truth as it is in Jesus, both in His doctrines and His institutions, and a poor Hindoo comes forth, constrained by the power of the truth, to confess Christ in His own appointed way before many witnesses, and notwithstanding all opposition. There are many adversaries; but an open door is set before us to testify of gospel truth and gospel ordinances, and God has set His seal of approbation on our humble efforts in the cause of our dear Redeemer, for during Mr. Noble's term of labour at St. Thomas' Mount thirty-six persons have been added to our Mission Church there.

Referring to the aspect of our Mission affairs at the Mount at the commencement of the year, our brother says:—

"The present general aspect of this part of the Mission field continues to give us some encouragement in observing the willingness with which the people listen to the truths of the everlasting gospel; and also their eagerness to obtain the tracts, which we distribute in large numbers. Our usual services at the chapel are better attended, and the Mission Church is, I trust, making progress. The glad tidings of salvation are proclaimed in the adjacent villages, and weary and heavy laden sinners pointed to the Lamb of God. Every opportunity is embraced of conversing with those we meet with in the roads and streets, on the great theme of salvation, full and free, through the life, blood and righteousness of Christ Jesus the Lord."

The schools at Bullock Lines, both day and Sabbath, are kept up to about their usual condition. The school at

Nazareth-pooram has been in a low condition all the year; but hopes are entertained of its revival. Children from both schools attend the Sabbath school at Bullock Lines, who are catechized and taught scripture lessons on the Lord's-day; they stay during the service, forming part of the congregation, take part in the service, and, upon the whole, our missionary says, their behaviour in the house of God is good.

Respecting the annual Christmas school treat, Mr. Noble wrote:—

"The annual treat of curry and rice was given to the children on December 31st. It gave me great pleasure to see the little creatures feasting away; they appeared so happy as they raised their voices to the highest pitch in singing a few lyrics to native tunes and English tunes to Tamil words. In the name of the children and others, I beg to tender my best thanks for all the kindness shown us by dear Christian friends of the Mission in England. The native agents, Vencatasawmy and Jacob, tender their thanks for the kindness shown them by the committee, in which I also beg to join them, and pray that you may all abundantly enjoy every blessing of the season."

The "kindness" here referred to, relates specially to a sum about equal in amount to the remaining balance of the famine fund, which was sent for distribution amongst the agents, and for the children's treat at the close of last year, 1879.

A watch night service was held in the Mission Chapel on December 31st, Brother Noble, Abel Michael, Vencatasawmy and Jacob, all taking part in the engagement. This was found to be a solemn and impressive season, a time of refreshing from the presence of the Lord.

One thing that has encouraged our brother in his labours during the year has been an increased willingness manifested on the part of females to listen to the preaching of the Word. Writing June 1st, 1880, he says:—

"I am somewhat encouraged in visiting the villages by observing, in many instances, the majority of those who listen to the Gospel message is composed of women and children. Some time ago this was not the case, for we seldom found a female on such occasions outside the door of her dwelling. This change is hailed with joy, looking upon it, as we do, as the harbinger of great good to the women of this country. The following extract from my notes of last month is illustrative of this:—Wednesday, 26th: Went, accompanied by Jacob and Vencatasawmy to Preravum Thungle, a somewhat large village, about a mile and half from the Mount. On entering the village we met two or three men; but, after reading, to my surprise,

from twenty-five to thirty women had made their appearance, when I requested Jacob to address them. Some of these females collected around us, whilst others were standing or sitting near the doors of their dwellings; there was also a considerable number of children present. As a whole, they listened with marked attention, and appeared interested in the precious truths of the gospel brought before them."

Rachel, the wife of Vencatasawmy, the teacher at Nazareth pooram, besides her school work, visits the women at their own houses to converse with them about the interests of their immortal souls. This is "Zenana" work, which has excited so much interest lately; those who encourage or take part in it being very hopeful as to results, which have already been seen in much fruit.

The following are extracts from our brother Noble's last report from St. Thomas' Mount, dated August 11th, 1880:—

"The work in general has been pursued much as usual in the face of all difficulties and opposition. The gospel has been proclaimed to, at times, large numbers who were generally attentive and apparently interested therein. The services at our chapel have been regularly held, and the Lord's Supper observed. The attendance has been somewhat more encouraging; the little church is, I hope, progressing in grace and in the knowledge of our Lord Jesus Christ. It will not be long, I trust, before we shall have some baptisms. The attendance of the children at the Bullock Lines school has not been quite so regular, owing, I believe, to a rumour which was extant in Madras and other places, that certain men had been engaged to kidnap a large number of children, who were to be sacrificed and their heads cast into the sea, in order that the new harbour works might be completed. Absurd as this rumour was, it caused quite a panic among the lower classes of natives in this part, and, consequently, their children were kept at home for a time. Jacob John, my assistant, is doing well and is of great help to me. I have visited Palaveram during the past month, and the scriptures were read and expounded in the streets and bazaars; the people listened with attention to what was read and spoken. The Sepoy lines were visited, and many tracts distributed; words of counsel and advice were given to many of both sexes."

Mr. Noble left St. Thomas' Mount with his family on Wednesday, September 8th, and arrived safely at Colombo on the following Saturday. In due time we hope to hear of his labours in Ceylon as being characterized with the zeal, and attended with the success, that we have been favoured to hear reported of them at St. Thomas's Mount. During the term of our brother's engagement there, thirty-six persons were added to the Mission Church, twenty-four of whom were baptized by himself. When he was appointed to the station, two members only comprised the church, although,

for eight years, we had supported a preacher, a native of the country, at the place. It was also owing to Mr. Noble's zeal and activity that a chapel was erected for the worship of God at the Mount, in connection with our Mission, no building of the kind pertaining to our denomination having previously existed in this place. And, as might be expected, the event, at first, caused considerable excitement amongst its inhabitants, Mr. Doll remarking at the time in one of his letters to the Committee, that the erection of the chapel has greatly helped to establish the status of our denomination, and largely added to our usefulness at this station.

Mr. Doll took direct charge of St. Thomas' Mount station on September 1st; he has sent an account of his labours and those of his assistants during the first month of his official work as missionary, which shows a very considerable amount of sowing the seed of the kingdom, &c. The extracts he sends from his own diary are very copious, and as they afford a good insight into the state of our Mission at the Mount, give a lively description of his own zealous efforts, and show in an interesting manner something of the nature of missionary work in India, we give them entire as under :—

### Extracts from my Diary for September, 1880.

"*Wednesday*, 1*st*.—Went to St. Thomas' Mount, and assumed charge of the station, and gave instructions to my assistants.

