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

https://missiology.org.uk/journal_strict-baptist-mission-annual-reports.php

STRICT BAPTIST MISSION.

Thirty-fourth Annual Report.

1895.

Mission Stations and Agents.

MR. S. HUTCHINSON, *General Superintendent.*

INDIA.

ST. THOMAS' MOUNT STATION, CHINGLEPUT, MADRAS.

Native Pastor—MR. JACOB JOHN.
Bible Woman and Caste Girls' School Teacher, MRS. MARIAN JOHN.
ISAAC, ELIZABETH, AND ISAIAH, *Teachers.*

POONAMALLEE, CHINGLEPUT DISTRICT.

Native Pastor—MR. ABEL MICHAEL.
Bible Woman and Caste Girls' School Teacher, MRS. HANNAH MICHAEL.
Teachers—MRS. COOPER, M. ZACHARIAH, RACHEL, and EBENEZER.

MADRAS CITY.

PURSAWALKAM.—*Native Preacher*—D. K. SOLOMON.
MOONESAWMY, *Teacher*, J. MARIAN, *Bible Woman.*

BLACK TOWN.—*Native Pastor*—DR. T. NARAYANASWAMY.
Evangelist—PAUL WILLIAMS.

NORTH TINNEVELLY.

Missionaries—MR. NOBLE and MR. E. A. BOOTH.
Native Preachers—D. V. SWAMIDAS, P. GURUBATHEN, M. MURRYAN, SUVESASHUMUTHOO, S. SAMUEL, P. DANIEL, T. SAMUEL, DAVIDHAS, SAGULAM, P. ROYAPPEN, M. SAMUEL, M. NICHOLAS, S. ARUMANAYAGAM, J. O. ARULAPPEN, *Inspecting School Master, and eighteen Teachers.*
Bible Women—ESTHER MOONAMONEY, NALLAMAL, AMURTHAM, and HANNAH NICHOLAS.

BANGALORE.

Evangelist—MR. P. D. MUTTUSAWMY. *Assistant (Colporteur)* S. DANIEL.

CEYLON.

JAFFNA: *Pettah*—MRS. NOBLE, MISS A. J. NOBLE, JOSEPH, Teacher, and POOPALLY, Assistant.
Nunavil—SAMUEL, Tamil Teacher.
Tinnevelly—DANIEL, do.
Nulloor—HANNAH, do.

BRISCOE, TYP.] [BANNER STREET, E.C.

List of Officers, 1895-6.

President:
MR. JOHN BOX.

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

Treasurer:
MR. WALTER ABBOTT.

Trustees:

MR. JOHN BOX,
MR. HENRY COOPER,
MR. W. ABBOTT,
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, Jerningham Road, New Cross.

Committee:

Mount Zion Chapel, Hill Street, Dorset Square.—MR. W. S. MILLWOOD, and MR. B. WAKELIN.

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

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

Chadwell-street Chapel.—MR. EDWARD MITCHELL, *(Pastor,)* MESSRS. ABBOTT, FRICKER, and J. W. BANKS.

Deptford.—Mr. T. JONES (*Pastor,*) and MR. F. J. CATCHPOLE

Highbury.—MESSRS. BRISCOE, ADAMS, and E. L. STYLES.

Homerton.—Mr. S. T. BELCHER *(Pastor,)* and Mr. B. R. BRETT.

Hounslow.—MR. A. JEFFS.

Keppel-street Chapel.—MR. CHILVERS *(Pastor,)* MESSRS. HENRY COOPER AND I. R. WAKELIN.

Richmond.—MR. ROBINSON.

Shouldham Street.—MR. BEECHER.

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

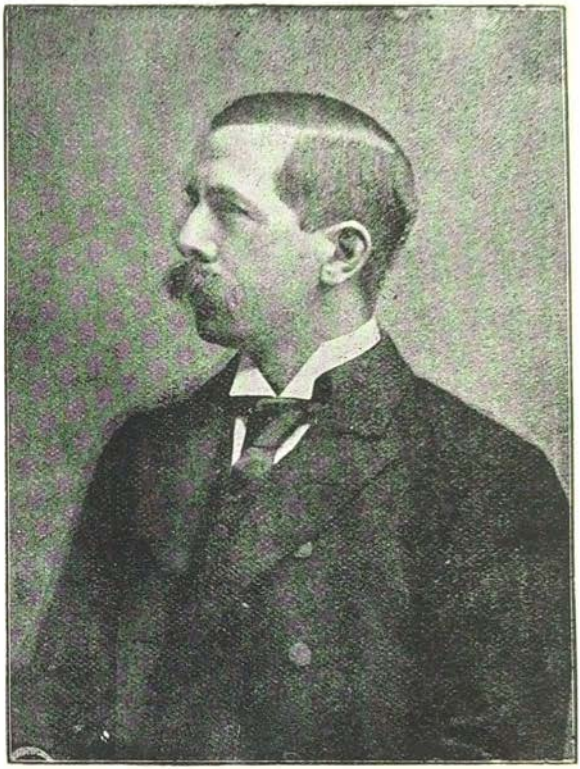
Little Alie Street, Whitechapel.—MR. ARCHER, JUN.

Clapham.—Meyrick Road.—MR. F. T. NEWMAN.

Brentford.—MR. MUTIMER, (*Pastor,*) and MR. J. J. FROMOW.

Also MR. BLAND, MR. GRAY, of Brighton, MR. F. C. HOLDEN, MR. JAMES MOTE, MR. SEARS, MR. H. CLARK, MR. J. HARRIS, MR. J. H. LYNN, MR. G. W. THOMAS, MR. PARNELL, MR. SAMPSON, MR. R. THOMSON, MR. E. MARSH, MR. F. T. NEWMAN, and MR. E. WHITE. *With power to add to their number.*

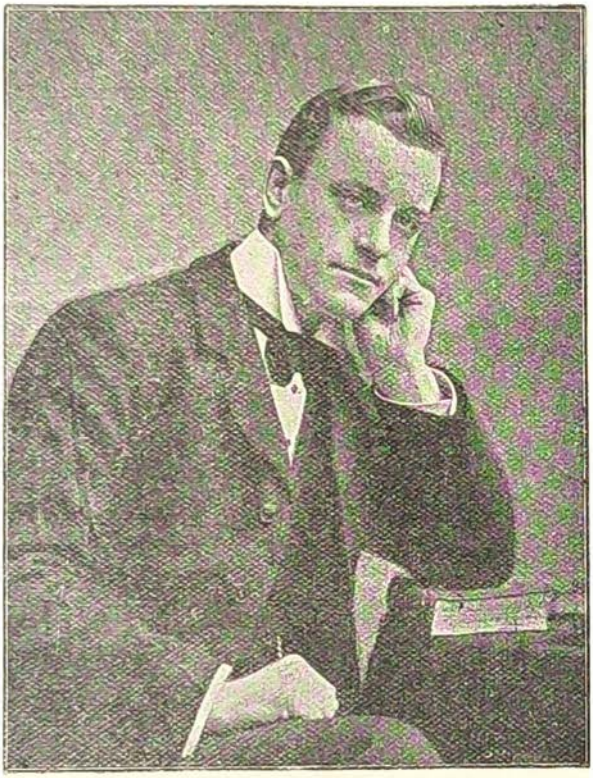
The Committee meet on the first Friday in the Month, at Six in the evening.



MR. SAMUEL HUTCHINSON,

General Foreign Superintendent,

Strict Baptist Mission.



MR. ERNEST ALFRED BOOTH,

Missionary, Strict Baptist Mission.

Stationed at Koilpati, North Tinnevelly, Southern India.

REPORT.

OUR Mission has reached a point in its history to which we have long aspired. Originated by correspondence with brethren abroad, maintained by their successors, and supplied almost exclusively by native agents, we have never until the present year *sent out* missionaries from our own churches. But experience having taught us that English supervision is essential to the efficiency of our work, the Saviour's admonition was laid upon our hearts—"Pray ye, therefore, the Lord of the harvest, that He will send forth labourers into His harvest."

In accordance with a suggestion made by our Vice-President at our last Annual Meeting,

A DAY OF SPECIAL PRAYER

(*viz.*, November 19th, 1894,) was set apart for the purpose of beseeching the Great Head of the Church to influence the mind of some well-qualified brother to fill the then vacant office of Foreign Superintendent. This memorable Meeting was held at Soho Chapel, commencing at 8 a.m., and continuing without intermission until 8 p.m.

At the very commencement our beloved President was at his post, and opened with a few words of earnest prayer to God for his presence and blessing throughout the services. The arrangement was unique. The twelve hours were divided into four threes, and each

section placed under the superintendence of one of the pastors of our churches interested in Mission work. These again were sub-divided into an hour's presidency by twelve different brethren, who each, on taking the chair, read a short portion of the Word, and led in prayer. Some few remained for several hours through the day, while many came only for a short time in the midst of business engagements, to join the hearty petitions to the mercy-seat. From a few minutes after 8 a.m., to the close of the meeting at 8 p.m., prayer and praise were offered without ceasing unto God. And when the time to close had come, seventy brethren had petitioned the mercy-seat, and fourteen Gospel addresses had been delivered, besides the reading and exposition of the Word. The presence of the Lord was richly enjoyed. The power and unction of the Holy Spirit pervaded the services. All felt that it was good to be there, and every heart seemed assured that God would answer those fervent petitions.

Our faith in Him was, perhaps, strong; but we were scarcely prepared for an almost literal fulfilment of the promise: "Before they call, I will answer; and while they are yet speaking, I will hear." Yet even thus did the Lord answer our prayers.

At the next Committee Meeting, a letter was read from our beloved brother, Mr. Samuel Hutchinson, a member of the Church at Chadwell Street, whose portrait and whose antecedents are now familiar to our friends, offering his services for the work for which he is so well-qualified. This was unanimously accepted, without hesitation, and he was appointed to the important and responsible office of General Mission Superintendent. About the same time also our younger brother, Mr. Ernest Alfred Booth, a member of the Church at Homerton Row, offered himself as a missionary. It may be said of him, as it was of John the Baptist, but using the present tense,—he is "a burning and a shining light," enthusiastic in the work to which the Lord has evidently called him, and upon which he has entered with earnestness and zeal.

The Dedicatory and Farewell Services

Were held at Keppel Street Chapel, on February 11th. The afternoon service was presided over by the Vice-President, and consisted of prayer and thanksgiving, with a congratulatory address by brother Gray, our recent Commissioner to India and Ceylon. After Tea, the Dedicatory Meeting was held. Our President, the Chairman, gave a solemn and impressive charge to our beloved brethren, which was followed by addresses from their respective pastors, Messrs. Mitchell and Belcher. Our two missionaries responded, and brother Bland commended them to God in prayer.*

The Departure of Brethren Hutchinson and Booth

Took place on Friday, February 22nd, at 11.45 a.m., by the P. & O. S. N. Co.'s vessel, the "Oriental."

At 11 o'clock the special train left Liverpool Street, conveying our brethren and a large contingent of friends to the Royal Albert Docks. At 11.35 the train steamed up to the quay side, and the large company proceeded to view the vessel, and take the final farewell of the dear brethren. Then, as the ship slowly moved out, the hymn, "God be with you till we meet again," was sung with melting heart and moistened eye, our dear missionaries standing on the deck, close to the side of the vessel. It was a sacred moment when we committed God's dear servants to His own unerring guidance, care and blessing. The wife of our dear Superintendent showed herself worthy of the dignity and honour of her position, as, full to the brim with the last parting word, she could say, "I know whom he goes out to serve." God bless her, and speedily make the way plain for her to join him and labour too among the down-trodden Pariahs of the South. It was a touching sight to see the dear little daughter leaving the vessel leaning on the arm of our Treasurer, who had been the instrument, in God's hand, of brother Hutchinson's call to the work.

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*Interesting accounts of these services appear in "The Olive-Branch" for March.

It was a struggle of nature for the godly mother to say good-bye to our dear brother Booth; but father and mother had but one will in the matter, and the son of their heart was but going forth to serve the Saviour of their souls, and could they say HIM nay? No! no! so they joined us (with a depth of feeling which only they knew) to say, "*God be with you till we meet again.*"

ARRIVAL OF OUR MISSIONARIES.

On the 16th of March our brethren arrived at Bombay, where they stayed till the evening of the 18th, and reached Madras on the 20th, and put up at the Commercial Hotel, Black Town, in order to be near Dr. Narayanaswamy. It will be remembered that at Madras City we have an excellent friend, Dr. Narayanaswamy, who has for many months past kindly taken the oversight of the various other mission-stations in this district, *viz.*, Pursawalkam, St. Thomas's Mount, and Poonamallee. In Black Town, where Dr. N. resides, we have also Paul Williams, a native (Telugu) evangelist. At Pursawalkam we have Solomon, Moonesawmy, and Marian, a Bible-woman. At St. Thomas's Mount we have Jacob John (pastor) Marian his wife as Bible-woman and Teacher of the Caste Girls' School, also three other teachers—Isaac, Elizabeth and Isaiah. At Poonamallee Abel Michael is the pastor, whose wife is Bible-woman. The teachers' names are Mrs. Cooper, M. Zachariah, and Hephzibah.

Our two dear brethren, who remained a fortnight in Madras, and took part with Dr. Narayanaswamy in various interesting services, paid a visit to these stations; but the heat was so great that they were unable to stay longer, and at Dr. N.'s suggestion they sought a cool retreat at Kodaikanal.

DEPARTURE FROM MADRAS.

On Monday, 1st April, they started at 5.15 for Ammayanayakanur, the nearest station to Kodaikanal, which place they expected to reach about eleven the following morning. when there would be about nine hours by road. They were, however,

MET BY MR. NOBLE AND HIS DAUGHTER

At Dindique (a few stations before Ammayanayakanur, and as he seemed to wish very much that Mr. Hutchinson should go on to Koilpati for a few days, at least, as several matters required urgent attention, he (Mr. H.) agreed to do so, and left Mr. Booth at Ammayanayakanur, with the servant Mr. Noble had brought, who went on with Mr. Booth to Kodaikanal.

This journey involved much danger and difficulty, an interesting account of which appeared in "The Olive-Branch" for June last.

ARRIVED AT KOILPATI

(our head-quarters in the Tinnevelly District) Mr. Hutchinson found plenty of work before him, and notwithstanding the heat, he remained there a month. His journals show how faithfully he has discharged the onerous duties of his important office. Organizing, preaching, (through the medium of an interpreter) both in-doors and in the open-air, establishing a Sunday-school, catechising not only candidates for baptism, but the present church-members at every station he has visited, including the agents employed, with view of ascertaining the genuineness of their conversion to God, and the motives which have induced them to make a profession of love to Christ.—But we are anticipating his General Report, which cannot be completed for some months to come.

A brief account of the services of

"A SUNDAY IN KOILPATI,"

quoted from the "Olive-Branch," will be interesting to our subscribers.

"Up very soon after dawn, about a quarter to six, and feeling very thankful for a better night's rest notwithstanding the heat, *chota-hazri*, (or early breakfast) soon makes its appearance from Mr. Noble's bungalow, and is very welcome. The sun is up now, and it is so hot already that, although I am sitting still under the shade of the travellers' bungalow, in the thinnest clothing, I am perspiring. After preparing for the morning service, which is to be held under this verandah at ten o'clock, I sing by myself, 'From Greenland's icy mountains,' for my own refreshment.

"Chinniah (a young Christian of heathen parentage and of about twenty years of age, who has been brought up by Mr. Noble) comes over, and, as he is to act as interpreter for the first time, I go through the subject with him as a preparation.

