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STRICT BAPTIST MISSION.

TWENTY-THIRD

ANNUAL REPORT,

1884.

Mission Stations and Agents.

INDIA:

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

ST. THOMAS' MOUNT STATION, MADRAS.

Native Preacher—Mr. JACOB JOHN.

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

Also three School Teachers.

POONAMALLEE, MADRAS.

Native Preacher—Mr. ABEL MICHAEL.

Also one School Teacher.

NORTH TINNEVELLY MISSION:

Missionaries—MR. AND MRS. WALTER DOLL.

Native Pastor—Mr. J. C. P. ARULAPPEN.

Native Preachers and School Teachers—ASSEERVATHAM, MURRYAN, GURABATHAM, SEVUSESUMUTHU, AND NICHOLAS.

CEYLON:

Missionaries at Colombo—Mr. HENRY NOBLE AND ONE SCHOOL TEACHER.

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

LONDON:

J. BRISCOE, PRINTER, BANNER STREET, FINSBURY.

1884.

List of Officers, 1884-85.

President:

MR. JOHN HAZELTON.

Treasurer:

MR. EDWARD MOTE.

Trustees:

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

Secretaries:

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

Minute—MR. THOMAS L. WAKELIN.

Committee:

Avenue Chapel, Camden Town.—Mr. L. E. BROOK.

Camden High Schools, Kentish Town.—MR. BURROWS.

Carmel Chapel, Pimlico.—MR. JOSHUA REEVES.

Chadwell-street Chapel.—MR. HAZELTON (*Pastor*), and MESSRS. MOTE, FRICKER, and SAWYER.

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

Hounslow.—MESSRS. CURTIS, PARSONS, and JEFFS.

College Park, Lewisham.—MESSRS. W. HAZELTON, HALL, and RIDDLE.

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

Thame.—MESSRS. CLARK, HARPER, and TARRY.

Little Alie Street, Whitechapel.—Mr. R. E. SEARS and Mr. BRISCOE.
Also MR. BLAND and MR. W. H. EVANS.

With power to add to their number.

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

REPORT.

HE who is emphatically "The Light of the World"—shining upon His people, has deigned to say,—"*Ye* are the lights of the world:" thus while individual Christians are exhorted to "let *their* light shine before men," it is incumbent on *Christian churches especially* to be as "a city set upon a hill," which "*cannot be hid.*" We regard it not merely as our duty, but as our highest honour to be engaged in the service of Christ; and while in no boastful spirit, but for the simple reason that we are sincere, we profess adherence to revealed truth in its integrity and entirety, it is the more incumbent on us to disseminate in heathen lands the pure Gospel of Christ, free from all human additions.

Our Mission is a union of churches for this purpose. It is no elaborate organization, nor has it any paid officers. Its working expenses are nominal, and all the money subscribed is employed with the utmost economy in the mission fields abroad.

Under the blessing of God, it has stood its ground, and extended its operations; and we have assembled to-day to commemorate its twenty-third anniversary.

During the past year we have been greatly encouraged by the increasing interest manifested by the churches at home. In taking a retrospect we therefore commence with—

THE KEPPEL STREET CONFERENCE.

On Tuesday, December 18th, 1883, a Mission Conference was held, at the invitation of MR. Styles, the minister of Keppel Street Chapel. Over 100 friends, including pastors of various churches, cheerfully responded. Tea was served in the school-room at 5 p.m. At the meeting which followed, the school-room was crowded, it being computed that there were nearly 300 persons present, which included about forty ministers.

Mr. Styles commenced the proceedings by giving out a hymn, and seeking the Lord's blessing, and then briefly stated the reasons for which the meeting had been convened, which meeting had been called a "Mission Conference." It was, in the first place, to give a public welcome to our friend and brother, Mr. William Pearson, of Madras, then on a visit to this country; and, in the next place, to advance the claims of the Strict Baptist Mission. Mr. Styles thanked the friends for their attendance, and then kindly asked Mr. Hazelton, the President of the Mission, to take the chair on the occasion. This evoked hearty acclamations from the audience. Mr. Hazelton said that, receiving such a marked token of unabated confidence from the friends then present, he would consent to do so; and he had therefore, great pleasure in calling upon his son to read the paper he had prepared on "The Claims of Foreign Missions on Churches holding the Doctrines of Distinguishing Grace."

Mr. J. E. Hazelton then gave his paper, which was a clear and well-defined statement of facts, and showed most conclusively the abundant reasons there were for those persons holding the denominational views of the Strict Baptists to aid and support a mission the object of which was the dissemination of God's Holy Word among the heathen. The paper was listened to with marked attention and much interest throughout, and received with applause; and it was thought that such a valuable paper should be printed and published. This, together with an account of the other portion of the evening's proceedings, has been issued in pamphlet form.

Following Mr. Hazelton's paper came a well-written statement of "Personal Observations and Impressions of the Operations of the Strict Baptist Mission in Madras," read by Mr. William Pearson, Overseer of Her Majesty's Public Works Department, Madras Presidency, and also a member of our Strict Baptist Church at St. Thomas's Mount, Madras, then on furlough in England, with his wife and daughter. This paper, as well as the former, was received with much appreciation, and both brethren were warmly thanked for their valuable assistance.

By the kindness of Mr. Styles and a few others, the Chairman presented Mr. Pearson with a beautifully bound copy of

God's Word, as a token of sincere Christian regard, and a memento of his visit to England.

The remainder of the evening was very pleasantly and profitably spent, and short, sympathetic speeches were made by brethren Mote, Box, W. L. Payne (of Brighton), J. C. Johnson (of Gravesend), R. E. Sears, Styles, Wilkins, Wakelin, and T. L. Wakelin. Mr. S. K. Bland and Mr. J. L. Meeres were prevented from attending through severe indisposition; and Mr. Reynolds would have been present had it not been for a prior lecturing engagement in the North of England.

We take this opportunity of heartily thanking Mr. Styles and his friends at Keppel Street for their hospitality, and for taking the initiative in calling the "Conference" together; and we earnestly hope, under the blessing of God, much lasting good will result from so important a gathering.

Just after our last Annual Meeting, we had to mourn the loss of our dear Brother Hoddy, who for some years was one of the Secretaries of the Mission, and whose valued services on the Committee were retained to the last. A letter of condolence was addressed to his widow, and the Mission was represented among the large assembly who paid their last tribute of respect to his memory.

INDIA.

The work of the Mission at the various stations in and around Madras, and also in the Tinnevelly district, has been faithfully carried on during the past year under the care of our dear brother Doll, who for nearly twenty-two years has belonged to this particular section of the Lord's church. He has been pastor over a Strict Baptist church in Madras for twenty years, and has been associated with this Mission as its foreign correspondent and superintendent for a similar period. We cannot but feel deeply thankful that we have in Mr. Doll one in whom we can place implicit confidence, and this is further strengthened by most reliable and independent testimony. One brother especially, writing from Bury St. Edmunds,—through Mr. S. K. Bland—states, that he knew Mr. Doll sixteen years ago, when, being stationed at Madras in

one of Her Majesty's regiments, Mr. Doll hearing that several of the men were believers in the Lord Jesus, wrote them a letter, urging them to remain stedfast in the faith once delivered to the saints, and not be carried about with divers and strange doctrines. The letter was signed by Mr. Doll and two others,—deacons. Our friend, Mr. Frost, has this letter in his possession, and we were favoured to peruse a copy.

Mr. Doll has for his co-workers our valued friends, Mr. and Mrs. Jacob John, Mr. Abel Michael, and four school teachers. Also in the Tinnevelly, Mr. and Mrs. Walter Doll, Mr. Arulappen, and five native preachers and school teachers, (as see cover) so that we have sixteen agents actively engaged in the Lord's work in India.

Extracts taken from monthly communications will show that the Sabbath Services, day and Sunday-schools, Prayer-meetings, Evangelistic or out-door preaching, and Zenana work, has been performed by our missionary brethren and sisters in distant India, with its vast population and great numbers still sunk in the grossest forms of idolatry; and while it is ours to scatter the seed, we leave it by prayer, trusting in the Lord, that He will give an abundant harvest: and as our Brother Doll in one of his letters remarks :—

"We sometimes feel discouraged by the apparently unremunerative character of our work, but we do not despair. Our Master's injunction is, to go out into the highways and hedges, and compel the people to come in; and when our faith falters, we fall back upon the assurance,—"Lo, I am with you alway." The sowing of the precious seed is being done in tears, and though the people listen attentively, and the attendance is encouraging, yet there has seldom been any serious interest manifested. The power is not in the letter of the word, not in the hearers, not in the preacher, but in the Holy Ghost. "Not by might, nor by power; but by My Spirit, saith the Lord." God grant His blessing, and may He help His people to believe, while His servants present the grounds of consolation to the comfortless, miserable, unhappy, distressed, lost and guilty sinners."

Br. Doll reports :—

"All things connected with our native church, (St. Thomas's Mount) have been getting on satisfactorily, except that one Christian family, consisting of three members of the church, has left India for Burmah. The native brother connected with this family being a mechanic, proceeded to Rangoon, having obtained better employment, taking his family with him. Our prayer is that the blessing of the Lord

may follow them. Those who are with us I believe are growing in grace, and striving to serve the Lord in faithfulness.

The Sunday services have been well attended, and the preaching of the Word attentively and devoutly listened to. O that the Saviour of souls may bring many people into the little fold at this station, and increase its number.

The Cottage Prayer Meetings at the houses of our church members have been carried on as usual. The attendance on almost all occasions has been very good and encouraging, and causes thankfulness.

Evangelistic or out-door preaching has been carried out with accustomed zeal and pleasure. This is a delightful part of our work. In the evening preaching is generally held at the Bengallee Bazaar, when there is a gathering of not less than 100 souls. In the morning, some of the villages and streets are visited, and the glorious gospel is proclaimed. At these services, Tamil, Telugu, and English handbills have been distributed. The same description of tracts have been largely distributed at the railway station of St. Thomas's Mount.

The Sunday School has been held every Sunday morning under the superintendence of our Deacon, Jacob John. The children, both of heathen and Christian parents have been considerably regular, and have shown much diligence in the study of their lessons.

Friday, Dec. 7th.—Went to St. Thomas's Mount. Went to the Bengallee Bazaar, taking Jacob John and our School Teachers with me, and had a glorious preaching to large gatherings of all classes of Hindoo people, in two separate places. The gospel was earnestly proclaimed, and attentively heard by the audiences. Visited four schools; held a church meeting of the English church; examined a candidate for baptism, whose Christian experience, &c., was accepted by the church, and it was unanimously resolved to receive into the church after baptism.