"*Saturday*, 11*th*,—At 6.30 a.m. myself and Jacob John (my native Tamil assistant) went to Authumbaukum, and preached in Pudupet-street, on Christ—the true light. Over thirty caste people listened with attention. Among them were a number of native policemen. Forty handbills were distributed. Also preached in another street in the same village ;—the name of the street is Prythepaulkum-street. Some twelve adults, and a Hindoo pyal school, containing twenty-two boys, got around us. After a portion of Scripture was read by John, he preached about Jesus and sinners. All listened with attention. Distributed thirty-five handbills. The boys were eager to get them. One man refused to take a tract. We then went to the village of Muduvankarai, and visited the house of a church member, and then preached in Chuckler's-street; fifteen adults heard respectfully.

"*Friday*, 17*th*.—Held open air night preaching, at 7 p.m., in the troop lines. It was a beautiful moonlight night. Troop lines is the residence of grass-cutters and horse-keepers—a reckless non-caste lot. Vencatasawmy (my native Telugu assistant) sung a hymn in Telugu, and then spoke on man's lost condition and salvation through Christ alone to poor sinners. Over a dozen adults were present, and heard well; but two men raised a few questions, and inquired the difference be-

tween their religion (idolatry) and Christianity, as they thought the one was as good as the other, as they also worshipped God. This led John (my other assistant) and myself to make an explanation, showing them that if their religion was true they would be new creatures and objects of admiration in their village. This silenced them; but one woman started up from the crowd, and spoke boldly as to the truthfulness of what we said, but added—where is the use of speaking of Jesus when the mother is left out? Both mother and Son are necessary. How could the Son come without the mother? We, of course, perceiving that she was a Roman Catholic, exposed the absurdity of Mariolatry, and showed her that Christ the Son had existed before Mary, but assumed human nature for the accomplishment of the great work of redemption for poor and needy sinners who trust in Him as their Saviour. Teacher David and a few of his scholars also accompanied us.

"*Saturday*, 18*th*.—Myself, Jacob, and Vencatasawmy, went to Nazarethpooram at 6.30 this morning. Vencatasawmy sung a Telugu hymn in a street of the chucklers' hamlet, read a portion of Scripture, and addressed some fifteen adults on the parable of the rich fool. The people heard with attention. Then we went to another non-caste hamlet, called Poothoochairy, and visited the houses of three church members. I spoke words of counsel, and exhorted them to steadfastness. Afterwards John preached the Word of God in one of the streets of the hamlet. His text was 'The new birth.' Ten non-caste adults heard with good attention. Then we went to another hamlet, called Dengachairy, where three of our church members reside; visited them also; spoke words of comfort and exhortation, and offered prayer in the house. Then I visited the caste girls' school, and the Bullock Lines non-caste school. In the former school ten girls were present, to whom I supplied (through their teacher, Rachel) a portion of the pieces of cambric, cotton, &c., sent by our dear friends from England. Our teacher (Rachel) and the children are greatly pleased with the supply. In the Bullock Lines school forty-three children were present.

"*Sunday*, 19*th*.—I was present at the divine service held about nine o'clock in our chapel this morning. Nineteen adults were present. Of this number six were outsiders. John conducted the worship, and gave an earnest and profitable sermon on the subject, 'Christ, the Good Shepherd.' In the Sunday-school twenty-two children were present. They sang well. In conclusion I addressed the members, and afterwards left for Poonamallee, taking Jacob John with me. We attended divine worship of the native church there. Ten adults were present. Michael conducted service. In the Sunday-school twenty-two children were present. They sung several hymns sweetly and earnestly. In the evening, at four o'clock, held divine worship, and celebrated Lord's Supper. All the members of the native church, viz., eight in number, were present. I addressed the meeting. On leaving Poonamallee we went back to St. Thomas' Mount, and held a church meeting about seven o'clock for business. Revised church books; examined and inquired in respect of members, their condition, standing, whereabouts, &c. The result was as given

below :—Members on the books, 36 ; dead, 1 ; excluded (by the church then meeting) members in bad living and decamped time after time, 3 ; members, their whereabouts not known, 4 ; gone to Burmah, and rejoined the church in 41st regiment N.I., 3; gone to Nellore, and with Telugu missionaries (American), 1 ; Poonamallee church members, their family residing in St. Thomas' Mount, 5 ; present members in good standing, 19. After singing and prayer and reading, John addressed the members present (all nineteen were present), followed with another address from me, exhorting them to steadfastness and consistency of life as Christians and members of His church. I then administered the Lord's Supper. It was a solemn and happy season, as acknowledged by all.

"*Saturday*, 25*th*.—I went out, taking John with me, visiting the houses of our church members, viz., four houses in four villages, nine members and their families ; read, conversed, and prayed with them.

"*Tuesday*, 28*th*. Myself, accompanied by Jacob and Vencatasawmy, went to a portion of the Authembaulkum village cut off by the railway line. We spoke to a few men, and distributed handbills to them, and to a few others about the place ; then proceeded to the village proper (Authembaukum), on the northern side of the railway line. In Pudupett-street—a long and closely-peopled street—we spoke to two groups of people, of men, women, and schoolboys—about forty in one place and thirty in the other. John spoke on the widow's only son that was dead. The people heard us with earnest attention, and respectfully received handbills—Tamil and Telugu. Then visited the caste girls' school and Bullock Lines school ; examined senior class of the latter school, and inspected sewing of former school ; then went to John's house, had prayer in respect to our labours, and left. The Lord grant us His presence and blessing at all times ; for without Him nothing is good, holy, or strong."

Our friends who sent the articles for the caste girls' school will note the reference to them in the above diary. In speaking of the other schools, Mr. Doll says, in another part of his report for September, he hopes the school at Nazarethpooram will revive. From the diaries of his native assistants, we find that they are very fully employed in the work, and he speaks well of the whole staff of assistants and teachers at the Mount. Concerning himself and fellow-workers and their work, he further says :—

"I hope and pray that myself and my assistants may be enabled by the Lord to prosecute our labours in His blessed cause diligently and faithfully, that His own word may greatly prosper under the guidance and unction of His Holy Spirit, that His own chosen ones, now straying in the paths of sin and vice may be drawn out by the power of His grace and everlasting love, and brought to know Jesus savingly. May many such be gathered into the little church, and be instructed and built up in our most holy faith, that thus they may

live for Christ and be a power for good in St. Thomas' Mount. Brethren, pray for us."

Induced by these earnest words from the distant land in which our Mission instrumentally holds forth the word of life, may all our dear friends at home redouble their prayers at the throne of grace for the desired, the promised blessing on our efforts in the cause of our dear Redeemer. He is Lord of all, and His dominion shall be acknowledged by all; His saving grace be manifested in all the nations of the earth.

