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The Strict Baptist Mission Herald

THE STRICT BAPTIST MISSION HERALD.

No. XII. - - - JANUARY, 1902. - ONE HALFPENNY.

"More and More."

WE most heartily wish all our readers a very Happy New Year, and we are sure that they will all just as cordially unite with us in sending the same greeting to our beloved missionaries. Let us begin this New Year with a deep, loud note of praise to our blessed Lord; for He is indeed worthy of a song, more new than ever with love and adoration. Praise Him yet "more and more," for an ever-increasing stream of heavenly blessing has followed us, and glad faith can see the crystal river ever growing in volume, as the years pass over us. How truly good and precious it is to "Praise God from whom all blessings flow." "More and more," must this be our delightful practice, and we shall render more acceptable and glorifying service to our dear Master. "Serve the Lord with gladness," for His employ is perfect freedom, filled with delight indeed, above all that tongue can tell.

Beloved readers, praise the Lord that your souls "have been held in life," and that you have the prospect of living, and doing, "more and more," for Him who bought you with His own blood; and shall not we take up His work anew as we pass through yet another golden portal of time? Love can have but one answer, when the supply of the Holy Spirit is exhaustless. Advance upon advance must be made, and the glorious words, "Of the increase of His kingdom there shall be no end," inspire us. Content with the past we can never be; "more and more" the life of prayer must deepen, and continually must our intercessions rise for the Word of our God to be with saving power.

"The race of God's anointed priests shall never pass away,
Before His glorious face they stand, and serve Him night and day,
Though reason raves, and unbelief flows on a mighty flood,
There are, and shall be till the end, the hidden priests of God."

We have come to a most encouraging stage in the history of our Mission. It is stronger than ever, our missionaries more hopeful than ever before, and it is a good sign that God is continually opening the door of opportunity to our stalwart superintendent; for he is thus giving ever-increasing openings for more liberality; and we earnestly appeal to all our readers to apply our motto to their giving, let it be more like our blessed Lord's, ever upon the increase, in money, wherever possible, but certainly in more definite pleadings with God, Who has brought you into this "life indeed," the life that knows no end or measure, "For 'tis life everlasting to feel His love flow."

Our whole heart should swell with an ever-increasing purpose, "still achieving, still pursuing," for no motto becomes faithful workers for Christ, like *Excelsior*. "For our life, so frail that an insect can consume it, a lamp, flickering so that a breath might blow it out, that is *one* life in itself; but hidden in Christ, hidden in God, hidden in the living Vine, part of the fellowship divine, "we can the darkening universe defy, to quench our immortality, or shake our trust in God."

God sets His grace flowing to the grand music of yet "more and more," and by His grace, we mean His infinite joy in giving to us, for this is His eternal blessedness "According to the Gospel of the glory of the blessed God," wrote Paul, whose heart was ravished with this heavenly, "more and more," and it is the keynote of all the great Apostle's inspired praises, prayers and purposes.

May we not hope also that there will be "more and more" helpers coming up "to the help of the Lord?" Will all our readers lovingly, and earnestly begin at once to recruit, and add fresh forces to our missionary army? Perhaps there is known to some of us here and there, a fortress of selfishness, some unhappy, unprosperous individual or Church, because of this baneful spirit. It is wonderful what Christ-like love and prayer can do with such a condition of things. Shall we adopt the divine method of asking that the Spirit of the Lord may make such willing for they will be "in the day of His power?" "More and more" will they thrive then, and praise God for leading you into the strong city, and capturing it for Christ and His glory.

So will we afresh go forth in the invincible name of our Lord, and seek for the increase which is of God, and come to that Cross which shall not only fill us with an infinite passion, but shall also, by the Holy Spirit, supply us more and more with infinite purpose and power.

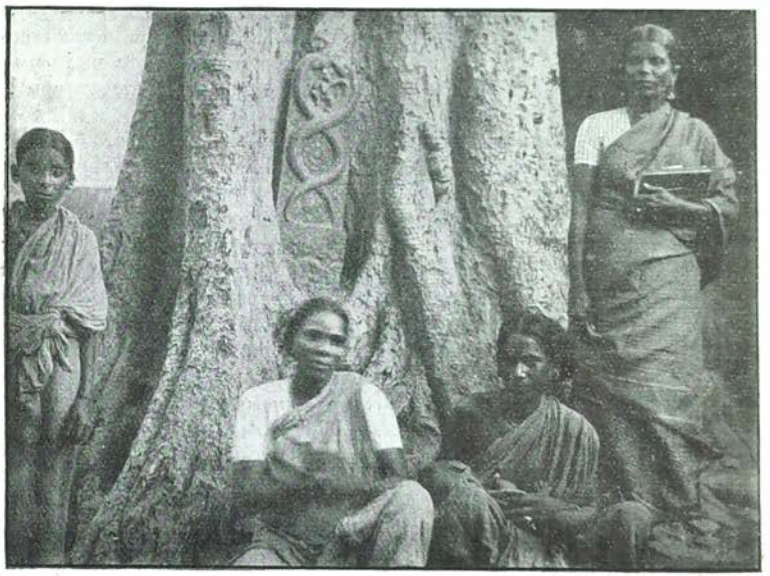
Afternoon Calls.

IN a very large fruit garden on the outskirts of Ayanapuram stands a well-built house owned by a wealthy Hindu. The surroundings are very pleasant; large mango trees cast a cool shade, the untrodden grass is green, the air is fresh, and the place altogether wears a peaceful aspect, which we find agreeable on a warm afternoon. The owner of this pleasant spot, however, enjoys it only for a month or two each year, living for the rest of the time in the City of Madras. The house is kept closed, except for a room or two at the back, which

are occupied by a caretaker, his wife, and some of their friends. It was to see these people that Amirtham (our Bible woman), and I went one afternoon. The caretaker's wife was sitting on the wall of a well, and came forward to meet us with an expression of pleasure, after which she conducted us to her home.

We found our way to the back entrance which was very low and dark. Close up to it stood an immense banyan tree which was evidently considered sacred. In a niche a little way up the trunk was a hideous stone idol on which were carved two serpents. Before it were laid offerings of various kinds; the woman explained on being questioned that the offerings were there, because small-pox was bad in the village.

We got round the tree, and into the house, where we met three women and two men. They asked us to sing a hymn, which we did, and after reading to them of the healing of the impotent man at the pool of Bethesda, we spoke on the awful infirmity of sin, and the love of the Divine Healer. They gave us a patient hearing, and when we were leaving, asked us to come again, saying they liked the stories we read to them.



The accompanying photograph was taken by Mr. Booth on a subsequent visit, and is a good representation of the idol, and some of the occupants of the house. The woman standing to the right of the picture is our Bible woman, Amirtham, the others are the women we visited.

The idol is named "Naga Swami" (Serpent God), and it is supposed to have the power to protect its worshippers from the bite of snakes. The tree must be some hundreds of years old.

Our next visit was to a tiny house on the high road running through Ayanapuram to Coonoor. Here we spent half-an-hour with a woman and her little adopted daughter. We stood in front of the house with the hope of attracting some of the passers-by, but we were disappointed. A few women carrying waterpots on their heads stopped a minute or two to hear our singing, but passed on when we began to speak, and we were obliged to be satisfied with our small audience of one woman, and a few little children who gathered around from the neighbouring houses.

We then walked for half a mile down the high road; many of the houses were infected with small-pox, and even had we been inclined to enter them, we would not have been admitted, the disease being considered a visitation of the goddess "Mariammal," and outsiders not being allowed to enter the house while she is there. The poor afflicted ones are left to die or recover as best they may, no medical aid being given to them.

We then left the high road, and walked about a mile across country, our intention being to visit those houses where we had not been before. Our way lay for some time through narrow lanes bordered on either side with high cactus hedges, after which we found ourselves in fields. We had now lost sight of all houses, and as far as our eyes could reach there were brown fields, and tall palmyra trees. The only sign of life was a herd of buffaloes who looked at us in mild surprise for a minute, and then continued their effort to get a mouthful of grass from the parched ground.

After a time we heard sounds of voices in the distance, and made our way through a high hedge in the direction from whence they came. Here a truly rural sight met our eyes. A couple of cows were tied under a tree, a brood of chickens strayed here and there, two small pigs seemed much concerned at our appearance, and grunted loudly, a cat looked at us from the roof of a house, and two dogs rushed out on us in a most alarming manner. On a mat spread beneath a shady tree we found a man and his wife, and two children, who were all in the best of spirits, and gave us a hearty welcome. The woman called out to her mother who appeared from the house, followed by three other women, and some more children. We stood under the tree, and talked to our audience about Jesus. They interrupted us with many ejaculations of surprise, but on the whole proved attentive listeners. One of the little girls, a child of 10 or 11 years had a bright face, and seemed much interested. I asked her to attend our Girls' School, and my request caused considerable amusement, both to her and the other women, which I was at a loss to understand, till I was told that the child was married to a man 30 years old, and she must stay at home to cook his food.

We visited two other houses, both of which visits were encouraging, inasmuch as we had a fairly large audience in each While at the last house we heard the strains of the children's hymn, "I am a little pilgrim" from our schools, and knew it was five o'clock. The women began to show signs of restlessness, as they were expecting their husbands home from the railway workshops, and we felt that our work for the afternoon was over.

WINIFRED BOOTH.

Outside the Railway Workshops.

THE locomotive and carriage workshops of the Madras Railway are situated by the side of the railway at Perambur, and cover a large area of ground. Many hundreds of men, the vast majority of whom are heathen, find regular employment here. Work commences daily at 7 a.m.; but the men begin to arrive from the surrounding villages, half or three-quarters of an hour before that time, and congregate near the entrance. Many of these are willing to give a quiet hearing to the Gospel, which we have frequently preached to them. The object of this article is to describe one of these occasions.

Leaving Kilpauk at sunrise, we are soon past the high wall surrounding the Lunatic Asylum, and in a few minutes have entered the village of Ayanapuram, just close by its chief temple. For some distance we keep along the main road, and then turn off at right-angles to it, at a corner, where the only sign of a post-office, which the village boasts, is to be seen dangling from a verandah in the form of a letter-box, two feet long, painted red, and *sometimes* cleaned two or three times a week. In a short time, horse and rider part company, the former being left in charge of a *syce*, or horsekeeper, while the missionary walks on to the appointed meeting place which is almost opposite to entrance to the workshops. Here the missionary finds that some of his helpers have arrived before him, and operations are commenced almost immediately by the singing of a Tamil Hymn to an English tune. By the time we are through with the Hymn, our other helpers, have arrived, and a fair number of them have ranged themselves in a semicircle around the Mission Band, which consists of three preachers, five teachers and a missionary.

Preacher Soondram delivers the first address on this occasion. He is getting well on in life, and his speech is of that solid character, which becomes a man whose hair is turning grey. While he is talking a train passes close by and stops within a few yards of us. This is a special train run by the railway company for its employees, and presently our crowd is enlarged by a goodly number of these. Soondram is still speaking when the loud clanging of a bell suddenly drowns his voice. The Mission Band at once lift their voices in a song, which has already been selected in view of the expected interruption. Each minute now the crowd is getting larger. As soon as the bell has ceased ringing, we bring our song to a close, and preacher Shadrach steps forward to speak. He is a much younger man than the former speaker. He starts in too high a key, and his voice is somewhat shrill, but from beginning to end he holds the attention of the crowd extremely well. His address is cut short by the deafening noise of the workshop's steam-whistle, which is a sign for us all to unite in hearty song until the din ceases. Preacher Visvanadhan (the Zaccheus of the group) engages the attention of the crowd for a short time, when again the steam-whistle is set in operation, and the crowd immediately breaks up. As the men pass to the entrance a good number of Tamil tracts are distributed amongst them.

Retracing our steps somewhat, we reach a huge gate, made of

sheets of corrugated iron, in front of which a good number of women and girls are gathered, each provided with an empty basket. They crowd together like a flock of sheep, and carry their baskets on their heads, in order to be able to stand close to each other. All are in good humour, and ready to chat with each other about anything that comes within notice from a missionary upwards. They are not employed in the workshops, but have come with the hope of getting a small quantity of wood-shavings or sawdust, from the sweepings of the workshops.

Knowing that they will have to wait a short time before they obtain their spoil, we stand a little distance from them, and sing a hymn. By this means we attract a few who come and stand near us. They form a very uncertain congregation, for at the least sound from the other side of the iron gate, they leave the speaker without an audience. One of our teachers is addressing them when this happens, but seeing that it is a false alarm, we sing another hymn, and again gather a crowd. These listen attentively whilst I speak to them about the Christian religion in relation to woman. In the midst of this a noise as if the opening of an iron gate, reaches the ears of the audience, and without any ceremony they flee towards it, knowing that delay would mean loss of their share of the spoil. This is the finishing stroke, and the members of the Mission Band go their several ways.

E. A. B.

Pictures.

PICTURES—what pleasure they give to young and old! Is there a man, woman, or child living who has not at some time found a picture appeal to heart or eyes? Many a picture that would not bear the keen gaze of a connoisseur has had looks of tender appreciation bestowed upon it by others not so critical.

To some, God has given the wonderful gift of making pictures, but to all has He given the still more wonderful gift of loving them. Knowing this, can we use pictures to His glory?

Come with me for an hour to Vepery, and by "seeing" we shall be better able to answer this question than by "saying."

It is 5.30, and an oppressive evening, which makes one almost dread the thought of sitting in a crowded dark building looking at magic lantern pictures, for it is on that errand that we are bent. As we near the entrance of our preaching hall all thoughts of heat and discomfort vanish into thin air, and we think only of the pleasant sight that meets our eyes. The lantern exhibition is fixed for 6.30, but here, an hour before the time, we see a crowd of eager little people gazing into the empty building as if they expected the pictures to grow out of the darkness and come out to meet them.

We are obliged to station a School Teacher at the door to keep the children out, while the sheets is being put up, and the lantern got ready. While this is being done, we are conscious that the hall is gradually filling with adults; here come four men, then two women,

then some more men, and so on, till the forms are occupied by about fifty people, Then in comes a tottering old man, wrapped in a scarlet blanket and wearing a night-cap ; he is disappointed at finding no seat, and when Thomas comes forward to help him to one, he goes with childish eagerness.

Meanwhile the children outside are waiting with growing impatience, and we fancy we hear little exclamations of dismay when they see the hall filling with people and they are still kept outside. We tell them to come in, and in they come like a whirlwind. Such a patter of little bare feet, such a chorus of excited childish voices, such a scrambling, and such a pushing ! Oh, the joy on their faces when we tell them they may sit on the floor directly in front of the sheet. They sit on each other in their excitement, and it takes a little time to restore them to order.

And now the pictures are shown ; Mr. Booth exhibits them, saying a few words as each one is thrown on the sheet, and Thomas, who is standing by the picture, points out the figures with a stick, and continues the comments in the form of a narrative.

There is silence on the part of the adults, and little gasps of wonderment from the children when the first few pictures appear, but when it dawns on the little minds that what they are hearing and seeing agrees with what they have been taught in School, their interest knows no bounds. Oh ! the keen pleasure it gives us to hear them relating to each other in whispers the incidents the pictures represent, and better still to hear them call out the names of some of the characters even before they are told. The figure of our Lord is always recognised, and here a little voice, and there another says, "Eyâsu Christu" (Jesus Christ) as the various representations appear.

The precious Gospel story is pointedly told for the benefit of the heathen adults present, and when after an hour-and-a-half the gathering breaks up, we feel that the time has been profitably spent even though it was only in looking at pictures.

Some come to see, who would not come to hear, and God can use even a picture to draw a wandering soul. WINIFRED BOOTH.

The Gospel for the Wounded.

PREACHER SOONDRAM says that during the recent epidemic of cholera, very many of the Ayanapuram people were engaged in observing special ceremonies at the temples, in the hope that by this extraordinary attention they would propitiate the deities, and induce them to drive away the epidemic then reigning. These people would not listen to our preaching.

On the other hand we found that those who had lost some relatives through the sickness then prevailing, were very ready to listen to the Gospel message.

Ceremony sufficed for those who only saw the effects of the disease around them. Comfort was needed by those who had by the loss of friends and dear ones suffered through its ravages.

E. A. B.

A Mandapam.

A *Mandapam* is a hall open on one or more sides, and connected with a temple. The *Mandapam* shewn in the illustration is situated in the village of Connoor, through which I frequently pass on my way to Agrakaram. It is considered an adjunct to the temple which is situated at the other end of the street. So far as I have been able to discover, its chief use is that of providing a place of rest for the idol when the latter has been taken out of the temple, and carried round in procession, and is supposed to be weary. Whilst the idol is resting in this place, the priest will probably anoint it with oil, in addition to performing other ceremonies. Having been refreshed in this manner, the idol is considered to be equal to the fatigue of the next stage of the journey, and the procession is resumed.



I must say that this picture is specially interesting from a missionary point of view, because of the token of neglect and decay, which are clearly visible. It will be seen that the outer wall is thrown out of the perpendicular, and being slowly demolished by the growth of a tree which has its roots within the wall itself. A portion of the wall has already been thrown down, and much of the remainder is in a precarious condition. Here we have a parable. Hinduism is not only being attacked from without, it is also having some of its walls broken down by forces at work within itself. Western education in various ways, is influencing even the orthodox Hindu. It is true that he holds to Hinduism, but it cannot be said that Hinduism holds him as it certainly held his fathers; and let it be remembered that this is only the *beginning* of changes in the erstwhile "Changeless East."

E. A. B.



A Non-Caste Street.

THE scene depicted in the accompanying illustration is a street in one of the non-caste, or pariah quarters, of the City of Madras. Many of the men living in this street are employed in various departments of domestic service in the bungalows of Europeans residing in Kilpauk. The street is within ear-shot of our present house, as we well know when a death has taken place or a wedding is in progress, the noise accompanying either of these has to be heard to be appreciated. It is one of the places where we regularly carry on open-air evangelistic work. Being near to our Kilpauk School, some of the children living in the houses shewn are among our scholars.

In front of the house on the right of the picture a goat is tied, and this doubtless supplies the inmates with milk. Near to the goat may be seen that which is indispensable to every household in India,—a curry stone and roller. Close to the entrance to another house on the left of the illustration is a lamp-post with the regulation kerosine oil-lamp, and close to its foot is a municipal corrugated iron dustbin lying on its side. The walls of the houses are formed of earth (made into mud, and then allowed to dry), while the roofs are constructed with bamboos and palmyra leaves. E. A. B.

ON the eve of going to press, we hear that the Lord has taken to Himself our beloved President, JOHN BOX. The Pearly Gate was opened at 4.20 on the morning of Christmas Day. What a "*Happy* Christmas!"

A Solar Eclipse.

AN eclipse of the sun visible in South India took place during November. Such an event constitutes a very important occasion in the eyes of all Hindus. Their idea of the matter is that a serpent is swallowing the sun. In some way or other they become defiled by the poison emitted by the serpent during the operation. On the day of the eclipse no orthodox Hindu will eat anything until the eclipse is over. Ere food can be eaten, the all-important business of bathing must be attended to, for only by this means can they rid themselves of the supposed defilement. Bathing in the sea on such occasions is considered to be especially effectual in washing away the impurity of the soul. For this purpose great crowds flock to the beach at Madras. Those who are unable to reach the sea will, if possible, bathe in a river, as being connected with the sea, and, therefore, next best to it for the purpose. Failing this, they will resort to a *teppakulam*, or sacred tank, attached to a temple, or if this is not possible they will bathe at home. Bathe they must. E. A. B.

Baptism.

"IF a man love Me, he will keep My words" was the text from which I preached on a recent Sunday morning to our Vepery congregation. At the close of the service we adjourned to the Baptist Chapel belonging to our American friends, where a baptizing service was held. The disciple who on this occasion wished to shew her love by keeping this word regarding Baptism was Jevarattnam, the wife of our preacher Shadrach. After I had read a few verses of Scripture, and had spoken of the signification of the ordinance, preacher Soondram prayed on behalf of the disciple who was about to publicly profess her faith. Then upon the authority of God's Word, and in response to her own request, I baptized Jevarattnam into the name of the triune God.

At our next meeting for the "breaking of bread" we are looking forward to receiving Jevarattnam into the fellowship of the Vepery Tamil Baptist Church. E. A. B.

Government Examination.

OUR Ayanapuram Boys' School was recently examined by the Government Inspector with the following results. For the Third Standard examination, nine pupils were presented, of whom seven passed. In the Second Standard, six pupils were examined, and five of them passed. For the First Standard examination, twelve pupils were sent up, and they all passed. In the Infant Standard, twenty-four children appeared for examination, and of these sixteen passed. From these figures it will be seen that out of fifty-one boys presented for examination, forty passed. E. A. B.

Our New Financial Secretary.

MR. A. J. ROBBINS, of New Farm, Ealing, W., has very kindly consented to take the office left vacant by the resignation of Mr. B. R. Brett. We rejoice and are grateful that our dear brother Robbins has so promptly and generously come forward to the help of the Society, and are sure that he will prove a most valuable and efficient Financial Secretary. We also take this opportunity of according to our beloved brother Brett,—the late Secretary,—our heartiest gratitude for the devoted and splendid service he has rendered us. His interest remains as keen as ever in our Mission, and we shall still have his excellent business tact and push to aid us on committee.

The Lord be praised for his restoration to health, and may God's richest blessing abide upon both the retiring and the new elected Secretary.

List of Officers, 1901-1902.

President:

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. A. J. ROBBINS, New Farm, Ealing, W.

Editor of "Herald": MR. L. H. COLLS, Akeman Street, Tring.

IMPORTANT ANNOUNCEMENT.

Strict Baptist Mission.

The 2nd YOUNG MEN'S MISSIONARY CONFERENCE

WILL BE HELD AT

Mount Zion Chapel, Chadwell Street,

On Tuesday, February 18th, 1902.

The *Vice-President*, R. E. SEARS, will take the Chair at 7 p.m.

The Opening Paper will be read by MR. H. G. DANN, and will be followed by a free discussion upon vital matters connected with the work of our Mission.

Young People of both sexes are earnestly invited to come in large numbers. The Committee will be grateful to all who will endeavour to make this meeting a great success.

Strict Baptist Mission.

Subscriptions and Donations since October 19th, 1901.

	£	s.	d.
Spa Road Sunday School ...	0	11	0
Tollington Park Sunday School	3	0	0
Miss H. Adams and Friend	1	0	0
Ipswich, Bethesda (Bible Class	1	5	0
Ipswich, Miss Gooding's box	1	2	0
Ipswich, Lobby box	0	6	0
St. Alban's Bethel Bible Class and School	3	11	7
Folkestone Zion Sunday School...	0	17	0
Annual Meeting Collection	12	19	9½
Mr. James Cuttell (2 years)	4	4	0
Mendlesham Green, per Mr. W. Davey	0	6	0
Mr. S. J. Keeble (collection)	0	10	0
Mr. H. G. Sears	0	10	0
Mr. and Mrs. R. E. Sears ...	2	0	0
Miss M. Waller (box)	2	0	0
Brixton Tabernacle Bible Class	0	15	6
Pastor Burgess	1	0	0
Mr. Stephen Collins	1	0	0
Mr. Banks	0	10	0
Chatham Rd. Sunday School	0	12	3
Mr. A. Silvester (collection)	0	10	0
Per Mr. J. P. Picket (HERALDS)...	0	5	0
Ipswich, per Mr W. Barden	2	13	7¼
College Park Sunday School	1	17	1
Mr. F. J. Moule (special donation)	1	0	0
Mr. E. W. Thomas (special donation)	0	10	0
Mrs. Bume	1	0	0
Mr. C. Waller	0	10	0
Mr. A. J. Robbins (special donation)	0	10	0
Friends	0	3	0
Salem, Richmond (Sunday School)	1	12	8
Profit on Annual Tea	0	14	2½
Watford Friends (HERALDS)	0	4	0
Annual Collection, Chelmsford	3	17	0
R. G. W.	0	3	0
Egham Sunday School ...	0	17	6
A. H. R....	0	2	0
Enon Sunday School, Chatham	0	10	0
Mr. John James	0	10	0
Providence Sunday School, Kingston	1	14	6
Mr. J. Houghton	0	2	6
Miss R. M. Braine	0	5	0
Miss Butcher, Tring Sunday School...	1	11	10
Miss C. Cumber (HERALDS)	0	1	0
Mrs. C. Wilson (HERALDS)	0	5	0
Mr. E. E. Sears (HERALDS)	0	5	0
Mr. Holden (HERALDS) ...	0	3	0
Mr. A. Eastoe	0	5	0
Eden Chapel Sunday School, Cambridge...	5	12	8
Mr. J. Cook (HERALDS) ...	0	4	6
Rev. T. J. Cole (special for new school)	50	0	0
Meyrick Road Sunday School	0	4	0
Miss Olive Slings (collected)	0	17	0
Carmel Chapel School	1	0	0
Hambro' Road School... ...	3	9	9
Mr. G. W. Bartlett (2 years' subscription)	1	1	0
Mr. G. W. Bartlett (special donation to Building Fund)	2	2	0

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. January 2nd, 1902.

THE STRICT BAPTIST MISSION HERALD.

No. XIII. - - - MARCH, 1902. - ONE HALFPENNY.

"The Word of God is not Bound."

