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Strict Baptist Mission.

Twenty-fifth Annual Report,

1886.

Mission Stations and Agents.

INDIA:

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

ST. THOMAS' MOUNT STATION, MADRAS.

Native Pastor—Mr. Jacob John.

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

Also three School Teachers.

Poonamallee, Madras.

Native Pastor—Mr. Abel Michael.

Also two School Teachers and an Assistant.

North Tinnevelly Mission:

Missionaries—Mr. and Mrs. Walter Doll.

Native Pastor—Mr. J. C. P. Arulappen.

Native Preachers and School Teachers—Asseervathum, Murryan, Gurubatham, Sevusesumuthu, Nicholas, Samuel, and Jesudas.

CEYLON:

Missionaries at Colombo—Mr. Henry Noble and two School Teachers.

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.

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Vice-President:

MR. JOHN BOX.

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MR. EDWARD MOTE.

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Carmel Chapel, Pimlico.—MR. PARNELL (*Pastor*), and MR. WRIGHT.

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

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Little Alie Street, Whitechapel.—Mr. R. E. SEARS (*Pastor*), and Mr. BRISCOE.

Also MR. BLAND, MR. J. HARRIS, and MR. DEARSLY.

With power to add to their number.

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

REPORT.

IN the inspired volume, the blessings of salvation are compared to a river, whose waters are represented by the Evangelist as "proceeding out of the throne of God and of the Lamb," and by the Prophet as issuing "out of the sanctuary;" thereby reminding us of the connection between the throne of glory and the throne of grace, and also of the *means* which God is pleased to use in diffusing His glorious gospel among the nations of the earth.

We rejoice that "there *is* a river, the streams whereof make glad the city of God; and we glory in the blessed assurance that "whithersoever the river shall come everything shall live;" and that by its sides the trees of righteousness shall grow, "whose leaf shall not fade, neither shall the fruit thereof be consumed, because their waters issued out of the sanctuary."

Blessed be God, the waters have flowed *to us*, converting this once insignificant, uncivilized, idolatrous island of ours into one of the most important and prosperous nations of the earth; and converting us from enemies into friends,—from strangers into fellow-citizens with the saints,—from children of wrath into heirs of God, joint-heirs with Christ Jesus. And shall not these waters flow *from us* to those who are still sunk in the degradation of heathenism, "sitting in darkness, and in the shadow of death."

All honour to the pioneers in this glorious enterprise,—the way is open before us,—the Bible is ready translated to our hands. Civilization has done much; but the Gospel will do more; and in proportion as the churches at home shall be aroused to a due appreciation of the importance of this work, shall the good news of salvation be diffused, the influence of Christianity be extended, and the churches abroad be increased and blessed.

Commenced in 1860, with three churches only to support it, and an income the first year of about £104—our little Mission has steadily developed, and by the blessing of God continued to increase, until its income has reached nearly £500 per year, and it is now supported by about 40 churches, besides those in Australia and America. But what are £500 a year in contrast with the large amounts raised by other societies—or in comparison with the needs of the 240 millions of India! What are any sacrifices which we are called to make, compared with those so willingly yielded by the blinded devotees of heathenism! what when contrasted with the sacrifice which *He* made who gave Himself for us! But as our business is to *report*, not to *appeal*, we commence by referring to our Mission Stations in

INDIA.

HERE the influence of caste is the Missionary's greatest hindrance. The papers by our Superintendent, Mr. Doll, which have appeared in our little monthly, "The Olive Branch," give but a faint idea of the social and religious distinctions which are interwoven with the national life of India. Our missionaries' work, however, is chiefly among the poor, of inferior caste, and who are therefore more disposed to listen to the glad tidings of salvation.

But in the last report received from Mr. H. F. Doll, he says:—

"The aspect of things around us shows that ultimately the religion of Jesus must prevail over the superstition and idolatry of the Hindus. Many of the Hindus acknowledge that there is more truth in the Christian religion than in their own. And it is a good sign that in the neighbourhood of our Mission stations many who are best acquainted with Christianity have the least to say against it; they even go so far as to commend Christianity before their countrymen in the open

streets. But the great objection is, that it destroys caste. They can eat or hold fellowship with Christians without being cast off by their own people and their nearest relations. A few years ago it would have been utterly impossible to have gone so far and still remain in caste. Time has been, when if a man was only suspected of a leaning to Christianity, he was immediately threatened with expulsion from caste, and no rest was given him until he returned to his old idolatrous practices and to the allegiance of his spiritual guide. But now through the instrumentality of our zenana woman and our schools, the Scriptures are conveyed into the homes of caste families, where there is reading, praying, sometimes expounding of Scriptures and singing of our hymns with members of those families. It would be satisfactory, of course, if those persons who do not conceal their opinions had the courage openly to unite themselves with the church of Christ, and take the consequences; but I am not without hope that they are doing some good in their present position, and trust the time will come when some of them at least will be united to us in the bonds of church fellowship."

Our Superintendent in India, Mr. H. F. Doll, has the charge of all the affairs of the Mission there. He personally superintends the Stations at St. Thomas' Mount and Poonamallee, where Jacob John and Abel Michael are now the ordained Missionaries; and is in direct communication with Mr. W. A. Doll, his son, who superintends the various stations in the Tinnevelley district.

Most of our friends have read the account of the ordination services, which appeared in the *Olive Branch* for April. We cannot, however, forbear from inserting the following letter from Mr. Chatterton, a deacon of the English Baptist Church at Chintadrepett, Madras, which is very assuring and satisfactory:

Report of my visit to St. Thomas' Mount and Poonamallee, on Sunday, 21st February, 1886.

"On Sunday, the 21st of February, 1886, I went by appointment to examine two Mission agents, at St. Thomas's Mount and Poonamallee, prior to giving my consent to ordain them as pastors of the Native Churches.

At St. Thomas' Mount, John would have me examine the school, and afterwards hear him preach to his church-members. The school is divided into three parts, viz., one part for the caste girls, the second part for the caste boys, and the third part for the *non*-caste boys. The caste girls' school had about 35 children in it, and I am very glad to say that they were very

carefully taught; and although heathen children, they had a very fair knowledge of Scripture, and they sang some hymns well. The same may be said of the boys' schools also. (There were about thirty present in each.)

"Altogether I was very much pleased with the schools; and Brother John and his wife, and the teachers, deserve to be praised for their work. Brother John then preached to his church, and after the service was concluded we went on to Poonamallee. At Poonamallee we were met by Brother Abel, and after I had examined his school (about 25 were present) and had a conversation with the members of the Poonamallee Native Church, Brother Doll and I proceeded to examine Brother John and Abel as to their fitness for ordination. I was very particular in this matter, and after a very searching examination, which occupied about four hours, I told Brother Doll I was satisfied, and that I would gladly help him to ordain these brethren. We felt the Lord's presence with us, and it was indeed a refreshing time. Brother Doll told me that the bungalow we stayed in at Poonamallee had been purchased by him for the Mission. I was very pleased to hear this, as it is a very nice building, and in my opinion cheap. After a few repairs are made, it will answer very well for all Mission purposes at Poonamallee.

JOHN J. CHATTERTON,

Deacon, Strict Baptist Church, Chintadrepetta, Madras.

Vepery, Madras, February 26th, 1886.

The bungalow referred to is the place of worship of the English Baptist Church, towards which, some of our friends will remember having subscribed. The church have, however, proposed to transfer the building to the Committee, and place it in trust for the use of our Mission. All that they ask is the modest sum of Rs. 300 towards the remainder of the debt. We have accepted this kind proposal, and have requested Mr. Doll to have the trust-deed prepared, and a draft copy forwarded for our inspection.

Mr. Doll further remarks: "I have arranged for the Native Church to hold its worship in this building, without interfering with the Divine worship of the English Church therein. I trust also to arrange for removing our school into the detached buildings."

"We shall in this way secure a permanent place for our purposes. The building, with some repairs, will be worth 14 or 15 hundred rupees. The land on which it stands is leasehold from government for 99 years—some 30 or 40 of this period having expired."

At Thomas' Mount

There is an English Baptist Church of 20 members, and a Native Church of 25 members. The latter is under the care of Jacob John, whose wife is Teacher of the Caste Girls' School, and is also actively engaged in zenana work.

The church here has sustained a loss in the decease of Jacob John's father, who was a deacon of the church, and superintendent of the Sunday-school. He fell asleep in Jesus on the 17th January last, at the advanced age of eighty years. His son has added to his other duties that of Superintendent of the Sunday-school.

We receive monthly reports, which are frequently somewhat similar in detail. We select one as indicative of the general features of our work.

"St. Thomas' Mount.—I am thankful to report that by the unspeakable mercy of God our work has been diligently conducted at this station. We have much to be thankful for all the mercies we have received in the past; for they have come to us in and through Jesus Christ our Lord.

