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A table of contents for the *Strict Baptist Mission Herald and Report* can be found here:

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The Strict Baptist Mission Herald

SPECIAL NUMBER.

The Strict Baptist Mission HERALD.

No. 1.] AUGUST, 1899. [One Half-Penny.

CONTENTS.

	PAGE
1.—Our Rallying Point	1
2.—Young People's Missionary Convention	2
3.—A Suggestion	3
4.—For Our Young People	4
5.—The Women of India	5
6.—News from the Front	10
7.—A Coincidence	10
8.—The Duty and Privilege of Our Young People as Possessors of the Gospel	13
9.—Our "Prarthana Sabha"	15
10.—Finance	15
11.—To Our Churches, Schools, and Correspondents	16

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THE STRICT BAPTIST MISSION HERALD.

No. I. - - - - - - - - AUGUST, 1899.

Our Rallying Point.

"BECAUSE that for His Name's sake they went forth." This is the secret of holy kinship and fellowship in the Gospel. The bond that cements the guild of devoted work for Christ and souls is the Cross—"We shall meet around the cross, brothers." Our brethren went forth from love to Him who died for them, and we therefore receive them, we clasp hands at the place that is called Calvary. From thence floats our victorious standard, and to it we call every loyal heart for present and future victories. To the help of the Lord, to the help of the Lord against the mighty forces of hell, ye soldiers of the cross, for its glory alone, and "for His name's sake." Grasp this ever-conquering banner with ever-tightening grip of faith, of love, and prayer, and wide will be the gaps made ere long in the serried hosts of darkness.

Selfish ease and indolence must not, cannot, meet here; these things are unworthy of the Christ who gave His blood for us. Love deeper than all other is kindled at this focus, for upon it is fixed the melting fusing rays of love beyond degree. Here flame the nuptial fires of self-sacrifice and true service, and with these in our souls we shall possess the only blessed secret of union, and be fellow-helpers to the truth. "For love's sake" we will sink vainglory and self-righteous pride which repel, and will clasp hands in prayer which *draws* us near to the very Spirit of our Captain. "For the burden that weighs on each heart that prays is the marriage-ring of God." With joy do we hear the moving of many feet to this our rallying point. The young as well as the old are being stirred with a new enthusiasm. A mighty

sound as of the tread of armies is heard, and the shout of a King is amongst us, "For the Lord of Hosts is with us." His name has magnetised our hearts in the great missionary cause, and whether we meet or whether we part, "our roots are bound under the ground," and by faith we will gather around our common mercy seat. The difficulties, the loneliness, the tears, and the joys of our Master's service; the burdens, the sins and sorrows of the heathen; the precious Gospel which shall be able to more than cope with these, all draw us with a mighty impulse to the centre.

Young People's Missionary Convention.

NEVER was there a brighter or more successful missionary service than that of Tuesday, July 4th, 1899, at Soho. Many have praised God for that splendid coming together to the help of the Lord, and now we shall look forward to this annually; for, after such a demonstration on the part of our young folks, it would be almost an insult to them not to give them many another opportunity. "Nothing succeeds like success," and so we intend to catch the flood-tide, and to use it to the glory of our blessed Master. What splendid harmony, joy and enthusiasm prevailed! "The Lord commanded the blessing" from the very outset. The holy afflatus of brother Robbin's prayer, and the joyous outburst of song thrilled every heart. Mr. Abbott's temporary occupancy of the chair was lasting in effect, if not in duration. Our staunch and well-tried president, Jno. Box, forgot all his battles, and looked younger and happier than ever. And all of us, young and old, mean to stand by him more trustfully and loyally than ever. God bless him! Pastor L. H. Colls, well, what could he do but bless God that the idea "took on," and speak with more fire, *and a little longer* than usual. Pastor Steele of Bermondsey lifted the barometer to a position of "very warm" by his sunshiny address.

But if you want to know what added such tension of expectant pleasure to this glorious meeting, I must tell you that it was very largely the presence of the two dear Christian ladies, Miss Butcher, of Tring, and also, Miss Paczensky whose excellent papers are printed in this magazine. May each of them be richly rewarded for their truly kind and devoted service for their dear Lord and Saviour.

Our devoted and beloved missionary, Ernest A. Booth always has the secret spell which captivates young hearts, and they did not fail to encourage him with a splendid reception. He has a grand future of service before him at Madras. May our gracious Father crown his labours there with surprising blessing. The meeting was kept going to the last by the glowing words of Pastor E. Marsh, and the bright brief words of our excellent secretary W. S. Millwood. Who can measure the impetus which such a holy happy assembly will give to our work? And when our dear brother Hutchinson receives the hearty resolution of devotion and love sent from the Young People's Convention, he will bless God and take courage; "Not unto us, not unto us; but unto Thy Name O Lord be the glory."

A Suggestion.

MY DEAR FRIENDS, OLD AND YOUNG,—I am sure you would like some permanent remembrance of the first meeting of the Young People's Missionary Convention, it was so well attended, and so cheerful, we like to think of it; but pictures in our thoughts do grow fainter as time passes, and we ourselves shall pass into another sphere some day. Can we not make a monument—something we can look at—not merely with self-satisfaction, though we ought to be satisfied that we have tried to do our duty to the full, but with praise to God, and help to our fellow-man? I propose that we start a fund in celebration of the Young People's Missionary Convention, to help in the support of our missionaries, as a growing monument of this first meeting.

I think everybody who was at that meeting would like a hand in building this trophy. I expect even the smallest little one there would like to give something, if it is only a farthing or 1d.; a little child can carry a little mortar, and a boy a hod of bricks. It will be to Jesus that you are giving it, if you are doing it for His brethren. Jesus could not stay so long as this 20th century on the earth visibly, but He kindly said we might do these things to His disciples, and that that would be just the same as doing it to Him. If we heard that Jesus was coming along to our city or street now, I am sure all the children would be wanting to run out to Him, to do something for Him, or give Him something. Now, dear children, you *can* do this. Jesus said "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me."

I know there are many people, older as well as young, who would have gone to the first Young People's Missionary Convention if they could. Now perhaps some could easily afford the train or omnibus fare, but could not leave home that night. Will they give the amount to Jesus? There are many others who could not spare the 3s. or 4s. or pounds to reach London and return home. Will they give their 1s. or 6d. or 1d., and feel that they had a share in that first meeting? Then you know if we put the whole monies gathered together out to interest we shall get more talents added! and instead of having a little picture, or some stagnant memorial, of that meeting, we shall have a thing that is alive, and at work in the world, getting bread and meat for Mr. Hutchinson and Mr. Booth; and we will pray that it may be not only for them, but for more servants—brethren of Christ's—in the years immediately to follow.

If Jesus came to your door hungry, would you not give Him of your abundant food? He said to us, "Freely have ye received, freely give . . . for the workman is worthy of his meat." Now you know the people of India are so ignorant and deluded that they will not give our missionaries their food, for the natives of India, like the women of Samaria, do not know that these workmen can give them the Bread of Life and Water of Life in the Word of God, and they have not yet seen that it is their privilege, and joy, to support God's workmen, as they are supported in England. So though we cannot send a portion

of meat and bread from our tables, as we should like to do, to our friends in India, it would get too stale on the way, let us send the money with which they can buy themselves the simple means of living, "for the workman is worthy of his meat."

Any pounds, shillings, or pence, which you are willing to give to Jesus for this purpose, will you please send to Mr. B. R. Brett, 43, High Street, Homerton, N.E., with directions that it is in celebration of the Young People's Missionary Convention.

I am,

Your friend in Christ Jesus,

EMILY GERTRUDE BUTCHER.

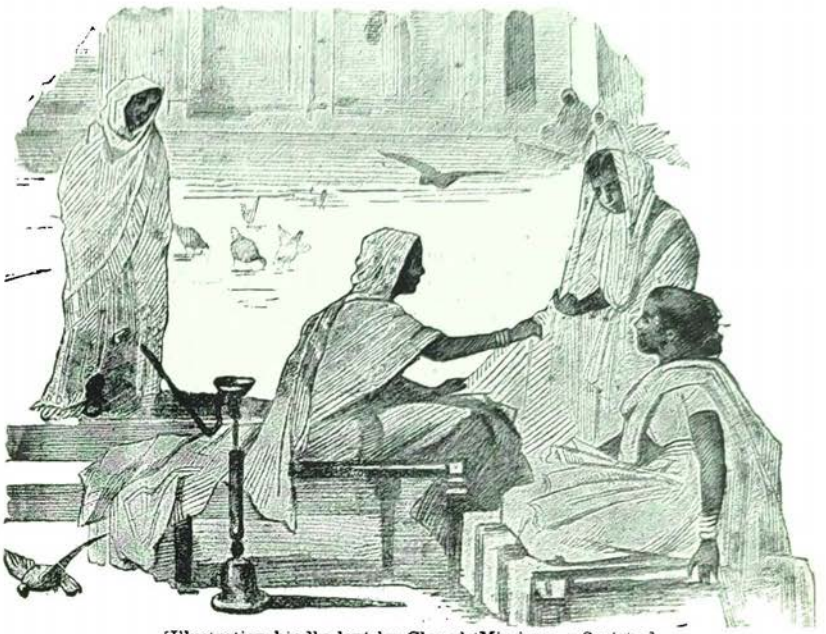
Frogmore, Tring, July 6th, 1899.

For Our Young People.

MISSIONARY WATCHWORDS.

"SPARE NOT."—Isaiah liv. 2.

GOD did not spare His own Son, He was so lavish of His love; the Saviour did not spare, for He emptied Himself, "and poured out His life unto death." "Freely ye have received, freely give." You must not spare *yourselves*, if the call of Christ has come to your hearts, and the Holy Spirit has made it quite clear that you ought to give yourselves to God as missionaries, then "Go forth in His name." Spare not of your very best, but give it to Christ for this service. He needs not, and ought not to have the dregs but the very cream of all that we possess. Oh! that Christ would stir up some of our very noblest, strongest, and most earnest young soldiers of the cross to volunteer for service amongst the millions of perishing heathen! But if you cannot actually "go," don't give the sparings of your money to this, the noblest work of God. Surely the dear Saviour's agonies and most precious blood will put out all selfishness and niggardliness. But do not spare your prayers for yourself and your own salvation only. If you do you will have such little joy and fruit in your religion. Oh! be sure to ask for multitudes of poor lost ones in India to be blessed by the Holy Spirit. Have you ever read of that great missionary, Brainérd, and his prayers. He writes thus of them: "In the afternoon God was with me of a truth, and it was blessed company indeed. God enabled me so to agonise in prayer that I was quite wet with sweat, though in the shade, and the wind cool. My soul was drawn out very much for the world; I grasped for multitudes of souls." Said Carey in his great epoch missionary sermon preached in May, 1792; "*Expect great things from God; Attempt great things for God!*" "Prove Me now herewith, saith the Lord of Hosts—If I will not open the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it."



[Illustration kindly lent by Church Missionary Society.]

The Women of India.

By Winifred Paczensky.

"THE hand that rocks the cradle rules the world," and women must necessarily be interesting to a greater or less degree in every clime. The woman of India is not any the less interesting because she lacks many of the advantages enjoyed by her more fortunate sisters in other countries. She has her good qualities and her bad, though perhaps she has very few opportunities of exercising the former, and delights in giving the latter full play.

As we study the Indian woman interest deepens, and with the interest a sense of sadness and pity unconsciously grows. We find her mind weak and uncultured, her ideas depraved, her social position that of a slave, and, saddest of all, her religion a combination of dark superstitions, ugly legends, and grotesque images of wood and stone. Of course, in an immense country like India, it cannot be supposed that the habits, religious customs, and modes of life of all the inhabitants are alike, so we shall look for a few minutes at the women who inhabit Madras, and the district round about, though if a volume were written about them, it would hardly emphasize sufficiently their pitiable condition, and their sad need of light.

Hindu women are of two classes, the distinction being more a religious than a social one. They are separated by a yawning gulf

called, "Caste," which no power on earth except the Gospel of Jesus Christ can successfully bridge. The non-caste or "*pariah*" woman is considered unclean by the High-Caste Hindu woman. She is not allowed to take water from the same well, she must not touch the other's garments, look at her food, or have anything in common with her. She does not feel in any way insulted or degraded by this distinction, and if the truth was really known, perhaps prides herself just as much in her liberty of thought and action, as the High-Caste woman does in her code of rules.

One has a better chance of studying the *pariah* woman than any other class, because she is the one that offers herself as domestic servant. She occupies the position of "*ayah*," or chamber-maid, and sometimes makes a kind and useful servant. In this capacity her duties are to make the beds, keep the bedrooms clean and tidy, and mind the children. The "*tunnykatchi*," or waterwoman, is a servant who helps the cook in various ways. She fetches water, does some of the marketing, washes up the kitchen utensils, and sweeps the house and kitchen. She is rather a grimy looking individual, and often indulges in a "war of words" with the cook, which terminates in her dismissal, and the installation of another woman in her place, in about an hour's time. The kitchen being built in a separate block to the house, this sort of thing often takes place without the lady of the house knowing anything about it till she sees the new domestic.

The grasscutter woman is usually the "*syce's*," or groom's wife; she spends her day in the fields, returning at about 6 p.m. with a bundle of grass carried on her head for one's horse. If the supply she brings does not please her "lord and master," she invariably gets a beating. She sometimes retaliates by giving him the sharp side of her tongue, but as a rule, she takes it as a matter of course, and after an unearthly screaming for half an hour, sets about getting his supper cooked.

It is quite the usual and correct thing for a husband to beat his wife, if she does anything that displeases him. The woman cries, not because her feelings are in any way hurt or insulted by the outrage, but because her body is hurt by the blows. An amusing tale is told of a woman who had serious misgivings as to whether her husband loved her or not, because he never beat her. A woman is quite content to be her husband's slave, and never looks for anything higher in her relations with him. She has no wish to be his confidante or helpmate, and she does not dare to advise him. She recognises her duty of obedience, and acts up to it, willingly or rebelliously, as her disposition dictates. (Christianity, of course, quite changes these ideas.)

Among the Todas—a very low tribe found on the Neiligherry Hills—the only marriage ceremony performed is one that denotes submission on the wife's part, and lordship on the husband's. The woman bows her head to the ground, and the man places his foot on her neck, after which she rises and goes about her household duties as his wife.

Among the *pariahs*, a more elaborate wedding ceremony is performed; vows are made by both parties, and the "*thali*," or marriage token (a gold ornament threaded on a cord dipped in saffron) is tied

round the woman's neck. Music of a loud and discordant nature plays an important part in the ceremony, and the newly-married pair are carried round the town in a gaudy palanquin, stopping at every friend's house to partake of a dish of plantains and milk, that is invariably brought out to them.

The Indian woman displays a "touch of nature that makes the whole world kin" in her strong mother-love. She takes a tender pride in teaching her little one to talk, and in guiding the faltering baby footsteps, but alas! she also teaches it (as soon as it can learn) to steal, and lie, and deceive. She is much distressed if a friend should say her child looks well; her superstitious mind at once imagines that the child is sure to sicken and die. She buys a few chillies, powders them, and burns them in a small vessel with incense, passing it over and round the child's head with a muttered incantation—this is to remove the spell supposed to be cast by the evil eye.

The woman whose work lies in the fields takes her baby with her; she manufactures a cradle by tying the two ends of a cloth to the branches of a tree, and lays her child in it. If the child should cry she rocks it violently to and fro, and sings a lusty lullaby that drowns the little one's voice, and sends it to sleep—perhaps from sheer exhaustion.

The Hindu woman is fond of adornment, and spends as much money as she can on ornaments. She is particularly fond of bangles, and often wears quite a dozen glass ones on each wrist, sometimes all of one colour, and sometimes of many colours according to her taste. When a woman loses her husband, she breaks her bangles as a sign of mourning. She also wears thick rings on her fingers and toes, these are of silver or lead, according to the circumstances of the wearer. Her ears have three or four ornaments fixed at intervals around them, and her nose is bored on the inner and outer sides of the nostrils for ornaments. Round her neck she wears gold or glass beads; a married woman, in addition to these, wears her "*thali*."

After a native woman has been employed in an English household for some little time she picks up a smattering of English, and is able to make herself intelligible to one who is not conversant with the native language. She becomes quieter in her manner and conversation, and tries to hide her faults. We often find her very kind-hearted, and particularly sympathetic in cases of illness. She possesses an extraordinary knowledge of the medicinal properties of certain herbs and leaves, and is ever ready to suggest remedies for ordinary ailments. She is fond of strongly-scented flowers, and if allowed to do so will go about her duties with a garland of jessamine concealed in her knot of hair.

We have seen the *pariah* woman as a domestic servant, and feel we shall know her better if we take a peep into her home. Let us for a few minutes imagine ourselves in Madras, wending our way to Ayanapuram—a little village a mile or more out of the city. We have left the dusty high road, and walk down a small shady lane with cocoanut palms on either side; we cross a tiny wooden bridge, and climb a grassy slope, and find ourselves on the banks of the canal that brings the water from the Red Hills to Madras. The country around

is very open, for miles we see fields, cactus hedges, and here and there a patch of water, in most cases covered with the leaves and flowers of the Lotus. A thin line of smoke in the distance denotes the locality of the railway line that runs west between Madras and Bombay.

We walk on, and are almost in Ayanapuram before we realize the fact, so completely concealed is the village in a perfect forest of brushwood and trees. We hear loud highpitched voices, and conclude that there is a quarrel going on between the two women who emerge from the trees and cross the canal, but we are quite mistaken; they are on the most amicable terms, and are merely giving each other tit-bits of gossip, and discussing the prices of rice and vegetables in the bazaar. They wear red and blue cloths, wound round them, passed over one shoulder and round the waist again. Their faces are black, and so is their hair, which is uncombed and dusty—very different to the state in which they keep it as domestic servants. Their lips are dyed crimson with the juice of the betel leaf and areca nut, which they chew almost incessantly. One of the women carries a pot of water on her right hip, embracing the neck of the pot with her right hand. Her body is bent very much to the left, and her left arm swings like a pendulum as she walks. The other woman carries a round basket of plaited twigs on her head, and holds herself erect; she is on her way to the bazaar to buy some rice and vegetables. The articles may cost about 2 annas (2d.), but the transaction often occupies quite an hour. A great deal of bargaining has first to be gone through, and then a great deal of gossip with the bazaar man.

Ayanapuram is composed of funny little houses with mud walls, and roofs of dried cocoanut and palmyra leaves. As we walk down the streets (if *streets* they can be called) the place seems inhabited by small boys and chickens. The small boys are in various stages of undress, and shout "*Salaam*," touching their foreheads with their hands as they see us. The chickens run away scared into the hedges. Some of the houses (they are all "*detached*," set down anywhere and anyhow) have only a front door, and no windows. A couple of plantain trees, a few chilli and bringal plants, and a pumpkin creeper constitute the garden and supply the family with vegetables. Before the front of some of the houses is a smooth clean space of about 2 feet square, on which is traced a wonderful design in white and red chalk. The women keep these designs always fresh and clear; it seems to give an air of respectability to the residence. The designs vary according to the artistic talent of the lady of the house.

The houses are unfurnished, and in most cases dark; we see a heap of pots and pans, and an earthen fireplace in one corner, and a mat and a few cloths in another, and this is all that is required to make the family comfortable. This is the *pariah* woman's *home*, here she lives from childhood to old age. Whatever good traits may be lacking in her character, contentment is not one of them. She is satisfied with her surroundings, and with herself poor soul! far too satisfied. She has never heard the name of Jesus, and does not want to hear it. What she understands as religion is demonolatry; her worship is an occasional offering of fruit, sweetmeat or betel to a hideous stone image under a tree by the roadside. She anoints it with oil, garlands

it, does obeisance, and feeling she has done her duty, believes the god will not harm her. Love plays no part in her religion, but fear is ever present, and she tries by every means to avert the wrath of her gods. Death to her is an awful terror, and who can wonder at it, for she believes her soul will then enter some animal. She knows death must come, but tries not to think or talk about it.

In contrast to the non-caste woman and her free village life, we find the High-Caste woman tightly bound in the fetters of Hinduism. In her dress there is no distinction except that she wears her cloth in a slightly different style. On her forehead she usually wears a red or white spot, or horizontal lines, or a smear of ashes (according to the deity she worships). Her life is chiefly occupied with purifying her house, and performing her religious ceremonies and usual household duties. She considers the cow a sacred animal, and if of a very high-caste, does not touch meat of any kind. She is ever on the lookout for good and bad omens, and finds one at every turn. The behaviour of a dog, a bird, a snake, or a lizard, is a matter of vital importance to her, and she orders her actions accordingly. She possesses a few copper and brass images that she keeps in a little box, and worships daily. She sets them out under or near the sacred canopy that is part of every High-Caste home, and presents to them offerings of fruit, sweetmeat, betel, etc. She waves a piece of burning camphor before them, strikes a bell or gong at intervals, and walks round them three times, after which the worship is over. Her religion teaches that the more virtuous she is, the greater the blessings her husband will enjoy after death. She believes in transmigration, and thinks her soul will enter a clean animal if she is virtuous, and an unclean one if she is not.

There is yet one class of women in India which demands a large share of our interest and compassion—I mean the *Gosha* or Mohammedan women. In a part of Madras known as Triplicane, we find the Mohammedan homes, and if we pass down the streets we notice that the door of every house, (unlike other native houses) is closed. We see men and boys in the streets, and very tiny girls sometimes, but no women—where are they? Kept close prisoners in their homes from girlhood to the day of their death. No one has an opportunity of conversing with them, except the *Zenana* visitor.

If a *Gosha* woman does leave her home (in case of urgent necessity) she goes closely veiled in a large white cloth which completely covers her head and face. There are two small holes before her eyes through which she sees her way. The wives of some rich Mohammedans are sometimes allowed to go to a place of amusement, generally to a circus, if one should visit the town. A box is engaged for them, and heavily curtained round, with small holes in the curtain through which the women can see the performance. They are brought to the door of the circus in a covered carriage; a covered palanquin is then placed next the carriage and both are curtained while the women gets from the carriage to the palanquin. They are then carried to the box, and after the performance taken home in the same way.

Judging from the awful epidemics of cholera and small-pox that as a rule appear first in Triplicane, the houses there cannot be particularly clean or healthy. Who can tell what disease and darkness are behind the closed doors?

Which of these women is most to be pitied it is hard to say, but mere pity, however sincere it may be, cannot save one soul or lighten one dark Indian home.

Day by day thousands are dying in ignorance and darkness, and can we who are revelling in the sunshine of God's smile, rest content? Freely we have received, is it not our duty to freely give? Oh, if every child of Jesus would make it his or her special mission in life, in some way or other, to tell another who has never heard His name about Him, what wonders might be wrought! He will honour the feeblest efforts, and what joy might be ours if we laboured and prayed for the women of India.

News from the Front.

THIS is most encouraging. Our agent Soondram is working hard at Madras, teaching and preaching daily. With much joy do we learn that many of the children in our schools have learned by heart the excellent Catechism prepared by Mr. Hutchinson. Also with joy do we record the fact that in one of our schools there the awful spirit of caste is being broken down, for the children of no caste and those of caste *meet in the same* school.

Most cheering is the news from Dr. Narayanaswawmy who has been baptising. His testimony to the work being done by Soondram is especially interesting. We shall print the Doctor's letter, or most of it, in our next, and also present an excellent portrait of him to our readers. Thank God for this sound and encouraging work which will soon go forward, we doubt not, with splendid results under the joint management of Mr. and Mrs. E. A. Booth.

A "Coincidence."

THE readers of the STRICT BAPTIST MISSION HERALD will notice a coincidence of great interest as the current number of their journal meets their eye. Their journal has "turned over a new leaf." Not only is the paper and the printing new as a matter of course, but it appears under a *new name*, pursuing its *old work* with, if possible, *increased vigour*, and still *brightening prospects*.

Now comes the "coincidence." Their Missionary has done the very same. He has "turned over a new leaf." He was married on July 12th last at Homerton Row Chapel. He bears the new name—"Husband." He will be presently pursuing his *old work* with, if possible, *increased vigour*, and still *brightening prospects*; and further, not only is he himself a "Strict Baptist Mission Herald," but like the pamphlet, he has become a "*Double Number*." We all congratulate him, and wish him "*double*" joy; and, of course, in all our congratulations we include our dear Christian sister who has become his wife.

W. S. M.



MR. ERNEST A. BOOTH.



MRS. ERNEST A. BOOTH.

The Duty and Privilege of Our Young People as Possessors of the Gospel.

HAVE our young people seriously considered the fact that they are the possessors of a priceless treasure which God has entrusted to them? It is His free gift to them. They have had nothing to pay for it.

Our forefathers valued it so highly that many of them suffered the loss of all things and laid down their lives rather than part with it, and have handed it down to us as a precious heirloom. This treasure is the Gospel, and nothing on earth is so valuable excepting the soul. And

"Know'st thou the value of a soul immortal?"

Yet each one of you possesses this priceless jewel.

If you know something of the value of your own soul, and have sought its salvation, and rejoice in its eternal safety, you will be deeply concerned about the souls of others, and will know how to value the Gospel of the grace of God—the good news of a Saviour, Jesus Christ, the Son of God, "who is able and willing to save to the uttermost all that come unto God by Him." You are "put in trust with the Gospel," first of all that by the teaching of the Holy Spirit you may receive for yourselves all its rich life-giving blessings; and then, "having received freely, freely give" to those who have never yet heard the joyful news of a Saviour. It is the duty of every one that possesses the Gospel, whether young or old, rich or poor, to endeavour to make it known to others. Can you not speak of Jesus, or give a tract, or a little money to send the Gospel to the heathen, or pray for God's blessing on those who engage in this work? None may hide the Divine light. No one may keep it to himself or herself alone. We live under a great responsibility, for each of us must give account of himself to God. What have we done with God's gift to us? Is the precious treasure being used by us, and scattered abroad, and sent over the earth to bless others, or are we indifferent about it? Surely God will ask us what we have done with it, for we are each stewards "put in trust" with God's property. God gave it us to be used for Him, to be sown broadcast like seed over the world. Have you ever carried the Gospel to another soul? Have you ever sent it?

Should someone say, There are plenty of heathen at home, let us spread the Gospel here; we reply, True, there *are* plenty of *wilful* heathen at home, although England is *saturated* with the Gospel, and we have to go out into the highways and hedges and *compel* them to listen to it. The Gospel is *at their doors* and even *in their* hands, but they despise and reject both it and the Lord Jesus Christ Himself. May we in this favoured country of ours be saved from the solemn denunciation written in the Acts of the Apostles. "Behold! ye despisers, and wonder, and perish: for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you." It is our duty to give the Gospel to those who have never had

it and who have never heard the good news of a Saviour. Children *here* have the Bible, and the land is *full* of Bibles. You can buy a New Testament for a penny and a Bible for sixpence. But *poor heathen children* by *thousands* have never seen a Bible, and never heard of a Saviour, and they live and die in utter ignorance of Jesus. Knowing this, *can* we, ought we, dare we, sit still and do nothing when it is in our power to *send* the Gospel, if we cannot go ourselves to carry it? It is our duty because Jesus Christ our Lord and Master has commanded it. This is His great commission to all who know and love the Gospel. "*Go ye* into all the world and preach the Gospel to every creature." This command is to be obeyed not only by Apostles, not only by ministers, but by every Christian; and our young people who love the Saviour are included in this command. Many a girl and boy has sent the glad tidings to other girls and boys in India, and other parts of the world. You may not be able to go and take it to them, but each of you can help to *send* it. We are sending missionaries to carry it, and you can help as much as in your power by saving your pence for their support and to provide them with Bibles and tracts to distribute.

Mrs. Robertson, in a Report on "The Free Distribution of the Scriptures," says, "It has been estimated that the total population of the globe is one thousand four hundred and thirty nine millions, one hundred and forty-five thousand, three hundred; with an annual increase of *fifteen millions*, and the annual circulation of Bibles and Testaments from all Bible societies does not amount to more than *seven millions*." So you see that "*more than one thousand millions of our fellow creatures* have never had a copy of the Bible, and never will—or their children for generations to come, unless a special effort is made by God's children to imitate their Divine Master, and give His own words to the perishing nations of the earth. "The highest archangel in heaven would gladly wing his flight to this lower world to do the inexpressibly happy work of *giving the Word of Life to perishing sinners.*"

This is not only *your* duty, but *your great privilege.* "God loveth a cheerful giver," and will bless both him and his gift. Have you ever known the joy and privilege of carrying the Gospel to another soul? To be "allowed of God to be put in trust with the Gospel" is one of the highest honours God can confer upon you. It is committed to your trust, and "it is required in stewards that a man be found faithful." How are you using it? What are you doing with it? We must each give an account of our stewardship soon.

We have been cheered by the interest taken in our Mission by many of our Sunday Schools, and the help they have given. Let us redouble our efforts. Let everyone of us do our utmost to send the Gospel to the heathen in India and other parts of the world and follow this most blessed of all work with earnest prayer for the salvation of their souls, and use every opportunity of telling the good news to our neighbours at home, depending entirely on the Holy Spirit to bless all our efforts, that God may be glorified in the salvation of many precious souls.

M. A. BUTCHER.

Our "Prarthana Sabha."

THE MONTHLY PRAYER-MEETING.

IT is a glorious June evening, and we hurry through the busy streets of commercial Brighton, into the pleasant shade and more congenial atmosphere of Preston Park. The laburnum's golden tassels sway to and fro in languid beauty, lilac blossom has reached its zenith, while the air is redolent of the many-tinted flowers decking the lawns to right and left of us.

"Whither bound, friend?"

"Oh, don't you know that our monthly mission prayer-meeting is to be held this evening? We are bound for 'Homeward,' Harrington-road. Will you come with us?"

We saunter on through the park and the dignified village beyond, until, far from the noise and commotion of Brighton, we reach our destination, the residence of our worthy brother Piper, whose genial welcome makes us forget the weariness of our three mile walk. We are in good time, and as the hands of the clock approach the hour of prayer, friends muster round our host in his pleasant drawing-room, and our little social service of prayer and praise commences. Surely the hallowing, sanctifying presence of our Divine Master is with us! Yes, surely, for "Where two or three are gathered together in My name, there am I in the midst of them." These are His own precious words, and we feel persuaded that the fervent-hearted petitions of our little company will, in due time, be answered by Him who waiteth that He may be gracious.

We do not miss the dear old missionary hymn, in which so many mission workers have expressed their hearts' yearnings: "From Greenland's icy mountains." Neither do we, at the close of the service, forget to drop our pence into the mission box, according to custom; and as we leave "Homeward" feeling refreshed in body, soul and spirit, the thought enters our mind: Supposing that similar services were held once a month in all the towns and villages where Strict Baptists "most do congregate," what an abundant harvest of blessing might be reaped by mission workers! And how the total sum of accumulated pennies might enrich the funds of our S.B.M.!

RUSHLIGHT.

Finance.

THE Financial Secretary has gratefully acknowledged the following amounts received since last issue of Magazine:—

	£	s.	d.
Amount already acknowledged	416	12	4½
Mrs. A. Miller, King's Cross	0	10	6
West Ham Lane Sunday School	7	13	0
Miss E. Jordan (Box) ...	0	7	0
Miss Lydia Sills, Berkhampstead (Box) ...	0	13	0
Beulah Sunday School (Box)	1	5	3
Gurney Road Sunday School, Stratford ...	2	17	9
Providence Sunday School, Kingston	1	17	8
Harold Cooper, Esq. (for Occasional Paper) ...	15	10	0

	£	s.	d.
Friend's Boxes, Akeman Street, Tring	2	11	6
Christian Endeavour Class, Tring	0	8	6
Miss F. A. Haynes, Chiswick	1	0	0
Miss C. Cumber, Ewhurst Village	0	2	6
Sunday School, Academy St., Aberdeen	0	10	0
Park Ridings Sunday School, Hornsey ...	5	18	0
Miss C. Winslow, Thame...	0	15	0
Mrs. Nash, Homerton Row	0	3	0
Enon Sunday School, Chatham	0	10	0
Mrs. King, Homerton Row	0	5	0
Enon, Woolwich, Annual Collection	1	19	1
Gt. Blakenham, Ipswich ...	0	15	0
Bethesda Sunday School, Sutton-at-Hone... ...	1	13	2
Mr. Booth's Lecture, West Ham Lane	1	12	6
Croydon Sunday School, Derby Road	2	0	6
Elim Sunday School, Limehouse	3	11	6
School Box, Elim, Limehouse	0	9	0
Collected by Mrs. Holden, Elim, do.	0	16	6
Mr. A. J. Robbins, Ealing	2	0	0
Charsfield, Suffolk (Mr. Booth's visit)	0	17	0½
Soho Sunday School, June 9th...	4	5	3
Mr. E. J. Farrow, Homerton Row	0	10	0
Lynton Road Sunday School, S.E.	1	1	0
Friends at Gurney Road, Stratford	0	11	6
Old Baptist Sunday School, Bexley Heath	0	18	0
Mr. J. Driver, New Cross, S.E.	0	6	0
Dacre Park Sunday School, Lee	0	11	8
Mr. Elnaugh, Southend-on-Sea	0	10	6
	£483	18	3

To Our Churches, Schools, and Correspondents.

MISS L., BRIGHTON.—Many thanks for kind words and article. We thank the many friends for encouraging words We shall endeavour to make the magazine worthy of our noble cause, interesting and attractive to all. Articles must be short and useful.

AN APPEAL.—As we are *not charging* anything extra for this double number, we shall be most grateful to any friends who will send donations towards defraying extra expenses incurred. Monies sent for this purpose will be acknowledged in the magazine, and should *be forwarded to Mr. Brett, or to the Editor. Friends, come in overflowing numbers to Mr. and Mrs. Booth's Valedictory Services.* We do so want to give them a right hearty God-speed as they "go forth together for His name's sake," and we rejoice that now we shall have in dear Brother Booth's companion another devoted missionary. Let us show to her our practical and earnest sympathy.

MR. AND MRS. E. A. BOOTH will (D.V.) start for India in the early part of October. They will sail in the Orient Company's S.S. Ormuz, leaving Naples, October 8th.

Printed and Published for the Strict Baptist Mission by ROBERT BANKS AND SON, Racquet Court, Fleet Street, London. August 1st, 1899.

Strict Baptist Mission.

— A —

GOD-SPEED MEETING

WILL BE HELD (D.V.)

On Monday, September 25th, 1899,

AT

Soho Baptist Chapel,

166, *SHAFTESBURY AVENUE, W.C.*,

PREPARATORY TO THE

Return to India

OF

Missionary ERNEST A. BOOTH.

In the Afternoon at 4 o'clock, a MEETING for PRAISE and PRAYER will be held.

Vice-President R. E. SEARS presiding.

Short Addresses by Brethren A. J. ROBBINS and J. E. FLEGG.
Tea at 5.30.

The EVENING MEETING will commence at 7.

President J. BOX in the Chair.

Our Missionary's welcome voice will be heard once more, and the good wishes of a host of friends will be partially expressed by *Brethren BELCHER and MITCHELL.*

Come early to secure a seat. A RECORD Collection after each service.

— THE —

ANNUAL MEETING

WILL TAKE PLACE

On TUESDAY, OCTOBER 24th,

AT

SOHO BAPTIST CHAPEL.

Full particulars will be given in the E. V. & G. H. for October.

The

Strict Baptist Mission

HERALD,

AND THIRTY-EIGHTH

ANNUAL REPORT.

No. 2.] NOVEMBER, 1899. [ONE HALF-PENNY.

CONTENTS.

		PAGE
12.—"Lengthen Thy Cords"		17
13.—God-speed Meeting on Return of Mr. and Mrs. E. A. Booth to India		18
14.—The Annual Meetings		20
15.—Mr. and Mrs. Booth's Visit to Rome		21
16.—A Harvest Thanksgiving in the Wilds of Africa		22
17.—A Decaying Church		23
18.—Guildford		24
19.—Population of the World		24
20.—Strict Baptist Mission 38th Annual Report, 1899		27
21.—List of Officers, 1899—1900	Cover	2
22.—To Our Churches and Correspondents	,,	3
23.—Wanted	,,	3

LONDON:

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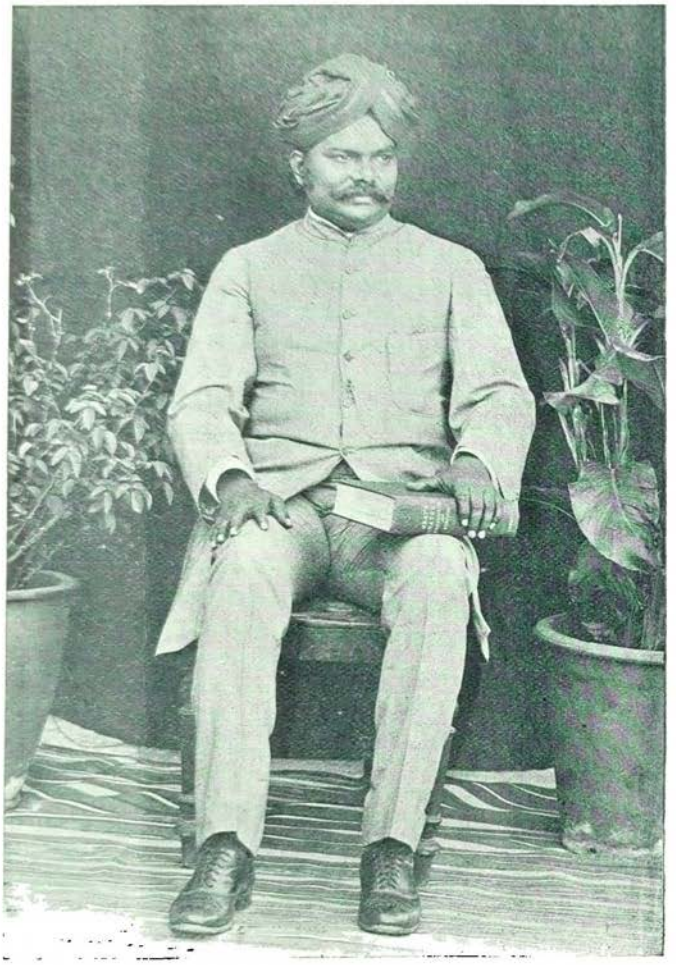
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(With power to add to their number.)

Editor: PASTOR L. H. COLLS, Akeman Street, Tring.



DR. NARAYANASWAMY.

THE STRICT BAPTIST MISSION HERALD.

No. II. - - - - - - - - - NOVEMBER, 1899.

"Lengthen Thy Cords."

THIS is just the word which fits the boundless promises of the faithful God. Every command given by our Commander-in-Chief is full of hope, and encourages us to expect surprising and certain triumphs. No "forlorn hope" is ours who have His cheering words, "All power is given unto Me," "Go ye therefore." The only faith consistent with His eternal resources is the faith which beforehand covers the large space with the curtains of pitying Christ-like love, and which, by the cords of prayer commensurate with the purpose and promise of God, fastens down the glorious shelter of the Gospel for the multitude of scattered and ungathered heathen.

Thank God we have heard with the hearing of faith this word, "Lengthen," and *enlargement* is our determinate method and chosen motto. This Divine password is the mutual greeting of the Lord's heralds in India to us, and it is ours to them. Our hearts and our hands are being stretched forth in love and for earnest work. The joy of knowing that in all our ranks we are blessedly agreed in our plans and as to our prospects is no small token of good cheer. But in the kingdom of God there is also "joy in the Holy Ghost." It is this which heartens us indeed, for it is the deep-toned resounding note of conquest.

Our position is a strengthened one. This is why we safely and surely may venture upon lengthened efforts. Expansion follows the drawing and flowing together of the vital blood in our "wonderfully made" body, and the activities of life are thus ever being renewed. So must it be in our holy work for God and for souls. So only shall we prove our health to be good and possessed of that vitality which is from the "fulness of Him that filleth all in all," as we lengthen our cords of service, of earnest prayer, and practical effort. We are not content

and will not be, with confinement to either the number of our Missionaries, or to the space covered by their present labours. We are praying, we are watching, and expecting *more men*, and with them we shall have more means, and, on the right hand, and on the left, the work of the Lord will break forth according to the inspiring promise.

These blessed words, "Lengthen thy cords," contain just the message for us as we enter upon a new year of service in the Mission field. It points out the Divine direct track of ever-widening blessing. It warns us that to be contracted in our energies, cribbed in our expectations, and selfishly confined in our prayers and love, means that we are out of harmony with the divine will of our Lord. But the signal is sounded, and the old tents are struck, for they will not contain the promised increase. Therefore we *must*, we *will* "Lengthen our cords." So help us God!

God-speed Meeting on Return of Mr. and Mrs. E. A. Booth to India.

THE meetings held at Soho Chapel on September 25th were successful and enthusiastic. It was cheering to see so many of the pastors, as well as representatives, of our Churches at the Prayer-meeting in the afternoon, and we felt it good to be there.

The afternoon meeting was presided over by the Vice-President, Pastor R. E. Sears. With the genial Editor of *Life and Light* in the chair we expected a cheerful meeting, and we were not disappointed. In his opening remarks the chairman referred to the cause we have for gratitude to God in connection with the Mission, and the need for continued prayer.

An interesting address was given by Mr. A. J. Robbins on "Continuing instant in Prayer." Pastor J. E. Flegg also addressed the meeting on "Praise and Prayer." Earnest prayers were offered by several ministers and friends.

In the evening our highly-esteemed and beloved President, Pastor John Box, occupied the chair, and was supported by a goodly array of brethren. The meeting was opened by singing, and reading John xvii. Mr. John Bush invoked the divine blessing. The President in his opening remarks referred to the special character of the meeting, and the present condition and prospects of the Mission, and, in addressing himself more particularly to our Brother Booth, emphasised the words "I have given them Thy Word," and in his own kind and affectionate manner commended our dear brother and his beloved wife to the care of our Heavenly Father, and wished him "God-speed."

Pastor E. Mitchell then addressed the meeting. He referred to our brother's manliness, consistency, and qualifications for the arduous work in which he was engaged. He also spoke as to the part we each may take in the grand work, and reminding our brother of the Master's Word in connection with the commission, "Lo, I am with you always,

even unto the end of the world," said no one would more heartily wish him "God-speed," than himself.

Pastor S. T. Belcher followed with an address on "The Gospel." In the course of his remarks he alluded to the first coming out of our Brother Booth as a preacher of the Gospel.

Our Brother E. A. Booth, who, on rising, was very warmly received, then delivered his farewell address. Many of his sentences will for a long while linger in our mind. Boldly, and in the spirit of his Master, he advocated the claims of those in whose interest he labours, and urged a deeper interest being taken in the cause of the heathen; and, knowing the difficulties attending the work, our brother observed: "Nothing would take me to India but the glory of God and the good of men." Our brother's address was followed with deep interest, and many hearts were stirred by his manly utterances. He closed his address with a donation of £5 to the collection.

Many sympathetic references were made to our beloved Brother Hutchinson, and the meeting desired an expression of its sympathy should be forwarded to our brother.

Brother Colls made a few remarks as to the MISSION HERALD. Collections amounted to £35. J. E. F.

—o—

GO forth, Brother Booth, to the work God hath called thee;
Go publish abroad His great name.
And while thus to others His truths thou art telling,
May you, too, experience love's flame.

Go forth, Brother Booth, with thy colleagues to labour;
In lands which in darkness have lain;
And there tell the story of Christ, the Redeemer,
The Lamb for lost sinners once slain.

Go forth, Brother Booth, with the clear Gospel trumpet,
Nor blow with an uncertain sound;
But tell of the worth of the blood of our Jesus,
To the Hindoos which gather around.

Go forth, Brother Booth, go preach to the heathen,
Those truths God hath burnt in thy soul;
That all creature-doings, are utterly worthless;
'Tis Jesus alone can make whole.

Go forth, Brother Booth, go take holy armour,
Those weapons described in the Word;
The shield, helmet, breast-plate, the shoes, and the girdle,
Go handle the sword of the Lord.

Go forth, Brother Booth, in the name of the Master,
Not fearing, if enemies frown;
Nor courting the plaudits of earthly professors;
Look upward, when feeling cast down.

Go forth, Brother Booth, with the prayers of God's people,
Who wish you a hearty God-speed;
Remember this Word for thy comfort is written,
"My God shall supply all your need."

Go forth, Brother Booth, till the Master shall call thee,
To rest in the homeland above.
"Well done, faithful servant," thine ears shall be greeting,
The reward of thy labour of love.

S. C.

Chatham.

The Annual Meetings.

ON the 24th of October the 38th Annual Meeting was held at Soho. In the afternoon Mr. W. Kern preached a good discourse from Acts iv. 13.

The evening meeting was presided over by the President. After reading a portion of Scripture, Pastor J. Jull, of Cambridge, sought the divine blessing. The Secretary read the Report. The Chairman's address will be found on another page.

Pastor E. Marsh in a very warm and earnest address moved the adoption of the Report. He spoke from the words, "Judah yet rules with God, and is faithful with the saints," which words he thought had a remarkable bearing upon our work at this moment. Our claims must be based upon this testimony. There must be a recognition of His divine authority. Our aim must be "to rule with Him." There must be the true missionary spirit—and he laid emphasis on the word true—to go out and do His bidding and stand by His truth, with the assurance that the Holy Spirit will fulfil His office and glorify Christ, in giving Him to see of the travail of His soul, and in bringing the ransomed to His feet. On this promise our Mission stands for its basis.

The adoption of the Report was ably seconded by Pastor W. Chisnall. He spoke from the words, "So they, being sent forth by the Holy Ghost, departed." Our two brethren have been sent forth by the Holy Ghost, and have departed, and that being so, let us not forget them now. He spoke of his personal knowledge of our Brother Hutchinson, and said, "I could not believe he has gone to India and altered. Being sent forth by the Holy Ghost I believe their success will be of the character of Saul and Barnabas—it will receive God's blessing." In referring to our difficulties our brother remarked, "Difficulties exist to be overcome." We need to be much with Jesus, and he prayed our dear brethren abroad might have much of His presence.

Mr. John Bush referred to the means necessary to carry on the work, and urged the friends to a very liberal support, and spoke as to the need of others going out as Missionaries.

Pastor J. Jull referred to the good work done by our Brother Booth recently at Cambridge, and dwelt upon the necessity for a greater interest in Missionary work in our Churches.

Pastor J. Hunt Lynn, who was suffering from a cold, gave a brief but telling speech from the words, "Hear Him."

Pastor J. W. Humphreys in a very earnest address sketched the life of Lewis Harms, and drew some practical lessons therefrom.

The meeting was also addressed briefly by Brethren Sears, Abbott, and Colls. The meeting was bright and cheering, a good number of friends being present. The collection amounted to 22 guineas.

Mr. and Mrs. Booth's Visit to Rome.

DEAR BROTHER COLLS,—We boarded this boat on Sunday at noon. The colliers were alongside busily engaged in throwing bargeful after bargeful of coal into the ship's bunkers. Many of the passengers had gone ashore to see Naples. The decks were covered with fine dust of coal, and presented anything but the spic-span appearance of a Mail steamer. We were glad when evening drew on, and something like ordinary order was restored. Since leaving Naples we have had a rough passage; during the second night the sea broke over the deck, and ran like a mill stream down the companion way into the saloon. Presently the boat gave another lurch, and we heard a great rattle of broken crockery.

We found great enjoyment in visiting Rome, and seeing its grand old ruins. Not the least among the pleasures was a drive down the Appian Way, along which the Apostle Paul was brought a prisoner into imperial Rome. The gateway under which he passed is still standing, and some of the paved way is still to be seen. The most striking thing in St. Peter's at Rome, to my mind, is the set of four huge pillars said to have been brought from Solomon's Temple at Jerusalem: they look very quaint. It was pitiful to watch both priests and people kiss the great toe of a metal statue of Peter; perhaps the most pitiful sight was to see parents bringing their young children (even children in arms), and speaking to them in subdued tones, teach them to kiss the toe of the image. Ranged round one part we saw a great number of Confessional boxes, marked "For the hearing of Confessions," in various languages. What tales of shame and sin those boxes are responsible for! Rome, for the most part, is a stinking place: its religion is likewise.

We did not miss seeing the Sancta Scala (sacred staircase), up which the great Luther climbed on his knees in his search after the peace which passeth understanding. It was whilst he was ascending these steps that God's message came to him—"The just shall live by faith; by the deeds of the law shall no flesh living be justified." Then and there he saw the mistake he had been making, and from that day forward Luther never wavered on the question of "justification by faith." The steps are of marble, and you are told in Rome that it is the very staircase down which Pilate led our Lord when he brought Him forth to the people, and cried, "Behold the man." The marble steps are now covered with wood in order to make the ascent on the knees less painful. Ichabod is plainly written across the city of the Seven Hills.

We paid a short visit to Pompeii from Naples, and found it a most interesting place. It was with a sense of wonder that one walked the

silent and desolate streets, and looked into houses which were practically in the same condition as they were in the year 79, when the burning lava of Vesuvius enveloped them. The fine state of preservation (right down to the ruts which the chariot wheels made in the stone-paved roads) is really marvellous.

And now the sooner we reach Madras and are able to settle down to regular work, the better we shall like it. Difficulties, of course, we expect to meet, but we know One who can solve all difficulties. May it be our joy, as it will also be our wisdom, to at once take all difficulties to Him. Brother, as you love us, pray for us With hearty Christian love. Yours in the Master's service,

ERNEST A. BOOTH.

R.M.S. "Ormuz," near Port Said, October 11, 1899.

A Harvest Thanksgiving in the Wilds of Africa.

A FEW weeks before the appointed time for our meeting, the natives were asked to bring what they could as thank-offerings, the proceeds of which were to go towards building a Church (one never hears the word "Chapel" in this part; so I, too, have fallen into the Scotch fashion). Our place of worship is just a thatched roof supported on a few tree trunks, and enclosed with small rough poles, placed one or two inches apart. The floor is composed of river-sand. As this little primitive place will only hold a portion of the people, the rest sit all round outside. In cold weather it is very draughty. Sometimes we all sit outside in the sun and have our service there. So for want of room for our Harvest Thanksgiving, and also to gather those who never attend a Service, we assembled in the chief's hotla (a large enclosure used for his public meetings), and there we saw on one side piled up, sacks of Kaffir corn, mealies (Indian corn), pumpkins, etc. It was very cheering to see how heartily the people gave.

Squatting on the ground was the mixed company, over six hundred. Perhaps half of these come to the services, the rest are heathen. It was a splendid opportunity to tell "the heathen in his blindness" of the better life. Many of them think it is because they have a Missionary amongst them that their Harvest has been so good this year.

Shall I describe a few of the audience? Here is one fine-looking man, whose clothes might have come from a West-End tailor; there is another near with only a shirt, with, of course, beads and wire bracelets on arms and legs. A woman, a few yards off, is dressed in skins; and a youth just opposite to me has come out in the most extraordinary "get up"—he is nearly choked with a stiff white collar (he cannot turn his head), a great deal of shirt front, flannel jacket, riding breeches, grand cycling stockings, and tan leather shoes. The children with few exceptions are in nature's garb alone.

Fortunately, these Barkarutse are very willing to learn, and never

seem to mind being told of their faults; they say they are stupid, and know nothing. There are other tribes round, too, asking and beseeching that a Missionary may be sent to them. And still their prayer is unanswered. "Where are the reapers?"

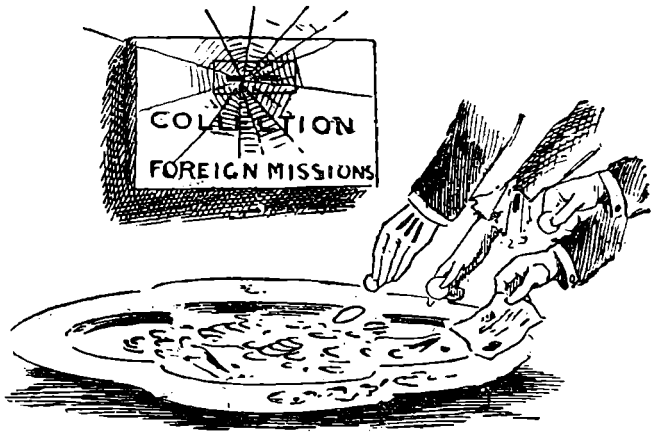
So after our usual service, when an appropriate address was given, and some of our well-known harvest hymns sung in Bechuana, our meeting came to a close. J. M. B.

South Africa, July, 1899.

A Decaying Church.

AN artist was once asked to paint a picture representing a "Decaying Church." To the astonishment of many, instead of putting on the canvas an old tottering ruin, the artist painted a stately edifice of modern grandeur. Through the open portals could be seen the richly-carved pulpit, the magnificent organ, and the beautiful stained-glass windows. Just within the grand entrance, guarded on either side by a "pillar of the church," in spotless apparel and glittering jewellery, was an offering plate of goodly workmanship, into which the fashionable worshippers dropped their "freewill offerings."

But—and here the artist's conception of a decaying church was made known—right above the offering-plate, suspended from a nail in



the wall, there hung a square box, very simply painted, and bearing the legend, "Collection for Foreign Missions," but right over the slot through which certain contributions ought to have gone, he had painted a huge cobweb!—From *The Christian Budget.*

GUILDFORD (OLD BAPTIST CHAPEL).—A very interesting meeting was held in the School-room of above on Sept. 13th, 1899, to hear the lecture of our Missionary E. A. Booth's work in India, the last lecture he gave previous to his return to Madras. The lecture was illustrated by about sixty limelight views, and proved to be a very instructive season. Some few of the pictures, shewing the heathen temples and sacred pools, were made to speak very plainly to us all, upon a very vexed question, viz., baptismal regeneration, and we could easily see how the heathen mind would catch up the idea that the baptismal pool represented the sacred tank, and all who are plunged beneath its waters are saved, as they believe all who wash in their sacred tanks are saved by their gods. The high spiritual tone of our dear brother's remarks lent a further force to them which has raised a greater missionary spirit in our midst than we have ever had before. We thank our God most heartily for raising up such an able Missionary for our Society, and feel persuaded that our gracious God will bless our brother in his work, and us as a Mission, through his visit once more to our shores. And so we pray again, Send, O Lord, prosperity. A good collection was taken, and has been sent on to the Hon. Sec. of Finance, Mr. Brett. We would earnestly advise all who have not seen the pictures to do so, and we doubt not a suitable lecturer would be sent with them.—W. CHISNALL (Guildford).

Population of the World.

Heathen	877,000,000
Mahommedans	200,000,000
Roman Catholics	195,000,000
Protestants	135,000,000
Greeks...	85,000,000
Jews	8,000,000
	1,500,000,000

Population of India	300,000,000
The City of Madras has a population of	500,000

There are less than 1,000 Missionaries of all denominations in India.

THIRTY-EIGHTH

ANNUAL REPORT

OF

The Strict Baptist Mission,

1899.

[FOUNDED 1860.]

STRICT BAPTIST MISSION.

—o—

38th Annual Report, 1899.

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TO-DAY our note is Praise. David's words in the 26th Psalm, 12th verse, suit us well: "My foot standeth in an even place; in the congregations will I bless the Lord." By the good hand of our God upon us we have emerged from darkness and doubt, and *now* we can say of our Mission "*I know.*" The word "Mission" has to us two meanings.

First, it stands for the *work before us*, expressed by the mandate, "Go ye into all the world, and preach the Gospel to every creature."

Next, the word signifies our organisation, including every person and thing by which the command is instrumentally obeyed.

Through all our vicissitudes as a Society the mandate has remained unchanged. There is still the *imperative command.* Still the *priceless privilege* of being a co-worker with God. The banner bearing the heavenly device still floats over the army of King Jesus, urging upward and onward the host of the living God.

OUR COMMISSION.

That final command of the risen Lord to His disciples, "Preach the Gospel to every creature" has reverberated through all the ages; it rings in our ears to-day, and will, with increasing volume, roll on through time until, at last it is superseded by the "New and never-ending song" characterized by that might, majesty, and sweetness, which the Holy Spirit compares to "many waters," "great thunder," and "harpers harping with their harps." That gracious behest still reaches our hearts, and to any who would interrupt our progress, or hinder our work, we will, like an illustrous predecessor, put our fingers in our ears, and run on crying for the heathen, "Life, life, eternal life." Thus much for our Mission, considered as a command, a task, a privilege, a responsibility. What is our practical response to this heavenly call to duty? For a reply we must look to our Mission as an

ORGANIZATION.

This is a familiar word, but its meaning is so significant, and we solemnly hope, so appropriate, that before its adoption by us, may be worthy of our scrutiny. We are told it means "An organic structure, an arrangement of parts or organs for the performance of *vital* functions." This is not a mere schoolboy's explanation, but it is put forth as a first-class definition of what a spiritual Mission must necessarily

be. It is, indeed, for the performance of *vital* functions. It is for the conveyance of the "Word of *Life*" to the heathen. Its essential feature is its connection with *life*. It cannot truthfully bear its name unless essentially associated with *life*. "The *way*, the *truth*, and the *life*" is a trinity which cannot be disunited. There is no "*way and life*" without the "*truth*."

WHAT GOSPEL?

This brings us face to face with the challenge, which in homely English would read thus: "Do you preach to the heathen, the truth, the whole truth, and nothing but the truth?" Of course, this question might be answered by the familiar word "Yes," but we answer it by asking another, and it is this: "Taking into account all you have long and well known of your Missionaries, your Committee, and your Executive, what Gospel do you feel *certain* they will present to the heathen?" We anticipate your reply, it runs thus: "We know that the leaders of our Mission preach the free and sovereign grace of God. We also know that what the leaders are, the followers will surely be. Therefore we are assured that the pure Gospel will be presented to our benighted brethren across the sea." This we admit and declare, can be the only valid reason for our existence as a Society, and the only ground on which to rest our appeals for support.

From the foregoing it follows that if the message from our leader's pulpits should ever degenerate, and become a speculative, or a free-will Gospel, the impurity, as all will admit, must, sooner or later, filter down to the most distant Missionary, and the humblest agent.

"As the fountain, so the streams."

DETAILS.

Having examined the principles on which our organization rests, we will note its details, and pass in review the actual workers, places, and subjects of the work, always bearing in mind that the present is but a stepping-stone to greater things, as the Master may will, enable, and direct.

THE CHILDREN.

At Perryamettu, in Madras City, we have a Day School, with an average attendance of about 27 under the instruction of Joseph, a native teacher. Here the Master has given to us the privilege, opportunity, and responsibility of influencing at the spring-head, no less than 27 lives. Is not this an important and a sacred trust? While we are teaching these, how many in their turn will they influence for good? God knows, The Day will declare it.

NEW TOWN, MADRAS.

Here, in a room hired from friends worshipping in the Baptist Chapel, we have an important nucleus of work. Perhaps the most interesting feature here is the Sunday-School, and its average attendance of 45. Four Teachers, including Soondram, sow the seed of the kingdom in this corner of the vineyard, and we look with confidence for spiritual fruit in time to come. What a privilege to gain the ears

of those dear children. Has not the great Husbandman sent those immortal souls within hearing of His own Word for some gracious purpose? Let us linger here for a moment, and watch our little brothers and sisters looking up to their teacher, and listening to the words of Jesus. What a sight is this! Does it not seem as if upwards of two score immortals have already been taken one step along the heavenward way? What those little ones learn now, they will *remember through life.* Will not the Holy Spirit fertilize that seed of truth, to the saving of never-dying souls? We believe He will.

MINOR MISSIONARIES.

Again, may we not say that these young ones deserve the name of Minor Missionaries? Do those prattling tongues repeat at home *none* of the wonderful, thrilling narratives from the Word of God which are told out in the Sunday School? What think you? Every Sunday scholar becomes more or less a preacher at home because they hear for the first time in their lives of the wondrous events recorded in the Scriptures. To such children, the marvels of God's Word are *novelties*, and we may safely say that many things which are *new* and *surprising* to the child, are echoed in their homes far more frequently than in English home-circles, where such things have been known for generations. So, from a human standpoint, the Indian Sabbath School would seem to be of even greater importance and value than our much blessed and loved schools at home.

Also in this place is held every Lord's-day morning a service for adults. This is conducted by Brethren Booth and Soondram. As yet, the attendance has not reached a high figure—perhaps not over a dozen, but *the truth is preached to the heathen.*

On Lord's-day evenings a Bible Class is held for adults. About ten attend this gathering, and are led through the Word of God by our Missionary.

Not only on the Lord's-day are services held, but there is a Prayer Meeting on Tuesday evenings.

Already then we have here a root from which four branches have shot forth, to be followed, if the Lord will, by other growths to His praise. Looking upon this picture we say it is a garden of the Lord, and who will doubt that it is a fulfilment of the prophecy, "For in the wilderness shall waters break out?"

At Ayanapuram we have yet another oasis to be thankful for. In this once arid desert, another green spot must be noted. This is not only an emerald isle in the ocean of heathendom, but a plantation, as we believe of the Lord's right hand planting. First let us note we have a building of *our our erection,* which is used during the week as a Day School. Also we remark that we have both

CASTE AND NON-CASTE

children entrusted to us to instruct. We have an average attendance at present of about forty minds, which by God's help we shall influence for good. About eighteen are caste, and twenty-two non-caste. A native teacher does the work, assisted by our friend Soondram, under, of course, the superintendence of our Brother

Booth. Some may ask, "How is it that caste and non-caste can be taught at once?" The answer is, "They are separated by a curtain so arranged that the teacher can see, and speak to all at the same time." What a pleasing scene even from a secular stand-point—the approximation by civilizing influences of such irreconcilables as "caste" and "non-caste."