Sunday, 16th.—Went early in the morning to St. Thomas's Mount. Held special English service, and baptised a young sister. Very solemn and touching was the service. Then attended our Mission Tamil service, and left for Poonamallee. Visited some of our members, Tamil and English.—Held a Tamil service in the evening, and administered the Lord's supper to the Tamil church. Afterwards held an English service, preached the word, and administered the supper of our Lord to the English church; then left for St. Thomas's Mount, and attended the Tamil service, which was being conducted by Br. Jacob John. I made a brief address to both churches, Tamil and English, and then distributed the elements of bread and wine, in commemoration of the atoning sacrifice of Christ Jesus our Lord, which closed the work of the day. The young lady that was baptized was received into the fellowship of the little English church at St. Thomas's Mount. May the Lord bless all our humble labours.

Many at our several Mission stations often come to converse on religious subjects, and there is every probability that they will embrace Christianity, but they fear to be cast out by their own people, and we missionaries are unable to help them. There are thousands yet left to perish without the bread of Life. I repeat the language which occurs in the page of *The Gospel Herald* for June, 1884, under the head of

"Strict Baptist Mission." "We earnestly appeal for help, that our fields of labour may be greatly extended." The labours of your missionaries cannot be in vain, and there shall yet burst forth songs of praise to our God and Saviour, from the lost and destitute."

Tuesday 17th.—Held an open air preaching service this morning in Pudoopet-street, of Alaridore village. After the usual singing of a Christian lyric, a portion of God's Word was read, and an address on the second advent of Christ was given, warning our hearers of their danger, and the necessity of repentance towards God, and faith in the Lord Jesus Christ. The street was crowded by men and women. The greater number were Hindoo females of the respectable class, who stood in the street verandahs of their houses, and listened to the precious truths of the gospel with wrapt attention. Some fifty tracts were distributed. Then went to another street and spoke on the same subject, after singing a lyric which attracted a crowd, and which also proclaims Christ and His salvation.

A young man who belongs to a native regiment at St. Thomas's Mount, having repeatedly heard the word of God preached, has several times sought for instruction respecting the wondrous love of Christ, and His marvellous work of redemption. He has expressed an earnest desire to know the truth, and is eagerly seeking for information and knowledge, which is imparted to him in a simple and plain way. It is hoped he will soon declare himself to be on the Lord's side.

Br. Doll, concluding one report, writes :—

"I wish I was free from secular occupation, so that I could give more time to supervision and evangelistic work. Our work is enlarging, and becoming more important. Brethren, pray for us. Pray for an outpouring of the Holy Spirit."

Jacob John reports :—

Tuesday, 3rd.—This morning we had a few visitors from Madras. We had a happy meeting this morning, and spent the other part of the day in speaking of the things of God. In the evening I attended the Nazarethpuram prayer meetings. There were eight adults and twenty-one children present. The subject of my address was, "And He laid His hands on her, and immediately she was made straight, and she glorified God." All attention to the preaching. The spirit of enquiry among the people here has not abated. They ask for a Telugu teacher to live among them."

"*Friday, 13th.*—In the evening I went to the Bengallee bazaar, accompanied by our teachers. First of all, we sang a Tamil hymn as usual, then I preached on our Lord's discourse with Nicodemus,—"Except a man be born again, he cannot see the kingdom of God." I expounded the passage by showing them man's fall and depravity, and God's plan of salvation through Jesus Christ. I especially dwelt upon the corrupt nature of man, and his separation in consequence from God, and then explained how we are born again by the power of God's grace and Spirit, and the redemption of our Lord Jesus. I distributed handbills. There were a number of Hindoo females who stood and listen-

ed. I believe the time is not far distant when a number of the Hindoo females who have heard the preaching of the gospel of Christ, through our humble instrumentality, and are now shut up in their chambers, will yet come out for Christ, own Him as their Saviour, and so glorify Him. My wife, Mary Ann, told me the other day that one of the Hindoo females said to her: 'Ma'am, I assure you that but for my ungodly husband, I would lose no time in attending your church, and be a disciple of Jesus.' Oh what a glorious thing this would be! May the Lord soon break asunder the chains of caste and dark superstition, and draw His own people out from darkness to light, and from the bonds of sin and death, to liberty and life, through Jesus Christ the Resurrection and the Life.

Abel Michael reports:—

"I went to the village of Islandparcherry and Burrahparcherry. Spoke on King Jesus from the 11th verse of the 72nd Psalm, a few verses of which I read first. There were about twenty persons in each place, that heard the preached word of God. This was on Tuesday, 3rd.

Thursday 5th.—Went to Konneywolkam, taking Moses our probationary teacher with me. I read a portion of the 10th chapter of John's Gospel, and gave a discourse on the eleventh verse, viz., "The Good Shepherd giveth His life for the sheep." We then sang a hymn, and Moses spoke a few words. Over seventy people formed our congregation, and they heard attentively.

Wednesday 4th.—Went to Velluvettu Chavady, six miles west of our station. A number of people were seated under the shade of a tamarind tree, to whom I introduced myself by first bidding them the salutations of the morning; then distributed a few handbills. Then I told them that I came to preach the gospel to sin-stricken souls. One of the men from the number said that Vishnu was his saviour. I replied that I was glad to hear that he believed in a Saviour, and then went on preaching what salvation was, and that Jesus Christ was the only true Saviour, and the only one suited to the condition and wants of lost, guilty, and needy sinners.

Friday, 13th.—I went this morning to Partheepandoo, six miles north of our station. I made a short and earnest address to over forty persons, who heard me attentively. Then I went to the adjoining village of Banloopaidoo; the sun being very high and hot, I went to a few houses one by one, and held quiet conversations with the inmates. Jesus and His salvation of sinners depraved and guilty, was the subject of my conversation.

Monday, 23rd.—Myself and Moses went to old Poonamallee bazaar. We sung a hymn; Moses read a handbill on the folly of idolatry, and then made an earnest address on the subject, warning our hearers of the danger of idolatry, and its wickedness in the sight of God; pointed out to them the necessity of repentance for their sins, and faith in the Lord Jesus the Saviour. Our congregation was composed of a large gathering of respectable people, who were attentive hearers of the preached Word. This was followed by another address by me on the

Saviour's sufferings on the Cross of Calvary. The people gladly received handbills from us, some in English, but mostly in Tamil and Telugu. This indeed was a happy and glorious morning to us, and we returned home rejoicing.

In the evening I went to Coopum. I read a portion of the seventeenth chapter of Acts. Our teacher Kothandam who accompanied me spoke a few words, which was followed by an address from me. Twenty-seven persons were present, all of them of the oilmonger caste. We closed by singing a hymn to the praise of the Redeemer, which the people seemed to enjoy. May it be blest to their hearts.

Wednesday, 25th.—This morning I visited the Local Free Dispensary, and distributed English, Tamil, and Telegu tracts to the patients who came to get medicines.

At this station (Poonamallee) two baptized believers, one an aged brother, have been added to the English Church. Brother Dale takes a lively interest in its welfare. About 200 rupees have been collected by this Church, to build a Chapel. They need some 300 rupees more, and they are waiting upon the Lord that He would incline the hearts of others to send them the needed help.

Four natives have applied to join the native church, but they are under consideration.

Zenana Work

is a specially interesting feature in our Mission enterprise, for by it entrance is gained into heathen houses, which at one time were sacredly closed to all outsiders. Our Bible woman, Mrs. John reports:—

"Some of these Hindoo females have a thirsting for the truth. On some former occasions I gave gospel portions to a few females; on this occasion, while I was talking to a few males in the outer court of a certain house, a young woman came running out and took me by the hand into the inner chamber of the house, and into another small room, asked me to sit down, and then with tears rolling down her cheek said that she received very harsh treatment for her persistency in reading the gospel portion I gave her. She further told me that although fearing to read the book on account of persecution, yet in her heart she believes in Jesus, and desires to be His follower soon.

"In another house, while explaining the story of Mary at the feet of Jesus, one woman of the number listening said, 'Please tell me can't we be the disciples of Jesus without making it known to the world.' 'Yes,' I replied, you can be a disciple in secret, for He is the almighty and omniscient God, but at the same time He requires us to follow and glorify Him in our lives and deeds as well, and explained that portion of Scripture, 'He that denies me before men,' &c.

"I feel much encouraged, and feel confident that our labour is not

in vain in the Lord. She adds, I sold a few tracts to my female hearers. She has opened a Bible Class for native Christian women. Eleven females, including our own church members, attend this class. Mary Ann, our Bible woman, says, the order of this meeting is—

"First, we open with singing and prayer by one of us; then we read a portion of Scripture in rotation, and explain, or ask any Christian sister to speak her views on the verse, and I assist by saying more on it. Then we read one of the histories of the ancient or Bible women, such as Sarah, Hannah, &c., and make any remarks on them. It is from the book entitled, *The Women of the Bible*, translated into Tamil by the Madras Religious Tract Society.

"Visited nine houses. Read the Word of Life to the inmates, and spoke to them of the great love of Jesus to poor needy sinners. She says, "One morning, as I was returning home from one of my visits, I met a woman whom I knew, and got into conversation with her. This was at the Bazaar-street. While I was talking to her, two other native women who were returning from the bazaar, came up to us and listened to our conversation; and a little time after, several other women who were returning from the bazaar, gathered around us, and thus I had quite a large number of Hindoo women listening to the good tidings of joy concerning Jesus and His salvation. I returned home rejoicing that the Lord had given me such an opportunity of publicly proclaiming the salvation of Christ to so many of these women, who were neither ashamed nor afraid to listen to the word of God in public—a public place not far from the public market. The Bible-class for our Christian women has been regularly held.

Schools.

"The Schools are in an encouraging condition. The non-caste School has thirty children. The average daily attendance has been twenty. They read the Tamil second book, English and Tamil first book, Luke's Gospel, grammar, catechism, arithmetic and dictation, all in Tamil.

The Hindoo Boys' School contains thirty-three boys. They have the English and Tamil second book, Tamil second book, English and Tamil first book, arithmetic, dictation, minor poets, Luke's Gospel, and Catechism.

There are thirty-one girls in the Caste Girls' School. They read Tamil first and second book, arithmetic, dictation, Luke's Gospel; first catechism, multiplication tables, all in Tamil; needle-work and cutting. They sing Christian lyrics beautifully. Nazarethpuram, Telugu School, twenty-one children. They read first book in Telugu, also first book in Tamil, and write on sand spread on the floor.

In all these schools the Christian instruction of the children is particularly attended to.

There are also forty children attending the day school at Poonamallee; a portion of these have been induced to attend on Sunday for Christian instruction.

The Sunday School at St. Thomas' Mount has been

regularly conducted every Sunday morning, by our deacon,—Jacob John's aged father, assisted by four teachers; and about thirty-five scholars attend; afterwards they remain for the divine service, and help in singing the sacred songs.

"In a village named Partheepaidoo, three miles distant from our station at Poonamallee, we have started a new school, at the special request of the villagers. They have given our probationary minister, who is also the teacher of that village school, a place to live in, and a small quantity of grain daily. They have promised to erect a school-house, on condition that I bear a moiety of the cost; this I have consented to do. The teacher is living and working among the people in this village. Our native preacher and this teacher hold preaching services in this village, and then go together preaching in the surrounding villages. Besides the assistance given by the villagers, our new teacher is helped by me from local subscriptions. He is a Christian man, and has been working on probation for the past eight months. Both he and his wife are candidates for baptism. I have been to this village, but hope to go there again, either before or after erecting the proposed shed. There are fifteen boys in this new village school, and the work there appears hopeful.