THUS wrote the Lord's imprisoned Apostle, Paul. The fact glowed in his great heart as a burning coal from the altar of God. It filled him with a dauntless courage an unquenchable inspiration and victorious hope. It is a glorious thing to be filled with the power of that mighty Gospel. To feel its grand, gracious spirit going through our inmost souls, conquering them, leading every power and passion in holy captivity to Jesus Christ. This is joy; this is to be free indeed. Our faith will triumph over every difficulty and discouragement, if, by the Holy Ghost, we are handed over to the omnipotent Word of Grace. Not a soul that lives upon this Bread of Life can ever be faint-hearted or fearful as to its eternal triumphs.

There may be some seeds which will only grow in certain soils, and plants which are indigenous to special climates, but the Word of God is not bound; the incorruptible seed is adapted to hearts anywhere and everywhere: "So mightily grows this Word and prevails" that minds imprisoned in the thick-ribbed ice of hoary superstition are entered and melted by this Divine fire. Its course shall never be limited or barred; before this swiftly-running Word nothing can stand. A highway is made for our God: "Behold I will make all My mountains a way," saith the Lord, and this mighty Gospel shall thresh them and beat them small.

"The Word of God is not bound." Who can measure the force of this infinite utterance? It is like the sun, then what can prevent its rising, its rejoicing going forth, and upward climb to the heights of glory? This glorious Gospel is not straitened, for it is the very breath and fire of God the Holy Ghost. Its music of love shall go on in still louder and ever-deepening thunder, until the vast Hallelujah shall sound the triumphs of the Cross. "Christ *must* reign till He hath put all His enemies under His feet: the last enemy that shall be

destroyed is death." "The one great voice that brake upon the attentive ear of the listening seer was a voice of thunder and tempests, whirlwinds, and oceans pouring out their thunder-music, crying 'Hallelujah! for the Lord God Omnipotent reigneth: the kingdoms of this world are become the kingdoms of our Lord and of His Christ.'" There is no craven tone in all the Christian statement. Where Christianity has gone back it was but the refluence of the wave that it might return in prouder strength and assert the sovereignty of God." Everything is boundless in this Word of the living Saviour. Here is love mightier than man's hatred and hardness, and redeeming blood, one drop of which shall open the dark cell of the captive soul and at its touch every manacle and galling chain of sinful bondage shall burst. Yes; there is freedom indeed for such as the Son of God makes free. We can do nothing against this mandate from the King of kings. O for a daily baptism, a being steeped sevenfold in this precious blood of Christ! Thus shall we catch the quenchless flame of that love which moved the Saviour of sinners to bear to the rugged tree of Calvary the awful burden and the sins of a multitude that is also too boundless to compute

Where is this Apostolic spirit of holy love and fiery enthusiasm for the spread of this old and yet ever new and precious Gospel? Let us note well the fact, that unless it has given birth in our heart of hearts to a like spiritual desire and resolve to make it known everywhere, we are as yet strangers to the amazing love of Him who is its Alpha and Omega, its power and victory.

Saved by a Topee.

YESTERDAY morning I had a singular experience and a marvellous escape. I was riding to Agrakaram, and had covered more than half the distance, when suddenly my horse stumbled and I was thrown out of the saddle right over his head. I alighted on the ground head-first, and the mishap would have been a serious one but for the fact that I was wearing a large pith sun-hat, or *topee*, which was strong enough to withstand the concussion. The nett result was a bruised hat, slight stiffness, and a scratch or so. What might have been I will not attempt to say, but will ask all my friends to join with me in praising God for His merciful goodness to me in this matter. Neither horse nor rider were to blame. The ground over which we were going at a trot looked quite sound, and was a frequented foot-path. Recent rains seem to have made a cavity underneath the path, whilst the top crust remained sound. The crust which was strong enough to bear the weight of foot-passengers, gave way beneath the heavy stroke of a horse's hoof, with the result described. From a house near by, a little Tamil girl came and asked whether I was wounded. Happily I was able to reply in the negative and continue my journey to Agrakaram.

E. A. B.

A Temple near Madras.

TRAVELLING from Madras to Agrakaram, where we are carrying on Evangelistic and School work, one passes through the village of Connoor, which boasts a temple of some fame among the people of the district, and which is frequently visited by a large number of worshippers from the surrounding villages and from Madras.

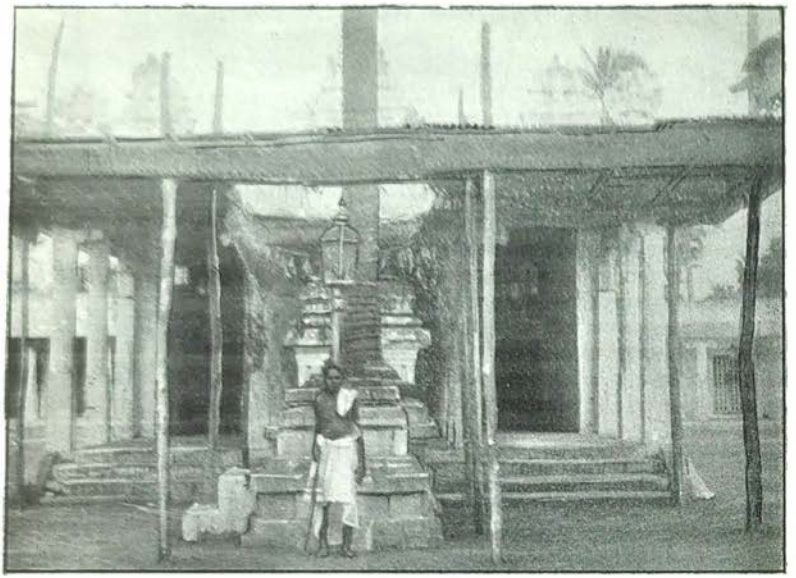
Some time ago I took my camera to the village and photographed the temple. The main gateway is surmounted by a *gopuram* (tower), as shewn in the accompanying illustration.



CONNOOR TEMPLE—THE GATEWAY.

The tiers of stone images which appear on the tower are not idols, but figures representing various events in the life of some deity as recorded in the Hindu sacred writings.

Having obtained permission to stand within the precincts I proceeded to photograph the interior. I was not able to get quite the best view as the officiating priest did not wish me to approach too near to the shrine. However, the picture I obtained, which is here reproduced, will give a fair idea of the place.



CONNOOR TEMPLE—THE INTERIOR.

The priest stands in the centre of the picture, holding in his left hand a copy of the *Bhagavad Gita*, which Monier Williams has called "the bible of all worshippers of Vishnu." I wished to look at the volume but he would not allow me to do so, his idea being that my touch would have polluted it. The post with a rope coiled round it is a flag-staff of considerable height, and immediately behind it, partly concealed from view, is the shrine of the principal deity. Faintly in the distance, peeping above the awning of cocoa-nut leaves, can be seen various towers, all of which form a part of this temple.

E. A. B.

Our Christmas Treat.

AS Christmas approached the children of our Vepery and Kilpauk Schools looked for their usual treat, and we were glad we were able to give it to them.

One afternoon, at three o'clock, a crowd of eager, excited little people stood outside our Vepery School. The doors were closed, and a teacher was stationed at the front entrance to admit only ticket-holders, tickets having previously been distributed to those children who had attended our Day and Sunday Schools during the year.

In a very short time the 100 children who possessed tickets were admitted and took their seats in rows on the floor. Our Mission Agents and members of the Tamil Church and congregation arranged themselves on forms round the room, and all were ready and expectant.

The children sang a hymn heartily at our request, and after a short prayer by Mr. Booth and a bright address by Soondram, the good things were served to all present. The treat consisted of coffee, fruit, biscuits, and sweetmeats of various kinds. Most of the little ones tied the eatables into parcels to carry home, the boys using their caps for the purpose.

When all had been served, the children sang a Tamil song which they had practiced for the occasion, one of the elder boys read us a Tamil address of appreciation and thanks, and a little girl presented us with garlands of flowers on behalf of the School.

On the following afternoon a similar treat was held at our Kilpauk School, at which only children were present.

When we arrived at the School, 92 happy little children had already assembled. When all had presented their tickets they were arranged on the floor of the School, and the doors were then locked to keep a crowd of adults and children out who meant to have a share of the good things, if they possibly could. The eatables were then distributed to those inside, to an accompaniment of frantic shouting and knocking by the outsiders.

After an hour's enjoyment, the little ones went home, smiling and happy, carrying with them parcels of fruit and sweets.

WINIFRED BOOTH.

A Word about the Boxes.

THE Boxes of Gifts for our helpers and the children of our Schools have been safely received. Box number one arrived on Christmas Eve, and Box number two a fortnight later. We most heartily thank all contributors. Our friends have for the most part made a capital selection. We are especially indebted to those who stitched the various articles of clothing, these from the parents' point of view being particularly acceptable.

We have received from the Corresponding Secretary a list of the names of those who helped to fill the Boxes. The majority of these we recognise as dear friends with whom we are personally acquainted, and all the others we hope to meet when we again set foot in dear old England. Here and there when unpacking the Boxes we lighted upon the most delightful surprises, and were gratified to receive personal messages of cheer and tokens of esteem.

Someone sent two *pennies*, but these, of course, are of no use in India, and will one day have to be taken back to England. Another friend with the kindest intentions sent a box of *Dominoes*, but the people of India are so fond of petty gambling that we do not think it will be wise to give to our school children what may be an incentive thereto. Much the same must be said about the *Race Game*, and similar things. The fine lot of prettily dressed Dolls will bring great pleasure to many a Tamil girl. The bright coloured Beads will rejoice their hearts and afford pleasant occupation, all of the girls being partial to bead necklaces. The Needles, Thimbles and Cotton

(especially the coloured cotton) the bigger girls will be delighted to receive. The Trumpets, Crayons and Mouth Organs will put the boys in high good humour. Special thanks are due to the friend who supplied the large Accordion.

For all these, together with others too numerous to mention, the concrete result of loving thought and generosity, we, on behalf of the recipients, thank all donors. E. A. B.

Robbery at Ayanapuram.

ON the night of the first Saturday in this year an attack was made upon our Mission premises at Ayanapuram by robbers. They commenced operations by forcing the iron bars from the window of the smaller house where Teacher Ponniah resides. Their noise disturbed the watch-dog, whose barking aroused Preacher Soondram and family, who occupy the adjoining house. Soondram and his son Abraham at once went to the house of Ponniah, and found that the iron bars had been wrenched from the window frame. Whilst they were concerning themselves about this matter, stones from a short distance began to fall near them, and they closed the door of the smaller house to protect themselves. By this means all the *men* had been got into the smaller house leaving the women unprotected in the larger house, which was just what the robbers desired. Many stones were thrown and a noise made, so thoroughly frightening the men that they simply remained where they were, not daring to venture out. Meanwhile the robbers had entered the larger house and dragged out two of Soondram's daughters—Rattnam and Kunni,—and, holding them on the ground, violently took from them all the jewels they were wearing, badly tearing the lobe of one of Kunni's ears during the process. Bible-woman Amirtham managed to secrete her jewels, but was struck on the chest by a stone. At the same time the house was again entered, and besides all the better clothing about fifty rupees in cash was taken. (This comparatively large sum was in the house owing to the fact that our agents had all received their month's pay on the day of the robbery.) Only after the robbers had got clear away did the villagers come to inquire the reason of the noise.

I heard of the affair the following morning, and immediately after our service at Vepery I proceeded direct to Ayanapuram, and having learnt the condition of things, put the matter into the hands of the police. Out of four men who were identified by Rattnam and Kunni, three have been caught, the fourth is still at large, having inflicted an injury on the constable who arrested him, afterwards making good his escape.

The whole thing seems to have been thoroughly planned. There is no doubt that a dismissed servant (gardener, waterman, &c.) was the directing spirit. When arrested some of the stolen property was found upon his person. Three of the men implicated belong to the non-caste quarter of the village, and from the day of the robbery the non-

caste children have absented themselves from school. How long they will continue to do so it is impossible to say. It is also too early to estimate what effect the affair will have upon our work and position in the village. Further assaults have been promised, and as a precautionary measure I have been obliged to post a pensioned Sepoy as night-watchman for the protection of our helpers and property.

To our helpers there this is a time of trouble and a time of testing, will you join us in praying that they may be given the needed courage and wisdom, so that even this shall prove to be for the furtherance of the Gospel in Ayanapuram. E. A. B.

Copy of Letter from Mr. Ernest A. Booth to the Brighton Prarthana-Sabha Society.

Kilpauk, Madras, Dec. 3, 1901.

DEAR FRIENDS,—As I write to you, there comes fresh to my mind the warm welcome which you extended to me on the occasion of my visit to Brighton in the interest of the Mission we all serve.

As a Society constituted for the special purpose of praying for, and in various ways assisting, the glorious cause of Missions as represented in the Strict Baptist Mission, you are in a very real sense our partners in this work of faith.

It is refreshing to remember that such a body of friends are constantly seeking God's blessing upon our labours. Work baptized in love and prayer will not fail of its end. I am sure also that you have proved that through seeking blessings for others you yourselves have received a blessing from the Giver of all good.

On Sunday morning last my text when preaching to the Tamil congregation at Vepery was, "I am made all things to all men, that I might by all means save some" (1 Cor. ix. 22). Will you pray, dear friends, that this passion for the salvation of souls may always possess your representative and his helpers?

It is so easy to become drawn away by side issues and lose sight of the great aim of the ministry. The text represents what *I should* be, not, alas! what I am, so there is plenty of room and need for prayer on your part.

At the close of the service the Vepery Tamil Baptist Church assembled to "show forth the Lord's death," prior to which we received into our fellowship Jevarattnam (the wife of Preacher Shadrach, of Nadukarai), whom I had baptized the previous Lord's-day.

I must now draw to a close, as I am due at Vepery for our weekly prayer-meeting.

December 4th.

I resume my writing this morning. We had a good meeting last evening. Preacher Thomas had induced several young men (heathen) to attend the service, and they listened while I spoke from the words, "Can any good thing come out of Nazareth? Come and see." A good

number of our Vepery School-children were present. We hope that the seed of truth will find a place in their young hearts.

Now, dear friends, I must say farewell for a time. Let us not forget the glorious aim of our endeavours, and may the grand promise which He has given us cheer us continually. The end is not doubtful, for "He MUST reign," and "every tongue SHALL confess that Jesus is THE CHRIST." Mrs. Booth joins me in the heartiest Christian salutations. Yours in His service, ERNEST A. BOOTH.

Prayer for Support of Foreign Missions.

PRAYER is essentially active and expansive. If we pray for the attainment of an object, we shall work for it also; and we shall even without any set purpose make our interest in it felt. If we pray for Missions in secret, we shall plead for Missions openly. At present we seem to limit in some strange way our practical interpretation of one of our commonest petitions. The coming of our Father's kingdom, so far as this phrase has any definite meaning for us, stands for something far less vast than those promises suggest, which help us to rise to the magnificence of its hope. A special appeal, or an exciting incident, or a periodical report, opens for a moment a glimpse of a diviner prospect; but this soon fades away from the visions of our common life. If, however, the clear and constant thought of Missions gives distinctness and breadth to the familiar words: if we learn to say not with the lips only, but with the heart and with the understanding, "Thy kingdom come:" if we intensify our prayer by due reflection on the vastness and variety of the work for which we pray: if we take pains to gain a detailed knowledge of some part of the whole Mission field—then we shall soon speak one to another of that which burns within us. Zeal will kindle zeal, where before silence chilled it; and devotion will pass into deed.

Prayer will be blessed by the realisation of Divine help. We do not indeed care to inquire how prayer affects the will of God. It is enough for us to know that our God is a God who, seen under the conditions of human life, answers prayer. This is the testimony of the Mission field. Our prayers then will carry there not only the deep and prevailing assurance of natural sympathy, but the pledge of Divine help. It is not for us to prescribe, it is not for us to know, the seasons which answer to the fitting accomplishment of the Father's purpose. We pray according to our most imperfect sight. We trust our prayers to the absolute love of God, sure at least of this, that no effort will be lost which is consecrated to Him, sure that the good seed which is watered with tears will hereafter bring gladness to the reaper's heart, sure that if we pray to Him, and as we pray to Him, the Lord of the harvest will send forth His labourers—some, as it must be, for the toil of patient waiting, and some for the toil of thankful ingathering, but all alike sobered and strengthened by the burden of His Cross, and all alike crowned with the undying wreath of His victory.

From "Lessons from Work," by Bishop Westcott.



A WEDDING PARTY.

A Wedding at Ayanapuram.

ON the 20th of December, the occasion of the marriage of Teacher Ponniah of the Kilpauk School to Teacher Pakkiyam of the Ayanapuram Girls' School, our Mission premises at Ayanapuram wore quite a festive appearance. The outside of the Chapel was decorated with palm leaves, and the inside with strings of gay paper-flowers. Soondram had invited his intimate friends to be present, who had all assembled before Mr. Booth, and I, with a lady friend, reached the village at 9.30 a.m.

The wedding was fixed to take place at 10 a.m, but at a quarter of an hour before that time the bride and bridegroom entered the Chapel and took their seats on two stools side by side. All the guests and relations seated themselves on the floor and sang a few Tamil lyrics, heartily led by Preacher Thomas. The happy couple were gaily decked with garlands of yellow chrysanthemums, and many of the guests wore the same flowers in their hair. Everyone seemed very excited and very happy.

Precisely at 10 o'clock Mr. Booth commenced the service by giving out a hymn, which all present sang joyfully, accompanied by our concertina, which we find very useful on all occasions. After a Scripture reading by Preacher Thomas, and prayer by Mr. Booth, the bridegroom tied the golden "*thali*" (wedding token) round the bride's neck. Mr. Booth then gave a short address, and after prayer and the singing of a second hymn, the service was concluded.

Now began the social part of the ceremony. Soondram produced

a bottle of rose-water, which he lavishly sprinkled on all present, Soondram's tiny daughter garlanded us with flowers as special guests, and the other members of the family presented us with limes. A few more Tamil lyrics were sung by the company, after which Mr. Booth took some of the party outside to be photographed. The accompanying illustration gives the result.

The two central figures in the picture are the bride and bridegroom, behind the bride stands her father (Soondram), and by her side her brother Abraham and her sister Rattuain. On the left next to the bridegroom stands his mother, behind her is the bride's mother (our Biblewoman Amirtham) and another of her daughters. The child in the foreground is the bride's youngest sister.

The whole party then repaired to one of the School-houses, where they were served with coffee and plaintains, after which we left, wishing them all happiness.

WINIFRED BOOTH.

"Ring out the Old, Ring in the New."

FROM Christmas Day to New Year's Day Madras is in more or less of a holiday spirit; all banks, mercantile houses, Government offices being closed for that period, other departments are naturally affected. In view of this we thought it well to have a series of special services, and started our campaign on Christmas Eve. Preacher Thomas having enlisted the aid of some friends, some six of us set out from our Vepery Schoolroom at five in the evening. Our first meeting was held just outside the Gun Carriage Factory. A fair number listened to the message of Preacher Thomas concerning the birth of the Saviour. Having distributed a few handbills we passed on to Sydenham Junction—a place where two rather large roads cross. Here we held what proved to be our best meeting. The first speaker had a piercing voice, and was rather given to gesticulation; he attracted a good crowd and secured fair attention. The second speaker made the verses of a lyric the basis of his address, singing it verse by verse and commenting on the verses as he proceeded. He held the attention of the crowd splendidly, and before he had finished at least one hundred persons were quietly listening to his testimony and following his statements. The opportunity was too good to be lost, and as soon as he had concluded I spoke on the "Deceitfulness of Sin." The attention of the whole crowd was all that could be desired. Would that they not only listened, but obeyed. Having distributed a good number of tracts we proceeded to the west gate of People's Park, where two addresses were given (one by a recent convert from Hinduism) to a fairly numerous audience. This being our usual evening for Prayer Meeting at Vepery, we made our way there, and joined in seeking God's blessing and help.

On Christmas Day, in response to an invitation, I preached in the American Baptist Chapel, and immediately afterwards, in Tamil, to our own congregation at Vepery.

On Boxing Day, in accordance with a previous appointment, I

met eight of our own preachers and teachers at Nadukarai early in the morning; piloted by Preacher Shadrach we visited the surrounding villages and preached the Gospel in both caste and non-caste quarters.

Amongst other places we went to the village of Koyambedu. This boasts a temple of considerable size and of some notoriety in the neighbourhood. As we enter the village we pass close to a huge idol car, which is sadly in need of repair, if not quite past use. It stands in a prominent position near the temple, and adds to the completeness of the scene. Directly in front of the entrance to the temple is a mandappam (pilgrim's resting-place) of goodly dimensions, having figures of various designs carved on its tall stone pillars. It so happened that the day of our visit was one of the festival days of this particular temple, and we had no sooner made our way towards some houses when a little girl informed us that the *swami* (God) was being carried in procession. On reaching the other side of the temple we came upon the procession. Two idols, each mounted on a platform borne on the shoulders of a number of men, were the central objects of interest. Immediately in front of these marched the dancing girls, dressed in expensive gay-coloured cloths. On all sides were men and children with banners and bright sunshades; mingled with these were the drummers, who kept beating their tom-toms incessantly. The procession halted in front of each house, and while the dancing girls chanted a hymn (accompanying it with some of their gesticulations), the inmates of the house would worship the idol and send out an offering, while one of the attendants would burn camphor in honour of the deity.

Leaving this procession behind we made our way to the farther end of the street, knowing that we could not expect a large gathering to listen to the Gospel on such an occasion. Making the best of the situation we spoke to those who would listen, the number being quite as large as could be expected under the circumstances.

On the last Saturday of the old year we had another united gathering of workers, and preached in the villages of Connoor, Tathankuppam, Padi and Korattoor. On this occasion we were piloted by Preacher Visvanathen, and, under the palms and by the roadside, we all in turn proclaimed to caste and non-caste the Gospel of the grace of God.

All the places visited on these occasions are villages where our preachers, in the ordinary way, bear their individual testimony; and these united gatherings were organized partly with the idea of strengthening and encouraging them in their work. The meetings also served the purpose of letting the villagers know that the preacher they were familiar with was one of a regiment.

On the last day of the year the usual Watch Night Services were held at Vepery, where we spent the last minutes of the old year and the first minutes of the new in prayer to God. My message on that occasion was, "Escape for thy life."

Our New Year's Service we held at Ayanapuram, and on this occasion I was listener instead of preacher. I had previously asked our preachers to prepare a New Year's message and an interesting meeting resulted. Preacher Visvanathen, as the junior man, was the

first speaker, and dealt with the subject of the "Circumcision of the Heart." Preacher Shadrach followed with an address on the important question, 'Is it well?" which he applied in many directions. Preacher Thomas based his remarks upon the request of the gardener, "Let it alone this year, also." Preacher Soondram, as the veteran of the regiment, appropriately closed the service with an address on the prayer we all need to pray—"So teach us to number our days that we may apply our hearts unto wisdom." ERNEST A. BOOTH.

Among Women in Vepery.

AT the beginning of November last, Siromani, the wife of our Preacher Thomas, was put on our staff of workers as Bible-woman. She visits 26 of the caste houses in the localities of Vepery and New Town, and seems very much interested in her work. She has some difficulties to contend with; Vepery being within the limits of the city of Madras, the women do not receive the visits of a Bible-woman as willingly as their village sisters do, for the simple reason that the novelty of hearing the Gospel has worn away. In some instances, though, six women may be living in a house, perhaps only one of them is willing to listen and be taught, the others giving the Biblewoman anything but a warm reception.

Still there is much to cheer and encourage one, and so Siromani and I found on the last two occasions we visited the women.

One afternoon this week we visited seven of the houses, and though we met with disappointment more than once, we remember with thankfulness that they were the means of us reaching some whom we never expected to meet.

At the first little house we stopped at, we were told that no one was at home, though four women stood in the verandah of the house, and one sat before it baking cakes. We entered into conversation with the women and they admitted that three of them lived in the house, adding that the one who was interested in Bible stories was out. After a few minutes, when they found we did not mean to force them to listen to us, one of them asked us to read, which we did, and to our surprise they seemed really interested in the parable of the Prodigal Son and what we said about it.

In another house we came upon four women idly gossiping, and here, too, we were told that the woman who liked Bible stories was not at home. I took a seat on a small stool which a tiny toddling child fetched me unbidden. This little incident greatly pleased the mother of the child; she kissed him fondly, and then started an animated conversation with me, in which the others presently joined. After they had told me about their home life and children, we drew them on to talk of Christianity, and were thankful to find them inclined to listen to our message. When we were leaving they expressed themselves pleased to see us.

In a third house we found a woman and three children fast asleep on the floor, two other women were busy cooking, one of whom took

no notice of us, and the other said she was a Roman Catholic and so could not listen to what we had to say. Siromani roused the sleeping woman, who seemed truly pleased to see us, and cheered us much by her earnest attention.

The most agreeable visit of the afternoon was to a very tiny thatched house; the two women who were at home were very poor and ragged, but the pleasure in their faces did our hearts good. One of them ran off joyfully to call in her friends from next door, and when they had all gathered round us we found we had an appreciative audience of eight women. While we were speaking a tiny window opened in a house across the narrow street, and two other women stood at it paying good heed to our message.