But even this, good as it is, is not the best. Under the same roof we have a Sunday School in which are found the *majority of our Day Scholars*, both *caste* and *non-caste* be it remembered. Surely this is the Lord's doing, and it is marvellous in our eyes that in His providence, those young, susceptible, plastic minds should be brought within the sound of His own Word. Does not this look like a guarantee that He has gracious purposes in store alike for them and for our Mission?

One other fact in connection with this spot is, that ours is the *only* Mission work in the village.

CATECHISM.

With great pleasure we record that the Catechism compiled by our Brother Hutchinson is used in this School. We trust this may be some consolation to our friend, while lack of health restrains him for the present from the attainment of the high ideal towards which he is pressing.

OUR MISSIONARIES.

First we must name our well-beloved Brother Hutchinson, who may be called our

PIONEER.

His services to our Mission have been indeed valuable. When the necessity for inspection was realized, he became our vigilant and faithful inspector, and his detailed, valuable, painstaking, and exhaustive reports are now matters of history, their facts being beyond dispute. Our dear friend's career has been one of self-denial. He has nobly served his Lord and the Mission, but *not himself*. His reward is to come. May the time be far distant when he shall hear his last "Well done." His position is peculiar. His own faithful and convincing reports actually interrupted his own career, delayed the realization of his ardently cherished hopes, and threw him back many a weary month. Thus his knowledge of the Tamil language became nearly useless; he has been hindered in his course, and has, as some may suppose, lost much time. It must, however, be most emphatically stated that his time has not been lost but spent.

At present our brother is being hindered in his attempts to equip himself for his loved work by illness. In his comparative isolation he has our sympathies as well as our prayers. He has also received your Committee's urgent advise to take all steps that are necessary for his health and comfort. Our prayers unite that he may yet be granted his heart's desire in seeing his labours blessed to the conversion of many a dusky brother and sister in India.

BROTHER AND SISTER BOOTH.

Our younger brother in the Mission field has had a different experience. True, he also has been prostrated by sickness, but we trust he has not only passed through that stage, but also left it a long way behind him. To most of our friends he is well known. He has been for a long time among us under the searchlight of publicity.

During his welcome stay, he has with great power and clearness set forth both the *Mission and its Gospel*, and while so doing, has also incidentally shewn forth himself. He has shewn what our Mission *is*, as well as what it *ought to be*, and no less distinctly, what it *ought not to be*. To the first thought our brother has brought light ; to the second hope ; and to the third, assurance. In aid of our work, he has during his visit, been in labours abundant. Those labours have already been fruitful, and the seeds of *first* hand truth he has sown, must produce a harvest of conviction, as well as a harvest of holy ambition among us. For his labours and his courage we are equally thankful.

Our brother's utterances concerning the Gospel have been as clear and decisive as those referring to the Mission itself. To this, of course, we attach great importance. Again we say, "As the leader, so his followers."

We rejoice to know he is no mushroom Strict Baptist. His principles are not of yesterday merely, but they have been long and steadily growing, and doubtless they are from within. As a Christian, he has grown up under the eyes of deservedly trusted brethren. We *know* him.

While speaking of our brother, we rightly find it impossible to avoid reference to his dear partner. Without either flattering the woman, or advertising the wife, we are bound to say we have many affectionate desires, and sanguine hopes concerning her ; those desires and hopes being equally founded upon, nay, constrained by, what we know of her capacity and her character. We cherish those feelings for the sake of herself, her husband and that Mission which is equally hers and our own.

DR. NARAYANASWAMY.

While referring to yokefellows beyond the sea, we dare not, cannot, avoid naming our Christian brother and ever faithful friend, Dr. Narayanaswamy. Our beloved brother has been raised by his abilities and his character to a high place among medical teachers in Madras, and while occupying that prominent and important place, has found love and time to sympathetically and practically help the Strict Baptist Mission. Not only so ; our friend has rendered invaluable help when sorely needed. He is a "friend in need, and a friend indeed." During the absence of our Missionary he has superintended, and is still controlling our workers. He is at this moment the mainstay of our Society in Madras. We tender him our heartfelt thanks. The Lord reward him in his own soul abundantly.

SOONDRAM.

There is yet another pleasing obligation, and it is to mention our brother Soondram. He is not so well known in England as his coadjutors just named, but let us remember, for both his comfort and our own, he is quite as well known in heaven. He is loved with the same love, washed in the same precious blood, clothed in the same robe of the Saviour's righteousness, and the subject of the same prayerful remembrance. He is also well-known to, and appreciated by our good Doctor Narayanaswamy in Madras.

So much for the Lord's commission and our obedience thereto. Our motto being "Forward," let us now try to scan the future, which after all said and done, is longer than the past. We start by admitting that it depends on God. He is *the* Sovereign. We must, however, never forget that He usually effects His will by means of instrumentality.

PROSPECT.

Will He use our Mission as an instrument in the conversion of the heathen? To this all-important, inclusive query, there is a ready reply. If we are really obeying and serving Him, He will bless our work. If He has put into our hearts that love to Jesus and to immortal souls, which prompts us to spread the Gospel, it follows that because He is a covenant-keeping God He will help us while we are carrying out His own designs. Assuming thus much, let us as practical men and women ask what then are the conditions of success. They are Work, Sacrifice, Prayer, Faith. In view of those tests, let us scrutinize our attitude, and formulate our plans for the future as in the fear of God. To those things we are not strangers. We have worked, sacrificed, prayed and trusted; and in the strength of the Lord will we continue.

THE CHAIRMAN'S ADDRESS.

The President, Pastor John Box, said he was convinced that we had all listened to the Report produced by our devoted and painstaking Secretary, Mr. W. S. Millwood, with deep interest and satisfaction, and, that when it was in print, we should all read it thoughtfully, and realize much gratification in being associated with a Society engaged as the Strict Baptist Mission is, in carrying abroad the Gospel of rich, free, and distinguishing grace.

The details of Financial Accounts have been minutely furnished.

Now will intervene the Chairman's Address. As an annual thing it ought to be a superb production, but I hope you won't raise your expectations too high. You will receive a faithful statement. But a word or two preliminary.

I am glad to see such an audience present to-night, especially so when I remember that but a month has elapsed since we met that we might give a warm adieu to our dear Brother Booth and his spouse. To-night we could scarcely expect our meeting would be a crowded one, and as I remember also there have been two other large gatherings of the Strict Baptist body since then, one here, another at

Islington, therefore we have reason to bless God for the amount of warmth and Christian sympathy which has caused you to gather to-night again, and knowing it was impossible for many friends to devote a second evening to the Mission in one month—our numbers are encouraging.

Another matter I refer to with pleasure, that is, that we meet to-night for the review of a year that has been an unique year ; I mean for the Mission —for the Strict Baptist Mission. This is our thirty-eighth Annual Meeting, but what vicissitudes the last five years have presented to us ! What unfoldings, what startling events and circumstances, awakening anxiety and care, have attended our course, such as we never anticipated, but we are here to-night to praise the Lord, to realise more deeply, beloved friends, the fact that "the Lord of hosts is with us," and that He has been smiling upon us in a way indeed which we were led to expect that He would smile, and yet these smiles have brought such confirmation, such an amount of holy confidence in Him, such an amount of self-abnegation in ourselves, working within us a spirit of true humility while it has deepened the spirit of aspiration for greater and larger influence in His holy service, that we are conscious "all things have worked together for good."

The commission of our Lord is with us to-night. This commission has not lost for us, as the Strict Baptist Mission, one iota of its importance, urging us as it does to whole-heartedness in our one aim, the extension of the Kingdom of Christ by *His own means* and not ours. We have had to face difficulties, we have not sailed through these twelve months altogether on smooth seas ; boisterous winds—withering in their influence upon mere human nature, have beat heavily upon us ; but the dew of divine grace has been granted—that holy bestowment which as it penetrates and saturates, refreshes and brings us to sit at Jesus' feet, with open face to behold His countenance and learn His will, submitting when He calls us to endure pain, but with thoughtful silence submitting, not daring to answer again, and that for two divinely given reasons. We are not to go to the world to seek for our rules of action, neither are we to look within ourselves for guidance in our actions and conduct in God's service. We look alone to the Word of God for the divine mind in its expression of immutable purposes. and for the divine condescension, which by its illustrations in providence, indicates methods of accomplishing these. We have faced both. The Jesus whom we serve, as our Brother Kern told us this afternoon, talks back again—sweet truth. He encourages us to talk to Him about the work He has given us to do, wherein it is pleasing and elevating, or wherein it is sombre, depressing, and discouraging. We look to Him, we talk to Him, and He talks backs to us ; does He not say, "Ye call Me Master and Lord, and ye say well, for so I am?" Then this relationship to Him brings up the whole of our heart in adoration at once. It sets in array the whole of our conduct at once. Each asks for himself, "Am I loving His prescriptions for my conduct? Am I following candidly the expression of His will concerning my relations with Brethren in service?" Often it is in utter antagonism to the will of the natural heart, to the judgment of the natural mind. We feel we could say *so much*, but what kind of a

say would it be? Lord and Master! He has taught us to treat our Brethren, with all that may happen so strange to us in their judgment and in their conduct, as Brethren, and if we cannot be gushing in outward expressions, our love is to be patient in the endurance of distressing misconceptions until they are right-minded. But how solemnly grateful should we be that God has led us in this path during the past year, and while we have been stirred to the depths to take notice of some things, He has imposed silence and has caused us to wonder so much the more at His divine wisdom! While, however, happily conscious of the entire absence of anger, we cannot approve of a course that apparently ignores the law of the Kingdom, which imposed upon Brethren in Christ the exercise of a spirit of pityfulness, and courtesy under all circumstances. After all we have had to endure we are sure if those who have called us to it, had exercised candour in judgment, they would never have so acted; but we have done so many things ourselves at times unwarily and unwisely—so many things un-Christianly, that we are the more careful now, at an advanced stage of our service to seek grace that will enable us to act Christianly. Oh, sweet word!

But in this we have confidence, and our confidence has gone heavenward. I am not ashamed to say on behalf of this Committee that this confidence has not only gone *heavenward* in trust, but also *Churchward*—to the Churches of the Strict Baptist Denomination, and the confidence, of course, has not been broken in heaven. We have received what we trusted God for—a spirit of forbearance, and, in sympathy and support, more than we "asked or thought." Yes, we trusted you, our faithful supporters, in the arduous work undertaken on your behalf and at your desire, and you have encouraged us most nobly, cheerfully, and persistently. Brethren, lack not perseverance now. *Now* is the time for our united and continuous trust in the Lord, and in every worthy effort.

Just a few words, for I am mindful that the time is going on fast, and I want to say there is reason why you should persist. First, I am bound to acknowledge God has helped us to understand our position better than ever we did before, and we have placed the remuneration of our English missionaries on a sound, a sufficient, and a satisfactory basis. We pay them as they ought to be paid, and must be paid if they are to do their work. (Cheers.) Further, we shall need your continuous and multiplied efforts. Watchfulness and observation will suggest to you the best means in your churches, schools, and homes, by which to secure increased results in aid of the Mission. Let it have a daily place in your prayers and it will have a daily place in your zeal, because it belongs to God and not to man. We have had an unique year. Our Missionary has been here for nearly twelve months. News has come that he has arrived safely at Colombo. This route had to be adopted because the plague was rampant at Bombay, and we expect that probably he and Mrs. Booth are arriving at Madras while we are holding this meeting. God bless them as they now again enter amid familiar scenes now around them, the labours they so much love.

God has been good to us in our Mission. Our dear Bro. Dr. Narayanaswamy, amid the pressure of duties in the high position he

holds in the medical world in India, has given devout and devoted attention during Bro. Booth's absence, and has expressed himself pleased with the conduct of our Missionaries. He has inspected their work and commends them for the zeal they have shewn. Our Bro. Hutchinson is in Telegu District, Godavery. We hope soon to be in a position to furnish you with better news as to the establishment of his health.

With regard, then, to our work in these foreign regions we behold that which cheers us, strengthens our faith and stimulates our zeal in holy service. We intend to observe the laws of the King of kings independently of all human ideas, and what should be and what must be, whether it is obtaining financial aid or adjusting the spiritual operations of our workers in the Mission, we must rest upon the Word of God and be guided by its counsels.

You would not be satisfied, I feel persuaded, were I to close my speech without alluding to one other circumstance. Indeed, I daresay you have been wondering at the posture assumed by your Committee in connection with a certain communication received from an individual in India unknown to us. This communication was of such a nature that, seeing we are in possession of reliable information relating thereto, reaching back to the long past and nearly up to the present time, we could take no notice whatever of the individual or his communications to us. In the course we have pursued we were actuated by the fear of God and have acted on the counsels of divine truth, and we believe we have the happy and blessed commendation of the Lord therein. Entire unanimity has characterised your Committee's decision, and that they have carried out confidently in the belief that God will presently make all things clear, and oh! that there may then appear in our Strict Baptist body a godly unanimity resulting in one grand effort to grasp as with one hand and heart the sacred banner of truth and carry it into the dark places of the earth.

I add no more than to acknowledge the kindness of your support and to claim its continuance.

DOCTRINAL BASIS AND RULES.

—:o:—

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 plenary and verbal Inspiration of the Old and New Testaments.

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

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

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

13. 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.

14. 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.

BALANCE SHEET, STRICT BAPTIST MISSION.

October 21st, 1898, to October 18th, 1899.

INCOME.

	£	s.	d.
Balance in hand, Oct 21st, 1898	84	4	11¼
Interest on Deposit	2	16	11
Collection at Annual Meeting, Oct. 25th	33	18	7
Profit on Tea „ „ „	3	5	9
Special Donations promised at Annual Meeting and now redeemed	57	18	6
Half-yearly Meeting Collections, April	21	0	6
„ „ Profit on Tea	1	14	6
God-speed Meeting to Bro. Booth	36	1	0¼
„ „ Profit on Tea	2	0	0
Contributions of Sunday Schools and Churches ...	381	5	6½
Annual Subscriptions and Personal Donations, including £15 10s. for "Occasional Paper" from Mr. Harold Cooper	102	5	10½
Collected at Bro. Booth's Special Sermons and Addresses	81	17	9½
Sale of "Heralds"	1	17	8½
Collections at Lantern Lectures	49	17	11½
	£860	5	7

EXPENDITURE.

	£	s.	d.	£	s.	d.
Mr. S. Hutchinson's Salary	172	10	0			
Mr. E. A. Booth's „	122	0	0			
„ „ Passage Money ...	79	4	6			
Mr. Hutchinson's Reserve	20	0	0			
Mr. Booth's „	30	0	0			
Preachers' and Teachers' Salary, Rent, Maintenance and Repairs, &c. ...	44	2	6			
				467	17	0
Mr. Noble's Allowance				50	11	6
Annuity, Mr. Vickery				20	0	0
Committee Rooms, Soho				2	14	6
Reporters' Fees				6	10	0
Purchase of Lantern and Accessories				16	8	0
Travelling Expenses, Bro. Booth and Operator, Gas for Lantern, Carriage, &c., &c.				28	8	10
Printing and Stationery				64	15	6
Collecting Boxes				7	13	10
Stamps and Carriage				21	17	
				686	16	10
Balance in Treasurer's hand				173	8	9
				£860	5	7

Examined and found correct,

A. STEELE,
JAMES R. THWAITES. } *Auditors.*

18th Oct., 1899.

ABSTRACT OF RECEIPTS, 1898-1899.

	£	s.	d.
Aberdare	1	0	0
Aberdeen : Academy Street	0	10	0
Alie Street	1	1	0
Berkhampstead	1	18	3
Beccles : Martyr's Memorial Sunday-school ...	1	2	0
Bermondsey : Spa Road...	1	11	6
„ Lynton Road	1	1	0
Bethnal Green : Hope Chapel	1	10	0
Bexley Heath	1	16	4
Brentford : North Road Sunday-school ...	5	18	5
Brighton	6	12	0
„ Salem Sunday-school	5	2	9
„ Prarthana Sabha ...	7	8	5
Cambridge : Eden Chapel	15	10	7
*Camden High Schools **			
Chadwell Street	53	11	0
Chatham : "Enon" ...	2	10	0
Chesham : Townfield Sunday-school	2	8	6
Cheltenham	2	0	0
Clapham : "Providence"	2	6	5
„ Courland Grove...	2	7	6
College Park, Lewisham Sunday-school ...	1	8	3
Colnbrook Sunday-school	2	2	4
Cottingham	2	3	10
Cransford Sunday-school	0	16	0
Croydon : Derby Road ...	8	10	2½
„ "Salem" ...	0	10	1
Dacre Park, Lee	2	6	5
Dover	0	16	0
Elthorne Road, Upper Holloway	5	0	0
Eaton Bray, Box... ...	0	13	0
Egham	0	16	0
Eltham	1	12	8
Fulham : Lillie Road ...	1	10	0
Folkestone : St. Michael's Street	0	17	6
Foot's Cray	0	10	0
Germany	0	10	0
Gaddesden Row, Box ...	0	3	7
Gurney Road, Stratford ...	6	19	5
Guildford. See Special List			
Hackney : The Oval ...	2	14	8½
Hill Street : "Mount Zion"	57	3	10
Homerton Row	3	19	3
Hornsey : Park Ridings...	7	15	10
Hayes : "Salem"... ...	1	11	0
Ipswich : "Bethesda" ...	3	1	0
„ "Zoar" ...	2	9	6
Isle of Wight : received after Audit	2	2	0
Keppel Street	4	9	4
Kingston : "Providence"	4	3	8
Leicester	0	14	6
„ Zion Chapel Sunday-School	1	19	2
Limehouse : "Elim" ...	6	2	0
March	15	0	0
Margate : Thanet Road ...	1	5	7
Norwich	0	6	3
St. Neot's	4	2	3
Notting Hill Gate ...	0	10	0
Plumstead : "Carmel" ...	1	0	0
Poynings	0	11	0
Richmond : "Salem" ...	5	12	0
Ringwood : Poulner Sunday-school	0	18	6
Rushden : "Succoth" ...	1	11	0
Shouldham Street... ...	2	18	6
Soho : Shaftesbury Avenue	27	7	1
Streatham : Hambro' Road	1	1	0
Sutton-at-Hone	1	13	2
Stowmarket	0	7	0
Sturry, Kent	0	10	0
Tring : Akeman Street ...	28	17	4
Thame	4	12	0
Tollington Park : "Zoar" Sunday-school ...	3	10	0
Waltham Abbey : "Ebenezer." See Special List			
West Ham Lane	7	13	0
Wimbledon	1	3	0
Wellingboro'	3	6	8½
Whittlesea...	0	15	0
Woolwich : "Enon" ...	15	5	5½
Yarmouth : York Road ...	0	15	0
Interest on Deposit ...	2	16	11
Collections at Annual Meeting and profit on Tea	37	4	4
Collections at Half-Yearly Meeting and profit on Tea	22	15	0
God-speed Meeting to Brother Booth and profit on Tea... ...	38	1	0¼
Special Donations at Annual Meeting ...	57	18	6
Annual Subscriptions and Personal Donations...	102	5	10½
Collections at Brother Booth's Meetings ...	81	17	9½
Sale of "Heralds" ...	1	17	8½
Collections at Lantern Lectures	49	17	11½
Balance in hand Oct. 1898	84	4	11¼
	£860	5	7

* See Lantern Lecture Receipt.

Special Donations promised at the Annual Meeting, Soho Chapel, October 25th, 1898.

	£	s.	d.
W. Pallett, jun.	1	1	0
W. R. Johns	2	0	0
C. C. Harris	5	0	0
Walter Abbott	5	0	0
Friends from Brentford ...	5	0	0
Miss Mumford	1	0	0
J. Robinson	5	0	0
W. Vickery	5	0	0
Miss Smith	1	0	0
F. J. Moule	5	0	0
Mr. and Mrs. A. Booth ...	1	0	0
Mr. Carter	1	0	0
,, F. Booth	1	0	0
Tring Friends (per L. H. Colls)	5	0	0
Mr. E. Fromow	1	0	0
Mrs. M. Hammersley ...	1	0	0
Mr. W. P. Goodley	2	2	0
Mrs. A. Miller...	0	10	6
Mr. J. P. Barradell	5	5	0
,, Colson	2	0	0
,, Martin	1	0	0
,, Knight	1	0	0
,, Dawson	1	0	0
	£57	18	6

Annual Subscriptions and Personal Donations.

	£	s.	d.
Mr. E. J. Farrow	0	10	0
,, J. Driver	0	6	0
,, Elnaugh	0	10	6
,, A. Steele	0	10	0
,, J. Day	0	10	0
"Nethania" (Young People's Convention)	1	5	0
Mr. A. W. Sparrow (Young People's Convention) ...	0	4	6
Mrs. Robert Hedges (Young People's Mission Convention)	0	5	0
Mr. James Farrow	0	10	0
F. R., Chiswick	0	1	0
Anonymous (per W. S. Millwood)	6	0	0
Mr. and Mrs. A. Booth ...	0	10	0
Mrs. A. J. Jeffs	0	8	0
,, W. Morton	1	1	0
Mr. Alfred Eastoe	0	5	0
,, John James	0	10	0
Miss Jordan (box)	0	2	3½
E. B. (in celebration of Y.P.M.C.)	0	10	6
Mr. G. W. Bartlett... ...	0	10	6
,, R. E. Sears	1	1	0
,, J. A. Gee	0	13	3
,, and Mrs. Pickering ...	0	8	6
,, E. W. Thomas (box) ...	1	10	0
Miss G. A. Osmotherly (box)	0	8	0
,, E. M. Walls	1	0	0
Mr. Harold Cooper... ...	1	1	0
,, Harrington, Watford ...	5	5	0
,, James Cattell, Sevenoaks	2	2	0
,, Amos Austin, High Wycombe	0	5	0
F. Lockwood, Leiston ...	0	5	0
H. G. Sears	0	10	6
Harold Cooper	1	0	0
A. W. Sparrow	0	5	0
Mrs. Brand	0	18	0
Miss R. M. Brain	0	5	0
F. T. Newman (1897) ...	1	1	0
,, ,, (1899) ...	1	1	0
G. Simpson	1	1	0
Miss Osmotherly	0	5	0
,, K. F. Osmotherly ...	0	5	4
Mr. John Jull	1	0	0
,, Sturton	5	0	0
,, Jager	1	0	0
,, D. Lawrence	0	10	0
,, J. Billing	1	10	0
A. Steele	0	10	0
Mr. Day	0	10	0
Anonymous	25	0	0
Mr. A. Baker...	0	2	6
Mrs. E. Mawle	0	10	0
Mr. J. P. Barradell	1	1	0
,, C. Strong	0	5	0
Mrs. W. Cracknell	0	15	0
Mr. J. T. Clement	0	10	0
Mr. W. E. Soper	1	1	0
Miss E. L. Cooper	1	0	0
S. H., Wickham Market ...	0	3	0
I. C. Johnson, Esq.... ...	1	1	0
Mr. J. S. Jones	0	10	0
,, Henry Hand	2	2	0
Miss Evans	0	10	0
Mr. J. J. Fromow	1	1	0
,, F. Secrett	2	0	0
Miss E. Jordan (box) ...	0	7	0
Mr. Harold Cooper (for "Occasional Paper") ...	15	10	0
Miss F. A. Haynes	1	0	0
,, C. Cumber	0	2	6
,, C. Winslow	0	15	0
Mr. A. J. Robbins	2	0	0
	£102	5	10½

Collections taken at Mr. E. A. Booth's Special Addresses and Sermons.

	£	s.	d.
Chadwell Street	6	0	10
Ipswich (W. Kern)	1	15	6
West Ham Lane	2	1	0
Brighton	3	3	0
Providence, Clapham Junction	9	7	6
Salem, Richmond	1	1	6
Enon, Woolwich	2	15	8
Brentford (North Road) ...	3	0	0
Elim, Limehouse	1	13	3½
Guildford	10	10	6
Cambridge	5	16	9
Croydon (Derby Road) ...	1	17	0
Dacre Park	1	11	0
Waltham Abbey	1	6	0
Ebenezer, Fulham	1	6	6
Zoar, Hounslow	2	0	0
Zoar, Ipswich	2	12	0
St. Neots	5	0	2½
Tring (Akeman Street) ...	13	5	0
Great Blakenham	0	15	0
West Ham Lane	1	12	6
Charlesfield	0	17	0½
Wandsworth (Chatham Road)	2	10	0
	£81	17	9½

Sale of "Heralds."

	£	s.	d.
John Hazelton	0	2	0
A. L. H.	0	10	0
Mrs. Farry (Thame)... ...	0	6	0
,, L. Ash	0	1	6
Miss Hawkins	0	1	6
Sale of "Heralds"	0	9	3
Mr. R. E. Sears	0	5	0
Sale of "Heralds"... ...	0	2	5½
	£1	17	8½

Collections at Lantern Lectures.

	£	s.	d.
Chatham	2	3	7¼
Homerton Row	14	0	0
Brentford (North Road) ...	0	17	6
Soho	3	3	0
St. Neots	2	11	1¾
Maynard Road, Walthamstow	0	12	0
Cambridge	2	15	10
Chadwell Street	2	5	0
Camden High Schools ...	3	10	0
Woolwich (Enon)	1	9	0
Courland Grove	2	7	0½
Rushden	2	0	1
Commercial Street	0	12	9
Tring	8	1	9
Richmond (Salem)	1	7	6
Guildford	1	1	9
Bermondsey (Spa Road) ...	1	0	0
	£49	17	11½

Collections, Subscriptions, and Donations.

	£	s.	d.
Collection at Annual Meeting, held at Soho Chapel, October 25th, 1898, and profit on Tea	37	4	4
Collection at Half-Yearly Meeting and profit on Tea	22	15	0
Collection at God-speed Meeting and profit on Tea	38	1	0¼
Aberdare (Calfaria Chapel) Mr. Isaac Thomas ...	1	0	0
Alie Street, Whitechapel—Mr. S. G. Ince	1	1	0
Aberdeen—Academy Street Chapel	0	10	0
Berkhampstead (Beulah Chapel):—			
Miss Sills (box)	0	13	0
Sunday School	1	5	3
Beccles (Martyrs' Memorial Chapel)—Sunday School...	1	2	0

	£	s.	d.
Bermondsey (Spa Road)—			
Sunday School	1	11	6
Bermondsey (Lynton Road)—			
Sunday School	1	1	0
Bethnal Green (Hope Chapel) —Sunday School... ...	1	10	0
Bexley Heath—Sunday School	1	16	4
Brentford (North Road Chapel)—Sunday School	5	18	5
Brighton—Per Misses E. and C. Light	6	12	0
Brighton (Salem)—Sunday School	5	2	9
Brighton (Prarthana Sabha):			
Miss Botting	0	9	0
Mr. Collis	0	10	11¾
Master A. Cozens... ...	1	1	0¼
Mr. Elliott...	0	9	7½
Miss Gumbrell	0	15	1¼
Mr. Gumbrell	0	14	5
Miss Grover	0	2	5½
Mr. Hayler	0	5	7
Miss Haynes	0	6	9½
,, Lucas	1	0	4
,, Marchant	0	11	4½
Mr. Piper	0	6	0
,, Pledger	0	10	2
,, Smith	0	1	7
Miss Walder	0	4	0
Cambridge (Eden Chapel):—			
Chapel Collection... ...	3	7	9
Sunday School	3	11	9
Hornsey Family	0	12	1
Mrs. Jull's Card	4	10	0
Miss Haynes' ,, ...	3	9	0
Chadwell Street (Mount Zion)—Per W. Abbott:—			
Sunday School	13	11	0
Young Men's Bible Class	2	8	4½
Miss Mote's Class ...	1	8	3¼
Mrs. Webb's ,, ...	1	19	0
Sunday School Home Boxes:—			
Mr. Miller...	1	2	4¾
Messrs. G. and R. Mears	0	3	10¾
Miss Baker...	0	6	1¼
,, Mannering	0	8	2½
Mr. Webb	0	8	6½
Collecting Boxes:—			
Mr. Licence	0	9	9¾
,, Ridley	2	3	2¼
Misses Retson	0	4	3¾
Mr. Martin	0	11	7
Miss Newell	0	19	1½
Little Elsie Silvester ...	1	18	5
Miss Chalmers	0	15	5¾
Mr. Abbott	1	10	1
Miss North	0	12	1
,, Minnie Mote... ...	0	4	1¼
Mr. Golding	0	4	3
,, Spooner	0	2	10¾
Mrs. Hammond	0	6	2
Mr. Donger	0	3	9¾
Miss D. Smith	1	1	10
Mr. Bradley, jun... ...	0	5	6½
Mrs. Harding	0	8	6
Miss Morris	0	16	0
Mrs. Hart	0	4	0¼
Mr. Roebuck	0	4	6
,, Beckett	1	10	0
,, Bert Webb	0	10	0
Mrs. Belton	0	10	6
,, Loan	0	2	6
,, Miller...	0	10	0
Mr. A. Miller	2	2	0
Pastor Mitchell	1	0	0
Mrs. Gee	0	5	0
Mr. D. Smith	2	2	0
,, Golding	0	10	0
,, J. Hodger	0	10	6
Mrs. Eyre	0	2	6
,, Bromfield	0	10	0
A Friend	0	10	6
Mr. S. Sharp (received another £1 1s. after audit; carried to next year's account)... ...	1	1	0
Mr. Bumstead	1	0	0
Miss Lawrence	0	2	6
Mrs. Hoddy	0	10	0
Miss Chalmers	0	6	0
Mrs. Banks	0	2	6
Mr. Applegate	0	10	0
,, Joseph Mitchell, Ballarat	2	0	0
,, Abbott	2	2	0
Chatham (Enon)—Sunday School	2	10	0
Chesham (Townfield)—Sunday School...	0	13	0
Bible Class (box)	0	14	0
Miss Hawkins (box)... ...	1	1	6
Cheltenham—Per Mr. J. C. Jeays	2	0	0
Clapham (Providence)—Mr. R. F. Banks	1	1	0
Bible Class	1	5	5
Clapham (Courland Grove)— Sunday School	2	7	6
College Park—Per Mr. E. Coppin, Sunday School ...	1	8	3
Colnbrook—Sunday School	2	2	4
Cottingham—Per Mr. J. Jull	2	3	10
Cransford—Sunday School...	0	16	0
Croydon (Derby Road) Sunday School...	8	10	2½
Croydon (Salem)—Sunday School	0	10	1
Dacre Park, Lee—Sunday School	2	6	5
Dover—Per Mr. G. Knott...	0	16	0
Holloway (Elthorne Road)— Sunday School	5	0	0

	£	s.	d.
Eaton Bray—Per Miss Hawkins	0	13	0
Egham—Sunday School ...	0	16	0
Eltham—Sunday School ...	1	12	8
Fulham (Lillie Road)—Sunday School	1	10	0
Folkestone (St. Michael's Street)—Sunday School ..	0	17	6
Foot's Cray—Sunday School	0	10	0
Germany	0	10	0
Gaddesden Row—(box) ...	0	3	7
Gurney Road, Stratford—Sunday School	2	17	9
Friends	4	1	8
Hackney (The Oval)—Sunday School...	2	14	8½
Hill Street, Park Road (Mount Zion Chapel Auxiliary) — Per B. Wakelin: —			
Mr. Barradell	2	2	0
,, Barradell's Office Box	5	0	0
,, Jno. Bennett... ...	2	2	0
,, Bunce...	0	10	0
Miss Barham	0	2	6
Collection at Hill Street...	3	0	1
Mr. and Mrs. Cobb ...	0	10	0
Miss Davies	0	10	0
A Friend	0	2	6
Mr. Goodley	0	10	6
Misses Gosling	0	5	0
Mr. Grimes	1	1	0
,, Hazelton	2	2	0
,, Harris, senr.... ...	2	0	0
Miss Evelyn Harris ...	0	3	0
,, Eunice Harris ...	0	5	0
Mr. C. C. Harris	10	0	0
Mrs. C. C. Harris... ...	5	0	0
Mr. C. W. Harris	1	0	0
,, Millwood	1	1	0
Mount Zion Sunday School	13	15	3
Profit on Tea, Half-Yearly Meeting	0	4	6
Miss M. A. Robbins ...	0	10	0
Mrs. Russell	0	5	0
Mr. Sampson, junr. ...	0	4	6
,, D. F. Smith	0	10	6
,, Sears	1	0	0
,, Sennitt	1	1	0
Mrs. Tarrant	0	5	0
Misses Thompson ...	0	10	0
Mr. C. Vine	0	10	6
,, Watcham	1	1	0
Hayes (Salem Chapel) — Collected by Miss S. A. Ash	1	11	0
Homerton Row — Sunday School and Friends ...	3	19	3
Hornsey Park Ridings—Sunday School	5	18	0
Chapel Collection ...	1	17	10
Ipswich (Bethesda) — Per Mr. W. Kern	3	1	0
Ipswich (Zoar)—Per Mr. R. C. Bardens...	2	9	6
Keppel Street—Per Mr. I. R. Wakelin	2	8	
Chapel Box	2	1	
Kingston (Providence) —			
Miss Bush's Box	0	10	0
Mr. J. Lambourne's Box	0	10	0
Friends	0	4	0
Sunday School	2	19	8
Leicester—Per Miss Sharp	0	12	6
Mr. John Houghton ...	0	2	0
Sunday School (Zion Chapel)	1	19	2
Limehouse (Elim Chapel)—			
Sunday School	0	19	0
Mrs. Holden's Card ...	1	11	6
Missionary Boxes — Per Mr. E. P. Baldwin:—			
Mr. Lowrie	0	8	9½
,, Blackmur	0	3	3½
Mrs. Griffiths	0	5	2¾
Miss Lester	0	5	0
Mrs. Thomas	0	3	6¼
Mr. Cowell...	0	3	2½
Mrs. Moulton	0	7	11¼
,, Riddle	0	5	1
Mr. Youdan	0	7	0½
Miss Parodie	0	2	7
Mr. W. Bayes	0	11	0
Miss Webb	0	2	0
,, Beardwell	0	3	5½
Mrs. Bennett	0	3	4¼
March (Providence)—Per Mr. Northfield	15	0	0
Margate (Thanet Road)—Per Mr. Wise	1	5	7
Norwich—Per Master R. Fordham	0	6	3
St. Neots (Sunday School)—			
Per Miss Forscutt ...	1	6	3
Bible Class...	1	1	0½
Sunday School (per Mr. Barnard	1	14	11½
Notting Hill Gate (Sunday School)—Per Mr. H. G. Dann	0	10	0
Plumstead (Carmel)—Sunday School	1	0	0
Poynings—Sunday School...	0	11	0
Richmond (Salem)—Sunday School	5	12	0
Ringswood, Poulner—Sunday School	0	18	6
Rushden (Succoth)—Sunday School	1	11	0
Shouldham Street, W.—			
Sunday School	1	5	6
Boxes	1	13	0
Soho Chapel, W.C.—			
Sunday School	16	18	9
Miss Box's Card	5	14	3

	£	s.	d.
Sundry Collections and Cards	1	1	1
Miss Arlidge	1	1	0
Mr. G. Simpson	1	1	0
,, W. Frith	0	10	6
,, John Box	0	10	6
,, J. R. Thwaites ...	0	10	0
Streatham (Hambro' Road)—Sunday School	1	1	0
Sutton-at-Hone — Sunday School	1	13	2
Sturry, Kent—Mr. Schweitzer	0	10	0
Stowmarket—Per Mr. W. Davey	0	7	0
Tring (Akeman Street Chapel):			
Chapel Collection... ...	10	7	9
Sunday School	4	9	7
Mr. Butcher and Family	10	0	0
Mr. Glover	1	0	0
Boxes	2	11	6
Christian Endeavour Class	0	8	6
Thame—Chapel Friends ...	4	12	0
Tollington Park (Zoar)—Sunday School	3	10	0
Wellingborough — Sunday School and Friends ...	3	6	8½
West Ham Lane—Sunday School	7	13	0
Whittlesea—Sunday School	0	15	0
Wimbledon—Chapel Friends	1	3	0
Woolwich (Enon)—Sunday School	8	9	4
Chapel Collection... ...	5	19	1
Collection Boxes :—			
Miss F. Scott	0	8	6
,, Crewdson	0	7	9½
Mrs. J. Wright	0	5	3½
,, Wagon	0	3	0
,, Patterson	0	4	7
,, Scott	0	3	5
,, Botterill	0	2	9
,, Williams	0	7	2
,, Dagnal	0	6	9½
,, Furlong	0	3	7
,, Mallett	0	1	11
Miss Howes	0	16	0
,, A. Abrahams... ...	0	5	0
,, V. Weller	0	2	6
Master J. Bishop... ...	0	4	11
,, O. Pinkney ...	0	2	10½
Mrs. Harmer	0	6	0½
Mr. Banfield	0	4	11
Great Yarmouth (York Road) Sunday School	0	15	0

The Editor has received, and gratefully acknowledges, the following amounts for Special Magazine Fund, which have been handed in to the Treasurer :—Miss E. Butcher, 10s. 6d.; A Friend, 9s.; Miss N. A. Butcher, 5s.

Subscriptions and Donations will be gratefully received by the Finance Secretary.

COPIES OF THIS REPORT

may be obtained of any of the Secretaries whose addresses are given on page 2 of cover.

—o—

FORM OF BEQUEST.

THE following form is recommended to any who may desire to bequeath Legacies to the Mission :—

I give and bequeath unto the STRICT BAPTIST MISSION *the full sum of Pounds to be paid within three months after my decease, to be applied, at the discretion of the Committee for the time being, for the promotion of the objects and work of the said Mission; and for which the receipt of the Treasurer for the time being shall be an effectual discharge.*

Printed and Published for the Strict Baptist Mission by ROBERT BANKS AND SON, Racquet Court, Fleet Street, London. November 1st, 1899.

To our Churches and Correspondents.

WHAT a clear witness the Financial Report for the past year gives to the deep and practical interest shown in the great work God has entrusted to us. All have given nobly, and the Missionary spirit has splendidly increased. To God be the highest praise, and to all who have so kindly helped be heartiest thanks.

Many of our Churches and Sunday-schools will doubtless be arranging for Lantern Lectures upon Missionary work during the coming winter. We have a splendid lantern: let us make much use of it.

We have received an appeal, which has moved us irresistibly in the direction of an all-day Prayer-meeting. Such a letter from one of our Christ-loving young ladies shows plainly what a lot of Missionary fire is pent-up in the hearts of our young people. This meeting shall receive our hearty and immediate attention.

We have received two most interesting articles from a lady Missionary in Bechuanaland, South Africa. We print one in this issue, the other is entitled "Mashonaland," and is of special interest; this will appear in the next Number. Most hearty thanks are accorded to this loving writer and helper away yonder in wild Africa.

Many thanks are due to our Brother George Banks for excellent paper received; also to a dear young contributor, Gertrude Baker, for her neatly-written and well-worded article. Both shall appear in due course.

Wanted.

WANTED, in every congregation, a YOUNG MAN or YOUNG WOMAN who will make it his or her serious business to collect funds for the Strict Baptist Mission.

WANTED, someone in each congregation to see that the STRICT BAPTIST MISSION HERALD is not left lying on the table in the vestry or school-room, but given, with a word of commendation, to those who subscribe and to those who ought to subscribe.

WANTED, every Church to set apart one Sunday per year at least, on which the claims of heathendom shall be earnestly considered and the duty of the Church in relation thereto lovingly enforced.

WANTED, a monthly or quarterly PRAYER MEETING for Missions in each congregation, or failing that, in each district.

WANTED, that the young men of our Churches should earnestly and prayerfully seek to know how they may best employ the talents which God has entrusted to them. There is no reasonable doubt but that some can best serve the Master at home. It is equally certain that some can render Him their best service abroad. We cannot decide for each other. It is a question which can only be properly settled between God and the individual soul. I wonder how many of our young people have *earnestly* sought the mind of the Master, and come to a decision in this matter!

The

Strict Baptist Mission

HERALD.

No. 3.] FEBRUARY, 1900. [One Half-Penny.

CONTENTS.

	PAGE
Frontispiece—Portrait of Preacher Soondram	43
The Call to Prayer	47
First Sunday in November at Vepery	48
Sunday Afternoon at Ayanapuram	50
Special Services	52
Christmas Cheer for the Children	55
Mashonaland	57
The Advance of the Kingdom of Christ	58
For Our Young People	59
Missionary Heroism	63
Strict Baptist Mission	64
Editor's Notes	64
List of Officers, 1899—1900	Cover 2
Wanted	,, 3

LONDON:

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To be had of the Secretaries of the Society.

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PREACHER SOONDRAM.

From a Photograph.

THE STRICT BAPTIST MISSION HERALD.

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The Call to Prayer.

WHO will rise to the great opportunity and respond to the summons of the Master? What is required to move us as with one heart to the throne of Him Who is inviting us to "Prove Him now." The answers to these queries is found in just one word, "Love." The Lord Himself was *moved* with compassion, and so He said, "Pray"—and if we have any heart-fellowship with Him in His love for those upon whom He still looks with eyes of boundless grace, we shall give Him no rest until the heavens are opened and the much-needed blessings are poured forth.

The call comes to us now with an emphasis which should prove irresistible. Reinforcements are urgently needed, and we are commanded to seek these from but one source. They would prove useless did the enthroned Lord not graciously give them and send them—and He has never promised to do this until we pray for them. Marvellous privilege is this. Do we believe in it? Yes, seriously and solemnly we repeat the question—have we true heartfelt faith in this the Lord's plan for the thrusting forth of more labourers? Is prayer to us what His vast promise should make it to us. "If ye shall ask anything in My name, I will do it." We have *now* the opportunity afforded us of giving practical proof of our faith. If that faith be of the Holy Ghost we shall take hold of God just now with a grip more mighty than all our difficulties or needs. A true realization of the unlimited resources of the imperial name of our Lord will enlarge our souls, and we shall grasp the boundless possibilities of His promise and put Him in remembrance, and plead together.

Listen to the words of the Editor of the *Baptist Missionary Review* in prospect of the day of prayer for Missionary work in India. "This same great object continues to rest upon the hearts of many, and the need appears more and more as the months and years roll on. The

people in their blindness and impenitence are marching on in myriads to a dark eternity. Plague and pestilence, and want, and appalling calamities are reaping their harvests. Worldliness and frivolity are sweeping multitudes along the broad way whose end is ruin. Iniquity abounds, and the love of many waxes cold. We need to pray that the Churches may be thoroughly aroused and greatly quickened; that Christians everywhere may shake themselves from the dust of worldliness and sin, and give themselves wholly to God. This is a mighty work and needs a mighty power. To the accomplishment of it the omnipotence of God alone is equal. But He says, "I will yet for this be inquired of by the House of Israel, to do it for them." Then let us hearken everyone of us to this Divine Word. When the Lord is about to surprise His people with blessings undreamed of, He heralds their approach with a deep spiritual movement. There is a sound of abundance of rain ere the showers actually descend, a Divine pre-monition like unto the sound of a going in the mulberry trees, which to David was the mysterious sign of victory.

Then let us turn with uplifted eyes to our ascended Lord for, "hidden in His quiver are shafts as polished and as keen as any He has used, which He will launch forth in the war of the ages at the appointed hour." What may we not expect from Him with whom is "all power in heaven and in earth," Who waits to be gracious, Who says to us from His throne, "Call unto Me, and I will shew thee great and mighty things which thou knowest not!" The Lord's hands are full, but the rich gifts are scattered when we pray. Therefore, He beckons us to His throne and bids us wait with certainty the joyous superabounding answer to our most enlarged petitions.

First Sunday in November at Vepery.

SUNDAY, and at Madras! The day seemed to dawn with an air of rest, perhaps we felt it more after the unrest of life on board an ocean steamer. Sitting in the verandah of our bungalow, the tall trees casting a shade from the hot, bright rays of the sun, a gentle wind occasionally stirring the green leaves, and the birds twittering as they hopped about on the grass a few yards from where we sat, we realized some of the fullness and beauty of the promise, "My peace I give unto you." We thought much about the Tamil service Mr. Booth was to hold in the preaching hall in Vepery at 5 o'clock, wondering how many would be there, and hoping for a good attendance. As the preaching-place was beyond walking distance, and we had no conveyance of our own, we were obliged to hire a carriage, and got down to Vepery at about a quarter to five.

The building used for Tamil services is a fairly large one, built of brick, with a tiled roof, and stands in the compound (garden) of the English Baptist Chapel, with a gate of its own opening into the Vepery High-road.

We entered the building, and fouud that the Sunday-school had not yet dispersed. About 40 Tamil children knelt on the brick floor.

and preacher Soondram, with head uncovered, stood in their midst offering the closing prayer. I would not venture to say that none of the little ones took sly peeps at us through their fingers as we entered. When the prayer was over there was some slight confusion as the children "salaamed" to us and departed. After all was quiet, Soondram, and those of the Sunday-school teachers who intended remaining to service, arranged the benches for the congregation, and Mr. Booth took up his position by the small reading desk.

The congregation came in by instalments during the service; at the start there were about 20 people present, and at the conclusion about 30. The front row of benches was occupied by small boys in their Sunday best bright chintz jackets, who had evidently come with a fixed determination to sing at any cost. Behind them sat the older and more staid members of the congregation. Some of the women brought their tiny babies, and kept them very quiet during service.

The service commenced with the singing of a Tamil hymn, which was loudly joined in by all present. Though they paid no attention to time and tune, they were one and all thoroughly in earnest in doing their best, and no fault could be found with the heartiness of the singing.

The hymn over, Soondram offered a simple, earnest prayer, one that I am sure even the young ones there could understand and appreciate. He prayed for the forgiveness of sins, for a blessing on the service and on those present, and returned thanks for journeying mercies vouchsafed to us, and for our safe return to India.

Mr. Booth then read for his lesson the 4th chapter of Acts, some of the men and women following the reading with open Bibles. After the singing of a Tamil lyric, Mr. Booth preached in Tamil for nearly half an hour, taking for his text Acts iv. 12—"Neither is there salvation in any other." The people paid good attention, and sat with their eyes fixed on the speaker's face. In the hush of the evening we heard no sound except the soft rustle of the cocoanut-palm leaves, and the occasional roll of a carriage as it passed down the road. The rays of the setting sun came in through the open windows, and lay in pale, shining lines on the brick floor, as we gave ourselves up to think on this most solemn and beautiful of all subjects. Oh! that every heart there might have realised that there is no salvation save in Jesus Christ alone. Mr. Booth spoke pointedly on the meaning of the term salvation, the necessity of salvation, and how it was accomplished, giving a few simple illustrations to impress it on the minds of those present. He then went on to show the impossibility of salvation through any other religion save Christianity—through any other person save Jesus Christ—and through any other method save the Cross, and all it included; showing plainly the utter uselessness of expecting to be saved through professions, ordinances, works, or people. He emphasised the fact that salvation was the free gift of God's love, and declared it a certain gift to all who really long for it, explaining to them the signs of real and earnest longing. Mr. Booth found his Tamil words came more readily than he expected after his absence from India, and for this he is most thankful.

The sermon was followed by the singing of another hymn, and

Mr. Booth closed the service with prayer in Tamil, asking God to bless all that had been in accord with His will, and pardon all that had been amiss; thanking Him for His mercy in permitting us to meet in prayer and praise with those present. So ended a most enjoyable service. May it be greatly blessed to all those who were there.

Before leaving we exchanged a few words with each one there, and we were gratified to see how pleased they seemed to see us again. They crowded around us, and, with smiling faces, "salaamed" as we left the building to attend the English service in the Baptist Chapel.

WINIFRED BOOTH.

Madras, 9th November, 1899.

Sunday Afternoon at Ayanapuram.

LAST Sunday afternoon we paid a visit to our little Sunday School at Ayanapuram. It was a warm bright afternoon, and though we left home a little after 4 p.m. the sun beat fiercely down as it travelled quickly towards the western horizon.

We were able to ride for about half-a-mile along the high road which stretches outside the Toll Gate and Municipal limits, skirts the Madavakam Tank, and stops at the farther end of the Lunatic Asylum. Here we alighted and walked the rest of the way (a distance of about a mile) to Ayanapuram.

Our walk lay along a rough sandy cart track, running between cactus hedges, and over parched bits of waste land interspersed by a few shrubs. As we neared the village we caught glimpses of paddy fields through the hedges, which here grew thicker and higher. Presently we found ourselves in a perfect shrubbery of brushwood and trees, and it was hard to realise that we were in the village of Ayanapuram, the houses being in most cases concealed behind the bushes.

We pressed on along the white winding sandy pathway, and came to an open bit of land, clear of shrubs, but with tall cocoanut palm-trees standing on it, and on the other extreme of this bit of temple property saw our modest little school-house.

As we neared the building, we heard a loud, but kindly voice asking Scripture questions, and recognised it as Preacher Soondram's.

The School-house is built of mud walls about $2\frac{1}{2}$ or 3 feet high, covered with a gabled roof of palmyra palm leaves. We entered the building, and found that 40 children had assembled for Sunday-school, and were being examined by Soondram. Our visit was, naturally, a cause for a little excitement among the children, who lustily shouted "Salaam" when they saw us, and stared a good deal. When the excitement had somewhat subsided Mr. Booth stood up to address the children, and I took my seat on a small four legged stool. It was particularly interesting to notice that there were an equal number of caste and non-caste children present. They were separated by a low mud wall in the centre of the building, with a gap in it connecting the two portions of the School. The wall was low enough to allow of the children, when they stood up on either side of it, to touch each other.

At first it was hard to say which were the caste, and which the non-caste children; they all looked alike, and were all scantily clad, but after a few minutes one noticed that the children on one side of the school had white and coloured marks on their foreheads, and came to the conclusion that these were the caste children.

Mr. Booth first asked them questions from Mr. Hutchinson's Catechisms. Some of the little ones were very eager to answer, and seemed to know the Catechism perfectly. One quaint little girl interested us much. She was a non-caste child of about seven or eight years old. She wore a long white petticoat that reached down to her ankles, and a rusty black straight-cut jacket, evidently her Sunday best. Her fond mother had well smeared her hair with oil, and plaited a portion of it. One oily lock had escaped from the rest and hung over one eye and cheek, and she looked altogether a queer little object. She had a pair of bright black eyes, and seemed one of the most intelligent children in the school, answering any question that was put to her without hesitation.

Mr. Booth then asked the children some general Scripture questions, which some of them answered well. He then left with Soondram to preach in the streets of the village, and I remained in the school while the teacher, Abraham, taught the children about the raising of Lazarus. At the end of the lesson they sang two Tamil hymns to English tunes. It was hard, almost impossible to recognize the tunes, but one was inclined to excuse the unmusical performance when one remembered that they were doing their very best.

During the singing a woman hurriedly entered the building; she carried a baby on her hip, and pushed before her two little girls of about eight and nine years old, breathlessly explaining that she had heard the "Thoray" and "Thoroosami" (Gentleman and Lady) had come, and so she had come with her children. After her, two or three other women came in, and two or three men entered into the caste side of the school, so we had quite a crowd in the little building.

Before the children dispersed I distributed among them the Tamil texts printed on bright coloured papers that are usually given to them every Sunday. The children were very eager to have them; even the tiny ones who could not read were anxious for papers, and had them.

I happened to be sitting in the non-caste part of the school when the distribution took place, and to my surprise, the caste children, without any hesitation came into the non-caste portion, and took the papers from me like the other children. The caste people who stood and watched the proceedings said nothing.

Mr. Booth having finished preaching, now returned to the school, and after bidding the children good-bye we walked with Soondram through some of the village streets, just to see them and their inhabitants. We were followed by about a dozen children and a few adults for some time, but they dropped off one by one as we were leaving the village, and we walked home in the twilight hush of the Sabbath evening, glad to know that some heathen had heard of Jesus and His love that day, and hoping prayerfully that what they had heard would be blessed to their souls.

WINIFRED BOOTH.

Kilpauk, Madras, 20th December, 1899.

Special Services.

THE people of this country have a great weakness for services upon such special occasions as Christmas Day or New Year's Day. We, of course, are not slow to appropriate such opportunities for preaching the Gospel. Having on the previous day (Christmas Eve) lent a helping hand to our Congregational friends (who are, just now, without a pastor), by preaching to the English congregation from the words, "By grace are ye saved through faith;" I preached on Christmas morning to the English congregation in the Vepery Baptist Chapel, from the text, "Unto you is born this day, in the city of David, a Saviour, which is Christ the Lord." From these words I spoke of (1) The manner of His birth; (2) The meaning of His titles; (3) The magnitude of His mission.

The above service having been brought to a close, I went to the Lecture Hall, adjoining the Baptist Chapel, and there preached to the Tamil congregation from the same words. The constitution of the congregation was rather unusual, there being present 54 children, 8 women and 9 men. The large number of children is accounted for by the fact that an announcement concerning the Christmas treat was expected.

The favourite service of the year is, without doubt, that which is commonly known as the Watchnight Service. Many people whom you do not see from one year's end to the other put in an appearance at this service. At 11 o'clock there were about 60 adults present; how cheering it would be if one could only see that number at each service throughout the year! Mr. Heymerdinger conducted the first part of the service. Soondram followed with an address, based upon the word "Ebenezer." My remarks were founded upon the searching question, "What is your life?" This question I answered in the following way:—

1. Life is a Serious thing.
2. Life is an Irrevocable thing.
3. Life is a Brief thing.
4. Life is an Uncertain thing.
5. Life may be a Glorious thing.

As the dying year drew to its close, I ceased to speak, and some hearts at least, gave themselves to silent prayer. With the dawn of the new year we stood and sang, "Praise God from whom all blessings flow," and then, after wishing each other a Happy New Year, we went to our several homes.

I am sure you will join me in the prayer that the seed thus sown, may yield glorious fruit. For this we labour, and for this we pray, knowing that with God all things are possible.

Kilpauk, Madras, January, 1900. ERNEST A. BOOTH.

Brother Hutchinson.

SINCE our last HERALD was issued in November, the health of this faithful brother has been the subject of many anxious thoughts and prayers in his mind, and in that of your committee; and as the result of his continued inability, through ill-health, to cope with missionary work in India, he has felt obliged to resign, and has now returned to England.

Christmas Cheer for the Children.

AS Christmas drew near, the little Tamil children attending our Vepery and Ayanapuram Schools expected a treat, and we determined not to disappoint them. We fixed on Wednesday, the 27th, and invited the children over to our house, thinking that in this way we would not only make it more enjoyable for them, but keep outsiders away.

Wednesday morning dawned fair and bright, and 9 o'clock brought with it a troop of 35 expectant children from the Vepery School, marshalled by their school teacher, Joseph. Many of the little faces were unwashed, but all looked bright and happy. Some of the children, who evidently owned careful mothers, were dressed in clean cloths, and wore ornaments of various kinds. Some of the little girls had their hair decked with garlands of yellow chrysanthemums. They walked demurely in couples from the gate to our house, and greeted us with smiles and "salaams" as we went out to receive them.

When they had all made themselves comfortable on the floor of our verandah, we started the proceedings with prayer, and a hymn, in which all heartily joined. I played the tune of the hymn "Here we suffer grief and pain," on the piano, and the children when they recognised the tune sang to it the Tamil words of the hymn. They are quite unaccustomed to singing with an instrument, but after the first verse seemed to gain confidence, and kept well together in the other verses.

After the singing was over we distributed among them sweets and fruit, each child receiving about half-a-dozen plantains, a couple of oranges, and a small quantity of sweets. Some of the children seemed too shy to eat, and hid the fruit away in their cloths, but the majority of them ate what was given them, chatted shrilly to their school mates, and seemed to quite enjoy themselves.

When the eatables were satisfactorily disposed of, we distributed among the children as prizes for attendance and work during the past year pieces of bright coloured chintz, and white calico. The pieces varied in length according to the merit of the scholars, those who were new comers to the School had nothing but the fruit and sweets, and a promise of prizes next year if they attended school regularly, and did good work. The children spent an hour or more here, and after Mr. Booth closed the meeting with prayer, went away very happy.

In the afternoon of the same day 48 children from the Ayanapuram School came over, all eager and excited. These children coming from the village appeared in all their rural simplicity—some of them wore nothing but a small dirty rag, but others were more respectably dressed. A little more or less clothing however, seemed to make no difference to them; they were not at all shy, and made themselves quite at home, sitting down with alacrity when told to do so.

The caste children arranged themselves on one side of our verandah, while the non-caste children took their places on the other. A hymn was then started by their school teacher, Abraham, to the tune of "There is a happy land;" the children sang the Tamil words with great heartiness, all standing with their arms folded, and their eyes fixed on Abraham's face. After some pushing, and nudging, and talking, they

at last settled themselves on the floor of the verandah, and had their share of fruit and sweets given them. Each child had before him or her a square bit of newspaper, which served as a plate, and was afterwards used as a wrap in which to carry the eatables home.

We had reserved as prizes for these children the clothing so kindly made by the friends at Derby-road, Croydon. The accompanying photo represents the children after the distribution of clothing. Each little boy had a cap given him, as we had a liberal supply of these. The coats and trousers were given according to the merit of the children. We told the children that the clothes had been worked for them in England, and I find it hard to describe the intense delight expressed in their little faces. The bright colours of the garments particularly pleased them, and though it caused some little confusion we could not refuse them the pleasure of donning the clothes on the spot. We then took the party out into the garden, and Mr. Booth photographed them. It took some time to arrange the children; some of them seemed rather alarmed at the sight of the camera, and had to be assured that it was not a dangerous instrument.

The group of children to the right of the picture are the caste children, and those to the left the non-caste ; in appearance they are exactly alike, except that the children on the right of the picture have marks on their foreheads denoting their caste. To the right of the picture we see preacher Soondram, who took a keen interest in the treat, and seemingly enjoyed it as much as the children did. Standing in the centre of the group is Abraham, the Ayanapuram School teacher, who is Soondram's son. When the photo was taken we bade the children good-bye, and Abraham saw them all to the village. We watched them as they left, some of the little ones danced with glee as they went out of the gate, and we could hear their happy voices for some time as they went down the road.

We take this opportunity of thanking the Croydon friends heartily for their gift of clothing. I am sure if they had seen the keen pleasure it gave so many little souls, they would feel amply repaid for the trouble taken, and the time spent in working the clothes. How welcome more gifts of the kind will be, I need not say. We are praying that the schools may grow larger, and that what the children learn of Jesus may be blessed both to them and their parents. As the schools grow larger, the number of prizes will have to be larger, too, and this can only be if the interest of friends in England grows larger at the same time. I feel I must mention here, how acceptable gifts of used Christmas and other cards, and Bible pictures will be to the children of our schools. Many of the little villagers have never *seen*, much less owned pictures, and their delight when they are given anything of the kind is indescribable. I have with me now a collection of cards and Scripture pictures which I hope to distribute among the children when we next visit the school. These were kindly sent by friends here who are interested in the school. We hope to make the schools attractive, and so draw as many children as we can ; through the children one may often reach the parents, when other means fail, and a child's hand may be the instrument of bringing a father or a mother to Jesus.

WINIFRED BOOTH.

Kilpauk, Madras, January, 1900.



OUR MISSION SCHOLARS.

From a Photograph.

Mashonaland.

LAST week I had some interesting conversation with a medical Missionary from Mashonaland about the natives there, as they are to-day, and some of their strange customs. The people of this slave race are extremely superstitious. They believe the spirits of their ancestors transmigrate into some animal—perhaps into a bull or goat. This creature is carefully kept and cherished, but never sold: at some future time it is eaten. And they have a ceremony resembling the "scape goat," and this goat too is also eaten. Flesh is not often wasted in these parts of Africa: it is horrible to see how readily the natives devour any dead ox, horse, fowl, etc.; it does not signify of what disease it died. They are cruel, too; they do not uuderstand that an animal can suffer pain. For making the native bellows the goat must be skinned *alive* (the native objects to the Missionary seeing him do this), but if this was not done he believes the iron of the knife or axe would be spoilt.

Someone will die of double pneumonia, then search will be made for the one who has bewitched the departed; afterwards the witch-doctor tries the case with "the bones," and, as he pretends, discovers the culprit. In one case it was some poor woman. She was then thrown into the fire; she tried to escape, but was driven back with the sjambok (a short leathern whip) and burnt to death. Of course these things are not done if the authorities can help it. When taken ill away from home they are so anxious to return to their tribe, for should they die, two or three head of cattle must be paid to the chief for their grave, because that spot must never be used again, it cannot be cultivated. The Missionary with whom I was talking said he had noticed a tree simply covered with berries, of which the children are very fond. When all the other trees were stripped, he asked them why they did not take the fruit. They said, "It is a grave."

These people, like the Matebele, object to live in large villages or towns, they imagine something dreadful will happen if they do; they will only dwell a few together—perhaps in their savage state it is better so,—but it means a lot of hard work and rough travelling for the Missionary. But,

"Now,—the sowing and the weeping,
Working hard and waiting long;
Afterward,—the golden reaping,
Harvest home and grateful song.

