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THE

STRICT BAPTIST MISSION:

Its Claims and Character.

TWO PAPERS,

READ AT THE

KEPPEL STREET CONFERENCE,

DECEMBER 18TH, 1883.

WITH AN INTRODUCTION BY

W. J. STYLES,

(*Minister of Keppel Street Chapel.*)

LONDON:

W. WILEMAN, 34, BOUVERIE STREET, FLEET STREET.

MADRAS:

C. PEACOCK, DEPOSITORY OF THE BAPTIST TRACT SOCIETY.

1884.

PRICE. ONE PENNY. IN MADRAS. ONE ANNA.

The Keppel Street Conference.

A social and fraternal Conference of the friends and supporters of the Strict Baptist Mission was held in the School-room of Keppel-street Chapel, London, on Tuesday, December 18th, 1883; Mr. John Hazelton the President, occupying the chair.

It was stated that no counter demonstration to what had transpired elsewhere was intended, and that the conference was not officially connected with the Committee,—it having been convened by the pastor and deacons of the church.*

About 190 partook of tea, and the room was subsequently filled to overflowing.

Interesting papers were read by Mr. J. E. Hazelton and Mr. Pearson, of Madras, and short informal addresses of a most cheering character were delivered by many of the assembled brethren. The warmest confidence in the operations of the Mission was universally expressed.

The presence was noted of the following ministers:—Messrs. J. S. Anderson, J. Bennett, J. Box, J. Bonner, W. H. Evans, F. Green, J. H. Dearsly, Thomas Ekins, (St. Neot's,) W. Flack, S. Gray, (Brighton,) W. Hazelton, H. Myerson, J. Jull. (Cambridge,) Wm. Osmond, R. E. Sears, W. J. Styles, J. Wilkins and W. Winters. Messrs. S. Sharp, E. Harris, C. Wilson, H. Cooper, Albert Steele, I. R. Johnson, J. P. (Gravesend.) W. L. Payne, (Brighton.) Walter Howe, W. Walters (Colnbrook,) E. Mote, and many other prominent Christian gentlemen were also present.

Cordial thanks were tendered to the church at Keppel-street.

A handsome Oxford Bible was also presented to Mr. Pearson, bearing the following inscription,—"Presented as a mark of Christian affection and esteem to William Pearson, by a few of his London friends. December 18th, 1883."

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* The slight expenses were borne by the Minister of Keppel Street. and Mr. C. S., Mrs. R. K., and Mr. T. L. W., who are hereby thanked for their practical kindness.

Introduction.

THE history of the following papers may be briefly told. The visit of Mr. Pearson to England appeared to furnish an opportunity too valuable to be lost, for the friends of the Strict Baptist Mission to learn from an actual eye-witness something about its operations in India. How to effect this, at first was a problem that claimed consideration. At last the Conference of December 18th was decided on, which more than realized our prayers and anticipations.

A short-hand writer was present, and notes were taken of the proceedings, which it was at first designed to publish in this pamphlet. This, however, it was found would swell it to an unreasonable length, and it was finally decided to print the two papers only.

All that were present, however, retain a lively impression of the wise and weighty remarks of our Brother Hazelton, the President of the Mission, who occupied the chair; and the kindly sympathy which animated the addresses of Brethren John Box, R. E. Sears, E. Mote, W. L. Payne, I. C. Johnson, W. Walters, (since, alas, deceased), Joseph Wilkins, and I. R. and T. L. Wakelin. The presence of other brethren, whose voices were not heard, was not the less appreciated. Verily the Lord was there, and all felt assured that though imperfection may be connected with our efforts,—and what human organization is perfect?—the Strict Baptist Mission is an earnest reality, doing God's work in God's way, and therefore claiming the sym-pathy, supplications and support of all to whom the doctrines of distinguishing grace are dear.

It is much to be wished that those who hold aloof from us, would, as brother Hazelton expressed it, state frankly and honestly their motives in declining to be associated with this great and good work. That they have gracious and weighty reasons we are assured, but their reticence is embarrassing and painful. To us, candour appears to rebuke their silence and to demand that they should put their difficulties into words. Second to none ourselves in our love for the ancient faith of God's elect, we see in the claims of our Mission that which would make it absolutely criminal for us to withhold our active support. Will

our beloved brethren give the question that earnest attention which it surely demands?

We may mention that quite recently the South Indian Almanac for 1883, published in Madras by E. Foster & Co., and consisting of an elaborate hand-book of two hundred and thirty-six pages has fallen, into our hands and from it we have found ample evidence that our agents and organization are recognized in the locality. Our Brother Doll appears in the list of residents at Madras, as Dy. Regr. and Indexer, Rev. Secretariat, Pursawalkum." Under the head of places of worship we also read, "Baptist Church, (Strict) Chapel, Chintadrepettah, Napier Park: Pastor, Rev. H. F. Doll: Services, Sundays and Thursdays, 6.30 p.m.; Sabbath School, 8 a.m." His name also appears in another list in the same capacity and he is mentioned as treasurer of the Baptist (Madras) Tract Society. We find his name yet again as President of the South Indian Baptist Mission, which appears to be the local name of the effort with which we are identified.

We have also been favoured with an interview with a military gentleman of high position, Lieutenant-Colonel L——, formerly a resident in Madras, but now in England, who emphatically testifies to the good repute in which Mr. Doll is held by Christians in general.

These purely extraneous and collateral testimonies are surely not without their importance, assuring as they do that our agent has a defined position in the locality where he labours.

We now crave a careful perusal for the papers which follow, as worthy of the earnest attention of all that are interested in the extension of the Redeemer's kingdom.

The paper of our brother, J. E. Hazelton, (son of the President of the Mission), is not only unique, but unanswerable, and its excellence must strike all who follow his arguments and appeals. The plain and unpretending account of our Brother Pearson, has the peculiar vividness which connects itself with the account of one who has seen all he describes.

The letter from his little girl will also, we think, prove interesting, and tend to confirm the confidence of all in the real usefulness of the work.

Keppel Street Chapel. W. J. STYLES.

THE CLAIMS OF FOREIGN MISSIONS ON CHURCHES HOLDING THE DOCTRINES OF DISTINGUISHING GRACE.

By John E. HAZELTON.

MR. PALMER'S DESCRIPTION OF A STRICT BAPTIST MISSION.