### Poonamallee.

The reports we have received from this station during the past twelve months are very much alike in character. Abel Michael, our native brother, who preaches the Word of Life to his fellow-countrymen, as an agent, works with intelligent zeal, but no additions have been made to the church, which at present consists of nine members. There is, however, at the present time, one candidate for baptism, and others are reported as "impressed and anxiously seeking after the truth of the gospel." The little body of baptized believers are reported by Brother Doll (September 30) as in a healthy condition as regards their souls. Two are feeling the infirmities of old age, but attend the means of grace whenever they possibly can, particularly the Lord's Supper. There are 47 children on the day-school register; average daily attendance, 35; Sabbath-school attendance, 22. The present school teacher—recently appointed—gives satisfaction; a suitable female teacher is a desired acquisition that at present remains unattained.

The following extracts from Abel Michael's Report for September last will give our friends a favourable impression as to our Native brother's work at this station :—

"*Thursday*, 2*nd*.—Preached at Commandau Chavady. About thirty-five persons heard me. Read a portion of New Testament Scriptures, and spoke on the only way of salvation. Some of my hearers were very indifferent. Distributed handbills; then went to Brother Solayappen's house, conversed with him, and had prayers.

"*Friday*, 3*rd*.—Went to Cadoovetty Parcherry, three miles north-east. Read Isa. lv. 7. Nearly fifty adults, besides young folks, heard me with attention. In the evening preached in the bazaar. A few cared to listen to the preached gospel, but I distributed some hundred handbills to the people as they passed along.

"*Saturday*, 4*th*.—By request of our assistant-teacher, Deevaberanum, held divine worship in his house for the benefit of his family. I spoke upon Luke xii. 50. Three Christians and five heathens were present.

"*Sunday*, 5*th*.—Held divine worship as usual. Eight of our members were present. Also held Sunday-school this morning; twenty boys present.

"*Wednesday*, 8*th*.—Preached at Island Parcherry from John iii. Seven members listened. Also at Commandan Chavady. Distributed twenty-nine handbills. Visited Brother Solayappen.

"*Friday*, 10*th*.—Incessant rain.

"*Saturday*, 11*th*.—Went to Poonamallee bazaar in the evening, and as I commenced speaking the rain came down. One of the bazaarmen invited me into his shop, and requested me to sit down on a stool, and as a goodly number of people had sheltered there, I took the opportunity, and read a handbill and spoke to my hearers. I was there for one hour and a half, till eight o'clock. Among a number of questions asked me, one was—Why did God create the tree of knowledge of good and evil in the midst of the garden? To this they received an answer. I had a most interesting time of it. There were some fifty adults of different castes seated around me. Distributed fifty handbills.

"*Sunday*, 12*th*.—Had Sunday-school as usual; twenty-three children attended. Divine worship as usual. In the evening preached in the bazaar, distributed one hundred handbills, visited Brother Solayappen, and had prayer with him. He is better. May the Lord bless and restore him to be a shining light to his neighbours and friends.

"*Monday*, 13*th*.—Went to Hypaulkum, five miles north. Preached to about fifteen Hindoos for a considerable time. Distributed handbills. I was heard attentively.

"*Tuesday*, 14*th*.—I preached in the bazaar from Mark x. 23. A large number of people heard me with attention, and I distributed about fifty handbills.

"*Wednesday*, 15*th*. Went to Vellengampaulkum, eight miles north. The people here are Telugus. I spoke a little in Tamil and a little in Telugu as well as I could. Christ was my theme. About forty people heard me without any opposition.

"*Friday*, 17*th*.—Preached the gospel of Christ in the village of Cautoopaulkum, two miles east. About fifty Hindoos heard me. Distributed twenty-three handbills.

"*Sunday*, 19*th*.—Sunday-school; twenty-two boys attended. Held divine worship as usual.

"*Tuesday*, 21*st*.—Theeroomashe, four miles west. Had a large crowd of over fifty people—all Hindoos, *i.e.*, caste people. I preached the blessed gospel of Christ boldly. One of my hearers was so enraged at the plain and faithful preaching, that he took up a granite stone, and threatened to throw it at me. Distributed about ninety handbills.

"*Wednesday*, 22*nd*.—Went to Pettah-chuttrum, three miles distant. Over thirty persons heard me. Read a portion of John xvii., and spoke on v. 3. One man was particularly attentive, and begged of me to lend him a few cleverly written books against heathenism.

"*Thursday*, 23*rd*.—I went to Poolyampaidoo, three miles north-east. About twenty Hindoos heard me preach the word of God. They offered me a stool to sit on. I addressed them for nearly two hours. They listened attentively, and read handbills courteously. One iron-smith, in particular, showed me great respect, and requested me to visit the village freqently.

"*Saturday*, 25*th*.—I went to Mullvam-paulkum parcherry—*i.e.*, non-caste village. Read John xvii. Over thirty persons heard me. This village is three miles south-west. Preached and conversed here for nearly three hours.

"*Sunday*, 26*th*.—Divine worship and Sunday-school held as usual."

## CEYLON.

THE Ceylon branch of the Mission affords pleasing evidence of the industry of Mr. Andriesz, whose journals are fraught with interest, while many inquirers after truth show that his labours have "not been in vain in the Lord." In April last he writes:—

The state of Christianity in this country is deplorable. Heathens, Budhists and Episcopalians only try to decorate their churches, and temples with flowers, flags and pictures, whilst people are in gross ignorance. I had two flourishing meetings in Demettegodda, the Ritualistic party has opened a place of worship here, with ritualistic decorations, and music, and are trying to draw the people. I intend to occupy a new field "Mattacooly" about 2 miles from Pettah, as Budhists and Romanists alone occupy the place.

The Romanists are his bitterest opponents; but even these he has again and again silenced. Take the following as illustrations:—

"In my way I met a number of people. I spoke to them about their souls. A passer-by asked me, 'Why don't you speak about the Virgin Mary?' I asked him, why speak about her? She is a creature, like others. He then asked me if she was not the mother of Christ? I said she was. Was not Christ God? I said, yes. "Then, you see she was the mother of God." I said, allow me to ask a question: Had not the Virgin Mary a mother? He said, 'Yes.' Why don't you Romanists give her greater honour, being in that sense the grand-mother of God? He was at once brought to see his folly. I further told him that the Budhists and Mohammedans must and do laugh at such beliefs, that God has mother and grandmother; such doctrines are a stumbling-block in their way. I then explained to him that Christ had a mother as to His manhood; but as regards His Godhead, He was His mother's God. He said that now he sees how it is."

Mr. Andriesz is specially careful to test as far as practicable the sincerity of professed converts. He says:—

"Not far from this place I had a call. On my going to the house I recognised the young woman who called me; she was the sister of that young man whose sickness and death I reported some time before. She said, the words I then spoke to her brother, and his premature death, led her to see that the things of this world are merely a fleeting shadow; she had made up her mind to renounce everything and to make a profession by being baptized. I gave her to understand that this conviction will not do; she had sinned against God, she must come to feel her danger, and then she must go to Christ, who is the only Saviour, and get her sins blotted out. This being first and foremost, the rest will naturally follow, for which I have promised to come once a week, when I visit this station, and point out to her her duty.'