The Church.—The little church at this place is getting on well. The consistent conduct of our members gives us great satisfaction. They have apparently, by God's grace, striven to adorn the doctrine of God their Saviour in their daily walk and conversation, and we rejoice to witness a growth in grace, and in the knowledge of our Lord and Saviour Jesus Christ.

Day Schools.—These are in an encouraging condition. The total number in the non-caste school is 37; the average daily attendance 30. The Hindoo Caste Girls' School has about 27 children on the roll; daily attendance 25. The Hindoo Boys' School is also doing satisfactorily. There are some 35 boys, and not less than 27 attend daily. These schools are under Government inspection. All our teachers are Christians and connected with our church.*

*In the last report received from Mr. Doll, he says:—

"Our Non-caste and Hindoo Caste Boys' Schools were examined by the Government Inspector of Schools, and from the statement shewing the names of the pupils that passed the standards under which they were examined, and the money gained, we find that eleven boys passed the 2nd Standard, and some in the first Standard, and all the rest in the Infant Class Standard. A grant of Rs. 57 6a. 6p. was obtained, which I consider a very fair result. From this amount I hope to give the teachers a few rupees as presents, and the rest will be used for school furniture, black-boards, books, &c."

Sunday School has been conducted every Sunday morning. Some 30, sometimes 35 children attend. Special care is taken to impart Scripture lessons to the children, both caste and non-caste. They are punctual and regular in their attendance, and seem to feel a pleasure in coming to Sunday School. Most of our bigger boys are able to relate the history of Jesus Christ fully, while the younger ones are able to give intelligent answers to catechism and Scripture questions.

Evangelistic Work. We have often had large and interesting gatherings, and always an attentive and friendly hearing. At other times our congregations have been very small, and thus we have had fuller opportunities for lengthened conversations and for pressing home the blessed word of God. Sometimes within the circle of some family dwellings, with an attentive audience seated all around, Christ has been set forth as a present Saviour to the guilty and undone sinner.

The number of tracts and handbills distributed on all occasions amount to some 500, both English, Tamil, and Telugu.

Cottage Prayer Meetings, have been held every week in the houses of all our members in rotation. The last meeting which was held at our teacher Abraham's house, which was a special thanksgiving meeting, the house was crowded, and there were a goodly number present who belonged to the Church Missionary Society. Our church members were present.

Zenana Work.—This important branch of our Mission has been steadily carried out during the month. Several houses have been visited, the word of God read and expoundedto the female inmates. There is manifest a thirsting desire for the truth. After the blessed word is read and explained, tracts are distributed to those who can read and who are educated.

Mary Ann, our Zenana Woman, says she is very much encouraged, and hopes that many of the Hindoo females will forsake their dumb idols, and shake off their blind ways and openly avow their faith in and dependence upon the finished work of our Saviour Jesus Christ.

Three young women are under daily instruction by Mary Ann. They study Luke's Gospel in Tamil, and take lessons in needle-work and crochet-work.

Mary Ann also takes very great interest in our Caste Girls' school. They are taught to learn and sing Christian lyrics and hymns, together with other, secular, lessons.

POONAMALLEE.—*Evangelistic Work* has been steadily carried on. The gospel was preached four times at distant villages to all descriptions of people of Hindoo castes and non-castes. The pre-ordained gospel plan of salvation, by grace, through faith in the

finished work of the Son of God, was earnestly preached to a great many people, who heard the word attentively. The houses of benighted heathens and Roman Catholics were visited, and quiet conversations were held with the inmates about the redemption of their souls.

Street preaching and bazaar preaching have been carried on within the Cantonment of Poonamallee. The audiences have been good and attentive.

Cottage Prayer Meetings, have been held every Wednesday, in the houses of each church member. These are well attended by church members, Roman Catholics, and heathens.

Day Schools.—These are doing very satisfactorily. There are 40 children now attending school. The daily attendance is not less than 29. The elder scholars are taught the Scriptures, and Scripture catechism in Tamil,—English and Tamil first and second Books, dictation, copy writing, arithmetic, and singing of Tamil hymns and lyrics. The younger children are taught Tamil and English alphabets and singing.

Sunday School.—Some 20 children attend the Sunday-school, and afterwards remain for Divine worship.

The Church.—The members of the church are living consistent and godly lives; and they are thereby seeking to glorify God, honour Christ, and commend His religion.

Two who had been suspended are now restored.

The stations at St. Thomas' Mount and Poonamallee have been visited, schools inspected, and the Lord's supper administered to the churches, both Native and English.

It is hoped that before long some will profess by the rite of baptism the Lord Jesus Christ as their Saviour; two persons at St. Thomas' Mount, and two at Poonamallee, have applied for baptism, and request admission into the churches at those stations; but it has been thought best by me to let them wait awhile longer.

Zenana Work

Is increasing in interest. In another report Mr. Doll remarks :—

"This work is growing more satisfactory. I am glad to state that the feeble efforts of our Zenana woman, sister Mary Ann, meet with encouragement, notwithstanding the opposition she meets from our Wesleyan friends. Portions from the Gospels, Scripture stories, and religious tracts (all in Tamil) are read freely by the inmates of the houses visited. Their minds are

becoming enlightened, and they understand what they read or hear. Except on special occasions, their worship of idols is not strictly observed. They believe not in transmigration, but in the resurrection and judgment. They know and confess that there is one God, a heaven and a hell. Is not this a proof of their growth in true knowledge? Surely it is. They have a clear idea of the work of the Lord Jesus, the Saviour of sinners, though they are not bold enough to openly confess it."

Christmas Treats

Must not be overlooked; for they are seasons of great rejoicing to the poor natives, whose hearts are gladdened by the gifts they receive from us, as well as by the innocent festivities provided for them. Take the following as a sample:—

"I must now give you a brief account of our treat at St. Thomas' Mount, which took place on the evening of Saturday, the 30th of January, 1886, in the compound of Jacob John's house. The place was decorated with flags and cocoa-nut palm leaves. Myself, Mrs. Doll, and family, proceeded to St. Thomas' Mount. About three o'clock in the afternoon; after partaking of some repast, we took our seats, together with a few friends, English and native, under a pandal made of cocoa-nut palm leaves, erected for the convenience of visitors.

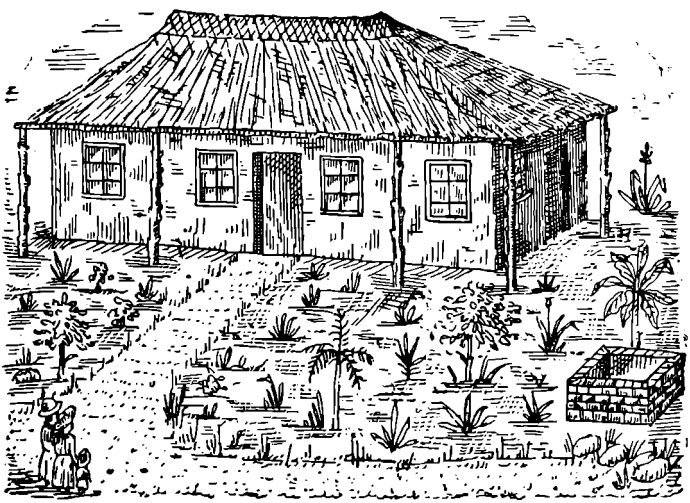
"The Non-caste School marched in, then came the Caste Girls School, followed by the Caste Boys' School. Each school was headed with a banner, the first purple coloured, the second scarlet, and the third blue, all with inscriptions of suitable mottos. The chair was then taken by me. The proceedings opened with prayer, and a Christian lyric was sung by all. Jacob John then gave a short account of our work, and the Lord's gracious dealings with our Mission. Then a Tamil hymn was sung by each school. The Chairman made a concise address to preachers, teachers, church-members, scholars and friends. A special Christmas lyric was sung by the teachers when garlands of flowers were presented by the preacher, teacher, and a few school children to the Chairman, Mrs. Doll, and to the friends that were present. A Tamil hymn with English metre was sung by the caste Girls' School. Then Christmas gifts, in the shape of garments, were presented to the poor members of the church, and to the teachers of the school. This was followed by the distribution of sweetmeats, broiled peas, fruits, etc., to all the children; also English comfits and carraway seeds were distributed to them by Mrs. Doll. The benediction pronounced, closed a very interesting and happy meeting and treat."

The North Tinnevelley Mission

Is under the superintendence of Mr. W. A. Doll. Here we have six stations, with six preachers; five churches, consisting of upwards of 200 members; 78 enquirers under Christian instruction; four chapels, and five day-schools, containing some 200 children, who are under Christian instruction, and who also attend Sabbath schools.