And so we walked the narrow streets, stepping first into this house, then into that, meeting here with painful indifference, there with eager interest. We were sometimes saddened with a sense of our own weakness to touch the careless hearts, but we felt, too, the joy of the Master's presence and the joy of the Master's work.

WINIFRED BOOTH.

"Transparent Slates."

OUR thoughtful and trusty friend, Mr. E. A. Booth, recently wrote in one of his letters to the effect that no more *school* slates will be needed for our Indian children, because, by the kindness of friends who love young people, a sufficient supply had been sent from this country.

He went on to say that his scholars would be much pleased if we sent them some *transparent* slates. But what does he mean by that? Why, says someone, "We all know what a transparent slate is." Very good. I dare say you do, but let us see how our brown Indian cousins use them, for even such well-known things can be used in the wrong way. First then, they put the glass in the frame, then they put in the picture to be copied. Next they fix the picture in its place, and all is ready. All they have now to do is to pencil over the lines very carefully and exactly, and when they have drawn their pencil over every line, they take out the glass and see an exact likeness of the paper picture which was opposite to it. So you see, the picture on the glass is like the picture on the paper, because the picture and the glass are brought together, and in that way the face of the glass looks at the picture.

I dare say you are saying to yourself, "Yes, yes; I know all about it. What next?"

The next thing I would say is that although you have been to school, and have learned many things, I am able to tell you something you did not learn there. First then, you are a "transparent slate." Second, the devil is a very clever "artist." Let me explain this. When, before you think of it, you look at a bad picture or a bad book, your face, like the glass slate, is opposite the picture or book, and while you are looking at it, this wicked artist draws upon your memory the

same lines and words, and those lines and words remain on your memory, and may last as long as you live.

I know how he does it, because, long ago he played the trick upon me, and the lines and the pictures are so deep and so black, that I cannot by myself remove them.

Let me tell you, too, that this bad artist is not only *clever*, but he is *quick*. He draws a picture and writes a word in the twinkle of an eye. You see now that if you don't wish to carry about with you any bad picture or bad word, you must keep your eyes off them, and your face away from them.

Of course, by this time you think I have said enough about this bad artist. I think so too.

I will tell you about another artist—a good one this time. Many years ago, before you were born, I was looking at a hymn, and this good artist wrote the words upon my memory, and I've not forgotten them. These are the words :—

"When Thou, my righteous Judge, shall come,
To call Thy ransomed people home,
Shall *I* among them stand?
Shall such a worthless worm as *I*,
Who sometimes am *afraid to die*,
Be found at Thy right hand?"

I *was* afraid to die, for I knew I was a sinner. After this, He wrote upon my mind these words :—"Come unto Me (Jesus) all ye that labour and are heavy laden, and I will give you rest." Then He wrote, "And the blood of Jesus Christ cleanseth us from all sin." I will tell you another secret. One of the last things He has written on my mind is, "Looking unto Jesus." I think it is time I told you this good artist's name. He is the *Holy Spirit;* and while we are reading the Word of God He writes it upon our minds, and leads sinners to Jesus; and so you see now why we send the Word of God to heathen children, so that when they read it the Holy Spirit will write it on *their* hearts, teaching them that, like all of us, they are sinners, and can only be saved by Jesus Christ. UNCLE WILLIE.

Young People's Missionary Conference.

AT Chadwell Street Chapel, on Tuesday Evening, February 18th, was held a Conference of Young People, for the discussion of Mission matters from their own standpoint. The attendance was not only numerous, but representative. Our thoughtful young brethren and sisters in Christ shewed pleasing proof of a growing interest in their Mission. Our provincial friends, too, gave expression to a similar feeling by sending a telegram from Guildford (Brother Chisnall's) shewing that distance, which usually cools and deadens, had actually stimulated them to hold a similar meeting, that simultaneously with their London "fellow heirs" they might gather round the throne of grace, and meet for mutual edification and help in their Lord's work among those "others" which He "must bring" from India as well as elsewhere.

At Chadwell Street our Vice-President, Brother R. E. Sears, occupied the Chair, Pastor Mitchell being at his side. Our Editor would have been on the platform, but, as a letter from him shewed, health considerations prevented; hence, to use his own words, his "great disappointment"—a feeling shared by his appreciative friends.

The Chairman gave a short address. He referred to the fact that we are united to each other and to our Brother Booth, who some said was going too fast, but to whom the speaker would say, "Go forward, and we will back you up."

The Chairman, without any persuasion, quickly brought Mr. W. S. Baker to his feet.

Among other thoughts in his address were the following: In creation, God wrought two miracles—one was light, the other reason. His third miracle was, "The foolishness of preaching," thus uniting Himself with "fellow-workers." Of this Paul spoke as only an inspired man could. We are fellow-workers by Christ's indwelling; therefore our energies will not be wasted. The apostles, although Spirit-led, were not automatons. Their obedience was followed by success. Fellow-working implies obedience. If Christ says, "Go to India," we must go. We are "fellow-workers by witnessing;" when the apostles witnessed, converts were made. By this shall your joy be fulfilled. This is your reasonable service. There is no room for selfishness here. Can you imagine a greater honour than that of being a fellow-worker with God? This necessarily introduces the question, "What are you doing?" God grant we may be filled by the spirit which responds, "Here am I, send me."

Mr. Abbott followed, saying, "If we would be happy, we must serve others."

Brother Dawson (Elthorne Road) noticed the fact that Brother Booth was "single-handed." The speaker's friends would now know to whom they should send contributors.

Our Brother Burrage (Watford) emphasised the constraining love of Christ. It constrained Booth; it prompts some to go abroad. That question must be settled with God. Some were constrained to help by collecting. What were we doing? May God raise up a companion for Booth.

Brother Chambers (Wood Green) referred to "fishers of men." Booth was fishing on the other side of the lake. That appealed to our hearts. Fishermen should keep out of sight. They are humble.

Brother C. Turner (Wood Green) spoke well of our late Brother Box; of the last Conference, and of Mrs. Booth's writings. We need to extend operations, the cash is needed to do it.

Brother F. T. W. Bartlett (Hill Street): Our real power must come from the Cross. The Gospel may be summed up in the word "Substitution." We must never lose sight of the blood.

Brother E. W. Thomas (Dacre Park) thought we could further the work by getting others to do it. (This seeming concession to idleness excited a smile at the speaker's expense, but he had the best of it when it was remembered that he is one of ourmost earnest workers in the distribution of the HERALDS.) Thus each boy in the class was interested. He offered a prize for the highest collection in the class, and the result

was £2 15s., in place of 24s. in his own class, and in other classes growing amounts. Our young brother asked for one friend in each School or Church to distribute HERALDS.

Brother Webb, from Gurney Road, who has a Bible Class of twenty young men, advocated instruction in the Holy Spirit's work. He wished to know if another missionary could be sent, and suggested prayer for mission.

Brother Kelly (Clapham Junction) said the last Conference did him good, and, therefore he started collecting in his class. He wished another brother might go out to India.

Brother Brett (Homerton Row) had had it on his mind to propose a memorial to Brother Box, and he now thought the best memorial would be a helper for Brother Booth, who would be pleased to lodge and train him in his own home, where he would more quickly learn the native language than in any other place.

Brother John Sears wished for more of Brother Baker's enthusiasm. He suggested that young men should have more opportunities for speaking at home, that they might be better qualified to speak abroad. He thought it important to send European teachers.

Brother Dann felt that enthusiasm was needed in mission enterprise. His motto was, "Lord, what wilt Thou have *me* to do?" He believes that if the man comes forward, God will send the means.

Brother Keplin (Homerton): He reminded us of St. Paul's words, "I know nothing among men but Christ, and Him crucified." His message is ours, and if we stick to this we shall succeed.

Brother Webb (Chadwell Street) was thankful for the speeches heard this evening.

Our genial Brother H. Nunn (Chadwell Street) cordially said, "Send the man," but let him be the *right* man. He much admired the character of Brother Booth. He said, "We will do all we can," and the Conference felt that it meant something.

Brother C. C. Harris (Hill Street) said the fields were white for harvest. What did Christ say? "Pray ye the Lord of the harvest, &c." The man would learn the language more quickly in India than at home. "God will send the man." "I'm sure of the funds."

The Chairman hoped we should see the formation of native Churches. He would gladly know of a young man who was doing his best to prepare himself for the work. We are anxious to have the *right* man.

Pastor Mitchell gave us a few kind words, and was glad to see the Conference in this place.

The Corresponding Secretary proposed a vote of thanks to the Church for the use of the chapel.

Brother Marsh seconded, and the friends unanimously carried it.

Brother Mitchell would like to move a vote of thanks to the visitors for coming, and hoped they would come again.

The Chairman closed with a few words, and said he was delighted with the Conference. Almost his last words were, "Don't forget the boxes."

W. S. M.

[The list of Subscriptions will appear in next issue.]

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THE STRICT BAPTIST MISSION HERALD.

No. XIV. - - - MAY, 1902. - - ONE HALFPENNY.

The Greatest Need.

FOR the success of Christian service we need many things *much*, but one thing *most of all*. Do we not want more money? Yes, indeed; for the work is increasing, and the funds *must* increase also. Do we pray enough? No; we have proved God's resources and His willingness to give them only to an infinitesimal degree. Do we not need more labourers in the wide white fields of harvest? Indeed we do; and yet there is a great pressing need which comes even before that—one that is often spoken about, written of, but one which, notwithstanding all, still remains but little apprehended, or if it is realised to some extent, is sadly mixed up with other wants, and too much forgotten. It is nothing but this, *the baptism of the Holy Ghost*. This is the *sine quâ non*, the most urgent of all our needs, this being plunged sevenfold in the holy, quickening, purging fire of the Spirit of the Lord. Would that, in the present solemn condition of many within the Church of God, this supreme necessity was felt; would that it were burned into the very soul of every confessor of Christ Jesus! But it is a solemn fact that withal that has been, and is so frequently uttered upon this burning question, there is still so little spiritual yearning of soul for it.

Let us search our hearts about this all-important matter. Are we not sometimes afraid of what Christ's great promise might mean for some of us? Would the fiery baptism not take away many a right hand sin of selfishness or covetousness? Are we all prepared for sacrifice, and willing to drink of Christ's cup? For it is certainly true that the Holy One is a Spirit of judgment as well as of burning, and the vessel that is to bear with honour the Lord's treasure, be used, and held in His holy hand must be clean in every part But again we ask, do we believe it? Do we, as before God, realise it, and cry continually before the Lord, "Search me, O God, and try me, and see if there be any wicked way in me?" How many of us really

desire to go all the length of God's will, and long supremely to see it clearly even when it crosses our natural inclinations. "The number of beings who wish to see truly is extraordinarily small." A startling affirmation, but one probably true It would cost too much; it would reveal a path they are not prepared to follow.

All the glorious effects this holy power of God produces in the possessors of it are significant of its heavenly nature. They are said, in the sacred words of Scripture, to *shine* with the very light and beauty of the Lord; they not only shine, but burn with an invincible fire of zeal and love. Their ideals and methods of service provoke the hatred and ridicule of the world. "But wisdom is justified of her children" They to whom the Spirit's power is given are obedient to God, and are indifferent to the smiles or frowns of the world, and follow not the spirit of the age.

This blessed secret is not only the deepest, most pressing need of all who seek the increase of Christ's kingdom "it is the highest honour that man can receive; it is the most precious gift Jesus can bestow. And this unique bestowment is not for a favoured few, as in Old Testament days; it may be shared by all true disciples, however humble and obscure, through all the days. This honour have all the saints. Without it there may be power, but it will not be power from on high; there may be unctuosity, but that is not unction; there may be light, but there will not be fire.'

Will there be any lack of anything requisite if this supreme blessing of Holy Ghost power be sought and possessed as it *must* be? Read the records of the Apostolic Church. There was a blessed lack of all petty jealousies, and all small and unworthy matters were consumed in the holier and higher motives and aims of Christ crucified. But they possessed living men, the Church throbbed with the very vitality of its glorious Head, and from it flowed rivers of living water bringing life and salvation to multitudes without. Every Church member was full of love to souls, and each was a missionary. Means were not lacking, for self was crucified with Christ: His most precious blood meant something far more than a personal enjoyment of release from sin's curse; the Cross was the victorious power of God, which led them lovingly and freely to abandon themselves and all they had to God.

What joyous Church-meetings they had, for their shout was as that of an ever-conquering army; they expected to win souls by multitudes, they looked but in that one direction; for, higher and mightier than all the forces of sin and hell was their princely Saviour, whose presence and power were more real to them "by the indwelling Spirit," than aught beside.

What they possessed *then* we must never cease to pray for *now*. For necessary as it is that we should give earnest heed to the practical side of our work for Christ, it is above all more urgently needful that our Churches, ministers, missionaries, and workers everywhere should be baptised in the Holy Ghost. The Lord stir us up to take hold upon Himself in constant prayer about this solemn matter. May He deeply impress upon our hearts the magnitude of this fact, remove from them all that grieves the Holy Spirit of God, and soon may we see the

Churches arise and shine, because their light has come, and the glory of the Lord has risen upon them.

"Lord, we ask it, hardly knowing,
What this wondrous gift may be;
Yet fulfil to overflowing,
Thy great meaning let us see."

Modern Missions in South India.

THE word "missionary" at once suggests to many minds the picture of a white man with a whiter hat of enormous proportions and an umbrella to match, standing in the open air in the midst of a crowd of scantily-clothed black people, who are listening to the Gospel message which he is speaking to them in their own language.

The idea underlying this conception is at once right and wrong. It is right if taken as representing one important phase of the work in which *some* missionaries are engaged. It is wrong if it is regarded as the way in which *all* missionaries invariably work. In the city of Madras, for instance, there are only six missionaries engaged in vernacular Evangelistic work; but it would be utterly wrong to conclude that therefore there are only six missionaries in Madras.

It is stated upon reliable authority that "there are at present about 450 male and 460 female Protestant missionaries at work in South India. Of this number 260 come from America, 230 from the Continent of Europe, and 420 from the British Isles. In the European Missions the male workers considerably predominate; in American Missions, on the other hand, the lady workers are in a large majority, and in the British Missions the two sexes are about equally represented."

With such a body of workers as this it is only to be expected that there are diversities of operations. Some are engaged in vernacular Evangelistic work, others in educational work, others in work among women, others in industrial work. The Young Men's Christian Association, the Young Women's Christian Association, the Sunday-school Union, the Christian Endeavourers, the Student Volunteers, and the Bible Society are all at work in South India, and all are in the hands of missionaries. Among the various institutions now being conducted by Missions in the Madras Presidency may be mentioned—day schools, boarding schools, industrial schools, colleges, students' hostels, theological seminaries, Bible training schools, orphanages, dispensaries, hospitals, refuges, and printing presses.

It is not generally the case that a missionary confines his attention to one single phase of work; the staff of missionaries is so small in comparison to the population that one has often to divide his attention between many branches of the work. But as in every department of science and art, so in Missions—the tendency is to "specialize," the result of which will be that each branch will be dealt with by those who have made it their special duty.

Working in conjunction with and under the superintendence of this band of 900 Protestant missionaries is an army of 10,000 native Christian agents, comprised of pastors, preachers, Bible-women, colporteurs, and teachers. Without these male and female helpers, work on the present scale of operations would be utterly impossible. The population of South India is about forty millions.

Probably the best way to obtain a comprehensive view of the plan and scope of modern Missions in South India will be to deal with the leading features of the work in sections. In the forefront we must place

Evangelistic Work.

In most Missions this occupies the central position, and other branches of work are valued in proportion as they help to enlarge the sphere or render more effective the work of this department. Probably this is the most literal way of obeying the command and following the example of our Lord. Day by day the preachers go forth into the highways and lanes of the towns, and among the scattered villages of their districts, proclaiming the message of the Gospel. The audiences gathered greatly vary, and depend upon the attractiveness of the preacher's style to a great extent, some men, of course, being better adapted to this work than others. In this phase of Mission work we come into contact with all sorts and conditions of men, caste and non-caste, literate and illiterate, friend and foe. The direct results of this branch of the work it is not easy to completely estimate, but the rule holds good that "Missions which have given themselves most thoroughly to this department of work have had the largest accessions." Those engaged in this department have to be prepared to meet the arguments of those who think it their duty to oppose Christianity and also to be in a position to give the needed instruction to any inquirers who are in perplexity concerning some phase of our religion. The general opinion amongst missionaries is that, in the towns especially, we need more thoroughly trained men in this sphere.

The second place in our list must be given to

Educational Work.

The value of education as a missionary agency is recognised by all the societies. There are more missionaries and more native agents engaged in this department than in any other. Although many regard the question as settled, there still exists some difference of opinion regarding the policy of higher education as initiated by Dr. Alexander Duff. There are to-day 17 Protestant Mission Colleges in South India. The largest of these by far is the Madras Christian College, with its staff of eleven European professors, headed by the renowned Dr. Miller, who for many years has devoted himself absoutely to this work. It is a far cry from such an institution as this to the ordinary village school, with its handful of juvenile scholars and single teacher, who is possibly the only representative of Christianity in the village. But both the village school and the city college and all the various grades between are being conducted by Missions.

The Government of India in carrying out its policy of religious neutrality refuses to admit the Bible into the educational course in

Government schools and colleges. It is willing, however, to make grants-in-aid to other schools under properly qualified and certificated teachers, provided that a certain number of hours each day shall be devoted to secular subjects in accordance with the prescribed code. Having satisfied this requirement, managers of non-government schools and colleges are free to teach any lessons they may choose. It is under these conditions that missionaries are able to introduce regular Biblical and religious instruction into the schools under their charge. "The perennial problem is how to make the Scripture teaching effective, and the Christian tone and influence pervasive and powerful."

In passing, it may be well to mention that in the schools of the S. B. M. the Bible and our Elementary Scripture Catechism are daily taught. We have just received from Government, under the grant-in-aid system mentioned above, the sum of £12 8s. (one hundred and eighty-six rupees), earned last year by our Vepery, Kilpauk, and Ayanapuram schools.

Now let us turn our attention to

Work among Women.

It would be difficult to over-estimate the possibilities which lie in the work being done *for* woman *by* woman. For dealing with this branch of Mission work many societies have been established, entirely conducted by women, both in Great Britain and America. The majority of women missionaries are engaged in educational work for both Christian and Hindu girls. Others assisted by a staff of Bible women devote themselves to Zenana work. By this latter agency Mohammedan and Hindu (caste) women are visited in their houses and given regular instruction in the great truths of the Christian religion. As the great majority of women in this land are unable to read, it is part of the work of the Bible woman wherever possible to teach reading to the women she visits. The aim of this is that they may be able to read God's Word for themselves. This is the plan on which the S. B. M. Bible women work. In some parts of the Presidency the lady missionaries make a tour of the villages at various intervals, carrying on the work of evangelisation in Hindu homes, and also visiting the homes of Christian women, encouraging them in habits of cleanliness, teaching them sewing and conducting worship. In a district intersected by canals the ladies go out in a house-boat, living in the boat and visiting the villages on either side of the canal.

There are women missionaries whose work lies in the training of Bible women. Fully qualified lady doctors as medical missionaries are in charge of hospitals for women, and combine medical and evangelistic work.

In a brief review of missionary work such as the present many phases of the work cannot be dealt with in detail, but we must not overlook the important department of

Literary Work.

It is admitted on all hands that this department has not received the attention which its importance demands. In such a land as this

the need for pure literature in the vernaculars is great indeed. In order to supply this need, several Missions have established printing presses and publishing houses in various parts of the field now under survey. Their publications are in Tamil, Telugu, Malayalam, and Canarese, as well as English.

In this connection special mention should be made of the Christian Literature Society and the Madras Religious Tract Society. To the latter we are indebted for the supply of tracts which we distribute (to such as are able to read) at the close of our open-air preaching services, and which help to deepen any impression the preacher may have made. To the former we are grateful for the excellent series of reading and other school books which we have adopted in the S. B. M. schools. In this series of books the lessons are so prepared that we are inculcating Christian truths and sound moral principles during the ordinary reading lesson.

In passing, we must mention the series of Sunday-school Lesson Leaflets issued by the Madras auxiliary of the Sunday-school Union. These are prepared by missionaries, and we find them of great use in the S. B. M. Sunday-schools.

A separate branch of literary work is represented by the Madras Auxilary Bible Society. Its exclusive work is the translation, revision, publication and circulation of the Holy Scriptures. It works in co-operation with all Protestant Missions, and chiefly through their Agency issues Bibles and Testaments to all parts of South India in the various vernaculars.

In bringing to a close this brief outline of the main features of modern Missions in South India, I would express the fervent hope that the S. B. M. may worthily bear its share in the evangelisation of this portion of the Indian Empire. In order to accomplish this, EFFICIENCY and PROGRESS must be our watchwords. There must be concentration of effort, and thought, and prayer. I frankly confess that I have no sympathy whatever with that scheme which would plant a branch of the S. B. M. in China and another in Africa, whilst our work in India is of such insignificant dimensions. I am far from despising the day of small things, during which we have been enabled to render some service to Him Whom, above all else and all others, we love; but surely none are content that the S. B. M. should remain for ever as it is to-day. Stagnation means death. Let us all resolve that we will do a little *more* for the S. B. M. this year than we have ever done before. Then, without any needless parade or delay, the work will go steadily forward, rewarding our faith, enlarging our hope, enkindling our enthusiasm, and deepening our love.

There is no time like the present for a definite forward stride.

ERNEST A. BOOTH.

For Our Young People.

THE GOSPEL IS THE POWER OF GOD.

STANLEY tells this story of a Bible:—"In 1875 Miss Livingstone, sister of David Livingstone, presented me with a beautifully bound Bible. On a subsequent visit to Mtesa I read him some chapters, and as I finished, it flashed through my mind that Uganda was destined to be won for Christ. Mtesa never forgot the wonderful words, nor the startling effect it had upon him. As I was turning away from his country to continue my explorations farther in the Dark Continent, a messenger came to me, having travelled 200 miles, crying out that Mtesa wanted the Book, and he got it. To-day the Christians in Uganda number many thousands, they have proved their faith at the stake, under the knobstick and under torture, until death.

"WHEN William Taylor was preaching in South Africa, there were about three thousand people converted daily, and he had two or three interpreters. There is no chance for eloquence, oratory or excitement when you say a thing and wait until a man turns it into Dutch, another into Bush, another into African. It is cool business. But every interpreter put on seemed to increase the power. One of the Bushmen, a wild African savage, was deaf and dumb. The Holy Spirit converted him. He gave them to understand by signs that he wanted to go into the bush and tell the savages about Christ, and that to do so he must have a Bible and a Hymn-book. They thought that was all nonsense, as he could neither read nor speak. But William Taylor said, 'Give him the Bible and Hymn-book if it will strengthen him any;' and he put his hands on his head and prayed for him. Then he took his Bible and Hymn-book and started off into the bush. He was gone a month or two, and brought back two hundred converted Bushmen for baptism, and he had not spoken a word only by signs. It was the power of the Holy Spirit."

"IN a caravan crossing the north of India was a devoted missionary. He saw a poor man overcome by the heat sink down to perish on the road. The missionary waited, and kneeling by his side said, 'Brother, what is your hope?' The dying man, with great effort, answered, 'The blood of Jesus Christ, His Son, cleanseth from all sin,' and expired. The missionary, astonished at the answer and the peaceful appearance of the man, felt assured he had died in Christ, but wondered how the poor heathen learned. Then he noticed a piece of paper in the dead man's hand. He succeeded in getting it out. What was his delight to find it was a single leaf of the Bible, containing the first chapter of first of John."



Progress and Difficulty at the Front.

WE have received the following most interesting facts from our beloved Superintendent. Will our readers carefully consider them, and then find abundant materials for holy praise and fervent prayer :—

"BAPTISMS.

"I had the pleasure of baptising Teacher Israel Samuel, and his wife, Biblewoman Kumappoo on the last Lord's-day in February, and receiving them into the fellowship of the Vepery Tamil Baptist Church on the first Lord's-day in March.

"DIFFICULTIES AT AYANAPURAM.

"Work is going on as usual in each of our stations except in Ayanapuram, as our work there is still in a disturbed state. Soondram has struck manfully to his post, but has not been able to persuade Amirtham to do so. She has been further threatened by those connected with those implicated in the robbery; and she is simply possessed with fear, and refuses to return to Ayanapuram. None of the noncaste children have returned to school. The whole affair is a serious business, and, as you may imagine, it occupies a lot of time and thought. We need the wisdom which cometh from above in special measure just now.

"GENEROUS.

"I am glad to know that you have received the grant from the B.F.B.S." (Our Society has received the first instalment, £10, of a grant of £20 for the year, on behalf of special work done by the Biblewomen).

"A GRAND EXHIBITION.

"We had a grand exhibition of articles of various descriptions, selected from the capacious boxes so kindly sent by our friends at home. Mrs. Booth presenting them to the children at Ayanapuram, and I doing likewise at Agrakaram. I need not add that the children were delighted. Mrs. Booth also made up special parcels of articles for our workers, which were greatly appreciated. We have only a limited quantity of articles left, and shall make them go as far as we can in the schools at Vepery and Kilpauk. I would suggest that in future if *Toys* are sent, they should be of a simpler and less fragile description. Balls, tin-whistles, mouth-organs, trumpets, and dolls, might with advantage complete this part of the programme.

