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STRICT BAPTIST MISSION.

Thirtieth Annual Report.

1891.

Mission Stations and Agents.

INDIA:

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

ST. THOMAS' MOUNT STATION, MADRAS.

Native Pastor—Mr. Jacob John.
Bible Woman and Caste Girls' School Teacher, Mrs. Mary John.
Also five School Teachers.

POONAMALLEE, MADRAS.

Native Pastor—Mr. Abel Michael.
Bible Woman and Caste Girls' School Teacher, Mrs. Hannah Michael.
Teachers—Mrs. Cooper, David, *and two others.*

MADRAS CITY.

Pursawalkam.—*Native Pastor*—Mr. T. B. Pandian.
Also one Bible Woman, one Teacher, and two Students.

Black Town.—*Native Pastor*—Dr. T. Narayanasawmy.
Evangelists—Mr. Subadar Durgayya, and Mr. R. Veneetramiah.

NORTH TINNEVELLY.

Missionaries—Mr. and Mrs. Walter Doll.
Native Evangelists and School Teachers—V. Jesudas, P. Gurubatham, Samathas, Samuel, Murryan, Sivisasoomoothoo, Nicholas, Michael, Simeon, and four others.
Bible Woman—Java Ammal, (the wife of Jesudas.)

BANGALORE.

Missionaries—Mr. and Mrs. J. G. Ronchett.
Evangelist—Mr. P. D. Muttusawmy.

CEYLON:

Jaffna: *Pettah*—Mr. and Mrs. Noble, *Missionaries;* assisted by Miss D. Noble, and Joseph, Tamil Teacher.
Nunavil—Samuel, Tamil Teacher.
Tinnevelly—Daniel, do.
Nulloor—Hannah, do.
Colombo: *Slave Island*—Mr. De Alwis, Head Teacher; N. Samuel, Tamil Teacher; also Mr. De Silva.

List of Officers, 1891-92.

President:
MR. JOHN BOX.

Vice-President:
MR. R. E. SEARS.

Treasurer:
MR. EDWARD MOTE.

Trustees:

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

Hon. Secretaries:

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

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

Minute—MR. F. J. CATCHPOLE,
11, Jermingham Road, New Cross.

Committee:

Mount Zion Chapel, Hill Street, Dorset Square.—MR. S. K. SQUIRRELL, (*Pastor*); MR. W. S. MILLWOOD, and MR. B. WAKELIN.
Camden High Schools, Kentish Town.—MR. BURROWS.
Carmel Chapel, Pimlico.—MR. PARNELL (*Pastor*), and MR. WRIGHT.
Chadwell-street Chapel.—MR. EDWARD MITCHELL, (*Pastor,*) MESSRS. MOTE, FRICKER, and HODGES.
Deptford.—MR. J. H. LYNN, (*Pastor,*) MR. F. J. CATCHPOLE.
Highbury.—MR. P. REYNOLDS, (*Pastor,*) MESSRS. BRISCOE and ADAMS.
Hounslow.—MR. JEFFS.
Keppel-street Chapel.—MESSRS. R. SAMPSON, (*Pastor,*) HENRY COOPER, WAKELIN, and WEST.
Richmond.—MR. ROBINSON.
College Park, Lewisham.—MESSRS. CROOK and RIDDLE.
Shouldham Street.—MESSRS. BEECHER and J. HARRIS.
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. GRAY, of Brighton.

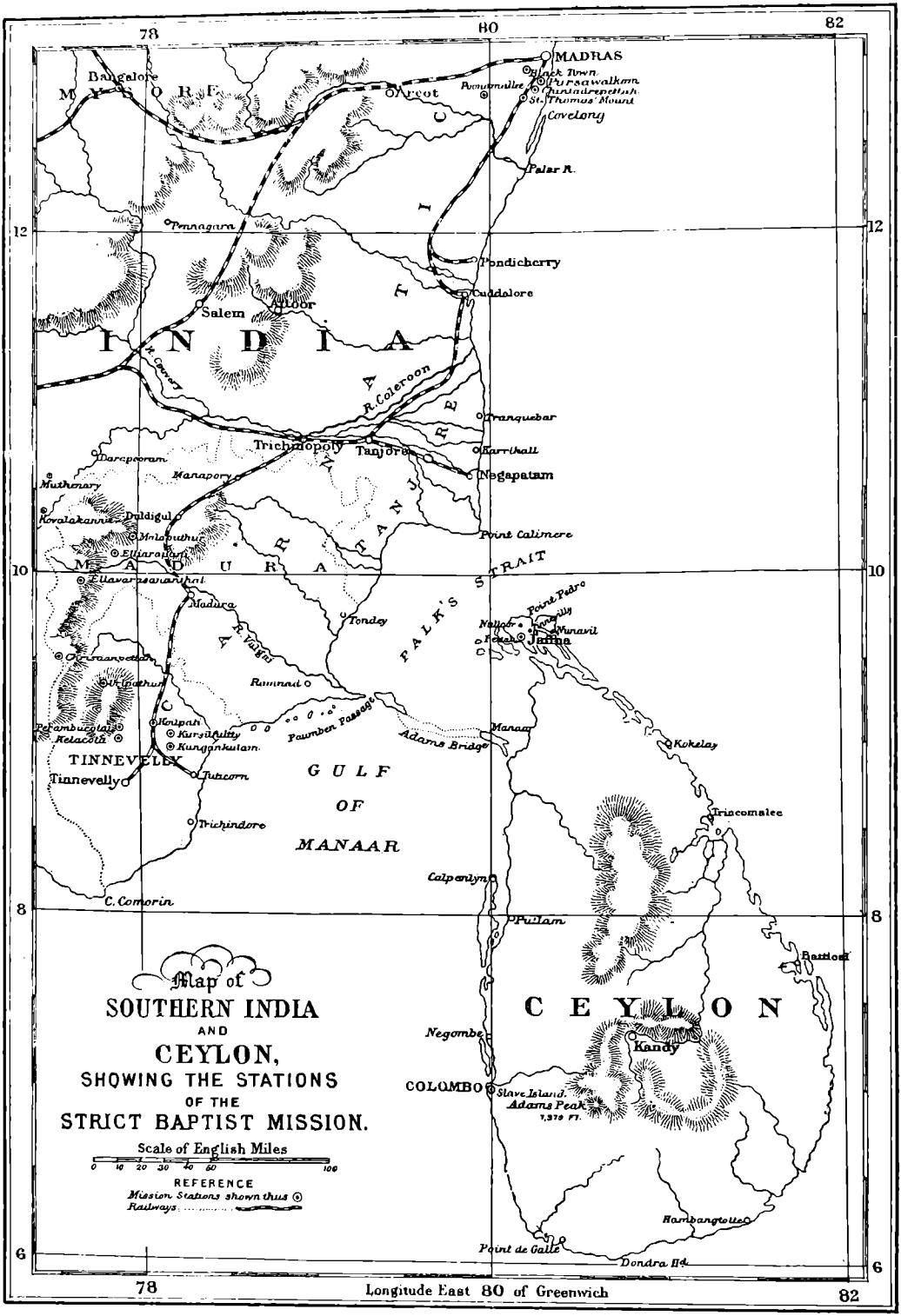
With power to add to their number.

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

STRICT BAPTIST MISSION.

SUMMARY OF PRESENT STATIONS.

Fields of Labour.	Entered A.D.	No. of Stations.	Workers.	Church Members.	Day Schools.	Scholars.	Sunday Schools.	Scholars.	Contributions.
MADRAS.									Rs.
St. Thomas' Mount	1866	1	7	9	4	112	2	68	38
Poonamallee	1869	2	6	8	3	152	3	117	42
Madras City :									
Pursawalkam	1888	2	5	20	1	36	1	12	109
Black Town	1888	1	4	28	.....	.....	1	7	176
North Tinnevelly	1882	12	14	379	11	217	11	191	109
Bangalore, (St. John's Hill)	1890	1	3	7	.....	.....	.....	.....	56
CEYLON.									
Colombo :	1880								
Slave Island	1886	1	3	5	1	85	1	60	
Jaffna :	1888								
Nallur	1888	1	1	.....	1	25	1	25	246
Nunâville	1888	1	1	.....	1	45	1	35	
Tinnevelly	1889	1	1	.....	1	26	1	30	
Pettah	1889	1	4	12	1	40	1	40	
Totals		24	49	468	24	737	23	585	776



Map of
SOUTHERN INDIA
AND
CEYLON,
SHOWING THE STATIONS
OF THE
STRICT BAPTIST MISSION.

Scale of English Miles
0 10 20 30 40 60 100

REFERENCE
Mission Stations shown thus ⊙
Railways

Longitude East 80 of Greenwich

REPORT.

THE prevalence of the Missionary spirit—though still far from commensurate with the claims of the heathen world—is an encouraging and hopeful feature of the present times. Even the progress of science, the advancement of civilization, the growth of commerce, and the aggrandisement of nations, are over-ruled by God for the promotion of His kingdom in the world; and that Christian who takes no interest in Missions is out of harmony with the spirit of the Gospel, and ungrateful for the privileges he enjoys.

Every section of the Christian church has, or should have, its foreign Mission-field; and whilst we dearly love, and firmly maintain, our denominational principles and our distinctive church polity, we can nevertheless adopt the Apostolic benediction, "Grace be with all them that love our Lord Jesus Christ in sincerity." Yet we dare not compromise with error. We cannot ignore the necessity of the Holy Spirit's work, nor recognize a mere popish ceremony as a Christian ordinance, nor teach that any of Christ's commands are non-essential. But while our first desire is the *conversion* of the heathen, our next concern is, that faith, when possessed, should be scripturally professed,—that the visible church should be entered by the divinely appointed door of baptism. Nor have we any difficulty in maintaining this Scriptural order; for while in many cases the sacrifices involved by a heathen in professing faith in Christ are very great, yet the ordinance of *baptism* is not by an Eastern regarded as an inconvenience. So that we have not the obstacles of fashion and prejudice to contend with abroad, although the influence of caste is in some places a great barrier to a public avowal of faith in Christ.

But, as the Mission-field is open to all, the enemy as in days of old sows tares among the wheat, and the votaries of error are sometimes more active than the lovers of God's truth. These things, however, should but quicken our zeal, and increase our earnestness, both in labour and in prayer,—knowing that God's purposes must stand,—that His promises shall be fulfilled, and that in "due season we shall reap, if we faint not."

Already our hearts have again and again been encouraged by "good news from a far country." Yet still the Lord is presenting, not only to our faith, but to our astonished sight, other fields that are "white already to harvest;" and the voice of His gracious providence is saying, "Thrust in the sickle." But our hands are stayed; we can scarcely maintain the stations already occupied, although the call for extension is loud and earnest. We are, however, anticipating. Let the reports from the various mission-fields speak for themselves.

IN INDIA

There has been a steady, healthy growth during the year. Every department of the work has received attention. There are fifteen churches in the Tinnevelly district alone, and more could be organized from the large number of converts who are waiting to be received into church fellowship on a profession of their faith in the Redeemer by baptism; but this has been delayed for lack of pastors to care for them.

Through God's goodness another year's work for Him has been carried on in the zenanas. Our Bible-women have been able, without very serious interruption, to continue sowing the seed; many new doors have been opened, and on the part of the women there is a growing desire for knowledge; many are able to read, and are reading the Scriptures intelligently, and although at present we see no results, there are many seekers after the truth.

Great attention has been paid to evangelistic work. The discouraging points in this work are the apathy of the people to spiritual matters, the fluctuating character of those who come to hear our missionaries, and the nature of the discussions, some of which are more from prejudice

and ill-will than from a desire to learn. On the other hand, there is much that is very refreshing in the assent to what is preached, in the acknowledgment of the spiritual character of the Gospel, the admission of its innate power to renew the mind, and admiration of its unapproachable morality. The greatest obstacle for receiving the Gospel is not the want of knowledge nor the lack of instructors, but the stereotyped system of *caste*, which binds the people down, and the bands of which they have not the courage to break. But the presence of the Lord is felt, and we rest assured that His word will not return void, but that it will accomplish that for which it is sent.

THE TRAINING OF STUDENTS.