The persecution to which young converts are subject is, however, a searching test of their sincerity, as the following instances will show:

"At Wolfendahl I met a woman who was very sorrowful, owing to a daughter who had been lying sick, as she said, for over two months. I read to her the word of God, and tried to speak words of consolation, by reminding her of One who sympathises in her sorrows. Here I met the young lad, her son. He gave me to understand that he belongs to the Band of Hope, and that he is desirous of being baptized. I asked him what led him to this conviction? He informed me that some time before he heard me preach, and by a tract that came into his hands, he began to search the Scriptures to see if these things were so; and being convinced, he could not but declare it to his master, for he was then in an Episcopalian school, where he was taught gratis. For declaring this he was dismissed. Even his Wesleyan friends ridiculed him, and told him that infant sprinkling is what the Scripture commands. After speaking and confirming him in his belief, I gave him a few tracts which I then had with me, 'Guide to Enquirers on the subject of Baptism.' I requested him to give it to his friends, and get the blank column filled with one scripture text in their favour. In this lad's case I come to see that the work of grace is begun in his heart.

On the 16th of May, six candidates were baptized by Mr. Andriesz in the presence of a large congregation. Mr. A. took for his text Mark xvi. 15, 16. One of the candidates having formerly been a Papist, after the sermon there was a rushing in of the Romanists, who during the time of the service, had stood outside, pretending not to hear. Mr. Andriesz says, however, "they couldn't help hearing." When the candidates drew near the baptistry, he read to them Romans vi. 3, 4. He then asked them if it was their desire

by being baptized to profess to be dead to the world, and to rise to newness of life. Each candidate personally answered, "Yes." He then read to them Matthew xxviii. 20, and asked them if they would submit to the teachings of the word of God with childlike obedience? They answered in the affirmative. He then called those present to be witness, and that he baptized them on their own profession. After reading suitable passages of Scripture regarding the ordinance itself, viz., Matt. iii. 13—17, Acts viii. 35—39, the profession hymn was sung. A similar hymn can be seen in Old Selection, 362,—"Dear Saviour, we are thine." As soon as each candidate rose from the water, "Praise ye the Lord" was sung. The whole service was solemn; the presence of the Lord was felt, and every one went away impressed, not only by hearing the word, but also by witnessing the ordinance. Since then there have been some inquirers from amongst those who were present on the occasion.

In a subsequent journal Mr. Andriesz gives the following particulars respecting these newly-baptized converts:

Of the six that were baptized, one woman was a Romanist. The first time she heard she was touched in her heart, was led to enquire, and afterwards came regularly to hear the word of God preached. From the various visits that I paid, I found her fast advancing in scripture truths; she also informed me that for some time she had given up attending the Roman Catholic church, as there was nothing but ceremonies. She feared telling her relatives, as they were staunch Romanists, and she thanked God that she had heard me that first time. Another was also a Romanist. At the demise of her parents she was living with her relatives who had been attending my ministry, and thus she was brought to hear me. In my visits I found her like Mary, desirous to hear of her Saviour. The third is a young man, who came to me as an enquirer. He is a regular attendant on Sunday services, and week-night meetings, and has assisted me in leading the hymns for a long time. The fourth is a young man, a student of Wesley College. His Wesleyan friends tried all in their power to stop him from being baptized; they brought all their arguments to bear, but when they saw that their friend had scripture on his side, they were non-plussed, they then began to ridicule him; he overcame all this, and submitted to baptism. The other two are my daughters; they themselves asked to make a public profession of their faith in their Saviour; however, I desired some elderly members of the church to examine them concerning their faith.

The following rules of the Mission Church at Colombo may, perhaps, be interesting to our subscribers:—

Seeing that the Bible and the Bible alone is the rule of our faith, and it is plainly seen that the members of the church formed on the day of Pentecost were of one mind; so, therefore, that we all may be of one mind and understand the mind of each other, we adopt these rules, taken from the word of God, for our own guidance, and also for those who, time after time, will join with us in church membership. Matt. xxviii. 19, 20.

1st. We agree to be present on all occasions when the church meets for worship; but in case of sickness, or any just cause which may prevent us, we promise to make known to the church. Heb. x. 25, Jude ix., Acts ii. 42.

2nd. We promise to visit and exhort each other as time will permit us, according to the injunction of St. Paul. Heb. iii. 13.

3rd. We promise to honour the church, without speaking disrespectfully of the same; and we will take care that the church shall not be evil spoken of by others. Rom. xii. 10.

4th. We resolve not to be drunk with intoxicating drinks. As we cannot see total abstinence enforced in the Scripture, but that our temperance be known to all, so we resolve to follow the same. 1 Cor. v. 11, Eph. v. 18, Phil. iv. 5.

5th. We promise not to be found in dancing parties and other places of worldly amusement, seeing that it is not to the honour and glory of God. 1 Cor. x. 31.

6th. If one member offends another, they cannot make that a plea for absenting from the means of grace. Seeing that their duty in such cases is laid down by our Saviour. Matt. xviii. 16.

7th. That it is the duty of members, if they are the head of the household, to see that those under them are taught in the Scripture doctrine, and to do all in their power to destroy the unscriptural doctrine of infant sprinkling. 1 Tim. vi. 3; Gen. xviii. 19.

### *Happy death of one of our Mission Church Members.*

In a letter recently received, Mr. Andriesz thus refers to the changes incidental to the kingdom of Christ on the earth:—

"The Lord having granted to the church an occasion of great rejoicing, by six persons professing Christ by baptism, a week had not elapsed before we had to lay a dear brother in his last resting-place. He was the first-fruit of our little church gathered to the garner above, Brother Edwin Meville, aged twenty-six years. 'His end was peace.' Psalm xxxvii. 37, was the subject selected by me for his funeral sermon. The beginning, continuation, and end of a Christian life, were the subjects on which I dwelt. He lived an exemplary life, and 'He being dead, yet speaketh.'

"The first time I met and spoke to him was in 1871. He was very much opposed to me in the beginning. He went so far as to say that I was a false teacher, who opposed the teachings of other churches. Yet I loved him, and tried to become his friend, for I knew that his opposition was through ignorance of the Scriptures. One day I took him home to my house, read to him, and prayed with him; the Lord in mercy was pleased to open his eyes to see the danger he was in as a

lost sinner, and he embraced Christ through faith as his Saviour. He was baptized, and added to the church in the following year. From that time to the last I can safely say he was my fellow-labourer. He had to undergo persecution; for his relatives and friends ridiculed him, and they tried in every way to annoy him, but he bore it all with Christian fortitude.

"Having been laid up from January last, I have often visited him, and found him cheerful in his affliction. On the 21st of last month, at eight p.m., I had a special message from him as I was returning from a meeting. I and some other brother members went to his house, and found him fast sinking. The house was full of visitors. I then asked him what was his prospect. He said, 'I am safe. I am reclined on the breast of my Jesus.' He requested me to sing the hymn, 'O for a thousand tongues, to sing my great Redeemer's praise!'

