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A table of contents for the *Strict Baptist Mission Annual Reports* can be found here:

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STRICT BAPTIST MISSION.

Twenty-seventh Annual Report,

1888.

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.

MADRAS CITY.

Mr. THOMAS PANDIAN.

NORTH TINNEVELLY MISSION:

Missionaries—Mr. AND Mrs. WALTER DOLL.

Native Pastor—Mr. J. C. P. ARULAPPEN.

Native Preachers and School Teachers—DAVID JOHN, MURRYAN, GURURATHAM, SEVUSESUMUTHU, NICHOLAS, SAMUEL, JESUDAS, AND MICHAEL.

Bible Woman—JAVA ARMAMAL, (the wife of JESUDAS.)

CEYLON:

Missionary at Colombo—Mr. NOBLE, AND TWO SCHOOL TEACHERS.

Missionary at Jaffna—ASSEERVATHUM (assisted by SEVARUTHUM AND TEACHER SAMUEL.)

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, 1888-89.

President:

MR. JOHN BOX.

Vice-President:

MR. R. E. SEARS.

Treasurer:

MR. EDWARD MOTE.

Trustees:

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

Hon. Secretaries:

Corresponding—MR. JOSIAH BRISCOE,
58, Grosvenor Road, Highbury New Park, N.

Minute & Finance—MR. I. R. WAKELIN,
33, Robert Street, Hampstead Road, N.W.

Committee:

Mount Zion Chapel, Hill Street, Dorset Square.—MR. J. HARRIS, and MR. B. WAKELIN.

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

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

Chadwell-street Chapel.—MESSRS. MOTE, FRICKER, and SAWYER.

Keppel-street Chapel.—MESSRS. HENRY COOPER, HAROLD COOPER, WAKELIN, and WEST.

Hounslow.—MESSRS. CURTIS, and JEFFS.

College Park, Lewisham.—MESSRS. W. HAZELTON, RIDDLE, & SHENTON.

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

Little Alie Street, Whitechapel.—MR. R. E. SEARS (*Pastor.*)

Also MR. BLAND, MR. DEARSLY, MR. J. J. FROMOW, MR. J. H. LYNN, MR. J. E. HAZELTON, MR. P. REYNOLDS, MR. W. K. DEXTER, and MR. GRAY, of Brighton.

With power to add to their number.

The Committee meet on the first Friday in the Month, at 6.30 in the evening.

ONE HALF-PENNY.



VOL. IV.
No. 41.—DECEMBER, 1888.

A Monthly Record

OF THE WORK OF THE

STRICT BAPTIST MISSION.

The Fire in the Tinnevelly.

WRITING October 16th, Mr. Doll says: —

"I am sorry to have to state that I have not yet received the report promised by the Superintendent of Police, Tinnevelly, as to the result of enquiry respecting the destruction of Koilpati cottage. I am sending him another reminder. My son tells me that there was a police station situated at a distance of a quarter of a furlong from his cottage, and that, before leaving Koilpati with his family for a change, he informed the head constable of his departure, and asked him to have a careful watch over the place."

Mr. Doll also quotes an extract or two from a letter written by his daughter-in-law to Mrs. Doll. She says:—

"I cannot tell you with what sorrow we heard that our house at Koilpati was destroyed. You and dear father only know how dear Walter struggled to get many useful things to make the cottage comfortable; but all, with the many gifts from kind-hearted friends at home, have been reduced to ashes. But who are we to question God's unseen hand, that ordors all things. We are but poor, blind mortals, and easily cast down."

Neither of the buildings was insured. Indeed, it would not have been possible to insure them. Mr. D. remarks:—

"The fire insurance offices are applied to only by large European mercantile firms and tradesmen who possess large storehouses, but by none others."

Mr. W. A. Doll, in a recent tour report, says:—

"Went to Koilpati. The sight caused me a heavy heart. Everything seemed desolate. The very trees were burnt. Gave orders for having the walls covered with thatch, so as to preserve them from the approaching rains. I consulted Mr. Watkins, Executive Engineer of the District; who, after inspecting the walls, stated that they will not now bear a substantial roof.

The Committee have sent instructions for Mr. W. A. Doll's cottage to be rebuilt without delay.

We have received the following lines, which are so full of sympathy for the sufferers that we use them as an appeal for further aid towards the Restoration Fund.

THE MISSIONARY'S HOME.

Lines written after reading the account in the "Olive-Branch," of the loss of Mr. Doll's house by fire.

Away in the wild, a cry is heard,
Is it the piercing shriek of a bird;
Fluttering, wounded, frightfully maimed,
By the hunter's arrow so surely aimed.

List! for a traveller homeward bound
Sees from afar the desolate ground:
Home 'tis no longer—'tis all forlorn;
The house is of every comfort shorn,
Of treasures so precious to those beloved,
Who valued them highly, and 'midst them moved:
The children's toys, and the father's chair,
The tokens of love scattered everywhere.
Deem ye them naught? Oh, have ye not stood
By your own fireside, in tender mood,
Scanning the tokens of love which greet
Your welcome approach from the cold dark street?

Yes, home is home, and we love it well,
The loss of it no one can fully tell,
Save those who have stood 'midst the ruin great,
Which sorrow and trouble can there create.

He stands in a land far, far away,
The teacher whose lonely heart doth pray
To the God above, who the deed doth see,
And surely will send in His love to thee,
Child of His love,—He has said He would,—
From the storehouse of those who have this world's good.

Pray on! and let those on England's shore,
Shower their treasures as oft of yore,

The guilt-worn spirit to soothe and bless,
To help him in this his deep distress.

"*Lost!* home and treasures, yea, everything!"
List! 'tis in heaven the cry doth ring,—
He's watching, e'en He who our sorrows bore;
He cares for His people the wide world o'er.
But will *ye* stand aside, 'midst such sorrow and woe,
And not wipe the tears which in bitterness flow?
Nay, nay, as your hearts with kindness swell,
Practical help must be shown as well.

The Master is coming, and soon, may be,
His "Well done" then shall be joy to thee,
And thy heart made glad in the bright for ever,
Will repent of this,—nay, never, never!

Tring, October, 1888. IVY.

FURTHER CONTRIBUTIONS RECEIVED.

Mr. Realff, Dunstable, 10s.; Mrs. Bull, Wellingborough, 10s.; A Friend, (Richmond) £1; Per Miss Stubbins, Deptford, 7s. 6d.; Per Miss A. Butcher, Chesham, £1, Mr. F. Secrett, 10s.

What Children can do;

OR, WHERE THERE'S A WILL THERE'S A WAY.

A BAPTIST Minister in Cambridgeshire, in forwarding the amount collected by his church, makes special mention of a sum of 5s. 2½d., collected by the children of one of his friends, who, having heard Mr. Doll tell of his labours in India, resolved to have a collecting-box for the Mission. Their father writes as follows:—

"Horningsea, Cambs.

"DEAR MR. J.,—Living at a distance from the house of God, and not being able to send our children so far, we are obliged to send them to the Church of England school; but we try, by God's help, to teach them to study His Holy Word.

"While there are many who have never heard the name of Jesus, and His great salvation to dying sinners, we tell them what the children at Eden Chapel do towards helping the Lord's servants in carrying the glad tidings of salvation to heathen lands.

"After hearing Mr. Doll speak of the wonders God has wrought among the heathen, I made a Mission-box, and told them to see what they could do in twelve months, by putting a copper in when they could, which I have pleasure in forwarding to you, amounting to 5s. 2½d.

"The Lord bless you and all His sent servants, is the prayer of yours in the hope of the Covenant. S. A."

We may just remark, that Mr. A. need not have made a Mission-box; either of the Secretaries would have gladly supplied one on application.

India and its Caste System.

By H. F. Doll.

(Continued from page 14.)

Antiquity and Origin of Caste.

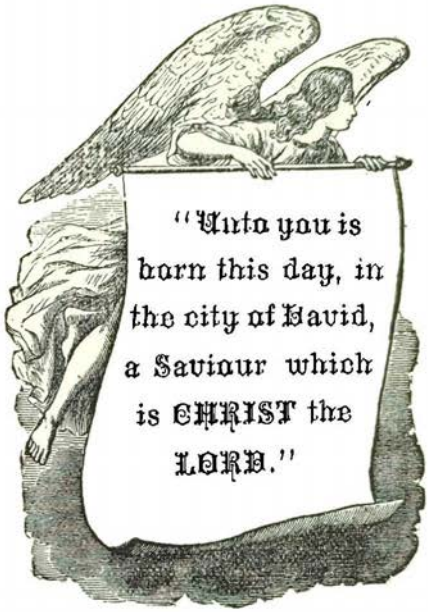
IT has already been said, that according to Hindu books, the Brâhmans have sprung from the head of the god Brâhma; the Kshatriya, or Rajas, from his shoulders; the Vaisya, or merchants, from his body; and the Sudras, or farmers, from his feet. It is easy to perceive that this tale is a pure allegory, alluding, not only to the rank which the castes maintain in relation to each other, but also to the different functions of those who compose them.

The Fabulous Origin of the Brahmans.

The true origin of the Brâhmans, as well as that of the other Hindu tribes, is not distinctly known, and we are therefore reduced to fables or mere conjectures. The fabulous tradition most current among them, is that which derives them from the head of Brâhma; and they draw their name from his. The other castes, having sprung from the same stem, would seem entitled to bear the same appellation. But the Brâhmans being the first, and emanating from the noblest part of their common father, consider themselves exclusively entitled to that sacred name.

A *Brâhman* is in a very different situation from a *Kshatriya* or *Raja*, a *Vaisya* or a *Sudra*. These are born in the condition in which they continue to live. But a Brâhmin becomes such only by the ceremony of the cord, which will be afterwards fully explained. He is, till then, only a Sudra, and by birth, he possesses nothing that raises him above the level of other men. It is after this rite that he is called *Dwija* (twice born.) The first birth admits him to the common rank of mortals; the second, which he owes to the ceremony of the triple cord, exalts him to the lofty rank of the tribe to which he belongs.

"The Lord is Come."



WE have sometimes thought that if an angel had been sent from heaven to earth, with the glad tidings of salvation, and he only had been commissioned to tell the good news, as he passed from city to city, and from one kingdom to another, how the people would have flocked to hear him! But alas! alas! this is but a vision of what *might* have been expected; for when "*the Lord of angels came,*" and all the angels of God sang His praises—how was He received? Just as He is received now by the multitude—with *indifference,* if not with *hatred.* Even the king was not expecting His advent, and did not know enough of his Bible to be able to say where Christ should be born. And when he *knew,* his only desire was to *slay* Him.

Now that the Saviour's birthday will again shortly be kept—although the proper *day* and the *month* are really

not known—let us rejoice in the *fact*. Christmas is kept by many in a disgraceful manner. We should be sorry, however, for the national holiday to be set aside. The nearer we approach in spirit to Christ, the better we shall enjoy the feast. Now while we are enjoying our social gatherings at home, let us think of our mission stations abroad. It will gratify our friends to know that £20 have been voted by the Committee to be distributed at all the stations, both in India and Ceylon, in the form of Christmas gifts and Christmas treats. This will gladden the hearts of both old and young, and not only do them good, but will shew them that those who teach what is to them a new religion, desire their welfare. Thus instead of listening to the absurd stories respecting the history of their false gods, they will be listening to the *true story* that a *Saviour* is born into the world.

"For My Sake."

SENT on mercy's glorious mission,
With such willing, weary feet,
Jesus came to Sychar's village,
Through the blinding dust and heat.
His worn frame would fain have rested,
But His loving heart said "Nay,
I've a dear lost sheep at Sychar,"
So "He needs must pass that way."

Then, to her for whom this toiling
In the sultry noon He bore,
Jesus said, "Pray give Me water;
I have nought wherewith to draw."
With surprise the stranger viewing,
Thoughtlessly she doth refuse;
"We Samaritans have never
Any dealings with the Jews."

So with parchèd lips He told her
Of salvation and of peace,
Heedless of His *own* discomfort,
Yearning *his* her release.

Bent on giving her repentance ;
Then forgiveness, joy and rest ;
While she listened in amazement,
But forgot His slight request.

"Oh !" you cry, "what joy, what honour
To have ministered to Him !
I, to quench His thirst, had gladly
Filled my pitcher to the brim !"
Give, then, proof of your devotion,
For it is not yet too late ;
There is yet "a cup of water,"
Jesus will appreciate !

Jesus' missionaries noble,
Patient, self-denying, roam,
Toiling oft 'mid thankless heathen,
In dark lands remote from home :
You can strengthen and refresh them,
Send them help across the sea :
He will say, who once was thirsty,
"Ye have done it unto Me." A. G. R.

"Give us the Children."

I VISITED Muthenary, and held Divine services in the chapel built by our Christians in this district, and very solemn and blessed seasons they proved to be, for the Lord's gracious presence was sweetly realized. I examined the day school in this station. The children are doing fairly well. It is a token for good that so many Hindoo caste parents have consented to send their children for instruction under our control, to have their minds directed and moulded according to the plan and method of the blessed Gospel. No objection is raised to our teaching them Christian lyrics, and making the Bible a regular class book in our school. We are encouraged to continue and persevere in our labour among the young; for in due time we shall reap, if we faint not. A few candidates at this station applied for baptism, when they were asked by me to wait a little longer. They are under the Christian instruction of our brother Michael. —*Extract from Mr. W. A. Doll's Report for August.*

Everywhere a Missionary.