Now,—the long and toilsome duty,
Stone by stone to carve and bring
Afterward,—the perfect beauty
Of the palace of the King.

Now,—the tuning and the tension,
Wailing minors, discord strong;
Afterward,—the grand ascension
Of the Alleluia song!"

I. M. B.

South Africa, August, 1899.

Brother Booth.

In a recent letter from our young brother, he says he hopes to be in a position to open a new school at Madavaukam during the present month of January.

The Advance of the Kingdom of Christ.

"He must increase."—John iii. 30.

SHORTLY after Jesus opened His great commission in Jerusalem He went into the provinces of Judea. There He preached, and baptized converts by the hands of His apostles. John's disciples, hearing of this, thought Him a rival of their master, and so complained to John. Thereupon John again explained to his followers the nature of his mission, and bore his final testimony to Jesus. That testimony predicts and asserts the progress of the kingdom of Christ. It is certain. "He *must* increase." Hitherto it has seemed slow. It has appeared as if much of the blossom on the tree of Christianity has not come to fruit. At times it has seemed as though the holy fire has been put out, or as if the march of the army of God had been stopped.

But let us remember that a process of preparation is going on, the result of which will dawn upon the world with sudden surprise. Israel was long in preparing for deliverance. Four thousand years were required to prepare the world for Christ's incarnation; so ages are needed for His enthronement in the world. Christianity, like leaven, is permeating peoples, and laws, and customs. By and by it will spring to glorious birth.

The progress of the kingdom of Christ is decreed in the purpose of God, which shall stand, and He will do all His pleasure. It is guaranteed by the infallible law of Divine working. There is no retrograde in God's work—none in creation, none in history, none in redemption. The Redeemer's death demands it: "He shall see of the travail of His soul, and be satisfied." The Holy Spirit's work will secure it; prophets have foretold it, and their words shall not be belied—nay, the very presence of evil demands it. Satan is a foreign intruder, who is to be expelled, and his work undone. God will "overturn, and overturn, until He shall come Whose right it is to reign."

Consider some of the means by which the increase of the kingdom of Jesus shall be obtained. There is His own immediate work upon earth. There were some works which He Himself must do. The working out of righteousness, the making of atonement for sin, the all-prevalent intercession—who could share in these? Glory be to God Jesus has finished the work which His Father gave Him to do. There is also the outpoured power of the Holy Spirit. The day of Pentecost was the beginning of a new era in the history of the Church. The thousands converted on that day preclude the gathering of the great army of God from all lands. That Spirit is still with us, sanctifying, consecrating, energising, and working through us. Connected with these there are all true forms of evangelisation; the ministry of the Word, teaching the young in the Sunday-school, the consecrated use of the printing press, and *certainly* the noble missionary enterprise. The great commission, "Go ye into all the world and preach the Gospel to every creature," is coupled with the promise and gift of the Spirit: "But ye shall receive power, after that the Holy Ghost

is come upon you: and ye shall be witnesses unto Me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth" (Acts i. 8). Has not the Holy Spirit come upon the Church? Let the Church take up more heartily and persistently the great work of witnessing for Him.

Are you labouring for the increase of Jesus' kingdom by your prayers, your living example of the power of Christianity, your individual effort, and your monetary support of the Strict Baptist Mission?

GEO. BANKS.

Willenhall.

For Our Young People.

"SEND ME."

THESE sweet words spoken by the prophet Isaiah are the expression surely of grateful love uttered in deepest humility, but also in the deep joy of sin forgiven, "iniquity taken away." True thanksgiving surely, that "always issues in thanks living." The sweet words are as an echo from heaven, too, as an echo of heavenly words, such as those that were spoken by our Lord Jesus Christ, the Son of God, to His Father, far back down the ages in eternity, "or ever the earth was," when He was with God rejoicing in anticipation "in the habitable part of His earth," when His "delights" we read were "with the sons of men." As He looked forward and saw their fall, their sin, and consequent misery and ruin, the deep love of that great heart of compassion and tenderness welled up and uttered itself in words such as these, "Here am I, send Me." When that sweet covenant of grace and mercy between the Father and the Son to save sinners, was entered into, "*Lo, I come:* I delight to do Thy will, O my God," "*Send Me.*" Love, all unmerited love that "passeth knowledge" first uttered words such as these; "Love that passeth knowledge" *sent* His beloved Son, His only Son, "Love *divine!* all love excelling." "And we have *seen,*" the beloved disciple, John, writes, "and do testify that the Father sent the Son to be the Saviour of the world." We remember then His own words to His disciples just before His ascension, "As the Father hath sent Me, even so send I you," and how "He breathed on them," saying, "Receive ye the Holy Ghost;" that great preparation each disciple needs.

We remember His last great commission, "Go ye into all the world and preach the Gospel to every creature," the glad tidings of great joy, which shall be to all people, that unto them is born a Saviour." And it is this same love of God shed abroad in the heart by the Holy Ghost that has constrained God's dear servants all down the ages to utter words such as these, our own dear Missionaries among them, "Send me." And do they not find an echo in each of our hearts who love Him? As we look over the fields of the world, foreign fields and home fields, white already unto harvest, and see the "few labourers," does not the deep yearning prayer go up from *our* hearts to the Lord of the harvest? "Send *me,*" "*Make use of me,* my God."

When Thou will, how Thou wilt, but O send *me* on missions of mercy and salvation to poor perishing souls, "Send forth labourers into Thy harvest."

Is anything on earth worth living for *in comparison to this?* And what joy, what honour, what holy privilege is there like this of being instrumental in leading a precious soul to the Saviour, and thus saving it from death? What are *we* doing for poor perishing souls, at home, abroad?

Can any of us go and carry the blessed Gospel to *some* of that vast number in foreign lands, and swell the band of loving noble workers for the dear Master there? He is still saying, surely, "Whom shall I send, and who will go for us?" Do our dear Missionaries there have our prayers continually, our constant sympathy and practical help, if we are unable to join them otherwise? Do we seek to interest others in this blessed work, and enlist *their* sympathies? Cannot each of our dear young friends, who love our Lord, at least do *something* "for love's sake?"

Our homeland *is* "saturated" with the Gospel, we know. Yet has not the dear Master many a message of mercy, and light, and hope, and of eternal life to send to *some* in our homes, in our town all around us? Is He not saying to some of *us*, "Whom shall I send, and who will go for us?" May the Holy Spirit so fill our hearts with Jesus and His love, His holy love to precious souls, that we shall be constrained joyfully to respond, "Send me."

"Here's a storm, a fearful tempest,
Souls are sinking in despair;
There's a shore of blessed refuge,
Try, O try to guide them there.

O remember *Him* Who saved *you*,
Whose Right Hand deliverance wrought;
Who from depths of guilt and anguish,
You to peace and safety brought.

'Tis His voice now cheers you onward,
He that winneth souls is wise!
Launch the Gospel's blessed life-boat,
Venture *all* to win the prize."

E. B.

Missionary Heroism.

FROM whatever point of view I have looked at the subject of Missionary labour in the foreign field, I have always noticed one special feature which has seemed to me to be its predominant and essential characteristic. No matter whether I thought of the grievous sorrows which must necessarily overwhelm the Missionary as he leaves his long-loved home, or even the trials and hardships which he will, perforce, be compelled to endure in the distant lands beyond the seas, or yet the bitter pangs of keenest disappointment which will inevitably be his as the lofty ideals which his vivid imagination has pictured become dissolved into stern realities, I could see no more distinguishing trait in all these varied experiences than the noble disinterested

heroism which impels these valiant men into service for the Master in the darkest corners of the world.

Now, if we are to rightly understand the subject of Missionary Heroism, it is absolutely essential that we should become possessed of a very distinct and definite idea of what heroism really means, and if I turn to my dictionary I find that it is a word used to denote the qualities of a hero, and in the first place I observe that a hero is *a man of distinguished valour.* I cannot possibly conceive that this definition could in any way whatsoever be more true of any man than the loyal-hearted Missionary, who, in all his walks of life, finds at every turn and upon all occasions the most urgent necessity for a bold and fearless declaration of the truth as it is in Christ Jesus. If, for a moment, we think of the dauntless courage of William Carey, the truth of this will at once become a self-evident fact.

We recollect that at a time when not a voice in England could be heard pleading the cause of evangelistic enterprise among the "other sheep" that the impressive words spoken by Carey, coupled with the determined and irresistible energy which he put forth, stirred the Christian people of England into a living conception of their obligations towards the heathen, and fanned into flame the mouldering embers of their loving obedience to Christ. And if we also call to mind how, after leaving England under the most trying circumstances, he was compelled by arduous and incessant toil to provide the things which were necessary for the sustenance of life, and at the same time spent his strength in the evangelization of the degraded races of our Indian Empire, I venture to think we may say there is no other figure more deserving of being chronicled among all that is heroic in history.

In the second place I observe that a hero is *the principal person in some exploit.* From time immemorial it has been, and must ever continue to be, that some man, who by virtue of the fact that he is undoubtedly the ablest man, must be the pioneer of all great and noble enterprises. The great masses of men are always perfectly willing to be merely followers, and hence is discovered the necessity for a leader, for a principal person, in short, for a hero; and what is true with regard to things in general is none the less true with regard to the exploits of Foreign Missions.

In support of this it is, perhaps, only necessary that I should cite the undaunted and magnanimous energy displayed by Dr. Livingstone on behalf of the cause for the abolition of the Portuguese slave-trade in Central Africa, where, at the close of a life consecrated to the alleviation of human suffering, as he lay on his death-bed in Chetambo's village, Ilata, his last words were, "All I can add in my solitude is, May Heaven's richest blessing come down on every one—American, English, or Turk—who will help to heal this open sore of the world."

Can we imagine any more disinterested philanthropy or desire any nobler illustration of the highest traditions of truest heroism?

I also observe that the word heroism indicates *a noble disregard of danger.* Surely, here we have a description which is, perhaps, truer of the missionary than of any other man in whatever walk of life his path may lie. If we think of the climatic and natural influences

under which missionary labour is carried on, or the difficulties met with in battling against the superstitious and idolatrous religions of the heathen world, or yet the bitter opposition which is so very frequently raised, and the cruelty so often practised by the natives themselves, we shall at once be impressed with the fact that Christian service in the foreign field is pre-eminently characterised by that fearless form of heroism which knows only the noblest disregard for all danger.

When the Rev. John G. Paton was putting forward all his energies towards the destroying of the superstitious rites prevalent among the cannibals of the South Sea Islands, he found in the system known as Nahak a most implacable enemy. It was generally supposed that their so-called Sacred Men, by possessing themselves of a piece of fruit, from which any person had eaten a part, could command the life and destiny of that person.

On one occasion, Paton, who wished to deal a fatal blow at this heinous custom, handed three fruits, from each of which he had taken a bite, to these Sacred Men, with a request that they should kill him by their sorcery. After a considerable time had been spent over their incantations and other rites and ceremonies, they expressed surprise that the missionary was not dead. At this Paton began to deride them, crying out: "Be quick; stir up your gods to help you. I am not killed yet; I am perfectly well;" whereupon they stated that it would be necessary for them to fetch all their Sacred Men together, and then the missionary would be dead ere the week had elapsed. Needless to say, when the next Sabbath morning dawned, Paton was as well as he had ever been, and these poor, superstitious fellows were bound to confess that the God of the missionary was stronger than their gods, and hence able to preserve him from all their sorceries. What a glorious triumph for the Gospel was this, and what a heroic display of the noble disregard of danger which we find to exist in every sphere of foreign mission enterprise!

In the last place, I observe that a hero must essentially be *bold, courageous, and have a soul possessed with the highest instincts of nobility*, and I venture to think that here we touch upon the sublimest qualities of the hero, particularly of the missionary hero. I think that, were we to search the annals of the history of foreign missions, and analyse all the varied characteristics which this field of labour develops, we should find that they might all be summed up in this one definition, and that of the missionary himself, in all places and at all times, we might say that true nobleness of soul constituted his transcendent virtue. It is scarcely necessary that I should give an illustration in proof of this; suffice it that I mention that eminently valorous family of the Combers, who (three brothers and a sister) all laid down their lives in the service of the Master and the heathen races of Western and Central Africa.

We can desire no loftier example of nobleness of soul than such disinterested love for Christ and the perishing millions who exist "without hope and without God in the world;" and whether our hero be a man of distinguished valour, or the principal person in some exploit, or yet have a noble disregard of all danger, we can ascribe to him no

greater honour nor apply to him any more worthy distinction than that within him there beat a heart of the most courageous boldness, and that his was a soul of consummate nobility.

In his choice little book on "Hero Worship" Thomas Carlyle says that heroism is "the divine relation which in all times unites a great man to other men," and precisely here lies the rub for us. I cannot conceive that we shall be any the better for our study of the great heroes who have gone before, or yet for our appreciations of their noble deeds of heroism, if we do not feel burning within our own bosoms an ardent desire that we ourselves should become possessed of all those good and valorous qualities of which we have been thinking. It is, of course, impossible for us all to attain to like achievements, but, nevertheless, the spirit of heroism may and should flourish in every one of our souls, and upon our own energy and self-sacrifice will depend the degree to which it will develop.

We have already seen that to be a hero is to be a great man; hence, if we are to be heroes, there arises the necessity that we should be great men. We may not be great in all parts, but at least we can all be great in some parts. We can, and must, be great in valour and disinterested unselfishness, in kindness, in purity, in goodness, in love, in consecration, in holiness of life; in short, when of ourselves these things may in truth be said, we shall have become, in some sort, heroes, and the joy will be ours of a consciousness that within our souls there blossom the essential graces of the sublimest heroism.

Not one of the least of the ways in which we may prove the degree of heroism which we possess is the interest we shall display in foreign missions, hence it behoves us to see to it that our most fervent prayers for the success of the Gospel in pulling down the strongholds of heathendom and superstition, and the keen pleasure which we take in the achievements of those who labour in the mission field, and our whole-hearted loyal vindication of the cause for the evangelisation of the heathen countries of the world are a very distinctive feature in the life of each of us, and mark us out as bearing, at least, some degree of that same spirit which has made all that is heroic in the annals of history.

"The restless millions wait,
The light whose dawning maketh all things new;
Christ also waits, but men are slow or late.
Have we done what we could? Have I? Have you?"

HERBERT J. BANKS.

STRICT BAPTIST MISSION.

SUBSCRIPTIONS and Donations received since Annual Report for insertion in current Number of HERALD:—

	£	s.	d.
Mr. G. Tyler, Freshwater, Isle of Wight	1	1	0
Mr. J. Whitaker, Yarmouth, Isle of Wight	1	1	0
Mr. R Cottis, Epping Sunday School	0	10	0
H. Adams	0	5	0
A Friend	0	5	0

	£	s.	d.
Mr. H. Clark, Wandsworth Common	1	1	0
Per Mr. J. W. Flegg—Mr. A. Lucas, Shouldham-street	0	18	0
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Carmel Sunday School, Woolwich	2	10	0
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Per Mr. J. Jull—Eden Chapel, Cambs.	2	18	7
Zoar Sunday School, Ipswich	1	0	3
Eden Sunday School, Cambs	3	3	4
Per Mr. J. Jull—Hornsey Family, Cambs.	1	2	1
Miss Derby's Box, Eden Chapel, Cambs.	0	1	2
Mr. W. Hunt's Box, Eden Chapel, Cambs.	1	10	11¼
Master E. Saberton's Box, Cambs.	0	8	0¾
Mrs. Jull's Box, Eden, Cambs.	0	4	0
Mrs. Jull's Cards	4	1	6
Miss Haines' Card, Cambs.	3	12	0
Mr. Sturton, Cambs. ...	5	0	0
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Derby-road Sunday School, Croydon	2	4	4
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Per Mr. J. P. Pickett, Wood Green	2	6	4
Anonymous, Cardiff ...	0	5	0
Per Mr. J. A. Tabor—Stratford Friends	0	10	0
Dacre Park Sunday School, Lee. S.E.	0	10	0
Miss P. Edgington's Card, Soho	0	10	0
Soho Sunday School, W.C.	5	0	1
Mrs. W. Cracknell, Wilby, Suffolk	0	15	0
F. R., Chiswick	0	1	0
Bethesda Sunday School, Notting Hill Gate ...	0	18	0
Old Baptist Sunday School, Bexley Heath	0	17	0
Mr. Amos Austin, High Wycombe	0	10	0
Bethesda, Notting Hill Gate, Public Collection... ...	1	10	0

Editor's Notes.

OUR readers will read with joyous and grateful hearts of the excellent work that has been done in Madras and the neighbourhood by our beloved Missionaries, Mr. and Mrs. Booth, and Soondram. The busy fluent pen of Mr. Booth has sketched living and beautiful pictures of that earnest service for Christ, which will bear precious fruit.

THE tender appeal of Mrs. Booth for Bible pictures, Christmas Cards, and articles of clothing will meet with a splendid response, we doubt not, and our Young People's Societies will find plenty of loving work to do for God and the children of India in this direction.

WE cordially thank our many friends for their brightly written useful articles. Just a word to the wise, the shorter the contributions are in future, the more can the grateful and willing Editor include in each succeeding HERALD

WILL our friends kindly send copies of the HERALD to their friends here and there; this has proved useful in obtaining fresh interest and fresh subscriptions.

Wanted.

WANTED, in every congregation, a YOUNG MAN or YOUNG WOMAN who will make it his or her serious business to collect funds for the Strict Baptist Mission.

o o o o

WANTED, someone in each congregation to see that the STRICT BAPTIST MISSION HERALD is not left lying on the table in the vestry or school-room, but given, with a word of commendation, to those who subscribe and to those who ought to subscribe.

o o o o

WANTED, every Church to set apart one Sunday per year at least, on which the claims of heathendom shall be earnestly considered and the duty of the Church in relation thereto lovingly enforced.

* o o o

WANTED, a monthly or quarterly PRAYER MEETING for Missions in each congregation, or failing that, in each district.

* * * *

WANTED, that the young men of our Churches should earnestly and prayerfully seek to know how they may best employ the talents which God has entrusted to them. There is no reasonable doubt but that some can best serve the Master at home. It is equally certain that some can render Him their best service abroad. We cannot decide for each other. It is a question which can only be properly settled between God and the individual soul. I wonder how many of our young people have *earnestly* sought the mind of the Master, and come to a decision in this matter!

* * * *

WANTED, someone to fill up this Form :—

FORM OF BEQUEST.

THE following Form is recommended to any who may desire to bequeath Legacies to the Mission :—

I give and bequeath unto the STRICT BAPTIST MISSION *the full sum of Pounds to be paid within three months after my decease, to be applied, at the discretion of the Committee for the time being, for the promotion of the objects and work of the said Mission; and for which the receipt of the Treasurer for the time being shall be an effectual discharge.*

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Editor: PASTOR L. H. COLLS, Akeman Street, Tring.



NEW SCHOOL AT MADAVAUKAM—*From a Photograph.*

THE STRICT BAPTIST MISSION HERALD.

No. IV. - - - - - - - - - MAY, 1900.

The Great Door and Effectual Opened unto Us.

THERE are various ways of understanding the word opportunity, as there are very different modes of dealing with the great occasion when it arrives. We cannot do better than did Apostles who were guided by the Holy Spirit, and who therefore grasped the innermost meaning of events. "A great door is opened unto me," said Paul, that is how he arrived at the port of Divine success. So has God dealt with our Mission. The blessed occasion has been given to us of God, and we do well to use it for His glory. We have sought Him by earnest prayer, and He has opened for us "a great door" in Madras and its neighbourhood. Not only so; it is an effectual one,—great things are being done, and greater yet shall be accomplished in the name of the glorified Lord. This is the Lord's doing, and we will make our boast alone in Him and praise His holy name.

Nevertheless, as God speaks so forcibly by deeds, it is our earnest business to take heed to His voice in so blessing our missionaries. What does this "opened door" say to you, our sympathisers and subscribers? Surely it is God's own sacred seal and blessing placed upon your steady and loving co-operation. Your labour has not been in vain in the Lord. The Mission ship has arrived at the port of great blessing, of effectual service for the Master. That vessel has been piloted by the great Captain, with our beloved missionary and his dear companion in loving service. They have, in the face of many a difficulty, arrived at the front, and are now in the thick of the holy war. The Holy Spirit is with them, most manifestly opening doors for the children on every hand, and they are being reinforced by excellent native preachers and teachers. This work is of God, and it *must go on*. But how? This is a very urgent question just now. May God Himself press home its solemn importance. Since He has opened the door so wondrously so that none can dispute it, let us seize the opportunity.

Now is the time when we must come to the help of the Lord. There must be a loving, liberal response in the shape of increased funds. Surely doors are not to be opened by God for the entrance of His saving Word into multitudes of poor benighted hearts, and we ourselves at home fail in our support! Rise, then, to the God-given opportunity, honour Him with your substance just now, recognise His glorious hand in the cheering news from the earnest God-sent servant now labouring so ardently at the front. "Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom."

Madavaukum School.

(See Accompanying Photograph.)

OUTSIDE the Toll Gate, and standing on the side of a country road that skirts the village of Madavaukum is to be found our new School-house. The building, though a modest one of mud walls, covered with a thatched roof of palmyra palm leaves, has (owing to numberless formalities in connection with the Municipal inspections) taken a few weeks to erect.

The people of Madavaukum Village have been eager and impatient for the opening of the School, as this is the first and only School of its kind in the village, and they were anxious to send their children to be taught, but their anxiety to see the School in working order has not exceeded ours. Now that the building is quite completed, a Christian teacher has been placed in charge, and with hearts full of expectation we walk down to the village to see if the venture will prove a success, and intending to start work that morning if there should be any children present.

The distance between our house and the School is short, and we have not been walking many minutes before the little building is in sight. We hear children's voices from within, and round the place are small groups of villagers, evidently passers-by, who are curious to know the use to which the new building is to be put.

We enter the School; we find it cool and pleasant inside, after the glare of the dusty road down which we have been walking. On the floor, which is covered with a thick layer of clean white river-sand we see about eighteen children seated. It is not yet the school hour, and the teacher has not arrived, but these children are the early comers, and judging from their behaviour, coming to school seems quite a novelty. They evidently intend to improve the shining hour. Their faces are bright and smiling. Someone has taught them the first letter of the Tamil alphabet, and eighteen childish voices repeat it with all the volume of sound they can muster. One or two of the bigger boys trace the letter on the sand with their fore-fingers as they repeat it, and the smaller ones form some fantastic hieroglyphics, and feel sure they are doing it all right. They stop saying their lesson just for a second or two to shout "Salaam" when they see us, and then again

we hear, louder, and shriller than ever, "*Ah-nah, Ah-nah.*" They want to impress on us, and perhaps on themselves too, that they have really come to school.

In a very few minutes the news that we have arrived has gone through the village. The school teacher, who has evidently been trying to make friends among the occupants of the surrounding houses, appears on the scene, followed by an admiring escort of about seven or eight small boys, who enter with him, and take their seats on the floor. Here we have allowed no partition wall to separate the caste and non-caste children, they come in together, but take their places on different sides of the small building.

One by one the children arrive, most of them brought by one of their parents. We welcome them heartily, and arrange them in order on the floor of the building, while their fathers and mothers stand at the doorways, watching us and them with no little curiosity.

The little ones vary in ages from four to twelve years old, some of them are clean and tidy, and some are dirty and unkempt, but big or small, clean or dirty, we are pleased to have them all. Here comes a little girl of about five years old, brought by her mother, a rough, loud-voiced village woman. The child has not a scrap of clothing on her, but is decked with many barbarous looking leaden ornaments. Her face is unwashed, and her tangled and dusty hair which must have been originally black, now appears of a red brown colour. She is terrified at the sight of us and the other children, but her mother pushes her into the School, leaves her seated in a corner, and disappears.

Now in happy contrasts, arrive two other little maids brought by their father. Their faces are clean, and their hair neatly plaited. They wear chintz petticoats of a gaudy colour, and clean white "*saris*" (cloths) draped over them. They are quiet and well behaved, and demurely take their places when told to do so.

Presently we hear a man's loud angry voice, accompanied by the sound of by no means melodious weeping. The picture that meets our eyes is rather an amusing one, though to one of the persons in it, the situation seems anything but amusing, it is that of an angry father bringing his refractory son to School. The man is a big rough villager, with a bad temper, and a loud voice. In his hand he carries a branch of a tree about three feet long, which he waves threateningly over the head of the little boy who walks before him. The child is about six years old, perhaps younger, and cuts a queer figure in a white jacket much too long for him, a pair of baggy chintz trousers, and a round black velvet cap ornamented with a wonderfully worked design of flowers. He keeps up a piteous howling as he walks, and tries his best to send both his fists into his eyes. Mr. Booth tells the man there is no need for all the noise he is making, and drawing the child into the School seats him among the other children. In a few minutes the little fellow dries his tears, and looks interested, and before we leave, his face is full of smiles as he repeats the lesson with the other children.

And so they come, some afraid, some pleased, some reluctant; and when they are all seated we find on counting them that there are 33 little ones present. We hope to see more as the School gets better known, but we are glad to see so many on the opening day.

We spend an hour or more in the School, and come away thankful and happy, conscious of the bright opportunities God is opening before us of teaching the Gospel to the little heathen children of Madavaukum. Shall we not humbly, earnestly, constantly ask His blessing on the teaching, that the glory of the Gospel may penetrate their little hearts, and make them in time shining lights in the darkness of heathendom?

WINIFRED BOOTH.

Kilpauk, Madras, February, 1900.

Opposition.

ANYTHING is more welcome than utter indifference. My experience in India has been that the heathen generally are not so interested in religion as to engage in a serious opposition to Christianity. Yet the Hindus are a very religious people from a certain standpoint. The explanation of this condition of things is found in the fact that with the Hindus, religion is a matter of custom and ceremony, and not a matter of conviction. Amongst those who stay to listen to our preaching in the streets, many, if questioned, will without any hesitation say that what has been preached is right. But while making this admission they have no intention of abandoning their own religion or even allowing that it is wrong.

Sometimes, however, actuated by various motives, our hearers are inclined to argue and oppose. Such was the case the other evening when Soondram, Thomas, and I, were preaching in the streets of Ayanapuram. During the earlier part of the time things went much as usual, but while Soondram was preaching, several men just returning from their day's work stayed to listen. Amongst these was a young man desirous of displaying his superior abilities before his friends, and in order so to do began asking questions and making contrary statements in the lightest of moods. Soondram answered him. The question was in relation to forgiveness of sins. The manner and spirit in which the answer was given gave me pleasure, and had the effect of sobering the questioner. The argument was raised to a higher level, and waxed warm. Others joined in and Soondram and I answered alternately.

Presently I changed tactics and began asking questions. Some of the answers given were direct, but many were evasive. One question I asked was, "Do you love your god?" The man not being sure where his answer would land him, or what further question it would provoke, did not answer, but tried to lead the argument in other directions. This, of course, would not do, and I told him that unless he answered the argument would cease. Some around urged him to answer, but he did not care to, and we came away, leaving the crowd to discuss the matter further. Let us hope that this incident will cause some to ask "How can these things be?"

E. A. B.

Baptizing at Vepery.

ON Lord's-day morning, March 18th, after our usual Tamil service at Vepery, the congregation adjourned to the Baptist Chapel, which is only a few yards distant. This building together with the Lecture Hall, which we rent at a nominal figure, is the property of the American Baptist Missionary Union. We are grateful to our friends, the pastor and deacons of the Church, for their kindness on this and other occasions. Many of our friends at home will remember that in our series of Indian pictures, we exhibited views of the exterior and interior of the above mentioned Chapel.

After a few words of prayer, followed by singing and a short passage of Scripture, I explained the meaning of the word *Baptize*, and the signification of the rite of *Baptism*. The two disciples, who in obedience to Christ's command wished to publicly profess their faith in and love to our Lord, were then called forward and commended in prayer to God, after which I baptized them. The service closed with the Benediction. The names of the two here referred to are, Mary Lutchmammal, and J. Thomas. The first named I very recently married to James Paul, who is the son of a member of our Vepery congregation. When Mary came to our house to speak to me about baptism, her testimony was simple and sweet. She was evidently sincere, and her words found their way to one's heart. The testimony she gave was this:—"I am a sinner. Jesus came to die for sinners. Three years ago, through the preaching of an evangelist, I first believed Jesus came to die for me. I love Him because He suffered and died that my sins might be forgiven." To hear this young disciple thus tell of the work of grace in her heart was a spiritual refreshment, and to baptize her was a joy.

It was likewise a pleasure to baptize Thomas. He has known Jesus as his Saviour for some years, and has been working for several years as a teacher, and latterly as a preacher. Long before he came to me, Thomas was troubled about baptism. Being now thoroughly convinced that immersion alone is the true mode, and those who believe in Christ as their Saviour the only proper subjects, he desired to be baptized. I gladly baptized Thomas, believing him to be a truly converted man. He has been working quietly and steadily as our preacher in Vepery. I believe he was sent to us by God, in direct answer to our prayers at a time when we were greatly in need of a preacher; but that is a piece of history which I will not enter upon now.

Those of our friends at home who have been praying for God's blessing upon our work in India, will be cheered as they realize that God is answering their prayers. Our hearts here are gladdened and our hands strengthened by these tokens of God's blessing upon our work.

ERNEST A. BOOTH.

A Temple at Ayanapuram.

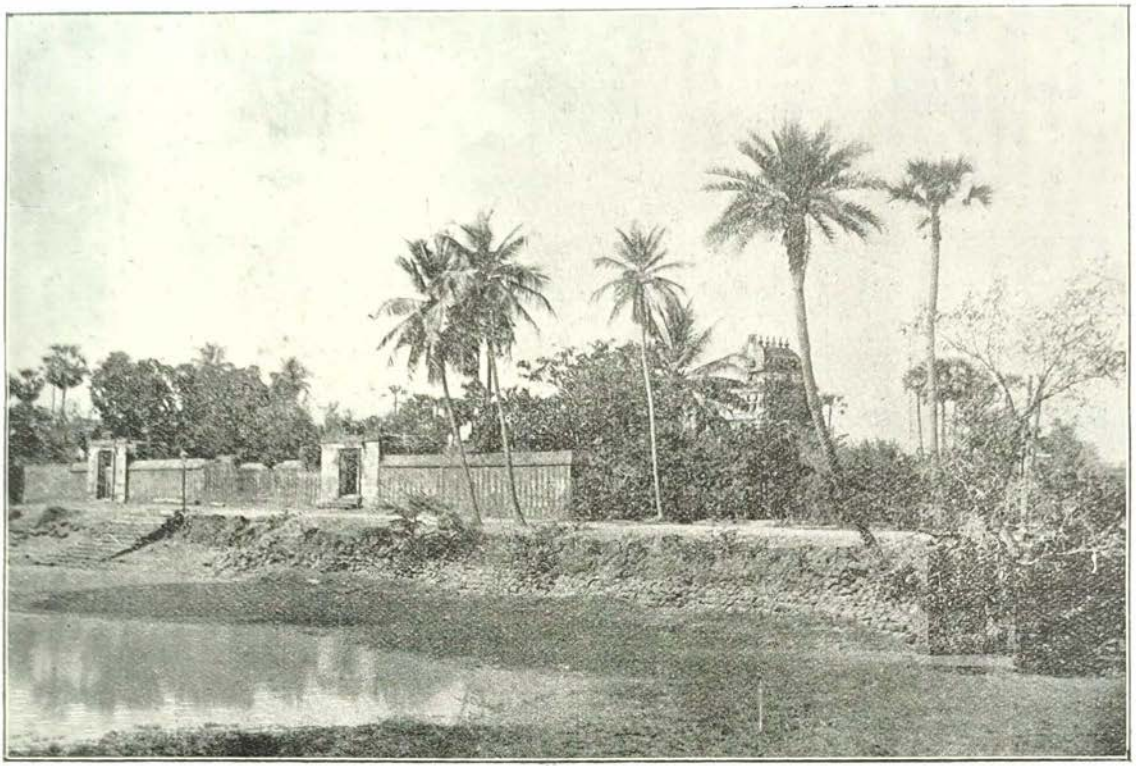
THE chief man in Ayanapuram is called the *Shrotriyakaran*. He is to all intents and purposes the ground land-lord of the whole village, and to him the yearly land tax has to be paid. In return for this he has to pay a certain sum to the Government annually. When visiting him on business lately, I mentioned that I wished to photograph the interior of the temple which stands in front of his house, and he promised to arrange matters for me.

A few days later I took my camera to Ayanapuram. The *Shrotriyakaran* had talked matters over with the priest of the temple, and the latter had raised difficulties, saying that if I went inside the temple it would cost some forty or fifty rupees to purify the place after my departure. It was mildly suggested that I should photograph the temple from a distance. After further conversation the priest opened one of the gates of the temple, and I planted my camera in front of it. At that distance a good picture of the inner shrine could not be obtained, and I expressed my dissatisfaction. After moving and focussing from under the porch with little better result, I was finally allowed to enter the temple precincts and view the idol from afar. Unfortunately the inner shrine was very inconveniently placed and a good photograph of its interior was not possible. The idol, which usually stands in the dark recesses of the inner shrine, was brought nearer to the doorway, and I photographed it from two positions. Neither of these pictures are clear enough to be reproduced in the HERALD, but they may possibly be included in a new series of Lantern Views.

I afterwards photographed the exterior of the temple, and a copy of that picture accompanies these jottings. In the foreground is the sacred tank, which at this season of the year contains very little water. On the bank of the tank are four cocoanut palms known by their long waving leaves, while a little in the rear to the right is a tall palmyra tree. The wall of the temple is ten or twelve feet in height, and besides being whitewashed is striped red at regular intervals. The gateway on the right of the picture is the one through which I passed to photograph the inner shrine, which is in the rear and is surmounted by a *Gopuram*, or tower, clearly to be seen in the illustration.

After this recreation I returned to the house of the *Shrotriyakaran* and concluded an important piece of business, in the way of purchasing the plot of land on which our two mud and thatch school buildings stand. Up to this time, for some reason or other, we have been told that the land would not be sold to us, and we were liable to receive notice to quit at any time. The attitude of the authorities has been changed and the plot of land was sold to us for a very reasonable sum. We have every reason to praise God for the way He is working for us in Ayanapuram.

E. A. B.



A TEMPLE AT AYANAPURAM—*From a Photograph.*

Among the Barkharutse.

TO-DAY I have just seen another instance of the kindly way these Barkharutse treat each other. The ploughing season has just commenced, and almost every one is away at his or her garden, for the women, and even quite young girls, have their own gardens, and, I am sorry to say, do nearly all the hard work, while men make clothes, etc., and generally take life very easy, leaving the women to build the huts, carry water, and fetch the wood. Now the modern plough has come to this land, the men use that, but the hand-digging is done by the women with a short-handled, primitive-looking little instrument; but still they have their good points, too, as in the circumstance I am about to mention.

Thirty of our chiefs (policemen) were called away to help in the defence of Francistown, and to do some scouting work on the border; but as the Boers do not seem likely to trouble us in this direction, they have been sent back, and one man told us he found his garden already ploughed by his friends, and probably all would have had the same tale to tell before the end of the season. The chief gives the word when ploughing is to begin at an early morning prayer-meeting, and no one dreams of commencing until Rannu has given permission. This prayer-meeting, held at the chief's place, is, instead of some heathen ceremony, formally practised to insure the success of the harvest, and, I am sorry to say, is regarded by the heathen as some sort of witchcraft to make the corn grow, for he, too, meets at this time with his Christian brother. Will you not join with us in prayer, dear friends, for these dark children of Africa, that they may cast off for ever their heathenish customs and superstitions, and walk in the light of life. "Grant them, Lord, Thy glorious light" . . .

"Let the rude barbarian see
That divine and glorious conquest
Once obtained on Calvary."

J. McH. B.

Selepery, via Francistown, British Bechuanaland, S. Africa, Dec. 15, 1899.

Village Girls in School.

WHOSE of our friends who are interested in our School at Ayanapuram will remember the photo of the scholars that appeared in the last HERALD. The strength of the School in February was 48, including both boys and girls. Since then great and encouraging progress has been made. Instead of one building for both boys and girls, we have now a separate building for each. The scholars in the Boys' School now number 65, while in the new Girls' School we already have 35 in attendance. It is the Girls' School that I want particularly to mention.

Knowing that the girls in Ayanapuram were being much neglected, most of the parents not caring to send their girls to a mixed School,

Mr. Booth established a separate School for the girls, and placed a Christian young woman, named Pakkiyan, in charge as teacher. The success of this experiment has far exceeded our expectations, as we found the people eager and willing to send their little girls to be taught, and the children themselves glad to come.

The new building stands by the side of the Boys' School. It is a thatched building with mud walls, but is rather larger and better built than the other. These two Schools have become very dear to us, and a visit to them, like the one we paid yesterday, is always a pleasure.

We left home early in the afternoon, and as it was intensely hot at that time we gave up all ideas of walking, and were glad of a ride in a bullock bandy. This mode of travelling we found very slow, the wheels of the bandy sank deep into the sandy soil, and the bull seemed by no means as anxious to get to the Schools as we were. Sometimes we stopped short for a few minutes while the bandy-man got off his seat to use his persuasions with the bull—these were not sweet, but always effective.

We did at last arrive somewhere near the Schools, and after walking a little way were glad to get into the shade. Mr. Booth went into the Boys' School and I into the Girls'. Here I found 36 girls present—the eldest was an intelligent-looking caste girl, 13 years of age, and the youngest a little one about three years old, who was fast asleep leaning against her sister, who was very little older.

The very little girls (there were about a dozen who were not more than five years of age) were having a lesson in counting, while the elder children were busy with their needlework. Each girl held a square of cloth on which she was learning to hem. Most of the girls had to be taught how to hold their work and needles, and there was a constant cry from one or another of them that her needle was lost, while she went down on her knees to hunt for it on the floor. I went to each child and examined her work, putting a few stitches into each bit of cloth. Some of the children seemed to be getting on nicely, but others did not seem to have the slightest idea of sewing. One little caste girl informed me in a high-pitched voice that she could sew very well, even before I could examine her work.

After this was over, I asked the children a few questions from the Catechism which is daily taught to them. Many of them answered well, one of the elder girls being able to answer 26 questions correctly. I was greatly pleased with a wee mite of three years, who, though only a recent comer to the School, was able to answer the first six questions of the Catechism without the slightest hesitation.

The children seemed much attached to their teacher Pakkiyan. It was a pleasure to notice the kindness in every tone and action of hers when dealing with the little ones, and it is not at all surprising that the School is attractive to them, when their teacher has a bright face, and a tender heart. As the closing hour approached, we distributed among the children some cards and Scripture pictures, which pleased them greatly.

At 5 p.m. the boys from the other School were brought in, and Mr. Booth started the singing of two hymns, in which the 101 little

voices heartily joined. The hymn "I'm a little pilgrim" seemed a particular favourite, as one or two of the children asked for it. Mr. Booth then spoke a few words about God, and telling the children that they must be very quiet as he was going to speak to God, he offered a closing prayer. The children were then marched out of the School in order, and told to go home, but many of them lingered about the doorways watching us. One of the girls attending the School is a cripple, and it was a pathetic sight to see her elder brother carrying her home.

It is with truly grateful hearts that we acknowledge the working of God's hand in the progress of these Schools. In answer to many prayers He has blessed, and is still blessing, in giving us new opportunities, new ways, new means.

In Ayanapuram there is not to be found one Christian family except that of Soondram, who has lately gone to live there. Now that we have gathered together 100 children of heathen parents we feel we must do all we can to keep them, and influence their young lives for good. Dear friends, your sympathy, your prayers, and your help are needed, and many we know are anxious to help in a practical way.

For the Girls' School we so much want little gifts as prizes, such as needles, thimbles, cotton, cards, pictures, and bits of cloth on which sewing can be taught; scraps of any material will be useful. Then for those who would like to give larger gifts we would suggest dolls, picture-books, chintz and calico in lengths of two or three yards each, and made-up garments. The smallest gifts will be costly if given in Jesu's name, for inasmuch as we do it unto the least of one of these, we do it unto Him.

WINIFRED BOOTH.

Kilpauk, Madras, March, 1900.

The South Indian Missionary Conference, 1900.

THE above Conference was held in the fine new building of the Y.M.C.A. on the Esplanade, Madras, from January 2nd to January 6th. Only two other Conferences of a similar character have been held in South India—viz., one in 1859 and one in 1879. The new feature of the Conference was the principle of delegated representation. No one was eligible for a seat in Conference who had not ten years' Mission Service to his or her credit. All Protestant denominations were represented among the 149 Delegates.

Dr. Miller, Principal of the Christian College and ex-Moderator of the Free Church of Scotland, presided at the opening of the Conference, and delivered the inaugural Address. It was an Address full of hope and full of wisdom. Out of a wide and ripe experience, the speaker was able to suggest much that was helpful in indicating the lines upon which the Conference should run. In speaking of the work to which the Missionary has been called, Dr. Miller said:—"We are not here to win name or reputation to ourselves by conforming to the views or fulfilling the expectations of those by whom we have been sent. We are here to do each of us his own small but appointed part in a mighty

and far-reaching plan, leaving the results of the little things we do in the hands of Him whose plan it is."

At the termination of the opening service the Delegates began the real work of the Conference. The whole body had been previously arranged into Nine Committees. Each Committee dealt with the special subject or subjects, which by its very constitution it was competent to deal with. Each Committee having thrashed out the subjects appointed, drew up its Report, which was presented to the whole Conference, and discussed in public. The most lengthy and most keenly discussed subject was "Caste in the Native Church." After many amendments and suggestions the final word on the matter was embodied in the following resolution :—"That this Conference is of opinion, that in no case should any Christian, who breaks the law of Christ by observing caste, be allowed to hold any office in connection with the Church."

E. A. B.

"Whatsoever."

"WHATSOEVER He saith unto you, do it" (John ii. 5). May the Holy Spirit give us grace to reply, "Thy servants are *ready to do whatsoever* my Lord the King shall appoint" (2 Sam. xv. 15), constrained by the great love of our King, Who was Himself so ready, so willing, to do whatsoever His Father commanded for love of *us*, that He might save and bless us.

Are we ready? Has He made us willing to do His good pleasure? (Phil. i. 13). Has King Jesus so won our hearts by His dying, living love that we *are* ready, willing to follow whithersoever He leads, ready to do *whatsoever* He shall appoint? It will mean taking up our cross in His appointed way, and following Him through the baptismal waters to His table, girding on the Christian armour, and under the banner of King Jesus fighting His battles against sin and self, the world and Satan, taught by Himself to fight. It may mean service high and holy "in yon wide hallowed harvest fields" of His, or it may mean very lowly service, such as you and I may not expect would not have chosen, perhaps. And we may feel like the little girl whose Sunday-school teacher asked her class "How it was that, after losing the presence of their Saviour with them on earth, the disciples yet returned to Jerusalem with great joy?" And among various answers this little girl said she thought it must have "made them happy to think that they each had something to do for Jesus." But when her teacher asked them the next week to consider what work had been given *them* by their ascended Saviour, and each one was to tell her on the next Sunday what Jesus Christ had appointed *her* to do for Him, she thought she should like to find out "something very particular" that He had given *her* to do. But her mother had to go out to work all the week, and she couldn't leave her little brother, who needed her care. She thought if only she could go and work very hard, and get some money to give to a poor woman whose house had just been burned down, how nice that would be; or, if she could go

and read to the old blind people in the workhouse—if it wasn't for "minding Johnnie" she could go and earn money for the missionary box. But she must stay at home and mind her little brother, and though that was not the work she would have chosen, at last she recognised it as the work *Jesus* had given *her* to do, and lovingly accepted it. And let us remember it is never "work for Him if He has not put it for us to do," if it is simply *self*-chosen work.

May our eyes be up unto Him, continually asking, "What wilt THOU have me to do?" and He will give us the quick discernment to see the "good works" He has "afore prepared that we should walk in" (Ephes. ii. 10), and grace to do them with delight. And His appointment for each of us can only be the dictate of love and wisdom, only what shall be most for His glory and our blessing and the blessing of others, and what we presently in His clear light, if not now, shall praise Him for. It may mean days of toil, of weariness of body and spirit, many a little service for one another that He would have us lovingly, patiently perform for Him. But

> "In service that His love appoints,
> There are no bonds for me,"

only the bond of love, and "love will make obedience sweet."

A rich lady in France was attacked by enemies, and lost all her money, and was turned into a common servant; but through it all she never seemed cast down—no, not when the drudgery that the other servants refused to do was put upon her. Some one asked her how it was that in the midst of it all she sang at her work, and seemed more joyful than anyone else. "Oh," she replied, "I think I hear Jesus saying, 'Sweep the house for My sake: do this work for Me.' And when I remember what *He* did for *me*, can I but do all rejoicingly?"

And so, "*whatsoever* we do" (1 Cor. x. 31), may He give us grace to do *all* to the glory of God to seek to "please Him." Let us seek more earnestly than ever to be wholly consecrated to Him, to be emptied of sin and self and filled with the Holy Spirit, the sweet Spirit of Jesus. And may our constant prayer be—

"Teach me to do Thy will,
Whether it be to labour or lie still:
To toil for others, or, unseen and lonely,
To walk in shadows: teach me but Thy will.

If Thou wouldst send some cup of cooling water,
To some poor tired pilgrim passing by,
And, calling me, shouldst say, 'Bear this, my daughter,'
Should I not answer gladly, 'Here am I?'

If Thou wouldst have some message penned or spoken,
Or sung in simple lay that I could sing,
And Thou shouldst say, 'Child, take for Me this token,'
Should I not joyfully cry, 'I go, my King?'

Happy to have such tasks as these given,
Straight from Thine own dear pierced hands to mine.

Only do with me all Thy heart desireth,
For Thine own glory 'make the most of me,'
Tune Thou my life to all Thy will requireth,
Thy 'whatsoever' shall its key-note be.

Yea, Master, '*whatsoever*,' forward going,
Just when and where Thy hand throws wide the gate;
Or, staying still, if such Thy pleasure knowing,
'They also serve who only stand and wait.'

I need not tell Thee that I am not worthy
Of Thy least errands. Lord, Thou knowest all.
How soon my heart from heavenly things to earthly
Is drawn aside: how oft I fail and fall!

Thou knowest, and if such as I Thou usest,
(Upholding me by all-sufficient grace),
To Thee be all the glory, Thou who choosest
The weak things, and the foolish, and the base.

Here at Thy feet I pray but to be taken,
Just as Thou wilt to use or lay aside,
Like some frail harp whereon my King shall waken
What chords *He* please, so *He* be satisfied,"

and glorified thereby. E. B.

(By special permission, and rights reserved. This and other poems to be had in leaflet form from Mr. M. S. Cherry, Smeaton House, Windsor-terrace, Plymouth, price 3d. per dozen.)

A Letter of Importance.

MY DEAR BROTHER MILLWOOD,—During the month of February I was able to make one or two slight improvements in the arrangements for our work as a Mission. I have secured a house in Periyamettu at a rental of R.7 per mensem, which serves the double purpose of school-house and preacher's residence. This arrangement brings Thomas right into the centre of his work for street-preaching and house visitation, besides affording constant opportunity for superintending school. A similar arrangement has been made in the case of Soondram. For various reasons he was obliged to live a little distance from his work. Difficulties have now been overcome, and he has moved to New-street, Ayanapuram, the same house for the present serving the double purpose of school and residence. In this case, however, I am in hopes that the work of the school will so increase that a larger place than the verandah of preacher Soondram's house will be required. It is a great gain to us that Soondram has gone out of Madras to live in Ayanapuram. His heart is in the work there, and he will be able to give more time with less expenditure of strength than has hitherto been the case. Walking to and fro has been a tax on his strength, besides taking up valuable time. There are at present three schools in Ayanapuram, viz.,

Chetty-street Boys' School,
" " Girls' School,
New-street Mixed School.

The daily average attendance last month was 38 in the Chetty-street Boys' School, with an attendance on Sunday of 35. The Girls' School register was started at the beginning of this month (March), so I am

not able to give figures for last month. The average at New-street was 24.

Our new school at Madavaukam was opened during last month, and we already have an average attendance of more than 30.

The school at Periyamettu has not given me satisfaction, and I am about to place a new teacher there. The former one has gone, and for a short time preacher Thomas is doing double duty. The average attendance last month was 29.

In each of the schools Scripture is taught daily, and so also is the Catechism. A second edition of the latter is now in the press, and will be ready in a few days.

Preacher Soondram in Ayanapuram and preacher Thomas in Periyamettu have both been busily engaged during the month in preaching and visiting houses as far as possible.

I have preached each Lord's-day in Tamil at Vepery, where congregations have been quite up to the average. Each Tuesday evening I have conducted Tamil prayer-meeting, giving a short address at each. Three times during the month the Agents all came to my house for Biblical instruction. I hope to take them through a regular course of lessons. The three we have already taken are :

Sin—Its Extent and Nature ;
Sin—Its Origin and Issue ;
The Saviour—His Humanity ;

while for to-morrow the subject appointed is

The Saviour—His Divinity.

In this way I hope the Agents will become more fitted for their work, and strengthened themselves.

I hope to shortly engage a "Bible woman" to work amongst the women at Ayanapuram and thus further strengthen our position there.

We were very pleased to receive the HERALD for February, and think that it has surpassed previous numbers.

With Christian regards, yours sincerely,
ERNEST A. BOOTH.

P.S.—Have engaged Bible woman for Ayanapuram at R.12 per month. Excellent woman—wife of Soondram.

Burnside, Kilpauk, Madras, March 6th, 1900.

FOR OUR YOUNG PEOPLE.

GIFTS FOR JESUS AND THE DEAR CHILDREN OF INDIA.

WE are quite sure that your eyes will sparkle with delight and your hearts will warm with sacred gratitude to the dear Saviour as you read the touching and beautiful words of our beloved missionaries in this number of our magazine. Is it not wonderful how the Lord Jesus has answered your prayers that He would send us more loving workers and incline many dear children and older folk to come to hear the precious Gospel? What can we all do? What can *you* do to show your thankfulness to God for so pouring out His blessing upon us in such a short time? Well, we are going to tell you something which you have already done. You remember dear Mrs. Booth asked you to gather together your Christmas cards which you could spare and send them for the dear scholars in our multiplying schools. She will indeed rejoice, for many have already freely sent them in to friends. For this loving gift we thank you, but we shall want many more, for we quite expect to hear of scores of your little brothers and sisters in India being gathered to hear of Jesus and His love. You remember the beautiful hymn :—

"Open the door for the children,
Tenderly gather them in."

Now that is what our blessed Lord is helping our missionaries to do, and He is giving you a hand in it too. Now let us give you a hint as to how you can do something further. Mark this well. *We must be able to build school-rooms for the children*, and you, dear young people, shall have the joyous privilege of doing this for Jesus, if you will. Give more than ever of your money to Jesus, and remember, as you put your coins into the missionary boxes, that such precious gift of money should wear not only the image of our beloved Queen, but also be stamped with the impress and the superscription of Jesus your King: then it will be turned into a golden key by Him, and He will use it to open many a door for the children who never heard the sweet music of Christ's precious name. One more word, Give your prayers, yes, more and more *pray*, dear young helpers, and you will know the sweet meaning of these beautiful words :—

Who are they, whose little feet
Passing life's dark journey through,
Now have reached the heavenly seat,
They have ever kept in view?
"I, from Greenland's frozen land;"
"I, from India's sultry plain;"
"I, from Afric's barren strand;"
"I, from Islands of the main."

THE EDITOR.

Finance.

THE Financial Secretary has gratefully acknowledged the following amounts received since last issue of Magazine :—

	£	s.	d.
Hounslow, Zoar Chapel, Collection, omitted in last list	3	2	0
Master R. Fordham, Norwich	0	9	6
Mr. Joseph Billing, Guildford	1	10	0
Ebenezer Sunday School, Clapham	2	13	1
Mr. F. Ralph, Sydney, N.S.W.	0	10	0
Colnbrook Sunday School, Slough	2	1	2
Per Mr. J. C. Jeays, Cheltenham	1	14	0
Whittlesea Sunday School, Boxes	0	13	6
Mrs. S. Tarry, Thame, for HERALDS	0	1	2
Egham Sunday School ...	1	8	10
Martyr's Memorial Sunday School, Beccles	2	6	0
Shalom Chapel Sunday School, Hackney	1	7	10
Miss H. Sharp, Kirby Muxloe	1	0	0
Miss Sharp, for HERALDS ...	0	1	6
Maynard Road Sunday School, Walthamstow ...	1	5	8
Mrs. A. Booth, Homerton Row	0	10	0
West Hill Sunday School, Wandsworth	1	1	0
Miss Fincham, South Ealing, W.	0	7	10
Chatham Road Sunday School, Wandsworth ...	0	8	4¼
Enon Sunday School, Chatham	0	10	0
Mr. J. E. Flegg, for HERALDS sold...	1	15	0
Carmel Sunday School, Pimlico	1	5	0
Mr. and Mrs. Wright, for HERALDS	0	7	0
W. E. Soper, Esq.	1	1	0
Salem Sunday School and Friends, Richmond ...	1	7	0
Miss Cooper, Bournemouth	1	0	0
Mr. Alfred Eastoe, Downham Market	0	5	0
St. Neots, Public Collection	4	1	1½
St. Neots, Sunday School and Bible Class	2	14	2½
Mrs. Brand, Whitstable ...	0	12	0
Brighton, Prarthana Sabha	4	8	0
Miss Carr, Homerton Row	0	10	0
Reading, Providence Sunday School	2	2	0
Miss Evans, Homerton Row	0	10	0
Mr. Thomas, for HERALDS	0	1	0
Tring, per Miss Butcher ...	3	10	0
R. E. Sears, for HERALDS ...	0	10	0
Brentford Sunday School ...	4	0	0
Mr. J. J. Fromow	1	1	0
Per Mr. J. S. Jones, Saltney	0	7	0
Elim, Limehouse, Sunday School	0	12	6
Hilim, Friends' Boxes ...	4	18	2
Soho Sunday School ...	5	4	0
Mr. Dawson, Homerton Row	0	2	6
Homerton Row Sunday School	1	19	6
Chadwell Sunday School and Friends, for HERALDS ...	0	8	0
Mr. Ridley, Sale of Sermons	0	12	0
Derby Road Sunday School, Croydon	2	12	0
Bethesda Sunday School, Notting Hill Gate	0	15	0
Gurney Road, Stratford Friends	0	12	6
Daore Park Sunday School, Lee	0	5	0
Mr. E. R. Goldspink, Wilby, Suffolk	1	0	0
Per L. H. Colls for HERALDS	0	5	0

GIFTS FOR THE CHILDREN OF INDIA.

THE loving appeal of Mrs. Booth in our last issue of THE HERALD has been splendidly responded to. Several others mean to follow this up and send such a lot of dolls, clothing apparel, Christmas cards, etc. Please send your parcels on to Mrs. Millwood, Edward House, Lisson Grove, London, N.W.

Printed and Published for the Strict Baptist Mission by ROBERT BANKS AND SON, Racquet Court, Fleet Street, London. May 1st, 1900.

Some More Good News.

Extracts from a letter sent by Mr. Booth.

GOD is hearing prayer and we are moving forward. May we be kept close to our Leader. The formation of a Church at Vepery will soon have to take place; for some time it has been a matter of earnest consideration. Whilst strengthening our stakes, we have also been lengthening our cords. The name of the place where we have newly established ourselves is Kuppam. Kuppam is within the limits of Madras City, and is situated close to the beach. Nearly the whole of the people there are fisher-folk. A man named Dhevadasen, who was formerly an evangelist in the American Telugu Baptist Mission, commenced work independently in Kuppam some two years ago, looking to the general Christian public for support. Funds having failed, and he not being in a position to carry on the work, Dhevadasen came and asked me to take the work under the S.B.M. wing. After visiting the place and talking with the people, I decided so to do. We have a School there with an attendance of more than 40. I have engaged Dhevadasen as preacher, after long talk with him, and reference to the Baptist Missionary with whom he formerly worked, and by whom he was baptized. I hope he will prove a true helper. There are no Christians in Kuppam, but Dhevadasen has regular services on Sundays and Thursdays, which are attended by some 20 of the fisher folk.

FORM OF BEQUEST.

THE following Form is recommended to any who may desire to bequeath Legacies to the Mission :—

I give and bequeath unto the STRICT BAPTIST MISSION *the full sum of Pounds to be paid within three months after my decease, to be applied, at the discretion of the Committee for the time being, for the promotion of the objects and work of the said Mission; and for which the receipt of the Treasurer for the time being shall be an effectual discharge.*

The

Strict Baptist Mission HERALD.

No. 5.] AUGUST, 1900. [One Half-Penny.

CONTENTS.

	PAGE
Frontispiece—Preacher Thomas and his Wife.	
"As Good Stewards"	81
Vepery Tamil Baptist Chapel	83
For Our Young People	83
Baptizing at Vepery	85
A New Stitch	86
Sowing the Seed	88
Preacher Thomas	88
Mohorram in Ayanapuram	89
A Capital Suggestion	91
"Unto You, Young Men"	91
What is a Missionary?	92
The Jewel of Jesus	93
Some Mission Notes	95
Finance	96
Loving Gifts for the Strict Baptist Mission	*Cover page* 4

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Fulham.—MR. H. D. SANDELL (Pastor), and MR. S. H. BROWN.

Guildford.—MR. W. CHISNALL (Pastor).

Homerton.—MR. S. T. BELCHER (Pastor).

Hounslow.—MR. A. JEFFS.

Lee.—MR. J. H. LYNN, and MR. JAMES MOTE.

Limehouse.—MR. F. C. HOLDEN (Pastor).

Marylebone.—MR. E. C. GRIMES, and MR. D. F. SMITH.

Soho.—MR. HAROLD COOPER, and MR. J. R. THWAITES.

Stratford.—MR. E. MARSH (Pastor).

Tring.—MR. L. H. COLLS (Pastor).

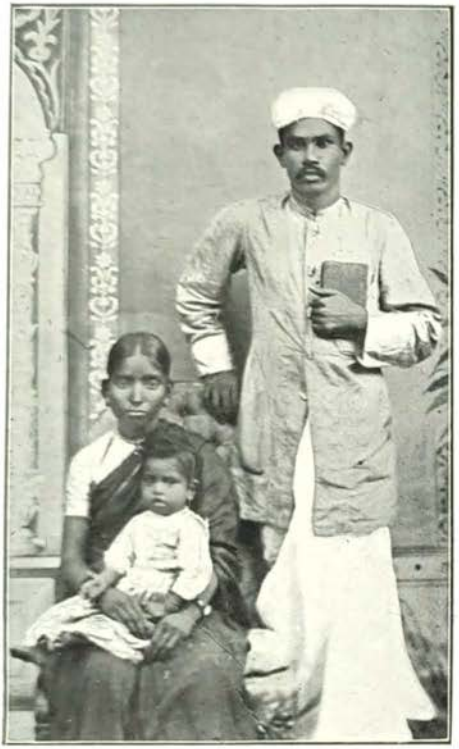
Waltham Abbey.—MR. W. E. PALMER and MR. W. PALLETT, Junr.

Wandsworth Common.—MR. HENRY CLARK.

Wood Green.—MR. J. P. PICKETT.

(With power to add to their number.)

Editor: PASTOR L. H. COLLS, Akeman Street, Tring.



Preacher Thomas and his wife Selvasiromani.

THE STRICT BAPTIST MISSION HERALD.

No. V. - - - - - - - - - - AUGUST, 1900.

"As Good Stewards."

SURELY there can be no more blessed and, at the same time, no more solemn designation of true Christians than this—"good stewards of the manifold grace of God." What an inspiring description of our magnificent possessions—the manifold,—many-folded,—grace of God! Truly, in Immanuel's land we "possess the double:" our dear Master's riches are unsearchable, untrackable. In Him we have access to such boundless source and resource for all that we need for the bliss of our whole being in time and in eternity, in life, in death, in glory.

But, "as good stewards," we are not only receivers; but ministers also of the Master's wealth. He says, "Freely ye have received: freely give." Through His wondrous grace we have trusted in Him, and now He trusts us with His goods. And surely this is indeed one of the thousand-fold proofs of His favour: "Unto us is given this grace also," to minister the gifts of His love to others. What should incite us to be trustworthy more than this, that our blessed Lord has not only made us *of* His household, but also made us stewards of His blest estate?

How shall we use the riches of the saving light and love of His glorious Gospel? If we would be good stewards we must deal faithfully with the Gospel He has entrusted us with. What does fidelity to our Divine Lord mean in this matter? His own most solemn, most clear directions concerning stewardship are with us: "Thou oughtest therefore to have put *My* money to the exchangers, and then at My coming I should have received Mine own with usury." So the right use of the Divine blessings is represented in this the Master's *reckoning* as a trading with His property. This is not to be understood in a way of merit, for when we have done all, we are unprofitable servants. Whatever is bestowed upon us, we must not call our own, but we must consider it as our Lord's. We must

employ it, therefore, with the scrupulousness of faithful servants. All the gracious variegated gifts of money, mental power, ability to tell out the Word of Life, to write burning words of spiritual power, whatever we are or whatsoever we have, each is a precious, sacred trust received direct from our blessed Redeemer. And if we are hiding any of these, His talents, if we are not multiplying His Word by sending it forth by others, or taking it ourselves, we are not "good stewards."