Two students have been preparing in the theological class for evangelistic work. Solomon, after training, has been sent for school work to Poonamallee; but Joseph Isaac, who had been preparing for village preaching work in the same station, was taken sick of fever there, and returned to his native country, where, after lingering awhile, he breathed his last. He bore faithful testimony to the power of Jesus' blood to cleanse and save him to the uttermost. His remains were laid in his native place, there to await the resurrection morn, when the dead in Christ shall rise first, "clothed in blessed immortality."* Their places have been taken by two other students.

A large increase in the agency staff, such as Missionaries, Native Evangelists and Pastors, Zenana Ladies, Bible-women, and School Teachers, is urgently needed. The districts are longing for deliverance. May the Lord send more labourers into His vineyard.

In addition to their pastoral work, the native ministers have been conducting evangelistic and open-air preaching services, and teaching the Scriptures in the schools, in addition to what the teachers have been teaching. They

*An interesting obituary of this young man appeared in the *Olive-Branch* for October. This is the second of our students whom the Lord has called to Himself.

have been diligent in the various duties of their office. The school teachers also have done their work very satisfactorily.

The Superintendent has, as usual, visited the stations, examined the day schools and Sunday-schools, and occasionally taken part in Divine services, Prayer-meetings, baptismal services, open-air preaching services, and in services for the celebration of the Lord's Supper.

Saint Thomas' Mount.

Pastoral Work.

The Tamil Church.—On the register of the Church there are thirty-four members; of this number nine are resident members. It is gratifying to report that these members have been walking as becometh the children of God, and have regularly attended the appointed means of grace. There has been the addition of one member during the year; others are enquiring, and some have expressed a wish to unite with the church. Divine services on Lord's-days, week-day Prayer-meetings, and the administration of the Lord's Supper, have been conducted by Pastor Jacob John, with the exception of those occasions when the Superintendent, Mr. H. F. Doll, visited the station or attended the services. The people have been regularly visited by the Pastor, who has devoted himself diligently to the various duties of his office. The services on Sundays have been attended by Christians of other denominations, and non-Christians as well.

Cottage Prayer Meetings.—These meetings have been held regularly, and have been very well attended. The members have often invited their non-Christian relatives or friends to be present at these meetings, thus affording a good opportunity of setting forth the sweet wonders of the cross. Special Prayer-meetings have been held occasionally, when Christian friends of other denominations have been present and taken part. The special prayers offered at these meetings will, we trust, in God's own time, draw down richest and choicest blessings. All these meetings have been found to be seasons of much spiritual refreshment.

Evangelistic Work.—This work has been carried on during the year with zeal, but with some intermission, caused by the serious illness of Mary John, the pastor's wife. The blessed Gospel has been preached at various places, such as bazaars, streets, markets, highways, villages, and railway stations, to large audiences of the Hindoo races, which have generally paid

great attention to the messages delivered. The congregations have been twenty-five, ranging to one hundred, and sometimes even more than one hundred. It is encouraging to see among the congregations, the same persons attending from week to week. Many have admitted the truth of the word of God, although some have at times sought to disturb by absurd questions, but were soon silenced.

Tract Distribution.—The tracts distributed during the year amount to nearly 1,500 Tamil, Telugu, Hindustani and English tracts and handbills. The Hindustani tracts which are kindly sent to us by (Rev.) Goldsmith, Principal of the Church Missionary Society's Hindustani School at Madras, afford an opportunity to speak to the Mahomedans.

Enquirers.—A Sepoy in the Native Regiment at Palaveram is an earnest enquirer after the truth, but his wife and mother are great hindrances to his professing the religion of Jesus Christ openly. There is another enquirer in the village of Palavathangel.

Baptisms.—During the year one young woman was baptized and received into the fellowship of the Church. She was once a pupil of our day and Sunday-schools, and is now the assistant teacher of our Caste Girls' School. Three others have asked for baptism, but it has been deemed best to let them wait.

Chapels.—We have a rented building where we conduct our services. It is very desirable, and it is the fervent prayer of the little church, that they should have a permanent building, though small, set apart as their chapel, just as others have their own chapels.

School Work.—Caste and non-Caste Boys' Day School. This school does not call for special remark. The teaching is mainly in Tamil, but English is taught in some classes. Besides secular instruction, great attention is paid to the Scripture lessons. Most of the children are reading in the upper and lower primary classes. Notwithstanding opposition and rivalry, the total number of scholars is thirty-five.

Hindu Caste Girls' Day School.—There are thirty-five girls in this school. Their instruction is entirely in Tamil, comprising the Scriptures, reading, writing, arithmetic, geography, poetry, with singing and needlework. These schools have been daily inspected by the Pastor, and by the Superintendent periodically whenever he visited the station. They have been examined by the Government Inspectors of Schools, but the results are not yet known.

Troop Lines School.—This is a new school. There are forty-two children on the books. The school-room, a masonry building, with furniture, has been handed over to us by Colonel Fisher, of the Royal Artillery. The teacher is paid by monthly subscriptions, but it is very desirable that he should receive a permanent salary from the Mission, as the present mode of paying him is not satisfactory. This is an elementary school, and a good portion of the children are in the infant class. They are all the children of horse-keepers, and the officers of the Royal Horse Artillery are anxious that we should do our best for them, and endeavour to raise them from their degradation. This school-room is also used for preaching purposes. The horsekeepers and their wives attend.

Sunday School.—The Sabbath-school is attended by nearly sixty-eight children. Of this number thirty-three are from the Troop Lines School, twenty from the Mount Bazaar Boys' School, and fifteen from the Girls' School. The children are taught the Scriptures, portions of which they commit to memory, and Christian lyrics, which they learn by heart, and sing very nicely. After an hour's teaching, Mr. John, the Pastor, comes in, and either examines the children, or gives them a short address. This lasts for about twenty minutes. On the closing of the school, the children are marched into the adjoining room for Divine worship, where they assist in singing.

Zenana Work.—This important branch of our work has been extending. Mrs. Mary John says that she has to thank God for His great mercy in enabling her to carry on her work with some degree of encouragement during the greater part of the year, although she was seriously ill for some time. She had visited twenty-eight houses regularly. Of these four are Mahomedan houses. These caste, non-caste and Mahomedan women gladly welcome our Bible-woman, and eagerly listen to what is said or read to them about the birth of Jesus, or the way of salvation through Him. Sometimes they ask questions which very much amuse our Bible-woman. Christian lyrics, which Mrs. Mary John sings, they very much like to hear, and express a wish to learn them. Some of them are now able to read and write.

Helpers.—The teachers, beside helping at the day-schools and Sunday-schools go out occasionally with Mr. John in his evangelistic work. An assistant preacher is very much wanted.

Christmas Treat.—A grand treat was given in our school-room, when all the children were present. The Superintendent and a few friends were also present. All the children, Hindu boys and girls, and the non-caste children, enjoyed all the good things that

were set before them, such as sweeties, fruit, &c., &c. They did ample justice to them. Some of the elder boys and girls received special gifts, viz., garments, jackets, caps, handkerchiefs, pens, pencils, books, &c. The church-members each had a cloth and some money granted to them. The agents also received their shares of the gifts. An address was given, three lyrics sung, and prayers offered. The Superintendent, Mr. H. F. Doll, closed the meeting with earnest prayer and the benediction, after saying a few words of encouragement. All are grateful to the Lord for His goodness and mercy, and thankful to the Home Committee and friends for their kindness and sympathy.

Famine Relief.—This relief came quite opportunely, when great want was felt by our agents and the poor families. For this help and mindfulness of them, all the children of our schools, teachers, church-members, and agents, send their grateful acknowledgments.

POONAMALLEE.

Chapel.—The Mission-house at this station has been used both for worship and school purposes. This building is kept in good order and is fairly well furnished.

Evangelistic Work.—This work has been carefully attended to, and the Gospel of Christ proclaimed within a radius of ten miles from the Mission-station of Poonamallee. The word of God has been preached in numerous villages, besides the streets, highways, and bazaars, among large numbers of Hindoos of all classes and Mahomedans. Also among the non-castes to whom special attention has been paid; they being a poor, neglected, and oppressed people. The blessed word has been preached with much acceptance. Interesting conversations have been held by the people, in many places within the Cantonment, among nominal Christians of all classes. Tracts and handbills in Tamil, Telugu, Hindoostani and English, have been largely and freely distributed, and gladly received.

Enquirers.—There are a number of enquirers, and three candidates are waiting to be baptized.

Pastoral Work and the Church.—The houses of church-members and others have been visited time after time. Sabbath services and communion services have been regularly conducted and well attended by our church-members. Prayer-meetings have also been regularly held. They have been well attended, and found to be refreshing and profitable seasons. The pastor has visited the schools, and has engaged in evangelistic work. The character of the church-members has been very satisfactory.

There are thirteen members on the books: eight are resident members.

The Island Parcherry Boys' and Girls' Day School.—There are eighty scholars (boys and girls) regularly attending this school. They study their lessons in the Tamil language, and there is also a little Telugu and English. There are three teachers, one female and two male. Mrs. Cooper, who is in charge of the school, takes special and active interest in the children. Thirty-two boys and four girls, went up for their examination by the Government inspectors: thirty-two of them passed, viz., thirty boys and two girls. Two girls also passed successfully in needle-work. The result of the Government grant earned is not known as yet. Special attention is paid to the Scripture lessons, which are daily taught in this school, as well as in all our schools.

Coopum Hindoo Caste School.—The strength of this school is thirty-five; namely, eighteen Hindoo boys, three Mahomedan boys, twelve Hindoo girls, and two boys of native Christians. The teacher of the school is Solomon, who is assisted by Hannah Michael.

All our schools open and close with singing of Christian lyrics and prayer.

Sunday Schools.—There are two Sunday-schools in this station, with an attendance of 110 children, and five teachers. The children have made creditable progress in their Scripture lessons, and sing very sweetly a number of Christian lyrics which they have committed to memory.

Zenana Work.—Mrs. Hannah Michael, who also assists at the Coopum School, has visited some twenty houses, and expounded to the women the word of God. Many have shown considerable intelligence, and seemed very much moved by the story of Jesus and His love to poor sinners.

Christmas Treat.—The Christmas treat was a very good one, both to the children and adults, who numbered in all 120. They did justice to all the good things laid before them. Besides which, rewards were presented to the senior scholars. The agents and church-members also received their share of the gifts. They have all already acknowledged their heartfelt gratitude to all the kind and loving friends who helped to make their hearts glad.

Famine Relief.—India has not been visited with proper rain for the past three years. From this state of the season famine is imminent. For the kindly relief sent by the kind-hearted and generous friends to the poor and hungry, the grateful thanks of the distressed have been already conveyed.

Madras City: Pursawalkam.

Evangelistic Work.—Great attention has been given to the various branches of work in this field of our Mission. Evangelistic work has been carried on systematically at certain public localities, where open-air preaching has been conducted. The Gospel has also been preached in many surrounding villages, and it has been gladly heard by large crowds of Hindoo classes of people. This means of conveying the water of eternal life, will, it is hoped by the power of the Holy Ghost, water the hearts of many thirsty ones, and enable them to bring forth the desired fruit.

The Church.—It is encouraging to observe that all our members though poor, are yet rich in Christ. They live godly lives, and their conduct is such as becometh Christians. There are twenty resident members, while there are twenty-three on the roll. One of them is in Burma, and is doing fairly well. This good brother often speaks of Jesus and His love to those about him. Another brother who is the teacher of Cossapet (Puliantope) School is helpful to our native minister, brother Pandian, by going out with him for out-door work, and at the prayer-meetings. The members are regular at Divine services on Sundays, and at the communion service, when the dying love of Christ is commemorated. They take a lively interest in the cottage prayer-meetings, and the Friday Bible reading meeting.

Pastoral Work.—Besides his pastoral work, to the various duties of which office he has diligently devoted himself, Brother T. B. Pandian has conducted evangelistic and open-air preaching services. He has also been engaged in visiting educated Hindoos, and holding quiet conversations with them on matters of religion. He has, also, by special request, preached two sermons before the "National Church," which is composed of native Christians.

Day School and Sunday School.—The Cossapet Day-school is making good progress. Thirty-six children are receiving Christian and secular instruction. They commit portions of Scripture to memory, and also Christian lyrics which they sing prettily. These are the children of caste Hindoos. They also attend Sunday-school.