At a meeting convened to promote the welfare of our Strict Baptist Mission, we cannot refer to it in more appropriate language than was used by a good soldier of Jesus Christ, well known in our Churches—the late Mr. W. Palmer, of Homerton Row:—"We submit that a society thus constituted, differs widely and essentially, theologically considered, from all other existing societies which have for their object the diffusion of gospel light in the dark countries of heathen Gentilism. It contains all the essential elements of gospel truth—it elevates a theological standard around which all our Churches may consistently rally—unfurls a banner under which they may cheerfully unite, and proposes an object in which they may cordially agree."

BIRTH OF THE STRICT BAPTIST MISSION.

These words are taken from a circular letter—for a sight of which I am indebted to our kind friend Mr. Styles—addressed to the Strict Baptist Churches in 1840, and proposing the formation of a Foreign Mission in connection with the Denomination. The writer in his own characteristic and incisive manner advocated his proposition by every variety of argument and appeal, and though the desires of himself and his friends were not then realised, twenty-one years afterwards, in this honoured sanctuary, and under the fostering care of the late beloved Samuel Milner, the Strict Baptist Mission was formed, and I venture to think that in the history of the Church at Keppel Street one of the most important events, and one having the most far-reaching consequences, was the foundation of our Foreign Missionary Society.

INADEQUATE SUPPORT AND ITS CAUSES.

Though the Mission has been in existence twenty-two years, a glance at the last Annual Report makes it painfully apparent how disproportionate is the support it receives to the numbers and strength of the Denomination.

To what is this indifference to be attributed ? Some, no doubt, still think that the work is to be left in God's hands ; others stand aloof till a more Scriptural system be devised ; many deem the duty—I would rather use the word privilege—only one amongst others of equal or surpassing importance ; whilst a fourth section have little or no knowledge of our Society and its work.

PERSONAL INFLUENCE IN EXTENDING A KNOWLEDGE OF THE WORK.

Brethren, let us use our personal influence in extending the knowledge of the operations of our Mission; for a recital of facts will be more powerful than any other appeal in awakening sympathy and gaining support from all who love the Gospel, and desire that the "glad tidings" should be published far and near. Thus by the Lord's help the Mission will be launched upon a new and enlarged career of progress and blessing, and this will conduce to the highest welfare of our Churches at home. To arouse an intelligent, and therefore permanent interest in the Society should be the endeavour of one and all of us.

SABBATH SCHOOLS AND THE MISSIONARY WORK.

A defence of Christian Missions addressed to the Church of God, should in the present day be as needless as would be one of Sabbath Schools. There is now scarcely one Strict and Particular Baptist Church in the land without a Sabbath School, and all the reasons which are given in favour of this necessary and God-honoured work apply with even greater force to the Missionary Cause; and in the not far distant future we believe that all our Churches will deem it as incumbent upon them to support the Mission, as to carry on their Schools. The change is coming, surely, inevitably, happily, and such a reply as Mr. Ryland, Senr., gave to William Carey, when in the ardour of his

love to his Lord he first advocated Foreign Missions before a Meeting of Baptist Ministers,—is now, I think, never likely to be heard:—"Young man, sit down: when God pleases to convert the heathen, He will do it without your aid or mine." We heartily and deeply love the grand doctrine of Predestination, but such a mistaken way of looking at truth as that just expressed would paralyse all Christian effort, and, carried out to its logical conclusion, render the preaching of the Gospel a matter of indifference.

VITAL IMPORTANCE OF THE WORK.

Foreign, and Home Missions also are of *vital* moment to us; for that Church which does not obey the commands of its Divine Lord must suffer serious loss and be in a spiritually unhealthy condition. What commandment can be plainer and simpler than that given by Christ to His Apostles—who represented His Church in all ages—"Go ye *into all the world*, and preach the Gospel to every creature?" We, of all Denominations, adhere, as we firmly believe, most closely to New Testament principles and practice; the ordinances of Baptism and the Lord's Supper we observe in the way and order in which they were given by Him, whom through the renewing of the Holy Spirit, our souls have been brought to love; and yet—strange and unaccountable neglect!—until of late the great command of our ascended and enthroned Redeemer, to "preach the Gospel to every creature," has almost been unheeded.

MORE STABILITY IN THE THINGS OF GOD.

The truth is not held as firmly as in days of yore; there is spiritual declension and loss of power among us.

We need more of the quickening and sanctifying influences of the Holy Spirit; but let us also remember that this word standeth sure—"If any man will do His will, he shall know of the doctrine, whether it be of God." Let us then, in humble dependence upon *Him*, do His will in preaching the gospel to every creature; and in doing this we shall "know of the doctrine," and be "rooted and built up in Him, and stablished in the faith." There will as a consequence be more firmness in the things of God; the Lord's presence will be felt among us; and a new era of

spiritual power will, by God's grace, dawn upon our Churches.

THE GRAND BUSINESS OF THE CHURCH.

It is *the grand business* of the Church to preach—not to offer—the Gospel to every creature ; to declare the whole counsel of God, showing the lost condition of men by nature, and proclaiming full and free salvation by Jesus Christ and Him alone. This duty is primary and essential; for, once more to quote the words of Mr. Palmer, "we are not only to *guard* the gospel, but to *give* it ; not only to *define* it, but *diffuse* it ; not only to *protect* it, but to *propagate* it. We must *sow* as well as *sift ;* and *distribute* as well as *divide ;* for the gospel is aggressive as well as progressive."

THE STRICT BAPTIST MISSION WORK.

Some friends may have been prejudiced against missionary societies by the erroneous way in which their claims have sometimes been advocated, but inaction should not result from this ; rather should they identify themselves with a Mission established upon true principles, and supported by Scriptural reasons which none can shake.

The Strict Baptist Mission is conducted in no spirit of hostility to others. The field is so vast that there is ample room for our Society, which exists because we believe that the Gospel as we receive it is *the* need of the heathen, and so it will be proved in the days to come ; for "Truth is great and will prevail." What said the apostle of the Gentiles ? "Whosoever shall call upon the name of the Lord shall be saved. How then shall they call on Him in whom they have not believed ? and how shall they believe in Him of whom they have not heard ? and how shall they hear without a preacher ? And how shall they preach, except they be sent?"

VASTNESS OF FIELD.

"The field is the world." Have we any conception of its vastness ? Take two countries only—China and India.

China with its 300 missionaries, less than one to every million of inhabitants. 33,000 natives die daily ; this would drain England of its population in two years;

London in four months, and Manchester in nine days.

In India, with which, including Ceylon, our Mission is entirely connected, there are upwards of 240 millions of inhabitants, and 600 missionaries, or one to every half-million of the population. It is estimated that there are about half-a-million professed native Christians, and of these a large number, we cannot doubt are the Lord's children.