Another mark of trustworthy stewards is that they never cease spending, that they are always putting out the heavenly treasure; they are ever thinking of His orders, being filled with and actuated by His Spirit, and their Master's business requires haste, urgency, and constancy.

"We are bought for this, and bought dear—all our heart, and all our head, and all our forces and faculties, and all our time. Never will we have at the same moment a true view of our conditions and a real happiness in them, till we have responded from our soul, and for to-day and every day to Christ's brief, pregnant answer, to Christ's own question to each of His stewards: 'Doth He thank him? I trow not.' That word 'pours contempt on all our pride,' and yet, more complete contempt on all our vanity. It cuts deep to the root of our advertisements of ourselves, and our jealousies, however secret of others; for it puts always in front of us the fact that we are, *in toto*, beings who belong. We exist, not for ourselves, but for Another. He is to be at once our ambition and our law. His imperial claims surround us and everything that is ours. We are not His valued allies and confederates, sparing what we can from our own interests for the sake of His: we are His property. He has annexed all our interests. To *claim* the least gratitude from Him would have been wholly out of place—the utmost possible discord with the facts. Aye, but then the Prince, the Master, the Possessor, holding all His rights with unswerving and absolute firmness, is One Whose glory pours itself out through other aspects and relations, too. He *owns*, but also He loves with an everlasting love, because He is Himself. He *owns* with an infinite autocracy of tenure. But He has given Himself for us."

And now, what of our stewardship as those who have evidently been entrusted with this Mission? Have we not seen "the manifold grace of God" in this gift and trust of holy service? In striking and unexpected ways this work has developed. The Master has most graciously unfolded the worth of our splendid missionaries—Mr. and Mrs. Booth and their native helpers, Soondram and Thomas. How shall we use these gifts of the Lord? We can discourage them easily, stultify their usefulness by indolent ease and inconstant help. And, with profound grief we write it, we are, alas! all but too ready to succumb to the deadly narcotic of sinful indifference. We too easily become desultory, spasmodic, and irregular in our giving, in our prayers, in our every effort. The Lord rouse us and quicken us all and every one. Let the earnest, devoted labours of our faithful missionaries, let their persons, their heart-yearnings for our prayers and practical sympathy, let their joy felt when some fresh trophies of

redeeming love are won, be an inspiration to us—yes, let all these manifold blessings the Lord has entrusted to us combine to make us good stewards, who will not be ashamed when He comes to reckon with us.

"For crown, new work give Thou to me:
Lord, here am I?"

Vepery Tamil Baptist Church.

THOSE acquainted with Baptist vernacular will read in the above title of a forward step which has been taken at Vepery. We have long been hoping and preparing for this. We rejoice that all hindrances have been removed. We thankfully record that the formation of the "Vepery Tamil Baptist Church" is an accomplished fact.

On the first Lord's-day in July, 1900, the Tamil congregation gathered at Vepery for worship, and listened to a sermon upon the Nature and Purpose of the Lord's Supper, founded upon the words, "Do this in remembrance of Me." Four men and six women remained after the other part of the congregation had left. With all of these I had previously spoken concerning the spiritual condition of their souls, and each had given evidence of spiritual life. They all had previously been baptized, and now expressed desire for Church fellowship. I read to them a few simple rules securing Scriptural order regarding baptism, membership, and communion. After giving opportunity for questions or comment upon the rules read, I asked them to signify their approval, and this they did unanimously. Gladly then I gave to each the right hand of fellowship. Then these ten, together with Mrs. Booth and myself, gathered as brothers and sisters in the Lord, together ate of the emblems which remind us of His sacrifice. A quiet happy service concluded with a hymn and the Benediction.

E. A. B.

For Our Young People.

Kilpauk, Madras, 20th June, 1900.

DEAR YOUNG FRIENDS.—I daresay many of you who are interested in Mission work would like me to tell you "all about India," but I am afraid it would want a much older and a much wiser head than mine to do that, or even to tell you all about Madras. Still, I can tell you about a few things we see and hear in this heathen land, little things, perhaps, to a casual observer, but great things to us, for they show what a strong hold heathenism has on the hearts of the poor ignorant people.

In trying to relate something that will interest you, I think I cannot do better than tell you about the "*Mohorram*," a big annual

festival that has just been held in Madras, and during which we realised, to some extent, how many thousands there are around us who do not know Jesus.

The "Mohorram" is really a Mahommedan festival, and to the Mahommedans a sad one, as it commemorates the death of Hassan and Hussein, the two nephews of their prophet Mahomet. During the ten days of the festival most of the Mahommedans go about dressed in green, which, I believe is, with them, considered a sign of mourning. They build cages (or as they are called "*Tabouts*") of pith and talc and tinsel, some of them very gorgeous looking, and on the last day of the feast these *tabouts* are taken in procession down to the river, dipped in the water, and taken home again. Not knowing much of the Mahommedan religion I am not able to tell you why this is done.

Somehow or other the "Mohorram," though purely a Mahommedan festival, has come to be celebrated also by the "Pariahs," and low caste people, but in a very different manner, and with so much rowdiness that the Mahommedans consider it a mockery.

The Pariahs go about the streets in bands, with much drumming and shouting. One or two of the men in each band are disguised in some way. Some of them smear their bodies with oil, and soot, or ashes, and wear twists of straw round their heads and bodies, and carry in their hands vessels containing soot which they throw at people who refuse to give them money. Other men wear masks, and others different articles of cast-off clothing, not caring what they are as long as they appear ridiculous. Many are under the influence of drink, and create a disturbance as they go along the streets.

Then, again, one meets other bands of men, and even little boys; one of their number is drugged till he is quite unable to stand alone, and the others support him and lead him through the streets shouting, and asking for money.

It was such a sad sight to see the many little children who were either drugged or wandering in the streets with these noisy crowds. During this time our Schools were very poorly attended, and on the last day of the feast none of the children could be found either in school or in their houses. On a Sunday afternoon during the feast we went to our Vepery Sunday School, but imagine our disappointment to find only about a dozen children present, whereas at other times we have had over 40. None of the children present seemed to know their lesson; many of them were quite sleepy after roaming the streets the previous night. One little boy of about seven years old was in a half-dazed condition, and could not sit up, having been drugged the previous night. Seeing that nothing could interest, or keep the children awake, we were obliged to close School, and send them home. Such are the sights one sees in India, truly sad ones!

I have described the above scenes to you that you may know something of the people among whom the Gospel of Jesus Christ is preached in India. We are very pleased to know that you help in the work Sunday after Sunday, and cannot forget that the children of our Sunday Schools help greatly in supporting the Mission.

I am not able, for want of time and space, to give you an account of the Mission work, but those of you who read the HERALD will have

some idea of it. Will you, dear young friends, when you meet each Sunday at Sunday School think of the heathen children we have gathered in our Sunday Schools here? There are now, on an average, about 190 children who attend the Sunday School, and about 200 who attend the Day Schools. They are all poor, and rough, and uneducated, many of them are dirty and uncared for. Let us remember, that it is our duty to help them by praying and working for them, and if we do these things lovingly, and willingly, God is sure to add His blessing. I am glad of this opportunity of sending you a letter; it has been a pleasure to write it.

With hearty greetings to you all from Mr. Booth and myself,

Believe me, your sincere friend,

WINIFRED BOOTH.

Baptizing at Vepery.

SELVASIROMANI is the wife of our preacher Thomas, of Vepery. A little while ago her only babe was very sick. During that time we saw her often, and had opportunities of judging her spiritual condition. She was always grateful for any little help we could render, and gratified when we prayed with her for her child. When the child recovered from its sickness, Mrs. Booth mentioned to me that she was impressed with the deep gratitude to God which in her quiet, unaffected way Selvasiromani evinced.

A short while after this, Selvasiromani came to me and asked me to baptize her. While speaking with her, I gleaned the following particulars, which she gave in answer to questions I put:—

"My parents were Christians, and I was educated at the Free Church of Scotland Mission School in Madras. Some four years ago a Tamil Evangelist, named David, visited the school, and it was through his preaching that I became a true Christian. I became sorry for my sins, and received forgiveness. I love Jesus Christ because He suffered for sin. I know I love Him because I am afraid of sin. By baptism I want to show my faith in Christ Jesus. I am a sinner; but Jesus has given me salvation, and I shall go to heaven through Him."

Upon hearing this testimony, which was given quietly and with evident sincerity, I gladly promised to baptize Selvasiromani. It so happened that on the day appointed for baptism we had arranged to make a special collection in aid of the Indian Famine Fund. In seeking to stir up the sympathy of the congregation, and inciting them to practise as well as profess, I preached from the text, "Be ye doers of the Word, and not hearers only, deceiving your own selves." The collection, I am pleased to say, was a good one. At the close of this service we adjourned to the American Baptist Chapel, which again had been gladly lent to us, and there, after a very short service, I baptized the disciple whose profession of faith I have recorded above. Praise ye the Lord.

ERNEST A. BOOTH.

A New Stitch.

NOW, girls, I know enough of you to know that you are fond of something *new*. During the last few weeks the weather has been sunshiny, and the "*new thing*" has been that white dress you thought so much of, and you were very much afraid that on the coming Sunday it might rain, and you would not have been able to show off that bit of "white" about which you were so anxious. Then, a little while ago, you remember you had a pair of "new" shoes. You desired a fine day on which you might appear in these "new" somethings. Well, *the day* came, and the sunshine came with it. On went those "new" shoes, and they were pretty and altogether very nice; and if the heels had not been so high, and the toes not so sharp, they would have seemed as nice to you as they did to your companions, who did not feel the pinch, but only looked at and admired the shoes, and wished they could have such a pair of their own. Then there is that *new* hat, about which you thought more than you liked to say, about how nice you looked in it, especially if it happened "quite accidentally" to rest on your head a little on one side, and show those little curls which "happen" to be there when you are dressed for a holiday. Now, all those things are very well in their place if you do not think too much of them, or too much of yourself while you wear them. *But*, ah! you say, what is wrong now? What is the "but" about? Oh! there is nothing the matter, you need not fear. I only wish to remind you that those "new" things—the white dress, the new shoes, and that nice "becoming" hat, will be soiled—they will wear out, and the time will come when somebody must throw them away, because they will be of "no good for anything"

Well, let us pass on to something which will not so soon wear out, but may last as long as you live. Many years ago—before you were born, you know—crochet became quite fashionable, and girls seemed as if they thought they were born for nothing but crochet, and I well remember what a fuss there used to be about a "*new stitch*." One girl would back another to do it, and another, and so on until all the girls at home, and their cousins too, became almost crazy over this "new stitch." Some of those bits of crochet may be seen even now in many a home, and they are exhibited as proofs of cleverness and industry by dear old friends who are proud to show them to their grandchildren. This you see is a more lasting "new" thing than either dresses, shoes, or hats.

These things are all very good in their place; "*but*"—yes, another "*but*"—I say nothing against those fine clothes and the clever crochet, but there is just this about them: they were for *self*. Oh! you say you mean they were for "No. 1." You've just guessed it. Now, "number one" is a very important person, we know; but we must not pay too much attention to that person, else she will be spoilt by being looked at. I would warn you against this danger. That man who was so busy looking at his dress, and his watch-chain, used to run against the other people in the street, and became at last a very disagreeable fellow, who thought everyone was against him, and all because he thought too much of himself and too little of other people.

Perhaps you think it is time I told you of this "new stitch." Well, it is "new" to you, because you have never been asked to do it. You have never enjoyed this novelty. This "new stitch" is a stitch in a garment for a poor, neglected, ignorant Indian child.

What are stitches for? Simply to attach one part of the garment to the other. Stitches are put to draw and to fasten things together. Do you remember people saying that you can't do two good things at once? It *seems* to be true, but I can tell you how to do two things at once. Do you remember that dress your aunt made for you, or for your little sister? Do you see how she did two things at once? I do. She sewed the parts of the dress together, and in so doing she sewed two hearts together. She loved the child for whom the dress was made, and the child loved her for her kindness. So she stitched away at the dress, and by that means stitched two hearts together. Now, would you not like to do something as good as that? What do the poor Indian children and their mothers think of the white girls who make them nice clothes in which they can go to our day and Sunday schools in India? What do they think? Why, of course, they love them. You can't help loving a person who with their own fingers tries to do you good and make you happy. If you could hear the little darkie children jabbering in their language, you would hear them saying to one another, "Isn't it good of missy to make this dress with her own hands?" "Don't I look nice?" "Why, I never had such a nice frock before." "And all for nothing!" "It is kind!"

Your dear Sunday-school teacher loves young people, as you very well know; and if you ask her, she will kindly send to Mrs. Millwood for patterns from Mrs. Booth, and you will be able, at a very small cost, to make a garment or two to send to India.

Let us think together a minute or two as to what use will be made of those garments which you are making. Mr. and Mrs. Booth will give them to our Indian brothers and sisters, and, when they have done so, we may be quite sure they will tell them how Jesus came among sinful men to give to those who feel their need of it—the wedding garment—without which none of us can enter heaven.

Doctor Watts says in one of his beautiful hymns—

"And, lest the shadow of a spot
Should on my soul be found,
He took the robe the Saviour wrought,
And cast it all around.

The Spirit wrought my faith, and love,
And hope, and every grace;
But Jesus spent His life to work
The robe of righteousness."

My only other words now must be, "Good-bye for the present."

UNCLE WILLIE.

Sowing the Seed.

THE following particulars, taken from preacher Soondram's monthly report, show that street-preaching is not so utterly devoid of result as appearances would often lead one to think. Writing from Ayanapuram, Soondram says :—

"On my return home from visiting the parents of some children who were absent from school, I found two men waiting to see me. On enquiry, I found that the object of their visit was to question me concerning a statement I had made. In preaching I had quoted a Hindu proverb, which says, 'It is a sin to take life,' and over against that I had quoted Scripture, 'Without the shedding of blood there is no remission of sin.' They asked me to explain the doctrine, and for an hour I spoke to them, beginning with the Garden of Eden and ending with the resurrection of Jesus Christ. They asked many questions, and on leaving promised to come again."

"Shortly after this, Aroomugam Archari and a friend of his came to speak with me on religious matters. He said that he believed firmly that man by his own wisdom can know God and go to heaven. He wished to hear again anything I had to say against such a belief. I told him that such things were impossible by man alone. Also that, because these great things were beyond man, God, by reason of the grace which He had towards man, sent His Son into the world to do these things."

To many there may appear little in the above extracts to call for notice, but there are others who recognise the truth contained in the old proverb, "A straw will show which way the wind blows." The spirit of enquiry evinced in the interviews recorded is, at the *lowest* estimate, a decided step in advance of the spirit of utter indifference in which the majority seem to be wrapped.

E. A. B.

Preacher Thomas.

ALLOW me to introduce, by photograph, Preacher J. A. Thomas, and his wife Selvasiromani, to the readers of the HERALD. In a previous issue particulars were given of the baptism of Thomas, and in the present issue a short account is given of the conversion and baptism of Selvasiromani.

A word or two regarding Thomas will possibly add to the interest created by the photograph. Thomas was born of Christian parents, and hails from the Madura district. He was educated in Mission Schools, afterwards spending one year in the Pasumalia Training Institution to qualify for the position of teacher. He then proceeded to the Theological Seminary of the American Madura Mission, and passed through the full three years' course of instruction in that institution. Thomas left the Seminary in March, 1898, and appears to have acquitted himself creditably. The Principal, in granting the

customary leaving certificate, states that "as a student he stood high in his class." He obtained an appointment as teacher and preacher in the Madura Mission at Aruppukottai, and remained there for a year and a half. While there he was taken with serious illness, and, after recovery, left the district with the approval of the Missionary by whom he was employed.

Thomas came to Madras in January last, seeking a mission appointment. At that time we were sorely in need of a preacher. Preachers of a sort are plentiful enough, but preachers of the right sort are not easily obtained. The explanation of this is that when a Missionary gets hold of a good man the union is maintained as long as possible, and the ties are not easily snapped. In our time of need we tried to find a suitable man, but failed. We prayed for a man, and Thomas was sent in direct answer to our prayers.

"More things are wrought by prayer than this world dreams of."

Thomas has now been with us for five months. He is a quiet, steady worker. I hope our union will be a long one, and the means of great blessing. The Missionary by whom he was formerly employed wrote to me in February last concerning Thomas, and said, amongst other things: "His character is without a stain, so far as I know. I think him a truly converted man, which I cannot say of all mission agents."

Thomas is stationed at Vepery. He is now thirty years of age, while his wife Selvasiromani is ten years his junior. The portrait of Thomas is a very good one, the expression being natural. The portrait of Selvasiromani is not a good one, and fails to do her justice, her natural expression being far more pleasant than that represented in the photograph. The portrait of their only child is excellent.

E. A. B.

Mohorram in Ayanapuram.

MOHORRAM, "the first month of the Mahommedan year, is kept by the orthodox Mahommedans as a month of fasting and mourning in commemoration of the sufferings of Hassan and Hussein, nephews of the prophet." So runs the explanation in a reliable work of reference. That deals with Mohorram as it should be, and probably is, observed in the neighbourhood of Mecca. I am writing of Mohorram as we know it in the neighbourhood of Madras. It is only fair to say at the outset, that the difference is not chargeable to Mahommedans but to the natives of this country. The latter have appropriated Mohorram, and in their hands the fast has become a noisy festival. For some days bands of men and boys parade the streets shouting "*Ali*," "*Hussein*." Invariably one of their number is drugged, and dragged through the streets. So far as one can judge no idea of religion enter into their celebration of Mohorram, the object being to have some fun or get money. During Mohorram the police are lax, and much horseplay is indulged in.

At Ayanapuram this year matters took a more serious turn during Mohorram. Possibly the best way to present the facts to you, will be to copy the letter which, after enquiry upon the spot, I wrote to the chief magistrate of the district :—

[COPY.]

"Kilpauk, Madras, May 10, 1900.

"The District Magistrate, Saidapet.

"SIR,—I wish to bring the following facts to your notice. Yesterday morning five men visited our Mission premises in New-street, Ayanapuram, and demanded of the Catechist residing there one rupee. On this being refused, the leader of the gang (being armed with a stick) savagely assaulted the Catechist, severely wounding him in the head.

"The Catechist sent a messenger to me, and I visited Ayanapuram at about three yesterday afternoon. I found the Catechist with a severe wound in the head, which had been bleeding profusely, fresh blood stains being visible on a great portion of the floor inside the house.

"The people were in a great state of alarm, and reported further assaults by the same man, whose name is known. There are witnesses to the above facts. While in Ayanapuram yesterday I wrote to the officer in charge of Sembiyam Police Station, asking that a constable be sent to watch the street and make enquiries.

"In visiting Ayanapuram this morning I found that the police had not put in an appearance. They told the teacher who delivered my note that they would not attend unless money be given to them.

"I shall be glad if you will cause enquiries to be made into the case of trespass and assault as reported above, as the affair is a really serious one. "Yours faithfully,

"ERNEST A. BOOTH."

I sent a somewhat similar letter to the District Superintendent of Police. As a result three of the men implicated were arrested, and brought before the sub-magistrate of Saidapet. During the various adjournments and delays they have spent more than two weeks in jail. Whether any punishment will be meted out to them remains to be seen, the magistrate not having yet given his decision. From the way in which the case has proceeded I am not very sanguine as to the result. Our only desire is to see such steps taken as will prevent the recurrence of such an act as I have above described.

Soondram is all right again, I am glad to say, and doing his work as usual. But both he and his family are in constant fear lest the same thing should again occur, Last week he was threatened, and I wrote to the sub-magistrate of Saidapet, who at once sent instructions to the local police, and the needed protection was afforded. Soondram is not likely to forget Mohorram in 1900.

E. A. B.

A Capital Suggestion.

DEAR SIR,—May grace, mercy, and peace be given you in your Editorial and Ministerial work, and make you an abundant blessing for good. My object in writing to you is in behalf of the Strict Baptist Mission. We have adopted a plan in our Young Men's Bible Class at Homerton Row, which has proved a great success, viz., the setting apart one Sunday afternoon in each month as "Special Mission Sunday." It was the wish of the young men that this should be done, and I am greatly encouraged to see the interested spirit it has created amongst them, and as a result our collecting box has become considerably heavier; the first quarter after introducing the above plan the subscriptions had doubled, and the following quarter they had doubled again, thus making them four times the amount they had previously been, and this without any addition to the class: our numbers remain the same.

I would humbly suggest, indeed I would like to urge, upon all our Sunday School workers, to adopt a similar plan if they have not already done so, and thus encourage our workers in the Mission Field and also the hearts of the Committee at home. Our Lord's command is: "Go ye into all the world and preach the Gospel to every creature." We cannot all go out to heathen lands, but let us thank God that He has put it in the hearts of some to go, and ought not we at home to do all that is possible to encourage them both by our prayers and contributions; and may the time be not far distant when many more shall say, "Here am I, send me."

I remain, dear Sir, yours in the love of Christ,

H. BAKER

(Leader of the Young Men's Bible Class, Homerton Row Baptist Chapel).

4, Foulden Road, Stoke Newington, London, N.

"Unto You, Young Men."

YES! I want just a word with you who are not ashamed of, but rather glory in the name of Christ. I know that many of you are full of spiritual earnest desire to be of use in the great harvest of the world. You are not in love with hum-drum people or methods, in fact you want elbow-room because you are strong with consecrated might and enthusiasm. You don't care for that so-called religion that is very much like what the little son of an English Prince called himself—"heir-*consumptive*." No! you believe in muscular broad-chested Christianity. The Lord Jesus Christ is with you in this, and all His Apostles, and without apologising to you or anybody else, *so am I*.

Then I am sure, too, that many of you are just longing to shew to your Lord and Saviour that you don't want to be so mean as to skulk

behind in the rear with those who make any and every excuse for their cowardly indolence. You are in love with the front of the Lord's battle, and some of you are, perhaps, just wondering whether you ought not to join our brave, earnest comrade, Mr. Booth. Well, just visit Head-quarters—I mean of course those of the Commander-in-Chief—and "He will make it plain."

I wonder whether some of you wouldn't like to strike out in a new direction in our Master's service. There's no love in you for old ruts, I know. Old paths are all right, but then they are green, and don't clog the chariot wheels of living service. Well, now if opportunities don't come, *make them.* "Be instant *in season* and *out of season.*" Perhaps some of you are like Luther when he was a young man: he was asked to give to God's work, but he had no money to give. Going to a drawer in which he kept a precious and treasured medal of Joachim, he drew it out, saying, "What are you doing here, Joachim? Do you not see how idle you are? Come out and make yourself useful." He sold it and gave the money to God's work. Have you any "idle Joachims?" Get them out; go home and tell them to come out and be used for the Master.

Now, I am going to make a suggestion to you, and I am in dead earnest about it, too. What say you before very long to meet and have a conference all to yourselves about our Mission work? Just write to me and tell me what you think. It has occurred to me that you have taken the back seat just because you are so ready to be courteous to the gentler sex, who have been so lovingly zealous. I will guarantee that we have a downright, earnest, do-something meeting, if you will agree.

Then I want you to volunteer, some of you, to help me in my editorial work. I am sure that some of you are strong in the use of the pen.

Now my talk is at an end. I will only add this, may the dear Master lead you and me to a fuller consecration of ourselves, and all that we possess, to His service. THE EDITOR.

What is a Missionary?

THE idea of a missionary generally presents to our mind a man who teaches or preaches to black people. This is only partly right. The people need not necessarily be black, and the missionary need not always be a man. But whether it be a man or a woman the work is to teach or preach. The word missionary implies one sent to perform a special duty, and the special duty which we as Strict Baptists send them out for is to preach the Gospel to the heathen. I have just said that a missionary need not be a man. Different persons have different opinions; my opinion is that *a man* is most suited for the work. I do not mean to say that a woman has not the power or intelligence to teach the heathen, because God can raise up any one of His servants to carry out His will; but that would be more likely to

give heed and pay more attention to a man. Although God, being all-powerful, is able to turn their hearts towards any one whom He pleases. Persons who think anything about the heathen, frequently think of them as people without a religion. This is not right. If this were so the work of the missionaries would be much easier than it is. They have a religion of their kind, but of course we know it is not the true one, as the only true one is Christianity ; and it is not only one race, there are many heathen races, I am sorry to say. Some heathen practise idolatry, some Mahommedanism, and others Paganism. The way in which these religions make the work more difficult for the missionaries, is, because first they have to be thoroughly rooted out of the mind as it were, before the *true* religion can be placed in their stead. Let us for a minute look at the life of a missionary. Is it one to be envied? First, he has to be plucked or separated from his native country and dearest friends. But one Friend there is who can never be parted from us, God, our Almighty Father ; which is a great blessing bestowed upon us. "I will not fail thee, nor forsake thee" (Josh. i. 5). Then the language has to be learned before the work can be started, which takes some little time. Then he must thoroughly understand what their religion is, before he attempts to prove to them that it is wrong. Then oppositions begin from many quarters, and temptation comes, to turn back to the old life at home : but God's everlasting arm will protect him from all danger. Looking at it in this light, I certainly do not think it is a life to be envied. We must surely say, from all these things, that God has called such a person to such a duty. God *has* called missionaries ; and let us pray that He will still call many more, and offer ourselves individually if it be His will.

GERTRUDE BAKER (aged 14).
Scholar of Homerton Row Sunday School.

The Jewel of Jesus.

A PATHETIC STORY FROM HYDERABAD.

A FEW years ago, in a small village near Medak, our native minister found a brown little naked girl crying in the street. When the father and mother were discovered, they pointed pathetically to their rags and their empty stomachs, and then they showed the bare mud walls of their house, where the grass roof had fallen in. This little family were among the first converts here, and are still among the best. They have been tireless in their efforts to win their relatives for Christ, till to-day almost a hundred of our Christians are the fruit of their work. The naked little girl was educated, and in time became head mistress of the girls' boarding school, which was then held in a whitewashed, disused old stable, and she is now married to Jeva Ratnum (the Jewel of Life), whose history is yet more interesting. He is still hardly twenty, but when we were so terribly visited by cholera two years ago, and every one was utterly panic-stricken and helpless, he was the leader of a little handful of youths who came out in the red-

hot sun to help dig the first little victim's grave, and for weeks afterwards, night and day, he waited unwearied by the sick and the dying, undaunted either by fear or menial drudgery, and if some day it be said of anyone : "Inasmuch as ye have done it unto one of the least of these, ye have done it unto Me," then assuredly it will be said to young Jeva Ratnum, who, when I asked him why he did all this, simply said : "*Sir, I am the debtor of the Lord Jesus.*" He and his young wife are now at work in a distant, ungetatable village, hidden away in a rocky part of the jungle, and they have already led forty of the outcast people to the feet of Christ. Their latest convert is Jesumani, *the jewel of Jesus.* She is a little girl of ten—a jogi—that is, *a priestess of the devil.* She had been devoted when only three years old to the village goddess, and in return Government had given a piece of land free. The day was already drawing nigh for the sacrifice; they had tied round her neck the thin string, and the three little bits of old shoe leather, which was a token of her unspeakable shame ; already her hair had been left to grow, so that in the fulness of time it should be wild, and long, and dirty—for then the parents, having given her drink, would bring her to dance for the first time with the devil priest before the idol ; and, as the dance grew wilder, and the shouts of the drunken villagers grew more loud, the devil would enter his devotees, and they would break out into the wildest cries and shouts. Then, as the night closed in, the young child, half-drunk and half-mad, would be thrown to the devil priest. who was first to do his will with her, and then throw her upon the streets, in very truth as her leathern token told, "*to be trodden under foot of men.*" Do not think that it has cost these people nothing to become Christians : the whole family was bound by this shameful chain, and it was all they lived on, and if one escaped, another victim must be provided, or they must forfeit the devil's dowry—*i.e.*, their only bit of land and the yearly dues of the priestess. They have sacrificed all—their house is gone, their three children, and especially Jesumani—they dare not keep in the village, and we have been forced to find refuge for them, in the hope that some fathers and brothers at home, who read this story, will gladly offer to stand by this homeless, persecuted man in the hour of his trial, and that some mothers and sisters would count it no small joy to become the adopting sisters of these little children, and so by their love and sacrifice cut the shameful leathern necklace which bound little Jesumani to a life of unutterable infamy.

CHARLES W. POSNETT.

—*From the Illustrated Missionary News.*

Some Mission Notes.

MR. BOOTH sends the following report of Day and Sunday Schools :—

AYANAPURAM—		Day School Average	Sunday School Average
Chetty Street,	Boys	49	43
,,	Girls	40	37
New Street,	Mixed	14	14
Perryamettu	,,	38	32
Madavaukam	,,	40	43
Kuppam	,,	17	10
		198	179

A dear friend has paid the cost of our new chapel at Ayanapuram—£30.

Preacher Soondram has been cruelly assaulted. The Lord has recovered His faithful servant from the wound inflicted upon his head, our dear brother, together with Preacher Thomas and Bible-woman Amirtham, had a period of rest during the month of June, but during the other part have worked as usual, their reports indicating "patient continuance in well-doing."

Mr. Booth has conducted Tamil services at Vepery as usual, with the exception of one Sunday in June, when he was too ill, having had to call in a doctor. We rejoice to learn that he was better on June 6th.

The temperature has been 102° in the shade at Madras.

We also rejoice that our beloved President, John Box, is better in health. The Lord graciously preserve his valuable life and leadership to us.

Our dear friends will not forget the all-day prayer meeting, when so many earnest prayers were offered for more labourers to be sent into the great harvest. Do not let us cease praying or cease expecting answers to our prayers. "Though the vision tarry, wait for it. It will surely come."

We do most heartily thank our contributors to the HERALD this month. One of them is but fourteen years of age. The Lord encourage our dear young friends as they have sought to encourage us. "Uncle Willie" has set the first stitch which is one "in time," but not like the proverbial stitch which "saves nine;" rather is it the first of a long and interesting "*run*."

We do earnestly pray that our Annual Meetings on Tuesday, Oct. 23rd, may be crowded. Do let the Afternoon Service be worthy in attendance of so important a work.

Finance.

THE Financial Secretary has gratefully acknowledged the following amounts received since last issue of magazine:—

	£	s.	d.
Mr. S. B. Caplin, Homerton	0	5	0
Miss G. A. Osmotherly (Box), Gravesend	0	6	5
Salem Sunday School, Richmond	1	5	0
Camden High Schools ...	0	15	0
Per Miss C. Light, Brighton	0	15	6
Martyr's Memorial Sunday School, Beccles	2	12	0
Miss C. Cumber, Ewhurst Guildford	0	2	6
St. John's Green Sunday School, Colchester ...	1	15	9
Mr. J. Cordle, Polath Farm, Ipswich	0	10	0
Miss L. O. Robinson's Card	0	10	9
Mr. R. F. Banks, Meyrick Road, S.W.	1	1	0
Mr. C. West, Erith	1	0	0
Mr. G. Simpson, Soho Chapel (Box)	0	15	0
Mr. E. W. Thomas, Lewisham...	0	19	6
Half-Yearly Meeting Collections	14	6	4½
Messrs. A. Burrage, and W. Ball, Watford	4	0	0
Brighton Prarthana Sabha	1	12	0
Mr. H. Rumsey, for HERALDS	0	2	6
Chatham Road Sunday School, S.W.	0	10	0
Mr. Brown, Fulham, for HERALDS	0	2	0
Mrs. King, Homerton Row	0	2	6
Mr. F. C. Holden, for HERALDS	0	1	0
Mr. S. Schweitzer, Sturry ...	1	1	0
Gurney Road Sunday School	3	0	4
Foots Cray Baptist Chapel	0	10	0
West Ham Lane Sunday School	9	10	0
F. R., Chiswick	0	1	0
Profit on Tea, Half-Yearly Meeting	0	12	8½
Mr. Thos. Fearnley, Deal ...	1	0	0
Providence Chapel, Kingston	2	7	6
Berkhampstead, per Miss Sills...	2	2	8
Mr. J. Leeson, Leicester ...	1	0	0
Mr. J. E. Flegg, for HERALDS	0	10	2
Mrs. Grayston, Ipswich ...	0	5	0
Mr. Jeffs, Hounslow, for HERALDS	0	2	0
Mr. A. J. Robbins, Ealing	2	0	0
Guildford Old Baptist Chapel	15	4	6
Enon Sunday School, Chatham	0	10	0
Ebenezer Sunday School, Hornsey Rise	4	1	9
Mount Zion Sunday School, Clerkenwell	9	0	0
Mr. J. Driver, New Cross	0	5	0
St. John's Green Sunday School, Colchester. ...	2	17	6
Zoar, Ipswich. Friend's Boxes	1	12	1½
Mr. F. Secrett, Ealing ...	2	0	0
Shouldham Street Sunday School, W....	1	0	6
Enon Chapel, Woolwich ...	2	6	0
Gurney Road, Stratford. Friends	0	10	0
Spa Road Sunday School, Bermondsey	0	8	0
Mrs. Morton, March, Cambs	1	1	0
Keppel Street Chapel. Friends	0	12	5
Mr. J. J. Sampson	0	1	6
Soho Sunday School. W.C.	5	0	0
Lynton Road, Bermondsey Sunday School	1	1	0
Mr. A. E. Crisp, for HERALDS	0	9	0
F. R., Chiswick	0	1	0
Homerton Row Sunday School	2	16	3
	£108	9	8½

Printed and Published for the Strict Baptist Mission by ROBERT BANKS AND SON, Racquet Court, Fleet Street, London. August 1st, 1900.

FORTHCOMING MISSIONARY SERVICES.

THE

Annual Meetings

Will (D.V.) be held

ON TUESDAY, OCTOBER 23, 1900,

AT

SOHO BAPTIST CHAPEL, SHAFTESBURY AVENUE.

Will our beloved Pastors and Deacons kindly keep the above date clear ?

Homerton Row Baptist Chapel.

SERMONS

Will be preached by

Pastor L. H. COLLS,

ON LORD'S-DAY, OCTOBER 28th, 1900, and COLLECTIONS taken for the STRICT BAPTIST MISSION.

Who Will Volunteer ?

A HUNDRED SOVEREIGNS to be collected by one hundred Christ-loving Volunteers, by **Tuesday, October 23rd.** The Editor will, God helping, lead. Who will follow? The Lord Himself constrain by His love to this effort for His glory. Drop a card to the Editor, you who mean to join, as this is to be quite an extra contribution, and by no means to detract from the Collections taken at the Annual Meetings.

Loving Gifts for the Strict Baptist Mission.

DEAR BRO. COLLS,—If you find there yet is room in the next HERALD, perhaps a partial list of friends who have sent articles for our Mission may be in place :—

Miss Adams, Hill Street.	Mrs. Logsden.
Mrs. Dod, ,,	Mrs. Osmotherly.
Mrs. Robbins, ,,	Miss Ash.
Mrs. Mines, ,,	Miss C. Light.
Mrs. Millwood, ,,	Friends, per Mr. Humphreys.
Mr. S. B. Caplin.	Friends, per Mr. L. H. Colls, Tring.

Other friends have sent articles, and no doubt their names will appear later on. Some parcels came to us without any sign of the donor's name.

Of course, we are very thankful for our friends' liberal response to Mrs. Booth's appeal. The bulk of the parcels have been cards, having pictures thereon with references to birthdays and other anniversaries, &c.

The list of things in the parcels for our young Indian friends, includes :—Knitting needles, reels of cotton, thimbles, needles, pins, buttons, writing paper, toy watches, dolls, garments and material for others, a work-bag. An analysis of the list seems to shew that our lady friends have been at work both with head and hand. We are not at all surprised at this.

I cannot help, Mr. Editor, thinking that these things will be quite an education to the recipients. On the cards alone, what pictures there are of our children, our houses, our farms, our scenery, our home life, our games, our flowers, and our dress, &c. What too will they think of the dolls? How their dress will be scrutinized.

Take these things for all in all, and I feel sure the effect under God will be decidely and lastingly good.

Yours faithfully,

W. S. MILLWOOD.

FORM OF BEQUEST.

THE following Form is recommended to any who may desire to bequeath Legacies to the Mission :—

I give and bequeath unto the STRICT BAPTIST MISSION *the full sum of Pounds to be paid within three months after my decease, to be applied, at the discretion of the Committee for the time being, for the promotion of the objects and work of the said Mission; and for which the receipt of the Treasurer for the time being shall be an effectual discharge.*

The

Strict Baptist Mission

HERALD,

AND THIRTY-NINTH

ANNUAL REPORT.

No. 6.] NOVEMBER, 1900. [One Half-Penny.

CONTENTS.

	PAGE
"Going and Growing"	97
"Pongul" at Ayanapuram	99
The Annual Meetings	100
A Word to Young Men	101
The Price of "Converts"	102
A Word of Thanks	102
William Carey	103
The Tamil Christian Congress	106
Strict Baptist Mission 39th Annual Report, 1900	109
Young Men's Missionary Conference	*Cover page* 3
The Hundred Sovereigns Volunteer Fund	*Cover page* 3
List of Friends who have sent Garments or Other Articles for India	*Cover page* 3

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To be had of the Secretaries of the Society.

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Vice-President:

MR. R. E. SEARS (Pastor of "Meyrick Road").

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(With power to add to their number.)

Editor: PASTOR L. H. COLLS, Akeman Street, Tring.

THE STRICT BAPTIST MISSION HERALD.

No. VI. - - - - - - - - - NOVEMBER, 1900.

"Going and Growing."

IT is written of David when established upon the throne that he "*went going and growing* great; and the Lord of Hosts was with him." The sentence is short; but the meaning is boundless. There is the throb of Divine life and triumphant power in the words "going and growing." With devout gratitude to God we apply the words to our Missionary Society at the commencement of another year. Its work hitherto has been manifestly under the sacred and sovereign control of the King of kings. He has most graciously brought it to a position that is strong; and now it is going and growing, "waxing greater and greater." What a vast difference there is between the progress that is specious, and that which is the result of the Lord's own blessing. With many earnest supplications our deeply interested friends have sought God's wisdom and blessing in this trust committed to His Church, of establishing and extending Christ's kingdom. The weapons that are carnal we have eschewed, and our trust has been, is, and shall more than ever be in those holy unchangeable methods of the Spirit, which shall cause us to triumph in Christ.

"And David built round about from Millo and inward." Is not that the very essence of our Lord's plan in the increase of His Word of saving grace? "*Round about from* Madras *and inward.*" Doubtless the Holy Ghost directed our beloved missionary to make that city his spiritual fortress, and it has proved to be a centre from which the operations of the glorious Gospel have been most successfully carried on. It has become under his leadership a garrison of the kingdom of our Lord Jesus Christ. Already a few of the King's Own have been gathered, and the little band is multiplying into an army of the Lord. It is "going and growing." It is going downward, taking root in the depths of everlasting, ever-living sources of blessing;

it is growing upward; and at the beginning of another year we behold not only our mission in India, fair and flourishing, but some precious fruit is seen growing upon its branches. The Lord "has confirmed the word with these signs following."

We have great cause for thanksgiving to God, but our work is to go on and grow yet more and more. There is every encouragement to hope, to be of good courage, for the Lord of Hosts is with His earnest servants at the front, and He is with us at home. The spirit of holy activity is in the midst of us. The love of Christ has opened the hearts and hands of some, and the subscriptions are going and growing too. The interest of many has been awakened in this great and blessed enterprise, and it is bound to increase, as these new and loving helpers see these words fulfilled in the Divine progress of our Master's kingdom. The spirit of holy fire and energy which breathes and burns in this phrase "going and growing," is most pleasing to the Lord Whom we serve: nothing is more agreeable to His purpose and plan in the Gospel than this. For what did He send the heavenly fire of His saving message of love upon the earth? Why baptize His messengers with the Holy Ghost and with fire? Why bequeath to all His ambassadors the grand imperial words: "Lo, I am with you?" The answer is readily discovered in the "going and growing" Gospel of God. With this heavenly dynamic in our Missionaries' hearts and work, with this omnipotent principle in our Churches and schools, we shall see greater things yet. Neither will we rest until the waves of spiritual power are seen "going and growing" with vaster, richer blessings.

We are assured that our young men and maidens are filled with a desire which nothing can quench to see our dear Saviour's banner waving victoriously over much territory now in the hands of the power of darkness. And the yearning of these loving hearts shall be granted, for the citadel has been taken, our Redeemer's kingdom is established, and we shall hear of the word of His grace going by the Holy Spirit into many a poor heathenish heart, and that it is growing too. New and unexpected chapters of blessing shall yet be read of our Master's work. God grant that there may be no lack of constant prayer, cheerful giving and increasing numbers of Churches, schools, and families, who shall come up to the help of the Lord, until it is a great host, like the host of God.

"Laborers wanted. The ripening grain
Waits to welcome the reaper's cry.
The Lord of the harvest calls again;
Who among us shall first reply—
'Lord who is waiting? Is it I?'"



"Pongul" at Ayanapuram.

ONE bright Sunday afternoon last month, we visited our Schools at Ayanapuram, and the visit having proved an interesting one to us, perhaps some of our friends would like to hear about it. This, like other visits of ours, was unexpected by the teachers and scholars, and created a little excitement among the latter. It so happened that it was the day of the Hindu festival, known as "*Pongul*" (rice boiling feast), and some of the children had therefore stayed away from school, but we found over a hundred children present.

I must confine myself to the Girls' School, as it was here I spent the time while Mr. Booth went to the Boys' School.

The little school-building was well filled, not only with the girls (there were about 45 of these), but with women, who mysteriously appeared with their babies when they heard we were in the village, and stayed a good portion of the school time listening to what was taught to the children.

School opened with a simple prayer offered by the teacher, and the singing of two hymns in which all the little ones joined, after which Pakkiyam taught them the day's lesson, the subject being, "Forgiveness of Sins," and examined them on the Golden Text which they had to commit to memory. I then asked them some questions from the Catechism, and spoke to them about Jesus for a little while, after which they were taught the verse of a hymn, and a few new questions from the Catechism.

Closing time now drew near, and we gladdened the hearts of the little ones by giving each of them a card from the supply sent by friends across the sea.

School closed with another hymn and prayer; the children ran home happy, while we and the teachers, and Soondram, who had been preaching in the village, met together in the empty school house for prayer and the reading of God's Word, Mr. Booth giving an address to the teachers, five of whom were present.

On leaving the School, we noticed a crowd of people before the heathen temple that adjoins our School property, and walked across to see what was the matter. When we got there, we found that the people were celebrating "*Pongul*," a heathen ceremony, the very absurdity of which saddened one.

About five yards in front of the temple is a stone, standing upright on a small masonry pillar, and before it stood a group of men, women, and children, who had brought their offerings to it. On the ground before the stone were a row of rough fire-places formed of stones, and on each fire-place stood an earthen pot full of boiling rice. Near by were trays containing fruit, flour, cocoanuts, sweetmeats and other things. The women constantly smeared the pots over with red and white powder, and drew curious devices on the ground before them. A great deal of talking went on, and we were enveloped in smoke caused by the dry leaves and twigs they were burning in the fire-places. It grieved us to see many of the little children who had just been in our Sunday-school standing by and watching the ceremony in which their

parents were actors. The strange part of the whole thing was, that the priest, when he saw us coming hid himself behind a cocoanut tree, and could not be persuaded to come and talk to Mr. Booth.

We stood on the spot a little while, the people took no notice of us, or of any remarks Mr. Booth and Soondram addressed to them, and as darkness seemed very near we turned our faces homewards.

What can we do for these poor misguided, fettered souls? Pray that they may be freed from the fetters of heathenism, and "bound with gold chains about the feet of God."

WINIFRED BOOTH.

Kilpank, Madras, October, 1900.

The Annual Meetings.

ON Tuesday, Oct. 23rd, 1900, the Society held its yearly meetings in Soho Baptist Chapel. Pastor G. W. Thomas, of Watford, was unable to preach the Annual Sermon in the afternoon, by reason of his having to bury Mr. Weston, who for many years was a most valued friend and deacon of the Derby Road Baptist Church. Pastor Mutimer, of Brentford, very kindly served Mr. Thomas by taking his place, and certainly his excellent and inspiring sermon served the mission. His Christ-exalting discourse was based upon Psalm lxxii. 17. The attendance was better than usual.

The evening meeting was largely attended, and was presided over in a most dignified and able manner, by F. Butcher, Esq. The chairman gracefully spoke of his reason for occupying the chair, and expressed his gratitude to God for the prolonged life and improved health of the beloved president of the Society, Pastor John Box. Mr. Butcher also alluded in a most kindly way to the faithful and most valued services of Mr. S. Hutchinson, whom we rejoiced to see present at the meeting with his devoted wife.

The Secretary's report was then read by Pastor J. E. Flegg, which appears upon another page of this magazine. Our esteemed treasurer, Mr. W. Abbott, then gave a most concise statement of the condition of our finances, which was most cheering, showing an income of over £700, and a balance in hand of over £100. Pastor L. H. Colls moved the adoption of the Report, and, after speaking of its excellent character and the splendid services of our hardworking enterprising Secretary, Mr. W. S. Millwood, spoke of the three essential elements of missionary work—concentration, adaptation, and consecration, using St. Paul's words: "This I do for the Gospel's sake," as the basis of his remarks. Pastor John Box seconded the adoption of the Report in a speech full of holy fire. God bless our faithful and loving friend and president, John Box; the Lord spare his life to our Society, and to the Church of which he is the earnest Pastor.

At this stage of the meeting, the Financial Secretary, Mr. Brett, came forward with a more detailed account of the funds, which would evidently have been more perfect had our valued friend received the

contributions from so many loving helpers a little earlier. His statement, however, had one splendid effect, for C. C. Harris, Esq. rose from his seat, and offered £10 if others would follow with promises of equal or less amounts towards £100, of which the Rev. Cole had given £50, for the special work of erecting new Schools, &c., for our missionaries in India. The chairman responded with another £10; and with several other promises, more than the sum was secured. Inspiring speeches were also delivered by Pastors Sears, Chilvers, Jull, and Marsh. Votes of thanks were accorded to friends at Soho for their usual kindness in entertaining the Society, and to Mr. Butcher for so ably presiding.

A Word to Young Men.

SEATED in Burnside verandah at dusk, I am thinking of the Young Men's Missionary Conference, which the enterprising Editor proposed in the last HERALD. Various questions arise, such as, What proposals were made? What course was adopted? and above all, What is the present practical outcome of the Conference? As none of my friends have mentioned anything about the Conference I am wondering whether the appeal met with any response. Or if held, did some one act the part of the wet blanket and put such a damper on the meeting as to preclude the possibility of any permanently good results. This reminds me that last week I gave an Address at a prayer-meeting in the Baptist Chapel, on "The Ten Virgins." At the close of the Address the meeting was thrown open, and any who felt so inclined were invited to make remarks on the subject under consideration. A man of more words than discretion arose, and drew attention to the statement that "they all slumbered and slept." He proceeded to say that he had travelled over all parts of India, and he assured us that this was a true description of the Church to-day. Warming to his subject, he declared that wherever he had been the parson and people were all asleep, the former talking about things which they did not themselves understand.

Now I take it that the least outcome of the proposed Conference would be to make such remarks appear ridiculously absurd, even in the eyes of the man in the street. Young men with time, talent, and tact, are just the ones to prove this to demonstration. It is an utter mistake to imagine that all the seniors wish to keep things in their own hands. The wisest of them are only too delighted to hail with delight the accession of young *workers* to their ranks. It is well that the calm judgment of experience be backed by the enthusiasm of youth.

I fancy I hear the enquiry, But after all, what can we do? I would answer, 1. Acquaint yourselves with the history, and present needs of Missions. 2. Pray for the success of the Gospel in all lands. 3. Pray especially for the Mission in which you are particularly interested. 4. Become at once a *regular* subscriber to Mission funds. 5. Persuade your friends to do likewise. 6. Honestly and prayerfully face the question of personal service in the Mission Field E. A. B.

The Price of "Converts."

ON the last Saturday morning in September, I rode over to Ayanapuram, and joined preacher Soondram and four teachers, at Chetty Street School. At seven o'clock we set out together for a spot where we were likely to obtain an audience. When passing along a street I was addressed by one of the villagers, who said, "If you will give me a hundred rupees I will join your religion." I was amused at the coolness of the offer, and suggested that the amount asked was insufficient. I learned, afterwards, that he had offered much lower terms when speaking to Soondram. His price seems to rise as he gets nearer headquarters. One hardly likes to hazard a guess as to what amount he would ask of our worthy President should he happen to visit Ayanapuram in his official capacity.

After proceeding some distance we found a convenient spot, and commenced our service by singing a hymn, one of the teachers playing the tune on his violin. Whilst the hymn was being sung, the man who had offered the above "easy terms" joined the people who were gathering around us. Without indicating the individual, I told the people by way of introduction of the offer which had been made to me in their village. I used the incident as the basis of an address designed to show that our object in coming to them was not to provide them with rupees, but to care for their souls, and also putting plainly before them the fact that true religion cannot be bought with money. The man who had made the liberal offer stayed until the end of our service, and wished us "salaam" as we departed. E. A. B.

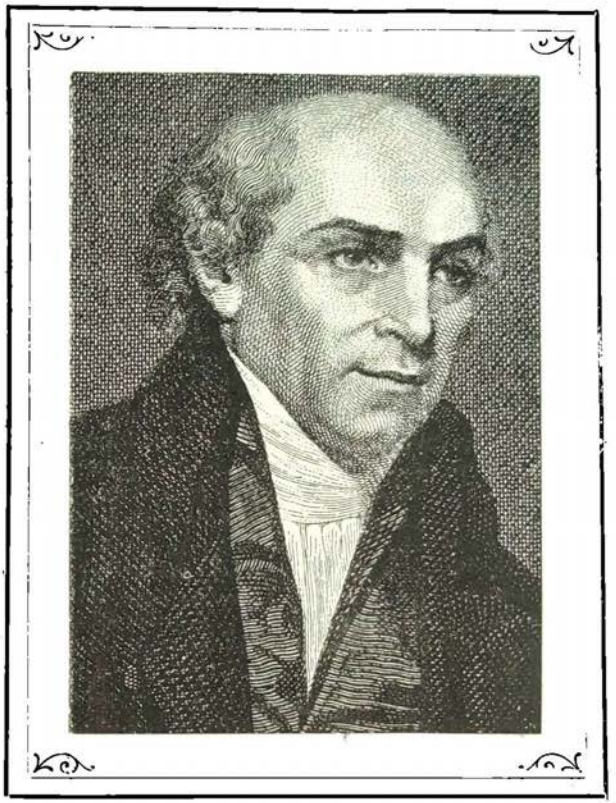
A Word of Thanks.

A SHORT while ago we received a box, despatched to us by Mr. Millwood, which contained various gifts for the children in our Mission Schools.

We wish to heartily thank all those who so willingly and lovingly responded to our appeal, and contributed to the contents of the box. We found in it made-up garments, remnants of cloth, picture books, cotton, needles, thimbles, and hundreds of Christmas and other cards, and as we unpacked them we pictured the pleasure these gifts would afford the little ones at Christmas time. We have reserved them till then, so that they may answer the double purpose of presents and prizes. Having so many cards however, we have distributed some of these among the children on occasions when we visited the Schools.

A special word of thanks is due to the *little* givers, who, perhaps, sent away many of the pictures and cards that they themselves valued, thinking of the pleasure they would give the little Indian children. "God loveth the cheerful giver," and what can equal the smile of His favour!

WINIFRED BOOTH.



William Carey.

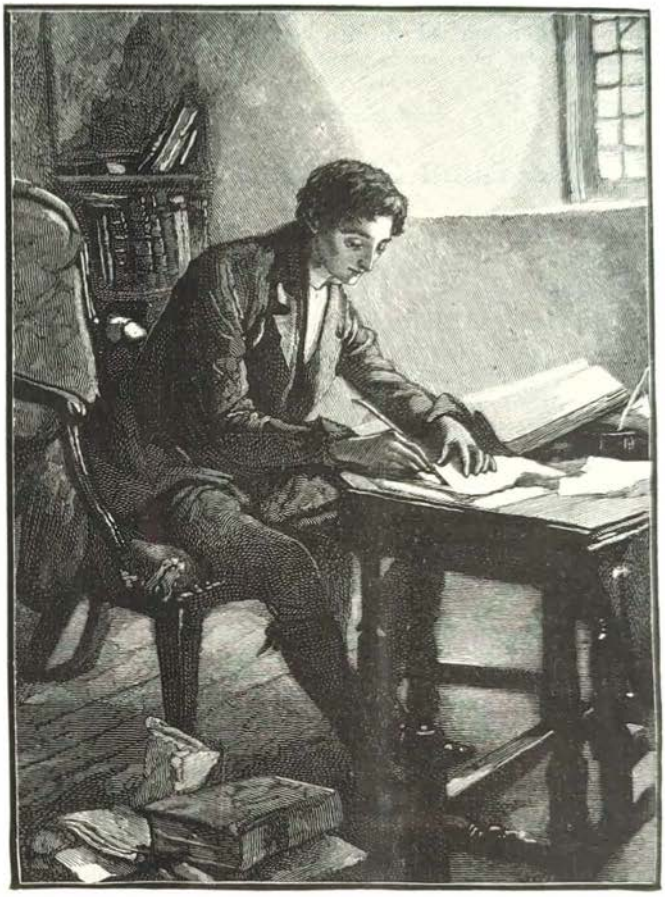
MORE than a hundred years ago, the Lord Jesus Christ gave to His Church one of those splendidly-equipped men, who have been destined by Him to lead the van of His Holy army in the conquests of the Gospel. It has been well said by a great modern writer, "God will have no driftwood for His sacrifices, no drift-men for His ministers." William Carey was as evidently the workmanship of God, both as to his conversion and his call to the vast work of ushering in the last glorious century of missionary enterprise, as were Luther, Knox, or Bunyan in their day. Born August 17th, 1761, in Paulerspury, of which village his grandfather was the schoolmaster, and where his father worked as a weaver, William, in his early youth, was not unlike John Bunyan before saved by grace—a great sinner. His loving prayerful grandmother, however, was honoured of God in so influencing the lad, that, like unto Timothy, from a child he knew the Scriptures. Even "while Satan's blind slave" the Great Shepherd of souls

watched over His lost one, and so controlled the circumstances of young Carey, that his great aptitude for the acquisition of knowledge, especially of languages, was not vitiated by sin,—and, whilst an apprentice as a shoemaker, he gave himself to the study of Hebrew, Greek, Latin, Dutch, and French. Surely behind this perseverance and determination in the pursuit of such studies was the hand of Him who saw in young Saul at Gamaliel's feet, the greatest of all missionaries.

But however marked was the *providence* of God, the *grace* of God was much more so in the salvation of William Carey's soul. It was when eighteen years of age that he saw "the heavenly vision" of His Saviour. The man of God used by the Holy Spirit as the means of his conversion was Mr. Chater, of Olney, and Ryland baptized him. The King needed a messenger to bear a message and represent Himself. He had chosen Carey to bear it, and he had passed through a preparation which made him not only thoroughly able, but thoroughly willing. He had been lifted out of time into eternity. He was thrilling with the power of forgiveness, and the impulses towards God, to be near Him, to serve Him, to do anything for Him; and like unto Isaiah, he answered the Divine call with, "Here am I, send me." The vessel of choice was of unique mould in every respect. The Divine Potter alone could have fashioned it; but He who did then so wondrously *can* now.

Carey, now conceived by the Holy Ghost, in the fervour of his youthful consecrated heart, that great thought of *sending* the Gospel to the heathen which was so thoroughly executed with the solid force of a manhood wholly given to God. Whether preaching the Gospel, or teaching geography, or cobbling at shoes, to eke out a subsistence, he was crowding his mind with those facts which became fuel for his burning zeal. Scott, the commentator, called his shop at Hackleton "Carey's College." Fuller found him on his stall at Moulton with a map of the world, and a globe made of sole leather before him, and on these the statistics, political and religious, of all the lands so far as known.

The second picture in this magazine gives us a sight of Carey writing that epoch-making treatise entitled, "An enquiry into the obligations of Christians to use means for the conversion of the heathen." And equally forceful and historical was his Holy Ghost-inspired sermon on May 30, 1792, preached from Isa. liv. 2, 3, which, with its two immortal ideas, "Expect great things from God! Attempt great things for God!" led to "the formation of that first Baptist Missionary Society, when twelve ministers gave £13 2s. 6d., as the first contribution to its treasury, and covenanted to undertake a world's evangelization." No wonder Sydney Smith sneered at the "pious shoemaker," and the "great things undertaken." Space fails us, or we would gladly write of Carey's cherished idea of going to the islands of the South Seas, and of his actually fixing upon Otaheite as the place where he would settle if providence so ordered. The Lord intended otherwise: He needed a man for India, and *the* man was ready. To the noble words of Fuller: "There is a gold mine in India, but it seems almost as deep as the centre of the earth. Who will venture to explore it?" Carey replied, "I will venture to go down, but



Carey Writing "An Enquiry into the Obligations of Christians," &c.

REMEMBER THAT YOU MUST HOLD THE ROPES."

So Carey sailed on June 13, 1793, for Calcutta. Of his great work in the translation of the Scriptures into the native tongue, of his privations and sufferings endured for Christ's sake, of his ultimate triumph in Christ as an honoured pioneer of the Gospel, we may write in another issue of this periodical, but suffice it now to add that amidst all his success and greatness Carey was ever most humble, and at a banquet when one asked of a companion if Dr. Carey were not once a shoemaker, overhearing the remark, he said, "No, *only a cobbler*."

L. H. C.

The Tamil Christian Congress.

INSCRIBED in bold gilt letters on the front of an imposing structure centrally situated in Madras, are the words, "THE LORD HATH BEEN MINDFUL OF US; HE WILL BLESS US." This building, known as the Memorial Hall, was "erected to the glory of God, and as a memorial of His goodness" in exempting this Presidency from the Mutiny of 1857. I should estimate that the Hall has seating accommodation for not less than 600 persons.

During this first week in October the Hall is being nearly filled each evening by native Christians assembled for the Tamil Christian Congress, which is held here annually. Representatives of most Protestant Missions working amongst Tamils, take an active part in the proceedings. The meetings are not only conducted *in* Tamil, but entirely *by* Tamils, with the exception of one address each evening which is delivered in Tamil by a European Missionary. Six European Missionaries drawn from six different Missions, have been secured for addresses. The subject under consideration during the present Congress is, "The Spirit-filled Life."

Special hymns have been selected and printed upon sheets which are obtainable at the doors at a cost of three pies each (= one farthing). The service opens with the singing of a hymn, followed by prayer, and the reading of selected passages of Scripture bearing on the subject of the evening. After a few words by the Chairman two addresses are delivered, one by a native Pastor, and the other by a European Missionary. These are followed by the singing of a lyric during which the collection is made, after which the congregation is dismissed with the Benediction.

Our preacher, Thomas, is taking part in the proceedings on Thursday evening. Our Church and congregation at Vepery will contribute five rupees towards the expenses of the Congress. I was present at the meeting last evening, and thought the tone very good. Such meetings must be productive of spiritual good.

E. A. B.

THIRTY-NINTH

ANNUAL REPORT

OF

The Strict Baptist Mission,

1900.

[FOUNDED 1860]

STRICT BAPTIST MISSION.

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Committee's 39th Annual Report, 1900.

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DURING the past year a new chapter in the history of our Mission has been opened to us, and it is our privilege as well as our duty to try and rightly read it.

The Great Head of the Church is the author of the events therein chronicled, and the history is doubtless spread before us in order that we may faithfully appraise the same for our enlightenment, as well as for His glory.

At the outset, your Committee gratefully acknowledge their indebtedness to the Holy Spirit for the maintenance of unbroken and even unstrained unity among them. Time, as it passes, does but bind their hearts more tightly together, while they try to serve Him who has done so much for them; and they know that—although it is not the constraining motive in the heart of those who support the Mission—they, with your Committee, will be rewarded in many ways by Him who deigns to entrust them with any work for His chosen, though hidden ones in India.

The thanks of all concerned are also due for conspicuous preservation from plague and famine.

When we think of what might have been, we may well pause and wonder.

We also, from the missionary's standpoint, contrast convulsed and sanguinary China with tranquil India, and can only say "God be praised!"

Your brethren are thankful, too, for so many tokens of sympathy from their supporters, as well as practical proofs of confidence in the work.

Many dear ones have sent for patterns by which they are now making garments for the children "whom not having seen they love" for the Master's sake.

Numerous and welcome are the cheering words which have been read by your Secretaries in letters from fellow-workers and well-wishers. For such they offer their sincere as well as expectant thanks.

Our last Report tells of our dear Brother Hutchinson being "hindered by illness in his attempts to equip himself for his loved work." It is our painful duty to record that the Indian climate, together with the work of the Mission, proved too much for his health, and that after taking the best available advice, and perseveringly acting upon the same, he was compelled to resign and to return home.

This was extremely disappointing to all, but our God is a Sovereign

as well as a Father, and we bow to His will. So instead of being a Missionary in India, our dear brother is a very acceptable preacher in England.

In a Report of Mission work we look quite naturally for

GROWTH AND CONSOLIDATION.

There have been times when the former has been favoured at the expense of the latter. This being one of the besetting temptations of Mission workers your Committee hope to be ever on guard against it.

