STRICT BAPTIST MISSION.

Twenty-eighth Annual Report.

1889.

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 five School Teachers.

POONAMALLEE, MADRAS.

Native Pastor—Mr. ADEL MICHAEL.

Also three School Teachers and an Assistant.

MADRAS CITY.

Native Preacher—Mr. THOMAS PANDIAN.

Also one School Teacher.

NORTH TINNEVELLY.

Missionaries—Mr. AND Mrs. WALTER DOLL.

Native Pastor—Mr. J. C. P. ARULAPPEN.

Native Preachers and School Teachers—DAVID JOHN, M. MURRYAN, GURUBATHAM, SEVUSESUMUTHU, NICHOLAS, SAMUEL, V. JESUDAS, SAMATHAS, AND MICHAEL.

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

CEYLON:

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

Jaffna—DANIEL, SAMUEL, AND THREE OTHER TEACHERS.

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

LONDON:

J. BRISCOE, PRINTER, BANNER STREET, FINSBURY.

List of Officers, 1889-90.

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,
83, 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. EDWARD MITCHELL, MOTE, FRICKER, and SAWYER.

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

Hounslow.—MESSRS. CURTIS, and JEFFS.

Richmond.—MR. ROBINSON.

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

Soho Chapel, Shaftesbury Avenue.—MR. JOHN BOX (*Pastor*), MR. WHITE, MR. W. FRITH, and MR. HAROLD COOPER.

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

Also MR. BLAND, MR. J. J. FROMOW, MR. J. H. LYNN, MR. J. E. HAZELTON, 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. 52.—NOVEMBER, 1889.

A Monthly Record

OF THE WORK OF THE

STRICT BAPTIST MISSION.

THE TWENTY-EIGHTH
Anniversary of the Mission

WAS held at Mount Zion Chapel, Hill Street, Dorset Square, London, on Tuesday, October 22nd, 1889.

THE SERMON

Was preached in the afternoon by Mr. L. H. COLLS, of Beccles. His text was Isa. ix. 6 (last clause):

"THE PRINCE OF PEACE."

The preacher remarked, that this was a very blessed revelation of Divine mercy. In the text seven precious names were given to the Lord Jesus, which constrained us to exclaim with the apostle, "Thanks be unto God for His unspeakable gift." In the Child born, and the Son given, we had linked together all new covenant blessings. The Kingly character of Christ was also referred to:—"The government shall be upon His shoulders." As we gazed on those precious gems, the central one most attracted our attention; for all the names and titles of Christ answered to the description "Wonderful." His office as "Counsellor," reminded us of the language of the Apostle, "If any man sin, we have an Advocate with the Father, Jesus Christ the righteous." But gentleness and almightiness were combined in this wonderful manifestation of Divine mercy; for He is the "Mighty God," and "the Everlasting Father," yet at the same time the ever-

lasting Son. In vain we sought to fathom this mystery. Let us rather stand back, or fall in adoration at the feet of Immanuel.

But it was the last name which specially claimed their present attention; and this was the very music of love—a mighty ocean without a single ruffle on its surface:—"*The Prince of Peace.*"

First, The *occasion* of this name was found in that which was opposed to peace. Sin was the grand occasion of Christ assuming this glorious name: for an attempt had been made upon the attributes of God. Men had fallen into rebellion, and were in league with the prince of hell. Yet, as Kent had expressed it,

"The fall wrought the channel where mercy should run."

Was it not worthy of the greatness of God that He should be equal to this emergency?

We marvelled at such a title as this,—that one so great, so glorious, should step forward, and become the Champion of peace and righteousness, to "magnify the law, and make it honourable." Among all the princes in yonder world of glory, this one only could and would step forward, and declare that He would be "the peace." Therefore God had anointed Him with the oil of gladness above His fellows.

These were the circumstances under which Christ became the Prince of Peace. Hence we had fellowship with God far sweeter than Adam enjoyed before he fell, and the music of our ransomed spirits was far richer and deeper than that of the earthly paradise.

The title "Prince of Peace," seemed to indicate the greatness of the enemies with whom He fought. The power of Satan should not be under-rated. He was a formidable foe; but Christ had overcome him. Hence,

Secondly, he would notice *How this title "Prince of Peace," had been acquired.* Only those who had felt the enmity of their hearts could realize this peace. It implied that discord had previously existed. Satan, however, produced a false peace, saying, "Peace, peace, where there was no peace." They must distinguish between this false security and the peace of God. Two armies might be side by side, locked in sleep; but the morrow would declare whether they were at peace or not. The Prince of Peace is the Father's gift, and everything that Christ, as Mediator, possessed was given to Him by the Father. No one ever enjoyed peace as Christ did. He united in Himself both the Godhead and the manhood—"So making peace." Who could fathom the depths of the peace between the Divine and the human natures of Christ? Christ exemplified this in His life. There was no discord within, and nothing ruffled in the words He uttered. Yet His soul could be troubled, His heart could beat in tenderest sympathy. At His baptism, the Holy Spirit descended on Him in the form of a dove, which was typical of His nature. After this He stood forward as "the Prince of Peace."

But by His work on earth He obtained and acquired peace. He grappled with the great foe of peace, and now He stood forth as a Victor over the prince of darkness. He had won His title. He had wrenched it from His foe. He had claimed it from His Father. It was "peace with honour," through atoning blood,—not a patched-up peace. Every attribute of God united to proclaim it. He had "made peace by the blood of His cross:" and when He imparted peace to the soul, it was by the hands that once were pierced.

Third, The *significance* of this glorious title.

Christ had sole control of this peace. Our most eminent statesmen, and our greatest sovereigns, know not how to use such a blessing; but Jesus was worthy to bear the honour, and to hold in His hands the precious gift. And He had the sole right to bestow it. When the heart was rent asunder on account of sin, Jesus sweetly whispered, "Go in peace. Thy sins, which are many, are all forgiven thee." The same Jesus who trod the waters of the lake of Galilee, still calmed the troubled heart, and caused it to rejoice with "joy unspeakable, and full of glory."

Peace with God was a *living* peace. Let none think they knew anything about it while living in the cesspool of iniquity. The fruits of peace would be manifest in the Christian life.

Christ, as the "Prince of Peace," would reign in the heart. True, they were subject to changes, their minds were frequently disturbed; yet Christ could restore this peace to the soul, and had engaged that it should ultimately be uninterrupted. Thus He was "the Prince of Peace."

Again, His *Kingdom* was peaceful, and all His subjects were so; although in the light of history, or even in view of the present condition of the church, this might seem like satire, yet true faith must ever centre in the cross of Christ; and notwithstanding conflicting opinions, the "Prince of Peace" still rode forth majestically. He was able to hold the reins; and ultimately there would be but "one fold, and one Shepherd."

Christ was the greatest Preacher; He loved to preach this peace. And those who had sat at the foot of His cross, and felt the power of this peace would be desirous of making it known to others. This was the basis of *missionary work*. He yearned for the old-fashioned ardour and enthusiasm. Why should there not arise from their own churches men who had felt the power of Jesus' love, saying, "Here am I, send me!" "How beautiful upon the mountains were the feet of him that bringeth good tidings!"

This title points to a *grand consummation*. Though there were so many divisions in the Church of Christ, yet

> "Jesus shall reign where'er the sun
> Does his successive journeys run;
> His kingdom stretch from shore,
> Till moon shall wax and wane no more."

Who was there that did not rejoice in prospect of that glorious day, when they should grasp the hand of the Indian, the African, and the Hottentot, around God's throne, and praise Him who is "the Prince of Peace."

Fear not (said the speaker) to take thy sorrows to Him, O troubled spirit! His very appearance is peaceful. And should it not gladden our hearts to be bearers of peace? The Saviour had left us peace as as His legacy. Peace in the heart would make peace in the house, and peace in the house would make peace in society, in the church, and in the world. He exhorted his hearers to pray for it, to labour for it. The cry of the prophet was, "*Spare not!*" Let them not spare themselves. They liked comfort, but let them shake themselves from the dust. What was too much to give to God? Might they catch the spirit of Christ. The conquering spirit was the spirit of peace.

When the vessel, bearing the news of peace between our own country and the United States was first descried, the object of her mission was not recognized. Gradually, however, she approached the harbour, and when the news was told abroad, there was great public rejoicing, and the cry of "Peace! peace!" rung throughout the cities of the New World. And why should they try to subdue this mighty anthem, which was sung by the angels, which was proclaimed by Christ, and which will endure to all eternity! Should they not rather

"Take up the strain, and send the echo back again."

The Collection after the Sermon amounted to £7 13s. 6¾d.

AT THE EVENING MEETING

The chair was occupied by the President—Mr. JOHN BOX, who, after a hymn had been sung, commenced the proceedings by reading Psalm xcvi.

Mr. ROSE, of Reading, implored the Divine blessing.

The CHAIRMAN, in a few introductory remarks, said they had met for the purpose of a joyful celebration, and greeted the assembly as co-workers in the good and great work of sending the gospel to the heathen. In reviewing the past, they had much cause for thanksgiving. Referring to the originators of the Mission, he said it was commenced by those gracious men with a distinct recognition of Apostolic precept and practice. Its beginning was small, but under God's blessing it had increased, and he felt it to be a high honour to take up the work of those godly men who had gone to their rest. He felt the responsibility which this involved, and desired that similar zeal and patience might be bestowed upon them; for they, like their predecessors, had difficulties to contend with.

In surveying the past, he was constrained to exclaim, "Who hath despised the day of small things?" God had not despised it. His hand was abundantly manifest in the present prosperity of the Mission, both spiritually, materially, and financially.

They should seek to be baptized with the Holy Spirit, that they might throw all their energies into this noble work, while they kept before them the glorious prospect of ultimately meeting their brethren and sisters in India around the throne of God. God had marvellously wrought for them during the past year. Mr. Doll, the Superintendent of the Mission in India, was now enabled to devote his whole time to the work, having relinquished his secular employment. He was thankful to God for this.

Mr. D. was determined to maintain a personal oversight of the workers, and had already commenced a system of training young men for missionary service. But increased expenditure needed correspondingly increased subscriptions. They must not let their ardour cool, but remember the Apostolic character of the Mission, and that of all that we gave to the Lord it might truly be said, "Of Thine own have we given Thee." Why should not our Mission be extended to other lands, in accordance with the hint given in the afternoon? He heartily thanked the supporters of the Mission at home, as well as those in Australia and America; and hoped that their hands would be

so strengthened that they would be able to occupy the various fields presented to them.

Mr. JOSIAH BRISCOE, the Corresponding Secretary, read the Report. The statistics showed that the Mission has 22 stations, 36 workers, 390 church members, (37 having been received during the year); 21 schools, with 551 scholars, and Sunday-schools also at all the stations. Attention was being given to the training of missionaries. The various stations in and around Madras had been well sustained, and a church of twenty members had lately been united to the Mission by their express desire. In the Tinnevelly district alone, there were now 10 stations, 300 church members, and 12 preachers. Several new stations had been commenced, and doors of usefulness were opening everywhere. The work in Ceylon had been greatly hindered by persecution from the heathen, and also from false brethren; but Mr. Noble had been sustained amidst it all, and was not without encouraging signs of the Lord's blessing. It was announced that he purposes to visit his native land next year, and it is expected that he will be present at the next Annual Meeting. A cordial welcome was bespoke for him.

Mr. E. MOTE, the Treasurer, presented the balance-sheet. The receipts, including a balance of £278 13s. 4d. amounted to £912 13s. 8½d. the expenditure had been £596 14s. 10½d. leaving a balance in hand of £315 18s. 10d. A portion of this, it was suggested, might be added to the funded capital, which had been considerably reduced.

Mr. LYNN proposed a few slight alterations in the Rules, which had been considered necessary by the Committee.

The motion was seconded by Mr. C. C. HARRIS, and carried unamiously.

Mr. LYNN also gave notice of a motion he intended to move at the next Annual Meeting, explaining some of the alterations which had been made in the rules.

The List of Officers having been read by Mr. I. R. WAKELIN, the Minute Secretary: their election was proposed by Mr. C. WILSON, seconded by Mr. COLLS, and carried unanimously.

A vote of thanks to the friends at Hill Street (and especially the ladies) was gratefully accorded.

Mr. MITCHELL, in moving the adoption of the Report, said he felt it a great privilege to be connected with Christ's church, in seeking to extend His kingdom. He confessed that he had not done what he might have done for the cause of missions. This was no doubt the result of early training. He was now, however, deeply anxious that our young friends should have a better example. He hoped the confession he had made would be accompanied by sincere repentance, and that in the future he should take a larger interest in the work. The time was gone by when the propriety of Missions was doubted. Carey, when a young man, had been told that if God desired to convert the heathen He could do so without his aid. This was, doubtless, a truth, but it was truth misapplied; for God used human instrumentality in the accomplishment of His gracious purposes. He had had the missionary spirit ever since he had known the Lord, and was exceedingly anxious to be used in extending His kingdom.