"WHAT THE CHILDREN LEARN IN THE SCHOOLS.

"The children are daily taught some portion of the life of our Lord, in the very words of Scripture, and have in addition committed to memory the parable of the Prodigal son, and a portion of the Sermon on the Mount. The second edition of our Tamil Catechism is exhausted, and we shall have to print another edition. I am considering the advisability of adding a few pages of selected portions of Scripture to be learned in conjunction with the Catechism. This would make the book a little more expensive; but possibly some would buy this who would not buy a Scripture portion."

Strict Baptist Mission.

THE Half-yearly Meeting of the above Mission was held on Tuesday, the 22nd April, at Mount Zion Chapel, Hill-street, Dorset-square.

In the afternoon we listened with pleasure and profit to an excellent sermon by our esteemed friend and brother, Mr. J. Jull, of Cambridge. The text chosen for the occasion was Psa. xliii. 3; "O send out Thy light and Thy truth; let them lead me, let them bring me unto Thy holy hill, and to Thy tabernacle." The sermon was a thoroughly missionary one, and, as we gathered from the observations of friends subsequently, was much enjoyed by those who heard it.

In the evening the Pastor of the Church at Hill-street, Mr. J. E. Hazelton, presided.

After the singing of a hymn and reading of the Scriptures, Mr. A. J. Robbins invoked the blessing of the Lord.

The Corresponding Secretary, Mr. Millwood, after making reference to the decease of our late President, gave a brief account of the work since the Annual Meeting. At present seventeen agents are employed, a Government grant had been gained by the School, the British and Foreign Bible Society had given a grant towards the maintenance of the Biblewomen, and a legacy of £94 had been received. The work was progressing favourably. We had great cause for praise, and great need of increased funds.

A paper which had been written for the occasion by our beloved Missionary was then read. [This paper is found in this issue of the STRICT BAPTIST MISSION HERALD.]

The Chairman, in his opening remarks, warmly advocated the claims of the Strict Baptist Mission, saying our Missionary, Brother Booth, and his helpers have our unqualified confidence as preaching in India the Gospel we love here. Though the methods must be different from ours, the message was the same. He brought forward reasons why we should do our utmost to uphold the hands of those who are labouring afar; and pressed home, especially upon the younger friends, some important facts in connection with Mission work.

We were then favoured with a number of brief addresses.

Pastor R. Mutimer, of Brentford, was the first speaker. He desired to see an increased missionary spirit both at home and abroad. His remarks were based upon the latter verses of Matthew and Mark, in connection with which he noted—the commission given, the command which unfolds Christ's purpose, the confirmation which is assured—signs follow, and the continuation of the promise, "Lo, I am with you alway."

He was followed by Pastor J. Jull, who, in urging the claims of the Mission, reminded us of what, as Englishmen, we owe to the Gospel of Christ, contrasting our position with that of places where the light of the Gospel had not penetrated. The Gospel was the means by which people were raised socially, morally, and spiritually. Seeing we had been benefited by it, an obligation rested upon us to send it forth. After alluding to the Apostle of the Gentiles as an

example, he went on to speak of the great things which had been accomplished in different parts of the world by missionary enterprise.

Mr. G. W. Thomas, of Watford, dwelt upon the necessity for increased aggressive work for other helpers to be sent out to labour with Brother Booth. After some observations as to the kind of men needed, he said he believed when the men were forthcoming, the means would follow.

With pleasure we then listened to an earnest missionary address by Mr. Bartlett, a young member of Hill-street. Taking as a text Matt. iv. 19, he noted the call to the work, the work itself, and the means to success in fishing.

The President (Pastor R. E. Sears) commenced by reading an interesting extract on mission work, and proceeded to speak from the words "Thy Kingdom come." The place occupied by this petition in the prayer is suggestive,—after reverence for the Divine name, and *before* our daily bread, and he urged the need for constant prayer and practical support. "Seek ye first the Kingdom of God and His righteousness, and all these things shall be added unto you"

An ardent supporter of the Mission, and an earnest advocate at all times of its claims, is Pastor Chisnall, of Guildford. His message was the question of Saul when stricken down: "Lord, what wilt Thou have me to do?" This he had put in connection with the Mission, and answered. He desired that each should put that question. He was sure the blessing of God rested upon the true missionary spirit. Of this they had had experience at Guildford.

Pastor E. Mitchell, who has accepted the office of Vice-President of the Mission, then made a few remarks upon the words, "Speak unto the children of Israel that they go forward." The work was God's, and we must not go back, nor look back. We should like to send another brother out. The work has progressed, and we look up for men and means.

Lastly, we had a few words from Mr. S. Hutchinson, who detailed some missionary experiences, which were listened to with deep interest.

A vote of thanks to the friends at Hill-street brought to a close an enjoyable spiritual meeting. Collections, over £12.

JAMES E. FLEGG.



Personal Service.

To Young Men.

"WHEN Jesus saw the multitudes, He was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd. Then saith He unto His disciples, The harvest truly is plenteous, but the labourers are few; pray ye therefore the Lord of the harvest, that He will send forth labourers into His harvest;" and if we pray that the Lord will send forth labourers into His harvest, it is only reasonable that each one who has the love of God in his heart should seek to know whether he himself should not be one of those labourers. Of course, every Christian young man should do whatsoever his hand findeth to do; whether it be to distribute tracts, to speak a few words of warning to the sinner, or of encouragement to the seeker, or any other simple service. These things we should do with all our might. We should be as earnest in their performance as if they were the greatest and most important of services which man can render unto the Lord. We should seek the guidance, and help of the Holy Spirit with regard to such services, and should pray for God's blessing to rest upon our feeble efforts; but it also behoves every Christian young man to earnestly desire to know whether it is God's will that he should be one of those who should lift up a standard for the people: whether the words of the Lord included him when He said, "Go *ye* into all the world and preach the Gospel to every creature." Many Christian young men never seem to consider whether they themselves should not become preachers of the Word, because it appears to them to be an absolute impossibility. Some are very nervous, and very slow of thought and speech. It is a hard matter, sometimes, for them to put two sentences together in ordinary conversation. But this is no excuse. When God commissioned Moses to go to Pharaoh, Moses said unto the Lord, "O my Lord, I am not eloquent, neither heretofore, nor since Thou hast spoken unto Thy servant: but I am slow of speech, and of a slow tongue;" and the Lord said unto him, "Who hath made man's mouth? or who maketh the dumb, or death, or the seeing, or the blind? have not I, the Lord? Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say." Can not the one who is able to make even the dumb speak, touch our lips, and, if it is His will, help us to speak in His Name. Even eloquence is of no use without the power of God. Aaron, who could speak well, was sent with Moses, but God said, "I will be with thy mouth and with his mouth." It was necessary for God to be with Aaron's mouth as well as with Moses' mouth; but although Moses was slow of speech, we read that he was mighty in words as well as deeds; and so was Paul, though he affected no eloquence, and some said of him that his speech was contemptible. Neither is lack of education an excuse for remaining silent when we are commanded by God to speak for Him. The rulers and elders of the Jews marvelled when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men;

and they took knowledge of them, that they had been with Jesus. Why was it that such an unlearned man as Peter could speak with such boldness, and with such power that three thousand persons were pricked in their hearts on the day of Pentecost? It was because, as we read, he was filled with the Holy Ghost, and therefore spake as moved by Him. Paul wrote "Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth."

If every truly Christian man became a preacher of the Gospel, the labourers would still be very few indeed compared to the many millions of people who at present have never heard the joyful sound. Let us each, therefore, covet earnestly the best gifts, and desire spiritual gifts, but rather that we may prophesy, as Paul enjoined his brethren at Corinth. Let us each say, "Lord, what wilt Thou have *me* to do?" and let us pray that we may be filled with the Holy Ghost whom our heavenly Father gives to them that ask Him.

A YOUNG MAN.

"Making Time for the Master."

IN those of our Sunday Schools where the International Lesson is the adopted guide through the Word of God, there comes once in three months a difficulty, because the friend who gives the afternoon address is called upon—**perhaps** even **unexpected**, in about half-an-hour to accomplish a trying task. He attempts in this short time to review the twelve preceding lessons, and of course to do so in a way that shall be **interesting**, instructive, and beneficial to the children within sound of his voice. The difficulty of the task will be seen if we divide the half hour by 12, and realise that to the consideration of each lesson, only $2\frac{1}{2}$ minutes can be given.

How many dear friends must have felt the impossibility of **re**-collecting, and **re**-arranging the salient points of each lesson; then drawing inferences, and afterwards applying, and enforcing the same upon his hearers!

The result, in many cases, is of course nothing better than a running (racing) commentary, resembling a steeplechase in which the rider's one object is to leap helter-skelter over the greatest number of obstacles in the shortest possible time. In these futile attempts, how many nasty falls there must be, with the final result that the pitiable equestrian sticks in the mud from which plight only the hands of the clock can rescue him.

To some extent such must be the fate of the majority who engage in this hazardous, yet solemn enterprise; but is all this inevitable in Sunday School experience? **No**: there is an alternative. Let the re-view take another more practical, and more beneficial turn. Invite the young people to **review** God's favours to their country, centuries and centuries ago, when their forefathers were heathens and savages; when He sent to them the Gospel; and how in His mercy He has brought about the favoured condition in which they now find themselves;

and above all how He has put His Word into their hands, and into their hearts by His Holy Spirit; and thus lead your young hearers to see their duty, and their privilege in sending the Gospel to the heathen in India, so that by God's blessing their benighted, dark-skinned brothers and sisters may share the blessings enjoyed by themselves. Thus will you have in each school a genuine missionary address once a quarter.

In all this there is really nothing new, but only a practise worthy of extension. In the school with which the writer has been connected for nearly 40 years, the Missionary Sunday is an established success, thanks to the missionary spirit pervading our loved Superintendent and all about him.

Of course the address is accompanied by appropriate hymns, and made interesting by information from the MISSIONARY HERALD, as well as other sources. Sometimes articles "from the front" are shewn. Thus, God helping our friends, the work is carried forward, and **the workers are blessed.**

One word more. Let us all remember that home efforts such as the above, do greatly strengthen and encourage our dear ones in the Mission under their many Field difficulties.

W. S. M.

Ling-Ching-Ting, the Chinese Opium-Smoker.

DR. PIERSON, in his "New Acts of the Apostles," gives us the following account of the conversion of a Chinese opium-smoker—one of the ever-multiplying proofs of the wonderful power of God towards the "chief of sinners."

Thirty years ago, in Soochow, a man of about forty, found his way into the little surburban chapel at Oto, and his eyes and ears were fixed upon the Rev. S. L. Brinkley, who was preaching on the all-sufficiency of Christ to save. For some reason this poor Chinaman's attention had been strangely rivetted to the truth, and he tarried at the close of the service to converse with the missionary. He said, "This Jesus I never heard of until now, and I don't know who He is; but did you not say that He can save me from all my sins?" "Yes," replied Mr. Brinkley, "I said exactly that." "But then you did not know *me* when you said that. I have been for many years a liar, a gambler, a sorcerer, an adulterer, and for twenty years an opium-smoker; and no man who has used opium for so long a time has ever known to be cured. Now if you had known me, you would never had said what you did, do you see?" Of course the missionary could only repeat with emphasis his former declaration about the power and willingness of Jesus to save His believing people from even such a multitude of sins!

The opium-smoker was struck dumb with amazement. His mind was in bondage to ancient superstition; the poison of lust was in his very blood; and, worse than all, he was sold in hopeless slavery to the awful drug; his will was in chains to a habit for twenty years, and

he had never yet known any such victim to be set free. The thought of such a deliverance as even possible was too much—he was dazed by the glory of such new freedom, and dared not believe such statements to be other than extravagant fancies; and so he went away; but he came back the next day, and day after day, to hear more of this wonderful Saviour, and to look into this Gospel of salvation that promised to free even an opium slave. Weeks passed by, and one morning he impetuously rushed into the missionaries' room, and before his tongue could speak, his radiant face had told of his new discovery: "I know it now! Jesus can save me from all my sins, for He has done it."

Yes, so quick had been the victory of faith that the last and worst enemy was destroyed; the habit was broken, and even the desire was gone. Christ had made him free; and such deliverance demanded a declaration. The opium slave must speak, for he believed; he must go back to Hok-chiang, where his companions in sin lived, and tell them of this Jesus who could save them from all their sins. Friends sought to dissuade him from preaching this doctrine of these "foreign devils," or if he would persist in doing so, advised that he should stay at Foochow, where he would be safe, instead of risking the riotous mobs at Hok-chiang, who would take off his head, and then there would be a stop to all his talking. But no! Ling-Ching-Ting would go to his own people, and with no weapon but the Word of God. He went; he told the story of a great salvation for the worst of sinners, and held himself up as an illustration—like Paul, a pattern for other believers. Pelted with clods and stones, beaten and bruised, driven from place to place, his witness could not be stopped. At last his persecutors brought him before a cruel district magistrate at Hok-Chiang, and false witnesses preferred against him the vilest charges; and the corrupt judge, glad to deal out revenge against this foreign sect, actually sentenced him to receive two thousand stripes; and upon his bare back the cruel bamboo was mercilessly laid, until the flesh lay in strips. He was borne to the Mission premises almost dead, and the doctor declared that such injuries he had never before seen inflicted by the bamboo.

When Dr. Baldwin sought to comfort this martyr of Christ, before he could find words with which to address him, the suffering saint, so lately the chief of sinners, said with a smile: "Teacher, this poor body be in great pain, but my inside heart be in a great peace," Then, to the astonishment of the missionary, lifting himself a little on his bloody cot, he said, "If I get up again from this, you will let me go back to Hok-Chiang, won't you?"

For some time his recovery seemed doubtful, and then improvement slowly began. While yet but half healed, and scarce able to walk, he stole away, and suddenly appeared at Hok-Chiang to preach again to his hateful persecutors; and it was not strange that words of witness, sealed by such experiences of blood, brought his very foes to his Saviour.

Ling-Ching-Ting for 14 years kept on preaching. He was ordained in 1869. He won hundreds of converts, and a score of native preachers learned from him to tell the old story of full salvation. In 1876, failing health gave the signal of his approaching end;

but when too weak to stand, he still gathered around him those to whom he could bear witness to the Saviour, and passed away, singing in the joy of an unclouded hope.

If the record of the undying energy of this poor Chinaman in His Master's service, awaken within any of our readers the desire to go and tell to others what great things Christ has done for *them*, may God Himself quicken the desire, and give the needed grace to say *from the heart* "Here am I, Lord, send *me*!" H. V. H.

Our New President and Vice-President.

PASTOR R. E. SEARS has naturally and rightly become the successor of our ever-to-be-remembered late President, John Box. Pastor E. Mitchell has been elected Vice-President of our Mission, and we doubt not that all our loving friends and helpers will heartily approve of these appointments, and pray that God may guide and bless both President and Vice-President in their new *offices*, and reward them for their past zealous and devoted efforts in connection with the S. B. M.

The Editor is most grateful to "A Young Man" and to a young lady, H. V. H., for their contributions to this month's HERALD. No doubt many others will follow their loving example.

How to Circulate and where to Obtain this Magazine.

MR. E. W. THOMAS, 28, Limes-grove, Lewisham, S.E., has most kindly undertaken the work of supplying THE HERALD, and any Church or school or individual wanting copies or parcels should apply to him. Mr. Thomas in so kindly volunteering for this service deserves, and has the hearty thanks of the Society. We note that it was he who, at the Young Men's Conference, pleaded for one friend in each school or church to distribute HERALDS. Now that was a most useful and practical plea of his; and as he has emphasized his words at the Conference by devoted doing, let me urge very earnestly the following of his example at once by somebody in every church or school. "*Now, then, do it.*"—L. H. C.

Strict Baptist Mission.

Subscriptions from January 1st, 1902, till February 19th, 1902.

	£	s.	d.
Mr. W. E. Palmer	0	5	0
Carmel Chapel, Plumstead	0	15	0
Bible-class, Homerton ...	1	0	2½
Mr. G. Gurney (Box)	0	3	0
British and Foreign Bible Society (Grant in aid of Bible Women)	10	0	0
Yuille-street Baptist Church, Ballarat	1	0	0
Dacre-park Sunday-school	2	15	6
Mr. E. W. Thomas (HERALDS)	0	5	6
Chatham-road Sunday-school	0	7	3
Mr. W. Dykes (HERALDS)...	0	2	0
Mr. Jos. Mitchell, Ballarat	1	0	0

	£	s.	d.
Miss Ash, Hayes	0	17	6
,, ,, (HERALDS)	0	1	0
Zoar Chapel Sunday-school, Ipswich	1	18	6
Homerton-row Sunday-school	1	3	5½
Whittlesea Sunday-school...	0	8	0
,, Mrs. Peter's (Box)	0	16	0
,, Miss Frank's (Box)	0	11	7
Salem Sunday-school, Richmond	2	2	0
Mr. W. Dykes	0	5	0
Pastor R. E. Sears (HERALDS)	1	0	0
Martyrs' Memorial Sunday-school, Beocles	0	17	6
Miss Davey (HERALDS) ...	0	2	0
Eden Chapel, Cambridge ...	19	9	2¾
Croydon, Derby-road	2	18	2
Master Reggie Fordham (Box)	0	10	6
Mr. J. E. Farrow (HERALDS)	0	2	0
Chatham-road (HERALDS) ...	0	1	0
Mrs. Cracknell (Box)	0	16	0
Akeman-street, Christian Endeavour Societies (Tring)	0	17	8½
Miss Colls (HERALDS), Tring	0	19	6
Gurney-road, Stratford ...	1	1	6
Zion Sunday-school, Walthamstow	1	2	11½
Miss Dearsley	0	2	0
Exors. of Mr. R. B. Tebbutt	0	2	6
Brentford Sunday-school ...	4	5	3
Colnbrook Sunday-school ...	1	15	2
Soho Sunday-school	3	14	0
Mr. Boulter, Cheltenham ...	1	0	0
Mr. Geo. Dean (Box)	0	7	4¼
Salem, Richmond (HERALDS)	0	2	0
Pastor F. C. Holden	0	10	6
Mr. G. Youdan	0	10	6
Mr. E. M. Eyre (HERALDS)	0	0	6
Mr. John Jull (HERALDS) ...	0	2	6
Mr. E. W. Thomas (HERALDS)	0	2	6
Ebenezer Sunday-school, Eltham-road	1	10	0
Ebenezer Bible-class	1	0	0
Mount Zion, Chadwell-street (HERALDS)	0	10	0
Hope Baptist Chapel Sunday-school	1	10	0
Providence Sunday-school, Erith	1	4	0

Amounts received from February 19th, till April 16th, 1902.

	£	s.	d.
Reid's Trust, per Mr. Mote	94	7	6
Bethesda, Notting Hill ...	0	17	6
Miss Ebbs	0	10	0
Senior Christian Endeavour, Tring	0	6	11
Junior Christian Endeavour, Tring	0	6	1
Friend...	0	7	0
St. Neots	2	18	1
St. Neots School and Bible-class	4	7	5
Enon Sunday-school, Chatham	0	10	0
Succoth Sunday-school, Rushden	1	0	0
York-road Sunday-school, Yarmouth	0	10	0
Watford Tabernacle	4	10	0
Homerton row	4	8	6
Mr. D. Smith (Special Lantern Slides)	1	0	0
Mr. H. S. Nunn (Special Lantern Slides)	1	0	0
Mr. and Mrs. A. Booth ...	0	10	0
Mr. and Mrs. A Booth (HERALDS)	0	2	6
Mr. W. E. Soper	0	10	6
Miss E. L. Soper	1	0	0
Miss E. L. Soper (HERALDS)	0	0	6
Brentford (HERALDS) ...	0	3	0
Homerton-row (HERALDS) ...	0	10	0
Mr. S. B. Caplin	0	5	0
Prarthana Sabha, Brighton...	4	2	0
Mr. H. Hand	1	11	6
Miss Evans, Homerton-row	0	10	0
Mr. and Mrs. C. C. Harris (HERALDS)	1	10	0
Mrs. R. Hedges, Mission Boxes, Tring	4	2	8
Bethesda Sunday-school ...	1	1	0
Mrs. Charman	0	10	0
Miss Osmotherly (Box) ...	0	8	0
Mrs. Tavey	0	5	0
Gurney-road Chapel	1	5	0
Mr. R. F. Banks	1	1	0
Beccles, Martyrs' Memorial School	1	1	0

Gifts in Kind.

Thankfully received for India from—Jan. 26th, Miss Light; Feb. 10th, Anonymous; 20th, Misses L. Bales and E. Light; 26th, Mrs. Elliott and Misses Light.

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THE STRICT BAPTIST MISSION HERALD.

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The Prince of Peace.

EVERY name that is worn by Jesus sparkles with unfading lustre and glory, and in this precious one—the Prince of Peace—there shine forth gems of truth and grace. It becomes our Lord Jesus so well because He has won it so well. We cannot think of this title without recalling the fact that He made peace by the blood of His cross. Oh think of His mighty love, His wondrous loyalty to His Father, and His amazing sufferings, and you will be thrilled and melted to tears as you catch the music of that sweet peace of which He is the Divine Author! Hundreds of loved ones throughout our own vast Empire will turn with sacred feelings to the veldt of South Africa, and never forget that upon it has been spilt the blood of thousands. Boers and Britons alike will henceforth, we trust, through this awful fellowship of strife and sorrow be lasting friends. But there is a spot to which every subject of King Jesus turns with a full heart, even to Calvary, and sings :—

> "Through Christ on the cross peace was made,
> My debt by His death was all paid,
> No other foundation is laid
> For peace, the gift of God's love."

Who can measure the blessings of Gospel peace? Every heavenly joy flows from the Word of Reconciliation, but after all the Princely Mediator Himself is pre-eminent amongst the joys and treasures of His grace. We crown *Him* Lord of all. How eagerly the message of peace was flashed across the seas to our own and every land as soon as it was signed on that memorable night of the 31st of May! and how quickly the joyful tidings spread over the dearly-beloved hamlets and vast cities of our native land! But our Royal Princely Saviour has given us a message exceeding that in its power to stir and melt the hearts of His enemies. With what love we should publish the Gospel of

peace ! Right joyously should we, who know what this peace cost Him, and what its worth is to the souls of those who are still at war with Him run with feet made swift and beautiful by His precious love.

"The Prince of Peace"—how full of certain victory and increasing trophies of love is that sweet name! For since He has won the blessing of peace by such an awful conflict and glorious victory upon the Cross, the Prince of Calvary shall reign for ever and ever over multitudes yet in ignorance of His adorable saving Name. They shall come, yes, they shall come, by dying love compelled, and own Him Conqueror. There is grand and inspiring might in this Gospel of peace, even the sweet invincibleness of the Prince's love. May this holy and precious Name of Jesus be more and more really and deeply understood by all of us ; for upon earth beneath and in heaven above we know of nothing so melting, nothing so uniting, nothing so thrilling in its melody and all-inclusive in prosperity and fulness of blessing as—

" Peace, peace, sweet peace!
Wonderful gift from above !
Oh wonderful, wonderful peace !
Sweet peace, the gift of God's love."

The Madras Missionary Conference.

QUITE a feature of missionary life here is the monthly Conference of Mission Workers, representing nearly all the Protestant Missions at work in Madras. The purpose of the Conference is to afford opportunity for the discussion of the various phases of missionary methods and work. Every now and again there arises some matter concerning which it is wise for all Missions to take combined action, and the easiest and most natural way of doing this is through the Missionary Conference. Occasions do arise when it becomes necessary in the interests of Missions, generally to make representations to Government, and the recognized way is through the Missionary Conference. In addition, these meetings give facilities for social intercourse ; it often happens that from month to month missionaries only see each other on these occasions.

On the second Monday in each month, the Conference meets at the house of one or other of the missionaries, including the wives of missionaries (who are considered honorary members); the average attendance must be about fifty. The programme always consists of two parts and an interval. There is first the Business Meeting which is attended only by male members of the Conference ; this is followed by an interval for tea, cakes and chat, after which the General Meeting is held. At this General Meeting a paper is invariably read, dealing with some department of missionary enterprize; the subject being assigned, and the writer chosen by a committee several months ahead.

Last evening the subject of the paper was

"VERNACULAR EVANGELISTIC WORK IN THE CITY OF MADRAS."

A missionary of the United Free Church of Scotland was the writer, and he gave an interesting, and comprehensive review of the present condition of this important work.

There are now six European missionaries in the city of Madras, who are entirely engaged in vernacular Evangelistic work, and associated with these are some forty native Evangelists. Some of these use Telugu, but the majority work in Tamil. Preaching in the open air in the Bazaars, highways and lanes of the city is the chief means of reaching the masses. At the conclusion, tracts are distributed to those who desire to receive them. The greatest drawback to this work is that the hearers will only stay a short time, and the audience is constantly changing. Nowadays there is very little opposition made to this work; but one of the senior men present last evening gave us a very different picture; he told us that when some seventeen years ago he started open air preaching in Madras, opposition was the rule, and so persistent that it almost amounted to persecution. Mud and stones were flung at the missionary, and one of the latter crashed through his helmet, and inflicted a deep wound on his head, the scar of which (to quote his own words) will be there until the Resurrection day.