"The Day School at Poonamallee is in a very satisfactory condition. The teacher is diligent in his duties.

In connection with school work, it may here be mentioned, that several kind friends heartily and cheerfully responded to the appeal made in last year's Report, to assist in sending out a box of useful articles to India: the number received was so large, that *two* boxes were filled and sent off, one to Mr. Doll, at Madras, and the other to Mr. Walter Doll, Tinnevelly. The cases reached their destination in due course, and the articles were distributed to the eager and grateful recipients. Following is an account:—

"On the 23rd of February last, the children of our Schools at Poonamallee, with the church members, were assembled in the Mission school-room, which was prettily decorated with flowers and leaves of plantain trees, &c.; there were present forty children and twenty adults. Jacob John, and the teachers of St. Thomas' Mount, were also in attendance. At 11.30, proceedings began by the singing of a Christian lyric by the children, &c.; which was followed by another; the former being sung to a native tune, the latter to an English metre. The opening prayer was presented by Abel Michael. He then addressed the meeting on the unbounded love of God in Christ Jesus, and noticed how this great love moved the hearts of God's people and their Sunday-schools in England, so as to send the several

valuable articles of which the children and poor of the church would presently become possessors. Two letters from the Keppel-street Sunday-school were then read and explained to the children, all of whom expressed their delight with the contents, and some of the elder children offered to try to send letters in return. Another Christian lyric was sung, expressive of praise and thanksgiving to God. The distribution of the several articles then took place, when every child had a few things, such as pencils, quills, books, handkerchiefs, caps, jackets, and drawers made up of the print sent, &c. The agents and poor of the church were presented with money gifts, &c. Another lyric was sung, which was followed by an address of advice and encouragement to teachers and scholars, preacher and church-members. Jacob John then offered prayer, after which Abel Michael made a short address on behalf of the church and schools, expressive of their sense of gratefulness to the Committee, Sunday-schools, and all the friends of the Mission, and desired their Missionary and Superintendent to convey their hearty and grateful acknowledgments to friends in England, from whom they are favoured with great blessings. Another hymn was sung, and the customary respects paid to the chairman, who offered prayer, and closed a most interesting meeting with the benediction. Subsequently both children and adults sat down to a good feast of rice, stews and curries made of peas, vegetables, and meat, bread and fruits.

Wednesday, the 27th February last, was a day of great joy and rejoicing with the children of the schools, and the church at St. Thomas' Mount. The meeting took place at Jacob John's little house, in the compound of which a cocoa-nut palm leaved pandal was erected, and which was decorated with flowers, leaves, and buntings, &c. There was a large gathering of friends, besides the children and church-members. About three o'clock in the afternoon, the Schools marched in, one after the other, with their respective teachers taking the lead. They were arranged in three parts of a square. The Schools present were the Hindoo Caste Girls' School, the Non-Caste Girls' School, the Non-Caste Boys' School, the Hindoo Boys' School, and the Nazarethpooram Mixed School. In all there were some 150 school-children and 25 adults. There were also a number of heathen and Mahommedan spectators, and the friends of some of the school-children. At 3.30 the proceedings commenced, and were carried through similarly to those at Poonamallee; but the lyrics were sung, some in Tamil, some in Telugu; the former to a native tune, and the latter to an English metre. It wa as very delightful sight to see these heathen children singing by turns the Christian hymns, according to their respective Schools, as they have been taught in their own tongue.

Mrs. Doll, the wife of the Missionary and Superintendent of the Mission, kindly distributed the various gifts to the children, teachers, and poor members. This was admirably performed by her, saying a word of cheer to each one, as they came up and received the presents of made-up clothing, &c. But the work was too much for Mrs. Doll's delicate state of health. The last hymn that was sung was composed specially for the occasion; it expressed sentiments of praise and gratitude to Almighty God, for His loving and tender care over the Schools and Church, Missionary and Superintendent and family, and for the good Christian friends He has raised up for them in England; it also breathed prayer to God for large blessings upon all connected with the Mission and its humble labourers for the extension of Christ's kingdom.

The Chairman, Mr. Doll, made an interesting and encouraging address to preachers and church members, teachers and school children and to *all* friends, Christian and non-christian. Thus a most interesting meeting was brought to a close by fervent prayer offered by Brother Doll.

At the special request of preachers, members of the church, teachers, and schools, the thanks of all are conveyed to the Committee, Sunday-schools, and friends at home.

Similar presentations were made to the Schools in the Tinnevelly District by Mr. Walter Doll.

Not only did our young Indian friends express their thanks through their Missionary, but in a more practical form have they shown their gratitude: some half-dozen letters having been received from scholars at different stations, written in their own native vernacular. The originals and translations have been sent to us. Subjoined is one, and the others are very similar in spirit, and show that a lively interest is taken in what the friends at home, are endeavouring to do.

"Poonamallee Sunday School, *April*, 1884.

"MY DEAR FRIENDS,—Your kind and affectionate letters were read to us by our Superintendent, Mr. Doll, on the school-treat day, which was a happy day. We were glad to hear the contents, when they were explained in our own languages. Addresses were given to us on them by our Pastor, describing your own Sunday-school. Your great affection towards the welfare of our souls, and your good examples to us, that we should imitate.

We should like to tell you something of our Sunday-school here. We repeat the First Catechism in Tamil by heart, and a portion of God's word every Sunday, also every day, out of which questions are put to us by our teachers, who explain the lessons to us after our re-

peating lessons are ended. Before commencing our Sunday-school, our teachers pray for us, for God's blessing, and for the pardon of our sins through Christ Jesus, and for the conversion of our souls to Him. We sing Christian lyrics or hymns in Tamil, before opening the school, and also before closing it. We attend Sunday-school from eight to nine o'clock in the morning, and afterwards from nine to ten, the Divine service of the sanctuary. Not all of us, as some parents are very strict inthis matter, fearing that we will become Christians. Some of the parents sometimes keep back their children from the school on account of this, particularly the Mahomedan children.

Oh how thankful we are for all your kindness towards us! your great love for us, which is shown every year, although you are far away from us, in sending us some kind remembrance, of which we are to become partakers, and enjoyers of the same. By this we see what a blessed liberal people the English are. But we, the natives of India, are very poor and insignificant in these temporal blessings.

We love God, and love our teachers, as much as we are able, and conclude with our best humble respects to one and all.

From the Sunday-scholars, Poonamallee.

(*Signed*) MASSILAMONEY,
RACHELL.

NORTH TINNEVELLY MISSION.

THE Missionary at this Station, Mr. Walter Doll, (the son of our esteemed Superintendent,) has been working for one year and nine months on probation, and having given full proof of his ministry, we have after much prayerful thought and consideration, decided to retain our Brother Walter Doll on the permanent staff, trusting he may prove worthy of the confidence reposed in him. Mr. and Mrs. Walter Doll resided for a time at Palamcottah, as mentioned in our last Report; but as it was deemed best Mr. W. D. should concentrate his work, he has removed to a village called Srivelliputoor, twelve miles from Christianpettah, (our first station,) where he can be more accessible to the five different stations, viz., Christianpettah, Elavarasananthal, Eliarapunnie Malapuchur and Kovalakunnie, which for the present we have decided to carry on, and have also appointed preachers and teachers to each of these stations.* Mr. Walter Doll has the general supervision of all, arranging school work,

* We regret to state that the funds at our disposal would not enable us to adopt more than five of the stations mentioned in the last Report.

and in many ways doing the work of an evangelist, and also sending month by month detailed accounts of work done, which are very interesting and encouraging.

Our Superintendent Mr. Doll at our request visited the Tinnevelly, and the following is his report.

Mr. Doll says—

"I left Madras on the morning of the 23rd of December, 1883, by train, and reached the Tinnevelly railway station, 443 miles distant, at 12.30 noon on the 24th, and got to Palamcottah, which is about a mile from the railway station, about one o'clock. The railway station for Tinnevelly is midway between the towns Tinnevelly and Palamcottah.

"When I reached the house of your missionary, Mr. W. Doll, I found it prettily decorated with ferns, evergreens, and flowers, a long table laid out in the front verandah, and a Christmas tree in the big hall—all the handy work of Mrs. Doll, jun. After resting awhile, I partook of dinner, and then got ready for the following meeting. At eight o'clock in the evening a tea-meeting was held, in celebration of the first anniversary of our English Sunday-school at Palamcottah, at which I presided. Some thirty children, ranging in age from six to eighteen, were present, together with their parents. The children, standing around the long table, which was loaded with cakes, bread-and-butter, fruit, tea, &c., sung a hymn; and, after a blessing was sought, they sat down and did justice to the good things which were spread before them, while the adults also were served with refreshments and tea. The children, on rising from the table, were marched into another room, where, after singing another hymn, they were drawn around the Christmas tree, from which they carried away gifts of books, toys, dolls, and sundry other articles, to the delight of all present. I delivered addresses to the children and parents. Two other hymns were sung, and the meeting was brought to a close by a prayer being offered and the benediction pronounced. It was nearly eleven o'clock at night, when the meeting broke up. Both children and parents expressed great pleasure with the evening's employment. The topics of of my address were—(1) Origin of Strict Baptist Mission in Tinnevelly, and its Sunday-school at Palamcottah; (2) The benefits of Sunday-schools; (3) Duty of parents and children in relation to the Sunday-school; (4) Jesus the central object of the Sunday-school.

"Wearied by the through journey of the railway, which was followed up immediately by the Sunday-school tea meeting, I retired to bed, considerably after twelve o'clock, commending myself and all my dear ones, far and near, to the watchful care of Him who neither sleeps nor slumbers. Rising early in the morning of the 25th December by the good providence of a loving and gracious God, and after holding fellowship with Him and His Son Jesus, I went out visiting a Christian brother and a few friends, while the remainder of the day was spent in receiving some of the Sunday-school children and their parents, who came to visit Mr. and Mrs. Doll, jun., and in making preparations for our journey to the Mission-stations. I also inspected the premises of

your missionary's residence, and talked with Mr. Doll, jun., and his wife concerning matters connected with our Mission. In the evening a friend very kindly drove me around the town of Palamcottah, which seemed to me a clean and pretty place; but, at the time, cholera was prevalent among the native inhabitants, many of whom were dying from it.