With great pleasure we announce the formation of the

"VEPERY TAMIL BAPTIST CHURCH,"

which although composed of only ten disciples, is a good beginning, and may well be styled a great event. The latest letter from Brother Booth informs us of three additions, bringing up the total to 13. Your Committee believing it to be very important for you to know what Rules have been framed for this youthful community, herewith give a translation of them from the Tamil.

1. That Membership in this Church be restricted to those native Christians who, upon satisfactory evidence of their conversion to God, have been immersed in the name of the Father, of the Son, and of the Holy Ghost.

2. That only persons belonging to Churches of the same character, can join in the Communion Service.

3. That persons seeking Baptism and Membership in connection with this Church, shall state their desire to the Minister, who, if satisfied, will bring the matter before the Church for consideration.

4. That our sole guide in matters of faith and practise, is the will of God as revealed in the New Testament.

It is hoped that the simplicity and Scripturalness of those Rules will receive your hearty approval, and will at the same time prove that there is

NO WAVERING

in matters of faith and practise on the part of those in charge of your Mission.

We bespeak your prayers for this sister Church, that our brother's joy at its formation may rise with its growth in grace, in numbers, and influence.

If one of our home Churches had been permitted to plant a Church in a neighbouring street, how frequently and lovingly its foster-parent would note its condition; with what real joy would its progress be watched; what hearty thanks would ascend for each addition to it? Just so will many British hearts hover over this plant of God's right hand planting in far-off India.

From the Church we naturally turn to

OUR SCHOOLS,

and there also the state of things is largely satisfactory. In our Day Schools the present average attendance is 194, compared with 67 last year.

In our Sunday Schools the average attendance has risen from 45 to 196. For this all will be thankful, when we think of the energy and tact which have been given to our Missionary to produce such good results. If one spot is more interesting than the others, perhaps it is Madavaukam, because in that village ours is the

FIRST AND ONLY SCHOOL

of its kind. This is a distinct advance.

In this connection a short sentence in one of our Brother Booth's letters seems too suggestive to be passed over. He there informs us that in our land on which the Schools at Chitty-street are built, a well has been completed. He gives the dimensions, and adds the remark that even in dry seasons there will be six feet of water in it. This water is, of course, for the scholars and others to drink.

This seems to be a

PROPHETIC WELL,

reminding us of Zechariah's words, "And it shall be in that day that living waters shall go out of Jerusalem." And we think we hear a voice from it, saying, "As water goes out of this well, so shall the living water of the Gospel flow from this Sanctuary into the souls of the children and the surrounding inhabitants; and however parched the outside world may be, an ample supply shall always be found in this place."

We would here remind our friends that our Catechism occupies a prominent place in the tuition of our young friends. Our Brother writes: "In each School, Scripture and Catechism are taught daily."

There is one fact in connection with our Mission, the practical significance and importance of which has perhaps been but partially realized. It is that our Missionary is married.

Some, with Paul in their mind's eye, may consider a wife to be an impediment—a hindrance rather than a help. To the Apostle in his labours, imprisonments and persecutions, such might have been the case; but what would have been a HINDRANCE to Paul is a HELP to Booth. Indeed it means not only an extra helper in the work, but rather, if we may so say—the two persons constitute one complete man. Each is the "other half;" each the essential complement to the other, together constituting what neither man nor woman alone could be—a

COMPLETE MISSIONARY.

As wings to the bird, so must the good wife be to the Missionary; an addition truly, but an essential help. For a somewhat similar reason we rejoice in the accession of a Bible Woman to our ranks; and we are sure that on the Woman-wing our Brother's influence will be borne into many a heathen home from which it would be, under ordinary circumstances, jealously and persistently excluded.

After this matrimonial parenthesis, we return to consider our aggressive attitude towards heathenism. Of course, as a consequence of all this disturbance in Satan's kingdom of darkness, there has been opposition; but light is stronger than darkness, and must prevail.

"Jesùs SHALL reign where'er the sun
Doth his successive journeys run."

We have said our eye is upon consolidation as well as growth, and as conducing thereto we may mention that our devoted Brother Booth once each week gathers round him the teachers for Biblical instruction. How different this to rare and perfunctory visitation!

Let us now take a further step in our Report. Success—the very thing for which we have prayed, and worked, and waited—means in our case, expense. We are blessed by having children to teach, and now, of course, school buildings are necessary.

One friend, whose word is as good as gold, has promised us the price of one such building, namely £30. We shall soon receive the money thus kindly promised, and—need we say it?—immediately upon receipt of it, we shall build.

[Since the preceding sentence was written, our good friend has not only made his promise good, but has actually given an extra £20 towards the execution of a plan for other necessary buildings.]

Among many things learnt by experience is the fact that our helpers MUST live among their work.

Serious difficulties have arisen, and our School work has been GREATLY HINDERED by our teachers being obliged to live a long way from their Schools.

This has led to the preparation of further plans for the erection of permanent buildings to serve the double purpose of schools and dwellings.

To carry out these projects £66 will be urgently needed BEYOND our normal income, and we are looking to the Lord of all harvests for a SPECIAL supply to provide this essential to success. We are hoping for great things from our "HUNDRED SOVEREIGNS" SCHEME, referred to in the last number of the STRICT BAPTIST MISSION HERALD.

One of the houses is intended for preacher Soondram and his family, four of whom are doing good work for the Mission. They are the

ONLY CHRISTIAN FAMILY

in Ayanapuram. In this place house-room is scarce, and we are at present DEPENDENT UPON HEATHENS for the same.

The other house is to accommodate another teacher and his wife.

Brother Booth is very anxious concerning this subject, and in one of his letters tells us that until we provide house-room he has LITTLE HOPE OF INDUCING GOOD WORKERS TO LIVE IN THIS PLACE.

This is indeed serious, and calls for greater sacrifices, or for a larger number of subscribers to help forward this great work.

And now let us try to see the

"CONCLUSION OF THE WHOLE MATTER."

Always bearing in mind that this is the Lord's own work, let us take our bearings and trace His LEADINGS AND PROVIDINGS in response to our ENTREATIES AND EFFORTS thus far:—

He has given us a Missionary after His own heart and ours. He has given us growing Schools. He has given us a budding Church. He has given us the hearts of the people; and now we are straitened

by our want of places in which to instruct them. In a word, we have prepared LITTLE vessels, and He has filled them to overflowing. Has He not indeed greatly blessed us? Is it possible to avoid reading between the lines of such a record a loving

CHALLENGE FROM GOD TO THE CHURCHES?

Do we not again hear the words of Moses, as in Exod. xx. 20, "Fear not: God is come to prove you?" And also the prophet Malachi (iii. 10), "Bring ye all the tithes into the storehouse, that there may be meat in Mine house, and prove Me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." In 2 Kings iv. 6, we have a hint for our present position. The words are, "Bring me yet a vessel. And he said unto her, There is not a vessel more. *And the oil stayed.*"

This brings us to the climax of our Report, and

THE QUESTION OF TO-DAY,

is, "Are we prepared to see the oil stayed for want of vessels to hold it?"

The Lord by His dealings with us is surely saying, "I've filled your LITTLE vessels: bring LARGER ones, and see if I will not fill them also."

TRUST ME! TRY ME!!

DOCTRINAL BASIS AND RULES.

—:o:—

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 plenary and verbal Inspiration of the Old and New Testaments.

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

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

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

13. 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.

14. 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.

BALANCE SHEET, STRICT BAPTIST MISSION.

October 18th, 1899, to October 17th, 1900.

INCOME.

	£	s.	d.
Balance in hand, Oct. 18th, 1899	173	8	9
Interest on Deposit	3	4	5
Collections at Annual Meetings, including £5 from Mr. J. Bush	21	1	0
Profit on Tea	1	1	7
Half Yearly Meeting Collections	14	6	4½
,, ,, Profit on Tea...	0	12	8½
Sunday School Contributions	206	3	7½
Church Contributions	224	17	10¼
Sale of "Heralds"	7	11	10
Personal Subscribers	73	8	7
Sale of Sermons (Bro. Booth's)	0	12	0
For Famine Fund	0	5	0
For Pastor L. H. Colls' Fund	1	0	0
	£727	13	9¼

EXPENDITURE.

	£	s.	d.
Mr. S. Hutchinson's Salary and Passage Home ...	101	19	3
Mr. E. A. Booth's Salary	200	0	0
Ministerial Expenses	3	8	0
New Mission Collecting Boxes	4	6	0
Travelling Expenses, &c.	0	14	0
Use of Committee Rooms, Soho	3	0	0
Stamps, Carriage, &c.	7	4	7
Four Quarterly Issues of "Herald"	49	9	0
Printing and Advertising	11	18	9
Receipt Books	0	7	0
Preachers' Agents and Teachers' Salaries, Rent, Maintenance, School Requisites, &c., in India, including small Balance in hand	166	0	0
Cheque Books	0	4	2
Sundry Printing and Stationery	0	10	6
Repairs for Cupboard...	0	6	0
Help for Addressing and Posting "Mission Herald"	2	2	0
Mr. Noble's Allowance	50	12	0
Mr. Vickery, Annuity	20	0	0
	622	1	3
Balance in Treasurer's Hand	105	12	6¼
	£727	13	9¼

Examined and found correct,

A. STEELE,
JAMES R. THWAITES. } *Auditors.*

Oct. 17th, 1900.

ABSTRACT OF RECEIPTS, 1899-1900.

—o—

	£	s.	d.
Aberdare	1	0	0
Bethnal Green:			
Hope Sunday-school ..	1	10	0
Bermondsey:			
Spa-road Sunday-school	0	8	0
Bermondsey: Lynton-road Sunday-school	1	1	0
Bexley Heath Sunday-School	2	11	6
Beccles: Martyrs' Memorial Sunday-school ..	6	4	0
Brighton: Bond-street Sunday-school	5	17	5
Brighton: Prarthana sabha	11	6	3
Brighton: Per Miss C. Light's Card	5	8	10
Brentford: North-road Sunday-school	7	3	3
Brentford: Friends, Do.	5	1	0
Berkhampstead:			
Beulah Sunday-school ..	1	5	6
Berkhampstead:			
Miss Sill's Box	0	17	2
Chesham: Townfield Sunday-school	3	3	3
Camden Town High Schools' Sunday-schools	2	3	0
Chelmsford . ..	4	3	11
Clapham Junction: Providence	12	5	3
Colnbrook Sunday-school	2	1	2
Chatham:			
Enon Sunday-school ..	2	0	0
Colchester: St. John's Green Sunday-school ..	4	13	3
Croydon: Derby-road Sunday-school	4	16	4
Chadwell-street:			
Mount Zion	52	7	10
Cardiff: Anonymous ..	0	5	0
Cheltenham	3	2	0
Clapham: Ebenezer Sunday-school, Wurtemberg-street	2	13	1
Dacre Park Sunday-school, Lee	0	15	0
Deal: Mr. T. Fernley ..	1	0	0
Epping Sunday-school ..	0	10	0
Cambridge: Eden Chapel	23	1	8
Eye, Suffolk	1	15	0
Egham Sunday-school ..	1	8	10
Erith	1	0	0
Eaton Bray	0	15	0
Freshwater, Isle-of-Wight	1	1	0
Fulham: Lillie-road ..	1	10	0
Foots Cray .. .	0	10	0
Folkestone: St. Michael's-street Sunday-school ..	0	16	0
Glasgow: M. A. B. ..	0	3	0
Guildford:	16	14	6
Gravesend:			
Miss Osmotherly's Box	0	6	5
Gurney-road:			
Sunday-school & Friends	4	12	10
Hounslow:			
Zoar Sunday-school ..	6	10	0
„ Chapel Collection	5	12	6
Homerton Row Sunday-school	6	17	10½
Ditto: Friends ..	5	18	8
Hayes: Salem ..	1	1	7
High Wycombe ..	0	10	0
Hackney: The Oval	1	7	10
Hornsey Rise:			
Ebenezer Sunday-school	4	1	9
Hill-street, W.:			
Mount Zion	63	19	1
Ipswich: Zoar Chapel Sunday-school and Friends	5	4	10½
Kingston:			
Sunday-school & Friends	4	5	1
Keppel-street, W.C.	0	12	5
Leicester: Miss Sharp ..	1	0	0
Limehouse: Elim Sunday-school and Friends ..	5	10	8
March: Providence Chapel	7	10	0
Notting Hill:			
Bethesda Sunday-school	1	13	0
Norwich	0	9	6
St. Neots:			
Sunday-school & Friends	6	15	4
Pimlico:			
Carmel Sunday-school ..	1	16	0

	£	s.	d.
Poynings Sunday-school ..	0	6	8
Richmond : Salem Sunday-school and Friends ..	4	10	1
Reading : Providence Sunday-school ..	2	2	7
Shouldham-street, W. : Sunday-school & Friends	1	18	6
Stratford : Channelsea Girls' Class	1	0	0
Soho Chapel, W.C. : Sunday-school & Friends	34	14	10
Sydney (N.S.W.)	1	16	0
Saltney, near Chester ..	0	7	0
Sturry, Kent	1	1	0
Thame	4	4	0
Tring : Akeman-street & Friends	23	1	8
Waltham Abbey : Sunday-school, Ebenezer	4	11	2
Wellingborough : Sunday-school & Friends	4	10	4
Watford : Tabernacle, Derby-road, and Friends ..	8	10	0
Woolwich : Enon Sunday-school and Friends ..	16	8	3
Woolwich : Carmel Sunday-school ..	2	10	0
West Ham Lane Sunday-school	9	10	0
Wood Green : Park Ridings Sunday-school and Friends	18	8	5
Whittlesea : Sunday-school & Friend	1	4	6
Walthamstow : Maynard-road	1	5	8
Wandsworth : West Hill Sunday-school	1	1	0
Wandsworth : Chatham-road Sunday-school and Friends	9	2	6½
Yarmouth (I-of-W.)	1	1	0
Sundry Boxes and Cards	3	16	8
Sale of "Heralds"	7	14	4
Personal Donations and Subscriptions	15	10	4
Interest on Deposit	3	4	5
Collections at Annual Meeting, and Profit on Tea, including Cheque of £5 from Mr. John Bush	22	2	7
Half-Yearly Meeting Collections ; Profit on Tea ; Brighton Prarthana Sabha Collection	16	11	1
Sale of Sermons	0	12	0
For Editor's £100 Fund	1	0	0
For Famine Fund ..	0	5	0
Balance in hand, October 18th, 1899	173	8	9
	£727	13	9½

COLLECTIONS, SUBSCRIPTIONS, AND DONATIONS.

—o—

	£	s.	d.
Aberdare.			
Mr. Isaac Thomas	1	0	0
Clapham Junction: Providence.			
Mr. Banks	1	0	0
Mr. J. W. Sears (Box) ...	0	8	2
Miss Ada E. Sears (Box) ...	1	18	2½
Mr. R. E. Sears (Box) ...	7	6	4¾
Mr. R. E. Sears (annual sub.)	1	1	0
Mr. H. G. Sears	0	10	6
Bethnal Green.			
Hope Sunday-school (per Mr. J. R. Wagstaff) ...	1	10	0
Bermondsey: Spa Road.			
Sunday-school	0	8	0
Bermondsey: Lynton Road.			
Sunday-school	1	1	0
Bexley Heath.			
Old Baptist Sunday-school ..	2	11	6
Beccles: Martyrs Memorial.			
Sunday-school	6	4	0
Brighton: Bond Street.			
Sunday-school	5	17	5
Per Misses C. and R. LIGHT'S Card.			
Miss Piper	0	5	0
Mr. Waterer	0	2	6
C. L	0	5	0
HERALDS	0	1	0
Miss Rankin	0	2	0
Miss Arkill	0	10	0
Mr. Vickery	2	2	0
Miss L. Coleman	0	1	0
Miss E. Light	0	5	0
Mr. Howard	0	2	0
Miss Light	0	4	4
Mrs. Lyle for HERALDS ...	0	1	0
Mr. W Danley	0	10	0
Mr. Hayler	0	2	0
Mr Lucas	0	5	0
Mr. Broadbridge	0	2	6
Mr. Piper	0	5	0
Miss Bates	0	2	6
Miss Percival	0	1	0
Brighton: Prarthana Sabha			
Mr. Collis	0	17	8½
Master A. Cozens	0	17	0
Miss Botting...	1	12	0
Mr. Elliott	0	10	6
Miss Grover	0	0	5
Miss Gumbrell	0	9	4½
Mr. Gumbrell ...	0	12	3
Mr. Hayler	0	6	10
Miss Haynes... ...	0	8	2¾
Mr. Lucas	1	5	0½
Miss Marchant	0	5	5¾
Mr. Piper	0	5	10½
Mr. Pledger	0	17	10
Mr. Smith	2	8	2¾
Miss Wilder	0	9	6
Brentford: North Road.			
Sunday-school	7	3	3
Mr. J. J. Fromow	1	1	0
Mr. A. J. Robbins	2	0	0
Mr. F. Secrett	2	0	0
Berkhampstead: Beulah.			
Sunday-school	1	5	6
Miss Sill's Box	0	17	2
Chesham: Townfield			
Sunday-school	0	19	9
Bible Class	0	7	0
Miss Hawkins' Box... ...	1	6	6
Camden Town High Schools.			
Sunday-school	2	3	0
Chelmsford.			
Sunday-school	4	3	11
Colnbrook.			
Sunday-school, (per Miss Wild)	2	1	2
Chatham: Enon.			
Sunday-school, (per Mr. Casse)	2	0	0
Colchester: St. John's Green.			
Sunday-school (per Mr. J. A. List)	4	13	3
Croydon: Derby Road.			
Sunday-school, (per Mr. W. Bennett)...	4	16	4
Chadwell Street: Mount Zion Sunday School, and Friends.			
Sunday (general) Collection	11	12	7½
Young Men's Bible Class ...	2	4	3½
Miss Moto's Class	1	19	7½
Mrs. Webb's ,, ...	1	17	6
Mr. E. G. Mitchell's Box ...	1	0	5
Mr. J. G. Mackenzie's ,, ...	0	1	2½
Mr. W. S. Baker's ,, ...	0	4	10
Mr. T. G. Miller's ,, ...	0	7	2¾
Master E. C. Keeble's ,, ...	0	9	1
Miss Mannering's ,, ...	0	12	3¾

	£	s.	d.
Mrs. Webb's ,, ...	0	5	9
Chadwell Street: Collecting Boxes, Church and Congregation.			
Per Mr. ABBOTT.			
Mr. Margorum	0	5	8½
Miss Chalmers	1	3	8¼
Miss Silvester and Family	2	5	3¾
Mr. Ridley	2	15	4½
Miss Minnie Mote	0	4	7½
Miss Morris	1	5	0
Miss Newell	0	17	0¼
Mr. Licence	0	12	2¾
Mrs. Hart	0	8	10
Misses Retson	0	2	8½
Mrs. Harding	0	7	6½
Mr. Martin	0	4	8¾
Mr. Golding	0	3	0
Mr. Ford	0	3	8½
Miss North	1	1	3¾
Miss Smith and Family ...	1	3	0½
Mr. Spooner	0	5	1
Mr. Abbott	1	12	0½
S. Sharp, Esq.	2	2	0
S. Sharp, Esq. (Not included in last Audit)	1	1	0
Mrs. Belton	1	0	0
Mr. Roebuck	0	2	0
Mrs. Loan	0	5	6
Mrs. Miller	0	10	0
Mr. J. Upsdale	0	10	0
Mrs. Gee	0	15	0
Miss Wilks	0	2	6
Miss Woodward	0	6	0
Mr. D. Smith	2	2	0
Mr. W. Abbott	2	2	0
Mrs. Bromfield	0	10	0
Miss Lawrence	0	2	6
Mrs. Hoddy	1	0	0
Miss Chalmers	0	6	0
Mr. Applegate	0	10	6
Mr. J. Hodges	0	10	6
Mrs. Eyre	0	2	6
Pastor E. Mitchell	1	0	0
Mr. Becket	0	10	0
Mrs. Plummer	0	2	0
Mr. Bumstead	1	0	0
Cardiff.			
Anonymous	0	5	0
Cheltenham.			
Per Mr. J. C. Jeays	3	2	0
Clapham: Ebenezer, Wurtemburg Street			
Sunday-school	2	13	1
Dacre Park, Lee.			
Sunday-school	0	15	0
Deal.			
Mr. T. Fernley	1	0	0
Epping.			
Sunday-school (per Mr. R. Cottis)	0	10	0

	£	s.	d.
Cambridge.			
Eden Chapel	2	18	7
Eden Chapel Sunday-school	3	3	4
Hornsey family	1	2	1
Miss Derby's Box	0	1	2
Mr. W. Hunt's Box... ...	1	10	11¼
Master E. Sabberton's Box	0	3	0¾
Mrs. Jull's Box	0	4	0
Mrs. Jull's Cards	4	1	6
Miss Haynes' Cards... ...	3	12	0
Mr. Sturton (subscription)...	5	0	0
Mr. John Jull (subscription)	1	0	0
Eye, Suffolk.			
Mrs. W. Cracknoll	0	15	0
Mr. E. R. Goldspink ...	1	0	0
Egham.			
Sunday-school ...	1	8	10
Erith.			
Providence Chapel (per Mr. West)	1	0	0
Eaton Bray.			
Miss E. Hawkins	0	15	0
Freshwater, Isle of Wight.			
Mr. G. Tyler...	1	1	0
Fulham: Lillie Road.			
Chapel Collection	1	10	0
Foots Cray.			
Baptist Church	0	10	0
Folkestone: St. Michaels Street			
Sunday-school	0	16	0
Glasgow.			
M. A. B.	0	3	0
Guildford, Old Baptist Chapel			
Collections at Chapel ...	3	4	0
In Boxes:—			
Mrs. Watts	1	0	0
Mr. Hearsey	0	10	9
Mr. Shellard	0	11	4½
Mrs. Leighs	0	3	2½
Mr. E. C. Foster	0	10	1½
Miss Pickett	0	11	11¾
Miss Hester	0	10	0
Mr. H. Brand	1	7	8
Mr. A. Snell	0	8	6
Miss L. Handley	0	14	5
Mr. J. Billing	0	12	0½
Mr. W. Chisnall (pastor) ...	1	7	5
Mr. E. Riddle	0	6	10¼
Mr. C. White...	0	8	11
Miss Chisnall	0	6	9½
Mrs. Wrightson	0	8	0
Mr. Broughton	0	10	0
Mr. J. Cox	0	1	11½
Miss Rudge (Thank-offering)	0	2	6
Miss L. Holden	0	2	0
Young Women's Bible Class per W. Chisnall (pastor)	0	16	0

	£	s.	d.
Young Men's Bible Class (per Mr. G. Pickett)	0	10	0
Mr. Joseph Billing	1	10	0
Gravesend.			
Miss Osmotherly's Box ...	0	6	5
Hounslow: Zoar. Per Mr. JEFFS.			
Chapel Collection	5	12	6
Sunday-school	6	10	0
Homerton Row.			
Sunday-school	6	17	10½
Mrs. King	0	2	6
Miss Carr	0	10	0
Miss Evans	0	10	0
Mrs. King	0	2	6
Mr. and Mrs Booth, senr.	1	10	0
Friends, per Mr F. Booth ..	2	16	2
Mr. Dawson	0	2	6
Mr. S. B. Caplin	0	5	0
A Friend, per Mrs. A. Booth	0	3	0
High Wycombe.			
Mr. Amos Austin	0	10	0
Hackney: The Oval.			
Per Mr. D. Lawrence ...	1	7	10
Hornsey Rise: Ebenezer.			
Sunday-school	4	1	9
Hill Street: Mount Zion Chapel Auxiliary. Per B. WAKELIN.			
Mr. Bartlett's Box	1	8	11
Mr Barradell	2	2	0
Mr. Barradell's Box ...	5	0	0
Mr. Cobb	0	10	0
Miss Davies	0	10	0
Mr. Elnaugh, senr.	0	10	0
Misses Gosling	0	5	0
Mr. Goodley	0	10	6
Mr. Grimes	1	1	0
Miss Eunice Harris... ...	0	5	0
Mr. Harris, senr.	1	0	0
Mr. C. C. Harris	10	10	0
Mrs. Harris	5	5	0
Mr. Harris, junr.	1	0	0
Mr. Hazelton	1	1	0
Miss Lamb's Box	0	5	1
Mrs. Lawson...	3	3	0
Mr. Millwood	1	1	0
Mrs. Millwood's Box ...	0	10	0
Mount Zion Sunday-school	22	2	7
Mrs. Russell	0	5	0
Miss Robbins	0	10	0
Mr. Sennitt	1	1	0
Mr. Sears	1	0	0
Mr. D. F. Smith	0	10	6
Mr. Sampson, junr.	0	6	0
Misses Thompson	0	10	0
Mrs. Tarrant...	0	5	0
Mr. C. A. Vine	0	10	6
Mr. Watcham	1	1	0

	£	s.	d.
Ipswich: Zoar Chapel.			
Mr. Baldwin	0	3	8
Mrs. Roe	0	8	1
Mrs. Keeble	0	4	0
Mrs. Everett...	0	3	5
Mrs. Crane	0	6	5½
Miss F. Hunt	0	3	5½
Mr. S. Wade...	0	3	0½
Sunday-school	1	0	3
Mr. J. Cordle...	0	10	0
Mr. Grayston	0	5	0
Miss Wright's Box	1	7	6
Mr. H. S. Farrow	0	10	0
Kingston: Providence Chapel.			
Sunday-school	2	11	1
Friends	0	14	0
Miss Bush's Box	0	10	0
Mr. Lambourn's Box ...	0	10	0
Keppel Street			
Friends	0	12	5
Leicester.			
Miss Sharp	1	0	0
Limehouse: Elim Chapel. Per Mr. E. P. BALDWIN.			
Collecting Boxes :—			
School	0	12	6
Mr. Lowrie	0	9	0½
Mr Blackmur	0	4	4½
Mr. Cowell	0	4	11
Mr. Youdan	0	8	9½
Mr. Bayes	0	18	6
Mrs. Griffiths	0	2	11½
Mrs. Thomas	0	6	8¾
Mrs Moulton	0	4	6
Mrs. Riddle	0	4	4¾
Mrs. Bennett	0	6	2
Miss Lester	0	4	3¼
Miss Webb	0	2	5½
Miss Beardwell	0	3	3¦
Mrs. Holden	0	17	9½
March: Providence Chapel.			
Per Mr. B. J. Northfield ...	7	10	0
Notting Hill: Bethesda.			
Sunday-school, per Mr. Dann	1	13	0
Norwich.			
Master R. Fordham ...	0	9	6
St. Neots.			
New street Chapel	4	1	1½
Sunday-school	2	14	2½
Pimlico: Carmel.			
Sunday-school	1	16	0
Poynings, Sussex.			
Sunday-school	0	6	8
Richmond: Salem.			
Sunday-school and Friends	4	10	1

	£	s.	d.
Reading: Providence.			
Sunday-school	2	2	7
Shouldham Street.			
Sunday-school	1	0	6
Mr. A. Lucas, Card... ...	0	18	0
Stratford: Channelsea Girls' Class.			
Per Miss L. Stockdale ...	1	0	0
Gurney-road Chapel Sunday-school	3	0	4
Gurney-road Chapel Friends	1	12	6
Soho Chapel, W.C.			
Sunday-school	20	9	0½
Miss P. Edgington's Card ...	0	10	0
Mr. G. Simpson's Box ...	0	15	0
Annual Subscriptions :—			
Miss Arlidge	1	1	0
Mr. G. Simpson	1	1	0
Mr. J. Box	0	10	6
Mr. W. Frith	0	10	6
Mr. J. R. Thwaites ...	0	10	0
Collecting Boxes :—			
Mrs. Camp	0	17	0
Mrs. Colls	0	15	9
Mr. Simpson	0	12	0
Master E. Thwaites ...	1	6	8
Mr. Edgington	0	4	5½
Miss Wood...	0	17	5
Collecting Card :—			
Miss A. Box	4	14	6
Sydney, N. S. W.			
Mr. F. Ralph	0	10	0
Friends, The Temple ...	1	6	0
Saltney, near Chester.			
Per Mr. Jones	0	7	0
Sturry.			
S. Schweitzer, Esq.	1	1	0
Thame, Oxon.			
Harvest Thanksgiving ...	4	4	0
Tring: Akeman Street.			
Boxes	2	1	5¾
Sunday-school	0	15	7
Friends	0	12	11¼
Chapel Collections	8	11	8
F. Butcher, Esq., and Family	10	0	0
Thos. Glover, Esq.	1	0	0
Waltham Abbey: Ebenezer Chapel.			
Sunday school	4	11	2
Wellingboro'.			
Sunday-school	3	10	4
Pastor F. G. Burgess ...	0	10	0
Mrs. Mather and Friend ...	0	10	0
Watford Tabernacle: Derby Road.			
Collected by Messrs. A. Burrage and W. Ball ...	8	10	0

	£	s.	d.
Woolwich: Enon.			
Chapel Collections	2	6	0
Collecting Boxes :—			
Mrs. Botterill	0	2	0
Mrs. Dagnal ...	0	5	1
Mrs. Furlong	0	5	1
Mrs Patterson	0	5	4
Mrs. Scott	0	4	3
Mrs. Wagon	0	5	0
Mrs. Williams	0	8	0
Miss A. Abrahams ...	0	6	6¼
Miss Borer...	0	3	6
Miss G Brain	0	3	6
Miss Crewdson	0	5	4
Miss G. Hobbs	0	10	0
Miss Howes	0	7	6
Miss J. Newlund	0	2	6
Miss F. Scott	0	6	0
Miss H. Wright	0	8	0½
Miss V. Weller	0	3	3
Mr. J. Banfield	0	4	4
Master J. Bishop	0	3	8½
Master O. Pinkney ...	0	3	6½
Master J. & A. Walton ...	0	2	0½
P. T. C.	0	6	2
Enon Sunday-school ...	8	11	6¾
Woolwich: Carmel.			
Sunday-school	2	10	0
West Ham Lane.			
Sunday-school	9	10	0
Wood Green: Park Ridings.			
Sunday-school	11	10	5
Mr. James	0	10	0
M. U.	0	5	0
S. C.	6	3	0
Whittlesea.			
Sunday-school	0	13	6
Miss Edith Franks	0	11	0
Walthamstow: Maynard Road.			
Sunday-school	1	5	8
Wandsworth: West Hill.			
Sunday-school	1	1	0
Wandsworth: Chatham Road.			
Sunday-school	3	5	10½
Chapel Collections	3	4	8
Miss Sills	0	10	0
Mr. H. Clark...	2	2	0
Yarmouth: Isle of Wight.			
Mr. J. Whitaker	1	1	0
Boxes :—			
Mr. E. W. Thomas ...	0	18	6
Mr. F. T. W. Bartlett ...	1	12	1
Mr. G. F. Thiswer ...	0	15	4
Card :—			
Miss L. P. Robinson ...	0	10	9
By Sale of HERALDS ...	7	14	4

Personal Donations and Subscriptions.	£	s.	d.
Mr. H. Adams and Friend	0	10	0
Miss L. P. Robinson ...	0	7	0
Mr. E. W. Palmer	0	5	0
Mrs. Brand (Whitstable) ...	0	5	0
Miss R. M. Brain	0	10	0
Miss H. Houradine ...	0	1	6
Mr. A Baker (Stisted) ...	0	2	6
Mr. T. W. Colson	0	10	0
Mrs. N. Gosling	0	10	6
F. R.	0	1	0
Miss Fincham's Box ...	0	6	4
W. E. Soper, Esq.	1	1	0
Miss Cooper (Bournemouth)	1	0	0
Mr. Alfred Eastol	0	5	0
Mrs. Brand	0	12	0
Miss Cumber	0	2	6
F. R.	0	1	0
Mr. J. Leeson (Leicester) ...	1	0	0
Mrs. J. Driver (New Cross)	0	5	0
Mrs. Morton (March) ...	1	1	0
Mr. J. J. Sampson	0	1	6

	£	s.	d.
F. R.	0	1	0
Mr. J. B. Collin ...	1	1	0
Mr. J. W. Franklin... ...	0	10	0
Miss F. A. Haynes	1	0	0
Mr. Alfred Eastoe	0	5	0
Mr J. Houghton	0	1	0
W. T. M.	1	0	0
Miss Walls	1	0	0
Miss Adams and Friend ...	1	0	0
Mr. John Whitaker	1	1	0
Interest on Deposit	3	4	5
Annual Meeting Collections	21	1	0
Annual Meeting, Profit on Tea	1	1	7
Half-Yearly Meeting, Collections, and Profit on Tea	16	11	1
Sale of Sermons	0	12	0
For Editor's £100 Fund : Mr. Vickery	1	0	0
For Famine Fund	0	5	0
Balance in hand, Oct. 18th, 1899 173	8	9	

AMOUNTS RECEIVED AFTER AUDIT.

	£	s.	d.
Limehouse. Elim Chapel Friends' Boxes... ...	2	15	4¼
Limehouse. Sunday-school	0	5	0
Limehouse. Mrs. Holden's Card	0	13	3
Mr. T. J. Cole for New Buildings	50	0	0
Tring, Akeman St., School Boxes	2	11	5½
Tring, Akeman-st., Friends' Boxes	3	18	3¾
Mr. E. A. Booth, Madras, for £100 Fund	2	0	0
Stratford, Gurney-road, Friends	0	10	6
Miss Goodings, Bethesda Chapel. Ipswich ...	0	19	0
Miss Goodings, Bethesda Chapel, Ipswich, Boxes	0	10	0
Mr. Kern's Bible Class, Bethesda Chapel, Ipswich, Boxes	1	1	0
Watford Tabernacle Friends	5	0	0
Croydon, Derby rd. Sunday-school	3	4	0
Tollington Park, Zoar, Sunday-school	4	0	0
Mr. A. W. Lucas by Card, Shouldham-st.	1	3	0
Mr. S. G. Ince and Family's Box	0	16	0

	£	s.	d.
For £100 Fund :—			
Miss E. G. Butcher, Tring.	2	0	0
Miss Ellen Butcher, Tring,	1	0	0
Mr. W. Abbott	1	0	0
Mr. Belcham	1	0	0
A Friend (per Mr. L. H. Colls)	1	0	0
Miss Hawkins, Chesham	1	0	0
Pastor D. Stannard ...	0	10	0
Mrs. Bishop	0	5	0
For HERALDS (per Mr. Colls)	0	7	3
Mr. A. Vine Courland Grove, Sunday-school	2	18	0
Mr. G. Tyler, Isle of Wight	1	1	0
Mr. E. W. Thomas' Box	0	14	0
Mr. A. Thomas, Dacre-park, Sunday-school	0	11	0
For Building Fund :—			
Mr. E. W. Thomas ...	0	10	0
Mr. and Mrs. A. Booth...	1	0	0
Mr. A. J. Robbins .	5	0	0
Anonymous (per W. S. Millwood)	1	0	0
Mr. H. G. Sears	1	0	0
E. S.	0	10	0
Mr. D. F. Smith	0	10	0
Mr. and Mrs. Sandwell .	0	10	0
Mrs R. E. Sears	2	2	0
Miss Harrington ..	1	0	0
Fredk. Butcher, Esq. ...	10	0	0

	£	s.	d.
C. C. Harris, Esq. ...	10	0	0
Mr. J. H. Ryder	1	0	0
Mr. and Mrs. Brett ...	1	0	0
Mr. F. T W. Bartlett ...	0	10	6
Annual Meeting Collection Afternoon	2	11	2
Annual Meeting Collection Evening...	12	4	5
Thame (per Mr. H. J. Tarry)	5	0	8
Mrs. Brown's Box	0	7	6
Profit on Tea (Ann. Mtg)	0	18	1
Miss G. A. Osmotherly (Box)	0	5	0
Stratford, Gurney-rd., Friends	0	8	6
Kingston, Providence Sunday School	1	0	0
Kingston, Providence Friends	0	4	0
Mr. C. Brown, Ebenezer, Waltham Abbey ..	0	5	0
Miss Watts, Aylesbury (Box)	1	12	6
Miss R. M. Brain	0	5	0
Aberdeen. Academy-street Sunday-school	0	10	0
Dover (per Mr. G. Knott)	0	2	0
Dover (per Mrs. W. Taylor)	0	1	0
Dover (per Miss L. Bennett)	0	7	0
Mr. A. J. Burrage for HERALDS	0	4	0
Per Mr. Wm. Davey, Stowmarket	0	5	0
Chelmsford Friends (per Mr. Mrs. S. A. Blythe) ...	3	15	6
Homerton Row Sunday School	1	17	4
Mr. E. J. Caplin's Box ...	0	3	7½
Mrs. G. Spratt	0	2	6

FORM OF BEQUEST.

THE following form is recommended to any who may desire to bequeath Legacies to the Mission :—

I give and bequeath unto the STRICT BAPTIST MISSION *the full sum of Pounds to be paid within three months after my decease, to be applied, at the discretion of the Committee for the time being, for the promotion of the objects and work of the said Mission; and for which the receipt of the Treasurer for the time being shall be an effectual discharge.*

Printed and published for the Strict Baptist Mission by ROBERT BANKS AND SON, Racquet Court, Fleet Street, London. November 1st, 1900.

Young Men's Missionary Conference.

PRELIMINARY NOTICE.

THE above much-looked for Conference will be held at Soho, on Tuesday, February 5th, 1901. Great interest is being taken in this opportunity for the discussion upon the work of our Mission by Mr. Booth, and great results are expected from it by him.

The Lord constrain the hearts of hundreds to come together is the prayer of the Editor.

The Hundred Sovereigns Volunteer Fund.

WE most gratefully acknowledge the following contributions sent for the above Fund. We are sure that our dear friends will forgive us when they learn that we have handed over the amount towards the hundred pounds specially needed for the building of new Schools, &c., for the accommodation of the increasing numbers our beloved missionary and his co-workers are gathering to be taught the Gospel of God's grace. Loving helpers are to have another special opportunity, for we shall yet keep this plan open of raising an additional 100 sovereigns. Many thanks also for beautiful and gracious words of encouragement accompanying these offerings :—

	£	s.	d.		£	s.	d.
Miss Hawkins, Chesham ...	1	0	0	Mr. W. Abbott	1	0	0
Mr. Belsham, Bellingdon ...	1	0	0	Miss E. G. Butcher	2	0	0
A Friend	1	0	0	Miss E. Butcher	1	0	0
Mr. E. A. Booth	1	0	0	Mr. Vickery, Brighton ...	1	0	0
Mrs. E. A. Booth	1	0	0	Pastor D. Stannard, Pulham	0	10	0
Mr. and Mrs. Booth, Walthamstow	1	0	0	Mrs. Bishop	0	5	0

List of Friends who have sent Garments or Other Articles for India.

Chadwell Street Sunday-school:

Miss Mole, Miss Hodges, Miss Esther Hodges,
,, Bessie Hodges, ,, Lydia Hodges, ,, Ethel Mears,
,, Millie Mitchell, ,, Mattocks, ,, Voysey,
,, Beckett, ,, Nellie F. Pardoe.
Mrs. Webb, Mrs. Pardoe, Mrs. Mackenzie.

Sunday-school children, per Miss N. F. Pardoe.
Miss Osmotherly.
Mrs Sandell, from Tollington Park Sunday-schools.
Miss A. Sears.
Chadwell Street Sunday-school, per Mrs. F. N. F. Pardoe:
Miss Mabel Woodford, Mr. Beckett,
,, Nellie Jones, ,, Thos. Nunn.
,, Jones.
Mrs. J. Banks.
Miss Wise, of Hill Street.
Ethel Widden (helper) of Hill Street.
Miss K. Caplen, of Walthamstow,
Master A. Booth ,,
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The

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CONTENTS.

	PAGE
Frontispiece.—The Strict Baptist Mission Staff at the Dawn of the 20th Century.	
"Be Ye Steadfast"	125
At the Dawn of the Twentieth Century	127
The Young Men's Missionary Conference	129
Zenana Work at Ayanapuram	131
Ayanapuram Chapel	133
A Visit to Madavaukam	134
Mission Premises at Nadukari	135
"Strike While the Iron is Hot"	136
Christmas Week in Madras	137
Baptism at Vepery	138
Safe Arrival of Box of Gifts	138
For the Children	139
Finance	140
Editorial Notes	*Cover page* 3
Parcel for India	*Cover page* 3

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The Strict Baptist Mission Staff at the Dawn of the 20th Century.

THE STRICT BAPTIST MISSION HERALD.

No. VII. - - - - - - - - - - FEBRUARY, 1901.

"Be Ye Steadfast."

A WATCHWORD FOR THE LORD'S WORK AT THE COMMENCEMENT OF THE TWENTIETH CENTURY.

THROUGH the open door of our Lord's glorious resurrection we are able to look beyond the dreadful havoc, the awful presence and power of sin and death. "I saw also the Lord sitting upon a throne, high and lifted up" wrote the ancient prophet, when earthly hopes were dashed to the ground in the death of Judah's king. It was well for Isaiah that the bright vision of the "King eternal, immortal, invisible," burst upon his inward eye. In the midst of decaying mortal greatness, he needed the sight of that King from whose brow death shall never wrench the crown of victory and life eternal. The Holy Ghost gave to Paul also the heavenly vision of the risen and glorified King of kings. But what were the results of these visions of Him who is the King of the Ages? For prophet and apostle the effect was the same —a deeper and more intense interest in the work of the Lord here and now.

"Here am I, send me" cried Isaiah, with such a sense of the glory of the Lord and His grace, as he had never known before. "Be ye steadfast, unmoveable, always abounding in the work of the Lord" wrote Paul, as he gazed upward upon Him "Who is alive for evermore."

Upon the holy service of our Lord Jesus Christ there will stream down the light of eternity, and we shall best read the solemn charge to be steadfast, and interpret its meaning most clearly as we abide and walk in that bright, enduring vision. We shall grasp the sword with a grip stronger than that of death, after we have taken hold of things unseen and eternal. The eyes that are looking upon such things

cannot fail to gaze with true and steadfast light upon the sacred trust committed to our hands. Our glorious message, our power and triumph are amongst the things which cannot be shaken. Amidst the harassing and perplexing problems of this life, we are privileged to enter into that steadfastness of spirit and serenity of heart which are the fruit of constant fellowship with the unchanging Saviour. "The immutable Master will make steadfast disciples." By more intimate converse with Jesus Christ, we may be enabled to pursue a course from which we shall never swerve a hand-breadth.

There is nothing so stable and certain as the work of the Lord, and to us who are toiling in our appointed field there can come no disaster, and no defeat. It is true, that now and then we may, and do feel our hearts vibrate with the tremor of fear, but anon comes the assuring message, "Be still, and *know* that I am God." The Rock of Ages is the secret of steadfast faith, and immoveable purpose. We never needed to hearken to this word to be steadfast more than now, as we stand at the opening of the twentieth century. Whilst so many imagine that for a new era we need another Gospel, let us be steadfast and unabashed. That Word endureth for ever, and by God's grace we will grasp the old standard of Christ and Him crucified with unshaken faith in its power to save. Whilst many are asking "Who is to take the helm and guide us through the critical times that are at hand? The spirit of change is in the air, and great revolutions are at hand?" Let us meet such bewilderment in the confidence that the Lord of the Church abides, that in the rest of "all power" He sways His sceptre and reigns victorious. Nothing done in His name shall prove vain: the little bit of work done from love of Christ shall have results which shall last for ever. Steadfast service for our Master is the work which tells.

The Master's call, then, is not to reverie, but to steadfast advance. It appeals to us to be ready for many a new development, for fresh and glorious chapters in the sacred history of the doings of our ascended Lord, both at home and in the regions beyond. The work of the Lord, just now is, stirring the hearts of some of our young men with new hopes, and awakening in them burning desires to respond to the Lord's command to "Go" as "vessels of choice,' to bear His "name" and "treasure" to the lost millions of India. They are, we believe, sincerely and solemnly concerned to be true to the heavenly word, and to be filled with the Holy Spirit of God. These Christ-loving hearts "would avoid with growing care a certain tone of chiding—we had almost said of scolding—into missionary zeal, which has, sometimes, marred earnest appeals, striking a harsh discord with the blessed purpose of them. They know the need of waiting first for full light upon the conditions of the work; upon the whole range of personal duties, and upon God's whole purpose for the individual, as shown in the build of character and faculty"—to such the Lord's encouraging word is, "Be ye steadfast, unmoveable," in this posture of prayer, and the will as well as "the work of the Lord" will be unfolded to them in unmistakeable light.

Our Mission prospects are most bright as we stand in the early morning light of a new era, and the picture at the front of this

magazine is prophetic of increasing blessing. Our work has not been in vain in the Lord. In the midst of success let us be steadfast to the lines upon which we have been moving—lines prescribed for us by the Lord Himself. In earnest and continued prayer, in overflowing liberality, in calm assurance of still ever-widening opportunities, in watching as well as in all our working, let us take heed to the Lord's most solemn and gracious exhortation, "Be ye steadfast."

"Faith shall breathe her glad Amen,
To every dear command of Thine."

At the Dawn of the Twentieth Century.

(See Frontispiece).

A BRIEF account of the position of the STRICT BAPTIST MISSION at the dawn of the Twentieth Century will, possibly, interest all readers of the HERALD. In order to properly grasp the significance of the particulars here given, it is necessary to remember that an entirely new start was made here at the beginning of 1898. We are glad to be able to illustrate this article by a photograph taken during the first week of the century. As one views the picture, Preachers Soondram and Thomas are seated to the left and right of the Missionary. Preacher-teacher Shadrach is seated to the right of Preacher Thomas. Bible-woman Amirtham, with a book in her hand, stands on the extreme right of the group. In the rear line, reckoning from the left of the picture, standing in the following order are our two female Teachers, Abarosbum, and Bakkiyam, also our five male Teachers, Israel, Samuel, Simon (the musician of the party), Abraham, and Jonniah. These constitute our present working staff. In order to see what work they are doing, let us visit their stations.

VEPERY.

Madras is proverbially known as "The City of Distances." Vepery, which is one of the divisions of the city, may be said to occupy a fairly central position. It is a residential, and not a business quarter. Here in January, 1898, we commenced our present work. We rented a house in Periyamettu, which is a sub-division of Vepery, and opened a primary school. This school has now an average attendance of 38 scholars. In this, as in all our schools, no fees are charged, but pupils have to buy their own books. Scripture is, of course, taught daily. In the following month some Tamil work which had been carried in connection with the Madras (American) Baptist Church, was transferred to the Strict Baptist Mission. This gave us the nucleus of our congregation; some have died, others have left, others are with us still. We meet for worship regularly in the spacious Lecture Hall adjoining the Baptist Chapel. Here also our Tamil Sunday-school is held each week, having now an average attendance of 60 scholars. In July, 1900, the "Vepery Tamil Baptist Church" was formed; the membership now numbers fourteen.

Preacher Thomas, who is in charge of our work at Vepery, lives in the house, which we rent for school purposes. In addition to superintending the school which is in the hands of teacher Simon, Thomas visits the houses of the members of the congregation and regularly preaches in the open air.

AYANAPURAM.

Ayanapuram is a straggling village not far from the city of Madras. Finding that no Mission work of any description was being carried on here, we opened a primary School in February, 1898. After regularly visiting the village for some time Preacher Soondram (our first helper in Madras), came to live in Ayanapuram. Since then our work here has greatly developed. At present he lives in a house, the rent of which we partly pay. The day is not far distant when we hope to see him and his family settled in Mission premises, built on Mission land. In 1900 we purchased a small plot of land which, up to that time we had rented. On this land we now have two good "mud and thatch" school buildings, and a third of a nondescript character. A well, which yields a good supply of water, has been dug and built. A good substantial "brick and tile" building has just been completed, which is to serve the double purpose of Chapel and School. An account of the opening services will be found on another page.

Our staff at Ayanapuram consists of Preacher Soondram, Bible-woman Amirtham, two female Teachers, Pakkiyam, and Abaroobum, and three male Teachers, Israel, Abraham, and Samuel. Both in Day Schools and Sunday-schools the average attendance of boys is 90, and of girls 58. So far as we have been able to discover, our workers are the only Christians in Ayanapuram.

MADAVAUKAM.

In the Kilpauk section of the city of Madras there is a large reservoir known as Madavaukam Tank. Opposite to one of the corners of this tank is situated the small building which we rent for our Madavaukam School. For a long time Preacher Soondram visited this place, and preached the Gospel on his way to and from Ayanapuram. A great number of the men living in this place are servants employed in the bungalows of Kilpauk. Consequently, we invariably have few hearers when preaching in the streets here.

In February, 1900, we opened a primary School, which is, now, in the charge of Teacher Jonniah. Both boys and girls attend the School, which, on week-days and Sundays has an average attendance of nearly 50.

NADUKARI.

Some three miles farther away from Madras than Ayanapuram, is situated the village of Nadukari. This (together with the adjoining village of Tirumangalam) appears to be quite isolated. So far as we have been able to find out no Mission work of any description has been carried on in either of these places. Certainly such has been the

case for a long time. Preacher Soondram "discovered" these villages, and brought them to our notice. After visiting the place, and making due enquiries, an agreement was entered into with a land-owner there, to rent a small plot for four years. We then proceeded to build a School-house, and Preacher's house. As will be seen by the photograph, both these buildings are of the "mud and thatch" order. Preacher Soondram is standing at a corner of the School building, while in front of the house are seated the wife and children of Preacher-teacher Shadrach, who is in charge of the work at Nadukari. We opened a primary School in November, 1900, and we now have, both on week-days and Sundays, an average attendance of 30 scholars.

This brings our review to a close. We are conscious both of mistakes and failure in many ways; may these prove but stepping-stones to true success. The year that has commenced a new century is full of promise and opportunity. May we earnestly redeem the time by patient, prayerful service. ERNEST A. BOOTH.

The Young Men's Missionary Conference.

UPON the above long-looked for gathering of young men we had set our heart, because we firmly believed that the Divine Spirit had prompted the idea. Judge of our sore disappointment that as Tuesday, February 5th, 1901 drew near, our hopes of being present receded by reason of a serious collapse of physical and mental vigour. Eagerly we awaited tidings of that much-prayed-for meeting, and dear brethren were not slow to write and cheer us with such reports as have turned our sorrow into joy. An enthusiastic young brother wrote us a few glowing words concerning the Conference. Here are a few sentences: "You will be very glad to know what a splendid meeting we had at Hill Street last night—a meeting after your own heart." "We seemed to have been in the chapel only a few minutes, though we were $1\frac{3}{4}$ hours." The following interesting notes were furnished by our excellent corresponding Secretary, W. S. Millwood:—

You will be pleased to learn that the gathering was a good one. There was a good number of the young men and women we hoped to see. Everything was right, but the Editor's absence. Our Brother Grimes read your paper very nicely for you. I would gladly have attempted it, but reading aloud does not suit my voice: it soon tires. Brother Sears was chairman, as arranged. He addressed the meeting on the subject of prompt obedience. Of course this was after singing, reading, and prayer. Our young women were present, but were not heard. It was essentially a young men's meeting. There was throughout a homely feeling that made all feel very happy. It was indeed pleasing to hear our young friends speak out so earnestly and so freely, especially when the earnestness and freedom were so obviously propelled by their intense love for Jesus and for souls. Beside considerable ability in more than one of the addresses, all the

remarks were characterized by that natural eloquence which is always heard when heart strives to speak to heart. There certainly was that striving amongst us, and I am sure the efforts were not in vain.

I can only give you a meagre outline of the addresses. Mr. F. Bartlett, of Hill Street, advocated prompt response, daily prayer, more knowledge of Mission work, Monthly issue of HERALD, daily giving. Mr. Baker, of Chadwell Street, who is himself enthusiastic, spoke well for "enthusiasm." His address was itself a good illustration of the word. He desired to send another Missionary; he contended that those who are "born again" should be earnest. He also advocated daily prayer as well as a more frequent issue of HERALD, and also the formation in each Church of a Missionary Society. He wound up his effective address by declaring that a non-Missionary Church has a name to *live*, but is *dead*.

Mr. John Sears spoke for self-denial in giving to the Lord. He also desired to see more unpaid Agents in India.

Brother Marsh, in his own genial, earnest way, laid down the proposition that "We can all do something," and instanced as a proof the establishment of a "Farthing Box" in a "Mothers' Meeting."

Mr. Keeble (described by the chairman as "one of the Clapham Junction Boys,") said that as many went to see our King on the funeral occasion, so he desired many of the heathen to see our King Jesus. He felt that as other Denominations had done great things, we ought to do likewise.

Mr. Webb desired more Conferences, and advocated training children to give to Missions. As a consequence of training his own little one, he had heard the words "Daddy, you didn't give me the penny."

Mr. Burridge, of Watford, a very young man, spoke of himself as "only a boy," but in spite of his protest, his hearers thought better of him. There was something in his words which impressed on our minds the thought that Grace and Nature were co-operating to make much more than a "boy" of him. He advocated works as well as prayer. His heart is evidently towards India, and he is praying for an open door. He believes another Missionary is needed. We were glad to grasp his hand, which does so much at Watford for the Mission.

Mr. A. J. Robbins followed in response to demand for a word or two. He believed that readers should pay for their HERALDS, and that the Magazine should be more frequently issued.

Mr. Harris, Superintendent of Hill Street Sunday School, was anxious, as a matter of business, that the HERALD should be made to pay before being more frequently issued.

Mr. Robinson, of Salem, Richmond, felt that much good must follow this meeting, and desired to see more such. He asked for more frequent issues of HERALD, and moved vote of thanks to the Mount Zion friends for use of chapel.

The vote was seconded and unanimously carried. To this, of course, some one must reply, and the Mission's Corresponding Secretary, who sat too near his esteemed colleague in the chair, to resist, was by repeated command compelled to divest himself for

the moment as well as he could of his Secretaryship, and in his capacity of Deacon, responded to the vote. He assured the friends they were heartily welcome at Hill Street, and he hoped they would come again. He took the opportunity to suggest that instead of attempting the practically impossible Review of the Quarter's Lessons in the School, that afternoon might be utilized for the Mission as at Hill Street, with pleasure to all concerned, and benefit to the Mission.

Mr. Harris, as Senior Deacon present, heartily endorsed his colleague's welcome to the Conference, and expressed some of the great pleasure he felt on the occasion.

The proceedings were closed by the Benediction.

W. S. M.

Zenana Work at Ayanapuram.

OUR Bible-woman, Amirtham, works among the caste women of Ayanapuram. She has 27 houses on her list, and these houses she visits regularly, reading the Scriptures to the women, expounding them, and in some cases teaching the women to read. This department of our Mission work has been carried on for many months past, and as our friends till now have heard little of it, a few particulars may prove of interest.

Early one afternoon Amirtham and I set out to visit a few of the caste homes in Ayanapuram. Amirtham had on the previous day told the women of my intended visit, so, when we arrived in one of the caste streets, we found groups of women standing at the doorways of the houses smiling and "salaaming."

The first house into which we entered was nicely swept and garnished, and the women of the house (a mother and three daughters I understood them to be) escorted us with much pride. A shaky chair was fetched from some dark back region, which was carefully dusted before they asked me to sit down. We entered into conversation with the women, asking after their health and that of their children, after which we sang a Tamil hymn, the women standing around us. The singing attracted seven other women, about six children, and two men who happened to be passing and crowded into the house. I then asked them to listen patiently and carefully while I read from Luke's Gospel of the birth of our Lord. When I had finished reading, Amirtham talked to them on the subject, after which we asked them questions about it. One of the daughters of the house, a young woman of about 20, answered very intelligently, and said she had heard the story before from Amirtham. She also knew the answers to ten of the questions in our Catechism, and seemed very pleased at being able to read it herself. Her elder sister was standing by, and turning to her I asked why *she* had not learnt to read. She said she was married, and what was the use of it? I asked her if she would learn a few of the answers in our Catechism; and she willingly promised that she would try and learn at least ten of them before I came again.

The next house we visited was smaller and dirtier, but the woman

who came out to meet us gave us a warm welcome. She was not over clean herself, but was decked with heavy gold jewellery. Here we found two very old men at home, one of them was seated on a wooden form, and invited me kindly to take a seat beside him. One of the women bade him rise, dusted the form, and asked me to be seated, saying she had no chair to offer me. Here we also read and talked to the women (five of whom were present), besides the old men and a few children. The women listened attentively, and said they liked the hymn, it was like the songs their children sang to them when they came home from our school.

In the next house we found the women busy with their household work, but they left it and came around us when we entered, two women coming in from next door. This, perhaps, was the most interesting visit of the day, as the women seemed inclined to talk. Here also we sang a hymn, which drew about twelve children from the street. Soondram's third daughter (who was recently very ill) now joined us and helped in the singing. Amirtham then read the Scriptures and talked to the women, after which I had a little conversation with them, and tried to draw from them what they knew of Christianity. One old woman said she thought our religion was a good one, because her little grandson told her some fine stories when he came home from school. I asked her to tell me some of them, and she told me of Adam and Eve, Cain and Abel, and the birth of Jesus. She could not, however, remember the names of the characters. Amirtham, when speaking of God being a prayer-hearing and prayer-answering God, gave as an instance the recovery of her daughter, who had been so ill, and not expected to live. One of the women owned that that was wonderful, and turning to me said, "But our gods are only wood and stone, they cannot do that." I said, "Then why do you worship them?" She said, "Because it is our custom."

Now a woman (the one who spoke of her grandson) asked us to come to her house, which we did. One of her daughters was able to answer six questions from our Catechism, and promised to learn the answers of some more.

When speaking in this house, we said that Jesus Christ came into the world to save sinners, if they were sorry for their sin. The old woman promptly related the incident of Mary Magdalene washing our Saviour's feet with her tears as an instance of repentance, and said Amirtham had told her the tale on a previous occasion.

The last house we went to was very small and very dark. The woman who received us had a pleasant bright face; she expressed regret that her house was dirty, and she had no seat to offer me. A neighbour suggested that she should sit on the floor and take me on her knee, which she seemed anxious to do. I took the offer in the kindly spirit in which it was made, and thanked her, but excused myself on the plea that I could not speak very well to her in that position.

When we had set her at her ease, we read and spoke in turn for a little while, having an audience of about six women and twelve children; some of them had followed us from house to house.

The woman of this house seemed very intelligent, and it was a

pleasure to hear her answer all the questions I asked her, giving the minutest details connected with the birth of Jesus and the angels' appearance to the shepherds.

Evening now began to close in, and we took our departure, thinking of the long ride in a bullock-tandy before we could reach home.

WINIFRED BOOTH.

Ayanapuram Chapel.

FOR some time past we have been watching with joy the building of our little chapel at Ayanapuram. It was completed during the last week of the old year, and Mr. Booth thought that the most appropriate day for an opening service would be New Year's Day.

At 3 p.m. on the 1st of January we travelled down to Ayanapuram, and when we reached the chapel a strange scene presented itself to us. Crowds of people, men, women, and children, caste, and non-caste stood around the building and made violent efforts to gain admittance. The building inside was filled with as many people as it could hold, and gaily decorated with chains of coloured paper, palm leaves, and a gorgeous Chinese lantern. Soondram, the teachers, and the school children all seemed very excited and happy.

A little programme had been prepared by Soondram for our benefit. The scholars from the Boys' School, 115 in number, were first marched in, and sang two Tamil hymns and a lyric, after which the girls were marshalled in by their two teachers. They carried cocoanut palm-leaves in their hands, which they afterwards used in an action-song, and entertained us with a New Year's song, which had been composed for the occasion by Teacher Bakkiyam.

When they had finished, the Vepery School children presented themselves, headed by Preacher Thomas, their Teacher Simon, who carried a violin, a few other musicians (who played loudly and long on a drum, a violin, and cymbals), and the members of the Vepery Tamil congregation.

The Vepery children sang a Tamil lyric accompanied by musical instruments, after which Thomas read us a Tamil address. We were then presented with garlands and limes from the different schools and the Tamil Church.

At 4 o'clock, the hour fixed for the service, the native Christians seated themselves on the floor, but it took some little time before the heathen onlookers could be persuaded to be orderly. Those outside pushed each other about and struggled to get into the building, and those inside talked in loud tones and would not be silent. After a time, however, all was quiet; they also seated themselves, and those who had to remain outside for want of room blocked up the doors and windows, watching the proceedings with much curiosity.

The service commenced with a hymn, which had been composed for the occasion by Soondram, after which Mr. Booth conducted the service for an hour, preaching from the text, "He that sat upon the throne said, Behold I make all things new" (Rev. xxi. 5).

It was a joyful occasion, and we had a truly happy time. The Christians present joined in the service with full hearts. Truly "The Lord hath done great things for us, whereof we are glad."

WINIFRED BOOTH.

January, 1901.

A Visit to Madavaukam.

THOUGH Madavaukam is a small village, and our School there somewhat smaller than our other Mission Schools, the work is not less important, neither is our interest in it small. For this reason we would keep it in the minds of our friends.

This School being the nearest to our house, can be most easily visited, the walk there not taking more than ten minutes. One afternoon last week I spent an hour at this School, and was much pleased with my visit. My visit being unexpected I found the School in its normal strength (there being 45 children present), though when I had been there a little while, the number was increased by a few more children, and about half-a-dozen men and women.

