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STRICT BAPTIST MISSION.

TWENTY-FOURTH

ANNUAL REPORT,

1885.

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. ADEL MICHAEL.

Also one School Teacher and an Assistant.

NORTH TINNEVELLY MISSION:

Missionaries—Mr. AND Mrs. WALTER DOLL.

Native Pastor—Mr. J. C. P. ARULAPPEN.

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

CEYLON:

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

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

LONDON:

J. BRISCOE, PRINTER, BANNER STREET, FINSBURY.

List of Officers, 1884-85.

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Vice-President:

MR. JOHN BOX.

Treasurer:

MR. EDWARD MOTE.

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MR. HENRY COOPER, | MR. I. R. WAKELIN.

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30, Robert Street, Hampstead Road, N.W.

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Carmel Chapel, Pimlico.—MR. PARNELL.

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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, MR. L. E. BROOK, and MR. T. L. WAKELIN.

With power to add to their number.

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

REPORT.

When "the earth was without form and void, and darkness was upon the face of the deep," "God said, *Let there be light.*" And that same word has transformed the *moral chaos*, when "The people that sat in darkness have seen a great light." "The Light to lighten the Gentiles," has appeared; the Sun of Righteousness has arisen with healing in His wings; and "God who commanded the light to shine out of darkness has shined in our hearts." Hence, while "we walk in the light, as He is in the light," it should be ours also to *reflect* that light around; and, converting the command into a petition, to reverently plead with Him His own word—"Let there be light!" "O send out Thy light and Thy truth!"

But as in nature God has been pleased to ordain the greater and the lesser "light-bearers," so in His Church the feebler light of the ceremonial dispensation has given place to the glorious gospel day in which we live; and the Redeemer's parting words have been left for the guidance of His servants to the end of time:—"Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world."

In obedience to this injunction, our Mission, whose twenty-fourth anniversary we meet to celebrate, seeks not only to proclaim to the heathen the good news of salvation, but to fully carry out the commission given by our ascended Lord, by immersing those who are made disciples, and by further teaching them to observe all things the Saviour has commanded. We dare not ignore or omit the initiatory ordinance of Christianity, nor substitute therefor a mere human invention; nor, placing the one on an equality with the other, treat the command of our heavenly King as a matter of in-

difference. Hence our separate existence, which needs no apology; because we "contend earnestly for the faith once delivered to the saints," and "keep the ordinances as they were delivered" by the great Head of the Church.

"EBENEZER!"

Shall be the opening word of our Report; "for hitherto the Lord hath helped us; and during the past year, we have had special manifestations of His favour.

Nearly twelve months since, we received a letter from Australia, informing us that the writer (Mr. F. Beedel, of Sydney) had introduced the Mission, and urged its claims at the annual gathering of the Particular Baptist Association, and that some of the churches had decided to have a collection once a year for the Mission,* and also to place mission boxes in the Sunday Schools, &c. Copies of the *Australian Particular Baptist Magazine* were also received, from which we give the following quotation:—

"The Church in Castlereagh-street has responded to the recommendation of the Association, 'that our Churches give one Lord's-day in the year to the consideration of the claims of the Strict Baptist Mission, and that collections be made for its support.' On Lord's-day, November 10th, the first services of this kind were held, morning, afternoon, and evening, and proved to be one of the best seasons yet experienced. The pastor stated openly in his evening discourse that he had felt more knit to his people that day than he had ever felt before, and this feeling was reciprocated by some of his people, who said they had felt just the same that day towards him.

"At the morning service, Isaiah lx. was read, and Acts xvi. 9—"Come over into Macedonia and help us,"—was the text. Want of space will not admit of an outline of what was said, though we should like to give it. The afternoon service was for school and congregation. Bro. Beedel read Isaiah xi., and based his discourse on Acts ii. 1—11, "How hear we every man in our own tongues wherein we were born, . . . we do hear them speak in our own tongues the wonderful works of God." At the evening service Isaiah lxvi. was read, and the pastor spoke from the same text as in the morning.

"The collections amounted to nearly £15: this will be augmented by the monthly contributions to the missionary-box in the Castlereagh-street Sabbath-school; and we sincerely hope it will tend to encourage our dear brethren who are labouring to maintain the testimony of the Gospel in India, and also strengthen the hands of the Committee in London, and be the beginning of much help that we may be able to

* We venture to commend their example to our Metropolitan Association, as worthy their imitation.

send them from time to time. We earnestly hope that all our churches in the colonies will follow us in this matter, and enter into it in the same spirit in which it has been so blessedly begun; so that with our united help much more may be done by the Society than they are at present able to do from want of funds.....If we could be the means of sending, "one cheerful beam of hope or spark of glimmering day" into these abodes of darkness and misery, [the zenanas,] we shall feel that the Lord had rewarded double into our own bosoms. Our friends who stand aloof, thinking we have plenty to see to at home, will find that this effort will be sure tohave a reflex influence for the good of our own churches and people. "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, and it tendeth to poverty." We entertain the hope from what we have witnessed of the real interest that has been awakened, and the real sympathy manifested among our friends here, that we may grow into an auxiliary of this Society, and have a list of annual subscribers. May the little one become a thousand!"

Shortly after this, another letter enclosing a draft for £23 10s., was received from the same kind friend, in which he says :—

"I can assure you, the pleasure we have had in connection with this has been a great encouragement. I hope, dear brother, that it is but the first-fruits of an abundant harvest yet to be reaped in Australia for the same noble cause, and pray that your hands may be strengthened, and that those dear ones who are grappling with such gigantic obstacles, and endeavouring to set up the standard of the glorious gospel in India, may be greatly encouraged, and that God may be glorified."

This was followed by a letter from Mr. Fullard, of Collingwood, enclosing a cheque for £30. He remarks:—

"I am glad to inform you, that the majority of our people, have evinced a warm interest in the Mission, and after advocating its claims upon our sympathy for some few years past, you will, I know, be equally rejoiced with myself, at the practical result secured."

At St. Louis, in the United States of America, Mr. Burnam, the Editor of the "Regular Baptist Magazine," is a warm friend of the Mission. He has sent over several handsome subscriptions, and is diligently seeking to awaken and extend the interest of his friends.

We mention these as grounds of *special* encouragement—though we are equally grateful for the devoted perseverance and energy of our numerous friends at home, who have year after year sought by every means in their power to promote the prosperity of our Mission. The Home Contributions are exceedingly encouraging, especially those from some of our

Sabbath-schools. Keppel-street, (the birth-place of the Mission) we are gratified to find, still takes the lead in this respect; but *all* the Superintendents and Teachers of our Sabbath Schools have our hearty thanks for their zeal and industry among the young, whose contributions form a very important item in our balance-sheet, and a practical illustration of the fact that "union is strength."*

Similar organization in our churches is needed, to maintain the interest of contributors, and obtain new subscribers.

"The Olive Branch,"

(A Monthly Magazine, price one-halfpenny,) has been established for this purpose. It contains brief pithy papers, missionary anecdotes, and the most interesting quotations from our missionaries' reports. Attractive alike to adults and children, it is intended as a Missionary Messenger to the Church, the School, and Family Circle. Will our friends kindly take this matter up, and seek to promote its sale? A friend has guaranteed that we shall sustain no loss by its publication, and that all the profit shall be given to the Mission. But we are seeking to make it not only self-sustaining, but a source of revenue. Already it has been the means of obtaining new subscribers, and we venture to think that it will accomplish much in this direction.

We would here take the opportunity of gratefully acknowledging the repeated liberality of the Committee of the Baptist Tract Society, who have cheerfully responded to our application for assistance in printing some Tamil translations of the Society's Tracts, by a grant of £5. This is at least the third time we have received help from this Society. We hope our well-to-do friends will not forget its claims.

Resignation of Mr. T. L. Wakelin.

Before quitting our reference to Home matters, we briefly notice the resignation of our Brother, which was given in shortly after the last Annual Meeting. This was deeply regretted by all, on account of the very satisfactory manner

* A *Quarterly Address* on Missions, and the opening of the boxes quarterly, instead of annually, have been found to have a beneficial influence.

in which he had discharged his duties. After considerable deliberation, and a redistribution of the work of the Secretariat, the present arrangement was found to meet the exigency.

Let us now take a glance at our Mission Fields abroad: and in so doing, we are reminded of the goodness and mercy of God towards His servants. During the early part of the year, cholera was raging both at Madras, and also in Ceylon. Very heavy rains had fallen, which reduced many localities to miserable swamps, and being without drainage, they naturally became very unhealthful.

Thus Mr. Doll wrote in December last:—

"The cholera epidemic is prevalent in all the districts of the Madras Presidency, especially so in the Tinnevelly district, where as many as eighteen hundred and odd persons have died in one week."

For a time, "owing to the prevalence of cholera, day and Sunday-school, and also zenana work, had to be suspended. The people were in great fear, and the death-rate was very great. The parents kept back their children at home."

We thank God that our Missionaries have been preserved from this terrible disease; though nearly all of them have been ill.—Mr. Doll was seriously ill for nearly three weeks. The health of Mr. Doll, Jun., well-nigh broke down, and he had to seek temporary rest. Jacob John, Abel Michael, Asseervatham, and others, have been laid aside. Mr. Noble's health also is somewhat impaired. He has been called to pass through deep domestic affliction. Four of his children were attacked with cholera, two of whom ultimately succumbed. His wife also was seriously ill. So that his trials have been great.

But through the goodness of God, the epidemic has subsided, and restored health has been accompanied by renewed service.

IN INDIA

There are three principal stations, all of which are under the superintendence of Mr. H. F. Doll; viz.: 1. *St. Thomas's Mount*, near Madras, where Mr. Doll, who is also the Missionary, is assisted by a Tamil Preacher, three School Teachers, and a Bible-woman for zenana work. 2. *Poonamallee* occupied

by a native Preacher, a School Teacher and an Assistant. 3. *North Tinnevelly*, where Mr. and Mrs. Doll, Jun., are stationed, who are assisted by five native Preachers and School Teachers.