WHILE Mr. W. A. Doll was at Kodaikanal, seeking rest, we are pleased to learn that he has been distributing tracts and speaking to the heathen. He says:—

"Some of the people have asked me to baptize them and form them into a church at Kodaikanal. I told them they must wait patiently, and be directed by God's good providence and love. One Andrew Sampson, who is up here was, I am told, baptized by Mr. McLaren, the Canadian Baptist Missionary of Cocanada, and seems to be making himself useful at Peramaul village, seven miles from Kodiakanal. The people are also willing to send their children to a Sunday and day school, if one were opened. I visited Peramaul village, also Sembaganore, one mile from here. I also went to Vilpati village, three miles from this place. There are also two other larger villages, Valakuvey and Poombaray, four and seven miles distant respectively. The people invited me to these villages."

Death.

IN a recent journal, Mr. W. A. Doll refers to the death of one of the oldest members of the church at Purakudianputty, Sathianathan by name, a well-to-do agriculturist. He was an humble and a faithful Christian, and suffered great persecution from heathen relatives and neighbours. He faithfully loved and served Jesus for many years. He was suffering from a chronic disease for a long time. A few hours before his death, he called for his wife and children, and brother Nicholas, our preacher, and said,—"I am going to Jesus. You all be firm believers in Christ till the end." He also wished to be remembered to young Mr. Doll, also to the Superintendent, and to the friends at home, saying, "Give plenty of salaams, plenty salaams to them. My only sorrow is that I cannot see them before I die; but I hope to see them in heaven." After saying these words, he began to pray indistinctly, and expired.

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J. Briscoe, Printer, Banner Street, Finsbury, E.C.

REPORT.

THE wide-spread and deeply-rooted superstitions of the heathen are proof against everything but the Gospel. Civilization and education have done much to enlighten, but idolatry is associated with both; for superstition is hoary as well as truth; and the religions of India, interwoven as they are with the prejudices of caste, the breaking of which entails fearful penalties,—are indeed a formidable foe, and one that dies very hard: for not only do the natives adhere to their shasters and vedas, in opposition to the Bible, but in many instances, they have set themselves in array against it. Thus Mr. Doll in a recent letter says:—

"The Hindus have established what they term, "The Society of true Religion," with the express object of propagating Hinduism in direct opposition to Christianity. They have also formed a Hindu tract society, for the purpose of disseminating Hindu religious literature. They are now preaching and holding meetings everywhere, in opposition to Christianity, and opening national schools where Hinduism is taught with other subjects. Before long they will open their own College in opposition to the Madras Christian College. Missionaries engaged in evangelistic work, and in giving the children of their schools sound Christian education, just as we do, will find it hard work and a struggle; but the Lord is greater than all."

"The weapons of our warfare are not carnal, but mighty through God, to the pulling down of strong-holds." We seek not merely to educate, but to evangelize the heathen, adopting those means which, under God, are the best suited to this end. All honour to the noble pioneers of missionary enterprise, and to many on whom their mantle has fallen, who have left their native land, and forsaken all for Christ! The importance of such work cannot be over-estimated. But that *native* agents are the best adapted to *maintain* the work, under the super-

vision of a European, we think, has been fully established: for the climate to them is natural—the language is their own vernacular—the customs of the people are familiar, and having themselves been delivered from the idolatry in which their fellow countrymen are still sunk, they are able to meet their prejudices, sympathize with their ignorance, and bear with their opposition.

But as it is the true spiritual conversion of the heathen that we seek—though our missionaries are always glad to welcome enquirers after truth, they are exceedingly careful to test the sincerity of their repentance and faith, before baptizing them and receiving them into Christian fellowship. Hence the growth of our Mission Churches, though in some cases slow, has for the most part been steady and reliable; and the measure of success bestowed by the great Head of the Church, during the past year, affords abundant ground for thanksgiving and praise, as a glance at the various fields of labour will show.

INDIA

Seems to have been brought nearer to us since the visit of Brother Doll—not geographically, but sympathetically; so that we are able the better to realize the scenes and circumstances by which he and his fellow-workers are surrounded; the bond of Christian union has thereby been strengthened, and the practical interest of the churches at home increased.

Mr. Doll's Retirement from his Secular Calling.

Refreshed by his visit, our brother has returned with renewed energy to his work, stimulated to attempt still greater things for God and His cause. Before he came, he was anxious to be relieved from his secular duties, and to be devoted entirely to his Master's service; and since his return this desire has increased. We have therefore, at length, undertaken the responsibility of adopting his suggestion, and very shortly he will be wholly devoted to his beloved employ. In connection with this,

Another Agent has been engaged for the City of Madras.

Shortly after Mr. Doll's return, he introduced to the notice of the Committee, a highly gifted native, Thomas

Pandian by name, with whom he had providentially met, and who was desirous of being actively engaged as a missionary in connection with the Strict Baptist Mission. He is a man of high caste, has received a liberal education, is a good Tamil and English scholar, and his testimonials from missionaries, both of the Church Missionary Society, and the London Missionary Society, are most satisfactory. An account of his Christian experience appears in the *Olive-Branch* for September. His views of Divine Truth are now entirely with us, and Mr. Doll was so much pleased with him, that he ventured to engage him on probation—a few Christian friends at Madras having agreed to provide, for the time being, the very moderate salary which he asked, pending the decision of the Committee. As stewards only of the funds entrusted to us, we would have hesitated, at the present time, to ratify the action taken by Mr. Doll, but for a singularly providential coincidence. At the same Committee Meeting, when the suggestion to employ Mr. Pandian had to be considered, the President laid on the table a letter from a friend, announcing that the church of which she was a member, had long been desirous of contributing specially to the support of an additional missionary, whom they might regard as their own, and guaranteed a certain extra sum for this purpose. Although the amount promised was only about one-half of the salary required, we felt that we could do no other than accept both suggestions. We have therefore requested, through Mr. Doll, that the friends at Madras will kindly continue their subscriptions to a smaller amount, and have agreed to employ Mr. Pandian on probation for a period of twelve months.

Brother Doll thus reports respecting his work :—

"Brother Pandian accompanied Mr. Peters, a native ordained missionary of the Church of Scotland Mission, together with three other evangelists to Royapuram, to preach the Gospel. He says "We reached the place at about 4 p.m. Mr. Peters first offered prayer, then two Tamil lyrics were sung, accompanied by a fiddle. Mr. Peters addressed the congregation, which was composed of over 200 Hindus, most of whom were educated men.' This address was followed by another by Pandian. He says, 'I am glad to say, the blessed Spirit unloosed my tongue to proclaim the Gospel to those who were in spiritual darkness. My subject was, the unspeakable love of God. By the way, I illustrated the love of God towards poor sinners, by a story of an old Indian Emperor, who, in order to know thoroughly the condition and wants of his subjects, went amongst his people, under the disguise of an

rdinary person. While he was in this enterprise, he chanced to see a *poor Pariah* (out-caste) child, lying before a wild and infuriated elephant, and then he was so much moved to compassion, that he saved the child, even at the risk of his own life. In this way, our brother led his attentive audience to Jesus, the loving Saviour of poor, lost, guilty, alienated, polluted sinners.

"By request he preached to a Christian native congregation in the London Mission Chapel, at Pursawalkam. This was on the 29th April. He took for his text, Ephesians v. 14.

"A Tamil Service was conducted at the house of brother Mogambram, a member of the Native Mission Church at St. Thomas' Mount. Brother Mogambraham resides at Mylapore. All the members of our brother's family, and a few heathen neighbours, were present: free salvation by grace, through faith in the Saviour alone, was preached; and it is our brother's prayer and desire that the hearts of the hearers may be opened to receive the words spoken.

"Three men who hold the doctrine of 'Conditional Immortality,' were met with; argument ensued: the folly of such doctrine was pointed out from the Bible, and from Hindu philosophy; and, at the end of the talk, a copy of brother Shepherd's "Refutation" was given to each.

"He accompanied me to Poonamallee on the 15th, and was present at the baptism of two candidates. He spoke a few words on this occasion.

"Several tracts and handbills have been distributed by him. He says, Believing God's word, 'Cast thy bread upon the waters: for thou shalt find it after many days.' I have adopted a new plan of making the orthodox Hindus to read the tracts, viz., I leave some handbills under the trees and resting-places, where I am confident these prejudiced men would stop, for shelter from the scorching sun. Then these people, as I notice them from a distance, pick up these papers from mere curiosity, and read them, to while away the time. He adds, I trust in the Lord that I may open lighted (or night) services to the heathen in the city, sooner or later, and that I can spare time to go on a tour."

"The work in the City of Madras is extending, and God is blessing the same. When work was first commenced in the month of March, there was no settled place to preach the Gospel of grace, but now we are thankful to say that the Lord has opened three settled places—one at New Town, where meetings are held every Thursday, at half-past five o'clock, p.m. Our hearers are very poor in body and soul. Portions of Scripture regarding our blessed Redeemer, the Samaritan woman, &c., have been read and explained, and these people listen attentively, and shake their heads with joy and happiness, apparently expressive of their approval. This place is the sitting-room of our dear brother Herron, a member of the English Baptist Church, Chintadrepettah, which our brother has very kindly opened for the preaching of the Gospel for the poor, ignorant, degraded heathen natives. This brother has just retired on his pension, and often accompanies brother Pandian, for preaching to the heathen, &c.

"Our second meeting-place is Pursawalkam, where we hope to do

good work for the great Master. At the first meeting that was held here, some forty persons, professing Christians, were present, most of whom were intelligent and well-educated. Pandian was delighted, and was filled with zeal, power, and the spirit of love. He spoke in Tamil, from Psalm ciii. 2.

"Our third place is at Perambur, near Mr. Doll, the Superintendent's former residence, where there is preaching of the Gospel to heathens, every Tuesday evening at 5 o'clock.

"On the 17th of June, Pandian was asked by the deacon of the Free Communion Baptist Tamil Church to preach for them. The previous day, the Christians of various denominations were informed of this, so the attendance at the Chapel was four times greater than the usual number. Pandian had a good time of it, to exalt the Lord, and to proclaim the truth as it is in Jesus. He was also asked by the Methodist minister, to address the children of their Tamil Sunday-school, and gladly complied.

"On another occasion, he went with Mr. Herron to Palaveram, to see a Christian friend, where they spent a very profitable and gracious season. He also visits the houses of native Christians, and has profitable conversations on the doctrines of free grace, and the ordinances of the New Testament. He is causing quite a stir in this place."

Poonamallee.

We have gratefully to record the public confession of two disciples, in the ordinance of believers' baptism, at Poonamallee, on Lord's-day, April 15th, in a stream about a mile and a-half from our station, and in the presence of a goodly gathering. After an appropriate hymn had been sung, two short addresses were delivered by brother Abel Michael, and brother T. Pandian, on the subjects of the heavenly Physician and the ordinance of baptism respectively. The usual questions were put to the candidates, and then Mr. Doll led them down into the water, and immersed them in the name of the Three-one Jehovah. Two verses of a hymn were sung, and the benediction was pronounced. The persons baptized were two young women, one of them being the daughter of our native pastor Abel Michael; she is seventeen years of age. On returning to the Chapel, the right hand of fellowship was given to the two sisters, and the Lord's-supper was administered to the assembled church. It was a good time, and a day to be remembered for the blessing of the God of Israel.

Report for the Month of May, 1888.

Evangelistic Work.—Several distant villages were visited, and the glorious gospel of our God and Saviour was proclaimed to the lost and guilty, and in small and large congregations, among whom the precious

seed of the incorruptible word was sown broadcast. At Doorgan Tope, a long and interesting debate took place, with a few of the leading men, in the presence of some 300 or more people of the Hindu races, most of whom were of the weaver caste, on the subjects of pantheism, materialism, fate, &c. In the discussion, the people were gradually and imperceptibly led on to God, the Supreme Being; His appointed way of salvation through Jesus Christ, the only God-Man, Mediator between a Holy God and fallen man; the Personality of the Holy Ghost and His work upon the heart of the sinner. Two men from the gathering said audibly that they were convinced of the truths set forth, and desired to be followers of the Christ presented as the only Saviour of undone sinners; and so saying they went away.

At the Avady weekly market or fair, where hundreds of Hindus have been met with, to them the glad tidings of salvation, through a crucified Saviour, were proclaimed. To a very large gathering of people in the village of Parthipaidia, the Gospel of grace was preached. Man's sinfulness, and inability to fulfil the laws of God; the satisfactory fulfilment of the law by Jesus Christ, the Surety and Substitute of the believing sinner; the necessity and blessedness of sensible sinners, resting upon the finished work of the Lord Jesus Christ, and the precious cleansing power of His blood, were set forth and expounded. Many appeared to give good heed to the word, and our hearts were encouraged. My conviction is that the Gospel needs only to be perseveringly and faithfully made known, to bring an early harvest, under the power and blessing of the Holy Spirit.

Station Work.—The regular preaching services on Sundays, the week-day Cottage Prayer Meetings, Sunday School, Street and Bazaar Preaching, and Evangelistic Work, in the adjacent villages, Zenana Work, and the daily routine work, have been regularly carried on.