"After this, thanks were offered to the Lord for having granted our brother grace to become an heir of salvation. After the prayer, though with difficulty, he spoke to those around of the blessedness of serving Christ. He warmly exhorted all to seek the one thing needful. He bade farewell to his wife and his sister, and then requested me not to perform any burial-service over his grave. He then inclined his head on his knees for a few minutes. His sister asked him what he was doing. He lifted up his head, and said, 'I am going to Jesus,' and breathed his last.

"Thanks be to God, who giveth us the victory through our Lord Jesus Christ."

From a still more recent letter, we are grieved to learn that our Missionary, Mr. Andriesz, has sustained a heavy domestic affliction, in the decease of his daughter, Mary Ann, who departed this life on the 13th of September last, aged 17 years. She had long been an invalid, yet, notwithstanding her weakness, she almost supplied the place of a mother, both to the elder and younger branches of the family, who always made her their counsellor and adviser. Mr. Andriesz keenly feels his loss. He says:—"My ministerial duties often call me to comfort the bereaved, but when the chastening hand of my heavenly Father is upon me, I find it hard to bear." Still he is enabled to say, "Not my will, O Lord, but thine be done." Mr. Noble and his wife were present at the funeral.

We are also sorry to state that our esteemed President, Mr. James Woodard, is still in so enfeebled a state as to be quite unable to fulfil the duties of his office. His son, writing to one of the Secretaries recently, solicits the continued prayers of our friends on his behalf, and requests that his name may be removed from the list of officers. Your Committee have, therefore, requested their esteemed brother, Mr. Hazelton, to

occupy this post. His name will be submitted to you this evening.

Early in the year, Mr. Hoddy requested the Committee to accept his resignation, owing to the increase of literary and other duties. He has, however, kindly continued his services to the close of the year, until his successor—Mr. T. L. Wakelin, has become quite familiar with the details of the work.

In drawing our brief Report to a close, we again thank our subscribers for the generous aid they have continued to accord. As in by-gone years the contributions from Sabbath schools have been most gratifying; and we implore the blessing of our God on all who have helped forward this good work.

What we have set before you may well stir all hearts to solemn reflection. In the face of many and glad promises, which bid us anticipate far greater results in the future, there are times when the heart sadly cries, "Why is" the Master's "chariot so long in coming? Why tarry the wheels of His chariot?" Let Faith, however, accredit her unfailing Lord. "The vision is yet for an appointed time," and His word of promise is sure.

"For lo! the days are hastening on,
By prophet-bards foretold;
When with the ever-circling years,
Comes round the age of gold:
When Peace shall over all the earth,
Its ancient splendours fling;
And the whole world send back the song,
Which now the angels sing."

Even so, our hearts exclaim, "Come Lord Jesus."

## THE ANNIVERSARY SERVICES

WERE HELD

*On Tuesday, November 2nd, 1880, at Avenue Baptist Chapel, Great College Street, Camden Town.*

### THE ANNUAL SERMON, IN THE AFTERNOON,

Was preached by Mr. E. FORMAN, of March, Cambridgeshire, from the 3rd chapter of St. John's Gospel, and the 8th verse. After which

### THE PUBLIC MEETING

was held. Mr. KENNARD, of Croydon, took the chair at 6.30.

A Psalm having been read, Mr. LANGFORD implored the Divine blessing.

Mr. JOSIAH BRISCOE read an abstract of the Report, and Mr. COOPER presented his Financial Statement.

The Chairman made a few kind, introductory remarks.

It was then moved by Mr. STYLES, and seconded by Mr. MASTERSON:

"That the Report, now presented, be adopted, and circulated in its printed form under the direction of the Committee; and that while gratefully acknowledging the success accorded to the Strict Baptist Mission by our gracious God during the past year, our very cordial thanks be given to the retiring Secretary, Mr. Robert Hoddy, for the efficient way in which he has discharged the duties which have devolved upon him."

The second Resolution was moved by Mr. LANGFORD, seconded by Mr. MYERSON, and supported by Mr. ISAAC LEVINSOHN:

"That the following gentlemen be the Officers for the ensuing year, with power to add to their number at any monthly Meeting of the Committee (see page 6;) and that all who regard the Strict Baptist Mission with interest, be entreated to redouble their efforts for its welfare during the coming year."

Mr. HENRY HALL moved, and Mr. GRIFFITH shortly seconded:

"That considering that the Strict Baptist Mission is in accordance with the views and practices of Strict and Particular Baptist Churches, all such Churches that have not hitherto supported it, be affectionately desired to aid it by their sympathy, supplications, and support, during the forthcoming twelve months."

Votes of thanks having been tendered to Mr. KENNARD for presiding, to Mr. FORMAN for his able discourse in the afternoon, and to the Pastor and Deacons for granting the use of their Chapel, and the Doxology having been heartily sung, the Services terminated with the Benediction.