FROM ST. THOMAS' MOUNT,

Mr. Doll reports :—

"The glorious gospel has been preached in [various places mentioning the names.] The subjects discoursed upon were :—The love of Jesus, and salvation through Him alone ;—the sinful state of man ; the necessity for a Redeemer ; and Jesus the only Saviour ; Christ and Him crucified ; the Ten Virgins ; the incarnation of Christ ; His righteousness, and the justification of the sinner thereby. The congregation consisted of large numbers of Hindoos, caste and non-caste, educated and illiterate, old and young, and women not a few. They were attentive listeners on all occasions. Handbills were distributed to those only who were able to read, and were cheerfully received. From enquiries made now and again from some of our hearers, it seems that the leaven has begun to work, and there is good reason to believe that the religion which we proclaim and teach, is often the topic of conversation at the social gatherings of the people. It is believed that perseverance in this work which belongs to God, will surely lead to blessed results."

An extract or two from Jacob John's Report will doubtless be found interesting :—

"As we were passing through the Bengallee Bazaar we were accosted by a cloth merchant, and kindly invited to his shop. He requested that we should preach to him and to his friends, about half-a-dozen, who were seated in the shop. To him and his friends, the dying love of Christ the Saviour was preached, and listened to with attention. After preaching, one of them questioned me on the personality of the Lord Jesus. From his question, I noticed a desire on his part to know the truth, so I conversed with him for about one hour, and while we were conversing a good many of the wayfarers stood and listened. In conclusion, I spoke of the one sacrifice of Jesus Himself, our offering for for sin, of His righteousness, to all and upon all who believe in Him, and His everlasting salvation. Handbills were distributed.

"Went to the village of Palavanthangal, which is about two miles and a-half from our station—first to the caste village: after the teachers had sung a hymn, I preached from the tract entitled "This is what I want." (Note.—this is Mr. Wileman's tract.—H. F. D.) and spoke on it for about half-an-hour.* Over thirty persons heard the blessed truth, and most of them gladly received the handbills."

*The Committee heartily thank Mr. Wileman for having sent these tracts, of which they have just ordered a fresh supply. It is an excellent missionary tract, and is also referred to by Mr. W. A. Doll, as having formed the basis of more than one address.

We regret to state that owing to the heavy rains, the Chapel at Bullock Lines had become so dilapidated, as to be unfit for occupation, and Mr. Doll was obliged to sell what remained of it, or it would have fallen down.

We have instructed Mr. Doll to seek a suitable site, and furnish us with the necessary details as to the cost of building another chapel.

Schools.

Mr. Doll reports :—

St. Thomas's Mount.—The Sunday-schools are encouraging; the children attend regularly; the attendance and attention of the scholars, and their eagerness to learn, is matter for much pleasure and satisfaction. Some of our bigger boys are able to relate the history of our Lord Jesus Christ, fully; while others are able to give intelligent answers to scripture questions put to them. These Hindoo heathen scholars, both caste, and non-caste, are able intelligently to sing praises to God, in their own language. After Sunday-school is over, the children stay for Divine worship. About twenty-seven is the weekly average attendance.

Day Schools.—Our Schools are in an encouraging condition. The total number of children in the *Non-Caste* School is thirty-two; the average daily attendance, twenty. They read the second and first books in Tamil, do arithmetic and dictation, poetry, and Luke's Gospel daily; all in Tamil.

"The Hindoo, or *Caste Boys'* School, has thirty on the roll; daily attendance over twenty-five. These boys are more regular in their attendance than the boys in the *Non-Caste* School; merely because they are all very poor, and many of the boys have to work and help their parents very often; while the parents of the caste children are well off, and most of them wealthy. These boys are eager to learn. They read English, first and second books, Tamil, first and second books, arithmetic, dictation, Tamil poetry, grammar, geography (Indian,) spelling, copy writing, catechism, and Luke's Gospel.

"The *Caste Girls'* School contains some thirty-one children; the daily average attendance is twenty-five. They read Tamil first and second books, they have arithmetic, catechism, and Luke's Gospel, multiplication tables, all in Tamil. They are also taught needle-work and cutting. All the children of the above schools are taught to learn and sing Christian hymns and lyrics, which are sung beautifully by them. Christian instruction is the chief thing attended to in all these schools.

Our two Boys' Schools sent up a limited number of boys from each, for examination by the Government Deputy Inspector of Schools, and obtained a sum of Rs. 14, as the result grant."

Zenana Work.

This is an interesting and important branch of our Mission. Until recently the high caste females were considered quite

inaccessible; but the Bible Woman finds her way where the Missionary may not enter, and familiarizing herself with the ladies, reads to them from the Word of God—a new and wonderful book. The course pursued by her is as follows:

"When she enters a house, she first accosts all who are in the house with the usual compliments of the time. She is offered a seat on the floor, then all who are available, sit in front of her in a semi-circle—a few stand. A portion of the Sacred Scriptures is read and explained, when there is great silence and serious attention. When this is done, questions are asked by some of the women, and are answered. When asked if they understand and believe the truth, they reply in the affirmative."

Mary Ann (the Bible Woman) reports:—

"It is interesting to know that most of these females acknowledge their belief in the religion of Jesus as true; and some of them have gone so far as to say, 'We are ready to accept and embrace this religion: but we are only afraid of our husbands. We feel ashamed to go and fall down before dumb idols. Once we were ignorant, there, fore not able to see these blessed things; but now our eyes are opened, and so we blush to do these foolish things.

"Most of these Hindoo females are educated and enlightened, and they gladly receive our tracts or books, and often ask questions respecting the Lord Jesus, for the purpose of acquiring better knowledge."

"The Hindoo females show considerable intelligence in reading the Gospel portions and the small tracts I give them. Some of them could tell me in a simple way the history of the Lord Jesus from the beginning to the end—while they are quite ignorant of the histories of their own gods, as Brahma, Vishnu and Siva.

"I can state with extreme gratitude to God, that I am much encouraged, and am very hopeful that at no distant date, we shall see many a dark soul forsaking their dumb idols and their blind ways, and resting on the finished work of our Saviour Jesus Christ. I believe that God has great things in store for us yet. There are tokens that showers of blessing are at hand. I pray for these poor women, and shall not rest until some of them shall come out of their idolatry and superstition and caste prejudices, to own and profess the Lord Jesus as their God and Saviour. May the Lord by His mighty Spirit and grace bless His own work, for His name's sake."

Again our Zenana Woman reports:

"Visited 20 houses, read the word of God, and spoke to the female inmates, who manifest a thirsting desire for the truth. In one house three young women acknowledged their desire for a change in thoughts-

feelings, living and worship. On a previous occasion I gave gospel portions to a few females, which, under the Spirit's influence, are quietly, silently doing good. As I was talking to the inmates of a certain house, a young female who received one of the Scripture portions referred to above, came to me trembling, and with tears in her eyes said, "All at home hate me, because I read that book (meaning the Scripture portion) you gave me." I felt greatly encouraged by this young woman's statement."

Decease of Mrs. Wilson.

To a report dated Sept. 12th, 1885, Mr. Doll adds:—

"I regret to have to report the death of our sister, Mrs. Jane Wilson, the widow of Mr. Alex. Wilson, the late pastor of the English Strict Baptist Church at St. Thomas' Mount. She was the mother of Mrs. W. Pearson, who lately visited England with her husband and daughter.

Mrs. Wilson was an earnest and consistent Christian, a true and faithful Baptist, and a lover of the doctrines of free and discriminating grace. She lived in the Lord, and died in Him; or rather, calmly fell asleep on the bosom of her Saviour, whom she loved much, on the 31st of May, 1885. She was fifty-five years of age; she was greatly beloved by all who knew her. Our loss is great, but her gain is eternal. She has gone to her eternal rest, and is now for ever with the Lord. Although she is gone from us, we hope to meet her in a glorified state in Jerusalem the Golden, the Christian's home above. What a blessed thing it is to be a true believer—a sinner saved by grace! This was always her boast."

Poonamallee.

Mr. Doll reports:—

"Evangelistic work has been regularly carried on. Several villages have been visited, and the gospel preached to large numbers of the heathen. The good seed has also been scattered by the wayside, in the streets, fairs and market-places. Dwelling-houses have been visited, and quiet conversations have been held on the religion of Jesus. Divine service on Sundays has been conducted as usual, and so were the cottage prayer meetings. These services have been well attended.

The members of the church have been visited, and the Lord's-supper administered to the little church.

Schools.

"The Day and Sabbath-schools are doing satisfactorily. These schools have been examined, and the children are making satisfactory progress. The agents of the Church of England here are doing all they can to drag down our schools, but they find this to be a difficult matter.

"Both the Church of England and Wesleyans are doing what they can to work against us in Poonamallee, as well as in St. Thomas' Mount. The opposition of the Wesleyans is greater at St. Thomas' Mount. But 'the Lord of Hosts is with us, the God of Jacob is our refuge.'

In some parts of Tinnevelly, the opposition is from the Church Missionary Society's native agents and from Romanists. Our trials and persecutions are great at all our stations; but good will come out of it. It will serve to test our Christians. Oh that we had more agents, and means to strengthen our humble and feeble efforts in our blessed Master's work! May He grant us much of His grace, presence, Spirit, love, power, and blessing.

Baptisms.

Poonamallee:—In his report for December last, Mr. Doll writes:—

"On the morning of Sunday the 21st inst. the usual Divine service was held; Brother Michael discoursed upon John xi. 43. In the afternoon we met again at three. A hymn was sung, a short, plain, and forcible address was given by me, and prayer offered. After the usual questions, one male and two female adults were immersed in the name of the Father, the Son, and the Holy Ghost, upon a profession of their faith."

"After the newly baptized ones were received into the fellowship of the church, and the Lord's supper administered, sermons were preached to the English churches at Poonamallee, and St. Thomas' Mount, and the Lord's supper administered to the members thereof."