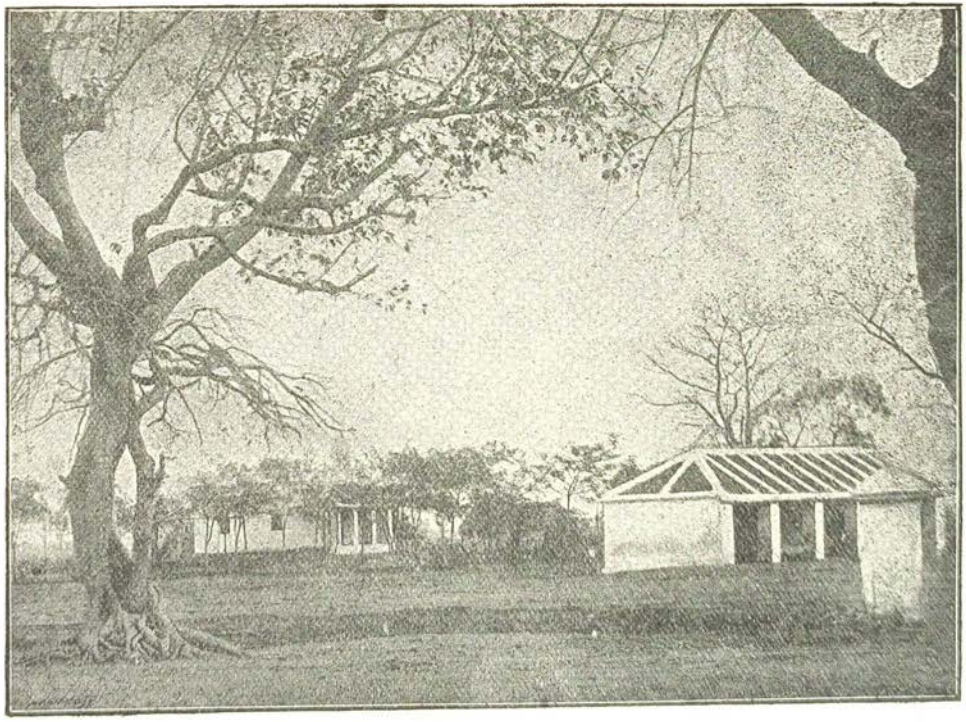
"At ten o'clock the service begins, about thirty persons (including children) being present, of whom fifteen have been baptized. A lyric, invoking the Lord's presence, is sung. (If you have never heard a Tamil lyric sung, it would probably strike you as being a strange kind of psalmody. The language, of course, is strange, but the tune is far stranger, and makes one long somewhat for at least one good old English tune. To an English ear, a Tamil lyric seems to be uncertain which way it intends to go, and doubtful whether it will stop or not, but every now and then pulling itself together again, and struggling on a little further."

"Mr. Noble then read the fifteenth chapter of Luke, another lyric was sung, and I spoke from the words. "Now if any man have not the Spirit of Christ, he is none of His." (Rom. viii. 9.) People talked of being "born Christians," but Christianity consisted of something more than turning from idols, changing one's doctrinal opinions, or being baptized. A change of heart was necessary, for not only did the Saviour say, "Ye must be born again," but "Except a man be born again, he cannot *see* the kingdom of God." The text declared the same truth. How could we know whether we had the Spirit of God? The eighth chapter of Romans furnished a number of evidences, some of which were internal, and some external. The internal evidences were (1) Having been freed from the law of sin and death; v. 2. (2) Spiritual-mindedness; v. 6. (3) The Spirit bearing witness with our spirits that we are the children of God; v. 16. (4) Being led by the Spirit of God; v. 14. These internal evidences could be known only by ourselves. The external evidences, which could be seen by others, were (1) Walking after the Spirit; v. 4. (2) Mortifying the deeds of the body through the Spirit; v. 13. (3) Minding the things of the Spirit; v. 5. Each of these I endeavoured to explain briefly and simply.

"Another lyric was sung, Arulappen prayed, Mr. Noble pronounced the benediction, and the collection was taken, which amounted to 2 annas, 5 pice, i.e., about twopence-halfpenny.

"After 'breakfasting' with Mr. Noble, at about twelve o'clock, I returned to the travellers' bungalow, and sung with Chinniah, 'From Greenland's icy mountains,' and 'All hail the power of Jesu's name!'

"About half-past one we had the first rain which has been seen in Koilpati this year. The country very much needs it, and a great deal more. The rivers and wells are nearly all empty, the fields are parched, and the cattle thirsty.



Mission Station at Koilpati,

(Shewing portion of land in front recently purcha d.)

"At four o'clock we went with four or five of the Mission agents, and preached among the mud huts, in the open-air. About thirty children and twenty adults gathered around, and some stood outside their huts, and listened attentively to our lyrics, prayers, and preaching. Taking advantage of the fact that rain had just fallen, and making some comment on the effect of the long drought, I told them that my Book said that it was "God who giveth rain upon the earth, and sendeth waters upon the fields," (Job. v. 10,) and in a short prayer thanked Him for what He had just given, and asked Him for more. I then pointed out how *great* He must be, since all our efforts could not produce a drop of rain, and told them the story of the drought in Israel in the days of Ahab, the scene upon Mount Carmel, and the subsequent abundance of rain. But God was as good as He was great. Good He must be to send rain upon the just and the unjust: He had, however, shown His goodness in a much more wonderful way, by sending His Son to die for the unjust. His death put away sin for ever; there was no more need of sacrifice; and by Him all who believed were justified from all sin; but whoever trusted in anything else must be punished, for there was no other name under heaven given among men whereby we could be saved. Jesus was the Saviour of men of India and of Koilpati, as well as of England, and therefore I had come to preach the Gospel to them. 'Believe on the Lord Jesus Christ, and thou shalt be saved.'

"We went a little further into the slums of Koilpati, and one of the agents named Saquian preached in Tamil to about thirty people.

"Thus ended our work for the day, with the exception of arranging a preaching visit to Muppampati (a village about a mile off) for the next morning, Easter Monday, at about half-past six.

"Perhaps some of you will be disappointed because there is none of the "romance of modern missions" about this little record—no startling incident, no encouraging result. I am quite as much alive to the interest attaching to romantic details as you can be, and am quite aware that it is these which make missionary records so readable, and, I may add, so popular. It must not, however, be forgotten that romance is the exception, not the rule, of mission work, and that the missionary, like the husbandman, has to sow for the most part in loneliness and silence, although in hope, and then has to wait with patience."

Our Superintendent, after having remained at Koilpati a month, was

AGAIN JOINED BY MR. BOOTH,

who had returned from the Hills. Having sought

partial relief from the heat, at Tuticorin, they afterwards embarked for Ceylon, the climate of which is somewhat cooler. They first went to Colombo, the capital of the island. Here Mr. Booth had an attack of fever, and was ordered by the doctor to Mount Lavinia, for the benefit of the sea air, and thence to Kandy. While at the latter place, they had the pleasure of conducting some of the services at the Baptist Chapel.

MR. AND MISS NOBLE MET THEM AT COLOMBO,

On June 5th, and accompanied our Superintendent to Jaffna to visit the stations; while Mr. Booth embarked for Tuticorin, which he reached the following day.

A few extracts from Mr. H.'s diary will here prove interesting:—

PETTAH, JAFFNA.

Sunday, 9th.—Sunday-school was conducted by Joseph. Mr. Noble not being present: (he went to Nunavil till Monday,) and the heat being very great, I did not examine the school. There appeared to be about twenty children.

Joseph went out about four o'clock to preach in the open-air, he told me, taking a few Tamil tracts with him. It was too hot, however, for me to go with him.

Friday, 14th.—Started about a quarter past eight with Mr. Noble for Nunavil, a drive of nearly nine miles. Examined the school in the afternoon, and examined Samuel (teacher and evangelist) as to his conversion through Mrs. Noble. Got back to Jaffna at six o'clock.

Sunday, June 16th.—Attended the Sunday-school held by Joseph at 9.15. About twenty-three boys and girls present. No Tamil service wes held afterwards as I had expected. Joseph and the children practised lyrics after the school was over.

At about a quarter past seven we held an English service. About thirty-five were present—all, or nearly all, natives. Outside there were also a good many natives, who could see into the room and hear, but whether they understood English or not I do not know. We sang English hymns, and Mr. Noble read Eph. ii. After prayer, I gave out as a text Eph. ii. 8: "By grace are ye saved, through faith; and that not of yourselves; it is the gift of God."*

*An outline of the sermon appears in the *Olive-Branch* for September.

After this service Mr. Noble broke bread, there being present his two daughters, Fanny and Ada, Joseph and his sister Hannah, Samuel and his wife. Mrs. Noble was unable to come from Nunavil, as she had intended, because her youngest daughter was taken ill. There was no address.

Our Superintendent thus describes

ANOTHER SUNDAY AT KOILPATI,

When the services were conducted by Mr. Booth.

Having rejoined Mr. Booth at Tuticorin, on Friday, the 21st of June, after visiting our stations at Jaffna, we left together on the following morning for Koilpati, and took possession of the Mission bungalow, Mr. Noble and his daughter being at Jaffna for a little change and rest.

When we arrived on Saturday, we lost no time in making arrangements for holding two services on the following day, and Sunday-school. The latter, I found, had been discontinued during my absence.

After prayer together, on Sunday morning, for the presence and power of the Holy Spirit, went out about half-past six, and Mr. Booth conducted a service in the open-air, among the mud huts, and began by singing two verses of 'Hold the Fort,' and then offered a short prayer, which, of course, was interpreted. About 30 or 40 men, women, and children were within hearing, some standing at the doors of their huts, and some standing around us. One woman is pounding some native grain in a large stone mortar, which stands there for public use, but now and then she stops her work to look and listen.

The following is an outline of Mr. Booth's address: Nature demands our belief in God. He sees us, and knows how sinful we are, a fact to which our own consciences bear witness. Some satisfaction must be made for sin. It must be made by some-one holy. God sent His Son, Jesus Christ who was holy, to die for sinful men, and He took upon Himself the sins of His people, living a pure and holy life, and offered up Himself to God as a sacrifice, died upon the cross, was buried in the tomb, and the third day rose again. His resurrection proves that God was well pleased with His offering. The only way of escape from punishment is through Him. If any of you are dissatisfied with your religion, we declare to you the way of salvation through Jesus Christ. Until a man is sure that he cannot save himself, he will not go elsewhere for a Saviour. Coming to Jesus proves that we are dissatisfied with self. But all who profess to come to Christ, and to believe in Him, must strive to live good lives, and this we are absolutely incapable of doing without the help of the Spirit of God. This is the only

way of salvation. May God show it to you. All that seek Him shall find Him.

Another lyric was sung, and Saguiam spoke. I was afterwards told that his subject was the parable of the sower. After singing "Jesus loves me" in English, the service was concluded.

About half-past seven the Sunday-school was held. There were twelve boys and one girl, their ages ranging from about five to twenty. Mr. Booth told the three eldest boys the story of Joseph, with the aid of coloured pictures and an interpreter, while the rest of the children were taught by natives, who were also supplied with little books of coloured Bible pictures. All the children were afterwards catechised with simple questions, *e.g.*, "Who made you?" "What did God make besides you?" "What book tells us about God?" From the First Catechism of the Christian Vernacular Education Society.

At ten o'clock, the morning service was held; about seventeen adults, including three of our agents, and eight children being present. Mr. Booth opened with a short prayer, two lyrics were sung, and the eighth chapter of Romans was read in Tamil. Mr. Booth's text was Rom. viii. 9: "Now if any man have not the spirit of Christ, he is none of His." The text, he said, was a sweeping assertion, and a searching test. It expressed how much we might be, and yet not be Christ's; and it also expressed how much we might not be, and yet be His. The Spirit of Christ was the Holy Spirit of God, and was called the Spirit of Christ because He led to Christ, in consequence of the work of Christ. He could not be earned, but was the gift of God. He led us into all the truth; He was a power, and only in His power could we conquer self and Satan. Without Him we could do nothing acceptable to God. Without Him we were not God's. The title, 'The Spirit of Christ,' referred to the disposition of Christ, whose life was an example to us, *e.g.*, His love, His humility. It would be proof that we had the Spirit of Christ if we copied Him. If not Christ's, we were Satan's. Only by our lives could men tell whose we were, but God looked at the heart. The collection amounted to 5 annas, 6 pie.

Evening service was held at half-past four. Fourteen adults and fifteen boys were present. The latter had come over from Munditope some time before, and had been practising Tamil lyrics.

Mr. Booth began his sermon by telling the boys the story of Esther, and then took for his text, Esther iv. 16, and drew a parallel between Esther and a sinner convinced of sin. (1) Her position—condemned to death. (2) Her resolve to go to the King. (3) She went to the King and no one else, for her request was for life. He then drew a parallel between the

obstacles which presented themselves to her, and those which meet the sinner. (1) It was not according to law. No flesh shall be justified by the deeds of the law. (2) Thoughts about herself; and concluded by noticing the possible prospect before Esther of perishing, and the actual result. Every one who went to God would be saved. None ever went in vain. "Him that cometh to Me, I will in no wise cast out."

Many friends at home, I am sure, will welcome this short account of another day's work for Jesus in Koilpati, and will pray that the seed may prove to have fallen into good ground by bearing much fruit, to the glory of the Lord of the harvest.

Our regret is that we have had so little opportunity of doing such work, a variety of circumstances having been against us. What joy it will give us, however, if we hear in the future of immortal souls having been delivered from the kingdom of Satan as the Divine result of this day's labour!

On Monday, June 24th, Mr. Booth left for Tuticorin, and Mr. Hutchinson for Bangalore.

He (Mr. H.) had to stay all night at Trichinopoly, and

Reached Bangalore

On Wednesday, June 26th. Visited Dr. Mc Laurin, and had a long talk with him about Muttusawmy, &c. Went to see Muttusawmy, and conversed with him about his work. Attended Dr. Mc Laurin's prayer-meeting in the evening.

Friday, 28th.—Examined Muttusawmy's school. Explained to him how I wished the Sunday-school to be conducted, and arranged to hold an English service there at 8 a.m. on Sunday morning, and Sunday-school at 9.

Preparing a Sunday-school register and attendance book for Muttusawmy's use, with simple rules and system of marks, for which prizes are to be given at the end of each half-year.

Attended Muttusawmy's evening service; nine men present, (mostly Roman Catholics, he told me) besides his own family and two or three children.

Saturday, 29th.—At seven o'clock drove to the Mission premises, and heard Muttusawmy examine the children in Scripture. Fourteen present.

Muttusawmy and I then drove to Tannery, a village about two miles distant). He read a portion of a tract, headed, "Sacred Water," and then spoke, the people paying good attention. During his address, the words, "Christ Jesus came into the world to save sinners, of whom I am chief," occurred to me, and when he had finished, I spoke for a few minutes, concluded with a short prayer. Tracts were given away, and willingly received.

Arranged with Muttusawmy to hold communion service on the first Sunday in July, and asked him to let all the members know, without exception.

Sunday, 30*th*.—Conducted English service at our Mission premises in the Blackpully Road, about half-past eight. We sang four hymns, "Come, ye sinners, poor and wretched;" "Depth of mercy, can there be;" "O Christ, what burdens bowed Thy head!" and "There is a fountain filled with blood," and read the first chapter of Galatians. The text was Titus iii. 5: "Not by works of righteousness which we have done, but according to His mercy He saved us."

About half-past nine, Mr. Muttusawmy conducted Sunday-school, and I stayed long enough to see how he did it, and left about a quarter past ten.

While at Bangalore, Mr. Hutchinson preached at Dr. Mc Laurin's house, and also attended two meetings of the Pariah Elevation Society, of which he writes as follows:—

July 1.—Attended a meeting of the Pariah Elevation Society by request, with Muttusawmy. Sixty-five members present. An address of welcome was read to me, and afterwards signed; to which I replied, thanking the members for the terms in which they had spoken of me and of my country.

