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Strict Baptist Mission.

TWENTIETH

ANNUAL REPORT.

1881.

Mission Stations and Agents.

INDIA:

ST. THOMAS' MOUNT STATION, MADRAS.

Mission Superintendent and Missionary—MR. H. F. DOLL.

Tamil Preacher—MR. JOHN JACOB.

Zenana or Bible Woman and Caste Girls' School Teacher—MARY ANN.

POONAMALLEE.

Native Preacher—MR. ABEL MICHAEL.

School Teacher—MRS. SARAH BLAKE.

NAZARETH-POORAM.

School Teacher—CHINNIAH (on approval.)

CEYLON:

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

Copies of this Report may be obtained from either of the Secretaries, by whom Subscriptions and Donations of any amount will be most thankfully received and acknowledged.

LONDON:

J. BRISCOE, PRINTER, BANNER STREET, FINSBURY.

1881.

List of Officers, 1881-82.

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Treasurer.

MR. EDWARD MOTE.

Trustees.

MR. JOHN BOX
MR. HENRY COOPER
MR. EDWARD MOTE
MR. I. RANSOM WAKELIN.

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MR. T. L. WAKELIN, 9, Leighton Grove, Kentish Town, N.W.

Committee.

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

Camden Lecture Hall.—MR. BURROWS.

Carmel Chapel, Pimlico.—MR. JOSHUA REEVES.

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

Dacre Park Chapel, Blackheath.—MR. DEXTER.

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

Hill-street Chapel, Dorset-square.—MR. T. W. NUNN.

Homerton-row Chapel.—

Hope Chapel, Bethnal Green.—

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

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

Soho Chapel, Oxford-street.—MR. JOHN BOX, (*Pastor,*) and MR. A. H. RIDDLE.

Zion Chapel, Deptford.—

With power to add to their number.

REPORT.

THE Lord has said, "From the rising of the sun even unto the going down of the same, my name shall be great among the Gentiles;" and it is among our highest Christian privileges to be in sympathy with our Master, and associated with Him in diffusing the knowledge of His name. Upon His churches in this once heathen land has been conferred the honour of reflecting the light which they have received, by sending the gospel to the heathen. Hence while the statesman and the merchant regard our dependencies chiefly as contributing to our wealth and influence among the nations, the Christian church views them with concern as increasing its responsibilities and as presenting ever-widening fields of usefulness, emphasizing the language of the Saviour—"The harvest truly is plenteous, but the labourers are few; pray ye, therefore, the Lord of the harvest, that he will send forth labourers into His harvest."

Power is God's, but *prayer* is ours; and we believe that as these facts are recognised, the Divine blessing falls. As a Denomination we are zealous for Apostolic doctrine and fellowship; but does Apostolic earnestness equally characterize our Christian life? May "the Spirit be poured upon us from on high, and the wilderness be a fruitful field, and the fruitful field be counted for a forest. Then judgment shall dwell in the wilderness, and righteousness remain in the fruitful field. And the work of righteousness shall be peace; and the effect of righteousness, quietness and assurance for ever."

The operations of our Mission are based upon the desire to "contend earnestly for the faith once delivered to the saints," and to "keep the ordinances as they have been delivered." Honest conviction has frequently exposed us to reproach, where it should have gained for us respect; but

while it is sad to see in so many churches at home, a mere human invention substituted for an ordinance of Christ—it is even more sad to think of the simple, unprejudiced mind of of the newly-awakened heathen convert being thus perverted from "the truth as it is in Jesus." We need scarcely say that our missionaries are "strict" in their adherence to apostolic example, and neither practise nor tolerate a departure therefrom. And as at home we have no paid officers, "he that gives" may not only "do it with simplicity," remembering that "God loves a cheerful giver;" but he may remember also that simplicity characterizes our Mission, and that *all* that is received is employed directly for the purpose for which it was given.

While thanking all our friends, adult and juvenile, for their practical sympathy by which our hands have been sustained during another year, we have to record the munificent liberality of an old subscriber who has recently been called to his heavenly rest. We refer to the late Mr. Charles Box, who bequeathed to us a portion of the residue of his estate amounting to over £700. It is intended to invest this handsome sum, which, after paying the legacy duty, amounts to £633, in the names of four Trustees whom you will be requested this evening to elect.

It is not a little remarkable that while the principles upon which the Mission is based have been tacitly well understood and the character of the Churches supporting our Mission have been taken as a guarantee, yet although we have existed for twenty years, we have proceeded upon an implied, rather than upon an expressed basis. A brief summary of our constitution and principles will therefore be submitted for your adoption.

With the view of increasing the interest particularly of our young friends in our Mission fields, a series of slides for dissolving views was prepared under the direction of Mr. Styles, which are exhibited by Mr. Cooper by means of his powerful lanterns. Various kind friends have also volunteered their services as lecturers, and five lectures have been delivered, and collections made for the Mission. This is all that is asked of those who place their chapels or schoolrooms at our disposal for this purpose.

In our last Annual Report we referred to the continued illness, both bodily and mental, of our former esteemed

President Mr. Woodard, and we have now to report his peaceful departure to the better land which took place early in the year. At eventide it was light. The gloom which had so long pervaded his mind was scattered by the Sun of Righteousness, and he died, happy in the Lord. He rests from his labours, and his works follow him.

We have also sustained another loss in the decease of our late Treasurer, Henry Cooper, Esq., who had been connected with our Mission from its commencement, and was well known by most of our Subscribers. He fell asleep in Jesus, on the 29th of April last, and the solemn event was improved by the pastor, Mr. Styles, in a sermon which has since been published. Letters of condolence were addressed to the surviving relatives on both these occasions.

After due deliberation, Mr. Edward Mote, was unanimously chosen to fill the vacant post of Treasurer.

Our Mission 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 preachers and 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 give 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 devotes much time to preaching and teaching among the lost sinners who abound in his locality.

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.

INDIA.

We are glad to report that the work of the Lord has been steadily pursued at the different stations in and around Madras. There have been disappointments and discouragements; yet we can testify the Lord is blessing the labours of our dear brethren in the conversion of sinners. We are pleased to state that during the past year 5 new members

have been added to our little Mission Churches; accounts of their baptism will follow.

We are still happy to claim our esteemed and beloved brother Doll as our energetic and zealous Mission Superintendent as also our recognized Missionary; but his time cannot be wholly devoted to mission work: he longs and prays that the time may soon come when his secular engagements may be dispensed with, so that he may be more engaged in preaching the glorious gospel of Jesus Christ to the perishing heathen.

Being a Government official, our brother was ordered—with only a short notice—with the Secretarial Establishment which proceeded with the Madras Government to Ootacamund, a sanitarium, about 380 miles from Madras. The climate here is very salubrious being 8000 feet above the level of the sea, more like an English climate than an Indian one; for our brother states, strange as it may sound, "in the months of November, December and January there is frost here, English fruits, vegetables and flowers grow here in profusion." Further we read, "There is a capital field for mission work for a Strict Baptist brother." Our readers will doubtless remember that it was at this place, Ootacamund, the Hon. Mr. Adam, the late Governor of Madras, recently died.

During our brother's absence from Madras, which has been for seven months, a Christian brother, an Anglo-Indian and a pensioner, by name Mr. Dale, a deacon of the English Strict Baptist Church, was placed in charge of the Mission Stations and he has periodically visited and inspected them, as extracts from his reports will show.

During the year changes have taken place in our staff of agents. Just prior to Br. Doll's departure from Madras, a circumstance occurred which quite took our brother by surprise. In an indirect way it was mentioned that two of our agents were leaving him to join the Wesleyan Methodists. Mr. Doll lost no time in at once going to St. Thomas's Mount and making enquiries, and he there learnt the whole matter. It appears, an individual who was formerly one of our agents had secretly worked on the minds of Vencatasawmy and his wife Rachael, and bought them over, *i. e.*, by offering them larger salaries persuaded them to leave the Strict Baptists; and having made formal application, they were accepted by the Methodists. Brother Doll in the presence of the church

members spoke to Vencatasawmy and his wife as to what he had heard, when they tried to prevaricate and blame each other; but, our brother says, "I insisted upon a direct answer, and then they corroborated all I had heard; but when they were faithfully spoken to became very insolent to me in the presence of all, so that I had no alternative but to dismiss them.

This matter was a great trial to our brother Doll, for much was hoped for from his Telegu assistant Vencatasawmy, also the Caste School Teacher and Zenana Woman Rachel; but he was encouraged to know that we passed an unanimous vote of confidence in approving the step he had taken. The teacher, Davabaranum, at Poonamalee, has also had to be dismissed for inattention to his duties and irregularity, but his place was at once filled by a Christian woman named Sarah Blake. She is an Anglo-Indian and a poor widow with one child; she is also a Strict Baptist. We join with our Brother Doll and say, we hope and pray that under God's blessing she may prove a desirable acquisition to us.

In the place of Rachel, Mary Ann—the wife of Jacob John our Tamil preacher—had been appointed on probation. Mr. Doll speaks in high praise of her worth as a Teacher and Bible Woman. She has not yet joined the church, but is waiting for Mr. Doll's return to Madras; and when this is done, we shall probably confirm the appointment.

We shall now give various extracts from the monthly reports received from Madras, so that our friends may get a clear insight into the work as it is being carried on. Some of these extracts have appeared in issues of the "Gospel Herald;" but as many of our friends may not have read them, they are reproduced, trusting that the perusal of the same may incite to more strenuous effort to carry out the Master's exhortation, "Go ye into all the world, and preach the gospel to *every* creature."

We would like to present the whole of the reports as they have been received but we have in our selection from the same endeavoured to give those portions most interesting and encouraging.

Extracts from Mr. Doll's Diary, Missionary, St. Thomas' Mount and Poonamallee.

"*Wednesday, 6th.*—I went to the village of Aluntur this morning, accompanied by John, and Vencatasawmy my assistant. We took our position in the centre of Pudupet-street, (a very long street,

closely occupied by caste people:) a portion of scripture was read, and John my Tamil assistant, preached natural corruption, spiritual regeneration and the salvation of sinners through Jesus Christ alone. About 30 adults (including a number of women) heard with serious attention, besides a number of passers-by. One man wished to know who Satan was. This he was told; this he said is not what he wanted to know. He wished to know whether Satan was not created by God. We asked him to wait awhile, and after preaching was over I explained to him as follows:—Satan, or the Devil, was an archangel, created by God, in a state of purity and holiness; but he in the free exercise of his own will, acted contrary to God's will, and in opposition to him, and so sinned and fell; and thus becoming wicked, he was turned out of heaven, and is therefore an enemy to God and all righteousness. To illustrate this, I said to the man—'Now you and your brother, sons of the same father, who we shall assume to be a very good, virtuous and moral man. Of the two brothers, both of whom receive all the attention, good counsel, instruction, &c., of their good father, one turns out to be a wicked man, rebellious, and opposed to his father, and all his father's doings, while the other is a good man. Is the father then to be blamed for the son who turned out a bad man! The reply was, 'Certainly not.' 'Well, then,' I rejoined, 'so it is with God, and Satan, or the Devil. God is not the author of evil but of goodness, holiness and righteousness and Satan the author of all evil and sin. 'Now,' I continued, 'you are a sinner, have broken God's holy, just, and good laws, and are led by Satan; but those persons who are sensible that they are sinners, desire to go to God, long to come to him, and are seeking for mercy and pardon, and will come to God in Christ's name, and merits, and blood; God will for Christ's sake receive such, bless and give them peace, and joy, and salvation.