Tract Distribution.—A large number of tracts and handbills have been given away. There is a growing willingness to read them on the part of the recipients. I would suggest the usefulness of *local* prints; by which I mean books and tracts containing our own views, telling the people who and what we the missionaries and preachers of this our Mission are, and where we may be found, by those who want to know what they must "do to be saved." Perhaps the London Baptist Tract and Book Society will be glad to aid us in this respect.

Preachers and Helpers.—Their general spirit has been good and satisfactory. Abel Michael, the only ordained preacher in this field, with his assistants, work diligently and cheerfully. Kothundum, the teacher of the non-caste school, at this station, who has for some time been labouring under disadvantages, on account of his wife's health, and that of his child, has been transferred to St. Thomas' Mount, as teacher of the non-caste school at that station, and David, teacher of St. Thomas' Mount non-caste school, has been transferred to Poonamallee, as teacher of the non-caste school at this station. The latter makes a more useful and energetic teacher for the school at Poonamallee, which has greatly improved of late, while the former who is rather quiet and slow, makes a good assistant teacher at St. Thomas' Mount, and also occasionally goes out with our preacher in evangelistic work.

The transfers have tended to the efficiency of our schools, and the good of the work at the stations generally.

The Church.—The church members regularly assemble for worship on Sundays, and at the Cottage Prayer Meetings on week-days. Their spiritual growth is encouraging.

St. Thomas' Mount.

Evangelistic Work.—Our work of preaching the Gospel of grace in and out of the station of St. Thomas' Mount, has been carried on as usual. While disease and death have been around, and several have been called away, our workers and Christians have been graciously preserved. There are signs of the Holy Spirit's work in the hearts of many in this station. The glad tidings of salvation through Jesus Christ alone have been proclaimed in streets, Bengalee bazaar, Alandore, Adampankum, Meenumpankum, Saidapet, Palaveram, railway stations, &c. The teachers have been of great assistance when preaching, by reading, and joining in the singing of Christian lyrics, which attracts and draws goodly congregations: the teachers are encouraged to give short addresses.

At Palaveram an oilmonger contended for the worship of idols, by saying that as gold is one, though it may be made into different sorts of jewels; and that as milk is white, though it is got from cows of different colours, so God is one, though He is worshipped in different forms by His creatures. But he was silenced, and his folly exposed.

The Church.—The little Church is doing well: the members are regular in their attendance at the services held on Sundays, and at the Week-day Cottage Meetings. Their growth in grace is pleasing. There are two candidates awaiting baptism: they have been waiting a long time, but we hope to have them before the church shortly.

Sunday School.—This has been conducted regularly, when both the heathen children and the children of Christian parents, have been taught and catechised in the life of Christ, His love and death, &c. The dreadful sickness (cholera) which prevailed last month in this station, affected the attendance, which has somewhat declined. There are now 25 children in attendance out of 35. The panic has passed away, and it is hoped the school will return to its normal state. Great interest is being taken in the little ones, whom we are seeking to train for, and lead to Jesus.

Day Schools.—The day schools also have been very irregular and unsettled, on account of the disease mentioned above; but they are now gradually returning to their normal state. It is hoped the schools will be full next month, as regards the number and attendance.

The total number of children in the non-caste school is 35; average daily attendance, 27. The Scriptures are our first subject, and chiefly attended to. The Hindu Boys' School is also doing well. The number on the roll is 32; average daily attendance, 25. The Caste Girls' School contains 35 girls; daily attendance, 28. All the children are taught the Scriptures, Christian hymns, and lyrics.

Zenana Work.—Some fourteen houses have been visited by Mary Ann,

our Zenana woman. Portions of the Holy Scriptures have been read and expounded to attentive listeners, in the homes of the Hindu women. Several of these Hindu females show considerable intelligence in reading the Gospel portions, and small tracts given to them to read. Sometimes quite a number of women from the neighbouring houses get together in one house, and so quite a congregation get around our Zenana-woman, for the purpose of hearing of Jesus and His love to poor and guilty sinners. When the story of Christ's sufferings and agonies is told them, they seem greatly impressed, and several are seen with tears rolling down their dark cheeks. On one occasion, a certain woman said to our Bible-woman in a whisper, "What will my people do, if I should openly embrace the religion of Christ? Can I come to your place and stay with you?" No encouragement was held out, as she is quite a young woman, but she was told that for Christ's sake she must forsake all, endure hardships, and even persecution. May the Lord graciously draw His sheep in His own good time and way.

Mr. H. F. Doll says:—

"I am happy to report that I held a baptismal service at St. Thomas' Mount, on Sunday, March 18th, 1888. Myself, the native members of the church, with the candidate, went to the Mount river, about the distance of a mile from our station—this was somewhere about eight o'clock a.m., on Sunday, March 18th, 1888. We sang a hymn; Bro. Jacob John read a portion of Scripture, and spoke on the subject of baptism for fifteen minutes. Mr. Doll offered prayer, put the usual questions to the candidate, who answered him, when the candidate was led down into the water, and immersed in the name of the Three-one Jehovah. The doxology was sung, and all dispersed. The native sister who was baptized, is a convert from heathenism, and renounced idolatry some eighteen months ago. She was made to wait till this time, and gave satisfaction."

The "Conditional Immortality" Error.

The pamphlet written by our Brother G. W. Shepherd has occasioned some stir in Madras. One of the leading officials of the "Conditional Immortality Mission," considers they have been libelled, and demands a retraction! It shows how active are the promoters of error, and what importance they attach to its diffusion. One would have thought that this were the last subject in all the world to justify separate organization, especially of a missionary character. The Apostle found an incentive for Christian activity from a belief of the terrible future which awaits the wicked.

The Hopeful Student, Gurubatham David.

Mr. W. A. Doll says:—

"I am happy to inform our Committee that P. Gurubatham David, our youthful student, has passed his fifth grade examination

(teachers') successfully, and is now preparing for the Government Normal School Examination at Tuticorin. He will, I think, get a Government Scholarship of Rs. 2 only, which will enable him to buy pencils, paper, note-books, etc., for himself. He will, I believe, under God's blessing, be very useful in a boarding-school, if we started one in connection with our Mission.

"I am greatly pleased with him. He promises to be of earnest purpose, and I find that he is eager for knowledge. I am hopeful of him. That the Lord may teach and guide him, is my fervent and constant prayer."

Mr. W. A. Doll gives the following

BRIEF RETROSPECT OF THE WORK IN THE TINNEVELLY DISTRICT.

Out-door preaching in the villages has been systematically carried on during the year, and the agents engaged in this part of the work have been instant in season and out of season.

The Zemindar (wealthy landlord) and his servants, and particularly their females, (who are secluded from public observation,) have heard in their retirement the glad message of salvation through Jesus Christ, our Saviour, which we are commanded to proclaim. "Go ye into all the world, and preach the gospel to every creature," is the command. We have had encouraging attendances. The all-important work of witnessing for Christ by the medium of preaching, teaching, and the circulation of tracts of our Baptist Tract Society, has been vigorously prosecuted during the year. Each day and week we have been engaged in different villages in making known the truths of our holy religion; hence, many of all classes have had their attention directed to man's sin and guilt, and the perfect adaptation of the Gospel to meet all his needs.

At our gatherings, some have listened with apparent deep interest, assented to the truth of the Gospel, and admitted that there was no other means of pointing the way of salvation, which is only in Christ Jesus. Knowing that saving results are not dependent upon might nor power, but the Spirit of God, we earnestly pray for such a copious out-pouring of Divine grace as will issue in the conversion of multitudes, and we seek by prayer and supplication, God's effectual blessing on the work of the past.

OUR CHURCHES.

Many have been added by baptism during the year. Our

baptismal services have been seasons of hallowed enjoyment. We have sympathized on the occasions with the joy of Christian husbands in seeing their wives openly profess Christ, and of Christian parents seeing their children come forward and say, I am the Lord's; but we know how anxiously others are yearning to see their loved ones follow the footsteps of the godly, who are as yet denied the privilege.

In our churches there are weak ones to be strengthened, the feeble-minded to be comforted, the disorderly to be warned, and the wanderers from the fold of Christ to be sought after; but we have much valuable help, which we highly appreciate, from the Deacons Samuel, Joseph, Peter, and others. We rejoice in the confident assurance that the Lord of hosts is with us, and we believe that the people that do know their God shall be strong, and do their best for His cause, and the prosperity of our dear Mission.

Mr. W. A. Doll remarks respecting

"*The Spiritual Growth of our Churches and Workers.*—I am not in a position to say that all the adherents of our churches and workers are spiritually minded. Some are very cold, and some are luke-warm, but thanks be to God that many are devoted and earnest Christians. They are zealous and try to do their best, and to glorify the name of the dear Redeemer, Jesus Christ. Their aim is to keep themselves pure, improve the church, and bring others to the feet of their Lord Jesus Christ. May God pour out His Holy Spirit and blessing upon them, and make them successful in their labours. May He enliven those who are cold and luke-warm."

Tours.

For the wider spread of the Gospel light, and in obedience to the Saviour's command, as usual, several tours have been made by me, assisted by our native agents. These journeys extended up to Sankernainakovil, Watrap, and other numerous villages, distances of some forty or fifty miles, so that the immortal seed of the Word has been sown over a very extended area, and now awaits heavenly fertilizing showers of grace. Great attention was paid in preaching to the heathen, administering medicine to the sick, holding Divine services, cottage prayer-meetings, visitation of the sick, both non-members and members. Administration of the Lord's-supper, and distribution of tracts in Tamil, (and English to railway passengers.) Many exhibited such an interest in Christianity as to lead to the conclusion that they were not far from the kingdom of heaven.

Sunday Schools.

The Sunday-schools too, have been regularly conducted in Tamil, and both in working and giving we have been greatly aided by the hearty and zealous efforts of our esteemed Christians and fellow-helpers in the good cause, and yearly the establishment of our Sunday-schools has been commemorated under specially interesting circumstances. A few have been converted, and have put on Christ by baptism. This shows that the important work which they are doing, is much needed, and it will be a blessing to many yet unborn by the Holy Spirit.

Bible-women's Work.

Our Bible-women have to teach line upon line, precept upon precept; indeed the ignorance of the women, none of whom can read, requires constant repetitions of the simplest explanations and facts. It is a grand work, however, and the opportunities it gives to the curious ever-questioning women and children to cluster around the Bible-woman, and hear about the Good Shepherd, are not to be despised. Probably there is no better means at present of reaching young females than this new work* presents, and it is fraught with promise for them, possibly more than for their mothers. Some interesting and instructive narratives have been read, which, with God's blessing, could scarcely fail to be fruitful of good.

Our Bible-woman, Jeva Anamel's visits, as well as the Christian Brahmin (widow) woman's visits to persons of their own sex in the villages, and in many places, have been well received. We need more helpers to work among the women in the district, and on duty of such a special character the workers should go out at least "two and two," with good qualifications for the work. We trust this will lead to increased activity and effectiveness in our labours in this direction.

Evangelistic Work.

Mr. W. A. Doll remarks respecting

Work among the Heathen.—By the grace of God I have regularly preached Christ and Him crucified, and also visited their houses. Not

*If we could enlist the sympathies and services of a few Anglo-Indian ladies in this branch of the work, it would be a grand thing: say, one for the Tinnevelly, one for St. Thomas' Mount, and one for Poonamallee. I pray that the Lord may give us the means, for the necessary workers can be got.—H. F. D.

only houses of rich and respectable families have been visited by me, but I paid my visits to the poor because they have need of salvation as as well as the rich and repectable. This is the work of God, and is marvellous in our eyes, that the people receive us warmly and kindly because missionaries and preachers were laughed at and stoned in the past.

I hope and pray God will grant me to see a greater change in Tinnevelly and also in Madras, Ceylon, and elsewhere. People who act now like Nicodemus, will openly confess that there is none but Jesus able to save them.

Evangelistic work is invaluable as a means of arousing attention, awakening enquiry, and spreading Christian truth. We cannot depend on preaching alone. We should gather very little fruit, because we should not be able to follow the matter up. But here comes in a most important agency accompanied by fervent prayer for the Holy Spirit, and for God's blessing, viz. :—

Tract Distribution,

And if we could afford it, to sell Bibles at a small cost. At the close of our address we generally say, "Now we are going our way, and you yours; very likely we shall never meet any more on earth: but if you want to know more about the loving and precious Jesus, as a Saviour, (holding up a gospel portion or a tract) read this, and you will learn the way to heaven. Large numbers of tracts have been given away by me, and our agents. Who can tell how great a blessing may come from this broad-casting of the written truth? Little tracts can accomplish great things through the power of the Holy Spirit, accompanied by the blessing of God. In very many instances, tract distribution, under the grace and power of the Holy Spirit, has led to actual conversion, and baptism, and the formation of a Christian church. Its effects are manifold, and many of the greatest successes achieved by tracts have been connected with this department of Mission work. Tracts have been scattered abroad, and have gone into remote villages which no missionary or preacher has ever entered. It is impossible to say how much good has been done. This kind of work is carried on regularly by me and our agents.

School Work.