July 8*th*.—Soon after four, we attended a meeting of the Pariah Elevation Society, when Muttusawmy spoke in Tamil, and I replied with an address on "The Relation of Ethics to Social Life." and was again adorned with flowers, and a farewell address was read to me, in which Mr. Muttusawmy Pillai was very warmly spoken of.

Mr. Hutchinson returned to Koilpati

On the 20th July, and has had much to engage his attention, being anxious to complete his inspection of the stations before the rainy season, which commences in October. The enlargement of the bungalow at Koilpati has also required much time and attention.

Early in the year Mr. Noble reported that there were upwards of a hundred candidates for baptism. Owing to the present unsettled arrangements, and the constant migrations of our Superintendent, it has been considered desirable to defer their baptism for a time, and thus the more fully to test their sincerity. We therefore need much of "the patience of hope" until our Superintendent's Report is completed.

This remark applies equally to his visit to Ceylon, the full details of which are reserved for his General Report.

JAFFNA, CEYLON.

A recent letter from Mrs. Noble, however, gives the following pleasing account of the work which she superintends, in the absence of her husband at Koilpati. For many weeks she suffered from sunstroke, and her life was despaired of. But by God's good providence she has been restored, and gives the following interesting details of the work in general, and of her own domiciliary visits in particular.

"The work here at the several stations has been, and is still being regularly conducted.

"The schools have been visited and examined by me, and were in general found to have progressed satisfactorily.

"Sunday services and schools have been regularly conducted from time to time. The school-teachers still continue to devote some hours, morning and evening, to the work of preaching the Gospel, tract distribution, &c., at and around their respective stations, and at the several villages within a circle of about three miles; and thus the precious truths of the Gospel are made known, and also our distinctive principles, to some extent. And I am glad to observe that a growing interest is being manifested by many of the poor benighted heathen thus read and spoken to, and conversed with from time to time, and which, I have reason to hope may, in due time, lead to more encouraging results, which shall redound to the glory of God and our great joy.

"My present work of visiting the poor, the suffering, and the dying, residing in this district, has, I trust, been a great help to many poor heathen women, and has proved encouraging to me.

"I hope, ere long, to give some encouraging accounts of some of these interesting cases, which have been witnessed by me from time to time, and which lead me to believe that the unseen hand of the Lord is working in our midst; and as the seed buried deep in the ground necessarily takes a longer space to appear than when merely scattered on the surface, so, I believe, it will be with the work to which I here allude. It is slow in its progress, but will, nevertheless, be manifested in due time; for the Lord has declared that His word shall not return unto Him void. There is at present, as the result of such labours, an anxious enquirer, a heathen man of one of the higher castes, of whom I have great hope.

The visit of our Superintendent, Mr. Hutchinson, to this part of our mission-field has been helpful, as not only have the workers been encouraged, but the confidence of the people has been enhanced thereby in the permanence of this branch of our Mission, which they had been led to doubt, since Mr. Noble's departure for India."

Thus have we briefly sketched the labours of the year chiefly from our Superintendent's point of view. We are conscious that our Report is necessarily imperfect, because there has not been sufficient time for him to become fully acquainted with the various stations, nor to give more than a comparatively cursory account of his labours. Nevertheless, from his correspondence, which has been both copious and frequent, we are fully assured that he is eminently qualified for the position he holds as our representative abroad, and we believe also that he occupies as high a place in the affections of our supporters, and has frequent remembrance in their prayers.

We are grateful to God for His kind preserving care and watchful providence over our missionaries, while we remember with sorrow the terrible calamities which have befallen our brethren and sisters in China, through the apathy or complicity of the native officials in a disastrous outbreak of popular ill-feeling against the missionaries. It is, however, satisfactory to know that the demands of our Government have been respected, and that the alternative of war has been averted.

In Conclusion,

We heartily thank our friends and subscribers who have supplied the means for carrying on our work. Our Sunday-schools again deserve honourable mention, as an illustration of "the power of the pence;" for as

> "Little drops of water,
> Little grains of sand,
> Make the mighty ocean
> And the beauteous land,"—

so these small contributions, when added together, form no insignificant proportion of our receipts.

We have also been much encouraged by the kindness of a deceased friend, whose "works do follow" him now

that he it no longer with us, and by whose generosity we shall be enabled to purchase *land* for building mission stations, chapels, schools, &c., as occasion requires, to the extent of £500: thus, as it were, offering a premium for the liberality of others, who may be disposed to subscribe for the erection of buildings.*

Chapels already subscribed for.

It may here be stated that little or no progress has at present been made as regards chapel building, owing to Mr. Hutchinson's unsettled state, and numerous pressing duties. On completing his tour in the Tinnevelly, he will doubtless superintend the erection of the smaller buildings, and send over plans and estimates where larger chapels are required.

"The Olive-Branch"

Has given, month by month, much interesting news respecting our Superintendent's movements. Several letters from Mr. Booth have also appeared in its columns. As it is published at a loss, being more than value for money—we again commend it as an excellent medium for obtaining new subscribers, and for sustaining an interest in the work of our Mission. If an agent for its supply were appointed in each church, its circulation could be readily doubled.

Mr. Hutchinson's Prospective Visit to England.

According to the agreement made with our Superintendent before his departure, he is to return to England to fetch his wife and daughter as soon as suitable arrangements for their reception can be made. No definite information on this point has, however, been received at present. When his Report is completed, a personal interview will no doubt be advantageous in discussing its details, and our friends will then have an opportunity of hearing him.

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*We have received £23 9s. 10d. for land purchased at Koilpati, and the brother of our deceased friend has kindly given a further sum of £20 towards the chapel to be erected thereon.

Is that of working, waiting, and watching, with prayer and patience: as the builder digs deep that he may lay a good foundation, and the work, though slow, is sure; as the husbandman breaks up the fallow ground, casts in the seed, and anticipates the reward of his toil; "as the eyes of servants look unto the hand of their masters, and the eyes of a maiden unto the hand of her mistress, so our eyes wait upon the Lord our God," whose commission we fulfil, whose glory and whose blessing we seek, with the ardent desire of the Psalmist, "Let Thy work appear unto Thy servants, and Thy glory unto their children. And let the beauty of the Lord our God be upon us; and establish Thou the work of our hands upon us; yea, the work of our hands, establish Thou it."

The Anniversary Services

Were held on Tuesday, October 22nd, 1895,

AT SOHO CHAPEL, SHAFTESBURY AVENUE, LONDON.

THE ANNUAL SERMON

Was preached in the Afternoon by MR. BLAND, of Ipswich.

THE PUBLIC MEETING

WAS COMMENCED IN THE EVENING AT 6 O'CLOCK.

MR. JOHN BOX presided.

MR. E. MITCHELL read Acts ix. 1—20.

MR. H. T. CHILVERS asked the Divine blessing.

After an introductory address by the Chairman,

MR. BRISCOE, *Corresponding Secretary*, read an abstract of the Report.

In the absence of MR. WAKELIN, Finance Secretary, through illness, MR. CATCHPOLE read a summary of the subscription list.

MR. MITCHELL moved, and MR. ABBOTT seconded :—

"That a vote of loving sympathy be sent from this meeting to MR. WAKELIN."

MR. ABBOTT, the Treasurer, presented the Financial Statement.

MR. F. J. CATCHPOLE, Minute Secretary, also read the names of the Officers proposed for the ensuing year (see p. 2.)

MR. J. WREN, of Bedford, moved the adoption of the Report, together with the Financial Statement and List of Officers for the ensuing year.

The following Resolution was then proposed by Mr. R. E. SEARS, and seconded by Mr. J. H. LYNN :—

"That the hearty love and sympathy of this Meeting be sent to our dear brethren Hutchinson and Booth, with the assurance that they are remembered in our prayers; and that we pledge ourselves to do all we can to help them. Brethren, we greet you in the name of our beloved Lord and Master !"

This was carried by acclamation.

MR. COLLS seconded the adoption of the Report, &c., which was carried unanimously.

MR. WARD, of Laxfield, gave a brief address on Psa. xcvi. 3.

A vote of thanks for the hearty reception by the Church at Soho, was moved by MR. G. W. THOMAS, seconded by Mr. T. JONES, and carried unanimously.

The CHAIRMAN closed the Meeting with the benediction.

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.

Abstract of Treasurer's Account from October 20th, 1894, to October 2nd, 1895.

Receipts.	£	s.	d.
Balance in hand, October, 1894	586	14	1¾
„ „ in India (*see contra.*) ...	80	0	0
Consols sold	420	18	0
Dividends	19	17	10
Annual Collections and Profit on Tea at New Cross, October, 1895 ...	15	17	0
Farewell Meetings Collections, at Keppel Street	42	10	5
Sale of Photos	8	16	6
Subscriptions, Donations, and Collections from 99 Churches and Sunday-schools, and also 48 Individual Subscribers;	753	8	11½
	£1928	2	10¼

Payments.	£	s.	d.
Consols bought	300	0	0
Remittances to India and Ceylon	853	11	6
Payments out of Balance in India, October, 1894, and since passed by Committee:			
Purchase of Land, Koilpati 23 9 10			
Arrears of Salaries 4 0 3			
Expenses (twice of Mr. Noble, and once of Miss Noble) to Jaffna and back: also repairs to buildings, new furniture, taxes, books, stationery, &c., including balance of Rs. handed to Mr. Hutchinson... 52 9 11			
	80	0	0
Outfit, Passage, &c., Messrs. Hutchinson and Booth	180	0	0
Presents to Dr. Narayanaswamy	2	13	3
Postages, Stationery and Postal Orders, India, &c.	16	10	11
Olive-Branch Magazine: gratuitous supply and deficit	32	7	8
Printing and advertising	32	19	6
Collecting Boxes	2	5	0
Committee Room and incidental exponses	2	11	0
Ministerial expenses	2	14	0
Account for Photos	9	14	4
Annuity	15	0	0
Balance in hand, October 2nd, 1895 ...	397	15	8¼
	£1928	2	10¼

Invested in Consols £600

Audited, and found correct, (Signed) W. R. Fricker,
B. R. Brett.

ABSTRACT OF RECEIPTS:—

	£	s.	d.
AMERICA: Miss S. M. Felton	4	2	1
,, Luray, Virginia ...	3	0	7
AUSTRALIA: Ballarat	1	0	0
,, Chilwell, Geelong	5	0	0
,, Sydney...	8	15	0
ABERDARE ...	3	8	8
ALIE STREET ...	5	3	0
BEOCLES ...	4	2	2
BEDFORD ...	0	16	6
BERKHAMSTED ...	1	17	8
BERMONDSEY: Spa Road...	0	16	6
,, Lynton Road...	1	1	0
BETHNAL GREEN	4	0	0
BEXLEY-HEATH...	2	6	0
BILLERICAY ...	2	2	0
BRENTFORD ...	13	7	2
BRIGHTON: Bond Street ...	2	4	9
,, "Ebenezer"...	41	4	9
,, Haddington Street	4	0	0
CAMBRIDGE	24	11	4
CAMDEN HIGH SCHOOL...	3	12	9
CARMARTHEN: Rhydwilym...	8	10	9
CHADWELL STREET ...	48	11	3
CHATHAM ...	3	12	0
CHELMSFORD ...	9	6	7
CHELTENHAM...	3	18	4
CHESHAM ...	14	13	9
CLAPHAM: Courland Grove...	1	10	0
,, Meyrick Road...	2	11	0
,, Wurtemberg Street	2	9	3
COLCHESTER ...	0	15	0
COLLEGE PARK ...	1	13	6
COLNBROOK ...	3	12	0
CRANSFORD ...	1	10	0
CROYDON ...	17	0	9
DACRE PARK ...	2	6	0
DEPTFORD... ...	57	9	8½
EAST HAM...	0	7	0
ELTHAM ...	1	4	0
ELTHORNE ROAD ...	1	19	0
EPPING...	1	5	0
ERITH ...	8	5	0
FOLKESTONE	2	0	2
FOOT'S CRAY.. ...	1	3	6
GUILDFORD ...	4	12	10
GURNEY ROAD	6	11	3
HACKNEY ...	5	16	0
HASLEMERE	6	19	8
HAYES ...	3	12	6
HIGHBURY...	24	1	9½
Carried up	£387	17	6

	£	s.	d.
Brought up	£387	17	6
HIGH WYCOMBE	1	17	6
HILL STREET	54	16	10
HOMERTON	6	15	0
HORHAM... ...	1	1	0
HORSHAM ...	3	0	0
HOUNSLOW	5	6	10
IPSWICH: Zoar Chapel	1	5	6
KEPPEL STREET	30	19	0
KINGSTON-ON-THAMES	7	8	3
LAXFIELD	4	8	6
LEICESTER: Zion Chapel	3	19	0
LIMEHOUSE	6	10	9
MAIDSTONE	0	18	0
MARCH	8	7	0
MARGATE	3	2	0
MASBRO'... ...	1	15	10
NORTHAMPTON	7	10	0
NORWICH: Claxton... ...	1	0	0
,, Orford Hill	2	10	9
NOTTING-HILL GATE	1	5	0
PEMBROKESHIRE: GUISIM.	7	16	5
PIMLICO	2	15	0
PONDER'S END	0	5	0
RATTLESDEN	2	0	0
READING...	5	17	0
RICHMOND...	4	16	0
RINGWOOD	0	15	0
ST. ALBAN'S... ...	4	18	6
ST. NEOT'S	4	12	5
SHOULDHAM STREET	4	19	0
SOHO CHAPEL... ...	26	15	1
STAINES	2	7	6
STEPNEY... ...	1	9	6
STURRY	7	3	9
SUTTON-AT-HONE	1	1	8
SWANSEA	3	0	0
SWAVESEY	1	9	6
TOLLINGTON PARK	5	0	0
TRING	30	6	9
WALTHAM ABBEY	4	10	8
WALTHAMSTOW	1	16	6
WATFORD	1	7	7
WELLINGBOROUGH	18	18	3
WEST HAM	7	9	5
WHITTLESEA	1	5	0
WIVELSFIELD...	1	12	1
WOOD GREEN	5	1	9½
WOOLWICH	13	13	0
YARMOUTH, GREAT... ...	0	12	6
PERSONAL SUBSCRIPTIONS	38	0	7
	£753	8	11½

Collections, Subscriptions & Donations.

	£	s.	d.
Collections at Annual Meeting, held at Zion Chapel, Deptford, Oct. 23rd, 1894	14	8	6
Profit on Tea at above.....	1	8	6
Collections at Farewell Services on brethren Hutchinson and Booth leaving for India, held at Keppel Street Chapel, Feb. 11th, 1895	40	14	11
Profit on Tea at above.....	1	15	6

America: United States.

Miss S. M. Felton.....	4	2	1
Luray, Virginia, Mount Carmel Sunday-school, per Mr. E. H. Burnam...	2	0	5
Do., do., Mr. E. H. Burnam, annual subscription	1	0	2

Australia: Ballarat.
Yuille Street Baptist Chapel.

Sunday-school, per Mr. J. Mitchell.....	1	0	0

Sydney:

PER MR. BEEDEL.

Castlereagh-street Church: Collections.....	3	0	0
Do., do., Sunday-school ...	1	0	0
Per Pastor J. Hicks	4	17	3
(Deduct expenses of draft, 2s. 3d.)			

Victoria:
Hope Chapel, Chilwell, Geelong.

Per Mr. H. Hampton	5	0	0

Aberdare, Glamorganshire.
PER MR. REES REES.

Calvaria Sunday-school, collected by Mr. W. Leyshon's Class:			
Mr. Walter Leyshon.....	0	2	10
Mr. Isaac Thomas	1	8	6
Mrs. Margaret Thomas ...	0	10	1
Mr. Joseph James	0	4	0
Mr. John Lewis, Whitcombe Street.....	0	3	11
Mr. Benjamin Harries.....	0	4	4
Mr. J. G. Rees.....	0	7	6
Mr. John Evans	0	1	1
Mr. John Marsden	0	3	3
Mr. John Llewellyn.....	0	2	6
Small Sums	0	0	8

Aberdare, continued.