St. Thomas' Mount.—Mr. Doll, writing May 8th, says:—

"Sunday, 15th March, was a very interesting day at St. Thomas' Mount. The Divine service in the morning was held as usual. In the evening, about five o'clock, we met again. There was a large number of native friends, besides the members of the English and native Baptist Churches of St. Thomas' Mount. A hymn was sung, prayer offered, a portion of Scripture read, and Jacob John, my assistant, discoursed on the subject of baptism to a large number of Native Christians that were present. This was followed with a few remarks in English from myself; then we proceeded to the font. A hymn was sung and prayer offered; the usual questions were put to the candidates, a male and a female, and upon profession of their faith they were buried in baptism, in the name of the Father, the Son, and the Holy Ghost. Before leading our brother into the water, at his own request, he was allowed to make a short address to his friends. In doing so he gave his reasons for taking this step. He belonged to the Church Missionary Society, and is our School Teacher. He is an intelligent, active, and useful brother. The doxology was sung, and the assembly dispersed. About an hour after, the English and native churches met again; the candidates were faithfully addressed, and the right hand of fellowship given to them. These two, with three other baptized believers (members of the Native Strict Baptist Church,) in all five, were admitted as members of the little Mission Native Church at St. Thomas' Mount. The Lord's Supper was partaken of, and one of the most interesting and happy meetings was brought to a close, after praising the Lord for His goodness and mercy to the little church."

Happy Death of Johanna Michael.

Our Mission Church at Poonamallee has recently sustained a loss in the removal of an aged sister, (the mother of our native teacher Abel Michael,) whose happy death is reported by Mr. Doll follows:

"I have to record the death of Johanna Michael, a sister of our Mission Church at Poonamallee.

"She was the daughter of heathen parents, who subsequently became Papists. Through the instrumentality of a Christian worker, her husband and herself were converted to God by the power of the Holy Ghost. And when they saw that the images and the paraphernalia of Popish Christianity were of the things they had left when quitting heathenism, they rejected them. Upon a profession of their faith, they were baptized, and Michael her husband worked as a preacher (unordained) of the Gospel of Christ, and was supported by a few Christian gentlemen. He died in the year 1860, and some time the same year his wife, the subject of this memoir, joined the English (Strict and Particular) Baptist Church of Madras.

"On the formation of the Poonamallee Strict Baptist Mission Church (Native) she was transferred to its membership. She was highly respected and beloved, not only by the members of our native Churches, but also by members of our English Churches, who knew her, as well as by her unconverted friends and neighbours. She took ill with dysentery, which terminated in diarrhœa on the 1st of November last, and died on the evening of the 19th of the same month. She was very poor, and dependent on her son and some of her English Christian friends for her support, but would always speak of the Lord's bountiful goodness to her. She would always express feelings of gratitude that the widow's cruse was never empty. She would always speak with beaming joy upon her countenance of her approaching dissolution and of her Father's home of many mansions, and of the heavenly kingdom of her blessed Redeemer, where all pain, sorrow, sin, conflict, fears, temptations, &c., will be unknown for ever. She suffered very severe pain in her chest just a few days before her death, but bore it with Christian calmness and patience. No murmur, but was resigned to the will of the Lord. To the last she was strong in the Lord Jesus, in full assurance of confidence in Him. She retained her consciousness to her dying hour. When her son asked her, Who is Jesus Christ? She replied, 'He is *my* Saviour; I am going to Him.' On another occasion, Abel Michael her son quietly said to her, 'Think of Jesus upon the Cross; place the burden of your sins upon Him, and cast yourself on Him.' She boldly responded, 'What are you talking to me about? My sins are already pardoned, Jesus is my only and all-sufficient Saviour.'

"I visited her and prayed with her, and when I spoke to her of her hope respecting the future,—'Ah,' she remarked, 'the Lord Jesus is my only Saviour and God. Forty years ago He brought me out from darkness to light, and during this period He alone kept and blessed me, a sinful woman; and now he is about to take me to His heavenly king-

dom, where I shall soon be, to enjoy the glories, the blessings and felicity in store for me and all who love our Lord Jesus Christ, according to His promise. Accept my Christian love, and kindly convey the same to all my beloved brethren and sisters in the churches."

"She was 70 years of age when she died. Her funeral was well attended by members of the Native and English Baptist Churches, and a large number of heathen friends, and neighbours also followed her remains, which were interred in the cemetery of the Military Cantonment of Poonamallee on the evening of the 20th November, 1884. The burial service was conducted by myself, assisted by brother W. Dale and brother Jacob John. It was a very solemn and sorrowful season, and I verily believe some good impressions have been made upon the minds of some of the numerous friends that attended on the occasion.

"May the Lord grant, if it be His blessed will, the same grace to her dear ones, and indeed to many more; and may their lives be equally honourable, and their deaths as peaceful and blessed."

The Young Convert Samuel

Was formerly a scholar both in the day-school and also in the Sunday-school at Poonamallee. He was baptized by Mr. Doll not long since, and manifests great interest in the services of the Mission.

Abel Michael, in his report, for January, thus incidentally refers to him :—

"A Special Service was held on Thursday the 1st. We had a Watch-Night Service. The School-room was decorated and lighted at the expense of our newly baptized brother Samuel, who is in the service of the Commandant of Poonamallee."

Writing in April last, Mr. Doll informed us how bitterly this young man has been persecuted on account of his religion. The Church party having brought their influence to bear upon the Commandant (a military officer and a Roman Catholic) and induced him to dismiss poor Samuel from his service. Besides this, his father was also threatened with the loss of his situation if he did not induce his son to leave the Baptists.

Mr. Doll remarks :—

"I am thankful to say, the young man stands firm, and refuses to change 'or give heed to his father's entreaties or threats. He has left his father's house, and stays in the Mission-house. As he is an intelligent and promising young man of about eighteen or twenty years of age, I have employed him as Abel Michael's assistant. He needs our prayers and sympathies. May he be kept steadfast."

Young Samuel, it seems, is a musician, and a good violinist,

which talent he has consecrated to the service of his Master ; for in another report Abel Michael says :

"Myself, the teacher, and our new convert went to Mailcherry Samuel (the convert) played a lyric on the violin, and we sang, which was the means of drawing a large assembly of heathen to us. Then I went on preaching Christ the crucified. We then sang another Christian lyric. The people were attentive, and seemed greatly interested in what they heard."

We have sanctioned the appointment of Samuel as an Assistant Teacher, and are rejoiced to know that he still stands firm in his adherence to the truth.

Christmas Treats.

For several years past, we have sent an additional remittance with the December salaries, in order that the missionaries, their assistants, the school-teachers and the scholars, might be able to unite in the innocent pleasures of the festive season. How these gifts have been appreciated, the following, selected from many similar accounts, will show :—

"I am glad to state that Saturday, the 24th of January, was a very interesting day with our Mission folks at Poonamallee. OurMission School-house there was prettily decorated with evergreens and flowers, and paper cuttings; the entrance of the house was avenued with flags and plants. Present there were, Deacon Dale of the Poonamallee English Baptist Church, and a few members of the English Baptist Church at St. Thomas's Mount, with a few other friends and parents of the children of our schools : myself and Mrs. Doll, arrived at 12 noon, when we were led into the School-room, where the members of our Native Church, and the children of our Schools (40 in number) were assembled. The chair was occupied by me : the proceedings began by singing of a hymn in Tamil, and prayer was offered by brother Abel Michael, my native assistant. The chairman in his opening remarks, referred to the object of the gathering, and to the benevolence of the dear friends of the Mission at home. A hymn was sung by the children, and Abel Michael offered a few remarks on behalf of himself, the church, the school, and teachers. He expressed gratitude for the benevolence and good wishes of the Committee, friends, and Sunday-school children in England, to them. A Christian lyric was then sung, and garlands of flowers placed on the chairman's neck, and also on the necks of Mrs. Doll, Deacon Dale, and other friends, as a mark of respect and good-will. Another hymn was sung, and the chairman spoke a few words of encouragement to the children, church-members, and workers, and urged the latter to greater zeal and steadfastness. The chairman also thanked the friends who were present, and the proceedings were brought to a close by a prayer offered by Mr. Dale, in

English, and another prayer by brother Abel Michael, in Tamil; after this, the children and members of the Native Church were treated to Indian cakes, bread and fruits. Thus ended a very pleasant and interesting Christmas treat to our Church and Schools at Poonamallee, supplied by the bounty of our dear Christian friends at home.

"On Saturday, January 31st, 1885, at 3.30, a goodly number of brethren and friends from St. Thomas's Mount and Madras, assembled at brother Jacob John's house (St. Thomas's Mount,) to witness the Christmas treat bountifully provided by our beloved friends at home, to the children of our schools at that station. Among those present were, Surgeon Major and Mrs. Parker, Mrs. J. Wilson, and Mrs. Doll, (my wife.) There was a large pandal, made of cocoa-nut leaves, erected on the compound of the house, prettily decorated with leaves and flowers, paper-hangings, buntings and flags; under which sat the friends and the children of the schools. There were present 135 children connected with our schools,—viz. Hindoo Non-caste (or Pariah) school, Nazarethpuram Non-caste school, (composed of chucklers' and scavengers' children), Hindoo Caste Girls'-school, and Hindoo Caste Boys'-school.

"We began by singing a hymn in Tamil by the children, and prayer offered by me. Jacob John, my native assistant, made a short address on the nature and extent of our work in the Station, referring briefly to the principles under which our agents worked. He then, on behalf of himself and all concerned, expressed gratitude for the Christmas gifts so kindly and generously sent by the English friends of our Mission. A Christian lyric was sung, and the gifts, such as books, ornamented boxes, strong cases, &c., were awarded to the most deserving children of our schools. This pleasing duty, I am happy to say, was very kindly and gracefully performed by Mrs. Parker, our esteemed Christian friend. On this being ended, Christian lyrics and hymns in Tamil and Telugu, were sung by the schools in rotation. One of our senior boys was called upon to read a little English, which was done to the surprise and delight of our friends. A few remarks were then made by me; drawing attention to the presents, &c., we were enabled to make by the liberality and goodness of our dear friends at home; to the importance of our work, zenana work particularly: our workers were encouraged to greater zeal and steadfastness, and the children and their parents advised with regard to regular attendance and co-operation. A lyric was sung by Jacob John and the teachers, when garlands of flowers were placed upon the necks of the chairman, Dr. and Mrs. Parker, Mrs. Doll, and other friends, as a mark of respect and esteem.

"Our friends were thanked for their response to my invitation, particularly Dr. and Mrs. Parker. A prayer was next offered by Jacob John, when the gathering broke up, and the children were drawn around a Christmas tree, on which were suspended bags of lozenges and comfits, with a few pies, and afterwards treated to fruits and Indian sweetmeats and cakes.