This work has for its object, partly the education of the children of our Christians, and partly the bringing of the

gospel to bear upon the hearts of the young children both of Christian and heathen parents. Mr. W. A. Doll says:—

"Our schools are very elementary, where a thorough Christian education is given to the young children and adults that attend our school. In these schools we teach about Christ and His love, the only difference being, that in one we teach or preach the elements of the gospel to a fluctuating congregation of adults; in the other we preach or teach it systematically to a fixed congregation (or class) of young people. The good effects of this educational work have been numerous. It tends to destroy Hinduism. It is by this means we can bring the Gospel home to the hearts of the young, and their heathen parents. Hardly any youth can leave our schools with a real heart-faith in Hinduism: the Christian education they receive breaks down the false system if it does nothing else. In many cases it goes further, and the young lads leave school not Christians, but on the whole favourably disposed towards Christianity. In many other cases, lads leave who are intellectually convinced of the Divine origin of the Gospel, and even with their hearts deeply stirred by its truths; but they have not got the grace to take the open step of joining the Christian church, because of the social consequences that would ensue, and the life separation it would involve from the members of their family. I believe that in some cases even true believers keep back from the act of baptism on account of persecution, &c., they are subjected to if they openly profess Christ as their only and all-sufficient Saviour. May the Holy Spirit of life and power help all such."

Cottage Prayer Meetings.

The Christians attend the prayer-meetings held in their houses most willingly and gladly. Besides this, they show a willingness in persuading and bringing to chapel those who are backward in their attendance. The heathen relatives of the Christians do not oppose Christianity as before but send their children of their own accord to the schools, and raise no objection whatever to their reading the Scripture lessons and learning Christian lyrics, etc. May God pour His Spirit upon the churches, and increase them more and more.

More Chapel Building in the Tinnevelly.

Mr. W. A. Doll thus refers to a little chapel which has been built by the natives at Muthenary, in connection with which the baptism referred to on p. 17 took place. Truly the Gospel is spreading, and producing blessed fruits on every hand.

"A small chapel, worth 50 rupees, has been erected by our Christians at this village. Slowly the chapel has been built, under many trials, persecutions, and in much poverty of the oppressed people; till at last, with the help of God, they have succeeded in completing the work, to

the glory of God. Many of their enemies have been very bitter, using all their influence to thwart every purpose of our Christians. This little 'Ebenezer' is built of mud, thatch, and bamboos, with palmyra rafters.

"I made a short address on the words, 'His name shall be called Wonderful.' Isa. ix. 6. Many nice sweet lyrics were sung, and the whole services were overpowering. Fervent prayers were offered, for an outpouring of the Holy Spirit on all our stations.

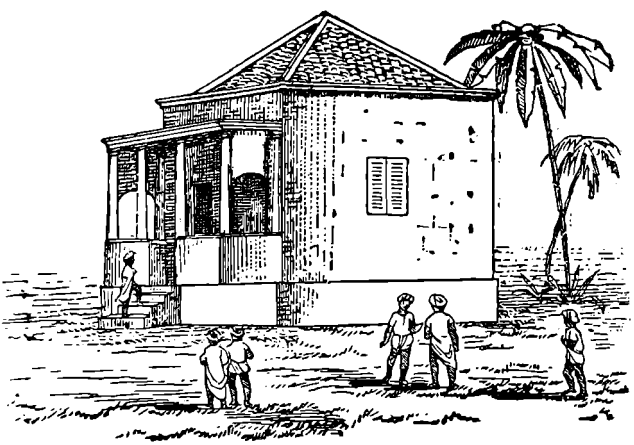
"We want more men sent out as village pastors and preachers, and teachers, of our brethren who have been baptized. The utmost we can do is to visit these brethren twice or thrice a year, in their own villages, and send round our preachers from time to time.

"Resident preachers and teachers, and pastors, are greatly needed, and we therefore still pray the Lord of the harvest to send forth more labourers into His harvest.

KURSILPUTTY.

January 30th.—"Left Koilpati for Kursilputty, with the bullock cart, tent, Jesudas, and my servant. The night was very dark, and I found it very difficult to travel over the cross track, though we had a lantern.

January 31st.—"My tent was pitched in the tamarind tope or grove, south-east of the village. I held Divine service in the tope, and then went with the agents and Christians, and village magistrate and watchman, and laid the foundation peg or stone, for the new chapel which is to be erected on the land given by the Nakir, widow of Kursilputty, who is a member of our church in this village. They have promised to built up the walls and supply the thatch, if the Mission will supply the sticks. I have sent the registered document to our Superintendent."



KOVALAKUNNIE CHAPEL.

The erection of Kovalakunnie Chapel, which is illustrated above, was mainly owing to the indefatigable zeal and perseverance of a good man named Peter, and the little faithful band by whom he is surrounded. It is built of granite and brick, with a portico in front. It is 20 feet square, and will accommodate about 50 persons. There are no seats—the Hindoos sit cross-legged on the ground. Who can tell the joy of these dear natives who have thus contributed of their substance for the worship of God and the maintenance of His cause!

From Mr. W. A. Doll's report for January, we quote the following:—

"Jan. 22nd.—At 5 a.m., left for Senthitiapuram. The roads and cross tracks are very bad, so that I got many knocks and tossings, which pained my body very much. It is very difficult travelling just after the monsoons. My tent was pitched in a tamarind tope or grove, south of Senthitiapuram some 400 yards away. I rested, took breakfast, and held prayer-meeting in the tope. Examined the candidates for baptism, and with the unanimous consent of the church I baptized three men and two women in the Muthenary river, running west of Senthitiapuram."

Baptisms.

Under date Jan. 31st, Mr. W. A. Doll reports:—

"At 2 p.m., I examined the candidates for baptism—one man and three women (Naikers) of Kursilputty. Held prayer-meeting in the tope, and proceeded to the tank, west of the village, and baptized the four candidates. I returned to my tent. Afterwards they were received into the church. The ordinance of the Lord's Supper was administered. There are now seven members in this village. The Lord is still working in the midst of us. It is He who works by His Spirit, and the weak human agency employed sinks into the very dust. 'Not unto us, O Lord, not unto us; but unto Thy name be all the glory.' We can do all things, through Christ who strengthens us; and armed with His might, we began this year's work. Through His blessing, nine persons have already been added to the church during this month, and about ten more are awaiting baptism in another village. With the Lord's blessing, we expect to have a goodly ingathering of converted souls into our churches by the ordinance of baptism on a confession of their faith.

From his Report for March we also learn that

In the evening of March 25th, Mr. W. A. Doll baptized one woman and four men, who had attended the services at Elliarapunnie for more than two years, and at last desired to obey their Lord in baptism, and thus openly confess their faith in Him as their only, precious, and all-sufficient Saviour. They seem to be very earnest and faithful Christians.

"They have often spoken to their neighbours of Jesus and His glorious Gospel, and have been the means of bringing several families to hear the word of God. The Lord's-supper was afterwards celebrated, and the five candidates were received into the fellowship of the church.

I left the following morning for Oothooputty, a mile distant; Murryan and Jesudas accompanied me. Pitched my tent under the shade of three tamarind trees. Held prayer-meeting and Divine service; questioned the candidates who applied for baptism, and with the approval of the preachers, baptized ten men at this sub-station. These few brethren have been brought to Christ by our humble labours of the previous years, but the Holy Ghost has carried the word with power, convinced, and led them to the feet of Jesus, in whom they rejoice.

The baptized converts were added to the fellowship of the church, and the Lord's-supper administered. Oothooputty is a newly-opened station, and will form a sub-station to Elliarapunnie. It will be under the care and charge of our brother and native preacher M. Murryan.

On the evening of March 27th, at 8, I left for a further station, viz.; Saluvarputty, which is about three miles from Malaputhur, to the north-west, on the way to Sivagasi. The pathway to this village is very rugged; it took at least eight hours to get over it, there were so many tracks; but the difficulty was got over by some of our Christians coming forward and volunteering as guides. We stayed in a tamarind tope. The bulls were tied near my cart, and the cart-driver, Jesudas, and my servant slept near the cart. My tent was pitched under the shade of the larger trees, close by the cart and bulls. The converts visited me at 12, mid-night, but I asked them to come at 8 o'clock the following morning, as I felt very weary and tired. They wished me good night, and left for their village, which is about a quarter of a mile from the tope (north.)

"28th.—Held Divine Services, Prayer-meetings, &c. Examined the candidates for baptism.

"We thank God our heavenly Father for this further token of His mercy to our Mission. He has graciously called and given to us sixteen souls, eight men, and eight women, at Saluvarputty, to take refuge in Him, and to exalt His holy name as their Saviour and God. These candidates gave our Mission a nice piece of land, and legally registered it for our Mission.

"While we bless the Lord for this addition to the numerical strength of our churches, we feel keenly the scanty means in our possession for training up these new Christians in the proper means of grace, &c. We therefore earnestly beseech the Lord, the Captain of our salvation, that He would also graciously provide means for the training up of these brethren. We also ask our dear Christian friends and brethren of our Lord to come forward and help us cheerfully and generously, in this increasing and vastly important work. These candidates were baptized in the river south of the village, about half-a-mile distant. Divine service was held, and the Lord's supper administered in my tent.

"April 8th.—Left Koilpati; passed through Puthoor, &c., and reached Elavarasananthal. I was not feeling well, but the Lord's work must be done. The heat was unbearable, and the high hot winds. The

roof of our kitchen and cottage suffered much, portions of the roof were torn away by the strong winds; I had to get it temporarily repaired.

"After a short service in the chapel at Elavarasananthal, six adults were examined for baptism. I gave a short address on "Baptism by John the Baptist," and we concluded with singing and prayer by Deacon Samuel. A larger audience than in the morning filled the chapel. A church meeting followed, and the names of the candidates were read out, one by one, to be accepted or not by the church. Three men and three women were accepted, and I immersed them in a large tank west of the village of Elavarasananthal. I changed my clothes as soon as possible, and we met again in the chapel. I gave the right hand of fellowship to each candidate, and then celebrated the death of the Lord Jesus by communion together at the Lord's Supper.

"God is filling my hands with work, but helpers are wanted. No work is so noble as work for Christ, no joy so great as joy in Him. The baptismal service was very solemn, impressive, and glorious. Others have applied to be baptized, but were asked to wait a little longer. They are under the Christian instruction of our good brother Gurubatham the preacher. These converts are much persecuted by their neighbours, and stones are often thrown on their huts during the dead of night. Immediately after baptism I was seized with fever very badly, accompanied by severe headache. At this time of the year the weather is very hot, and the days and nights sultry."

Mr. Doll, quoting from a recent report by his son, says:—

"You will be glad to hear that I baptized five persons at Malaputhur: (the date is not given.) I am now at Elliarapunnie, and shall be going to Elavarasananthal."

In Mr. W. A. Doll's Report for August, he gives the following account of baptisms at Malaputhur:

"I am pleased to state that there are some very good Christian men and women at this station, (Malaputhur.) One man in particular, an aged Christian, over seventy years of age, whom I baptized on this visit. He is the father of deacon Swamyadian. He heartily, solemnly, and boldly thanked God, for having melted his old heart, which was old and sinful, and led to believe in the Lord Jesus Christ, as his only precious Saviour, and helped him to give up idols, by not worshipping or bowing down to them, and to forsake trusting in false refuges. He declared that he felt truly happy after having confessed Christ Jesus openly by baptism.

19th. At this station I had the pleasure of baptizing five candidates, two men (the aged brother mentioned above included) and three women, and adding them to the church in this district.

"These candidates, by constant attendance at the Divine services, prayer-meetings, &c,.....have not only boldly acknowledged Christ to be their Saviour, but have become constant and intelligent readers of the Bible."

Serious Illness of Mr. Walter A. Doll.

Our zealous young missionary has been over-worked, and owing to the excessive heat, and the unsanitary condition of the districts in which he labours, was prostrated with malarious fever, which rendered a change of air absolutely necessary. Accordingly, he left Koilpati for the Palni Hills, where a cooler climate and complete rest were being blest by God to his restoration, when the sad news reached him that

His New Cottage had been Destroyed by Fire.

This was the work of some wicked incendiary during his absence. The building is completely wrecked: only the walls remain: all his household furniture is destroyed. About the same time also the cottage of Murryan at Elliarapunnie was burnt down, also several thatched chapels belonging to the American missionaries. The news of these calamities has naturally greatly affected our young brother, and occasioned a relapse. He has now, however, partially recovered from the shock, and thus gives vent to his feelings in a letter to his father:—

"I was very ill in the months of March and April last, with malarial fever. Feeling somewhat better in the month of May, I obtained permission from our Superintendent, and left Koilpati, for a change, for Kodi-Kanal, with my wife and three little ones. Kodi-Kanal is a sanitarium on the Palni Hills, which is in the Madura district, and which adjoins the Tinnevelly district.