In the history of the world there had been no country so favoured

as England. Had not God thus blest us for the glory of His name, and the extension of His cause? England had largely neglected her privileges in years gone by, and God's rod had been upon India because we had encouraged idolatry. Thank God, this state of things now no longer existed, and the churches were awaking to the importance of sending the gospel to heathen lands. It was the command of Christ, "Go ye into all the world, and preach the Gospel to every creature." He had also given us His promise, "Lo, I am with you alway." Let us not boast of our loyalty to Him, unless we sought to fulfil His commands. The encouragement should also be noticed, in connection with the command to "make disciples of *all nations*;" for the Psalmist had said: "All nations shall call Him blessed." Christ would gather His people out of all nations, kingdoms, people and tongues. He, the speaker, believed that the gospel was never sent anywhere without gaining fresh trophies of God's grace. If we did not see as much success as we desired, was not this also the case at home? But they should never forget that God had said respecting His word, "It shall not return unto Me void." They needed more zeal for the glory of Christ. The unspeakable value of the soul was urged as an incentive to this, and the joyous thought, that when Satan had *lost* a subject, Christ had *gained* one.

There were special reasons for supporting the Strict Baptist Mission.

1. It taught God's truth as they believed it, and adhered to the practices which God's word set before them. Brother Doll, whose visit they would long remember, was heart and soul with them. Hence this Mission had special claims on Strict Baptists.

2. The Strict Baptist Mission acted in accordance with common sense. They did not much believe in exotic missionaries; they preferred plants of a more hardy growth. Hence they employed principally native agency.

3. This Mission was carried on in the most economical manner. There were no salaried officers, no home expenses but such as were absolutely necessary, such as printing, postages, &c.

He trusted they would consider these things, and support the Mission as it deserved to be supported, not merely from the emotion which might be excited, but from love to the principles it maintained.

Mr. GRAY, of Brighton, in seconding the resolution, said he was gratified by what had been read. It had reminded him of a picture entitled, "A Patch of Sunlight." He was quite sure that our agents were the right men in the right places.

He hoped that when Mr. Noble came over, he would give his first public address at Brighton, as Mr. Doll had done.

The present Meeting was intended to awaken deeper interest in the Mission; but he trusted that this would lead to more earnest prayer, and that prayer would become a "self-preached sermon."

He referred to the sentiment of the first hymn,

> "Peace on the earth, goodwill to men,
> From heaven's all-gracious King;"

And remarked, that *the advent of Christ* looked favourably on our Mission. God's people were a people of all peoples, gathered out of every nation under heaven. Christ had borne our punishment, and "with His stripes we are healed." A dying Christian, in writing to a

tried brother once said, "Don't try to gather honey from dying flowers. The Cross! the Cross! the Cross!"

The command of Christ also had special reference to our Mission. "Go, teach, or disciple all nations." A Fiji islander once prayed, "Great Spirit, untie the load of our sins. If the load were bound about our shoulders, we could untie it; but it is bound about our heart." Wherever sinners prayed such a prayer, God had a heart to pity and a hand to relieve.

They loved their distinguishing ordinance; for *baptize* would ever mean *to dip*; and a *believer* would never mean a *baby*. Yet baptism must be kept in its right place. It must not be put in the place of Christ's blood nor the power of the Holy Spirit.

Dr. Carson was once a pædobaptist, and he gave notice that he would preach a sermon that would put the Baptists under a bushel. But in searching the good old Book he found there was nothing about infant baptism.

It was said by a friend to Christmas Evans—"You won't admit me to your table." "I shall be pleased to see you," he replied. "Ah, but I mean the *Lord's* table. "That I cannot do," said he, "for I am only a *servant*."

3. *Ancient Type* also bore a favourable aspect to the Mission; for in the Book of Numbers we read of the various tribes marching under their banners; while in the Song of Solomon we read, "Who is she that looketh forth as the morning.....terrible as an army with banners." Those who belonged to this army used only "Luther's sword"—the sword of the Spirit,—not to destroy, but to save; for he who is slain by the sword of the Spirit would never be slain by the sword of Justice.

Prophetic declaration,—the Saviour's mediatorial request, and Apostolic example—all bore a favourable aspect to the Mission.

The speaker concluded by pleading for a good collection.

The resolution having been put and carried unanimously, the collection was taken, which amounted to £11 6s. 7½d., making with that of the afternoon, the encouraging sum of £19 0s. 2¼d.

Mr. Sears thanked the friends for the honour they had done him in electing him as Vice-President. He rejoiced that the God of peace and the Prince of peace had been working in connection with the Mission. He had watched with great joy its steady growth. There was no necessity for its existence, however, if they were not Strict and Particular Baptists. These principles they held dear, and were anxious to disseminate. In the 2nd Psalm it is said,—"Ask of Me, and I shall give Thee the heathen for thine inheritance, and the uttermost parts of the earth for Thy possession." Although Christ had purchased His people, yet He was not to have them without asking. Hence the importance of *prayer*.

He had often thought he should like to go to India and visit the various stations, and see the brethren and sisters engaged in the work.

We had heard a great deal about "strikes" lately. He believed in "striking the iron while it is hot." He wanted to obtain new subscribers. If every member of our congregation contributed only a farthing a week, it would amount to a considerable sum. The speaker closed with the admonition of Mary, the mother of our Lord: "Whatsoever He saith unto you, do it."

Mr. Moxham took for his subject The Triumphs of the Word of God. The thoughts of God, he said, were like bullion gold; but when expressed through the personal Word they became like gold in the mint. Man expressed himself through inanimate matter, as by the telegraph or telephone. God could not thus express Himself to us. True He spoke to us in the wind and in the thunder; but only through Christ could we obtain any knowledge of His thoughts of peace towards us.

There was a triumph of the Word of God in *creation*, but a *greater* triumph in the kingdom of Christ. All the triumphs of the Word were *miracles*. Man conquers nature; but man cannot subdue anything above himself. Nature was *passive;* but when God wrought upon the heart of man, He met with *active* resistance. It was a miracle of grace to win man from the power of the devil; yet he was won by the power of the Holy Spirit.

God who spoke in times past by the prophets, had in these last days spoken to us by His Son. The eternal Word became the incarnate Word. In all His work on earth there was the triumph of the Divine will, until at last He said, "It is finished." Then redemption was complete.

The triumphs of the Word were one with the triumphs of the cross of Christ. As it was in the nature of fire to ascend, so, though the Lord had *stooped* to take the sinner's place, and to bear his condemnation, He had now *ascended*, to establish His kingdom.

The triumphs of the Gospel were due to the force of *love*, and the influence of the *Holy Spirit*.

The church was "the pillar and ground of the truth." Papists, as they looked at their pictures, had their emotions stirred. But when Jesus walked with the disciples to Emmaus He concealed Himself, that they should not know Him, and spoke of all those things which were written concerning Himself. *Thus He honoured the Word.*

Christ was the "Light of the world," and Christians also were said to be "lights of the world." There was the constraining influence of the love of Christ in our hearts. Yet our motives could not always be dissociated from *self*. The half-frozen traveller in the Alps, in seeking to restore a fellow-traveller who was buried in the snow, found that he had not only revived the object of his sympathy, but had warmed himself also. Thus in seeking to benefit our fellow-creatures, we ourselves were sure to be blessed. It was *through the agency of His people* that Christ was seeking and saving the lost.

As Aaron and Hur held up Moses' hands, so might they seek to hold up the hands of their brethren abroad. Thus might they provoke each other to love and to good works.

After singing, the Meeting was closed with the benediction.

NOTE BY THE EDITOR.

A box of Tracts, &c. is about to be dispatched to India in the course of a few weeks. If any of our friends would like to send a few useful articles such as cotton prints, &c., for the children of our Mission-schools, they will be most gratefully received by either of the Secretaries.

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

REPORT.

THE Scripture truth that "the darkness has covered the earth, and gross darkness the people," is, alas! notwithstanding all the enlightenment of the present age, sadly manifest. We feel its force even in our so-called "Christian" country; but the fulness of its meaning can only be known where literal idolatry prevails,—accompanied, as it is, not only by ignorance, but by superstitions of the grossest kind, of which the following description of

A HINDU DEVOTEE,

given by Mr. Doll, is a faint example.

"For four months he abstains from salt. For five months he endures the trial of swinging in the smoke. A fire is lighted from the manure of the sacred bulls, and the devotee hangs by the heels, swinging backward and forward through the smoke, his head brushing the flame. For six months he is concealed in a cave in the earth. He does not see the light of day, but sits in meditation, only coming out at night to receive the food left for him. The next six months he passes in communion with the Gunga, or river gods. From twelve o'clock each night to four o'clock each morning, he stands in the river Ganges, waist deep in water, to get his sins washed away. He next sits in the presence of the dead every night for a year, on the banks of the Ganges.

"To us such conduct seems both foolish and wicked, yet that man is looked upon as far better than his fellows."

It is ours to live in the noon-tide glory of the Gospel dispensation, yet who among us is prepared to make sacrifices for the truth's sake, as great as those which the heathen make in connection with their false religions?

Yet sacrifices are made, and "with such sacrifices God is well pleased."

The importance of Missions to the heathen was never more fully recognized than at the present time, nor perhaps, was criticism ever keener. It is pleasing to find that the mere professional element is at a discount, and enthusiastic self-sacrifice is felt to be the grand requirement. Apostolic simplicity is longed for, as conducive, under God, to Apostolic success. The importance of native agency is generally admitted, and expensive and circuitous methods are being laid aside. Hence we commend the claims of the Strict Baptist Mission with the greatest confidence, and appeal to its friends for continued and increased support.

With no home expenses other than those of printing, postages, &c., we venture to think that there is not another Mission which is so economically conducted; for with an annual income of less than £700, the following stations have been maintained.

Fields of Labour.	Entered A.D.	No. of Stations	Workers	Church Members	Schools	Scholars
MADRAS:						
St. Thomas' Mount	1866	1	7	12	3	117
Poonamallee	1869	1	5	8	3	177
North Tinnevelly	1882	11	14	314	7	137
Madras City*	1888	3	2	20	1	25
CEYLON:						
Colombo	1868	1	3	18	2	70
Jaffna	1888	5	5	18	5	125
Totals		22	36	390	21	551

*Pursawalkam, Black Town, and Woorigadam.

In reviewing the labours of the past year we begin by reverting to the fact that our beloved Superintendent,

MR. DOLL, IS NOW FREED FROM SECULAR EMPLOY,

and entirely devoted to the work of the Lord. This has long been contemplated, but it was necessary to proceed cautiously; and being a Government employé, much

formality had to be observed, and much patience exercised: but it is now an accomplished fact. Referring to this in his Report for May, Mr. Doll says:—

"My long-cherished wish has at last, in the Lord's own good time, been realized, and I hope that this may be indeed a new era for our Mission. My retirement is an accomplished fact from the 1st of May, 1889, and I am now engaged entirely in the King's service. The Lord be praised for this. My prayer is, that I may be guided by heavenly wisdom in all my plans for the extension of the Mission, and that the future may prove that all concerned in the matter of my appointment have been influenced by the Lord. What unutterable sweetness and strength I have realized from these precious words: 'Trust ye in the Lord for ever: for in the Lord JEHOVAH is everlasting strength.'—'Lo, I am with you alway, even unto the end of the world. Amen.' 'Brethren, pray for us.'"

One of the first subjects to which Mr. Doll has turned his attention, now that he has time at command, is

THE TRAINING OF MISSIONARIES.

He proposes to place under his care, one by one, the native teachers and preachers from the various stations in India, so that they may be the more fully instructed in the Scriptures, and the better able to maintain and defend the doctrines, and the ordinances of God's house taught therein. Another Christian young man is also to be under training, in place of dear Gurubatham, whom the Lord called to Himself in December last, at the early age of twenty-one years.

In connection with this movement, Mr. Doll is desirous of obtaining a concise Manual of Faith, which he could get translated into Tamil, and printed, for use in the Training Class. He is also compiling a hymn-book for use in our Mission churches, and preparing a simple catechism and hymn-book for use in our schools. He is also much in want of tracts: for

A REVIVAL OF HINDUISM

Is taking place in the Madras Presidency.