"The friends who were present expressed very great pleasure for the entertainment, and Dr. and Mrs. Parker particularly were delighted with all they saw and heard. They also expressed surprise that so

much good work was performed by our Mission, quietly and without ostentation, and that so large a number of heathen children were under Christian instruction by its zealous agents.

THE NORTH TINNEVELLY MISSION

Comprises the following stations, which are under the superintendence of Mr. W. A. Doll, viz.—Christianpettah, Elavarasananthal, Elliarapunnie, Malaputhur, and Kovalakunnie.

The work at all these places is similar in character; but its details though interesting, are too lengthy for insertion in this report. We content ourselves, therefore, by quoting a few passages from some of Mr. W. A. Doll's tour reports: but before doing so, we must briefly refer to the

Persecution of our Missionaries.

Our brethren in this district have been sorely persecuted by their heathen neighbours. We gather negative encouragement from this; for when Satan opposes it is a sure sign that a good work is going on; and Christ Himself has said, "Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely for My sake: rejoice and be exceeding glad, for great is your reward in heaven."

At Elliarapunnie, our preacher-teacher Murryan has been ill-treated by the Shanars, (or toddy drawers.) Our Missionary, Mr. W. A. Doll, has been there, and talked to the people of their wicked conduct, with favourable results. Murryan, however, deemed it necessary to prosecute his opponents, who had to pay fifteen rupees damages. They have endeavoured to "boycott" (to use an Irish phrase) the poor Christians, by preventing the tradesmen of the district from selling them provisions, and have sought to prevent them from attending the services at the chapel.

Mr. W. A. Doll says:—

"I had a very long talk with the Shanars who beat Murryan, and told them that if they were sorry for what they had done and would not do so again, but would allow our Christians to attend chapel, the children to attend day-school, and allow our people to buy food, &c. in the bazaar, I would forgive them, and ask the magistrate to compromise the case. They refused to agree to my proposals. During the day I visited the houses of the Christians in this jungle station, and prayed in their huts, and spoke words of encouragement, and told them to trust in the Lord and not to fear the threats of their enemies, the

Shanars; that the Lord of Hosts will stand by and defend them in time of need and trouble. They wept bitterly when they related to me how they were deprived of their share of the produce, not allowed to work in the fields, nor purchase their supplies in the bazaars or native shops, not even allowed to draw water from the wells or ponds. Further threatened to burn their tiny huts or thatched dwellings. I promised them that I would represent the matter personally to the Tashildar or sub-magistrate, which I did on my way returning home.

"I left Elliarapunnie at 3 a.m. for Umbinagarum, four miles distant, and saw Suvisasoomoothoo's (our teacher's) wife, who was sick; had prayer and left for Malaputhur at 5 a.m., and reached there about 6 o'clock. Our congregation and children assembled for prayer in a yard where cattle are kept; I sat on a cot made of jungle-wood and plaited with palmyra bark, a clumsy-looking thing. The people are semi-civilized. Their mode of living is peculiar. The food they eat is very coarse; they take a mouthful of raggi or cumbu porridge, and bite a chilli. Poor creatures! that is all they can afford to live on. If some one of our friends in England could come out and see the people and our stations, our poor humble Christian schools, &c., &c., it would be a grand thing, as they would then be able to see and judge for themselves, better than I can report or describe. Because these poor heathen blacks embrace Christianity, the well-to-do blacks (caste people) persecute them, and tell them that if they give up their Christianity they will be kind to them, and if they do not give up the Christian religion, they will do all in their power to bring false charges, and suborn witnesses to prove them, and get them punished. Further, that they will deprive them of their share of the produce, and not allow them even to work in the fields nor permit them to draw water from the ponds or wells.

"The Shanars of Elliarapunnie, who would not agree to my proposals as above stated, seeing that they would be punished, came here and asked me to forgive them. I did so, and compromised the case in the presence of the Tashildar."

Murryan further says: "They threatened to burn my house and our chapel at night. Three men hid themselves in a cotton-field behind my house. When a number of us gave the alarm, they ran away from their place of concealment."

Mr. Doll, Jun., remarks:—

"This is just the character of the heathen here, notwithstanding this compromise. The Lord has and can alone graciously preserve our people and our chapel."

The heathen Naickers (or landlords,) at Mallaputhur have been opposing and persecuting our Christians there, and have dared to pull down the walls of our chapel, after much labour, time, and money had been expended on them, and the roof was just about to be put on.

The matter has been represented by our Missionary to the

Collector and Magistrate of the district, and he has seen him personally.*

At Elavarasananthal a Roman Catholic priest, with two teachers, and 40 of his congregation, made a false document, and claimed the cotton-field of Maselamoney, one of our Christians, and reaped the produce: they also brought false charges to the effect that our Christians had looted the cotton from it, when they had no right to the land."

Mr. W. A. Doll and his friends were summoned before the Deputy Magistrate to answer to these charges. He does not say with what result; but we presume his opponents were non-suited.

After all the opposition reported above, it is pleasing to read in a recent letter from Mr. Doll:—

"There are hopeful signs of the Lord's presence and blessing in the midst of trouble and persecution in the Tinnevelly field. Many are seeking the Lord, renouncing idolatry, placing themselves under Christian instruction, and asking for baptism."

Mr. W. A. Doll further gives a list of some of the villages where heathenism has been renounced by whole households who are placed under Christian instruction, viz:—

	Households.	No. of souls.
Allamputty	7	39
Pulliamputty	4	20
Vankidasalapuram	3	16
Makkathumalie	3	14
Mallaputty	2	11
Appasamipuram	4	22
Janary	14	70
	37	192

In a subsequent report, Mr. W. A. Doll gives particulars of other villages he visited, and says:—

"Some of these villages hold our principles; they receive me kindly, and listen very attentively to God's word being preached. Seven households at Alamputty, seventeen households at Kangankulum, and ten households at Kumbankulam, are willing and ready to follow Christ, and be baptized in His name, and willing to unite with and be instructed by the Mission."

We enquired whether there were infants in these house-

*This man, whose sympathies were with the persecutors, has recently been removed from office.

holds referred to by our missionary, although we were sure he would not baptize such. His reply was perfectly satisfactory,—namely, that the persons referred to were adult believers.

Baptisms.

From the last report received from Mr. W. A. Doll, we are delighted to learn that he has baptized nineteen believers, and that a united communion service was held, when about one hundred of the church-members from several of our stations sat down to commemorate the Saviour's dying love. We quote from an interesting account just received:—

"*July 18th.*—Held church meeting, and I examined the candidates for baptism, nineteen in number, (ten men and nine women.) With the unanimous consent of the preacher, deacons, and church-members, I consented to baptize them the following day, (Sunday.) These candidates were under observation and instruction for much over a year. They are converts to Christ from idolatry and heathenism. Preacher Gurubathen, with the other preachers, our Christians, and a number of heathen, assembled at the tank, by the side of the bungalow we were staying in. According to instructions, all were present at about 11 o'clock in the forenoon: Mrs. Doll and I went to the tank. We began by singing a Christian lyric. Preacher Murryan and I spoke to the candidates, who were assembled around the tank (or lake,) and on the candidates confessing their faith in the Lord Jesus Christ, I immersed the nineteen candidates (ten men and nine women,) in the name of the Father, the Son, and the Holy Ghost. On coming out of the water a Tamil lyric was sung, and the benediction pronounced by me. Many who were present seemed to have been touched with the interesting and solemn spectacle. All dispersed to their respective places. We went again to the chapel at half-past five p.m. Our church-members of Malaputhur, Elliarapunnie, and Elavarasananthal were present, also a number of heathens. About 300 assembled. We began by singing a Tamil lyric, prayer was offered by Manuel Murryan. I read a portion of God's Holy Word, spoke a few words on portion read, sang again; prayer offered by Suvisasoomuthoo, Gurubathen spoke a few words; sang again, and I closed with prayer. Afterwards the heathens and children left; I gave the right hand of fellowship, and received the newly-baptized believers into the communion of the church. We sang a Tamil lyric pertaining to the Lord's-supper; prayer was offered by Murryan, and I broke bread, in memory of Christ's precious body. 100 (church-members only) partook of the Lord's-supper."

EXTRACTS FROM TOUR REPORTS.

"*February 5th.*—Reached Elliarapunnie at 6 p.m. Our Christians and children assembled in our chapel. We sang a lyric, "The Lord is my Shepherd," read the 19th Psalm, made a few remarks, and prayed. I spoke to them of the goodness and mercy of God in preserving our

lives amid epidemic diseases to meet together to worship and thank Him for being gracious and loving to us. I also gave an account of the heathen festivals I witnessed in the other villages, and showed what a difference there was between the worship of the living God, and the worship of idols. Had a long conversation with our Christians and with Murryan. Conducted prayer meeting early in the morning with our Christians, sang lyrics, read a portion of God's Holy Word, and prayed."