"*Friday, 15th.*—I went out this morning, accompanied by Jacob John) to the village of Aluntur, and preached the way of life to poor sinners in Barber-street, about a dozen men and women heard us with marked attention, particularly the women, who seemed eager to listen. Distributed handbills, and then moved to Mundy-street, took our position at the threshold of a dwelling-house, and sounded the gospel trumpet to ten persons, four of whom were women. They all heard attentively. After distributing handbills, we went to Pudupet-street, and there preached the blessed salvation of Christ to poor needy sinners, to over fifteen adults and forty pyal school-boys. The preached word was very attentively listened to, by men, women, and boys. Alantur is a large Caste village. The women seemed most eager to listen. We distributed a goodly number of tracts, and then left. After this we went to Dendigachairy, a non-caste village about half a mile from the former village, and visited the houses of three of our mission church-members, had a little conversation, inquired of their spiritual state, and then went to Puthuchairy. Here visited two houses of four church-members. Spoke words of encouragement, and then went over to Nazarethpoorum and visited the day-school. Thirteen children were present, and Vencatasawmy was in attendance. I heard the children sing a few Christian hymns, and left.

Our brother concludes his October report with the following earnest appeal, and we would earnestly plead that every

lover of Zion would seriously ponder and take it to heart, that practical sympathy might be given to *our* Mission. Let all the Churches (sixty-five in number in the Metropolis) awake to a sense of their duty, in helping to spread the truth as it is in Jesus.

We need more than ever the prayers of our Churches, we need more agents and more means. Brethren, help us; brethren, pray for us. Call upon other churches of ours which have not yet joined the Mission, to come forward to our assistance. May the Lord of the harvest influence their hearts. Ask pastors from our churches to preach on the subject, present it in their prayer meetings, and in every way interest our people in the work of our Mission. Let them be reminded that the success of our Mission depends on their co-operation with us. Thus to rouse the people to a missionary spirit for our Mission, and with the blessing of our heavenly Father we hope good results may be realized by both people and missionaries.

Extracts from my Diary for the month of December, 1880.

"*Monday*, 6*th*.—Met with my assistant at Bullock Lines Chapel; held Prayer Meeting, talked on Mission matters, paid them their salaries. It was felt to be an important season. All of us prayed for pardon for past failings, &c., for blessing upon past work, and for grace, wisdom, love, strength, and health, &c., for days to come. Our friends in England were specially remembered.

"*Wednesday*, 8*th*.—Attended Prayer Meeting, at 7 p.m. in the house of one of our members, in the village of Thendigacherry. Besides myself, there were nine adults and eight children. Some of these children belong to our Bullock Lines School, and help us in singing our hymns. John gave an address on the death and resurrection of Lazarus of Bethany. Some of our brethren and myself prayed. One heathen woman, who is a regular attendant at our cottage meetings, seemed deeply exercised; for she wept during the meeting. May the Lord who wounds, heal her heart and touch the hearts of many more. At about 8.30 p.m., I received a letter from my assistant Abel Michael, of Poonamallee, reporting death of our aged sister Susannah, who had been ailing for some time. I am happy to state that she died in the Lord. I then and there made the necessary arrangements for her burial to take place to-morrow evening at five oclock.

"*Thursday*, 9*th*.—This morning myself and Vencatasawmy my Telugu assistant, went to the Native Infantry Lines, read a portion of Scripture, and spoke to a few on the only way of salvation, *i.e.* through Jesus Christ. Some of them were enraged at us, and spoke rudely; but this gave us an opportunity to set before them the renewing and subduing influence of the religion of Christ upon the heart of unregenerated man, and the folly and evil of idolatry, and the superiority of Christianity. Some of them said, show us God. In reply I gave them the following illustration. I said "Do you know there is no Queen of England, nor Empress of India." They said, 'there is.' 'How do you know, you did not see her,' was my rejoinder. They said, "No, but our officers say so, and by our regulations,

and salary, &c., 'So we believe of God and His Son Jesus Christ, our Redeemer, by the Bible, His regulations by His apostles, and His servants and believing people now, and by our knowledge and experience as taught by the word and Spirit of God. This silenced them; but they desired that we should not come nigh to preach to them as they desired not to hear such trashy things.

Sister Susannah, of Poonamallee Mission Church, was buried this evening. Her funeral was well attended by Native Church Members from St. Thomas' Mount and Poonamallee, members of the English Baptist Church at Poonamallee, and several other natives, Christians and heathens. Before the corpse left home, prayer was made and the funeral procession was as follows:—

Poonamallee day-school children; coffin; Poonamallee native church members; Poonamallee European Church members; heathens.

A hymn was sung, scripture read, address made and prayer offered. It was a solemn time. A deep impression was made upon several heathens and professing Christians. Our dear sister was over 80 years of age. She has gone to Jesus, whom she loved and longed to go to.

Interesting Baptismal Services.

Sunday, January 16th.—Attended Divine worship at Bullock Lines Chapel. After devotional exercises, an earnest address on baptism was delivered by my assistant John; we then proceeded to the baptistery which is outside the Chapel, and sung two verses of a hymn; I offered prayer and addressed myself briefly—1st, to the Church members, then to my hearers, and then to the candidate. I asked the candidate a few plain solemn questions, to which she replied, openly avowing renunciation of idolatry and heathenism, repentance towards God, and faith in the Lord Jesus Christ as her Saviour; her determination by God's grace to live for Christ, and His church; and then, taking her down to the water, I baptized her in the Lord's appointed way. As we came up out of the water, the doxology was sung and the benediction pronounced by me. When myself and our newly baptized sister retired, John preached Christ the Saviour of sinners and regeneration by the Spirit of the Lord, to the large crowd that had assembled to witness the administration of the ordinance. After this two of our members (man and wife,) brought to me unexpectedly their infant son (a gift of the Lord, after several years of married life,) and desired me to present the little one to the Lord, to thank Him for deliverance, and to seek His blessing on the child and on themselves, that they may have grace given to bring it up in the way of the Lord. I did so for them in the presence of the assembled church, but not before making the parents and members of the church distinctly to understand that it is not baptism, not regeneration, nor admission into the Christian church. This was a happy time for the church here. Immediately after, I started for Poonamallee (taking my assistant John with me,) where the usual divine worship was held and conducted by my assistant Abel Michael. At 3 o'clock, p.m., we all met again at the day-school-house, where our Divine services are held regularly. Abel Michael gave a plain and earnest address on baptism, after the usual devotional exercises; we then proceeded to a

big cistern in the corn ground, where we sung a hymn, and prayer was offered by John. I then put several questions to each of the candidates in the presence of the church and congregation, which were answered boldly by them, renouncing heathenism and idolatry, professing repentance and faith in Christ alone as their all-sufficient Redeemer, &c. &c. I spoke a few words of encouragement, and then led them down into the water one by one, (three in number) a verse of a hymn being sung after the immersion of each. In conclusion the doxology was sung and the benediction pronounced by me. Immediately after, I preached for the English church at Poonamallee, received the three new members into the Mission church, and then administered the Lord's Supper to both churches. These converts are three heathen females, one of them an old woman blind in both eyes. This was indeed a happy and interesting season to us. From here proceeded at once to St. Thomas' Mount, taking John and Michael (my assistants) with me. On arrival at the Mount, commenced Divine worship at Bullock Lines Chapel. After singing, praying, reading, John made an address in Tamil, Abel Michael offered prayer in Tamil, and I addressed in English, received the sister that was baptized this morning into the fellowship of the church, and then administered the Lord's Supper. This was the first time after a long while that the English Strict Baptist Church joined us in communion at the Chapel at Bullock Lines. The convert is a heathen female of the scavenger caste, and a resident at Nazareth-pooram.

"*Thursday, 27th,*—I went to a Hindoo village taking, John with me. In Yacambaram-street we preached to some fifty people, all caste folk; a great portion of these were women, who came out of their houses to hear the precious word of God, and did listen with great attention. Hindooism and Christianity were compared and Jesus Christ set forth plainly and forcibly as the only and all-sufficient Saviour of poor lost and needy sinners. Perfect silence prevailed, and most eager was the attention of our hearers. From here we went to Reddy-street, and preached to some 25 people or more (among them a few women.) Here also the pre-eminence of Christ and His religion were faithfully presented over other religious system, lifting up Christ as the Saviour of poor needy, hungry, lost sinners. The word was attentively heard, and without any opposition.

"*Saturday, 29th.*—I went to St. Thomas' Mount, took John and Vencatasawmy, and proceeded to Palaveram (twelve miles from Madras,) then went a mile further to the Chucklers' village, and the word was preached in Telugu to some twenty men and women, besides children. The follies of idolatry, and the corrupt practices of Hindooism were clearly explained to them, and the blessedness of knowing Christ, and possessing His religion were also preached to them. After this, another address in Tamil was made to them, in the same strain, setting forth Christ as the only Saviour suited to the wants of needy poor, lost, broken-hearted sinners, who could find no rest to their souls, in the religion and deities of this world or in the work of men's hands or their own doings. A number of handbills were then distributed. There was a European lad who came to get his shoes, to whom I spoke a few earnest words, and gave him a tract. He at first refused to receive it, saying that he was a Roman Catholic

I pressed him to take it, and explained to him that neither Roman Catholic, nor Protestant, nor anybody else can enter heaven, except he was born again by the Spirit of God. Then instanced the case of Nicodemus, and the great Teacher from heaven, and preached to him spiritual regeneration, and Christ the only Saviour of sinners. The young man was greatly impressed, acknowledged the force of truth, and left us wishing good-bye. We next went to the Palaveram Bazaar, a mile further. We took our stand in the centre of the bazaar, and on the long big road. A stirring address was made in Tamil (after a portion of Scripture was read) to about 200 persons (of nearly all castes.) Christ was preached as the Way, the Truth, and the Life; and that salvation for the needy and lost sinner, was to be had only by His merits, blood, and righteousness. That in no other religious system was there atonement made for sin, whereby the poor sinner might be justified in the sight of a holy and just God; but that Jesus Christ as God-man was the only propitiation for sin. Some silly requests were made by two aged Mahomedans, such as, Describe the happiness you enjoy from faith in Christ,—the shape and dimensions of heaven, &c. They were answered by me, so that they had to hold their peace. Although a few turned away with a sneer on their faces, as Christ was preached; yet the greatest portion of the assemblage listened with very great attention. After we were done we distributed a large number of handbills to crowds of persons as they surrounded us and eagerly sought for them. We then went to the native Regimental Lines, where to over a dozen persons the blessed gospel was proclaimed. These men tried to mock and insult, but they were soon made to look foolish in the sight of our hearers. We practically proved by the sayings of these men, the corrupt state of human nature, and the wicked effect of heathenism or any other human or worldly religion on the sinful heart of unregenerate man. Leaving this place we went to the Prayer meeting held by Major Van Homrigh. It was conducted by himself. He asked me to offer prayer. The attendance was good, mostly females. The speaker earnestly addressed the meeting. I had some talk with this Christian gentlemen, who is a warm friend of our Mission. After the meeting was over, myself and my assistants left for home.

