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STRICT BAPTIST MISSION.

TWENTY-FIRST

ANNUAL REPORT,

1882.

Mission Stations and Agents.

INDIA:

ST. THOMAS' MOUNT STATION, MADRAS.

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

Tamil Preacher—MR. JACOB JOHN.

Zenana or Bible Woman and Caste Girls' School Teacher, MRS. M. A. JOHN

Also three School Teachers.

POONAMALLEE.

Native Preacher—MR. ABEL MICHAEL.

Also one School Teacher.

CHRISTIANPETTAH—NORTH TINNEVELLY MISSION:

Native Pastor—MR. J. C. P. ARULAPPEN.

Native Preacher and School Teacher—MR. SAMUEL ASSEERVATHAM.

CEYLON:

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

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

LONDON:

J. BRISCOE, PRINTER, BANNER STREET, FINSBURY.

1882.

List of Officers, 1882-83.

President:

MR. JOHN HAZELTON.

Treasurer:

MR. EDWARD MOTE.

Trustees:

MR. JOHN BOX, | MR. EDWARD MOTE,
MR. HENRY COOPER, | MR. I. R. WAKELIN.

Honorary Secretaries:

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Minute—MR. THOMAS L. WAKELIN,
9, Leighton Grove, Kentish Town, N.W.

Committee:

Avenue Chapel, Camden Town.—MESSRS. L. E. BROOK & T. L. WAKELIN.
Camden Lecture Hall.—MR. BURROWS.
Carmel Chapel, Pimlico.—MR. JOSHUA REEVES.
Chadwell-street Chapel.—MR. HAZELTON (*Pastor*), and MESSRS. BRISCOE, HODDY, and MOTE.
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Forest-road Chapel, Dalston.—
Hill-street Chapel, Dorset-square.—MR. SHEPHEBD (*Pastor*), MESSRS. T. W. NUNN and RICHARD B. ROBBINS.
Homerton-row Chapel.—
Hope Chapel, Bethnal Green.—MR. GRIFFITH (*Pastor.*)
Keppel-street Chapel.—MR. W. J. STYLES (*Pastor,*) MESSRS. COLLIER, H. COOPER, and WAKELIN.
Soho Chapel, Oxford-street.—MR. JOHN BOX (*Pastor*), and MR. A. H. RIDDLE.
Zion Chapel, Deptford.—MR. ANDERSON (*Pastor.*)
Little Alie Street, Whitechapel.—
Also MR. W. H. EVANS.
With power to add to their number.

Auditors:

MESSRS. T. W. NUNN and I. R. WAKELIN.

The Committee meet on the first Friday in the Month, at 7 in the evening.

Strict Baptist Mission.

REPORT.

In reviewing the labours of the year, we desire to raise another memorial of the goodness of the Lord, and to inscribe upon it "Ebenezer;" for, "hitherto the Lord hath helped us," in our efforts to extend His kingdom; and thus the lamp of His gospel has been kept burning amid surrounding darkness in heathen lands. True, our experience has been varied. Difficulties and perplexities have tried our faith and patience; but we trust that wisdom from on high has been granted; and while in some cases but little success has attended our labours, in others great and effectual doors have been opened, where "the harvest truly is great, but the labourers are few."

INDIA.

Regular monthly communications and reports of work done have been made during the past year, and thus a lively interest is kept up, both at home and abroad. The work—still under the care and superintendence of our esteemed friend and brother Mr. H. F. Doll,—at the different stations has been steadily carried on. The blessed gospel has been proclaimed in many villages in and around the mission stations, to hundreds of persons, of all sects and descriptions. Lord's-day services are regularly held, prayer-meetings maintained, day and Sunday-schools carried on, and Zenana work attended to; and generally the work has been progressing satisfactorily: but we intend to particularize under various heads. We would here mention that a new field of missionary labour has been opened up at Christianpettah, North Tinnevelly district, about 440 miles from Madras. An account of which see further on. Mr. Doll is ably assisted by Jacob John and his wife Mary Ann, with three school-teachers, at St. Thomas' Mount. Abel Michael and one school-teacher at Poonamallee, and J. C. P. Arulappen, native pastor, and Samuel

Asseervatham, native preacher and teacher at Christianpettah.

The church members, numbering nineteen at St. Thomas' Mount, and ten at Poonamallee, are doing well. At the former, two additions have been made. Reference was made in last Report, to the fact that brother John's wife was waiting baptism; this has now been carried out, and our sister has joined the church. This was a season of great rejoicing, and made a great stir among heathen neighbours. The second candidate admitted into church fellowship was Jacob John's father, an old man, over seventy years of age. He was baptized by Mr. Doll, after a full confession of his faith, not only before the church but before the spectators just prior to the ordinance. This old gentleman has for many years been a member of the Congregationalists, but has been led to search the Word, and to believe that baptism by immersion is the only scriptural mode, and was constrained to observe it. He is the father of a large family, having six sons in the gospel ministry.

There has also been an addition to the English Church at Poonamallee: the wife of Mr. Dale, one of the deacons has been baptized and added to the church. She formerly belonged to the church of England; but some four years ago light broke into her soul, and as it became stronger she felt it both her privilege and duty to follow the Lord and profess her love and obedience to Him, by walking in His own appointed way.

There is also the newly-formed church of 61 members at Christianpettah, to which we shall refer more particularly.

Prayer Meetings.

These have been regularly held on week-days in the houses of the church members. Short addresses are given, and our members pray, as many as can. Besides these prayer-meetings in the members' houses, meetings are held also in the chapel and schoolrooms, when special prayers are made for the friends in England, and they are felt to be precious and profitable seasons.

Open Air Preaching.

This has been conducted at St. Thomas' Mount by Jacob John, and at Poonamallee by Abel Michael. The gospel has been proclaimed to large multitudes of people at fairs, in streets, high roads, bazaars, bye-paths, villages far and

near, and many other places. Tracts have been freely distributed to those capable of reading. What may be the result the Lord only knows.

Zenana Work

Has been faithfully carried out by sister Mary Ann, who is also teacher of the Caste Girls' School. In one report we find "she has had access to Hindoo families of wealth and influence, thirty-three females having been conversed with on matters of the Christian religion. Three young women are under regular Christian instruction, and two others are learning needlework; but truths respecting Jesus and His love are quietly introduced when engaged in sewing. Besides this, she visits the homes of our Christian women. I wish we had a Bible-woman to assist her."

This is but a specimen of our sister's work, amongst the ignorant Hindoo women, and we believe the blessing of the Lord will rest on her labours, and that much good will result therefrom. What a grand future there is, we trust, in store for the wives and mothers of India!

Day Schools.

There are six Schools in working order, viz., at

Bullock Lines, under the care of Teacher David, who is progressing favourably, with an average daily attendance of forty boys and girls, who are being taught the elementary lessons of writing, arithmetic, &c.

Caste Girls' School, conducted by Jacob John's wife. Average attendance, twenty-four. It is opened and closed with prayer, by sister Mary Ann, every day. Besides grammar, dictation, arithmetic, &c., our Christian books are studied. Changes constantly take place, owing to early marriages.

Nazarethpooram. An average attendance of fifteen very poor degraded children, who are taught and cared for. A good Telugu man is wanted for this station, who could both teach and preach.

Poonamallee. The School at this Station, as stated in last report, was under the care of Mrs. Blake; but in April last she resigned her post, on the plea that her salary was not sufficient. She was asked to reconsider, but to no purpose. The man

who now holds the appointment is also an efficient preacher and a Strict Baptist; and the superintendent says, "He will, I believe, be a valuable assistant to Abel Michael, and I hope, under the Divine blessing, prove a worthy and permanent agent of the Mission. There is an average attendance of twenty-seven at this School.