"I left teacher Samuel, and a domestic servant of mine, in charge of our bungalow, at Koilputti, giving them strict orders about taking care of the cottage, furniture, trees, plants, &c. About a week after our arrival at Kodi-Kanal, I received a letter from preacher Murryan, of Elliarpannie, informing me that his house was burnt down, and that he and his family were left destitute, and without a house. This was his own house. There was no loss of life, although they had to escape for their lives, when the alarm was heard, or they got sight of the fire. A fortnight after this, I received a letter from teacher Samuel, of Koilputti, reporting that our cottage at Koilputti, and all that it contained, were destroyed by fire. The matter was immediately reported by me to the Inspector of Police, and the Sub-magistrate of Satur, in which taluk or sub-division Koilputti is situated. These government officials, I was informed, went over to Koilputti, inspected the scene of destruction, and gave orders to the local police officers to trace up the offenders, and bring them up to justice, before the Sub-magistrate's court, at Satur. I am awaiting the result of their enquiry Oh how sad I feel when I think that I and my family are left homeless and destitute, and so also Murryan and his family! All that I

possessed of this world's goods, namely, chairs, tables, cots, boxes, lamps, punkas, mats, rugs, books, crockery, and various other household articles, including those of bath-rooms, kitchen, and out-houses, have been destroyed by fire, and reduced to ashes, excepting the few articles of clothing, &c., that we took up with us to Kodi-Kanal. Oh, how keenly I feel the loss! Oh, how much money given by kind and loving Christian friends, towards the erection of the cottage, labour and time spent on it, have been reduced to cinder and ashes. This has been the act of some unknown, but malicious and wicked incendiary. We and our Christians have very many enemies among the so called Christians about us, because of the work of the Strict Baptist Mission in the Tinnevelly district, and because of the measure of success and blessing that has been attending the Lord's work, by our humble instrumentality, through His love and gracious help. We have also many enemies among the heathen inhabitants, and heathen landlords, because of the conversion of their heathen and idolatrous relations or tenants, to Christianity. I am indeed at a loss how to act, as I and my dear family are homeless, destitute, and poorer than we have ever been. I feel quite sad and disheartened, and so does my dear wife, we having lost all that we were possessed of, and struggled hard to get, so as to try and make our little home comfortable, in that outlandish desert and lonely place. I am left without anything to travel with. Under these circumstances, I can do nothing else, but only throw myself and my dear family entirely upon the mercy and goodness of God our Saviour, and upon the liberality, charity, and sympathy of the Committee, and our dear Christian friends at home and elsewhere. The roof, doors, and windows, and outhouses, having been burnt, the walls only are left standing. I am afraid the monsoons, which are approaching, will cause destruction to the walls; but I shall do what I can to preserve them. The re-building of the cottage is a question for serious consideration: there must be no thatch on any account: it must be a substantial building, if at all, with tiled or terraced roof. I shall feel very grateful if the Committee would be so good as to allow me house-rent, until such time as the cottage may be re-built, or a new one constructed. If the Superintendent or Committee raise no objection, I shall reside either at Palamcottah, the principal town of the Tinnevelly district, or leave my family at Kodi-Kanal, where they are at present, and myself travel over our stations, and occasionally run up to Kodi-Kanal to my family, at short intervals, which will be a sort of change and recreation, as well to me, after travelling and working on the plains. Either plan suggested, may be observed, until a substantial cottage can be constructed."

Mr. Doll, as already stated, reported the circumstance to the Superintendent of Police, Tinnevelly district, who has promised to obtain and forward a full report. A reminder was sent by Mr. Doll to him, some time ago, and another reminder has since been sent. A copy of the Superintendent's report will be transmitted to the Secretary, immediately it is received by him.

A Relief Fund started.

A slight intimation was given in the "*Olive-Branch*," that a little money would be very acceptable to our brethren under these painful circumstances. This has been very kindly and generously responded to, and part of the money has already been forwarded.* The list is still open, and further contributions are earnestly solicited.

Now let us briefly review the work of our brother Noble at

CEYLON.

Our brother's health has been much affected by the heat of the climate, which, though an Englishman, he has endured for nearly thirty years. Writing in the spring, he said:—

"In my last, I believe I informed you of my failing health, and that I had taken a short trip to Kandy, one of our hill stations; but my stay was too short, and on my return to Colombo, I became very poorly, and took the liberty to return to Kandy for two weeks, and my health was thereby somewhat improved.....It is now many years since I had the benefit of such a bracing climate. I feel better now, and the weather in Colombo is somewhat cooler."

Mrs. Noble and several members of the family also, were prostrated for a time with fever; but by the blessing of God, all have recovered; though these afflictions naturally interfered with his labours.

At our request Mr. Noble has paid two visits to

Jaffna, our New Station,

Where he was heartily welcomed by those whose patience had been so long tried by the postponement of his visit. There were many hopeful indications and numerous enquirers; but Mr. N. has exercised his accustomed caution in the reception of members, as will be seen by the following interesting quotation from his journal (slightly abridged.)

The Baptism of Six Persons, and Formation of the First Strict Baptist Church at Jaffna.

"The candidates for baptism having undergone a strict examination, six only of the number were considered fit subjects for immediate immersion; the others having failed to produce satisfactory evidence of that change of heart absolutely necessary to their manifestation as the children of God, were placed under further trial, and under instruction and observation.

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* Up to the time of going to press, £84 19s. 6d. has been received.

"This being the commencement of the Strict Baptist cause in Jaffna, it is considered expedient to use the utmost discretion, and the strictest scrutiny, in the admission of members, in order to avoid trouble and sorrow hereafter. But if, after all our care and vigilence, we should err (as it is possible we may), I trust it may not be in widening the entrance beyond its scriptural limits.

"On the evening of Saturday, the 4th of February, 1888, I had the peculiar privilege and pleasure of immersing six candidates (two males, and four females) in the name of the Triune God. The baptismal service, which was of a very solemn nature, is believed to have been the first of its kind ever conducted in the Jaffna peninsula.

The Church.

"Sunday, February, 5th, 1888, was a blessed day in the annals of the Strict Baptist cause in Jaffna. It was a time of refreshing by the Lord's presence and blessing, long to be remembered by the little band of believers assembled in a rude thatched building at Udivile. The usual morning and evening services and school were duly conducted, and in the afternoon we assembled for the purpose of forming the first Strict Baptist church in the district of Jaffna, Ceylon.

"The three brethren hitherto connected with our Colombo church, with the six newly-baptized brethren and sisters, entered into a covenant with each other, and the Lord, binding themselves to care for, and watch over each other, and to help one another in every way conducive to their growth in grace, and in the knowledge of our Lord and Saviour Jesus Christ. The covenant having been signed, and other business relating thereto completed, I declared the "Udivile Strict Baptist Church" to have been duly formed. And after the appointment of two deacons to have the oversight of the church during my absence, and they, having been cordially accepted by the other members of the church, this solemn and memorable meeting was brought to a close with earnest and hearty prayer and praise.

The First Communion.

After the close of the evening service, the church assembled for the first time, to commemorate the love of our adorable Redeemer. And as His matchless sufferings and ignominious death were being faintly depicted, much emotion was manifest. But when the emblems of Christ's broken body and shed blood had been partaken of, the scene was overpowering and general. Men and women, physically strong, fell prostrate, with their faces to the earth, giving vent to their feelings of deep grief and holy joy in sighs, groans, and tears.

"Such a scene I never before witnessed in any assembly of believers. To me, it was indeed a blessed season; for the Lord's presence was realized to a wonderful degree, and I was led to exclaim with one o old, "Lord, it is good for us to be here!"

"I am fully persuaded that the scene I have attempted faintly to describe, was not the effect of mere excitement or sensationalism, but something far higher and holier; yea, it was to me bordering on the experience of beloved Paul, 'Whether in the body, or out of the body, I cannot tell.' May the Lord be graciously pleased to keep these simple-minded native brethren and sisters faithful to the end.

"By the blessing of our covenant God, I anticipate a rich and glorious harvest of precious souls, from this our Jaffna field. Besides the present candidates, there are many enquirers after truth; and I am scarcely a day without receiving visits from persons desirous to learn the points of difference between us and other denominations. Brethren, pray for us."

Respecting our new Missionary, Asseervathum, Mr. Noble says:—

"Our brother's time and labours were divided between our two stations, Uduvile and Nunâvile, including such places as are adjacent thereto, where the Gospel has been preached—not only on stated occasions, but whenever an opportunity was afforded for so doing, and many persons visited at their homes. While walking the distance that lies between Uduvile and Nunâvile from time to time, our brother has met and conversed with a considerable number of persons, and in this way also, he has been enabled to make known the truths of the ever blessed gospel of Christ."

The following extracts, which have been obtained by translation from the Tamil language, will, I trust, suffice as specimens both of the nature of such conversations, and of the kind of persons our brother has to deal with.

"On the 5th instant, I met and conversed with five persons, one of whom was a catechist of the American Mission, who professed to repudiate the doctrine of election, on the ground that, if God had chosen some, and rejected others, He was partial and unjust, and further said, that the Scriptures taught no such doctrines. I endeavoured to explain to him the true nature of the election of grace, and read several portions from the Old and New Testaments, which plainly set forth God's sovereignty over the creatures of His hand, &c. But he still persisted in saying that he could not see it; when I assured him, that if spiritual sight were imparted to him, he would then be enabled to see and understand the Scriptures aright. He then became somewhat angry, and went away, saying, 'You presume to be wiser than others," &c. Another, a nominal Christian, wished to know if a Christian was not under the moral law, and therefore, bound to keep the commandments? I assured him that 'Christ was the end of the law for righteousness, to every one that believeth;' and explained to him as well as I could, that salvation was not attained through the works of the law, but 'through faith, by grace,' &c. The others had but little to say.

"*6th.*—In the course of conversation with a man to-day, I was asked if Christ did not die for all men alike? I then put the following question to him, "Are all men saved? and, if not, why? if Christ died for all?' He replied, 'Because all do not believe.' I then enquired why all men did not believe? to which he did not reply. I then endeavoured to show him the inability of the natural man to believe spiritually, &c.; and further, that no man could believe *unto salvation*, if not quickened by the Holy Spirit, &c.

"On the 9th,—Conversed with two Wesleyans, on the subject of the 'new birth.'

"10*th.*—Conversed with three persons on the subject of conversion, the new birth, baptism, &c. These three attended our weekly prayer-meeting.

"12*th.*—Met three persons, who enquired regarding the doctrines of free and sovereign grace, &c.

"15*th.*—Met seven persons, to whom I spoke on the words, 'Ye are saved by grace,' &c. I was much encouraged by the earnestness manifested, and the attention given to the words spoken.

"Owing to the want of encouragement, and the efforts of the enemies of the truth, there was a great falling off in the number attending both services and schools, at Uduvile, during the past year, but I am glad to find that there is a gradual improvement in the same.

"Mrs. Noble has taken the oversight of the Girls' School, and the fact of their being now taught needlework, &c., has induced the parents to send their girls to our school again. In the month of March, according to report received, there was an attendance averaging fifteen girls; but I have reason to believe that the number has since increased.

"Mrs. Noble holds a Bible Class (in Tamil) also, which is now being fairly attended, and, I trust, that this may prove a blessing to the women.

"The average attendance at the usual Sunday Services at Uduvile, was 31 persons, and at the prayer-meeting on Saturday evenings, 38. There are also 36 enquirers, desirous of knowing the truth, and who are being instructed in our doctrines and principles.

"At Nunâvile also a good work is being carried on. The attendance at the regular services on Sunday has averaged about 34 persons, and the boys' school, about 40.

"Besides these regular services, there are occasional moonlight services, and cottage meetings, held at both places.

"The prayers of all the dear friends of our beloved Mission, are earnestly solicited, for a special blessing on our Jaffna field."

As most of the children of our Mission Schools at Jaffna are very poor, remnants of cloth (cotton prints, &c.) from which garments might be made up, would be very acceptable.

On Mr. Noble's second visit to Jaffna he reports as follows:

"We have had some blessed and happy seasons of fellowship and communion here of late, and the work is very encouraging. Four persons have been added to our little church, (two who were previously baptized by me, and two immersed yesterday, Sunday.)

"After the evening service of the same day, the church assembled for the purpose of receiving into fellowship the newly baptized brother and sister, and for "breaking of bread, and prayers;" and a very solemn and blessed service it proved to be, for the Lord's presence was sweetly realized. The work here is very encouraging, and by the Lord's blessing a rich harvest of precious souls is anticipated.

"We have a large number of enquirers after truth (nominal Christians, and professedly heathens) many of whom visit me from time to

time, and or whom, together with such of our church-members as may have time to attend, I hold a Bible-class on Saturday evenings, (that being the most convenient time for them); after which we have our Church-members' Prayer-meeting, extending frequently to a late hour. We have also a Cottage Prayer-meeting on Thursday evenings, held at the houses of the church-members consecutively, for the benefit of themselves, their families and neighbours. A short address is given on each occasion.

"A Bible-class for women is also held here on Sunday afternoons, conducted by Mrs. Noble. On Sunday last, I was a silent observer of this interesting little group, consisting of twelve persons, seated on a mat, forming a sort of semi-circle, with their eyes fixed on the teacher, who was explaining a portion of Scripture which had been read to them. While thus viewing in silence this group of poor ignorant women, whose minds, from infancy, had been steeped in the darkness of heathenish superstition, but who were now emerging therefrom, and slowly entering the regions of spiritual light and truth, I was induced to lift my heart in gratitude to Him who has been pleased to bestow such grace upon them. Their countenances were expressive of the earnest desire which had been created within them.