Brethren, pray for us and our labours. We believe in the power of prayer. Has not our beloved Lord said, asking anything, as touching anything concerning my kingdom and it shall be done unto you.

"*February, Saturday, 5th.*—Met with my agents, Abel Michael, John, Vencatasawmy and Rachel at the Bullock Lines Chapel. Communicated the Committee's good wishes, paid them their salaries, talked over mission matters; and prayed by turns. Committing ourselves to the Lord, we all left relying upon our good Master, for all needful grace and strength for another month's labours. Our dear Christian brethren and sisters, and friends, and Sabbath-school children in England were of course remembered as well.

"*Thursday, 10th.*—I went out, accompanied by assistants, John and Vencatasawmy to two streets in a caste village. In the first street, not far from a heathen pagoda, we preached to a crowd of Hindoos on the Flood and Noah's Ark, and Jesus Christ, the only ark or refuge for poor lost sinners from the wrath of a justly

offended God. Afterwards went to Fisherman-street, to a large gathering of fisherman, women and children we spoke; after reading, the words of Christ Jesus to his disciples, 'Henceforth will I make you fishers of men.' The truths spoken were heard with attention in both places. A few questions were raised in both places, and answered; but some of the people seemed impressed. Distributed a number of Tamil and Telugu handbills.

"*Saturday* 12*th*.—Visited my assistant John at his house, and had a very interesting and profitable time, with the people in the house on the doctrines of God's Word. I trust by the teaching and blessing of the Holy Ghost, the truths set forth will be effectually applied to the hearts of the hearers. Then went out visiting (taking my assistant John with me) to some of our members' houses, where we conversed and had prayer.

"*Sunday*, 20*th*.—Attended morning worship at Bullock Lines Chapel, St. Thomas' Mount. Brother Anthravady, who is at Madras for the benefit of his health (having been rather poorly) accompanied me. He took part in the divine service, which was attended by some twenty-one adults, including our church-members. About fifty children were present at the Sabbath-school. The Telugu children sung a Telugu hymn, and the Tamil children (the larger number) sung a Tamil hymn. It was indeed a profitable season. Immediately after, I proceeded to Poonamallee (taking brother Anthravady with me,) where I was rather late for the service. In the afternoon the Native Mission church and English church met. I addressed the meeting in English. A number of strangers were present. I then administered the Lord's Supper to the members of the church; brother Anthravady and brother Michael assisting me, the latter taking part in the devotional exercises in Tamil. From thence I proceeded to St. Thomas' Mount, Anthravady and Michael going with me. On our arrival at Bullock Lines Chapel where the English church and the native Mission church were in attendance, I commenced divine service, in which I was assisted by brother Anthravady &c. The bread of life was broken to the church members and the ordinance of the Lord's Supper administered to them, one and all of whom found it to be a refreshing and profitable season, rejoicing and giving thanks that such a rich feast should be provided for such poor wretched sinners. Brother Anthravady was delighted; though the journey was too much for his enfeebled state of health.

TOTAL ABSTINENCE SOCIETY, INSTITUTED FOR NATIVE CHRISTIANS.

Mr. Doll says:

This is the spontaneous act of the native Christians, and being a' good thing, and very much needed among the native Christians of this country (for native Christians generally have adopted the drinking habits of Europeans and European Missionaries &c., and Hindoos also have learned them as well and freely practise them) it received my cordial sympathy, encouragement, and support. All our agents and members have joined it. It is a society intended for all native Christians *i.e.*, of any denomination, even nominal Christians, It was a very good and interesting meeting. Abel Michael and Jacob John made excellent addresses.

"*Monday, March 21st.*—I, Abel Michael, Jacob John, and a Telugu member of our native church, went out this morning to proclaim the gospel of our Lord Jesus Christ. The word of truth and life was preached to a large native congregation at the Bengallee Bazaar, after a Christian hymn was sung. Our hearers on the whole were very attentive. Some 80 persons or more, of various castes, heard the way of life and salvation as provided by God himself for fallen man. One very wealthy native banker—a resident of Pudupet-street, who was one of our hearers, seemed much impressed, and so interested in what we said, that some of the well-to-do natives who were in the crowd, tried to ridicule, and discourage him. The man admitted the truth of all we said as regards sin, the sinfulness of sin, man's fallen and corrupt state, and the need of regeneration and salvation; but lacked faith in the Lord Jesus Christ as his own Saviour. He so much reminded me of the rich young man and Christ. O Lord Jesus, the Saviour of the lost, touch this man's heart, and grant him the faith of thine elect—which is alone thy gracious gift—and thus glorify thyself in the salvation of this soul, in accordance with Thy holy will. A large number of handbills have been distributed. We are now using largely tracts of the Baptist Tract Society, which we are translating and printing with the aid of the Madras Auxiliary Baptist Tract Society.

Monday, April 4th.—This morning held a very interesting baptismal service which was conducted by John and myself. After the devotional exercises and the discourse, I led a female believer down into the watery grave. Before the church and a large gathering of people she publicly answered that she knew not the Lord savingly before, though she was called a Christian; but that now she knew Jesus to be her only Saviour—the precious Saviour of her sinful and lost soul. This woman was a member of the Church of England; but was destitute of God's saving grace. By divine providence, she was led to attend our cottage prayer meetings and our chapel services, where she received instruction and light; and her heart being touched, by the word, under the influence of the Holy Spirit, she was brought to feel the want of salvation, and which she found and obtained in Christ Jesus, as the only Saviour of her lost and sinful soul."

Mr. Dale, the brother left in charge, during Mr. Doll's temporary absence reports:—

"On June 1st, I went to the Mount, and had a cottage meeting at Susannah's house. 2nd,—Not being well, I had to return home without village preaching. On 12th, Sunday,—We had a very nice meeting at the Mount, Tamil and English service and communion. 13th,—I and John went out village preaching. Preached in two places, distributed tracts, and held conversation with some of our hearers. I am glad to tell you that the old man and John's wife who heard the truth from you, are convinced of believers' baptism, and determined to join us. The old man told Mr. Young, (a lay preacher of the Wesleyans, that he was done with the Wesleyans and that if he died that night, the Baptists must carry him to the grave and bury him. (This was said when the Wesleyan preachers called to see him, and were endeavouring to dissuade him. Everything seems

to be going on well at the Mount; but there is plenty of opposition: but I think John is able to pull through; and by God's help will succeed against all attempts to mar the work. 20th—Held prayer meeting at Nazarethpooram: attendance good; the school-shed has been nearly all carried away, by the strong winds and rain we had here. 21st,—Myself and John went out and had street preaching, and distributed tracts. 28th,—Held open-air preaching at Troop Lines among the horse-keepers. 29th,—Went out street-preaching this morning. Had a troublesome fellow from our hearers to bother us. We spoke faithfully to him, and he soon calmed down. We answered a few questions that were put to us, and finished by distributed tracts.

"*Sunday, May, 10th.*—We had a very happy communion service at the Mount this day, Tamil and English service combined. A good native congregation attended. I was much delighted to see the native members, and be amongst them.

"On Monday morning (11th,)—Brother Jacob and I went out street preaching. At one place we took our stand near a Hindoo wedding-house; and oh my! what a gang was there, from distant places, and what a cry for tracts! A good work was done here this morning.

"Everything seems to be going on well at the Mount. I went down on the 20th. On the 21st, I and John went out street-preaching. We stood on a side of the Bengallee Bazaar, and indeed it was not long before we had a large gathering. We in general take teacher David and four of the school boys with us to sing. The boys are clean and nicely clad; they seem to be interested in their work of singing hymns of praise to the Lord, in the open air, with a view to attract people, so that, the gospel may be proclaimed to them."

In connection with this our Superintendeut remarks that—

"Four of our elder boys of the Bullock Lines Day-school are specially trained in singing, by Teacher David, and my assistant Jacob John. The teacher and these lads accompanying our preacher for the work of street or open-air preaching: they sing a select hymn, which attracts a large crowd, and our preacher then preaches the word. This method of singing is an oriental practice, and takes well with the natives. A few Christian sisters and friends kindly contributed some money from which decent clothing has been provided for these boys, who always go out clean and decently dressed."

Extracts from Jacob John's reports, our Tamil preacher and assistant to Mr. Doll. We pray our brother may be kept faithful, looking alone and resting upon the Divine arm.

"*Saturday, May 7th.*—Our cottage meeting was held at brother Abrahams, at Saidapet; but before going to the meeting, I had a good preaching in the Bazaar; there was a large gathering of men and women, who heard the word of God, and many of our own handbills were distributed to them. Yesterday, Friday, 6th, I held the usual open-air preaching at the Troop Lines. People young and

old, listened to the preached word, and several handbills were distributed. May the Redeemer's kingdom come with power, and His name be glorified. Last Monday we held our usual Prayer Meeting Nazarethpooram in the school-shed. The attendance was encouraging. Our school children sing, in both Tamil and Telugu, the praises of our God. The caste girls' school is improving, present number being 20, all grown-up girls. Mary Ann is liked by the parents of the children.

"*Sunday*, 8*th*.—Had Sunday-school, twenty-five children attended. Held Divine worship: all our members attended, with two or three exceptions. Our Sunday-school children sing Tamil and Telugu hymns by turns, during the service. In the evening I had communion service; Mr. Dale, from Poonamallee, was present, and all our English and native church-members were present. Mr. Dale addressed the meeting in English, and I in Tamil. It was a happy night to us, and our hearts filled with heavenly joy and gratitude. Thanks unto the Lord, for all His blessings to our poor souls.

"*Monday*, 9*th*.—Mr. Dale, and myself went out village preaching. During the day I attended the day-schools; and in the evening the Nazarethpooram prayer meeting. There was a congregation of over fifteen persons. Sometimes we have a larger number.

"*Wednesday*, 11*th*.—Attended the schools and cottage prayer meeting in brother Thurmalingam's house. Mr. Dale also attended.

"*Friday*, 13*th*.—Attended schools, and in the evening went out street preaching to Thurma Rajah Covil-street.

"*Sunday*, 15*th*.—Sunday-schools attended. Divine worship as usual, both morning and evening. All our members attended.

"*Tuesday*, 17*th*.—Preached in Thurma Rajah Covil-street. David's school-boys (*i.e.* the boys of the Bullock Lines School) accompanied me. We had a large gathering, and the Word of God was preached with power, as I so felt it.