"For many years," says Mr. Doll, "the Hindus have looked on the efforts of Christian missionaries with indifference. They did not believe that it was possible for Christianity to make any important inroads on their ancient religion. But a marvellous change has occurred. They have awakened to the fact that

Christianity has won thousands of converts. The faith of the educated young men in Hinduism is undermined. The revenues of the temples have largely fallen off. A sudden alarm has seized the leaders of Hinduism. The heathen papers are full of articles against Christianity. Opposition has become aggressive. It is too late to resort to persecution; but Hindu 'preaching societies' and 'tract societies' have been formed. The methods of the missionaries are being adopted by the heathen in their frantic effort to save their Hinduism. Paid preachers travel through the districts. Tracts in English and the native languages are freely distributed. The titles of some of them are—'The Bible Dissected, for the use of Mission-school Students;' the 'Hindu Triumph;' 'One hundred and fifty Contradictions of the Bible; a Bible Handbook for Mission Students and inquiring Christians.' The Hindu preachers seek to prevent people from hearing us preach the Gospel, by establishing noisy and abusive preachings, almost entirely unrelieved by any teaching of their own religion, just a few yards from our preaching stations. These are good signs. 'Why do the heathen rage, and the people imagine a vain thing?' They set themselves 'against the Lord, and against His anointed, saying, Let us break their bands asunder, and cast away their cords from us.' But 'He that sitteth in the heavens shall laugh; the Lord shall have them in derision.' They show that Missions engaged in evangelistic work are such a success, that on the confession of its own votaries, Hinduism is in danger of being overthrown to a great extent. It *will* be overthrown, in spite of this revival of heathenism. May the day come soon. We only need patience to see the methods adopted by the heathen defeat their own purposes. And in spite of all their efforts, we know the Lord will gather His own lost and wandering ones, even the redeemed of the Lord; and He shall reign unto the ends of the earth. 'Ask of Me, and I shall give Thee the heathen for Thine inheritance, and the uttermost parts of the earth for Thy possession.'"

The Free-thinkers, the Unitarians, and the Annihilationists, are also sowing their heresies broadcast,—the latter in very subtle forms. It is sad to think that professing Christian men are so enamoured of their newly-invented theories as to deem it worth their while to teach the heathen that the souls of the wicked are not immortal, and that there is no such thing as "the second death." Yet so it is. It is true that our good Superintendent seeks to draw negative encouragement from the fact; for opposition is better than apathy: yet the opposition of those who call themselves by the name of

Christ, is harder to bear than the malice of His avowed foes, or even the persecution of those who are ignorant of His name. Nevertheless the light is spreading. Our Mission is not only maintaining its ground, but new fields are being thrust upon us, and "Progress" is still our watchword.

Commencing our survey with

MADRAS CITY,

We give a few quotations from our Superintendent's diary, as a sample of his every-day work, and also as illustrating how exceedingly useful is brother Pandian, our newly-appointed missionary.

"Au gust 2nd.—Myself and Pandian went to the south east gate of the People's Park, and held an open-air preaching service. A goodly number of hearers gathered around us, and listened with great attention. Distributed tracts, which were readily received.

"10th.—Myself and Pandian went to Perambur, and conducted open-air services in two places. We were well received: the preached word was attentively heard by the audience.

"11th.—I went early this morning to St. Thomas' Mount (eight miles.) Brother Pandian accompanied me. We were met by Jacob John, and the teachers of that station, and also by Abel Michael, and the teachers of Poonamallee station, by order. As a goodly band, we went together to Pudupet Street, and conducted an open-air service. Taking our stand at one locality, we commenced by singing a Christian lyric, then Jacob John spoke on the 'Uncertainty of Life.' There was a goodly gathering of attentive hearers, of men and women, of the Hindu caste. After his discourse, we distributed a large number of tracts,—then we proceeded further on, where we met with a fair gathering of people. We sung a lyric, which attracted a larger number of hearers, when Abel Michael addressed on the 'Way of Salvation.' After distributing a number of tracts, we moved on to the Bengalee bazaar. Here, taking a prominent position, we struck up another lyric, which attracted a good congregation of all classes of Hindus, when Pandian discoursed on the 'Blood.' At the close we sung other lyrics, and distributed several tracts. We had a very attentive and encouraging audience. We returned to our Mission premises,—held a prayer-meeting, with all our preachers and teachers. It was a very encouraging and profitable season. Some of our brethren spoke, and others prayed. Paid salaries, and then returned home.

18th.—Went to Poonamallee: took brother Pandian with me. Examined the Schools during the day. In the evening myself, brethren Abel Michael, and Pandian, with teacher David, went to Old Poonamallee, about three-quarters of a mile from our Mission-house. We took for our position, the northern side of the trunk road, which led us to face a great pagoda of the village. We sung together two lyrics, one following the other. This attracted a large and attentive crowd of listeners, composed of Brahmins, Sudras, and other Hindu caste people, with a sprinkling of Mahommedans, (who are a Tamil-speaking people.) The most of our congregation were an intelligent, educated, and well-to-do people. After singing, teacher David read a little, and brother Pandian spoke boldly and forcibly on 'Human Depravity; the Danger of Sin, and the Way of Salvation through Jesus Christ alone.' Distributed hand-bills, which were readily received, and then returned to the Mission-house, where we held a prayer-meeting at 7 p.m., when all our school teachers, and some of our church members with their families were present. Lyrics were sung; the Scriptures were read, and short and stirring addresses given by brethren Abel Michael, Pandian, and myself. Fervent prayers were offered at the throne of grace, for a special blessing on the Mission, its agents, and work. The Committee and friends at home, were also affectionately remembered at the mercy-seat. The blessing of the Lord was also sought for the prosperity of Zion, and the conversion of lost souls, by a gracious outpouring of the Holy Spirit. The meeting closed after eight o'clock, and all went to their respective homes, filled with joy and comfort of the Holy Ghost. I stayed in the Mission-house during the night.

"19th.—Early this morning, myself, Pandian, and teacher David, had singing and prayer, and then proceeded for open-air preaching. We went to the village of Mangadoo, some two-and-half miles away from our Mission-house. We took our stand close by the gateway of a rich landlord's house, which was situated in a large, long, and wide street. We commenced by singing a lyric, which gathered a large crowd of people before us. Pandian spoke to some fifty people (while last evening we had over seventy people at Old Poonamallee) of the Hindu caste, on the parable of the 'Prodigal Son.' All eyes were fixed on him, as he spoke in stirring and expressive language the truth of God, with such a display of the folly and danger of sin, the emptiness of all earthly things, and the glorious salvation of God, in its freeness, fulness, and graciousness, through the Lord Jesus Christ. There was manifestly deep feeling and interest in the assembly, in respect to the glorious gospel of the Son of God, in its fulness and saving power. Tracts and handbills—Tamil, Telugu, Hindustan, and English, were distributed, and gladly received.

"Then we proceeded to the non-caste villages, about half-a mile further on. There we sung a lyric, teacher David read a tract on idolatry, and preached. Abel Michael spoke on Christ, the only Saviour of sinners. Then I spoke a few words on the same subjects, and pointed out the blessedness of possessing the religion of Jesus, which has a power on the hearts of sinners. The congregation was a large and attentive one,—some seventy souls, men, women, and children. Some of the head-men of the village desired that we should open a day-school in the village. Returned to the Mission-house about 9 a.m.

"July 6th.—In the evening, the English Baptist Church, worshipping at Chintadrepettah, celebrated the Thirty-first Anniversary of the formation of this Church. The tone of the meeting was truly spiritual, and the addresses savoury and refreshing. There was a very large attendance of friends. Tea at 6 a.m., well enjoyed. Public meeting commenced at seven. The chairman, Mr. H. F. Doll (the pastor) offered prayer, and made a few remarks on the question, 'How old are the Baptists?' Another hymn was sung, the deacon Mr. J. J. Chatterton, 'after offering a few remarks, read a report which stated that by the mercy of God they still live in unity and peace, pastor still active, earnest and useful, services well sustained, the word spoken by the Lord with power through his servants,—four added to the church, making present number of members in good and regular standing, thirty-nine. Another hymn was sung, and Mr. J. N. Foley, (pastor of the Baptist Church, New Town) addressed the meeting on the Necessity of Adherence to the Principles of God's Word. The doxology was sung, and the benediction pronounced, which closed a very interesting and profitable meeting. The Lord's presence was felt, and several expressed themselves as spiritually profited by the meeting.

"Aug. 18th.—Went early this morning to Poonamallee. Visited and examined the children of our Sunday-school in Scripture lessons. Answers were very satisfactory. The children sung lyrics very nicely. Conducted divine services and administered the ordinance of the Lord's supper to the Native and English churches, assisted by brother Michael. A Christian sister, a baptized believer, was received as a member into the fellowship of the English (Strict) Baptist Church this day.

"28th.—Visited St. Thomas' Mount, and inspected the schools. In the evening, in company with Jacob John and teachers, conducted open air preaching in the Bengalee Bazaar. We sang two lyrics, teacher read a tract, and Jacob John preached on the subject of the Wheat and Tares." Distributed tracts, and then we left. I returned to Madras.

Brother Pandian writes :—

"Thanks be unto Him to whom we owe everything in this world, and that which is to come.

"I heartily thank our heavenly Father, who has helped me, and blessed my work during the last seven months. I was so glad to see the Divine hand by the following signs :—1st.—The strong opposition to our mission work in the Tinnevelly District, and in this city. 2nd.—Calls from several places in Southern India for the extension of our work. 3rd.—The diligent search after the truth by the people. 4th.—A few here and there added to the Church of our Lord. 5th.—That the Lord has made free our dear Superintendent, Mr. H. F. Doll, to devote himself entirely to the work, when I fully believe that our Mission will become better known, and better propagated.

"Dear brethren in the Lord, help us by your prayers and worldly goods; for the harvest truly is plenteous, but the labourers are few.

"As regards work, prayer-meetings and preaching of the Word have been held regularly during the month, in the house of our brother Herron, at New Town. This meeting is getting on nicely. A number of heathen people attend this meeting. Short and plain addresses were made on the following subjects : 'The Light of the World;' 'The Lord is my Shepherd;' 'Man is as nothing;' 'Thy love to me was wonderful.'

"At Pursawalkam, the prayer-meeting has been held regularly every Saturday. The attendance has been fair, considering the spirit of opposition by nominal Christians of other denominations.

"Street-preaching in Perambore and other places has been carried on during the month. The Gospel has been preached to goodly numbers of Hindus of various classes, and the houses of others have been visited, tracts distributed, and the inmates talked to about our blessed Lord and Saviour, and His precious truths, as revealed to, and believed by us. May the Lord bless our humble labours in His vineyard."

Writing 10th August last, Mr. Doll remarks :—

"Our Divine Services in Madras are fairly well attended. We hope soon to form a little church. For these purposes we need a larger house than the one at present occupied.

We have acceded to our Superintendent's proposal, Mr. Doll having agreed to raise one-half of the rent by local subscriptions.

The Anthravady Telugu Baptist Church, Black Town, Madras.

This church once contained some 200 members, consisting mostly of native soldiers of the 41st Native Infantry Regiment and their wives. It was for nearly twenty years under the pastoral care of the late Doss Anthravady, who originated this Church. He was a brother much revered and beloved by all who knew him. Through the humble instrumentality of this truly godly and devoted man, hundreds of precious souls were by Divine grace, brought from gross idolatry and dark superstition, to sit at the feet of Jesus, "clothed, and in their right minds." This faithful servant of God was not only respected by the men of the regiment, but also loved and respected by the European and native officers as well. In the year 1881, when the regiment lay at Quilon, brother Anthravady was suddenly seized with an epileptic fit, and on the 9th of December of that year he quietly passed away to the land of rest and glory. Upon the breaking up of the 41st Native Infantry Regiment, which took place almost immediately after the death of our brother, the members of the church were scattered; some going to the Telugu districts in the north of the Madras Presidency, where our brother had, on previous occasions, preached the gospel of grace, joined the Telugu Baptist Churches situated in those localities; and others coming to Madras, settled down here.

In the early part of 1882, Mr. H. F. Doll, by special request, took the pastoral oversight of those members who settled in Madras, and formed them into a local church. Since then six persons have been baptized, and one member has died in the Lord. The present number of church-members in good standing is twenty.

The Sabbath services are conducted in Telugu by brother P. Narrainsawmy, the devoted deacon of the church. Brother Narrainsawmy is an assistant Professor of the Madras Medical College. The Lord's-supper is administered once a month by Mr. Doll, the pastor.

This church has unanimously expressed a desire to unite itself with the Strict Baptist Mission.

The good brother Anthravady referred to above was

formerly connected with our Mission; but suddenly his communications ceased, we knew not why, until the above recent communication from Mr. Doll explained that he had long since rested from his labours, and that his works do follow him. It is gratifying to find that his memory is fragrant not only in the Tinnevelly district, but also in Madras, and that the church of which he was pastor is now again connected with our Mission.

New Station, (Woorigadam-Chairy.)