"On the morning of the 26th December, I visited the jail of Palamcottah, over which I was taken by a kind friend, who is none other than the jailor himself. Great credit is due to him, and to all the jail officials, for the clean, comfortable, and orderly manner everything was kept and managed. Among a large number of prisoners, there were two murderers awaiting sentence from the Sessions Judge of the district. All these were native prisoners, whose appearance filled me with gloom and sadness, while feelings of gratitude were roused within my heart for distinguishing and sovereign mercy displayed to me. I spoke a few words to the wretched murderers. On my return home, I partook of breakfast, and, after commending ourselves and our dear ones to the Lord, myself and Walter left for the railway station of Tinnevelly, where we took our tickets, and proceeded to Koilputty railway station, a distance of some forty-two miles, which we reached at 3 p.m. Here preacher Gurabathen was waiting, with a bullock bandy, and a few Christians, to escort us to their villages. On alighting, we proceeded forthwith upon our journey, and reached the mission station of Elliarasananthal about eight or nine o'clock at night. There being no proper road, but only a cart track over fields, streams, embankments, &c., the journey was troublesome, and might have proved dangerous had it it not been for the assistance rendered by the Christians who accompanied us. They helped forward the bandy over channels, streams, and embankments, or we should not have reached our station by the hour mentioned. We were most heartily welcomed by our deacons and Christians at this station. They waited for us a mile off the village and led us into it with torches and native music. We were taken to a very comfortable building, which was kindly placed at our disposal by the second zemindar (or landlord) of Elliarasananthal, whose name is Ravelah Appasawmy Nairjadie. Weary and knocked up as we were, some of our Christians, as well as enquirers and other heathen residents, paid us visits. On the morning of the 27th, I inspected and examined the day-school, consisting of forty-two children. They sang hymns, and answered questions satisfactorily. I received visits from members of second zemindar's household, also a few well-to-do Hindu residents. Afterwards I went to the house of a Christian family, where our people have been meeting for worship. Our Christians were assembled here to meet us, and we held a prayer meeting. I quite enjoyed myself, hearing the deacons and some of our Christians praying in language so simple, earnest and childlike. I was very much pleased with the people. Then eight candidates—three males and five females—were presented for baptism. In their simple way, they said they had renounced their idols, and were trusting in and serving only Jesus, of whom they had heard as the only true God and their only Saviour. They confessed that they

were sinners, but believed that Jesus died and shed His blood to take away their sins. They further stated that they were thankful for this mercy, desired to follow Christ, and to be joined to the Christian church, although they had to suffer the reproach of their heathen friends and neighbours for Christ's sake. Being satisfied with this testimony, the church voted their admission, which I approved. We all marched to a village tank about a quarter-of-a-mile distant from the village; a hymn was sung and prayer offered, and *after public avowal of faith in the Saviour by each individual candidate*, they were immersed by me in the name of the Triune Jehovah, and afterwards received into church fellowship. In all fifty-seven members were present; the collection at the communion was eight annas. Our members desire a chapel to be built. I inspected a piece of land and purchased it for twelve rupees, about £1 4s., and allotted one hundred rupees to build a chapel of mud-walls and thatched roof, our Christians consenting to add a tenth to that amount. One member, I am happy add to, presented a brass lamp worth 15s., and another gave a smaller one valued at 5s. Most of our Christians here are poor rijots, or field-labourers, but all are eager to learn, and at night, after work, come to the preacher to receive lessons. An old man, a well-to-do landowner in an adjacent village, two or three miles distant, says he will give a piece of land , and help to build a chapel, if we will send a teacher. He also said that, by God's good mercy, he hoped to follow Jesus. I left this station in the afternoon, and, after difficult and troublesome travelling, reached Elliarapunnie about seven o'clock the same evening. Deacons and others came to meet us, and led us in procession, with sacred music, playing on native instruments, quite in Oriental fashion. The preacher, Manuel Murryan, deacons, and others visited us and paid their respects. We had a prayer-meeting, during which our newly built chapel at this station was dedicated to the service of our God. The most costly cathedral in the world that has been consecrated by the greatest ecclesiastical official might be a waste, howling moral wilderness, notwithstanding its architectural costliness, whilst a humble and insignificant shed of mud walls and straw roof (but to the Christian people a valued blessing) might be none other than the house of God and the very gate of heaven, and indeed is. I hope and pray that this humble chapel, and all the chapels that we may erect, may be a holy place to the hearers and to hundreds of immortal souls at this and at all our other stations in the Tinnevelly. Three male candidates were presented to me for baptism. They were examined and approved by me and the church. One hundred rupees were granted by me for the chapel, which will also be used as school-house. It is substantially built, with mud walls and straw roof.

"Rising early on the 28th, I visited seven houses of our Christians, who are weavers, baptized the three converts in the village tank similar to the last, and and celebrated the Lord's Supper. There are twenty-one members at this place. A collection of four rupees was made for a gong for notifying hours of divine worship. Other gifts were promised. I then examined the day school of forty scholars. One scholar, a member of a well-to-do heathen family, gave the school two benches,

and other little articles of furniture. Then followed visits by church members and (heathen) inquirers.

"We then left for the next station—viz., Malaputhur, which we reached in the afternoon. Our preacher, Sevusesumuttie, with a large number of villagers, turned out to meet us. He took us to the place used for the worship of God. The day school was examined—twenty boys and four girls. They sang hymns and answered questions well. Then we held a prayer meeting. Twenty-nine males and eleven females were presented as candidates for baptism (all converts from heathenism.) After examination, and inquiries made respecting their character, which was satisfactory, it was resolved to baptize them. They are a simple, earnest people, have renounced superstition and idol worship, and confessed themselves to be great sinners against the true and living God, and have avowed their simple faith in Jesus Christ, the Son of God, as their only and all-sufficient Saviour. They suffer persecution and reproach for professing to follow Christ Jesus. They expressed a great desire to learn more of Christ and His religion, and their willingness to submit to our instruction and teachings. A few words were spoken by me, and prayer offered. We then went to the tank, about half-a-mile from the village, sang a Christian lyric, made a short address, and offered prayer, and then immersed the forty candidates on a public profession of their faith. It was a most solemn and affecting scene, and a large number had assembled. We re-formed into procession—the baptized in front, heathen villagers behind—preceded by a few Christians, playing on musical instruments, and walked back to the village. They were then formed into, and declared to be, a New Testament church. This church contains forty-two members; the preacher and his wife having been baptized on a former occasion at Elliarapunnie. Two deacons were chosen, and the ordinance of the Lord's supper was administered. The people begged for a chapel, and I granted them one hundred rupees towards the building, the people promising to give a tenth. The converts from heathenism whom we baptized at this village had all been waiting over a year for baptism, and have been under Christian instruction during that time.

"Leaving this station, we reached the village of Satur, at eleven o'clock at night, and retired to sleep in the travellers' bungalow. Awaking early on the 29th, we went to the railway station at Satur. Mr. Doll, jun., left for Palamcottah. The preachers and Christians who had accompanied us left for their respective stations, and I took the downward train, and left for Madras, which I reached safely on the evening of the 30th of December. All praise and thanksgiving to God for His watchful care, preservation, and guidance during our difficult and fatiguing, yet pleasurable journey, while pestilence and death were around and near us."

We give a few extracts from Mr. Walter Doll's report. He says:—

CHRISTIANPETTAH.

"1*st to 5th.*—Morning and evening prayer-meeting and day-school were conducted.

"*Sunday*, 6*th*.—Divine services were held both morning and evening, which were well attended. The attendance at the Sunday-school was also very encouraging. It is such a pleasing sight to see old and young in this dark place learning the truths of the gospel.

"7*th to* 12*th*.—Morning and evening, prayer-meetings were held, and the day-school conducted as usual.

"*Sunday*, 13*th*.—Morning and evening Sunday services, and the Sabbath-school was conducted.

"14*th and* 15*th*.—Morning and evening prayer-meetings and day-school work carried on as usual.

"16*th*.—Conducted morning and evening prayer-meetings. Examined the school-children in reading, arithmetic and scriptures, both in Tamil and English.

"17*th*.—Morning and evening prayer-meeting and school work conducted as usual. In the evening about half-past five, taking Aseervatham with me, I went to Anikeraputty, and visited every church-member's house. Sat down, had a little conversation, and spoke words of cheer and encouragement. Held prayer-meeting at Santhiagoo's house, when the church-members were assembled. Sang a Tamil lyric, and then we addressed them on the first miracle wrought by Christ, offered prayers, and closed with the benediction.

"18*th*.—We went to Christianpettah village, and spoke to a number of heathens (some twenty) about the true God and Jesus Christ the only Saviour. They listened very attentively and admitted that there is one God and Saviour, but that relations would reject them and their heathen friends would jeer and mock them if they embraced Christianity.

"19*th*.—Held morning and evening prayer-meeting; day-school was conducted as usual. In the evening we went to Puthooputty and visited Selvanaygam, one of our church-members who is ill.

"*Sunday*, 20*th*.—Held morning and evening prayer-meeting. We met at 9 a.m. in the shed erected by J. C. P. Arulappen, our native pastor, when our church-members assembled; some forty with their children were present. We commenced by singing the ninety-second lyric in Tamil, then offered a prayer, read the seventy-fifth Psalm, and offered another prayer. Read the twenty-fourth chapter of Job, sang the 234th lyric in Tamil, again read the eighth chapter of Matthew, Sang the 255th lyric in Tamil, offered a prayer, and addressed the congregation. Offered a prayer, and closed with the benediction. It was 11 o'clock when we closed the service.

"We at once commenced the Sunday-school, when adults and children, some thirty were present; a hymn was sung, prayer offered, and the teachers took their classes. The children and adults recite hymns and verses from the Bible, and portions of God's Word are read and explained to them. They are very eager to learn, and pay very great attention. The Bible class scholars put questions to each other, by which method they learn a good deal. We again met in the afternoon: the same order as the morning service was observed. I addressed the assembly.

"21*st*.—Held morning and evening prayer-meeting. Conducted the

day-school, examined them in spelling and reading. We left Christianpettah house at 6 o'clock in the evening, and reached Puthooputty village at 10 minutes past 6. We always take a lantern with us, as the place is infested with venomous snakes. We killed two snakes on our way to and from Anikerputty, another village some distance further on. After holding prayer-meeting, we saw Selvanaygam and the church-members with their children. Some twelve were present at our prayer-meeting. We sang a lyric in Tamil, prayed, addressed them about the first miracle wrought by Christ; prayer was offered, and closed with the benediction. We then took leave and returned home to Christianpettah at 8 o'clock.

"22*nd.*—Held morning and evening prayer meeting. Conducted school work as usual.

"23*rd.*—Morning and evening prayer meeting. Conducted school work as usual. Examined the children in reading, etc. I had a conversation with a native school teacher who belonged to the Roman Catholic church at Poodooputty. He sees the error of his church and desires to embrace the true religion, the religion of Christ as given to us in His holy Word. We trust God will give him strong faith and grace to keep him steadfast.

"24*th.*—Held morning and evening prayer-meeting. Conducted school work as usual.

"25*th.*—Held morning and evening prayer-meeting. The day-school was conducted as usual.

"26*th.*—Held morning and evening prayer-meeting. The day-school was conducted as usual.