"*Thursday*; 19*th*.—Early this morning, I went out with Mr. Dale for street-preaching. After David and his school-boys sung a hymn, which attracted a large crowd of people around us, the glorious gospel of Christ was preached with faithfulness and power. A large number of handbills were distributed.

"*Sunday*, 22*nd*.—Sunday-school held, also Divine, worship both morning and evening, as usual.

"*Tuesday*, 24*th*.—Visited brother Thurmalingam's house. Spoke of heavenly things, and had prayer. Afterwards had a long conversation with a Roman Catholic old man, in the opposite house, with regard to his soul's salvation. Distributed a few handbills, as I passed along the road.

"*Thursday*, 26*th*.—Preached at Pudupetah-street, close to the Railway Station, at two places. Mr. Dale was with us at the first place; we commenced by singing a Christian lyric, by our school-boys and David their teacher, then read a tract, and preached on sin and salvation from sin, by Christ, the only Redeemer of sinners. We were thronged by Hindoo people, and several of their women came out of their houses. The word was heard very attentively, and for a considerable time. Our preaching and singing seemed to throw quite a new life among the people in the street. Quite a number

of our handbills were distributed. Praise God, we had a happy time of it.

"*Friday, 27th.*—Went out visiting.

"*Sunday, 29th.*—Divine services were held as usual both morning and evening. All our people were present, except one or two who were sick. Sunday-school was also held.

"*Thursday, 31st.*—Had preaching at Madavankarai, first in the Telugu-street, and then in two Hindoo streets. The singing by David and his boys attracted a large crowd, and we preached to them Jesus the Saviour of the lost sinner.

Note by the Superintendent. The tracts are mostly our translations of the tracts of the London "Baptist Tract Society." The mothers of the scholars of our caste Girls' School, come to the school-room where Mary Ann, our Zenana woman and teacher, speaks to them of the folly of idolatry, and of the salvation of their souls. The little flock at St. Thomas' Mount, I am happy to report, is walking humbly and steadfastly. Our Bible-woman Mary Ann has formed a separate class of the girls of the Sabbath-school, and has taken them under her care. We had no separate class of the girls before.

"*Wednesday, June 1st.*—This morning preached in Reddy-street. David and his school boys sang Christian lyrics. After reading a tract I preached that Christianity was a religion of the heart, and the work of God's Spirit. Besought the people to seek His divine assistance to convince them of sin and to lead them to Jesus the Saviour of sinners. There was a very large gathering of people, who all listened attentively, and accepted handbills. Afterwards they attended the school, which re-opened to-day after the Midsummer holidays. Agreeably to your wish, supplied the school with new registers, and arranged for the children to pay school fees, according to classes. In the evening attended the usual cottage prayer meeting, which was held at Susannah's house, in Bullock Lines. Many attended. Mr. Dale was present. It was a happy meeting for the Lord was with us. The caste girls' school is well attended, and the school fee for last month amount to ₹1 6c.

"*Friday, 3rd.*—This morning accompanied Mary Ann in visiting the caste houses. While I conversed with the men, Mary Ann talked with the women on the way of salvation, through Jesus the Saviour of poor needy sinners. I noticed that the Hindoo women felt interested in Mary Ann's work, and voluntarily requested her to come frequently, and spend some time with them in teaching and conversation on Christianity. Two young women are desirous that Mary Ann should come to their house, and give them instruction regularly every day. In the evening preached at the Bengalee Bazaar. The boys sang a hymn in Tamil, which attracted a large number of people to us. The gospel of Christ was preached, and I felt it to be with power from on high. The people listened with fixed and silent attention, several of them seemed convinced of their sins. Distributed handbills.

"*Monday, August 1st.*—I visited he schools this day. In the afternoon preached in the village of Thundicachairy. Had no prayer meetings at Nazareth-pooram shed because of rain.

"*Tuesday, 2nd.*—I preached at the village of Allthumpaukum. David and his boys assisting me by singing hymns. Over fifty persons heard the word and read handbills.

"*Wednesday*, 3*rd*.—Attended schools as usual. In the evening preached at Bengallee bazaar.

"*Thursday*, 4*th*.—Held preaching at Pudupet-street. The street was crowded by young and old, the greater portion being young men and maidens. I spoke on the second advent of Christ, warning my hearers of their danger, and the necessity of repentance towards God and faith in the Lord Jesus Christ. Mr. Dale was also present, and we distributed over one hundred tracts. Then we proceeded to Reddy's-street, preached the gospel, and distributed tracts.

"*Sunday*, 7*th*.—Sunday-school for boys and girls was held as usual; about thirty children were present, both Tamil and Telugu. Afterwards held Divine service. Seventeen adults were present. In the evening we were favoured with very heavy rain, which was greatly needed, consequently there was no service.

"*Tuesday*, 9*th*.—Visited the schools, including the new school at Pitchen-street; then visited David's mother, who is still sick of fever, also a few others; then visited a few Hindoo houses, Mary Ann accompanying me to all the above places. We prayed at the house, and for our sick sister mentioned above when we visited her.

"*Friday*, 12*th*.—Visited the schools, and examined them. In the evening went out to Troop Lines to preach as usual, but was prevented doing so on account of very heavy rain.

"*Sunday*, 14*th*.—Sabbath-school held for boys and girls; twenty-two Tamil and twelve Telugu children were present. Also held Divine worship; twelve adults were present. In the evening had our communion service. Mr. Dale, presiding. The English members and all our native members (except Abraham and his wife, the former being sick) were present.

"*Monday*, 15*th*.—Mr. Dale and myself went out this morning, together with teacher David and his band of singers. We went to Pudupet-street, sang a hymn, and I then preached Christ the Lord to a crowd of men, women, and children, and distributed a large number of handbills.

"*Friday*, 19*th*.—I visited the schools. In the evening preached at the Bengallee bazaar. About a hundred people heard the preaching of the gospel without raising any objection; they seemed pleased at all I said. All I spoke was about Christ the crucified. There were some educated Hindoos among my hearers, who stood listening till I finished my discourse, and distributed tracts. It was a glorious evening to us."

Our Telugu preacher Vencatasawmy, up to the month of April last, was engaged in the good work of preaching the gospel, until the unhappy circumstance arose which caused the dismissal of himself and his wife, which the following extracts will show :—

"From Monday, the 27th, Sept. to Sunday, 3rd Oct., 1880, I travelled during the morning six miles, preached the Word of life through Jesus Christ, in eleven places to 160 persons most of whom heard with attention, some of whom said, 'These are very good words.' Visited two houses, and distributed twenty-eight Telugu handbills. In the evenings travelled eight miles, preached the gospel in six places to

sixty-seven persons; visited three houses and distributed thirty six handbills. The people heard with much attention.

"From Monday, 4th to Sunday, 10th, visited 14 places, travelled sixteen miles; spoke of the way of salvation to poor sinners to 186 persons, distributed 103 handbills; visited six houses, and broke the bread of life to its inmates.

"[NOTE.—Of the fourteen places resorted to for preaching one is Saidapet, three miles distant from our station (St. Thomas' Mount), and another about four miles – our sub-station, H. F. D. Note 2.—Excepting those days it rained.]

"Monday, 11th to Sunday, 17th.—Preached morning and evening at eleven places; travelled ten miles; addressed 111 people; issued seventeen handbills; visited sixteen houses.

"Monday, 18th to Sunday, 24th.—Preached the gospel news at nine places; travelled twelve miles; 102 people heard the word; distributed fourteen handbills; visited three houses. [Note.—Rainy days expected.]

"Monday, 25th to Sunday, 31st.—Preached the gospel in ten places, to 150 people; travelled over eighteen miles; distributed forty-nine handbills, and visited four houses.

"*Wednesday, December 1st, to Tuesday, 7th.*—Went to seven places, and preached the gospel of Christ to some two hundred persons; distributed thirteen handbills, and travelled thirteen miles. Also visited seven houses, and quietly broke the bread of life. In some of these places met with a little opposition.

"*Wednesday, 15th, to Tuesday, 21st.*—Travelled eight and a-half miles; preached the gospel at twelve places to 174 people; visited seventeen houses, and distributed seventeen tracts. Christ the Saviour of poor needy sinners was preached. Sometimes I met with argument, but generally my hearers listened attentively.

"*Wednesday, 22nd, to Friday, 21st.*—Travelled eight and a-half miles; preached the word of life at twelve places to over 150 persons; visited eighteen houses, and distributed nineteen handbills. Generally heard well.

"*Tuesday, February 1st, to Friday, 4th.*—Travelled seven miles; preached the word of God in seven places to upwards of fifty persons; visited three houses; distributed some ten handbills.

"*Saturday, 5th, to Friday, 11th.*—Travelled seven and a-half miles; preached the glorious gospel of Christ to ninety-seven persons; visited eleven houses, and distributed seventeen tracts. The people generally heard me well.

"*Saturday, 12th, to Friday, 18th.*—Travelled ten miles; preached the word of life to about 150 persons; distributed eighteen handbills, and visited eleven houses. The word was generally well heard.

"*Saturday, 19th to Friday, 25th.*—Travelled fourteen and a half miles; preached the gospel of Christ to some 180 persons; visited eight houses, and distributed a goodly number of tracts."

SCHOOLS.

The reports shew that these are well sustained. David at Bullock Lines, is a painstaking and careful man and our

Superintendent makes honourable mention of him; he is also a useful and active member of the church. A teacher for the Nazarethpooram School is on probation by name Chinniah. He is a baptized believer and Mr. Doll says he is very attentive to the children. Mary Ann, previously mentioned, conducts the Caste Girls' School at St. Thomas's Mount, previously occupied by Rachel, and Mrs. Blake is at Poonamallee. A few extracts must suffice.

Caste Girls' School. A sign-board with the following superscription has been put up on the School House.

"STRICT BAPTIST MISSION.
HINDU CASTE GIRLS' SCHOOL,
SAINT THOMAS' MOUNT."

The girls are taught Tamil, and a little English, and lessons in needle-work. There are 24 on the roll, with an average attendance of 17.

Bullock Lines Day School. Non-caste boys and girls. 40 children on register: daily average attendance—morning 31; afternoon, 28. The children are making good progress.

Nazarethpooram Day School. 27 children on register: daily average attendance, 21. This is a Telugu School.

Poonamallee Day School. Maximum attendance, 24; minimum, 19 boys. The teacher speaks of their progressing favourably; but has to meet with great opposition from the Wesleyans, who have opened a rival school.

Mr. Doll states:—

"I ordered the opening of a new school as an experimental measure, at a place called Pitchenchairy, on the distinct understanding that the teacher should be supported from the school fees only. Information as to the progress of this school will be reported hereafter.

"I am glad to state that there is a large village near St. Thomas' Mount, called Ramavaram. The head-man of this village is very anxious to become a Christian, and to cast in his lot with our little Mission church at the Mount. He has also expressed a wish to have a school in his village, and with this object in view has offered to erect a shed, give one meal a day to the teacher if we appoint one; to pay the school fees for his own children, and induce the parents of other children to pay theirs regularly. I have accepted the man's proposals; ordered the opening of an experimental school, and appointed a man on probation, with the distinct understanding that he is to have the school fees, and the meal a day stated above.