For three years and a-half our Missionary suffered great inconvenience while without a settled residence. But in response to his appeal a Mission House has been erected at Koilputty, which has been almost paid for by the contributions of kind friends. There is a piece of garden ground attached, which is nicely laid out with flowers, and all that is now required is a well, which will cost about £10. The house will be placed in trust as the property of the Mission. The subscription list is still open. We should like to complete the amount without drawing upon the General Fund.

The accompanying sketch is copied from a drawing sent by Mr. Doll.



THE NEW MISSION HOUSE, KOILPATI.

In travelling also, our missionary has been exposed to many dangers,—sometimes from robbers, sometimes from wolves,—and has often suffered great inconvenience and hardship; for in the district where he labours, everything is rude and uncivilized. There are no conveyances, nor any proper roads. The only means of travelling, other than by foot, is to hire a bandy or cart belonging to some agriculturist, who uses it for market purposes. The bullocks are frequently very old and decrepit, and sometimes well-nigh break down; besides which, their progress is unspeakably slow. Our missionary has frequently travelled thus, in the burning sun; and after a long journey—long as to time rather than distance,—has had to sleep in the cart for want of better accommodation. At other times he has sought a night's lodging with some of the poor natives, whose huts consist but of one room, and that infested with unmentionable insects.

Our friends, therefore, will be pleased to learn that we are about to purchase a tent, which will afford a shelter from the sun in the day, and a cool and cleanly retreat at night. As the tent will need to be carried from place to place, a bandy with a pair of bullocks and a driver are needful. These will enable our missionary both to travel and to rest in comfort. Besides which, the tent will be used as a vestry when our missionary visits the various places of worship in the Tinnevelley district. These are rude structures, with white-washed walls and thatched roofs; very unlike our meeting-houses in England, but suited to the hot climate of India. For baptizing occasions also the tent will be invaluable; and on the large compound connected with the Mission-house, he can erect a stable, and we had almost said a coach-house, which will make his homestead quite complete.

The following Monthly Report will give an idea of the general character of the work that is carried on at the various stations:—

KOILPATI STATION, *including Alamputty and Kungankulam.*—Samuel reports:—

"21*st and* 22*nd.*—Conducted prayer-meeting and day-school.

"23*rd.*—Held prayer-meeting; conducted divine service, sang a Tamil lyric, read Romans iv., addressed, prayed.

"24*th to* 29*th.*—Conducted prayer-meeting, day school.

"30*th*, *Sunday*.—Held prayer-meeting, conducted Divine Service, sang a Tamil lyric, read Rom. vii., addressed, prayed.

"31*st*.—Held prayer-meeting, conducted day-school work.

"1*st June*.—Held prayer-meeting, day-school work carried on, conducted cottage prayer-meeting in Chitaravale's house, sang a lyric, read Psa. cxiv., made remarks, and closed with prayer.

"2*nd to* 5*th*.—Held prayer-meeting, day-school work, conducted cottage prayer-meeting in Granapragasam's house.

"6*th*, *Sunday*.—Conducted divine service, sang a lyric, read Rom. ix., addressed, prayed: fifty were present. Held also prayer-meeting.

"7*th to* 12*th*.—Prayer-meeting and day-school work. Conducted cottage prayer-meeting in Kuroopanen's house.

"13*th*, *Sunday*.—Held prayer-meeting, conducted divine service, read Acts xii., sang a lyric, addressed, prayed.

"14*th and* 15*th*.—Prayer-meeting, day-school work, conducted cottage prayer-meeting in Kuroopanen's house, (Alamputty.

"16*th to* 18*th*.—Prayer-meeting, day-school work, conducted cottage prayer-meeting in Peter's house, Kumgankulam.

"19*th*.—Prayer-meeting, day-school work.

"20*th*, *Sunday*.—Held prayer-meeting, conducted divine service, sang a lyric, read Rom. xi., addressed, prayed. Special prayer for our Mission. This station is under my direct control. The meetings are well attended. Our Christians are residing in these villages. They are earnest and devoted: they are building a chapel at their own expense. The schools are doing satisfactorily. Samuel is very useful to me.

ELAVARASANTHAL.—Gurubathen reports:—

"21*st and* 22*nd*.—Prayer-meeting and day-school work.

"23*rd*, *Sunday*.—Conducted divine services, sang a lyric, read the fifth chapter of Matthew, addressed, and prayed, Held cottage prayer-meeting in Joseph's house, explained the Ten Commandments, and directed the hearers to Christ the Saviour. Prayer for the prosperity of our Mission was specially offered.

"24*th*.—Prayer-meeting, and day-school. Went to Mailputty and preached to the heathen, distributed handbills, "This is what I want," held prayer-meeting in Yesudian's house.

"25*th to* 27*th*.—Went to Pullyamputty and held cottage prayer-meeting in Annal's house, sang a lyric, read Psalm xxxii. prayed. Held cottage prayer-meeting in Samuel's house.

"29*th*.—Held prayer-meeting. Day-school.

"30*th*.—Sunday. Held prayer-meeting. Conducted divine service, sang a Tamil lyric, read John x., made remarks, prayed. Cottage prayer-meeting in Maselamony's house.

"31*st.*—Prayer-meeting. Day-school work.

"1*st to* 5*th.*—Prayer-meeting. Day-school.

"6*th*, Sunday.—Held prayer-meeting. Conducted Divine service, sang a Tamil lyric, read Luke xvi., made remarks, prayed. Held cottage prayer-meeting in Muthooswamy's house. Prayer for the Committee and Mission friends.

"13*th*, *Sunday.*—Prayer-meeting, conducted Divine service, sang a lyric, read Matt. xx., made remarks, and prayed.

"16*th to* 18*th.*—Went to John Murryan's marriage, with our missionary's permission.

"19*th and* 20*th.*—Went to Pullyamputty, and held cottage prayer-meeting. Prayer for the Mission, for the Committee and friends in England.

STATION OF KOVALAKUNNIE, (*including Muthenary, Senthitiapuram, etc.*)—Nicholas reports:—

"21*st to* 25*th.*—Went to Christianpettah, with our missionary's permission.

"26*th.*—Went to Muthenary, and held prayer-meeting, sang a lyric, read Psalm iii., and prayed.

"27*th.*—Went to Senthitiapuram, and held special prayer for Peter's wife, who was ill. Went to Yetticherry, and prayed for Rachel who was ill with fever. Went to Purakudianputty, and held prayer-meeting.

"28*th to* 31*st.*—Held prayer-meeting. Divine service at Kovalakunnie, sang a Tamil lyric, read Mark iv., and prayed.

"1*st to* 15*th June.*—Ill with fever, etc.

"17*th to* 20*th.*—Went to Muthenary and Senthitiapuram, and held prayer-meetings and divine service."

MALAPUTHOOR.—Suvisasoomuthoo reports:—

"21*st and* 22*nd.*—Prayer-meeting. Day-school.

"23*rd*, *Sunday.*—Conducted Divine service, sang a Tamil lyric, read Heb. xiii., made remarks, and prayed. Sunday-school, etc. as usual.

"24*th.*—Went to Kombagampuram, gave medicine to a sick woman and prayed with her.

"25*th.*—Went to Illiminchakaputty, and preached to the heathen.

"26*th.*—Went to Sivasungaputty, and preached to the heathen.

"27*th to* 29*th.*—Prayer-meeting and day-school.

"30*th*, *Sunday.*—Conducted Divine service, sang a lyric, read John v., made remarks, prayed. Sabbath-school, etc. as usual.

"31*st.*—Preached to the heathen in the adjoining villages.

"2*nd to* 4*th.*—Went to Mudathaputty and Kundiapuram, and preached to several heathens.

"6*th*, *Sunday.*—Conducted Divine service, sang a lyric, read Matt. i., prayed. Held prayer-meeting.

"*7th to* 12*th.*—Held prayer-meetings. Day-school work. Visited the sick, and prayed with them.

"13*th, Sunday.*—Conducted Divine service and prayer-meeting, sang a lyric, read 2 Thess. iii., made remarks, prayed.

"14*th to* 17*th.*—Prayer-meetings, day-school.

"18*th.*—Went to Achangalam, and preached to the heathen. Went to Mesiahpuram and gave John Murryan medicine, who was sick, and prayed with him.

"19*th.*—Four men came from Elavarasananthal at 12, midnight, and asked me to accompany them, as Samuel was very sick. I went, and gave him medicine and prayed with him.

"20*th.*—Conducted prayer-meeting and day-school work.

CHRISTIANPETTAH.—Aseervatham reports :—

"21*st and* 22*nd.*—Prayer-meeting, and day-school work.

"23*rd.*—Conducted Prayer-meetings, Divine service, and Sunday-school as usual, sang lyric, read Matthew vii., addressed, prayed, thirty-six were present.

"24*th*-—Held Prayer-meeting, and day-school work. Went to Puthooputty, and preached to fourteen heathens about Christ.