Christianpettah. The School here is doing well. Thirty children on the roll. Daily average attendance twenty-one. The School is divided into three classes.

Two schools were mentioned in last report, one at Ramavaram and another at Pitchenchairy, as having been started as experiments; the one at the former place has had to be closed: but the latter is working fairly well, with an average attendance of twenty-three.

Thus nearly 150 children (daily average attendance) are receiving instruction at the hands of our agents, and many of these have also been induced to attend on Sunday. Hence there are organized "Sunday-schools" at St. Thomas' Mount, Poonamallee and Christianpettah, with an average attendance of thirty, fifteen, and fifty respectively. Thus the seed of the Gospel is being sown, and who can tell what the harvest will be?

School Treats

were given to 130 children, and twenty church members and teachers, which were highly prized and appreciated by all, and much gratitude was expressed to the kind friends in England, who supplied them.

By the kindness of the friends at Keppel-street Sunday-school, Avenue (Camden Town) School, Miss Grange of Tring, and Mrs. Ashwell (now Allan), late of Leicester, together with a small grant made by the Committee, a box of miscellaneous articles was sent out to our brother Doll, which reached Madras the early part of this year.

The following is a brief account of the distribution made to the children of the schools at St. Thomas' Mount and Poonamallee. "All the children, with their respective teachers and a few young people who attend our Tamil services, were made to stand in the form of three-fourths of a circle. After singing and prayer offered, the books, slates, pencils, toys, dolls, reels, needles, penknives, printed cambrics, and the numerous things sent, were presented to the young folk,—the best things being given to boys and girls who had distinguished them-

selves by regular attendance and good conduct during the past year. The teachers also had their share of the gifts, and the singers of teacher David's choir, who accompany us in our open-air and street-preaching, received additional pieces of coloured prints for clothing, so as to appear decent on their mission tours. After singing again, the children were treated to quantities of broiled peas, and dismissed; when they left, joyfully marching home."

A few extracts from our superintendent's journal are here given.

Out-door and open-air preaching has been conducted by myself and the agents, with much encouragement. Crowds have assembled to hear the proclamation of the gospel of our God and Saviour. We have four lads from our day-school at Bullock Lines, who are trained in singing select Christian lyrics. We take these lads out with us when we go out preaching. They, with David, their teacher, accompany us. We take some conspicuous position at the Bazaar, or at some juncture of the principal roads. The singers strike up a touching gospel hymn, which attracts a crowd. Then a portion of Scripture, or of a handbill is read, and an address is delivered. Large numbers of people have congregated and heard the preached word. Mohammedans, Caste and Non-caste Hindoos, men, women, maidens, young men and children, have listened with encouraging attention; although, at times, and that very seldom, we have been interrupted by some ignorant or mischievous person. The following are a few extracts from my report or journal, and from those of my assistants.

"*Saturday*, 19*th*.—We preached at Pudupet-street and Bengalee Bazaar. At the former some fifty caste men and women paid good attention to the blessed word which was spoken, and received handbills. The subject spoken of was Christ Jesus, the only way of salvation. At the latter place, we had a large mixed gathering. One self-righteous Hindoo seemed quite annoyed that we preached. He expressed himself very angrily, both of himself and the assembly for listening to the preaching. I appealed to him in the presence of the crowd, by saying, 'if we were a set of drunkards, or religious impostors, or jugglers, or anything else; then we should please the mass and receive their welcome and approbation; but because we are speaking of the all-important matter, many seemed angry. Then I said, 'Can your religion be good, which teaches you to encourage sin, falsehood, and all evil, and to cause you to hate the gospel, and the things that are spoken, concerning the holy and righteous kingdom of Christ, and our soul's salvation. Then the man that was trying to hinder us soon became silent. After we had spoken, one very intelligent Hindoo from the crowd desired to know, 'Why was Christ punished on the cross?' When the work of Christ's substitution was plainly and touchingly explained and illustrated to him, the man was thoroughly satisfied, for he seemed quite convinced, and greatly touched in the heart. May the Eternal Spirit lead that poor soul to Jesus as his Substitute and Saviour.

"*Sunday.*—Went to St. Thomas' Mount. Divine worship as usual. Attendance very encouraging. Then proceeded to Poonamallee, where Divine Service was held as usual. In the evening held communion service for the Tamil church, assisted by brother Michael. Some of our members could not attend on account of sickness. Then held an English service for the English church. Preached in English, and broke bread for the English church. Some strangers attended and heard the preached word. May the Lord touch some of their hearts. Immediately after, returned to St. Thomas' Mount. Held service in the Bullock Lines Chapel, assisted by brother John. I preached in English, and John in Tamil. The Lord's supper was administered by us to both churches. The services were very interesting and profitable, both at Poonamallee and St. Thomas' Mount. All present felt that it was good to be there in the house of the Lord.

"*Friday, 24th.*—Went to St. Thomas' Mount. Held regular church-meeting for business. Decided the case of a candidate for baptism and membership.

"*Saturday*, 25.—Went out street-preaching this morning, accompanied by John and others. Preached to good congregations at the Bengallee Bazaar, and three other places in Pudupet-street. The preached word was very attentively listened to in all four places, by intelligent Hindoo men, women, and children. Tracts were largely distributed, and the people earnestly and willingly received them. Many English tracts were also given away to intelligent and English-reading Hindoos. The women have eagerly listened to the word, and received tracts. The subjects preached from were Sin, Death, Judgment, Divine Grace, and Redemption through Jesus Christ. One intelligent man enquired how salvation was to be obtained. This was distinctly explained to him, showing that it was not by works or merits of our own, as taught by Hindooism or any other ism. He was shown what sin is, what salvation is, and how Jesus is the only Saviour of poor sinners. He further enquired, how it may be known that a sinner was in possession of salvation. This was illustrated to him by hunger and thirst. As the hungry and thirsty would desire and crave for food and water, so the poor sinner desiring and craving for spiritual necessities, pardon and salvation, would crave, and earnestly crave, of God, who is not only the giver of all temporal blessings, but of spiritual mercies also; who has said that those who ask shall receive, that those who come to Him He will in no wise cast out. He was further told that, if he were sensible of his sinful state, he must go to God, tell Him his condition, cry to Him for His Spirit, pardon, and grace; and to reveal to him the Saviour of sinners, of whom he heard this morning. That if he were in earnest, and thus went to God, he would know for himself that Christ was his own Saviour by appropriating faith and personal experience. The man appeared very much affected and left quietly and thankfully. Several others, both men and women, heard all that was spoken. Oh what a privilege to be permitted to sound the gospel trumpet and proclaim a precious Saviour's love to the benighted ones! May the Holy Spirit operate, that the wandering sheep may hear and discern the voice of the good Shepherd, and leave all and follow Him. The prayers of God's dear people are requested for a blessing on all our works.

"*Saint Thomas' Mount.*—Regular Sabbath services and week-day prayer meetings have been maintained. Every Sabbath-day, morning at 8 o'clock, the Sabbath school has been held in the Bullock Lines Chapel, attended by some thirty-five children, as the average attendance. This has been followed, from 9 to 10 o'clock, with a regular preaching service, which has been attended by some fifteen adults, mostly our members, besides some twenty elder scholars of the Sunday school. An evening service has also been held, which has been attended by our Christians and a few strangers. Weekly prayer-meetings have been keep up with a good degree of success and encouragement, in the huts or cottages of five of our members, in three different villages. A prayer-meeting has been held every Monday evening, at Nazarethpuram, for the benefit of our Telugu members, and the Telugu people generally. This meeting is fairly attended by the heathens, and our hearers are attentive. These people are chucklers and scavengers. The elder children of the Nazarethpuram day school, are made to sing the Christian hymns during the prayer-meetings here. A special weekly prayer-meeting has been held (generally on Wednesday) at the Bullock Lines Chapel, which have been seasons of refreshing and encouragement. At these meetings we have conversations, addresses, and prayers.