Zenana Work.—This is an important and useful branch of work in the Mission-field. It helps to cultivate the dark and ignorant minds of the Hindoo women, and operates gently, yet steadily and surely, on the minds of the female sex; who, under God's blessing, will in future exercise a hallowed influence over their husbands and children. This work here has been

somewhat hindered lately, by great opposition; still a large number of females have been carefully instructed, and many of them can intelligently repeat many Bible stories. The story of the love of Christ has a charm and power on their hearts.

Tract Distribution.—Tract distribution being considered a very good means of making known the way of salvation, and disseminating Divine truths, some four or five thousand tracts have been distributed, both vernacular and English. Among these was a treatise on baptism, in Tamil, by brother Pandian, which has been much appreciated.

Friday Meeting.—This meeting, which is for the reading and exposition of certain portions of God's Word, has been well attended by both church-members and outsiders. It has been the means, under God's blessing, not only of building up the saints, but of awakening some souls who are seeking the Saviour.

Enquirers.—There have been a large number of enquirers, some of whom have been baptized and added to the church; while others are receiving instruction.

Baptisms.—Seven persons have been buried with Christ in baptism, and are walking in His love and fear; while a few more are waiting to be baptized.

Christmas Treat.—We had a happy Christmas Treat. All the members of the church, the children of the Cossapet day-school, the Superintendent of our Mission, brethren Narrayanasawmy, and Nursiah, a few Christian friends, and some pastors of other denominations were present. All did justice to the good things that were laid before them. The treat closed with a meeting, which was presided over by Mr. H. F. Doll, the Superintendent, who gave a stirring address.

Famine Relief.—All the agents, members of the Church, and children of the school received their share of the relief, which was very acceptable and sent in time. For the sympathy and kindness of our friends in England, the sincere thanks of all has already been conveyed.

Black Town.

Church and Church Services.—There are 28 members in the Anthravady Telugu Baptist Church. They have been meeting both morning and evening every Lord's-day. The morning service has generally been conducted by the assistant Pastor, K. Nursiah; and the evening service by the Pastor, Dr. T. Narayanasawmy. The average attendance at each meeting has been 22 adults and 15 children, making a total of 37 persons.

Our brethren have adhered strictly to the exposition of gospel truths, with occasional allusions to the most important doctrines, to confirm the faith of the members of the church. A series of sermons have been delivered on Christ's sufferings, death, resurrection, and ascension, which have been productive of much good, and proved to be means of great blessing to all.

Prayer Meetings and Bible Reading have been held every Thursday evening. The Psalms have been gone through. Each member learned by heart a verse selected by himself, and repeated it, and then gave out his own experience, consistent with the spirit of the passage learnt. These meetings consisted of prayers and exhortations as well. About the close of the year, by request of the members, the Pastor took the Book of Revelation instead of the Book of Psalms as the subject of study. The Pastor takes great trouble, and devotes much of his time in giving instruction on the Apocalypse.

Baptisms.—During the year five candidates have been baptized. A stirring discourse on the parable of the "Prodigal Son" was delivered (in Telugu) by brother Narayanasawmy the Pastor, which was gladly received by a large audience, and effectually felt by the candidates. After the discourse, the audience, headed by the members of the Church, proceeded with singing to the baptismal font, (about 150 yards from the chapel; kindly lent for the occasion by the American Baptist Telugu Mission, Perambur), where nearly a hundred spectators were gathered together to witness the sacred ordinance. The Pastor, taking this opportunity, briefly and with great force, declared to the Hindoos who were present the unsearchable riches of the Gospel of our Lord Jesus Christ; and to the Christians, other than the Baptists, the soundness, validity, and scripturalness of the rite of baptism by immersion, and immersion alone. The candidates were called upon to profess their faith in the Lord Jesus as their Saviour before the whole assembly; and on this being done, the Pastor led one by one into the water, and administered to each the holy ordinance in the name of the Triune God. The whole scene presented a solemn and awe-inspiring appearance, and the season was both refreshing and profitable. After this the church assembled, and the newly-baptized believers were received into the fellowship of the church by the giving of the right hand. This was felt to be a season of blessing and joy. In accordance with the custom observed by the late pastor, our revered brother, Doss Anthravady, on such occasions, the communion service was followed by a love feast, provided not only for the members of the church, but also for several other Christian friends, who gladly and thankfully partook of our joys. After the love

feast, singing and prayers of praise and thanksgiving to the Lord for His goodness and loving-kindness, were kept up until midnight, when the meeting broke up, and all returned to their respective homes, rejoicing and glorifying God.

Sunday School.—The Sunday-school, which commenced during the year with only five scholars, is growing and doing satisfactorily. The assistant pastor and our young brother Paranjothy, take great interest in instructing the juvenile minds in simple truths from God's Word.

Pastoral Work.—The duty of visiting church-members and others has been regularly performed by Brother Nursiah, the assistant pastor. Brother T. Narayanasawmy, the pastor of church, being a member of the medical profession, is constantly called away to visit the sick of various castes and creeds. He takes the opportunity of telling his patients of the sufficiency and completeness of the plan of salvation through Christ, and then earnestly exhorts his hearers to believe in the Lord Jesus Christ, whose righteousness is to all and upon all them who believe in Him. And thus not only does he prescribe for bodily ailments, but also by the teaching and help of the Spirit of God, administers the spiritual remedy to sin-stricken souls. As he generally moves in the sphere of educated Hindoos, he meets with men of various creeds, such as, Atheism, Agnosticism, and multifarious phases of orthodox Hindooism. He holds friendly discussions with these, and points to them the frailty and fallacy of their beliefs, and the unrivalled strength and superiority of the Christian faith.

Quite unconnected with the Church or Mission, our Pastor, brother Narayanasawmy, is the President of the Medical Prayer Union. It is composed of Christian medical students and voluntary non-christian students of the Government Medical College, of which our brother Narayanasawmy, is an assistant professor. The object of this union being to strengthen and confirm the faith of Christian young men of various denominations, and to proclaim the unsearchable riches of our Lord and Saviour Jesus Christ to the non-christian students. The meetings of the Union are held twice a month in their own rooms. Brother Narayanasawmy was the originator of this Medical Prayer Union.

Contributions.—Some of the pastor's friends, chiefly respectable and well-to-do Hindoo gentlemen, help by monthly contributions, from which the two evangelists, Messrs. Durghia and Venkatarannah have been maintained, and our brother Nursiah assisted a little as regards house-rent.

Evangelistic Work.—Our evangelist and his assistants, before

starting to preach the word of God abroad, seek the blessing of the Lord to aid and encourage them in their difficult task. After going to the place where it is intended to proclaim the good news of salvation through a crucified Saviour, a hymn or two is sung, until a crowd of people gather around our preachers, and then a portion of Scripture is read by one of the preachers, and expounded by him. This done, a short prayer is offered. Then they proceed to another place, and another preacher takes his turn. In this manner the glorious Gospel has been preached to hundreds of Hindoos, and tracts have been distributed to the hearers. Generally, two kinds of people are noticed in the crowds: first, those who ardently endeavour to learn something about the true religion. To their questions attention is paid, and answers are given. Secondly, those who "having eyes, see not." These as a rule, abuse and threaten our preachers, who by divine grace are enabled to bear everything with patience and pleasure. Answers are never given to their irrelevant questions by our preachers who quickly return home, where prayer is made to God to remove the scales from off the eyes of such people.

English Baptist Churches. — The English Strict Baptist Churches at Chintadrepettah and Poonamallee are also doing well. The Word of God has been faithfully preached, and some are waiting to be baptized.

Decease of Nursiah.

This good, earnest, and useful brother, (an account of whom appeared in the Report for 1890, p. 20,) and who was assistant to our missionary, Dr. Narayanasawmy, at the Anthravady Baptist Church, Black Town, Madras, was specially supported by a deacon of one of our London churches, as his own missionary. His death from cholera in August last, has occasioned sadness to us, though, doubtless, he has received the blissful welcome, "Enter thou into the joy of thy Lord." He will be greatly missed by our brother Narayanasawmy, whose kind gratuitous services are combined with the onerous duties of the medical profession. Nursiah was not only engaged as an evangelist, but conducted the Sunday morning services at the chapel, and assisted this branch of the Mission in various ways. His salary will be paid to his widow to the end of the present year. She is left with a large family, unprovided for. Meanwhile our Superintendent is seeking a suitable successor.

TINNEVELLY.

General Remarks.—The Lord has blessed, and is blessing, the work of His servants in this district. **This promising field, will, it is feared, be taken possession of by some other Missionary Society, if we prove ourselves unworthy of the great privileges and opportunities presented to our Mission.** There are urgent pressing calls from several parts of the district, not only anxious enquiries from among the heathen population, but from professing Christians who are convinced of the evils and unscripturalness of infant sprinkling, desire baptism by immersion, and the adoption of church government and discipline as laid down in the Word of God, and practised by us. Such appeals surely should surely stir up the hearts of our churches and friends in England and the Colonies, and call forth much sympathy and assistance on behalf of our noble work.

Evangelistic Tour.—During the year several evangelistic tours have been made by Mr. Walter Doll. (An account of the most recent of these will appear in the *Olive-Branch* for November.) These tours are always rough and difficult, and attended with dangers and inconveniences. Besides public preaching in the towns and villages, he and his assistants have had quiet conversations and discussions with the people, both of the higher and lower classes. Many of them admit that Christianity is better than Hinduism, while others place themselves under our agents for further Christian instruction.

Baptisms.—Thirty-eight candidates have been baptized, and admitted into church-fellowship. ☞ There are over 300 converts waiting to be baptized.

Tract Distribution.—Several villages have not only had the glad tidings of the Gospel proclaimed, but handbills and tracts dealing with some aspect or other of Christian truth, have been freely distributed to those who can read.

Churches.—There are now in the district, 15 churches with 379 members. It is gratifying to find Christ magnified in the lives of our Christians, not only by consistent godly living, but most of them are actively engaged in making known the joyful news of salvation through Jesus Christ to their fellow creatures. They are voluntary workers. The Lord's-supper has been dispensed by our missionary during his tours at different centres in the district, when church-members meet for the purpose.

Divine services on Sabbath-days, Bible-classes, and cottage prayer-meetings have been regularly maintained, and the members of the churches and enquirers have attended these services.

Chapels.—There are eleven chapels in this district. A number of these, it will be remembered have been erected by our poor Christians. It is very desirable that one or two chapels of a permanent and substantial kind should be undertaken by the Mission, and the poor villagers will no doubt gladly contribute their quota towards the cost.

Day Schools.—There are ten day-schools in the district. They are all elementary schools, and have continued to make steady progress during the year. The strength of the teaching staff needs to be increased.

Sunday Schools.—The Sunday-schools, which are ten in number, have been carried on with increasing vigour.

Zenana Work.—Jeva Ammal has been working for some years as our zenana woman. She has visited several houses, and read and explained portions of Scripture to the women. Many houses are now opening out to us, and there is a great deal to be hoped for in the future in the zenana work of Koilputti where our sister labours. As she spends for books a good portion of the small remuneration she receives from local collections, it is very desirable that she be put on a small monthly salary of say Rs. 3 by the Mission. ☞ Perhaps some dear Christian sister may be willing to undertake this responsibility. Two or three more Bible-women may be employed in a like manner in other stations of the district.

Helpers.—Our Missionary, Mr. W. Doll, has been greatly aided by devoted native helpers. The evangelist and superintending schoolmaster, V. Jesudas, has proved himself to be a man of untiring energy and true consecration.

Persecution has been well planned in one part of the district, and the enemy has robbed some of our Christians of their lands, and our missionary of his joy; yet they continue earnest and full of hope. (See *Olive-Branch* for September.)

The Christmas Treat was much appreciated, and one and all again proffer their hearty thanks to the kind Christian donors in England.

Deaths.—Two deaths have occurred. The first was that of a Christian sister at Malaputhur from a snake-bite. The second was that of a Christian sister of fever, at Kursilputti. They both calmly fell asleep in Jesus, expressing their confidence in the Redeemer, and their assurance of hope of eternal life.

through faith in His precious blood and righteousness. The latter was in the prime of life, and was removed by the hand of death in the midst of Christian usefulness. Her Christian influence was greatly felt by the young around her, and her example, whether in public or at home, was good, and powerfully felt. Her loss is a calamity; but as the Lord knows best, we must meekly submit to His holy and righteous will.