The prospect of these mighty populations—for the people of India consist of many distinct races—should be no discouragement to us; for "If God be for us, who can be against us?" and before the pure gospel of our Lord and and Saviour Jesus Christ, the myriad gods, the foul legends, the hoary superstitions of idolatrous India, will fade and disappear. There were but one hundred and twenty in that upper room in Jerusalem, and outside was a dark and hostile world; and yet, through the operations of the Holy Spirit, by the preaching of the Word, not many years passed before there were Christians in all parts of the Empire, and even in Cæsar's household.

HONOUR THE HOLY SPIRIT.

Without arrogance, we may say that one of the distinguishing features of our Denomination is our staunch adherence to the grand truth that a sinner's salvation is the result of no act of his own, but that the new birth is through the direct agency of the Holy Spirit, and that faith is the gift of God. We also believe that our Lord has "other sheep" which He must bring, and who shall hear His voice.

"Them that honour Me, I will honour" saith our God: this promise is "yea and Amen in Christ Jesus," therefore let us honour the Spirit by sending forth our Missionaries in humble, loving faith, that the same Spirit will own and bless the Word spoken in sincerity and in truth. Our God is faithful, and we may anticipate large results from this sowing of the good seed.*

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* The nations of Asia and Africa to-day need the Gospel as much as did our ancestors, sunk in gross idolatry, when missionaries first visited our shores. And in our beloved country, the Lord has ever since had many of those who "are the salt of the earth." What the Gospel has done for our land, it can, by God's grace, do for India, and all other dark countries of the world.

HUNTINGTONIANS.

And here, may we not in passing ask for pecuniary support from our Huntingtonian friends, for a Mission which proclaims the doctrines of sovereign and distinguishing grace? They are one with us in upholding these, and I look forward hopefully to the time when they will see their way clear to become one with us as Baptists.

ADAPTATION OF "OUR GOSPEL" TO THE NEEDS OF HEATHENDOM.

Morality is powerless to save the heathen. China, after centuries of moral teaching —Confucianism—is one of the most immoral nations of mankind. Christianity shows sin to be not a mere outward offence, but an inward stain which nothing but the blood of Christ can remove, and that the streams of evil must be arrested, not in their progress but at their source, the human heart, and this by a supernatural and divine power. The glory and adaptation of the Gospel to the needs of sinners of every clime is a marvellous proof of its divine origin. This, however, is a day of extreme looseness and indefiniteness in religious teaching, and the word "gospel" is on the lips of many whose doctrine and principles are directly opposed to it; the evil one now appears under the guise of an angel of light. What meaning do we as a Denomination, and does this Mission, attach to the word? The answer is precise and clear; we have but to turn for it to the 29th page of the last Report, and there we see a concise and excellent summary of the things "which are most surely believed among us." The "five points" express the leading declarations of "our gospel" (1) Eternal election, (2) Particular redemption, (3) Total depravity, (4) Effectual calling, (5) Final perseverance.

THE GOSPEL AND ITS POWER.

What a wondrous plan of Divine love do these unfold, and what exalted and noble conceptions of God and His purposes of grace and mercy do they give to all in whose hearts and minds they have an abiding place—"Blessed with all spiritual blessings in heavenly places in Christ;" "Chosen in Him;" "Predestinated unto the adoption of children by Jesus Christ;" "Redeemed through His blood;" "The forgiveness of sins according to the riches

of His grace." Here, then, is the only true medicine for a sin-sick soul. This is the Gospel that entered into the hearts of heathens in Apostolic days, and brought to the eet of Jesus the rough and ignorant Philippian jailor; the cultured Athenian, Dionysius the Areopagite; Lydia of Thyatira; masters and servants; princes and peasants; humble and high-born women:" all one in Christ Jesus.

THE DOCTRINES OF GRACE.

The doctrines of grace are exactly suited to the needs of the heathen. An awakened sinner in a distant land feels his helplessness and total depravity. To such an one the messenger of Christ can say, "It was for you that Jesus died; He loved you before the foundation of the world, and His Holy Spirit has created these feelings within you. "What must I do to be saved?" "Look unto Jesus; He has suffered for you, and redeemed you." Effectual calling and final perseverance, —considered effete doctrines by the advanced school of theologians, who are, indeed, fast advancing in all the pride of poor human wisdom into the dim regions of total unbelief,—how encouraging and steadying thy must be to the souls of heathen converts amidst the great temptations and furious currents of trial, to which they are exposed. None shall pluck the sheep of Christ out of His hand; for they are saved in the Lord with an everlasting salvation.

BAPTISM.

Our Mission is conducted on New Testament principles, not only because it proclaims the doctrines of free and sovereign grace, but because it is a Baptist Mission, and further because it is a Strict Baptist Mission. What commandment can be plainer than "Teach all nations, baptizing (or immersing) them in the name of the Father, and of the Son, and of the Holy Ghost?" What can be clearer than that Christian Churches in apostolic days consisted of baptized believers who had made a credible profession of repentance and faith, and that the Lord's Supper was a Church ordinance?

The Churches founded by the Apostle, were framed according to the Divine model, and the constitution and

practice of all were alike. Now, we are told that Indian Christianity, and Chinese Christianity should be of a different type from that of the West; and that the Eastern Churches should fashion themselves, and adapt their form and practice to their environment.

The Lord has given to us in His Word "*The Gospel*," and has revealed what a Christian Church should be, and how it should be constituted. What right has any Christian to set aside, or alter this Divine order? We cannot doubt that the Lord will signally bless our Mission in the proclamation of the Gospel and the establishment of Christian Churches framed after His own pattern. Dr. Judson, one of the noblest of modern missionaries, went to the East a member of the Independent body. The contradiction involved in christening the children of converted heathen, was soon apparent to him; his instructions were to "baptize," *i.e.* "sprinkle" "credible believers and their households;" the question immediately occurred to him, "Why baptize these children and yet exclude them from the Lord's-supper?" Prayerful study of the Scriptures made him a Baptist, and when immersed by Dr. Carey, at Calcutta, there stood together two Baptists of whom, as a denomination, we may well be proud. Those acquainted with Dr. Judson's life, will remember the sore privations and trials his change of views brought upon him; but afterwards how wonderfully did God own the labours of His servant! I simply refer to this fact as a striking illustration of the difficulties presented in connection with missionary work to the inquiring and thoughtful mind of an unbaptized Christian.

Does not the ordinance itself proclaim the gospel in heathendom? How many sinners have been awakened by witnessing the solemn service in our own land! And in India it speaks with equal power, its glorious symbolism pourtraying the "newness of life" in which a believer walks, and his death to the world, and how much more of Christ and His love! In a striking light it shows to Hindoos the powerlessness of their vain lustrations in the Ganges, and other of their sacred streams to cleanse their souls from that stain which naught but the blood of Christ can remove.