"Out-door work has been systematically maintained. The gospel has been faithfully preached in bazaars, streets, and adjacent villages. Large crowds of Hindoo and Non-hindoo Castes, and Mohammedans, have listened to the preaching with eager attention; a considerable portion of them being Hindoo women, who are our most attentive hearers. They come out of their houses when they hear us sing in their streets, and stand for half-an-hour or more listening to the preacher. Those of them that can read, have handbills given them.

"On one occasion, while preaching in one of the Hindoo streets, a few respectable and intelligent Hindoo men came up to the crowd where we were preaching, and one of them desired certain information as respects Christ and His redemption. The questions were calmly and cautiously answered. Christianity conclusively proved to be the only real religion, as it alone provided a Saviour or a Ransom for poor lost sinners, by which sin was punished and destroyed, and the sinner saved and justified. The man was thoroughly convinced, pointed to Christ as the Lamb that was slain, and the only Friend of sinners. The man seemed deeply impressed.

"On another occasion we preached to a large crowd of some fifty Hindoo or Caste women and men, in a Hindoo street. A young man desired to put questions. He was asked to wait till preaching was done; the subject preached upon being 'Salvation.' As soon as we were done, the young man, with a number of friends with him, was allowed to ask questions. He was intelligent, and spoke English. He wished to know what Christianity did for Europeans; and whether all Europeans were Christians; and whether it would not be better for us to go and preach to our own people (*i.e.* Europeans), and leave them (the Hindoos) to their own religion. He was calmly informed in the presence of the assembly, of the result of Christianity, and of its effects wherever it went, both morally and *spiritually*. He was also informed, that all were not real Christians; the majority were nominal Chris-

tians; that they would be cast into hell equally with the Hindoos who know no God nor Saviour; and that, therefore, to them also we regularly preached the gospel, and warned them as much as we did the heathen. But, that as we were preaching Christ and His salvation, nobody can be saved or enter heaven except he be regenerated; by the Spirit alone he can believe in Jesus the Redeemer, to the saving of the soul. Thus regeneration and salvation through Christ alone, were preached to him and his friends. He admitted the force of truth, and appeared very much impressed.

"On Friday, held very interesting preaching service, to a large number of Hindoo men and women, in a Caste street. Sin and salvation from sin by Christ alone, was the subject. On leaving this place, and going through another street, we met with a Sowcar, or rich money-lender, who accosted us. This led us into conversation, which induced discussion on religion. We then got away from the public road, and took our position on the verandah of a house; a number of Hindoo men collected about us. The discussion was very fair; the Lord helped us in our answers to questions raised, and the conclusion of the whole matter was, that this wealthy money-lender was distinctly made to understand that he was a sinner, and that one thing was needful, *i.e.*, the salvation of his soul through Jesus Christ alone. He admitted all that was told him, and left us with joy, stating that he would be glad to see us at his house. While thus conversing with this Sowcar, another Hindoo man who was listening to all that was spoken, seemed also convinced of the truth as it is in Jesus. He followed a long distance, seeking light. After I left, the man went to brother John's house, obtained further information, and promised to call on him some other time. O that the Lord by His Spirit and word, may operate upon the hearts of those enquirers, and lead them to Jesus the Redeemer of the lost!

Jacob John's Reports.

"From Jacob John's reports, we gather that he visited the day school eight times. He also visited some of our church-members; conducted divine worship, and held prayer-meetings at Nazarethpuram, and at the houses of some of the members of our little church. He has also been engaged in evangelistic work. On Thursday 4th, in the evening, he preached at the Bengalee Bazaar, in front of the Rice Bazaar, close to Tanah police station. The boys sang as usual. People in great numbers gathered around; then I read and spoke on 'expiation of sin.' A great many respectable Hindoos heard the truth as it is in Jesus.

"*Tuesday.*—In the evening, had preaching in the hamlet of Madavancarry, in front of the Roman Catholic Temple. A goodly number of Roman Catholic men and women composed the assembly. I spoke of Christ, the honour of worship due to Him alone, and not to 'Mary.' Explained who Christ was, and His Divine nature and attributes. I was enabled by Divine grace to speak faithfully without unnecessarily wounding the feelings of my hearers. After I had spoken, two men said that all I had spoken was perfectly right. All my hearers listened with great silence all the time I spoke, and said nothing after I was done. May the Lord touch their hearts.

"I may add that the Sabbath services have been well attended, and so has the Sabbath school. The day-school attendance continues as last reported.

Abel Michael, the Missionary at Poonamallee, says :—

"*Sunday*, 1*st*.—Had morning service as usual. My subject was the consecration of the Israelites at the mount.

"*Tuesday*, 3*rd*.—I was engaged in preparing for the treat for our school children and church-members. About fifty of us, including children and church-members, sat down to nice curries and rice, and all in the presence of our Superintendent and Missionary, Mr. Doll.

"*Monday*, 9*th*.—Went to Commanden Chavdy. I addressed some twelve men, after reading a portion of Scripture. My subject was, God willeth not the death of a sinner, and that Jesus Christ is the Saviour of such as trust in Him.

"*Friday*, 13*th*.—Preached at Mailchevy. About thirteen persons heard me. In the evening preached in the Bazaar about salvation by grace. I was surrounded by a number of Mohammedans, who questioned me respecting the law. I gave them to know that by the law was the knowledge of sin, but grace and truth came by Jesus Christ; that by the law no flesh can be justified, but by the righteousness of Jesus Christ alone.

"*Saturday*, 14*th*.—Visited houses of church-members.

"*Monday*, 23*rd*.—Attended school. Twenty-two boys were in attendance.

"*Thursday*, 26*th*.—Went this morning to Dubash-street, where, to a large gathering of some sixty people, I preached of Jesus and His love. Attended school this day. Twenty-six boys were present.

"In the evening, I went to Amin Covil Chairy (a hamlet). I addressed a number of Roman Catholics. An old man argued with me about the 'cross,' after my address was finished. There was a cross set up on a pandal just in front of the house. The old man, pointing to that, said to me, 'Do you believe in this cross?' I replied, I believe it to be an inanimate thing, and make no difference between it and the sandals or shoes which our blessed Lord Jesus wore. No difference between this cross and the cross on which they persecuted and destroyed Christ. The man held his peace; and I addressed him and the others again, on the subject of Christ's conversation with the Samaritan woman: 'They that worship Him,' &c.

"*Thursday* 4*th*.—In the evening, went to Mailchevy, where, to a small congregation, I spoke about the love of the Lord Jesus. Delivered handbills to a few.

"The word was preached by Michael in a few other places. He has visited the day school, and conducted Divine services on Sabbath days, and held cottage prayer-meetings during the week.

"The average attendance of the day school has been seventeen. Sunday school as usual.

Christianpettah.

Tinnevelly District, in which our new Mission station is situate, occupies the eastern half of the extreme southern end

of the Indian Peninsula; its extent being 5,176 square miles.

The population in 1871 was 1,693,959, considerably increased at the present time. Of this vast population 89 per cent. are Hindoos, 5 per cent. Mohammedans, and 6 per cent. Christians, nominally so. The Hindoos are divided in their so-called religions, some are followers of Vishnu, and some of Siva; but to a great extent among the lower castes, the Hindoos are Sivites only in name; in reality they are worshippers of demons, or tail spirits, or local village deities, every village having its own pagoda or pagodas; the Hindoo population being divided into fifteen castes, besides non-castes and others. The Tinnevelly District is divided into 9 Taluks for magisterial and revenue purposes. One of these Taluks, namely Srivelliputtur, possesses 30 villages, with 15,000 inhabitants, and our new Mission station Christianpettah is one of the number.