"25*th to* 29*th.*—Held prayer-meeting and day-school.

"30*th.*—Conducted divine services. Sang Tamil lyric, read John i., addressed on verse 5, prayed. Sunday-school, etc. as usual : thirty-six were present.

"1*st June.*—Went to Christianpettah, and prayed with Arulappen who was ill.

"2*nd to* 5*th.*—Prayer-meeting. Day-school work. Went to Anikeraputty, and held cottage prayer-meeting in Jacob's house ; fifteen were present.

"6*th to* 14*th.*—Prayer-meeting, day-school work, divine service, etc. Went to Christianpettah, and spoke to sixteen heathens about salvation. Went to Puthooputty, and spoke to thirty heathens about the way of salvation.

"15*th to* 20*th.*—Went to John Murryan's marriage, with our missionary's permission."

ANSWERS TO PRAYER.

From the above it will be seen that prayer-meetings are held almost daily in the schools, and very frequently at the houses of the natives, and that they do not forget the friends of the Mission when at the throne of grace. An account of another service is thus given :—

"Sang lyric ; read Luke iii. ; addressed, prayed for the prosperity of our Mission and its officers at home and in India, as well as for its friends and supporters."

When sickness prevails, (as it frequently does,) they resort at once to earnest prayer. Hence we read :—

"Visited Verappa Thanu, who was very ill at Puthuputty; prayed and committed him to God, the great Physician." (Mr. W. A. Doll remarks, "God has graciously heard our unworthy prayers on behalf of the sick," etc.)

"Went to Senthitiapuram, and prayed for the restoration of Peter's wife, who was ill with convulsions. She is much better, thank God. Her husband and herself made a vow that they would go and preach the gospel to the heathen if God restored her. They have both, according to their vow, gone to the adjoining villages and are preaching the gospel to the heathen."

When any appear to be lukewarm and indifferent, our faithful missionary admonishes them. Hence we read :—

"Went to Puthooputty, and reprimanded the church-members who attended our prayer-meeting and Divine service irregularly."

"Left Purakudianputty at 3 p.m. Reached Senthitiapuram at 8 p.m. Held prayer-meeting, sang a lyric, read Psa. xi., addressed, prayed, sang again, prayed : benediction. Fifteen were present : retired at 11 p.m."

"*Jan. 20th*, 1886. Began Divine service at 8 a.m. Sang a Tamil lyric, 'Praise the Lord,' accompanied by my accordion. Read our Annaal Report, and explained it, encouraged them to help the work of our Mission by prayer and support : benediction. Thirteen of our church-members partook of the Lord's-supper. A collection of six pies and three quarter measures of grain was made. Thenal (our church-member) prayed : although an ignorant woman her prayer I believe was aided by the Holy Spirit, as the words flowed from her heart like a pure stream with much earnestness and deep feeling. Marial, Mark, Mariamuthoo, and Peter also prayed very fervently. These Christians have great faith in prayer and in preaching the gospel to their heathen neighbours. If any one becomes ill, they visit the sick, appeal to or ask God to direct them to use the proper medicine, and pray for God's blessing on what they feel strongly disposed to use. And I am glad to state, my dear Christian friends, that many have recovered by their earnest prayers and the simple means applied. They have such strong faith in the good Physician, Jesus Christ our Lord."

In January last, at a village near one of our stations,

TWELVE DISCIPLES WERE BAPTIZED, AND FORMED INTO A CHURCH.

Mr. W. A. Doll gives the interesting details as follows :—

"*January 3rd*, 1886.—I went to Allumputty and Kungankulum at 7 a.m. Held Divine services; also examined the candidates at the latter village, and with the consultation and consent of the teacher and deacon, I baptized ten men and two women, in a tank three miles from Koilpati. Mrs. Doll was also present; she came in a cart. At nine, a.m., the newly baptized met at our Mission bungalow. After singing, praying and reading God's word, they were formed into a church by me in the usual order. Sang, prayed, addressed, closed with prayer and administered the Lord's supper."

The following is one of Mr. W. A. Doll's Tour Reports:—It records the

BAPTISM OF SEVEN DISCIPLES, AND THE FORMATION OF A NEW CHURCH.

"I am glad to report that the work in and around Koilpati is full of encouragement. There are signs of the work of the Holy Spirit in the hearts of many in the surrounding villages, where the glad tidings of salvation through Jesus Christ alone, have been proclaimed by us for a considerable period. Many have renounced their dumb idols, and are seeking Christian instruction. Others, making bold to confess their attachment to the Saviour, have applied for baptism. We do not accept them merely on their desiring it, but strive to receive them only when they have been regenerated by the Spirit, and defer them for a time till we see fruit. Some may stumble, but others who are grounded in the truth will with joy remain steadfast.

"Of those who applied for baptism, we most gratefully record to the praise of Zion's King, the public profession of seven disciples in the sacred ordinance of baptism, on Lord's-day evening, April 11th, 1886. I left home at 5 p.m.; reached the village of Kungankulam at 5.30. Our people sang a Christian lyric; I made a short and earnest address; prayer was offered; I led the candidates into the water. A great concourse was present on the bank of the large tank, and a holy solemnity pervaded the service. The Lord has powerfully blessed the service, and many more have applied to be baptized; but I have counselled them to wait. A church was organized in accordance with the usual solemnities, and the supper of the Lord was administered. Praise the Lord!

I left Koilpati at 5 o'clock in the morning of April 26th, reached Elliarapunnie at 8 a.m. Here I enjoyed a profitable time with Murryan and our Christian people at a prayer-meeting. Held Divine worship in the evening, when the presence of the Lord was felt. At the close of the service we commemorated the dying love of our Redeemer. With what simplicity, and with what feelings of gratitude, praise and

thanksgiving the elements were partaken of, in remembrance of the sufferings and death of our adorable Lord and Saviour! Immediately after, I left for Malaputhur, which I reached about 9 o'clock p.m. Here I held Divine service; exhorted church-members to faithfulness and earnestness, and pointed them to Christ, impressing on them the blessedness of looking to Jesus, the Author and Finisher of our faith. Remained here during the night.

On the following morning (27th) I conducted Prayer-meeting. During the day examined the Day-school, the children of which are making good progress. In the evening, conducted the worship of God, and at the close of this service administered the supper of the Lord to thirty members of the church, which I found to be a blessed and refreshing season to all present. Left Malaputhur about 8 o'clock, p.m., reached Elavarasananthal about 10 o'clock. Here I conducted prayer-meeting; we sung a Christian lyric; read part of Matt. xiv. and Luke vii.; delivered an address; had some more singing and pleadings at the throne of grace, and retired.

Left Elavarasananthal about three o'clock in the morning of the 28th, and reached home about seven o'clock the same morning. Fever troubled me even during this tour. We feel the want of a Bible woman for each of our stations, to attend to our Christian sisters, and to the heathen female neighbours.

There are some instances of

WHOLE HOUSEHOLDS ENQUIRING AFTER THE TRUTH.

Thus Murryan reports:—

"Went to the villages Thoogararaputty and Eravaraputty and preached the gospel to the heathen. A household wants to embrace Christianity." (Not infants, but adult believers.)

Gurubathen reports:—

"Went to Appaswaungpuram and preached to the heathen. Ten households want to embrace Christianity." (Adult believers only. They are under instruction.)

The Tinnevelley Mission has been especially encouraging, as regards the readiness with which the poor heathen by God's grace have received the Gospel. Being of the lowest caste, or of no caste at all—there is not that pride of birth, nor that deeply-rooted religious prejudice which prevails among those of high caste. Their teachers, moreover, are natives, and but little superior to themselves in social position; so that like the good Samaritan in our Lord's parable, it may be said of them

individually, "*He came where he was.*" Added to this, it will have been seen that our Missionary and Teachers care not only for their souls, but for their bodies also. Hence the great power for good, which they by Divine help are able to exert.

Let us now briefly refer to the good work that is going on in the island of

CEYLON.

WELLAWATTE,

The district where our Missionary Mr. Noble labours, is near Colombo, the capital of the island. The Mission-house is between Bambalapitiya and Wellawatte, on the road to Galle. In this district, services are held at three places, to suit the convenience of those who are too indifferent to religion to travel even a distance of two miles. Services are held both in Tamil and in English. The church, indeed, consists of four nationalities—English, Tamil, Telugu and Portugese.

At the commencement of the year Mr. Noble reported:—

"This little church has been augmented during the year 1885, by the addition of sixteen members—eleven baptized by me, and five baptized elsewhere. One brother lately received the call to enter our Father's house above; leaving thirty names on the church books.