To supplement the work of the street preacher, and to give suitable opportunity to any who may wish to hear more concerning the Christian religion, preaching halls have been opened on some of the most frequented thoroughfares in the heart of the city. The audience that gathers here is more patient and interested than the crowd which collects around the open air preacher. In these halls it is possible to get into personal religious conversation with many who might not be accessible in any other way.

Another method of evangelisation is house-to-house visitation. Whole blocks of streets are dealt with in this way systematically. This phase of the work has not been developed to the same extent as those already mentioned. It needs considerable tact to carry it on successfully. In this connection reference should be made to the sale of Bibles, Testaments, Scripture portions, and small books dealing with great religious truths, which is carried on regularly by colporteurs.

The work of the Biblewomen must not be forgotten. These visit the caste women in their homes, and read the Bible to them, and teach them the verities of our faith. They also teach many of the women to read, so that they may at any time be able to read God's Word for themselves.

These notes will sufficiently indicate the character of the Madras Missionary Conference, which has often proved to the writer a means of stimulus and refreshment. I trust that all who read these lines have a living interest in them. The S.B.M. has its representatives who are taking a part in the vernacular Evangelistic work in the city of Madras. If you are a praying and paying friend of that Mission, you have your share in the same grand work.

E. A. B.



A Hindu Mendicant.

THE above illustration is from a photograph of a religious beggar residing in Ayanapuram. He was just starting on his daily round soon after sunrise, when I appeared on the scene with my camera. I had no difficulty in persuading him to let me "catch his picture," as we say in Tamil.

The huge palm-leaf fan is a sign of dignity, which men of this profession usually affect. With his right hand he is holding a brass vessel, known as a *chembu*. In this he receives doles of rice and other grain, this being the most common form in which charity is bestowed. The Hindu mendicant solicits alms with great importunity, and must not be denied, lest evil come upon those who refuse to give. The form of the mark upon his forehead shows that he is a worshipper of the god Vishnu. The mark resembles a trident, and is supposed to represent the foot of Vishnu. It is also said to possess great efficacy in shielding the wearer from evil influences. The beads of the rosary which the man is wearing around his neck should be made of the sacred Tulasi wood, but I am unable to say whether these were or not.

In addition to his usual daily round, the Hindu mendicant makes a point of attending all temple festivals in the neighbourhood, and on these occasions especially his profession proves a profitable one.

E. A. B.

Pilgrimages.

WHEN conversing with a Mohammedan the other day, I asked him whether he had visited Mecca. He replied that he had not yet been able to do so, but in a few years he hoped to retire from Government service on pension, and then he intended to carry out the desire which possesses every true Mohammedan, and make a pilgrimage to Mecca, as commanded in the Koran.

What Mecca is to the Mohammedan, that BENARES is to the Hindu. Hindus delight in pilgrimages. Every orthodox Hindu desires to visit at least once in his lifetime one of the sacred shrines. Many of those who are considered very religious spend their whole time in making pilgrimages from one sacred place to another. According to Hindu ideas, the most holy spot on earth is Benares, on the banks of the sacred Ganges.

Sir Monier Williams speaks of Benares as "the citadel of Brahmanism, the stronghold of Hinduism. Temples, shrines, and idols are multiplied beyond all calculation. Here every inch of ground is hallowed, and the very air is holy. Whoever dies here, whether Hindu, Buddhist, Mohammedan, or Christian, whatever his life may have been, is sure of immediate transportation to the heaven of Siva. Here is situated a sacred well, known as *Mani-Karnika*, the disgusting foulness of the water of which vastly enhances—in the estimation of countless pilgrims—its efficacy for the removal of sin. The most abandoned criminals journey from distant parts of India to the margin of this sacred pool. Here they pay large fees to secure the services of the Brahman officials, and, descending with them into the water, are made to mutter certain texts. While in the act of repeating the words they eagerly immerse their entire persons. The longed-for dip over, a miraculous transformation is the result, for the foul water has cleansed the still fouler soul."

This, of course, as our friends will recognise, is Baptismal Regeneration, pure and simple. From north to south, from east to west, India is steeped in the doctrine of purification by bathing in sacred water. It is the most natural thing for them to regard Christian baptism in the same light, hence the imperative need of the clearest possible teaching concerning Christian baptism and the constant refutation of the dogma of Baptismal Regeneration.

It is a far cry from Benares to Rameswaram, which ranks next to the former in sanctity. Rameswaram is on an island situated between India and Ceylon. Although it involves a journey of about twelve hundred miles, thousands of pilgrims walk from Benares to Rameswaram, many of them carrying a jar of water taken from the sacred Ganges at the former place, to pour over the image of Siva at the latter shrine. Such a pilgrimage ensures the perfection of bliss hereafter.

In South India, in addition to Rameswaram, we have such sacred places as Conjeeveram and Madura; the former is more sacred, although the latter is more popular. When at Conjeeveram, in 1898, I saw a pilgrim making his way to the great temple there, by the slow and

exhausting method of measuring his length upon the ground. Having completely prostrated himself, the man would rise, step forward a pace or two, until his feet covered the spot of ground where his face had just rested, and then prostrate himself again. He was in sight of the temple when I saw him; how far he had travelled in this remarkable way I do not know. Some friends were in attendance upon him, and, according to Hindu ideas, doubtless he acquired great merit. In one of the temples at Conjeeveram there is a tank of water which is considered very sacred. The water of this tank is said to be conveyed by a secret channel from the Ganges (about one thousand miles distant). This water when I saw it was a livid green, and yet, after bathing in the filthy liquid, people drink of it.

It may be asked, Why are these pilgrimages undertaken? The answer is not far to seek. They are made for the expiation of guilt, or for the accumulation of merit, or in fulfilment of a vow made when some blessing was being sought. E. A. B.

A Peep into Our Girls' School.

A LONG low-thatched school-house, a hum of childish voices, here a group of little girls around a blackboard doing an addition sum, there a row of demure maidens reading their lesson aloud from well-thumbed lesson-book—such is the usual aspect of our Ayanapuram Girls' School, and so we found it on the occasion of a visit last week. The attendance was small, owing to an epidemic of small-pox in the village, but the children who were present were some of the brightest we know.

Our appearance caused a little disturbance in the usual routine of work, and seemed to please the little ones. They produced with much pride their needlework, beadwork, and paper-plaiting for my inspection. After a lesson in arithmetic, and some action-songs with coloured sticks, which they sang with spirit, they gathered around me for a Scripture examination. We first went through the Catechism, the elder girls knowing the answers to all the questions, and the younger ones the answers to half of them. We then took the Scripture portion for the day (the healing of the ten lepers), some of the little ones knowing the lesson very well.

It was a real pleasure to examine them in some of their old Scripture lessons; the story of the birth of our Lord seemed a special favourite, judging from the eager little faces and ready answers.

Mr. Booth had meanwhile examined the boys' school, and as closing time approached we distributed to both boys and girls the Tamil text-cards sent us for them. They were much appreciated by the children, many of them showing their delight by reading the texts aloud to us. They would no doubt have read them to their parents when they got home.

The children then assembled in the chapel, and sang three hymns very heartily, after which Mr. Booth closed school with prayer.



WORKERS AT AYANAPURAM.

The above illustration will show our readers our present staff of workers at Ayanapuram. The woman to the right of the picture holding a child is our Biblewoman Kurnappoo, whose work in the village I have mentioned before. The other four persons are teachers in the Ayanapuram Schools. The bullock bandy in the background is the sort of conveyance in which we always travel to the village. The roads being very rough, and in some parts very sandy, this is the only mode of travelling possible. It is by no means a quick way of covering the distance, and we are always obliged to allow ample time for the uncertain dispositions of some of the bulls we hire. At times we stick fast in the sandy soil and the bull refuses to move; but on such occasions we have always found some friendly villager to help us out of the difficulty by pushing the bandy from behind.

WINIFRED BOOTH.

Government Examination.

THE Annual Examination by the Government Inspector of our Vepery and Kilpauk Schools was held in the month of May. To accommodate the Inspector the scholars of both schools assembled at Vepery. As seven in the morning was the hour appointed for the examination, the teachers of our Kilpauk School had to be astir very early in order to collect the children from their various homes and march them down to Vepery in time.

To my surprise, the examination was actually commenced before

seven o'clock, Inspector, teachers, scholars and Missionary all being on the spot ahead of the appointed hour—quite an exceptional experience in India.

Beginning with the Infant Standard and finishing with the Third Standard, each class was dismissed as soon as all its pupils had been examined. By ten o'clock all was over. The results are just to hand, showing that for the two schools, out of 73 pupils presented, 59 passed the examination. The weakest subject was arithmetic, most of the failures being in this subject alone. E. A. B.

Distribution of Gifts.

THERE were many kind and thoughtful friends who contributed to the boxes of gifts sent us for the children in our Mission Schools, and these no doubt will be interested to hear how the presents were disposed of, as well as how they were received.

It gave us keen pleasure as we unpacked the boxes, and saw the tokens of loving interest they contained; they spoke to us of warm hearts, kind thoughts, and busy fingers.

It took considerable time and thought to decide on how the gifts should be apportioned, and we decided that the greater part of the clothing should go to the village children who needed it far more than those in town.

We started off to the Ayanapuram Schools one morning with a box and a basket of things, and the children were not a little excited when they saw something unusual was about to happen. The boys of the school were first marshalled into the chapel, where they received coats, caps, handkerchiefs, slates and lead pencils. Their eyes sparkled with delight when we told them they had been sent by friends all the way from England. The girls came in next, and received skirts, dolls, and sewing materials. Mr. Booth then closed the proceedings with a short address to the children and prayer, after which they ran off to the school homes to don their new clothes. Presently they appeared, and were marched out of the school premises by the teachers. As they walked through the fields in their new clothing, they looked in the brilliant noonday sunlight like a flight of gay-coloured butterflies.

To the boys in the Nadukari School we gave slates and pencils, trousers, caps, and toys. The five girls who attend the school received skirts, dolls, needles, cotton and thimbles.

The Agrakaram boys on another occasion had trousers, slates and pencils given them, and the girls had remnants of prints and strings of beads.

These three distributions brought us to an end of the clothing, and we still had our Kilpauk and Vepery Schools to provide for. As the children in these schools had already enjoyed Christmas treats, which the village children had not, and our boxes of presents had got very low, we decided that they should have prizes rather than presents. Accordingly, only those who had attended the Sunday-schools regu-

larly during the year, and knew their Scripture well, were chosen, and these received toys and beads as prizes.

We still have some toys, picture-books, and sewing materials remaining, but these will be given away gradually.

This account would hardly be complete unless I mention that our agents both in town and in the villages received small presents from the boxes. It pleased them greatly that they were not forgotten, and they expressed their grateful thanks to the kind friends who had sent the things out.

WINIFRED BOOTH.



Ploughing with Buffaloes.

THIS picture will give our friends a fair idea as to the primitive way in which agriculture is carried on in this country. It will be seen that the first plough is being drawn by a yoke of oxen and the second by a pair of buffaloes. The latter are not at all like the ferocious animals generally associated with the name buffalo, but are just dull and timid creatures used for various kinds of draught-work. The plough is of the simplest possible construction, and does little more than turn over just the surface of the ground. Frequently the cultivators flood the field before ploughing and the animals work almost knee-deep in slush.

E. A. B.

Encounter with a Ten-Foot Serpent.

DR. JACOB CHAMBERLAIN, in a book of Missionary reminiscences, relates the following incident :—

While on a preaching tour among the Telugus, in the Godavery District, we came upon an old walled town, and I asked the elders of the city to show me a place where I could pitch my tent for the day and night.

"You need not pitch your tent," they replied ; "here is a new-thatched building just erected for a shelter for our cattle, please accept the use of that."

I accepted their hospitality, and as soon as my cart came up I took out my camp-cot and put it in the middle of the hut, and threw myself down to rest while my servant was preparing my breakfast. For nearly half an hour I was engaged in reading my Greek Testament, holding it up over me, reading a little, and shutting my eyes and thinking a little. At length the passage I was reading was finished, and I let the arm that was holding the book fall.

Then, and not until then, did I become aware that a huge serpent was coiled around one of the bamboo rafters, with some four feet of his body hanging down directly over my head, with his eyes flashing and his tongue darting out just above where my book had been and had concealed him. He had evidently been asleep in the roof ; the putting in of my cot had awakened him. While I was reading he had let down one third of his body or more, and was looking to see what this white man was about, for he had probably never seen a white man before.

His darting tongue was almost within arm's-length of my face when I caught sight of him. Off that cot I came at one bound to my feet without first raising my head, for that serpent was too near it. Running to the door, I seized an iron spit some five or six feet long, with a sharp point, used for roasting purposes in the jungle, and which was in the cart. Coming back and using that as a spear, I was successful at the first thrust in piercing the body of the serpent where it was coiled around the rafter.

But then I found myself in another difficulty. I caught hold of the spear to keep it from falling out and releasing the serpent, but the serpent would draw back, and with a tremendous hiss strike at my hand that held the spear, and come suspiciously near hitting it with his tremendous extended fangs. If I should let go, the spit would fall out and the serpent would get away, and he and I could not sleep in that hut together that night, especially after he had been wounded by me. If I held on, his body might slide down the spit until he could reach my hand, which might be fatal to me instead of to him. However, in answer to my lusty calls, my servant soon appeared with a bamboo club. Holding the spit with my left hand and taking the club in my right, I administered to the serpent a headache, from which he died. As I took him down and held him up by the middle, on the spit, to the level of my shoulder, both head and tail touched the floor, showing that he was about ten feet long.

It occurred to me then that now I should find myself in a "bad box," for the people revere serpents as demigods. They dare not kill them or harm them, and will always beg for the life of a serpent if they see anyone else killing one. They think that if you harm one of these deadly serpents, it or its kin will wage war on you and your kin and descendants until your kin are exterminated. I, a missionary, had come there to preach; how would they hear me when I had killed one of their gods?

Knowing that the news had gone into the town to the elders, I began to prepare my line of defence, for I thought that they would soon come out to call me to account. To my astonishment, when the chief men came to the door of the hut they prostrated themselves before me, and then presented me with sweetmeats, cocoanuts, and limes, for they said I had rid them of their most dangerous enemy, that serpent having been the bane of that village for several years. They had made every effort to drive it away from the village by burning straw closer and closer to it to make it go farther and farther away, but it would always return. They had tried to coax it away by putting little cups, each holding half a teaspoonful of milk, every two yards or so out into the jungle; but so soon as it had drunk all the milk it wanted it would turn round and crawl back into the village and into some house, and then the people of that house would have to vacate until it chose to leave.

But now I, a stranger and foreigner, had killed it without their knowledge or consent. That was their safety; for if they had seen me doing it they would have begged for its life, lest they be taken as accomplices. Now it was dead and they were guiltless, and it could harm them no more. Now whatever I had to say they would listen to gladly, for was not I their deliverer?

When the heat of the day was over I, in company with my native helpers, went into the town to preach. A royal audience we had, while we spoke to them of the "old serpent" and his deeds, and Christ who bruised the serpent's head. The killing of the serpent instead of proving a bar, had opened a door of access to the Gospel.

Baptizing at Vepery.

"SINCE the time that I spoke about baptism and read the book you gave me, I came to understand that I am a great sinner, and prayed God to give me pardon, saying His promises, and believing that He is willing to take any sinner who comes through Jesus Christ's name. After prayer I have got peace in my mind, and try my best with the power of the Holy Spirit to fight against sin and Satan. I wish to be a member in our Mission, and request you to give me baptism."

The foregoing I quote from a letter written to me by a teacher, Israel Samuel, of our Ayanapuram Boys' School. During subsequent talks which I had with him on the subject, he gave testimony of his faith in Christ as his Saviour, and showed an intelligent comprehen-

sion of the ordinance of believer's baptism. His wife, Kurnappoo, who has been on our staff as Biblewoman for about a year, also desired to be baptized. She is a quiet little woman, and her face lighted up when she told me of her experience in spiritual things. She knows whom she has believed. Mrs. Booth, I may add, is pleased with the way in which Kurnappoo does her work.

At Vepery on the last Lord's day in February, a good congregation assembled in anticipation of the baptismal service. Preaching from the words, "What doth hinder me to be baptized?" I dealt with—(1). Hindrances to Baptism. (2). Qualifications for Baptism. (3). Design of Baptism. At the conclusion of this service we adjourned to the American Baptist Chapel which, as usual, had been gladly lent for the occasion, and there I baptized Samuel and Kurnapoo.

On the following Lord's day at our meeting for the "breaking of bread," these two were heartily received into the fellowship of the Vepery Tamil Baptist Church.

ERNEST A. BOOTH.

The Robbery at Ayanapuram.

OUR friends will look for further news of this sad affair. We have not reached the end of the trouble yet. The parents of the non-caste children have not sent their children back to school; and until this is done, we may take it for granted that on their part the incident is not closed.

The fourth man implicated has not yet been caught. The three who were arrested have each been sentenced to two years' imprisonment. They appealed against this decision, but the district judge who heard the appeal, confirmed the conviction.

Further trouble having arisen, I had an interview with the Superintendent of Police. He had enquired into matters, and was of the opinion that, under the circumstances, it would be well for the sake of peace, if preacher Soondram and family were transferred to another station. Acting on his advice, preacher Soondram has been transferred to Madras.

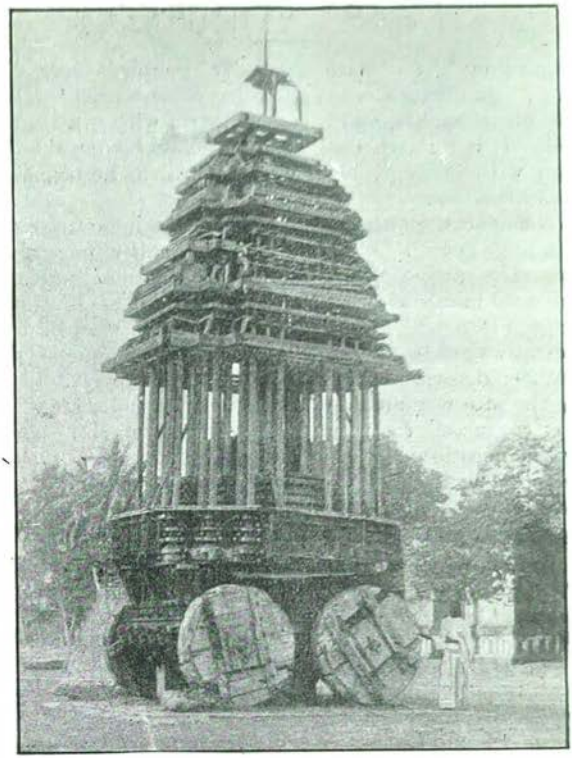
At the time of writing, our Ayanapuram station has not its full complement of workers. We are looking up for the right man to be sent to take charge of the work there in place of preacher Soondram. We ask our friends to join us in prayer about this.

In a short time I hope to be able to report that we have secured fresh workers for Ayanapuram, and that preacher Soondram has opened a new station for the S.B.M. in Madras.

These experiences are not at all pleasant, but we must not let them dishearten us. During these days I have often repeated,

> "A sacred burden is this life ye bear;
> Look on it, lift it, bear it solemnly,
> Stand up and walk beneath it steadfastly;
> Falter not for sorrow, fail not for sin,
> But upward, onward, till the goal ye win."

E. A. B.



An Idol Car

ALL large Vishnuvite temples in South India boast an Idol Car. On festival days an idol is carried with great ceremony from the inner shrine of the temple and placed upon the platform of the car. The priests having taken their places by the side of the idol, men lay hold of the ropes and draw the car around the temple. The crowds of people who assemble on these occasions worship the idol as the car slowly moves past them.

The car in our picture is that belonging to the temple at Koyambedu, a village regularly visited by Preacher Shadrach, who can be seen in the illustration. A glance will satisfy one that the car is anything but new. It is now out of use and almost beyond repair; indeed, I should think quite so. It has been stripped of nearly all its ornamental carvings, although a few of these can still be seen just above the clumsy looking wheels. E. A. B.

Peace or War?

THIS question has of late naturally occupied—nay, filled—our minds. Suddenly the question has disappeared! Peace alone monopolizes our thoughts, and fills our hearts with gratitude and joy. This is well. It is "Peace *with honour*. It is honourable because it is associated with bravery, loyalty, self-sacrifice, heroism, obedience, hardship, and the like.

Let us consider the question, "Is all peace honourable?" What do we mean by "Peace?" Is it indolence, apathy, unconcern? Not necessarily. The above refers mainly to *national* peace; but the question in some minds to-day may be stated thus. Is there not too much feeling of "*peace*" among our Churches in view of the warfare which is being waged by a faithful few in India against the active, sleepless, subtle, determined devotees of native superstition?

During the late war much was thought of "disasters," "losses," "checks," "captures," &c.; but do we think much? No! that is not the proper question. Rather, do we think *at all* of those of our fellow-creatures in Madras, who every year are being "*taken*" and held "captive" by thousands? Do we think with becoming constancy and earnestness of Captain E. A. Booth and his little company? They are really waging a good warfare under Generalissimo Jesus. They are fighting for the extension of His kingdom in the earth. They surely are obeying His command, "Go ye into all the world and preach the Gospel to every creature." They need reinforcements, they need supplies. Do we remember that they are there because *we* do not like to go, or because *we* cannot go? Do we remember that the work is really *our very own?*

Captain Booth and his little company have of late suffered from "disaster" in one district, but they are bravely battling on in the Master's cause, seemingly undaunted and undismayed. Perhaps we need some spirited "war correspondents" to chronicle in their sensational and spicy fashion the loss of—not a "gun," or a "convoy" carrying some food that perishes, or a few "thousand rounds of ammunition," but the sinking of an *immortal soul!* If a handful of soldiers are "ambushed," or entangled to the loss of their liberty, the news excites millions of beating hearts. When some courageous fireman saves a human life at a "fire," the telegraph is set to work and all the world soon devours the news. During a recent conflagration a kind-hearted man earned loud applause by rescuing an affectionate cat and her kittens, and the rescuer deserved the approving plaudits. The courteous and fatherly constable saves the life—or, rather, prevents the death—of a chubby-cheeked, curly-haired child on a dangerous crossing, and is deservedly congratulated by the public. All these facts go to show the degree of interest taken by the world in the lives of a *few men*, or even an *animal*. If the *world* is so keenly interested in *temporal things*, what degree of concern should the *Church* show in reference to *eternal, immortal* things, the welfare of never-dying souls?

Let us here unite and confess "we are debtors." Yes, first, to the perishing heathen; secondly, to the Lord who bought us; thirdly, to

the welfare and happiness of our own souls. Alas! the Church is too comfortable: less comfort would mean more spiritual prosperity.

Dear brethren and sisters, who so great a blessing to their fellows, who so glorifying to God, who so happy in their own souls, as those who live to please their Master, and to benefit their brethren and sisters? Let us look to our duties and to our privileges, always remembering that they go hand in hand. Nay, more, they are two branches of one tree. Would you be happy? Deny self for Jesus. Will you deny self for Jesus? You shall be happy. Thank God we have among us a noble army of witnesses to whom our word to-day does not apply. They have enlisted in the army, they have tasted the sweet. Perhaps some may have only *tasted.* To such dear friends we say :—

"A little taste is an imperfect thing:
Drink deeply from the heavenly spring."

Does the dear reader ask, Why this strenuous word, this urgent appeal? This is the secret. The committee of this Mission realise the need for a lieutenant to help Captain Booth in Madras. They are looking up to God. They are reading the "commission." They are looking round for new subscribers and for increasing help from dear fellow-helpers in God's own cause. They are "waiting upon Him." Dear reader, will you also kindly and submissively wait upon Him?

W. S. MILLWOOD.

A New Missionary for India.

THANK God that our prayers are being answered. A beloved and earnest brother is determined to enter the Mission field. Many of our subscribers and friends know him; his name is Mr. Burrage, and a member of Watford Tabernacle Church. The Lord help him in all his preparations and guide him and us in this important matter. Our Churches will do well to invite our young brother to preach for them. We must keep this urgent matter before us in our prayers and (not less important) in our practical efforts. THE EDITOR.

Gifts for India.—Important.

OUR very kind friends will please let Mrs. MILLWOOD, Edward House, Lisson Grove, N.W., have their articles for next Christmas Box by end of October, as they were full late last year.

Our dear friend, Mrs. Millwood, will also gladly send patterns of garments to friends who would like them. She works nobly in this service for the Master, and we are sure that the best way of thanking and encouraging her is to send her heaps of gifts for the poor and precious children of India.

Mrs. Millwood has received articles from the following:—Miss Newell, Aged Pilgrims' Home (Hornsey), Mrs. Banks.

Finance.

Subscriptions from April 18th to June 14th, 1902.