Some thirty or forty years ago, a native Christian, from the south, having in the providence of God become a domestic servant to a Christian gentleman, settled in the west of Madras, and worked for the Master. This gentleman, who held Baptist principles, instructed his native Christian servant in the doctrines of the gospel, and immersed him. After the gentleman's death, the servant, feeling a strong desire to to labour among his own people and to make known to them the way of life and truth, took a journey to the south, and proclaimed the gospel of Christ, and was led to settle in the north of Tinnevelly, where he preached the word of God, which was graciously blessed to many in the salvation of their souls. He baptized converts, and formed a Baptist Church, and a village as well, which he called "*Christianpettah.*" Several other heathen villages were, through his humble, faithful and diligent labours, under the blessing and power of the Holy Spirit, brought under the saving influence of the gospel. This old and faithful servant of the Lord died and was buried at Christianpettah; and his son, the present J. C. P. Arulappen, was appointed evangelist in his father's stead; but he became entangled in litigation, through extensive landed property he possessed. The work was neglected, and the sheep scattered; but a few kept firm, and longed for the good old ways, and for the truth they had learned to love; and earnestly desired a faithful leader

or under-shepherd, who should teach and feed them with spiritual food. Having heard of our Mission at Madras, they applied to our brother Doll for help; and three letters were received by him from a Mr. C. H. Wiggins, a Strict Baptist brother of Trichinopoly, who is greatly interested in the spiritual welfare of the brethren at Christianpettah, urging at the solicitation of those people, to come to their assistance. One day, quite unexpectedly, and to our brother Doll's astonishment, a Christian brother, by name, Samuel Asseervatham, and stated to be a delegate from the Christians at Christianpettah, presented himself with a letter, of which the following is a true copy:—

"November 18th, 1881.
"Christianpettah, Wattsap, North Tinnevelly.

"To the Rev. H. F. Doll, Baptist Missionary, Madras.

"My dear brother in Christ,—I have been directed by Mr. Wiggins, our Strict Baptist brother in Trichinopoly, to write you for a pastor, for the good of the congregation of Christianpettah and the surrounding villages, and to answer your several questions, I thought it is much better to send you my representative, than writing a letter, so that you may understand everything clearly. Brother Samuel Asseervatham, whom I send you, is a good Christian, and he is able to tell you everything you want to know; please therefore, be kind enough to send a good brother to be our pastor, as we are all like sheep that are strayed. Thank you for your kindness in remembering us in our necessities; and I am much obliged to brother Wiggins for all his efforts, which he had taken for our welfare. I do entreat you, in the blessed name of our Lord Jesus, that you may not forsake us for any reason; and to be kind enough to do every good you can for the welfare of your poor brethren at Christianpettah. With my humble salaams and Christian love to self and family, I beg to remain, [Rev.] and dear brother,

Your sincere Brother in Christ,

(Signed) J. C. P. ARULAPPEN."

From this representative much information was gathered, and after making many enquiries about the place and people, and seeking Divine guidance, and being fully persuaded that the call was from the Lord, Mr. Doll proceeded to the place, which is distant 440 miles from Madras, to see things for himself. He was most warmly received; and after making full enquiries on the spot, into the state of affairs, Bro. Doll states, "I have, with a clear and distinct understanding of things, formed a Strict Baptist Church, of sixty-one members; of which number I baptized ten persons, six females and four

males." An extract from our brother Doll's journal may here be given. After going through various preliminaries, he says :

"A meeting of all the Christian brethren and sisters was held, a lyric was sung, prayer offered, and they, one and all, unanimously resolved to join the Strict Baptist Mission, adopt its Articles of Faith, and submit to all its rules, and to the control of its Missionary and Superintendent. Our Articles of Faith were then explained to them, which they all cordially and unanimously accepted and adopted, and determined by God's help to maintain and promote. Whereupon I gave to each of them the right hand of fellowship, and declared them a scriptural Baptist Church, composed of fifty members. After this ten candidates (six women and four men) were presented before the church for examination. Feeling satisfied of their spiritual condition, it was unanimously agreed to receive them into church fellowship after baptism. These ten candidates were baptized by me in the evening of the same day; and were received into the fellowship of the church by the right hand being given to them, and words of advice and caution.

"This having been done, it was suggested by me that office-bearers should be chosen by the church; when five brethren were elected. Brother J. C. P. Arulappen, an ordained evangelist, was appointed and recognized as the pastor of the newly-formed church, and brother J. A. Arulappen, brother Samuel Asseervatham, and two other brethren, were now appointed deacons.

"Brother J. C. P. Arulappen was solemnly charged by me with respect of his office, and so were the Deacons with respect to their duties; and the members of the Church as well. This being done, brother Jacob John offered prayer, brother J. C. P. Arulappen gave a short address, followed by another from me; when I administered the Lord's Supper to the church of sixty-one members. The whole proceeding was brought to a close by singing the doxology, and the benediction was pronounced. All present felt that this was a most solemn and profitable meeting.

A day and Sunday school was also set on foot, and S. Asseervatham appointed as preacher and evangelist on a small salary.

The Committee, after prayerful deliberation, confirmed the above arrangements of Brother Doll, hoping and believing that, under the blessing of God, the station will prove a very desirable acquisition to the Mission; and trust soon to be able to give the pleasing intelligence that a Missionary has been appointed. The Committee sincerely and affectionately appeal for more support on behalf of this new station.

One extract must suffice, although much more might be said about this most interesting Mission-field, so providentially opened up.

CHRISTIANPETTAH.

"*Evangelistic Work.* This work has been systematically conducted during the month. Prayer-meetings at the Mission have been held daily, early morning and late at night. Cottage prayer-meetings every evening, in the houses of our Christians, by rotation. The word has been preached regularly in three villages, to the heathen. The gospel has been attentively and respectfully heard where proclaimed. There is a manifest spirit of enquiry. The Sabbath services have been full of encouragement in the way of attendance. The members are instructed in the ways of God, and in the truths of the Bible. The cry is, 'Send us a European Missionary soon.'

"*Day-school.*—The scholars are steadily progressing in their lessons. The Caste people have been watching the school, and finding that some poor Christians and their children are deriving benefit by attending the school, are manifesting interest in the school work. A few caste boys and girls have been sent to our school, and admitted, in fact, that they were brought to the school by the village Munsip, (village magistrate.)

"The caste people would not allow their children to mingle with Christian children; and consequently sent their children to heathen schools in another village. Now, seeing our little children reading books, and writing on slates, they voluntarily sent their children to our Mission school. We want a separate school-house, an assistant teacher, and the supervision of a European Missionary here; and I have no doubt our work in North Tinnevelly, will abundantly prosper.

"Pastor Arulappen has continued to do his share of work as usual, and is doing his utmost to forward our Lord's cause."

CEYLON.