"*February 6th.*—I left Elliarapunnie at 5 p.m., and was accompanied by Murryan and the Deacons, and reached Elavarasananthal at 7 p.m. Teacher Gurubathen and our Christians met me when I was a short distance from Elavarasananthal. On reaching the station we assembled in the chapel, sang a lyric, "Praise the Lord," read a Psalm, made a few remarks, and prayed. Spoke to our Christians on different things, especially on the goodness and mercy of God in sparing our lives although surrounded by disease and death. Exhorted them to work more zealously, and be fervent in prayer for the extention of our Mission, and the conversion of the thousands of heathen around us. The second Zemindar (a petty native prince and land-holder) very kindly gave me one of his detached palaces to stay in. He visited me the next morning (the 7th,) and paid his respects by presenting me with flowers, &c., and desired that his best wishes be conveyed to the Superintendent and to the friends in England for their generosity and kindness shown to his subjects (ryots.) He says that he is anxious to embrace Christianity; but his caste ties, and worldly possessions, &c., keep him back for the present. What an illustration of the rich young man in the Scriptures! I told him if he gained the whole world, and at last lost his own soul, what would it profit him, and that such a thought was most solemn and important. I told him further, that cholera was raging severely, and it would be a sad thing if God called him away in his unprepared state; he then answered, "I think I must serve God soon;" I showed him his lost state by nature, and pointed him to Jesus, the Saviour of the lost. To all outward appearance he seems to be a good sort of man. Went to chapel, and held Divine service at 8 a.m.; sang a lyric, read the 23rd Psalm, exhorted, sang another lyric, made a collection, offered the Lord's prayer, and closed with the benediction. Ninety men, women, and children, were present, I related to those present about the heathen festivals I witnessed, comparing the follies of idolatrous worship, with the simple and solemn worship of the only true and living God of the Christian. They were very much delighted. *I visited each member's house.* The inquirers of Pulliamputty, Alamputty, Mailaputty, &c., visited me with flowers, limes, sugar &c. Large numbers are anxious and eager to renounce idolatry, and worship God and Jesus Christ as their only Saviour. They desire to make this avowal publicly. I returned to the Zemindar's bungalow, took my breakfast, then went back to the chapel; forty children, and sixty adults were assembled. The children sang several beautiful Tamil lyrics so nicely, which greatly impressed me and all present. They also recited their lessons and Bible verses very fairly. I addressed the children, telling them simple Bible stories; they seemed very much

pleased, as also were their parents and friends, and the heathen who came; we sang another lyric and offered prayer. I then gave them their Christmas Treat, distributing Indian cakes, plantains, pies, jaggery, &c., to the children and adults. The people and children ate very eagerly, as such things are rarely seen by those people who live in the jungle. They were very thankful for the nice things provided them, and desired me to convey their best thanks to the Superintendent, and to the Committee and kind friends at home, for so kindly remembering the poor and despised. Before closing I gave each child three pies, then they sang a Tamil lyric, "God bless our friends and teachers," offered the Lord's prayer, the children repeating, and closed with the benediction. I gave the children a holiday, and returned to the bungalow. After visiting the houses of our Christians, and those who were sick, and prayed for their restoration if in accordance with God's holy will. Went to the chapel again at 6 p.m. all our church-members, children, and enquirers were present, about ninety-eight in number. The enquirers and children went home awhile. Forty members partook of the Lord's supper.

"I left Srivelliputur in a hired bandy,* on the evening of the 11th of September at 6 p.m. I reached the muddum† at Sivigasi, which is twelve miles from Srivelliputur at 2 a.m. of the 12th. Rested for a couple of hours, and left for Elliarapunnie by cross-track, through the raggi, cumbu, and cotton fields.‡ We rested near the village of Shailputty, passed by the village of Menachapuram, crossed the bed of the Satur river, which was quite dry, and rested again at Kolaputty, and passed through the villages of Pullaconaputty and Sivasungaputty, and reached Elliarapunnie at 3 p.m. the same day, namely the 12th, instead of getting in at 7 or 8 p.m. It was a very tedious journey; the sun was very fierce.

"Held prayer-meeting in the evening, and started for Elavarasanan-thal, but after going some distance, I had to retreat as the rain came down heavily, it became very dark, and the roads were very bad, and the bandy-man or driver did not know the way. I returned and slept at Elliarapunnie. It was then about 8 p.m. I got up the next morning at 4 a.m., the 13th, held prayer-meeting, and afterwards started for Elavarasanthal, which I reached at 9 a.m. After resting awhile, held a prayer-meeting; forty were present, (men, women, and children.) Held prayer-meeting at 8 p.m.

"14th.—Held morning prayer-meeting at 6 a.m. Began morning service by singing lyric 52, (a penitent's prayer to the Holy Spirit,) in Tamil, offered a prayer, read Prov. vi. chap., sang lyric 76 in Tamil, (Salvation by Christ alone.) Addressed those who were present, about 80 men, women and children, on the 6th verse of the 6th chapter of Proverbs; sang another lyric: a collection of 10½ pies was made. Held communion service immediately after. Sang a Tamil lyric, prayed, administered the communion to twenty-eight, a collection of five annas and one pie was made. I got a fresh pair of hired bulls, and left at

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* A cart drawn by a pair of bullocks.

† Rest-house for native or black travellers.

‡ This was done with a view of shortening the route; but the two poor animals were totally unfit for such a journey, and at last were entirely knocked up.

12 noon for Elliarapunnie again, and reached it at 2 p.m. Held prayer-meeting, also held evening service at 7 p.m. Thirty men, women, and children were present. Administered the Lord's-supper to fifteen church members, sang the 60th lyric in Tamil, (invitation to the Lord's-supper,) prayer, sung the 18th lyric, (praise to Christ,) offered a prayer, and closed with the benediction. A collection of 3 annas and 1 pie was made.

"15th.—Held prayer-meeting, sang a lyric, read a portion of God's word and prayed. Left Elliarapunnie at 8 a.m. Reached Malaputhur at 10 a.m. Began service by singing a Tamil lyric. Read a portion of God's Holy Word, made a short address on the 6th verse of the 6th chapter of Proverbs: sang another Tamil lyric, prayed, and closed with benediction. About sixty men, women and children were present; the children sang the lyrics very heartily and nicely. Administered the communion to thirty men and women, our church-members. I then left Malaputhur with the Teacher Suvisasoomoothoo and twenty male members followed me to Satur. I went and saw the fashildar (a native magistrate of a Sub-division and a Government official) about the land. He promised he would give the land to our Christians to erect a chapel (or shed.) I received a letter from him a few days after, saying that as he refused to grant the land once he must make a reference to the Deputy Collector before he could grant the land in question, as he cannot of himself cancel the former order.

"I left Satur at 6 p.m. the same day reached the Muddum at Sivigasi. Slept in the bandy (cart) for the night; my journey was very tedious and trying.

"16*th*. Left Sivigasi at 2 a.m. and reached Srivelliputur at 10 a.m. The several meetings held at our Mission stations were most interesting and impressive. They were seasons of rejoicing, refreshing and strength."

Schools.

"The Day Schools at all those stations (of Elavarasananthal, Malaputhur and Elliarapunnie) were examined by me, and gave proof of diligent labour. Christianpettah school has earned a result grant of Rs. 28 (Hope to receive more.) Malaputhur, Rs. 15 8a. At Elliarapunnie School Rs., 23 15a. (and hope to get Rs. 15 more.)

Our Christians in the above stations are doing satisfactorily and living consistently. The Lord be praised. We need the fervent prayers of our Mission friends at home.

Cottage Prayer Meetings

Form quite a feature of our Missionary operations, from which, we are sure, great blessings will follow.

"A special prayer meeting was held one week-day (at St. Thomas's Mount) for the out-pouring of the Holy Spirit on all our Mission labourers, bishops or pastors, deacons, evangelists, teachers and workers; for all, all the members of our little body, and for the extension of the kingdom of Christ throughout the world."

In one of Jacob John's reports he says :—

"In the evening, held cottage prayer meeting at David's house, Bullock Lines. There were about twenty people present, who listened to the word of life Matt. xx. 8."

Abel Michael reports :—

"Held cottage prayer meeting in sister Sholappen's house. Eleven of us were present. Some Roman Catholics also quietly slipped in and took their seats behind us."

Mr. W. A. Doll's reports also abound with similar passages, such as the following :

"June 21. Special prayer-meeting held for our Secretary and Committee in England, and for our Mission.

"June 23—26. Our Missionary came to this station (Elavarasananthal) Prayer for the prosperity and advancement of our Mission."

May a similar spirit of prayer be poured out upon our Churches at home. Then may we anticipate enlarged success. Some of our Churches, we are glad to learn, have already taken the initiative in this matter, and once a month the prayer-meeting assumes a special form, when intelligence is read, and the Mission more particularly remembered at the throne of grace.

The simple and earnest manner in which these converts resort to prayer even for temporal mercies, shows how fully they recognize Divine Providence in the affairs of men. Hence in the report from Christianpettah station we read as follows :—

"Went in the evening to Aniekeraputty, and prayed that God may remove the insects from Jacob's raggy fields, which were doing great damage, on account of the rains which were too heavy for the dry grains. All dry crops have failed."

In a subsequent report Mr. W. A. Doll says :—

"The insects which were destroying Jacob's fields disappeared after we prayed, and he expects, I am happy and thankful to add, a good harvest."

Then again, employment having failed, the husband of one of our church-members was about to leave for Ceylon. This also formed the subject of prayer. Hence in a Report from Elliarapunnie we read :—

"Held cottage-prayer meeting in Sevaruthamum's house (one of our female members) her husband having left for Ceylon to seek employment. So she requested me to offer special prayer on his behalf. Cottage prayer meetings are held regularly in our church-members' houses."

After this we read :—

"Held cottage prayer meeting in Sevaruthamum's house, thanking God for her husband's safe return."

Again we read :—

"Held Special Prayer Meeting for Sathianthein's wife, who was attacked with cholera. God heard our unworthy prayers, and spared her to our little church in this place, (Kovalakunnie.)

And further :—

"Peter was attacked with cholera : we prayed for him, and God mercifully restored and spared our brother."

What a contrast is all this to the worship of the heathen ! Let the following illustration suffice. At the village of Kovalakunnie Mr. W. A. Doll says :—

"The heathens were offering sacrifices to their idols, Woorookalan, &c. They fell down on their faces before the idols and devil-dancers, and entreated their gods for certain gifts and blessings to be bestowed on them and their children. The devil-dancers said that the gods refused to grant them their request, because they did not present the gods with a sheep ; and besides, said they, *we will not speak while a Christian is present.*"

Our missionary remonstrated with them on the folly of idol worship, and went his way.

Do not these things show that the heathen are wearying of their idolatry, that their priests are becoming ashamed of it, and that "the harvest of the earth is ripe." Be it ours to echo the cry of the angel in the Apocalypse—"Thrust in Thy sickle and reap ; for the time is come for Thee to reap."

CEYLON.

In the island of Ceylon, Mr. Noble is labouring with his accustomed zeal and diligence—fulfilling his pastoral duties, doing the work of an evangelist, visiting various adjacent places—preaching indoors and out-of-doors, visiting the natives at their houses, conversing with them by the way-side, &c. also at the wharves, jetties and other places at the port of Colombo, and occasionally visiting ships lying in the harbour, so as to converse with the sailors and hold services on board.