"*Sunday*, 27*th.*—The church-members and children assembled at 9 a.m., a Tamil lyric was sung, prayer offered, God's Holy Word read, another Tamil lyric was sung, collection was made and prayer offered, a sermon was preached by me. Prayer offered, and closed with the benediction.

The adults and children took their respective places in the Sunday-school, a Tamil lyric was sung, prayer offered, the teachers took their classes, and went through the usual course of lessons, etc. Another lyric was sung, prayer offered, and the benediction pronounced brought the school to a close.

"We met again for worship at 2 p.m. when the church-members with their children, some thirty-five were present. We sang a Tamil lyric, prayed, read a portion of God's Word, prayed again, sang a Tamil lyric, I addressed the congregation; sang a Tamil lyric, offered a prayer, and closed with the benediction.

"28*th.*—Held morning and evening Prayer-meeting. Examined the day-school children in first and second Tamil readers.

"In the evening, about half-past five, we left Christianpettah house, and went to the village of Christianpettah and preached to twenty men, women and children, all heathens, on the folly of idol-worship. They said that they believe in the true God, but keep the idol before them, to worship God through it; that the idol is a mediator between God and them. We told them it was wrong to do so, and explained how that Jesus Christ above is the Mediator between them and God, and

that He died for sinners, and to them the Word of God announced that whosoever believed on Him would be saved eternally.

"We held a prayer-meeting in Lazarus' house, one of our church-members; fifteen men, women and children were present. We sang a Tamil lyric, read a portion of God's Holy Word, and addressed them on the healing of the nobleman's son, offered a prayer, and closed with the benediction. We then took leave and returned home.

"29*th*.—Held morning and evening Prayer-meeting. Day-school conducted as usual. In the evening visited the sick church-member Selvanaygam, of Puthooputty and prayed with and for him, that God may restore him to his former health and strength, and for His glory.

"30*th*.—Held morning and evening prayer-meeting. Day-school conducted as usual.

"31*st*.—I had a long and interesting conversation with two of our teachers about the church-members, school-children, and evangelistic and out-door preaching work. Held morning and evening prayer-meeting. Day-school conducted as usual.

Elavarasananthal.

"The church-members at Elavarasananthal are doing well and pressing forward.

"Day-school work is carefully attended to. The instruction of the children in the Scriptures is principally attended to. The children attend regularly and are diligent in the study of their lessons.

"The Sunday-school is also very well attended by adults and children (about thirty.) They have met every Sunday, and verses in the Bible are learnt. The school is always opened by singing a Tamil lyric, and prayer offered. They then go to their respective classes. The school is brought to a close by singing a Tamil lyric and with the Lord's Prayer. About eighty adults and children attend the Sabbath services (some heathens.) Week-day prayer-meetings have also been attended satisfactorily.

"Ten candidates have applied for baptism.

"There are a large number of heathen villagers around Elavarasananthal who have heard the gospel, and are willing to follow Christ. Some thirty miles distant some people desire that the teacher Gurubathen should call to see them. They wrote three letters. Some of them who have been to Elavarasananthal to see their relations have heard the preached word, seen our Christians, their life, their worship, and work, and have taken the good news to their own villages and have repeated their application.

"Gurabathen desires that his thanks may be offered to the Committee for having confirmed him in his appointment.

"Out-door preaching is systematically carried on at this station.

Elliarapunnie.

"Sabbath services have been conducted regularly. Also week-day prayer-meetings and out-door preaching in the surrounding villages. The day-school work is satisfactorily carried on. Some forty boys and girls are taught the Bible, geography, reading, writing, arithmetic and

needlework. The day-school was examined by the Deputy Inspector of Schools, (Government Official;) the result of the examination is not yet known.

"The Sunday-school has been conducted regularly, the children are very diligent and attentive, and making good progress.

"Murrayan sends his thanks to the Committee for his confirmation.

Malaputhoor.

"We have not as yet received any reply from the Collector of the District about the ground we applied for to erect the thatched shed for holding religious services and the day-school in.

"A marriage was solemnized at this station.

"The school work has been conducted regularly and satisfactorily. About twenty children attend, and are instructed in the Bible and other subjects, viz., reading, writing, geography, etc.

"The Sabbath and week-day services have been regularly attended to. All the church members and children, some fifty, attend and listen very attentively to the explanation of the Scriptures. They meet for worship both mornings and evenings, when a Tamil lyric is sung, prayer offered, God's Holy Word read and expounded to them; then another lyric is sung, prayer offered and the benediction pronounced.

"We trust many more heathens will come out for Christ in this village. There is an enquiring spirit, although our Christians are very much jeered and mocked at by their old companions and relations.

Kovalakunnie.

(Including Purakudianputty, Moothenari, and Yetticherry.)

"The teacher Nicholas has visited the villages of Purakudianputty, Moothenari, Yetticherry and Kovalakunnie and preached the Word of God to them. The church-members at this place are steadfast.

"They are very thankful for Nicholas' confirmation in the work, and and so is Nicholas, and desires to send his thanks to the Committee.

"The people of all our stations are very thankful to the Committee that they have given them permanent teachers. I hope these teachers will prove faithful to their charge. The Lord keep them steadfast.

"There is a spirit of enquiry after the truth among the heathen inhabitants at all our stations. May the Spirit of the Lord teach and guide His people into all truth. May He lead them to the foot of Calvary's cross, that under the droppings of the blood of the Redeemer they may by faith rejoice in Him."

We earnestly hope, though the extracts are necessarily printed in smaller type, that they may be perused carefully, and may be the means of awakening fresh vigour in the glorious object of sending the light of the Gospel to the dark places of the earth. Brother Doll and his assistants earnestly claim an interest in our sympathy and prayers.

CEYLON.

Mr. Noble is still labouring at Wellawatte, and Bambalapitiya, making tours and visiting various places around, doing the work of an evangelist as well as that of a pastor and teacher. His zeal would induce to travel much farther than we deem prudent for the success of the Mission at Colombo. We have therefore directed him to restrict his energies to one centre, believing that one field well cultivated, will better reward the labour bestowed.

In his Report for January last he says:—

"The usual services in English, Singalese, and Tamil have been carried on at the following places: Wellawatte, Moratawa, Gonahena, Byanvilla, Muttakulaya, Kehilwatta, Koralawella, and Pandure. We have been much encouraged in this branch of work by observing the great attention paid to the preaching of the Word by the people generally, and trust that the seed thus sown may, by the power of the Holy Spirit, take deep root in the hearts of those who hear from time to time."

Again, in the month of March last, he says:—

"There are at present in the general aspect of this part of the Mission field somewhat pleasing features, which to my mind indicate the dawning of brighter days. Not only do the heathen manifest a greater willingness to listen to the story of the Cross, but professing Christians are more than ever disposed to hear with patience the peculiar and distinguishing doctrines of grace expounded to them, and I believe the time is not far distant when many of God's dear children who have been long held in Arminian errors, will be brought into the rich pastures provided by the good Shepherd, for His own sheep.

"I have been encouraged, both in public ministration, and in personal visitation of the people at their homes, to observe this pleasing change. I have only to regret that for want of means, more cannot be done by our Mission there. There are several openings for the extension of its borders, and I feel sanguine that with the necessary help a great work might be done on this island. My position here is unique, for as far as I know I am the only one who proclaims the doctrines of free grace, &c., and have consequently to contend single-handed with the mighty tide of Arminian error, and to bear the hatred of its friends; but I have the Lord's promise that His presence shall be with me: still I do feel at times very sad to think of the vast work which might be done with the necessary help. There is ample work for three or four earnest and energetic native agents. I have now more calls than I can possibly respond to. I do trust that my dear brethren will kindly consider my peculiar and painful position, and do their utmost to render me the assistance I so urgently need."

In a more recent report, Mr. Noble says :—

"The Gospel has been preached in and out of doors, to considerable numbers of attentive listeners; and tracts, handbills, &c., in English, Singalese, and Tamil, were distributed in large numbers, which, in most cases, were gladly received; a few in the French language were also given away, principally to seamen, at the wharf and jetty, as also at the hospitals. Persons have also been visited at their homes, and spoken to them of the things which make for their everlasting peace, and to such as were believers in Christ, I endeavoured to unfold the distinguishing and discriminating doctrines of free and sovereign grace, of which the majority are either ignorant, or prejudiced against. I have, however, in many instances obtained a hearing; and though, in some cases, objections have been raised against those precious truths which we hold dear, they have invariably given way, as the true light has entered, either in the persons turning away in anger, or by acknowledging that they never before saw it in that light. Such is the effect on the human heart when these God-exalting truths are presented. I am somewhat encouraged by observing in some, who I believe to be Christ's, a manifest dissatisfaction with the Arminiam errors, by which they have been long captivated, and a desire for something more substantial upon which to rest; such will, I believe, be the case with every true-born soul. I therefore feel that it will be no small blessing if God is pleased to use me for the purpose of leading some of these precious souls out of these errors into the 'green pastures' of the free, sovereign grace of God in Christ, which have been so richly provided by the good Shepherd for all His true sheep. His injunction is, 'Feed My sheep.' May grace be given us not only to seek out the wanderers, but to build up believers also in their most holy faith."

Formation of New Churches.

Further encouragement is also afforded by the fact that six persons have left the open-communion church, and joined Mr. Noble's church. Others are expected to follow. Mr. Noble has also formed the nucleus of a Strict Baptist church six miles from Colombo.

A church of six baptized believers has also been formed at a place thirteen miles from Bambalapitiya, where a native brother (Samuel), a schoolmaster, is working very earnestly.

The following account of Brother Samuel's hospitality will be read with pleasure. Writing April 5th last, Mr. Noble says :—

"Yesterday (Easter Monday) I was present at a plain, but substantial repast, provided by Brother Samuel, and other Christian friends, at the Gonahena school-shed, where a service was first held, and then about seventy persons, principally the poor of the place, sat down to do justice to a good wholesome dinner."

Baptisms.

The following is a brief report of a baptism by Mr. Noble. Writing September 1883, he says:—

"On Sunday, the 9th ult., I immersed two young persons (Singalese) aged respectively, eighteen and sixteen years. These two sisters were the same evening received into fellowship, and the church united in breaking bread and in prayers, and a very solemn season we felt it to be.'