A Tamil petition has been received by Mr. Doll, purporting to be signed by thirteen of the leading inhabitants of a Pariah or Non-caste village, named Woorigadam-Chairy, which is situated in the Chingleput District, and is about seven miles N. W. of Madras, and eight miles N. E. from Poonamallee. The following is a translation of the petition:—

(Rev.) H. F. Doll, Superintendent of the Strict Baptist Mission.

"We the inhabitants of Woorigadam-Chairy, most respectfully submit the following petition to your kind consideration. We feel the need of educating our growing generations who are kept in darkness and ignorance. Therefore we humbly beg of you to be good enough to favour us with a teacher who may be able to educate our children, and promote the knowledge of the true religion in our midst.

We solemnly promise you that we will provide a place and a building both for the teacher and school. Moreover we will be glad to see our children attending the school regularly, and to render all needful assistance which lies in our power.

We remain, respected Sir,

(Thirteen signatures.)

After visiting the place and the people, Mr. Doll accepted the petition; and, regarding the application as a Divine call and opening, he has appointed a man who is both a Christian and a Baptist, and an experienced village teacher and preacher, as our agent in that locality, in anticipation of the Committee's sanction. There are some 300 houses in this village, with about 2,000 inhabitants. The people are all heathens. They have already built us a thatched school-house. We have now about twenty-five children under Christian instruction, and many more are coming in. There are several villages

and hamlets around our new station, which promises to become a good centre for mission work. Preaching also is carried on by our agent, who is a better preacher than a school teacher.

Let us now glance at ST. THOMAS'S MOUNT, our oldest station :—

Evangelistic Work.—Our Tamil evangelistic work has been carried on without interruption. About four days in the week the Gospel of grace has been preached at some twenty places, namely, bazaars, streets, markets, and adjacent villages. Audiences ranging from fifteen to one hundred people, of Hindu races, some of them being Mahommedans, and Romanists, but mostly heathens, have attentively listened to the preached word. Some 600 handbills have been distributed to about 800 people. It is our earnest desire and prayer, that these attentive hearers may become joyful doers of the Word of God, by the quickening and life-giving power of the Holy Spirit.

Pastoral Work.—The Sunday morning services have generally been well attended, both by our church-members and outsiders, while the attendance at Sunday evening services has not been so satisfactory. Cottage prayer-meetings have been regularly held, in the houses of certain of our members, and have been fairly well attended by our church-members and others. These Divine services have been found to be seasons of much spiritual refreshment. The members of the church, twelve in number, are walking circumspectly, and in fear of the Lord. Most of them are very poor, so far as this world is concerned.

Zenana Work.—This branch of work has been carried on as usual by our Bible woman. She has regularly visited fifteen houses, and taught four pupils, (young women,) besides reading and expounding the Scriptures to the elder women of the households visited. The pupils have been taught Tamil and Telugu reading and writing, plain and fancy needlework, and Scripture truths. Even Mahomedan women gladly and readily welcome our zenana woman into their houses, for the purpose of having God's Word read, and Divine truths respecting the love of God and His Christ explained.

Educational Work: Hindu Caste Girls' School.—The number on the roll is twenty-one, and the average attendance daily is seventeen. We have secured the services of two Christian teachers. More children are expected to come. Mary Ann, our zenana woman, supervises the school. This school is situated in a separate building, and close by our Boys' School.

Boys' School.—There are 92 children on the roll,—namely, 84 boys, and 8 girls ; the latter of whom are included with the

infant class. The daily average attendance is 76. Of the 92 children, 10 are the children of native Christians, 23 Roman Catholics, 2 Mahomedans, 48 other caste Hindus, and 9 Pariahs, or non-caste. They all learn Tamil, and 10 of them also learn English. 4 are in the second class, or fourth standard; 8 in the first class, or third standard; 13 are in the second standard; 11 in the first standard, and 56 in the preparatory class. The examination of these schools by the Government Inspector has already taken place, but the results are not yet known. We hope they will earn a good Government grant. The amount of fees collected from these schools is Rs. 4. Scripture teaching has always occupied four or five hours a week in every class, in all our schools.

Sunday School.—A Sunday School is held in connection with our schools, which is well attended. There are 32 children who are taught by two Christian teachers, and our native pastor, who is also superintendent of the Sabbath School. The children (4 native Christian children, 3 Roman Catholics, 18 other Hindus, and 7 non-caste,) commit to memory portions of Scripture, and learn to sing Christian lyrics or hymns, most sweetly.

POONAMALLEE.

Evangelistic Work.—Street and bazaar preaching have been carried on within the cantonment of Poonamallee. The audiences have been good and attentive. The blessed gospel has been faithfully preached in near and distant villages, to all castes of Hindu and non-caste people. We have often had large and interesting gatherings, who have always given attentive and friendly hearing. At other times, our congregations have been small, and thus we have had fuller opportunities for lengthened conversations, and for pressing home the blessed Word of God. Sometimes within the circle of some family dwellings, with an attentive audience seated all round, Christ has been set forth as a present Saviour to the guilty and undone sinner. Some 1166 people have heard the Gospel, and nearly 800 English, Tamil, and Telugu tracts have been distributed. The subjects on which addresses were made, are Christ the "Ransom;" the only "Mediator;" the "Prodigal Son;" the Truth of the "Christian Religion;" "Jesus;" "Atonement by Sacrifice."

Pastoral Work.—The Sunday Services have been regularly conducted, and so also have the Cottage Prayer Meetings every Thursday evening, at the houses of church-members. The resident members of the little church, seven in number, are, I am glad to state, doing well. Their consistent conduct gives great satisfaction. They have, apparently, by God's grace, striven to adorn the doctrine of God their Saviour, in their daily walk and conversation, and we rejoice to witness a growth

in grace, and in the knowledge of our Lord and Saviour Jesus Christ. The members of the church, and others, have been visited, and profitable conversations held, respecting their souls' salvation. The Lord's-supper has been administered to both Native and English Churches. The contributions of the Native Church have amounted to 7 annas and 3 pies. The members are very poor.

Educational Work: The Island Parcherry Boys' School.—There are 47 on the roll, viz., one child of a native Christian, 1 Roman Catholic, 1 other Hindu caste, and 44 non-caste children. Of these, 3 are in the second standard, 13 in the first standard, and 31 preparatory. The daily average attendance has been 30. Scriptures are taught daily. We have one teacher and a monitor. This school was examined by the Government Inspector of Schools. 23 boys appeared, and 16 passed. This was the first time this school went up for examination, and the result was that it obtained 20 rupees, 13 annas. (This amount will be utilized for the purchase of school furniture.)

The Island Parcherry Girls' School has 14 girls on the roll, and one teacher. The daily average attendance is 8 girls. They are poor, and have to work for their parents.

Mailcherry Village School.—There are 15 children under the instruction of one teacher. The disease of small-pox committed great havoc in this village. Some 20 of the villagers died, and of this number, one was a child of our school. Work had to be suspended for a time; but I am glad to say that the disease has subsided, and our school work has been resumed.

Sunday School.—A Sunday-school is held in connection with the above schools. 37 children attend it. Special attention is paid by the teachers in giving Scripture instruction to all the children of our Day and Sabbath Schools. The children sing Christian hymns most sweetly.

General Remarks.—The work at the various stations has been carefully supervised by me, and it has been well sustained, with the assistance and co-operation of my co-workers. The Gospel has been preached in streets, bazaars, villages, and in the church, and at these services, I have often been present, and myself taken part. I cannot but believe that the extensive seed-sowing by open-air preaching, circulation of tracts, and gospel portions, together with prayer-meetings, and quiet conversations, will bring forth fruit in due season.

Mr. Doll reminds us that there is still a debt of one hundred rupees (nominally £10, really about £7 10s.) on the mission-house at Poonamallee, and says :—"May the Lord graciously incline the hearts of some kind friends at home, to clear away this small debt, as it will make

us free as regards the premises, and relieve me of this burden and anxiety."*

Since the above was written, the vendor has applied for the amount; so that the matter is urgent.

The Relief Fund

Occasioned by the fire at Koilpati has been the means of rendering important service to our missionaries as is shewn by the following communication from Mr. W. A. Doll, in reply to a letter of sympathy addressed to him by the Corresponding Secretary :—

"Mrs. Doll, Murryan, and myself, do from the bottom of our hearts thank you for the hint made by you in the *Olive-Branch*, all the members of the Committee, and the many kind and dear Christian friends of our Mission, for the liberal contributions they have so cheerfully and promptly made, to render us assistance in the time of our trouble and need. The good instalment of 543 rupees, so cheerfully, speedily, and lovingly remitted, to be divided between myself and Murryan, has happily come to remove our burdens, dispel our sadness, and gladden our hearts.

"Kindly again convey to the Committee, mine and Mrs. Doll's most sincere thanks, for the grant of 20 rupees per mensem, as rent for a house at Kodaikanal or Palamcottah, until such time as our cottage is rebuilt.

"I am happy to inform you that many heathen ryots, the Zemindars of Sevalpaty, and our Christians, have cheerfully come forward to render assistance to Murryan, in the shape of money, grain, thatch, timber, etc., and the Superintendent of our Mission has sent him, through me, the sum of 100 rupees, which has already been handed to him by me.

"Mrs. Doll and myself, our dear fellow workers and Christians beg to tender you our unfeigned Christian love and regards to the beloved brethren of the Committee, and to all the dear friends of the Mission."

At present Mr. W. A. Doll is residing at Palamcottah. As he is desirous of making this his permanent place of abode, the question of rebuilding the mission-house at Koilputty is still in abeyance.

THE TINNEVELLY MISSION.

The Mission was commenced in this district, and has been sustained in dependence on the great commission of

* A friend, who was present at the Annual Meeting, has very kindly sent a cheque for this amount.

our Lord, "Go ye into all the world, and preach the gospel to every creature," &c.; and on the promise of the God of truth, "Lo, I am with you alway." Here the Gospel has evidently taken deep root. Like the forest sapling, the Word has been sorely tried by adverse blasts, but yearly it has struck its roots deeper in the soil, and we have had manifest tokens of the Divine approval. There are at present in this district 10 stations, some 300 church-members, and 12 preachers, including our missionary, Mr. W. A. Doll, and brother J. C. P. Arulappen, our ordained native pastor, with a large number of children receiving Christian and secular instruction. New stations may be opened, our Mission work extended, and hundreds of souls received, baptized on a profession of their faith, and formed into churches. But how is all this to be done? This seems the great problem for God's people and churches; but it would soon be solved if they would live up to their privileges, and to the leadings of the Holy Spirit.

The Report for the month of August by Mr. W. A. Doll, will give a general idea of the work in this district:—

PALAMCOTTAH.

"Preaching to the heathen has been carried on with vigour at our several stations, by the help and grace of God. The fairs, bazaars, and villages adjacent, have been seldom passed by during our visitations and preaching tours. Tracts have been distributed. The results of our preaching are known alone to Him whom we serve. The schools are progressing satisfactorily. The teachers try to do their best in imparting Bible knowledge. The gospel has been preached in Satur. One Sowryamuthoo, a Roman Catholic, and others of the same persuasion, wish to renounce the Roman Catholic faith, and unite with our Christians. Prayer-meetings were held in Malaputhur, and cottage-meetings at Saluvarputty in Deacon Vathamuthoo's house. Preached to the heathen in Oothooputty, and Kursilputty, and Samivathapuram. Distributed handbills, 'This is what I want,' 'Glad Tidings,' etc. Tracts were distributed in the native lines, and the hospital at Palamcottah, and the precious Word preached to the heathen in the town. Several at Kudambier, Paraputty, and Parumbookata, have expressed a wish to renounce idolatry and embrace Christianity. They want a day school to be started, and are willing to pay half the teacher's salary, and help in erecting a school-room with mud walls and thatched roof.

Christianpettah.

"The gospel of Christ was preached in the villages of Odayarputty, Watrap, and Kodikulam. Christ and Him crucified was proclaimed to a number of heathen people who listened to the preached Word with marked attention. They seemed to be touched, so that many are seeking the way of life, and asking for more instruction. Brother J. C. P. Arulappen (our ordained pastor) helps us here on Sabbath days. Handbills have been distributed to a large number of heathens. A Sabbath-school of twenty-five children and adults is conducted. Cottage Prayer-meetings are held at Anickeraputty, in Pakkiam's house, and at Christianpettah village in Aroolappen's house.

Kursilputty.

"In this station has been conducted as usual Sabbath-school and Divine services, Cottage Prayer-meetings in Athemal's house. Preaching in the streets and adjoining villages, and the distribution of tracts. At certain villages opposition was met, but at others the preachers met with every encouragement from the people. Many have readily come together on several occasions, to hear us, and solemn thoughtfulness was evinced by them while the blessed Gospel of our Lord and Saviour Jesus Christ was being preached. A few wish to be baptized and added to our little church in this village station.

Elavarasananthal.