This little church met for breaking bread, &c., once on the evening of the second Sunday in last month, and again at midnight on the 31st December, 1885. At the latter, four new members were received into church fellowship, and the blessedness of such a season none but those who are of one mind and heart, having 'fellowship with the Father and the Son,' can truly realise. It was indeed 'like a little heaven below!' Tears of gratitude were shed profusely. We do not wonder that Peter on the mount should be so enraptured with what He saw as to exclaim, "Master, it is good for us to be here," &c.; but, like him, we must come down from the mountain to the valley. This was a happy commencement of the year."

BAPTISMS.

Just after the last Annual Meeting had been held, the following cheering intelligence was received from Mr. Noble of Colombo, Ceylon:—

"On the evening of the 30th of August, 1885, after a somewhat long service inside the Chapel—conducted in the three languages consecutively, (English, Singalese, and Tamil,) representatives of each being then present,—we marched in solemn procession, and after I had put the usual questions to the candidates, which they satisfactorily answered in the presence of an unusually large number, I buried the four candidates, two of each sex, in the watery grave, in the name of the Triune God; and as each emerged from the water the doxology was sung, and throughout the scene was solemn and impressive."

Some of the difficulties which love to Christ enables the young convert easily to surmount may be gathered from the following :—

"Two days after the baptism of the four candidates, one of two persons whose baptism had been postponed, came and earnestly requested me to baptize him without further delay. I answered him that I was most willing on my part to do so, but represented to him the difficulty of getting the baptistery filled at so short a notice. "If that is the only difficulty," he said, "I can remove that by filling it myself." I was much pleased to hear him speak thus, and told him to do so, and I would (D.V.) baptize him on the following (Sunday) morning, 4th September. He accordingly went to work, and by means of a rope and an earthen pitcher, drew with his own hands sufficient water from a deep well to fill the baptistery, though it occupied him the whole day, and up to a late hour at night. I accordingly baptized him the following (Sunday) morning, in the presence of a large number of persons."

Two candidates also were baptized on the 20th of December last, one a daughter of Mr. Noble, the second of his family who has been favoured thus to walk in the Saviour's footsteps. The other a minister from Jaffna, (a peninsula lying to the north of Ceylon,) whose case was most interesting.

The ordinance of baptism was again administered on the 10th of April last, to two brethren, who were received into church-fellowship on the following day.

On the 29th of August last also another brother, (formerly a Wesleyan) was baptized by Mr. Noble.

In a recent report Mr. Noble remarks :—

"Not only are the spiritually dead being quickened for the first time to a feeling sense of their need of a Saviour, but many

also of those who have long made a profession of their faith in Christ by being immersed in His name, are in a state of unrest; and seeking more strengthening food than that which they have hitherto obtained; and though these at present find it difficult to break the ties which have so long bound them to other churches, they are, I am happy to say, making an effort to do so.

"I adore the grace which has enabled one (a poor weak sister) to bear noble testimony to the truth in the presence of the church assembled—of which church her husband was a member also—and to avow her sentiments as a Strict Communion Baptist, as also her intention of separating from them on that ground, and at the same time presenting to the church a letter embodying her reason for, and intention of, leaving that church. This sister has since cast in her lot with us."

In another report, he says:—

"The general work here has been zealously pursued during the past month, as the state of the weather permitted; and we have been somewhat encouraged therein, on the whole, notwithstanding the opposition we meet with from various quarters. The great enemy of souls is not likely to allow a good work to proceed without trying to mar or hinder the same. The Ritualists have commenced a rival service and Sunday-school in this neighbourhood, (Wellewatte,) and it remains to be seen what the result will be. The latter is in the evening, while ours is in the morning; it may not affect us much; but I do not at all approve of the children attending both schools, though in Colombo, children are known to attend three different schools, —Presbyterians, Wesleyans, and Baptists....The truth must eventually prevail over error. God's hidden ones are here and there being brought out and enlightened as to the doctrines of free and sovereign grace, a knowledge of which alone can enable them to see, and realize their everlasting security in Christ, the great Head of the church. But they in general find it very hard indeed to forsake the old Arminian teaching, which keeps them in continual dread, and accept the simple truth as it is in Christ. A soldier attended our Bible Class, primed with Arminianism; and when we sought to overthrow these errors one by one, he became somewnat indignant, and I never expected to see him at another of our classes; but to my surprise, a few days afterwards, he came to my house with new arguments, which were soon exploded; and before he left the place he acknowledged that he was fully convinced that the doctrines we hold and teach are perfectly scriptural, and has since applied to be permitted to cast in his lot with us; he being a baptized believer. There are also a few others amongst the soldiers here, of whom I have hope.

"On board H.M.S. "Bacchante" (Flag Ship,) I had a very interesting time with the seamen, and one in particular who professed to love Christ, and was evidently desirous of knowing the way of truth more perfectly. When this young seamen informed me that he was a believer in Christ, I asked him the question, "What is the first duty of a soldier?" and as he did not appear to know, I replied myself to the question: "The first duty of a soldier is obedience." I again enquired if he he had obeyed the command of Christ by being immersed as a believer in the name of the Lord Jesus. To which he replied "No." I then endeavoured to explain to him the import, &c. of baptism. He promised to examine the New Testament on this point, and let me know the result (D.V.) on his return to this port, in a few months time. I could mention other cases of soldiers, seamen, captains of ships, and others. There is much real work being performed, far from the sight of the human eye, glimpses of which we are at times favoured with; but the result of which will be fully realized, only when that great day arrives.

"We have been passing through some very severe weather here, which has interrupted considerably our out-door work; still, much real work has been performed during the past month. As the weather permitted, the work in all its branches was pursued. The Sunday Services, Bible Classes, Cottage and Prayer Meetings, Sunday and Day Schools, &c., both at Bambalapitiya and Slave Island, were held as the weather permitted, and with some encouragement.

Sunday and Day-Schools.

Mr. Noble remarks:—

"Our Sunday-school at this place (Bambalapitiya) gives us much encouragement. There are 45 names on the books; the average attendance is about 40; and we are at present blessed with a good staff of Teachers."

The Anglo-Vernacular Day-school is conducted by Mr. Noble and his Tamil assistant, who is very useful to him also in other departments of his work, such as assisting at the services both in-doors and out of doors, conversing with the servants at gentlemen's houses, and has been very useful at

Slave Island.

This is situated in the south-west of Colombo, and contains a population of about 10,000 persons, chiefly of the poorest class. Eight of the members of Mr. Noble's

church reside here; and as Bambalapitiya, where Mr. N. resides, is a somewhat rural district, and infested with venomous reptiles, so that it is not considered quite safe to venture out after dark—no evening service is held there. *We have therefore opened a place of worship at Slave Island,* where there is already the nucleus of a Tamil church.

Respecting this station Mr. Noble reports :—

"SLAVE ISLAND.—At this place the work is being conducted with some degree of encouragement, in English and Tamil. I I commenced the work by removing the girls' school from the house in which it had been previously held, on the 15th January, which school, under the care of one of our Tamil sisters, is gradually increasing in number. There are about eighteen poor children at present, consisting of Malays and Tamils. I held Tamil meetings, and an English Bible class, but it was not till yesterday, Sunday, that I held formally the opening service in English; and though the attendance was not so large as I expected—owing I believe to special services conducted elsewhere —it was felt to have been a blessed season, at least to some present. I spoke from the words, 'And fear came upon every soul.'

"On Sundays, a Tamil Sunday-school and service are held there in the morning, and our English Sunday-school and service in the evening.

On Tuesday evenings we have a total abstinence meeting, and on Thursdays a Bible class—which are held for the benefit of soldiers principally, who appreciate them. We have also prayer-meetings on Fridays in Tamil, and in English on Saturday evenings. The prayers of our dear friends are earnestly solicited for the prosperity of these."

EVANGELIZATION.

Besides local pastoral, school and other work Mr. Noble pays almost daily visits to Colombo and the various places around, preaching the gospel in the streets, railway stations, and on board ships, visiting hospitals, barracks, wharves, &c., distributing tracts in various languages, and in different ways doing the work of an evangelist.

JAFFNA.

Although at present not strictly in connection with our Mission, it is pleasing to note the good work that is being

done at Jaffna, by the native minister, (formerly a Congregationalist,) whom Mr. Noble baptized in December last.

Shortly afterwards, he returned to his native country, taking with him a number of Baptist tracts, which have been most useful in spreading the truth. The American Congregationalists by whom he was employed, have for many years had a station a Jaffna, and have been instrumental in gathering together about 8,000 persons—all Tamils. The good brother referred to travelled that long distance to be baptized by Mr. Noble, and further instructed in our doctrines and principles; after which, he returned to labour among his own people again. Our brother is stationed at Uduvil, about five miles north of the town of Jaffna, and has commenced a school to which all his old scholars (about 50 in number) are returning. Tamil services are also held, the attendance at which is very encouraging.

In a subsequent report, Mr. Noble says:—

"The work at Jaffna, I am happy to state, is progressing: Asservathum is assiduously working in the School, and devoting his spare time to the preaching of the Gospel, visiting, &c.