"I am not a little surprised to find that Mrs. Noble should, in so short a time, have gained such influence over the minds of the people here, (through discretion tempered by love); and their affection for her is no less evident, so that the parting scene, when it transpires, will, doubtless, be affectingly painful.

"As Mrs. Noble is desirous of prolonging her stay here; and to obviate the necessity for her removal at present, I am endeavouring, either to improve the rude and insecure dwelling we now occupy, (which I fear will not be feasible,) or erect another which will prove a better protection from the inclemency of the coming monsoon, when strong winds and heavy rains prevail; and as Jaffna is almost surrounded by sea, and at no great distance therefrom, the monsoons are frequently very severe."

More Baptisms at Jaffna.

On Lord's-day morning, the 2nd September last, Mr. Noble had the pleasure of baptizing two more candidates, who were received into communion on the evening of the same day. He says:—

"A very blessed and happy season we had; for the Lord's presence was sweetly realized. Peace and concord prevail in this little church, which is steadily growing, both in numbers and in the knowledge of our Lord and Saviour Jesus Christ. It numbers at present sixteen members, of whom fourteen were immersed by me—four in Colombo, and ten here during the present year; and I have great reason to hope that there are yet many precious elect and redeemed souls, to be gathered in from the peninsular of Jaffna, ere the number of God's jewels shall be completed.

"It is no easy matter for a Hindu of caste to make a public profession of his or her faith in Christ by baptism, in the midst, and

sometimes in the presence of heathen relatives and friends. It not unfrequently implies forsaking house, or parents, or brethren, or wife, or children, for the kingdom of God's sake.

"We sometimes witness some painful things in this respect, and wonder at the grace which enables poor weak and unlearned people to make such sacrifices as these. It is also painfully instructive to observe the evident struggle going on within, ere the surrender can be made."

In a recent letter, Mr. Noble says :—

"We have now removed into our new dwelling, which, though unfinished, is better than the small place, which for some weeks past had been our abode. As the new house will in all probability be completed this month, (August) I shall (D.V.) leave Jaffna for Colombo by the first opportunity next month, though my presence here for some time longer is desirable.

"I have had many verbal promises of free gifts of land in various parts of the peninsula, on condition that we commence schools, or take charge of those already existing there; and at some of these places, the people have promised to erect sheds for school and preaching purposes, at their own expense, if only we consent to work amongst them. At Nullore, a place near the town of Jaffna, a party has already executed a donation deed, by which a small portion of land, sufficient for the erection of a shed for a school, &c., has been conveyed to the Mission; a rude shed has also been erected thereupon. Some of these places I have visited, and I find that there are many opportunities for extending our borders, had we men and means for so doing; for which we must wait the Lord's appointed time. "The harvest truly is great, but labourers are few."

In reply to an expression of sympathy, in the hardships which Mr. and Mrs. Noble had been called to endure, Mr. N. says :—

"Please accept my thanks, as also of Mrs. N., for your expressions of sympathy with us in our present trials, which though humanly speaking, are somewhat heavy, they sink into utter insignificance when compared with the joy of being the humble instruments in the Lord's hand, of leading even one poor wandering weary and bruised sheep into the fold of the Good Shepherd. How many have suffered the loss of all things, in pursuance of this great and glorious object!"

The work at

COLOMBO,

Has been carried on during the absence of Mr. and Mrs. Noble, by Moses, the school teacher, and Mr. Thining, the superintendent of the Sunday-school, who are "working faithfully and energetically, for the glory of God."

There are at present about 40 scholars in the Anglo-vernacular school, who on the whole are making creditable

progress, and the majority of the children attend the Sunday-school and Tamil service.

In another report, Mr. N. remarks :—

"I crave the continuance of your prayers, as also those of all the dear brethren and friends of our beloved Mission. I shall be much encouraged in the work of our new mission-field by the thought that dear friends in England are appealing to the throne of grace on behalf of those who are far away in the isle of Ceylon. I shall give a wide circulation to Mr. Shepherd's Tract,* as the pernicious errors it is intended to refute, have been, and are still doing much mischief, not only within the circle, but also without the precincts of our little Zion, notwithstanding that much has been done to stem the tide of error in its multiplicity of forms. Large numbers of tracts have been distributed by me and others, and I have supplied our Open Communion Baptist brethren here with considerable numbers of English doctrinal tracts, which (particularly those relating to Ritualism and Romanism) they have circulated far and wide.

"I have held some very interesting conversations with persons of various creeds, such as Buddhists, Hindoos, Mahommedans, Ritualists, Romanists, &c., to whom the truth was made known in a plain and kindly manner, and without any harsh attacks upon their respective tenets; and in all such cases I met with nothing but kindness, and in some cases, even received thanks for what I had spoken to them. In fact, I seldom receive anything like harsh treatment from the common people; for though I use great plainness of speech in conveying the truth, I endeavour, at the same time, to do it in a kind and gentle spirit, which, in most cases, has the effect, eventually, of warding off anger, which would otherwise be given vent to; and, instead of anger, a smile is sometimes provoked by such conduct.

"It is, however, otherwise with that class of persons known as 'the religious world,' the proud, boasting pharisees of the day, who, though dead in sin, with hearts cold as adamant, are the greatest sticklers, holding most tenaciously to some pet view or views of their own, and woe betide that person who dares to presume to question the correctness of such views, for that is an unpardonable offence. There are many such strait-laced cold professors here, but, by the grace of God, I fear them not, but as opportunities are afforded me, I speak the truth to such, though always in a kindly manner; and I generally take the defensive side.

"The Sunday and other services at Slave Island, Bambalapitiya, and cottage prayer-meetings there, and at other places, have been held during the past month, and have yielded me some encouragement in the work.

"All available legitimate means have been used for sowing the seed beside all waters; and I am now waiting, watching, and praying for the precious fruits of harvest."

The year has been unusually eventful. While new ground has been opened up, and much encouragement has been

* 4,000 copies of this were shipped to Ceylon and India.

granted, mysterious providences and bereavements have been experienced also. The decease of our late President, which occurred shortly after our last Annual Meeting, was somewhat unexpected; for though he had been in feeble health for a long time, we scarcely realized that his work on earth was done: yet before we had recovered from the shock occasioned by his sudden departure, our good brother Anderson was also removed to a better world. Though not a member of the Committee, he had for many years taken an active interest in the Mission, which is still liberally supported by the church and Sunday-school at New Cross. The serious illness of our beloved brother, William Hazelton, has deprived us—we trust only for a time—of an active member of the Committee. He has our warmest sympathies in his affliction, and our earnest prayers for his recovery.

The vacant presidency has, by our unanimous request, been filled by our former beloved Vice-President, Mr. John Box; and our warm-hearted and earnest brother, Mr. R. E. Sears was appointed to the office of Vice-President: these temporary arrangements our friends will now have the opportunity of ratifying.

Our renewed thanks are due to the Baptist Tract Society, for a grant of £5, for printing Tamil translations of some of the Society's Tracts, for circulation in India.

Christmas Gifts

Were sent to the various stations as usual, and were highly appreciated by all. The occasions for their distribution were marked by the usual innocent festivities, while the poor members of the churches received various articles of clothing.

These have also been supplemented by gifts of various useful articles, toys, &c., by the friends at Soho Chapel and by the gift of a penny each to some 300 scholars in our Mission schools at the various stations in India, by a kind friend connected with Keppel Street Chapel.

The Testimonial Fund,

Presented to our Brother Doll as a token of Christian affection on his leaving England, reached the pleasing sum of £110 2s. This included a very handsome donation from a lady in the South of England. Mr. Doll expressed his warmest thanks not only at the happy Farewell Meeting held last November,

but subsequently in a letter to the Secretary, after his return. He will ever remember his visit with feelings of grateful encouragement.

THE SPECIAL APPEAL

Was circulated far and wide, both in London and in the country. Though it has not received the attention which we think it deserves, yet we rejoice to know that the appeal has not been in vain. Much additional interest in the Mission has been manifested; new subscribers have been added to our lists, and several additional congregational collections have been made.

The interest of our friends in Australia has also been maintained. Two most encouraging letters have been received, one containing a bank draft for £24 11s. 6d.; the other a remittance of £19 10s. We give a quotation from each letter, that our friends may be aware of the warm-hearted sympathy of our brethren at the antipodes :—

"I need scarcely tell you, dear brother, that we do deeply sympathize with you in your noble self-denying efforts to sustain this Mission, and hope and pray that the desire of the Committee may be fully realized with regard to the dear brother who has so recently visited you, (Mr. Doll.) I hope that his visit will be the means of imparting fresh life to all concerned, and awakening new interest in some who have hitherto been indifferent. May God bless him and his work abundantly. I am in great admiration of him, his singleness of purpose, his fervent zeal, and deep devotedness to his Master's work and service, with such simplicity and unpretentiousness, is quite refreshing to me; and I would like to have been among you to have had the pleasure of giving him a hearty welcome."

"We have been greatly interested with the report of Brother Doll's visit to England, and we hope your wishes in relieving him from secular employment will be quickly realized. You will have a good few of our best supporters in Australia respond to your call for help to compass so worthy an object."

Two kind friends in London, who do not wish their names to appear, have recently given a donation of £30 to the Mission. All this is very encouraging; but only a *steady, well-supported increase* will enable the Committee to discharge their obligations without entrenching again on the funded capital. *Additional subscribers are therefore much required,* and we are sure might be readily obtained if our friends will lay the matter to heart as in the sight of God. It is astonishing how *much* has been done by the young friends of our Sunday-schools; but in *some* cases it is equally astonishing how *little*

has been done by the churches and congregations! Who that values the Christian privileges we enjoy in our happy island home, can think of the 250,000,000 of our Indian fellow-subjects, and not

"Take up the torch and wave it wide,"

to enlighten those who are "sitting in darkness and in the shadow of death." If God has opened the eyes of *our* understanding, is it not an inestimable privilege to be the means of enlightening others? A hundred years ago, difficulties, seemingly insurmountable, deterred for a time those whose hearts were all aglow with the love of Christ, and yearning to send the gospel to India; but those noble pioneers prepared the way, did a glorious work, and have entered into rest. And shall not *we* avail ourselves of the golden opportunities *we* have of making known the worthy name of our adorable Saviour, whose kingdom is destined to "fill the whole earth"? His kingdom *must* spread; for nothing can hinder the fulfilment of His purposes; but He honours us by allowing us to be identified with Him in the accomplishment of His grand designs. Would that this were recognized more fully. Would that it were accounted a *privilege* to give. Would that we better understood *our* duty in connection with *His* cause.

We rejoice, however, to know that while the influence of the Mission is extending abroad, the interest of the churches at home in this glorious cause is also being increased. Never was there a time in the history of the Mission when its importance was more fully recognized or its claims admitted. Commenced simply as a *church* organization, it has now become a *Denominational* Society. Being based on the doctrines of distinguishing grace, and keeping the ordinances as they were delivered, apart from the inventions of men, which worldly fashion and carnal policy have rendered popular, "*Thus saith the Lord*," is its only warrant; "*Lo, I am with you alway*," its greatest encouragement; "*Well done, good and faithful servant*," its highest reward.

RECEIPTS.

			£	s.	d.
Balance in hand, 20th October, 1887					
Collections at Annual Meeting, 1887			181	12	9
Profit on Tea at ditto	22 0 0				
	0 16 3		22	18	3
Received for January Dividend on Stock	5 15 5				
Ditto April, and Bonus	3 17 6				
Ditto July Dividend	2 18 0				
Ditto October	2 18 0		15	8	11
Individual Subscriptions			22	15	7
KEPPEL STREET CHAPEL. Subscriptions, per Mr. Wakelin	35 10 6				
Sunday School ,, ,,	45 9 0				
Collections	8 19 10		89	19	4
MOUNT ZION CHAPEL, HILL STREET. Young Men's Bible Class	8 16 0				
Sunday School, and sale of *Olive-Branch*	7 3 9½				
Subscriptions	16 1 0				
Collections: Mr. Doll's farewell meeting	20 5 7				
Collections	10 0 6½				
(Per Mr. B. Wakelin)	62 6 11				
Less expenses	1 2 3		61	4	8
SOHO CHAPEL. Subscriptions, per Mr. E. J. White	1 10 0				
Sunday School ,, ,,	17 9 7				
Collecting Box ,, ,,	1 0 5		20	0	0
MOUNT ZION CHAPEL, CHADWELL ST. Subscriptions, per Mr. Abbott	21 16 5½				
Sunday School ,, ,,	15 6 3½				
Collections ,, ,,	9 9 7		46	12	4
ZION CHAPEL, DEPTFORD. Subscriptions, per Miss Stubbins	5 12 10				
Sunday School, per Mr. Armstrong	23 1 7				
Collections	6 17 5		35	11	10
ABERDEEN.—Academy Street Sunday School, per Mr. Douglas			0	10	0
AKEMAN STREET, TRING. Collections	13 6 0				
Subscriptions, per Mr. and Miss Butcher	11 10 0				
Special Subscriptions for new teacher	2 10 0		27	6	0
ALIE STREET. Pastor's Bible Class and Sunday School, per Mr. Sears	7 9 0				
Subscriptions	4 5 6				
Collections	11 13 7		23	8	1
AMERICA. Per Mr. Burnam	11 17 11				
Per Miss Felton	5 0 0				
Miss Ellis, Richmond, Kentucky, U. S. A.	0 2 0		16	19	11
AUSTRALIA. *Victoria:* Per Mr. Fullard	16 9 10				
Sydney: per Mr. Beedel	24 11 6				
Ditto do.	19 10 0				
Ballarat: Yuille Street	1 0 0		61	11	4
CAMDEN HIGH SCHOOL.—Sunday School, per Mr. Burrows			10	3	0
BAPTIST TRACT SOCIETY.—Grant for Tamil Translations			5	0	0
BILLERICAY, ESSEX.—Per Mr. Harrington			1	0	0
OLD BRENTFORD. Sunday School	9 0 0				
Collections	4 10 0				
Subscriptions, per Mr. Fromow	1 1 0		14	11	0
CAMBRIDGE. Sunday School, per Mr. Jull	3 13 6				
Subscriptions ,,	0 5 0				
Collections ,,	10 5 4		14	3	10
CAMBRIDGE & IPSWICH.—Collected by Mr. Rowlands			20	4	0
CARMEL CHAPEL, PIMLICO.—Sunday School, per Mr. Wright			9	11	0
CHELMSFORD. Collections	4 0 0				
Subscriptions	1 12 6		5	12	6
CHESHAM, BUCKS.—Per Miss Butcher. Collecting Card			6	11	0
COLLEGE PARK. Collections, per Mr. Riddle	2 2 0				
Sunday School ,,	0 16 0		2	18	0
COLNBROOK.—Per Mr. Howse			2	10	0
CRANSFORD, SUFFOLK.—Sunday School, per Mr. Bland			0	12	11
DALSTON. Sunday School, per Mr. James	5 1 0				
Subscriptions	1 0 0		6	1	0
DOVER: PENTSIDE CHAPEL.—Subscriptions, per Mr. Wall			4	8	6
		Carried to opposite page	£729	5	9

OCTOBER 20th, 1887, TO OCTOBER 20, 1888.