In the island of Ceylon, true religion appears to be in a very low state; and our little church has suffered in common with others. Till recently, we had not fully known the state of affairs on the resignation of Mr. Van Geyzel, our former superintendent. It seems, that even then, the once flourishing Sunday-school had ceased to exist; and, according to the latest account given by Mr. Andriesz, the church is reduced to fourteen members, only nine of whom are in regular attendance. We had long been seeking to know the true condition of this station, and to ascertain the real cause of its decline. Doubtless the conduct of our former superintendent had much to do with this unsatisfactory state of things; but notwithstanding his removal, the church has not prospered; and our missionary's reports have been few and scanty. At length from a private source, we received a statement, concerning some resolutions recently adopted by the church and approved of by Mr. Andriesz, its pastor:—the first has reference to the marriage ceremonial; the second, to the visitation of the sick;

and the third, to the burial of the dead. His views respecting marriage we pass by, as comparatively of little importance. Respecting the visitation of the sick, he holds that it is unnecessary; for, in the case of the godly, the soul is safe for eternity, and therefore, no word from the minister can affect the state of such a person; while in the case of the ungodly, the sinner often professes repentance which is insincere, is unable to bring forth the fruits of righteousness, and cannot be baptised upon a profession of his faith, even should he make a profession. Therefore, Mr. A. has sometimes refused to visit those on a bed of sickness, even when application is made to him. Respecting the burial of the dead, he holds that it is wrong to make any remarks over the grave, or to give an exhortation, or even to offer prayer. A member of his own church, of whom he spoke in the highest terms, was buried in silence.

It need scarcely be said that we cannot indorse these views, and have sought to show Mr. A. the error of his ways; much correspondence having passed between us; but, we regret to say, without any good result. We have, therefore, given him notice to leave at the end of January next. It was painful to take this step after having employed him as our agent for fifteen years, but with such views as these, we felt that he could not longer be our representative, nor can the church prosper, or the cause of Christ be promoted thereby.

Our other missionary, Mr. Noble, has been long in fixing upon a settled sphere of labour. He seems to have been watching the indications of Providence, till he became quite undecided, whither the Lord designed him to go. He has at length, however, settled at Wellawatte, about four miles from Colombo, where he has opened a place of worship, and expects shortly to baptize two candidates: there are also other enquirers. He says:—

"I have made this my centre for work, and I have become well known to the people in and around the place. I hope ere long to form an English church here, as there are a few baptized believers residing in this locality, who, with the two elderly persons I hope ere long to baptize, will form the nucleus of a church in this place. I purpose (D.V.) to organize an English, as well as a Tamil Sunday-school." The day-schools are working satisfactorily, and the children progressing both in Tamil and English.

"Much of my time," Mr. N. continues, "will at present be taken up with school work, during the day; and mornings and evenings I shall devote to visiting and evangelization; and earnestly solicit your prayers, as also those of all our dear friends of the Mission, for the prosperity of the work at Wellawatte.

The nature of his evangelistic work will be best explained by an extract from his journal:—

"By Divine help I have been enabled to resume the work at Wellawatte, and trust that success from on High may attend the humble efforts put forth here and elsewhere. Besides the school work and the usual service on Sundays, &c., I have been enabled to devote much time to that of evangelization, in and around this large and increasing city of Colombo; and I am glad to be able to say, that these labours have not been without interest and some degree of encouragement.

"One interesting feature in the work has been that carried on amongst the seamen, the number of whom has increased greatly, since this port, instead of Galle, has been made the place of call for all the mail steamers and numerous other vessels. I have frequent opportunities for speaking to and distributing tracts, amongst such sailors as I meet on the wharf or jetty. I find them men from all countries; but to others than English-speaking, I can but distribute tracts, of which I could at times dispose of a large number, if I had them; but I am sorry to say, that I have at present by me only a small number in French and Italian; but shall be glad to receive a supply in the other European languages.* There is no one, to my knowledge, but myself here, who takes an interest in the spiritual welfare of our sailors; who so greatly need counsel and advice, and who, on the whole, are willing to listen to what I have to say, gladly receive the tracts, and promise to read them. I am glad to find that many of these seamen are total abstainers. I hope eventually to arrange for visiting, occasionally, some of the ships, which from time to time call at this port; of which we are, since the construction of the breakwater, seldom without, as the harbour is now a safe one.

"Besides the sailors, there are always a very large number of coolies, working on the wharf and jetty, who are nearly all Indians, Tamil-speaking; so that I have a larger scope for Tamil work also, which was principally my object in going there; and on the whole, even the Mohammedans amongst them listen attentively, and receive and read the tracts I give them.

"Having frequently occasion to travel from Wellawatte by rail for a few miles, I endeavour at the stations and in the carriages to speak and to distribute tracts: at the former I can do both, but in the latter it is a difficult matter to be heard, owing to the buzz of human voices; and therefore, unless I can enter into conversation with some one sitting near to me, I generally desist from doing so, and confine myself

* These facts have been mentioned to the Committee of the Baptist Tract Society, who have cheerfully made a grant of £5 worth of tracts, which will shortly be sent to Mr. Noble.

to tract distribution; and then, though the Babel of voices can be better imagined than described, it is to me a pleasure to know, that sometimes not less that thirty to forty persons in the same carriage are, at one and the same time reading aloud, some in Singalese and others in Tamil, the tract I had just given them. And some of those persons coming from remote parts of the island.

"Thus the seed is sown beside all waters, and we know not which shall prosper, this or that; or whether all shall be alike fruitful; but we are certain that the promise stands good, that the bread cast upon the waters shall be found after many days; and after the harvest is gathered in, both he that soweth and he that reapeth shall rejoice together at that great harvest home."

We cannot close our report without tendering our hearty thanks to the subscribers, and especially our juvenile friends, who have furnished that which "answers all things," but the love of which is "the root of all evil." May the love of Christ constrain us to "attempt great things for God, and expect great things from God." We do not, however, seek to become a great society; our distinguishing characteristic virtually forbids this; for we still adhere to the two distinguishing principles on which our Mission was founded, viz.: those of *direct communication* with our agents abroad, and *gratuitous service* in every official department. Yet in looking back on the twenty-one years of our existence, we cannot but be conscious of growth. Our position is one of *thankfulness* for the past, *earnestness* in the present, and *hopefulness* for the future.

THE ANNIVERSARY SERVICES

WERE HELD

On Tuesday, October 31st, 1882, at Mount Zion Chapel, Hill Street, Dorset Square.

THE ANNUAL SERMON, IN THE AFTERNOON,

Was preached by Mr. S. K. BLAND, of Ipswich, who founded his discourse on John xx. 21—23.

THE PUBLIC MEETING

Was held in the evening. Mr. JOHN HAZELTON, the President, took the chair at 6.30, and called upon Mr. MEERES to ask the Divine blessing.

After a few introductory remarks by the Chairman, Mr. BRISCOE read an abstract of the Report, and Mr. T. W. NUNN (one of the Auditors,) in the absence of the Treasurer, read the Financial Statement.

The meeting was subsequently addressed by—

Mr. ANDERSON, on "The Missionary's Call." Acts xiii. 2.
Mr. BOX, "The Missionary's Work." Acts xvi. 17.
Mr. LYNN, "The Missionary's Motive." 2 Cor. v. 14.
Mr. SEARS, "The Missionary's Power." 2 Cor. iii. 5.
Mr. SHEPHERD, "The Missionary's Field of Labour." Rev. xiv. 6.

In connection with their subjects, Mr. ANDERSON moved, and Mr. Box seconded:

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

Carried unanimously.

A vote of thanks was passed to the Pastor, Deacons, and friends of Mount Zion Chapel, Hill-street, for their hospitality; and the meeting was closed in the usual way.