Alie Street. Whitechapel.

PER MR. E. W. ARCHER.

Sunday-school	3	15	10
Young Men's Bible Class	1	7	2

Beccles: Martyrs' Memorial.

PER MR. STANNARD.

Sunday-school	4	2	2

Bedford: Providence Chapel.

PER MR. I. CASS.

Sunday-school	4	11	8
Bible Class	3	14	10
Anonymous	1	0	0
Mr. I. Cass	0	10	0

Berkhamsted: Beulah Chapel.

PER MRS. L. SILLS.

Sunday-school	1	3	10¾
Collected by Mrs. Sills ...	0	13	9½

Bermondsey: Spa Road.

PER MR. J. L. MEERES.

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

Bermondsey: Lynton Road.

PER MR. J. B. COLLINS.

Sunday-school	1	1	0

Bethnal Green: Hope Chapel.

Sunday-school, per Mr. Wagstaff	2	10	0
Mrs. Shepherd, per Mr. Stockdale	1	10	0

Bexley Heath.

PER MR. E. W. FLEGG.

Sunday-school	2	6	0

Billericay: Essex.

PER MR. S. HARRINGTON.

Collections.....	2	2	0

	£	s.	d.
Brentford: North Road Chapel.			
PER MR. J. J. FROMOW.			
Sunday-school	11	6	2
Mr. F. Secrett	1	0	0
Mr. J. J. Fromow	1	1	0
Brighton: Salem Chapel, Bond-street.			
Sunday-school, per Mr. F. Parkhurst	2	4	9
Brighton: Ebenezer Chapel.			
PER MR. JEEVES.			
Sunday-school :			
Young Women's Class	1	4	7¼
Young Men's Class	2	1	5¼
Lower School-room	1	16	10¾
Infants' Class	0	11	2¼
Girls' Boxes	6	12	8
Boys' do.	4	0	7
Mr. Jeeves	0	10	0
Miss Stone's Box	0	6	0
Miss F. Olliver's do.	0	5	8
Miss B. Ireland's do.	0	5	5
Miss M. Gumpell-Eager	0	5	1½
Miss L. Bolling	0	4	8¾
Miss B. Room	0	4	5
Miss E. Burtenshaw	0	4	1½
F. O. R. T.	0	1	0
COLLECTED BY MR. & MRS. BOTTING			
Mr. G. Adams	0	1	0
Mr. W. J. Apps	0	5	0
Mr. and Mrs. Botting	0	5	0
Mr. C. Brooks	0	2	6
Mr. W. Carr	0	1	0
Mrs. Chandler	0	2	0
Mr. J. H. Chapman	5	0	0
Mr. Comber	0	10	0
Mrs. Foat	0	2	0
Mr. Folkard	0	2	0
Miss Gander	0	1	0
Mr. S. Gray	0	10	0
Mr. C. Hobden	1	0	0
Mr. T. Jeeves	1	0	0
Mrs. Johnson	0	5	0
Mrs. Kent	0	5	0
Miss Light	0	1	0
Mr. T. Olliver	0	1	0
Miss R. Parsons	1	1	0
Mr. G. J. Polhill	0	4	0
Miss Pope	0	2	0
Mr. C. Pocock	0	2	0
Mrs. J. Sanders	0	5	0
Mr. and Mrs. Streeter	0	5	0
Mr. J. Stenning	0	2	0

Brighton, continued.	£	s	d.
Mr. W. S. Tankard	5	0	0
Mr. T. Tullet	0	10	0
Mrs. Wymark	0	5	0
Boxes :			
Miss E. Botting	0	15	8
Mr. W. Broad	0	9	11
Miss Finch	0	5	11½
Miss E. Grover	0	4	2
Miss F. A. Gumbrell	0	4	4
Miss C. Habens	0	8	3½
Miss C. Light	0	19	2½
Miss Marchant	1	2	10¼
Miss Pennifold	0	2	0
Miss Robinson	0	3	5½
Miss Sayers	0	2	5¾
Miss Walder	0	1	8
Miss M. Walder	0	1	5
Brighton, West: Hadding'on Street.			
PER MR. J. BUTCHER.			
Sunday-school	4	0	0
Cambridge: Eden Chapel.			
PER MR. J. JULL.			
Chapel Collection (one-third)	2	17	3
Sunday-school (one-half)	4	5	4
Hornsey Family	1	0	0
Mr. J. Jull	0	10	0
Collecting Cards :			
Mr. Sturton	5	0	0
Miss Haynes	3	13	0
Mrs. Jull	3	7	6
Miss Papworth	0	3	3
Proceeds of Lecture by Mr. Gray	4	16	0
(Deduct expenses, £1 1s.)			
Camden High School.			
PER MR. BURROWS.			
Sunday-school	3	12	9
Carmarthenshire: Rhydwilym.			
PER MR. GIBBY.			
Various sums	8	10	9
Chadwell Street: Mount Zion Chapel.			
PER MR. W. ABBOTT.			
Sunday-school	25	18	0
Mr. Bumstead	1	0	0
Mrs. Toussaint	0	15	0
J. Earles, Esq.	0	10	6
Mrs. Pepperel	0	5	0
Mr. Golding	0	10	0
Miss Lawrence	0	2	6
Mrs. Sidders	0	10	0
Mrs. Hammond	0	2	6

Chadwell Street, continued.	£	s	d.
Mrs. Hoddy	0	10	0
Mrs. Ogburn	0	5	0
Mr. Sawyer	1	1	0
Mr. Hodges	0	10	6
Mr. Fricker	0	10	6
Mr. D. Smith	1	0	0
Mr. Ford	0	10	0
Mr. Mitchell	1	0	0
Mr. Mitchell's Mission Box	2	2	9½
Mr. Banks	0	5	0
Mr. Hunt	0	5	0
Mrs. Farthing	0	2	6
Mr. Beckett	0	10	0
Mr. Oliver	0	5	0
S. Sharp, Esq.	1	1	0
Miss Morris's Box	1	2	6
Mr. Applegate	0	5	0
Miss Ida Mills	0	2	0
Mrs. Mote's Mission Box	0	6	9
W. A.	4	4	0
Little Elsie's Box	1	2	5½
Mr. Hill	0	2	0
Mr. Webb	0	10	0
Mrs. Hutchinson	1	0	0
Mr. J. Othen's Box	0	2	3
Mrs. Eyre	0	2	6

Chatham: Enon Chapel.

PER MR. E. CASSE.

Sunday-school and Friends	3	12	0

Chelmsford.

PER MRS. BLYTHE.

Girls' Box, Sunday-school	1	3	8
Boys' Box, do.	0	13	8
Boxes:			
Mrs. W. Beach	0	10	0
Mr. G. Pizzey	0	15	7½
Mrs. Staines	0	7	2
Mrs. Stapelton	0	3	2
Miss Rolfe	0	2	11½
Master Willie Blythe	0	6	10
Per Miss A. Sewell's Card.			
Mrs. Parchment	0	5	0
Miss Claydon	0	1	0
Miss A. Sewell	0	1	0
Miss Lucking	0	1	0
Miss Adams	0	1	0
Mrs. Partridge	0	2	0
Mrs. Lapage	0	3	0
W. Beach, Esq.	1	0	0
Mrs. Beach	0	10	0
Per Miss Rolfe's Card.			
H. C. Wells, Esq.	0	5	0
Mrs. Marriage	0	2	6

Chelmsford, continued.	£	s.	d.
Mrs. Neild	0	2	6
Mrs. Ridley	0	2	6
Mrs. Dobson	0	5	0
Mrs. May	0	2	6
Mrs. J. A. Smith	0	2	6
H. Copland, Esq.	0	2	6
W. T.	0	1	0
Mr. S. Marriage	0	2	6
Mrs. S. Marriage	0	2	0
F. Wells, Esq.	0	5	0
Mrs. J. A. Copland	0	1	0
Mrs. Impey	0	2	0
Mr. J. Sanders	0	1	0
Mrs. H. Impey	0	1	0
Miss Impey	0	1	0
A Friend	0	1	0
E. L.	0	1	0
A. J. C.	0	2	6
Mrs. Blythe's Card.			
Mr. W. Blythe	0	2	6
Mrs. Blythe	0	2	6
Mrs. N. B. Beach	0	2	6
Mrs. Featherstone	0	1	0
Mrs. Cottee	0	2	6
Mr. Cottee	0	2	6

Cheltenham: Providence Chapel.

PER MR. W. BROOKE.

Chapel Collection	0	18	0
Mr. Boulter	0	10	0
Mrs. Holliday	0	5	0
Miss Annis	0	2	6
Boxes:			
Miss Wilkins	0	13	8½
Mrs. Stallard	0	10	2
Miss Bellamy	0	8	3½
Mr. Tillion	0	6	4
Mr. Organ	0	2	4
Miss Baylis	0	2	0

Chesham.

PER MISS HAWKINS.

Collection, Townfield Chapel	5	2	2½
Sunday-school Box	0	17	3
J. Butcher, Esq.	5	5	0
Miss Hawkins' Box	1	17	10½
Mrs. Thorne's do. (Eaton Bray)	0	9	5
Miss M. E. Hawkins' do.	0	10	0
Mission Basket	0	12	0

Clapham: Courland Grove.

PER MR. A. VINE.

Sunday-school	1	10	0

	£	s.	d.
Clapham: Ebenezer Chapel.			
PER MR. S. F. STEVENS.			
Sunday-school	2	9	3
Clapham: Meyrick Road.			
PER MR. F. T. NEWMAN.			
Sunday-school	1	0	0
Mr. F. T. Newman	1	1	0
Mrs. Kevan and Mr. F. W. Kevan	0	10	0
Colchester: St. John's Green.			
PER MR. R. WIGLEY.			
Sunday-school	0	10	0
Miss J. Green	0	5	0
College Park, Lewisham.			
PER MR. J. THOMAS.			
Sunday-school	1	13	6
Colnbrook.			
PER MR. J. HOWSE.			
Sunday-school	3	12	0
Cransford, Suffolk.			
PER MR. S. K. BLAND.			
Sunday-school	1	10	0
Croydon: Derby Road.			
PER MR. WOODWARD.			
Collections	8	7	2
Mr. Woodward	5	0	0
Sunday-school:			
Collection	0	10	7¾
Miss Purvis' School Box	0	8	6
Mrs. Clutterbuck's do.	0	4	3
Mr. Copeland's do.	0	18	9½
Collections	8	7	2
Home Boxes, per Mr. Clutterbuck:			
Mrs. Bacon	0	11	9½
Master Ernest Brooker	0	3	6
Miss Read	0	5	0
Mrs. Fairer	0	3	0
The Misses Clutterbuck	0	2	6¼
Master Caffin	0	2	0
Mrs. W. Fairer	0	1	6¼
Master Charles Cable	0	0	9
E. Tindley	0	0	6
A. Beadle	0	0	5¾
A. Simmonds	0	0	3¾
Dacre Park.			
PER MR. S. H. STRONG.			
Sunday-school	2	6	0

	£	s.	d.
Deptford: Zion Chapel.			
PER MR. T. G. C. ARMSTRONG AND MRS. CATCHPOLE.			
Collections	12	4	0
Sunday-school	8	10	0
Mr. F. J. Catchpole	25	9	11
Miss Brain	0	2	6
Ditto, Box	0	10	7
Mrs. Webb	0	5	0
Mrs. Frampton	0	1	0
Miss Barton's Box	0	7	0
Mrs. Foster	1	1	0
Ditto, In Memoriam	1	1	0
Mr. and Mrs. J. Barrat	0	5	0
Ditto, Box	0	7	6
Mr. Lawrence's Box	0	6	6½
Mr. G. Ruffell	0	5	0
Mr. C. Taylor	0	2	6
Mr. Nash	0	5	0
Miss Pinnock	0	5	0
Miss Spooner	0	4	6
Miss Stubbins	0	5	0
Mrs. Hooper	1	0	0
Mrs. Young	0	3	6
Mrs. Brain	0	10	0
Mrs. Catchpole, Sen.	0	10	0
Mrs. Norman	0	10	0
Mrs. Rendell	0	5	0
Mr. & Mrs. James Cattell	0	10	0
Mr. C. Porter	1	1	0
Mr. H. Gray's Box	0	1	7½
Miss Howe's Box	0	10	6
East Ham: Red Post Lane.			
PER MR. W. MIDDLETON.			
Sunday-school	0	7	0
Eltham.			
PER MR. A SMITH.			
Sunday-school	1	4	0
Elthorne Road, Hornsey Rise.			
PER MR. H. GOODHEW.			
Sunday-school	1	19	0
Epping.			
PER MR. R. COTTIS.			
Sunday-school	1	5	0
Erith: Providence Chapel.			
PER MR. C. WEST.			
Sunday-school and Friends	3	3	0

	£	s.	d.
Folkestone.			
Collected by Miss Kate Brown	2	0	2
Foot's Cray.			
PER MR. A. H. BROOKS, JUN.			
Sunday-school	1	3	6
Guildford : Old Baptist Chapel.			
PER MR. P. PICKETT.			
Young Men's Box	0	9	3
Young Women's do.	0	5	11
Miss Pickett's do.	0	17	8
Mr. J. Billing	2	0	0
Mr. A. E. Realff	1	0	0
Gurney Road.			
PER MESSRS. S. J. TAYLOR AND J. F. MCHAFFIE.			
Sunday-school	6	11	3
Hackney-road : Shalom Chapel.			
PER MR. C. FEWSTER.			
Sunday-school	5	16	0
Haslemere, Surrey.			
PER MR. G. MILLS.			
Collections	2	15	0
Sunday-school	3	4	8
Mr. G. Mills	1	0	0
Hayes : Salem Chapel.			
PER MISS ASH.			
Sunday-school	0	17	6
Collected by Miss Ash	2	15	0
Highbury : Providence Chapel.			
Collections	9	11	0
Sunday-school, per Mr. J. E. Archer	6	12	6½
Mr. J. Briscoe	2	0	0
Ditto, Jaffna Teacher's Salary	3	6	3
Mr. White	1	0	0
Mr. James	0	10	0
A Friend	0	10	0
Mr. Castle	0	2	0
Miss Castle (2 years)	0	10	0
High Wycombe : Zion Chapel.			
PER MR. J. MORLING.			
Sunday-school	1	7	6
Mr. Lloyd	0	10	0

	£	s.	d.
Hill Street : Mount Zion Chapel.			
PER MR. B. WAKELIN.			
Sunday-school	16	3	4
Young Men's Bible Class	4	1	6
Mr. Adams	0	5	0
Mr. Barradell	2	1	6
Miss Bonfield	0	10	0
Mrs. Clarke	0	5	0
Mr. Elnaugh	1	1	0
Mr. Goodley	0	10	6
Miss Gosling	0	5	0
Mr. Cobb and Mrs. Cobb	0	10	0
Mr. C. C. Harris and Family	20	0	0
Mr. Millwood	1	1	0
Miss Latham	0	5	0
Mr. Robbins	1	1	0
Miss May Robbins	0	7	0
Mrs. Tarrant	0	5	0
Two Friends	0	2	0
Mr. S. Sears	1	0	0
Mr. Sennitt	1	1	0
Mr. C. Wilson	2	2	0
Ditto, for Chapel	6	0	0
By sale of *The Olive Branch* (Deduct amount paid for *The Olive-Branch* £4 15s.)	0	15	0
Homerton Row.			
PER MR. J. C. BOOTH.			
Sunday-school	6	15	0
Horham, Suffolk.			
PER MRS. CRACKNELL.			
Miss Cracknell's Card	0	12	6
Mrs. Henry's do.	0	4	0
Mrs. Cracknell's Box	0	4	6
Horsham.			
PER MESSRS. AUSTEN AND G. W. CLARK.			
Sunday-school	3	0	0
Hounslow : Zoar Chapel.			
PER MR. A. JEFFS.			
Sunday-school	3	0	4
Collections	2	6	6
Ipswich : Zion Chapel.			
PER MR. R. C. BARDENS.			
Sunday-school	1	5	6
Keppel-street Chapel.			
PER MR. I. R. WAKELIN.			
Collection	2	3	6
Sunday-school	24	16	0

Keppel-street, continued.	£	s.	d.
Mr. Schweitzer	1	1	0
Mrs. Schweitzer.....	0	10	6
Mr. W. Frost.....	1	1	0
Mr. H. Cooper	1	1	0
Mrs. Sears.....	0	6	0

Kingston-on-Thames

PER MRS. LAMBOURNE.