CONSISTENCY.

Heathens, like the world here, quickly detect inconsistencies: "If," say they, "you believe baptism to be right, why do you allow those who have not been baptized to join your Churches and unite in the ordinance you call the Lord's-supper?" How can such an awkward query be satisfactorily answered by our brethren of the other section of the Denomination?

Brethren, we have a gospel, consistent in all its parts, a consistent church order; the clear declarations of the Scriptures to appeal to; the sword of the spirit in our hands. "Speak unto the children of Israel, that they go forward."

THE STRICT BAPTIST MISSION TRUE TO OUR FAITH.

Our Mission then, is true to all our distinguishing doctrines and practices. The leading means it uses are:—

(1.) Preaching. The missionaries know nothing among men but "Jesus Christ and Him crucified," and whilst a proper value is set upon other means, this Divine institution is rightly placed first. The last report gives many encouraging instances of the word being accompanied with power. Mr. Noble has recently baptized, amongst others, an old man of seventy-eight, and a young girl of fourteen. Great care is evidently exercised in the reception of converts, and an intelligent profession of faith is required.

(2.) Sabbath Schools. These most important auxiliaries to the work are carried on with zeal and success, and Mr. Noble appeals for the modest sum of £40, to erect a School in a place where one is urgently needed.

(3.) Zenana work.* A commencement of labour in this department has been made at St. Thomas' Mount Station by Mrs. John; and none but eye-witnesses can tell of the sad and degraded condition of the women of India secluded in their zenanas. Most interesting accounts of the Lord's work in the hearts of Hindoo women are from time to time transmitted by Christian Englishwomen who labour in the zenanas. This is work which can be conducted only by women. Cannot the Churches so strengthen the hands of the Committee that they

*The Zenana is that part of a Hindoo house set apart for females.

may have means to support in this work a sister from one of our Home Churches? If the funds were forthcoming and the offer made, we are persuaded that one would soon come forward, saying, "Here am I, send me." And then,—pardon the digression,—would it not gladden our hearts to see means supplied also, for the support of a brother from one of our Churches as a preacher there?

(4.) Native preachers and teachers are largely employed. Here the Committee recognise a great principle. Native pastors for native Churches; scriptural or congregational order. It has been said and truly, that some Societies, Congregational in order at home, are practically Episcopalian or Presbyterian abroad. This is not so with our Mission.

CONCLUSION.

With the increase of the missionary spirit, a brighter prospect will, by God's blessing, open to our Churches. There will be more fraternal feeling amongst us; the sections into which we have been, unhappily, too long divided, and which have been such a source of weakness to us, will merge, and the Strict Baptist Denomination will become thoroughly united. In the days before us we shall need to close our ranks, and bear witness to to God and His truth; it will be no time for those to stand aloof from one another who are separated by no difference of doctrine or practice. We shall gain a deeper insight into God's word, and in watering others we shall be watered ourselves. Brethren, we are not our own, for we are "bought with a price;" and our Divine Redeemer, who has done such great things for us, has laid on us this charge "Preach the gospel to every creature." By the love we bear to Him, by the hope He has given us of entering into that holy and sinless city which the glory of God lightens, and in which the nations of the saved shall walk, let us go forward in this glorious work. "The Lord shall build up Zion," and "God's glory shall be declared among the Gentiles." With the sweet Psalmist of Israel we would say,—"Blessed be the Lord God of Israel, ... blessed be His glorious name for ever; and let the whole earth be filled with His glory."

NOTES OF PERSONAL OBSERVATIONS OF THE OPERATIONS OF THE STRICT BAPTIST MISSION, IN AND AROUND MADRAS.

By WILLIAM PEARSON,

Overseer of Her Majesty's Public Works Department, Madras Presidency.

PERSONAL.

I shall begin by giving an outline of my own history. I was born at Gosport, near Portsmouth; was brought to London very young, where I spent some years; I was apprenticed to a cabinet maker, but not liking my trade, and actuated by other circumstances of a family nature, I joined the army in the Royal Artillery, during the time of the great Sepoy Mutiny in Central India, though I was not, however, sent out until some time after its suppression.

I arrived in Madras in the year 1861, and have lived there from then till now, with an interval of one year's furlough spent in this country.

THE MADRAS PRESIDENCY.

As I shall have to mention several geographical names. I may here give a brief description of the Madras Presidency and its surroundings.

India, as probably most present know, was discovered to Europeans by the Portuguese navigator, Vasco-de-Gama, in the year 1479.

Trade was carried on exclusively by the Portuguese for 100 years, when the Dutch and English entered into competition with them, with the result that the English have now nearly the whole of India under their Government.

The whole of India is divided into three Presidencies, Bengal, Bombay, and Madras. It is with the last that we have to do this evening.

The town of Madras is situated on the eastern coast of the Bay of Bengal. It is called by the Natives Chinnapatnam, or the city of Chinnapa, who was a former prince of that country.

The Madras Presidency occupies the whole of southern India. It is divided into twenty-one Districts for the purposes of government. The population numbers about forty-two millions of which there are about thirty thousand Europeans.

The area of the Madras Presidency is thirty-two and a-half millions square miles. The government of Madras has also political influence over 138,318 square miles of tributary states, viz., Travancore, Puducotta and Cochin, with a populalion of four millions.

Madras, is said to be the hottest part of India, the temperature in a well-appointed room rising to 100 deg. Fahrenheit, there being less rainfall on this coast than on the Western or Malabar coast, where the mean temperature averages 78 deg., and the highest rarely exceeds 84 deg.

The town of Madras extends along the Bay of Bengal for a length of about nine miles, with an average depth of four miles, the general form or shape being that of a crescent.

The chief thing that a stranger would notice on arrival at the Port of Madras is the very high surf which beats upon the coast. In calm weather, it is said to break at 100 yards from the shore, and to rise in a wave four feet. In stormy weather it breaks 400 yards from the shore, and raises a wave sixteen feet in height, when of course no landing can be effected.

The seasons or monsoons as they are called, are very regular.

The north-east monsoon sets in in the month of October, and lasts till February. The south-west sets in in the month of May and lasts till October. During the warm weather the coast districts are pleasantly visited by a refreshing breeze which modifies the extreme heat; old inhabitants call it the Doctor, in consequence of the benefit which they derive from it.

St. Thomas' Mount (so called from the legend that the apostle of that name was martyred here,) is situated eight miles from Madras by the road, and five miles from the sea in a straight line.