	£	s.	d.
Mrs. R R. Robbins	3	0	0
Derby-road Chapel, Croydon	3	2	4
Salem, Richmond	1	4	0
Spa-road Sunday-school ...	1	7	0
Park Ridings School	3	13	6
,, Lecture by Pastor	0	16	2
,, Two Boxes	0	9	0
Shouldham-street Sunday-school	2	0	0
Mr. Spratt, Homerton ...	0	5	0
Academy-street, Aberdeen ..	0	7	6
Miss Agnes Pratt	0	9	3½
Collection at Half-Yearly Meeting	12	6	6
Providence Sunday-school, Reading	3	0	0
Miss A. Rogers	0	6	6
Mr. E.W. Thomas (HERALDS)	0	2	0
Miss E. M. B. Harris	0	7	1
Soho Sunday-school	3	17	4
Poulner Sunday-school ...	0	10	0
Temple Strict Baptist Church, Sydney	1	4	0
West Ham Sunday-school...	9	5	10
Mr. John Jull (HERALDS) ...	0	2	6
Mr. and Mrs. Virgo, senr. ..	0	10	0
Ebenezer Sunday-school, Fulham	1	0	0
Mrs. Limbrick	0	5	0
Mount Zion, Chadwell-street	6	0	0
Mr. F. Secrett	2	0	0
Mr. J. J. Fromow	1	1	0
Miss L. Sills (Box)	0	14	0
Beulah Sunday-school (Berkhampstead)	1	8	3
A. J. Robbins	2	0	0
Mr. A. Craddock	0	2	0
Tring Christian Endeavour (Senior)	0	6	1
Tring Christian Endeavour (Junior)	0	6	11
Tring—Friend	0	5	0
Miss Colls (HERALDS) ...	0	12	7½
Messrs. J. Mole & Son ...	3	3	0
Mrs. W. Morton	1	1	0
Chatham-road Sunday-school	0	12	9½

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.*

NOTICE ABOUT "HERALD."

MR. THOMAS, of Lewisham, will in future send all HERALDS to those in charge of magazines in the various churches and schools where there are such persons, instead of forwarding copies to individual subscribers. This will be a great saving to the Mission.

Printed and published for the Strict Baptist Mission by ROBERT BANKS AND SON, Racquet Court, Fleet Street, London. July 3rd, 1902.

THE STRICT BAPTIST MISSION HERALD.

No. XVI. - - SEPTEMBER, 1902. - ONE HALFPENNY.

The Lord's Remembrancers.

HOW often does the prayer-life sink into a mere spiritual luxury! It has lost grip, strenuousness, and purpose. Such lassitude has no warrant from the Word of God; the Lord's descriptions of His successful suppliants are those which emphasise far different elements in effectual prayer. Paul instances one of the Lord's remembrancers, and points out the style of his praying: "Epaphras, who is one of you, a servant of Christ Jesus, saluteth you, always labouring fervently for you in prayers, that ye may stand perfect, and complete in all the will of God" (Col. iv. 12). "That is how true Christ-like love prays. And it has no higher way of utterance than prayer. A prayerless love may be very tender, and may speak murmured words of sweetest sound, but it lacks the deepest expression, and the noblest music of speech. We never help our dear ones so well as when we pray for them."

True prayer is the intensest energy of the spirit pleading for blessing with a great striving of faithful desire. That is the kind of prayer that arose from the Saviour's soul in Gethsemane—that victorious wrestling ground which we do well often to visit, that we too may learn of the dear Master this holy secret of power in prayer. How it should put to shame our ease and sloth and nerve us to labour also fervently in prayers, and give God no rest, but fill His listening ears with our importunate cries for dying souls afar and near! Very solemn are the words written by Dr. Andrew Bonar in his diary and letters: "I was living very grossly, labouring night and day in visiting, with very little prayerfulness." When only able to preach once a day he says, "If God speaks from heaven once, and only for a minute! yet that voice is felt in the parish all the week." Writing to a friend he says, "Oh, brother, pray; in spite of Satan, pray; spend hours in prayer; rather neglect friends than not pray; rather fast and lose breakfast, dinner, tea, and supper, and sleep, too, than not pray."

Such is the true spirit of prevailing prayer. It clasps the omnipotent Saviour, it grapples, by the Holy Spirit, with the deadly foes of self, and fights its way to the throne. Nothing is allowed to block the way to the mercy-seat, for an unquenchable passion of sacred love fills the soul and enables it to reach other souls by the way of the throne. Wonderful is the ministry of intercession, grand beyond all thought, the faithful Saviour's promises concerning the privilege, the range, and the possibilities of believing prayer. Let us pray that we may pray. Let us give our hearts no rest till we know what it is to do what Epaphras did for the converts of the Lycus valley—"he bore their souls upon his soul."

So may the Holy Ghost fill all our brethren and sisters with this mysterious, but God-honouring and victorious, spirit of prayer, and glory shall crown the mercy-seat.

The Coming Annual Meetings of the Society.

ON Tuesday, October 21st, we are looking forward to the Annual Meetings in connection with our Mission, and we would draw the attention of our numerous friends, young and old, to that occasion. We are greatly desirous of seeing record gatherings, and feel sure that we have but to lovingly remind our friends of the urgent need for a splendid response to our appeal, and it will be responded unto. We need not mention the solemn claims of this Divine work, nor need we extol the loyal, steadfast, and noble services of our beloved Superintendent and his band of workers over in India. Those claims must ever be very high in our hearts, and in our constant prayers. But there is urgent need of extended liberality, and if we make a united and special effort the collections on October 21st will not fall short of £100. To this greatly needed end will our young friends especially come up then in very large force, both at the afternoon and evening services? None can fully imagine how this will cheer our beloved brother Booth and his dear devoted wife, and earnest co-worker; how it will inspire our Committee, and, above all, glorify God.

Our Congratulations to Mr. and Mrs. Booth.

VERY sincerely and heartily do we express our gratitude to our Heavenly Father for His lovingkindness to our beloved brother and sister in giving them a son. We as cordially congratulate them also, and pray that God may sanctify the precious child from its birth, and cause it to be a wondrous blessing to the dear parents, and a sweet means of sacred joy in that land so far away from loved ones here. This auspicious event took place on July 17th. All will rejoice to learn that both the dear mother and babe are thriving well under the tender care of our Father in heaven. God bless them.

The Permanent Missionary Motive.

By Dr W. B. Boggs.

American Baptist Mission, Ramapatam, India.

"And He commanded us to preach unto the people."—Acts xi. 42.

IN these words the Apostle Peter declares to his audience in the house of Cornelius, at Cæsarea, the credentials and authority for the great evangelistic work in which he and his fellow-apostles were engaged. It did not originate with men; he did not come to Cæsarea on his own account, he came by a divine commission.

A good deal has been written of late in certain quarters at home concerning missionary motives, contrasting the motives which have ordinarily actuated Christians in the past, in the work of Missions, with the changed motives which must now be appealed to, and which, it is supposed, will have to be appealed to more and more in the near future. It has been said by some that those considerations which moved such men as Schwartz and Carey, and Judson and Moffat, have, with the advancing thought of more recent times, lost a good deal of their force. It has been claimed that views have so changed in regard to the lost condition of the heathen that that thought can no longer be relied upon to move people to missionary endeavour as it formerly did, and that we must now seek for something else with which to arouse the Christian Church, and keep it interested in the great enterprise of the world's evangelization. By many the work of Missions is no longer looked upon as obedience to a great divine command for the rescue of the heathen from an appalling doom, but rather as a humanitarian effort for the uplifting of the peoples into a better civilization, that their social condition may be improved, and the advantages of western education may be brought to them. With this view, Missions have come to be not so much a matter of sacred obligation, and pressing importance, binding upon the whole Church of Christ, but rather an optional work of benevolence for kindly-disposed Christian people. Thus the motive has been considerably modified.

But with the Word of God for our Guide, we must conclude that the one central supreme motive which actuated the apostles and early Christians, which has moved true missionaries in all succeeding times, which can never grow weak or obsolete in the estimation of true followers of Christ, and which must remain supreme to the end of this age, is *Obedience*. "He commanded us to preach unto the people." To the faithful servant of Christ this is enough; speculations as to the eternal condition of the heathen cannot affect this; results of missionary effort do not enter into it; views of men cannot modify it. The royal command has been given: it is not conditional: it is not ambiguous: it is not yet fulfilled. For the faithful the first duty and the last is *Obedience*.

This command of our Lord Jesus Christ must ever remain as the supreme missionary motive. It cannot be superseded; it cannot be explained away; its authority cannot be questioned; the lapse of time cannot modify it; there it stands, for ever summoning the Church of Christ to her highest duty and her grandest enterprise.

It may be said that obedience to a bare, bald command is cold, and lacking in stimulating power. Not so did our Lord consider it. He lays down obedience as the highest test of true discipleship, the surest proof of genuine love.

This is the one motive which is not subject to change. All other motives are variable. Pity for the heathen may fluctuate, according to our views of their condition and eternal destiny. If Mission work is regarded chiefly as a matter of benevolence it will wax and wane according to men's feelings. Residence among non-Christian people may so familiarize one with their superstitions and sins and sorrows that these things will at length cease to move one's feelings. But the command of Christ can never change. There can be no substitute for obedience to it. No improved secular condition of the nations can release the Christian Church from this sacred obligation.

This is the motive for the missionary toiling in heathen lands, confronted by the vastness of the work, the difficulties inseparable from it, and sometimes by the meagre results of all his efforts. This is the motive for the Churches in the homelands. This is the motive which will ever keep the cause of Missions closely associated, in our minds and in all our plans and efforts, with Christ Himself, with His presence and His power, and His surely-coming victory.

Increase of Staff.

WE are glad to be able to record the appointment of a new Preacher to Ayanapuram. This fills the gap made by the transfer of Preacher Soondram. For some time our efforts to secure a suitable evangelist for that place were of no avail. God has now graciously answered our prayers in sending to us Preacher Joshua. We ask the prayers of all our friends for him in his new and difficult position. The non-caste people there are still maintaining a distant attitude, and have not yet allowed their children to return to our Schools. Our new helper will need special grace and wisdom in view of these circumstances.

For our new School at Choolai we have secured a fully qualified teacher, who from the time of his appointment has kept well to his work.

Our Kilpauk School has increased in numbers, and we have gladly increased the staff of teachers there to three.

For our Vepery School we have lately been able to appoint a fully qualified teacher, whom we hope will prove a steady worker. Owing to the difficulty we have experienced in obtaining a suitable man for this place, Preacher Thomas has for some little while been dividing his attention between Educational and Evangelistic work. The appointment we now mention will leave him quite free for the latter.

Our good friends at home, while rejoicing in the expansion of work, will not forget that it involves increased expenditure.

ERNEST A. BOOTH.

A New Station.

CHOOLAI.

IN consequence of the attitude of the relatives and friends of the men who were committed to prison for two years on account of the Ayanapuram robbery, it became advisable to transfer Preacher Soondram.

As soon as this step had been decided upon we began to look around for a suitable district in which to establish a new S.B.M. station, with Preacher Soondram in charge. After many inquiries and inspections in various directions, for we were anxious not to settle in a district already worked by any Protestant Mission, we finally concluded that, all things considered, CHOOLAI was the most suitable district available.

CHOOLAI is a Tamil word meaning a kiln ; no doubt there were formerly brick kilns here, and now, just close by, is KOSAHET, or the potter's village, where all descriptions of clay pots and pans are made. CHOOLAI is now a thickly populated part of Madras, near the Smithfield Market, containing many streets of caste houses. We did not find it an easy matter to secure a suitable house for our purpose, but this difficulty having been overcome, Preacher Soondram settled in a house large enough to accommodate his family and at the same time provide suitable room for a school.

We commenced Evangelistic work here in May last. As open-air preaching has not been regularly carried on in this neighbourhood, the residents object to it, and tell Soondram to "move on." Some have mocked him ; others are represented by the man who said that he "could not endure to hear that religion talked about," and told Soondram to "go so far away that the sound of your voice does not reach my ear." In such a district it is necessary that we move forward with care and be content with slow progress.

There is a small amount of active opposition, but this is at present confined to young men who wish to air their opinions and display their ability. On the other hand Soondram has in unexpected quarters found a friend who has secured for him a fair hearing and has taken his part as occasion needed. During last month, at the close of an address by Soondram, one of the hearers remarked, "If we do as you say we shall only obtain disgrace and loss." A few days later, three men, who had been listening to his preaching, came to Soondram and respectfully enquired, "Tell us truly what we should gain if we accepted your religion, and then we will consider about it." In answer to this welcome enquiry they were told about the grace of God, the pardon of sin, and the life which is life indeed ; but, adds the preacher, "they went away like the young ruler."

Having secured a properly qualified teacher, we started a School here in June. There are many heathen Schools close by ; but a good start has been made, and we expect steady progress. In accordance with our usual plan, Sunday School has been carried on in connection with the Day School, and when I visited the School last Sunday afternoon, more than a dozen little ones were present, and to each of these I gave a Tamil Scripture text card.

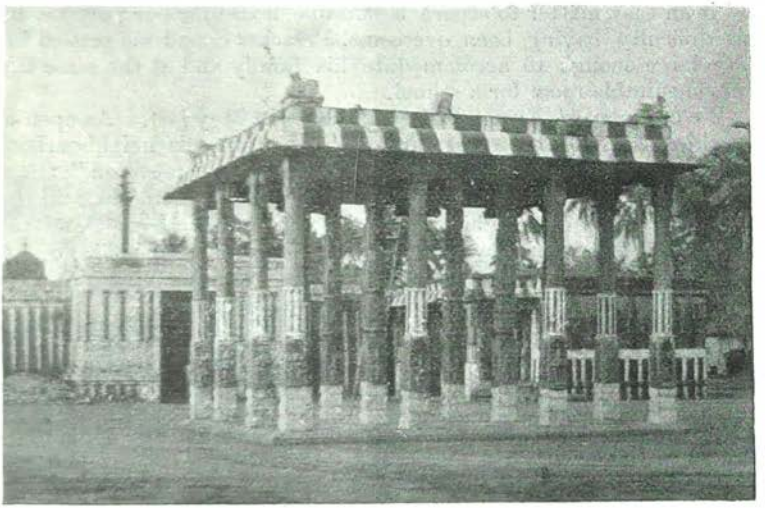
There is a non-caste quarter not far from this place, and one day we may be able to open a School there. Preacher Soondram has visited it, and the people desired him to start a School for their children.

Will *you* pray for our work in Choolai, and ask that hearts might be opened to receive the Word of Life? Pray also that the workers may be endowed with the needed patience, tact, perseverance, and faith.

ERNEST A. BOOTH.

Koyambedu Temple.

KOYAMBEDU is a small village with a large temple. Some of the children of the place attend our Nadukarai School, and Preacher Shadrach frequently preaches in the village In his company on one occasion I took my camera and secured two or three photographs Here is a picture of the *Mandappam* (resting place) which stands in front of the temple.



THE MANDAPPAM, KOYAMBEDU.

There are sixteen stone pillars of fine proportions. The various ornamental figures carved near the base of each of the outer pillars are illustrative of the histories of some of the deities of the Hindu pantheon. The inner pillars are carved on each of the four sides from base to crown. To build a *Mandappam* is considered a sure way of accumulating merit and securing the favour of the deity.

Behind the *Mandappam* can be seen the massive gateway of the Temple. A string of Margosa leaves is stretched in front of the doors for the purpose of keeping away evil influences. The large doors are

only opened on special occasions ; at other times a wicket gate is used. Having obtained permission of the Brahmin in charge I passed through the wicket gate and entered the Temple precincts with my camera. I was not allowed to proceed beyond a certain distance. Probably I could have gone nearer to the inner shrine had I removed my shoes, these being considered defiling, Hindus always entering the Temple court as they do their houses—barefooted. I suppose rupees would have helped matters, but I was not inclined to part with my money, and contented myself with the position assigned. The result is a picture which is a failure from an artistic point of view, but which gives a general idea of the interior of an ordinary Hindu Temple



THE INNER SHRINE, KOYAMBEDU.

To the right may be seen the base of a tall pole with a rope twisted around it. The top of the same pole can be seen in the previous picture to the left of the *Mandappam*. From the cross-pieces at the top naked lights blaze on festival days Nearly in the centre of our second illustration can be seen a small building with a crown-shaped covering. Within the four short pillars is the image of a bull. This is not an idol, but is the vehicle of the deity, the bull being the favourite animal of Siva. The bull is facing another building, the porch of which has two massive and elaborately carved pillars : these form the entrance to the inner shrine where the idol is kept. Beyond the fact that it appeared to be a very dark place, I cannot write about this residence of the deity, since I was not allowed to approach near to it.

E. A. B.

For the Children.

DEAR CHILDREN,—All of you, at some time or other, have heard of our Mission in India, but I wonder how many of you know what a Mission is, or what a Missionary does.

A Mission is work that God appoints; it may be at home, or it may be in a foreign land. The term, as we understand it, may mean teaching, or telling others about Jesus. A *foreign* Mission is one that makes known the Gospel in foreign lands. This is done in various ways: by preaching in the open air, as Mr. Booth does, so that all the careless passers by have an opportunity of hearing; by preaching in buildings, where others may come in and sit down quietly to listen; and by visiting people in their homes, reading the Bible to them, and explaining what is read.

In these ways we try to reach the grown-up heathen people; but I must tell you there are other ways in which we reach the children. We do not forget how much Jesus loved little ones, and we want to teach the heathen children to love Him.

The way in which we do this is to get as many children as we can to come to our Schools. In the Day Schools they are taught various things, but each day the Scripture lesson is considered most important. Besides the Day Schools there are Sunday Schools held every Sunday afternoon, and it is on Sunday we like to see a large attendance.

I daresay you would all like a peep at an Indian Sunday School, and as you are so many thousands of miles away, I must try and describe one to you.

There are six Sunday Schools connected with the Strict Baptist Mission; four of these are in villages outside Madras.

In the first place the buildings would look very strange to you, the walls are built of mud, and the roofs are formed of dried palm leaves. After you had wondered at the strange building, you would want to look inside it. There you would see no forms or chairs; the only furniture being two stools for the teachers to sit on, a black-board on an easel, and a large box to keep books in. On the floor you would notice plenty of clean white sand, and sitting in rows on it the little native children. None of them wear shoes and stockings, and most of them wear hardly any clothes. The clothes they do wear are as a rule very dirty and ragged, as their mothers do not believe in washing or in mending. Some of the little girls wear leaden rings on their fingers and toes, and bright coloured beads round their necks. Their hair is usually not combed, but is dusty and matted.

With all these disadvantages they have little hearts that can be sad or happy, and they have souls that are precious in God's sight, and we think of these two things and love them. They have never been taught to speak the truth, or to be clean, or to be kind to one another, or to love Jesus, for their parents do not know these things themselves; but we want to teach them to do all this.

There are kind teachers in the Schools who tell them about Jesus, and teach them Bible verses and sweet hymns, and our Scripture Catechism; and many of the children like coming to school. When

they first come they know nothing; but they are taught a little each day, and when they have been in school for some time they know a great many Bible stories.

It gives us great joy to go into our Schools on Sunday afternoons and see the little smiling faces, and know they are happy in learning what is taught them.

Now, I have told you a little about our Mission, but do not forget that to carry it on successfully there are other things needed besides missionaries. If it is God's work, as we all know it is, ought not others besides missionaries to be interested in it?

Let each one think for himself or herself how he or she can help this cause. We all know the old saying, "Where there is a will there is a way," and every heart that loves the Lord will find a way of serving Him.

God gives *money*. He means that some of it should be used for His work, and the gifts from loving hearts are precious in His sight. Money is needed in Mission work.

God gives *talent*. How can we use it to His glory? Some of you have clever little fingers that can sew; why not sew some garments for the little ill-clad children in our Mission Schools?

God gives *opportunities*. Do we always use them? Why not try to interest others in the Mission? Your parents may know nothing about it, why not tell them, and ask them to help in some way? Your friends may be glad to do something when they see it makes you happy to help.

And then how many can *pray* about this. Ask God to show you what you can do, and He will.

Your affectionate friend,

WINIFRED BOOTH.

Madras, 1902.

The Death of Mr. Noble.

WE have received the following touching account of the decease of Brother Noble from his now sorrowful widow, per our Superintendent:—

"I am sorry to inform you that my dear husband fell asleep in Jesus very suddenly this morning (June 25th), at half-past five o'clock. He fell off in chair and was gone in ten minutes. His body will be interred this evening at half-past five o'clock. My dear one is absent in the body, but present with the Lord.

"Yours in much sorrow, H. NOBLE."

We all send our Christian love and sympathy to the dear bereaved widow. May our Elder Brother and Saviour pour His own precious sympathy into her stricken heart.

We thank God for the long and faithful services our late brother rendered to our Mission in Ceylon, and feel sure that his life, by the grace of God, was a light that truly and effectually witnessed for God in that dark and far-off isle.

All-India Sunday School Examination.

THE above Examination, conducted by the India Sunday School Union, took place in July, the appointed subject being the International Scripture Lessons from January to June.

From our Kilpauk School we sent up 21 candidates; of these 13 passed. Of the successful children, 10 are heathen, and 3 Christian. One of the former did brilliantly, securing the maximum number of marks—100. Another was not far behind with 93 to his credit. I wonder what proportion of the scholars in our Sunday Schools at home would equal the record of these heathen children.

We were only too pleased to award special prizes to each child who passed. Some of the toys sent in the last Mission Box served well for this purpose. The children who appeared for the examination but failed, also received a small reward for trying. E. A. B.

Our New Candidate for the Mission Field.

MR. BURRAGE has made formal application to the Committee, offering himself as a candidate for our Mission. Our beloved brother had given himself to the Lord, and was at His disposal, he has now given himself to us for the Master's sake and cause. The Committee are most desirous that Mr. Burrage should have every possible educational equipment, and are making arrangements therefor. Our brother is also being invited to visit our Churches, and has been engaged to speak at our Annual Meeting on Oct. 28th. It is most essential that brother Burrage should come before our people as much as possible, that opportunities may be afforded him of coming in touch with those whom he will, we trust, represent abroad. The Lord bless him indeed, and guide both him and us in this most important step. Brethren, pray for him.

All ought to be Fellow-helpers of the Truth.

IN the old coaching days, before railways were as common as they are now, I observed a notice about the amount of first, second, and third-class fares upon one of these coaches. As the seats all appeared alike, I took a third-class ticket, expecting to be as well off as those with second or first-class tickets, and besides that, I should have the satisfaction of having saved my money. However, at the foot of a steep hill the driver stopped, and shouted in stentorian tones, "First-class passengers keep your seats; second-class passengers get out and walk; third-class passengers push behind."

Let us all be third-class passengers, not sitting at ease looking on while others do the work, nor walking off from it, but pushing behind with all our might, and so helping and encouraging the often overworked and overstrained leaders who are bearing the burden and heat of the day. F. CLARKSON.

A Happy Day for the Mission at Akeman Street, Tring.

ON Wednesday, July 31st, the 94th Anniversary of the opening of Akeman Street Baptist Chapel, Tring, was celebrated. It was a day specially honoured by God the Holy Ghost. Our beloved brother Northfield visited us from March, and preached to larger congregations than have been seen present for many years. Collections amounting to £11 11s. 11d. were taken for our beloved Mission.

Christmas Boxes.

REGARDING Christmas Boxes, Mr. Booth writes: "You can hardly send too many garments or remnants. Please do not send a single greeting card. Do not send any slates. Kindly draw the attention of our friends to the remarks made in the HERALD for March in a word about the Boxes regarding games of chance. Needlework materials, picture books, dolls, beads, toy whistles, writing materials, balls, tops, and marbles will be heartily appreciated.

All to be in Mrs. Millwood's hands by end of October.

Address: Mrs. MILLWOOD, EDWARD HOUSE, LISSON GROVE, N.W.

No Retreat.

Is this the time, O Church of Christ, to sound
Retreat? To arm with weapons cross and blunt
The men and women who have borne the brunt
Of truth's fierce strife. and nobly held their ground!
Is this the time to halt, when all around
Horizons lift, new destinies confront?
No! rather strengthen stakes and lengthen cords,
Enlarge thy plans and gifts, O thou elect,
And to Thy kingdom come for such a time
The earth with all its fulness is the Lord's,
Great things attempt for Him, great things expect
Whose love imperial is, whose power sublime.—X. L.

Strict Baptist Mission.

ANNUAL MEETINGS will be held (D.V.) on TUESDAY, OCTOBER 28TH, 1902, at Soho Baptist Chapel, Shaftesbury Avenue.

Pastor L. H. COLLS, of Tring, will preach the Annual Mission Sermon. Service to commence at 4 o'clock. Tea will be provided at 5.30. Tickets 6d. each.

The PUBLIC MEETING will commence at 6.30. The President, R. E. SEARS, in the chair.

The ANNUAL REPORT will be presented by W. S. Millwood, Esq. Addresses by Mr. Burrage, Pastors Chilvers, Marsh, Mitchell, Wileman, and G. W. Thomas.

Collections after each service in aid of the Society's Funds.

Friends, do make these grand gatherings.

Finance.

Subscriptions and Donations from June 14th to Aug. 14th, 1902.