Sunday-school	1	8	3
Mr. Bush and Friends, for Chapel	6	0	0

Laxfield, Suffolk.

PER MRS. SCACE.

Mrs. Ward's Bible Class ...	0	14	6
Miss Goldspink's do.....	2	4	2
Miss Ward's Card	0	7	9
Miss Jennings' do.	0	5	0
Miss Aldous' do.	0	6	6
Miss Allum's do.	0	2	3
Mr. Baker's do.	0	1	3
Miss Scace's Box	0	7	1

Leicester: Zion Chapel.

PER MR. N. BARBER.

Sunday-school	1	12	3
Friends at Stoke Golding...	0	9	9
Mr. Hazlerigg	0	10	0
Mr. J. Sharp.....	0	15	0
Mr. J. E. Underwood	0	12	0

Limehouse: Elim Chapel.

PER MR. HOLDEN.

Collected by Mr. Toms ...	2	18	0
,, Mrs. Holden	1	19	6
,, Miss Coe	0	15	0
Sunday-school, per Mrs. Spyeres	0	17	6

Maidstone: Providence Chapel.

PER MR. H. J. WALTERS.

Sunday-school	0	18	0

March: Providence Chapel.

PER MR. B. J. NORTHFIELD.

Collections.....	5	3	0
Boxes	3	4	0

Margate: Mount Ephraim Chapel.

PER MR. DOUGHTY.

Collections.....	2	0	0
(Less expenses, 18s.)			
Sunday-school and Friends	2	0	0

	£	s.	d
Masbro', near Sheffield.			
PER MR. A. T. PRICE.			
Sunday-school	1	4	10
Mr. A. T. Price's Card.....	0	11	0
Northampton.			
PER MR. H. J. NEVILLE.			
Collections..	2	6	0
Sunday-school Cards.....	3	15	6
Pastor's Sunday Afternoon Bible Class.....	0	13	6
Pastor's Week Evening Bible Class.....	0	15	0
Norwich, Claxton.			
PER MR. T. L. SAPEY.			
Pastor's Bible Class.....	1	0	0
Norwich, Orford Hill.			
PER MR. D. W. DYE.			
Sunday-school	2	10	9
Notting Hill Gate: Bethesda Chapel.			
PER. MR. J. ROWLEY.			
Sunday-school	0	15	0
Mr. Herring (1894, 1895)	0	10	0
Pembrokeshire: Gerizim Chapel.			
PER MR. B. REES.			
Collection	2	0	0
Prayer Meetings' Box	0	16	1
Rev. H. Jones	0	2	6
Mr. B. Rees	0	10	0
Mr. J. Morris, Pantygrois	0	10	0
Mr. J. Rees	0	5	0
Mr. T. Llewelyn	0	5	0
Miss P. M. Llewelyn	0	2	6
Mr. G. Llewelyn	0	5	0
Mr. G. Rees	0	3	0
Mr. D. Davies	0	3	0
Mrs. P. Williams	0	3	0
Mr. T. George	0	3	0
Mrs. F. Davies	0	2	6
Mr. W. James, Penrhyn ...	0	2	6
Mr. G. Evans.....	0	2	6
Mrs. M. Evans	0	2	6
Miss M. Thomas	0	2	6
Mr. D. Morris, Tivyside ...	0	2	6
Mr. T. Williams	0	2	6
Miss H. James.....	0	2	6
Miss E. Williams	0	2	6
Mr. E. Griffiths, Pontyglasier	0	2	6

Pembrokeshire, continued. £ s. d.

Children's Cards :

Miss F. M. Rees, Granant 1 5 0
(Less expenses, 1s. 8d.)

Pimlico ; Carmel Chapel.

PER MR. WRIGHT.

Sunday-school and Friends 2 15 0

Ponder's End ; Eden Chapel.

PER MR. RIVERS.

Sunday-school 0 5 0

Rattlesden.

PER MR. D. JEWERS.

Collection 2 0 0

Reading: Providence Chapel.

PER MR. W. H. ROSE.

Collection 2 0 0
Sunday-school, per Mr. Martin 2 17 0
Mrs. Lanman 1 0 0

Richmond: Salem Chapel.

PER MR. J. ROBINSON, JUN.

Sunday-school and Friends 4 16 0

Ringwood, Poulner.

PER MR. E. DIFFEY.

Sunday-school 0 15 0

St. Albans: Bethel Chapel.

PER MR. H. J. WILEMAN.

Collections..... 2 2 0
Sunday-school 2 16 6

St. Neot's: New Street.

PER MR. T. C. FYSON.

Collections..... 4 12 5

Shouldham Street.

PER MESSRS. S. ROBINSON AND W. J. MATLOCK.

Sunday-school 2 11 6
Young Men's Mutual Improvement Society 2 7 6

Soho.

PER MR. J. R. THWAITES.

Sunday-school 10 3 6
Mr. J. Box 0 10 6
Collecting Cards 6 4 1
Miss Arlidge..... 0 10 0

Soho, continued. £ s. d.

Mr. Frith 0 10 6
Ditto (for Chapel) 6 0 0
Mr. Simpson 1 1 0
Mr. Harold Cooper 1 0 0
Mr. J. R. Thwaites 0 5 0
Mrs. Collins (donation) ... 0 10 6

Staines.

PER MR. BOORMAN.

Sunday-school 2 7 6

Stepney : Rehoboth Chapel.

PER MR. H. SCRIVENER.

Sunday-school 1 9 6

Sturry, near Canterbury.

PER MISS A. HANCOCK.

Proceeds of Sale of Work 4 0 0
Mrs. Baker 1 1 6½
Mr. J. Baker..... 0 10 0½
Mrs. Hancock 0 16 10½
Miss Agnes Moat..... 0 8 11½
Miss Edith Moat 0 6 4

Sutton-at-Hone.

PER MR. G. F. DALTON.

Sunday-school 1 1 8

Swansea : Ainon Baptist Church, Birchgrove, Llansamlet.

PER MR. D. PHILLIPS.

Collections..... 1 1 7
Prayer Meeting Subscriptions 0 17 0½
Mr. David Phillips 0 10 0
Master D. I. Ayron Phillips 0 5 0
Mr. John I. Davies 0 2 6
Mr. John D. Francis 0 2 6
Mr. Lewis Martin..... 0 2 6
Mrs. Martha Llewellyn ... 0 1 0
Mrs. Hannah George 0 1 0
Miss Elizabeth Nicholas ... 0 1 0
Mr. David Lewis 0 1 0
Mr. Samuel Edwards 0 1 0
Master D. W. Phillips..... 0 0 6
Mr. William Adlum..... 0 0 6
Mrs. Margaretta Adlum... 0 0 6
Mr. Lewis Jones 0 0 6
Mrs. Mary Jones 0 0 3
(Less Expenses, 8s. 4½d.)

Swavesey, Cambs.

PER MR. JULL.

Collection after Sermon by Mr. Jull..... 1 9 6

	£	s.	d.
Tollington Park: Zoar Chapel.			
PER MR. H. THORN.			
Sunday-school	5	0	0
Tring: Akeman Street Chapel.			
PER MISS M. A. BUTCHER			
Collections	12	12	9
Mr. F. Butcher and Family	10	0	0
Friends' Collecting Boxes	4	14	0
A Friend	1	0	0
Miss Butcher	1	0	0
Mr. Glover	1	0	0
Waltham Abbey: Ebenezer Chapel.			
PER MRS. M. A. JAMES.			
Sunday-school and Friends	4	10	8
Walthamstow : Zion Chapel.			
Collected by Mr. and Mrs. H. C. Turnpenny	1	16	6
Watford Tabernacle.			
PER MR. G. W. THOMAS.			
Young Men's and Young Women's Bible Classes	1	7	7
Wellingborough Tabernacle.			
PER MR. F. G. BURGESS.			
Collection	6	18	9
Sunday-school	11	19	6
West Ham.			
PER MR. GEORGE OAKLEY.			
Sunday-school	6	5	11
Collected by Mr. McHaffie	1	3	6
Whittlesea, Cambs.			
PER MR. S. WILLIS.			
Sunday-school	1	5	0
Wivelsfield, Sussex: Bethel Chapel.			
PER MR. VIRGO.			
Sunday-school	1	12	1
Wood Green.			
PER MR. J. E. FLEGG.			
Church and Sunday-school	5	1	9½
Woolwich: Enon Chapel.			
PER MR. W. H. ABRAHAMS.			
Collection	2	18	0
Sunday-school	10	15	0
Yarmouth (Great): York Road.			
PER MISS M. A. PAIN.			
Sunday-school	0	12	6

Individual Subscriptions and Donations.	£	s.	d.
Mrs. A. Bamford	0	8	0
Mr. S. K. Bland	0	10	0
Miss Ada Carr	0	10	0
Mr. Chapman	0	10	0
Miss Chaplin	0	5	0
Mr. E. C. Clark	0	5	0
Mrs. E. Coe	0	10	0
Miss C. Cumber, Ewhurst	0	5	6
Mrs. W. R. Cole (for Mrs. Noble)	5	0	0
A Friend	0	5	0
A Friend (per Mr. R. E. Sears	0	10	0
Master Reginald Fordham (collected)	0	7	6
"Grateful," Thornton Heath	0	5	0
Mr. J. Gregory (per Mr. J. Harris)	1	0	0
Miss Gregory, do.	1	0	0
Mr. J. Harris	1	1	0
Mr. Hand	2	2	6
Mr. Hodder	0	10	0
Mr. Hutchinson	1	0	0
Mr. Jager, Trinity, N. B.	1	0	0
Mrs. Knight, (per Mr. Styles)	1	1	0
Mr. W. Ling, Ipswich (don.)	0	10	0
Mr. H. McColl	4	0	0
Mrs. H. J. Marriott	0	10	6
Mrs. Morris	0	10	0
D. M.	0	1	0
Mr. A. Perrin, Redhill, Surrey	0	10	0
Mr. E. R. S. Porter	1	0	0
Miss Potter, Sheffield, (collected)	0	10	6
Mr. Pavey and brother	1	10	0
Reader of "Earthen Vessel," per Mr. Sears	0	5	0
Miss L. P. Robinson (collected)	1	0	0
Mr. R. E. Sears	1	1	0
Mr. R. E. Sears' Box	0	8	0
Mr. J. W. Sears	1	1	0
Mr. J. Sellars	0	10	0
Mr. Soper	1	1	0
Mr. R. B. Tebbutt	1	0	0
Miss Theobald, Hoxon, (per Mr. Bland)	0	5	0
Mrs. Tomlins	0	1	0
Miss Walls	1	0	0

	£	s.	d.
Well-wisher, Bury St. Edmunds	0	4	0
Mr. Woolidge, for Christ's sake	0	10	0
Miss Wright, Ipswich, (collected	1	2	7
"Zoar," Dalston	1	0	0
Ditto, a Friend	0	4	6

AMOUNTS RECEIVED SINCE AUDIT.

	£	s.	d.
Omission : Mr. H. Clark, Wandsworth	1	1	0
Pimlico	1	0	0
Shouldham Street	0	12	6
Bradfield, St. George	1	10	0
Ipswich, "Bethesda"	1	10	9
The late Mr. W. R. Cole, (special)	23	9	10
Mr. T. J. Cole (special)	20	0	0
Keppel Street : Miss Haynes	1	0	0
Yarmouth : Isle of Wight	1	5	0
Dover	4	13	6
Elthorne Road	0	11	0
Wandsworth	2	3	8
Bermondsey : Spa Road	0	13	6
Meopham	1	15	6
Peckham Rye	0	5	0
Miss Eldred	0	5	0
Leicester : per Mrs. Leeson	3	6	0
Homerton Row	5	5	0
Gravesend	6	1	3
Staines	1	9	0
Guildford	5	0	0
Dacre Park	1	18	0
Miss Cumber	0	3	0
Stepney	1	9	0
Rushden	1	7	2
Richmond	3	3	2
Homerton Row	5	15	6
Mr. S. K. Bland	1	1	0
Reading	0	10	0
Kingston-on-Thames	2	16	6
Clapham : Mevrick Road	1	9	3
Miss E. S. Russell's Bible Class (special)	6	0	0
Miss Robinson	0	5	0
Highbury Place	1	16	3
Gurney Road, per Mr. McHaffie	1	0	0
Egham Sunday-school, per Mr. S. A. Head	1	0	0
Beccles, Sunday-school	1	9	3

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One Half-penny,  Monthly,

Is issued by the Committee of the Strict Baptist Mission. It is specially adapted for the young, is nicely illustrated, and abounds with Missionary Articles of general interest, Intelligence from the various Stations, Anecdotes, Poetry, &c. It is published by R. Banks & Son, Racquet Court, Fleet Street. Copies (not fewer than 4,) sent post free by the Printer, J. Briscoe, Banner Street, Finsbury, E.C.

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Our Mission:

ITS PRESENT POSITION AND FUTURE PROSPECTS

BY JOHN BOX.

A STATEMENT

READ AT THE

SPECIAL MEETINGS

HELD AT

Soho Baptist Chapel, Shaftesbury Avenue, London,

On Monday, February 17th, 1896.

(SEE NEXT PAGE.)

London:
PRINTED BY J. BRISCOE, BANNER STREET, FINSBURY, E.C.

1896.

NOTE.

THE SPECIAL MEETINGS,

Referred to in the Title, were held in connection with the return of the Superintendent, Mr. HUTCHINSON, to India, after a short stay in this country.

At the *Service in the Afternoon*, prayer was offered by Messrs. T. JONES, ADAMS, REALFF, WHITE, NEWMAN, and MARSH.

The Chairman, Mr. R. E. SEARS (*Vice-President*), and Mr. P. REYNOLDS each gave an earnest missionary address, which was followed by the reading of the *Statement* by Mr. BOX.

After Tea,

THE EVENING MEETING

Was commenced at 6 o'clock. Mr. JOHN BOX, *President*, in the chair, who, after an introductory address, again read the Statement.

Messrs. GRAY, T. JONES, J. H. LYNN and HUTCHINSON, followed with earnest speeches; and Mr. REYNOLDS affectionately commended the Superintendent in prayer to God.

STATEMENT.

THE present gathering of interested friends and supporters of our Mission in India affords an opportunity of which the Committee entrusted with the management of its affairs most gladly avail themselves to present publicly a statement of the results of the steps taken during the last three years to secure its welfare and progress.

A warm and growing interest has recently been manifested in the liberal support extended to its funds by the subscribers and donors, a body in loyal and obedient spirit devoting itself to the glorious work involved in the commission given by our ascended Lord, first to His inspired Apostles, and through them to His Church on earth to the end of the age. In this much valued sympathy with their labour of love, the Committee recognise a right on the part of their supporters and friends generally to a knowledge of the condition of the Mission at this important stage of its career.