Famine Relief.—Besides the money doles to the teachers and others, the children of our stations had treats of curry and rice, &c., given to them. For the timely relief sent all the participators of the gift again tender their grateful acknowledgments to the Committee and friends in England, who so promptly and generously contributed to relieve their distress and supply their want.

Contributions.—The collections from Church-members, and the school-fees have been expended for the Bible-woman, additional teachers, stationery, stamps, repairs of chapels, lighting, and other incidental expenses.

Bangalore.

Another missionary has been appointed on probation at Bangalore, although the state of the funds did not warrant us in so doing. Muthesawmy Pillay, whose interesting antecedents appeared in the *Olive-Branch* for July last, is at present paid from funds raised locally by Mr. Doll. ☞ We are hoping, however, that a benevolent brother or church will adopt him as their own missionary, and thus entirely set him free from secular labour.

Mr. Doll remarks :—

The year has been one of much blessing as far as the Mission is concerned. Mr. and Mrs. Ronchett have steadily and systematically carried on their work, except whenever the Lord has seen fit to lay them aside by sickness, but this has been only for a very brief space; and while they bless His holy name for hearing prayer, they say they must exclaim with the apostle, "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory."

Evangelistic Work.—Open-air preaching and quiet conversations with passers-by, in the streets, lanes, road-sides, market and other places, have been carried on regularly, except when prevented by bodily ailments or the inclemency of the weather. The Word of God preached or spoken has been well received.

Tract Distribution.—This has been a work of much delight, and has been performed every Sabbath-day as well as week-days, according to time and opportunities, along the streets, roads, lanes, railway platform, offices, and other places of business. Some have received the messengers with reluctance, some with indifference, but many with pleasure and good-will. Others again have asked for tracts and some few have expressed interest and benefit from reading some of them.

Enquirers.—There have been three or four enquirers. One a Romanist of the Sapper Corps. Another a Tamil man, a blacksmith, who seems very much in earnest. The third is a ryot who visits our missionaries occasionally, but the Brahmins seem to influence him.

Baptisms.—There have been three baptisms. One of them was the wife of our brother Muthesawmy Pillay.

Pastoral Work.—Divine-services have been conducted for the benefit of Church-members and others; and also Prayer-meetings, which have been well attended and much appreciated. Some few houses have been opened to our missionaries and the evangelist for the reading of the Scriptures and prayer. These have been seasons of much encouragement and profit.

A Telugu-Tamil Church was formed on the 22nd February last, with four members, after the reception of one Christian sister by baptism. During the year three baptized believers were added to the church, which makes the present number of members seven. They are living Christian lives.

The English Strict Baptist Church, which was organized in January, 1887, with five members, now has twenty-three members. The members of both these churches, with their elders, are, by the grace of God, living in peace and harmony. The Lord's Supper has been regularly observed by these churches, and the presence of the Lord has been felt and enjoyed on these blessed occasions.

Prayer Meetings and Divine Services have been carried on regularly by brother Muthesawmy at *Allasoor*, every Wednesday, between 4 and 6 p.m., and on Sabbath evenings, between 4 and 6. The attendance at these meetings has been from twenty-five to thirty hearers, of professing Christians and heathens. At St. John's Hill, meetings have been held by him on Saturdays, at about 7 p.m., and on Sabbath mornings from 8 to 9. Attendance, about fifteen Christians. Besides this, brother Muthesawmy Pillay, daily visits from house to house, morning and evening, in the stations and suburbs. He spends about half an hour or so, reading, exhorting, and speaking to the

family in each house. He visits about twenty houses. Some heathens have been awakened, and are enquiring as to the way of salvation; and many Christians of other denominations are examining the question of Christian baptism and other truths.

Sunday School.—A Sunday-school in connection with the English Baptist Church was opened on the 23rd November, 1890, with three children. The present number on the roll is twenty, and the average attendance has been seventeen. Brother and sister Ronchett take a lively interest in this work. He is the superintendent of the school.

A House for Meetings, &c.—A central place for the meeting of our vernacular church is very much needed. Here children also could be gathered as a Sunday-school.

Conclusion.—Thus surveying the field, the hand of the Lord is seen everywhere, and the Spirit of the Lord is found to be moving everywhere. But where the hand of the Lord is there is opening and we need help. May the love of Christ constrain our dear brethren and friends to "Attempt great things for God, and expect great things from God." The distinguishing principles on which our Mission was founded, are strictly adhered to by us. And rejoicing in this small, yet noble and growing work, will not the churches encourage us to go forward in the path of duty? We thank God and take courage.

CEYLON.

JAFFNA.

Since Mr. Noble's return, he has been stationed at Jaffna, where he has devoted himself to the Lord's work with renewed zeal. Though he has suffered much from the extreme heat, yet he is evidently refreshed in spirit by his recent visit to England; and now that his work is well-defined, and his energies are concentrated, we may prayerfully expect more encouraging results. The following quotations from some of his recent reports, will best describe both the sphere and the character of his work.

In climate, race, and religion, the Peninsula of Jaffna differs from other parts of Ceylon, it being in these respects, more assimilated to the neighbouring coast of India, from whence the original inhabitants are supposed to have come. The people of Jaffna are Tamil speaking, chiefly Hindoos and Mahomedans.

There are numerous heathen temples scattered throughout the Peninsula; but from the state of dilapidation into which many of these ancient buildings have been allowed to fall, it is evident that the heavy chains of Brahminical fear and heathenish superstition are now being broken, and that general interest in idol-worship is fast waning. This change is, I think, due in a great measure to the prevalence of intellectual light, which through the several missionary educational institutions here, has been in process of dissemination, during the past seven decades. It is, however, a lamentable fact, that here and in other Mission-fields, where undue prominence has been given to indiscriminate secular education, the tendency has been to foster in the native mind ideas derogatory to the true principles of Christianity, of which we have here numerous instances; in cases of highly-educated natives, who, possessing sufficient light to see the folly of idol-worship, have abandoned the same, only to lapse into extreme atheism. Discriminate education—even in its higher grades—I would not condemn, so long as it is content to hold its own legitimate place in the mission-field. But when, from being subordinate to other and more important branches of missionary labour, it dares to arrogate to itself a position it was never designed to occupy in the great mission-field, it deserves in my opinion, unqualified condemnation. For it appears to me that, in all ages of the Christian Church, it has been the simple, true, and faithful preaching of the *word*, which God the Holy Ghost has been graciously pleased to own and bless, to the conversion of precious elect souls. And it is this preaching the Gospel "to every creature" that the great King in Zion has enjoined on His servants; and more explicitly—"Teaching them to observe all things, whatsoever I have commanded you." And then follows the promise of His presence with His faithful servants throughout time: "Lo, I am with you alway, even unto the end of the world."

I would again advert, briefly, to the very peculiar position we, as Strict and Particular Bapists, occupy in this vast Mission-field of the present day. It is not alone with the ignorance and superstition of heathenism that we have to contend; there are also gigantic systems of error, which, though assuming the name and garb of Christianity, are not the less formidable "enemies of the cross of Christ;" and some of these claim to be Protestant organizations. But the peculiar and distinctive doctrines and principles we hold and teach, preclude our fraternizing, or even co-operating—to any considerable extent—with any one of these large and influential bodies; by doing so, we should be sacrificing truth, and wounding our own conscience; from either of which, we pray to be delivered. Such being the case, our position is, indeed, very peculiar, if not unique.

Daily Visits.—The daily visits to various places situated within the limits of my prescribed sphere of labour, have been made as usual, with little interruption. And on many of these occasions I have been accompanied by one or more teachers, who took part in the work of preaching the word, &c.

Shandies.—The several shandies, or country markets, were among the places visited, and where the Gospel was preached to considerable numbers, composed principally of rustics, the majority of whom listened attentively to the glad tidings of salvation to poor, lost sinners, in such simple language as was suited to their comprehension.

Villages.—In the various villages thus visited from time to time, we seek some conspicuous place, and then, by singing one of our familiar Christian lyrics, soon draw around us a congregation of men, women, and children, who, after seating themselves comfortably on the ground, listen with the utmost attention to the words spoken to them, which affords us some encouragement; but we long to see indications of the work of the Holy Ghost in the conversion of sinners.

Road-side.—On the road-side, we generally take our stand beneath some wide spreading tree, and by singing endeavour to attract the attention of persons passing by, many of whom turn aside to hear the word. To these way-farers we hold forth the "water of life," sometimes in the words of the prophet of old, viz., "Ho, every one that thirsteth." And assuring them that this "living water" is given freely,—"without money and without price"—to poor, thirsty souls, &c. But many of those who stop to listen, feeling no interest in, or thirst for, this "water of life," move on; while others take their places, and so on till the close of the service. Some, however, remain throughout the discourse, and evince an interest in what they hear. But, oh for the manifestation of the quickening power of God the Holy Ghost, through the word preached!

Ferries.—Visits to the several ferries have been continued, from time to time; and at these places we often meet with much encouragement, as regards the willingness of the people to hear us, and receive and read our tracts, &c. The people who chiefly frequent these places reside on the several small adjacent islands; and who come over from time to time, to purchase provisions, &c., from the markets and bazaars; and after transacting business they return to the ferries,—where shelter is provided for them—to await the departure of the boats, which convey them across to their homes. And some are detained, perhaps for hours; so that we have good opportunities for addressing these islanders, many of whom are Romanists.

Besides the usual public-services, prayer-meetings, schools, &c., on Sundays,—open-air services have been held, at various places, on that day also; and all with some degree of encouragement. The week-day meetings and schools have also been regularly held at all the stations which were visited, and the Gospel preached there; as also at the adjacent places, particularly those situated within convenient distances.

In a recent report, Mr. Noble remarks:—

The people are generally most willing to listen to the reading and expounding of the Scriptures, and to the words of counsel and advice given them from time to time. And, in most cases, gladly accepted the tracts, &c., given to them. I long to see the work of the Holy Spirit manifested in the quickening of precious souls, and for this I pray, wait and watch.

We have several candidates for baptism, some of whom are at present absent from Jaffna; others are sick,—one on the point of death,—and a few fail to give satisfactory evidence of their fitness, &c. I hope, however, to have another baptizing shortly.

At Jaffna we have four stations.

The *Pettah* station is in Jaffna town, where our Missionary resides, and where a Strict Baptist Church has been established, consisting of 12 members. The Caste Girls' School, which is still gratuitously conducted by Miss Dora Noble, consists of 40 scholars. Our Missionary's wife is also devoted to the work, caring not only for the souls, but for the bodies also of those with whom she comes in contact. In fact our Missionary's humble abode has become an orphanage on a small scale. We have learned, quite incidentally, that he has adopted five poor children whose parents are dead, the eldest of whom he is training for a missionary. This is more than his small means will admit of, and a few kind donations have been given, and others would be gratefully received.

Nunavil, one of our oldest stations in this peninsula, is situated about nine miles eastward of the town of Jaffna. Our school-shed there is erected in a somewhat central position, and near the main road leading to Kandy; Nunavil and the surrounding country is under cultivation, the residents are principally agriculturists, some of whom are poor labourers. Our moonlight and other services, held here from time to time, are very encouraging.

Sunday-schools, services, and open-air preaching are conducted by the teacher there, and at adjacent places. Our school here is for boys, and from the beginning it was encouraging; but of late we have had to contend with much opposition, and the number of scholars has been somewhat reduced. There are, at present, about thirty-five scholars, forming several classes.

Tinnevelly, another of our stations, is situated about three miles from Jaffna town, in a somewhat north-westerly direction. The residents are principally of the weaver caste, and are employed in the manufacture of native cloths. The majority are professedly heathen, but some are nominally Christians. Our school-shed at this station, stands in a central position, and near the road-side. There are about thirty boys in this school, forming several classes.

Nulloor is situated north of Jaffna town, and about three miles distant therefrom. It was formerly the capital of the Tamil Kings, and contains several large heathen temples. The residents are principally natives of the higher castes,—Hindus or Sivites,—amongst whom are many Brahmins. There are also some professing or nominal Christians, connected with some of the old established organizations. Our school at Nulloor is for girls, of whom there are about twenty-five. Hannah, a member of the Pettah church, is the teacher.