"The two new probationers are Christian men. They receive no salaries directly from me, except what is realized from fees. The last

mentioned man understands a little about medicines, which, perhaps, may be of good service, and be the means of endearing the man to the villagers. However, the Lord knows best; and I hope and pray that these humble efforts will receive the Divine approbation and blessing. May the Holy Spirit work mightily in the heart of the head-man of that village, and lead him as a humble fervent believer in the Lord Jesus as his only Saviour.

School Treats

Were given to the children in the early part of the year, through the liberality of our friends. The following extracts will show how gratified they were.

"At Bullock Lines Chapel we gave our caste girls' school, consisting of fifteen children, a good treat. The missionary took the chair, when a bouquet and garlands of flowers were presented to him, according to Hindoo custom. Then the girls sang, 'There is a happy land,' in Telugu. I asked a blessing, and then followed the treat, which consisted of cocoa-nuts, plantains, guavas, peas, &c., and flowers. These were distributed to the children by John and Rachel, our teachers. I then addressed the girls, and John concluded with prayer; when I dismissed the girls, who went away with joy and delight. Afterwards I presented clothes and money to a number of our poor members, and money gifts to our agents and teachers, all of whom thank God, and desire me to thank all our friends in England for so kindly remembering them at the Christmas season. Their prayer is that God would bless their friends in England, for gladdening the hearts of their dark brethren and sisters in India. Then I went to Poomamallee, gave money gifts to poor members, and arranged with Abel Michael, my assistant, to give the children a treat on Monday, Jan. 3rd, 1881.

"*Wednesday, 29th.*—Gave a good feast of rice, several curries, fruits, &c., to fifty boys and girls of the Bullock Lines school, and thirty-five girls and boys of Nazareth-pooram school. In all, eighty-five children. The missionary presided. After the children had a little play, they were called in, and all took their seats on the floor, under booths erected for the purpose. A Tamil, and then a Telugu hymn were sung. I sought the Divine blessing, and the children commenced eating. They did ample justice to all the good things set before them. After dinner, two other hymns were sung; the children were addressed, and John offered prayer. After a little play, the school sung two more hymns; then fruits, flowers, &c., were served to the children; they sang two more hymns, and left for their homes filled with rejoicing, not soon to be forgotten. The teachers were in attendance, and had their share of the treat as well.

"It would have made your hearts and the hearts of your Sunday-school children glad, to have been present. When I thought of the self-denial, and the loving efforts of the brethren and sisters and Sabbath school children in England, and what the Lord was doing through them for these benighted ones here, and how much good these poor ones are receiving, in a spiritual point of view especially, my heart was melted down in grateful praise, adoration, and thanksgiving to the Lord our God and Saviour.

John further says:

"They never had such a kind of treat before; the teachers also so expressed themselves. The teachers and all the children caste, and non-caste, send their hearty thanks to their friends in England, for the kind and plentiful treat they enjoyed this year. So do our church-members, for the clothes and money grants they received, as Christmas gifts sent them by kind Christian friends in England; for it helped a good deal during these feast days. Every one of them send their humble thanks. So do I for the Christmas present."

Zenana Work has been pursued firstly by Rachel, and afterwards by Mary Ann. This we feel to be a most important work, for it enables the Bible-women to enter the zenanas, and speak to the poor benighted, uneducated females as to their state by nature, and point to "His redeeming blood, and say, Behold the way to God!" O may the Holy Spirit carry the message to many hearts!

Rachel reports for the month of December:—

"*Wednesday, 1st to Tuesday, 7th.*—Visited nine houses, in three streets; spoke to thirty-one women on the love and death of Christ, and of his salvation to poor needy sinners.

"*Friday, 17th.*—Visited four houses in Bazaar-street, and spoke to eleven women from God's Word respecting their souls.

"*Wednesday, 22nd, to Friday, 31st.*—Visited nine houses in three streets, and addressed thirty-six women on their souls' salvation. Of these sixteen were chuckler and scavenger women in the village of Nazarethpooram.

Also for January,—

"*Monday, 10th.*—Went to Nunthumbaukum; visited two houses; spoke to eleven women on the subject of caste, and of Christ and His followers. I was well received, and listened to. They were caste people.

"*Tuesday, 11th.*—Went to Nazarethpooram; visited three houses; spoke to fifteen women (chucklers and scavengers) about salvation, through Christ of poor lost sinners. They heard me well.

"*Thursday, 13th.*—Went to Mount Bazaar-street; visited four houses, spoke to six women on idol worship and true worship. They argued, but I met their objection.

"*Friday, 14th.*—Went to the same street as yesterday; visited one house, and spoke to three women about Christ and His love; argument followed, answered their objection.

"*Saturday, 15th.*—Visited three houses in Silver-street; spoke to seven women respecting the death of Christ. Had some argument.

"*Wednesday, 19th.*—Visited three houses in Mount and Bazaar-street, spoke to the inmates about Jesus Christ. Listened well.

"*Thursday, 20th.*—Visited four houses in Mill-street, and spoke of the love of Jesus to eleven women. All heard well.

"*Friday*, 28*th*.—Visited Mount Bazaar-street, seven women in two houses.

"*Saturday*, 29*th*.—Visited two houses in Silver-street, and spoke words of salvation to five women."

Mary Ann reports:—

"With regard to my zenana work, I visited fifteen houses, read Scripture portions, and conversed with the female inmates, of Jesus and His loving acts. Some of the women have asked me foolish, wandering, and irrelevent questions, owing to their ignorance; but I have always striven to keep them to the one great point—their lost condition and need of salvation, and spoke earnestly and faithfully, as the Spirit directed me. The women express pleasure at my visits, and request me to come frequently. Besides my visits to the houses, a few females come daily to the school room for a short time, and talk to me about things appertaining to Christianity. In all, over thirty-five women have heard the simple truths of the gospel."

Poonamallee.

Our good brother Abel Michael, the Missionary at this Station, has been steadily prosecuting his labours with the same amount of zeal and earnestness as have hitherto characterized them and Mr. Doll speaks highly of his services, but says he needs more assistance as he is single-handed. Most of his reports are of a very encouraging nature, but a few extracts must suffice.

"Abel Michael preached the everlasting gospel of our Lord at twelve villages, and in most of them with much acceptance. The Sabbath day services regularly held and attend well invariably. The following are a few extracts from Michael's reports:—

"*Friday*, 4*th*.—I went to Moatupalliem, a caste village, four miles north. An interesting conversation took place between myself and some of the villagers on the character and conduct of the Hindoo triad and some other of the deities. Two Tamil school masters were present, among a number of the villagers. They had nothing to say in defence of their gods or their religion, which I freely exposed. After this, at the request of some of the people, I spoke of Christianity. They listened attentively, and patiently as I spoke of man, his lost condition, God's promise to save sinners; the advent of Christ; his life, obedience, atonement, righteousness, and salvation. One of the of the schoolmasters requested that I should visit the village again. Some fifty men and women heard me. The women were greatly amused when I exposed the absurdities of the Hindoo deities.

"*Saturday*, 5*th*.—Visited the houses of our church-members, and some of the children of our day school.

"*Monday*, 14*th*.—Went to the village of Mootoopallyam two, and a half miles north. Spoke on the incarnation of Jesus Christ and his mission on earth. About a dozen women were my hearers.

"*Tuesday*, 15*th*.—I preached at the village of Nambool, two miles

east. The subject of my discourse was "The foolish rich man." Over forty persons of different castes, besides some sixty children of two pyhal schools, heard me with attention. A number of our handbills were distributed.

"*Tuesday*, 17*th*.—I preached at Pettahchuttrum and Peeducullacoopum. In the former place about thirty persons heard the gospel which treated on the sinful nature of man, and the necessity of a Redeemer, and that a heavenly and Holy One; distributed handbills. In the latter place I took my stand, opposite the village Munsiff's (subordinate magistrate) house, and preached Christ and Him crucified. As I commenced, and was talking, this man raised objection to my speaking or reading, and then wanted me to leave the place. I took no notice of him, but proceeded reading, and then went on speaking to my congregation. After I was done, this man who was one of my hearers wished me to take a seat on his pyhal, and to talk to him; but this I declined to do, as I perceived the subtilty of the man to entrap me. My congregation was composed of five persons, besides my opponent. I distributed two handbills, and left.

"*Friday*, 18*th*.—I went two miles north, to the village of Mathoo Kavadu, read the fifteenth chapter of Luke's Gospel, and spoke on the parable of the "Prodigal Son." The people heard me very attentively, and I concluded my discourse with singing a Christian lyric, entitled, "My son, give me thy heart."

"*Sunday*, 20*th*.—At the communion service, held by our Superintendent this day all our native church-members were present. It was a blessed time.

"*Sunday*, *May* 1*st*.—"Divine service was held and Sabbath-school as well: eleven children were present.

"*Tuesday*, 3*rd*.—I went to the village called Chettravaram, three miles east of our station. I read a portion of the fifth chapter of Matthew, and preached from the eighteenth verse the incarnation of God, the righteousness of Christ, and justification by Him alone. About twenty Hindoos and two Mahommedams heard me. The latter raised some objection, but I soon silenced them. Distributed a few handbills.

"*Friday*, 6*th*.—Preached at Keilchairy and Chuckleypallam, after reading a portion of the New Testament; my subject was salvation through Jesus Christ alone.

"*Sunday*, 8*th*.—Divine worship and Sabbath school held as usual.

"*Tuesday*, 10*th*.—Went to the village of Maypore, three miles S.W.; spoke to some twenty persons; they were all caste people. I was opposed. They desired to hear the fabulous stories of Hindooism rather than Christianity. I was fairly disgusted; as I was leaving the village, the village munsiff or head-man called to me, and requested me to take a seat on the pyhal of his house, which I did, and conversed with him in the presence of his wife and children, on the religion of Christ. He asked me that if he embraced Christianity what temporal benefit he would gain. I clearly and distinctly told him that the religion of Christ was from above; that it was spiritual, that he would have to forsake his friends, &c., and follow Christ, and suffer for Him; but that to this was real gain, for it not only had the blessing of this life (as God saw fit for His children) but above all, of the world to come. Gave a few handbills, and left.

"*Saturday*, 14*th*.—At Pettah preached to a large number of Brahmins and other caste Hindoos, after reading a portion of Scripture from from the tenth chapter of Hebrews, and distributed over forty handbills. I spoke on the one sacrifice of Jesus Himself, in offering for sin; of His righteousness, to all and upon all who believe in Him, and His everlasting salvation of poor sinners. In the evening had a prayer meeting in the house of our brother Solayapen.

"*Saturday*, 21*st*.—Visited the houses of our native members and others.

"*Sunday*, 22*nd*.—Held the usual Sabbath service and Sabbath school.