		Brought forward		£729	5 9
EBENEZER CHAPEL, BRIGHTON.	Subscriptions, per Mr. Lucas	6 3 0			
	Sunday School ,,	12 16 9		18 19	9
EPPING.—Sunday School, per Mr. Cottes, Jun.				1 1	0
FOOT'S CRAY.—Sunday School, per Mr. Clark				6 0	0
HILLINGDON.—Collected by Miss Ash				2 8	6
HORNSEY RISE.—Sunday School, per Mr. Goodbew				0 14	6
HALESWORTH.—Per Mr. Sheldran				2 12	8½
HOPE CHAPEL, BETHNAL GREEN.	Sunday School, per Mr. Copeland	1 8 6½			
	Subscriptions do. do.	1 2 3½		2 10	10
IPSWICH: BETHESDA.—Collections, per Mr. Kern				5 12	9
,, Collections, per Mr. Bland				4 4	0
LYNTON ROAD.—Sunday School, per Mr. Collin				0 10	6
LEICESTER.	Subscriptions, per Mr. Barber	0 19 6			
	Sunday School ,,	2 17 1			
	Subscriptions, per Miss Webster	3 5 0		7 1	7
NEW CHURCH STREET, BERMONDSEY.	Sunday School, per Mr. Meeres	2 16 0			
	Subscriptions	1 0 6		3 16	6
PROVIDENCE CHAPEL, ERITH.—Per Mr. West				2 10	0
PROVIDENCE CHAPEL, HIGHBURY.	Subscriptions	0 5 0			
	Collections	8 5 11		8 10	11
PROVIDENCE CHAPEL, READING.—Sunday School, per Mr. Martin				4 0	0
RATTLESDEN, SUFFOLK.—Per Mr. Bland				2 0	0
RICHMOND: SALEM CHAPEL.—Sunday School, per Mr. Robinson				5 5	5
SALEM CHAPEL, ROMSEY.	Sunday School, per Mr. Kevan	0 6 0			
	Collections	2 7 2			
	Subscriptions	1 11 4		4 4	6
SHOULDHAM STREET.—Sunday School, per Mr. Robinson				3 4	6
SUTTON-AT-HONE.—Sunday School, per Mr. Dalton				1 15	2
STRATFORD: GURNEY ROAD.—Sunday School, per Mr. Davis				2 2	0
SYDENHAM, BUCKS.—Per Mr. J. Tarry				1 0	0
THAME.—Per Mr. J. Tarry				7 10	5
TOLLINGTON PARK.—Per Mr. Thorn				0 12	0
TOTTENHAM.—Sunday School, per Mr. Bartholomew				0 8	4
WELLINGBORO' TABERNACLE.	Collections, per Mr. Dudley			13 12	6
	Mr. J. S. Croft, Hull, per Mrs. Bull			10 0	0
WEST HAM.—Sunday School, per Mr. Oakley				5 10	7
WIVELSFIELD.—Per Mr. Virgo				2 2	0
WOOLWICH: ENON.—Sunday School, per Mr. Abrahams				2 12	6
WARBLETON CHAPEL, SUSSEX.—Per Mr. Chapman				0 10	0
CLERKENWELL ROAD.—Sunday School, per Mr. Walton				0 15	0
HOMERTON.—Collected by Mrs. Smallbones				1 11	9
Special Subscriptions, per Mr. W. J. Styles (for Mr. Doll's expenses)				5 0	0
				£869 15	11½

EXPENDITURE.

	£	s.	d.
Mr. Briscoe's Printing account (including 10000 copies Mr. Shepherd's pamphlet)	50	1	8
Mr. Coxill's ditto	0	6	0
Postages, &c., for the year	7	6	3
Expenses of Lecture and Tea at Keppel Street	2	18	6
,, ,, ,, Deptford	4	11	5
Committee Room Expenses, &c.	1	4	0
Stamp Duty on Deed Poll by Mr. Doll	0	10	0
Sundries, (including 12 dozen Missionary Boxes, Advertisements, &c.)	9	12	9
Mr. Doll's and other Minister's Expenses at various places	3	16	11
Remittances, &c., to Madras	336	17	8
Remittances, &c., to Ceylon	173	17	6
Balance in Treasurer's hands	278	13	3½
	£869	15	11½

We, the undersigned, have examined the accounts and the vouchers, and find them correct

C. C. HARRIS,
W. R. FRICKER, } *Auditors.*

October 20th, 1888.

The Anniversary Services

Were held on Tuesday, October 23rd, 1888,

At Soho Chapel, Shaftesbury Avenue, London.

THE ANNUAL SERMON IN THE AFTERNOON,

Was preached by Mr. J. H. Lynn, of Stratford, from 2 Pet. iii. 9.

THE PUBLIC MEETING

WAS HELD IN THE EVENING.

Mr. John Box took the Chair at 6.30.

Mr. Meeres asked the Divine blessing on the Meeting.

Mr. E. Mote moved, and Mr. I. R. Wakelin seconded:

"That this Meeting hereby confirms the appointment of Mr. John Box as President of the Mission.

Mr. Lynn then moved, and Mr. Meeres seconded:—

"That this Annual Meeting of the Strict Baptist Mission desires to record its deep sense of the spirituality, worth and faithfulness, and the loving devotion to its interests, of our honoured Brother, John Hazelton, whose removal from us we sorrowfully realize to be our deep loss, and whose invaluable aid and counsel we are assured the future of the Society will largely be the living harvest of. This Meeting desires the Secretary to convey a copy of this resolution to our brother's beloved widow, and to express to her our deep and affectionate sympathy in her (and our) bereavement."

This resolution was carried by the whole assembly standing.

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. Sears, the Vice-President, moved

"That the Report—an abstract of which has been read—be adopted printed and circulated, under the direction of the Committee; and that the Brethren whose names have been read, be the Officers and Committee for the year ensuing."

Mr. Shepherd seconded the motion, which was carried unanimously.

Mr. Moxham addressed the Meeting on "The Tongue of Fire."

After a vote of thanks to the Friends at Soho Chapel, the Meeting was closed in the usual manner.

Collections, Subscriptions & Donations.

	£	s.	d.
Collections at Annual Meeting	22	18	3
Dividends	15	8	11

Australia.

PER MR. BEEDEL.

Sydney and suburbs	24	11	6

PER MR. FULLARD.

Ebenezer Church, Melbourne	9	4	7½
Mr. Fullard's Bible Class	3	12	6
Sabbath School	2	13	9
Chilwell, Geelong, Church and School	3	19	1½

America.

PER MR. BURNAM.

Mr. E. H. Burnam	10	5	2
Mr. C. F. Burnam	1	4	7
Mrs. C. F. Burnam	0	4	1
Mrs. E. M. Hmue	0	4	1
Miss Felton	5	0	0
Miss Ellis, Richmond, Kentucky, U.S.A.	0	2	0

Keppel-street Chapel.

PER MR. I. R. WAKELIN.

Sunday-school	45	9	0
Collections	8	19	10
Two Friends, "The Lord's Portion."	30	0	0
Mr. Cooper	1	0	0
Mr. Harold Cooper	0	10	6
Mrs. Harold Cooper	0	10	6
Mrs. Granville	1	1	0
Mr. A. R. Granville	0	10	6
Mr. Schweitzer	1	1	0
Mrs. Schweitzer	0	10	6
Mrs. Sears	0	4	0
Mrs. Read	0	2	6

Special Subscriptions towards Mr. Doll's Expenses.

PER MR. W. J. STYLES.

Mrs. Granville	2	0	0
Mrs. Harris, Barnet	2	10	0
Mrs. W. Howe	0	10	0

	£	s.	d.
Soho Chapel, Shaftesbury Avenue.			
PER MR. E. W. WHITE.			
Miss Arlidge's Box	1	0	5
do. Subscription	0	5	0
Mr. Falkner	0	5	0
Mr. Freeman	0	5	0
Mr. John Box	0	10	0
Mrs. Thorne	0	5	0
Collecting Cards	2	7	6
School Boxes	15	2	1

Mount Zion Chapel, Chadwell Street.

PER MR. ABBOTT.

Mrs. Charlton	0	2	6
Mrs. Applegate	0	5	0
Miss Morris	0	5	0
Miss Morris's Box	0	5	10
Mr. Woodrow	0	4	0
Mrs. Nunn	0	10	0
Miss Lawrence	0	8	0
Mrs. Toussaint	0	8	0
Mrs. Langmead	0	2	0
Mr. J. Earls	0	10	6
A Friend, per Miss Morris	0	10	0
Mr. Golding	0	10	0
Mr. Webb	0	10	0
Mr. Hunt	0	5	0
Mrs. Sawyer	0	10	0
Mr. Sawyer	1	1	0
Mr. and Mrs. White	0	10	0
Mr. Stiff	0	10	0
Miss Woodward	0	6	0
Mrs. W. Knight	0	5	0
Mrs. Hazelton	0	10	0
Mrs. Hoddy	0	10	0
Mrs. Hammond	0	2	6
Mr. Pullen	0	5	0
Mrs. Pullen's Box	0	10	7½
Mr. Sharp	1	1	0
Mr. J. E. Hazelton	1	1	0
Mr. Abbott	1	1	0
Mrs. Hurst	2	0	0
Mr. E. Mote	0	10	6
Mr. Hodges	0	10	6
Mr. Ford	0	5	0
Mr. Goddard	0	10	0

	£	s.	d.
Mr. Fricker	0	10	0
Mr. O. H. Abbott	0	5	0
Mrs. Mote, Senr.	0	5	0
Mr. Seager	0	10	0
Mr. and Mrs. Hodder	0	10	0
Mrs. James White	0	4	0
Mr. Campbell	0	2	6
Mr. Manns	0	5	0
Mr. Sidders	0	10	0
Mr. Voysey	0	10	0
Mr. Young	1	0	0
Mr. Forbes	0	5	0
Mr. Whitehouse	0	5	0
Sunday-school	15	6	3½
Collections	9	9	7
Mr. Bumstead	0	5	0
Thank-offering from a Widow per Mrs. E. Mote	0	5	0

Zion Chapel, Deptford.

PER MISS STUBBINS.

Mrs. Catchpole	0	10	0
Mrs. Topley	0	10	0
Mrs. Blain	0	10	0
Mrs. Cowell, Peckham	0	10	0
Mrs. Norman	0	10	0
Mrs. Cattell, Bessel's Green	0	10	0
Mr. Josiah Barratt	0	5	0
Miss Nellie Barratt, 4 quarters	0	4	4
Mr. Barratt's Family Mission Box	0	4	0
Mrs. Young	0	4	0
Miss Piddock (2 quarters)	0	2	0
Mrs. Joshua Cowell	0	2	6
Miss Stubbins	0	5	0
Mr. C. J. Porter	1	1	0
Mr. Nash	0	5	0
Sunday-school, per Mr. Armstrong	23	1	7
Collections	6	17	5

Hill Street, Dorset Square.

PER MR. B. WAKELIN.