# ABSTRACT OF TREASURER'S ACCOUNT,

## RECEIPTS.

| | | | | £ | s. | d. |
|---|---|---|---|---|---|---|
| Balance in hand, October, 1879 | | | | 202 | 14 | 4¼ |
| Collected at last Annual Meeting | | | | 10 | 6 | 6½ |
| Sale of Tickets do. | | | | 3 | 1 | 6 |
| Subscriptions and Donations | | | | 26 | 14 | 0 |
| KEPPEL STREET CHAPEL. | Sunday School | 42 | 18 1½ | | | |
| | Per Mr. Collier | 11 | 15 6 | | | |
| | Collection Annual Sermon | 6 | 11 9 | | | |
| | Proceeds of Lecture | 1 | 0 0 | 62 | 5 | 4½ |
| SOHO CHAPEL | Sunday School | 25 | 7 11 | | | |
| | Per Mr. Falkner | 7 | 8 6 | 32 | 16 | 5 |
| MOUNT ZION CHAPEL, CHADWELL ST. | Per Mr. Hoddy | 13 | 17 0 | | | |
| | Sunday School | 8 | 6 10½ | 22 | 3 | 10½ |
| MOUNT ZION CHAPEL, HILL STREET | | | | 21 | 7 | 5 |
| AVENUE CHAPEL SUNDAY SCHOOL | | | | 17 | 12 | 0 |
| DOVER.—Per Mr. Austin | | | | 14 | 15 | 3 |
| ZION CHAPEL, DEPTFORD.—Per Mr. Nash | | | | 12 | 7 | 10 |
| AKEMAN STREET CHAPEL, TRING | | | | 10 | 8 | 10 |
| THAME: Sunday School and Friends, per Mr. Elton | | | | 8 | 12 | 9½ |
| FOOT'S CRAY.—Per Mr. Sears | | | | 5 | 0 | 0 |
| PROVIDENCE CHAPEL, ISLINGTON.—Per Mr. Adams | | | | 4 | 14 | 10 |
| LEICESTER.—Per Mrs. Ashwell | | | | 3 | 19 | 6 |
| COLNBROOK SUNDAY SCHOOL.—Per Mr. Walters | | | | 3 | 17 | 5 |
| NEW CHURCH STREET SUNDAY SCHOOL.—Per Mr. Meeres | | | | 3 | 4 | 6 |
| WIVELSFIELD.—Per Mr. Virgo | | | | 3 | 0 | 0 |
| PROVIDENCE CHAPEL, READING—Per Mr. Martin | | | | 3 | 0 | 0 |
| FOREST-ROAD CHAPEL, DALSTON, SCHOOL.—Per Mr. James | | | | 2 | 16 | 6½ |
| PIMLICO.—Per Mr. Wright | | | | 2 | 2 | 0 |
| CROYDON: TAMWORTH ROAD SCHOOL.—Per Mr. Piggott | | | | 2 | 2 | 0 |
| ERITH.—Per Mr. West | | | | 2 | 0 | 6 |
| ENON CHAPEL, SUNDAY SCHOOL, WOOLWICH | | | | 2 | 2 | 0 |
| JOHNSON STREET CHAPEL, NOTTING HILL.—Per Mr. Rowley | | | | 3 | 0 | 0 |
| HALESWORTH.—Per Mr. Suggate | | | | 1 | 14 | 9 |
| CARMEL CHAPEL, WOOLWICH, SCHOOL | | | | 1 | 10 | 0 |
| CHATHAM.—Per Mr. Dumsday | | | | 1 | 7 | 1 |
| SYDENHAM.—Per Mr. Thompson | | | | 1 | 2 | 2½ |
| BETHESDA CHAPEL SUNDAY SCHOOL.—Per Mr. Robbins | | | | 0 | 6 | 4 |
| Cash for 1 Harmony of Scripture to Mr. Willison, Aylesbury | | | | 0 | 4 | 6 |
| | | | | £492 | 10 | 4¼ |

FROM OCTOBER, 1879, TO OCTOBER, 1880.

EXPENDITURE.

| | £ | s. | d. |
|---|---|---|---|
| Expenses Annual Tea Meeting | 2 | 7 | 4 |
| Remittances to Madras, per Mr. Hoddy | 238 | 18 | 6 |
| „ Ceylon, per Mr. Briscoe | 88 | 15 | 1 |
| Postages, India and Ceylon, &c. | 5 | 13 | 7 |
| Dissolving View Slides of Mission Stations, &c. | 10 | 0 | 0 |
| Printing | 8 | 10 | 6 |
| „ Periodicals, &c. | 2 | 8 | 6 |
| Portugese Testaments | 0 | 15 | 3 |
| Ministers' expenses | 0 | 11 | 0 |
| Six Months' Insertion of Intelligence, "Gospel Herald" | 3 | 0 | 0 |
| Balance in Treasurer's hands | 131 | 10 | 7¼ |
| | £492 | 10 | 4¼ |

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

JOHN HARRIS.

October 23rd, 1880. I. R. WAKELIN.

# Collections, Subscriptions & Donations.

*Collections.*

| | £ | s. | d. |
|---|---|---|---|
| After Annual Meeting ..... | 10 | 6 | 6½ |

*Keppel-street Chapel.*

| | | | |
|---|---|---|---|
| Collections after Annual Sermons ..... | 6 | 11 | 9 |

PER MR. COLLIER.

| | | | |
|---|---|---|---|
| Mr. Smith ..... | 2 | 0 | 0 |
| Mrs. Sears ..... | 0 | 4 | 0 |
| Mrs. Schweitzer ..... | 1 | 1 | 0 |
| Mr. Schweitzer ..... | 0 | 10 | 0 |
| Mrs. S. Schweitzer ..... | 0 | 5 | 0 |
| Miss Kelsey ..... | 0 | 6 | 0 |
| Miss Ashlin ..... | 3 | 3 | 0 |
| Miss Raiment ..... | 0 | 6 | 0 |
| Mr. Cooper ..... | 1 | 0 | 0 |
| Miss Haines ..... | 1 | 0 | 0 |
| Mr. Simms ..... | 1 | 0 | 0 |
| Mr. Dinham ..... | 0 | 10 | 0 |
| Mr. Collier..... | 0 | 10 | 6 |
| Sunday - school, per Mr. Wakelin ..... | 42 | 18 | 1½ |
| Proceeds of Lecture..... | 1 | 0 | 0 |

*Soho Chapel, Oxford-street.*

PER MR. J. FALKNER.

| | | | |
|---|---|---|---|
| Miss B. Arledge ..... | 0 | 5 | 0 |
| Mr. J. Box..... | 0 | 10 | 0 |
| Mr. Chas. Box ..... | 1 | 0 | 0 |
| Mr. Cursons ..... | 0 | 5 | 0 |
| Mr. J. Falkner ..... | 0 | 10 | 0 |
| A Friend, per Mr. Falkner | 1 | 0 | 0 |
| Mr. Foster ..... | 0 | 5 | 0 |
| Mr. Freeman ..... | 0 | 5 | 0 |
| Mr. Knott ..... | 0 | 5 | 0 |
| Mr. Lee ..... | 1 | 10 | 0 |
| Mrs. Martin ..... | 0 | 10 | 0 |
| Mrs. Phillips (2 years) ... | 0 | 10 | 0 |
| Mr. Simpson ..... | 0 | 5 | 0 |
| Mrs. Thorne ..... | 0 | 5 | 0 |
| Mr. Thwaites ..... | 0 | 2 | 6 |
| Mr. Taylor ..... | 0 | 1 | 0 |
| Sunday-school ..... | 25 | 7 | 11 |