"The candidates for baptism mentioned in May last, are standing firm, and there are many others (nominal Christians and heathens) who are anxious inquirers. From our brother's last Report I gather the following particulars:—

Day School, (Boys' and Girls',)	average	32.
Sunday School, „	„	37.
Sunday Services, (all ages.)	„	65.

About 150 persons were visited by our brother during the month, and a goodly number of tracts distributed.

The American Missionaries are very much troubled on account of this work, which is thus carried on in their midst; one of these has written to me on the subject, and asks me to withdraw our brethren therefrom, and send them to some other part of the country where the people are all heathens, bowing down to wood, stone, &c., as they are, at present, drawing away the members of their churches, and congregations, and thus causing divisions among their quiet Christian people, who know sufficient already.

"Our brother is not working particularly, or primarily, amongst the nominal Christians, (Churchmen, Wesleyans or Americans,) but amongst the heathen (Sivites) of whom there are thousands; but still, when nominal Christians come,—

either here or there—we cannot refrain from imparting to them some of that light which the Lord has graciously given to us; in fact, the majority of these so-called Christians are as ignorant of the truths of the gospel as those who make no profession; and such of them as are really sincere, listen with wonder and astonishment as these precious truths of sovereign grace are unfolded to them for the first time, though they had been considered as Christians for ten, fifteen, or twenty years."

Mr. Noble is about to visit Jaffna shortly, when he will be able to see and judge more accurately of the good work that is going on there.

Thus have we given a brief outline of the labours of our brethren abroad, and of the blessing of God thereon: but in closing our Report, we desire to express our hearty thanks to the churches, Sabbath-schools and subscribers generally both at home and abroad, by whom our hands have been sustained, and the necessary funds supplied. As already stated, there are about forty churches connected with the Mission, shewing that by steadfast adherence to the doctrines of grace, and to the scriptural order of the churches, it has gained and is gaining the confidence of Regular Baptists, both at home and abroad.

The balance-sheet gives evidence of the continued practical sympathy of the Strict Baptist churches in Australia. This is to us a great encouragement and a stimulus to further effort. Our friends in America also have our hearty thanks, which our good brother Mr. Burnam, who is on a visit to this country, will doubtless personally present on his arrival at home.

In our last Report, a suggestion was made to the Metropolitan Association as to the desirability of having an *annual sermon* in each of the associated churches. This we are sure would be a source of blessing both to themselves and us. We are pleased to find from a recent number of the Australian Particular Baptist Magazine, that our brethren in the antipodes are echoing back this suggestion. They say:—

"In the last report of the 'Strict Baptist Mission,' we find the example of our Association in espousing the cause of this Mission was recommended to the Metropolitan Association,

London, as worthy of their imitation, We shall be very glad if they are led to follow us in aiding this noble cause or, to hear of their striking out into other fields."

Our warm and hearty thanks are specially due to the numerous *young friends* who have really made *sacrifices* in their systematic contributions, which realize in many cases more than the contributions of their older friends in connection with the same churches. This is provoking, —"to love, and to good works."

We have also gratefully to acknowledge, in reponse to our appeal in the "Olive-Branch," the receipt of a number of kind presents for the use of our missionaries and of the churches and schools which they represent. These will be on view at Keppel-street Chapel prior to their being despatched to India and Ceylon. If any other friends are desirous of contributing towards the same, either in money or in kind, the Secretaries will be grateful, and the hearts of our Missionaries will be further rejoiced.

The Baptist Tract Society has our hearty thanks for yet another grant of £5 of tracts, for Mr. Noble of Ceylon; and the Baptist Missionary Society also, for having kindly forwarded them in one of their enclosures, free of expense.

Our good friend Mr. Wileman has also repeated his former kindness in the gift of tracts in Hindu-Portugese, which are specially useful to Mr. Noble.

In addition to these we have had three of the Baptist Tract Society's issues translated into Tamil, and 5,000 copies of each printed.

In conclusion, we commend our work of faith and labour of love to your continued sympathy, support and supplications;—and, with gratitude to God for the help afforded, and for the blessing which has attended our past labours, we renew our consecration to Him, accepting the tokens of His approval already bestowed, as an earnest of increasing blessing in the future.

The Anniversary Services

Were held on Wednesday, Oct. 20th, 1886,

AT MOUNT ZION CHAPEL, HILL STREET, DORSET SQUARE.

THE ANNUAL SERMON IN THE AFTERNOON,

Was preached by MR. G. W. SHEPHERD, from Psalm lxxii. 16—20.

THE PUBLIC MEETING

WAS HELD IN THE EVENING.

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

MR. DEARSLY to ask the Divine blessing.

After an introductory address by the Chairman,

MR. BRISCOE read an abstract of the Report;

MR. WAKELIN read a list of the Officers proposed for the ensuing year; (see p. 2.)

MR. E. MOTE presented the Financial Statement.

MR. E. H. BURNAM, of Richmond, Kentucky, moved:

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

MR. S. K. BLAND, of Ipswich, seconded the motion, which was carried unanimously.

MR. HAZELTON, JUN., moved the resolution referring to the election of Officers, and addressed the Meeting on "The Missionary's Resources." 2 Cor. iii. 5.

MR. W. HAZELTON, of Lewisham, seconded the motion, and spoke of "The Missionary's Field and Duration of Labour." Matt. xxiv. 14.

MR. SEARS, of Whitechapel, spoke of "The Missionary's Courage and Aim." Acts xx. 22.

MR. SHEPHERD, owing to the lateness of the hour, merely announced the subject of his intended address, viz., "The Missionary's Encouragement."

After a vote of thanks to the Pastor, Deacons, and Friends at Mount Zion Chapel, the Meeting was closed in the usual manner.

ABSTRACT OF TREASURER'S ACCOUNT.

RECEIPTS.

			£	s.	d.
Balance in hand, October, 1885			158	6	6¼
Collections at Annual Meeting: (including £2 10s. Mrs. Knight, per Mr. W. J. Styles)			13	7	6½
Individual Subscriptions			43	0	6
Half-year's Dividend on £496 5s. 5d. Consols., due Jan. 1886, less tax	7 3 11				
" " " due July, 1886 ditto	7 3 11		14	7	10
Oriental Bank, final dividend			7	16	4
KEPPEL STREET CHAPEL. Collection after Annual Sermons	4 10 0				
KEPPEL STREET CHAPEL. Subscriptions	5 9 0				
KEPPEL STREET CHAPEL. Sunday School	58 1 2		68	0	2
SOHO CHAPEL. Subscriptions, per Mr. Russell	9 10 0				
SOHO CHAPEL. Sunday School	21 8 4½		30	18	4½
MOUNT ZION CHAPEL, CHADWELL ST. Subscriptions, per Mr. Abbott	17 9 0				
MOUNT ZION CHAPEL, CHADWELL ST. Sunday School	15 12 10		33	1	10
ZION CHAPEL, DEPTFORD. Subscriptions, per Miss Stubbins	3 18 0				
ZION CHAPEL, DEPTFORD. Sunday School	18 5 2		22	3	2
AKEMAN STREET, TRING. Collection	10 8 3				
AKEMAN STREET, TRING. Subscriptions	13 3 9½		23	12	0½
ALIE STREET. Subscriptions	4 4 0				
ALIE STREET. Sunday School and Bible Class	8 4 8		12	8	8
AMERICA. Per Mr. Burnam	10 3 3				
AMERICA. Per Miss Stella M. Felton	5 2 8		15	5	11
AUSTRALIA. *Sydney:* per Mr. Beedel: Castlereagh Street	10 12 9				
Ditto Sunday School	5 3 0				
Ryde	3 15 0				
Smithfield	3 10 0				
Balmain	0 10 6				
	23 11 3				
Less, expenses of transmission	0 7 8		23	3	7
AUSTRALIA. *Victoria:* per Mr. Fullard: Ebenezer Chapel, Victoria Parade *Collingwood:*	18 16 7				
Hope Chapel, Chilwell	5 9 11				
Charles Street, Prahran	3 0 0				
Zion Chapel, Hawthorne	1 7 0				
Mr. R. Magee, Deep Head	2 0 0				
	30 13 6				
Expenses of transmission deducted	0 6 4		30	7	2
AYLESBURY.—Per Mr. Fuller			1	11	8
WELLINGBOROUGH.—Per Mr. Bland			11	1	0
CHESHAM.— " "			5	0	0
RATTLESDEN.— " "			2	0	0
OLD BRENTFORD.—Per Mr. Fromow			7	7	9
CAMBRIDGE.—Per Mr. Jull			5	16	3
CAMDEN LECTURE HALL.—Per Mr. Burrows			5	13	6
PIMLICO: CARMEL CHAPEL.—Sunday School and Friends			3	6	0
CHATHAM.—Per Mr. Casse			1	15	1
LEWISHAM: COLLEGE PARK.—Sunday School, per Mr. Riddle			4	14	5
COLNBROOK. Proceeds of Lecture	1 8				
COLNBROOK. Sunday School, per Mr. Howse	3 10 0		4	11	8
DACRE PARK.—Sunday School, per Mr. Cole			1	9	4
DOVER.—Per Mr. Fearnley			7	10	6
BRIGHTON. Ebenezer Chapel Sunday School	8 3 11				
BRIGHTON. Subscriptions	3 14 5				
BRIGHTON. Poynings: Zion Chapel Sunday School	0 7 8		12	6	0
WIVELSFIELD.—Per Mr. Virgo			2	15	6
Carried to opposite page			£572	18	4

OCTOBER 1885, TO OCTOBER 1886.