Poonamallee is situated twelve miles from Madras, and six miles from St. Thomas' Mount, by different roads. There is railway communication between Madras and

St. Thomas' Mount, but none between Madras and Poonamallee. St. Thomas' Mount lies south of Madras, and Poonamallee west of it. The positions of St. Thomas' Mount and Poonamallee with regard to Madras may be likened to Blackheath and Greenwich with regard to London.

Tinnevelly is the name of one of the twenty-one Districts into which the Presidency is divided. It is also the name of the chief town of the district, it is situated near the river Chindinthoora. Palamcotta, the station where Mr. Doll, Junr. is working, is situated on the opposite bank of the river, being connected with Tinnevelly by a bridge. It is 350 miles to the south-west of Madras. It has a population of 30,000 persons. A railway runs the whole distance from Madras.

PERSONAL HISTORY RESUMED.

When about twenty-four years of age, I was residing at St. Thomas' Mount as a soldier in the Royal Artillery. There it was that I was fortunate enough to make the acquaintance of Alexander Wilson, by whom Strict Baptist sentiments were introduced into Madras.

I was passing by the garden surrounding this gentleman's residence, when my attention was attracted by a very fine orange tree loaded with fruit. I had never seen anything of the kind before. Some of the fruit had fallen into the hedge, I had picked some of it up, when I was requested by some person in the garden to let it remain, and presently the owner of the fruit presented himself at the hedge.

The introduction thus brought about ripened into friendship, and led to many conversations, not only on general subjects, but also on matters which concerned my eternal interest.

Until that time I had given no attention to the great questions of eternity. Brought up amid the formalities of the Church of England; I had never thought of the reality and importance of true religion. But this valuable friendship was the turning point in my life; I was led to see myself a sinner and began to pray as I never had prayed before, and through sovereign grace I believe I passed from death to life, and commenced to trust in in the only Saviour, and to walk in His ways.

The great love and affection shown by the brethren of the little Baptist community, over which Mr. Alexander Wilson held the office of pastor, towards each other, together with the many conversations which I had with Mr. Wilson made a great impression upon me.

About this time, I witnessed the baptism of a sister, named Dorling. The text chosen, namely, "Thus it becometh us to fulfil all righteousness," often recurred to me. Finally, with Mr. Wilson's full approval, I was accepted by the Church and baptized in the year 1863.

As a member of this church I became acquainted with Mr. H. F. Doll, by his being a member of the same body and a deacon of the Madras Strict Baptist Church, the two Churches being very intimate one with the other.

ALEXANDER WILSON'S HISTORY.

Before proceeding any further, I should like to give you a description of my father-in-law, our late much loved and revered Brother Wilson.

He was a native of the county of Cumberland, though his parents were Scotch. He was educated at St. Bees, and for family reasons he joined the East India Company's army. He served for a considerable time as an army schoolmaster; afterwards he left the East India Company's army, and became a schoolmaster to a school kept up by the Independent denomination. While so employed he was careful to instil the precepts of Christianity into his pupils, and to enquirers, the principles of the Strict Baptists. In this he was I believe assisted by a good officer and christian, a General Brown, of the late East India Company's army.

At length Mr. Wilson found school-teaching too much for his advancing years, and he left it, and devoted the whole of his time to the service of the Strict Baptist Church at St. Thomas' Mount.

To show the remarkable character, which Mr. Wilson had for forming and maintaining friendships, I may mention that one of his firmest friends outside our denomination was the Rev. Mr. Drury, of the Church of England. Their friendship was formed in their early days, and continued through life, although their religious opinions were so widely different, and Mr. Drury

was wont to speak of Mr. Wilson as "his dear brother in Christ."

I mention this to show that our late brother had the tact of drawing men even of various religious opinions towards himself for good. His dying request being that his dear friend Mr. Drury might officiate at his burial. This was done with the approval of our Baptist brethren, our brother's favourite hymn being sung at his grave, viz., "O Lord, our help in ages past."

Strict Baptist principles were introduced into Madras by the late Mr. Wilson, and many of his old school-boys are now Strict Baptists in various parts of India and Burmah, and many belong to other communions.

MR. H. F. DOLL

was one of Mr. Wilson's pupils, and it was through his instrumentality that Mr. Doll was converted and joined the church, after baptism.

When I first became acquainted with Mr. H. F. Doll, he had for some time known the Lord, and was the junior deacon of the Church at Madras. He had begun to preach, and officiated in the absence of our pastor with much acceptance. After Mr. Wilson's death, he continued to preach to the people, till about sixteen years ago he was chosen pastor. He was ordained by the American Baptist Missionaries, who are, I am given to understand, Strict Baptists generally,—other Baptists being very much in the minority in America.

Mr. H. F. Doll is a person of the Eurasian race,* born in Madras and brought up there. I believe his ancestors were of German origin, settlers or military members of the German communities who were employed under the Dutch East India Company, whose interests were handed over to England during the late Peninsular Wars.

He is about forty-five years of age, of rather slight but muscular build, and of an extremely active life. He is employed as a managing clerk in the Revenue Department of the Government of Madras.

His duties occupy him from 10 a.m. until 4 p.m. The

*An **Eurasian**, *i.e.*, an Euro-asian, is a descendant of a European on the one side, and an Asian or Asiatic on the other.

remainder of his time is taken up with his pastoral and mission duties, which absorb his whole heart.

To these he devotes himself daily, commencing at five in the morning and continuing them until his secular work claims his attention. He resumes the Lord's work in the afternoon, and continues it till midnight, generally contenting himself with four or five hours' sleep. His holidays and all his spare time are devoted by him to mission work at St. Thomas' Mount, Poonamallee, and the neighbourhoods about these places, involving the necessity of sleeping away from home very often.

I will endeavour to give a description of a day's mission work by Mr. Doll. Say it is Saturday, the last Saturday in the month, this is always a holiday in the branch of the service to which Mr. Doll belongs.

Arrangements are made, and Mr. Doll proceeds to St. Thomas' Mount at five p.m. the preceding night, sleeping there at the residence of the widow of the late Mr. Wilson. From thence he visits the schools and examines the work done by the teachers and pupils ; occasionally he itinerates in the neighbourhood, examines the reports rendered by his native assistants; and proceeds to Poonamallee where he is employed in the same manner again. He returns to Madras the next morning.

The last Sunday in the month is usually the day appointed for breaking of bread; the service being conducted by Mr. Doll at one station in the morning and at the other in the evening. Once a year the whole of the Strict Baptist Church meet together for the same purpose, when they are joined by the European Church. The services are conducted in English and translated into Tamil by one of the native assistants at the same time.