*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 | 6 |
| Mr. Baizley ..... | 0 | 10 | 0 |
| Mr. Young..... | 0 | 10 | 0 |
| Mr. Abbott ..... | 0 | 10 | 0 |
| Mr. Miller ..... | 0 | 10 | 0 |
| Mr. Hoddy..... | 0 | 10 | 0 |
| A Friend ..... | 0 | 10 | 0 |
| Mrs. Toussaint ..... | 0 | 8 | 0 |
| Mr. Pullen..... | 0 | 5 | 0 |
| Mr. Toms ..... | 0 | 5 | 0 |
| Mr. Sawyer ..... | 0 | 5 | 0 |
| Mr. Milbourne ..... | 0 | 5 | 0 |
| Mrs. Hawker..... | 0 | 5 | 0 |
| Mrs. Nash ..... | 0 | 5 | 0 |
| Miss Lovett ..... | 0 | 5 | 0 |
| Mrs. Mote, Sen..... | 0 | 5 | 0 |
| Mr. E. Mote ..... | 0 | 5 | 0 |
| Mr. W. Mote ..... | 0 | 5 | 0 |
| Mrs. Goddard ..... | 0 | 5 | 0 |
| Mr. Clutterbuck ..... | 0 | 5 | 0 |
| Miss Lawrence ..... | 0 | 4 | 0 |
| Miss Dodson ..... | 0 | 4 | 0 |
| Mr. and Mrs. Baker ..... | 0 | 6 | 0 |
| Mr. Woodrow ..... | 0 | 4 | 0 |
| Mrs. Mussard..... | 0 | 4 | 0 |
| Mr. Fricker ..... | 0 | 4 | 4 |
| Mr. White ..... | 0 | 4 | 0 |
| Mr. Clinch..... | 0 | 4 | 0 |
| Mr. Hammond ..... | 0 | 2 | 6 |
| Mr. M. R. H..... | 0 | 2 | 6 |
| Miss Hill ..... | 0 | 2 | 0 |
| Miss Slatter ..... | 0 | 2 | 0 |
| Mr. Stevens ..... | 0 | 2 | 0 |
| Mrs. Hart ..... | 0 | 1 | 0 |
| Mr. Pullen's family box ... | 0 | 14 | 10 |
| Mr. Abbott's do..... | 0 | 10 | 1 |
| Mr. Oliver's do..... | 0 | 8 | 1 |
| Mrs. E. Mote's do..... | 0 | 3 | 0 |
| Mr. R. Hoddy's do..... | 0 | 4 | 2 |
| Sunday - school, per Mr. Briscoe ..... | 8 | 6 | 10½ |

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

| | | | |
|---|---|---|---|
| Mr. G. W. Shepherd | 1 | 1 | 0 |
| Mr. Wilson | 1 | 1 | 0 |
| Mr. Robbins | 1 | 1 | 0 |
| Mr. Sennitt | 1 | 1 | 0 |
| Mr. Cobb | 1 | 1 | 0 |
| Mr. Nunn | 1 | 1 | 0 |
| Mr. J. Harris | 1 | 1 | 0 |
| Mr. C. C. Harris | 1 | 1 | 0 |
| Mrs. C. C. Harris | 1 | 1 | 0 |
| A Friend, do. | 1 | 0 | 0 |
| Mr. Headland | 1 | 1 | 0 |
| Mr. Tinson | 1 | 1 | 0 |
| Mr. Barratt | 0 | 10 | 6 |
| Mrs. Simpson | 1 | 1 | 0 |
| By Collecting Cards: | | | |
| Mr. Shepherd | 1 | 15 | 0 |
| Mr. Sampson | 1 | 9 | 6 |
| Mr. Widdon | 1 | 2 | 0 |
| Mr. Cobb | 0 | 18 | 0 |
| Mr. Bull | 0 | 2 | 7 |
| Miss Beazley | 0 | 6 | 6 |
| Miss Headland | 0 | 6 | 1½ |
| Miss A. G. Harris | 0 | 5 | 2½ |
| Mrs. L. Gregory | 0 | 10 | 0 |
| Miss Latham | 0 | 5 | 0 |
| Mr. Elnaugh | 0 | 5 | 0 |

*Avenue Chapel, Camden Town.*

| | | | |
|---|---|---|---|
| Sunday-school, per Mr. T. L. Wakelin | 17 | 12 | 0 |

*Providence Chapel, Islington.*

PER MR. H. ADAMS, JUN.

| | | | |
|---|---|---|---|
| Mrs. Moon | 0 | 10 | 0 |
| Miss Baker | 0 | 6 | 0 |
| Mr. Haslop | 0 | 5 | 0 |
| Mrs. Lawrence | 0 | 4 | 4 |
| Mr. White | 0 | 4 | 0 |
| Mr. H. Adams, Jun. | 0 | 4 | 0 |
| Mrs. Adams, Sen. | 0 | 3 | 0 |
| Mrs. Newell | 0 | 2 | 0 |
| Mrs. Pursey | 0 | 1 | 0 |
| Sunday-school Box | 2 | 13 | 0 |
| Donation | 0 | 2 | 6 |

*Zion Chapel, Deptford.*

| | | | |
|---|---|---|---|
| Sunday-school, per Mr. Nash | 12 | 7 | 10 |

(Subscriptions, per Miss Stubbins, were received after the accounts were audited.)

*Johnson-street Chapel, Notting-hill.*

| | | | |
|---|---|---|---|
| Per Mr. Rowley | 3 | 0 | 0 |

*New Church-street Chapel, Bermondsey.*

| | | | |
|---|---|---|---|
| Sunday-school, per Mr. Meeres | 8 | 4 | 6 |

*Forest-road, Dalston.*

| | | | |
|---|---|---|---|
| Sunday-school, per Mr. James | 2 | 16 | 6½ |

*Carmel Chapel, Pimlico.*

| | | | |
|---|---|---|---|
| Per Mr. Wright | 2 | 2 | 0 |

*Tring.*

| | | | |
|---|---|---|---|
| Akeman-street Chapel | 10 | 8 | 10 |

*Thame, Oxon.*

| | | | |
|---|---|---|---|
| Sunday-school and friends, per Mr. Elton | 8 | 12 | 9½ |

*Sydenham.*

| | | | |
|---|---|---|---|
| Collection and Subscriptions per Mr. Thompson | 1 | 2 | 2½ |

*Foot's Cray.*

| | | | |
|---|---|---|---|
| Per Mr. R. E. Sears | 5 | 0 | 0 |

*Leicester.*

PER MRS. ASHWELL.

| | | | |
|---|---|---|---|
| Mr. T. Webster | 1 | 0 | 0 |
| J. U. | 0 | 5 | 0 |
| T. N. | 0 | 5 | 0 |
| Mr. S. Squires | 0 | 5 | 0 |
| Mr. H. Norman | 0 | 5 | 0 |
| Mr. E. Lockey | 0 | 2 | 6 |
| Mr. J. Webster | 0 | 2 | 6 |
| W. S. | 0 | 2 | 6 |
| Mr. T. Lenton | 0 | 2 | 0 |
| A Friend | 0 | 2 | 2 |
| Small sums | 0 | 10 | 10 |
| Proceeds of work, by Mrs. Ashwell | 0 | 17 | 0 |