"The blessed Word, by the grace of God, has been spread far and wide in the villages around Elavarasananthal. The day and Sabbath-school are well attended, also the Divine services held in our chapel, and the cottage prayer-meetings held in the houses of our Christian brethren and sisters. The preached Word is listened to with great attention. The Word of Life has also been preached to the heathen, and some of them desire to profess Christ as their Saviour, and to join our church at this station.

Elliarapunnie.

Cottage prayer-meetings, Divine services, and preaching to the heathen, have, by the grace of God, been carried on steadily amidst great opposition offered by the Shanars of this village. But surely God will stand by us, and by his power and love melt their hard hearts, so that they may, like Pharaoh, acknowledge the power of God, and repent and confess Jesus. Handbills have been distributed amongst the heathen inhabitants in the surrounding villages, and prayers offered that God would bless the means used for their salvation.

Malaputhur.

"The surrounding villages were visited, medicine administered to the sick, words of cheer and comfort spoken to

burdened souls, and prayer offered for and with them. The glorious and blessed Gospel was preached to the heathen villagers. They heard the words spoken with earnestness and pleasure, and some of them have been heard to say, "What shall we do to be saved?" They were pointed to Jesus, the Lamb of God, as the Saviour of their never-dying precious souls, saying,—"Believe on the Lord Jesus, and thou shalt be saved."

"The day-school children attend regularly, and pay great attention to the Bible lessons taught them every day. The Scripture questions set by our missionary for all our schools, are also learnt by them. Divine services are well attended by our Christians and the people. Our Sabbath-school children, and adults, learn portions of Scripture every Sunday, and portions of the Bible are expounded to them. We desire the glory of God, and the conversion of poor sinners. We pray that His Holy Spirit may be graciously poured upon this place, and upon all the other churches here and everywhere.

Alamputty and Kunganculam.

"Visited Montehope, Nalamkamputhoor, and other villages, and proclaimed the blessed Gospel of our Lord to the heathen, and distributed tracts. The day-school children are preparing for the Inspector's examination. Divine service and Sabbath-schools have been regularly attended by the people and children. Some households (of adults) wish to renounce idolatry in the villages visited, and join our mission church on a profession of their faith. Our prayer is that God may give them grace and courage to confess Him openly, and take up their cross, and follow in His footsteps.

Kovalakunnie and Purakudianputty.

"School work, Sabbath-school, Divine services, and prayer-meetings, have all been conducted fairly well. Our preacher (Nicholas) of this station has not been well. I hope he will be soon restored to his wonted health.

Muthenary and Senthitiapuram.

"Cottage prayer-meetings and special prayer-meetings have been held in this station as usual. Our Mission, the Committee, and Officers in India and at home, were all remembered with much affection at the throne of grace. Day school work has been carried on with usual vigour; also Sabbath-school and Divine services. The way of salvation through Jesus Christ has been preached to a large number of heathens in the surrounding villages, and handbills distributed, which were gladly received and read by the people. We pray that God will bless the efforts used.

Urlpathoor and Kulputty.

"Conducted Divine services, which were well attended. The people and our Christians pay great attention to the Gospel

truths proclaimed. Spoke to a large number of heathen people, and distributed tracts, which were readily received by the crowd and read. The Day and Sabbath-schools are also well and regularly attended. Many in this station wish to join our Mission, and renounce idol worship. We pray for an outpouring of God's Spirit on the work here and at all stations. There is much sowing being done at all our stations, and there is a general spirit of enquiry for the way of salvation and truth. There is also a bold public profession for renouncing idol worship, and embracing Christianity. The general cry is, give us Christian teachers, and instruct us in the religion of Jesus Christ, which is preached to us.

GENERAL REMARKS.

"It may be well to notice that we have at present two domiciled European missionaries, (the missionary and his wife); one native ordained pastor, ten native unordained preachers, one Bible woman, 314 church-members who are communicants, nine Sunday-schools with 180 scholars, (children and adults), seven day schools, with 137 scholars.

"We have also on the Mission-field eleven chapels, or places of worship, viz:—Kungankulam, Elavarasananthal, Elliarapunnie, Malaputhur, Kursilputty, Purakudiamputty, Urlpathur, Senthetiapuram, Muthenary, Christianpettah, Kovalakunnie."

The following

TOUR REPORT BY MR. W. A. DOLL,

will also be found interesting:

21st June, 1889.—I left Palamcottah by the 12.30 mail train, and reached Satur railway station at 4 p.m. My assistant, V. Jesudas, and some of our Christians of Malaputhur, were waiting for me at the station with my bullock bandy. We proceeded at once to the village of Malaputhur, which place we reached about 9 p. m. Prayer meeting was then held.

22nd June.—Examined the day-school children this day. They are doing satisfactorily. Left Malaputhur at half-past six in the evening, with Jesudas and some of our Christians, for Saluvarputty, where we arrived at 8 p. m. Held cottage prayer meeting in Deacon Vathamathas' house; about thirty-five persons were present. The people were very attentive to the words spoken, and our Christian brethren and sisters seemed to enjoy the meeting.

New Chapel at Saluvarputty.

23rd.—At 8 a.m., large numbers of heathens and our Christians assembled at the land which was presented to our Mission some years ago by our Saluvarputty Christians, for the erection of a chapel, to witness the laying, by me, of the foundation

stone of our new chapel at this village station, Saluvarputty. Several Christian lyrics were sung, a portion of Scripture read, an address given, and earnest prayer offered, thanking the Lord for all that He had done for us, and beseeching that His blessing may rest upon the endeavours made by the people to build it, and that He would own and bless all their labours to the glory of His name and for the extension of His kingdom. There was great joy and rejoicing among our Christians who were present on this solemn, delightful, and happy occaison.

We spoke to a number of heathens, pointing out how foolish and vain it was for them to visit temples and offer sacrifices to their idols, for obtaining salvation and propitiation for their sins. That the only way they can be saved, if they desired salvation, was by believing on the Lord Jesus Christ as their only and all-sufficient Saviour; and that He alone invites all guilty and heavy burdened sinners to come unto Him for pardon and peace.

Our preaching was attended by crowds of heathen and idolatrous people, many of whom seemed anxious about their soul's salvation. Our preaching was blessed by the grace of God, so that many were convicted of sin and acknowledged that their way was not the proper course for procuring eternal life, but what was preached by us from God's holy word clearly seemed to be to them the best way, as being God's way.

Before leaving the station, the church of God in this station met together, and the Lord's supper was administered by me to twenty of our church members. Fervent prayers and praises were offered to our Heavenly Father for His unbounded loving-kindness and mercies to us as a church and people. Special prayers for our mission work, and committee, superintendent, &c., were also presented at the throne of grace.

Baptism of eight persons.

Left Saluvarputty for Malaputhur again, where we arrived at 4 p.m. Some 150 people congregated in our chapel at this station, when we commenced divine service by singing a hymn in Tamil; then prayers were offered, portions of Scripture read and expounded, and an address given by me. I then examined eight candidates (seven men and one woman) in the presence of the church, and the candidates were approved for baptism. After this we, with over one hundred people, proceeded to the well* to the east of the village, about half-a-mile distant. Having arranged ourselves, we sang Christian Tamil lyrics, read portions of Scripture, and offered fervent prayers. Then the candidates openly professed their faith in the Saviour, when I baptized them, one by one, in the name of the Father, the Son, and the Holy Ghost; after which a lyric was sung, and the

*A large tank, built of granite down in the earth, with a flight of stone steps leading into the water.—H. F. D.

benediction pronounced. We then returned to the chapel, and after getting ready we began divine service at half-past seven p.m. At the close of the service, the spectators and our friends who attended left. I then received the newly-baptized candidates into the fellowship of the church, and adminstered the Lord's supper to our church members. Some forty-five were present.

A collection of four annas and three pies was made. Brethren Murryan Suvisasoomuthoo, and Jesudas assisted me in these services.

A Wedding.

24th June.—At 9 a.m. a marriage ceremony was performed by me, between a member of our church named Gurubathem and Annamy of Malaputhur.

The Foundation-stone of Murryan's Cottage laid.

24th June.—Went to Meshiapuram, where Murryan lives. In the evening I held a prayer meeting, and laid the foundation-stone of Murryan's house, at his request. A large haystack was burnt down that night near our camp by some robbers in the village of Doraswamy-puran.

25th. In the morning, went to the village of Elliarapunnie. Held prayer meeting in Deacon Samuel's house, read Hebrews xiii. 16; special prayers were offered for the prosperity and advancement of our Mission in the Tinnevelly District, and other places where our brethren labour. Went to Rettiaputty Grove and held prayer meeting.

Opening of a New Chapel at Kursilputty.

Left for Kursilputty and stayed in the tamarind grove. At seven p.m. (on the 25th) about a hundred men and women assembled at the new chapel at Kursilputty. Several sweet lyrics were sung. I played on my concertina. The harmonium very kindly sent me by our beloved and esteemed secretary, Mr. I. R. Wakelin, I was not able to take with me, on account of the roughness of the roads, although it is used in the town when we have services and on special gatherings at our stations. Portions of Scripture were read. I made a short and interesting address in Tamil, and brother Samathas Naiker offered prayer: Jesudas spoke, also Samathas Naiker, and the happy meeting was brought to a close after a hymn had been sung and the benediction pronounced.

The meeting was a very joyous one. It was joy and rejoicing the whole time, for that the Lord had been pleased to enable them to erect a place where His people may worship Him, where many of the people can come and hear the blessed Gospel proclaimed every day. Great opposition was at first offered by our enemies when the foundation-stone was being laid by me; but the Lord of Hosts stood by us, confounded our

foes, and enabled us to complete the new chapel, which, blessed be our God, was dedicated this night (25th) to the praise and glory and service of His holy and blessed name. Our sisters Athemal and Thuimal subscribed a large portion towards the building of this chapel. These two sisters are well to do (land owners) and each contributed as much as fifty rupees. The chapel is constructed of sun-dried brick and timber, with thatched roof.

26th and 27th. Went to Oothooputty, saw some of our Christians here, held prayer meeting with them, and proceededi n the afternoon to Elavarasanthal. Here conducted divine services and prayer meeting and administered the Lord's Supper to the assembled church. There were fifty members present. A collection of 6 annas was made.

28th. Visited Kungankulam, and Alamputty, and held cottage prayer meeting, and encouraged our Christians to stedfastness. Fervent prayers for our mission, &c., were made.

New Stations.

In another Tour Report, Mr. W. A. Doll gives a most interesting account of his visit to Urlpathoor, which is situated about eight miles west of our station at Muthenary. There are about 200 houses in this village, most of them having land attached, and some of them brick-built. The native Christians here have erected a chapel at their own expense, and have promised to hand over the title-deeds.

The chapel was dedicated on the 21st of November last, and was decorated with flowers and plantain trees. A temporary pandal was erected in the front of the chapel, and fitted up with banners, flags, &c. Each Christian family brought a lamp to light, up the chapel for the occasion. There was great rejoicing in the whole village, that the Baptists should again have set up their banners in the place. (This village was occupied by the late Arulappen, some forty years ago.) The Baptists of Koilputty were also present. Garlands of flowers were placed around the neck of Mr. W. A. Doll, who was entertained with every mark of respect and affection. The service consisted of singing, reading, addresses and prayers. The Committee and friends at home were specially remembered, in the supplications which were presented.

On the following day, Mr. W. A. Doll had the pleasure

of baptizing twenty-two candidates (eight men and fourteen women.) Our Missionary says :—

"They appear to be a very humble people, eager to learn and read God's holy Word, so as to be able to know the ways of God more fully."

After their baptism, these twenty-two candidates were received into the Church, and with eleven others previously baptized by Arulappen, partook of the Lord's supper.

The native Christians of this place afterwards addressed an appeal to the Committee, through Mr. W. A. Doll, of which the following is a translation. (The original is in Tamil.)

"RESPECTED SIR,—We are most heartily thankful to our heavenly Father, who preserved you and the family during the past year. It gives us much pleasure to think of your kind care, and frequent visits amongst us. We cannot forget your kind advice and instructions, which are given in times of need. You always tell us that we should look to Jesus, who sympathises with sorrowful souls, and keeps company and fellowship with needy ones. You are well aware of all the members who, by Divine grace, have embraced the religion of Christ during the past eight years in the villages of Kovalakunnie, Purakudiamputty, Senthetiapurum and Muthenary. It gives us great joy when we think of the forty people who have been added to the church of Christ at Urlpathoor, where a new chapel has been recently built. We therefore humbly beg of you to be kind enough to send a preacher to that village, to break the bread of life. May God bless all our Mission-stations, schools, workers, &c., &c. We hope that you will take more trouble in sending agents to other places in this district, where a number of people are waiting for the light of the Gospel of Christ.

With our Christian regards, we remain yours, &c.,

Agents and Members of the Strict Baptist Mission.