Not a few of the brethren now serving on the Committee have for ten, twenty, some thirty years, devoted themselves with zealous endeavour and anxious thought to the work of regulating the affairs of the Mission. During this period occasional observations which have fallen from the lips of friends who had visited the torrid region where our work is carried on, at that time almost exclusively by native and Eurasian agents, reached them with disquieting influence, and certain reports reflecting on the methods adopted, as observed by some who resided in these localities of our stations, seemed to indicate the need of adopting measures to secure a more full and accurate knowledge, by personal inspection, both of the character of the agents in our employ and of the condition of the stations, and the work carried on in them. Ultimately, the deepening of this conviction led to the determination on the part of the Committee to face the considerable expenditure involved in the despatch of a well-known and accredited brother from our circle of friends in the churches at home, on whose ability for the onerous work, and on whose fidelity in

the execution of it we could rely for *such a report* of the state of our Mission as might allay our anxieties and furnish us with such knowledge of our agents and their work as would enable us with greater assurance to prosecute our important labours in that distant sphere, which we could not personally supervise.

At the end of 1893, our dear brother, S. Gray, accepted the office of commissioner, and, under circumstances of almost appalling difficulty, right faithfully fulfilled it, returning home in the April following with his report of labours, oppositions, exhausting travel, dangers, difficulties, disappointments, and results.

At the end of 1894, in answer to ardent and earnest prayer, our esteemed brother, Mr. S. Hutchinson, evidently moved by the spirit of our Divine Master, accepted the onerous post of Superintendent and Missionary to our Indian Mission, and, accompanied by our valued young brother, Mr. Ernest A. Booth, after preparation for the journey, left our shores for this spiritual service, in February, 1895. Mr. Hutchinson, after spending a little over six months among our agents, and having, with the exercise of much care, thoroughly examined agents, members of churches, pastors, teachers, and their work, also scholars in the schools, informed us of the character of his report, from which we at once concluded that he must return home for the purpose of conference. Such a course alone promised any hopeful result of a character likely to secure future progress and blessing.

In these two reports (in themselves distinct and in some features dissimilar) we are furnished with the mature judgment of godly minds, given with careful thought and candid expressiveness, in terms free and clear from ambiguity, by trusted men, moved by jealousy for God's honour, a warmth of zeal animated by love for the perishing heathen and a desire for their soul's salvation. The Committee, as a body, feel that by these they are in possession of no mean advantage in their endeavour, after much anxious and prayerful contrast and comparison, to arrive at a *fairly correct estimate* of the condition of the entire Mission, upon which to safely determine

what ought to be done to secure, under Divine blessing, the progress and extension of so glorious a work as the spread of the light of Divine truth among the benighted, idolatrous, and fearfully degraded populations of southern India.

Thus using with godly discretion the means which, in the good providence of God, are so graciously placed at our disposal, and, by their judicious employment, in consolidating under fair prospects the work in hand; we hope to rectify existing defects by pursuing a well-considered plan, adopted after the most careful consideration of our present situation and material resources, aided by exhaustive deliberations and frequent consultation with our trusted and much-valued brethren, Mr. S. Gray and Mr. Hutchinson. The prominent and important facts brought to our cognizance are as follows:—

(A) *The reports received* during some few years prior to the commission undertaken by Mr. S. Gray, and purporting to be monthly statements of regular work in our mission stations and schools, were unsatisfactory as to the amount of supervision exercised by those upon whom such oversight devolved, with regard to the discharge of duties by the missionary in our employ, also in respect of the spiritual fruits of their labour with regard to the numbers stated to be eligible for the administration to them of the sacred ordinance of believers' baptism.

(B) *The method adopted* in the selection of agents having been ascertained, it was found that it lacked without doubt, in many instances, the exercise of a discretion and discernment we had a right to expect, and, as a consequence, some at least of these held erroneous views of truth, their faith *appearing even now* to rest in the rites observed as instituted by Christ rather than in the sovereign grace of God in regenerating the soul. It should, however, be noted that this condition of things is attributable to the ideas imbibed by such persons when first they turned from idolatry, and the defective teaching they were under in their former service, coinciding so nearly as it did with heathen beliefs, and these ideas had not been removed when they were recommended to the Home Committee in

London, and credentials furnished with a view to their appointment by us.

(C) *The day schools* already in existence in towns and villages are a most necessary, hopeful, and valuable means of securing for the children such an education as will enable them to read the Bible in their mother tongue (Tamal) and their acquaintance thereby with the truths of Revelation.

(D) *In reference to the absence of copies of the Scriptures.*—It cannot be doubted that both in regard to the teaching of the children of the destitute and down-trodden Pariahs and low-cast Hindoos and their parents, and adults in general, great apathy has characterized those in charge of our several stations; nothing like an adequate distribution of the Bible in the native language or of cards containing Scripture portions has ever taken place.

Lastly, our existing stations in Madras and the large area of the Tinnevelly, constitute a valuable means now in our possession for securing the important spiritual ends which we have in view, and, stimulated by the strong conviction that the Lord has set before us this "open door" for devoted labour of love in fulfilling the regal commission to "preach the Gospel" to these people—our fellow subjects—although of foreign race, we cheerfully give ourselves with increasing energy to the delightful work, confidently relying on gracious Divine aid and the loyal and loving sympathy and liberal support of our brethren and friends.

The Plan of Operations adopted by the Committee.

Our Superintendent will, immediately upon his arrival, proceed to Koilpati, in which place we have a prominent freehold site of considerable dimensions, with railway communication from the northern stations of India, and Tuticorin (a seaport opposite Ceylon), also Palamcotta and Tinnevelly Town. This constitutes an admirable centre for the management and supervision of our numerous village stations in the vast Tinnevelly district. In addition to the present inadequate

shelter or home we now possess on this site, we purpose erecting at once, on approval of plans, a bungalow adapted for the residence of *English brethren* and their wives, containing five or six bed-rooms, dining-room, verandah, office, and book-room, also store-room, with separate buildings for kitchen, stable, and cart-shed, a well with mechanical appliance for drawing water, and a substantial chapel (already nearly subscribed for.) The building already existing to be substantially repaired, and used for schools and residence of native agents when called together for mission business. From the establishment of *this permanent centre* very considerable advantage will accrue. Indeed it is *indispensable* for our English Missionaries, and will supply an efficient mode of securing moral and spiritual advancement by showing our native congregation and the agents when brought there from time to time what *Christian home life is*, with its helpful spiritual privileges, a practical illustration of the fruits of the Divine doctrines taught by our missionaries and agents. Our Superintendent will be furnished with suitable means for travelling to the village stations near and far, with a tent, and the accessories which will enable him to stay among these people a sufficient time to teach them, and observe the methods of the agents when at work—which was hitherto impossible by reason of total lack of accommodation, of the *first importance* to an European, when staying in a village among these destitute people.

Day-schools, as at present maintained by us, are indispensable, being the only means by which we can secure attendance of the children on Sunday for purely spiritual instruction. We have decided that all teachers shall be desired to qualify for their duties, that the Government Grant in aid may be secured by us in these schools. That the needed appliances for efficient teaching be furnished, our Superintendent will prepare two Catechisms, one simple, the other advanced, for the use of the elder children. One friend on the Committee has generously defrayed the cost of pictures illustrating Bible narratives for use in these schools. Another ardent sympathiser has defrayed the cost of a lantern for lectures

during the week on Bible and other topics, and two other friends and supporters are providing slides for the lantern.

The distribution of the Word of God in the native dialect will be an integral part of our work, and is to be vigorously promoted. Attractive cards, containing portions of the word, also tracts faithfully translated from suitable specimens from home, will be appropriated to this end.

Our eyes will be ever uplifted to the Lord—the God of means as well as of all grace—that our efforts may be accompanied by His blessing, to the accomplishment of His own ancient and gracious purpose in the salvation of immortal souls. The Committee are powerfully convinced of the pressing need of the services of yet another English Brother prepared to devote himself to this glorious work, and go out to join our beloved Brother, Mr. Ernest A. Booth, in acquiring a knowledge of the Tamil language. A due consideration of the conditions prevailing in these heathen villages will naturally suggest to our valued subscribers and friends the importance of Christian companionship, and will we trust secure to our dear young brother, and to the Mission, the speedy provision of such a boon. This necessity will certainly stimulate every contributing and non-contributing church, and all friends of our Mission, to give cordial and regular support fully adequate to meet the increased expenditure involved in our present very important undertaking for the proper establishment, upon a sound and Scriptural basis, of the work to which we are divinely called.

We close our Statement with an earnest appeal to our Churches for their prayers to God that He will be graciously pleased to raise up one with a heart devoted to this sweet service from a love for God and truth, and souls perishing in heathen superstition, who would also be willing to acquire medical qualifications,—this being the pressing necessity of our central station at Koilpati.

STRICT BAPTIST MISSION.

Thirty-fifth Annual Report.

1896.

Mission Stations and Agents.

MR. S. HUTCHINSON, *General Superintendent and Missionary.*

INDIA.

ST. THOMAS' MOUNT STATION, CHINGLEPUT, MADRAS.

Native Pastor—MR. JACOB JOHN.
Bible Woman and Caste Girls' School Teacher, MRS. MARIAN JOHN.
ISAAC, ELIZABETH his wife, AND ISAIAH, *Teachers.*

POONAMALLEE, CHINGLEPUT DISTRICT.

Native Pastor—MR. ABEL MICHAEL.
Bible Woman and Caste Girls' School Teacher, MRS. HANNAH MICHAEL.
Teachers—M. ZACHARIAH and JEEVARUTHANAM, his wife,
JABEZ MICHAEL, EBENEZER MICHAEL, RACHEL MICHAEL and
HEPHZIBAH MICHAEL.

MADRAS CITY.

PURSAWALKAM.—*Native Preacher*—D. K. SOLOMON.

BLACK TOWN.—*Native Pastor*—DR. T. NARAYANASWAMY.
Evangelist—PAUL WILLIAMS.

NORTH TINNEVELLY.

Missionary—MR. E. A. BOOTH.
Native Preachers—D. V. SWAMIDAS, P. GURUBATHEN, YESAVADIAN,
M. MARRYAN, SUVESASHUMUTHOO, S. SAMUEL, P. DANIEL, M. SAMUEL,
DAVIDHAS, SAGUIAM, P. RAYAPPEN, M. NICHOLAS,
S. ARUMANAYAGAM, J. O. ARULAPPEN, G. ABRAHAM, GRANAMUTHU,
D. MOSES, J. SAMUEL, SWAMIADIAN, A. STEPHEN,
and eighteen Teachers.
Bible Women—NALLAMAL, AMURTHAM, and HANNAH NICHOLAS.

BANGALORE.

Evangelist—MR. P. D. MUTTUSAWMY. *Assistant (Colporteur)* S. DANIEL.

BRISCOE, PRINTER, BANNER STREET, E.C.

List of Officers, 1896-7.

President: MR. JOHN BOX. **Vice-President:** MR. R. E. SEARS.

Treasurer:
MR. WALTER ABBOTT.

Trustees:

MR. JOHN BOX,
MR. HENRY COOPER,
MR. W. ABBOTT,
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, Jerningham Road, New Cross, S.E.

Committee:

Brentford.—MR. MUTIMER, (*Pastor,*) and MR. J. J. FROMOW.
Brighton—MR. GRAY.
Camden High Schools, Kentish Town.—MR. BURROWS.
Carmel Chapel, Pimlico.—MR. KINGSTON, (*Pastor*), and MR. WRIGHT.
Chadwell-street Chapel.—MR. EDWARD MITCHELL, (*Pastor,*) MESSRS. ABBOTT, BANKS, FRICKER, and HODGES.
Clapham.—Meyrick Road.—MR. R. E. SEARS (*Pastor,*) and MR. F. T. NEWMAN.
Clapham.—MR. H. CLARK.
Dacre Park, Lee.—MR. J. H. LYNN (*Pastor*), and MR. JAMES MOTE.
Elim, Linehouse.—MR. F. C. HOLDEN.
Enon, Woolwich.—MR. E. WHITE (*Pastor*).
Gurney Road, Stratford.—MR. E. MARSH (*Pastor*).
Highbury.—MR. P. REYNOLDS (*Pastor*), MESSRS. ADAMS, BRISCOE, and E. L. STYLES.
Homerton.—MR. S. T. BELCHER (*Pastor,*) and Mr. B. R. BRETT.
Hounslow.—MR. A. JEFFS.
Ipswich.—MR. S. K. BLAND.
Keppel-street Chapel.—MR. CHILVERS (*Pastor,*) MESSRS. HENRY COOPER AND I. R. WAKELIN.
Little Alie Street, Whitechapel.—MR. ARCHER, JUN.
Mount Zion Chapel, Hill Street, Dorset Square.—MR. J. E. HAZELTON (*Pastor*), and MESSRS. MILLWOOD and SMITH.
New Cross.—Mr. T. JONES (*Pastor,*) and MR. F. J. CATCHPOLE
Richmond.—Mr. SAMPSON (*Pastor*), and MR. ROBINSON.
Shouldham Street.—MR. BEECHER (*Pastor*).
Soho Chapel, Shaftesbury Avenue.—MR. JOHN BOX (*Pastor*), MESSRS. HAROLD COOPER, W. FRITH, and J. R. THWAITES.
Stepney.—MR. PARNELL (*Pastor.*)
Tring.—MR. L. H. COLLS (*Pastor.*)
Watford.—MR. G. W. THOMAS (*Pastor.*)
With power to add to their number.

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

REPORT.

IN Christian work, as in commercial enterprise, *truth* is of the highest importance; for as shareholders are often misled by fictitious estimates of profits which are never realized, so the results of missionary operations have frequently been overstated, when the work has been but superficial or unreal. Whether this has been so, or not, in connection with our Mission, we must not be discouraged, neither must our brethren be dismayed who are "down in the mine," groping amidst much darkness. The precious metal is there, but it is in the ore, and long processes of purification and refinement are necessary. Moreover, as yet they are scarcely able to judge, even of the material with which they deal, and still less of the best means of development. But ours is *no speculation*. The work is the Lord's. The results are assured by promises that cannot fail; and many "precious sons of Zion, comparable to fine gold," shall reward our labours, and bring glory to the Saviour's name.

We believe that just as the Lord in ancient times had a chosen people among the Israelites who were slaves in Egypt, whose enlightenment was very limited, and who worshipped God by means of a ritual which was but a "dark Gospel" at the best; so the Lord still chooses "the weak things of the world to confound the mighty;" and hence the greater success of the Gospel among the Pariahs than among the higher castes of society in India. And besides, there is this difference between the Israelites and our native converts. Multitudes of the former forsook God, and became idolatrous; while the latter have turned from idols to serve the living and true God.

Shortly after our last Annual Meeting,

OUR SUPERINTENDENT, MR. HUTCHINSON, RETURNED FROM INDIA,

to present his Report, to confer with the Committee, and to receive instructions for his future guidance. It is much to be regretted that he had to come back so soon; because a prolonged residence with the people is absolutely necessary to properly understand their character, superstitions and habits of thought. We are prepared to make full allowance for the gross moral darkness which formerly prevailed, and for the lack of educational advantages which still exists in many districts.

Mr. Hutchinson remarks: "I think the people are, with some exceptions, sincere, according to their lights; but are the victims, humanly speaking, of bad and defective teaching." Their ignorance is indeed great, nor is this surprising, for very few possess a copy of the Sacred Scriptures. We are seeking to remedy this evil.

Our pains-taking Superintendent

CATECHISED A LARGE NUMBER OF OUR CHURCH MEMBERS.

The questions he put to them were simple enough to our theological ears; but as ignorance is frequently accompanied by suspicion and fear, the natural subtlety of the Hindoo manifested itself in a large number of instances. Instead of answering his questions directly, "in many cases, (remarks Mr. H.,) without any definite idea of deceit, they try to feel their way to the answers which they think are expected of them."