	£	s.	d.
Mr. W. R. Johns	0	5	0
Providence, Kingston ...	1	8	9
Miss Bush (Box)	0	10	0
Mr. Lambourn	0	10	0
Enon Sunday-school, Chatham	0	10	0
Mr. E. W. Thomas (HERALDS)	0	2	6
Miss Bassendine (HERALDS)	0	1	0
Miss Woods (HERALDS) ...	0	1	0
Dacre Park Sunday-school	2	18	3
Mr. and Mrs. E. A. Booth	2	2	0
"Friend," per Mrs. A Booth	0	10	0
Mr. J. Driver...	0	2	6
Miss Dean (HERALDS) ...	0	1	0
Mr J. B. Collins	2	2	0
Two Friends per Miss E. Butcher	0	17	6
Junior Christian Endeavour, Tring	0	5	0½
Senior Christian Endeavour, Tring	0	5	5½
Elim, Limehouse (Boxes):			
Mr. Cowell	0	3	5½
Miss Adams	0	3	2
Mrs. Martin	0	2	11¾
Mrs. Thomas	0	3	8¼
Miss Lester	0	3	4
Mr. Bayes	0	11	10
Mrs. Riddle	0	4	8¾
Mrs. Bennet	0	1	10¾
Mrs. Moulton	0	3	0¾
Mrs. Griffiths	0	2	6½
Mrs. Lowrie	0	3	6½
Mrs. Youdan	0	4	10¾
Limehouse, Elim Sunday-school	0	11	10½
Bexley Heath Sunday-school	1	17	0
Homerton Row Sunday-school	1	12	8
Homerton Row Bible-class	1	9	1
Mrs. S. Brand	1	0	0
,, ,, (HERALDS) ...	0	5	0
Mr. J. Knight	0	10	0
Mr Alfred Eastoe	0	5	0
Gurney Road, Stratford ...	3	3	9
Mr. Henry Rumsey ...	0	5	0
Guildford (Boxes):			
Mr. J. Billing	0	12	4
Mr. H. Brand	1	17	1¾
Guildford (Boxes):			
Mr. J. Broughton ...	0	5	0½
Mr. W. Chisnall	1	11	2¼
Miss Chisnall	0	3	2¼
Mr. J. Cox	0	3	0
Mr. G. Foster	0	4	10½
Mr. E. C. Foster	0	7	6½
Miss Gilbert	0	16	11
Miss Handley	0	5	6¼
Mr. Hearsey	0	4	0
Anon	1	10	6½
Mr. Nicholson	0	7	2
Mr. Parsons	0	8	9¼
Miss Pickett	0	5	6
Mr. R. E. Riddle... ...	0	3	3½
Miss Rudge	0	7	3
Mr. Searle	0	4	5½
Mr. G. Shellard	0	14	10½
Mrs. Skuse	0	4	10½
Mrs. Snell	1	5	6
Miss Walker	0	10	5
Mrs. Watts	0	4	6½
Mrs. C. E. White... ...	0	8	10½
Miss B. Williams... ...	0	0	10
Mrs. Wrightson	0	7	6
Young Men's Bible-class, per Mr. Pockett	0	6	10½
Young Women's Bible-class per Pastor W. Chisnall ...	0	8	3½
Collection, Old Baptist Chapel, Guildford ...	4	4	9
Mrs. Chaplin (Thankoffering), Guildford	0	2	6
Mrs. E. Williams (Box), Guildford	0	1	5¼
Mr. J. Belling (Sub.) ...	1	10	0
"A Friend"	1	0	0
Derby Road Sunday-school	3	4	6
Miss Carr	0	10	0
Mr. J. Cook	0	7	6
Beccles, Martyrs' Memorial Sunday-school	0	9	0
Woolwich, Carmel Sunday-school	1	10	0
Akeman Street, Tring (Collection)	11	11	11
Mr. F. Butcher, Tring ...	11	0	0
Mr. T. Glover, Tring ...	1	0	0

Notice.

ALL applications for HERALDS to be made to Mr. E. W. Thomas, 28, Limes Grove, Lewisham, London, S.E., who will gladly supply copies to new subscribers, and send specimen copies to friends who wish to introduce them to others.

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The

Strict Baptist Mission HERALD,

AND FORTY-FIRST

ANNUAL REPORT.

No. 17.] NOVEMBER, 1902. [ONE HALF-PENNY.

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THE STRICT BAPTIST MISSION HERALD.

With Annual Report for 1902.

No. XVII. - - NOVEMBER, 1902. - ONE HALFPENNY.

Victory all Along the Line.

AT the close of another year "we thank God and take courage." Praise and triumphant faith are the most fitting notes with which to tune our song, for there hath not failed one word of the Lord's good promise concerning His work and ours. "Hitherto the Lord hath helped us," and this can only be translated into "Henceforth He will be equal to any and every need." All along the line God has caused us to triumph in Christ, difficulties, trials, and needs have been surmounted, and the glory shall be given to our blessed, unfailing Master. Especially have we seen the work of the Lord prospering in the hands of our beloved Superintendent and his splendid band of helpers. Without a falter he and they have been able to unfurl the banner that never was dragged in the dust of defeat; "the glorious Gospel of the blessed God" has been uplifted in the homes, in the streets, and in our multiplied Mission chapels. Precious souls, engulphed in dark, deep waters of idolatry, have been rescued by the never-failing hand of the Lord accompanying our loving, earnest missionaries, who have thrown out the life-line in Christ's all-prevailing name. Bless the Lord, O our souls, for the triumphs of the everlasting Gospel amidst such mighty foes, of whose might we at home can form but a faint conception. The indwelling precious love and spirit of Christ alone can have enabled our devoted standard-bearers to endure and to succeed as they have done

Nothing becomes those who minister the Word of Life or those who lovingly support that ministry like the spirit of joy and courage. Bright as the promises of God, and certain as the reign of our Royal Saviour, are the prospects and prosperity of the glad tidings of salva-

tion. What a privilege to share both the joy and the spoils of victory! "This honour have all the saints." Cast down they may be, but not destroyed; perplexities will arise, but not despair, for the battle is not theirs, but God's.

"To doubt would be disloyalty,
To falter would be sin."

"Seeing then we have this ministry, having received mercy we faint not." Everything in our work bids us go forward, possessed with the spirit of that mighty Gospel which liveth and abideth for ever. There is no other method of achieving victory in this holy war but that of still pressing on, bearing down upon the foe with the flush of the Master's triumphant strength upon our brow, Who Himself eads us forth conquering and to conquer.

Telling the Story.

A SEPTEMBER afternoon. The air is heavy with the scent of Cork blossoms, the trees stand motionless, grey clouds hang low in the West shutting out both breeze and sunshine. The hoarse cawing of crows, the lazy hum of a huge black bee, the sound of a buffalo cropping the short grass by a hedge all somehow add to the oppressiveness of the afternoon.

We (that is, our Biblewoman Kurnappoo and I) walk down an all but deserted village street, and wonder where the people are. We pass some houses with doors wide open, but the occupants seem not at home, other doors are closed, and strings of faded leaves hanging over them tell a tale of recent festivities. It is the marriage month, and there has been a wedding here, and another there, and the people have gone to the adjoining villages with the bridal parties.

At last we hear the sound of a voice, a child's voice, "Ba, ba, ba," it calls, and the owner of it bursts through a hedge. It is a little girl with a dirty face and matted hair; she wears a scarlet cloth bunched up round her waist to escape the thorns she meets; in her hand she carries a long bamboo crook (used for bringing the branches of trees within reach of goats) Round her waist is a stout coir rope which she holds in her other hand, and tied to it a little white goat gambols. A dirty "little Bo-Peep," but picturesque withal. We smile at the child and speak to her, and she takes courage and follows us.

A turn of the road brings us on a group of women at a well. On the opposite side of the road is a house before which we stand. One of the women breaks away from the party and bids us welcome to her home: she seems pleased to see us, and asks us to sit down in the verandah, and she herself stands in the doorway, as though she would rather we did not come in. After a few minutes of conversation we sing a hymn, and read to her the incident of the woman of Samaria. The other women now gather around us, half curious, half suspicious. It is a caste street and a caste house, so we press the point of the wonderful saving grace that touches both caste and non-caste.

The women readily admit that "all are sinners," but are not so sure that they are sinners individually. We sing to them again, which pleases them greatly. They ask what good our religion does us, frankly confessing that their gods do nothing for them when they are ill, or starving, or in any trouble. We try to tell them something of the nearness and dearness of our loving Lord, and hope and pray they are impressed.

Another tramp across a field. This time we are followed by quite a band of children, some of them playing truant from our schools, from whom we get promises of better behaviour, others who have never been to a school, whom we try to induce to attend ours.

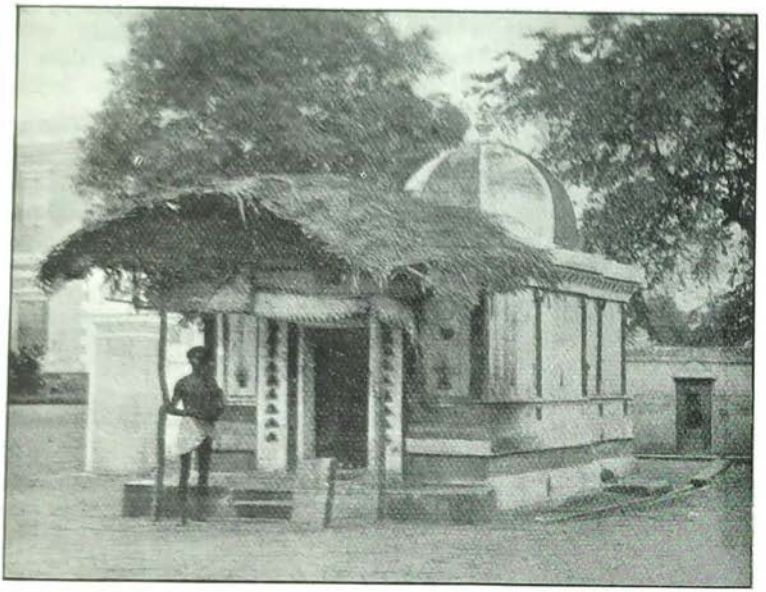
We halt at length before another caste house, and Kurnappoo calls out the occupants. An old woman decked with jewels appears, she is delighted at our visits, glad to talk of herself, and to ask after our welfare, but alas! not so eager to hear of Jesus. She asks if we are trying to make her a Christian, and seems rather to fear that we shall do so by some force. We assure her that if she professed herself a Christian simply to please us, it would do her no good. She is much relieved to hear that we are only come to talk of our God, and ventures to ask a few questions which we gladly answer.

Another walk, and another stop, our listeners being an old woman who freely gives her opinions, and a young one who is somewhat timid. "We have 100 gods to worship" says the former, "so we have no time to worship yours." "We have to think of our housework, so we cannot think of what you tell us," almost apologetically puts in the latter.

"What good does your religion do you?" we are asked for the second time that afternoon. We tell them of the happiness, the comfort, the peace we have in knowing our Saviour. We tell them how He watches over His children, how He blesses them, and how tender He is to seeking sinners. The old woman is inclined to sneer, but the young one looks serious. "What you say is true" she says, "I know of a Hindu family (they are very high caste) who turned Christians. That was a long time ago, and yet no evil has come to them; their house did not fall down, their children did not die, nor their business fail; they have prospered even though they became Christians." We dimly realise then the dark sad superstitions that are holding these poor souls in their chains, and pray for their release.

Yet another house, yet another, and yet another we visit, telling our story as simply as we can, asking questions, answering them. Leaving one house with a pang of disappointment to enter another with renewed hope. What does it profit? Who can say? That day will declare it. We carry with us His honoured command "Go ye," and deep in our hearts is a shining promise: "The heathen *shall* fear the name of the Lord."

WINIFRED BOOTH



A Shrine in Kilpauk.

AT a corner in Kilpauk where three roads meet stands this little Hindu temple. It is only a small shrine, and yet many stop to worship at it. Travellers coming into Madras from the villages outside pause to have a drink (from the stand-pipe which can be seen against the wall behind the temple), converse with others who are standing about, and before they depart walk round the temple as many times as they consider necessary, stopping each time they pass the entrance to worship the idol which stands in the darkness behind the closed doors.

Every afternoon a priest visits the shrine; he rings a bell, burns incense, decks the image with flowers, anoints it with oil, and feels he has done his duty both to his god and his fellow-men. For this service he is paid three rupees a month by the people living near the temple.

Once a year, on the occasion of a festival, the rows of niches on either side of the doorway are lit with small oil lamps. A band of musicians station themselves under the thatched verandah, and make all the noise they can, (as we know to our cost—the temple being but a few yards away from our house), and a large crowd assembles outside while the priest inside conducts the proceedings. As far as we could make out, the most important part of the ceremony seemed the distribution of ashes among a host of little boys, which they afterwards smeared on their foreheads.

At six o'clock one morning Mr. Booth and I, while walking down

the road, saw before the temple an old man carrying a small brass vessel, and a tiny girl with a broom under her arm,—grandfather and granddaughter we were told they were. The old man sprinkled the water from his brass vessel over the steps and entrance of the shrine, and swept them clean. He then produced a piece of chalk with which he traced a design on the stone floor, and another on the ground. This done, he slipped into a neighbouring garden, and no one being about, he stole some bright coloured flowers from there. Returning with these he arranged them very carefully in a row just outside the closed door. The little maid who had again taken charge of the broom stood demurely watching her grandfather. When these preliminaries were finished the actual worship began. The old man walked solemnly three times round the temple, paused before the door each time he passed it, and with his hands together muttered a few words, making peculiar motions with his fingers while he did so. All this took but ten minutes, and catching sight of us he came up and began to talk. Some passers-by who had stopped to watch him also joined us We were told that the shrine was a very old one, the "oldest inhabitant" not being able to say when it was erected, and that this old man had performed his devotions in this way for many years. He seemed much admired by his neighbours for it, but I do not think their admiration exceeded his own.

WINIFRED BOOTH.

Brighter Outlook at Ayanapuram.

WE are right glad to be able to sound a more cheerful note regarding Ayanapuram. We are not able to report that the sad robbery incident is closed, for the non-caste people will not yet allow their children to return to school. In the majority of cases the parents wish to send their children, and realise what a good opportunity is being wasted. Some of the more influential men, however, still bear us a grudge and will not allow any of the non-caste children to attend school. Preacher Joshua is constant in his endeavours to bring those who are unfriendly to a better state of mind. He is not interfered with when preaching the Gospel, and we hope that the day is not very far off when the former amicable relations will be resumed.

During August we strengthened our position at Ayanapuram by making two important additions to our staff. The first of these is Preacher Dyriam. We have located h m in a part of the village quite a distance from our chapel. He is living in a rented building situated a little way behind the large temple and the Brahmins' quarters. This part of the village will now receive more attention than formerly, and from this new centre Preacher Dyriam will visit the surrounding hamlets This arrangement also permits the two preachers to visit together places where considerable numbers may be expected to gather, and gives them courage in the face of opposition.

The second addition to our staff is Biblewoman Mary, who has taken up the work formerly looked after by Biblewoman Amirtham,

after whose resignation the work ceased for want of a worker. We are delighted to report that the new Biblewoman has been well received, and we have good hopes that she will not only gain entrance to houses formerly visited, but will add new ones.

Friends, please remember to thank God for the brighter day which is dawning in Ayanapuram. E. A. B.

A Message from Madras.

DEAR MR. PRESIDENT AND CHRISTIAN FRIENDS,—I gladly avail myself of the opportunity afforded me of taking part in the Annual Meeting. By doing so at a distance of six thousand miles, I run the risk of saying just the very things that have already been said by the preacher in the afternoon, and the speakers this evening.

Reference will no doubt be made to the progress made during the past year, and I wish to add that my fixed intention is to continue to enlarge the sphere of the work of our Mission as God shall give opportunity and the state of the Mission exchequer warrants. In so doing, I am sure that I am only carrying out the wishes of the Committee and all our friends. We are in a very real sense co-workers, for only as you supply the means can the end be gained. So far as I am acquainted with the history of our Mission, it has never been burdened with debt. We can accomplish our designs without incurring debt if each will loyally share the financial responsibility involved, and this will certainly be greater in the year we are now entering, than in the year that has just closed.

There are three places where I am desirous of establishing S. B. M. stations in addition to those we already occupy. So far as one can judge they afford good openings. They are near to our present stations, and can therefore be more easily superintended than if they were distant. These are now "open doors." Shall we enter? If we do not soon enter, others will, and in addition to having neglected an opportunity, we shall eventually have to go further afield in order to expand our work. I call upon you my fellow-helpers to say to-night whether we shall seize the opportunity or neglect it. The only way of answering in the affirmative, is to provide the money. In each place we shall have to erect or rent a building, and maintain a worker.

I pass to the only other subject I wish to mention at this time. In my view of things, the immediate and urgent duty of the S. B. M. is to FIND, EQUIP, and DESPATCH another missionary. An additional man is needed. I can the more freely urge the question because I am *not* asking for a personal assistant. The work that I am now doing is well within my powers, and can be yet enlarged with advantage. The weakness of the position is that no provision whatever has been made for the carrying on of the work in the event of anything happening to me. I am thankful to say that I am now in the enjoyment of good health, but anyone who knows India will bear me witness that breakdowns happen here to the most unlikely persons. I am studying solely

the best interests of the Mission when I press you to send another man. Nor am I at all previous in bringing the question right to the front on this occasion. It must be remembered that during the first year, the newcomer must have his entire time at his disposal, for the acquisition of Tamil, and he will need much of his second year for that purpose also. Within two years from now, furlough to England will be due to me, according to the terms of my covenant. It surely must be clear to all that no time is to be lost in this matter.

I am persuaded that the S. B. M. is well able to send forth another representative, and that our friends only need to see the pressing importance of the question and they will gladly rise to the occasion, and rest not until it is an accomplished fact. The right man is not far off, —it is quite possible that he is in the meeting to-night. I absolutely refuse to believe that among all our young men with the necessary qualifications for missionary service in India, there is not *one* now ready to say to the Master and to the Committee, "Here am I, send me."

So far I have only urged the continuity of our work as a sufficient reason for sending an additional missionary. But apart from and beyond that, the time has more than arrived when our European staff should be enlarged, and we should more fully enter into our share of the work of the evangelization of the world. As things stand at present we cannot claim to be carrying out the Divine commission to the fullest extent of our ability and opportunity. Let us resolve to-night that with the help of God we will roll away this reproach, and by way of commencement will send forth another man without delay.

Finally, I propose that before this assembly disperses, a united missionary prayer meeting be arranged to be held in this place on the most suitable evening next week, for the definite purpose of praying the Lord of the harvest to send us the man whom He would have us send forth.

Yours in His service,

ERNEST A. BOOTH.

"For the Name's sake they went forth."

"FOR the Name's sake" is in a pre-eminent degree the spring and motive power of holy obedience. This is the meaning of the text in its own connection. These men went forth in a spirit of self-consecration that asked no questions, that fixed no limits; they went forth to tell the world the news; and they lived upon the news they told. When they had plenty of outward comfort it was hallowed by the "Name." When they had no comfort the Gospel was compensation. The Gospel would be benefited by their self-denial—that settled the question in a moment. Nor was this a transient impulse pertaining exclusively to the very earliest days. It multiplied itself in great numbers of instances, it continued from age to age. The whole secret of such loyalty, of such endurance, of life so unselfish, so divine, lay in this—"For the Name's sake." Nor let any one of us say that in this matter we live upon the past, and that we are always speaking of a glory that has faded from among men. Answer, ye graves of

missionaries on Indian plains! and ye martyrs for Christ lately slain. Ye glorious company of consecrated souls! you and your labours are more to the city, and more precious to the State, than bridges and viaducts, and queenly procession and regal pomp. What essentially is this Christian service? It means the consecration of the redeemed self in wholeness to the glory of Christ and to the service of our fellow-men under Him. The love of Christ has this perfectly unique peculiarity, that it is the love of God and the love of man in one; and when, "for the Name's sake," we give ourselves to God and live to God, then we are swayed by this all-comprehending love. And just as surely as we are so, "we are more than conquerors." For love is invincible. Of what importance, then, must it be to a Christian to be full of love, full of the love of Christ to him, full of quick answering love to Christ, full of the power of "the Name."

A. RALEIGH, D.D.

Notes from an Evangelist's Diary.

PREACHER SOONDRAM records the following instances of the way in which the preaching of the Gospel is received in Choolai:—

One morning a young man stood among the listeners and appeared to agree with what I was saying. At the close of my address he came alone to me and said, "I am going to leave all and become a disciple of Jesus Christ. What will you give me now, and what will you give me hereafter?" I replied that I would show him the way to get to Christ, and then he might make his request to Christ, who was rich, and would supply his needs. When the young man heard this he went away sorrowful.

On another occasion I stood in front of a doorway and commenced preaching. The occupier of the house soon came out and told me that I must not preach there. I answered him quietly, and tried to pacify his anger, but he only got more furious, and I moved to the front of the next house. Here I was no better off, for the occupant of this house made the same objection. I told him that the heathen tales which he delighted to hear—such as the "Hero of Madura" and also songs of pleasure—were sinful. My song and speech told him the way to escape from sin, and for that reason he should listen. He became more angry, and abused me and pushed me away from his house. At the third house I was treated in a similar way. The occupant of the fourth house proved a friend in need, and shamed the others by giving me permission to speak in front of his house and staying himself to listen to the Gospel message.

While I was preaching in a certain place a milkman threw a stone, which fell near me. When I had finished preaching, and was proceeding to another place, he said in ridicule, "Having talked so much, you must be fatigued; take a drink and go your way," at the same time holding out his milk-can. I quietly declined his offer and passed on.

Preacher Joshua.

JOSHUA joined our staff at the beginning of July, and was appointed to take charge of the work at Ayanapuram. He is 38 years of age, and has a wife and two children. Some twelve years ago he was convicted of his sinnership under the preaching of some Evangelists from England, and received Divine forgiveness.



During the time he has been with us Joshua has shown himself a capable, willing, and energetic worker. He is untiring in his efforts to secure the return of the non-caste children to our school, and expects to succeed. We are thankful to God for sending us this helper in answer to our prayers. May he prove a great soul-winner.

E. A. B.

Village Work.

THE morning air is cool and pleasant as I mount my pony before six o'clock and set out to accompany our preachers in visiting some villages. A few people are astir, and the quickly brightening east tells us that sunrise is at hand. I had not made any appointment with Preacher Joshua, but he is preparing to start when I arrive, and we are soon on our way to Manjakuppam, where we expect to meet Preacher Dyriam. It happens that we are a little too early for him; so, leaving word with a bazaar man, we push on to Tharma Pillai Shavady. At this spot there is a small temple and a Burden Rest. We halt for a short time, in the hope of gathering a congregation, but in this we are disappointed.

Resuming our journey, we pass many villagers whose heads are laden with various wares, such as grass, mats, firewood, vegetables, and so forth, for sale in Madras. Owing to rain having fallen the day previous, the roads are heavy and in places under water. The fields on either side give evidence of cultivation, and it is not long before we pass a yoke or two of oxen dragging the wooden plough used every-

where in India, and a more simple and primitive implement it would surely be difficult to find. A little later a lad of 12 or 14 passes, carrying a plough on his head.

We are now in Villivakkam, and leaving my pony in charge of the horsekeeper, I go with Preacher Joshua to a place we think likely for a congregation, and commence talking to the first persons we meet. There has been some desire expressed that the S. B. M. should open a school here, and we gather what particulars we can, but find that the answers given to our questions conflicting. One man is sure the school will prosper, while another asserts that many have tried to establish a school here and have failed, and he confidently predicts that if we open a school we shall close it in two or three months.

By this time Preacher Dyriam has arrived, and, a fair number of people having gathered, a Christian lyric is sung and Joshua preaches the Gospel, basing his address on one of the miracles of healing, and telling the people of the ability and willingness of Christ to heal the sickness of the soul. Some of those who hear the message do not refrain from showing their displeasure and try to annoy the preacher, who, however, perseveres. Without any interval Joshua is followed by Dyriam, a veteran of nearly sixty summers. His name means "courage," and his address is not at all deficient in that quality. I bring up the rear by relating the story of the prodigal son and enforcing some of its lessons. As the tale proceeds the interest of some who are listening deepens, and they seat themselves on the ground and give the speaker their undivided attention. I have noticed that this parable is more used than any other by Evangelists here, and that the people listen to it with greater interest than they do to others. Having distributed tracts to those able to read, we move to another place in the same village, and, by singing, endeavour to attract an audience. This time the people do not respond, and we have to content ourselves with distributing tracts from door to door.

We now proceed to another village, skirting on the way the bank of a huge reservoir very many acres in extent, but which, as far as one can see, contains no water. Near to this reservoir I notice at the foot of a tree a cooking pot, and, upon enquiry, find that it is used for boiling rice in connection with some ceremonies of snake-worship, a cobra having made its home in the hollow trunk of the tree. In a few more minutes we enter the hamlet of Pardi, and meet the Munsiff of the place. We talk about schools, and he expresses his readiness to help if we would open a school there, which he says will be a success if we teach English. Telling him the matter will receive our consideration, we make our salaams and push on to Koroottur, which is now in sight. In the non-caste quarter of this village the Methodists have a small school. We call the teacher and make enquiries as to the work he is carrying on. While we are doing so, some of the villagers gather round and our preachers commence singing a lyric, in which the Methodist teacher and his scholars heartily join. We all three preach in turn to the people, who quietly listen to the Gospel message. After this, one of the boys of the school recites a Psalm, clearly and without hesitation, to the delight of his teacher. From this place we pass on to the caste quarter of the village. Our preacher from Agrakaram

frequently preaches in the caste streets here, and during our talk with some of the people we hear from them of his visits. Selecting a shady spot, the evangel is again proclaimed. Here a chetty interrups, and wants to know the age of our religion. Another man endeavours to start a dispute and so stop the preaching; he is asked to kindly wait until we have finished and then an opportunity will be given. He soon tires of waiting, and goes away without giving further trouble.