It need scarcely be said, that we could do no other than respond to such an application, and that a teacher has been appointed.

BAPTISM.

In another tour report, Mr. W. A. Doll says, "At Sholopurum held divine service, and baptized one sister in the river there. She travelled all the way from Muthenary, in company with our preacher and a few Christians, for the purpose of being baptized."

THE USUAL CHRISTMAS TREATS

Have been given at all the stations, which were thoroughly enjoyed. Particulars have appeared in the *Olive-Branch*.

CEYLON.

This branch of the Mission, though not without encouraging signs of the Lord's blessing, has been fraught with difficulties during the past year. When

THE MISSION AT JAFFNA

was commenced, accompanied as it was, and still is, by many tokens of the Lord's favour, it was thought that our missionary, Asseervatham, with the gratuitous assistance of Sevaruthum, and a paid school teacher would have been sufficient to carry on the work, under the occasional supervision of Mr. Noble. But his expectations, and ours, in this respect, have been sadly disappointed, Asseervatham having openly renounced Christianity, and proved himself totally unworthy of our confidence: his brother Sevaruthum, who was a deacon of the church, has also conducted himself in such a manner that it was necessary to withdraw from him.

Thus have Mr. Noble's hands been weakened, and he has suffered, and is still enduring, much opposition, and persecution both from avowed enemies and professed friends. So that his health has been injured, and even his life jeopardised.

Yet the Lord's overruling providence has been manifested throughout; for even his enemies have quarrelled among themselves, and persecution has but driven him from vile villagers among whom it was not safe to live, to the more populous town of Jaffna, where there are greater opportunities for usefulness.

Mrs. Noble has rendered most valuable service, remaining at Jaffna during the whole time; and by her presence, both keeping in check and revealing the evil designs of those who have so soon disturbed the peace of this little community. She still conducts her Bible class with marked success, and Miss Noble has recently commenced a day school.

We have now five stations at Jaffna, viz., Jaffna town, Udivile, Nunâville, Nalloor, and Karatthoo. There are schools, Bible-classes, &c., connected with the stations. A new teacher, Daniel, has been appointed on probation at Udivile, and two other brethren, at Nalloor and Karatthoo. Mr. Noble remarks :—

"Financial means only are necessary for extending our operations, as the number of our stations might be doubled if we possessed the means for so doing.

"We are regarded as those who 'turn the world upside down.' Other Missions which have existed here for the past seven decades have not disturbed the people as we have done during the short period of little more than a year. And yet we are the most peaceable people they ever knew; for though the people of other Missions go to law for very trifling things, we bear all patiently, and never retaliate."

The following cutting from a Ceylon newspaper shews that the Baptists are regarded with a jealous eye, though we are preferred to the so-called "Salvation Army."

"The advent of the Baptist Mission in the wake of the Salvation Army is welcome. Rev. Mr. Noble, of this Mission, is here now, examining the suitability of Jaffna for opening a branch here, so that we have a plethora of religious instruction. Are the Jaffna heathen so difficult to be converted?"

In point of fact we were at Jaffna before the Salvationists; but have only recently had a station in the *town*.

Watch-night Service and Baptisms.

On the evening of Monday, December 31st last, after a few remarks upon John xv. 14, "Ye are my friends, if ye do whatsoever I command you;" Mr. Noble again had the privilege of administering the ordinance of baptism at Jaffna, to two candidates, one of them being his own daughter.

After the baptismal service, the friends accompanied by the children, proceeded to the missionary's house, and partook of refreshments.

At eleven, the same night, a Tamil service was held. Mr. Noble made a few appropiate remarks on Heb. xiii. 8: "Jesus Christ, the same yesterday, to-day, and for ever."

"At the close of this service, at midnight," observes Mr.

Noble, "the members of the little church assembled around the table, and after receiving into church-fellowship the two newly baptized sisters, we all partook of the emblems of Christ's broken body and shed blood, in obedience to our Lord's command, 'Do this in remembrance of Me;' and a blessed service it proved to be."

On May 4th, also Mr. Noble had the pleasure of baptizing at Udivile, Jaffna, two male candidates, who had been on probation about two years. On the following Lord's-day, they were received into the fellowship of the church.

Slave Island, Colombo.

Owing to this partial disorganisation of the work at Jaffna, it has been necessary for Mr. Noble to remain there during the greater part of the last half-year, in consequence of which the work at Colombo has suffered. Respecting this Mr. Noble says: "I am sometimes at a loss to know how to divide my time between the two important stations—my presence being required at both places. The difficulty is not so much in the distance that lies between Colombo and Jaffna, as in the slow, uncertain, and sometimes dangerous mode of travelling, and that of having no competent assistant to conduct the duties during my absence. So far as the schools are concerned, I have secured the services of Mr. Thinning;.....but for other branches of work he is wholly incompetent."

More commodious mission premises have been obtained here, in one of the principal streets, with space sufficient for a playground for the school children. It is proposed to raise the educational standard, and to have a higher class English school, where scholars may learn up to the sixth standard at least, which entitles them to an entrance to the Royal College. We shall thus be able to train teachers for our elementary schools. The migratory character of the Colombo Tamils affects the attendance to some extent. The Burgher (or English) and Singalese branches are of a more permanent nature; and on the whole our schools continue to be encouraging, and there is hope of their becoming more so. We have at present about seventy names on the register, with an average daily attendance of about fifty.

Mr. Noble's Proposed Visit to England.

Mr. Noble, who is an Englishman, has long had a desire to visit his native land, from which he has been absent about thirty years; and we also have long wished to see him face to face, and confer with him personally on various matters affecting the welfare of the Mission in Ceylon. We have therefore resolved that Mr. Noble shall spend a few weeks in England, and be present at our next annual meeting, "if the Lord will." We trust that our friends will give him as cordial a welcome at they did to Mr. Doll, and that the visit of our brother may be refreshing both to himself and to us.

"The Olive Branch"

has now become more of a children's magazine, though we think our older friends will still find it interesting. Its circulation has somewhat increased; but as the cost of engravings is considerable, we hope our friends will seek to obtain for it a still larger patronage, especially as it is contemplated to increase its size at the commencement of next year.

Grateful Acknowledgments.

In conclusion, we heartily thank all our kind friends by whose liberality our Mission has been sustained, and but for whose increased assistance we could not have entered upon the various new fields which are "white already to harvest." Again have we to make honourable mention of our *young friends*, whose pence have accomplished wonders in the financial department. The continued liberality of our friends in Australia, also deserves more than a passing notice. We have received two kind letters, one containing a draft for £23; the other, a remittance of £28. A quotation from one of these letters will doubtless be interesting. Mr. Beedel says:—

"We are always pleased to receive the *Olive-Branch*, and eagerly look for any item of information respecting the good work of the Lord in connection with our Mission. We are thankful Brother Doll is now fully engaged, and hope his valuable life may be long spared to superintend affairs. We rejoice much in the addition of Brother Pandian to the staff. May God bless, and use him much for the enlightenment of his countrymen. There are none like native preachers. They feel

as we cannot, and are more accesible than our own people. I was never more struck with this than at a meeting here in Sydney, to welcome a few native teachers from the islands,—I mean the Hebrides: these came from Samoa, and were going to New Guinea. One of the poor black-skinned brothers speaking through an interpreter, said :—' There was once a famine in Fiji. We had brethren in Fiji. We heard they were starving. We loaded our boats with provisions, and went to Fiji to save our brethren alive. Now, (said he) there is a famine in New Guinea, NOT OF BREAD AND WATER, *but of hearing the word of God.* We have heard of our brethren in New Guinea, and are going to give them THE WORD OF GOD.' The simplicity with which this was said, and the power accompanying it, I shall never forget."

VISIT OF A BROTHER MISSIONARY.

A missionary from Australia, now in Madras, who has recently visited some of our stations, thus writes in the "Australian Particular Baptist Magazine," for September, (just to hand) :—

"DEAR BROTHER BAMBER,—You will be pleased to hear that I arrived safely in Colombo, after a passage of fifteen days from Adelaide. I found that Mr. Noble had left for Jaffna, where he is engaged in pastoral work for three months. I found his assistant, Mr. Turning, very nice, and I gave an address to the children in the school. I left there for Madras, where I am at present staying, and doing all I can to promote the extension of the Lord's work.....The Lord enabled me to testify for Him at Pastor Doll's chapel last Sunday evening. This worthy and earnest brother, I find, has been representing the Strict Baptist Church here for many years. The church over which he presides is in a healthy condition. He has done all he could to further my interests here, as well as the Mission which I represent, and deserves the practical sympathy and commendation of all the churches of the close communion at home and abroad. Moreover, his wife and children are not behind in doing all they can to spread the knowledge of the Lord.....—Yours in the King's service, S. A. FOLEY."

DECEASE OF BROTHER DEARSLY.

We have recently sustained another loss by the decease of our Brother Dearsly, who entered his eternal rest on the 1st of July last. He was a man of genial disposition, and many kind services has he rendered to the Mission. He rests from his labours, and his works do follow him.

Continued illness of Brother W. Hazelton.

Our Brother W. Hazelton, to whom we referred in our last Annual Report, is still prostrate on a bed of affliction—though somewhat better: peaceful in mind, but prevented from active service. Let us not forget him at the throne of grace.

Conclusion.

We cannot finish this Report more appropriately than by a quotation from one of Mr. Doll's journals, which he closes in the following words:

"In conclusion, the history of this Mission throughout the twenty-eight years of its existence, is of a nature to call forth special gratitude to God for the mercy which, by means of it, He has displayed to the people of Southern India. It is also an encouragement to the friends who have hitherto aided our Mission so heartily and generously, to continue their support, and as may be in their power to render additional aid, so that new and hopeful fields of labour may be entered upon and cultivated in the spirit of earnest faith. Lord, hasten Thy kingdom, and so, by Thy Holy Spirit, bless Thy servants connected with the work of this Mission in India, that it may be greatly owned as one special agency for the overturning of Satan's kingdom in this dark and benighted land, and the establishment of that kingdom which is righteousness, and peace, and joy in the Holy Ghost.

"With larger means we might speedily extend our operations. Who then will help us to make India's cities and towns, villages and hamlets, hills, mountains, plains and valleys, 'echo to the name of Jesus?' Who will help to give to the enslaved millions of this beautiful but dark land the 'Life and Light' of the Gospel, the only boon by which India shall become distinguished among the nations for truth, faith, and devotion to Christ's service?

"The Church of Christ can supply us with all funds adequate to our wants, and we lay our plea at the feet of Him who has said, 'Open thy mouth wide, and I will fill it;' 'Ask, and ye shall receive.' The answers to prayer in the past are our encouragements for the future."

RULES.

I. That this association be called "THE STRICT BAPTIST MISSION;" that it be conducted by a Committee composed of Members of Particular and Strict Baptist Churches; that its Officers be: a President, a Vice-President, a Treasurer, and one or more Secretaries; and that the following doctrinal basis be taken as representing the principles by which it shall be governed, namely:—

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

2. Eternal and personal election unto salvation.

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

4. Particular redemption by the vicarious sacrifice of Christ.

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

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

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

8. The final perseverance of true believers.

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

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

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

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

13. The congregational order of the churches.

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

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

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

V. That a month's notice be given of any new business intended to be introduced, including nominations for additions to Committee.

VI. That with a view to giving contributing Churches of the faith and order of its doctrinal basis direct participation in the conduct of this Mission, every such Church, having less than 200 members be entitled to nominate its Pastor and one other member; or if the membership exceed 200, its Pastor and two other members, for election at the Annual Meeting as its representatives on the Committee.

VII. That in the event of the death or retirement of any of the Officers, the Committee have power of appointment to the vacated office either from within or without its own membership.

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

The Anniversary Services

Were held on Tuesday, October 22nd, 1889,

AT MOUNT ZION CHAPEL, HILL STREET, LONDON.

THE ANNUAL SERMON IN THE AFTERNOON

Was preached by Mr. L. H. COLLS, of Beccles, from Isaiah ix. 6.

THE PUBLIC MEETING

WAS HELD IN THE EVENING.

Mr. JOHN BOX took the Chair at 6.30.

Mr. ROSE, of Reading, implored the Divine blessing.

After an introductory address by the Chairman,

Mr. BRISCOE read an abstract of the Report.

Mr. E. MOTE presented the Financial Statement.

Mr. LYNN proposed a few slight alterations in the Rules, which had been considered necessary by the Committee; and gave Notice of a Motion he intended to move at the next Annual Meeting, explaining some alterations which had been made in the Rules.

Mr. WAKELIN read a list of the Officers proposed for the ensuing year (see p. 2); their election was proposed by Mr. C. WILSON, seconded by Mr. COLLS, and carried unanimously.