Another member, previously baptized, has since been received from Madras. A very interesting account of a baptism is also given in Mr. N.'s report for January last:—

"On the morning of the 8th ult. (December) I left Bambalapitiya for Maharra, on the Kandy line of railway, and from thence I proceeded by cart to Gonahena. At about eleven a.m., we repaired to the spot which had been selected for the baptism, which was a small running stream, in the midst of a range of puddy-fields, enclosed by a somewhat dense jungle, intersected here and there by a garden of cocoa-nut and other palms, towering to a great height, which made the scene more picturesque. The day being fine, and the sky cloudless; the sun, which was shining in almost meridian splendour, poured forth his piercing rays, which would have been almost intolerable, but for an occasional cooling and refreshing breeze being wafted across the open space where we stood. The service, which consisted of singing, prayer, and exposition of Scripture, lasted for about an hour and a-half; and as I stood on the brink of the stream, joining in the song of praise which filled the air, and looked upon the scene in nature around me, as also the groups of half-clad persons—men, women and children—as they stood, or seated themselves on the ridges of earth, raised for the purpose of containing the water necessary for the germination and growth of the puddy, sown within these square enclosures,—my thoughts reverted to apostolic days, when such scenes must have been of more frequent occurrence than in the present day of modern invention. The people assembled to witness the scene, a larger number than I expected to find in such a place) were very attentive, and I trust that as the origin, nature, and import of believers' baptism was explained to them, the truth may have been impressed upon their consciences and hearts by the operation of the gracious Spirit.

"In due time I led the candidate into the stream, and immersed her in the name of the Triune God; and as we emerged from the water the doxology was sung to the well-known tune (the Old Hundredth); and the benediction having been pronounced, that solemn and impressive service was brought to a close.

"Two persons have been added to the Gonahena church,—one by baptism, and the other a person previously baptised. On the evening of the 8th ult., the day of the baptism before mentioned, the church at Gonahena assembled, and after the usual service was ended, the right hand of fellowship was accorded to our two sisters above mentioned, and we all united in partaking of the emblems of Christ's *broken body*

and *shed blood*, in accordance with our Lord's express command There are now eight members in this little church.

"The Wellawatte church also met as usual, during the month, for commemorating the love of Christ; but owing to the long distance which divides our members we were but few in number. Both churches are doing pretty well."

Schools.

There has been I am sorry to say, no addition to the number of scholars our school here, of late. In fact more migrations have taken place—this is to be expected since their is a kind of sanitarium where the people of limited means, as clerks, &c., come to for a change when the town of Colombo is excessively hot or unhealthy, and return after a few months at the most, and consequently I feel at times much discouraged to think that all the labour I bestow on these people and their children appears to be lost, as regards manifest results. I however trust that our number will shortly increase again: we have at present only twenty-eight scholars.

The Proposed New School-house.

We regret to state that nothing has at present been done as regards the proposed school building.

Mr. Noble writes:—

"I am given to understand that the promised land is a joint family legacy, and as some of those interested in it are Romanists or Buddhists, in all probability they will refuse to give their consent."

Mr. Noble has been doing his best to obtain a piece of land elsewhere; but at the time of writing our Report we have no definite information from him.

Bible Classes.

There appears to be a good work commenced in this important branch of our Missionary's work. Mr. N. has several times referred to the hopeful enquirers after truth who attend these meetings. In his report for April last, he says:—

"I am glad to be enabled to state that amongst the young persons attending my Bible classes there appears to be a good work beginning. One has already applied for baptism, and I hope others will shortly come forward to confess Christ in His appointed way. You will be glad to learn that the young candidate referred to is one of my own daughters, about sixteen years of age. I think it prudent, however, to defer for a short time her baptism,—not because I have any doubt as to her sincerity, &c.; but in the first place I must consider the candidate's relation to me, and not allow it to be said that the baptism was a hasty one; and, secondly, I hope others will come forward too."

In a more recent letter Mr. Noble gives an account of the baptism of one of his own daughters as follows:—

On the evening of Wednesday, July the 13th, I had the peculiar privilege of leading into and out of the watery grave, one of my own daughters. After the usual service in the chapel, and while singing the last hymn, I requested the congregation to follow me (still singing) to the baptistery, where, after a short practical address to all then present, and the usual questions having been satisfactorily answered by the candidate, I immersed her in the presence of a goodly number of persons (English, Singhalese and Tamil,) and on emerging from the the water, the doxology was sung to the tune Old Hundredth. This solemn and interesting service was brought to a close by pronouncing the benediction.

Two others were to have been baptized at the same time, but they failed to come forward; but I trust they may be induced to do so before long.

On Sunday, the 17th July, the little church having met togother for the purpose of "breaking bread, and prayers," our newly baptized sister received the right hand of fellowship, and was admitted to all the privileges accorded to church members, and joined us in the great spiritual feast. I am longing and praying for others of my children to come forward and make a public confession of their faith in Christ.

Testimonial to Mr. Noble.

The following little incident will show the appreciation in which our Missionary is held by some of his friends:—

"As some of the friends at Moratawa, to whom I have so long ministered, were about to be removed from that station, they thought fit to present me with a small token of their appreciation of the services I had rendered them; and their gift assumed the shape of a copy of the 'Variorum Teacher's Bible,' which I assured them I very much appreciated, not so much for the value, as for the nature of the gift—being God's Word."

Evangelistic Work.

The following extracts from Mr. N.'s journal of July last will give a fair idea of his work. Every day's work is given; but we quote only the more striking incidents:—

"The general work of preaching, teaching, visiting, tract distribution, &c., has been regularly pursued during the past month, and the poor have 'had the Gospel preached to them' in the highways, streets, bazaars, railway stations, &c., and I have been much encouraged by observing the willingness of the people in general to listen to the Word preached from time to time, and their eagerness to obtain the little *silent messengers*, which in very large numbers have been given away.

"The Sunday services and schools in English and Tamil, have been regularly conducted at this place, and I am glad to be able to say that *the service I so long held at Moratawa has been revived.* The little

church here is still holding on its way; a few of its members met as usual during the month, for the purpose of breaking of bread and prayer, and a happy season we had.

"The day-school, in both its branches, is doing pretty well. There has been on the whole a slight increase in the number who have attended. Beside pastoral and school work I have paid about twenty-five evangelistic visits to Colombo and its vicinity, as also three to Moratawa, on which occasions I have read and spoken to considerable numbers, and distributed very large numbers of tracts and handbills in the various languages. I have also gone on board three ships, then lying in harbour, and in all this work I have been somewhat encouraged by the willingness of the people generally to hear the Word, and receive the *silent messengers*. I should very much like to visit the ships, as they come into this harbour, for the work is a very blessed one; the poor sailors are so very glad to see me on board, and collect around to hear what I have to say to them, and are so very glad to get the little messengers I take with me; but it costs me for each trip a shilling, and then I must return in an hour's time, or pay double fare; and this is more than I can afford to pay. I also require tracts in all the European languages as I meet here sailors and others from all countries.*

"11th. I went to the fort, wharf, and jetty. At the former I visited some persons residing there, amongst whom was a Christian friend. At the latter place I met, as usual, a large number of Tamil boatman and coolies, the majority of whom are from the Indian coast, and are nominally Christians of the Romish church, but very ignorant, who are always ready to hear me, and to receive tracts, and I spoke to them on the subject of a handbill, 'The Prodigal Son.' I sometimes have opportunities for pointing out the errors of the Papacy, and for pointing them to the true Pilot, &c. I also, on this occasion, met about a dozen sailors, of various nationalities (such as Austrian, Swedish, Maltese, &c.), but all were more or less acquainted with English, and therefore I could speak to them so as to be understood. As this port has now become a very important one for ships of all nations, and as much real good might be done amongst the sailors who call here, I shall visit from time to time some of the ships in harbour, and, if possible, hold services on board.

"18th. I went to the fort, wharf, and jetty, as also to Slave Island, and the Pettah. After visiting a few friends at the fort, and giving away tracts, I went to the wharf and jetty, where I met a number of sailors (English and foreign,) to whom I spoke, and gave tracts, &c. I also, as usual, found a large number of boatmen and coolies, to whom I also spoke in Tamil, and gave away a large number of tracts, &c. I next went to the Pettah, and passing through Main-street I again called at a large number of rice stores and other petty shops, belonging to Hindoos and Moors (all Tamil speaking.) To these men I spoke, and gave tracts, as also to others whom I met by the way, and very few refused either to listen, or receive tracts. I afterwards walked to

*Application has again been made to the Baptist Tract Society, who have kindly made another grant of £5 worth of tracts.

Slave Island, where I visited a Christian family, and in due time I took the train from thence to Bambalapitiya; and thus every opportunity is embraced for sowing the seed beside all waters—it may be by the dusty road-side, in the busy market, at the railway-station, in the trains, or in the retirement of home, but in any case the word spoken, or tracts given, each and all are accompanied by an earnest prayer.

22nd. "Went to Maratawa, where I visited some other members of the congregation, and arranged for the services being divided—*the new station master having kindly promised to give his house for the purpose.* On my way to and fro, I had many an opportunity for sowing the seed.

23rd. "I went by rail to the fort, embracing such opportunities for sowing the seed as were presented, and on arriving at the fort I visited a few persons, after which I went to the jetty, where I took a boat for the purpose of visiting some of the ships then lying in harbour. The first I went on board of was the ship 'Sir Henry Havelock;' and though the captain was ashore at the time, I had a good opportunity for speaking to the sailors, who were all very glad to see me, and to listen to what I had to say to them. I gave to each a suitable tract, and left that ship for another. The next I visited was the barque 'Laurel.' Here I found the captain on board, who appeared to be a good Christian man; now as this was quite unexpected, I could not but spend some considerable time with this captain and his men, who expressed the very great pleasure they felt at my visiting them. I gave the captain a few tracts, &c., and promised (God willing) to renew the visit. Having spent so much time on board of this ship, the hour had expired, and I had to return, or pay double boat-hire. I feel sanguine that much good might be done amongst the sailors, if I were enabled to visit the ships systematically. On my way to and from the wharf, I embraced such opportunities as were afforded me.

"Walked to and from the Civil Hospital, Borella, where I spoke, and gave tracts to some of the patients, among whom were two seamen—one the carpenter of the barque 'Laurel,' and the other man belonged to the 'Sir Henry Havelock.' With these men I had some profitable talk, and gave them tracts; returning I visited families, at Cinnamon Gardens, and the fort, &c."

The Salvation Army.

The "Salvation Army" has been causing some sensation in Colombo; but although the so-called officers have adopted the native costume, and walked about barefooted, the people are getting tired of the novelty. Mr. Noble was asked to baptize some of the "Salvationists," but when he found they had no desire to join a Baptist Church, but intended still to identify themselves with the so-called "Army," he declined to do so,—a decision which we think all true Baptists will approve.

APPLICATION FROM THE BAPTIST CHURCH, MATARA.

A few months since, the following letter was addressed to Mr. Noble, by the Baptist Church, at Matara, a town on the southern coast of Ceylon, about 100 miles from Colombo:—

"Matara, Pallimulla, March 9th, 1884.

"SIR,—We, the undersigned members of the Strict Baptist communion, residing at this place, are desirous that some work in connection with our body should be established here. This station was opened by the Baptist Missionary Society, about forty years ago, and after about ten years' work it was given up, it is said, in consequence of the failure of funds, and the chapel was afterwards sold to the Wesleyan Missionary Society. Since then, the few members of the church have kept together, meeting occasionally at the house of one of the members for the celebration of the Lord's Supper, which they continue still to do. In 1874, four members were added to the church by baptism, by the late Rev. James Silva, Pastor of the Grandpass Church, Colombo. The brethren are desirous that the work here be commenced and carried on in a more established and extended form, and would be glad if you will kindly first pay them a visit, and, after satisfying yourself as regards the particulars, communicate with your Committee in England, and make arrangements to open a station here in connection with your Society. The brethren, though most of them are not well-to-do in worldly circumstances, will, to the best of their abilities, contribute to the support of such work.