It will be seen from the above that the stations which Mr. Noble superintends are somewhat scattered, and as the heat of the climate has greatly affected his health he has asked to be provided with

A Pair of Bullocks and a Cart,

in order that he may visit the stations more frequently, and with greater comfort. A few friends have subscribed the necessary amount, which has been transmitted to Mr. Noble, so that he will very shortly be in possession of this long-desired boon.

In reply to a remark that this means of travelling would be very slow, and perhaps dangerous in many districts, Mr. Noble says:—

"To travel behind bullocks is extremely slow work; but at night, after a hard day's work, I can sleep in the cart, and thus be insensible of the time and distance. I have no fear of wild animals, though there is much jungle near Nunavil. Robbers are more to be dreaded than wild beasts."

Annual Treat.—Thursday, the 5th Feb., was a grand day for the little ones. According to previous arrangements, the children of our four schools, their teachers, the church-members and friends, all met in a field adjoining our Mission-premises at Nalloor, where a temporary building had been erected for their accommodation. And on our arrival, with the girls of our Pettah Caste School,—who were conveyed in carts,—the whole assembled, in regular order, and joined in prayer, praise, &c. After which, the children having been seated on mats in rows, were plentifully supplied with the nice things which had been prepared for them,—such as sweetmeats, fruits, &c. And afterwards amused themselves in various ways. Here and there a group of children were to be seen joining in some innocent game, while others were skipping about, or swinging on ropes attached to the branches of trees. And thus they enjoyed themselves uninterruptedly, till the sun had set, when they were re-assembled, and suitably dismissed to their respective homes.

During the eight months Mr. Noble has been stationed at Jaffna he has made 210 daily visits or re-visits, including upwards of 800 places within the limits of his prescribed sphere of labour, and thus the pure Gospel has been preached to the people in their own tongue, and in language so simple that all—even the most ignorant—could understand. Some of the educated natives, who preferred to be addressed in English, were so addressed.

Large numbers of tracts, both in English and the vernacular languages, have been distributed. Sometimes the gift of a tract has been the means of opening the way for preaching the Gospel to large gatherings. For instance, while passing through V———, a stronghold of heathenism, Mr. Noble, in the course of distribution, gave a Tamil translation of the tract entitled, "Who is the Author of the Bible?" to a respectable native, who immediately glanced at the title and reiterated the question,—"Who *is* the Author of the Bible?" This led to a discussion with the man, who was a Sivite, during which a large number of persons gathered around, and thus a way was opened for preaching the Word.

But the enemies of the Gospel are also using tracts as a means of diffusing pernicious errors. Mr. Noble refers to a tract issued by the "Antichrist Society," containing an attack on the inspiration of the Scriptures, and gives the following extract from another Hindu publication called *The Hindu Triumph*:—"It is but fighting, therefore, with a shadow, to attack the doctrine of Scripture infallibility, which is a thing of the past, and has already died away, or is fast dying away, under the influence of modern science and amidst the growing intelligence of the age." Futile as these specious attacks may appear to spiritually enlightened persons, they cannot fail to exert a baneful influence over the minds of the poor, ignorant, benighted heathen, emanating as they do from the educated portion of their own countrymen, who owe their education to public or Mission-schools and colleges. "How necessary then, (continues Mr. Noble,) in the midst of abounding errors and false teaching, not only in the form of heathen mythology, but also under the garb of a spurious Christianity, that we as Strict and Particular Baptists, should earnestly and faithfully contend for true Scriptural truth, and zealously labour amid all discouragements and obstacles to disseminate the same, and to be careful that the Gospel trumpet should give no uncertain sound.

Slave Island.

This station is under the care of Mr. Alwis, the head teacher, assisted by Mr. N. Samuel, Tamil teacher, and Mr. De Silva, (son of a former member of the church,) who is employed by a mercantile firm in Colombo, and kindly devotes his spare time to Mission-work. He is a baptized believer of many years' standing.

Mr. Noble occasionally visits Colombo, and through him all the reports are transmitted. The following is a sample :—

All the services and schools have been regularly and punctually held, as also the cottage and open-air meetings, and all have been well attended.

By the blessing of God we have been enabled, during the past few months, to count five converts to Christianity, of whom one

was formerly a Mohammedan, who, for professing Christianity, had to endure such fierce persecution, that he had to fly the island and seek refuge in India, and he is now doing well. Another had been a Roman Catholic, but was given to all kinds of vice, and bad habits; which, by grace, he was enabled to abandon, and is now under our teaching. Two others were Buddhists, but, through the preaching of the Gospel, they were enabled to see the folly of that corrupt system, and, renouncing the same, embraced the Christian religion. And, though not now at Colombo, being employed at Runtapara in the plumbago mines, they are we believe doing well. The other, a woman, was also a Buddhist, and her conversion was very definite. This woman, after the preaching of the Gospel, at one of our open-air meetings, in the presence of a large number of persons, (and again at a special service held in our Slave Island School-house,) openly and boldly renounced the worthless system of Buddhism, and embraced the Christian religion. And though, as a consequence, she was cast off, and persecuted by her Buddhist relatives and friends, and even now is unable to appear in public, she still maintains her faith in Christ as her Saviour.

This is, no doubt, a powerful witness to the truth and sustaining power of the religion of Christ, borne by a poor and unlettered native woman. May she prove true and faithful to the end.

Opposition and Persecution.

A preaching tour was recently undertaken by Mr. Alwis and others, in the course of which they came to Millayiriyee, a village about three miles distant from Colombo. The residents in which are nearly all Buddhists of the most bigoted order.

Shortly after our brethren commenced preaching, a band of men, headed by Buddhist priests, were seen approaching, and from their menaces it was evident that their intention was to create an uproar among the people. After the mob had vainly endeavoured by threats, &c., to silence the messengers of the truth, the priests commenced to preach Buddhism, and decry Christianity. But our brethren undauntedly held their ground, and the foe at last retreated for a time. But the strife continued, at intervals, for some weeks, when at last the enemies of the truth somewhat relaxed in their efforts; so that the preachers of the Gospel were permitted to enter the village, and lift up their voices in the streets. And,

though some remain hostile, there are many who are willing listeners to, and evince an interest in, the word preached.

At another of their recent open-air services, in the vicinity of Colombo, the persecution was so fierce, that the brethren thought it prudent to withdraw. They then removed to a village in the Negumbo district, but to their surprise they had come to the head-quarters of their persecutors; for their ring-leader or champion, as he was termed, resided in that very village. Thus, in their endeavour to escape one danger, they appear to have run into a greater; but this man, who was notorious for his hostility to the Christian religion, Goliath like, ran forward to defy the army of Israel. But an arrow from the archers wounded the enemy, so that he was conquered and brought as an humble suppliant to the feet of Jesus, crying for mercy, &c. And on the brethren returning to Colombo, he accompanied them, and after he had tarried there some days, bearing witness of the change that had been wrought in him, he returned to his home and friends to tell them what great things the Lord had done for his soul.

A Good Work among the Sunday Scholars.

There are indications of an awakening amongst the scholars in the English branch of our schools at Slave Island,—which Mr. Noble attributes to the continued perseverance of the teachers in a course of daily Scripture teaching, established some time ago, and kept prominently in view in all our schools here.

It appears that several boys, (Singhalese) studying in the English branch of our Slave Island schools, Sunday and week-day, came one day to their teacher, to inform him of their having been much benefited by the daily study of Scripture, so as to see the superiority of the Christian religion; and that they were desirous of abandoning Buddhism, and of embracing Christianity.

Of these, three were brothers, who, on returning home one Sunday from the school, with their minds filled with the desire to become Christians, could not refrain from

making known the same to their parents, who—being bigoted Buddhists—became very angry with, and chastised, their children; and the following day, they removed the three boys from our school to some other, where Buddhism is taught.

In a subsequent report Mr. Noble says :—

"I am glad to find that the good work begun amongst the children of our schools still continues, and that it is not merely a spasmodic or sensational thing. Another boy, also a Buddhist, has come boldly forth and expressed his desire to become a Christian; and in this case, though the parents are professedly Buddhists, they do not object to the lad acting according to the dictates of his own conscience. The lad is now under special religious instruction, and I trust he may not only prove faithful, but also prove to be the first-fruits of a great harvest of young but precious souls from our schools."

The "Olive Branch"

Has pursued its peaceful mission throughout the year. Its circulation has been steady and has slightly increased; but, as may be judged from its price, it is a financial loss. It doubtless exerts a beneficial influence, and by the information it affords it supersedes the "Periodical Papers" formerly issued. Will our Churches kindly seek to extend its circulation? Every subscriber should read it, and should use it as an introduction in obtaining new subscribers. We should like it not only to pay for itself, but to be the means of bringing in a large revenue.

Famine Relief Fund.

Owing to the want of rain, many districts in southern India and the northern part of Ceylon have suffered greatly. Even water for drinking has been scarce, and nearly 1000 wells have been constructed by the Government. The rice crop in many places has been almost a total failure, and great distress has consequently prevailed. A subscription was started which has amounted to £24 1s. 6d. This has been sent to Mr. Doll and Mr. Noble, who have distributed the amounts at the various stations, which have been received with heartfelt gratitude and joy.

Conclusion.

We must not close this Report without expressing our hearty thanks to our subscribers, young and old; and while we note with pleasure a gradually increasing income, we trust we shall not be considered ungrateful when we remind our friends that it does not keep pace with our expenditure. The Gospel is essentially diffusive. "The field is the world." Those who, by God's grace, have been converted from heathenism, become in their turn missionaries to those around them, and thus the work continues to grow. But it needs the guiding hand of a qualified teacher or native pastor. It should be ours, not only to *plant*, but to *water;* while it is God's to give the increase. What then is

Our Responsibility?

We do not believe, with a popular advocate of Missions, that "Not one of us can escape the obligation to make Christians." Such utterances tend only to lessen the sympathies of those who have read their Bibles to better purpose. "Power belongs unto God;" "This life is in His Son;" and the Holy Spirit, who, at the creation, "brooded upon the face of the waters," still pervades the chaos of human ignorance and depravity, and displays His life-giving and soul-transforming power, until the fulness of the mighty deep itself becomes suggestive of the glorious period—not far distant—when "the knowledge of the Lord shall cover the earth as the waters cover the sea."

Shall we, then, wrap ourselves in the mantle of selfish indifference, or lukewarm worldliness, priding ourselves on our orthodoxy, and rejoicing in the privileges we enjoy? Should we not rather seek, not merely to reflect the light we have received, but to be ourselves "burning and shining lights"? And while there is no lack of those who are willing to consecrate themselves, or rather to be consecrated by God, to this noble work,—can we, dare we refuse the honour which God is thus conferring upon us his more favoured children, and withhold the means which are necessary in order to enter in and possess the land which the Lord has set before us?

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 27th, 1891,

AT KEPPEL STREET CHAPEL, RUSSELL SQUARE.

THE ANNUAL SERMON IN THE AFTERNOON

Was preached by Mr. NORTHFIELD, of March, Cambs.

THE PUBLIC MEETING

WAS HELD IN THE EVENING AT 6 O'CLOCK.

Mr. JOHN BOX presided,

Mr. BEECHER asked the Divine blessing.

After an introductory address by the Chairman,

Mr. BRISCOE, Corresponding Secretary, read a few selections from the Report.

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

Mr. WAKELIN, Finance Secretary, read the list of Officers proposed for the ensuing year (see p. 2); their election was proposed by Mr. LYNN, seconded by Mr. ABBOTT, and carried unanimously.

Mr. THOMAS, of Tring, moved the adoption of the Report; which was seconded by Mr. MARSH, of Wellingborough, and carried unanimously.

Mr. AARON, a Missionary from Burmah, gave a brief account of the Lord's work in Rangoon.

Mr. SEARS gave a brief exhortation to Watch, Pray, Work and Give.

Mr. SAMPSON offered a few remarks in conclusion, and Mr. SQUIRRELL closed the Meeting with prayer.

RECEIPTS.