Speaking of the Lord's-supper, I may mention that our custom differs from yours in one respect.

I am informed that the late Mr. J. A. Jones, of Jireh Chapel, East-road, was in the habit of dividing the loaf of bread into two portions only, leaving it for each communicant to break off a small piece for himself. This is precisely what we do. The wine is handed round at the Madras Strict Baptist Chapel in an antiquated glass goblet.

GENERAL CONDITION OF NATIVE POPULATION.

You may be interested to know the general condition of the people in relation to religion. They have lost faith in their former superstitions to a great degree, while Christianity as a system of belief is not yet fully received; in fact they seem in a condition of suspense, and meanwhile, are very indifferent and careless. Where in former times, as travellers can testify, wealthy native gentlemen devoted much of their wealth to building, restoring and richly endowing temples, we now rarely hear of such cases; more wealth being bestowed upon schools, colleges and scholarships. This is usually understood as a sign that the religion of the Hindu is in a tottering condition; and the avidity with which the Hindu father seeks an English education for his sons appears to be increasing; and it is believed that by giving a good English education to the rising generation, combining Christian subjects with secular ones that the object aimed at, viz. the Christianizing of the people may be more readily gained. This is, I believe, the first aim of Mr. Doll.

I may observe that it is impossible to estimate missionary work in India rightly, without clearly realizing its two branches, *Christianizing* and *Evangelizing:* the first being necessarily preliminary to the second.

In addressing an ordinary English congregation much is assumed. The people do not doubt that the Bible is God's book. They believe that Christianity is the true religion, and most of them have been instructed in its fundamental principles.

The people among whom your agents labour (save of course such as are already Christians,) are wholly uninstructed in the true religion; of the contents of the Bible they know nothing, of the name and character of Jesus they are profoundly ignorant. Scriptural phraseology is unmeaning to them, and nothing in their current speech or habits of thought can be appealed to as ground upon which to base Christian instruction or appeal. Moreover, while they have all to learn they have much to unlearn. Their present religious ideas are utterly erroneous; moral distinctions they have never been taught to observe.

Hence, before they can possibly give intelligent attention to the Gospel, they must be brought to understand the letter of the Christian religion. They must believe in its authenticity, and admit its peculiar excellence, before they can assume the ordinary attitude of a hearer in a mission hall or chapel in Christian England.

I well know that such knowledge is not spiritual and saving; that faith in the Christian system differs widely from believing with the heart in Christ as one's Saviour. But spiritual faith cannot operate without spiritual information, and hence christianizing or giving instruction in the truths of Christianity, is an important branch of all our Mission work.

It often takes a long time for a Hindu's mind, to receive ideas so new and strange. I have known men give anxious thought to the subject for two or three years before they could assent to the truths of Christianity; so deeply do early prejudices affect them, and so strong are the influences of their former and false belief.

It is among persons so instructed that the *evangelical* branch of Missionary work is necessarily prosecuted; that is to say, among persons who are convinced that our religion is true, and who are prepared to listen to the good tidings of salvation. To such, the gospel is preached in its sovereignty, certainty and freeness. The dear Saviour is presented to them as mighty to save, and it is often pleasing to see such giving evidence of the work of the Holy Spirit within their hearts, listening with eagerness; abandoning all for Jesus; taking up their heavy, heavy cross; and joining His people; in His appointed way.

All castes are received into the School by Mr. Doll. Care is taken not to offend their prejudices by mixing the different castes. Classes are formed of those castes who do not object to each other, often causing perplexity to the teachers. The girls are taught by teachers of their own sex. It often has a very disheartening effect upon the teachers and others connected with the School, that when they expect to see the result of their labours, acknowledged by the conversion of their pupils to Christianity, that they are withdrawn from their teaching. But this should not damp their ardour; for often have I in conversation with the natives in very remote neighbourhoods, miles away from the centres of education, heard

some declare that the Missionary Schools are a great blessing to the people of India generally, and the Christian religion the true one; with the remark that, only that it would cause them to be outcasts from their families and connexions that they would openly adopt Christianity as their religion. Upon pushing inquiries we learn that the fear of being deserted by their female relatives has the greatest deterring effect upon them. For, as a Brahmin friend of mine once said, "You Europeans have made one very sad mistake in dealing with us,—you have not instructed our women. Had you done so, greater inroads would have been made into Hinduism by this time." This remark has been frequently repeated of late; and has led to the establishment of Zenana Missions, from which both Europeans and natives expect many good results.

From the conversations held by me with intelligent men, those who speak English and those who only speak their own vernacular, I am led to believe that the Christian religion has gained a very high place in the respect of the thinking portion of both Hindus and Mahommedans, but more so with the Hindus,—Mahometans being very bigoted and unapproachable. But for all this our glorious religion is making a deep impression upon them, and close observers anticipate great results in the not very far off future.

CASTE.

The word caste often appears in this address, perhaps a few words in explanation of it may be interesting.

We get the word from the Portuguese word "casta" meaning breed.

There are said to be seven castes or tribes, viz. Priests, Warriors, Herdsmen, Swineherds, Tradesmen, Interpreters and Pilots.

I will try to give a description of the duties of each in order.

First, then, the priestly caste or Brahmins, who are said to have sprung from the mouth of Brahma. To these belong the duties of expounding the sacred writings and to whom all men must bow in the most abject manner. They are supposed to pass their time in studying

the Vedas, or sacred writings. They are regarded as personally sacred, even above kings, who in former times had to bow to them and their decisions. The Brahmin must be treated with profound respect; under pain of sore punishment in this world and also in the next. He may offend against others almost with impunity, his offences being treated with great lenity. He must live entirely upon what he can beg, and let me tell you that this often represents extremely handsome sums of money and also provisions of the very best sort. He is, in fact, very much after the fashion of the "friar of orders grey," of the olden time. He must perform the ceremony of bathing at least once in the day, but often he does so many times. As an example of the estimation in which they were generally held in former days, if the shadow of a Pariah fell upon a Brahmin, while travelling the Brahmin might kill him by beating him, and his countrymen would applaud the act. Again, people would wait about the bathing places where the Brahmins are accustomed to bathe, and after the holy man has finished, beg some water for drinking purposes. They bathe in large places where water is stored for domestic purposes often the only places where the whole community get their supply from for domestic and other purposes, yet no objections are raised except from Europeans who may live in the neighbourhood. But I am happy to say that British law has stopped the privileges of the Brahmins in taking life, and sanitation is gradually preventing the pollution of water, by the passing of strict municipal laws. The Brahmin dresses well, often with much jewellery about his person. Their influence is now very much on the wane, and hundreds of them are now getting their living as clerks and teachers in schools.