*Colnbrook.*

| | | | |
|---|---|---|---|
| Sunday-school, per Mr. Walters | 3 | 17 | 5 |

*Wivelsfield, Sussex.*

| | | | |
|---|---|---|---|
| Per Mr. Virgo | 3 | 0 | 0 |

*Providence Chapel, Reading.*

| | | | |
|---|---|---|---|
| Per Mr. Martin | 3 | 0 | 0 |

*Halesworth.*

| | | | |
|---|---|---|---|
| Per Mr. Suggate | 1 | 14 | 9 |

*Chatham.*

| | | | |
|---|---|---|---|
| Per Mr. Dumsday | 1 | 7 | 1 |

*Tamworth-road, Croydon.*

| | | | |
|---|---|---|---|
| Sunday-school, per Mr. Piggott | 2 | 2 | 0 |

*Erith.*

| | | | |
|---|---|---|---|
| Per Mr. West | 2 | 0 | 6 |

*Woolwich.*

| | | | |
|---|---|---|---|
| Enon Chapel Sunday-school | 2 | 2 | 0 |
| Carmel Chapel Sunday-school | 1 | 10 | 0 |

*Bethesda Chapel, Lever-street.*

| | | | |
|---|---|---|---|
| Sunday-school, per Mr. Robbins | 0 | 6 | 4 |

*Dover.*

| | | | |
|---|---|---|---|
| From the church and congregation at Pentside—Pastor, John Austin | 14 | 15 | 3 |

*Individual Subscriptions.*

| | | | |
|---|---|---|---|
| Mr. F. Butcher and Family | 5 | 0 | 0 |
| Miss Butcher | 1 | 0 | 0 |
| Mr. T. Glover | 1 | 0 | 0 |
| Mr. Collins | 2 | 0 | 0 |
| Mrs. Hurst | 2 | 0 | 0 |
| Mrs. Gallard | 1 | 0 | 0 |
| Mr. James Ince (2 years) | 2 | 2 | 0 |
| Mr. Billing | 1 | 0 | 0 |
| Mr. Bland | 1 | 1 | 0 |
| Mr. Briscoe | 1 | 1 | 0 |
| Mrs. Lagden | 1 | 0 | 0 |
| Mr. James Mote | 1 | 1 | 0 |
| Mr. T. M. Whittaker | 1 | 1 | 0 |
| Mr. Webster and Family | 1 | 0 | 0 |
| Mr. Lenton, per Mr. Webster | 0 | 2 | 0 |
| Mr. S. Squire, per ditto | 0 | 5 | 0 |
| Mrs. Boys, per Mr. Clark | 1 | 0 | 0 |
| Mr. Cousens | 0 | 10 | 6 |
| Miss Mynott | 0 | 10 | 0 |
| Mr. Pocock | 0 | 10 | 0 |
| Mr. Page | 0 | 10 | 0 |
| Mr. Bloom | 0 | 5 | 0 |
| Mr. Masterson | 0 | 5 | 0 |
| Mr. Chapman | 0 | 5 | 0 |
| Miss Walls | 0 | 5 | 0 |
| F. N., per Mr. J. E. Hazelton | 0 | 5 | 0 |
| Mr. Palmer | 0 | 5 | 0 |
| Mrs. Harrison | 0 | 4 | 0 |
| Mrs. Sumner | 0 | 4 | 0 |
| Mr. Matlock | 0 | 2 | 6 |

---

## The following amounts, received after the Balance Sheet was audited, are also gratefully acknowledged:—

| | | | |
|---|---|---|---|
| Bethesda (now Zion) School, per Mr. Robbins | 0 | 9 | 10½ |
| North-road School box, Old Brentford | 3 | 6 | 1 |
| Zion Chapel, Deptford, per Miss Stubbins:— | | | |
| Mrs. Cattell (Chipstead) | 0 | 10 | 0 |
| Mrs. Cowell (Peckham) | 0 | 10 | 6 |
| Mrs. Josiah Cowell | 0 | 2 | 6 |
| Mrs. Young | 0 | 2 | 0 |
| Mr. Nash | 0 | 5 | 0 |
| Miss Stubbins | 0 | 5 | 0 |
| Mrs. Norman | 0 | 10 | 0 |
| Mr. Topley | 0 | 10 | 0 |
| Mr. Anderson | 0 | 10 | 0 |
| | 3 | 5 | 0 |
| Artillery-street School box, per Mr. Steward | 2 | 2 | 0 |
| Collections at Thame | 9 | 0 | 2 |
| „ Sydenham | 0 | 16 | 2 |
| Chatham, per Mr. Dumsday | 1 | 6 | 3 |
| Zion Chapel Sunday-school, Hounslow | 1 | 0 | 0 |
| New Church-street, Bermondsey, per Mr. Meeres | 0 | 16 | 6 |
| Eden Chapel, Cambridge, per Mr. Jull | 3 | 7 | 0 |
| Camden Lecture Hall, per Mr. Burrows | 3 | 10 | 0 |
| Jireh School, per Mr. Newland | 0 | 10 | 0 |
| Ebenezer Sunday-school, Clapham, per Mr. Hall | 3 | 0 | 0 |

*Individual Subscriptions.*

| | | | |
|---|---|---|---|
| Mr. Styles | 0 | 11 | 0 |
| Mr. Norton | 0 | 10 | 0 |
| Mr. Edwards | 0 | 5 | 0 |
| Miss A. Barton, per Mr. Steward (2 years) | 0 | 12 | 6 |
| Miss A. B. Barton, per ditto | 0 | 5 | 0 |
| Mr. Pine, per do. (2 years) | 0 | 4 | 0 |
| Mr. Bland | 1 | 0 | 0 |
| Mr. Grigg | 0 | 5 | 0 |
| Mrs. Hazelton (don.) | 0 | 10 | 0 |
| Mrs. Rose | 0 | 4 | 0 |
| Mrs. Fincher | 0 | 10 | 0 |

## COLOMBO, CEYLON.

*Local Contributions from January to September*, 1880.

| | Rs. | Cts. |
|---|---|---|
| William Bocks ..... | 1 | 0 |
| A. B. Classen ..... | 4 | 0 |
| Peter Benjamin De Silva .. | 1 | 50 |
| P. D. De Silva ..... | 2 | 0 |
| S. De Silva ..... | 2 | 0 |
| J. Elliott ..... | 1 | 0 |
| H. Eardie ..... | 1 | 0 |
| H. Fernando..... | 2 | 0 |
| C. E. Gambo..... | 2 | 0 |
| E. D. Garnier ..... | 2 | 0 |
| Mrs. C. E. Ginger..... | 4 | 0 |
| Carried forward... | 22 | 50 |

| | Rs. | Cts. |
|---|---|---|
| Brot. forward .... | 22 | 50 |
| B. Gustavus ..... | 2 | 0 |
| Allan Koch ..... | 1 | 50 |
| O. C. Raffel ..... | 2 | 0 |
| J. Schoonman ..... | 2 | 0 |
| J. Van Hoff ..... | 4 | 0 |
| J. Van Geyzel ..... | 1 | 25 |
| W. G. Wunman ..... | 1 | 0 |
| J. Wydeman ..... | 1 | 0 |
| Arthur Zilva ..... | 3 | 0 |
| Total ..... | 40 | 25 |

JOHN SAMUEL ANDRIESZ.

17*th September*, 1880.