		£	s.	d.
	Brought forward	£572	18	4
NEW CHURCH STREET, BERMONDSEY.	Subscriptions per Mr. Meeres... ...	2 11 0		
	Sunday School	6 1 0	8 12	0
ERITH: PROVIDENCE.—Sunday School, and Friends, per Mr. West... ...			1 15	3
ISLINGTON: PROVIDENCE CHAPEL.—Per Mr. Adams			1 4	0
RICHMOND: SALEM CHAPEL.—Sunday School and Friends			6 11	7
SYDENHAM, OXON.—			0 16	0
THAME.—			8 0	0
WEDMORE STREET, HOLLOWAY.—Per Mr. Thorn			1 10	0
WEST HAM.	Sunday School, per Mr. Oakley	0 16 8		
	Subscriptions, per Mr. Barker...	1 0 0	1 16	8
LYNTON ROAD.—Sunday School, per Mr. Blackman			1 1	0
STOKE ASH.—Sunday School, per Miss Barrell			1 1	0
HOPE CHAPEL.	Per Mr. Copeland	3 10 2		
BETHNAL GREEN.	Per Miss Matthew's Box	0 8 3½	3 18	5½
READING.—Per Mr. Martin			3 15	0
HOUNSLOW.—Per Mr. Jeffs			2 15	0
LEICESTER.—Per Miss Webster			2 2	6
GURNEY ROAD.—Per Mr. J. H. Lynn...			2 2	0
CLERKENWELL ROAD.—Sunday School, per Mr. Walton			0 8	0
		£620	6	9½

EXPENDITURE.

	£	s.	d.
Ministers' Expenses	1	6	0
For Mission Boxes	2	2	5
Mr. J. Briscoe's account for Printing Reports, &c. &c.	16	16	0
Postages for the Year...	4	8	8
Committee Room, Gas, Fire, &c.	1	4	0
Expenses of Lectures at Richmond and Colnbrook	1	15	0
Remittances to Madras, (including special gifts for Mr. W. A. Doll's house.)...	328	3	8
Remittances to Ceylon, (including £3 special vote for Mr. Noble's visit to Jaffna.)	134	13	2
Balance in Treasurer's hands	129	17	10½
	£620	6	9½

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

GEORGE SAWYER,
C. C. HARRIS, } *Auditors.*

October 16th, 1886.

Collections, Subscriptions, & Donations.

Those amounts marked with an asterisk (*) include special donations for Mr. W. A. Doll's Cottage.

	£	s.	d.
Collections at Annual Meeting, including donation from Mrs. Knight, per Mr. W. J. Styles	13	7	6½
Dividends on £496 9s. 5d. Consols.	14	7	10

Australia.

PER MR. BEEDEL, SYDNEY:

Castlereagh-street Church, collections	10	12	9
Ditto, Sunday-school	5	3	0
Ryde	3	15	0
Smithfield	3	10	0
Balmain	0	10	6

PER MR. FULLARD, VICTORIA.

Ebenezer Church, Victoria Parade, Collingwood	18	16	7
Hope Chapel, Chilwell, Geelong	5	9	11
Charles-street, Prahran	3	0	0
Zion Chapel, Hawthorn	1	7	0
Mr. R. Magree, Deep Lead	2	0	0

America.

PER MR. E. H. BURNAM.

Mr. E. H. Burnam	6	8	4
Mrs. M. H. Gardner	1	0	10
Mrs. S. Y. Yates	1	0	10
Mrs. E. M. Hume	1	0	10
Mr. O. Walker	0	10	5
Per Miss S. M. Felton	5	2	8

Keppel-street Chapel.

Collections after Annual Sermons	4	10	0

PER MR. WAKELIN.

A. R. Granville, Esq.	0	10	6
Mrs. Granville	1	1	0
Mr. Simms	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	58	1	2

Soho Chapel, Oxford-street.

PER MR. RUSSELL.

Mr. Box	0	10	0
Per Miss Foster	0	10	0
Per Mr. Falkner	1	0	0
Mr. Falkner	0	5	0
Mrs. Coombes, per Mr. Box	0	10	0
Mr. Foster	0	5	0
Mr. Freeman	0	5	0
Mr. Simpson	0	5	0
Mr. Cursons	0	5	0
Mrs. Thorne	0	5	0
Miss Arlidge	0	5	0
Miss Phillips	0	5	0
In Memoriam, per Mr. Box	5	0	0
Sunday-school	26	1	3½

Mount Zion Chapel, Chadwell-street.

PER MR. ABBOTT.

Miss Woodward	0	6	0
Mr. Ford	0	5	0
Mr. W. Knight	0	10	0
Mr. Woodrow	0	4	0
Mr. S. Sharp	1	1	0
Miss Lawrence	0	4	0
Mrs. Nunn, Senr.	1	0	0
Miss Morris	0	4	0
Mrs. Tousaint	0	8	0
Mrs. Banks	0	5	0
Mr. Hunt	0	5	0
Mr. Hazelton	0	10	0
Mrs. Hazelton	0	10	0
Mr. Sidders	0	10	0
Mr. Hodges	0	10	6
Mr. Forbes	0	5	0
Mr. Clinch	0	5	0
Mr. Webb	0	10	0
Mr. Stiff	0	10	0
Mr. Voysey	1	1	0
Mr. Hammond	0	2	6

	£	s.	d.
Mr. Whitehouse	0	5	0
Mr. Sawyer	1	1	0
Mrs. Hodder	0	5	0
Mr. Young	1	0	0
Mr. Seager	0	10	0
Mr. Fricker	0	10	0
Mr. Golding	0	10	0
Mr. Goddard	0	10	0
Mrs. Hoddy	0	5	0
Mrs. Mote, Senr.	0	5	0
Mr. E. Mote	0	10	0
Mr. Manns	0	5	0
Mr. White	0	2	6
Mr. Pullen	0	10	0
Mrs. Pullen's box	0	13	6
Mr. Abbott	1	1	0
Sunday-school, per Mr. Oliver	15	12	9½

Zion Chapel, Deptford.

PER MISS STUBBINS.

Mrs. Anderson	0	10	0
Mrs. Cowell, Peckham	0	10	0
Mrs. Josiah Cowell	0	2	6
Mrs. Cattell, Chipstead	0	10	0
Mrs. Topley	0	10	0
Mrs. Norman	0	10	0
Mrs. Brain	0	10	0
Miss Stubbins	0	5	0
Mr. Nash	0	5	0
Mrs. Evans	0	2	6
Mrs. Young	0	3	0
Sunday-school, per Mr. Nash	18	5	2

Little Alie-street.

Mr. Sears	0	10	6
Mr. Briscoe	2	2	0
Mr. Swan	*1	1	0
Mr. Francom	0	10	6
Sunday-school, and Pastor's Bible Class, per Mr. Sears	8	4	8

Old Brentford.

Sunday-school, per Mr. J. T. Fromow	7	7	9

New Church-street, Bermondsey.