The next great caste is the Kshatria, or military caste, said to have sprung from the arm of Brahma. They are also to a certain degree held sacred. The two castes are to a certain degree dependent on each other in this world and also in the next; thus implying that there will be a necessity for a fighting force in the future life.

The Kshatria are to give alms, to sacrifice, to read the Vidas and other sacred books, and to defend the people.

The next caste in importance is the Vaisya, or mercantile class, believed to have sprung from the thigh of the same deity. These take care of cattle, act as merchants, carry on various trades, engage in usury, being moneylenders. They also cultivate the land, and are the men of business generally.

Next in importance, come the Sudra Caste, or the servile class, said to have sprung from Brahma's foot. Their duties are to serve the other castes, but especially the Brahmins. They must not accumulate property, or improve their minds by learning, or raise themselves into other castes.

Such are a few of the caste distinctions. More might be given, but these will serve to show how degrading is the system, which Christianity is now, I am happy to to say slowly, but surely supplanting.

I, just now, employed the word Pariah. The Pariah is one who has been sent out of some other caste or is descended from such an one. He is consequently an outcast with whom none other than Pariahs will associate.

Men of whatever caste, who are baptized and avow the Saviour, at once become Pariahs, and have to give up wives and all family connexions, and form others with the people to whose level they are supposed to be degraded. Yet

CHRISTIANITY IS EXTENDING IN INDIA.

In most of their villages we see their idols already abandoned to the bats and moles, their temples in ruins, and the resort of jackals and other obscene animals; while much inquiry is abroad, but in a quiet and cautious manner, and when the missionary work of our lady missionaries has had fair scope, we shall, I am assured, see glorious results.

SOCIAL AND DOMESTIC CUSTOMS.

A few words with reference to the dress and habits of the Hindu may be welcome, especially to those who kindly send articles of clothing to them in the missionary boxes. The habits of the people are very simple, the poorest especially so. For food a small quantity of rice

daily suffices: the wages of an adult labourer being only from 4½d. to 6d. per day, that of a woman 3d., a boy or girl 2¼d. From this you will easily understand, that only the real necessaries of life are at their command; a few chillies, and a little seasoning, being considered luxuries to be rarely obtained.

For clothing, a few yards of coarse cloth around the head serves as a turban for the men. The women cover their heads with part of the cloth worn on the body; the men have another cloth around their waists, the ends falling freely about their feet; the women arrange their cloth in the form of a skirt. This forms the usual dress of the labouring classes.

The classes from which mechanics are drawn use much the same manner of dress, but of better materials, their earnings being from 1s. to 1s. 6d. per day; while the wealthy classes dress in many different styles, often like European gentlemen, but always with the turban.

The houses of the poor are nearly always built with mud walls, put up in the dry season. They are about 3 feet 6 inches in height, built with a broad base, and tapered towards the top. Over this the roof, made of palmyra leaves, is built in the form of a cone. The framework of the roof is usually made of bamboos, an opening being left for smoke to pass through at the top.

There is usually no furniture, the mud floor is used as a stool or chair. Sometimes there may be a box, but very rarely; the hut must be entered by stooping very low.

EDUCATION.

At schools, the children sit upon the floor in semi-circles; except in the high-class schools, where the European forms, and other articles of furniture have been introduced. The very young children are taught to read and write with the fingers, tracing the letters in sand brought by the pupils for this purpose. The older boys are taught much as English boys are.

PLACES OF WORSHIP.

Our native brethren at chapel are accommodated with

forms to sit upon, as far as the supply will allow: the remainder sit upon the floor. Their attention to the services is very respectful and devout. The hymns are sometimes sung to our English tunes, and at other times to their own native tunes. For harmony, I must say that I prefer hearing our own singing; for though all are supposed to be singing the same tune, each singer selects his own time. The result you may imagine—especially when the slowest singer is squeaking or grunting a solo by himself after the rest have done.

The Schools are usually carried on in sheds, open on all sides for ventilation and light, they are roofed with the same materials as the houses. The teachers have to carry on their work amidst much noise often having to direct attention to himself and lessons by a gentle tap on the head of the refractory pupil. It very rarely happens that the teachers use any other coercion than suspension from the class, during a lesson, or light punishment of this sort.

DOMESTIC SEVERITY.

But punishments in families are often very severe. I have seen little native boys going to school with chains on them in imitation of felons' chains, and with pieces of wood secured to their legs: and the natives treat their children with great cruelty, often beating them with the cane for trifling faults. Happily, the example set by the Christian teachers is effecting a great change. The little ones are now treated more gently than when I first knew India.

HOME LIFE. ZENANA WORK.

The home life of the natives is very much alike in all castes. Their amusements are to sit and listen to tales being told by one of their number. It is here that the missionaries have their opportunities, and they are made the most of by our Zenana women to tell the story of the Saviour, and His sufferings for our salvation. I believe that much good is done by these means.

The objects of their teaching are first to get ready listeners, then to impress them with the truths of Christianity generally, and with the principles of the Strict

Baptists in particular. Much care is taken to point out the difference in doctrine between our Open Communion Baptist friends and ourselves. A very clear distinction is thus always maintained, it being clearly shown that the table at which we commemorate our Lord's dying love is the Lord's-table, and not our own, and that therefore we can only invite those people who come in the appointed way, that is, those only who have been immersed upon a profession of faith in the Lord Jesus. These and only these, they are taught, are baptized believers, and that the sprinkling of water upon infants does not constitute believers' baptism.

INFANT DEDICATION.

They are taught to dedicate their children to the Lord as soon after birth as circumstances will permit, and to instil into their youthful minds the precepts of our dear Lord and Master.

It will be remembered that it was formerly the custom with English Baptists, thus publicly to dedicate their children to God.

I find in Denham's Selection, (so widely used in English Strict Baptist Chapels) a hymn intended for such an occasion. It runs thus :—

"Dear Lord, these children now we bring,
Moved by Thy great command;
Offer them up in sacred prayer,
And leave them in Thy hand.

"Now may rich mercy all divine,
Flow from the Prince of Peace;
Planting in each immortal soul,
The seed of heavenly grace."

Why the custom has been discontinued in England, I am unable to say, but it is constantly practised amongst us; the hymn I quoted finely embodying the light in which we regard this important service, which is always accompanied with earnest exhortations to the parents to strive to bring up their children in the nurture and admonition of the Lord. My own children were thus dedicated to the Lord in the presence of the Church.

Thus our children are taught that salvation is free and sovereign; that there is no falling from grace; that

God's grace is all-sufficient; that a sinner saved by grace is saved for ever, and that nothing can separate him from the love of God.