A vote of thanks to the Friends at Mount Zion Chapel (especially the ladies) was gratefully accorded.

Mr. MITCHELL, of Chadwell Street, moved:

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

Mr. GRAY, of Brighton, seconded the motion, which was carried unanimously.

Mr. SEARS made a brief and earnest address, urging the importance of the principles of the Mission, and rejoicing in its continued and increasing prosperity.

Mr. MOXHAM addressed the Meeting on "The Triumphs of the Word of God."

The Meeting was closed in the usual manner.

ABSTRACT OF TREASURER'S ACCOUNT,

RECEIPTS.

	£	s.	d.
Balance in hand, 20th October, 1888	278	13	3½
Collections at Annual Meeting, Soho Chapel, 1888	15	10	0
Profit on Tea at ditto...	0	18	4
Four Dividends on Stock (£396 5s. 5d., Consols.)	11	2	2
Individual Subscriptions	36	2	2
AUSTRALIA.—By Collections, Subscriptions, and Sunday Schools	52	1	0
AMERICA	9	0	9
ALIE STREET	7	15	6
AKEMAN STREET, TRING	31	7	0
AYLESBURY...	1	5	0
ABERDEEN	0	10	0
ADDISON PARK	5	16	8½
BRENTFORD	17	14	8
BETHNAL GREEN	4	17	3
BERMONDSEY.—Per Mr. J. L. Meeres...	3	19	6
BRADFIELD ST. GEORGE, SUFFOLK	3	10	6
BARNET (NEW)	8	14	7
BRIGHTON.—Per Mr. J. Cole	6	3	6
BRIGHTON: EBENEZER CHAPEL	19	7	3
CHADWELL STREET	34	3	3
CAMDEN HIGH SCHOOL...	6	18	6
CAMBRIDGE.—Per Mr. Jull	8	11	0
CAMBRIDGE, IPSWICH, &c.—Per Mr. Rowlands	20	0	0
CHESHAM, BUCKS	6	10	0
CHELMSFORD.—2 years	15	8	3
COLLEGE PARK	3	10	6
COLNBROOK	2	17	4
CRANSFORD, SUFFOLK	1	3	8
CLAPHAM: EBENEZER	7	7	2
CHATHAM: ENON...	2	11	7
COLCHESTER	0	10	0
DALSTON: FOREST ROAD	12	10	1½
DOVER: PENTSIDE CHAPEL	5	16	2
DEPTFORD: ZION CHAPEL	32	17	9
EPPING...	1	5	0
ELTHAM, KENT	1	2	6
ERITH: PROVIDENCE CHAPEL	2	0	0
FOOT'S CRAY	8	0	0
HILL STREET: MOUNT ZION CHAPEL	34	15	10½
HOMERTON	1	7	4
HAYES: SALEM CHAPEL	3	8	10
HORNSEY RISE	0	15	9
HALESWORTH	0	13	6
HOUNSLOW	5	12	6
HASLEMERE...	4	2	6
HIGHBURY: PROVIDENCE CHAPEL	9	0	6
IPSWICH.—Per Mr. Kern	5	16	6
KEPPEL STREET	45	13	7½
LYNTON ROAD	0	10	6
LEICESTER.—Per Miss Webster...	3	0	0
,, ZION CHAPEL:—Per Mr. Barber	2	6	0½
PIMLICO: CARMEL CHAPEL	3	14	0
READING: PROVIDENCE CHAPEL	9	4	9
RICHMOND: SALEM CHAPEL	5	11	6
RATTLESDEN, SUFFOLK	2	4	0
RAMSEY	1	12	6
READERS OF *THE CHRISTIAN*	1	0	0
SOHO CHAPEL	25	12	0
Carried to opposite page	£855	13	4½

OCTOBER 20th, 1888, TO OCTOBER 12, 1889.

	Brought forward	£855	13 4½
SHOULDHAM STREET		2	17 6
SUTTON-AT-HONE		1	12 4
STRATFORD: GURNEY ROAD		2	2 0
SYDENHAM, BUCKS		1	1 0
ST. NEOT'S		6	17 1
ST. ALBAN'S		2	1 6
STOKE ASH, SUFFOLK		1	0 0
THAME		7	2 6
TOLLINGTON PARK		1	0 0
TOTTENHAM PARK MISSION		0	10 0
WELLINGBOROUGH TABERNACLE		12	10 1
WEST HAM		4	16 8
WOOLWICH: ENON		3	10 0
WIVELSFIELD		2	2 9
WARBLETON, SUSSEX.—Per Mr. Chapman		0	10 0
WILTON SQUARE		1	1 6
WHITTLESEA, CAMBRIDGE		2	0 0
YORK ROAD, GREAT YARMOUTH		0	15 0
Profit on Sale of Photos		2	10 5
A Lover of Zion		1	0 0
		£912	13 8½

EXPENDITURE.

				£	s.	d.
Remittances to Madras					394	9 3
Remittances to Ceylon					167	15 8
Mr. Briscoe's Printing account, and *Olive-Branch*					24	9 1
Postages, Stationery, &c., Financial Secretary		2	5 0			
,, ,, ,, Corresponding Secretary		4	1 10½	6	6	10½
Committee Room Expenses, &c.				1	4	0
Ministers' Expenses				0	10	0
Advertisements				1	1	0
Carriage of Tracts				0	19	0
Balance in Treasurer's hands				315	18	10
				£912	13	8½

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

W. R. FRICKER,
HAROLD COOPER, } *Auditors.*

October 12th, 1889.

Collections, Subscriptions & Donations.

	£	s.	d.
Collections at Annual Meeting	16	8	4
Dividends	11	2	2

Australia.

SYDNEY, PER MR. BEEDEL.

Castlereagh-street Church collections	7	5	9
Ditto, Sunday-school	3	13	4½
Ryde Church	4	8	4
Smithfield	1	5	0
Brother Gericke	5	0	0
Pastor Allen	1	0	0
A Friend	0	14	0
Less draft expenses 6/5½	23	6	5½

VICTORIA, PER MR. FULLARD.

Chilwell, Geelong: Church and School	5	0	0
Collecting Cards	3	15	9½
My Charley's Card	2	10	6½
"Ebenezer," Collingwood, Church and School	16	13	8

Ballarat.

Yuille Street	1	1	0

United States, America.

PER MR. BURNAM.

Mr. E. H. Burnam	3	1	9
Mrs. E. M. Hume	0	8	2
Miss Ellis, Richmond, Kentucky	0	8	2

St. Louis, Mo.

Miss S. M. Felton	4	2	2
Mr. W. Stephens	1	0	6

Keppel-street Chapel.

PER MR. J. R. WAKELIN.

Sunday-school	37	14	0
Collection	2	2	1
Mr. Cooper	1	1	0
Miss Haynes.....(2 years)	2	0	0
Mr. W. Frost	1	1	0
Mr. Schweitzer	1	1	0
Mrs. Schweitzer	0	10	6
Mrs. Sears	0	4	0

	£	s.	d
Soho Chapel, Shaftesbury Avenue.			
Collection, per M. Simpson	3	10	6

PER MR. WHITE.

Mr. Harold Cooper	0	10	6
Mrs. Harold Cooper	0	10	6
Sunday-school Collecting Boxes	14	11	1
Scholars Collecting Cards, less Rewards	3	17	10
Miss Arlidge's Box	1	0	7
Miss Minnie's ditto	1	1	0
Mrs. Thorne	0	5	0
Miss Arlidge	0	5	0

Mount Zion Chapel, Chadwell Street.

PER MR. ABBOTT.

Subscriptions omitted 1887	0	10	0
Mr. Campbell	0	2	6
Mr. Milbourne	0	10	0
Mr. Woodrow	0	4	0
Miss Lawrence	0	8	0
Mrs. Toussaint	0	8	0
Mr. Earles	0	10	6
Mr. Golding	0	10	0
Mr. Sawyer	1	1	0
Mrs. Sawyer	0	10	0
Mr. Hodges	0	10	6
Mr. Ford	0	10	0
Mr. Fricker	0	10	0
Mr. Webb	0	10	0
Mr. & Mrs. White	0	10	6
Mr. E. Mote	0	10	0
Mrs. E. Mote's Box	0	8	0
Miss Morris	0	4	0
Miss Morris's Box	0	17	8½
Mr. Knight	0	5	0
Mr. & Mrs. Hodder	0	10	0
Mrs. Hammond	0	2	6
Mrs. J. White	0	4	0
Mrs. Hoddy	0	10	0
Mrs. Hazelton	0	10	0
Mr. Goddard	0	10	0
Mr. Hunt	0	5	0
Mrs. Mote, Senr.	0	5	0
A Friend	0	2	0
Mr. Dodgshun, Junr.	0	10	0
Mr. Palmer	0	5	0
Mr. & Mrs. Seager	0	10	0

	£	s.	d.
Mrs. Applegate	0	5	0
Mr. Pullen	0	5	0
Mr. Pullen's Box	0	12	0
Mr. Abbott	1	1	0
Mr. O. H. Abbott	0	5	0
Mrs. S. Sharp	1	1	0
Mrs. Woodward	0	6	0
Mr. Manns	0	5	0
Mr. Sidders	0	10	0
Sunday-school	12	17	3½
Young Women's Bible-class	1	12	3½
Miss Baker's Box	0	2	1½
Mr. Cole's „	0	1	5
Mr. Hill's „	0	3	3½
Miss Mannering's Box	0	16	0
Mr. Miller's Box	0	4	2¾
Mr. Voysey's „	0	10	0
Miss Whybrow's „	0	2	9½
Mrs. Webb „	0	14	3¾
Mr. W. Abbott's „	0	16	3¾

Zion Chapel, Deptford.

PER MR. ARMSTRONG.

Sunday-school	22	13	2
Collections	5	8	9

PER MISS STUBBINS AND MRS. F. G. CATCHPOLE.

Mrs. Young	0	3	0
Miss Piddock	0	3	0
Mrs. Joshua Cowell	0	2	6
Mrs. James Cattell	0	10	0
Miss Stubbins	0	5	0
Mrs. Norman	0	10	0
Mrs. Brain	0	10	0
Mr. F. Catchpole	1	1	0
Mrs. Topley	0	10	0
Miss N. Barrat	0	4	4
Mr. W. J. Nash	0	5	0
Mr. Josiah Barrat	0	5	0
Ditto, Family Mission Box	0	7	0

Hill Street, Dorset Square.

PER MR. B. WAKELIN.

Mr. Adams	0	5	0
Mr. Barradell	1	1	0
Mr. Cobb	0	10	6
Mrs. Cobb	0	5	0
Mr. G. Elnaugh	0	10	6
A Friend	0	1	0
A Friend (per Mr. Wilson)	0	5	0
Miss Gosling	0	5	0
Mr. J. Gregory	1	0	0
Miss S. T. Gregory	1	0	0
Mr. J. Harris	1	1	0
Mr. C. C. Harris	2	2	0
Mrs. Lett	0	5	0
Miss Latham	0	5	0
Mr. W. S. Millwood	1	1	0
Mr. Pocock	0	10	0
Mr. A. Robins	1	0	0
Miss Smith	0	5	0
Mr. Sennett	1	1	0
Mr. Webb	0	10	6
Mr. C. Wilson	2	1	0
Mr. B. Wakelin	1	1	0
Mrs. B. Wakelin	0	5	0
Sunday-school	11	13	10½
Young Men's Bible Class	6	11	6

Little Alie Street.

Pastor's Bible Class and Sunday-school, per Mr. Sears	6	14	6
Mr. R. E. Sears	1	1	0

Tring.

Collection at Akeman Street Chapel	12	17	0
Mr. Buteher and Family	9	0	0
Miss Butcher	1	0	0
Mr. Glover	1	0	0
Special Subscriptions for New Teacher (3 quarters)	7	10	0

Old Brentford.

Sunday-school per Mr. J. J. Fromow	9	11	4
Collecting Box: Mr. F. Secrett	1	2	6
„ Miss Davey	1	1	0
„ Miss Gregory	0	8	0
„ Miss Fromow	0	15	10
Donation, per Mr. Beer	2	15	0
Mr. J. J. Fromow	1	1	0
Mr. F. Secrett	1	0	0

Cambridge.

PER MR. J. JULL.

One-third Annual Collection	3	19	3
One-half Sunday-school „	3	16	7
Mr. Jull	0	10	0
From Children in a cottage at Horningsea	0	5	2

PER W. E. S. ROWLAND.