When I arrived the children were getting ready for their afternoon Scripture lesson. After the excitement of seeing me (or, rather, of seeing the packet of cards I held in my hand) had subsided, the Scripture lesson was taught them by their teacher, the subject being the parable of the ten virgins.

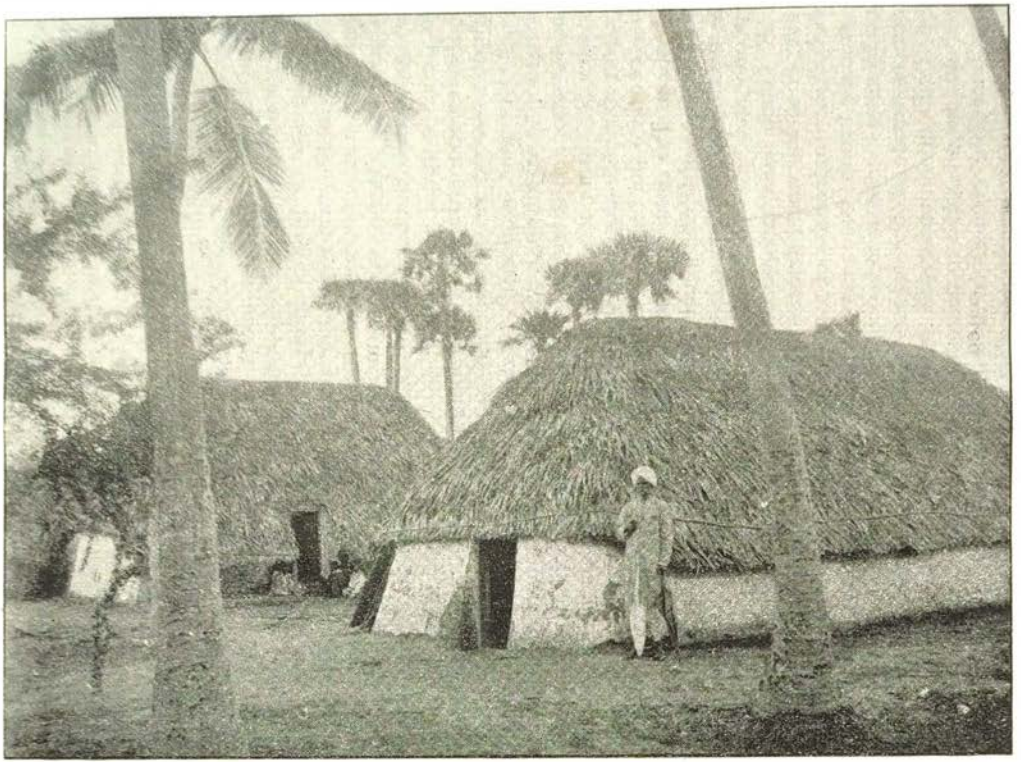
I then held a small examination on a previous lesson. The teacher presented me with a list of Scripture lessons that had been taught to the children for some weeks past, and I chose from this the birth of our Lord, it being one of the first on the list. The children gave intelligent answers to my questions, and it was gratifying to think that they had not forgotten what they had been taught.

I next took them through the Catechism, and these questions too, were answered readily, and brightly. One wee girl of four years old, answered remarkably well; she seemed to know many of the answers in the latter part of the little book. The children then sang two Tamil hymns to English tunes, followed by a Tamil lyric. The verses of the latter were sung by two tiny girls, the chorus being taken up by all the other children. This had a pleasing effect, especially when one watched their bright faces, and thought, that perhaps the words they were singing would some day come home to their hearts with sweet meaning.

After the singing I distributed the cards I had taken with me, which pleased them greatly. I left the school a little before closing time, the children being marched out for drill under the trees, the School building being too small to admit of calisthenic exercises.

WINIFRED BOOTH.

Madras, December, 1900.



STRICT BAPTIST MISSION PREMISES AT NADUKARI.

"Strike While the Iron is Hot."

A HOMELY proverb, but like most proverbs, it contains a great truth! Reader, let us apply it for a moment to Mission work. Your heart has been warmed by God's Holy Spirit; you have caught through His influence some of the warmth of "His great love" that passeth knowledge; your soul has been set on fire with a holy zeal for God, and your desire is to bear some part in the advancement of the Kingdom of Jesus Christ. Or, perhaps these words will be read by a young man who has a *personal* interest in this great matter—one whose intense desire it is to copy the example of such leaders as Henry Martyn, William Carey, or John Paton, by volunteering in the great cause of foreign missions, by going themselves to "regions beyond" as a foreign missionary. Is this so? If so, let us "Strike while the iron is hot," and say, Why not? What hinders? The commission is clear—"*Go ye*," it says; and though the enemy will throw obstacles in the way, remember that "Nothing is too hard for the Lord." You may feel unfitted for the task, yet God's power is all-sufficient, for "God is able to make all grace abound towards *you*, that ye always having all sufficiency in all things, may abound in every good work."

Reader, the matter is between God and yourself. May you, through earnest wrestling prayer, be enabled with a fully consecrated heart to say, "Here am I, send me." But there are others whose hearts are just as warm with love, but who are not thus led to "Go;" their zeal, too, is warm, and they want to do something for Him who has done so much for them; the cause of the heathen appeals very powerfully to them also. Reader, is this your experience? If so, let me again say, "Strike while the iron is hot." To you, also, at home, there is much to be done. The mission *wants* your support: yea, it *asks* for it; the constraining love of Christ pleads for it. You and I can help to advance the Redeemer's kingdom in a very practical manner by *prayer*, *perseverance* and *persistency*.

First and most important by *prayer*. More things are wrought by prayer than the world dreams of, eternity alone will reveal the mighty and far-reaching results of prayer, God delights to answer prayer; the missionary values your prayers, it assures him of your *real* support. And then we can be *persevering:* let not our interest flag, but by God's grace consecrate all the talents that He has given us to the furtherance of this great and grand work. It is also most important that we should be *persistent* to bring our mission to the front; and in our own immediate circles, in our Churches, in our Schools, in our Christian Endeavour Societies, let us claim that the cause be supported by all legitimate means, and thus in our relations with our fellow-Christians be ever "Striking while the iron is hot," trusting to the Holy Spirit alone to create and maintain this zeal in others also.

S. B. CAPLIN.

Christmas Week in Madras.

CHRISTMAS has come and gone, but it has left behind a pleasant memory of school treats and special services connected with our Mission.

Christmas morning dawned sunny and bright ; we had no happy Christmas gathering of dear ones in prospect, but as we drove to our Tamil service at Vepery at 9.30 a.m., we felt no small Christmas joy in our hearts.

We found a very good congregation awaiting us, and many arrived during the service. The children numbered about 100, and the adults about 60 or more, many of them being strangers to us. The women were dressed in gay coloured cloths, with flowers in their hair, and jingling bangles on their wrists, and the children seemed somewhat cleaner than usual. Mr. Booth preached from the words, " Fear not : for behold I bring you good tidings of great joy."

On the Thursday following Christmas Day, we again visited Vepery, the occasion being a treat to our Vepery Sunday School children, and members of the Church and congregation. Tickets of admission had previously been given to those children whose names were on the Sunday School register, and it was well this precaution was taken, or we might have had to entertain all the native residents of Vepery. The doors of the prayer hall were kept closed, and the holders of tickets were admitted as they presented themselves. The children, who numbered 100, were arranged in rows on the floor, and the adults on forms around the room. The treat consisted of fruit, sweets, biscuits, cakes and coffee. The latter was drunk on the premises, but the eatables were hidden away (as soon as they were distributed) in pieces of cloth and paper brought for the purpose, evidently to be shared with those at home.

The proceedings opened with prayer and the singing of two familar hymns, in which all heartily joined. Everybody seemed very happy, and at the end of an hour, went away with smiling faces and little parcels of good things.

On Friday afternoon a similar treat was given to the Madavaukam children. Here, too, only those children whose names were found in the Sunday School register were admitted by tickets. There were over 70 children present, and they seemed to enjoy themselves immensely. The children sang two Tamil lyrics, which their teacher had evidently taught them for the occasion, and four tiny girls presented us with garlands and limes. We have not yet distributed any of the garments and other things sent to us a few months ago, as we thought it better to wait till the second box arrives, so that we may know exactly how much we have to give away, and distribute accordingly.

On the last Sunday of the year the usual Tamil service was conducted in Vepery by Mr. Booth, and on the last night of the year an impressive watch-night service was held. At this service, too, we had a large congregation. Thomas had brought in a few of his musical Christian friends, who led the Tamil lyrics in the first part of the evening with violins, a drum, and cymbals.

The service lasted from 10 to 12 p.m., Thomas having gathered the people together at an early hour, for fear they should go to bed, and not come to service. Mr. Booth spoke from the words "So teach us to number our days, that we may apply our hearts unto wisdom." Some of the men present then offered brief prayers, and as the last strokes of the dying year sounded on the still night air, we gave ourselves up to silent prayer rising with hopeful hearts to meet a new day, a new year, and a new century. WINIFRED BOOTH.

Madras, 5th January, 1901.

Baptism at Vepery.

AS at home, so in India, the observance of the ordinance of believer's baptism attracts to the service a larger congregation than usual. On the second Lord's-day in December this was the case at Vepery. From whatever motive they attend one is glad of the quiet opportunity of presenting plain Gospel facts to some of the great "unreached." "We are buried with Him by baptism into death" was the text upon this occasion. The act, prerequisite, and significance of baptism were the points enlarged upon. The candidate was a man about 30 years of age, named Shadrach. He has been for some time in our service as a preacher and teacher. Some years ago he heard about salvation through a Salvation Army Officer. Shadrach became sorry for his sins, prayed for forgiveness and obtained satisfaction. Soon afterwards he entered upon Mission work. Not long ago he had a conversation with a Bible Woman of the American Baptist Mission, and was convinced that immersion was right and sprinkling wrong—the former being practised by Christ and His disciples.

One of the questions I put to Shadrach was, "Who do you love Jesus Christ?" the reply given being, "Because He gave His life for me." I gladly baptized Shadrach. On the first Lord's-day of the Twentieth Century, I had the pleasure of bidding Shadrach welcome into the fellowship of the VEPERY TAMIL BAPTIST CHURCH

E. A. B.

Safe Arrival of Box of Gifts.

THE S.S. "Golconda" arrived in Madras just before Christmas, having on board the Box of gifts sent by thoughtful and generous friends at home for our Mission children here. Through some oversight she steamed away from this port without landing our box. This mistake was not found out until the "Golconda" had left for Calcutta. During the second week in January she called at Madras on her homeward voyage, and landed our box safely. In the next HERALD we hope to give particulars of the distribution of these tokens of thought and love. E. A. B.

For the Children.

MANY people are talking about the twentieth century. But we will, for a moment, look back to the first century. In the years of that long ago period it was not so easy to confess Christ as some of you have found it to be in our dear native land. But the love of Jesus was so strong in the hearts of many a youthful heart that it made them bold for His dear sake. When they were threatened with death they made the beautiful confession, "Christianus sum," which in English means "I am a Christian," and with these brave words upon their lips they were often hurried to the stake or to the lions. Now we have said that this happened in the first century; but what do you think of the following faithful confession of Christ by a dear girl in India?

A twelve-year old girl in India was permitted by her husband to attend the Mission school. One day she begged him to give up his idols, and go with her and learn about Jesus. He was troubled, he had only meant to have her taught to read. "I must take you away," he said: "you shall live with my mother." He carried her to the village of her mother-in-law, where there was not a single Christian. Soon he died, and his family treated her cruelly. They accused her of causing her husband's death, because she had deserted their gods. They said, "Now you shall worship our gods and promise not to become a Christian." "I cannot," the child answered: "I AM A CHRISTIAN." They threatened her, but she was firm. The brother-in-law, becoming exasperated, took the little child-widow into the garden and fastened her hands and feet to four stakes driven into the ground. Then they said, "Now we will bring fire, and burn your feet unless you promise you will not become a Christian." But the brave girl answered, "I do believe in Christ; I *am* a Christian." They brought the fire and laid it at her feet, and as it slowly burned, asked, "Now will you promise?" Again the child said, "Oh I cannot promise; I *am* a Christian." When she fainted they carried her to a dark room and left her alone. In the night when consciousness returned, she crept out on her knees, and found her way back to the Mission. Going thus for forty-eight hours, she was exhausted when she found her friends. But she recovered to tell others of a Christ she had not been ashamed to confess in the face of torture and death.

Dear girls and boys who love the Saviour, are you ashamed to confess Him before others? Will you not be stirred up by such a brave example as we have just written about, found near the twentieth century, to courageously say, "I am a Christian; and for Christ's sake I will give some of my pennies to Jesus." God bless you all who help to make such brave disciples for Jesus, as the Hindu girl, who was a worthy successor of the first century martyr who counted it his or her highest honour to say "Christianus sum."—

THE EDITOR.

Finance.

THE Financial Secretary has gratefully acknowledged the following amounts received since last issue of magazine:—

	£	s.	d.
Mr. W. Pickett (box) ...	0	18	10½
Homerton Row Chapel (collection)	7	0	0
Anonymous, per Mr. Millwood	0	2	6
Miss Walter	2	5	0
Mr. H. C. Turnpenny ...	0	5	0
Mr. F. Jones	0	10	0
Mr. H. Hand	1	1	0
Miss Olive Slingo	0	10	0
Park Ridings Chapel, collection, per Mr. J. P. Pickett	3	0	2½
Soho Chapel Sunday-school	5	6	4
,, ,, Miss Lewis's box	2	3	6
,, ,, Miss Morgan's ,,	0	3	4½
,, ,, Mrs. Brown's ,,	0	6	3½
Christian Endeavour, Tring, Akeman Street	0	9	9½
Mr. Middleton's box ...	0	11	0½
Mr. Holden, for HERALDS ...	0	1	6
Per Mr. John Jull, Cambridge: one-third public collection	3	0	6
Half Sunday-school collection	4	19	10
Hornsey Family, Cambridge	0	14	6
Mr. Hunt's box ,,	1	0	7½
Mrs. Jull's box ,,	0	4	0
Mrs. E. Sabberton ,,	0	8	2¾
Miss Derby ,,	0	4	2
Mrs. Jull's Collecting Card	3	18	0
Miss Haynes (card)	4	1	0
Mr. Jull (sub.)	1	0	0
Mr. Sturton (sub.)	5	0	0
Carmel Sunday-school, Woolwich	2	10	0
Mrs. Fisher	1	0	0
Ebenezer Sunday-school, Fulham	1	0	0
Mr. Ruffell	0	10	0
Salem Sunday-school, Richmond	2	3	0
Martyrs' Memorial Sunday-School, Beccles	0	10	6
Mr. W. E. Palmer	0	5	0
Whittlesea Sunday-school...	0	15	0
Master R. Fordham ...	0	10	0
Mrs. Booth, for HERALDS ...	0	2	6
Mr. Chisnall ,, ,, ...	0	2	6
Hayes Chapel Friends ...	1	0	6
,, ,, for HERALDS	0	2	0
Maynard Road Sunday-school	1	9	4
Hope Sunday-school, Bethnal Green	1	10	0
Mrs. W. Cracknell	0	12	0
Derby Road Sunday school, Croydon	2	13	2½
Enon Sunday-school, Chatham	0	10	0
Brentford, Lantern display	1	7	0
Per Mr. A J. Burrage: Watford friends	5	0	0
Zoar, Sunday-school, Ipswich	1	17	6
Bethesda Sunday-school Notting-hill Gate... ...	0	17	6
Dacre Park Sunday-school	1	2	4
Foots Cray Sunday-school...	0	10	0
Homerton Row Sunday-school	2	7	7½
West Ham Lane, Lantern Lecture	1	0	10
Mr. Joseph Billing	1	10	0
Gurney Road friends ...	1	5	6
Mrs. Brand	1	0	0
Shalom Sunday-school Hackney	2	0	0
Mr. W, S. Millwood (special)	1	3	6
Colnbrook Sunday-school ...	2	6	2
Bethesda, Notting-hill Gate Chapel Collection... ...	1	6	0
Derby Road Sunday-school, Croydon	2	8	3

FORM OF BEQUEST.

THE following form is recommended to any who may desire to bequeath Legacies to the Mission:—

I give and bequeath unto the STRICT BAPTIST MISSION *the full sum of Pounds to be paid within three months after my decease, to be applied, at the discretion of the Committee for the time being, for the promotion of the objects and work of the said Mission; and for which the receipt of the Treasurer for the time being shall be an effectual discharge.*

Printed and published for the Strict Baptist Mission by ROBERT BANKS AND SON, Racquet Court, Fleet Street, London. February 1st, 1901.

Editorial Notes, &c.

OUR beloved President, Pastor John Box, has been borne lovingly and constantly to the throne of grace by our many Mission friends. We rejoice that he has not been removed from his loved ones. The Lord very graciously spare his life to them, and give to us all his valued services yet for many years. God only knows the extent and value of those services which he has so heartily rendered in the past. Surely, to our dear brother we may apply the commendation of Paul, for one of his many fellow-labourers and friends, "For the work of the Lord he was nigh unto death."

* * *

Our thanks are due to Mr. S. A. Caplin, for his article printed in this issue. Follow his example young men, and "Strike while the iron is hot."

* * *

Seeing that the Conference for young men was such a success, we are sure that our young lady friends will never rest until they also have such an opportunity. "All things come to those who wait."

* * *

Truly in Mrs. Booth we have a splendid Missionary, and an excellent and assiduous writer. When shall we have some English ladies going out to help her in Zenana work? The Lord be praised for her earnest, loving efforts, and for those Bible-women who so nobly help her.

Parcel for India.

WE are this day sending to India, garments, etc., received from—

Mrs. Coleman.	Miss Davey, Croydon.	West Ham Lane Dorcas.
Miss A. Reed.	Miss Rankin, Brighton.	Miss Ash, Hayes, Middlesex.

THE STRICT BAPTIST MISSION HERALD.

No. VIII. - - - MAY, 1901. - ONE HALFPENNY.

A New Programme.

THE work God has entrusted to us increases. Several most encouraging features call for special thanksgiving to Him who alone giveth the increase. We have now a splendid band of helpers, male and female, gladly serving with our beloved superintendent and his devoted wife and co-worker in the Lord. "Fresh fields and pastures new" have been opened up in the shape of new schools and Zenana work. Buildings have been and are being erected, and will soon be hallowed places whence prayer and praise will ascend to God, and wherein the Gospel's joyful sound will be heard. Our Superintendent being "a man full of the Holy Ghost and of faith," is continually filling in a new and enlarged programme of work. Very soon we shall hear of abundant blessing following his earnest and enterprising labours. We must keep pace with him. We, too, make a new start; not that we are of those who look back to the beginning, and go over the same ground again. Not so, having reached a sure and strong point, we advance thence to do and dare more and more in the name of the Lord. We write our fresh programme upon a new issue of our Magazine. It is new in appearance, and it is coming out more frequently. It will be published bi-monthly instead of quarterly. And as we want to *show work* done more than *talk spun*, we hope to give our readers very frequent dispatches sent from the front. Our beloved missionaries have cheered us much hitherto by their most interesting accounts, and will gladly help us further in this direction. The price will be the same for the Magazine, at any rate for the present. The number of pages will in future be 12 instead of 16.

One of our earnest endeavours will be to make the HERALD pay its way; we shall, therefore, have a special fund for this purpose, and separate receipts will be given by our Financial Secretary to friends kindly contributing to this. Our readers will see that the Young Men's Convention is yielding fruit: for we are putting into practice

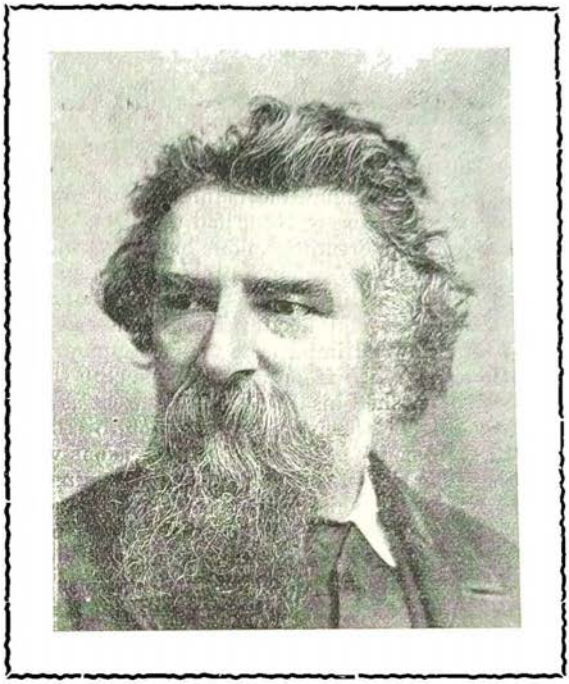
the suggestions made at their excellent gathering. We rejoice that the interest of our young men is not only enkindled, but that it is growing more intense. We shall expect, and gladly welcome further suggestions and support from them. No effort will be spared to make the HERALD interesting to all our helpers.

James Chalmers, the Martyred Missionary of New Guinea.

SELDOM have lovers of missionary work been so saddened and shocked as they were when there appeared lately the following brief telegram in the daily papers, reading thus :—"News from Daru states Chalmers and Tomkins, twelve students murdered, Aird River. Tribal fight at time. Chalmers landed, tried to make peace." Many hoped that the fearful news might prove false, but, alas, it was soon confirmed, and the apostle of New Guinea had really won the martyr's crown. The life of James Chalmers from its commencement to its tragic close was more full of interest than any romance. Scotland, the country which has given birth to so many missionary heroes, had the honour of being Chalmers' native land. He was born at Ardrishaig, on Loch Tyne, in 1841. Inheriting from his beautiful mother, nobility of features, and eyes of wondrous expressiveness, and from his father a physique of more than ordinary magnificence, he was, moreover, fitted by early struggles amidst his native mountains for work amongst the wild cannibals which called for self-control and fearlessness as well as the higher qualities of Divine grace.

James Chalmers was converted early, and no sooner was the heavenly flame of Christ's love kindled in his heart than it constrained him to seek the deliverance of others from the death of sin. He was a Home Missionary for a time, and worked for his Saviour in the city of Glasgow, until, in 1861, he entered Cheshunt College, and had the privilege of studying under the saintly Dr. Henry Reynolds.

Rarotonga, the scene of the splendid pioneer work of Williams, was also the first sphere to which Chalmers was appointed: there he laboured for ten years. That period was to be succeeded by almost unrivalled deeds of heroism and service in other parts of wild Polynesia. A great and much needed impulse was given to the mission in New Guinea by the arrival of Chalmers from Rarotonga, bringing with him a new staff of Rarotongan teachers. He soon proved himself just the man for opening up new ground. During all Chalmers' adventurous journeyings among the cannibal savages of that strange land, he made it his invariable rule to go unarmed: and if the epigram may be forgiven, he proved that in such work as this to be *unarmed* is to be *unharmed*. "Tamate," was Chalmers' native name, and was a passport among the tribes all along the coast, and in many of the inland regions. Mrs. Chalmers, during those often terrifying scenes, was ever the calm and courageous companion of her husband. It was she who behaved with such quiet and composed serenity amid



the frenzied cries of the cannibals, who had an affray with the crew of the ship *Magic*, and who urged her husband not to flee away by night, even though the friendlier natives insisted that they would be murdered before morning. Mrs. Chalmers died in 1878, from the effects of fever, and other sufferings endured in New Guinea. Severe, indeed, was this blow to Chalmers, but though cast down he was not destroyed. His noble spirit rose as from a fresh baptism of holy love for his Saviour, and the next few years were full of enterprise. His exploration journeyings added considerably to European knowledge of the geography of New Guinea, and of the character and customs of its inhabitants. He was "in perils oft" venturing among the most ferocious tribes unarmed, placing himself entirely at their mercy, determined to win for the mission a place in the confidences and affection of the people. In this he succeeded beyond all hope. His name was soon honoured and passed from tribe to tribe. He was ubiquitous, going here and there arranging disputes and superintending the scattered stations.

We must give one of Mr. Chalmers' touching stories. It is that which concerned Kone. This native was a chief and a rain-maker. He accompanied Mr. Chalmers on many journeys, acting as interpreter, and manifesting the warmest affection. Heathen rain-maker as he was, he learned enough of the power of the new faith to be anxious to learn how to pray. Mr. Chalmers taught him to say, "God of love, give me light; lead me to Christ." The light he

prayed for he received. If it is martyrdom to die for others, Kone died as a martyr. One night, a chief, Laoma by name, took his spears and went out to kill a Naara man. Kone watched him, and divined his purpose. Just as Laoma was about to hurl his spear, Kone caught the Naara man and thrust him behind him. The spear passed through Kone's own breast. He was carried home in agony and then died. But this is only one of very many thrilling incidents Chalmers could tell in his inimitable manner. For none could thrill a missionary audience like him. "None had the gifts," writes the Rev. Lovett, "none had the opportunities, none had the power of so deeply stirring the heart as Chalmers, when he told his famous 'Let us walk and pray' experience, or how he almost grew impatient for the cannibals to kill him and end his terrible suspense at East Cape, or how, moved by some inward impulse, he turned upon the following savage just in time to wrench from his grasp the club that in another moment would have crushed his skull." But great as Chalmers was upon the platform and in the pulpit, we are told by the same writer that he was still greater in private. Upon occasions when he found a sympathetic listener in the home, then his burning love for his Saviour and for souls would shine forth in precious converse. "As he talked you saw the wild, fierce face of the cannibal soften at the story of the cross; you trod with the intrepid missionary across the beach to the chief's hut, not knowing whether you would return alive; you sat at the Lord's table with men and women, who, but a few years before had eaten their enemies; you sat in the boat as she swung backward and forth on the surge until the wave came big enough to float you over the reef and into the lagoon beyond the reach of the thundering and dangerous surf. To have sat thus and to have looked upon pictures like these was to get a conception of life and of its opportunities, and to have spent one such hour with James Chalmers was a helpful memory for a life-time."

Only last year Chalmers lost his second wife, and now he, too, has been called to the fellowship of the spirits of the just made perfect.

What impressions do such a noble life, such devoted loving years of heroic service for Christ, make upon us? Chalmers with his beloved young English colleague and the twelve native Christian teachers have laid down their lives in New Guinea for their Master and for the Gospel's sake. They have followed many a noble band through a baptism of blood to their reward. Who follows in their train?

THE EDITOR.

Scripture Examination.

IT has been our custom to gather the Mission agents weekly at our house, and give them a regular course of instruction in Scripture. Having lately completed a series of lessons dealing with the life of Christ, we arranged to hold a written examination at the beginning of March. Thirty-four questions were set, and the examination, which was conducted in Tamil, occupied between four and five hours. To

induce the candidates to do their best three money prizes were promised. In order to make the contest an equal one, the preachers were excluded, and only the teachers allowed to compete.

Possibly the best way to give an idea of the character of the examination will be to reproduce in English some of the questions asked and answered:—

"Where did Christ receive His education? What languages did He probably know? How do we know that He studied the Old Testament?"

"Name some points of contrast between Jesus and John the Baptist."

"Name the two chief means used by Jesus to gather the people: say which you consider the more important, and give a reason for your answer."

"Which miracle of Christ finally caused the authorities to meet in council, and determine His death?"

"State what charges the Jews made against Christ when He appeared before Pilate."

The maximum number of marks obtainable was 136. I examined all the papers myself, and on the whole was gratified with the result. Ponniah, with 81 marks to his credit, gained the first prize of three Rupees. Rattram came next with 63 marks, and she was awarded the second prize of two Rupees. Abraham and Simon, each with 54 marks to his credit, tied for the third prize. They were awarded a Rupee each.

We are now studying the life of Paul, and expect shortly to hold an examination in that subject. It is our highest wisdom to encourage by all legitimate means the study of the Word of God. Teachers especially require help in this matter, so that they may be able to intelligently instruct the children in our schools. E. A. B.

Are You Musical?

ONE of the many Christian friends whom God has given me, not long since shewed me a very ingeniously constructed machine. About it I would like to say a few words. Before, however, speaking of this machine itself, let me tell you it was enclosed in that which interested me very much.

The first thing which met my eye was what appeared to be a miniature pipe organ like those we see in Churches, and other meeting places, such as Exeter Hall, and the like. The whole thing would measure less than a square foot. Though a small thing in itself it is greatly prized, because the pipe organ part of it was made by a clever and industrious young friend in one of our Sunday-schools, and the fact of his doing *such a piece of work* for *such a purpose* is very interesting and pleasing. To me it is specially so, because his hand and mine are often "as near as near can be" to each other. As for his name, that is a secret.

But, you say, "What about the machine?"

Well that is just what I was going to tell you, but I felt I must speak of the outer case first. You will know all about this machine when I say that directly my friend dropped a penny into a small hole, a very pretty tune was played upon this little organ. Now you will wish to know what tune was played. That I *can't* tell you.

Next, you will ask, "Who has the pennies?" This I *can* tell you, because it is *not* a secret.

The pennies all go to the S. B. M., that is the "Strict Baptist Mission." Every penny helps to take the Gospel to India, to tell the heathen men, women, and children about Jesus Christ. Our missionary goes among people who have *never heard* of the way to heaven. Those poor creatures are in the dark about eternity. They have never heard of the Bible. They don't even know about the great God who made them. They are like men born blind: they don't even know what the light is, and don't know that they are in the dark.

I remember reading not very long since of a British Officer who, while fighting in South Africa was injured in his eyes, and at once became totally blind. What a shocking thing to lose our sight! This officer was brought home to England, and our dear Queen Victoria sent for him to visit her. Poor fellow, he was brought into the Queen's presence, but of course could not see her Majesty any more than he could any other object. Our dear Queen pitied him, and, of course, spoke very kindly to him; but she could not give back to him his precious eyesight. He lost his bodily eyes, and he can often remember pleasant sights he has seen; but the heathen people and children are altogether much worse off than this poor officer, because it is their *minds*, their *souls*, which are dark and blind. They cannot even see themselves as sinners. They cannot see Jesus as their Saviour. They cannot see the way to heaven, for you know Jesus said, "I am the Way." You know that Jesus is the only way to heaven, and those who cannot see Him, must be blind indeed. We in England would have remained as blind as the other heathen peoples if God had not sent His Gospel to us.

Missionaries brought the Bible to our forefathers, and God blessed His own Word, and caused *our minds* to think and to see. Our missionaries take the Bible to the heathen, and God will bless His Word, and cause *them* to think and to see. Let us then do something towards this great and good work.

Do you ask, "What can I do?"

One of the things you can do is to put a Missionary Box upon your table at home, and when your friends come, ask them to put a penny, or more if they like, into it. If you can purchase a musical Missionary Box such as I've mentioned, so much the better. You will be surprised to reckon how much such a box will earn by its music.

If, however, you cannot afford a musical box, you can make music by rattling it *after* your friends have put in their coins. "No coins, no music." "The more coins, the more music."

Now I've been talking about a musical box for Missions, and I trust you will soon have one.

Perhaps you would like to hear a "Concert of Musical Boxes."

Would you be surprised to know that there will be one in your chapel next Lord's-day? It is true! there will be one, admission free! No tickets required. I can tell you the programme.

Here are the names of some of the songs, or similar ones. "Grace, 'tis a charming sound," "Mighty God, while angels bless Thee," "There is a fountain filled with blood," "Rock of ages cleft for *me*," "*My* hope is built on nothing less," "Come, ye sinners poor and wretched," "Prayer is the soul's sincere desire." Those, or some such will be sung by *living* musical boxes.

The other box sang when the coin was dropped in. Into these *living* boxes the love of God has been dropped, and they cannot help singing His praises.

Have you ever received any mercies? Have you anything to praise God for? You can praise Him by speech, and song, and by acts.

Have you learned to love Jesus as Him who has saved you, a real, lost, hell-deserving sinner?

If so, would you like to praise Him by sending His own Word to the heathen in India?

Are you musical? UNCLE WILLIE.

Jottings from Madras.

WE look forward to the pleasure of baptising a disciple on the last Lord's-day in April. Her name is Jevarattnam, and she is the wife of our Preacher Shadrach. She was first brought to seek the forgiveness of her sins some ten years ago through hearing the history of Jonah. She learned from this (to use her own words to me), "That God will not refuse men, however wicked, who pray to Him." She prayed, and obtained forgiveness. She now wishes to obey the commands of the Saviour she loves.

* * *

On Lord's-day, April 21st, when visiting our Sunday-school at Ayanapuram, we were told by Preacher Soondram that the *Shrotriemdar* (the chief man of the village) had died that afternoon. Having been on friendly terms with him we visited the house, and expressed our sympathy with his relatives. We found the body laid out on the floor covered by a cloth ready to be carried to the burning-ground. After speaking a few words to the brother of the deceased, who will succeed him in office, we came away. The late *Shrotriemdar* was a Hindu of the Chetty caste. He was a man of liberal views, and did not in any way interfere with the work we are carrying on in his district. Had he been so inclined he might have caused us ceaseless trouble. We hope and expect to maintain the same friendly relations with his successor.

* * *

Mrs. Booth and myself both *need* a change. We have arranged to go (D.V.) to Coonoor, on the Nilgiri Hills, to seek rest and refreshment during the present hot season. We expect to leave Madras about the middle of May. E A. B.

Ayanapuram Chapel.

(See Illustration).

THROUGH the generous gift of the Rev. T. J. Cole, of Peckham, we have been able to build a substantial chapel at Ayanapuram. Particulars of the opening services were given in the last HERALD. From the illustration a far better idea of the building may be obtained than any description we are capable of writing. The chapel measures 27 feet in length, and 15 feet in breadth outside, giving a floor area of 24 feet by 12 feet.

The chapel is built upon ground belonging to the Strict Baptist Mission, duly registered in the names of the Trustees. The premises are used for the purposes of Day-school, Sunday-school, and Divine worship. Only a portion of our Ayanapuram scholars can be accommodated in this building, the others meet in the adjacent "mud and thatch" schoolrooms. A part of one of these appears on the left side of the picture. To the right of the chapel is to be seen a clump of Palmyra trees, the leaves of which are used for thatching buildings such as the schoolrooms just mentioned, and the ordinary houses of the villagers.

E. A. B.

Open-Air Preaching.

THE number of persons who attend our regular chapel services is very small. It is not to be expected that people who have no interest in our religion will trouble themselves to be present in a certain building, at an appointed hour, to listen to a discourse on a subject of which they know nothing and care less. As of yore, "If the mountain will not come to Mohammed, Mohammed must go to the mountain." In order to reach the people we have to go to such places and at such times as we think we may best secure a company of listeners.

In addition to the ordinary every-day work of this kind which our preachers do, we make a special effort every Saturday. On that day, our teachers being free from school duty, it is our custom to gather all our helpers and go forth a united band soon after sunrise. As a rule, upon these occasions, we go to places situated near one or other of our schools, and may generally reckon upon securing a quiet hearing. The number of listeners varies very much and may be anything between half-a-dozen and a hundred. The Tamil people are fond of musical noises, and in order to attract their attention we invariably commence by singing a hymn, accompanied by more or less musical sounds from a violin and an accordion. The people having gathered around, the missionary, or one of his helpers, gives a simple address lasting ten or fifteen minutes, dealing with some prominent fact contained in the Divine revelation. Then, as circumstances dictate, after further singing, an address by another will follow, or if the congregation has dwindled, a move will be made to "fresh fields



STRICT BAPTIST CHAPEL, AYANAPURAM.

and pastures new." As a rule we preach in three or four places each Saturday. Tracts are distributed at the close of each service to those who can read, the proportion of such, at village meetings, being remarkably small. Occasionally someone will ask a question concerning that which has been advanced. A brief answer is given and the questioner is invited to go to the preacher's house, where the matter can be quietly talked over. We do not think it wise to indulge in public controversy to any great extent, as we find that England is not the only place where some men will speak just for the pleasure of listening to their own voices, or for the purpose of earning a cheap, if short-lived, notoriety. E. A. B.

Half-Yearly Meeting.

ON Tuesday, April 23rd, at Soho Chapel, our Half-yearly Meeting was held. Considering the fact that several other meetings were being held on the same day, the attendance was good. It was a thorough missionary day, and all the speakers were greatly helped in speaking of the importance of the work and the many encouragements we had to stimulate us in the service.

In the afternoon our Brother R. E. Sears preached a splendid Missionary Sermon from the words "What meaneth this?" He was at home with his subject, and in proceeding to answer the question, his observations were much appreciated, and we pray rich blessing will follow the delivery of the discourse.

In the evening the chair was occupied by the Vice-President. After the reading of the 67th Psalm, Pastor W. F. Waller, of Shouldham Street, fervently implored the Divine blessing on our gathering and on our beloved President in his affliction.

The Secretary, Mr. W. S. Millwood, made an interesting statement as to the progress of the work since our last gathering, and its present position and prospects, showing our energetic missionary and his co-workers were very busy in the Master's service, and the blessing of the Lord was attending their efforts to spread a knowledge of the truth. He called attention to the classes held by our Missionary for training of the workers and dwelt upon the need for the agents being instructed in our distinctive principles.

Pastor G. W. Thomas, of Watford, delivered an enthusiastic missionary address from the words, "Here am I, send me." He said the mission is crying out for men—who will go? yet discretion and judgment were necessary in the selection of the men. Men were wanted whose hearts God had touched and who were earnest in the missionary cause; such men should be well equipped and sent out to preach the old Gospel in love.

It was evident the fire burned in the next speaker, Brother Marsh, of Gurney Road. He referred to the solidity of the work and our confidence in the workers, and rejoiced in the thought that the Gospel we held dear should become increasingly dear to those yonder. He was glad to note our Brother recognized the need for grounding the

Agents in the truths we hold dear. The portion of Scripture on which Brother Marsh based his remarks was, "He must reign." His observations were weighty, instructive, and stimulating, as he dwelt upon the certainty with which the text rings, the encouragement it affords, and the determination it awakens.

In a few words, J. E. Flegg called attention to the nature of the work; that it is really pioneer work – the breaking up of fresh ground, for Brother Booth had gone into the region beyond where the Gospel was not being preached. The speaker urged earnest prayer in public and private: for, relying on the Divine promise, the Word must bear fruit.

Mr. W. Chisnall, who is truly an enthusiast in connection with mission work, particularly the work of the Strict Baptist Mission, detailed some interesting personal experiences in quickening interest in the work and delivered an earnest address from the words "I am for you." This was a word given to him and he passed it on.

The concluding speaker was Mr. J. Hunt Lynn, who, for some time, was Secretary to the Mission. In a very able manner he dwelt on mission work and his address was much enjoyed, being very encouraging. Already success has been granted, and greater things will follow.

Votes of thanks to the friends at Soho for the use of the building and provision of the tea, brought to a close what was generally acknowledged to be one of the best Half-yearly Meetings held.

J. E. F.

From House to House.

THE place—Ayanapuram, the time—three p.m., the scene—a narrow sandy straggling street, with little native houses of all sizes and description, set down anyhow, facing anywhere, separated by clumps of bushes and "garden walls," or rather screens of plaited cocoanut leaves. The Biblewoman and I have come down to visit the caste houses.

The street seems deserted, but we have hardly decided as to which house we shall first visit when we are accosted by a loud reproachful voice, "When is the lady coming to my house?" It says, "Does she want to see only the women who send their children to school?" A woman looks over the leaf enclosure surrounding her house, and "*salaams*" as she speaks. Here is an opportunity of which we promptly take advantage. In conversation she tells me that the Biblewoman visits her regularly, but that she would like me to come. We enter the little enclosure where she stands; her house is very tiny and pitch dark inside, so we stand outside under a tree. The woman in a loud unmusical voice despatches a little girl standing by, whom she calls Lutchmee, to inform the other women in the village that the *pathare thoorasani* (missionary lady), has come. Lutchmee runs off, and our hostess takes a seat on the doorstep of her house, and prepares to listen to what we have to say.

We start, as is our wont, with the singing of a Tamil hymn which attracts three women and six children. Two little boys climb a tree and peep at us through the branches, the women and the other children stand around. I open my little Testament and read to them of the healing of blind Bartimeus, after which I try my poor best to tell them the story as simply as possible, dwelling on the blindness of sin and the wonderful salvation which is possible through Jesus alone. The women nod, and smile, and look at one another very often, and I begin to have grave doubts as to whether they understand my Tamil. Amirtham then speaks to them for a few minutes; they ask no questions, and the only sign of interest is their smiling acquiesence in all we say. We remember that it is ours only to sow, and take our departure with a prayer in our hearts that even these may be His in that great harvest.

Our next visit is depressing, although here we have a larger audience of eight women and seven children. A very old and emaciated woman lies on the floor of the house with her head on a bundle of rags. She seems very weak and fast slipping away from this world. She sits up when we speak to her, and makes a show of listening to what we say, but the vacant look in her face, and her querulous remarks to the other women in the midst of our reading, tell another tale. The other women stand around and listen with an air of ill-concealed apathy, and we go away chilled and disappointed.

We are met by little Lutchmee (the child who acted as messenger early in the afternoon), who tells us her mother would like us to come to her house. We gladly accept the invitation. The house is full of smoke, and a girl of about 17 comes smiling to meet us, and says she is cooking the evening meal. Lutchmee's mother is not to be found, but appears soon in breathless haste, saying, she had gone to buy some vegetables. I am asked to be seated on a low wooden stool, and with an audience of seven women and five children we sing, read, and speak in turn. I am told that little Lutchmee was at one time attending our school, but was withdrawn to help her mother in her housework, and that Amirtham is now teaching her to read, when visiting her mother. The child seems keenly interested in the Bible reading, and I ask her a few questions, which she answers brightly. Her mother looks fondly at her all the time, and seems very much interested too.

Our next visit is a pleasant one: here about ten women, and as many children gather around us; about half this number are inmates of the house, and the others are neighbours. The women are bright and interested; we earnestly hope that it is in our message, and not in us, but we cannot say. When leaving, I ask them to remember all I have told them; one woman frankly says, "Oh! we cannot do that, we have our work to do; but when you come again, you can tell it to us once more." We go away hoping that all our hearers have not such poor memories.

We visit two other houses before dark, and then wend our way homewards. WINIFRED BOOTH.

Madras, April, 1901.

Thank You! and Please.

WE were greatly interested in the last outward voyage of the British India S.S. "Rewa," and watched her progress from port to port, through the shipping telegrams in the *Madras Mail*. She arrived in Madras on the second Saturday in April, and departed the same evening for Calcutta. Among the many packages which she left behind at Madras was a case marked "S. B. M." In the course of a few days this was safely delivered at our bungalow.

The box contained a splendid "new Pamphengos" Lantern and accessories, together with a set of coloured slides illustrative of the life of Christ, including a special and rare slide giving a true representation of John baptising Christ in the Jordan. We had a private exhibition of the pictures last evening just to test the lantern and to acquaint ourselves with its manipulation; the audience numbered two. Of course we are not able to obtain such fine pictures as our friend, Mr. Brett does, when using the Oxy-hydrogen Limelight Lantern; but for a lantern whose luminant power is oil, the results are extremely good. For a time the set of slides which we now have will serve admirably, but in order to maintain the attractive power of the lantern we shall need to vary the pictures. Possibly some of our friends will be glad to help us in this direction. We shall be heartily pleased to receive a set of coloured slides illustrating "The Prodigal Son," "The Life of Paul," "The Pilgrim's Progress," or any Biblical scenes. If friends would kindly send the slides to the Corresponding Secretary (Mr. W. S. Millwood, Edward House, Lisson Grove, London, N.W.), he will be able to enclose them in the next box he sends to Madras.

In addition to the above, we received in good order a nice assortment of articles of clothing, which will be distributed upon a suitable occasion to the children in our schools. On their behalf we heartily thank the donors. E. A. B.

A Notable Half-Year.

OCTOBER, 1900 to MAY, 1901.

SINCE our Annual Meetings in October, 1900, the work of our Mission has been steadily advancing. With holy joy and gratitude to God we can report that until the last few weeks our missionaries have enjoyed unbroken health. Their labours have been abundant, and we have had proof upon proof of their sterling worth and true missionary spirit. We propose giving a brief sketch of work done at home and upon the mission field.

Let us begin with efforts put forth by our Committees. One of these was the organization of a Conference for Young Men. This proved a great success; and as Mr. Booth said, so say we, we hope that we have not heard the last of it. In the heart of more than one young man there is evidently enkindled a desire to go forth and join

our missionaries upon India's coral strand. The fire is burning still, especially in one of those who helped to make the Conference an epoch meeting.

The Committee have, moreover, sent out to Mr. Booth during the past six months two instruments which have proved most helpful to him and his colleagues. An excellent lantern to present the old, old story to the eye, and an accordion to help to make the glad tidings more attractive when sung in the streets.

We must not omit another item of loving service, which we gratefully place to the account of our dear young friends. These have been busy as well as generous. With loving hands they have made suitable garments, and have also collected their Christmas and other pretty cards which have been sent in boxes for the children in our well-attended day and Sunday Schools. What joy those gifts of love have brought to the dear children, we have heard through the gifted pen of Mrs. Booth, who has pictured in words which doubtless filled many an eye with tears, the pleasure with which those boxes were opened by herself and her devoted husband, and then the happy faces of the recipients.

Mrs. Millwood has rendered excellent service in receiving the various parcels and then sending them off to India. We take this opportunity of expressing hearty thanks to her for this Christ-like service. But now for "the regions beyond."

In November there was opened at Nadakari, a Teacher's Home and School House combined, erected, be it remembered, where no mission of any kind had ever existed. This is some of the pioneer work done by our enterprising missionary.

On New Year's Day a new Chapel and School was opened at Ayanapuram.

Zenana work has commenced under the able leadership of Mrs. Booth, and many houses are visited regularly by her and the newly-added staff of Bible-women.

God is giving to our Superintendent excellent native preachers, and during the last six months we have read of Shadrach's baptism, of Soondram's splendid services, of Thomas, and now quite recently of another helper whose name is Manuel.

One most pleasing feature is that of the course of instruction gone through with the Agents in Christian evidences and the Life of Christ. Our Superintendent is doing much needed and useful work in thus grounding our native preachers and teachers in the great principles of our holy religion. God bless him and his little college and make their studies yet more productive of blessing.

A new field of work has just been discovered and occupied in Semmancheri. A new school was opened there in March, and the average attendance is 30. Mrs. Booth writes of this as a good start and promising well.

So in houses, in the crowded mart and busy street, as well as in schools and chapels, the Gospel is preached. This fact runs like a bright silver thread through this brief sketch of a six months' work.

To those who Contributed to the Boxes of Gifts.

DEAR FRIENDS,—Prize distributions as a rule entail some time and thought before they can be satisfactorily conducted, and so we found when we came to distribute the gifts so kindly sent by you to the children in our Mission Schools. You will naturally want to hear how the things were apportioned, and though about three months have passed since then, I trust these few particulars will not be wanting in interest.

In giving away the presents we had to be careful that all the children in a school received things as like each other as possible. This prevented jealousy and quarelling, but was not quite an easy matter when we had such an assortment before us.

The Ayanapuram children had their distribution one afternoon, and the memory of their happy faces still lingers with us. The little boys received each a pair of trousers or a jacket, which they promptly donned ; and the girls had the skirts and frocks and pieces of print given to them, the bigger girls receiving the former and the smaller the two latter. Those girls who were able to sew received each a nice little workbag, the contents of which seemed quite a wonder and delight to them. This distribution exhausted our stock of garments.

The Vepery children met on another afternoon in their school. Here the boys were given each a coloured handkerchief, and the girls each a doll, the big girls in the sewing class receiving workbags, and the smaller ones each a reel of cotton, a packet of needles, and a thimble.

The Madavaukam children received the same as those in Vepery, as we had a large supply of dolls and handkerchiefs sent us. Here also each girl in addition to the doll received a reel of cotton, a packet of needles and a little shining thimble.

In reading the above, some may perhaps remark that the Ayanapuram children fared the best, but this was because these children had no treat given to them at Christmas, whereas the Vepery and Madavaukam children had.

The toys were given as special prizes, the four best boys and the four best girls in each school receiving them.

We still have a stock of caps and picture books which have not been distributed, but which we intend for the Nadakari children. The cards and Scripture texts we distribute on Sunday afternoons when visiting the Sunday schools ; this helps to brighten the hour for the little ones.

While writing the above, another box containing a fine supply of garments for the school children, has arrived. It has been a pleasure to unpack it this morning, and we send you our hearty thanks for this fresh expression of love and interest.

Yours sincerely, WINIFRED BOOTH.

Kilpauk, Madras, 18th April, 1901.

Finance.

THE Financial Secretary has gratefully acknowledged the following amounts received since last issue of magazine:—

	£	s.	d.
Mrs. William Harris ...	1	0	0
Succoth Sunday-school, Rushden	1	13	0
Miss H. Sharp, Kirby, Muxloe	0	12	6
Mr. Jull, for HERALDS ...	0	2	6
Homerton Row, Sunday-school, Lantern	0	9	5¼
Miss Dearsley, Homerton ...	0	2	0
Bethel Chapel, Cheltenham	1	15	0
Mr. A. Burrage, for HERALDS	0	4	0
St. Neots Sunday-school and Chapel	6	0	0
Mr. J. Gardner, Stratford ...	0	2	6
Mr. G. Gurney's box, Biggleswade	0	3	0
T. W. Colson, Walsham-le-Willows	0	11	6
Mr. West, Providence, Erith	2	0	0
W. E. Soper, Nunhead ...	1	1	0
Arthur Craddock, Ealing Dean	0	3	0
Mr. Thomas, Lewisham, for HERALDS	0	1	0
Mrs. E. Sprall, Homerton...	0	5	0
S. B. Caplin	0	5	0
Mrs. A. Booth, for HERALDS	0	2	6
Brighton Prarthana Sabha	3	19	4
E. P. Brown, Coggeshall ...	0	2	6
Mrs. A. Booth, Homerton ...	0	10	0
Mr. J. S. Jones, Saltney ...	0	2	6
Mount Zion Sunday-school, Lantern Exhibition ...	1	5	0
Mr. W. F. Waller (Special Donation)	1	1	0
Old Brentford Sunday-school	4	14	4
Mr. John Jull, for HERALDS	0	2	6
R. F. Banks, Providence, Clapham Junction ...	1	1	0
Shouldham Street Sunday-school	1	4	0
Yarmouth, York Road, Sunday-school	0	10	0
C. H. Stockdale, for HERALDS	0	9	0
Tring Sunday-school Boxes	1	0	11½
Tring Friend's Boxes ...	2	7	8½
Soho Sunday-school ...	5	0	7
Mrs. Robinson's Box ...	0	5	2
Enon Sunday-school, Chatham	0	10	0
Dacre Park Sunday-school	1	4	0
Derby Road Sunday-school, Croydon	3	1	0
Poulner Sunday-school, Ringwood	0	10	0
Miss E. L. Cooper	1	0	0
Homerton Row Young Men's Bible Class	1	0	7
Elim Sunday-school box ...	0	7	6
,, Friend's boxes ...	1	14	3¾
,, Mrs. Holden	0	5	9
,, Mr. Youdan	0	10	0
Miss A. Roger's box ...	0	7	6
Half-Yearly Meeting collection	7	1	4½
Mr. E. W. Thomas	0	9	6
Akeman Street, Tring, senr. Christian Endeavour ...	0	13	11
Akeman Street, Tring, junr. Christian Endeavour ...	0	6	1
Miss Evans, Homerton Row	0	10	0
Miss C. Cumber	0	2	6
Salem Sunday-school, Richmond	1	5	6
Mr. Cockram	0	10	0
Miss Field	0	5	0
Miss Osmotherly (box) ...	0	5	0

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Hon. Secretaries:

Corresponding:—W. S. MILLWOOD, Edward House, Lisson Grove, N.W.

Minute:—JAMES E. FLEGG, 78, Broomwood Road, Wandsworth Common, S.W.

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THE STRICT BAPTIST MISSION HERALD.

No. IX. - - - JULY, 1901. - ONE HALFPENNY.

"This is the Rest and this is the Refreshing."

ONE of the tenderest words of the Master is "Come ye yourselves into a desert place apart and rest awhile." This invitation reveals a deep and loving sympathy with His toiling servants' needs. Rest is absolutely necessary to life, and for the higher life and work of the spirit it is no less essential. The resting of the soul and body, with Jesus for holy and inspiring company is also, in the best sense of the word, *recreation*. It is delightful to remember that our dear Master's joy is more intense than ours when we thus turn aside with Him from the coming and going of active service, that we may abide "in the secret of His presence." What holy and precious familiarity He invites us to enjoy with Himself! We may commune with Him of all that is in our hearts as to the details of our service for Him. To use a homely figure, we may "let ourselves go' with Him, throw off restraint and open our every thought and intention to Him, who is our Friend and Lord. ' This is the rest *and* refreshing," to be silent also before Him, to do as David did, "go and sit before the Lord," not so much to speak as to listen with heart and ear open.

Such will be the nature of the "rest," which our dear brother and sister, Mr. and Mrs. Booth, are now taking. Much needed we know it was, for with them there has been but little leisure; they have been spending, and are spent; but all of us are praying that rest and refreshing may be theirs, with Jesus "in the midst."

The rest of God is always the source and secret of new and blessed spiritual force for fresh service in His name. "Tarry ye, until ye be endued with power from on High." Such rest is not stagnation, but the springing up within of living crystal waters of life, which shall anon overflow in blessed refreshing to other thirsty hearts. The rest of faith in the Holy Ghost, of abiding in Christ, is the reception

and storing of vital spiritual forces, which will make themselves felt in wider spheres of usefulness "Be still and know that I am God" comes before "I will be exalted among the heathen." The hush, the heavenly calm, the thrilling of the soul, as we hear "the still small voice" of God will assuredly fit us with strength, which is not only recovery from fainting, but re-invigoration.

"Grant us such grace that we may work Thy will,
And speak Thy words, and walk before Thy face;
Profound and calm, like waters deep and still,
Grant us such grace.

Not hastening, and not loitering in our pace,
For gloomiest valley or for sultriest hill;
Content and fearless on our downward race.
Grant us such grace.

As rivers seek a sea they cannot fill,
But are themselves filled full in its embrace;
Absorbed, at rest, each river and each rill,
Grant us such grace."

A Letter from South Africa.

THIS is a pretty little place, a naval port, and very military, too, just now. Of course now every one is in mourning: only two ladies (?) were conspicuous in their colours in the Parish church this morning; even some of the coloured people are wearing it, too. I don't suppose many of the Malay women will be able to put aside their gorgeous silks and plushes.

They do a great deal of the laundry work. The 23rd of January was their Christmas day, after their month of fasting. These people seem very strict: those who wash for this house made a request that we should not send so much washing during the fast, as they could not work so well without food. They take none while the sun is up. Mr. S. asked one of his men what time he had his breakfast that morning; the answer was, "3 a.m."

The butchers are obliged to have a Malay to kill the sheep, or the Malays would not buy the meat. On that account they will not touch Australian mutton.

Of course, you know all about the Mahommedan religion, only it seems so strange and sad to find it so carefully adhered to in a small *English* town in the colony. The Mahommedans will allow you to watch their services from outside, just looking through the window, but they must not touch you. One man had just bathed for service. His master called him, and after giving an order, touched him. He exclaimed, "Oh Boss (master), I have just got ready for church, and now I shall have to wash all over again." The Priests are very conspicuous in their dress; the outer garment is a long coat of white, yellow, or orange silk, which almost touches the ground.

J. M. K. B.

Simon's Town, Jan. 27th, 1901.

"From the Land of Sinim."

THE hearts of thousands have been deeply stirred during the past twelve months at the sad news of martyred missionaries who have given their lives for the sake of the Gospel in China. No loyal believer in Christ's power to save for one moment thinks that these occurrences will hinder the onward march of the Gospel of Christ. There will arise a glorious harvest from this precious seed of blood. Great already has been the triumph of the Word in the far East. For none are beyond the reach of its power to save, and the following proofs, which we have culled from the biography of the late Dr. Gordon, are full of interest. That most excellent and earnest Baptist pastor did, under God's blessing, a noble work amongst the Chinese laundrymen in the city of Boston, U.S.A.

THE CONVERSION OF A CHINAMAN.

Ching Tong came into the school a raw, uncouth, unresponsive Chinaman. Unlike most of his fellows, he was in his person very unclean, and unsavory. The teacher to whom he was assigned worked with him month after month without making upon him the least apparent impression. One Sunday the text, "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness," was marked in his New Testament, and assigned for the next lesson. When he turned up the following Sabbath the verse was almost obliterated from the page by the almost incessant movement of his finger back and forth over the lines. One word alone puzzled him, the word "cleanse." However, this was easily explained to one whose daily work was over tubs and ironing boards. During the next week a young man called twice at the teacher's home, but would not leave his name. When the hour for the Chinese school came round again, the teacher took her seat in the accustomed place. Presently a man in Occidental dress entered, and sat down beside her. It was Ching Tong, but so changed as not to be recognisable. His cue was off, his long finger nails pared, his face clean as a new coin, his clothes new and well-cared for. The text had done its work. "Jesus Christ make me clean inside and outside," he exclaimed. Heart, mind, and person had been transformed.

THE CHINAMAN'S PRAYER AND ITS ANSWER.

Jure Sini, who, as first member of the Church, gave such an intelligent exposition of doctrine, had been taught in the Scriptures by a lady before the Chinese Mission at Clarendon Street had been started. Soon after entering into membership he became convinced of the advantages which a Chinese school in the Church would have. Without consulting anyone, he set apart a week in which to pray that the Lord might establish such a school. Three times in the day he went by himself to press this request. Day after day followed without answer. On Friday noon, when he knelt down, so he explained afterwards, something seemed to say to him, "Jure Sini, you must not pray for that any more. You have been answered." In the evening,

and on the following morning, the same words were unaccountably impressed upon his mind. Shortly after he had begun work in his laundry, Saturday morning, the mail-carrier stepped in and handed him a letter. On opening it he found a large red card, on which was printed in English on one side, and in Chinese upon the other: "A Mission School for Chinese will be opened in the Clarendon Street Church, Sunday, March 4th, 1887."

"Tell the Story of the Cross."

THERE is hope for the worst of sinners. Jacob Parsons was a vulgar, noisy, disagreeable, blasphemous, idiotic man. He spent his time wandering from tavern to tavern, in perpetual drinking, smoking, chewing, swearing, and debauchery. His physicial power was exhausted; his speech was so impaired by dissipation that he could scarcely articulate words. He was a brutal, staring idiot. He had two redeeming traits. He was generous and kind. One night he returned as usual from his drunken tramp, and retired. To the amazement of the family he met them next morning with a serious, placid countenance. He commenced to read the Bible. His life was, henceforth, that of a patient, consistent, happy Christian. Instead of the idiotic grimace, there came an interesting, happy expression; yet, for many months, no one believed in him, and it was long before he was admitted into the Church; but, for thirty years, not a stain of inconsistency could be laid to his charge. When asked about the sudden change, his eyes would fill with tears, and he would say, "Why the sight of the face of Jesus, so pure, so loving, so beautiful. His look told that there was hope for me; I looked at Him, and cried like a child. I felt that I was a vile wretch, filthier than a dung-hill; I cannot tell how I felt. When I looked at Him, I was too happy to be afraid; when I looked at myself I was too afraid to be happy. In the morning I read how Christ cleansed the lepers, and healed the blind beggar. I forgot all about rum and tobacco. I was thinking so much about Christ: so pure, so lovely, so friendly; so I continued for eight months. When my distress was all gone, I was as happy as heaven. For twenty years I have never had a dark hour." At last, old, widowed, childless, poor, and blind, he would say to any one who came to his humble home, "Christ is always with me; I have seen Him, and anyone who has seen Him once will never want anything else." One summer morning he crawled out into the sunlight, and turning his sightless eyes heavenward, said, "The door is open just a little crack, and I shall soon see Jesus again. I will know Him. He will look just so." Soon after he fell asleep. Poor, lost, sinner, this experience is written for you; there is hope for you; Jesus may not appear to you as He did to Saul, and to poor Jacob Parsons; but He will surely save you if you by grace shall believe in Him. Discouraged worker, this, too, is for you. There is hope for the worst. Tell the story of the cross. A sight of Jesus will make some lost one weep and cry out, who shall be another chosen vessel to bear Christ's name to other lost ones.—From the *Sunday School Lesson Illustrator*.

Ready!

"Whenever the Bridegroom comes, my lamp is trimmed."

SUCH was the precious utterance of a dear aged one shortly after following her Lord through the baptismal waters to His table, and whilst stepping down into waters of affliction and suffering, and just before taking to her bed where she lovingly, and with holy longing awaits His coming.*

Ready! What a heavenly condition. Is it ours?

Apart from the dear Saviour we have all been "ready to perish," and how many, many around us in our beloved country and in heathen lands still are.

But the light of the Holy Spirit, and of the glorious Gospel has shined into our hearts, and our joyful language is:—

"The Lord was ready to save me,
Ready! 'ere ever I had any being;
He left His bright home, and the mansions of glory,
To succour the helpless, e'en sinners like me."