	£	s.	d.
Balance in hand, 12th October, 1890	203	2	0
Stock sold	96	5	0
Dividends on Stock	9	7	10
Collections at Annual Meeting, Deptford, October 28th, 1890	25	1	3
Profit on Tea at ditto	1	12	5
Collections at Farewell Meeting, Chadwell Street, November 5th, 1890	18	0	6
To Sale of Portraits—Mr. Noble	2	2	8½
AUSTRALIA	45	0	7
AMERICA	2	0	5
ABERDEEN	0	10	0
ALIE STREET	10	12	11
BARNET	6	5	0
BECCLES, (including a Collection at Annual Delegates' Meeting of Norfolk and Suffolk Association)	9	6	2
BERMONDSEY	4	0	3
BETHNAL GREEN	6	2	1
BILLERICAY	1	0	0
BRADFIELD ST. GEORGE, SUFFOLK	2	14	9
BRENTFORD	15	9	5
BRIGHTON: EBENEZER CHAPEL	20	6	6
BEDFORD	4	15	10
CAMBRIDGE.—Per Mr. Jull	12	7	9
,, —Per Mr. Rowland	17	19	10
CAMDEN HIGH SCHOOL...	6	9	6
CHADWELL STREET	43	6	8
CHATSWORTH ROAD	2	7	9
CHATHAM: ENON	3	1	9
CHELMSFORD	14	6	3
CHESHAM	13	1	0
CLERKENWELL ROAD	1	4	9
COLCHESTER	0	5	0
CLAPHAM: WURTEMBERG STREET	5	16	9
,, MEYRICK ROAD	2	15	0
COLLEGE PARK, LEWISHAM	2	17	3½
COLNBROOK	3	10	0
CRANSFORD, SUFFOLK	1	6	0
DACRE PARK	2	1	9½
DALSTON	2	0	0
DEPTFORD: ZION CHAPEL	60	2	3
DOVER: PENTSIDE CHAPEL	5	2	0
ELTHORNE ROAD, HORNSEY RISE...	1	6	0
EDMONTON	0	10	0
EPPING	1	5	0
ERITH: PROVIDENCE CHAPEL	3	9	8
FERNDALE ROAD, UPTON PARK	0	4	7½
GRAVESEND: ZOAR CHAPEL	4	1	0
GURNEY ROAD, STRATFORD	2	2	0
HALESWORTH	0	9	6½
HASLEMERE	4	3	0
HAYES: SALEM CHAPEL	2	14	9
HIGHBURY: PROVIDENCE CHAPEL	8	9	10
HILL STREET: MOUNT ZION CHAPEL	58	0	1
HITCHIN: MOUNT ZION...	0	18	0
HOMERTON ROW	2	6	0
HOUNSLOW	3	12	0
IPSWICH.—Per Mr. Kern	5	3	6
,, Per Miss E. M. Bland	1	1	0
KEPPEL STREET	43	2	10
Carried to opposite page	£826	15	9½

OCTOBER 13th, 1890, TO OCTOBER 21, 1891.

	£	s.	d.
Brought forward	826	15	9½
KINGSTON-ON-THAMES: PROVIDENCE	5	13	6
LEICESTER.—Per Miss Webster	2	15	0
,, ZION.—Per Mr. N. Barber	5	0	0
LIMEHOUSE	7	11	3
LYNTON ROAD, BERMONDSEY	1	1	0
MAROH, CAMBS.	5	5	0
MARGATE	5	11	10
NOTTING-HILL GATE: BETHESDA CHAPEL	1	0	0
PIMLICO: CARMEL CHAPEL	4	17	2
RATTLESDEN, SUFFOLK	2	0	0
READING: PROVIDENCE CHAPEL	8	10	6
RICHMOND: SALEM CHAPEL	12	15	3
RUSHDEN	2	12	0
SHOULDHAM STREET	3	7	6
SOHO CHAPEL	25	13	7
STAINES	2	0	0
STEPNEY: REHOBOTH CHAPEL	0	10	8
ST. ALBAN'S: BETHEL CHAPEL	2	5	0
ST. NEOT'S	5	19	3
SUTTON-AT-HONE	1	5	8
STOKE NEWINGTON	1	0	0
SYDENHAM, OXON	0	15	0
THAME	7	3	5
TOLLINGTON PARK: ZOAR CHAPEL	2	10	0
TRING	54	3	5½
WALTHAM ABBEY: EBENEZER CHAPEL	4	7	0
WALTHAMSTOW	1	10	0
WARBLETON, SUSSEX	0	10	0
WELLINGBOROUGH TABERNACLE	18	2	9
WEST HAM	2	10	3
WHITTLESEA, CAMBS	3	2	0
WOOLWICH: ENON CHAPEL	7	10	0
WIVELSFIELD, SUSSEX	2	4	0
WILTON SQUARE	2	0	0
WILLENHALL	2	10	0
GREAT YARMOUTH: YORK ROAD	0	15	0
Individual Subscriptions and Donations	38	14	10
Donations to Famine Fund	24	11	6
,, for Orphans (Mr. Noble)	1	16	0
,, for Bullocks and Cart for Mr. Noble	10	10	0
	£1118	15	2

EXPENDITURE.

	£	s.	d.
Remittances to India	620	8	10
,, to Ceylon	238	5	4
Payments for *Olive-Branch* Magazines, and Printing	56	7	11
Committee Room Expenses, Postages, Mission Boxes, and Incidental Expenses	14	15	10
*Balance in hand	188	17	3
	£1118	15	2

*In addition to the above balance, there are £360 invested in Consols.

Audited and found correct. (*Signed*) JOHN HARRIS, W. S. MILLWOOD, } *Auditors.*

Collections, Subscriptions & Donations.

	£	s.	d.
Collections at Annual Meeting, Zion Chapel, New Cross, Oct. 28th, 1891 ...	25	1	3
Profit on Tea	1	12	5
Dividends on Stock	9	7	10
Farewell Meeting, Mr. Noble, Chadwell Street	18	0	9
Sale of photos	2	2	8½

Aberdeen.

Academy Street Sunday-school, per Mr. Douglas	0	10	0

Alie Street.

Sunday-school, and Young Men's Bible Class, per Mr. E. W. Archer, ...	7	5	11
Collection on Mr. Noble's Visit	2	6	0
Mr. R. E. Sears	1	1	0

America: Richmond, Kentucky, U. S.

Mr. E. H. Burnam (10 dols.)	2	0	5

Australia.

BALLARAT.

Yuile-street Sunday-school, per Mr. Mitchell	1	11	7

SYDNEY, PER MR. BEEDEL.

Castlereagh-street Church: Collections	7	10	8
Ditto, Sunday-school ...	3	4	0½
Ryde Church: Collection...	4	6	0
Smithfield Church: ditto...	1	10	0
Kogarah Mission Hall.....	1	0	0
Mr. F. Gericke	5	0	0
Pastor D. Allen	1	0	0
Mr. Coleman's children ...	0	0	9
A Friend	0	3	6½
(Less expenses of draft, 6s.)			

VICTORIA.

Per Mr. Fullard.....	20	0	0

	£	s.	d.
Barnet.			
Collection after Sermon by Mr. Bland.....	6	0	0
"Four Little Ones," per Mrs. Smith	0	5	0

Beccles: Martyrs' Memorial.

PER MR. STANNARD.

Mr. John Sawyer's Class	0	3	3
Mr. A. W. Abel's Class...	0	15	10¾
Mr. F. Law's Class.....	0	3	1
Mrs. Faulkland's Class ...	0	4	8½
Miss England's Class	0	14	7¾
Miss Green's Class...	0	6	3
Miss Day's Class	0	5	2½
Miss King's Class	0	3	5
Mrs. Jessup's Class.....	0	4	3¾
Miss Gower's Class	0	6	6
Miss Thompson's Class ...	0	5	4¾
Miss Myhill's Class.....	0	3	0½
Miss Buckenham's Class	0	7	7½
Master Fred Stannard's Box	0	8	4½
Alice and Mercy Coll's Box	0	11	6½
Hetty & Lilly Sawyer's Box	0	2	7½
Masters Wm. and Alfred Abel's Box	0	1	10½
Mrs. Cornish's Box	0	2	5¾
Master E. Hazell's Card...	0	5	0
Mr. W. Green's Class	0	2	7
Odd Cash	0	0	9¼
Donation, Mr. Stannard...	0	5	0
" Miss Pells	0	2	6
Collected at Delegate's Meeting, Norfolk and Suffolk Association	3	0	2

Bermondsey.

PER MR. J. L. MEERES.

Sunday-school	3	9	9
Mr. J. L. Meeres	0	10	6

Bedford.

Castle Lane, per Mr. J. Cass, Sunday-school ...	4	5	10
Mr. J. Cass	0	10	0

	£	s.	d.
Bethnal Green: Hope Chapel.			
PER MR. COPELAND.			
Collection	1	14	7
Sunday-school	2	2	0
Mrs. Shepherd	1	10	0
Miss Matthews	0	10	6
Mr. J. Copeland	0	5	0
Billericay.			
Collection, per Mr. S. Harrington	1	0	0
Bradfield St. George.			
Collection, per Mr. Dixon	2	14	9
Brentford: North Road Chapel.			
PER MR. J. J. FROMOW.			
Collection on Mr. Noble's Visit	2	7	0
Sunday-school	8	0	8
Mr. J. J. Fromow	1	1	0
Mr. F. Secrett	1	0	0
Collected by			
Miss S. E. Gregory	0	3	0
Miss Davey	0	13	6
Miss Swan	0	15	3
Miss S. A. Fromow	0	6	6
Mr. F. Secrett	0	12	6
Mr. E. Fromow	0	5	0
Miss Secrett	0	5	0
Brighton: Ebenezer Chapel.			
PER MR. O. LUCAS.			
Sunday-schools	9	8	10½
Mrs. Chapman	5	0	0
Collected by			
Miss E. Botting	0	8	7
Master S. A. Botting	0	4	2½
Mr. W. Gumbrell	0	7	9¼
Miss Habens	0	9	6¼
Mr. Jeeves' Family	1	1	6
Miss Marchant	0	14	11½
Miss R. Parsons	1	3	3¾
Miss Robinson	0	9	11¾
Master Robie Smith	0	1	0
Miss Walder	0	10	6
Miss M. Walder	0	6	3¾
Camden High School.			
PER MR. BURROWS.			
Sunday-school	6	9	6

	£	s.	d.
Cambridge: Eden Chapel.			
PER MR. J. JULL.			
Collection: annual	2	12	8
Collection: Mission-meeting	5	5	3½
Sunday-school	3	5	0
Child's Box, Hornesy	0	14	9½
Mr. Jull	0	10	0
PER MR. W. E. S. ROWLAND.			
Mr. Sturton	5	0	0
Miss A. Haynes	3	2	6
Mrs. Jull	2	13	6
Mr. W. E. S. Rowland	1	2	1
Mr Onyett	0	12	1
Miss A. Hope	0	12	0
Miss Barnard	0	10	0
Mr. Bolton	0	6	0
Miss Easy	0	5	0
Miss M. Wortley	0	4	6
Miss F. Redding	0	3	8½
Miss L. Wilderspin	0	2	7
Master W. Chapman	0	2	7
Miss L. Whyatt	0	2	6
Miss M. Rawlinson	0	2	6
Miss C. Bigg	0	2	6
Sums under 2s. 6d	0	16	11½
Chadwell Street: Mount Zion Chapel.			
PER MR. ABBOTT.			
Mrs. Toussaint	0	5	0
" second sub.	0	10	0
Mr. Woodrow	0	4	0
Miss Lawrence	0	4	0
Mrs. W. Knight	0	10	0
Mr. W. K. Bloom	0	5	0
Mr. Earles	0	10	6
Mr. Golding	0	10	0
Miss Woodward	0	6	0
Mr. Webb	0	10	0
Mr. Voysey	0	10	0
Mr. E. Mote	1	1	0
Mr. Fricker	0	10	0
Mr. Hodges	0	10	6
Mr. Mitchell	0	10	6
Mrs. Hammond	0	2	6
Mr. Sawyer	1	1	0
Mrs. Sawyer	0	10	0
Mr. Hunt	0	5	0
Mr. D. Smith	0	10	0
Mr. Banks	0	5	0
Mr. & Mrs. White	0	10	6
Mr. Ford	0	10	0
Mrs. J. White	0	4	0

	£	s.	d.
Mr. and Mrs. Hodder	0	10	0
Mr. Applegate	0	5	0
Mr. O. H. Abbott	0	5	0
Mr. Beckett	0	10	0
Mr. Oliver	0	5	0
Mrs. Hoddy	0	10	0
Mrs. Hazelton	0	10	0
Mr. Abbott	1	1	0
Mr. Goddard	0	10	0
Mr. S. Sharp	1	1	0
Mr. Manns	0	5	0
Mr. Sidders	0	10	0
Mr. Dodgshun	0	10	0
Mr. Jones	0	5	0
Mr. Ogburn	0	5	0
Mrs. E. Mote's Box	0	9	4
Miss Morris „	0	18	6
Mr. Pullen's „	0	12	0
Miss Abbott's „	0	11	1
Sunday-school	22	17	3
A Friend	0	2	0

Chatham: Enon Chapel.