"*Tuesday*, 24*th*.—Went to Pettah, Chuttrum and Peedulacupum, three miles west; preached on the parable of the Husbandman. Some seventy or eighty persons heard me in these two villages.

"*Thursday*, 26*th*.—Preached at the Poonamallee bazaar. My subject was 'the Lord Jesus Christ.' Over a hundred persons read the glorious gospel. Distributed some seventy handbills. In the evening I went to the Sepoy Lines, Chairy, and spoke to a number of non-caste men on salvation through Jesus Christ alone."

"*Sunday*, *July* 3*rd*.—Held Sabbath school; Mrs. Blake and myself taking the children. The usual Divine services were also held.

"*Wednesday*, 6*th*.—Attended the school. Seventeen boys in attendance.

"*Thursday*, 7*th*.—Preached at Potter's-street, and the village of Mangadu, where a few heard the Word. Then I went to the Poonamallee Bazaar. This seemed a very favourable opportunity. I addressed some 100 people, if not more. I commenced by reading a portion of Scriptures, then spoke on the crucifixion, death, and resurrection of the Redeemer. A few questions were raised as to Christ's ignominous sufferings, which were answered. Among the crowd were a number of native policemen. I was heard attentively; distributed a large number of handbills. In the evening prayer meeting in sister Hannah's house.

"*Friday*, 8*th*.—Attended school; twenty-one boys attended.

"*Sunday*, 10*th*.—Sabbath school and Divine service as usual.

"*Wednesday*. 13*th*.—Attended school. In the evening visited brother Abraham's house.

"*Thursday*, 14*th*.—I went to the village of Mulliampaulkum, three miles S.W. I preached to some fifty persons from the eighth and ninth verses of the thirteenth chapter of Luke. The people heard with very great attention, and expressed pleasure and approval of all I said.

"*Friday*, 15*th*.—Attended school this day. In the evening had cottage prayer meeting at the house of our brother Sholayappen.

"*Saturday*, 16*th*.—In the afternoon went to the village of Vellacaren Southam, three and a half-miles north. The inhabitants are Telugus. While I was reading a portion of Scriptures they listened quietly; as soon as I was done reading some fifteen or twenty of them came upon me, some threatening, some putting questions, so that I had no time to speak at all. They behaved very boisterously, and one man, a carpenter, threatened to bewitch me in a moment with some of his divination or familiar spirits, and thus to put an end to my life. They

are a very superstitious people, but at any rate by the help of our God, I was enabled to have my say, and gave away a few Telugu handbills before leaving. May the Spirit of the Lord bless what I have spoken, and also the few silent messengers that some of the people received.

"*Monday*, 18*th*.—Attended school; fourteen boys were in attendance.

"*Thursday*, 21*st*.—Preached in the village of Kielchairy. My subject was, "The offering of the body of Jesus Christ once for all." Some thirty people heard the word of the gospel; delivered handbills. In the evening had cottage prayer meeting at brother Abraham's. Besides those present at the meeting, nine men were led to attend it by the heavy rain we had at the time.

"*Saturday*, 23*rd*.—Went to the village named Threemushee, three and a-half miles west. It is a weavers' village. Read a portion of the eighth chapter of Hebrews, and spoke on the atonement of Jesus, by a living sacrifice of Himself for sin. Over forty persons heard me; distributed several tracts. I met with no opposition, though the people of this village are a very bad lot; and there is great cause for thankfulness and joy.

"*Sunday*, 24*th*.—Sabbath school and Divine worship held as usual.

"*Monday*, 25*th*.—Visited the school; sixteen boys in attendance.

"*Wednesday*, 27*th*.—Visited the school; twenty boys in attendance. Also visited some of the houses of our members.

"*Thursday*, 28*th*.—Went to the village of Sheenevasapuram, three miles and a-half south-east; there I met with great resistance: the people would not suffer me to read, but I did read, and spoke a few words as the Lord enabled me. The people abused me very much. May the Lord have mercy on them. These were caste Hindoos. Then I went to the hamlet, or non-caste village, and preached Jesus Christ the Lord. Over a dozen of the non-caste or Pariahs of this Parchairy heard me. In the evening had cottage prayer meeting in brother Shollayappen's house. Six were present."

CEYLON.

Mr. Andriesz, whose feeble health has somewhat retarded his work, still labours amidst much opposition both from the heathen and the Romanists in Colombo and its surroundings.

Worldliness and spiritual legarthy seem to be as prevalent in Ceylon as in our own country, while the votaries of false religions are unwearied. In his report for May last, Mr. A. says:—

"Every full moon day, large processions move to the Budhist temples, with banners, fancy costumes, and cracking of Kandian whips. On the other hand, the Romanists try to excel them in worldliness, with triumphal arches, floral services, and all manner of fireworks. The plain gospel is looked upon as foolishness. It is heart-rending to the Missionaries to see the disadvantage under which they are labouring."

The Buddhists have been greatly encouraged by the presence of Colonel Olcart, an Anglo-American, who has embraced the sentiments of this deluded sect. Mr. Andriesz thus speaks of the injury he is endeavouring to do to the cause of true religion.

"Colonel Olcart works vigorously to prevent natives from embracing Christianity, for which end he is printing pamphlets and school-books, so that the doctrines of Budha may be taught to the children. He is also collecting money to establish Budhist schools. How shocking it is for an Anglo-American in his speeches to address "my lord Budha!" I write this that you may see what a mighty struggle there is for the missionaries of the cross to endure in this enlightened age."

Our Missionary displays considerable tact in opposing his teaching, as the following circumstance illustrates:—

"*June 8th.*—Visited Pettah Station. Went to several houses, and spoke to the people; they as usual heard me, some with delight and attention, others with usual indifference. Having some tracts in my hands I thought it good to visit the railway station. Here I met a large number of people waiting for the return train. I distributed some tracts to the people. A Buddhist young man refused to take one, saying, that he would not receive Christian tracts. I then said, I will not urge you to keep it, only read, and return it. On that condition, he took the tract from me, and as their mode is, he read it aloud; this drew around him a few, who I think were unable to read. He, according to the promise, read the four pages of the said tract, and returned the same to me. The result was, those who heard him read began to question him, What is the true religion? They said, Captain Olcart and the priests say that Buddhism is the true religion, and Christians say that Christianity is true; in this case what are we to do? Then one of their number said, It is much better for us to remain quiet, since they are all, no doubt, more learned than what we are; the other said, It is not right for us to shut our eyes. All this time I was watching the result of the tract; no one took notice of me or dared to enquire. One of them said, There comes a disrobed priest; we can ask of him. He accordingly came; they asked, What is the truth? He then repeated a stanza or rhyme in Pali or some high language, which none of them understood. I then went up to them, and said, Where there is a will there is a way. You foolishly imagine that truth is wrapped up in mystery or high languages. If you want the truth, it is near you. I then explained to them, that man possesses natural consciousness of his own depravity, and the need of an atonement. They heard me quietly till the time the train reached them, when they were obliged to separate. What the result may be is not now revealed."

Still our brother says: "The prospect before us is somewhat gloomy; Budhism, with an Englishman at its head, and Ritualism with a state-paid bishop, is making rapid progress,

so that the missionaries of the cross must say, What are we, in the midst of this mighty host; yet the Divine Promiser is faithful. Trusting in Him who points the clouds their course, and whom winds and seas obey, we shall not be dismayed.

In a more recent letter, Mr. A. says:—

"Ceylon just now is in an agitated state—the only Portuguese Colonial chaplain having died last week, it is likely that the post will be suppressed by the Disestablishment Act."

The following incident, shows how even enquirers after truth are hindered by early prejudice from making a public profession:—

August 10th.—Visited Pettah Station. Went to several houses, and spoke to the people. In one house, I met a young man. He was glad when he saw me. He said that he was a native of Galle, having come to Colombo he was enabled to hear me. He was thereby brought to think seriously about his soul. He cannot say much, only he can say that he loves and believes in his Saviour, and desires to glorify Him in his life. Having come to learn that we are Baptists, and as such that we baptize believers by immersion, he has searched to see whether infant sprinkling or believers' baptism were scriptural. The result was, that infant sprinkling was not to be found in Scripture; and now he has come to see that baptism is non-essential, so he would require me to enlighten him in this. I said, I am glad to find you an enquirer after truth, but I am astonished what makes you to see so plain a command as non-essential. He said that whilst he was reading he found that circumcision availeth nothing, nor uncircumcision; but faith which worketh by love. I asked him, Why not take the words as they stand, instead of changing one thing for another; if the Bible says circumcision, it means circumcision—a Jewish rite and nothing else; if it speaks of baptism, it speaks of a Christian ordinance to be observed only by believers. He then asked, Is it not mentioned in the Presbyterian formulary that now baptism is come in the place of circumcision? I said, I cannot see any such change mentioned in the New Testament. On the other hand I can see there that those who had been circumcised have been baptized, and that a baptized believer has been circumcised. If baptism has come in the place of circumcision, it need not have been so. I then explained to him the intent Paul had in writing to the Galatian church."

Mr. A. expects that this enquirer will soon follow the Lord in His appointed way.

Mr. Noble, who has been in Ceylon about twelve months has itinerated to various places with the view of fixing upon a suitable field of labour. His desire is to settle in Colombo, that while Mr. Andriesz devotes himself to the Portuguese

speaking inhabitants, he (Mr. N.) may labour particularly among those who speak the Tamil language. We have just authorised him to rent a place of worship for this purpose; and while making this a centre, he will visit various places adjacent, and preach the gospel also in response to the numerous invitations he receives.

The following extracts from his journals will give an idea of his work :—

"After my usual English service in the evening of Sunday, I started for Muttakullie, a place about four miles distant from the Pettah, where I had been previously invited to preach to the native Baptist church and congregation meeting there. My route on this particular occasion being through Grand Pass to the Bridge of Boats, and from thence through a narrow lane, on either side of which were extensive gardens of the cocoa-nut and other palms. The night appeared unusually dark, and we had but one solitary lantern to guide us, which had the tendency rather to increase than diminish the surrounding darkness, as nothing outside the radius of this feeble light was distinguishable. As we moved slowly along this dark avenue, I fell into a train of thought in which I was so absorbed as to be unconscious of the distance we had gone, and our proximity to the place, till emerging from the trees, we turned a curve in the lane; when suddenly a flood of light flashed upon us, and my companion informed me we had reached the chapel. The suddenness of the sight, and the imposing appearance of the scene in the surrounding darkness struck me as being indeed grand. All the doors and windows of the building were thrown open, and numerous lights suspended in and around the chapel, and the abundance of light emitted therefrom cast a halo around, which increased the grandeur of the scene by making the surrounding darkness appear greater still. The chapel was well filled with persons of all classes, ages, &c., and as I stood face to face with the people as they were singing the opening hymn, I felt in some measure, the great responsibility devolving on me to speak to them the truth as it is in Christ, and could not but regret my inability to speak to them direct in their native tongue (Singalese.) I spoke on that occasion upon the words, 'Where art thou?' being God's question to Adam, the father and federal head of the human race. I have other calls of a similiar nature, to which I hope to respond.