And like *you*, dear friends, who are seeking Him, His own Word declares He is "ready to forgive, and plenteous in mercy unto *all them that call upon Him.*" He bids you "come, for all things are now ready," and take freely of the sweet blessings of the Gospel, the sweet gifts of pardon and peace that He has obtained on Calvary for "every-one that thirsteth" for them, everyone that is "returning unto the Lord," "yea, for the rebellious also." The Lord is "ready to save" you. His open arms on Calvary, His hands uplifted in blessing as He ascended into glory—open, uplifted still—betoken His readiness to receive, and bless, and save every coming sinner. "The Spirit and the bride say, Come," and trusting in His precious blood that "cleanseth from all sin," robed in His righteousness, which is "unto all, and upon all them that believe." God shall declare, even you, "all fair," "whiter than snow," and His forgiving love shall surely make you ready to "follow the Lamb whithersoever He goeth," through the baptismal waters, or the waters of suffering, or of the Jordan. "Ready to do whatsoever my Lord the King shall appoint," "ready to every good work"

"To tell to sinners round,
What a dear Saviour *we* have found."

"Ready to do or suffer, dear Lord, for Thee," ready to meet the heavenly Bridegroom when He cometh.

There was a storm at sea and a fearful shipwreck. Two girls stood on the deck of the sinking vessel as the lifeboat was about to push away. One, so calm amid the storm, quickly wrote the sweet message, and gave to one passing by on to the lifeboat:—

"Don't fret, dearest mother,
With Jesus I quickly shall be;
A haven of rest I have found on His breast,
My Saviour is waiting for me."

* Since writing the above the Heavenly Bridegroom has come, and received her to Himself.

She was ready though the Bridegroom came so suddenly. Not so the other; in the wild despair of unreadiness, she cried, "Stop! stop! all I have shall be yours if only my life may be saved." But it was too late.

Beloved friends, how many in the home land have never yet heard the Gospel's joyful sound in their hearts? How many, many more in heathen lands are "ready to perish," and have never yet heard the sweet name of Jesus who is "ready to save?" Who will go and carry the heavenly message for Him? Who is ready for this good work for the King of kings? He has never recalled the holy commission, "Go *ye*, therefore," or the sweet bidding, "Pray ye, therefore, the Lord of the harvest that He will send forth labourers into His harvest."

Let us not forget to pray, and by our loving gifts of money, and sympathy to encourage, and uphold the hands of those who go, those who already are so lovingly and earnestly labouring for Him.

Dear young friends, there is another way *you* may send the sweet message. Some of you have been kindly sending Christmas and Birthday cards for the little heathen children. There is a lady* who sells Gospel texts in *Tamil*, and the different languages at only 1/- per 100. If you get some of these, and paste them on to the back or inside your cards they will be silent proclaimers of the Gospel.

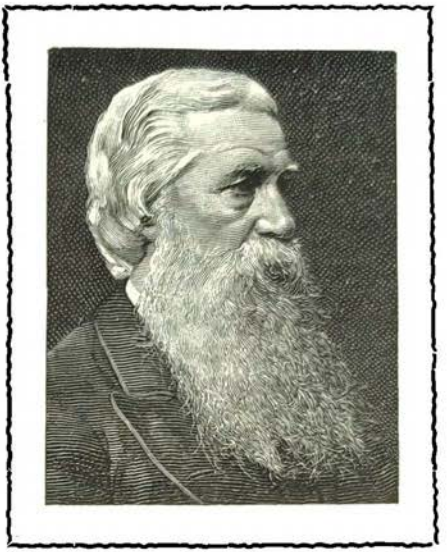
Some of you will be ready to do this little work for the dear Master, will you not? "The time is short." May the Holy Spirit fill us each with more love to the dear Saviour, more earnestness in seeking first "the kingdom of God," that whenever the Bridegroom comes we may be ready joyfully to meet Him, and may "not be ashamed before Him at His coming." E. B.

May, 1901.

Killing by Nahak.

THE recent visit of Dr. John G. Paton to England, has caused a considerable revival of interest in the work which since 1858 he has carried on among the savages of the New Hebrides. I wonder if my readers have ever read the autobiography of this dear servant of God. I myself am just immensely enjoying the reading of it, and can truly say that I have never seen anything either in fact or fiction to equal it for interest. He gives us in his own words, the most thrilling accounts of his many miraculous escapes from death, of beautiful instances of conversion among the cannibals, and also glimpses into some of the superstitions from which, by God's help, he has been able to turn the hearts and minds of the benighted savages. Speaking of one of these in particular, he says, "One day I held a service in the village, where morning after morning their tribes assembled (for warfare), and declared that if they would believe in, and follow the Jehovah God, He would deliver them from all their enemies, and lead them into a happy life. There were present three Sacred Men, Chiefs,

* Mrs. Emma Grimké, 34, Leinster Square, London, W.



DR. JOHN G. PATON.

of whom the whole population lived in terror, professors of sorcery, and claiming the power of life and death, health and sickness, rain and drought, according to their will. On hearing me, these three stood up, and declared that they did not believe in Jehovah, nor did they need His help, for they had the power to kill my life by Nahak (*i.e.*, sorcery or witchcraft), if only they could get possession of any piece of the food that I had eaten. This was an essential condition of their black art; hence the peel of a banana, or an orange, and every broken scrap of food, is gathered up by the natives, lest it should fall into the hands of the Sacred Men, and be used for Nahak. This superstition was the cause of most of the bloodshed upon Tanna; and being thus challenged, I asked God's help, and determined to strike a blow at it. A woman was standing near with a bunch of native fruit in her hand, like our plums, called quonquore. I asked her to be pleased to give me some; and she, holding out a bunch, said, 'Take freely what you will!'

"Calling the attention of all the assembly to what I was doing, I took three fruits, and taking a bite out of each, I gave them one after another to the three Sacred Men, and deliberately said in the hearing of all, 'You have seen me eat of this fruit; you have seen me give the remainder to your Sacred Men; they have said they can kill me by Nahak, but I challenge them to do it if they can, without arrow or spear, club or musket, for I deny that they have any power against me or against anyone by their sorcery.'

"The challenge was accepted; the natives looked terror-struck at the position in which I was placed! The ceremony of Nahak was usually performed in secret, the Tannese fleeing in dread, as Europeans

would, from the touch of the plague; but I lingered and eagerly watched their ritual. As the three Chiefs arose, and drew near to one of the Sacred Trees, to begin their ceremonial, the natives fled in terror, crying, 'Missi away! Alas, Missi!'

"But I held on at my post of observation. Amidst wavings and incantations, they rolled up the pieces of the fruit from which I had eaten, in certain leaves of this Sacred Tree into a shape like a waxen candle; then they kindled a sacred fire near the root, and continued their mutterings, gradually burning a little more, and a little more of the candle-shaped things, wheeling them round their heads, blowing upon them with their breaths, waving them in the air, and glancing wildly at me, as if expecting my sudden destruction. Wondering whether after all they did not believe their own lie, for they seemed to be in dead earnest, I, more eager than ever to break the chains of such vile superstition, urged them again and again, crying, 'Be quick! Stir up your gods to help you! I am not killed yet; I am perfectly well!'

"At last they stood up and said, 'We must delay till we have called all our Sacred Men. We will kill Missi, before his next Sabbath comes round. Let all watch, for he will soon die, and that without fail!'

"I replied, 'Very good! I challenge all your priests to unite and kill me by Nahak. If on Sabbath next, I come again to your village in health, you will all admit that your gods have no power over me, and that I am protected by the true and living Jehovah God!'

"For every day throughout the remainder of that week, all their sacred men were at work trying to kill me by their arts. Now and again messengers arrived from every quarter of the island, inquiring anxiously after my health, and wondering if I was not feeling sick, and great excitement prevailed amongst the poor deluded idolaters.

"Sabbath dawned upon me peacefully, and I went to that village in more than my usual health and strength. Large numbers assembled, and when I appeared they looked at each other in terror, as if it could not really be I, myself, still spared and well. Entering into the public ground, I saluted them to this effect, 'My love to you all, my friends! I have come again to talk to you about the Jehovah God and His worship.' The three Sacred Men, on being asked, admitted that they had tried to kill me by Nahak, but had failed; and on being questioned, why they had failed, they gave the acute and subtle reply that I also was myself a Sacred Man, and that my God being stronger had protected me from their gods. Addressing the multitude, I answered thus, 'Yea, truly; my Jehovah God is stronger than your gods. He protected me, and helped me; for He is the only living and true God. Your gods cannot hear prayers, but my God can and will hear and answer you, if you will give heart and life to Him, and love and serve Him only. This is my God, and He is also your Friend, if you will hear and follow His voice.'"

How ready and willing ought we to be, to give what encouragement and support we can, to our dear Missionaries in India who so energetically are opposing errors and superstitions such as these!

H. V. H.

55 or 105?

IN a letter recently received from our Brother Booth in Madras, he informs us that "The temperature on Sunday was 105° in the shade." That was coupled with an intimation that he would have, for health's sake, to go to the hills for a time.

We are glad to learn that his health was improving, and many will be the prayers for his complete and lasting recovery. We know from what a much lower temperature is, that 105 degrees of heat must be—well, almost unbearable for long together.

But why did *we* not feel the excessive heat at the time named? We were only conscious of feeling about 55°, while our friend was enduring 105°. Oh, says some one, "You simpleton, of course you didn't feel it, just because you were not in the same place."

Thank you, my kind instructor, I see now how it was; if we had been in our brother's place, we should have felt as he did. That thought is suggestive. Perhaps that will help us to understand how some of our Christian friends are so cold-hearted and indifferent to the claims of the heathen upon their sympathy, their help and their prayers. They are NOT THERE!

But let us see if that *is* so.

What *does* our Missionary *see?*

In his mind's eye, he sees millions perishing for lack of knowledge! He sees immortals groping in impenetrable darkness. They are taught by their priests and controlled by their priests. We say of the Papist that he is benighted and deluded; and so he is; but he is *in the neighbourhood* of the light; it *shines about him;* he has heard of the truth, and is at least conscious that the dogmas of his religion are open to dispute, and that in fact they are disputed. Science comes to his aid, proving, yea, even demonstrating the hopeless impossibility of human miracles. He sees human infallibility to be a myth. The books by which he is surrounded, and even his daily newspaper, unite in undermining the impudent pretensions of his so-called "Fathers in God." His ears are assailed even at the street corners by the Word of God. So, we see that from many quarters rays of light pour upon *him.*

But the passive, ignorant Hindoos are infinitely worse off. For centuries they have been born and bred in thick darkness. We may reverently paraphrase Scripture and say that Satan is "a wall of *darkness* round about them.' He has long had undisputed sway over their souls. They do not so much as know that there *is light.* They are bound hand and foot by the arch enemy of souls. They are asleep! They are dead!!

These among other things are seen by our Brother Booth, and not only seen, but felt.

He also sees old men dying in delusive hope of a paradise they can never enter. He sees men of all ages living ensnared and stupified and benumbed year in and year out: and, worst of all, he sees a still greater number of dear little ones being pressed into the service of the same taskmaster of souls, and but for the Gospel's

beneficent rays doomed to exist in the same thick darkness, and in it to grope in spiritual chains along their hopeless, helpless ways to their graves.

These things must raise the mercury in our brother's spiritual thermometer almost to boiling, far above the 105° of which we were speaking awhile since.

How do we feel? Oh, nothing like boiling, nor even 105°. But we should if we were only among such scenes and circumstances We've abundant proof of their existence, but although they are, as we know, so real, they are so far off that we fail to realize their full significance.

OH, FOR A "TWOPENNY TUBE" TO MADRAS!!

that we might but see for ourselves the awfully degraded and helpless condition of our heathen brethren and sisters.

Our feelings would no longer be at the "Temperate" figure of 55°, but at the Indian heat of "105°." If we could go to Madras in five and-twenty minutes for twopence, we would surely go: and if the climate suffered us to return, we should be wiser, humbler, more grateful for our privileges, and more devoted to perishing souls. After once actually witnessing the physical, intellectual, moral, and spiritual degradation of the pitiable natives, we should no longer need pathetic appeals, exciting addresses, or stimulating reports; but we should for souls' sake, for the Church's sake, for Christ's sake, *commence*, and to life's end *continue* to pray for, to work for, and to heartily support those who, as our deputies, are pleasing Jesus by "passing on" His Word to the heathen in India.

I close by a simple illustration:—In the streets of our great city there are many men with numbers on their coat collars.

Pardon my curiosity. If your Sunday garment was numbered, would it be "55°" or "105°" in the dear Lord's service?

UNCLE WILLIE.

Motors!

"OH! What *can* there be about motors in a missionary magazine? Are the missionaries going to start them to carry them from one missionary station to another?" They have them already, dear friend, but not the kind you are thinking of. I shall describe theirs soon, as far as my small understanding of these wonderful contrivances goes.

I might have given my article another title, and would willingly, for I detest jests out of place, and modern names, and Americanisms in the place of ancient and honoured English words, which my ancestors have used and worn well; and which you may find embedded in your Bibles and the English Liturgy from the time of Wycliffe and King Edward VI., that have a history of several hundred years belonging to them, and are not only two or three years old. But I am, like St. Paul, trying to be all things to all men, and to warily catch someone upon whom I am thinking (2 Cor. xii. 16);

but I hope it is guiltless guile, my friend, and I am trying not to be a burden to you, and desire that you may lighten someone else's burden after reading about "Motors." I think that is a sufficiently long introductory remark, or apology, for my frivolous mushroom of a title.

What is a motor? A machine which moves along, often at a great rate, with no apparently sufficient reason, something unseen in itself pushes it along. Well, I want "something unseen in itself" to push you along, "young men and maidens, old men and children" (maidens more particularly, because I think you have not been especially roused by "motors" yet). This is the goal of your "contrivance," to write us some stirring and bright motives for interest in missionary efforts, and to tell us, if you know anything of experiences of other missions, or glimpses of heathen religions and needs.

Now I have told my secret, but I pray you do not let your interest flag because I substitute "motive" for "motor," a much sweeter meaning word, I think It does not remind one of oil, noise, and dust, and terror of uncontrollable wheels—but of the "wind that bloweth where it listeth . . . . but thou canst not tell whence it cometh, and whither it goeth;" it is sweet with the scent of flowers that suggest heavenly fields from whence it came, and heavenly harvest fields "whither it goeth;" and prayers that carry it to the Lord of the harvest for heavenly-minded reapers to go forth; and for the spur and strength of heavenly motives to be given to the reapers already there.

Now what are the "wonderful contrivances" missionaries have to carry them to dirty slums, to heat and toil across summer and winter seas, to probable disease, and possible death?

They are "motives;" "something unseen" is pushing them along. No apparently sufficient reason to the world is urging them forward. The chief is the thought of Jesus Christ our Lord, "Who though He was rich, yet for your sakes became poor:" "Who took upon Himself the form of a servant" for you. You may by writing a bright word for Christ's servant, "receive" Jesus Christ; He said to His disciples "He that receiveth you, receiveth Me."

Another motive is love and pity for poor human nature whom Jesus loved. Another is to use our talents for the highest purpose, which is God's glory, God's will, in helping other souls. A doctor's and minister's professions are considered the highest; one ministers to the body, the other to the highest part of man, the spirit in the temple. It is a great honour, but you, even little you, may be allowed to do a tiny piece of this highest work, if you pray to God to use your talents.

Now that our HERALD is to be published every other month there will be twice as much work for those concerned; and I notice at the end of the S. B. M. HERALD that our Editor is also a Pastor. I think, if he is at all like my Pastor, he must already, in that capacity, have his hands full of work. So, fair maidens, with minds full of good thoughts, have the charity to help as an unseen force with this motor, *i.e.*, our Magazine. If you will not use your talent it will rust, and be taken from you.

Do not close the HERALD and forget the "Motives." If you do, may the next motor machine you see remind you that perhaps your heart, and brain, and pen could do something to encourage our Editor and our representatives in India, and to lighten their labours.

BY ANOTHER LITTLE "U."

Finance.

THE Financial Secretary has gratefully acknowledged the following amounts received since last issue of magazine:—

		£	s.	d.
Simpson, Mr. G.		1	6	0
Oakey, Mr. G.		10	6	4
Chisnall, Mr.. Collection Old Baptist Chapel, Guildford		4	19	4½
Per Pastor Chisnall:—				
Billing, Mr. J.	Box	0	13	2
Brand, Mr. H.	,,	2	5	7
Broughton, Mr. J.	,,	0	5	1½
Chisnall, Miss ...	,,	0	8	3¾
Chisnall, Mr. W.	,,	0	19	7¾
Cox, Mr. J. ...	,,	0	2	6
Foster, Mr. E C.	,,	0	4	7
Hanley, Miss L.	,,	0	11	9
Hearsey, Mr. ...	,,	0	12	0½
Hester, Miss S.	,,	0	10	6
Leigh, Miss ...	,,	0	3	1¾
Parsons, Mr. ...	,,	0	10	3¼
Pickett, Miss ...	,,	0	12	10½
Pickett, Mr. Geo.	,,	0	3	1½
Riddle, Mr. E. ...	...	0	5	6
Rudge, Miss ...	...	0	7	2¾
Searle, Mr. ...	...	0	9	7
Shellard, Mr. G.	...	0	14	1¾
Kuse, Mr. S. ...	...	0	4	4½
Snell, Mr. A. ...	...	1	4	6
Streeter, Mr. ...	...	0	4	0
Watts, Mrs. ...	...	0	11	0
White, Mr. C. E.	...	0	10	0¾
Williams, Miss B.	...	0	4	6
Wrightson, Mrs.	...	0	10	0
Y. M. Bible Class.	...	0	3	3
Y. W. Bible Class	...	0	10	3
Secrett, Mr. F. ...	...	2	0	0
Fromow, Mr. J. J. ...	...	1	1	0
Fisher, Mr. L. G., Collection at Gurney Road ...	...	1	7	0
Sears, Mr. R. E., HERALD Fund	...	1	1	7

	£	s.	d.
Grimes, Mr. A. S., Egham Sunday-school	1	3	5½
Burrage, Mr. A. J., Watford Tabernacle	4	10	0
Holton, Mr. C., Martyrs' Memorial Beccles Sunday-school	1	0	0
Bartlett, Mr. F. W. T. (box)	1	12	11
Rider, Mr. J. H., Gurney Road Sunday-school ...	2	10	11
Pickett, Mr. J. P., Park Ridings, Wood Green Sunday-school	4	16	10
Adams, Miss T., Elim, Limehouse (box)... ...	0	7	0½
Pritchard, Mr. J., Academy Street, Aberdeen, Sunday-school	0	10	0
Honeyball, Mr. W,, Carmel, Pimlico, Sunday school...	1	0	0
Harrington. Miss A., "Ebenezer" Hornsey Rise Sunday-school	3	5	0
Sills, Miss L., "Beulah" Berkhamstead Sunday-school	1	18	4
Sills, Miss L.	0	14	0
,, ,, ,, HERALD Fund	0	2	8
Driver, Mr. J.	0	10	0
Eastoe, Mr. A, Downham Market, Norfolk	0	5	0
Flegg. Mr. J. E., Chatham Road Sunday-school ...	1	18	1½
Hoddy, Mrs., HERALDS ...	0	1	6
Rumsey, Mr. H., "Providence." Clapham Junction	0	5	0
Brand, Mrs. S., Whitstable	0	5	0
,, ,, HERALD ...	0	5	0

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THE STRICT BAPTIST MISSION HERALD.

No. X. - - - SEPTEMBER, 1901. - ONE HALFPENNY.

"By Way of Remembrance."

LEST we forget, our loving Lord has given us many a quickening word "by way of remembrance." There is no more blessed manner of serving Him than by ever keeping "the memory adored" of His own unexampled love in giving Himself for us. If we "Remember Jesus Christ," we cannot be negligent or slothful, but we shall rise to the great occasion of living and working for Him. This will often make us cry out in humble confession and prayer before Him, as good Archbishop Ussher did when dying, "Lord, forgive my sins, especially my sins of omission." Never did our blessed Redeemer omit any labour, however great for us; never did a moment of forgetfulness occur in His mind: no, the Lord is "ever mindful" of His own.

Shall we not remember that *great debt* He forgave us through the ransom of His own precious blood? How much do we owe our Lord?

"Thy life was given for me,
Thy blood, O Lord, was shed;
That I might ransomed be,
And quickened from the dead;
Thy life was given for me,
What have I given for Thee?"

What a shock it has given our heart, now and then, as we have been stirred from long forgetfulness of a dear friend by some event. No thought, no message, no loving practical proof of kindness shown to us has been given for many a day; and then we awake from our negligence and sloth with an agony of regret. Is this our kindness to the best of friends? God forgive us our unfaithfulness and ingratitude, that we should thus requite His love.

"What of our Master's word concerning this work entrusted to us, 'Occupy till I come?' Does that occupy our very hearts, and so possess our supreme thoughts that we increase our Lord's goods by

putting them out to usury? Let us not forget 'that the shadow of the undone is one of the deepest shadows of life, and no doom is more terrible than that of the slothful servant.'"

Are we constantly remembering to pray in secret, and in our prayer-meetings, for the self-denying, loving missionaries, connected with our own Society? What a beautiful and suggestive name God gives to fervent suppliants, "The Lord's remembrancers."

"O let my hands forget their skill,
My tongue be silent, cold, and still,
This bounding heart forget to beat,
If I forget the Mercy-seat."

Does forgetfulness enter into our giving to the Lord of our substance? Do we remember the words of the Lord Jesus, "that it is more blessed to give than to receive?" God loves a whole-souled, hilarious giver—one who with strong, buoyant, joyous confidence in the cause, and in the God who directs the men who are working with Him for it, gives freely, heartily, and with a swing. To the sense of duty shall we not add this crowning grace of spontaneous, hearty, hilarious Christian giving of time and money for the cause of God?

"Hands that ope but to receive,
Empty close; they only live
Richly, who can richly give?"

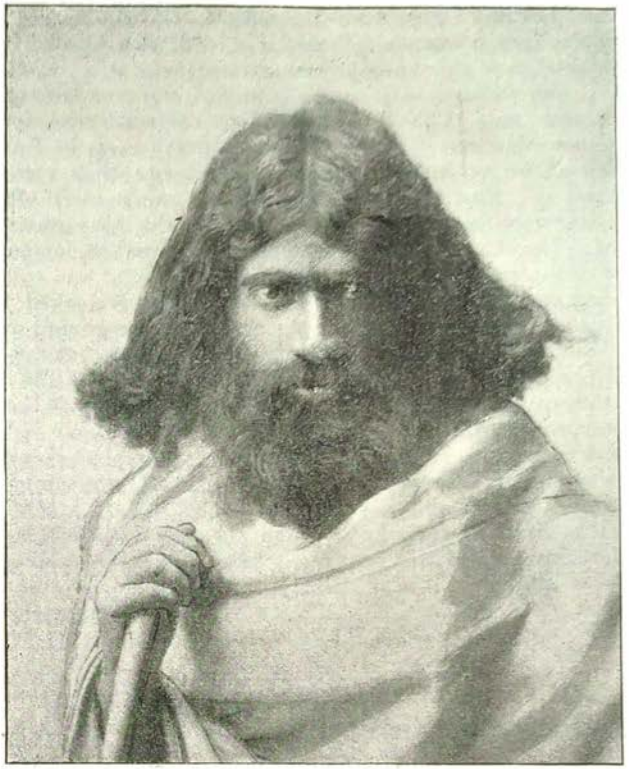
The Todas.

ON the Nilgiri Hills, away from other human habitations, live the Todas. Ever since these grand old mountains have been known, so long have the Todas lived on them, for they are said to be the aborigines of these hills; and when the British Government took over the land here, a price had to be paid to the Todas for it. One does not know what the Todas numbered originally, but for the last twenty years they have not been more than eight hundred all told.

Till very recently no mission work of any kind had been carried on among them, but during the past five years they have had the Gospel preached to them, and their language has been reduced to writing.

They have peculiar habits and customs of their own, to which they adhere rigidly. They have never been known to intermarry with the other hill tribes, and are altogether a people around whom a strong interest clings. They own herds of large, fierce buffaloes (which are a terror on these hills), and live entirely on the money they make from the sale of the milk of these animals. The men tend the buffaloes and do all the work, while the women seem to do nothing but comb their hair.

Having heard so much of the Todas, we decided to pay them a visit. Their villages lie scattered on the highest hills, but we started for the nearest one, which is situated on a high hill above the Government gardens at Ootacamund. Our walk lay through the gardens, and we feasted our eyes on the beauties we saw there. Great nodding



roses hung over the gateways through which we passed, green velvety lawns stretched away to our left, and beds of gay sweet flowers to our right. Tall trees cast a refreshing shade, and the birds on their branches sang an incessant carol. To us, from the hot parched plains, everything was beautiful and refreshing, but we could not linger, as time was flying.

After half-an-hour's steady climbing, we paused; the gardens lay stretching down the slopes below us, and great cloud-capped mountains frowned above, but nowhere was the Toda "*mund*" (village) to be seen. We forced our way through some bushes and our search was rewarded. We saw what appeared from a distance to be about six or eight huge wicker baskets turned upside down; these were the Toda houses. They were built of plaited twigs and thatch, and the roofs at their highest points were not more than the height of an ordinary man. The village seemed quite deserted; we walked round one of the huts trying to find a door or window. We found nothing but a small aperture of 1½ft. in height, which served as a doorway. While we stood before it a man's rough-looking head appeared through this opening, then his shoulders and the rest of his body. He wore a

coarse blanket wrapped around him, and carried a large stick. A copy of his portrait accompanies this article. When he had crawled out into daylight, a woman followed him, and then another woman. We wondered how three people managed to exist in a place so small and dark, but we were told that a family of eight or nine members lived in each hut. The Todas looked at us in surprise for a few minutes, but appeared friendly. We addressed them in Tamil, and found that if we repeated a sentence once or twice they were able to understand us. Finding the other huts empty we enquired after their owners, and were told that they were out on the hills grazing their buffaloes. The three we interviewed seemed amused at our questions, and just as interested in us as we were in them.

Having heard that they were fond of singing, we asked them to sing us a song. The women seated themselves on the ground and sang till we asked them to stop. The song was nothing but a mournful humming sound produced with tightly closed lips. The women rocked themselves and toyed with their long black hair as they sang. They stopped singing at our request and immediately asked for *backsheesh* (present). We gave them a few coppers, but this did not satisfy them; they evidently thought their musical entertainment was worth a good sum of money.

After looking into their huts, which was very dark, and contained only a few cooking utensils, we came away, and as we walked down the hill we could still hear faintly, in the distance, the cry of *backsheesh*.

WINIFRED BOOTH.

Nilgiris, June, 1901.

The Boy Who Gave his Penny to Jesus for the Heathen.

MRS. E. M. WHITTEMORE tells how baby Louis came to her room early one Washington's birthday, and cried out, "O mamma, I want a flag, please." "How much would it cost?" said mamma. "Well, I could buy one for five cents, a very nice one, but," and his eyes sparkled with delight, "Oh, mamma, I could get a b-e-a-u-t-y of a flag for six cents." Reaching for her pocket book his mother said, "Suppose you get the nice flag, and give the extra penny to Jesus for Africa?" The child did not answer, but the little upturned face said that would not do at all, and the mother kissed him, and told him not to think of what she had said. He went out into the library, and through the open door his mother could see him walk round and round the table, his head bent, his brow contracted. Presently he said, "I'm going, mamma." Half-an-hour later he entered his mother's study with a flag in one hand and the other closed, and asked for his small bank, saying quietly, "I want to put my penny in the bank for Jesus; I did not buy the beauty of a flag." Taking the child in her arms, the mother said, "Darling, did you do this because mother asked you?" "Oh, no, mamma dear; I did it for Jesus, because I love Him." As he was about to put the penny in

the bank, she stopped him an instant, saying, "Well, darling, it is only a penny, what can a penny do?" "Why, mamma, couldn't it help to tell the heathen a little tiny bit about Jesus?" The mother said, "Yes, my precious child, a tremendous bit about Jesus. We will commit it to God and ask His blessing on it." They knelt and prayed, and in less than six weeks over 64 dols. were added to the penny for the spread of the Gospel in Africa.

Weeks passed, and Easter Sunday the sexton brought to the Whittemore pew a long narrow box, directed to Louis. It was opened, and on a card, in an unknown hand, were the words, "To the little boy who gave his extra penny to Jesus for Africa." Attached to this were three new one-dollar bills, and the box was apparently full of flowers. When the restless little boy reached home he took out the flowers and made bouquets for each member of the family, until there were only two or three left for himself; but he was happy. Removing the last flower, his fingers caught in a paper underneath, and pulling it out, he discovered there was something else in the box. The string was untied, and out fell a beautiful silk American flag. Trembling with pleasure he stood still a moment, and then said, "But, oh mamma, I did not give the penny to Jesus for Him to pay it back." The mother replied, "No, darling, He knew you did it just for Himself in love." "But, mamma, it is ever so much nicer than the beauty of a flag would have been that I wanted." "Yes, darling, that is like Jesus, He never gives us what we think would satisfy us, but far more, to show how willing He is to please us when we fully trust Him." "But just see how He let the penny grow, till it growed, and growed, and growed into the big flag." Then holding the flag in his out-stretched hand, and looking at it with intense admiration, he said, "And oh, it's ever so much nicer than the one I gave up for Him." Here the written record ends, but not the work of God the loving mother began that day when she did not "despise the day of small things."—From *Sunday School Illustrator*.

Jottings from Madras.

OUR schools at Vepery and Madavaukam were examined by the Government inspector during June. The official returns are not yet to hand, but we gather from the remarks of the examiner that a good proportion of the pupils presented passed the examination.

[Since the above was received the Government Report has arrived, from which we learn that out of 31 scholars presented for examination 25 have passed. A capital percentage!]

* * * *

Whilst we were away at Coonoor, the congregation at Vepery lost a regular attendant by the death of a young man named Arokiyaswami. He was the son of one of our Church members. For a long time he had been in poor health, and our good friend, Dr. Narayanaswami twice obtained entrance for him into one of the hospitals here. Preachers Soondram and Thomas conducted the burial service.

The results of the examination of our teachers in the "Life of Paul" were not so satisfactory as those in the "Life of Christ." The maximum number of marks obtainable was 74. I marked the papers myself and placed Teacher Ponniah first; Teacher Rattnam second, the former being credited with 39 and the latter with 33 marks. It may possibly interest some if I reproduce one or two of the questions set:—

"Which of the apostles did Paul go to see at Jerusalem? How long did he stay there? Why did he leave? Where did he go?

"Name the three great cities and three great nations of Paul's time, giving their distinctive national characteristics."

"Name the circumstances through which Paul left Asia and went to Europe to preach the Gospel."

"State why Paul was sent to Rome. Mention the main incident of the journey there. Give the length of his stay and the manner of his life there."

E. A. B.

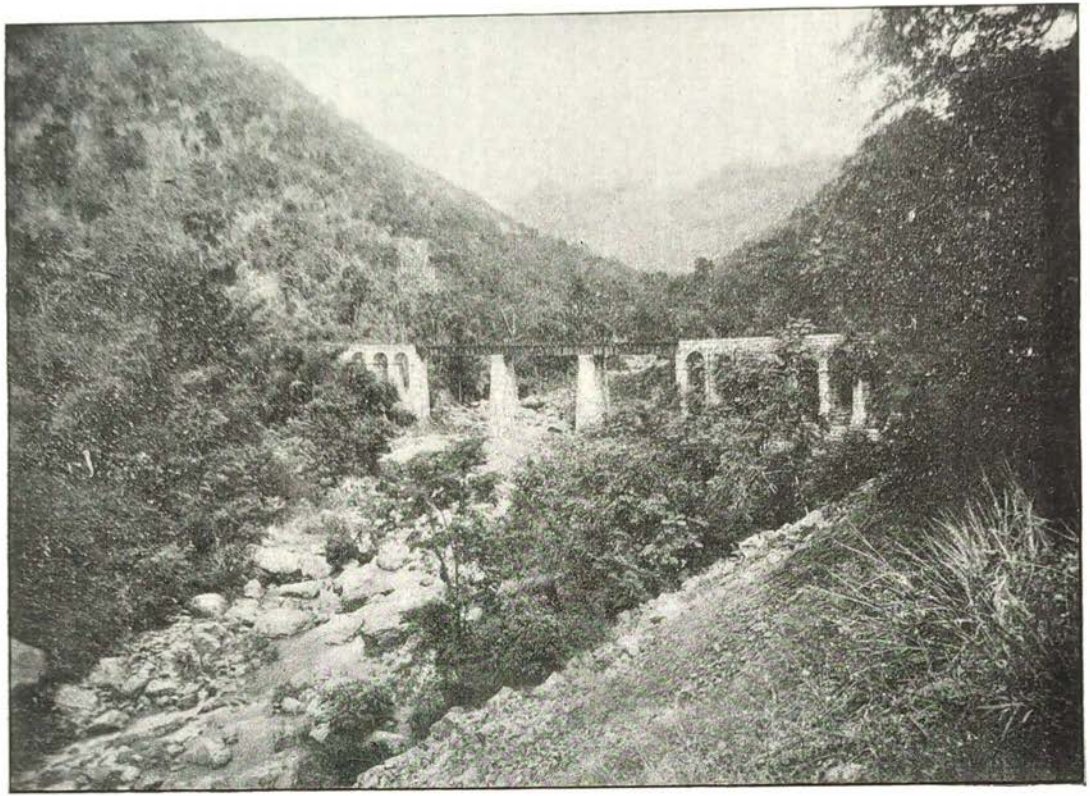
On the Nilgiris.

DURING the closing days of April and the opening days of May I was down with fever. Acting on the advice of the doctor, we left Madras sooner than we had intended to seek health and rest on the Nilgiri Hills.

Leaving Madras at six one evening, we made a journey of 320 miles by the South-west Mail to Mettupalaiyam, which we reached about nine the following morning. Here we changed trains and continued our journey on the narrow guage Nilgiri Mountain Railway, running from Mettupalaiyam to Coonoor, a distance of seventeen miles. Only a faint idea of the grandeur of the scenery one looks upon from the carriage window can be obtained by reference to the illustration which accompanies this brief article. The railway is quite an engineering triumph, the bridges spanning some of the gorges being really wonderful to behold. On the up-journey the speed averages about five miles an hour, the gradient for the greater portion of the way being 1 in $12\frac{1}{2}$. Between the ordinary rails a double line of rack-rail is laid, under each carriage cog-wheels are fixed, and these running in the teeth of the rack-rail prevent the train from slipping back. The engine, small but powerful, is placed in the rear and *pushes* the train. The terminus at Coonoor stands at an elevation of 5,600 feet above mean sea-level.

Exchanging our seat in the railway carriage for one in a jinrickshaw, we proceeded some three or four miles beyond Coonoor Station, making a final halt at "Springfield," the elevation of which is about 6,300 feet. "Springfield" is the name of a small tea estate of about 80 acres. The owner being away in England, the house belonging to the estate was taken by a lady deeply interested in Missions and opened as a "Home of Rest for Missionaries." Here we stayed for rather more than six weeks in company with other missionaries with whom it was a pleasure to meet and compare notes.

What a welcome change from hot and dusty Madras! How



ON THE NILGIRIS.

exhilarating to breathe the sweet half-English Nilgiri air! How delightful to watch the ever-changing cloud effects among the mountains and valleys!

Another enjoyment was the long walks we were able to take without undue fatigue. As the days rolled by, we were conscious of returning health and increasing strength. From feeling "fit for nothing," in the course of a few weeks, we arrived at that stage when we felt almost "fit for anything." Towards the close of June we returned to Madras and to work, thankful for the rest and refreshment we had enjoyed on the Nilgiris. E. A. B.

"The Flaming Torch of Zeal."

IN the diary of Jonathan Edwards, we find the following account of his feelings towards the Lord's work:—'I had great longing for the advancement of Christ's kingdom in the world; my secret prayer used to be in great part taken up in praying for it. If I heard the least hint of anything that had happened in any part of the world, which appeared to me in some respect or other, to have favourable aspect on the interest of Christ's kingdom, my soul eagerly caught at it, and it would much animate and refresh me. I used to be earnest to read public news letters, mainly for that end, to see if I could find some news favourable to the interest of religion in the world." Do we feel like that when we read our missionary reports? Does the heart glow with the holy fire of pleasure, and intense spiritual patriotism, when the joyful tidings reaches us that some stronghold of Satan has fallen before the host led by the conquering Christ? Are we awake? If not, what miserable representatives we are of Him who agonised and shed His heart's blood for us. Nothing is so inconsistent with our Christian name, nothing so loathsome to the Lord of the Church as lukewarmness. And yet we fear that we are none too free from this miasma, this accursed spirit of indolence and indifference. The devil laughs as the baneful drug takes effect, for if he ever does have any pleasure, it is when he has succeeded in putting Christ's followers and servants to sleep. Yes, and if they are but partially slumbering, that dread hinderer is well content, for to be half-hearted is to have no heart at all; to pray without fervency is, as it were, to ask God to deny us; for He hates the lifeless prayer. Never did the petition "Thy kingdom come" ascend as far as heaven but from a soul filled with the fire of the Holy Ghost. It would be hypocrisy to pray such a prayer without having Christ's kingdom first and uppermost in our thoughts.

"Oh! those prayers which one has sometimes heard, when the man of God seemed, like Samson, to get hold of the two pillars of heaven, bowing himself with all strength to pull down the mercy and to destroy his sins, knocks at heaven's gate as for dear life, the knock of a starving beggar who cannot afford to be unheard. There ought to be a practical purpose about our prayers, and as intense an earnestness to win the blessing from the angel as there is on the part of the

wrestler to hurl his foe upon his back. We shall never get true and lasting revival in the Church till we have men, who in the applications, do their work with all their hearts, and thus prosper."

Some of the very precise, and correct, and sober people have no faith whatsoever in the holy flame of zeal. It is not proper to boil over with earnestness and enthusiasm; not quite consistent, they say. They are something like the oyster which lies in the mud, and opens its shell according as the tide brings round the meal-time. Oh! yes they believe in feasting, and generally have the complaint known as fatty degeneration of the heart. They are the precious invalids of the Church, and a fine lot of time has to be spent in nursing these diseased and grumbling bloodless professors. Inconsistent it is, indeed, with them, for surely such a state of purposeless, miserable, and selfish existence cannot be called the life that is from Christ. Nothing is more of a libel upon the religion of the Cross than to say that earnestness is unbecoming. "The fact is that it enters into every part of the spiritual man: earnestness quickens his pulse, increases the circulation of his blood, it makes the man in all respects in an healthy state; these holy stimulants make the soul stronger than the giant when he is refreshed with new wine. If you would ask one what fire has to do with the Christian sacrifice, I would answer it has everything to do with it. You may present a sacrifice in the dark, but you cannot consume a sacrifice without flame; you may do it with very little light, but you must have fire to burn the whole victim, or else the sacrifice is no offering at all. Oh, for more of this fire! Fill our souls with fervour; restore unto us the indomitable energy of our ancestors; give us back the northern iron and steel to which their resolute natures may be likened; deliver us from these willow days in which men bend before every blast; make us strong men to run the race of righteousness, and mighty men, made mighty through Thy Spirit, with earnestness to serve Thee among the sons of men!"

"Awake, awake, put on thy strength, O Zion," for there is no token of revival or of prosperity, unless there exist amongst us this zeal, kindled and then kept flaming by the Holy Ghost. Bless God that there are some in our churches who do not intend the torches to be blown out by the Christless criticism of the do-nothings. There are men and women of holy and determined hearts, young men and maidens who believe in working for Christ, and who will work in dependence upon His Almighty Name, notwithstanding every wet blanket which some are ever too ready to cast upon their loving, grateful desire to fulfil their obligations to Christ. These will be the hope of the Church of Christ. Nothing shall daunt these, nothing shall destroy their loving plans and purposes for the spread of the dear Saviour's kingdom. They mean to be mad with enthusiasm and beside themselves with zeal for His dear Name's sake. It was the Saviour's reproach: "He is beside Himself," and many will gladly share it, for to suffer with Him is to enter into joy and to have exalted triumphs over the foe. Dip your torches in the fathomless love of the Cross, let them flame with the invincible glow, and might, and glory of the Spirit, then lift them up; run thus with the word of life, between the living and the dead. Brook no hindrance, "the

King's business requireth haste," "the soul is dead that slumbers, and things are not what they seem." Again, we say, believe in enthusiasm; hold fast to the fact confirmed in the glorious lives of such men as Paul, Luther, Knox, Whitfield, Wesley, Brainerd, Carey and Moffat, that fiery zeal is the only consistent, the only worthy quality for one who names the name of Christ. "Oh, God, forgive us we are not more awake! Think how few there are to do the work. There are, perhaps, many so-called labourers, men who wear the robes of priesthood, but who know not Christ in the power of His Gospel. How few there are of the faithful among men, who are ready to spend and to be spent. When I look at the great harvest—enlarge your thoughts for a moment, the field is the world—when I see cornfield after cornfield, a thousand millions of immortal souls; and in some countries one missionary to two millions, and in others not one even to ten millions of immortal souls, one may wipe the sweat from his brow in the hot and sultry day, but only the cold-hearted will stop to rest, for there is so much to do. The harvest truly is plenteous, but the labourers are few. And shall those labourers sleep? O Lord, we beseech Thee, have pity upon us, and help us never to sleep again, but to be in earnest for poor souls."

"Ye servants of the Lord,
Each in His office wait,
Observant of His heavenly will,
And watchful at His gate.

Let every lamp be bright,
And trim each golden flame,
Gird up your loins, as in His sight,
For awful is His Name."

Mission Notes and Comments.

THE following extracts from a letter of Mr. Booth's will interest our readers:—

"Since our return here I have visited all the stations, and am glad to be able to report that all are in a fairly satisfactory condition. One would much like to be able to report great progress in every direction; but then in every sphere there are many things one would like, but has to wait for. Our farthest outpost is the place I mentioned in connection with preacher Manuel,—Agrakaram. It is entirely a heathen village, without any work being carried on save for the small start we have made. We need there a man of courage and conviction, who will keep the light burning brightly amid the dense darkness. I should be glad if my colleagues, the Committee men, would remember this in their prayer-meetings." [NOTE.—Cheer up, brother; your prospects are as bright as the promises of God, and God forbid that any of us should sin against the Lord "in ceasing to pray for you."]

"The reports for June show that we have an average daily attendance of 270 scholars in our schools; the number attending Sunday-school being 239."

"We should be able to use to advantage Mrs. Grinke's (Tamil) Text Cards. Possibly you may be sending some in the next box."

Here is encouragement for the loving and constant friend and helper of our Society, Miss E. Butcher, who kindly suggested these cards. Is there not also an opportunity for some kind friends to help in this direction?

Doing Exploits.

IT has been said that we are living in an age of mediocrities, and many things lend much colour to that statement. That is not altogether true, however, of some parts of the religious world, for there has never been a time in the modern history of the Church when such great missionary enterprises have been undertaken as have been entered upon during the last few years; and the missionary is no mediocrity, neither is that community which is inspired with a true missionary zeal a mediocre community. But how many such communities are there?

Daniel, prophesying of a day of falsehood and great declension, said, "The people that do know their God shall be strong and do exploits." We need strong men. The Church at home needs them, and the mission field is crying out for them. Our only hope of becoming strong is to know God. Our Saviour said that to know God is "life eternal;" and, as it is only as we properly exercise and use our physical faculties that we feel a full rich life pulsating through our bodies, so it is in proportion as we exercise the functions of the new, God-given nature, that we realise the divine life taking possession of our whole beings, and making us "strong in the Lord and in the power of His might," and enabling us to do exploits in His service.

Do we know God with such an intimacy as to make our Christianity a strong manly force within us? "The Lord is a man of war, Jehovah is His name." If we have enlisted under His banner we shall find our Commander to be one who trains His men for the conflict, and gives them vigour and valour. The times of which Daniel wrote were of the very worst, yet the people who knew their God were to come out of them with flying colours. As we begin to understand the character of our God in His Almighty power, His unerring wisdom, His immutable love, His unwavering faithfulness, such knowledge should fill us with a divine enthusiasm to live and die for Him. As we know God by communion and fellowship, we catch the true heroic spirit and are ready, in the strength which such knowledge brings, to do exploits.

We shall do well to test the practical side of our knowledge. John says, "Hereby we know that we love Him, if we keep His commandments. He that saith, I know Him, and keepeth not His commandments, is a liar, and the truth is not in him." This means, we know God just as much as we keep His commandments; "we have as much religion as we put into practice." The last command our Saviour gave was, "Go ye into all the world and preach the Gospel to every creature." How much have you and I demonstrated our knowledge of God in fulfilling this command? He said, "All

power is given unto Me in heaven and in earth, and lo! I am with you alway;" go, then, on My mission. That command and that promise of ever-present power was given as much to you and me as it was to those who heard the words spoken. If it will help us, let us insert our own names instead of the pronoun 'you," and as we contemplate such a command, given with so full a promise, given by so loving a Master, surely we shall show our knowledge of Him and our love to Him by "presenting our bodies unto God." Service for Christ should be a matter of as much personal concern as our salvation; and if we cannot go to India, there are men and women in our towns and villages who need the Gospel as much.

If we wish to rise from the ranks of mediocrity, let us seek a fuller, deeper knowledge of our God, and with that knowledge be strong and do exploits.

W. S. BAKER.

Finance.

THE Financial Secretary has gratefully acknowledged the following amounts received since last issue of Magazine:—

GENERAL FUND.

	£	s.	d.
Tring Christian Endeavour	0	11	3
,, Junior ,,	0	6	9
,, A Friend	0	6	0
Robbins, Mr. A. J.	2	0	0
Spa Road Sunday-school ...	1	5	0
Morton, Mrs. W.	1	0	0
Wright, Mr. W.	1	0	0
Chatham Road Sunday-school	0	12	7
Bexley Heath Sunday-school	1	15	7
Collin, Mr. J. B.	1	1	0
Williamson, Mrs. M. ...	0	5	0
Jones, Mrs. H. (box) ...	0	1	0
Hamilton Place Sunday-school (box)	0	1	0
Derby Road Sunday-school	3	1	3
Ebenezer Sunday-school, Hornsey Rise	0	19	0
Soho Sunday-school ...	3	16	1
Dacre Park Sunday-school	1	1	4½
A. H. R.	0	5	0
Nash, Mr. G.	0	5	0
Chatham, Enon Sunday-school	0	10	0
Glover, Mr., Tring ...	1	0	0
Butcher, Mr. F., Tring ...	10	0	0
Akeman Street, Tring (collection)	10	0	3
Crisp, Mr. A. E.	0	2	6
Lynton Road Sunday-school	1	1	0
Camden High Schools ...	1	3	6
Clark, Mr. H.	1	1	0
Chatham Road Chapel ...	2	2	7
G. R. O., Strand	0	5	0
Homerton Row Sunday-school	0	2	0
Dearsley, Miss	0	2	0

"HERALD" FUND.

	£	s.	d.
Harris, Mr. C. C.	1	1	0
,, Mrs....	1	1	0
Morton, Mrs. W.	0	5	0
Pickett, Mr....	0	2	6
Wright, Mr. W.	0	5	0
Watford Tabernacle ...	0	4	0
Elim, Limehouse	0	3	0
Brown, Mr. H. S.	0	5	0
Flegg, Mr. J. E.	0	1	0
Robinson, Mr. J.	0	2	6
Booth, Mrs. A.	0	4	0

STRICT BAPTIST MISSION.

TUESDAY, OCTOBER 22ND,

ANNUAL MEETING in Soho Chapel, Shaftesbury Avenue.

MR. BURGESS, of Wellingboro, to preach in the Afternoon,

and at the Evening Meeting the Annual Report will be presented, and Addresses given by Messrs. Bush, Colls, Cornwell, Holden, Hutchinson, and Mitchell.

Printed and published for the Strict Baptist Mission by ROBERT BANKS AND SON, Racquet Court, Fleet Street, London. September 2nd, 1901.

The

Strict Baptist Mission.

HERALD,

AND FORTIETH

ANNUAL REPORT.

No. 11.] NOVEMBER, 1901. [ONE HALF-PENNY

CONTENTS.

	PAGE
New Mission-Houses at Ayanapuram	182
"Endurance is the Crowning Quality"	182
Four Days in a Christian's Pilgrimage	183
Agrakaram	185
Cholera	187
Buckling on the Harness	188
Nearing the End	188
Early Morning in Vepery	189
Sunbeams	191
"Send us a Preacher"	192
Even These	193
Progress	194
Go!!!	195
Important	196
Superstition	196
Editorial Notes	196
Tamil Proverbs	197
40th Annual Meetings	197
Strict Baptist Mission 40th Annual Report, 1901	201

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With Annual Report for 1901.

No. XI. - - - OCTOBER, 1901. - ONE HALFPENNY.



STRICT BAPTIST MISSION HOUSES AT AVANAPURAM.

(From a Photograph.)

New Mission-Houses at Ayanapuram.

(*See Front Page.*)

THE appeal for the "wherewithal" to build these houses appeared in last year's Report. The finishing touches are now being completed, and, if all's well, Preacher Soondram and family will be installed in the larger house. This house contains a hall or passage, two fair sized rooms, and two smaller ones. The smaller house consists of a hall, one large and one small room. This will, it is expected, be occupied a little later by Teacher Connish, who, according to present arrangements, is to marry Soondram's daughter, Bakkiyarus, somewhere about Christmas.

Preacher Soondram is standing in front of the house he is to occupy. At the side of the house stands the horse which conveys me to Ayanapuram, and our other stations. The tree, whose branches hide some part of the roof, is situated on Temple land, immediately in front of our plot, a small public road separating the two plots (Hinduism and Christianity side by side).

"Endurance is the Crowning Quality."

CHRIST'S service calls for endurance and patience as well as for enthusiasm. "The kingdom of heaven does not promise obvious successes and quick returns." The work is none the less sure because it is gradually taking root downward that it may bear fruit upward. "We count them happy that endure." Those who, with an unfaltering trust in God and a quenchless hope, toil on, shall reap as certainly as that through "help obtained of God they have continued." For the secret of continuing is the secret of success, and "patience is all the passion of great hearts." It is so easy to work at a spurt and to send forth a flash of interest and energy in the Lord's work. Such service makes little demand upon love and faith. But to "keep pegging away," as Lincoln did in his struggle with the armies of South America, tests our character and proves the strength and vitality of our cause.

Thank God, our beloved missionaries have been enabled to endure, and to work on with tireless energy through another year. They have had their difficulties and discouragements, but their hearts have been braced to the task by the Master's grand words, "Lo, I am with you alway." They have never fainted through the year's arduous campaign, but have nobly grasped the blood-stained banner and waved it aloft, knowing that to *that* ensign there can never come defeat. "Instant, in season, and out of season," they have preached the Word, and

> The golden reaping,
> Harvest-home and grateful song,

will soon also be *theirs*.

Our thanks are heartily given to God for the steady work done for our Mission at home. The year's work has called for much faith and prayer, and our faithful God has never left us or forsaken us. The "patience of hope" has filled hearts young and old, and all are more firmly and lovingly attached to this blessed service for our Master's glory, and "for dying souls afar." Our work is no day-dream, but the enduring patient service which shall be crowned with profoundest gladness. Our expectation is from God, and we know that He will give harvests inconceivable in plenteousness to such as labour prayerfully, and earnestly, for our task is a part of the eternal work which He carries, unhasting, unresting, towards its perfect end.

Four Days in a Christian's Pilgrimage.

A DULL November day. Alone from morn till eve. Oh dear! how differently I would have planned my life could I have had the management of things. I wonder if it is because the Lord knows I should wander and fall if I were in a larger sphere, and so has placed me in this small corner. I'll get on with that knitting, and learn that hymn they sang on Sunday:

"Lord, speak to me, that I may speak
In living echoes of Thy tone;
As Thou hast sought, so let me seek
Thy erring children, lost and lone."

And, as if in answer to my prayer, the Lord seemed to fill my very soul with overflowing love, so that from my very heart I seemed to say the last verse—

"O, use me, Lord, use even me,
Just as Thou wilt, and when, and where,
Until Thy blessed face I see,
Thy rest, Thy joy, Thy glory share."

. . . . .

Does the valley of humiliation always follow after the mountain top, I wonder?

The next day.—"Mary, I have brought that instrument I was speaking to you about, and it will want your attention every morning for about an hour."

"O dear, can't Jane attend to it? I am so busy just now in the mornings, and all that company coming."

"Well, my dear, I can't help that; you must do it."

"What a shame, and just like a man; not even asking if I would mind. How would he like it, I wonder, if I told him I had bought something which he must attend to? just the sort of work I hate, too, cold, dirty and disagreeable. Ah, well, I'll make as much trouble over it as I can, so that he will be sorry he ever brought the thing."

"O, use me, Lord, use even me,
Just as Thou wilt, and when, and where."

Was it the Spirit of God sent the words of the previous day into

my heart? "But I never meant in this way, Lord. . . . 'Just as Thou wilt.' O, it cannot mean work like this, that seems of no particular good to any one. Well, I'll do it, Lord, if Thou want me to, but I hate it all the same;" and a few hot scalding tears fell silently over the work. But it was not a complete victory, not willing service.

Another day.—"Mary, I have promised to take you to that musical entertainment to-morrow evening."

"How kind of you; we so seldom spend an evening together."

"But, my dear, Mrs. Jones made me promise you should go with their party, and I am going with Philip."

"O, I am sorry; I would so much rather have gone with you."

"Well, it can't be helped; I've promised."

Oh, the bitter tempest that raged within my heart as I went about my work. It's too bad; he knows how I dislike those people. I won't go against my will, and yet he will be so angry if I refuse. And how I should have enjoyed a talk with Philip; and those nice people I am just getting friendly with will not notice me if I am in that set; I will *not* go. Thunder and lightning, flashes of temper, O the tempest within! and again that still small voice—

> "O, use me, Lord, use even me
> Just as Thou wilt, and when, and where."

But not there, Lord, O not there.

> "Just as Thou wilt, and when and where."

. . . . . .

A quiet room—a kneeling form—a heart-broken cry: "Create within me a clean heart, O God, and renew a right spirit within me." "I thought I meant it, Lord, when I said that hymn, but I'm afraid I didn't. I don't want to do Thy will in this matter. Make me willing to be *made* willing; give me the victory over my wretched, sinful self."

"My grace is sufficient for thee: for My strength is made perfect in weakness"

"Lord, I will go, if only Thou wilt be with me and hold me tight."

A perfect peace, a holy calm, and no one knew but God that a battle was fought and won that day; but I'm afraid I'll never sing that hymn again.

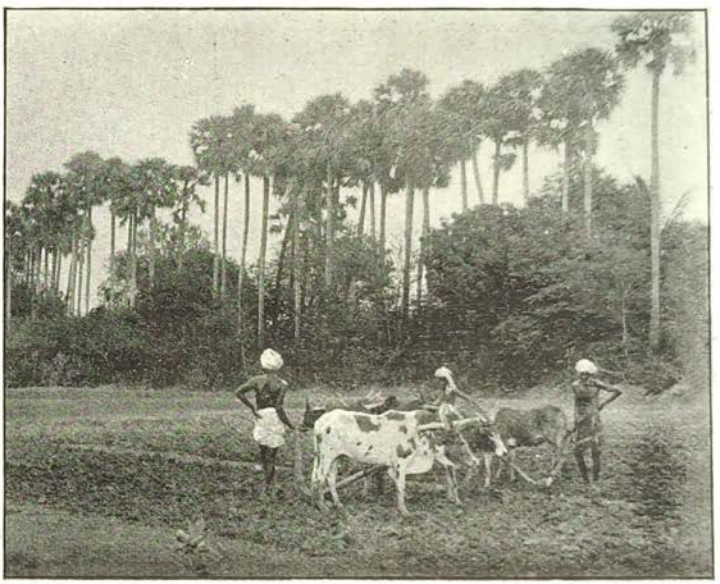
One more day.—Whitsuntide. Sabbath evening. Hymn, "Lord, speak to me," &c. Can I sing it? Dare I sing it? "Lord, I don't understand myself, but if Thou wilt help me, I'll try," and so once again the glad song goes forth from a humbled, contrite heart:

> "O, use me, Lord, use even me
> Just as Thou wilt, and when, and where,
> Until Thy blessed face I see,
> Thy rest, Thy joy, Thy glory share."

Were other hearts stirred by that hymn as mine, I wonder? and do all God's children have such battles? If so, may the love of Christ constrain them, too, to tell of His power to help and to save, so that the weak brothers and sisters may "take courage and go forward."

Agrakaram.

AT sunrise I mount into the saddle and set out for the above-named village, where we have recently started work. Almost immediately the city of Madras is left behind, and I am being carried along the main road running through Ayanapuram. This village is not thoroughly awake, although we pass several persons who are making their way to town. A number of these are women carrying huge bundles of firewood or grass; others balance on their heads baskets of water melons, which are in season just now. These will all find a ready sale in town. Here is a man following a yoke of oxen dragging a wooden plough. During the past few days rain has fallen



PLOUGHING.

for the first time for many months, and farmers are able to commence cultivation operations. There by the wayside are a number of women standing by what appears to be a low wall; bundles and burdens of various descriptions are on the top of this, which is called a "Burden-Rest." These are to be seen on all the main roads, and are constantly used by coolies, who are only too glad to obtain a short relief from their burdens. According to Hindu belief, those who build these Burden-Rests acquire great merit, and this accounts for the number that are to be seen in all directions. We sometimes use the Burden-Rest as an illustration of Jesus Christ, the Bearer of the great burden of sin, by coming to whom the weary and heavy laden may always find rest.

Soon we are in the village of Coonoor which boasts a temple of some fame, and just beyond we cross the Madras Railway line outside Villivakam Station. A little further on we pass over a bridge spanning the Madras Water Supply Canal. A short run from here across the fields brings us to our destination—AGRAKARAM.

There are more than 100 houses or huts in this village, but on our arrival not many men are to be seen, as many of them are employed in the railway workshops and had already gone to work. At the further end of the first street I dismount in front of the house we have rented for a schoolroom. It is not yet seven o'clock, but already 16 children have either come of their own accord, or have been brought by Preacher Teacher Manuel.



A BURDEN-REST.

This morning, however, our first business is not with the school. Manuel and I make our way down the main street, followed by a few women and children. I sing a Tamil hymn to the accompaniment of Manuel's violin. A fair number of people having gathered, singing gives way to preaching. The village, so far as we have discovered, is entirely heathen, so our audience is altogether of that character. They pay good attention as I tell the story of the Prodigal Son, and as soon as I am through Manuel takes up the strain.

On proceeding to the non-caste quarter we find seated near a well under some trees a number of people who are evidently strangers surrounded by cooking pots and making their morning meal. We learn, upon enquiry, that these are tank-diggers, engaged in repairing a huge tank or reservoir near by. Some of the villagers also are

present, and all quietly listen whilst I preach to them about the Forgiveness of Sin The tank-diggers, having finished their meal, prepare to depart to work, and we also move to a fresh scene.

Here, again, we find a party of tank-diggers busy with their morning meal, and to them I speak about God. A garrulous old dame interjects a remark every now and again, and would like to do all the talking. Manuel quiets her, and goes on talking to the people. The next time the woman interrupts she is rebuked by one of the audience.

We make our way to the school and find 25 children present. I find that they have made some progress in our Catechism since my last visit. After telling them about Jesus blessing the children, I return home as quickly as the pony cares to take me.

ERNEST A. BOOTH.

Cholera.

I QUOTE the following paragraph from the *Madras Mail* :—

"We are probably not far out when we say that never has the mortality in Madras, in a non famine year, been so appalling as it has been this year. The death-rate has been rapidly mounting up week after week since the heavy rain fell, and for the week ending the 16th instant it had reached 91·2 per mille. But that was low compared with the rate for the week ending the 23rd instant, which was no less than 119·8 per mille."

When I mention that the usual death-rate at this time of the year is 54 per mille, our friends will be able to judge of the seriousness of the condition of things mentioned above. There has been an exceptionally severe epidemic of cholera.

When visiting Agrakaram yesterday I found the villagers in a state of great fear. Several deaths from cholera had taken place, and no medical aid of any sort is obtainable in the village. Our preacher told me that the people are so terrified that they cannot sleep at night. I promised to send some medicine. On my return I visited our good friend, Dr. Narayanaswamy, and he kindly gave me a quantity of cholera medicine, which I have distributed among our preachers, who will thus be able to give timely aid to those in distress.

The attendance at each of our Schools has been seriously affected by the outbreak. The parents refuse to send their children lest they should mingle with others who may possibly come from an affected quarter.

For the past three days we have heard all but incessant drumming. This has been in connection with some heathen ceremonies conducted at a small temple near our house. The idol has been carried in torch-light procession, and various other attentions paid to it during these three days at a cost of 45 rupees (£3), in the hope that by these means the cholera would be driven away.

E. A. B.

Buckling on the Harness.

AFTER a period of rest on the Nilgiri Hills we returned to Madras. The difference in temperature was very great, for a day or so one had not much spare energy. On the last Sunday morning in June we gathered once again with the Tamil congregation at Vepery. They all seemed pleased to see us, and we were glad to be with them. Preachers Soondram and Thomas led our devotions. I read the Lesson, and gave an address on "The Prayers of Jesus," after which we greeted each member of the congregation and made various enquiries as to their welfare.