PUBLIC WORSHIP.

The services both mornings and evenings are carried on very much as in our chapels in England, with the difference of language. The preacher takes a portion of scripture to read, both from the Old and New Testaments; prayer is then offered; and the singing of hymns, and lastly, the text and a sermon upon it. As with the morning so with the evening. The services are conducted with much propriety and solemnity.

MISSION AGENTS.

The Mission agents employed by the Strict Baptist Mission are, I believe, entitled to the confidence of the subscribers of the Mission, as painstaking and hard-working people. First I should mention Abel Michael, who has served the Strict Baptist Mission from its first establishment. His station is Poonamallee. He thoroughly understands his work, speaks English well; and can also preach in Tamil and Telugu. He is the son of an old native missionary, and has been at missionary work, which he thoroughly understands, from his earliest youth He is I believe helped very much by his very worthy wife, Hannah, an excellent woman, quiet, unostentatious and most persevering in her attempts to promote the interests of the Mission (though not its *salaried* servant,) and I am sure that nothing would induce her or her husband to forsake the Mission or abandon their post.

Then we have Jacob John, and his wife Mary Ann, who are worthy of special notice as painstaking and hard-working servants of Christ. Mary Ann, our only zenana woman is actively engaged among the better class of native women, on whom from her engaging manners she has gained a very firm hold. She is a person gifted with very rare gifts by nature, of very pleasing appearance and manners, of good taste in dress, and cleanly in her habits, above the ordinary run of her country-women. She is eagerly welcomed wherever her labours lead her.

Of Mr. Doll, Jun., I am not in a position to say much, as he has only lately been appointed; but of his willing-

ness to work I can testify. It has long been his desire to take up missionary work. I have been acquainted with him from his boyhood, and know of nothing that can be said against him. He is worthy of an extended trial. I believe he will do his best in the Mission cause.

Before concluding, I should like to bring to your notice Mrs. Doll, senior, the wife of your Superintendent. She is a person of European extraction, but like her husband, born and brought up in Madras. She is a most saintly woman. Her life is one of prolonged suffering, and she often passes days of extreme pain and prostration. Often it has seemed as if her frail body must succumb,—but prayer has been offered, and she has again been raised up. Though precluded from coming to the front in any active service, her influence for good is widely felt and recognised.

Mr. Dale, whose name often appears in the reports from Mr. Doll, is a European pensioner living at Poonamallee. He is a member of the Strict Baptist Church at St. Thomas' Mount, and renders useful assistance to Mr. Doll in the affairs of the native Mission, as a labour of love; often accompanying our native assistant, Abel Michael in his tours of preaching in the bazaars and out-lying villages.

Though Mr. Noble is not now on the staff of the Mission in Madras, I would testify to the good he did when amongst us.

Not only was he useful among the natives, but he also laboured among the Europeans in such a way as to command their respect. Until six or seven years ago, there was a civil and military Hospital at St. Thomas' Mount, and among the pensioners and sick soldiers, he did a very good work. He is a calm, quiet, gentle-speaking man, much tried in many ways; but steadily persevering in what he undertakes. I regard the service that he accomplished at St. Thomas' Mount as most creditable to the Mission and of real value to the Redeemer.

With this I close my notes of my personal observations of the operations of the Mission, which I conscientiously commend as worthy of the support of my brethren in England of the Strict and Particular Baptist Denomination.

A SUNDAY IN MADRAS.

[The following letter was addressed to us by Mr. Pearson's daughter Jane, in response to a request that she would tell us how the children pass the Lord's-day in India. A **punkah**, it should be stated, is a large fan, consisting of a light framework, covered with cloth, and suspended from the ceiling, and which is kept in motion by a string which is pulled at regular intervals. **Chunam** is a kind of plaster, with which walls are overlaid. It is made of calcined limestone, and is brought to a smooth delicate surface, not unlike the shell of an egg in appearance.]

Dalston, December 11th, 1883.

DEAR SIR,—Your very kind letter has been received by me, and I showed it to my mamma, as requested by you. I shall do my best to tell you about our Sunday-school in India.

Our chapel in Madras is not half so large as your very nice chapel at Keppel-street. There is no gallery, only one floor, no pews, only seats to hold about six persons each, with cane backs and seats. These are for the Europeans. The natives when they come to our chapel use the same seats as far as they can. The remainder sit on the floor. The seats are put in rows, so that the people can put their books on the backs of the seats in front of them.

The Sunday-school is held in the Chapel, and the children are arranged in classes just as they are here; and the hymn-books used are the "Sacred Songs and Solos," published by the Sunday School Union, with the tunes as sung here.

The way we spend our Sunday. We rise at half-past six in the morning, and have a cup of coffee. Then get dressed for morning service, which commences at about half-past seven, and return home at nine; and have our breakfast: after which, we spend the hours during the heat of the day, till two o'clock in reading good books, at which hour we dine. At three in the afternoon we start for Sunday-school, which is conducted in the same way as it is here; we then return home to tea. At half-past six we attend the evening service in the chapel, which is over at eight or half-past eight. This is how the Europeans and those born in the country spend their Sundays,

With the natives, (that is, the black Christian children,) there is but little difference, only that they do not read books in their spare hours.

The chapel is a long building about twice as long as it is wide, with very high windows, and many doors for ventilation, as Madras is very warm. There are always punkahs being pulled over our heads, to keep the air in motion. The doors and windows are venetianed so that they may be closed during wet weather, and left open when warm; the floors are made of bricks, the walls are covered with very fine chunam, and are polished very smooth like marble.

The black heathen children go to no Chapel or Sunday-school and their parents won't allow them to be taught by any Christian person, for fear of their becoming Christians. Their temples are small dirty places with very ugly-looking images which they worship as gods, taking offerings of flowers, cocoa-nuts and fruit. We should be thankful we are born of Christian parents, and taught about the true God.

I think, Sir, I have told you all you have asked me about; and am only too glad to do anything for you that I am able. Believe me to be, Sir,

Yours sincerely,
JANEY PEARSON.

THE STRICT BAPTIST MISSION.

ALL information respecting the objects and operations of the above may be obtained from MR. JOSIAH BRISCOE, 17, Arlington Square, Islington, London, N.; from Mr. T. L. WAKELIN, 159, Huddleston Road, Tufnell Park, N., or from Mr. H. F. DOLL, Minister of the Strict Baptist Chapel, Napier Park, Chintadrepettah, Madras. A copy of the last Report will be forwarded to any address, by MR. BRISCOE, by whom also subscriptions and donations will be gratefully received and acknowledged.