PER MR. E. CASSE.

Collection	1	1	9
Sunday-school	2	0	0

Chatsworth Road.

Sunday-school, per Mrs. Bugg	1	17	3
Mr. Moxham	0	10	6

Chelmsford.

PER MRS. E. PARTRIDGE.

Collected at Chapel, Mr. Noble's Visit	2	11	0¾
Boys' Box, Sunday-school	1	3	2¾
Girls' Box, Sunday-school	0	19	1

Collected by Miss A. Sewell.

W. Beach, Esq.	1	0	0
Mrs. W. Beach	0	10	0
Mrs. Parchment	0	5	0
Mr. Tappage	0	2	6
Mr. Foottit	0	5	0
Mrs Foottit	0	5	0
Miss Green	0	2	0
Mrs. Raven	0	1	0

Collected by Mrs. Stubbings.

H. C. Wells, Esq.	0	5	0
Mrs. Ridley	0	2	6
Mrs. Dobson	0	2	6
Mrs. W. Ridley	0	2	6
Mrs. H. Marriage	0	2	6
J. Wells, Esq.	0	2	6
Mrs. Marriage	0	2	6
Mrs. May	0	2	6
Mrs. Impey	0	1	0
Mrs. Neild	0	2	6
Mrs. A. Copland	0	2	6
F. Wells, Esq.	0	2	6
Mrs. Impey	0	2	0
Miss Copland	0	2	0
Mrs. S. Marriage	0	2	0
Miss Perry	0	2	0
Collected by Mrs. Blythe	0	5	6
„ Miss White	0	7	4

Miss Rose Cottee's Card.

Mr. J. W. Cottee	0	2	6
Mr. W. J. Hill	0	2	6
Smaller Sums	0	2	5
Boxes:			
Mrs. W. Beach	1	8	6
Mr. Pizzey	0	14	1
Mr. Burgess	0	9	6
Mrs. Staines	0	6	5
Mrs. Partridge	0	7	0
Mrs. Stubbings	0	9	3
Mrs. Stapelton	0	4	3½
Mrs. Smart	0	2	6
Mr. N. Beach	0	1	7

Chesham.

PER MISS M. A. BUTCHER.

Mission Work-basket	0	12	7¼
Sunday-school	3	8	4½
Miss M. A. Butcher's Box	6	16	8¾
Miss Hawkin's Box	1	3	3½
Mr. Wild, donation	0	10	0
Mr. E. Mackenzie	0	10	0

Clapham:
Providence Chapel, Meyrick Road.

Sunday-school and Bible-Classes, per Miss Mansfield, Mr. G. Appleton and Mr. Licence, Junr.	2	15	0

Clapham:
Ebenezer Chapel, Wurtemberg Street.

Sunday-school, per Mr. Stevens	5	16	9

Clerkenwell Road: Zion Chapel.

Sunday-school, per Mr. Walton	1	4	9

	£	s.	d.
Colchester.			
St. John's Green Sunday-School, per Mr. Dennis	0	5	0
College Park, Lewisham.			
Sunday-school, per Mr. Folkard	2	17	3½
Colnbrook.			
Sunday-school and Friends, per Mr. J. Howse	3	10	0
Cransford, Suffolk.			
Sunday-school, per Mr. George Capon	1	6	0
Deptford: Zion Chapel.			
Sunday-school, per Mr. Armstrong	26	10	0
Collections, per Mr. F. G. Catchpole	4	2	0
Special Contributions from Mr. & Mrs. Catchpole, (Nursiah's Salary)	18	0	0
Subscriptions, per Mrs. Catchpole.			
Miss Brain	0	2	6
Mr. and Mrs. Barrat	0	5	0
Ditto, Family Box	0	8	9
Miss Barrat	0	2	6
Mrs. Young	0	1	0
Miss Piddock	0	1	0
Mrs. Isaac Foster	1	1	0
Mr. G. Ruffell	0	7	6
Miss Barton	0	2	6
Mr. Rendell	0	5	0
Mrs. Young	0	3	0
Miss Piddock	0	2	0
Mr. H. Catchpole	0	10	6
Mr. E. A. Catchpole	1	1	0
Mrs. Brain	0	15	0
Miss N. Barrat	0	2	6
Mrs. Topley	0	10	0
Mrs. Norman	0	10	0
Miss Stubbins	0	5	0
Mrs. James Cattell	0	10	0
Mr. Gray	0	5	0
Mr. C. Taylor	0	2	6
Mr. Nash	0	5	0
Mrs. Catchpole, Senr.	0	10	0
Mrs. Kennard	0	12	0
"Non-Smoker"	2	10	0

	£	s.	d.
Dover: Pentside Chapel.			
PER MR. G. WALL.			
Mr. & Mrs. Scott	2	2	0
Mr. Broadley	1	0	0
Mr. Bradley	0	10	0
Mr. & Mrs. Carpenter	0	2	6
Mr. Knott	0	3	0
Mrs. Knott	0	2	6
Miss Knott	0	2	6
Mr. Wall	0	5	0
Mr. Francis	0	2	0
Mr. Drury	0	2	0
Miss M. Kerr	0	2	6
Mr. Jones, Sen.	0	2	6
Mr. Jones, Jun.	0	2	6
Box	0	3	0
Dalston: Forest Road.			
PER MR. DAY.			
Mr. E. R. S. Porter	2	0	0
Dacre Park.			
Sunday-school, per Mr. S. H. Strong	1	16	9½
Mr. C. W. Sears	0	5	0
Elthorne Road, Hornsey Rise.			
PER MR. H. GOODHEW.			
Sunday-school	1	6	0
Edmonton: Ebenezer Chapel.			
Mr. Pavey	0	10	0
Epping: St. John's Road.			
Sunday-school, per Mr. Chilvers	1	5	0
Erith: Providence Chapel.			
PER MR. C. WEST.			
Sunday-school	1	2	8
Friends	2	7	0
Ferndale Road, Upton Park.			
Sunday-school, per Mr. Russell	0	4	7½
Gravesend: Zoar Chapel.			
Sunday-school, per Mr. J. Dickson	2	1	0
Mr. Fisher (donation)	2	0	0

	£	s.	d.
Gurney Road.			
Sunday-school, per Mr. S. J. Taylor	2	2	0
Halesworth Green.			
PER MR. GREEN.			
Sunday-school	0	9	6½
Haslemere, Surrey.			
PER MR. G. MILLS.			
Sunday-school	3	3	0
Friends	1	0	0
Hayes: Salem Chapel.			
Collected by Miss Ash	2	14	9
Highbury: Providence Chapel.			
Sunday-school, per Mr. Adams	0	15	0
Collections	5	2	2
Mr. Briscoe	2	7	8
Miss Castle	0	5	0
Hill Street, Dorset Square.			
PER MR. B. WAKELIN.			
Mr. Axtell	0	2	6
Mr. Adams	0	5	0
Mr. Barradell	1	1	0
Miss Bonfield	3	0	0
Mr. Cobb	0	10	0
Mrs. Cobb	0	5	0
Mr. G. Elnaugh	0	10	6
Miss Goslin	0	5	0
Mrs. C. C. Harris	3	3	0
Mr. C. C. Harris	2	2	0
Ditto (special donation)	5	0	0
Miss Eunice L. Harris	0	10	0
Miss R. M. Harris	0	10	0
"Nethania" Collecting Box, by Young Folks	0	10	0
Scholars of Miss L. Harris's Class	0	2	6
Miss Latham	0	5	0
Mr. Millwood	1	1	0
Mr. Pocock	0	5	0
Mrs. A. J. Robbins	5	0	0
Mr. A. J. Robbins	1	0	0
Mr. W. K. Squirrell	1	1	0
Mr. D. Smith	1	1	0
Mr. H. O. Sennitt	1	1	0
Mrs. Tarrant	0	5	0
Mr. C. Wilson	1	1	0
Mr. B. Wakelin	1	1	0
Mrs. B. Wakelin	0	5	0
Collection after Sermon	4	19	8
Profit on sale of *Olive Branch*	0	2	0
Sunday-school	16	5	11
Young Men's Bible Class	5	10	0
Hitchin: Mount Zion Chapel.			
Sunday-school, per Mr. C. M. Tucker	0	18	0
Homerton Row.			
Collected by Mrs. Smallbone	2	6	0
Hounslow.			
Sunday-school, per Mr. Jeffs	3	12	0
Ipswich: Zoar Chapel.			
PER MISS E. M. BLAND.			
Master J. Wright's Card	0	11	0
Small sums	0	10	0
Ipswich: Bethesda Chapel.			
PER MR. KERN.			
Sunday-school: Girls' Box	1	10	8
Boys' Box	1	2	8
Miss Riddle's Box	0	15	0
Mrs. Kern's Box	0	13	0
Chapel Box	0	8	0
Miss Gooding's Box	0	8	0½
Mrs. Burrow's Box	0	6	1½
Keppel-street Chapel.			
PER MR. I. R. WAKELIN.			
Sunday-school	32	3	10
Annual Collection	1	12	0
Mr. I. R. Wakelin, special donation	5	0	0
Mr. Cooper	1	0	0
Mr. Frost	1	1	0
Mr. Schweitzer	1	1	0
Mrs. Schweitzer	0	10	6
Mrs. Dinham	0	10	0
Mrs. Sears	0	4	6
Kingston-on-Thames: Providence Chapel.			
PER MRS. LAMBOURN.			
Sunday-school	2	18	3
Chapel	0	6	0

	£	s.	d.
Collected by Miss Bush ...	0	18	0
,, Mrs. Lambourn	1	3	0
,, Mr. H. Summers	0	5	0
,, Miss Summers...	0	3	3

Leicester.

COLLECTED BY MISS L. WEBSTER.

Mrs. Morgan	0	5	0
Mrs. Palmer	0	2	6
Mrs. F. Parker	0	5	0
Mr. Proctor	0	5	0
Mr. Tyler	0	10	0
Mr. A. Tyler	0	5	0
E. N. W.	0	10	0
Mr. Squire...	0	2	6
Miss Webster	0	10	0

Leicester: Zion Chapel.

PER MR. N. BARBER.

Collection	1	18	0
Sunday-school	2	12	0
Mr. Hazlerigg	0	10	0

Limehouse: Elim Chapel.

PER MR. HOLDEN.

Collected by Mr. Toms ...	2	18	6
,, Mrs. Holden	2	5	10
,, Miss Coe	1	8	3
,, Mrs. Little ...	0	14	8
,, Miss Phillips	0	4	0

Lynton Road, Bermondsey.

Sunday-school, per Mr. J. B. Collins	1	1	0

March, Cambs: Providence Chapel.

PER MR. NORTHFIELD.

Collections	4	7	6
A Friend	0	5	0
Collected by Miss Morton	0	12	6

Margate: Ephraim Chapel.

Collection	5	11	10

Notting Hill Gate: Bethesda Chapel.

Sunday-school, per Mr. Ackland	1	0	0

Over, Cambs.

Collection, per Mr. W. E. S. Rowland	1	18	10

Pimlico: Carmel Chapel.

Sunday-school and Friends, per Mr. Wright	4	17	2

	£	s.	d.
Rattlesden, Suffolk.			
Collection per Mr. D. Jewers	2	0	0

Reading: Providence Chapel.

PER MR. ROSE and MR. MARTIN.

Sunday-school	4	5	6
Mr. Lanman	1	0	0
Mr. Martin	0	5	0
Collections	3	0	0

Richmond: Salem Chapel.

Sunday-school, per Mr. Robinson	7	13	11
Collection on Mr. Noble's Visit	3	3	0
Net proceeds, Mr. Ash's Lecture	1	18	4

Rushden.

PER MR. W. E. PALMER.