"We may also mention that our Denomination is unrepresented in the whole of this province (the southern) and we believe, there is room for a good and extensive work, either in Matara, or in Galle, the more central station in the province.

We remain, Sir, yours in Christ,
(Signed) S. H. SILVA, Pastor,
and the seven other members of the Church."

In response to this appeal, Mr. Noble visited Matara, on the 11th June last. He was kindly received by Mr. Silva, who accompanied him to the houses of other members of the church, and to some who are not members, but yet favourable to Baptist principles. He also visited adjacent villages, and the most southerly point of the island, where was an ancient Hindu temple. On the following morning he visited other Christian friends.

The Strict Baptist Church at Matara, has stood firm to principle for many years, amidst great opposition; and while Mr. Silva is spared there, is little danger of their yielding; but as he is somewhat advanced in years, he is anxious that

an Agent of the Mission should be appointed. The district comprises 50,000 inhabitants, and the Baptist cause is virtually unknown. The entire Southern province contains 400,000 inhabitants, and Romanism has made but little progress there. Mr. N. believes that it would make a successful field of labour, but knows of no man at present whom he could recommend for the work; but asks if there is not a brother in dear old England, who will respond—"Here am I; send me!"

"The preservation of this little church (Mr. Noble) remarks, amid the destructive powerful influences surrounding it, is wonderful. Its members are few (eight in number), but these, for so many years, have not only stood firm to principle, but have also, to some extent, been enabled by their consistency to influence others in favour of our principles. For instance, when visiting the members of their church, I met a young person who had been brought up in a Baptist family, and on entering into conversation with her, I found that she was not only convinced of the scripturalness of believers' baptism and strict communion, but was desirous of obeying the Lord's command; but was prevented from doing so by her parents, who were Episcopalians, and her father (a native minister) insisted upon her following the teachings of the Church of England, and had expressly ordered her to prepare herself for the rite of confirmation, which for three successive years she had evaded: but her father having written to her to the effect that she *must* comply with his wish in being confirmed by the Bishop of Colombo, on his next visitation for the purpose, she had, as she informed me, replied to her father's letter, stating that as she was still a minor, she felt it to be her duty to obey him by submitting to the rite of confirmation; but at the same time assuring him that in doing so she would be acting contrary to the conviction of her own conscience, and further, that if spared till she arrived at riper years, it was her intention to follow what she believed to be the truth. I could not but feel as she related the circumstances to me, that truth must grow, and manifest itself, notwithstanding the uncongenial state of its surroundings.

What true Christian heroism, coupled with modest obedience to her parents, was manifested in the case of this young girl! And this is not the only young person I met there who has evidently imbibed the seeds of divine truth, which will surely grow up and bear glorious fruit. I spoke to others also, who are under instruction for baptism.

Mr. Noble's letters on this subject are full of interest, but we have neither the man nor the means at command for occupying this new field. All that we could do was to write to these dear brethren, assuring them of our sympathy, and promising some assistance if they can obtain the services of a brother qualified for the work.

Thus have we briefly traced the leadings of Divine providence during another year. We look back with devout gratitude—we look forward with increasing hopefulness. It is ours to sow the seed: it is God's to command the blessing, even life for evermore. And this He has promised to do, in answer to prayer. "Brethren, pray for us."

Our thanks are also due to our friends and supporters who have so kindly sustained our hands. We make honourable mention of our Sabbath-scholars. Their systematic benevolence deserves the consideration of our subscribers at large.

And now, commending our "work of faith and labour of love," to Him who is "not unrighteous to forget" it—we rejoice in *His* faithfulness, while we listen to His exhortation —"Be *thou* faithful unto death, and I will give thee a crown of life."

RECEIPTS.

	£	s.	d.
Balance in hand, October, 1883	149	16	8
Annual Meeting: Collections	11	8	6
Profit on Tea	0	0	0
Individual Subscriptions	71	17	4
Received two Half-year's Dividends on £496 9s. 5d. Consols	14	11	6
Of Mr. John Wiles, executor of the late Mary Ann Austen, of Tunbridge Wells, amount of legacy (less duty)	9	0	0
KEPPEL STREET CHAPEL. Auxiliary ... ... 47 8 9; Subscriptions ... ... 8 8 6; Collection 5 17 6	61	14	0
MOUNT ZION CHAPEL, CHADWELL STREET. Subscriptions, per Mr. Abbott... ... 13 5 6; Sunday-school 12 13 8	25	19	2
SOHO CHAPEL. Sunday-school... ... ... 22 12 2; Chapel Subscriptions 1 12 0	24	4	2
ZION CHAPEL, DEPTFORD. Chapel ... ... 3 7 6; Sunday School 15 8 3	18	15	9
ZION CHAPEL SUNDAY SCHOOL, CLERKENWELL ROAD...	0	16	11½
ENON CHAPEL, CHATHAM	1	5	8
CAMBRIDGE. Collection ... ... 3 4 10; Sunday-school ... ... 1 18 10; Mr. Jull 0 5 0	5	8	8
THAME.—Collection	7	14	6
SYDENHAM.—Collection	1	4	0
AVENUE CHAPEL, CAMDEN TOWN.—School	15	14	0
STOKE ASH.—Collection	3	0	0
WOOLWICH: ENON CHAPEL.—Sunday-school	3	0	0
WOOLWICH; CARMEL CHAPEL.—Sunday-school	0	12	0
ADDISON ROAD.—Proceeds of Lecture by Mr. T. L. Wakelin	1	0	0
CARMEL CHAPEL, PIMLICO.—Sunday-school	8	0	0
DACRE PARK, LEWISHAM. Chapel Box ... ... 0 10 2; Sunday-school 4 12 6	5	2	8
NEW CHURCH STREET, BERMONDSEY.—Schools, per Mr. Meeres ...	5	13	6
BATTLESDEN.—Per Mr. Bland	2	10	0
ERITH.—Per Mr. West	2	13	0
WELLINGBOROUGH. The Tabernacle (per Mr. Bland) : Collection 6 3 7¾; School 5 6 4¼	11	10	0
CAMDEN LECTURE HALL	11	0	0
WEST HAM. Sunday-school ... ... 1 6 8; Mr. Barker 1 0 0	2	6	8
FOOT'S CRAY.—Sunday-school, per Mr. Clark	5	0	0
ST. NEOT'S.—Collection at New Street Chapel and School	11	0	0
BRIGHTON: EBENEZER CHAPEL. Sunday-school ... ... 7 17 9; Various Subscriptions ... ... 4 0 0; Collection at Chapel 6 12 10	18	10	7
BRIGHTON.—Mr. Vicary (donation)	5	0	0
GRAYS, ESSEX.—Sunday-school	0	7	0
WIVELSFIELD.—Per Mr. Virgo	3	9	3
TRING. Collections ... ... 9 4 0; Subscriptions 10 0 0	19	4	0
EBENEZER CHAPEL, WURTEMBURG STREET, CLAPHAM, per Mr. Hall	40	0	0
WEDMORE STREET, HOLLOWAY.—School	1	10	0
LEICESTER.—Collected by Miss Webster	3	2	6
OLD BRENTFORD SCHOOL.—Per Mr. J. T. Fromow	4	6	4
ARTILLERY STREET SCHOOL.—Per Mr. Steward	1	4	6
AYLESBURY. Collection, per Mr. Fuller ... ... 1 3 4½; Pastor's Bible Class 1 3 10½	2	7	3
HOUNSLOW.—Per Mr. O. Rose	2	15	0
PROVIDENCE CHAPEL, ISLINGTON.—Per Mr. Adams, Jun....	0	14	0
COLLEGE PARK, LEWISHAM.—Per Mr. Riddle	1	3	0
Special Subscriptions for Mr. Doll, Jun.	27	2	3
Special Subscriptions for Ceylon	17	0	0
	£643	14	10

FROM OCTOBER 1883, TO OCTOBER 1884.

EXPENDITURE.

	£	s.	d.
Expenses of Boxes to India	2	10	0
Mr. Doll, Jun., Special Collection	25	0	0
Ministers' Expenses	0	9	0
Insertion of Intelligence, &c., in *Herald*	6	0	0
Mr. J. Briscoe's Bills for Printing	18	0	6
Expenses of Lecture at Brighton	2	9	0
Twelve Mission Boxes	0	8	6
Paid Reporter at Keppel Street Conference	0	10	3
Advertisements in the *Gospel Herald*	1	10	0
Advertisements in the *Earthen Vessel*	1	16	0
Remittances to Madras	290	2	3
Remittances to Ceylon	133	5	9
Remittance to Tinnevelly	7	7	2
Postages for the Year	4	12	7½
Committee Room Expenses	0	12	0
Balance in Treasurer's hands	149	1	10
	£643	14	10½

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

I. R. WAKELIN,
HENRY COOPER, } *Auditors.*

October 11th, 1884.

The Anniversary Services

Were held on Tuesday, October 21st, 1884,

AT MOUNT ZION CHAPEL, CHADWELL STREET, CLERKENWELL.

THE ANNUAL SERMON, IN THE AFTERNOON,

Was preached by Mr. SAMUEL GRAY (of Brighton), who founded his discourse on Psalm cxxxviii. 4, 5.

THE PUBLIC MEETING

WAS HELD IN THE EVENING.

Mr. JOHN HAZELTON, the President, took the chair at 6.30, and having read a portion of Scripture, called upon

Mr. SQUIRRELL, who implored the Divine blessing.

After an introductory address by the Chairman,

Mr. BRISCOE read an abstract of the Report, and

Mr. MOTE, the Treasurer, read the Financial Statement.

Mr. BOX moved, and Mr. SEARS seconded:

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

Carried unanimously.

Mr. ANDERSON moved, and Mr. W. HAZELTON seconded:

"That the brethren (whose names have been read), be the Officers 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 Chadwell-street Chapel, for their hospitality; and the meeting was closed with the benediction.

Collections, Subscriptions, & Donations.

	£	s.	d.
The late Mrs. Mary Austin, of Tunbridge Wells, (legacy, less duty)	9	0	0
Collections at Annual Meeting	11	8	6
Profit on Tea	0	0	6
Dividends on £496 9s. 5d. Consols	14	11	6

Keppel-street Chapel.

Collections after Annual Sermons	5	17	6

PER MR. WAKELIN.

Miss Ashlin	3	3	0
Mr. Timms	1	0	0
Mr. Cooper	1	0	0
Miss Haynes	1	0	0
Mr. Schweitzer	1	1	0
Mrs. Schweitzer	0	10	6
Mr. Dinham	0	10	0
Mrs. Sears	0	4	0
Sunday-school	47	8	0

Soho Chapel, Oxford-street.