We quote the following chiefly from his report for July last :

"Though in the work of the past month I met with little of a peculiarly interesting nature in external appearances, there are to the

eye of faith, indications of the work of the Holy Spirit in the hearts of some of God's people here, in their being further enlightened as to the precious and glorious doctrines of the Gospel, which will, I believe, be openly manifested ere long, by their identifying themselves with us, in the peculiar and distinctive principles which distinguish us as *Strict and Particular Baptists*. True heaven-born souls cannot be satisfied with anything short of the truth, and if they cannot obtain this strengthening food through their former teachers, they must of necessity seek it elsewhere. Several distressed and dissatisfied souls, have thus applied to me, and it is my delight to expatiate upon, and to lead into those boundless and varied pastures provided by the Good Shepherd for His own sheep, who, He said, "shall hear My voice and follow Me." No wonder the devil approves of and fosters Arminianism, and rails against the precious doctrines of free and sovereign grace, which so fully liberates the soul."

"Many of the natives who have listened to the preaching of the Gospel from time to time are manifesting a spirit of anxious enquiry as to the salvation of their souls, and others who have long made a profession of Christianity are now being stirred up to enquiry on the subject of baptism as a duty; and not a few baptized believers are agitated regarding the points of difference which exist between us and other Baptists. Thus the leaven is at work and we rejoice in the fact; though our brethren who differ, are not only alarmed, but doing their utmost to avert this work.

"During the past month, the gospel has been preached much as usual in and out of doors to considerable numbers of willing hearers, and large numbers of tracts and handbills in the different languages were distributed on such occasions. Small numbers, and individuals were also spoken to, and conversed with in the streets, bazaars, railway-stations, in the trains, at the Breakwater, Wharf, and Jetty, as also on board ship. Tracts in English, French, Singalese, and Tamil, were also given to such as could read, and were willing to receive them. Many others were visited at their homes, and such of these as were evidently born again, were instructed in the doctrines of the Gospel, while those who manifested no signs of conversion, were directed to the Lamb of God slain for sinners."

Churches.

"The little Church meeting at Wellewatte met together as usual, on the second Sunday evening of last month, for the purpose of breaking bread: the Lord's presence was felt.

On the 26th ultimo, I had the pleasure of meeting with the little Church at Gonahena, where nine of us sat down to remember our absent Lord, according to His command when He said, "Do this in remembrance of Me;" and a blessed season we had."

Sunday Services.

"I hold services on Sundays at two places,—in the morning at about half-a-mile distant on the Wellewatte side. I have for upwards of two years conducted a service in the house of a friend who set apart a large room for the purpose; but as in the providence of God, this friend

died last month, and as in all probability his family will remove therefrom and I shall have to hold these services in the Mission-house. About an equal distance on the Bambalapitiya side, I have more recently commenced a service in a commodious room used during the week for a day-school, (which, as the Government has now withdrawn their support in most cases from schools, the proprietor is willing on certain conditions, to place under the auspices of this Mission;) in this room I hold my English Sunday-school and a service, both of which are very encouraging. My object in holding these services, and at these two places, and not confining myself to the Mission-house, was to meet the convenience of the people residing in those localities, few of whom were so interested in spiritual things as to be induced to walk in the sun so far as our meeting-house, (the whole range of Bambalapitiya and Wellewatte is about two miles in length, on the road to Galle, and within that range I hold services in three different places.)

"At our Mission-house, the Tamil services and Sunday-school, all our church and special meetings, baptismal services; as also the Anglo-vernacular day-school are held, and the place is suited for all that; but owing to the number of rooms into which the house is divided,—the largest of the three accommodating only about forty persons, it does not answer for all our services, as we have sometimes as many as sixty or seventy persons at our English services in the evening."*

"These services in both languages are becoming more encouraging; the attendance during the past month has been somewhat larger.

"As previously stated, I have a small Tamil congregation, and Sunday-school, in the vicinity of Slave Island, held at present in the house of one of our church members. These services as a rule are conducted by my assistant and another Tamil brother residing in that locality. I long to have a suitable place for holding our services at Slave Island, as our congregation will then increase."

"On Sunday 2nd August, in accordance with an invitation received from the English-speaking people residing at Moratawa, I went there early in the morning for the purpose of holding a service in the Railway Station, and preached from the words, "Looking unto Jesus;" and I have been requested to hold one service a month at that place: there were about twenty-five persons present on the occasion. I returned to Bambalapitya for the services there, though somewhat late."

Baptisms.

In his report for March last Mr. Noble says:—

Our little churches at Wellewatte and Gonahena are doing pretty well. Peace and unity prevail among their members. Four persons have been added to the former (two of whom were baptized by me last month, and the other two were previously baptized); and after receiving from us the right hand of fellowship, they joined us in the 'breaking of bread,' on Sunday, the 8th ultimo, and a very blessed season we felt it to be."

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* Since then, two rooms have been converted into one by means of an arch, and thus the requisite accommodation has been afforded.

In his report for June, just received, Mr. Noble says :—

"On Sunday, 7th June—an unusually rainy day—I had the pleasure of burying beneath the baptismal waters, two candidates who had been previously examined. Notwithstanding the inclemency of the weather, a considerable number of persons assembled before the hour appointed (3 p.m.) for the commencement of the Tamil services. At 4 p.m. our usual English Service commenced, and at its close I commenced the baptismal service. It was still raining, when we moved out to the baptistery, and while singing a hymn in Singalese.

After a short practical exhortation, singing and prayer, the candidates having answered satisfactorily the usual questions, I immersed them in the presence of all the people, and in the name of the Triune God."

After the baptism, the church assembled, and after according to our newly-baptized brother and sister the right hand of fellowship, we all sat down, as usual, to obey the positive command of our Lord and Master, "This do in remembrance of Me."

SUNDAY SCHOOLS.

"These Schools continue to be encouraging, and I trust they may prove a blessing to the children and their parents. I shall be glad to receive a few Mission-boxes, as I am inducing our church members, and Sunday-school children to contribute at least a few cents every week, to our Local Mission Fund. I can also place these neat little boxes in some of the railway stations, and other places."

DAY SCHOOLS.

"These Schools are also doing pretty well, though the attendance (owing to unfavourable weather, and the distance at which the children reside, is somewhat fluctuating.) I expect shortly to augment the English branch."

EVANGELIZATION.

"Besides school and pastoral work in all its detail at Bambalapitiya and Wellewatte, I made during the past month, about twenty-five visits to Colombo and its vicinity; where the gospel was preached, tracts and handbills distributed, and all the opportunities afforded me for scattering the precious seed were embraced."

"*Wednesday 26th.*—Having given leave to the schools for the day I and my assistant left Bambalapitya by rail for Mahara, and from thence we proceeded by cart to Gonahena. The day was fine, and as the sky was unclouded, the heat became intense before we reached our destination. On our arrival we took rest and refreshment, and then walked for a mile or two further, and on our way visited Brother Samuel's house and school. The scenery at the time was very beautiful. Our way lay over small hills, intersected by valleys. From a distance the hills appeared a dense forest of trees and shrubs; but as we drew near, here and there a house, surrounded by the cocoanut, areca, and other palm and fruit trees, rearing their heads far above the natural trees of the forest, were visible: the valleys were extremely picturesque, having the appearance of a spacious carpet of green extending almost as far as the eye could reach, being all planted with paddy or rice, and

this having grown to the height of from two to three feet, which formed a striking contrast with the dry uncultivated parts above."

"In the afternoon, the members of the little church assembled, and a somewhat lengthy service was held; and at its close nine in number sat down for the purpose of breaking bread, in accordance with the Lord's command. We then returned home, reaching Bambalapitya at about 7 p.m."

New Spheres of Labour.

In Ceylon fresh fields frequently present themselves, and so great is Mr. Noble's zeal, that sometimes we can scarcely restrain him from occupying them. We are hoping shortly to have a new station there; but at present, *concentration* has been our aim,—believing that *one* field well cultivated, is better than *two* or *more* imperfectly attended to.

In India also new spheres are opening, which our resources will not at present enable us to occupy. It will be remembered that on commencing the Tinnevelly Mission, we selected but five from many other places equally eligible for Mission Stations; and while Mr. W. A. Doll occasionally visits the neighbouring villages, he sometimes receives such applications as the following:—

"While I was in the chapel, some poor class of people came to me and said that they wished to embrace Christianity. They are sixty in in number, and desire that a school and a chapel be erected in their village, and a teacher appointed to conduct services, and teach the children the Bible and other books. They find it difficult to come for prayer every day at a distance of five or six miles. They desired me to inform our Missionary, and said they would inform him as well. They returned to their village named Saluvarputty, and promised to return again."

Again, in Nicholas' report for June, he says:—

"Went to Urlpathoor, spoke to a large number of heathens about the sin of worshipping idols; also encouraged the congregation of the late Arulappen, who are in want of a teacher to care for and instruct them." Mr. Doll remarks, "I wish we could send them a man."

The harvest truly is great, but the labourers are few." But inasmuch as God has chosen the weak things of this world to confound the mighty, be it ours to be "steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as we know that our labour shall not be in vain in the Lord."

Thus have we, as briefly as the interesting details permitted, taken a retrospect of the work of the past year. Gratified

—but not satisfied—we anticipate the future with increasing hopefulness, relying on His word who has promised to give His dear Son "the heathen for His inheritance, and the uttermost parts of the earth for His possession."

"BLESSED JUBILEE!
LET THY GLORIOUS MORNING DAWN!"

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.

RULES.

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

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

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

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

2. Eternal and personal election unto salvation.

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

4. Particular redemption by the vicarious sacrifice of Christ.

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

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

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

8. The final perseverance of true believers.

9. The resurrection of the dead, and the universal judgement.

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

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

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

13. The congregational order of the churches.

IV. That with a view of giving to each congregation, direct control of the operations of this Mission, every contributing church be entitled to send two persons in addition to the pastor of such church, as their representatives to the Committee.

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

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

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

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

The Anniversary Services

Were held on Tuesday, October 27th, 1885,

AT LITTLE ALIE STREET CHAPEL, WHITECHAPEL.

THE ANNUAL SERMON, IN THE AFTERNOON,

Was preached by Mr. NORTHFIELD (of Hadleigh Suffolk), who took for his text, Numbers xxiii. 23 : "What hath God wrought!"