"The two places, Muttakullya and Moratuwa, have been visited by me with some degree of encouragement. A few in these places . . . . have learned, I believe, to love the truth as it is in Christ; and the work thus begun in much weakness will, though slowly, yet surely, grow and increase.

"Tracts in the three languages (English, Tamil, and Singalese) have been largely distributed in the streets and railway carriages, &c. I have endeavoured to address a few words to the recipients. On some occasions in the streets I am surrounded and enclosed by the crowd, who are so eager to get the tracts that I find it hard to extricate myself. In taking short trips by local trains, which cost but a few cents, I

have some good opportunities for tract distribution and personal conversation. To facilitate the former in a short space of time, I endeavour to change carriages at the different stations. It is encouraging to hear the buzz of human voices as the train moves along, each reading aloud."

Our brother has paid several visits to Negombo, a small compact town on the coast. The natives, who speak the Hindoo, Singalese and Tamil language, are for the most part bigoted Roman Catholics. Mr. N. had intended to settle in this district; but after mature deliberation he has resolved to make Colombo his centre, and from thence to itinerate to this and other places, devoting his energies principally to the Tamil speaking population who are very numerous, and are almost totally neglected by Christian missionaries. May the Lord open many doors 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.

In closing this brief retrospect of the year, we would gratefully acknowledge God's goodness in the past—"take courage, and go forward." Our Mission was graciously watched over in its infancy, and nurtured in its youth: and now that we are "out of our teens," we have received a bountiful patrimony even before we have quite become "of age." May the blessing of the Most High be shed upon the Committee, giving wisdom which is profitable to direct; upon the churches at home, that while they value the privileges they enjoy, they may think of those who "sit in darkness and the shadow of death;" and upon our Missionaries in distant lands, who need a double portion of the Spirit for the arduous work in which they are engaged, and the discouragements with which they meet. Thus united, in love, in labour, and in loyalty to our Divine Master, may it be our chief desire to do His will who has bidden us to pray—"Thy kingdom come; Thy will be done on earth as it is in heaven."

THE ANNIVERSARY SERVICES

WERE HELD

On Tuesday, October 25th, 1881, at Keppel Street Chapel, Russell Square.

THE ANNUAL SERMON, IN THE AFTERNOON,

Was preached by Mr. G. W. SHEPHERD, who took for his text Zechariah iii. 10.

THE PUBLIC MEETING

Was held in the evening. Mr. BOXELL, of Brighton, took the chair at 6.30, which was afterwards filled by the President, Mr. JOHN HAZELTON.

Mr. J. BRISCOE read an abstract of the Report, and, in the unavoidable absence of the Treasurer, also read the Financial Statement.

The first resolution was moved by Mr. STYLES, and seconded by Mr. EVANS:

"That the Report, an abstract of which has been read, be adopted, printed and circulated under the direction of the Committee."

Mr. T. L. WAKELIN, having read a copy of the Rules and Doctrinal Basis of the Mission—for which see next page—also a list of Officers and Committee,—it was moved by Mr. DEXTER, and seconded by Mr. PALMER, of Norwich:

"That the Rules as read be adopted, and that the following be the Officers and Committee for the ensuing year."

Resolution III. was moved by Mr. MEERES, and seconded by Mr. BOXELL:

"That this Meeting has heard with great pleasure of the munificent bequest of the late Mr. Charles Box, and while tendering their warmest thanks to his executors who have so faithfully carried out his wishes, are of opinion that £600 of the said bequest should be placed in trust for the benefit of the "Strict Baptist Mission," and hereby purpose the following brethren as Trustees, viz.; Messrs. John Box, Henry Cooper, Edward Mote, and Isaac Ransom Wakelin.

Mr. BRISCOE moved, and it was seconded by Mr. BARRAT:

"That the best thanks of the Meeting be given to the Pastor and Deacons of Keppel Street, for the use of their Chapel, and to the Ladies for superintending the arrangements for the Tea.

Acknowledged by Messrs. STYLES and I. R. WAKELIN.

RULES.

I. That this association be called the Strict Baptist Mission; and consist of a President, a Treasurer, one or more Secretaries, and a Committee composed of members of Strict Baptist Churches.

II. That its objects be the diffusion of the Gospel in heathen lands, and the formation of churches in accordance with the principles of Strict Communion Baptists.

III. That the following doctrinal basis be taken as representing the principles by which this Mission shall be governed, viz.

1. The equality and distinct personality of the Father, the Word, and the Holy Ghost in the unity of the Godhead.

2. Eternal and personal election unto salvation.

3. The fall of mankind in Adam—their guilt and condemnation—together with their entire and universal depravity, by which they were utterly alienated from God, and are unable, in and of themselves, to turn to Him.

4. Particular redemption by the vicarious sacrifice of Christ.

5. Justification by grace, through faith, by the imputed righteousness of our Lord Jesus Christ.

6, Regeneration and sanctification by the direct agency of the Holy Spirit, through the instrumentality of Divine truth; and that saving faith is not a legal duty, but the sovereign and gracious gift of God.

7. The absolute necessity for a holy life, as the result of true faith and the evidence of regeneration.

8. The final perseverance of true believers.

9. The resurrection of the dead and the universal judgment.

10. The everlasting punishment of the wicked, and the everlasting happiness of the righteous.

11. The duty of preaching the Gospel to every creature of the fallen race of Adam.

12. The necessity of baptism by immersion, on a profession of repentance and faith, in order to church fellowship and admission to the Lord's table.

13. The congregational order of the churches.

IV. That with a view of giving to each congregation, direct control of the operations of this Mission, every contri-

buting church be entitled to send two persons in addition to the pastor of such church, as the representatives to the Committee.

V. That the Committee meet in London, once a month, or oftener when necessary, at such time and place as may be determined upon by a majority of its members present at any such meeting, five including chairman to form a quorum.

VI. That a month's notice be given of any new business intended to be introduced.

VII. That an Annual Meeting be held, at such time and place as the Committee shall determine; when a report of the past years' proceedings shall be read by one of the Secretaries, and the Committee and Officers elected for the ensuing year, with power to add to their number.

VIII. That all meetings be commenced, and concluded with prayer.

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 purposes 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.

ABSTRACT OF TREASURER'S ACCOUNT,

RECEIPTS.

	£	s.	d.
Balance in hand, October 23rd, 1880 ...	131	10	7¼
Collected at last Annual Meeting	8	0	0
Sale of Tickets do.	1	6	6
Subscriptions and Donations	31	11	0
KEPPEL STREET CHAPEL. Per Mr. Collier ... 10 11 0; Sunday School ... 42 10 3½; Collection Annual Sermon ... 10 0 0	63	1	3½
AVENUE CHAPEL S. SCHOOL, CAMDEN TOWN.—Per Mr. Spong	21	9	4¼
MOUNT ZION CHAPEL, CHADWELL ST. Per Mr. Hoddy ... 12 5 10½; Sunday School ... 7 17 7½	20	3	6¼
MOUNT ZION CHAPEL, HILL STREET	18	4	10
ZION CHAPEL, DEPTFORD. Per Miss Stubbins, 1880 ... 3 5 0; ,, ,, 1881 ... 3 5 6; Per Mr. Nash ... 11 9 10	18	0	4
SOHO CHAPEL. Per Mr. Falkner ... 4 9 3; Sunday School ... 9 19 3	14	8	6
FOOT'S CRAY.—Per Mr. Sears	8	0	0
CAMDEN LECTURE HALL. Per Mr. Burrows, 1880 3 10 0; ,, ,, 1881 3 10 0	7	0	0
BERMONDSEY: NEW CHURCH STREET.—Per Mr. Meeres ...	3	7	3
CAMBRIDGE: EDEN CHAPEL	3	7	0
OLD BRENTFORD: NORTH ROAD CHAPEL, 1880	3	6	1
CLAPHAM: WURTEMBURG STREET SUNDAY SCHOOL, 1880 ...	3	0	0
FOREST-ROAD SUNDAY SCHOOL	2	15	8
WEST HAM CHAPEL.—Per Mr. Oakey	2	11	2
HOLLOWAY: WEDMORE STREET SUNDAY SCHOOL	2	3	0
ERITH CHAPEL SUNDAY SCHOOL	2	2	6
ARTILLERY STREET SUNDAY SCHOOL.—Per Mr. Steward, 1880	2	2	0
WOOLWICH: ENON CHAPEL SUNDAY SCHOOL	2	0	0
DACRE PARK SUNDAY SCHOOL.—Per Mr. Cole	1	15	6
CROYDON: TAMWORTH ROAD SUNDAY SCHOOL	1	10	6
WOOLWICH: CARMEL CHAPEL	1	10	0
BETHESDA, NOW ZION, CLERKENWELL ROAD, per Mr. Robbins	1	14	4¼
PROVIDENCE CHAPEL, ISLINGTON.—Per Mr. H. Adams, Jun.	1	5	6
HOUNSLOW: ZOAR CHAPEL SUNDAY SCHOOL	1	0	0
HOMERTON ROW SUNDAY SCHOOL	0	17	6
CHATHAM.—Per Mr. Dumsday	1	6	3
SYDENHAM, BUCKS.	0	16	2
JIREH, CITY ROAD, SUNDAY SCHOOL	0	10	0
COLNBROOK.—Per Mr. Walters	1	15	0
HALESWORTH.—Per Mrs. Suggate	1	1	4
DORMAN'S LAND.—Per Mr. Gregg	0	5	0
TRING: AKEMAN STREET CHAPEL	17	13	0
THAME: Collections	9	0	2
WIVELSFIELD: BETHEL CHAPEL.—Per Mr. Virgo	3	16	6
Proceeds of Lectures	7	11	7
Of the Executors of the late Mr. Charles Box, one-fourth share of the residue left by his will, after deducting legacy duty	633	12	0
	£10,56	4	5½

FROM OCTOBER, 1880, TO OCTOBER, 1881.

EXPENDITURE.

	£	s.	d.
Expenses Annual Tea Meeting	1	3	6
Remittances to Madras, per Mr. Wakelin	147	14	10
„ Ceylon, per Mr. Briscoe	172	18	0
Postages, India and Ceylon, &c.	3	8	2½
Printing	9	8	0
Ministers' expenses, &c.	2	3	0
Six Months' Insertion of Intelligence, "Gospel Herald," Advertisements, &c.	4	13	9
Money Boxes	0	18	0
Expenses of Lectures	3	17	5
Committee Room Expenses	1	0	0
Deposited at the Union Bank at Interest	600	0	0
Balance in Treasurer's hands	108	19	9
	£1,056	4	5½

We, the undersigned, having examined the foregoing accounts, find them correct.

I. R. WAKELIN.

October 15th, 1881. T. W. NUNN.

Collections, Subscriptions & Donations.