Sunday-school	1	13	1
Collection	0	13	11
Mr. W. E. Palmer	0	5	0

Shouldham Street.

Sunday-school, per Mr. S. Robinson	3	7	6

Soho Chapel, Shaftesbury Avenue.

PER MR. E. J. W. WHITE.

Proceeds of School Boxes	15	4	2
Scholars' Cards, less Reward	5	6	4
Home Boxes	1	16	7
Miss Arlidge	0	5	0
Mr. J. Box	0	10	6
Mr. W. Frith	0	10	0
"Sympathy," per Mr. Box	1	0	0
Mr. Harold Cooper	1	1	0

Staines.

Sunday-school, per Mr. McKee	2	0	0

Stepney: Rehoboth Chapel.

Sunday-school, per Mr. H. Scrivener	0	10	8

St. Albans: Bethel Chapel.

Sunday-school, per Mr. T. Vincent	2	5	0

	£	s.	d.
St. Neots.			
PER MR. T. C. FYSON.			
Collection	4	6	0
Sunday-school	1	13	3
Sutton-at-Hone.			
Sunday-school, per Mr. G. F. Dalton	1	5	8
Stoke Newington: Bouverie Road.			
Sunday-school, per Mr. Syrett	1	0	0
Sydenham, Bucks.			
Per Mr. Lloyd	0	15	0
Thame, Oxon.			
PER MR. J. TARRY.			
Sunday-school	1	5	5
Collections and boxes	5	18	0
Tollington Park: Zoar Chapel.			
PER MR. H. THORN.			
Sunday-school	2	10	0
Tring: Akeman Street Chapel.			
PER MR. BUTCHER.			
Annual Collection	9	15	3
Collection on Mr. Noble's Visit	7	15	1½
Mr. Butcher and Family	9	0	0
Miss Butcher	1	0	0
Mr. Glover	1	0	0
Mr. Maull	1	0	0
Special Subscriptions to pay T. Pandian's Salary, per Miss Butcher	24	13	1
Waltham Abbey: Ebenezer Chapel.			
PER MR. W. PALLETT, JUN.			
Collection	1	5	0
Mr. W. Winters	0	10	0
Sunday-school, per Mr. M. James	2	12	0
Walthamstow: Zion Chapel, Maynard Road.			
Sunday-school, per Mr. U. Sharpe	1	10	0
Warbleton: Mount Hermon Chapel.			
Per Mr. Chapman	0	10	0
Wellingboro' Tabernacle.			
PER MR. MARSH.			
Sunday-school	9	1	5½
Collections	9	1	3½
West Ham.			
Sunday-school, per Mr. Oakey	2	10	3
Whittlesea, Cambs.			
Sunday-school, per Mr. S. Willis	1	14	2
Collection	1	5	10
A Friend	0	2	0
Woolwich: Enon Chapel.			
PER MR. ABRAHAMS.			
Sunday-school	4	10	0
Collection	3	0	0
Wivelsfield, Sussex: Bethel Chapel.			
Collection, per Mr. Virgo	2	4	0
Wilton Square: Salem Chapel.			
Sunday-school, per Mr. Flack	2	0	0
Willenhall.			
Collection, per Mr. Banks	2	10	0
Yarmouth: York Road.			
Sunday-school, per Mrs. M. A. Paine	0	15	0
Individual Subscriptions and Donations.			
Mr. W. E. Soper, Nunhead	1	1	0
Mr. Maule, Banbury	0	3	0
Mrs. Galpin	0	10	0
Mr. F. Gilbert, Billinghay	0	5	0
Mr. J. Woodward, Croydon	2	2	0
Mr. L. E. Brook	1	1	0
Mr. Hand, Macclesfield	1	0	0
Mr. McColl	4	0	0
Mr. T. W. Colson	0	10	6
Mr. J. Billing, Guildford	1	0	0
Miss Potter, Sheffield	0	2	0
Miss Walls	1	0	0
Mr. W. E. Piper	0	2	6
Mr. F. Ridout	1	1	0
Mrs. McDonald	2	2	0
Ditto, Donation	10	0	0
Mr. J. E. Hazelton	1	1	0
Anon	0	5	0
Miss L.	0	0	6
Mrs. W. Bull	0	5	0

	£	s.	d.
Mrs. Marriott	0	3	0
A. Z., Colchester	1	0	0
M. H. Watts	0	2	6
W. P., Wimbledon	0	2	0
Miss Robinson	0	5	0
A Friend	0	2	6
Ditto, per Mr. Marriott	0	4	6
Mrs. A. Dearing, collected	0	13	0
Mr. A. Steward	0	5	6
O. D.	0	2	0
Miss Ethel Alderson's Box, per Mrs. Childs	0	10	6
Mr. A. Kemp's Box	0	10	6
Mrs. Walton's Box	0	10	4
Mr. W. Vickery	5	0	0
A lover of and a Debtor to Missions	0	2	0
Mr. F. Ginn	0	10	0
Miss Edgar's Box	0	7	6
Mrs. Sumner's Box	0	12	6

Donations towards Famine Fund.

J. S. C.	5	0	0
Mrs. Reid, Ripley	4	0	0
Warbleton: collection at Mount Hermon Chapel	1	3	6
Carmel Chapel, Pimlico: Sunday-school and Friends	0	17	0
Mr. Josiah Briscoe, Rs. 10=0	14	3	
Mrs. Smallbone	0	6	0
Mr. J. E. Flegg	0	5	0
O. D.	0	1	0
J. Billing, Esq., Guildford	1	0	0
Mr. W. Ling, Ipswich	1	0	0
Providence Chapel, Reading Collection 3 4 0			
Sunday-school 0 11 0	3	15	0
Mr. A. E. Realff, Guildford	0	10	0
Mrs. N. Greet, Cornwall	0	2	6
Mr. J. Chinery, Kilburn	0	2	6
Mr. Sellars	1	0	0
Mrs. Sellars	0	10	0
E. T.	0	5	0
M. A. W. (for Mr. W. A. Doll's use)	0	16	3
Miss Butcher, Tring	1	0	0
Three Friends at Richmond, per Mr. Robinson	0	12	6
Miss E. M. Walls	0	4	6
Miss Potter	0	1	6
Friends per Miss A. Butcher	0	15	0
Tollington Park	0	10	0
	£24	11	6

	£	s.	d.
Donations towards Orphans' Fund.			
Anonymous	1	0	0
Miss Potter	0	1	0
A. P.	0	10	0
Colchester	0	5	0
	£1	16	0

Donations towards purchase of Bullocks and Cart for Mr. Noble.

Mr. John Box	0	10	0
Mr. Josiah Briscoe	1	0	0
Miss A. J. Briscoe	0	2	6
Mr. H. Adams	0	10	0
H. C. Pullen, Esq., the late	0	10	0
Mr. J. J. Fromow	0	5	0
Mr. J. Grange	0	2	6
Mr. R. S. W. Sears	0	10	0
W. R. Fricker, Esq.	0	10	0
John Hodges, Esq.	0	2	6
W. Abbott, Esq.,	1	0	0
C. C. Harris, Esq.	1	1	0
Mr. Willey	0	2	6
D. J. H.	0	2	6
"The love of Christ constraineth us."	0	2	0
Mr. H. White	1	0	0
A Friend, Tring	0	10	0
S. J. W.	0	10	0
S. J.	0	5	0
Mr. W. Wooledge	0	10	0
C. H.	0	5	0
Mr. Bland	0	4	6
Per Mr. Thorn	0	5	0
New Cross, Deptford	0	10	0
	£10	10	0

Sums received to date of Annual Meeting, not included in the Balance Sheet:

Clapham: Courland Grove Sunday-school	1	13	6
Dalston: Sunday-school and Friends	8	0	0
Mr. Porter, Deptford	1	1	0
Mr. Realff, Guildford	1	0	0
Stepney: Rehoboth Chapel Sunday-school	2	15	11
Miss C. Cumber	0	2	6
Horsham: Sunday-school and Friends	1	0	0

Local Cash Accounts.—India.

ST. THOMAS'S MOUNT.

Dr.	Rs.	a.	p.	Cr.	Rs.	a.	p.
Subscriptions	25	7	0	Stationery and Postage	2	2	3
Sunday Collections ...	1	2	0	Bread and Wine for Communion	3	0	0
School Fees	12	0	0	Salary of Conductress of Caste Girls' School	26	0	0
Balance	1	10	9	Scavenger	3	0	0
				School Registers, Books and Contingencies	6	1	6
Rupees	40	3	9	Rupees	40	3	9

POONAMALLEE.

Subscriptions	Rs. 36	0	0	School Teacher, Coopum	Rs. 20	0	0
Sunday Collections	0	15	3	Aid to poor (widow) Church-members ...	5	4	0
School Fees, Island Parcherry School ...	3	11	3	School Registers, Books and Contingencies	6	12	0
Fees of Coopum School	1	6	0	Sweeper	1	8	0
				Stamps and Stationery	0	9	0
				Bread and Wine for Communion	1	8	6
				Repairing school benches & white-washing School Hall	3	13	6
				Allowance to Monitor	1	8	0
				Balance	1	1	6
Rupees	42	0	6	Rupees	42	0	6

BLACK TOWN.

Subscriptions and Donations	Rs. 176	0	0	Allowance to two Evangelists, occasional help to native assistant pastor for rent and contingencies	117	0	0
				Balance	59	0	0
Rupees	176	0	0	Rupees	176	0	0

PURSAWALKAM.

Dr.	Rs.	a.	p.	Cr.	Rs.	a.	p.
Subscriptions	36	4	0	Lighting of Hall	7	14	0
Sunday Collections	3	3	6	Servant's Wages	5	0	0
Donations	46	12	0	Contingencies	2	4	0
Special Collection for Christmas Treat ...	23	6	0	Rent for Native Pastor	46	3	0
				Postage and Stationery	2	1	0
				Book Shelf for Pastor	2	10	0
				Garments for poor members	6	0	0
				Bricklayer for enlarging Hall by arching a Room	7	0	0
				For Medicine and Funeral Expenses of a child of a poor widow church member	15	8	0
				Bread and Wine for Communion	2	10	0
				Special Treat on 31st December	12	0	0
				Balance	0	7	6
Rupees	109	9	6	Rupees	109	9	6

TINNEVELLY.

Sunday Collections ...	Rs.	31	8	4	Stationery, Stamps, School Registers, Books, Lighting, &c.	58	14	0
School Fees	...	78	5	8	Salaries of assistant teachers & Bible-woman	51	0	0
Rupees		109	14	0	Rupees	109	14	0

BANGALORE.

Subscriptions	Rs.	55	0	0	Allowance to Preacher Muttusawmy Pillay Rs.	56	0	6
Communion Collection		1	0	6				
Rupees		56	0	6	Rupees	56	0	6

LOCAL CASH ACCOUNT OF THE CEYLON BRANCH OF THE STRICT BAPTIST MISSION.

From August 1890, *to July* 1891.

Dr.	Rs.	cts.
To balance of last account rendered	122	01
School Fees received during the year ...	212	49
Rent received for School Out-buildings ,, Slave Island at Rs.2 50cts. per month	30	00
Received on account of Salary for Mr. Alwis, but not required for that purpose	20	00
Received at Communion Services, &c., from Church Members	4	15
Rupees	388	65

Cr.	Rs.	cts.
By Cash to balance Account last rendered ...	122	01
Salary paid to Assistant Teacher at Slave Island at Rs. 7 50cts. per month	90	00
Commission paid on English Drafts cashed at Jaffna during the year, at Rs.1 25cts. per cent on Rs.2329 90cts. ...	29	04
Ditto, less charged in last account (should have been Rs. 50 3 cts., but Rs. 48 3cts. only was charged	2	00
Commission on Local Drafts and Money Orders, transmitted from Colombo to Jaffna, and from Jaffna to Colombo, at 1 per cent, (from 1888 to 1891) amounting to Rs. 2585	25	85
Cart hire at Jaffna during the year 1888	15	00
Carriage and Cart-Hire at Jaffna from 1888 to 1891	48	00
Enlarging and repairing School Sheds, &c. at Nunavil and at Tinnevelly ...	25	00
Repairing School Furniture, &c.	4	50
Postage, English and Local	7	50
Bread, Wine, &c., at Communion Service	3	25
Balance due by me on account	16	50
Rupees	388	65