Miss E. Saville	0	0	6
Miss L. Hunt	0	1	10
Miss P. Bedford	0	2	0
Miss E. Kempton	0	2	2
Master W. Hunt	0	2	3
Master W. Carroll	0	2	8

	£	s.	d.
Per Mr. W. E. S. Rowland, continued.			
Miss S. Leader	0	3	1
Miss E. Ransom	0	3	8
Miss M. Wortley	0	4	6
Miss E. Yarrow	0	7	0
Mr. Rayner	0	10	0
Miss Thoday	0	11	6
Mr. W. E. S. Rowland	0	15	0
Miss Barnard	0	17	0
Miss M. Papworth	1	0	0
Miss A. Haynes	1	11	6
Mr. Sturton	3	0	0
Mrs. Jull	4	2	0
Kingston.			
Miss Sturt	0	4	0
Waldringfield.			
Miss E. Brown	0	3	9
Miss G. Brett	0	4	0
Woodbridge.			
Master C. J. Rowland	0	11	0
Zoar Chapel, Ipswich.			
Miss Cordle	0	2	0
Miss Bird	0	2	6
Mr. J. Martin	0	2	6
Miss Wightman	0	5	0
Mr. J. Wright	1	1	1
Young Men's Bible Class	1	5	0
Mr. W. E. S. Rowland	2	2	6
Ebenezer Chapel, Brighton.			
PER MR. S. J. GROVER.			
Girls' Box	2	11	4¾
Boys' Box	2	1	3½
Young Women's Box	1	8	1¼
Young Men's Box	1	0	0
Infants' Box	1	0	5¾
Master B. Botting's Box	0	5	3
Miss E. Botting's Box	0	3	9
Miss Alice Gray's Box	0	2	8
Miss Edith Grover's Box	0	3	1½
Miss E. Gumbrell's Box	0	7	2½
Miss Haben's Box	0	8	2¼
Misses K. & E. Jeeves' Box	1	5	0½
Miss Marchant's Box	0	12	7¾
Miss L. Parsons' Box	1	1	8½
Miss R. Parsons' Box	1	2	4¼
Miss Walder's Box	0	8	11
Miss M. Walder's Box	0	5	1½
Mr. & Mrs. John Chapman	5	0	0
Bond Street, Brighton.			
Per Mr. J. Cole	6	3	6

	£	s.	d.
Camden High School.			
Sunday-school, per Mr. Burrows	6	18	6
Carmel Chapel, Pimlico.			
Sunday-school and Friends, per Mr. Wright	5	14	0
Aylesbury.			
Mr. Fuller's Bible Class	1	5	0
Stoke Ash, Suffolk.			
Sunday-school, per Miss Barrell	1	0	0
Chelmsford.			
PER MRS. PARTRIDGE.			
Received too late for 1888 balance	6	18	6
COLLECTED BY MISS BEACH.			
W. Beach, Esq.	1	0	0
Mrs. W. Beach	0	10	0
Mrs. Parchment	0	5	0
Mrs. Tappage	0	2	6
Mrs. T. G. Beach	0	2	6
Mrs. N. B. Beach	0	2	6
Mr. J. W. Cottee	0	2	6
Small Sums	0	4	0
COLLECTED BY MRS. BLYTHE.			
Mrs. Blythe	0	2	6
Mrs. S. A. Blythe	0	2	6
Miss Stone	0	1	0
Miss Sharpe	0	1	0
COLLECTED BY MRS. STUBBINGS.			
Mrs. Ridley	0	2	6
A Friend	0	2	6
Mrs. Marriage	0	2	6
Mrs. Dobson	0	2	6
Mr. Willis	0	2	6
Mr. Wells	0	2	6
Mrs. H. Marriage	0	2	6
Small Sums	0	13	2
Boxes:			
Mrs. W. Beach	0	18	0
Mrs. N. B. Beach	0	1	8½
Mr. F. G. Burgess	0	10	0
Mr. Pizzey	0	8	3
Mrs. Partridge	0	9	0
Mrs. Staines	0	5	1½

	£	s.	d.
Mrs. Cottee	0	1	5
Mrs. Stapleton	0	5	0
Mrs. Stubbings	0	4	1
Mrs. William White	0	1	6
Girls' Sunday-school	0	9	0
Boys' "	0	10	0

Chesham.

Collected by Miss M. A. Butcher and Friend	6	10	0

College Park, Lewisham.

Sunday-school, per Mr. Riddle	3	10	6

Colnbrook.

Sunday-school, per Mr. Howse	2	17	4

Cransford, Suffolk.

Sunday-school, per Mr. Bland	1	3	8

Rattlesden.

Per Mr. Bland	2	4	0

Bethesda Chapel, Ipswich.

PER MR. KERN.

Miss Riddle	0	14	0
Mrs. Kern's Box	0	6	0
Mrs. Stearn's Box	0	6	0
Sunday-school, Girls' Box	2	2	9
Ditto Boys' Box	2	0	3
Mrs. Burrow's Box	0	7	6

Halesworth, Suffolk.

Sunday-school, per Mr. Beamy	0	13	6

Aberdeen.

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

New Barnet.

Collection, per Mr. W. J. Styles	8	14	7

Colchester.

St. John's Green Sunday-School, per Mr. Dennies	0	10	0

	£	s.	d.
Dalston.			
PER MR. JAMES & MR. T. DAY.			
Sunday-school	8	8	0
Profit on Magazines	1	0	4
Mr. Porter	2	0	0
Miss Hall	0	5	0
Miss Dearsly	0	3	0
Mr. Biggs	0	2	6
Miss Evans	0	2	6
Mr. Day's Box	0	5	3
Children's Box	0	2	0¼
Two Friends	0	1	6
Epping.			
Sunday-school, per Mr. Coates, Jun.	1	5	0
Foot's Cray.			
Sunday-school, per Mr. Clark (2 years)	8	0	0
Salem Chapel, Hayes.			
Collection, per Mr. Ash	2	0	0
Collected by Miss Ash	1	8	10
Hornsey Rise.			
Sunday-school, per Mr. Goodhew	0	15	9
Hope Chapel, Bethnal Green.			
Sunday-school, per Mr. Copeland	3	0	0
Mr. Copeland	0	5	0
Mrs. Shepherd	0	19	9
Miss Matthews	0	12	6
Leicester.			
Sunday-school, per Mr. Barber	2	6	0½
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
Miss E. N. Webster	0	10	0
St. Neots.			
Collection, per Mr. Fyson	6	17	1

	£.	s.	d.
St. Albans.			
Collection, per Mr. Burrows	2	1	6
Haslemere, Surrey.			
Church and Sunday-school, per Mr. G. Mills	4	2	6
Hounslow.			
Collection, per Mr. Jeffs ...	2	12	6
„ „ Mr. Rose ...	3	0	0
Lynton Road, Bermondsey.			
Sunday-school, per Mr. Collins	0	10	6
Bermondsey.			
PER MR. MEERES.			
Sunday-school	2	19	0
Mr. Meeres	0	10	6
Mrs. Tilley	0	10	0
Providence Chapel, Erith.			
Per Mr. West	2	0	0
Providence Chapel, Highbury.			
Collections	5	0	0
Sunday-school and Friends per Mr. Adams.....	2	0	6
Mr. Briscoe	2	0	0
Providence Chapel, Reading.			
Sunday-school, per Mr. Martin	4	0	0
Collections, 2 years, per Mr. Rose	5	4	0
Salem Chapel, Richmond.			
Sunday-school and Friends per Mr. Robinson.....	5	11	6
Salem Chapel, Ramsey.			
Sunday-school, per Miss Eldred	0	7	6
Miss Ancott's Card	0	3	0
Miss B. Eldred's Card.....	1	2	0
Shouldham Street.			
Sunday-school, per Mr. Robinson	2	4	6
Miss Whiteborne	0	6	0
Mr. Gillett.....	0	7	0
Sutton-at-Hone.			
Sunday-school, per Mr. Dalton	1	12	4

	£	s.	d.
Gurney Road, Stratford.			
Sunday-school, per Mr. S. J. Taylor	2	2	0
Sydenham, Bucks.			
Per Mr. J. Tarry	1	1	0
Thame, Oxon.			
PER MR. J. TARRY.			
Sunday-school	1	10	0
Collection, donations & boxes	5	12	6
Tollington Park.			
Sunday-school, per Mr. Thorn	1	0	0
Salem Chapel, Wilton Square.			
PER MR. FLACK.			
Sunday-school	0	12	10½
Family Box	0	8	7½
York Road, Great Yarmouth.			
Sunday-school	0	15	0
Whittlesea, Cambs.			
PER MR. S. WILLIS.			
Collected after Sermon by Mr. Jull.....	2	0	0
Tottenham Park Mission			
Sunday-school, per Mr. W. Nash	0	10	0
Wellingboro' Tabernacle.			
Collections, per Mr. Dudley	12	10	1
West Ham.			
Sunday-school and Friends, per Mr. Oakey	4	16	8
Wivelsfield, Sussex.			
Per Mr. Virgo	2	2	9
Enon Chapel, Woolwich.			
Sunday-school, per Mr. Abrahams	3	10	0
Warbleton, Sussex.			
Per Mr. Chapman	0	10	0

	£	s.	d.
Homerton Row.			
Collected by Mrs. Smallbones	1	7	4
Bradfield St. George, Suffolk.			
Collections, per Mr. Dixon 2 years	3	10	6
Ebenezer, Clapham.			
Sunday-school, per Mr. Stevens, 1888	4	0	0
Ditto, 1889	3	7	2
Eltham, Kent.			
Per Mr Smith, 1888	0	10	0
Ditto do. 1889	0	12	6
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
Addison Park.			
Sunday-school, per Mrs. Goudy, 1888	3	8	11
Ditto, 1889	2	7	9½
Enon, Chatham.			
Sunday-school	1	0	8
Collections, per Mr. Casse, Sen.	1	10	11
Individual Subscriptions.			
L. E. Brook, Esq.	1	1	0
A. J. Brook, Esq.	1	1	0
Mr. Hand, Macclesfield	1	1	0
Mr. Winters	0	10	0
Mr. Palmer	0	5	0
J. S. C. (donation) per Mr. J. E. Hazelton	5	0	0
Mr. J. E. Hazelton	1	1	0
Readers of *The Christian*	1	0	0
Mr. J. Smith, Norwich	0	5	0
Mr. Flavel	0	5	0
Mrs. Frank Child	0	1	0
Miss Pursell, Gravesend	0	3	0
Mr. Soper, Nunhead	1	1	0
Mr. McColl	2	0	0
Mr. Northover	1	1	0
Mr. Ince, Brighton	1	1	0
Mr. Woodward, Croydon	2	2	0
Mr. Franklin	1	1	0
Mr. Bloom	0	5	0
Mr. Matlock, Great Chesterfield, Essex	0	2	0
Mrs. Galpin	0	2	6
Mrs. Ponder, Bungay	0	2	6
Miss Potter	0	4	0
Mr. T. W. Colson	0	10	6
Mr. Page, Kingston	0	10	0
Miss Walls	1	0	0
Profit on Sale of Mr. Doll's Photos	2	10	5
Mr. Vickery, Brighton	5	0	0
Miss Cumber, (Ewhurst)	0	2	0
Mrs. White	0	5	0
Mrs Davies	0	5	0
Mr. Realff, Croydon	1	0	0
Miss Harris, Dunstable	0	1	6
Mr. Billing, Guildford, 2 years	2	0	0
A Lover of Zion	1	0	0
Mrs. McDonald	5	0	0
Miss H. J. Marriott, collected	0	13	2

SUMS RECEIVED SINCE AUDIT.

	£	s.	d.
Mr. S. Gray, Brighton	0	10	0
Tring, per Miss Butcher	2	10	0
Mr. Colls, Beccles	0	10	0
Mr. Abbott (special donation)	7	10	0
Staines.			
Sunday-school, per Mr. McKee	2	0	0
Zoar, Gravesend.			
Sunday-school, per Mr. J. Dickson	1	15	0
Chatsworth Road.			
Mrs. Bugg, per Mr. Moxham	1	0	0

LOCAL SUBSCRIPTIONS, MADRAS.

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

LOCAL SUBSCRIPTIONS, CEYLON,

From August, 1887, to July, 1889.

Dr.	Rs.	cts.
Amount of balance of last account	42	14
Subscriptions and Donations	9	0
School Fees	105	58
Contents of Mission Boxes	5	22
Rent for School Out-buildings	20	50
Collections at Church Gatherings	7	20
Subscriptions, &c. from Church Members	6	25
Received for School Furniture	20	0
Rupees	215	89

Cr.	Rs.	cts.
Amount of balance of last account, Jan. 1888	42	14
Additional Rent for School	70	0
Six New Benches, Colombo	9	0
Ditto do. Jaffna	11	0
For repairing Old Seats	2	87½
Sundries: School Register, a Time-piece, Lamps, Oil, &c.	14	94
Postages: England & Local	11	84
School Scavanger, 20 months	30	0
Poor Church Members	12	50
Bread and Wine, &c.	6	50
Advertising Schools	2	50
Balance due on account	2	59½
Rupees	215	89

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*.