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. WILLIAM HAZELTON to ask the Divine blessing.

After an introductory address by the Chairman,

Mr. BRISCOE read an abstract of the Report, and moved,

That in the First Rule, the words, *a Vice-President* be inserted; so that it shall read as follows:

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

This was seconded by MR. MOTE, and carried unanimously.

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

Mr. SEARS moved, and Mr. ANDERSON seconded:

"That the Report—an abstract of which has been read—be printed and circulated, under the direction of the Committee; that the Balance sheet be received as correct; and that the following be the Officers for the ensuing year:" (See p. 2.)

Carried unanimously.

Addresses were given on the following subjects:—

MR. ANDERSON, on the *Missionary* considered as a *Sower:* Mark iv. 3.

MR. BOX, on the *Seed* he sows: Mark iv. 14.

MR. LYNN, on the *Field* in which he sows: Matt. xiii. 38.

MR. REYNOLDS, on his *Encouragement* from God: Isa. lv. 11.

A vote of thanks was passed to the Pastor, Deacons, and Friends of Little Alie-street Chapel, for their hospitality; and the meeting was closed with the benediction.

ABSTRACT OF TREASURER'S ACCOUNT,

RECEIPTS.

			£	s.	d.
Balance in hand, October, 1884				140	1 10
Collection, Annual Sermon: Afternoon, (including £2 10s. Mrs. Knight, per Mr. W. J. Styles		4 19 7			
" Evening Meeting		6 0 6½	11	0	1½
Profit on Tea			0	5	0
Individual Subscriptions			32	14	0
Half-year's Dividend on £496 5s. 5d. Consols, due Jan. 1885, less Tax		7 4 6			
" " " " due July, 1985		7 3 11	14	8	5
Oriental Bank, 1st dividend		15 11 10			
" 2nd dividend		3 17 11	19	9	9
KEPPEL STREET CHAPEL. Additional		0 10 6			
Subscriptions		7 18 6			
Sunday School		54 1 10			
Annual Collection		5 12 6	68	3	4
SOHO CHAPEL. Subscriptions, per Mr. Russell		3 12 6			
Sunday School		20 18 1	24	10	7
MOUNT ZION CHAPEL, CHADWELL ST. Additional, after last Annual Meeting		2 1 3			
Subscriptions, per Mr. Abbott		16 15 4			
Sunday School		12 19 6	31	16	1
ZION CHAPEL, DEPTFORD. Per Miss Stubbins		3 5 6			
Mr. Nash		0 5 0			
Sunday School		18 0 0	21	10	6
ADDISON PARK. Sunday School, per Mrs. Goudy		0 18 6			
Per Mr. Williamson		1 9 4	2	7	10
AKEMAN STREET, TRING. Collections, per Mr. Butcher		10 17 8			
Subscriptions		9 0 0	19	17	8
ALIE STREET. Pastor's Bible Class		1 6 0			
Sunday School, per Mr. Sears		6 18 4½			
Subscriptions		2 12 0	10	16	4½
AMERICA. Per Mr. Burnam		5 4 8			
Ditto		0 16 6	6	1	2
AUSTRALIA: SYDNEY. Baptist Chapel, Castlereagh Street		14 9 0			
Ditto, Sunday School		3 13 0			
Ryde and Field of Mars		5 8 0			
Hope Chapel, Chilwell		5 5 0			
Ditto, Sunday School		3 0 0			
Ebenezer Church, Victoria Parade		13 6 0			
Ditto, Sunday School		4 8 6			
Charles Street, Prahran		2 10 6			
Zion Chapel, Hawthorne		1 10 0	53	10	0
AVENUE CHAPEL, CAMDEN TOWN.—Sunday School, per Mr. Saunders			11	1	4
AYLESBURY.—Per Mr. Fuller			1	16	6
BAPTIST TRACT SOCIETY.—Vote for Tracts			5	0	0
BRADFIELD, SUFFOLK.—Per Mr. Bland			4	4	0
OLD BRENTFORD.—Per Mr. Fromow			5	17	7
CAMBRIDGE. Part of Congregational Collection		3 0 0			
Sunday School		2 12 2			
Mr. Jull		0 5 0	5	17	2
CAMDEN LECTURE HALL.—Per Mr. Burrows			8	10	0
CARMEL CHAPEL, PIMLICO.—Sunday School and Friends			5	0	0
CARMEL CHAPEL, WOOLWICH.—Sunday School, per Mr. Spooner			0	13	8
CHATHAM.—Per Mr. Casse			1	0	9
COLLEGE PARK.—Sunday School, per Mr. Riddle			4	14	6½
COLNBROOK.—Sunday School, per Mr. Howse			3	4	0
DACRE PARK. Chapel Box		1 11 3			
Sunday School, per Mr. Cole		1 2 6	2	13	9
DOVER: PENTSIDE CHAPEL. After last Annual Meeting, per Mr. Langford		9 7 6			
Ditto, per Mr. Fearnley		5 18 9	15	6	3
BRIGHTON: EBENEZER CHAPEL. Sunday School, per W. L. Payne, Esq.		7 17 0			
Subscriptions		1 11 0	9	8	0
Carried to opposite page			£550	1	2½

OCTOBER 1884, TO OCTOBER 1885.

	Brought forward	£550	1 2½
WIVELSFIELD.—Per Mr. Virgo		3	0 0
FOOT'S CRAY.—Per Mr. Clark		6	0 0
GRAYS, ESSEX.—Sunday School, per Mr. Heymer		0	15 0
HALESWORTH.—Sunday School, per Mrs. Suggate		2	10 10
MOUNT ZION CHAPEL, HILL STREET.—Per Mr. R. B. Robbins		1	15 9
NEW CHURCH STREET, BERMONDSEY. Sunday School, per Mr. Meeres 3 17 0; Subscription 0 10 6		4	7 6
PROVIDENCE, EBITH.—Sunday School, per Mr. West		2	6 0
PROVIDENCE CHAPEL, ISLINGTON.—Per Mr. Adams,		1	13 0
PROVIDENCE CHAPEL, READING.—Sunday School, per Mr. Martin		2	2 0
RATTLESDEN, SUFFOLK.—Per Mr. Bland		2	0 0
RICHMOND: SALEM CHAPEL. Per Mr. Robinson 3 10 0; Sunday School and Friends, per Mr. Robinson 2 17 5; Net proceeds of Lecture, per Mr. Styles 2 4 6		8	11 11
ST. NEOT'S.—Collection per Mr. Ekins		6	9 0
SYDENHAM, OXON.—Collections		1	5 6
THAME. Collections, Donations, &c. 4 16 6; School Box 3 0 0		7	16 6
WEDMORE STREET, HOLLOWAY.—Sunday School, per Mr. Thorn		1	10 0
WELLINGBOROUGH. Tabernacle: Collection 6 16 5; Sunday School, per Mr. Bland 4 3 7		11	0 0
WEST HAM. Sunday School, per Mr. Oakley 1 10 6; Subscriptions 1 0 0		2	10 6
WOOLWICH: ENON CHAPEL.—Sunday School, per Mr. Abrahams		2	10 6
ZION CHAPEL, CLERKENWELL ROAD.—Sunday School, per Mr. Walton		0	17 5
Special Subscriptions for Mr. Doll, per Mr. Briscoe		5	0 0
		£624	1 7½

EXPENDITURE.

	£	s.	d.
Ministers' Expenses	1	0	6
Messrs. Whyte & Ridsdale, for Mission Boxes	1	19	6
Mr. J. Briscoe's account for Printing Reports, &c. &c.	13	4	6
Insertions in "*Gospel Herald.*"	2	10	0
Postages for the Year	3	14	2
Mr. Wileman, for Tracts	1	14	8
Committee Room	0	11	0
Sundries	0	9	0
Remittances to Madras, (including £12 10s. for Christmas Gifts, and £5, special for Mr. Doll)	316	11	6
Remittances to Ceylon, (including £2 10s. for Christmas Gifts)	124	0	8
Balance in Treasurer's hands	158	6	6½
	£624	1	7½

We, the undersigned, have examined the accounts and the vouchers, and found them correct.

HAROLD COOPER,
GEORGE SAWYER, } *Auditors.*

October 17th, 1885.

Collections, Subscriptions, & Donations.

	£	s.	d.
Collections at Annual Meeting, including donation from Mrs. Knight, per Mr. W. J. Styles	11	0	1½
Profit on Tea	0	5	0
Dividends on £496 9s. 5d. Consols	14	8	5

Australia.

PER MR. F. BERDEL, SYDNEY.

Baptist Chapel, Castlereagh Street	14	9	0
Ditto, Sunday-school	3	13	0
Ryde and Field of Mars	5	8	0

PER MR. FULLARD, COLLINGWOOD.

Hope Chapel, Chilwell	5	5	0
Ditto, Sunday-school	3	0	0
Ebenezer Church, Victoria Parade	13	6	0
Ditto, Sunday-school	4	8	6
Charles-street, Prahran	2	10	6
Zion Chapel, Hawthorne	1	10	0

America.

Per Mr. Burnam	5	4	8
Ditto	0	16	6

Keppel-street Chapel.

Collections after Annual Sermons.	5	12	6

PER MR. WAKELIN.

A. R. Granville, Esq.	0	10	6
Mrs. Granville	1	1	0
Mr. T. L. Wakelin	1	1	0
Mr. Simms	1	0	0
Mr. Cooper	1	0	0
Miss Haynes	1	0	0
Mr. Schweitzer	1	1	0
Mrs. Schweitzer	0	10	6
Mr. L. Schweitzer	0	10	6
Mrs. Sears	0	4	0
Sunday-school	54	1	10

Soho Chapel, Oxford-street.

PER MR. RUSSELL.

Mr. Box	0	10	0
Mr. Falkner	0	10	0
Mrs. Coombe, per Mr. Box	0	10	0
Mr. Foreman	0	5	0
Mr. Foster	0	5	0
Mr. Simpson	0	5	0
Mr. Cursons	0	5	0
Mr. Fielder	0	5	0
Miss Phillips	0	5	0
Miss Thorne	0	5	0
Miss Arlidge	0	5	0
Mrs. Pritchard	0	2	6
Sunday-school	20	18	1

Mount Zion Chapel, Chadwell-street.