ABSTRACT OF TREASURER'S ACCOUNT,

RECEIPTS.	£	s.	d.
Balance in hand, October, 1881	108	19	9
Collection after Annual Sermon	5	1	0
Collection after Annual Tea	3	5	1
Collection at Evening Meeting	4	14	0
Individual Subscriptions and Donations	25	12	3
Union Bank, from Deposit Account...	600	0	0
Ditto ditto, Interest	2	3	8
Two Half-yearly Dividends on £596 5s. 5d. Consols.	17	10	4
KEPPEL STREET CHAPEL. Collected at Annual Sermon ... 7 7 2			
KEPPEL STREET CHAPEL. Subscriptions per Mr. Collier ... 10 5 0			
KEPPEL STREET CHAPEL. Sunday School 39 15 0	57	7	2
SOHO CHAPEL. Subscriptions ... 8 1 0			
SOHO CHAPEL. Sunday School, per Mr. Riddle ... 41 4 8½	49	5	8½
MOUNT ZION CHAPEL, HILL STREET	24	16	6
MOUNT ZION CHAPEL, CHADWELL STREET. Subscriptions, per Mr. Hoddy 13 7 9			
MOUNT ZION CHAPEL, CHADWELL STREET. Sunday School 8 16 10½	22	4	7½
AVENUE CHAPEL SUNDAY SCHOOL, CAMDEN TOWN.—Per Mr. Spong	20	7	11½
ZION CHAPEL, DEPTFORD. Per Miss Stubbins 3 19 6			
ZION CHAPEL, DEPTFORD. Sunday School 14 6 0	18	5	6
TRING: AKEMAN STREET CHAPEL.—Per Mr. Butcher	16	1	6
DOVER: PENTSIDE CHAPEL, 1881	12	16	0
Ditto ditto 1882	11	9	4
FOOT'S CRAY SUNDAY SCHOOL	10	0	0
THAME.—Per Mr. Elton	8	0	10½
SYDENHAM, BUCKS.—Per Mr. Elton...	0	17	6½
WELLINGBOROUGH.—Per Mr. Bland...	8	0	0
LEICESTER.—Per Mrs. Allan...	5	8	0
CLAPHAM: EBENEZER SUNDAY SCHOOL	5	0	0
BERMONDSEY: NEW CHURCH STREET CHAPEL	4	7	6
WIVELSFIELD.—Per Mr. Virgo	3	18	1
OLD BRENTFORD.—Per Mr. Voysey	3	17	0
CAMDEN LECTURE HALL.—Per Mr. Burrows	3	10	0
CAMDEN HIGH SCHOOLS.—Collection after Lecture by Mr. Wakelin	2	10	0
CHATHAM.—Per Mr. Dumsday	3	6	4½
PIMLICO: CARMEL CHAPEL 1 5 0			
Ditto ditto, Collection after Lecture by Mr. Wakelin 2 0 0	3	5	0
CAMBRIDGE: ENON CHAPEL AND SCHOOL	3	4	2
ERITH: PROVIDENCE CHAPEL	3	0	0
READING.—Per Mr. Martin	3	0	0
COLNBROOK.—Per Mr. Walters	2	7	6
WOOLWICH.—Enon School	2	5	0
Ditto Carmel Chapel	1	5	0
LEWISHAM.—Dacre Park School	2	1	0
WEST HAM CHAPEL.—Per Mr. Oakey	1	15	0
HOMERTON ROW SCHOOL.—Per Miss Fountain	1	7	4
CLERKENWELL ROAD.—Zion School	1	6	11
HOLLOWAY.—Wedmore Street School	1	4	0
HOUNSLOW.—Per Mr. Jeffs	1	0	0
DALSTON.—Forest Road School	0	8	0
DORMAN'S LAND.—Per Mr. Grigg	0	5	0
HORNSEY RISE.—Ebenezer Bible Classes	0	3	11
	£1,086	13	6½

FROM OCTOBER, 1881, TO OCTOBER, 1882.

EXPENDITURE.

	£	s.	d.
Expenses of Annual Meeting	3	3	3
Postages, India and Ceylon, &c.	3	5	9
Printing, Stationery, and Cheque Book	12	14	2
Missionary Boxes	1	7	0
Expenses of Lectures...	2	4	0
Committee-room Expenses	0	16	0
Messrs. Mote, Costs out of pocket, Re-Trust Deed	1	0	0
Insertion of Intelligence in "Gospel Herald"	1	10	6
Remittances to Madras, per Mr. T. L. Wakelin	176	12	2
Remittances to Ceylon, per Mr. Briscoe	192	18	8
Mr. Wakelin, for Materials for Mission Box, Cost of transit, &c....	6	0	11
Purchase of £596 5s. 5d. £3 per cent. Consols	600	0	0
Balance in Treasurer's hands...	85	1	1½
	£1,086	13	6½

Examined and found correct { I. R. WAKELIN. T. W. NUNN.

October 28th, 1882.

Collections, Subscriptions, & Donations.

	£	s.	d.
Collection after Annual Sermon	5	1	0
Collection after Tea ...	3	5	1
Ditto at Annual Meeting...	4	14	0
Union Bank: Interest on Deposit	2	3	8
Two Half-yearly Dividends on £596 5s. 5d. Consols	17	10	4

Keppel-street Chapel.

Collections after Annual Sermons	7	7	2

PER MR. COLLIER.

Miss Ashlin	3	3	0
Mr. Schweitzer	1	1	0
Mrs. Schweitzer	0	10	6
Miss Haynes	1	0	0
Mr. Cooper	1	0	0
Mr. Simms	1	0	0
Mr. Smith	1	0	0
Mr. Dinham	0	10	0
Mr. Collier	0	10	6
Miss Raiment	0	6	0
Mrs. Sears...	0	4	0

PER MR. WAKELIN.

Sunday-school	39	15	0

Soho Chapel, Oxford-street.

Subscriptions, per Mr. J. Falkner	4	1	0
Ditto, per Mr. Riddle ...	4	0	0
Sunday-school, ditto ...	41	4	8½

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

PER MR. BARRAT.

Mr. G. W. Shepherd ...	1	1	0
Mr. Nunn	1	10	0
Mr. Millwood	1	1	0
Mr. Robbins, sen.... ...	1	1	0
Mr. R. B. Robbins ...	1	1	0
Mr. C. C. Harris	1	1	0
Mr. Wilson	1	1	0
Mr. Cobb	1	1	0

Mr. Headland	1	1	0
Mr. Tinson	1	1	0
Mr. Sennitt	1	1	0
Mr. Womack	1	0	0
Miss Whicher	1	1	0
Mr. Barrat	0	10	6
Mr. J. Harris	1	1	0
Mr. Fielder	0	10	0
Mr. Northfield	0	5	0
Mr. G. Elnaugh	0	5	0
Miss Latham	0	5	0
Mr. Fromow	0	5	0
Mr. J. Goodley	0	2	0
Miss Smith	0	2	0
Miss Gosling	0	5	0
Miss Smith	0	5	0
Miss Neeve	1	1	0
Mrs. Gregory	1	0	0
Mr. Pocock	0	10	6
Mr. Buckoke	0	5	0
Mr. G. W. Shepherd's Box	1	1	0
Mr. Sampson's Box ...	0	4	0
Miss Headland's Box ...	0	8	0
A Friend	0	5	0

PER MR. M. WIDDER.