In the Tinnevelly district alone, Mr. H. examined upwards of 300 church-members. Some were absent from their villages, and others declined to attend the examinations.

Respecting these examinations Mr. H. remarks:—

"Nothing can be elicited from the village natives without questioning. No such thing as a voluntary statement, however brief, is made. Nothing more than the barest

answer to the question is given, as a rule. Frequently the answer is entirely irrelevant, even when the question is repeated once or twice.

"*Leading questions are nearly always answered satisfactorily;* but when the questions furnish no clue to the answer, the answers often go more or less astray. For instance, to the question, '*Do you love the Lord Jesus Christ?*' I was readily answered, '*yes;*' as also if I added 'Do you love Him *very much?*' But when I asked, 'Why?' I often got no answer at all, or an answer which was not really relevant.

"At the same time it must be admitted that many non-leading questions were answered satisfactorily. Here it is, of course, that the great difficulty comes in of endeavouring to decide whether these satisfactory answers are evidences of spiritual or natural faith. In many cases other answers are so wrong as to leave one in a painful state of doubt whether they can be attributed to mere ignorance, or whether they indicate the absence of spiritual life."

Mr. H. further says:—

"The form of some questions will no doubt appear strange, but was necessitated, as the examination progressed, by the discovery that many words and phrases evidently conveyed to the native mind a different meaning from that which we are familiar with, and it was not always possible to see the exact meaning they did convey, and questions had to be framed accordingly. For instance, to the question, "Are you a sinner?" the reply might be 'yes;' but the further question, 'Do you commit sin now?' would often be answered 'No.'"

Mr. H. adds:—

"One hardly knows whether it is attributable to some mutual misunderstanding, or the influence of bad teaching, or to lack of grace."

We incline to take the more charitable view, until the contrary has been proved.

A Few Specimens of the Answers given will enable our subscribers to judge for themselves.

"———, preacher, was baptized about four years ago, 'to be saved.' Anxious about his soul two years before baptism, but cannot remember anything about his feelings of anxiety. Is not a sinner now. His heart was changed after he was baptized, but he cannot remember anything about his feelings at the time. His concluding answers were good. He thinks he will go to heaven 'by Christ's gift and grace,' and 'by Christ's blood all his sins have been washed away;' because 'whosoever cometh unto Me I will in nowise cast out.'" Mr. H. remarks: "I could not, however, feel that he knew anything of the great change, and classed him as *unsatisfactory*."

The answers of another teacher were so contradictory as to lead one to suppose that he did not comprehend the questions which were put to him, or that he was too confused to answer them properly.

"———(bright and intelligent-looking) teacher of the high-caste school, not certificated. Baptized two years ago. His answers are full of contradictions: *e.g.*, he was a child of God before baptism, because he used to be a Hindu, but now knows the true way. He felt unhappy about sin four years before baptism, but not while he was a Hindu. Did not feel he was a sinner till after he was baptized. After being baptized he was happy. After baptism he was unhappy. In spite of these and other contradictions I have classed him as *hopeful*, because I am inclined to think him honest according to his lights, but I could not feel satisfied."

But let us take even this contradictory testimony, and view it in the light of that charity which "hopeth all things," and with the tenderness of Him of whom it was said, "The smoking flax shall He not quench."

This agent was "*a child of God before baptism*." He was not, therefore, baptized to become "a child of God and an inheritor of the kingdom of heaven." "He felt unhappy about his sins four years before baptism; but not while he was a Hindu. His meaning probably is, that when he was a worshipper of idols, he sinned without remorse, but that for four years before his baptism his conscience had been awakened, so that he could no

longer sin as once he did, and ultimately he forsook his idols, and made a public profession of his love to Jesus. Though he says he "did not feel he was a sinner till after he was baptized," and "after he was baptized he was unhappy," a favourable construction of his words would possibly convey the idea, that his mind had been *gradually* enlightened; so that "now he knows the true way" of salvation, he has become more conscious of his own depravity, which has made him "unhappy," yet "after being baptized he was happy," in the hope that his sins had been pardoned. The "flesh and the spirit," the "old man and the new," would possibly furnish the key to his seemingly paradoxical replies.

Another agent "became a member of the C. M. S. about fifteen years ago. Baptized nine years ago. Trusted in Christ before baptism, but did not feel the burden till after. 'The Holy Spirit took it away,' he said; but he could not tell about his exercises of mind. He believes baptism to be essential to salvation."

Let us here remark that these simple-minded natives know nothing of theological controversy. He had doubtless read, "He that believeth and is baptized, shall be saved." And "what God hath joined together, let no man put asunder." But it would weary our friends to multiply these illustrations.

During our Superintendent's visits to the Tinnevelly Stations,

NUMEROUS CANDIDATES APPLIED FOR BAPTISM.

When at Ilavarasananthal, for instance:

"Five candidates from a village called Koolakatakaratchy, one of whom (he says,) answered very well, and I hope is genuine. (*Very hopeful.*) The others unsatisfactory.'

"One candidate from a village called Iyanarri. (*Unsatisfactory.*)"

At Karisalpati there were five candidates, "above the average in their answers; but although they profess to be trusting in Christ for salvation," Mr. H. remarks, "there seemed to be no real consciousness of sin or love to Christ, and I could not baptize them."

At Umathevampati, "seven candidates could not be baptized without further careful examination and teaching."

At Ambinagaram, nine candidates for baptism applied to Mr. H.; but as nearly every one of them in answer to his question, "Why do you want to be baptized?" said, "To go to heaven;" this and other answers (he says) "made it impossible for me to accept them."

Perhaps, even such an answer as this should not be taken to imply that they attach saving efficacy to the act of baptism. We cannot say. But we know that the Saviour has said, "He that confesseth Me before men, him will I also confess before My Father who is in heaven." It is therefore incumbent on those who hope "to go to heaven" "to be baptized," in obedience to the Saviour's command. Their obedience being the *evidence* of their salvation, *not the cause* of it. Doubtless our Superintendent will keep his eye on these candidates, and "instruct them in the way of the Lord more perfectly."

At Kuranjakullam, Mr. H. also examined four candidates; but he says he "should not feel justified in baptizing them."

At Kovalakunnie, ten candidates were proposed, but Nicholas said "they only knew the Lord's Prayer, and some verses about Jesus." Mr. H. remarks:—"I examined all together, and they confessed to having experienced no change of heart, and they thought baptism would save them. I explained to them why I could not baptize them, and advised them to read the Scriptures and pray to the Holy Spirit. I also told Nicholas that he ought not to have proposed them as candidates."

At Perampathur a candidate "wanted baptism to obtain heaven. Her replies were above the average; but, to say the least, she would not be a fit subject for baptism without previous instruction." Mr. H. says:—

"The Most Hopeful Feature

is, that, so far as I could judge, the people have *definitely abandoned the worship of images, and acknowledge the one true God.*"

Mr. Hutchinson sums up his examinations by saying:

"Looking at the condition of the agents, members and children, as revealed in the foregoing examinations, I cannot but regard our Mission as being very unsatisfactory, both as regards religious teaching and evangelization. Whatever evangelistic or pastoral work the agents may do, it is clear that there is something radically wrong; for even supposing both agents and members to be true Christians, the ignorance of both is shocking and (he adds) inexcusable."

ONE THING IS CERTAIN:

We should be "inexcusable" if we left them in this state. The disciples of Christ, during His earthly ministry, and even after His resurrection, failed to comprehend the nature of His mission until He "opened their understandings, that they might understand the Scriptures." There was apparently inexcusable ignorance in the disciples at Ephesus, who "had not so much as heard whether there be any Holy Ghost." There were some in the Galatian church of whom the Apostle said, "I stand in doubt of you;" yet he calls them his "little children," and says he travails in birth again till Christ be formed in them.

This was the state of things in the infancy of the Christian church, and we should remember that

THE CHURCH IN THE TINNEVELLY IS ONLY IN ITS INFANCY at present. It must be "fed with milk, and not with strong meat." A kind friend has given a large parcel of coloured Bible pictures, for use in our Mission schools, and our good friend, Miss Butcher, has rendered excellent service by writing a tract, in simple language, addressed "To the Poor Women of India." This has been translated into Tamil, and two thousand copies are now in course of circulation. We need something similar in form explaining the nature of the Lord's-supper, to distribute among our church members.*

*A Tract entitled "Do this in remembrance of Me," written by the Corresponding Secretary, has now been sent to Mr. Hutchinson, with instructions to translate and print it. Mr. H. has also written an excellent Catechism which will be translated and printed for use in our Mission Schools.

Our brethren are now making

ANOTHER TOUR ROUND THE STATIONS,

And are imitating the Apostle and his companions, (Acts xv. 35) in teaching and preaching the Word of the Lord. There is great need for this. The agents themselves need instruction. The circulation of the Scriptures has been too much neglected, notwithstanding the appeal of our former Superintendent in this respect. There has been, in numerous instances, nothing but the barest ground-work of religious training.

WHAT, THEN, IS OUR PRESENT DUTY?

Are we to abandon the labour of past years,—to discharge the native agents,—to disband the churches,—to close the schools. *Such a thought cannot be entertained,* for as our Superintendent remarks :—

"It would be shirking our spiritual responsibilities towards the members and agents, and leaving them without teaching, control, or guidance. The Mission, by its accredited representatives, has in the past accepted these people as true Christians, baptized them as such, and undertaken their spiritual oversight."……

"It would be evading our moral responsibilities towards the Agents as employès. Having accepted them as fit and proper persons, we have no moral right to dismiss them, except for immoral conduct, or breach of recognised discipline. It must be remembered, too, that to dismiss upwards of fifty men would entail much hardship upon their wives and children, as well as upon themselves.

"It would lay the Mission open to much misunderstanding on the part of the Agents and members, most of whom would be quite incapable of comprehending the reason : and it could hardly do otherwise than have a prejudicial effect on their minds regarding Christianity. It would also expose the Mission to adverse criticism from the outside."

We have therefore accepted the following

SUGGESTIONS OF MR. HUTCHINSON.

"*To maintain the Mission as it exists*, but adopt such form of government as may be calculated to gradually improve it." This form of government includes "a policy of constant supervision, strict discipline, gradual purgation, and vigorous evangelization, combined with such reorganization as may be found possible."

He further explains his meaning thus :—

"*Supervision.*—Every station to be visited by the Superintendent at least four times a year,—oftener if possible, and services held, schools examined, and every effort made to teach the native Agents, and arouse them to a sense of their duty: so securing a better ministration of the word of God.

"*Discipline.*—Adopt a stringent, though not necessarily harsh, code of rules, and circulate it among the Agents. Infraction of these rules would enable the Committee to purge out unworthy Agents.

"*Evangelization.*—Vigorous evangelization can only be carried on by sending out several more men. But they must not be less than twenty-three years of age, and must be of proved capacity for learning languages.

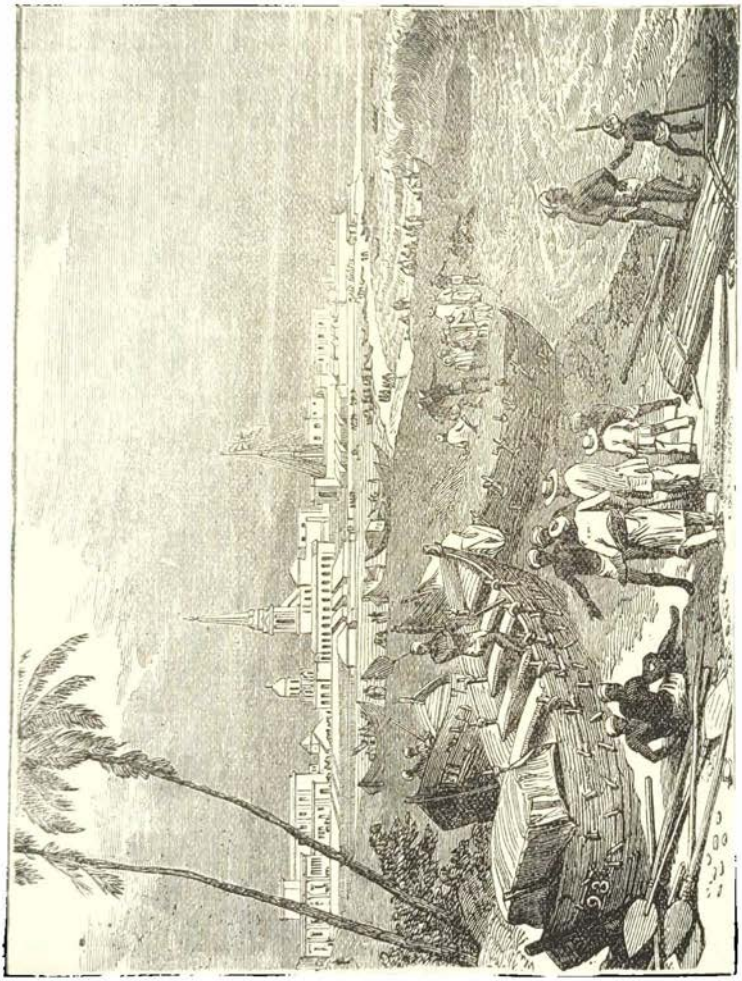
"*Reorganization.*—This will consist in a better grouping of the stations; an organized plan of preaching in the surrounding villages; Bible colportage, and tract distribution."

There is much work before our brethren, including the diligent study of the native language. They are seeking to adapt themselves to the people among whom they labour: but

THE GOSPEL IS SUITED TO EVERY COUNTRY.

The leaves of the Tree of Life are for "the healing of the nations," and

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



Let us now take a Synopsis of the Stations, gleaned chiefly from Mr. Hutchinson's General Report.

MADRAS.

Black Town, Madras City.

Dr. Narayanaswamy is pastor of the church at this station, whose work is quite gratuitous, and who rendered good service to our Mission during the time we were without a Superintendent by taking charge of the Madras stations, and visiting them as often as possible. He was very helpful to Mr. Hutchinson on his arrival at Madras, and it may here be observed that Dr. N. attends, with his medical students, open-air services in the city.

Paul Williams (a Telugu about thirty years of age) is our missionary at this place. He not only assists Dr. N. in conducting the services on the Lord's-day, but preaches in different parts of the city, sometimes in company with D. K. Solomon, of Pursawalkam. He needs more assistance in his out-door work, for he is not strong, and has no help even as regards vocal or instrumental music, so as to attract a congregation.

Our Superintendent remarks :—

"I was favourably impressed by my examination of him....I certainly think him to be a sincere Christian. He was baptized in 1883, speaks English, and seems to have a fairly intelligent apprehension of our doctrines."

Poonamallee.

This station is thirteen miles from Madras. Abel Michael, the native pastor, was baptized by Mr. Wilson in 1865, and has been connected with the Mission since 1872. Our Superintendent "formed a favourable opinion of him."

His wife Hannah, who was baptized in 1871, is Bible-woman, and Head Teacher of the Caste Girls' School.

Then there is Jabez Michael, aged twenty-one, who was baptized by his father three years ago, and is Teacher of the Caste Boys' School; also Ebenezer Michael, who was baptized in 1894.

Rachel Michael (another member of the family) is Teacher in the High Caste School. She was baptized eight years ago.

Mrs. Cooper, Teacher of the Low Caste School. Our Superintendent speaks very highly of her Christian character.*

M. Zechariah, Teacher of the Pariah School, is twenty-four years of age, and was baptized five years since.

The church here consists of sixteen members, but Mr. H. remarks that five of them had gone away, (whether temporarily or permanently is not recorded.) One of the members of this church is an Englishman, sixty-one years of age, of whom Mr. H speaks as "a genuine and hearty Christian."