On the afternoon I visited two of our Sunday-schools and questioned the children in Scripture. After hearing them sing, I distributed some of the picture-cards which our friends in England supplied us with so plentifully.

On the following day I paid a visit to Madavaukam, and found the children being put through their drill exercises on the road which runs by the side of the school. After they had been marched in I examined them in our Scripture Catechism, and was pleased to find that all, with the exception of the infant class, were able to answer forty questions. This exercise was followed by a series of questions on a lesson recently taught—the interview between Jesus and the Samaritan woman. The bright and ready manner in which the questions were answered was delightful. In response to my request for a hymn, the children sang a Tamil version of "All hail the power of Jesu's name." The tune was evidently a favourite, for the children all sang most heartily. As I listened I could not help wondering how many of them would join in a similar song in chorus with those "redeemed out of every nation, and kindred, and tongue, and people." We cannot pierce the veil, but we rest upon the promise, "My word shall not return unto Me void.'"

E. A. B.

Nearing the End.

I VISITED an old man this morning who for a short time attended our Vepery services. He is fast nearing the end of his journey, and at 88 years of age he does not seem far from the border of the other world. So far as I could gather he is not afraid to die.

He is a pensioned Sepoy. He took part in the China War in 1842, staying in China for five years. During the Indian Mutiny of 1857 his regiment remained loyal, being then stationed at Bangalore.

All through his life he seems to have been identified with the Roman Catholics, his parents having been of that persuasion. He told me that after attending our services he saw that the only way of approach to God was through Jesus Christ. I read and explained a portion of Scripture, and after praying with him bade him farewell. My visit cheered the old man, and he was grateful for it.

E. A. B.

Early Morning in Vepery.

AN idea of some of the methods we pursue in order to reach the people, may be gathered from the following notes of a morning's work in Vepery :—

Leaving home immediately ofter *chota hazri* (small breakfast), I passed through Pursewalkam bazaar before many of the shops were opened, although in some business was already proceeding. At several street corners the *uppam* (rice-cake) women were to be seen seated on the ground in front of an earthen stove, frying the small,



A RICE-CAKE SELLER.

flat, round cakes of rice-flour, which are so popular with many for the early morning meal. I reached the house of Preacher Thomas, in Vepery, by 6.30 o'clock, and a few minutes later we set out together.

We first visited a house occupied by a heathen family. I have known the mother and children for a long time, two of the latter being scholars in our Vepery School. The father is rarely to be seen, but with the mother I have frequently spoken. She professes to believe that the religion of Jesus Christ is the true religion, but that is as far as she has got. If memory serves me rightly, she has only attended our service on one occasion, although she sends her son.

Having made the usual enquiries, I take my seat on the only chair the house can boast, which is always produced with alacrity on such occasions; and Thomas is provided with a stool. I read the parable of "The Prodigal Son," and as simply as I know how, I explain its meaning. Having delivered our message, we make our salaams and depart.

We next visited a house where two of the members of our Church at Vepery live. We made various enquiries, including reason for absence from service the previous Sunday. We found that one of the household has met with an accident, involving the loss of the top of one of his fingers. He is attending the hospital, and has made satisfactory progress.

The people were absent from the house at which we next called, and we proceeded to a spot near by for open-air preaching. After Thomas had played a tune on the accordion, and a hymn had been sung to attract an audience, a few adults and a number of children gathered round and listened to the Gospel message we both in turn delivered. Some listen attentively, and now and again by nod or word give expression to their feelings. Others are quite listless, and as we are departing, one old dame cries out, asking us to "give some nice clothes to the children." She was only a sample of many. Aye, it is sad to think how many, whose chief, if not sole interest in Christianity, is the amount of temporal gain, in one form or another, they may get from it.

The man in the house we next visited is one who seems really interested in religious matters, and believes in the Christian religion, although he has not yet identified himself with any branch of it. He is an old man, not far from the grave, if appearances go for anything. We found him occupied with a friend, but bidding us be seated, they put aside their own affairs and both willingly listened to what I had to say. After referring to our last Sunday morning's service at Vepery, which the man of the house had attended, I read a few verses from the Gospel of John. During further conversation, I found that the visitor professed to be a Christian, and both were apparently genuinely interested in the message of the Gospel.

A short walk brought us to the house of a woman, who formerly was a Roman Catholic, but who for a long time had been regularly attending our services at Vepery. She cannot read, but in response to my request, she recounted some of the points of the sermon I preached the Sunday previous. Some people in the house adjoining also listened attentively to the passage of Scripture I read and explained, whilst seated on the wall of a well.

At this juncture Thomas and I parted company, he proceeding to seek further opportunities for street-preaching, whilst I went to our Vepery School. Here I examined the children in our excellent Catechism, and spoke to them from the appointed Lesson in the life of our Lord.

E. A. B.

Sunbeams.

"Each can do but little;
But if each would do that little,
All would be done."

DEAR YOUNG FRIENDS,—The other day I came across the above lines, and they brought me such a chain of bright thoughts that I felt I would like to pass them on to the young readers of the HERALD.

Now many of you want to do something for our Mission, but you think you are too small, and what you are able to do would be of no use. Do not the little sunbeams help to make up the great flood of sunlight? Let us think for a few minutes of the sunbeams you can shed on the poor heathen out here, till their eyes are opened to see the light of the glorious Sun of Righteousness. "Let us gather up the sunbeams" from God's own Book. What does He say?

The first sunbeam we shall look for is "LOVING." Unless we love people, we do not want to do them any good. Jesus says in John xv. 12: "Love one another, as I have loved you." Now Jesus did not love only His disciples and particular friends: He loved His enemies, the sick, the sorrowful, and all who were in need of love. If our love is to be of the right sort it must be like His; we ought to love others besides our parents, and brothers, and sisters, and kind friends. We ought to love and pity the poor heathen, who do not know the Lord Jesus, and miss so much of true happiness.

Next, let us look at the sunshine in "GIVING." In 2 Cor. ix. 7 ("The Money Chapter"), we read, "God loveth a cheerful giver," and in other places He tells us to give to the poor. Who so poor as the heathen, who do not know of the "riches of His glory?" Your gift may be small, but remember the text does not say, God loveth a *great* giver. If you want to know how often you ought to give, look up and mark in your Bibles the passage in 1 Cor. xvi., beginning: "Now concerning the collection;" you will find it useful all your life.

There are other things we can give besides money, and these are time and thought. What about the missionary boxes? Why not spend a little time and thought on those? Many of your friends may like to give you something, but do not because they have never been asked. Try and get them interested in the heathen; tell them all you know about the Mission, and ask them to buy a HERALD and read it. If you are working a garment for a heathen child, ask your friend to help you; perhaps between you two garments can be made instead of one.

What does the Bible say about "GOING?" In Mark xvi. 15, we read the words: "Go ye into all the world and preach the Gospel to every creature." This little word *Go*, how much it means to some people just because it is God's command. He says to one, "*Go* to India," to another, "*Go* to Africa," but He says to many, "Go," though He does not mean them to leave England. He means you to *go* and tell a little friend about Jesus; that would be preaching the Gospel.

Now we come to the sweetest and brightest of all the sunbeams, because it takes us nearest to God, and that is "PRAYING." In 1 Thess. v. 17, we are told to "Pray without ceasing;" then again, to pray for one another. Nothing can be done aright unless we ask God's blessing on it. Let us mingle prayer with all our loving, and giving, and going, and let us see to it that we pray not only for ourselves but for others. Yours sincerely,

WINIFRED BOOTH.

Madras, July 30th, 1901.

"Send us a Preacher."

FOR OUR YOUNG HELPERS.

MORE than thirty years ago, Bago, a wild Garo hillman from Assam, was converted and baptized. He heard the Gospel story at the yearly market, at the foot of the hills, from a missionary.

A year later, this same missionary was touring in the vicinity of the hills, when he saw Bago running to meet him with a radiant face. "O Sahib," he said earnestly, as he grasped the friendly hand, "God is good; I love and worship Jesus Christ. Come up to my house and see what I am doing for Christ, and help me."

"But," said the missionary, "the hill Garos take off the heads of white men who go into their country. How can I go into the hills?"

"God will take care of us. We will start early in the morning, and return before night."

The next morning the little Christian company started for Bago's village. Reaching it, after a wearisome climb, they were taken to a neat chapel, which would seat seventy-five on native mats. When his guests were seated, Bago had a wonderful story to tell:—

"Last year I found Christ at the market. I came home and built this house to Jesus Christ. I come in here every morning and talk to Him, and then I go to my work. At first my people came in here to hear me. I told all I knew of Jesus and His love in my heart. I was soon empty. Then I would repeat the same story. I was not tired; I love to tell it over and over. But the people say, 'All right; Bago worship good spirit, but we will worship evil spirit.' Small-pox came, some died; and then the people make great sacrifice to evil spirit. All must help: 'I said no, I pray to Jesus only.' Then they say, 'Bago's head must come off!' I show this ring above my elbow, meaning, I belong to a high family. Then they say, 'We make a new village, and Bago can stay here; tigers and wild beasts will soon destroy him.'

"See, Sahib, all these houses are deserted. The people live down yonder in a new village; only I and my wife, her sister and her husband live here in this village. Tigers and elephants may destroy us, but we four can't worship evil spirits. Christ is our friend-teacher. Please send us a preacher to teach us to read Christ's words."

The teacher was sent. In a few years all the villagers had returned to their old site, the large majority being believers in Jesus Christ. At an association, in 1899, eight hundred native Christians were gathered from all parts of Garo Land. Surely, the Lord was with Bago and showed him mercy.

SOPHIE BRONSON TITTERINGTON.
From "The S.S. Lesson Illustrator."

Even These!

ABOUT six months ago a second Biblewoman was added to our staff of workers at Ayanapuram, and during that time she has been doing quiet and earnest work in the village. She has 50 houses on her list, which she regularly visits, reading and explaining the Scriptures to the women, and in some cases teaching them to read.

One afternoon this week I accompanied her on her round of visits, and we had (which is not always the case) a number of interested listeners.

The first house we entered was that of a wealthy high-caste man. Over the front door was hung a string of dry leaves, and a cloth bearing three red marks; these charms, I was told, were to keep away the cholera. The wife of the man, a girl of about 14, came out to meet us. She was very shy, and I could not get her to say a word, though she seemed pleased to see us. An old woman lay fast asleep on the floor, and an ill-natured looking dog which was tied to a post barked incessantly. Four women came in from the street, and when we had roused the old woman, and had the dog removed to the back garden, we sang a hymn, read a portion of Scripture, and talked to the women. We could elicit no comments, and no response to any question, and had to be satisfied with the thought that they *had* listened attentively.

The house we next visited was inhabited by seven women and six children. We had hardly entered when I was asked to prescribe for one of the children who was suffering from whooping cough.

Here we read to them the tender story of the woman who heard, believed, came, touched, and was healed. Oh that these poor souls would do more than merely hear! The women asked many questions during the reading, which cheered us much. One of them looked at me commiseratingly, and seeing I was very hot fetched a palm leaf fan and fanned me vigorously. "Why do you come in this heat to see us?" she asked. I told her I had come to tell them about Jesus. "But why do you wish to tell anyone about Jesus?" she persisted. I said, "When we receive good things we like to tell others how to get them, and I wanted you to know what a loving Saviour ours is, and how ready to forgive those who are sorry for sin." "Will He hear *even me* if I pray?" she asked, and I was touched by the humility in her voice and the wonder in her face.

We had to walk a quarter of a mile to the next house, and were followed by five women and some children. When we reached our

destination we were received by three men and three women, and without any delay we began to read and talk to those who stood around us. The women listened in silence, and so did two of the men. The third man waited till we had finished speaking, and then tried to start an argument on the subject of our discourse. He talked loudly for some minutes, and walked away in a bad temper when he found that no one was paying him much attention.

We next stopped at a little wayside shed which was used as a shop (or "bazaar," as such are called here). An old woman sat in it, with trays of rice, cocoanuts, sweets, cakes, and fruits spread before her, and attended to the wants of her customers.

We entered into conversation with her, and then sang a hymn which attracted eight women, a crowd of children, and a man, all of whom proved attentive listeners; the man in particular seemed much interested, and followed us to two other houses to hear what we had to say.

As five o'clock drew near we knew that our opportunity for visiting was over for the day—the men were returning from their work, and it was impossible to get a hearing from their timid wives.

The women were pounding rice, which is a part of the daily work in every Indian home. We often find them employed thus, or carrying water from the well in earthen or brass pots. We have always found them willing to lay their work aside and listen to us for a few minutes.

We were glad and thankful to note that 39 women had heard the Gospel that afternoon; but how few are these when we think of the thousands dying in darkness every day—aye, every hour?

"Oh, the multitude of Thine untended sheep!
Speaks there a Voice within our spirit's deep,
Thy Voice to us,
And speaks it thus,
'Oh if ye love Me, feed My sheep!'"

WINIFRED BOOTH.

September, 1901.

Progress.

GOVERNMENT has just issued the final totals of each religion represented in the Madras Presidency. The figures given are based upon the returns of the census of last March. Without troubling our readers with the various divisions and columns of figures, we will present the results in a concise form by bringing all within the scope of the two great divisions from a missionary point of view—Christians and non-Christians. In this connection it must be borne in mind that the term Christian is used in its very broadest sense.

	Census 1891.		Census 1901.
Non-Christians	35,170,803	....	37,584,212
Christians ...	879,437	...	1,038,854
Total population ...	36,050,240	...	38,623,066

The above figures record a net increase in the Christian community during the past ten years of 159,417. Comparing this increase with that of the non-Christians, it will be seen that during the period under survey CHRISTIANS HAVE INCREASED BETWEEN TWO AND THREE TIMES AS FAST AS THE POPULATION GENERALLY. *This is progress.*

This should encourage us and spur us on to greater efforts. We are not fighting a losing battle. We are on the winning side; better than that, we are on the right side, and best of all, the Lord is on our side. Sure we must fight if we would win. However few we may be, we form part of the great host which is engaged in this Holy war. It is recorded against Ephraim that "being armed, they turned back in the day of battle." Let us see to it that we do not act likewise.

For the first time in history the Christian community in the Madras Presidency runs into seven figures. An army more than a million strong rallies round the standard of the Cross in the midst of an overwhelming heathen population. It is impossible to tabulate all the achievements of this band of soldiers. When one recalls the tremendous reforms which have been effected by the direct and indirect influence of Christianity, one realises that many of its conquests cannot be expressed by any set of figures, however elaborate. Some may think that our progress is slow; the wise will remember that it is sure.

"'Tis weary watching wave by wave,
And yet the Tide heaves onward;
We climb like corals, grave by grave,
That pave a pathway sunward;
We are driven back, for our next fray
A newer strength to borrow;
And where the Vanguard camps to-day,
The Rear shall rest to-morrow!"

E. A. B.

Go!!!

SOONDRAM and I had taken our stand in a street in Ayanapuram, with the intention of preaching to all who would listen. Noticing that a number of people were grouped some distance from us on either side, Soondram asked them to come near. Someone enquired the reason of the request, and the answer given was, "Come, and I will tell you." One old dame complied with the request in a very determined manner, muttering as she came. She marched close up to us, then raising both her arms, she exclaimed excitedly:—

"WE HAVE OUR GODS AND YOU HAVE YOURS—GO!!!"

Having thus given us a piece of her mind, she turned right-about-face; wildly gesticulating and muttering words I could not catch, she marched away down the street and troubled us no more. Needless to say we did "go," *after* we had delivered our message. E. A. B.

Important.

A MUSICAL NOTE.

WE are in need of an ENGLISH CONCERTINA, which some kind friend will gladly supply when the object is known. The natives of India are fond of music. When visiting the caste women in Ayanapuram, Mrs. Booth would find it a great help in attracting women from neighbouring houses if she could accompany her voice with instrumental music. In our service at Ayanapuram we also need something that will help to keep us within recognisable distance of the tune we intend to sing. The instrument we have named will answer our purpose better than any other on account of its extreme portability.

The accordion we purchased some time ago is serving a good purpose at Vepery. Preacher Thomas finds it a great help, although I am afraid neither are overcharged with music.

Of course it is not necessary that the concertina be brand new. Kindly send the instrument to Mr. W. S. Millwood, Edward House. Lisson Grove, London, N.W. He will enclose it in the box he is forwarding in the autumn. E. A. B.

Superstition.

IT is a common thing in this country to see stretched across roads and doorways a string of leaves. The universal belief here is that no evil influence can pass through such a barrier, which in this way acts as a charm. The leaves used are those of the Margosa tree. This is their way of keeping the devil away. Would that they would pay as ready heed to the voice of truth as they do to that of superstition, and seek the way to the Tree of Life, whose leaves are for the healing of the nations. E. A. B.

Editorial Notes.

WE heartily thank our young friends who have so kindly helped us during the past year, by sending most interesting and helpful Articles for THE HERALD.

Not long since, we heard of a new motto, "Keep on, keeping on." Dear young friends, take it to heart, and to those who have not as yet come to our help, we would say, "Now, then, do it."

* * *

ANOTHER Young Men's Missionary Convention is coming off. Look out for particulars in next HERALD, and, meanwhile, be preparing yourselves and others to come and take part.

Tamil Proverbs.

LEARN perfectly what thou hast to learn, and when thou hast learned it, act upon and persist in it.

* * *

None is so ignorant as to know nothing—none so wise as to know everything.

* * *

In poverty, friends are not found even among relations.

* * *

A hungry man will not be particular about curry if he can get cooked rice; and a sleepy man will not be particular about his mat (bed).

* * *

The associations of the soul determine its character.

* * *

A fort is no defence when the defenders are mutinous.

* * *

Evil scheming promotes self-ruin.

* * *

Pride will end in rags.

* * *

They who have learned but little are always talking.—*Selected.*

40th Annual Meetings.

ON Tuesday, the 22nd October, the Annual Meetings in connection with the Strict Baptist Mission, were held at Soho Chapel. Bright, enthusiastic and stimulating were the gatherings, and we bless God for the blessings realised throughout the day. Although the day was dull and threatening, we were cheered by the goodly company which assembled in the afternoon to hear Pastor F. G. Burgess, of Wellingboro'. His remarks were weighty and appropriate, and will live long in our memory. Notwithstanding the fact that he has so recently left the sick chamber, our brother was greatly helped in setting forth the Gospel from Matt. xxiv. 14, noticing the following points:—The *message* to be carried, the *messengers* who are to carry it, the *multitude* it is to be carried to, and the *manifestation*.

The evening meeting was presided over by our esteemed Vice-President, Pastor R. E. Sears. After singing and the reading of part of the 28th of Matthew, Mr. Burrage, of Watford, sought the Divine blessing. A report was read by the Secretary, which recorded progress both in the work and financially.

The financial statement showed increase both in receipts and expenditure.

The Chairman referred to the lamented absence of our valued President, rejoiced in the good work done by the Mission, and spoke a few earnest words from the phrase, "Wake up."

In a very spirited address, Mr. John Bush moved the adoption of the Report. In commenting thereon, the speaker was glad that the first note was praise to God, and this was no empty sound. There was much for which to praise God. Whilst many things in our Church-life at home were saddening, there were some who were awake. Then it was praise for progress. Our God is a God of progress, whose purposes were fast ripening; and true progress in spiritual things was a mark of Divine favour.

The adoption of the Report was ably seconded by our Bro. Cornwell, of Brixton, who made some profitable observations upon our Mission work, basing his remarks upon the words, "The God of the whole earth shall He be called."

A letter from our esteemed Bro. Mitchell (who was prevented from being with us by an engagement in the country) was read, expressing sympathy with the work, confidence in the workers, and hope for good meetings.

Mr. S. Hutchinson, who was very warmly received on rising, was the next speaker. From his knowledge of the Mission work, gained by personal experience in India, he was well qualified to speak on the great need in mission work. This, the speaker said, was prayer—prayer for the missionary, that health might be maintained; for their spiritual life, and that they might be wise as serpents and harmless as doves. In dwelling upon these points, our brother spoke highly of our beloved missionary, and the work he had done. Then, prayer was needed for the converts. Mr. Hutchinson closed his interesting missionary address with a few words personal and explanatory.

Pastor F. C. Holden, of Limehouse, in a brief speech, dwelt upon the aims and ends of our mission work; and a stirring speech by our energetic Editor, Pastor L H. Colls, of Tring, brought to a close these interesting gatherings. The collection amounted to over £20. The work is going forward; the Gospel is being carried by our earnest Bro. Booth into districts where Christ is not named; funds—increased funds—are urgently needed. Who will help in this endeavour to spread abroad the truth we love so well?

JAMES E. FLEGG.

FORTIETH

ANNUAL REPORT

OF

The Strict Baptist Mission,

1901.

[FOUNDED 1860.]

LIST OF OFFICERS, 1901-1902.

President:
MR. JOHN BOX (Soho).

Vice-President:
MR R. E. SEARS (Meyrick Road).

Hon. Treasurer: MR. WALTER ABBOTT.

Hon. Solicitor: MR. JAMES MOTE.

Hon. Secretaries:

Corresponding:—MR. W. S. MILLWOOD, Edward House, Lisson Grove, N.W.

Minute:—MR. JAMES E. FLEGG, 78, Broomwood Road, Wandsworth Common, S.W.

Finance:—MR. B. R. BRETT, 43, High Street, Homerton, N.E.

Committee:

Bloomsbury, Keppel Street.—MR. H. T. CHILVERS (Pastor), and MR. A. PICKERING.

Brentford.—MR. R. MUTIMER (Pastor), MR. J. J. FROMOW, and MR. A. J. ROBBINS.

Camden High Schools.—MR. C. J. BURROWS.

Clerkenwell, Chadwell Street.—MR. E. MITCHELL (Pastor), and MR. W. S. BAKER.

Fulham.—MR. S. H. BROWN.

Guildford.—MR. W. CHISNALL (Pastor).

Homerton.—MR. S. T. BELCHER (Pastor).

Hornsey, Elthorne Road.—MR. H. D. SANDELL (Pastor).

Hounslow.—MR. A. JEFFS.

Lee.—MR. F. W. FOREMAN, and MR. E. W. THOMAS.

Limehouse.—MR. F. C. HOLDEN.

Marylebone, Hill Street.—MR. E. C. GRIMES, and MR. D. F. SMITH.

Marylebone, Shouldham Street.—MR. W. F. WALLER (Pastor).

Soho.—MR. HAROLD COOPER, and MR. J. R. THWAITES.

Stratford.—MR. E. MARSH (Pastor).

Tring.—MR. COLLS (Pastor).

Waltham Abbey.—MR. W. PALLETT, Junr.

Wandsworth Common.—MR. H. CLARK.

Watford.—MR. G. W. THOMAS (Pastor), and MR. W. PICKETT.

Wood Green.—MR. HUTCHINSON (Pastor), and MR. J. P. PICKETT.

MR. J. H. LYNN, and MR. W. E. PALMER.

(With power to add to their number.)

Editor of "Herald": MR. L. H. COLLS, Akeman Street, Tring.

STRICT BAPTIST MISSION.

——o——

Committee's 40th Annual Report, 1901.

——o——

THE past year has been one of mercy and progress. The Lord has sustained our workers; extended our bounds; largely increased the number of immortal souls with whom we come into contact; and entrusted us with a growing income. **To** God be all the praise. **From** Him will come all the blessing.

Like other skies ours has had its clouds. The serious and prolonged illness of our beloved President, Bro. Box, has cast many shadows among us; wide indeed has been the sympathy toward him, and many are the petitions heavenward on his behalf.

We commend our dear brother, with all his dear ones at home, and his faithful Church at Soho, to his Lord's tender care; while we wait upon the sovereign will of Him who will "never leave nor forsake" His loved ones.

Our Financial Secretary—Bro. Brett—also has passed through a serious illness, and it is our joy that indeed he has **passed through**—and so **out of**—his affliction, and is as well as ever able to write receipts for donations and subscriptions. We hope he may be well worked in this connection for some time to come.

Our Missionary, Bro. Booth, too, has been laid low by illness. At the end of April he was "down with fever." (No wonder, when the temperature was 105° in the shade). His doctor advised speedy passage to the Hills, **but** during the last week in June, he and his returned in renewed strength; and on Aug. 5th he was able to write, "We are in good health;" although, as usual at that season, cholera prevailed around them. To our dear friends yonder, the promises in Psalm xci. have been made good. They have been "covered by His feathers." They have been protected from the "pestilence that walketh in darkness," as well as from the "destruction that wasteth at noonday."

Not only to the Head, but to the members is it said, "He shall give His angels charge over thee to keep thee in all thy ways." How frequently do we pray that they may realize the blessings expressed in the last verse of the Psalm, "With long life will I satisfy him, and show him my salvation," adding our own words "among the heathen around him."

Such are the clouds of which we speak, but their "silver linings" will be manifested as time rolls on, in sanctified lives, and in renewed work for God. So while their **darkness** is largely a thing of the past, their **brightness** is to come.

NEW CHAPELS AND SCHOOLS.

Almost immediately after our last Annual Meeting, our new School and Teacher's House at Nadakari were opened in November.

Previously there had been no Mission work carried on in that quarter, and the Evil One appeared to be having all his own way. Now that province of darkness is invaded by the light of the Gospel, which we trust will shine there "more and more unto the perfect day." On New Years Day at Ayanapuram our new Chapel-school was opened It was a day of rejoicing in many human hearts, and doubtless angels shared the joy, as we do now. Presently, we trust, the adjoining houses for teachers will be ready for occupation, and then the plan for this place will be completely carried out.

For the realization of this special "Building Scheme," we thank our many friends; the largest amount coming from Rev. T. J. Cole, namely £50.

For the sums paid on this account we can shew good assets in the form of substantial buildings on freehold land. Such efforts will issue in lasting benefits.

We now have stations at Vepery, Madavaukam, Semmancheri, Ayanapuram, Nadukarai, Agrakaram.

MISSIONARIES, PREACHERS AND TEACHERS.

We say Missionaries because although our Bro. Booth and his dear partner are one in home and heart, it is obvious that in India the man and the woman have distinct and very different doors of usefulness open before them. Thus are they "two." The man must control and arrange, he must bear the responsibility, he must be aggressive, he must be a man among men, he must represent the Mission and its Master to the public. In the Chapel; by the wayside; in the Conference, **he is the Mission.**

But to the woman—the wife—the sanctuary of **home** is open. Within its sacred precincts she finds her way to the child's heart, and through that avenue she reaches the mother; and being Spirit-taught and Spirit-prompted, she will certainly take the Gospel with her; and so the Great Teacher will use her to win souls for Jesus.

Thus will the child assuredly learn of God's law in His Word, and God's appointed plan of salvation. The prattling child will teach its mother; nor will the teaching stop there. No, the father must also learn something of the messages of Law and Gospel.

So will it be true in India as elsewhere, "Out of the mouths of babes and sucklings Thou hast perfected praise."

We have not yet increased the number of European helpers, but a comparison of our present staff with that at the end of our last financial year shows a great advance. The figures are as follows:

	1900	1901
Preachers	2	1
Preachers and Teachers ...	0	2
Bible Women	1	2
Teachers	6	8
Assistant Teachers ...	0	1
	9	14

Not in numbers only do our Teachers increase, but they must certainly grow in knowledge and efficiency as the result of their examination by our Bro. Booth, and by his award of marks according to their merit; the subjects studied being **"Christian Evidences"** and **"The Life of Christ."** In this way our brother has become the head of a "Strict Baptist College," in which, unlike some such institutions, only truth will be taught. The increase in strength and efficiency has very properly resulted in extended work; the number of those who have heard the "Word" from Bible-women and Teachers during the month of July being 4,832.

We gladly note that our Bible-women have under visitation no less than 80 houses.

All will recognize in this a highly significant, hopeful, and satisfactory state of things.

That our band of workers heartily co-operate with their Superintendent is evidenced by this sentence in one of his letters: "We've all gone out together on Saturday mornings for out-door preaching." Many of us would go a long way to see this genuine **"Salvation Army Corps"** at the wayside and to hear their voices, and their accordion leading the heathen to sing of King Jesus. Now let us turn to

THE CHILDREN,

whose attendance at our schools has during the same period grown from less than 200 to 282 in August last. This is truly

A RECORD.

These figures if transmuted into letters certainly spell

PROGRESS,

although for a time hindered by an outbreak of small-pox. In order that not only in mere numbers but also in knowledge, our children might **"progress,"** the Schools at Periyamettu and Madavaukam have each sent up some of their numbers for examination by the Government Inspectors. From the former 13 were presented and 11 of them passed. From the latter 18 were presented, and 14 passed. Our Superintendent considers those percentages very good; but he is determined that more shall go up for "exams." in future. Our brother was up among the hills at that time, and hence, as he believes, the smallness of the numbers. He, however, says (and it is just like him) "we must do better next time." There will also probably be an examination of the Schools at Ayanapuram during the present month of October.

Such things are proofs of **life**, as well as auguries of future **liveliness** in both Scholars and Teachers, which will favourably impress all friends of our Mission.

It is valuable testimony to the soundness of our work; and soundness in all branches of our undertaking is that alone which can be well-pleasing in the eyes of Him with whom we have to do. Perhaps this is the time to refer to the

TEACHER'S EQUIPMENT

for his work. In May last our Superintendent writes: "The splendid

Lantern came safely." "We are greatly pleased with it." We are quite sure that many a Tamil tongue will echo their words of praise, and that glowing reports of pictured Scriptural persons and transactions, will reach many a heathen home, from which but for the Magic Lantern they would have been excluded.

This attractive instrument will impressively illustrate many things taught in the Catechism, which has long been in use among them. Not only are our brethren and sisters attacking "Eye Gate," but they are also bent on carrying "Ear Gate" after a series of vigorous assaults by means of an accordion, concerning which Bro. Booth says it "is for use in chapel and out of doors, and is a great boon."

This has been recently reinforced by an English concertina, in response to our brother's request. In addition to these, we shall presently send some Tamil Text Cards, which are worthy of notice as illustrating our methods of work among our swarthy friends. On one side will be found an attractive picture, for the sake of which many cards will be treasured by their owners. On the other side will be seen a portion of the Word of God in Tamil, which will, of course, be familiar to the reader, and will, we trust and believe, be read to members of the family at home.

Thus, in the Apostolic sense, we hope to catch them "by guile."

Such is the **material** equipment of the teachers; but our prayer shall be that they may be "filled with the Holy Ghost," and that He will graciously use them in the capture of never-dying souls.

From the foregoing it will be seen that we are expecting what seems to be an inversion of Nature's order, because we confidently hope that the children will be the vehicles of truth to their parents.

We do **feel confident** of such result, and that by this indirect and holily insidious process we shall reach and enter that difficult stronghold—the **man.**

OUR "HERALD."

Since our last Annual Meeting our Magazine has undergone a change from "Quarterly" to "Bi-monthly." It was felt that more frequent "news from the front" would be welcome; and although the change involves **some extra expense,** that has been kept as low as possible. We hope to make this publication still more interesting.

As our enterprise grows, it will doubtless yield more details of interest, and although our worthy editor desires increasing variety, and a greater number of contributions from friends at home; the staple must be rather **"Import"** than **"Export."**

Much of our HERALD'S success depends on its wise and efficient distribution in each Church, and School, by some one or two friends who **make it their business** to see that as far as possible the Magazine is widely read, as well as regularly paid for by all who can afford the trifling charge. The amount is so small, that all but the very poor can pay it, and doubtless will do so to tactful and kindly applicants for the same.

This work is eminently suited to our young men and young women, and who has the courage to say which sex is most suited for it?

Father Time, who tells so many other tales, will give us the result in this case.

We do not love "litanies," but let us make our HERALD our

PRAYER BOOK,

and it will suggest many petitions, and will prompt to many efforts of which as yet we have little thought.

Our

YOUNG MEN'S CONFERENCE

held in February last was a notable event.

It was by no means fruitless; and doubtless will be followed by another, if indeed it is not to be superseded by a gathering from the more numerous "half" of the human race.

Before we close this report—we fear, a long one—we desire to thank those among our many friends who have so kindly sent articles to make up our parcels to India. How much forethought, sacrifice, labour and love are thus represented can be known only to Him "who seeth in secret." Aged pilgrims have joined hands with young children in this matter, and will do so again. We shall soon be sending off another batch of treasures, and all

CHRISTMAS PRESENTS

must reach our Corresponding Secretary by or before Nov. 6th.

And now, with our Lord's promises before us, we will say that many of those for whom we pray, although at present grovelling in hovels and benighted in sin, will one day

Wear the Robe,

Bear the Palm,

Sweep the Strings,

Cast the Crown,

while they unite with us—not in Tamil, nor in English—but in Canaan's purer tongue, while singing "Unto Him that loveth us, and loosed us from our sins by His blood."

A PLEASANT POSTSCRIPT.

P.S.—A letter just to hand from our Bro. Booth, contains the following:—

"The School which formerly met in Periyamettu, now meets in Vepery. I am glad to say that the American Baptists have kindlly let to us at the low rental of R10 per mensem, their fine Lecture Hall (which up till now we have only been able to use for our Sunday Service and Tuesday Prayer Meeting) for use as a Day School. We expect that both preaching and teaching departments will benefit by the change." Thus **Church, Chapel,** and **Schools** are as united as they should be.

FINIS.

DOCTRINAL BASIS AND RULES.

——:o:——

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 plenary and verbal Inspiration of the Old and New Testaments.

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

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

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

13. 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.

14. 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.

BALANCE SHEET, STRICT BAPTIST MISSION.

October 17th 1900, to October 18th, 1901.

INCOME.

	£	s.	d.
Balance in hand, Oct. 17th, 1900	105	12	6
Interest on Deposit	4	6	5
Collections at Annual Meeting	14	15	7
Profit on Tea	0	18	1
Half Yearly Meeting Collections	7	1	4½
Profit on Tea	0	8	11
"Herald" Fund and Sales	9	19	4½
Donations	4	0	7
Annual Subscriptions and Collections	41	4	5¼
Donations to Building Fund...	94	18	0
Sunday School Contributions	195	8	11¼
Church Contributions...	230	19	4½
	£709	13	7

EXPENDITURE.

	£	s.	d.
Remittance to India on Building Account	100	0	0
Remittances for Salaries of Superintendent, Preachers, and Teachers. Rent, Maintenance of Schools, Furniture and Books	413	0	0
Publishing "Herald," and General Printing Account	47	7	0
Stamps and Carriage	22	15	1
Ministerial and Committee Room Charges	7	11	0
New Oil Lantern and Slides for India	7	9	6
English Concertina for Mrs. Booth's Mission Work	6	6	0
Tamil Cards for India...	0	6	0
New Slides for Home Mission Lantern, Gas, and Sundries for same	9	5	2
Carriage and Fares for Lantern and Operator ...	1	2	2
Mr. H. Noble's Allowance	50	12	0
Annuity, Mr. Vickery	20	0	0
Solicitor's Costs in India	10	13	1
Cheque Books for Treasurer	0	4	2
Stationery, &c.	0	13	6
Editor's Expenses	0	5	0
Bank Charges	0	17	5
	698	7	1
Balance in Treasurer's Hand	11	6	6
	£709	13	7

Examined and found correct,

ALBERT STEELE,
JAMES R. THWAITES, } *Auditors.*

Oct. 18th, 1901.

ABSTRACT OF RECEIPTS, 1900-1901.

———o———

	£	s.	d.
Aberdeen	1	0	0
Aberdare	1	1	0
Bethnal Green:			
Hope Sunday-school ..	1	10	0
Bermondsey:			
Spa-road Sunday-school	1	5	0
Bermondsey: Lynton-road Sunday-school ..	1	1	0
Bexley Heath:			
Sunday-school ..	1	15	7
Beccles: Martyrs' Memorial Sunday-school ..	2	12	6
Brighton: Bond-street Sunday-school	4	17	2
Prarthana Sabha ..	9	17	9¼
Brighton: Per Misses C. and R. Light	5	7	1
Brentford: North-road Sunday-school	7	18	10
Friends ..	2	8	11
Berkhamstead:			
Beulah Sunday-school.	1	18	4
Miss Sill's Box.	0	14	0
Chesham: Townfield Sunday-school ..	3	3	1
Camden Town High Schools Sunday-school	1	3	6
Chelmsford	3	15	6
Clapham Junction:			
Providence ..	12	10	9
Colnbrook Sunday-school	2	6	2
Chatham:			
Enon Sunday-school ..	1	10	0
Cambridge:			
Eden Chapel	24	10	10¼
Croydon: Derby-road Sunday-school	17	16	3½
Chadwell-street: Lantern Display	1	5	0
Church, Sunday-school, and Friends	48	4	0
Cheltenham ..	2	18	0
Clapham: Courland-grove Sunday-school	2	18	0
Dacre Park Sunday-school, Lee	4	18	11⅓
Dover	0	10	0
East Ham ..	0	11	0½
Egham Sunday-school	1	3	5½
Erith	3	10	0
Eaton Bray ..	0	12	0
Fulham: Lillie-road ..	1	0	0
Foots Cray ..	0	10	0
Guildford	19	0	4½
Hounslow:			
Zoar Sunday-school ..	2	14	0
„ Chapel Collection	1	16	0
Homerton Row Sunday-school	11	4	2¼
Ditto.: Friends ..	10	7	1½
Hayes: Salem	1	0	6
Hackney: the Oval ..	2	0	0
Hornsey Rise:			
Ebenezer Sunday-school	4	4	0
Hill-street, Park-rd., W.:			
Mount Zion (See page 215).			
Ipswich: Zoar Chapel ..	1	17	6
„ Bethesda ..	2	10	0
Kingston: Providence Sunday-school	1	4	0
Keppel-street: Friends ..	1	2	6
Limehouse: Elim Sunday-school and Friends ..	8	8	8½
March: Providence Chapel	6	9	0
Notting Hill: Bethesda ..	2	14	0
St. Neots:			
Sunday-school & Friends	6	0	0
Pimlico:			
Carmel Sunday-school ..	1	0	0
Poynings Sunday-school ..	0	5	0
Poulner Sunday-school	0	10	0
Richmond: Salem Sunday-school and Friends ..	5	8	6
Rushden:			
Succoth Sunday-school	1	13	0
Shouldham-street, W.:			
Sunday-school & Friends	2	7	0
Stratford: Gurney-road Sunday-school & Friends	7	10	11
Soho Chapel, W.C.:			
Sunday-school & Friends	26	15	4
Saltney, near Chester ..	0	9	6

	£	s.	d.
Thame	5	0	8
Tring: Akeman-street and Friends	37	19	9
Tollington Park: Zoar Sunday-school	4	0	0
Waltham Abbey: Ebenezer Sunday-school	2	6	8
Wellingborough Tabernacle Sunday-school	4	14	0
Watford: Tabernacle, Derby-road	18	15	0
Woolwich: Enon Sunday-school and Friends ..	15	14	5
Woolwich: Carmel Sunday-school ..	4	10	0
West Ham Lane Sunday-school	11	7	2
Wood Green: Park Ridings Sunday-school and Friends ..	7	17	0½
Whittlesea: Sunday-school	0	15	0
Walthamstow: Maynard-road Sunday-school ..	1	9	4
Wandsworth: Chatham-road Sunday-school and Friends	4	13	3½
Yarmouth: York-road Sunday-school	0	10	0
Donations to "Heralds" Fund and Sales	9	19	4½
Personal Donations ..	4	0	7
Annual Subscriptions and Collections by Boxes ..	41	4	5¼
Collections at Annual Meeting, and Profit on Tea	15	13	8
Half-Yearly Meeting Collections; Profit on Tea	7	10	3½
Special Donation to Building Fund ..	94	18	0
Balance in hand, October 17th, 1900	105	12	6¼
	£709	13	7

COLLECTIONS, SUBSCRIPTIONS, AND DONATIONS.

—o—

	£	s.	d.
Aberdeen (Academy Street)—			
Sunday School	1	0	0
Aberdare—			
Mr. Isaac Thomas ...	1	1	0
Beccles—Martyrs' Memorial			
Sunday School	2	12	6
Bermondsey—			
Spa Road Sunday School	1	5	0
Lynton Road Sunday			
School	1	0	0
Bethnal Green—			
Hope Sunday School ...	1	10	0
Berkhampstead—			
Beulah Sunday School ..	1	18	4
Miss Sill's box	0	14	0
Bexley Heath Sunday School	1	15	7
Brentford—			
North Road Sunday School	9	5	10
Miss Finchams' box ...	0	16	5
Mr. Robbins' box... ...	0	5	6
Brighton Prarthana Sabha			
Society			
Annual Collection ...	2	10	5
Boxes, per			
Botting, Miss	1	0	1
Cozens, Master A. ..	1	1	1
Elliott, Mr.	0	10	0
Gumbrell, Mr.	0	14	7¼
Gumbrell, Miss	0	12	4½
Hayler, Mr.	0	1	0
Haynes, Miss	0	6	10½
Lucas, Miss	1	4	0
Piper, Mr....	0	10	0
Pledger, Mr.	0	12	1
Smith, Mr.	0	7	0¾
Walder, Miss	0	8	2¼
Salem Sunday School			
Bond Street	4	17	2
Per Misses C. & R. Light—			
Miss Piper...	0	5	0
Miss Rankin	0	3	0
C. L.	0	5	0
Miss Bates	0	5	0
Miss E. Light	0	5	0
"Heralds"	0	1	9
Mrs. Lyle	0	1	0
Mr. W. Dancy	0	10	0
Mr. Vickery	2	2	0
Mr. O. Lucas	0	5	0
Miss Arkhill	0	10	0
Miss Light...	0	4	4
Mr. Broadbridge	0	5	0
Mrs. E. H. Elliott ...	0	5	0
Cambridge—Per Mr. John			
Jull, one-third public			
collection	3	0	6
Half Sunday School col-			
lection	4	19	10
Hornsey Family	0	14	6
Mr. Hunt's box	1	0	7½
Mrs. Jull's box	0	4	0
Mrs. E. Sabberton ..	0	8	2¾
Miss Derby	0	4	2
Mrs. Jull's Collecting Card	3	18	0
Miss Haynes (card) ...	4	1	0
Mr. Jull (sub.)	1	0	0
Mr. Sturton (sub.) ...	5	0	0
Croydon (Derby Road)—			
Sunday School	17	16	3½
Clapham (Courland Grove)			
Sunday School	2	18	0
Cheltenham—Bethel Chapel	2	18	0
Chelmsford Sunday School	3	15	6
Camden High Schools Sun-			
day School...	1	3	6
Chatham — Enon Sunday			
School	1	10	0
Colnbrook Sunday School...	2	6	2
Chesham—			
Townfield Sunday School	1	9	7
Miss Hawkin's box ...	1	13	6
Chadwell Street (Mount Zion)			
Chapel—			
PRIVATE SUBS.			
Miller, Mr. T.	2	2	0
Roebuck Mr.	0	7	0
Gee, Mrs.	1	0	0
Miller, Mrs.	0	10	0
Smith, Mr. D.	2	2	0
Woodward, Miss	0	6	0
Bromfield, Mrs.	0	10	0
Eyre, Mrs	0	2	6
Loan, Mrs....	0	3	0
Hodges, Mr. J.	0	10	0
Hoddy, Mrs.	1	0	0
Pastor E. Mitchell ...	1	0	0
Banks, Mrs.	0	2	6
Bumstead, Mr.	1	0	0
Chalmers, Miss	0	5	0
Wilks, Miss	0	2	6
Abbott, W...	2	2	0
Lawrence, Miss	0	2	6
Applegate, Mr.	0	10	6
Sharp, S. Esq.	2	2	0
COLLECTING BOXES.			
Golding, Mr.	0	10	11½
Bradley, Mr.	0	5	9
Newell, Mrs.	1	3	3¾
Pastor E. Mitchell ...	1	10	6½
Ridley, Mr.	2	18	0¼

	£	s.	d.
Licence, Mr.	0	13	6
Martin, Mr.	0	6	0½
Margerum, Mr.	0	2	4½
Chalmers, Miss	1	0	9
Hart, Mrs....	0	8	2
Harding, Mrs.	0	6	6
Silvester, Mr.	2	4	8
Morris, Miss	1	2	6
Mothers' Meeting, 71, White Lion Street ...	0	5	0
Abbott, Mr.	1	4	0
For "Heralds"	0	10	0
For Lantern Display ...	1	5	0
Mount Zion Chapel Sunday School—			
Sunday School box from Oct. 27, 1900 to Oct. 13, 1901	10	2	5
Young Men's Bible Class	1	14	10
Miss Mote's Class ...	1	19	2
Mrs. Webb's Class ...	1	5	4¼
Infant's Class	0	13	5¾
Infant Boys	0	3	8½
Miss Mannering's box ...	0	12	8½
Mrs. Webb's box	0	8	1½
Mr. W. S. Baker's box ...	0	6	3½
Mr. T. G. Miller's box ...	0	6	4
Clapham Junction— Providence Chapel			
Mr. R. F. Banks	1	1	0
Mr. R. Rumsey	0	5	0
Miss Ada E. Sears's box...	2	12	0
Mr. R. E. Sears's box ...	7	1	3
Mr. R. E. Sears's sub. ...	1	1	0
Mr. H. G. Sears's sub. ...	0	10	6
Dacre Park, Lee—Sunday School	4	18	11½
Dover—per Mr. G. Knott ...	0	10	0
East Ham, Red Post Lane—			
Mr. Middleton's box ...	0	11	0½
Erith — Providence Chapel	2	0	0
Sunday School	1	10	0
Egham Sunday School ...	1	3	5½
Eaton Bray—			
Miss Hawkins's box ...	0	12	0
Fulham—Lillie Road Sunday School...	1	0	0
Foot's Cray Sunday School ..	0	10	0
Guildford—			
Chisnall, Mr., Collection Old Baptist Chapel ...	4	19	4½
Per Pastor Chisnall:—			
Billing, Mr. J. (box)	0	13	2
Brand, Mr. H. ,,	2	5	7
Broughton, Mr. J. ,,	0	5	1½
Chisnall, Miss ,,	0	8	3¾
Chisnall, Mr. W. ,,	0	19	7¾
Cox, Mr. J. ,,	0	2	6
Foster, Mr. E. C. ,,	0	4	7
Hanley, Miss L. ,,	0	11	9
Hearsey, Mr. ,,	0	12	0¼
Hester, Miss S.	0	10	6
Leigh, Miss (box)	0	3	1¾
Parsons, Mr. ,,	0	10	3¼
Pickett, Miss ,,	0	12	10½
Pickett, Mr. Geo. ,,	0	3	1½
Riddle, Mr. E. ,,	0	5	6
Rudge, Miss ,,	0	7	2¾
Searle, Mr. ,,	0	9	7
Shellard, Mr. G. ,,	0	14	1¾
Kuse, Mr. S. ,,	0	4	4½
Snell, Mr. A. ,,	1	4	6
Streeter, Mr. ,,	0	4	0
Watts, Mrs. ,,	0	11	0
White, Mr. C. E. ,,	0	10	0¾
Williams, Miss B. ,,	0	4	6
Wrightson, Mrs. ,,	0	10	0
Y. M. Bible Class ,,	0	3	3
Y. W. Bible Class ,,	0	10	3
Homerton Row—			
Chapel Collections ...	6	0	0
Sunday School and Bible Classes	10	14	9
Lantern Display	0	9	5½
Mr. and Mrs. Booth ...	2	0	0
Miss Dearsley	0	6	0
Mrs. Spratt	0	12	6
Mrs. Caplin's box ...	0	3	7½
Mr. S. B. Caplin ...	0	5	0
Miss Carr	0	10	0
Miss Evans	0	10	0
Hayes (Salem)	1	0	6
Hounslow—			
Zoar Chapel Collection ...	1	16	0
Sunday School	2	14	0
Hackney—			
The Oval Sunday School	2	0	0
Hornsey Rise—			
Ebenezer Sunday School	4	4	0
Ipswich—			
Bethesda Chapel	2	10	0
Zoar Chapel	1	17	6
Kingston—			
Providence Sunday School	1	0	0
Friends	0	4	0
Keppel Street—			
Friends' box	1	2	6
Limehouse (Elim Chapel)—			
Friends' boxes, per Mr. Holden	2	15	4¼
Mrs. Holden's Card ...	0	13	3
Sunday School Box ...	0	19	4¼
Mr. Lowrie's box, per Mr. Baldwin...	0	4	11
Mrs. Griffiths (box) ...	0	2	7½
Miss Lester ,, ...	0	2	3¾
Mrs. Thomas ,, ...	0	4	2¾
Mr. Cowall ,, ...	0	2	4
Mrs. Riddle ,, ...	0	2	6½
Mr. Boyes ,, ...	0	8	8¼
Miss Beardwell ,, ...	0	2	3¾
Mrs. Bennett ,, ...	0	2	3
Mrs. Martin ,, ...	0	2	1½
Mrs Holden ,, ...	0	5	9

	£	s.	d.
Mr. Youdan (donation) ...	0	10	0
Mrs. Thomas (box) ...	0	4	6
Mrs. Moulton ,, ...	0	3	3
Mr. Youdan ,, ...	0	3	11½
Mr. Bayes ,, ...	0	8	1¼
Mrs. Bennet ,, ...	0	1	6
Mrs. Martin ,, ...	0	2	4½
Miss T. Adams ,, ...	0	7	0½
Maynard Road—			
Walthamstow Sunday School	1	9	4
March (Providence Chapel)	6	9	0
Notting Hill Gate—			
Bethesda Chapel Collection	1	6	0
Sunday School	0	17	6
Lantern Display	0	10	6
Park Ridings—			
Wood Green Sunday School	4	16	10
Chapel Collection ...	3	0	2½
Poynings (Sunday School)—			
Per Mr. S. Adams ...	0	5	0
Poulner—			
Sunday School, Ringwood	0	10	0
Pimlico—			
Carmel Sunday School ...	1	0	0
Richmond—			
Salem, Sunday School and Friends	5	8	6
Rushden—			
Succoth Sunday School ...	1	13	0
Stratford—			
Gurney Road Sunday School	2	10	11
Friends (per Mrs. L. G. Fisher)	5	0	0
Shouldham Street, W.—			
Sunday School	1	4	0
Mr. A. Lucas's Card ...	1	3	0
Saltney (near Chester)—			
Per Mr. Jones. Sunday School	0	3	6
Boxes	0	6	0
Soho Chapel, W.C.—			
Sunday School (per Mr. J. R. Thwaites) ...	17	13	2
Friends do. do. ...	2	18	4
ANNUAL SUBSCRIPTIONS.			
Miss Arlidge	1	1	0
Mr. Simpson	1	1	0
Mr. F. W. Thwaites ...	0	10	0
COLLECTING BOXES.			
Miss Jordan	0	3	2½
Mr. Edington	0	2	0
Mrs. Camp	0	11	3½
Mrs. Collis...	0	15	9½
Mr. Simpson	0	10	9½
Miss Wood	0	10	3
Master Thwaites	0	18	6
St. Neots—			
Chapel Collection	3	12	10

	£	s.	d.
Sunday School	2	7	2
Tring—			
Akeman Street Chapel Sunday School and Christian Endeavour Class	6	11	0¾
Chapel Collection and Friends' Subscriptions	31	8	8¼
Tollington Park —			
Zoar Sunday School ...	4	0	0
Thame—			
Chapel Collection ...	5	0	8
Watford (Tabernacle)—			
Per Mr. A. J. Burrage ...	18	15	0
Woolwich (Enon Chapel)—			
Per Mr. W. H. Abrahams:—			
Annual Collection ...	2	5	4
Sunday School... ...	8	7	0
Miss Crewdson (box)	0	7	1
,, D. Abrahams ,,	0	6	1½
,, G. Brain ,,	0	1	3½
,, Hilda Wright ,,	0	9	0
,, F. Scott ,,	0	4	1
,, L. Howes ,,	0	6	0
,, Hobbs ,,	0	10	0
Master J. & F. Bishop ,,	0	5	2
A. and J. Walton ,,	0	2	0
O. Pink ,,	0	1	9
Mrs. Williams ,,	0	7	2½
Mrs. Botterill ,,	0	2	9
Mrs. Furlong ,,	0	6	3½
Mrs Dagnall ,,	0	3	5
Mrs. Patterson ,,	0	8	6
P. T. Class ,,	0	16	3
Mrs. Scott's ,,	0	5	2
West Ham Lane—			
Mr. Hutchinson's Lantern Lecture	1	0	10
Sunday School	10	6	4
Waltham Abbey—			
Ebenezer Sunday School	2	6	8
Woolwich—			
Carmel Sunday School ...	4	10	0
Wellingborough Tabernacle Sunday School	4	14	0
Whittlesea Sunday School...	0	15	0
Wandsworth (Chatham-rd)—			
Chapel Collection ...	2	2	7
Sunday School	2	10	8½
Yarmouth, Norfolk (York-rd.)—			
Sunday School	0	10	0
Annual Meeting Collections—			
Afternoon	2	11	2
Evening	12	4	5
Profit on Tea	0	18	1
Half-Yearly Meetings—			
Afternoon	1	8	9
Evening	5	12	7½
Profit on Tea	0	8	11
SUBSCRIPTIONS TO "HERALD" FUND.			
Tring	0	18	10½
Limehouse	0	7	0

	£	s.	d.
Homerton Row, per Mrs. Booth	0	13	0
Guildford	0	2	6
Hayes, Middlesex	0	2	0
Cambridge	0	5	0
Watford Tabernacle ...	0	8	0
Dacre Park	0	1	0
Brighton, Prarthana Sabba	0	10	0
West Ham Lane	0	9	0
Mr. R. E. Sears	1	1	0
Berkhampstead	0	2	8
Mrs. Hoddy	0	1	6
Mrs. Brand	0	5	0
Mr. C. C. Harris	1	1	0
Mrs. C. C. Harris	1	1	0
Mrs. W. Morton	0	5	0
Park Ridings	0	2	6
Mr. W. Wright	0	5	0
Fulham	0	10	0
Chatham Road	0	3	6
Richmond	0	2	6
Chesham	0	1	6
Brentford	0	8	0
Mr. J. W. Piper, Brighton...	0	2	6
Various, per Mr. Millwood	0	10	4
DONATIONS.			
Anonymous	0	2	6
Mr. Ruffell	0	10	0
Mr. W. S. Millwood, for extras Indian Lantern ...	1	3	6
Mr. A. E. Crisp	0	2	6
G. R. O.	0	5	0
J. J. Sampson	0	4	6
Mrs. King, Bedford... ...	0	10	0
Discount on purchase of Concertina...	1	2	7
BUILDING FUND.			
Rev. T. J. Cole	50	0	0
Mr. E. A. Booth	2	0	0
Miss E. G. Butcher ...	2	0	0
Miss Ellen Butcher	1	0	0
Mr. W. Abbott	1	0	0
Mr. Belcham	1	0	0
A Friend, per L. H. Colls ...	1	0	0
Miss Hawkins	1	0	0
Pastor D. Stannard... ...	0	10	0
Mrs. Bishop	0	5	0
Mr. E. W. Thomas	0	10	0
Mr. and Mrs. A. Booth ...	1	0	0
Mr. A. J. Robbins	5	0	0
Anonymous	1	0	0
Mrs. H. G. Sears	1	0	0
E. S.	0	10	0
Mr. D. F. Smith ...	0	10	0
Mr. and Mrs. Sandell ...	0	10	0
Mrs R. E. Sears	2	2	0
Miss R. A. Harrington ...	1	0	0
Mr. F. Butcher	10	0	0
Mr. C. C. Harris	10	0	0
Mr. J. H. Rider	1	1	0
Mr. and Mrs. Brett... ...	1	0	0

	£	s.	d.
ANNUAL SUBSCRIPTIONS AND COLLECTIONS.			
Miss Adams (Box)	0	3	4½
Mr. S. C. Ince (Box) ...	0	16	0
Mr. G. Tyler...	2	2	0
Mr. E. W. Thomas... ...	0	14	0
Mrs. Brown (Box)	0	7	6
Miss G. A. Osmotherley ...	0	10	0
Mr. E. Brown	0	5	0
Miss Watts	1	12	6
Miss R. M. Brain	0	5	0
Mr. W. Davey	0	5	0
Mr. W. Pickett	0	18	10½
Miss Walter	2	5	0
Mr. H. C. Turnpenny ...	0	5	0
Mr. F. Jones...	0	10	0
Mr. H. Hand	1	1	0
Miss Olive Slinger	0	10	0
Mrs. Fisher	1	0	0
Mr. W. E. Palmer	0	5	0
Master R. Fordham ...	0	10	0
Mrs. Cracknell	0	12	0
Mr. J. Billing	1	10	0
Mrs. S. Brand	1	5	0
Mrs. Wm. Harris	1	0	0
Miss H. Sharp	0	12	6
Miss E. M. Walls	1	0	0
Miss S. J. Urse (for Tamil Cards)	0	1	0
Mrs. Millwood (Box) ...	0	10	0
Mr. J. Gardner	0	2	6
Mr. G. Gurney	0	3	0
Mr. T. W. Colson	0	11	6
Mr. W. E. Soper	1	0	0
Mr. A. Craddock	0	3	0
Mr. E. A. Brown	0	2	6
Mr. W. F. Waller	1	1	0
Miss E. L. Cooper	1	0	0
Miss Adelaide Roger ...	0	7	6
Mr. E. W. Thomas	0	9	6
Miss C. Cumber	0	2	6
Mr. G. Simpson (Box) ...	0	17	1
Mr. Secrett	2	0	0
Mr. J. J. Fromow	1	1	0
Mr. F. T. W. Bartlett ...	1	12	11
Mr. J. Driver	0	10	0
Mr. Eastoe	0	5	0
Mr. A J. Robbins	2	0	0
Mrs. W. Morton	1	0	0
Mr. W. Wright	1	0	0
Mr. J. B. Collin	1	1	0
Miss A. H. R.	0	5	0
Mr. G. Nash...	0	5	0
Mr. Hy. Clarke	1	1	0
Mr. J. Whitaker	1	1	0
,, ,, (Box) ...	0	8	2¼
Mr. G. Banks (Box) ...	0	13	6
Mr. E. W. Thomas (Box) ...	0	5	0
ANNUAL SUBSCRIBERS AND BOX COLLECTIONS.			
Miss S. J. Urse, for Tamil Cards	0	1	0

	£	s.	d.
Miss Adams, Luton (Box) ...	0	3	4½
Mrs. Millwood (Box) ...	0	10	0
Mr. J. J. Sampson ...	0	3	0
Interest on Deposit... ..	4	6	5
Balance in hand October 17, 1900	105	12	6¼

RECEIVED AFTER AUDIT.

Mount Zion Chapel and Sunday Schools, Hill-st., Park-rd., N.W. Annual Subscriptions and Donations, per B. WAKELIN—			
Mr. Bunce	1	11	0
Mr. Bartlett's Box	0	11	8½
Mr. Barradell	2	2	0
,, Box	3	15	10
Mr. Cobb	0	10	0
Miss Davies	0	10	0
Mr Elnaugh	0	10	6
,, "Heralds" ...	0	2	0
Misses Gosling	0	5	0
Mr. Goodley	0	10	6

	£	s.	d.
Mr. Grimes	1	1	0
Miss Harris	0	5	0
Miss F. Harris	0	5	0
Mr. Harris, senior	1	0	0
Mr. C. C. Harris	10	10	0
Mrs. Harris	5	5	0
Mr. Harris, junior	2	2	0
Mr. Hazelton	1	1	0
Miss Lamb's Box	0	5	6½
Mrs. Lawson...	2	2	0
Mr. Millwood	1	1	0
Mount Zion Sunday School	27	11	7
Mrs. Russell	0	5	0
Miss Robbins	0	12	0
Mr. Sennitt	1	1	0
Mr. Sears	1	0	0
Mr. D. F. Smith	1	1	0
Mr. Sampson. junior ...	0	1	6
Misses Thompson	0	10	0
Mrs. Tarrant...	0	5	0
Mr. C. A. Vine	0	10	6
Mr. Watcham	1	1	0

Contributions in Kind for India.

From March to October 7th, 1901.

Banks, Mrs.
Davey, Miss, Croydon.
19, Campbell Road, Brighton.
Smith. Mrs., Watford.
Wright, Miss A., Ipswich.
Newell, Mrs., Hornsey.
Limbrick, Mrs., Mount Zion, Hill Street, N.W.
Booth, Mrs A.
Booth, Mr. A , junr.

FORM OF BEQUEST.

THE following Form is recommended to any who may desire to bequeath Legacies to the Mission :—

I give and bequeath unto the STRICT BAPTIST MISSION *the full sum of Pounds to be paid within three months after my decease, to be applied, at the discretion of the Committee for the time being, for the promotion of the objects and work of the said Mission; and for which the receipt of the Treasurer for the time being shall be an effectual discharge.*

Printed and published for the Strict Baptist Mission by ROBERT BANKS AND SON, Racquet Court, Fleet Street, London. November 2nd, 1901.

TO THE READER.

ALL supporters of the Society are earnestly asked to make themselves acquainted with the Contents of the "HERALD" and "Report." You can help the Mission Committee by asking your friends to read this publication, and thus obtain their interest in the Mission Work.

Collecting Boxes, copies of the "Report," and every information, may be had from

Mr. W. S. MILLWOOD,
Edward House, Lisson Grove, N.W.