Mr. Balls	0	10	0
Mrs. Stipland	0	3	0
Miss Middleton	0	3	0
Miss Higgs	0	3	0
Two Little Ones	0	1	0
A Friend, per Mr. Barrat...	0	7	6
Infant Class, per Mr. Bull	0	18	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	0	0
Mr. Young...	1	0	0
Mr. Sidders	0	10	6
Mr. Abbott	0	10	0
A Friend	0	10	0

	£	s.	d.
Mrs. Beard	0	10	0
Mrs. Toussaint	0	8	0
Miss Lovett	0	5	0
Mr. Pullen...	0	5	0
Mr. Toms	0	5	0
Mr. Sawyer	0	5	0
Mr. Milbourne	0	5	0
Mrs. Mote, sen.	0	5	0
Mr. E. Mote	0	5	0
Mr. W. Mote	0	5	0
Mr. Cobb	0	5	0
Mr. Staudbrook	0	5	0
Mr. Clutterbuck	0	5	0
Mr. E. Hoddy	0	5	0
Mr. R. Hoddy	0	5	0
Mrs. Mussard	0	5	0
Mr. Fricker	0	4	4
Miss Dodson	0	4	0
Miss Lawrence	0	4	0
Mr. White...	0	4	0
Mr. Clinch	0	4	0
Mr. Woodrow	0	4	0
Mr. Baker	0	4	0
Mr. Hammond	0	2	6
Mr. Oliver's Family Box...	0	9	11½
Mr. Pullen's ,, ...	0	9	9½
Mr. Abbott's ,, ...	0	10	0
Mrs. E. Mote's ,, ...	0	5	0½
Small Sums	0	2	7½
PER MR. BRISCOE.			
Sunday-school	8	16	10¼
Avenue Chapel, Camden Town.			
Sunday-school per Mr. Spong	20	7	11¼
Camden Lecture Hall.			
Per Mr. Burrows	3	10	0
Camden High Schools.			
Collection after Lecture by Mr. T. L. Wakelin ...	2	10	0
Zion Chapel, Deptford.			
PER MISS STUBBINS.			
Mr. McRitchie	0	5	0
Mrs. Boyes	0	10	0
Mr. Topley	0	10	0
Mrs. Norman	0	10	0
Mrs. Cowell, Peckham ...	0	10	0
Mrs. Cattell, Chipstead ...	0	10	0
Mr. Anderson	0	10	0
Miss Stubbins	0	5	0
Mrs. Young	0	2	0
Mrs. Josiah Cowell ...	0	2	6
Mr. Nash	0	5	0
PER MR. NASH.			
Sunday-school	14	6	0

	£	s.	d.
Foot's Cray.			
Sunday-school, per Mr. Clark	10	0	0
Carmel Chapel, Pimlico.			
Sunday-school, per Mr. Wright	1	5	0
Collection after Lecture by Mr. T. L. Wakelin ...	2	0	0
Clapham.			
Ebenezer Chapel Sunday-school	5	0	0
Bermondsey.			
New Church-street, per Mr. Meeres	4	7	6
Lewisham.			
Dacre Park Sunday-school	2	1	0
Woolwich.			
Enon Chapel Sunday-school	2	5	0
Carmel Chapel	1	5	0
Erith.			
Providence Chapel ...	3	0	0
Homerton Row.			
Sunday-school, per Miss Fountain	1	7	4
Forest-road, Dalston.			
Sunday-school, per Mr. J. James, jun.	0	8	0
Holloway.			
Wedmore-street School ...	1	4	0
Hornsey Rise.			
Ebenezer Chapel Bible-classes	0	3	11
Clerkenwell-road.			
Zion Chapel Sunday-school	1	6	11
West Ham.			
Per Mr. Oakey	1	15	0
Old Brentford.			
Per Mr. Voysey	3	17	0
Hounslow.			
Per Mr. Jeffs	1	0	0

	£	s.	d.
Pentside, Dover.			
PER MR. JOHN AUSTIN (PASTOR.)			
Subscriptions, &c., 1881 ...	12	16	0
Mr. and Mrs. Austin ...	1	10	0
Mrs. Farmar ...	0	10	6
Ditto, Sale of Books ...	0	6	0
Mr. and Mrs. Scott ...	2	2	0
Mr. and Mrs. Carpenter ...	0	2	6
Mr. Mrs. and Miss Castle's Mission box	0	13	0
Sale of books	0	10	6
A Friend	0	2	0
Miss Tunbridge	0	5	0
Mrs. Hesp...	0	1	0
Mrs. Fakeley	0	2	6
Mrs. Spice...	0	1	0
Mrs. Chandler	0	1	0
A Friend	0	2	0
Mrs. Murrey	0	2	0
Mr. Jones, jun.	0	2	6
Mr. Hogbin	0	1	0
Mr. John Broadley ...	1	0	0
Mr. James...	0	0	6
Mrs. Romney	0	2	0
Sale of books	0	4	0
Mr. and Mrs. Fearnley ...	2	10	0
A Friend	0	2	0
Mission-box	0	16	4
Tring.			
Collections at Akeman-street Chapel	9	1	6
Mr. Butcher and Family...	5	0	0
Miss Butcher	1	0	0
Mrs. Glover	1	0	0
Leicester.			
PER MRS. ALLAN.			
A Friend	0	2	6
Mr. T. Norman	0	5	0
Mr. S. Squire	0	5	0
T. W.	1	0	0
Mr. J. Bottrill	0	2	0
Mrs. W. Squires	0	5	0
Mr. J. Underwood ...	0	5	0
W. T. A.	0	1	0
Mr. Joseph Allon... ...	0	5	0
A Friend	0	2	6
Thame, Oxon.			
Collections	8	0	10½
Sydenham, Bucks.			
Collections	0	17	6½

	£	s.	d.
Reading.			
Per. Mr. Martin	3	0	0
Wellingborough.			
Collection, per Mr. Bland...	8	0	0
Cambridge.			
Eden Chapel and School ...	3	4	2
Wivelsfield.			
Per Mr. Virgo	3	18	1
Colnbrook.			
Per Mr. Walters	2	7	6
Chatham.			
Per Mr. Dumsday ...	3	6	4½
Dorman's Land.			
Per Mr. Grigg	0	5	0
Individual Subscriptions.			
Mr. Collins	2	0	0
Mrs. Hurst	2	0	0
Mrs. Gallard	1	0	0
T. M. Whittaker, Esq., 1881	1	1	0
Ditto 1882	1	1	0
Mr. James Ince	1	1	0
L. E. Brook, Esq.... ...	1	1	0
Mr. H. Hand	1	1	0
Mrs. Nunn, sen.	1	1	0
Mr. T. Nunn	1	1	0
Mr. J. Shipley Slipper ...	1	1	0
Mr. Briscoe	1	1	0
Samuel Sharp, Esq. ...	1	1	0
Mr. W. Frost	1	1	0
Mr. Billing	1	0	0
Mr. E. Denman	1	0	0
C. A. L., Peterborough ...	0	13	6
Mr. Burgess	0	12	6
Mr. Cousens	0	10	6
Mr. B. Wakelin	0	10	6
Mr. Meeres	0	10	6
Mr. Page	0	10	0
W. Norton, Esq. ... 1881	0	10	0
Mr. Chapman	0	10	0
Miss Walls	0	7	6
Mr. Jull	0	5	0
D. B., Norwich	0	5	0
Miss A. B. Barton ...	0	5	0
Mr. Edwards	0	5	0
Mr. Palmer	0	5	0
Mr. Bloom	0	5	0
Mr. Webster ... (don.)	0	5	0
Mr. Sumner	0	4	0
Mr. Stringer	0	4	6
Miss Jones ... (don.)	0	2	9

The following sums have also been received since the accounts were audited :—

	£	s.	d.
Artillery-street School, per Mr. Steward	1	6	0
Miss Barton, per ditto ...	0	2	6
Croydon, per Mr. Piggott...	1	16	0
Mr. Bland...	1	0	0
Mr. John Banks	0	5	0
Collection at Thame ...	8	13	0
Ditto at Sydenham ...	1	7	7
W. Norton, Esq.	0	10	0
Mrs. Lynn, per Mr. Hoddy	0	5	0
L. E. Brook, Esq. ...	1	1	0
Mr. J. L. Meeres	0	10	6
A Friend, per ditto (don.)	0	3	0
Dover: Mrs. Baynes ...	0	5	0
Mr. J. Mote	1	1	0
Mr. Masterson	0	5	0
Providence Chapel, Islington, per Mr. Adams, jun.	0	14	0
Mr. Manns, per Mr. Hoddy	0	5	0
Halesworth, per Mrs. Suggate	1	10	0

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.