Subscriptions, per Mr. Russell	1	12	0
Sunday-school	22	12	2

Mount Zion Chapel, Chadwell-street.

PER MR. ABBOTT.

Mr. Sidders	1	1	0
Mr. Hodges	1	1	0
Mr. Voysey	1	1	0
Mr. Sawyer	1	1	0
Mr. Abbott	1	1	0
Mr. Young	1	0	0
Miss Beard	0	10	0
Mr. Hazelton	0	10	0
Mrs. Hazelton	0	10	0
Mr. E. Mote	0	10	0
Mr. W. Mote	0	10	0
Mrs. Mote, sen.	0	5	0
Mrs. E. Mote's Mission Box	0	5	0
Mr. Stiff	0	10	0
Mrs. Toussaint	0	8	0
Miss Woodward	0	6	0
Mr. Toms	0	5	0
Mrs. Banks	0	5	0
Mr. Pullen	0	5	0
Mr. Standbrook	0	5	0
Mrs. Hoddy	0	5	0
Mr. Fricker	0	5	0
Mr. Manns	0	5	0
Mr. Hunt	0	5	0
Miss Lawrence	0	4	0
Mr. Read	0	4	0
Mr. Baker	0	4	0
Mr. Woodrow	0	2	0
Mr. Hammond	0	2	6
Sunday-school	12	13	8

Ebenezer Chapel, Clapham.

Per Mr. Hall	40	0	0

Zion Chapel, Deptford.

PER MISS STUBBINS.

Mr. Anderson	0	10	0
Mrs. Cowell, Peckham	0	10	0
Mrs. Josiah Cowell	0	2	6
Mrs. Cattell, Chipstead	0	10	0
Mrs. Topley	0	10	0
Mrs. Norman	0	10	0
Mrs. Blain	0	5	0
Miss Stubbins	0	5	0
Mr. Nash	0	5	0

Avenue Chapel, Camden Town.

Sunday-school, per Mr. J. Sanders	15	14	0

Camden Lecture Hall.

Per Mr. Burrows	11	0	0

Providence Chapel, Islington.

PER MR. ADAMS, JUN.

Mrs. Moon	0	10	0
Mrs. Lawrence	0	4	0

Wedmore-street, Holloway.

Per Mr. Thorn	1	10	0

Zion Chapel, Clerkenwell-road.

Sunday-school, per the late Mr. Robbins	0	16	11½

Aylesbury.	£	s.	d.
Collection, per Mr. Fuller...	1	3	4½
Pastors' Bible Class.....	1	3	10½
Old Brentford.			
Sunday-school, per Mr. J. T. Fromow	4	6	4
Hounslow.			
Per Mr. O. Rose	2	15	0
Addison-road, Shepherd's Bush.			
Proceeds of Lecture by Mr. T. L. Wakelin	1	0	0
New Church-street, Bermondsey.			
Sunday-school, per Mr. Meeres	5	13	6
Artillery-street Chapel, Bishopsgate.			
Sunday-school, per Mr. Steward	1	4	6
Carmel Chapel, Pimlico.			
Sunday-school	8	0	0
Enon Chapel, Woolwich.			
Sunday-school, per Mr. Abrahams	3	0	0
Carmel Chapel, Woolwich.			
Sunday-school, per Mr. A. Spooner	0	12	0
Dacre Park Chapel, Lewisham.			
Sunday-school, per Mr. Cole	4	12	6
Chapel-box	0	10	2
College Park, Lewisham.			
Per Mr. Riddle	1	3	0
Erith.			
Per Mr. West	2	13	0
Grays.			
Sunday-school	0	7	0
West Ham.			
Sunday-school	1	6	8
Mr. Barker	1	0	0
Brighton.			
Mr. Vicary .....(donation)	5	0	0
PER MR. GRAY.			
Collection	6	12	10
Sunday-school	7	17	9
W. L. Payne, Esq.....	1	1	0
Ditto for expenses of Lecture	2	9	0
Mr. Gray	0	10	0

Wivelsfield.	£	s.	d.
Per Mr. Virgo	3	9	3
Tring.			
Collections at Akeman-street Chapel	9	4	0
Mr. Butcher and Family...	7	0	0
Miss Butcher	1	0	0
Mr. Glover	1	0	0
Mr. W. C. Maull	1	0	0
St. Neot's.			
Collections at New-street Chapel and School	11	0	0
Foot's Cray.			
Per Mr. Clark	5	0	0
The Tabernacle, Wellingborough.			
Collection, per Mr. Bland..	6	3	7¾
Sunday-school	5	6	4¼
Rattlesden.			
Per Mr. Bland	2	10	0
Bradfield.			
Per Mr. Bland.....	4	0	0
Stoke Ash.			
Collection	3	0	0
Cambridge.			
Collection	3	4	10
Sunday-school	1	18	10
Mr. Jull.....	0	5	0
Leicester.			
PER MISS WEBSTER.			
Mr. Thomas Webster	1	0	0
Mrs. T. Webster	0	10	0
Mrs. W. Webster.....	0	5	0
Mr. H. Proctor.....	0	10	0
Mr. A. Tyler.....	0	5	0
Mrs. E. Morgan	0	5	0
M. W.	0	2	6
R. W.	0	2	6
Mr. Stretton	0	2	6
Thame, Oxon.			
Collections	7	14	6
Sydenham, Bucks.			
Collections	1	4	0

Individual Subscriptions.

	£	s.	d.
A Friend, Mr. Wilkins ...	10	0	0
A Friend, No. 1, St. Louis, Mo., U.S.	5	1	5
A Friend, No. 2 do.	5	1	5
Mrs. Knight	5	0	0
Mr. Hazell, per Mr. Martin	3	0	0
An old "Salemite," Sydney	2	2	0
Ditto for Conference Papers	0	3	0
Mr. T. L. Wakelin	2	2	0
Mr. R. Collins	2	0	0
Mrs. Edwards, per Mrs. Thomsett	1	10	0
Mrs. Hurst	2	0	0
Mrs. Gallard, per Mrs. Hurst	1	0	0
C. Wilson, Esq.	1	1	0
S. Sharp, Esq.	1	1	0
L. E. Brook, Esq.....	1	1	0
Mr. Arthur Brook	1	1	0
James Mote, Esq.....1883	1	1	0
Ditto 1884	1	1	0
J. Bonney, Esq.	1	1	0
S. Ince, Esq. 1883	1	1	0
Ditto 1884	1	1	0
E. Harris, Esq.....	1	1	0
Mr. B. Wakelin, (donation)	1	1	0
Mrs. Smith	1	1	0
Mr. Hand	1	1	0
Mr. Frost	1	1	0
Mr. Briscoe	1	1	0
Mrs. Granville	1	1	0
Mr. Granville	0	10	6
Mr. W. H. Evans	1	1	0
Mrs. Evans	0	10	6
Mr. Ernest Evans	0	10	6

	£	s.	d.
Mr. Webster	1	0	0
Mr. Mitchell.....	1	0	0
T. H., C.	1	0	0
J. Billing, Esq.	1	0	0
Miss Patson, per Mrs. Kitchen	0	12	0
Mrs. Kitchen's box	0	8	0
W. Norton, Esq.	0	10	0
Mr. J. L. Meeres	0	10	6
Mr. R. E. Sears	0	10	6
Mr. Bland.....	0	10	6
Mr. T. W. Colson	0	10	6
W. Newsham, Esq., J.P....	0	10	0
Mr. Chapman, (donation)	0	10	0
Mr. Page	0	10	0
X. Y. Z.	0	10	0
Miss Walls	0	7	6
Miss N. R. Fisher	0	6	0
Mr. Masterson	0	5	0
Mr. Bloom	0	5	0
Mr. W. Dixon	0	5	0
Mr. W. E Palmer	0	5	0
Mr. Burgess	0	5	0
A Friend, per ditto	0	5	0
Mr. Edwards 1883	0	5	0
Ditto 1884	0	5	0
A Friend, per Mr. Reynolds	0	5	0
Mr. J. W. Cottee.....	0	5	0
Friends at Banbury.....	0	4	0
Miss Mary Cottee	0	1	0
Mr. W. Mattock	0	5	0
Mr. Sumner	0	4	0
Miss Potter	0	2	6
Miss Jones (donation).....	0	2	0
Mr. A. Whitwham	0	2	6

THE FOLLOWING SUMS HAVE BEEN RECEIVED SINCE THE ACCOUNTS WERE AUDITED :—

Mount Zion Chapel, Hill-street.

PER MR. R. B. ROBBINS.

Miss Wicher.....	1	1	0
Mr. Balls	0	10	0
A Friend	0	2	9
Miss Mydleton	0	2	0

Pentside Chapel, Dover.

PER MR. E. LANGFORD.

Mr. E. Langford	0	5	0
Mr. Broadley ...(2 years)	2	0	0

Mr. and Mrs. Scott	2	0	0
Mr. Scott, Jun.....	0	2	6
Mr. and Mrs. Fearnley ...	2	0	0
Miss Fearnley	0	2	6
Mrs. Austin	0	10	0
Miss Tunbridge	0	5	0
Mr. Jones.....	0	5	0
Mrs. and Miss Castle	0	5	0
Mrs. Fakeley	0	2	6
Mr. and Mrs. Carpenter ...	0	2	6
Mrs. Chandler.....	0	2	6
Mrs. Parker..... ..	0	2	6
Mrs. Fagg	0	2	6

	£	s.	d.
Mr. Hogbin	0	1	0
Mrs. Blissenden	0	1	0
Mrs. Hesp	0	1	0
Mrs. Laws	0	1	0
Mission Box	0	17	0
Addison Park Chapel, Shepherd's Bush.			
Per Mr. Williamson	1	9	4
Keppel-street Chapel.			
Mr. L. Schweitzer	0	10	6
Halesworth.			
Sunday-school, per Mrs. Suggate	1	6	4
Mount Zion Chapel, Chadwell-street.			
PER MR. ABBOTT.			
Mr. Pullen's Box	0	12	3
Mr. Goddard's Box	0	10	0
Mr. Milbourne	0	10	0
Miss Lovett	0	5	0
Mr. Clinch	0	4	0
Chatham.			
Per Mr. Casse	1	0	9
Individual Subscriptions.			
Mr. Grigg	0	5	0
Mr. Pocock	0	10	0
Mr. Meeres	0	10	6
Mrs. Tiley, per Mr. Meeres	0	10	0

LOCAL SUBSCRIPTIONS, MADRAS.

SUBSCRIPTIONS, donations, and collections, amounting on an average to about 10 Rupees monthly, are devoted by brother Doll to paying off sundry necessary expenses, such as bread and wine for the Lord's Supper, and oil for lighting purposes, also gifts to the poorest of the members: monthly statements being sent by brother Doll to the Committee for their examination.

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.