PER MR. ABBOTT.

Mr. Sidders	0	10	6
Mr. Hodges	1	1	0
Mr. Voysey	1	1	0
Mr. Sawyer	1	1	0
Mr. Abbott	1	1	0
S. Sharpe, Esq.	1	1	0
Mr. Golding	0	10	0
Mr. Seager	0	10	0
Mr. Forbes	0	5	0
Miss Lovett	0	5	0
Mrs. Clinch	0	4	0
Mrs. Goddard	0	10	0
Mrs. Milbourne	0	10	0
Mr. Young	1	0	0
A Friend, per Mr Sawyer	0	2	6
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
Mr. Stiff	0	10	0
Mrs. Toussaint	0	8	0
Mr. White	0	2	0
Mr. Jas. White	0	5	0
Mr. Toms	0	5	0
Mrs. Banks	0	5	0
Mr. Pullen	0	5	0
Mr. Pullen's Box	0	15	9
A Friend	0	1	0
Mrs. Hoddy	0	5	0
Mr. Fricker	0	10	0
Mr. Manns	0	5	0

	£	s.	d.
Mr. Hunt	0	5	0
Miss Lawrence	0	4	0
Mr. Read	0	2	0
Mr. Baker	0	4	0
Mr. Woodrow	0	4	0
Mr. Hammond	0	2	6
Sunday-school	12	19	7

Zion Chapel, Deptford.

PER MISS STUBBINS.

Mrs. Anderson	0	10	0
Mrs. Cowell, Peckham	0	10	6
Mrs. Josiah Cowell	0	2	6
Mrs. Cattell, Chipstead	0	10	6
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
Mrs. Evans	0	2	6
Sunday-school, per Mr. Nash	18	0	0

Little Alie-street.

Sunday-school, per Mr. Sears	6	18	4½
Pastor's Bible Class	1	6	0
Mr. Sears	0	10	6
Mr. Briscoe	1	1	0
Mr. Swan	0	10	6
Mr. Francom	0	10	0

Artillery-street Chapel, Bishopsgate.

Sunday-school, per Mr. Steward	1	4	6

Avenue Chapel, Camden Town.

Sunday-school, per Mr. J. Sanders	11	1	4

Addison-road, Shepherd's Bush.

Per Mr. Williamson	1	9	4
Sunday-school, per Mrs. Goudy	0	18	6

Old Brentford.

Sunday-school, per Mr. J. T. Fromow	5	17	7

New Church-street, Bermondsey.

Sunday-school, per Mr. Meeres	3	17	0
Mr. Meeres	0	10	6

College Park, Lewisham.

Per Mr. Riddle	4	14	6½

	£	s.	d.
Carmel Chapel, Woolwich.			
Sunday-school, per Mr. A. Spooner	0	13	8
Carmel Chapel, Pimlico.			
Sunday-school	5	0	0
Camden Lecture Hall.			
Per Mr. Burrows	8	10	0
Dacre Park Chapel, Lewisham.			
Sunday-school, per Mr. Cole	1	2	6
Chapel-box	1	11	3
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
Providence Chapel, Islington.			
PER MR. ADAMS, JUN.			
Mr. Reynolds	0	5	0
Mrs. Moon	0	10	0
Mrs. Lawrence	0	4	0
Mrs. Dennett	0	4	0
A Friend	0	10	0
Wedmore-street, Holloway.			
Sunday-school, per Mr. Thorn	1	10	0
Zion Chapel, Clerkenwell-road.			
Sunday-school, per Mr. Walton	0	17	5
Special Subscription for Mr. Doll, per Mr. Briscoe	5	0	0
Tring.			
Collections at Akeman-street Chapel	10	17	8
Mr. Butcher and Family	7	0	0
Miss Butcher	1	0	0
Mr. Glover	1	0	0
Aylesbury.			
Pastor's Bible Class, per Fuller	1	16	6

Brighton.

PER W. L. PAYNE, ESQ.

Sunday-school	7	17	0
W. L. Payne, Esq.	1	1	0
Mr. Gray	0	10	0

Bradfield.

Per Mr. Bland	4	4	0

Cambridge.

Collection	3	0	0
Sunday-school	2	12	2
Mr. Jull	0	5	0

Enon Chapel, Chatham.

Per Mr. Casse	1	0	9

Colnbrook.

Sunday-school, per Mr. Howse	8	4	0

Dover.

Per Mr. Langford	9	7	6

PER MR. FEARNLEY.

Mr. Broadley	1	0	0
Mr. and Mrs. Scott	2	0	0
Mr. and Mrs. Fearnley	2	0	0
Miss Tunbridge	0	5	0
Mr. and Mrs. Carpenter	0	2	6
Mission Box	0	11	3

Foots Cray.

Per Mr. Clark	6	0	0

Grays.

Sunday-school, per Mr. Heymer, Jun.	0	15	0

Halesworth.

Sunday-school, per Mrs. Suggate	2	10	10

Erith.

Sunday-school, per Mr. West	2	6	0

Reading.

Providence Sunday-school, per Mr. Martin	2	2	0

Rattlesden.

Per Mr. Bland	2	0	0

Salem Chapel, Richmond.

PER MR. ROBINSON.

Sunday-school, and Friends	6	7	5
Proceeds of Lecture	2	4	6

St. Neot's.

Collections at New-street Chapel and School	6	9	0

Thame, Oxon.

Collections	4	16	6
Sunday-school	3	0	0

Sydenham, Bucks.

Collections	1	5	6

Wivelsfield.

Per Mr. Virgo	3	0	0

The Tabernacle, Wellingborough.

Collection, per Mr. Bland	6	16	5
Sunday-school	4	3	7

West Ham.

Sunday-school, per Mr. Oakley	1	10	6
Mr. Barker	0	10	0
Mrs. Barker	0	10	0

Enon Chapel, Woolwich.

Sunday-school, per Mr. Abrahams	2	10	6

Individual Subscriptions.

J. Butcher, Esq., Chesham	10	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
L. E. Brook, Esq.	1	1	0
Mr. Arthur Brook	1	1	0
Mr. B. Wakelin	1	1	0
Mrs. Smith	1	1	0
Mr. Hand	1	1	0
Mrs. Cobb	1	0	0
Mr. Dowley, per Mr. J. James	3	0	0
A Friend	0	10	6
Mr. McRitchie	0	10	0
Mrs. Ponder (Bungay)	0	2	6

	£	s.	d.
J. Billing, Esq.	1	0	0
Mr. T. W. Colson	0	10	6
Mr. Chapman	0	10	0
Miss Walls	0	7	6
Mr. Bloom	0	10	0
Mr. W. E. Palmer	0	5	0
Mr. Burgess	0	5	0
"Children"	0	2	6
Mr. Edwards	0	5	0
Mr. J. W. Cottee	0	5	0
Miss Mary Cottee	0	1	0
Mr. Sumner	0	4	0
Miss Potter (Sheffield) by collecting card	1	10	0
Mr. A. Whitwham	0	2	6
Mr. Ash (Hillingdon)	0	5	0
Baptist Tract Society	5	0	0

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

Leicester.

PER MISS WEBSTER.

Mr. Thomas Webster	1	0	0
Mrs. T. Webster Junr.	0	10	6
Mrs. W. Webster	0	10	0
Mr. H. Procter	0	5	0
Mr. Arthur Tyler	0	5	0
Mr. Albert Tyler	0	5	0
Mr. E. Tyler	0	5	0
Mrs. E. Morgan	0	5	0

Individual Subscriptions.

Mr. Pocock	0	10	0
Mr. Meeres	0	10	6
Mrs. Tiley, per Mr. Meeres	0	10	0
Mr. W. Frost, Worthing	1	1	0
Enon Chapel, Chatham	1	15	1
Bermondsey, per Mr. Meeres	1	8	0
Hounslow, per Mr. Jeffs	2	15	0
Dover: Mrs. & Miss Castle and Friends	0	6	6
Providence Chapel, Reading per Mr. Martin	3	15	0
Mr. Ince, Brighton	1	1	0
Mrs. Bugg, Ipswich. Don.	1	1	0
Mr. Page	0	10	0
Cambridge: collected by Mr. Jull	3	0	2
ditto Sunday-school	2	11	1
Mr. Jull	0	5	0
Mr. Dinham, Keppel-street	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.

LIST OF LOCAL SUBSCRIPTIONS, CEYLON.

1883.

	Rs.	cts.
J. Ferguson, Esq.	5	0
G. B. Leechman, Esq.	5	0
Hope	5	0
A. M. Ferguson, Esq.....	10	0
D. Ferguson, Esq.	2	0
C. W. Vangeyzel, Esq.	5	0
G. H. Perera, Esq.....	1	0
Rs.	33	0

1884.

	Rs.	cts.
W. P. Ranasingha, Esq.....	4	0
C. H. Soysa, Esq.	10	0
J. H. Pate, Esq.....	1	50
A. M. Ferguson, Esq.....	10	0
D. Ferguson, Esq.	2	0
G. B. Leechman, Esq.	10	0
C. W. Vangeyzel, Esq.	5	0
J. W. Vangeyzel, Esq.	5	0
J. Ferguson, Esq.	5	0
Rs.	52	50

The total amount of receipts from local sources for the years 1883 and 1884, including special donations, monthly collections at communion services, &c., &c., is 157 rupees, 10 cents.

The amount expended for chapel furniture, alterations to mission-house, bread and wine for communion, cleaning chapel and school-house, boat-hire, and railway fares, &c., is 129 rupees, 85 cents, leaving a balance in hand of 27 rupees, 25 cents.

"THE OLIVE-BRANCH,"

One Halfpenny, Monthly,

Is issued to supply a want which had long been felt—viz., *fresh intelligence from the Mission Fields.* Our friends, therefore, need not now wait twelve months before they again hear from our Missionaries. In the "Olive-Branch" they have the most interesting parts of the correspondence, presented in attractive form, for the small price above quoted.

4 copies will be sent *post-free*, that is for 2d. Send one shilling in stamps to Mr. Briscoe, 28, Banner Street, Finsbury, London, E.C., and 4 copies will be sent monthly *for six months;* or 12 monthly for six months, for 3s., and so on.