LIST OF LOCAL SUBSCRIPTIONS.

From 1st August, 1881, to 31st July, 1882.

MADRAS.

	Rs.	As.
Mr. H. F. Doll	1	0
Mr. W. H. Haller	3	0
Mr. M. Legge	3	0
Mr. A. Sturling	0	15
Mrs. M. Dorling	3	0
Mr. J. Carthy	1	8
Mrs. Illingworth	3	0
Mr.C. Peacock	0	12
Mrs. S. S. Grubert	0	10
Mrs. W. Pearson	1	4
Mrs. T. Grubert	0	10
Mr. Wale	1	0

ST. THOMAS' MOUNT.

Mr. J. Beeby	1	0
Mr. S. Hodson	2	4
Mr. J. T. Eddington	2	8
Mr. J. Watts	3	0
Mr. C. Warren	1	2
Mr. G. Herron	0	15
Mrs. J. Wilson	3	0
Mrs. H. Gurner	3	0
Mrs. Alwright	2	12
Mrs. Chatterton	1	8

ST. THOMAS MOUNT (*continued.*)

	Rs.	As.
Mrs. Jernings	1	0
Mrs. Benue	1	8
Mrs. M. A. John	1	8
Mr. J. John	1	0
Mr. Jones	0	4
Mr. G. Wheeler	2	8
Mr. C. Horne	0	4
Mr. Mellor	0	14

POONAMALLEE.

Mr. W. Dale	2	12
Mr. Phillips	1	0
Mr. Verghese	0	12
Mr. Stimpson	2	8
Mrs. S. Yeomans	1	8
Mrs. R. Austin	3	0
Mr. J. J. Brodie	1	2
Mrs. W. Pearson	3	0
A Friend	0	2
Mrs. M. A. Priddle	0	2
Mr. Newton	0	6
A Friend	1	0
Mrs. E. B.	0	4
Mrs. Alley	0	4

The above Subscriptions are devoted by Mr. Doll for sundry matters in connection with the work of the Mission, an account of which has been forwarded to the Committee.

COLOMBO, CEYLON.

Amounts received in behalf of the Mission, from January to December, 1881.

Donations.	R.	Cts.
A. M. Fergueson, Esq.	10	0
J. Fergueson, Esq.	5	0
D. Fergueson, Esq.	2	0
Dr. C. W. Van Geyzel	5	0
W. C. Leechman, Esq.	5	0
W. Ranesinghe, Esq.	2	0
Monthly Collections.		
A. B. Classen	5	0
B. P. De Silva	2	0
P. D. De Silva	3	0
S. De Silva	3	0
H. Fernando	3	0
E. D. Garnier	3	0
Mrs. A. R. Ginger	6	0
B. Gustavus	2	25
Carried forward...Rs.	56	25

	Rs.	Cs.
Brought forward...	56	25
Koch Allan	2	50
O. C. Raffel	3	0
J. Schoonman	2	75
J. Van Hoff	5	50
J. Van Geyzel	2	50
	72	50
Balance of 1880	41	27
	113	77
Deficit rent..... 24 0		
Mending furniture 2 0		
A table lamp..... 1 0	27	0
In hand	86	77

APPEAL BY Mr. DOLL FOR £450,

For the erection of Three Chapels and Two School-rooms.

After giving an outline of the work carried on at the various stations, he closes with the following abstract of the estimated sums required:—

St. Thomas' Mount.

For Chapel (including ground), School-room, and Mission-house ... ... Rupees 3,000

Poonamallee.

For Chapel, School-room, and Mission-house. Rupees 1,200

Christianpettah, North Tinnevelly.

For Chapel* ... ... Rupees 500

Rupees 4,700

(Say about 5,000 rupees for all three stations, or about £450 of English money.)

"Dear Christian brethren and friends, this money is required for a great and holy work; for the comfort and convenience of the worshippers; for the benefit of the young who receive Christian instruction; and for the proclamation of the Gospel. O that every Christian would own and act on his obligation to do what he could to aid us in our high and holy object, which can be fulfilled by the operation of the love and liberality of Christ's people, and the consecration of their substance to His service and glory! 'Honour the Lord with thy substance, and with the first-fruits of all thine increase.' 'The liberal soul shall be made fat; and he that watereth others shall be watered also himself.' 'It is more blessed to give than to receive.'

"It is confidently hoped that this appeal will meet, from our Strict Communion Baptist Churches and Christian friends, substantial expressions of their generosity, in liberal supply of pecuniary aid proportionate to the means they possess, and adequate to the claims of this missionary enterprise.

* There is an unfinished building at this station, which may be appropriated for chapel purposes with a small outlay on it. Pastor J. C. Arulappen and his brother, J. A. Arulappen, one of the deacons, have pledged themselves to supply the tiles and timber for the roofing, &c. These materials, with some 500 rupees, will render the building referred to complete, and sufficient to meet the present requirements of the church members.

"Brethren, farewell! 'God is able to make all things abound towards you; that ye, always having all sufficiency in all things, may abound in every good work.'

"H. F. DOLL,
"*Missionary and Superintendent of the*
"*Strict Baptist Mission, Madras.*

"MADRAS, *February*, 1882."

DONATIONS RECEIVED AND FORWARDED TO BROTHER DOLL, VIZ.:—

MR. WAKELIN'S LIST.

	£	s.	d.
Mr. L. Brook	1	1	0
Mr. L. E. Brook	1	1	0
Mr. Cooper	1	1	0
Mr. W. Evans	0	10	0
Mr. Wm. Frost	1	1	0
Mr. J. Grange	0	10	6
Mr. J. C. Grange	0	5	6
Miss M. Grange	0	5	0
Mr. J. Hazelton	0	10	0
Mr. Headland	1	1	0
Mr. Millwood	0	2	0
Mr. Nunn	0	7	0
Mr. Riddle	0	5	0
Soho Chapel, per Mr. Box	2	10	0
Mr. Sennitt	0	10	0

MR. WAKELIN'S LIST (*continued.*)

	£	s.	d.
Mr. Toone	0	2	6
Mrs. Wakelin, sen.	1	0	0
Mr. I. R. Wakelin	1	1	0
Mr. T. L. Wakelin	1	1	0
Mr. B. Wakelin	0	10	6
Mr. Wilson	0	10	0

MR. BRISCOE'S LIST.

	£	s.	d.
Mrs. Hurst	3	0	0
Mrs. Gallard	2	0	0
Mrs. Sumner	0	10	0
W. Norton, Esq.	1	0	0
Mrs. Austen	1	0	0
Mr. Briscoe	1	0	0
Mr. E. Mote	0	10	0

(Making a total of £24 5s.)

Since this sum has been remitted to Mr. Doll, Mr. H. Hall, of Clapham, has contributed £2 10s., and has issued an appeal, in which he offers to contribute £20 or £25 more, if the remainder of the sum required can be obtained. We quote the closing paragraph of this appeal, and commend it to the consideration of our more wealthy friends:—

"Brethren,—some of us are dwelling in 'ceiled houses,' engaged in profitable businesses, and otherwise blessed with means to help. Can we possibly allow this? I ask in the name of the Most High, can we turn a deaf ear to our brethren's appeal from Madras? Let us think of our privileges and of our mercies, and then let us think of our brethren's requirements, and of our duty towards them; and surely the result will be, the sending to Madras the money required. I am willing—insignificant as I am—to join in any scheme that will accomplish the object. Will some of us who have time on our hands take the matter up?

"Yours in faithfulness,
"H. HALL,
"24, Manor-street, Clapham.

"*November 24th*, 1882."

P.S.—If my giving £20 or £25 or even £50, will lead to the object being attained, I will willingly do so.