Mr. Meeres	1	1	0
Mrs. Tiley	1	10	0
Sunday-school, per Mr. Meeres	6	1	0

	£	s.	d.
College Park, Lewisham.			
Per Mr. Riddle	4	14	5
Gurney Road, Stratford.			
Per Mr. J. H. Lynn	2	2	0
Carmel Chapel, Pimlico.			
Sunday-school and Friends *3	6	0	
Camden Lecture Hall.			
Per Mr. Burrows	5	13	6
Dacre Park Chapel, Blackheath.			
Sunday-school, per Mr. Cole	1	9	4
Providence Chapel, Islington.			
PER MR. ADAMS, JUN.			
Mrs. Moon	0	10	0
Mrs. Lawrence	0	4	0
H. A.	0	10	0
Wedmore-street, Holloway.			
Sunday-school, per Mr. Thorn	1	10	0
Zion Chapel, Clerkenwell-road.			
Sunday-school per Mr. Walton	0	8	0
Tring.			
Collections at Akeman-street Chapel	10	8	3
Mr. Butcher and Family	7	0	0
Miss Butcher	1	0	0
Miss A. Butcher, per Mr. Evans	3	3	9½
Mr. Glover	1	0	0
A Friend	1	0	0
Aylesbury.			
Pastor's Bible Class, per Mr. Fuller	1	11	8
Cambridge.			
Collection	3	0	2
Sunday-school	2	11	1
Mr. Jull	0	5	0
Enon Chapel, Chatham.			
Per Mr. Casse	1	15	1
Colnbrook.			
Sunday-school, per Mr. Howse	3	10	0
Proceeds of Lecture	1	1	8

	£	s.	d.
Brighton.			
PER W. L. PAYNE, ESQ.			
Collected by Miss R. Parsons	0	8	4
Miss L. Parsons	0	6	5½
Miss A. Marchant	0	8	5¼
Miss Kate Jeeves	0	14	2
Miss Alice Gray	0	12	2½
Mrs. D. R. Smith	0	3	9½
Sunday-school	8	3	11
W. L. Payne, Esq.	1	1	0
Zion Chapel Sunday-school, Poynings, per Mr. S. Botting	0	7	8
Pentside Chapel, Dover.			
PER MR. FEARNLEY.			
Mr. and Mrs. Scott	2	0	0
Mr. and Mrs. Carpenter	0	2	6
Mrs. Castle	0	3	6
Mr. and Mrs. Green	0	2	6
Mr. Scott, Jun.	0	2	6
Mr. Broadley	1	0	0
Mr. and Mrs. Fearnley	2	0	0
Miss Fearnley	0	5	0
,, Mission Box	0	9	9
Miss Ramney	0	2	6
Mr. Jones, Sen.	0	1	0
Mr. Jones, Jun.	0	5	0
Mr. Gee	0	2	6
Miss Tunbridge	0	5	0
Mr. Hogben	0	2	0
A Friend	0	0	3
Mrs. and Miss Castle	0	6	6
Erith.			
Sunday-school and Friends, per Mr. West	1	15	3
Reading.			
Providence Sunday-school, per Mr. Martin	3	15	0
Rattlesden.			
Per Mr. Bland	2	0	0
Chesham.			
Per Mr. Bland	5	0	0
Lynton Road, Bermondsey.			
Sunday-school, per Mr. Blackman	1	1	0

	£	s.	d.
Stoke Ash.			
Per Polly Barrel	1	1	0
Hope Chapel, Bethnal Green.			
Per Mr. Copeland	3	18	5½
Hounslow.			
Per Mr. Jeffs	2	15	0
Salem Chapel, Richmond.			
PER MR. ROBINSON.			
Sunday-school and Friends	6	11	7
Thame, Oxon.			
Collections	5	2	5½
Sunday-school	2	17	6½
Sydenham, Bucks.			
Collections	0	16	0
Wivelsfield.			
Per Mr. Virgo	2	15	6
The Tabernacle, Wellingborough.			
Collection, and Sunday-school, per Mr. Bland	11	1	0
West Ham.			
Sunday-school, per Mr. Oakley	0	16	8
Mr. Barker	0	10	0
Mrs. Barker	0	10	0
Leicester.			
Per Miss Webster	2	2	6
Individual Subscriptions.			
Mrs. Edwards, the late, per Mrs. Brown	1	10	0
Mrs. Hurst	2	0	0
Mrs. Gallard, per Mrs. Hurst	1	0	0
L. E. Brook, Esq.	1	1	0
Arthur Brook, Esq.	1	1	0
Mr. B. Wakelin	0	10	6
Mr. Hand	1	1	0
A Friend, Ipswich	*3	7	6
Mr. Bonney	1	1	0
Mr. N. Barber	*0	2	6
Friends, Gravesend, per Miss Langford	0	5	6
A Friend	*0	1	0
A Friend, per Mr. Jakess	0	10	0

	£	s.	d.
Mrs. Dinham .....2 years.	1	0	0
A Friend, Brighton	*0	10	0
Mr. Frost	1	1	0
Mr. Corney	*1	0	0
J. Billing, Esq.....	1	0	0
Mr. T. W. Colson.....	0	10	6
Mr. Chapman	0	10	0
Miss Walls	*1	3	0
Mr. Bloom	0	5	0
Mr. W. E. Palmer	0	5	0
Mrs. Galpin	0	2	6
Mr. Edwards.....	0	5	0
Mr. and Mrs. C. C. Harris.	5	5	0
Ditto, for Mr. Doll's Cottage	3	0	0
Ditto, Special, Mr. Doll, Jun.	2	0	0
Mr. J. Harris	1	1	0
Mr. Hill.....	0	2	6
Mr. Sumner	0	4	0
Miss Potter (Sheffield) by collecting card.....	*0	11	0
Mr. Gregory (Hillingdon)	1	1	0
Mr. Ince, Brighton	1	1	0
Mr. T. L. Wakelin	1	1	0
Stamps	*0	1	0
Mrs. Sawyer	*0	2	6
Mr. Whatmore	0	10	0
Mr. Woodward	2	2	0
Mrs. Jacobs	0	10	0
Miss Jones.....	0	2	0
Mrs. Lynn	0	5	0
Mr. Maule.....	0	4	0
Mr. Mattock	0	2	6
Mr. Pocock	0	10	6
Mr. Page..... 2 years.	1	0	0
Mr. Porter	1	1	0
Mrs. Tapsell	0	0	6

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

Keppel Street : Mr. Henry Cooper	1	0	0
Miss Haynes	1	0	0
Enon, Woolwich: Sunday-school, per Mr. Abrahams	*2	10	0
Chadwell Street: Mr. Toms	0	5	0
" Mr. Milbourn	0	10	0
St. Neot's: Collection	6	19	6
" Sunday-school, per Mr. Ekins	2	0	0
Ipswich: per Mr. Kern.....	2	1	0
Mrs. Knight, per Mr. Styles.	2	10	0
C. Wilson, Esq.....	1	1	0
Miss Smith, per Mrs. Cobb	0	5	0
Misses Gosling per ditto	0	5	0
Miss Latham per ditto	0	5	0
Mr. Burgess, &c.	0	5	6
"Children" per Mr. Burgess	0	4	6
Mrs. Parchment, per ditto	0	4	0
Mr. J. W. Cottee	0	5	0
Miss Mary Cottee.....	0	1	0
In answer to prayer, per Miss Butcher.....	0	10	0
Mr. Swelney, per Mrs. Bugg	1	0	0
Tottenham: Sunday-school per Mr. R. Johnson	1	1	0

ERRATA.

The following errors inadvertently appeared in last year's account. The amounts are correctly stated in the Treasurer's book, but seem to have been blended in making the Abstract.

Dr.				*Cr.*			
"Individual Subscriptions" should have included some amounts received too late for *previous* balance, making a difference of	0	13	0	Amounts received from Alie Street, entered as £10 16 4½ should have been £6 18 4½ making an error of	£3	18	0
Total from Leicester omitted from Balance Sheet, and wrongly placed with amounts received too late	3	5	0				
	£3	18	0				

LOCAL SUBSCRIPTIONS, MADRAS.

SUBSCRIPTIONS, donations, and collections, amounting on an average to about 10 Rupees monthly, are devoted to paying sundry necessary expenses, such as bread and wine for the Lord's Supper, oil for lighting purposes, and gifts to the poorest members of the churches.

LIST OF LOCAL SUBSCRIPTIONS, CEYLON.—1885.

	Rs.	cts.
Mrs. A. Ferguson.....	10	0
A. M. Ferguson, Esq.	10	0
J. Ferguson, Esq.....	5	0
D. Ferguson, Esq.....	2	0
C. H. De Soysa..... ..	5	0
C. W. Vangeyzel, Esq.....	5	0
C. H. Pate, Esq.	1	50
Vita	5	0

	Rs.	cts.
Mission Box No. 1, Bambalapitiya	4	75
Ditto No. 2, Bambalapitya	0	52
Ditto No. 3, Slave Island	3	68
Ditto No. 4, Jaffna.....		
Ditto No. 5, Bambalapitya Sunday School	2	1
Ditto No. 6, Slave Island	1	69

The total amount of receipts from local sources for the year 1885, including a balance of Rs. 27 25 cts. at commencement, is Rs. 172 92 cts.

The amount expended for repair of chapel furniture, lighting, cleaning, bread and wine for communion, &c., &c., is Rs. 199 79cts; shewing a balance due to Mr. Noble of Rs. 26 87cts.

ONE HALF-PENNY,



MONTHLY.

"THE OLIVE-BRANCH"

Is a Monthly Record of the Work of the Mission, and is intended to awaken and maintain an interest in its proceedings. It gives quotations from the most interesting reports of our Missionaries, and contains brief Articles and Poetry on Missionary subjects.

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