Respecting the schools at this station, our Superintendent reports as follows :—

"*Non-Caste School.*—Teachers: Mrs. Cooper, (now deceased;) Zechariah, (Primary Certificate;) and Juvasuthanan his wife (not a member and not certificated.) Recently appointed by Dr. Narayanaswamy."

On the School Register there are 59 boys and 17 girls. All are pariahs, and nearly all heathen.

Mr. H. remarks: "The School is grant-aided. I therefore only examined the children in religious knowledge, which seemed to be very fair. The First Tamil Catechism is used, and every day the children read Scripture, which is explained.

"Sunday-school is held every Sunday morning.

"The School premises are good and substantial, are the property of the Mission, and the best school premises we have. They are used as a chapel.

"*Caste School.*—Teachers, Jabez and Rachel Michael. The school is grant-aided, and is held in a rented mud-building...The number of children (boys) was 28. Average attendance, 21.

*In a recent letter of Mr. Hutchinson he records, with great regret, the decease of this much respected and useful Teacher. Her place will be supplied by Hephzibah Michael, a daughter of our missionary.

PURSAWALKAM

Is a suburb of Madras. The agents here are D. K. Solomon, preacher; I. Munesawmy,* teacher; Mary Ann, his wife. (J. Ponnasawmy Pillai is acting temporarily for Munesawmy, while in the Sardapet Training College.)

Members.—11, (including the above three agents;) school children, 54.

Premises.—Substantial School (which serves also as Chapel) in the high road, rented at Rs. 20 per month.

D. K. Solomon, who speaks English fairly well, was formerly an Agent of the S. P. G.; afterwards a catechist and school-master in the American Mission at Arcot. He entered our Mission as teacher six years since. Three years ago, he was appointed preacher.

John Muneswamy was also in the S. P. G., but was baptized about four years ago.

Mary Ann was also sprinkled in the S. P. G., but baptized about three years since.

School meets in good substantial premises, and is grant-aided. There are 54 boys and girls on the register, (47 were present on the day of Mr. Hutchinson's visit.) Most of them read the second chapter of the Gospel by Matthew very well, but their religious knowledge seemed to be very imperfect.

Sunday-school is held, and the attendance seems to be good.

ST. THOMAS' MOUNT

(Our oldest station) is eight miles from Madras. Agents: Jacob John, missionary; Mary Ann (his wife) Bible-woman; Isaac, teacher; Elizabeth (his wife) teacher; Isaiah, teacher. 11 members (including agents;) 1 candidate; 89 school-children.

Premises.—Substantial School (Mission property) also a rented mud-building.

Jacob John was born of Christian parents. He was originally connected with the London Missionary Society,

*In the same letter Mr. H. says that this Teacher has resigned his office.

and afterwards a catechist in the Wesleyan Mission. He entered our Mission in 1879.

Mary Ann (his wife) was formerly in the Wesleyan Mission, but was baptized sixteen years ago.

Isaac, teacher of the Caste School, was connected with the C. M. S. at St. Thomas' Mount. He was baptized two years and a-half ago.

Elizabeth (his wife.) Formerly a Teacher of the London Missionary Society. She is a candidate for baptism.

Isaiah, teacher of the Non-caste School, was formerly employed by the C. M. S.

Schools.—The Caste School (third standard, grant-aided) contains 56 boys and girls on the register. Average attendance, 49.

Sunday-school is held on Sunday mornings. After prayer and singing, a few verses are read and explained, and Jacob John gives an address. The children know the Lord's prayer, and the names of the Apostles; but no Scripture is learned, as the parents object.

Non-Caste School.—Third standard.—33 boys and girls on the register. Average attendance, 25.

Sunday-school also held.

Premises.—"The Caste School Premises are the property of the Mission, and are substantial and sufficient."

The Non-Caste School meets in a mud-building, some distance from the other. This is rented.

There is no chapel, and Jacob John asks for one. There used to be a chapel at Nazareth-pooram, which was built when Mr. Noble was missionary there. It fell into decay, and was ultimately pulled down.

Bangalore.

Our Missionary at this Station is Muttusawmy Pillay. Baptized in 1877. Joined our Mission in 1891. Understands several languages, and has been very useful to our Superintendent as a translator and teacher of Tamil. The Church consists of about 14 members.

STRICT BAPTIST MISSION.

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OF THE

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THE TINNEVELLY DISTRICT.

KOILPATI CIRCLE.

Number of stations, 6; number of members, 26; number of schools, 8; number of children, 70; number of candidates, 6; number of agents, 5.

KOILPATI.

Agents: Mr. E. A. Booth, missionary; Chinniah, Teacher, (Vellalar caste) not certificated, is a candidate for baptism.

Premises.—A large plot of land, a bungalow, consisting of five rooms, and a mud thatch School, which also serves as a chapel—all the property of the Mission.

A Day School was conducted by Chinniah and Walker Abraham, the latter being also a candidate (now removed to Theethampati.) As Chinniah became our Superintendent's interpreter, the School was left to Abraham, and gradually dwindled. Chinniah is now seeking to raise it again. Efforts are also being made to establish

A Sunday School: but this depends upon the Day School.

MUPPAMPATI

Is situated about a mile from Koilpati. Agent: Sagiam, was formerly a catechist of the C. M. S. He was baptized about two years ago. Mr. H. remarks: "His preaching evidently engages the attention of the people; but I do not know what he says."

ETTIAPURAM.

Agent: Vethamuthu, certificated Teacher, who was baptized about four years since. There are 16 children on the register. The attendance appears to be good. Our Superintendent says: "Scripture was read very well, and Scripture knowledge seemed to be very fair."

Sunday School is held. The children read Scripture, and the Teacher reads and explains. He thinks if he had pictures he could get Hindu children to attend.

THEETHAMPATI.

Agent: Walker Abraham (Naidu) Teacher, who is a

candidate for baptism. He was formerly employed by the C. M. S.

School, (third standard.) Number of children on the register, 28. Read Scripture every day, and learn portions.

The children read well, and arithmetic was pretty fair; but religious and Scripture knowledge was deficient. The Teacher explained that most of the boys had attended only a month.

Sunday School commences with prayer, and the Teacher reads and explains the Scriptures. The children also read.

MANDITOPE.

Agent: Masilamony, was baptized ten years ago. He had previously been a member of the C. M. S.

School, (third standard.) 26 boys on register. Masilmony says he teaches Scripture to the children; but no Bible or Testament is used, and no catechism. The boys repeated several short passages of Scripture to our Superintendent; but these had been taught them by Mr. Booth.

No Sunday School is held: but the boys often come over to Koilpati on Sunday mornings, with their Teacher.

Premises.—The village munsif said the school was unfit for use in wet weather; but if we would build a proper school, all the children of the village would attend.

ILLAVARASANANTHEL CIRCLE.

Number of stations, 10; number of members, 115; number of schools, 2; number of children, 48; number of candidates, 7; number of agents, 4.

ILLAVARASANANTHEL.

Agents: Gurubathen, pastor; G. Yesavadian, preacher; A. Muthia, Teacher; D. Solomon, Teacher.

Members, about 70; *candidates*, 7; *School children*, 48.

Premises.—Mud and thatch chapel, the property of the Mission; mud school.

Gurubatham was formerly employed by the C. M. S.

He joined our Mission in 1881, and was baptized in 1882.

G. Yesavadian, preacher; formerly an unpaid agent of the C. M. S.; was baptized four years ago.

A. Muthia, Teacher of the High Caste School, not certificated. Baptized two years since.

D. Solomon, Teacher of the Low Caste School, not certificated. Baptized three years ago.

Schools.—The High Caste School meets in a rented mud building. There are 27 on the register; the majority are Hindus: there are a few Mahommedans, and three Roman Catholics. Scripture is read and explained.

Sunday School is held in the morning. The children repeat the "Doctriual Basis"! and it is explained. The Tamil First Catechism is also used.

Superintendent reports:—"The children read the 13th of Luke very well, and also their 'Readers.' Passages of Scripture were repeated, and seemed to be well known. Religious knowledge, fairly good."

Low Caste School (third standard.) 21 boys on the register. Attendance very fair.

Sunday School is held here on Sunday afternoons. On the Sunday when Mr. H. was there a large number of adults were present. The teaching consisted only of an address by Gurubathen, by way of question and answer.

Premises.—The accommodation for the two schools is not good. I was told (remarks Mr. H.) that sufficient ground, adjoining the chapel, could be bought to put a school upon. The thatch of the chapel needs repair.

In this district there are a number of small outlying stations, viz., Pullyampati, Melapati, Kallangarapati, Vengadatchalapuram, Pullyganatham, Thanykull, Kodaiparai, Chitherampati, and Kusturiapuram.

Karisalpati Circle.

Number of stations, 4; number of members, 32; number of schools, 2; number of children, 35; candidates, 13; number of agents, 6.

Melapathur Circle.

Number of stations, 6; number of members, 138; number of scholars, 3; number of children, 52; number of candidates, 24; number of agents, 6.

Elayirampannie Circle.

Number of stations, 12; number of members, 114; number of schools, 1; number of children, 32; number of Agents, 5.

Kuranjakullam Circle.

Number of stations, 5; number of members, 49; number of schools, 1; number of children, 19; number of candidates, 42; number of agents, 4.

Kovalakunnie Circle.

Number of stations, 4; number of members, 31; number of schools, 3; number of children, about 70; number of candidates, 17; number of agents, 6.

CEYLON.

It will be noticed that we have omitted all reference to the Ceylon stations. These were in a fairly satisfactory state when Mr. Hutchinson visited them. But he remarks:—

"For the following reasons, I think it would be well to abandon all the Jaffna stations, and retire from Ceylon altogether for the present:—

1. All the resources and energy of the Mission are needed for the Indian Mission. The distance from Jaffna from our base in India, and the difficulty and expense of visiting it, are too great for efficient supervision, having regard to the work to be done in the Tinnevelly. It takes nearly a week to get there from Koilpati, and the fare alone for the return journey is Rs. 80, without incidental expenses. These, in common with the Indian stations, ought not to be visited less than four times a year; and this would involve an annual additional expense to the Mission of about Rs. 350.

2. Compared with many other places, Jaffna is abundantly provided with missionary and educational effort.

Indeed, it is difficult to understand why our Mission was ever placed there. It is true that, theoretically, we are working upon a different doctrinal basis from the other missions; but it is doubtful whether our Agents have such a clear apprehension of the doctrines as to convert the theory into practice.

3. Having regard, again, to the needs of the Indian Mission, the Jaffna Agents, whom I believe to be at least honest, trustworthy, and teachable, might be useful in the Tinnevelly."

These considerations, in connection with the declining energy and increasing infirmities of Mr. Noble, have induced our decision to relinquish the Ceylon branch of our Mission at the close of the present year; and, in consideration of Mr. Noble's long and faithful services, we have voted him a pension of Rs. 75 per month, during the pleasure of the Committee.

In communicating this to Mr. Noble, the Corresponding Secretary remarked: "This will not prevent you from doing what you are able in the service of the Master you have so long served, as opportunity may offer, in your private capacity; and I am sure Mrs. Noble will be doing something to alleviate the sufferings of those around her, even after her connection with the Mission has ceased."

Mr. Noble, who is now in Jaffna, replied as follows:—

"I beg to request you will be pleased to accept yourself and kindly convey to the other dear brethren composing the Committee, the sincere expression of my deep feeling of gratitude for the great kindness manifested towards me in having made so liberal a provision for me in my declining days, by granting me a monthly pension of Rupees 75, from the close of the present year, (1896) consequent on the work of this branch of the Mission being about to be abolished, &c. And I very earnestly pray that the good Lord may be pleased to bless and abundantly reward you all for this and numerous other acts of kindness, and tokens of affectionate regard, I have from time to time received from you, during the many years it has been my privilege to have been connected with the Strict Baptist Mission as one of its agents; not being forgetful of the very brief period it was my privilege to spend among you, about the close of the year 1890; which acts of kindness, &c., will ever be remembered by me with deep feelings of gratitude. And

though I shall shortly have ceased to belong to its staff, as one of its active workers, I hope to remain as firmly attached to the doctrines and principles which I have for so many years held and taught (to the best of my ability) as a Strict and Particular Baptist. I further hope, as a veteran, not only to stand firmly by the colours, but to bear them forward little by little as the good Lord shall be pleased to bestow grace and strength to the end. I can, however, scarcely hope to be able to do much in the matter of aggressive warfare.

"I also feel assured that my dear wife will do all she can in her humble sphere for the mitigation of the poor sufferers around us, and seek to lead them to the great and good Physician, so long as health and strength may be imparted to her.

"We much need, and earnestly solicit, your prayers and sympathy."

We think our subscribers will approve the course we have taken with regard to Ceylon. It will be seen that our Mission-field in India is a large one; and we are conscious that the Lord is speaking to us, as to Israel of old, saying,—

"Go Forward."

What if the harvest has not been so great as we expected? What if the good seed has been but scantily sown? What if the field has only been ploughed, ready to receive the seed? What if we have yet, in many places, even to put our hand to the Gospel plough? The Divine promise is given for our encouragement: "In due season ye shall reap, if ye faint not."

In conclusion, we heartily thank our subscribers for their unabated zeal. Especially the young people of our Sunday-schools, who have again done well and nobly.

"The Olive-Branch,"

We regret to say, has been lacking in missionary news. We have partially explained this, and have only to add that in the first instance the visit of our Superintendent was the occasion of suspending his reports; then, when he returned to India in the hottest season of the year, he was obliged to remain at Bangalore, where he "did no missionary work," but devoted himself chiefly to learning Tamil, under Muttusawmy, our missionary there. Mr. Booth has also been staying at Kodikanal on the Pulney

Hills, during the hot season. Both Mr. Hutchinson and Mr. Booth are now making a tour in the Tinnevelly, after which they will visit Madras. We therefore close our Report with a few extracts from the latest diary received.

REPORT FOR THE MONTH OF AUGUST, 1896.

Sunday, 2nd.—Went to our usual open-air meeting-place, and to one or two others, at 6.30 a.m.; but, owing to the dulness of the morning, few people were about, and there appeared no hope of a congregation. We therefore went to the railway station. The train was expected, and there was therefore no time for preaching, so we had the following Scriptures read in Tamil on the platform: Job xxxviii., Micah vi. and 1 John 1. Held service in the school-room at eight o'clock; about sixteen adults, and an equal number of children present. I preached from 1 John i. 9: "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Mr. Booth stayed and talked with the children after the service, and in the afternoon preached from Psalm, xliv. 21: "He knoweth the secrets of the heart."

Tuesday, 4th.—Went to Umathavarpati with Mr. Booth. Examined the school; unsatisfactory. Went on to Sinthakampati, where we pitched tent. About half-past nine p.m., we held open-air service; about 16 or 17 present. Matthew v. 1—20 was read, and I spoke on "Blessed are the pure in heart," &c., and Mr. Booth spoke on "Except your righteousness shall exceed," &c.

Wednesday, 5th.—Examined the school. Very fair answers from one boy, but the other children had scarcely any Scripture knowledge. Left Sinthakampati about six, and reached Umathavarpati again about eight. Mr. Booth preached in the open-air from "To them gave He power to become the sons of God," (John i. 14,) and I followed on Psalm lxxvii, 13: "Who is so great a God as our God?" We examined a few candidates, but they were unsatisfactory. Left about 11 p.m. for Karisalpati. Thirty-five candidates proposed to me by Preacher Arulappan from *one* year old upwards!

Thursday, 6th.—Reached Karisalpati about 6 30. In the evening Mr. Booth held open-air services in the village, and there were probably about 70 men, women and children present. His text was Rom. i. 23: "And changed the glory of the uncorruptible God," &c. After this I conducted service in Swamithas' house, about 20 or 25 present; text,—1 John iii. 10: "In this the children of God are manifest, and the children of the devil," &c.