Collection after Sermon	10	0	6½
Collection at Mr. Doll's Farewell Meeting	20	5	7
Sale of "Olive-Branch"	0	9	0
Young Men's Bible Class	8	16	0
Sunday-school	6	14	9½
Mr. Adams	0	5	0
Mr. Cobb	0	10	0
Mr. Barradell	1	1	0
Mr. G. Elnaugh	0	10	6
Mr. John Gregory (2 years)	2	2	0
Miss Gregory	1	0	0
Miss Gosling	0	5	0
Mr. J. Harris	1	1	0
Mr. C. C. Harris	1	1	0
Mrs. Lett (2 years)	0	15	0
Miss Latham	0	5	0
Mr. Millwood	1	1	0
Mr. Pocock	0	10	0
Mr. Shepherd	1	1	0
Mr. Sennett	1	1	0
Miss Smith	0	5	0
Mr. C. Wilson	1	1	0
Mr. F. Webb	0	10	6
Mr. B. Wakelin	1	1	0
Mrs. B. Wakelin	0	5	0
A Friend, (donation)	0	10	0

Little Alie Street.

Pastor's Bible Class and Sunday-school, per Mr. Sears	7	9	0
Collections	11	13	7
Mr. R. E. Sears	1	1	0
Mr. Briscoe	2	2	0
Mr. Swan	0	10	0
Mr. Francom	0	10	0
Mrs. Hider	0	2	6

Tring.

Collection at Akeman Street Chapel	13	6	0
Mr. Butcher and Family	9	0	0
Miss Butcher	1	0	0
Mr. Glover	1	0	0
Miss Russell	0	10	0
Special Subscriptions for New Teacher (1st. quar.)	2	10	0

Old Brentford.

Sunday-school per Mr. J. J. Fromow	9	0	0
Collection	4	10	0
Mr. J. J. Fromow	1	1	0

Cambridge.

Sunday-school, per Mr. Jull	3	13	6
Collections, ditto	10	5	4
Mr. Jull	0	5	0
Per Mr. W. E. S. Rowland:			
Mrs. Bolton	0	2	6
Miss L. A. Careless	0	10	0
Miss Barnard	0	10	6
Miss Thoday	0	10	6
Mr. Ginn	0	8	3
Miss M. Haynes	1	0	0

	£	s.	d.
Mr. Beall	1	0	0
Mr. Rayner	1	1	6
Mr. Sturton	3	0	0
Mrs. Jull	4	1	0
Mr. W. E. S. Rowland	0	15	6
Sunday-school:			
Miss M. Banyard	0	3	0
Miss L. Hunt	0	4	0
Miss E. Ransom	0	5	0
Miss M. Miller	0	5	0
Miss S. Leader	0	7	0
Miss Whyatt	0	7	3
Master J. L. Haynes	0	7	8
Sums under 2s. 6d.	0	18	10

Woodbridge.

Master C. J. Rowland	0	11	6

Zoar Chapel, Ipswich.

Miss A. Roe	0	2	6
Mr. W. E. S. Rowland	3	1	8
Sums under 2s. 6d.	0	5	1½

Waldringfield.

Miss O. Robinson	0	2	10
Sums under 2s. 6d.	0	2	10½

Ebenezer Chapel, Brighton.

PER MR. LUCAS.

Sunday-school	7	11	7½
Mrs. Payne	5	10	6
Mr. S. Gray	0	10	0
C. L. per Mr. Gray	0	2	6
Collecting boxes:			
Miss E. Botting	0	6	2
Miss Alice Gray	0	6	6
Miss Edith Glover	0	4	5
Miss E. Gumbrell	0	6	8
The Misses K. E. Jeves	0	15	0
Miss A. Marchant	0	12	0
Miss L. Parsons	0	19	10½
Miss R. Parsons	0	18	2½
Miss A. Walder	0	6	3½
Poynings Sunday-school, per Mr. Brooks	0	10	0

Camden High School.

Sunday-school, per Mr. Burrows	10	3	0

Carmel Chapel, Pimlico.

Sunday-school and Friends, per Mr. Wright	9	11	0

	£	s.	d.
Chelmsford.			
Collection at Mr. Doll's visit	4	0	0
Mrs. Kersey	1	0	0
Miss Wade	0	10	0
Mrs. Churchyard	0	2	6

(See also list received after audit.)

Chesham.

Collected by Miss Butcher	6	11	0

College Park, Lewisham.

Per Mr. Riddle	2	18	0

Colnbrook.

Sunday-school, per Mr. Howse	2	10	0

Cransford, Suffolk.

Sunday-school, per Mr. Bland	0	12	11

Rattlesden.

Per Mr. Bland	2	0	0

Ipswich.

Collection, per Mr. Bland	4	0	0

Bethesda Chapel, Ipswich.

PER MR. KERN.

Bethesda Box	0	10	0
Miss Riddle	0	7	0
W. Kern's Box	0	5	6
The late Miss Wade's Box	0	1	7
Sunday-school, Girls' Box	1	15	8
Ditto Boys' Box	1	7	0
Mrs. Burrow's Box	0	6	0
Mrs. Kersey	1	0	0

Halesworth, Suffolk.

Per Mr. Sheldrake	2	12	8½

Zion Chapel, Clerkenwell Road.

Sunday-school, per Mr. Walton	0	15	0

Aberdeen.

Academy-street Sunday-school per Mr. Douglas	0	10	0

Billericay, Essex.

Per Mr. Harrington	1	0	0

	£	s.	d.
Dalston.			
Sunday-school, per Mr. James	5	1	0
Mr. Porter	1	0	0
Pentside Chapel, Dover.			
PER MR. G. WALL.			
Mr. & Mrs. Scott	2	2	0
Mr. Broadley	1	0	0
Mr. Bradley	0	10	0
Mr. Wall	0	5	0
Mr. & Mrs. Carpenter	0	2	6
Miss Fuller	0	1	0
Mr. Jones, Sen.	0	1	0
Mr. Jones, Jun.	0	2	6
Mr. Scott, Jun.	0	2	6
Mr. Hagben	0	2	0
Epping.			
Sunday-school, per Mr. Coates, Jun.	1	1	0
Foot's Cray.			
Sunday-school, per Mr Clark, 1887	6	0	0
Hillingdon.			
Mr. Gregory	1	1	0
Collected by Miss Ash	2	8	6
Hornsey Rise.			
Sunday-school, per Mr. Goodhew	0	14	6
Hope Chapel, Bethnal Green.			
Per Mr. Copeland	1	8	6½
,, Mrs. Shepherd	0	16	11
Miss Matthews	0	5	4½
Leicester.			
Sunday-school, per Mr. Barber	2	17	1
Subscriptions, per ditto	0	19	6
PER MISS WEBSTER.			
Mrs. Morgan	0	5	0
Mr. Proctor	0	5	0
Mr. Tyler	0	10	0
Mr. A. Tyler	0	5	0
Mrs. F. Parker	0	5	0
Mrs. W. Webster	0	10	0
Miss Webster	0	10	0
L. N. W.	0	10	0
Mr. Squire	0	5	0

	£	s.	d.
Lynton Road, Bermondsey.			
Sunday-school, per Mr. Collins	0	10	6
New Church-street, Bermondsey.			
PER MR. MEERES.			
Sunday-school	2	16	0
Mr. Meeres	0	10	6
Mrs. Tilley	0	10	0
Providence Chapel, Erith.			
Per Mr. West	2	10	0
Providence Chapel, Highbury.			
Collections	8	5	11
Mr. Banks	0	5	0
Providence Chapel, Reading.			
Sunday-school, per Mr. Martin	4	0	0
Salem Chapel, Richmond.			
Per Mr. Robinson	5	5	5
Salem Chapel, Romsey.			
Sunday-school, per Mr. Kevan	0	6	0
Mr. S. Kevan	0	5	0
Collections	2	7	2
Miss Ancutt	0	4	4
B. Eldred's Card	1	2	0
Shouldham Street.			
Sunday-school, per Mr. Robinson	3	4	6
Sutton-at-Hone.			
Sunday-school, per Mr. Dalton	1	15	2
Gurney Road, Stratford.			
Sunday-school, per Mr. Davies	2	2	0
Sydenham, Bucks.			
Per J. Tarry	1	0	0
Thame, Oxon.			
Per J. Tarry	7	10	5
Tollington Park.			
Per Mr. Thorn	0	12	0

	£	s.	d.
Tottenham.			
Sunday-school, per Mr. Bartholomew	0	8	4
Wellingboro' Tabernacle.			
Collections, per Mr. Dudley	13	2	6
Mr. J. S. Croft, Hull, per Mrs. Bull, Wellingboro'	10	0	0
West Ham.			
Sunday-school, per Mr. Oakley	5	10	7
Wivelsfield, Sussex.			
Per Mr. Virgo	2	2	0
Enon Chapel, Woolwich.			
Sunday-school, per Mr. Abrahams	2	12	6
Warbleton Chapel.			
Per Mr. Chapman	0	10	0
Homerton.			
Collected by Mrs. Smallbones	1	11	9
Individual Subscriptions.			
Mrs. Knight, per Mr. W. J. Styles	2	10	0
Mr. W. Frost, Worthing	1	1	0
L. E. Brook, Esq.	1	1	0
Arthur Brook, Esq.	1	1	0
Mr. Hand, Macclesfield	1	1	0
Mr. Winters	0	10	0
Mr. Northover	1	1	0
Mr. G. Mills, Haselmere	0	10	0
A Friend	0	10	0
Mr. Ince, Brighton	1	1	0
Mr. Woodward, Croydon	2	2	0
Mr. Horton, Croydon	0	5	0
Mr. Franklin	1	1	0
Mr. Dearsly	0	10	6
A Friend: One Dollar	0	3	11
Mrs. Mangers, Tring, per Mr. Doll	0	10	0
Mr. Bloom	0	10	0
Mr. McGee	0	2	6
Mr. Matlock, Great Chesterfield, Essex	0	3	0
Mr. E. Brodie, Lancashire	0	5	0
Mrs. Galpin	0	2	6
Mr. Ponder, Bungay	0	3	0
Stamps, Whitby	0	0	8
Miss Potter	0	3	6
Mr. James	0	1	0
Mr. T. W. Colson	0	10	6
Miss E. Clarke, Loughboro'	1	0	0
Mrs. Sumner, Preston	0	7	6
Mrs. Cumber, Guildford	0	2	0
Mr. J. T. Bootle	0	10	0
Mr. Page	0	10	0
Miss Wall	1	0	0
Mr. & Mrs. Fuller	0	10	0
A Friend, per Mr. Fuller	0	5	0
Mrs. Willison	0	10	0
Mr. G. Bartlett	0	2	6
Mr. Edwards	0	5	0
Mr. W. Hilder, (donation)	0	10	0
A Friend	0	3	6

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

Chelmsford.			
Mr. Pizzey	0	2	6
Boxes:			
Mrs. W. Beach	0	15	0
Mr. F. G. Burgess	0	11	6
Mr. Pizzey	0	5	10½
Mrs. Partridge	0	3	9
Mrs. Stapleton	0	4	9
Mrs. Stubbings	0	3	0¼
Mrs. W. White	0	3	7½
Mrs. Staines	0	3	9½
Sunday-school	1	2	2¾
Per Miss Beach:			
W. Beach, Esq.	1	0	0
Mrs. W. Beach	0	10	0
Mr. J. G. Beach	0	2	6
Mrs. N. Beach	0	2	6
Mrs. Cottee	0	2	6
Mrs. Parchment	0	5	0
Small sums	0	5	0
Per Mrs. Stubbings:			
A Friend	0	2	6
Small sums	0	6	6

	£	s.	d.
Per Mrs. Blythe:			
Mrs. W. Blythe	0	2	6
S. A. Blythe	0	2	6
Miss Sharp	0	1	0
Bradfield St. George, Suffolk.			
Collection, per Mr. Dixon	2	0	0
Foot's Cray.			
Sunday-school, per Mr. Clark	5	0	0
New Church Street, Bermondsey.			
Sunday-school, per Mr. Meeres	0	16	0
Chadwell Street.			
Mr. Cambell	0	2	6
Mr. Milbourne	0	10	0
Ebenezer, Clapham.			
Sunday-school, per Mr. Stevens	4	0	0
Hounslow.			
Per Mr. Jeffs	2	12	6
Eltham, Kent.			
Mr. Smith	0	10	0
Mr. Billing, Guildford	1	0	0

	£	s.	d.
Pentside Chapel, Dover.			
Per Mr. G. Wall:			
Mr. & Mrs. Scott	2	2	0
Mr. Broadley	1	0	0
Mr. Bradley	0	10	0
Mr. Wall	0	5	0
Mr. Knott	0	3	0
Miss Tunbridge	0	5	0
Mrs. Knott	0	2	0
Miss Ada Knott	0	5	0
Miss M. Korr	0	4	6
Mr. & Mrs. Carpenter	0	2	6
Mrs. Webb	0	2	6
Miss Fuller	0	2	6
Mr. Jones, Sen.	0	2	0
Mr. Jones, Jun.	0	2	6
Mr. Scott, Jun.	0	2	6
Mr. Hagben	0	2	0
Missionary Box	0	3	2
Addision Park.			
Sunday-school, per Mrs. Goudy	3	8	11
Mr. Palmer	0	5	0
Enon, Chatham.			
Sunday-school	1	0	8
Collections, per Mr. Casse, Sen.	1	10	11

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 is adapted both for adults and children—for the Church, the Sunday-school, and the Family Circle.

LONDON: WILEMAN, 34, BOUVERIE STREET.

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.*