	£	s.	d.
Collection at last Annual Sermon	2	4	0
Do. Annual Meeting	5	16	0
Do. at Tea	1	6	6
Proceeds of Lectures	7	11	7
Keppel-street Chapel.			
Collections after Annual Sermons	10	0	0
PER MR. COLLIER.			
Miss Ashlin	3	3	0
Mr. Schwitzer	1	1	0
Miss Schwitzer	0	10	6
Mr. Smith	1	1	0
Mr. Simms	1	0	0
Miss Haines	1	0	0
Mr. Cooper	1	0	0
Mr. Collier	0	10	6
Mr. Dinham	0	10	0
Miss Raiment	0	6	0
Miss Weeks	0	5	0
Mr. Sears	0	4	0
PER MR. WAKELIN.			
Sunday-school	42	10	3½
Soho Chapel, Oxford-street.			
Per Mr. J. Falkner	4	9	3
Sunday School	9	19	3
Mount Zion Chapel, Hill-street, Dorset-square.			
PER MR. T. BARRAT.			
Mr. G. W. Shepherd	1	1	0
Mr. Wilson	1	1	0
Mr. R. Robbins	1	1	0
Mr. Sennitt	1	1	0
Mr. Cobb	1	1	0
Mr. Nunn	1	1	0
Mr. C. C. Harris	1	1	0
Mr. Headland	1	1	0
Mr. Tinson	1	1	0
Mrs. Simpson	1	1	0
Miss Wishers	1	1	0
Mr. Barratt	0	10	6
Mr. R. B. Robbins	0	10	6
Mr. Northfield	0	6	0
Mr. Elnaugh	0	5	0
Miss Prior	0	6	0
Miss C. Prior	0	6	0
Per Missionary Boxes:			
Mr. G. W. Shepherd	1	0	0
Miss Bonfield	0	13	7¼
Miss Headland	0	5	9½
Mrs. Rowen	0	2	5¼
Collected by Mr. Widden	1	0	0
Collected by Mr. Cobb:			
Miss Latham	0	5	0
Miss Gosling	0	5	0
C. Prior	0	5	6
Colected by Mr. Sampson:			
Mr. Fielder	0	2	6
Collected by Mr. Headland:			
A Friend	0	10	0
Mount Zion Chapel, Chadwell-street, Clerkenwell.			
PER MR. HODDY.			
Mr. Hazelton	0	10	0
Mrs. Hazelton	0	10	0
Mr. Hodges	1	1	0
A Friend	1	1	0
A Friend	0	10	0
Mr. Young	1	0	0
Mr. Sidders	0	10	6
Mr. Abbott	0	10	0
Mrs. Toussaint	0	8	0
Mr. Pullen	0	5	0
Mr. Toms	0	5	0
Mr. Sawyer	0	5	0
Mr. Hunt	0	5	0
Mrs. Lynn	0	5	0
Mr. Milbourne	0	5	0
Mr. Clutterbuck	0	5	0
Mrs. Mote, Sen.	0	5	0
Mr. E. Mote	0	5	0
Mr. W. Mote	0	5	0
Miss Lovett	0	5	0
Mr. Fricker	0	4	4
Mr. Clinch	0	4	0
Mr. White	0	4	0
Miss Lawrence	0	4	0
Miss Dodson	0	4	0

Mr. Woodrow	0	4	0
Mr. Baker	0	4	0
Mrs. Mussard	0	3	0
Mr. Hammond	0	2	6
Mr. Pullen's family box	0	13	2
Mr. Abbott's do.	0	10	2
Mr. Oliver's do.	0	9	10¾
Mr. R. Hoddy's box	0	3	4
Sunday-school, per Mr. Briscoe	7	17	7¾

Avenue Chapel, Camden Town.

Sunday-school, per Mr. Spong	21	9	4½

Camden Lecture Hall.

Per Mr. Burrows, 1880	3	10	0
Do. 1881	3	10	0

Zion Chapel, Deptford.

PER MISS STUBBINS.

Mrs. Cowell (Peckham)	0	10	0
Mr. Topley	0	10	0
Mr. Anderson	0	10	0
Mrs. Norman	0	10	0
Mrs. Young	0	3	0
Mrs. Cattell (Chipstead)	0	10	0
Mr. Nash	0	5	0
Miss Stubbins	0	5	0
Mrs. Josiah Cowell	0	2	6
Sunday-school, per Mr. Nash	11	9	10

Clapham.

Ebenezer Chapel Sunday-School 1880	3	0	0

New Church-street Chapel, Bermondsey.

Sunday-school, per Mr. Meeres	8	7	3

Forest-road, Dalston.

Sunday-school, per Mr. James	3	15	8

Artillery-street.

Sunday-school, per Mr. Steward	2	2	0

Wedmore-street, Holloway.

Sunday-school	2	3	0

Zion (late Bethesda) Clerkenwell-road.

Per Mr. Robbins	1	14	4½

Providence Chapel, Islington.

PER MR. H. ADAMS, JUN.

Miss Baker	0	6	0
Mrs. Moon	0	10	0
Mrs. Lawrence	0	4	0
Mr. Browning	0	2	6
Mrs. Newell	0	2	0
Mrs. Parsey	0	1	0

Homerton-row.

Sunday-school	0	17	6

Jireh Chapel, East-road.

Sunday-school	0	10	0

Dacre Park.

Sunday-school, per Mr. Cole	1	15	6

Tamworth-road, Croydon.

Sunday-school, per Mr. Piggott	1	10	6

Carmel Chapel, Woolwich.

Sunday-school	1	10	0

Enon Chapel, Woolwich.

Sunday-school	2	0	0

Foot's Cray.

Sunday-school, per Mr. Sears	8	0	0

Erith.

Sunday-school	2	2	6

West Ham.

Per Mr. Oakey	2	11	2

Old Brentford.

Per Mr. Voysey	3	6	1

Zoar Chapel, Hounslow.

Sunday-school	1	0	0

Tring.

Collections at Akeman-street Chapel	10	13	0
Mr. Butcher and family	5	0	0
Miss Butcher	1	0	0
Mr. Glover	1	0	0

Thame, Oxon.

Collections	9	2	0

Sydenham, Buck.

Collections	0	16	2

Cambridge.

Eden Chapel	3	7	0

Bethel Chapel, Wivelsfield.

Per Mr. Virgo	3	16	6

Colnbrook.

Per Mr. Walters	1	15	0

Chatham.

Per Mr. Dumsday	1	6	8

Halesworth.

Per Mr. Suggate	1	1	4

Dorman's Land.

Per Mr. Grigg	0	5	0
The Executors of the late Mr. Charles Box, one-fourth of the residue of his estate (less legacy duty)	633	12	0

Individual Subscriptions.

Mr. Vickery (donation)	4	0	0
Mr. Collins	2	0	0
Mrs. Hurst	2	0	0
Mrs. Gallard	1	0	0
James Mote, Esq.	1	1	0
Mr. Ince	1	1	0
Mr. Briscoe	1	1	0
Mrs. Wakelin (don.)	1	1	0
Mr. T. L. Wakelin „	1	1	0
Mr. W. Frost	1	1	0
Samuel Sharp, Esq.	1	1	0
Mr. Bland	1	0	0
Mrs. Nunn, Sen.	1	0	0
Mrs. Boys, per Mr. Clark	1	0	0
A Friend, per Mrs. Falkner	1	0	0
Mr. Billing	1	0	0
Mr. C. (donation)	0	13	6
Mr. Styles	0	11	0
Mr. Pocock	0	10	6
Mr. Cousens	0	10	6
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. B. Wakelin	0	10	6
W. Norton, Esq.	0	10	0
Mr. Edwards (2 years)	0	10	0
Mrs. Fincher	0	10	0
Mrs. Tilley, per Mr. Meeres	0	10	0
Miss M. A. Austen	0	10	0
Miss Mynott	0	10	0
Mr. Page	0	10	0
Mr. Grigg	0	5	0
Mrs. Hazelton (don.)	0	10	0
A. B. (Norwich)	0	5	0
Mr. Chapman	0	5	0
Mr. Palmer	0	5	0
Mr. Bloom	0	5	0
Mrs. Nash	0	5	0
Mr. Masterson	0	5	0
Mrs. Rose	0	4	0
Mr. R. Sumner	0	4	0
Miss Walls	0	2	6
Polly Barrell	0	1	0

The following amounts were received between the date of audit and the time of the Annual Meeting:—

Soho Chapel, Oxford-street.

PER MR. J. FALKNER.

The late Mr. Chas. Box	1	1	0
Mr. John Box	0	10	0
Mr. J. Falkner	0	10	0
Miss B. Arlidge	0	5	0
Mr. Cursons	0	5	0
Mr. Foster	0	5	0
Mr. Freeman	0	5	0
Mr. Knott	0	5	0
Miss Phillips	0	5	0
Mr. Simpson	0	5	0
Mrs. Thorne	0	5	0

Carmel Chapel, Pimlico.

Sunday-school, per Mr. Wright	1	5	0

Leicester.

PER MRS. ASHWELL.

T. W.	1	0	0
Mr. Thos. Norman	0	5	0
Mr. J. Underwood	0	5	0
Mr. Wm. Squires	0	5	0
Mr. S. Squires	0	5	0
Mrs. H. Norman	0	5	0
A Friend	0	2	6
A Friend	0	2	6
Mr. John Bottrill	0	2	0
Mrs. Lenton	0	2	0
R. W.	0	1	0

Dover.

From the church and congregation at Pentside—Pastor, John Austin	12	16	0
New Church-street School	0	15	6

Individual Subscriptions.

T. M. Whittaker, Esq	1	1	0
L. E. Brook, Esq.	1	1	0
Mr. Meeres	0	10	6
W. Norton, Esq.	0	10	0
Mr. Burgess	0	7	6
Miss A. B. Barton	0	5	0
Miss Walls	0	2	6

COLOMBO, CEYLON.

Local Contributions from January to December, 1880.

Donations.

	Rs.	Cts.
A. M. Ferguson, Esq.	10	0
J. Ferguson, Esq.	5	0
W. C. Luchman, Esq.	10	0
W. Ranisinghe, Esq.	2	0
C. W. VanGeyzel	5	0
	32	0

Monthly Collections.

W. Bocks	3	0
A. B. Classen	5	0
P. B. De Silva	2	50
P. D. De Silva	3	0
S. De Silva	3	0
W. Elliott	1	75
H. Fernando	3	0
H. Eardie	1	0
E. D. Garnier	3	0
Carried forward ...	57	25

	Rts.	Cts.
Brot. forward...	57	25
Mrs. A. R. Ginger	6	0
B. Gustavus	2	75
Allan Koch	2	0
O. C. Raffell	3	0
J. Schoonman	3	0
J. Van Hoff	6	0
J. Van Geyzel	1	75
W. G. Wunman	1	50
J. Wydeman	1	0
Arthur Zilva	3	0
	87	25

Expenditure.

Deficient rent	6	0
Shifting from Prince-street...	5	0
Mending Furniture	5	0
	16	0
Balance	71	25