Whilst we have been working the sun has been making its way towards its zenith. Bidding the preachers make their way home leisurely, I rouse my pony, and cover the miles between Koroottur and Kilpauk as fast as the state of the roads will permit. Towards the end of my journey I pass a bullock bandy in which a woman is seated. To my surprise she hails me, and bids her driver to stop the bulls. She explains how sorry she was that she was away from home when Mrs. Booth called there with the Biblewoman last week, and concludes by saying that she hopes to be home next time a visit is made.

ERNEST A. BOOTH.

A Promising Student.



MARKANDAN is a pupil in our Kilpauk School. He is a heathen boy, about 10 years of age. In the recent All-India Sunday-school Scripture Examination, conducted by the Sunday-school Union, he gained the maximum number of marks—100. I met one of the examiners recently and he remarked how delighted he was with the way in which many of the boys from our school answered the questions. In obtaining the highest possible number of marks, Markandan reflects great credit on our Teacher Ponniah, who prepared him for the examination.

Let us pray that this bright heathen lad who so readily learns about Jesus may have his heart so wrought upon by the Holy Spirit that, before he leaves school and passes outside of the circle of direct Christian influence and teaching, he shall become a true disciple of Christ.

E. A. B.

School Treat at Government House.

ON the 22nd March, H.E. LORD AMPTHILL, the Governor of Madras, gave a large treat to all the Primary Boys' Schools in the city. Over 11,000 children enjoyed his hospitality in the grounds of Government House, the boys of our Vepery and Kilpauk Schools being among the number.

The treat lasted from 2 to 6 p.m. The schools were marched to Government House gates, attended by their particular teachers, where they presented their tickets, and were admitted into the grounds. Here each school was provided with a distinguishing banner. Amusements of various kinds were provided, such as merry-go-rounds, Indian conjurers and acrobats, and sports were held the whole afternoon in which holders of "sport tickets" could take part. One of our Kilpauk School boys was able to compete, and won two fine mechanical toys. A sumptuous spread of eatables was provided, the children partaking of it in picnic fashion on the grass.

As evening closed in, The Lord and Lady Ampthill came out and inspected the children, after which little cardboard boxes of biscuits and sweets were distributed among them to carry home.

As we passed Government House at 6 p m. on that day we saw the companies of happy children being marched out. First among them was a gay little band which we recognised as our Kilpauk School. The children were dressed in their brightest and cleanest clothing, and so were the two teachers. Two of the tallest boys headed the procession carrying a yellow banner on which shone in gilt letters the words "H.E. Lord Ampthill's Treat, Strict Baptist Mission School." It was hard to tell which pleased the children most, the banner or the parcels they carried, but they were certainly some of the happiest children in Madras that day. WINIFRED BOOTH.

Strict Baptist Mission—41st Annual Meeting.

THE Annual Meetings of the above Society were held at Soho Chapel, on Tuesday, October 28th. In the afternoon a sermon, which was greatly appreciated by the friends present, was preached by Pastor L. H. Colls, of Tring, the Editor of the STRICT BAPTIST MISSION HERALD. The evening meeting, presided over by Pastor R. E. Sears, was opened by the reading of the 72nd Psalm, after which Pastor E. Beecher, of Derby-road, Croydon, implored the Divine blessing upon the assembly and the Mission.

The Chairman, in his opening remarks, after referring to the decease of our late beloved presidents, Mr. John Box and Mr. Noble, went on to speak of the bright prospect before us, the unanimity of feeling on the Committee, and the encouragement afforded us in the promise of God.

The Report, read by the esteemed Secretary, Brother Millwood,

opened with a note of praise ; referred to the losses which have been sustained, and spoke of the progress made during the past year, which called for increased support.

It shows the present working staff to consist of the Superintendent and his wife, 4 preachers, 2 preacher-teachers, 4 Bible women, and 12 teachers. It reports also good results at Government examinations, Government grants being earned, and the readiness of parents and children to pay fees for instruction.

The adoption of the Report was moved by our dear Brother Mitchell, Vice-President of the Mission (whom all were glad to see present after his recent illness).

This was seconded in a brief, bright speech by Pastor E. Marsh. He gave a few suggestive thoughts from the words, "All the ends of the earth shall remember and turn unto the Lord."

Mr. Cattell, of Bessels Green, was the next speaker. In a very interesting missionary address, he alluded to the sphere of labour of our beloved missionary and his helpers ; dwelt on the importance of the work, and urged a deeper interest in the spreading of that Gospel which had Christ for its centre and is dear to our heart.

He was followed by our Brother H. T. Chilvers. He took as the basis of his remarks the words, "Ye shall receive power after that the Holy Ghost is come upon you," etc., and earnestly advocated the great need for missionary enterprise both at home and abroad.

Pastor H. J. Wileman then spoke as to the difficulties of the work and the delightful theme on which the preacher had to dwell ; its power and the need to sound out the tidings far and near. We then had a few earnest words from Pastors Colls and Chisnall.

The attendance at the meeting was better than on past occasions, and throughout the meeting was hearty and inspiring. The collection amounted to £20. So once again the Committee can thank God and take courage.

JAMES E. FLEGG.

Mission Notes.

WE regret that owing to difficulties in connection with his age and preparation for mission work, our esteemed young brother Burrage has thought it advisable to withdraw his offer of service in India. This decision of Mr. Burrage will in no wise discourage any other young brother whose heart is filled with the Saviour's constraining love, and who is humbly desirous of giving to his Lord and to this most important work, the best of physical and mental equipment. The spiritual efficiency must come from God, and will not be the less esteemed by any who also recognise the importance of the other factor.

THE earnest appeal sent to our annual meeting by Mr. Booth, for another European helper to be speedily sent out, will not soon be forgotten. His suggestion that a united prayer-meeting be speedily arranged when this burden would be lodged at the throne of grace will doubtless engage the attention of the Committee, and the place and time of service settled as soon as possible.

THE Annual Meetings of last Tuesday were splendid. There was the right ring throughout. "Forward," was the watchword and the determinate spirit.

THE Editor would, at the commencement of another year's work, earnestly and lovingly invite short, crisp contributions of a missionary nature for the HERALD. "Uncle Willie's" pen is a racy one, and considering that it is going a very great deal, and that it's race is a very long one, stretching to the regions beyond, the genial and kind possessor has done well. We thank him heartily.

WHAT do our dear young friends think of this touching little fact? Mr. Robbins received a contribution per Mr. A. G. Sandell, from a dear little girl whose name was Muriel Hart. She was only six and a half years old, and was called away to be with Jesus after a brief illness, on July 8th last. Little Muriel's gift to Jesus was called, "Muriel Hart's money-box, 1s. 3d." How many other little girls and boys are going to spare something from their money-boxes for Jesus' sake? Muriel has heard Jesus say to her, "You did it unto Me."

WILL our kind friends endeavour to obtain fresh subscribers for the HERALD? With a very little effort this could be done. Mr. E. W. Thomas, 28, Limes Grove, Lewisham, will rejoice to receive the names of new subscribers. He works well for our mission in his department. Do please encourage him.

FORTY-FIRST

ANNUAL REPORT

OF

The Strict Baptist Mission,

1902.

[FOUNDED 1860].

LIST OF OFFICERS, 1902-1903

President :

* MR. R. E. SEARS (Meyrick Road).

Vice-President :

* MR. E. MITCHELL (Chadwell Street).

* *Hon. Treasurer :* MR. WALTER ABBOTT.

* *Hon. Solicitor :* MR. JAMES MOTE.

Hon. Secretaries :

* *Corresponding (pro. tem.) :*—MR. W. S. MILLWOOD, Edward House, Lisson Grove, N.W.

* *Minute :*—MR. P. J. CHAMBERS, 63, Waldeck Road, West Green.

* *Finance :*—MR. A. J. ROBBINS, New Farm, Ealing, W.

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. W. S. BAKER.

Guildford.—MR. W. CHISNALL (Pastor).

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

Hornsey, Elthorne Road.—MR. H. D. SANDELL (Pastor).

Hounslow.—MR. A. JEFFS.

Lee.—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. J. E. FLEGG (Pastor), and H. CLARK.

Watford.—MR. G. W. THOMAS (Pastor), and MR. W. PICKETT.

Wood Green.—MR. HUTCHINSON (Pastor), and MR. J. P. PICKETT.

MR. E. W. PALMER.

(*With power to add to their number.*)

* *Editor of "Herald" :* MR. L. H. COLLS, Akeman Street, Tring.

* These brethren constitute the Executive.

STRICT BAPTIST MISSION.

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Committee's 41st Annual Report, 1902.

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AFTER forty years of journeyings, support, and blessing, we, as a Society, find ourselves deeply in debt to our gracious God, and constrained to say with the Psalmist, "Not unto us, O Lord, not unto us, but unto Thy name give glory, for Thy mercy and for Thy truth's sake."

Like our predecessors in the wilderness, we have seen changes; but when our Lord calls away one Standard Bearer He brings forward another to fill his place. So it always will be. He easily supplies all we need. He will never lack suitable instruments for His own work.

These truths are illustrated by the removal for the best of reasons, to the best place, of our beloved Brother Box on Christmas-day last; and our Brother Noble on the 25th of last June.

But whatever changes there must naturally occur among **us,** there are none in Him, who is "the same yesterday, to-day, and for ever." We rejoice in the fact that our "Lord God Omnipotent **reigneth**" as well as **remaineth.** We have "this same Jesus," who has done so much for our never dying souls. We have the same Omnipotent, regenerating Holy Spirit brooding over dry bones, and applying the Word. The same covenant-keeping God. In **The Book** are still the words, "Ask of Me, and I shall give Thee the heathen for Thine inheritance." We have the unfading commission "Go ye into all the world, and preach the Gospel to every creature." The "Fountain" is still open. There holds good the promise, "Him that cometh unto Me I will in no wise cast out. We have also our priceless privileges, our obvious obligations, and our abundant opportunities. It yet is ours to

> "Tell to dying sinners round,
> What a dear Saviour we have found."

Does not this logic suit us? "The **more** we know of Jesus, the **more** we love Him; **therefore,** the **more** ardent is our desire to spend and be spent for Him." Should not, therefore, our ears be **increasingly** sensitive to that ceaseless wail across the Indian Ocean—"Come over and enlighten us?" This is a "dirge without words," but the well-tuned ear will detect it.

High among our obediences for promoting our Lord's Kingdom on earth stands our Mission, which was never so worthy of support as it is to-day. At its front stands our trusty and well-beloved Brother Booth, who, with his able coadjutor—his good wife—has, through many straits, been preserved to us, and to the Mission. When first he went to India, we thought him complete; but someone discovered that it was not good for him "to live alone." We subsequently saw

the two "halves" united, and we then felt quite safe in saying, "Now we have a complete missionary." But once more our calculations are falsified by the Lord giving them, on the 14th of last July, a son, and thus showing previous incompleteness. We now gladly confess our shortsightedness, while we recognize an important accession to our staff. So in addition to the missionary and his wife, we have **now** a father and a mother.

OUR WORKING STAFF.

The list of workers under our Superintendent is made up of—

Preachers	4
Preacher Teachers	2
Bible Women	4
Teachers	12

An important and gratifying fact in this connection is that nine of our Teachers are fully qualified, and hold Government Certificates.

NEW BUILDINGS.

Almost the first note from India during this financial year was the sentence—"We must next provide accommodation for Madavaukam School." This was quickly followed by another to this effect—"We want to push out in new directions, and strengthen present work." Such thoughts as these saturate our Superintendent's letters and prompt his efforts.

The work in Ayanapuram has been a chequered one throughout the year. Its history is typical of Mission work, and gives a good idea of its difficulties, &c. Its first page records our occupation of the Mission Houses. Then the new Schoolroom is opened. Afterwards we note the "examination" by the Government Inspector. Next comes the robbers' startling attack on the houses and the Agents, followed by the withdrawal of many non caste children from our Schools. Sentence is at last passed on the thieves, and this results in the necessary removal of Soondram to a safer neighbourhood. To fill the gap thus made, a new Preacher, Joshua by name, was appointed. Like his namesake of old, he took the place of his Moses (Soondram) after his removal from the scene. Let us hope and pray for a **continuation** of so suggestive and desirable a parallel. Almost the last we read of this troublesome locality is that one day, while our Brother Booth was there addressing the people, some of the relatives of the criminals drove his hearers from the sound of his voice.

In this short history we see the subtlety and unreliability of the natives; the peril of the Preacher; as well as the persistence, resourcefulness, and courage of our Superintendent.

The latest news from India, after showing signs of improvement in this Station, winds up the subject thus: "However, the prospect is more pleasing than the retrospect." The same letter speaks of Vepery School as "greatly improved."

Madavaukam next claims our attention. Our "pioneer" has written: "Temporary building no longer adequate." So henceforth there is to be a "Hall suitable for Chapel or School."

OUR SCHOOLS.

In Ayanapuram, of which we read so much, even the **reduced** attendance averages 70, while during August our average total attendance was 274. In our new School at Choolai—opened only a month since—we already have 17 pupils. We gladly note the frequency and prominence of "Biblical Instruction" among our juvenile gatherings, and also the important place occupied among them by the "Tamil Scripture Catechism." In this latter respect our scholars in India are better off than those in many of our English Sunday-schools, because that book is a simple, faithful, and popular reflection of God's Word. We think also that the scholars' willingness to purchase it is a gratifying proof of their willingness to learn. Is it not also a mark of the Teacher's success? Having spoken of our Schools, some may fairly ask "can you show any proofs of their efficiency?" We reply, "Yes, three:"

1. Good results at Government Examinations.
2. Earning Government Grants.
3. Readiness of parents and children to pay fees for instruction.

PROCLAMATION OF THE GOSPEL.

In August our Superintendent writes: "We reached a greater number with the Gospel than in any previous month. Our Preachers and Bible Women between them spoke 600 times, and their audiences altogether amounted to about 6,500. A later letter shows an increase to 7,000.

In "preaching the Word" use is made of Out-door Services, Moonlight Services, Watchnight Services, and Lantern Lectures. As "signs following" we gladly note disturbances of the Baptismal waters.

FINANCE.

In this our position is peculiar. We have new Buildings which, of course, bring new charges; we have new Agents with their new expenses, in the way of salaries, &c.; new Schools are open; new opportunities for work are either **made** or found. In short, as a consequence of healthy **life** there is **growth**; and increased work brings increased expenses. The Great Provider foresaw this, and has this year sent **special** helps. To the Vepery and Kilpauk Schools the Government have made a small grant for furniture. A generous friend now in heaven gave us £50. From a bequest to Missions we have received £94, and the British and Foreign Bible Society have granted towards the maintenance of our Bible Women a sum of £10. By these special helps we have met some of our new charges. In other words the Lord has led the way in providing for the **growth** of His own work. Is this not a plain indication that His people are to follow Him? He is very clearly leading the way in giving us the work, and showing us how to support it. The Mission is a tree. It is putting forth its fruit: it is growing. More fruit implies a larger tree, and —need it be proved—it **requires,** and it evidently **deserves, more sustenance.**

This is the dominant note in our Report, and whether we speak of

buildings ; or whether we speak of men or whether we speak of means, the emphatic word in it is, and must be—"MORE!"

There has long been a desire for a European Colleague to take a place beside our Brother Booth. Our hopes in this respect have fluctuated, and at present we are unable to say, "This is he." When the Lord has prepared the man, He will assuredly let us know it.

We have already spoken of changes. Those words will apply to our Executive ; and we may add that in the latter cases there is the advantage that each change increases the number of brethren who have practical knowledge of the Mission, and the harmony among them remains complete.

Our friends in Britain have again sent their much-prized contributions of Garments, Toys, &c., for our children in Madras. Our thanks but feebly echo the children's joy when they receive your loving gifts. In a letter, dated September 8th, our Brother, after enumerating forward steps, says, "We confidently appeal to our friends for support in this onward movement. We are sure they will not put the brake on the wheels of the Gospel coach, but will, with fervent prayer and increasing financial help, cheer us and urge us on."

We close our Report, waiting until those for whom we now pray shall be our fellow-choristers above, singing "Unto Him that loved us, and loosed us from our sins by His blood, and hath made us kings and priests unto God and His Father ; to Him be glory and dominion for ever and ever. Amen."

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 membership.

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

BALANCE SHEET DRAWN FROM SUPERINTENDENT'S MONTHLY REPORT.

August, 1901, to August, 1902.

RECEIPTS.

	rupees	an.	pie.	£	s.	d.
Balance in Hand	313	1	4	21	0	0
Remittances from England	4,219	10	9	280	0	0
Fees and Books	26	7	3	1	15	0
Special Building Fund ...	747	1	4	50	0	0
Government Grants for Schools :—						
Ayanapuram—Boys ...	91	9	0	6	0	0
,, Girls ...	46	0	0	3	0	0
Vepery	24	12	0	1	12	0
Kilpauk	23	12	0	1	11	0
Government Grants for Furniture :—						
Kilpauk	25	0	0	1	13	0
Vepery	25	0	0	1	13	0
	5,542	5	8			

Approximate Value in English Money.

PAYMENTS.

	rupees	an.	pie.	£	s.	d.
Salaries to Preachers, Teachers, Bible Women	2,297	3	2	153	0	0
Rents	752	0	8	50	15	0
School Requisites	162	6	4	10	15	0
Stable Accounts	284	4	8	18	18	0
Sundries	40	10	4	2	14	0
Maintenance of School Premises, etc.	90	1	0	8	0	0
Transferred to Building Account	747	1	4	50	0	0
Balance in Hand	1,168	10	2	77	17	0
	5,542	5	8			

Approximate Value in English Money.

BALANCE SHEET, STRICT BAPTIST MISSION.

From October 18th, 1901, to October 24th, 1902.

INCOME.

	£	s.	d.
Balance in hand, Oct. 18th, 1902	11	6	6
Interest on Deposit	2	11	0
Collection at Annual Meeting	12	19	9½
Profit on Tea	0	14	2½
Half Yearly Meeting	12	6	6
"Herald" Fund and Sales	12	10	8½
Subscriptions and Collections	575	5	6½
Grant from British and Foreign Bible Society	10	0	0
Legacy, Reed's Trust	94	7	6
Special Donation for Building School. Rev. T. J. Cole	50	0	0
Deposit Account Transferred	150	0	0
Interest on Deposit, omitted last year ...	1	19	7½
	£934	1	4½

EXPENDITURE.

	£	s.	d.
Remittance to India, Building Account ...	50	0	0
Remittance for Salaries of Superintendent, Preachers, Teachers. Rent, Maintenance of Schools, &c.	465	0	0
Publishing "Heralds," and Printing Account	65	7	0
Stamps and Carriage	10	2	0
Ministerial and Committee Room Charges ...	10	7	6
Mr. H. Noble's Allowance	50	12	0
Mr. Vickary	20	0	0
Stationery, &c.	7	11	3
Toys for India	1	0	0
Slides for Lantern	3	6	3
Bank Charges	0	12	6
Balance in Treasurer's hands ...	250	2	10½
	£934	1	4½

Examined and found correct,

A. STEELE,
A. VINE, } *Auditors.*

October 24th, 1902.

ABSTRACT OF RECEIPTS, 1901-1902.

	£	s.	d.
Aberdeen	0	7	6
Ballarat	2	0	0
Berkhamstead	1	8	3
Bethesda, Notting Hill ..	1	18	6
Bexley Heath ..	1	17	0
Brixton Tabernacle ..	0	15	6
Brentford: North-road	7	9	0
Beccles: Martyrs' Memorial	2	7	6
British and Foreign Bible Society	10	0	0
Brighton: "Prarthana Sabha"	12	2	8
Chatham-road School ..	2	15	7½
Carmel: Woolwich ..	2	5	0
Carmel: Pimlico	1	15	4
Chelmsford: Chapel and School	7	8	9
College Park: Lewisham	1	17	1
Colnbrook School	1	15	2
Cheltenham . ..	1	0	0
Dacre Park School ..	5	13	9
Derby-road, Croydon	9	5	0
Enon School, Chatham ..	2	0	0
Eden Chapel and School, Cambridge	25	1	10¾
Elthorne-road, Ebenezer ..	5	3	3
Ebenezer, Fulham ..	1	0	0
Elim, Limehouse	4	8	0
Enon, Woolwich	11	13	4
Egham School	0	17	6
Folkestone, Zion School	1	15	6
Gurney-road, Stratford ..	5	10	3
Guildford: Old Baptist Chapel	20	13	4½
Homerton Row Chapel and School	12	3	5
Hambro-road School ..	3	9	9
Hope Baptist Chapel, Bethnal Green	1	10	0
Ipswich: Bethesda ..	2	13	0
Ipswich: Zoar	4	12	1¼
Lynton-road School, Bermondsey	0	10	6
Light, Misses, Brighton ..	5	1	10
Mendlesham Green ..	0	6	0
Meyrick-road, Clapham Junction ..	15	19	0
Mount Zion, Hill-street, Park-road ..	70	10	10
Mount Zion, Chadwell-st.	41	0	4
Providence School, Kingston	3	3	3
Providence, Erith ..	2	16	0
Park Ridings Chapel and School	9	0	5
Providence Reading ..	3	0	0
Poulner School	0	10	0
Poynings School	0	5	0
Spa-road, Bermondsey ..	3	5	6
St. Albans	3	11	7
Salem, Richmond ..	7	3	2
Soho School and Friends	11	4	0
St. Neots	7	5	6
Succoth, Rushden	1	0	0
Shouldham-street ..	2	0	0
Salem School, Brighton ..	4	18	7
Tollington Park School ..	4	15	0
Temple Strict Baptist Church, Sydney ..	1	5	0
Tring	35	19	6½
Townfield Chapel, Chesham	1	10	9
Walthamstow, Zion ..	1	2	11½
Watford Tabernacle ..	4	10	0
West Ham School ..	9	5	10
Wellingborough	4	13	6
Whittlesea	1	15	7
Yarmouth, York-road ..	0	10	0
Annual Collection and Tea	13	4	0
Half-Yearly Collection ..	12	6	6
Legacy, Reid's Trust ..	94	7	6
"Herald" Fund & Sales	12	10	8½
Balance in hand, Oct. 1901	11	6	6
Special donation for Building School, Rev. T. J. Cole	50	0	0
Personal Donations, Subscriptions, Boxes, &c. ..	155	13	6
	£784	1	4½

COLLECTIONS, SUBSCRIPTIONS, AND DONATIONS.

	£	s.	d.
Adams, Miss H. and Friend	1	0	0
Annual Meeting	12	9	9½
,, Tea Profit	0	14	2½
A. H. R.	0	2	0
Ash, Miss, Hayes	0	17	6
Aberdeen (Academy-street)	0	7	6
Brixton Tabernacle Bible-class	0	15	6
Burgess, Pastor	1	0	0
Banks, Mr.	0	10	0
Bunce, Mrs.	1	0	0
Brain, Miss R. M.	0	5	0
Bartlett, Mr. G. W. (2 years' sub.)	1	1	0
,, Special for Building Fund	2	2	0
British and Foreign Bible Society (grant for Bible Women)	10	0	0
Ballarat (Yuille-street) ...	1	0	0
,, Mr. Jos. Mitchell ...	1	0	0
Brentford Sunday-school ...	7	9	0
Boulter, Mr., Cheltenham...	1	0	0
Bethesda (Notting Hill) ...	1	18	6
Booth, Mr. and Mrs. A. ...	0	10	0
Banks, Mr. R. F.	1	1	0
Berkhampstead—			
Beulah Sunday-school ...	1	8	3
Bush, Miss (box)	0	10	0
Booth, Mr. and Mrs. E. A...	2	2	0
Bexley Heath Sunday-sch.	1	17	0
Brand, Mrs. S.	1	0	0
Billing, Mr. J., Guildford ...	1	10	0
Beccles—Martyrs' Memorial Sunday-school	2	7	6
Booth, Mr. F.	0	2	6
,, Mr. and Mrs. E. ...	1	10	0
,, Mr. and Mrs. Jos. E.	1	0	0
Brighton Prarthana Sabha			
Collected at Meetings ...	5	11	2½
Miss Botting	1	1	6
Mr. Broadbridge	0	1	6
Mr. Colson...	0	5	0
Master A. Cozens... ...	0	11	0¾
Mr. Elliott	0	6	8
Mr. Fisher...	0	15	1½
Miss Gumbrell	0	7	2¾
Mr. Gumbrell	0	6	7½
Miss Haynes	0	5	4¼
Miss Lucas	0	10	8
Mr. Lyle	0	1	9¼
Mr. Parkhurst	0	3	3
Mr. Piper	0	10	0
Mr. Sears	0	7	0
Mr. Smith	0	11	0
Miss Walden	0	7	8½
Collection Half-yearly Meeting	12	6	6
Craddock, Mr. A.	0	2	0
Chatham-rd. Sunday School	1	16	1½
Annual Collection ...	0	19	6
Collins, Mr J. B.	2	2	0
Carr, Mrs.	0	10	0
Cook, Mr. J.	0	7	6
Carmel Sunday-school (Woolwich)	1	10	0
Annual Collection ...	0	15	0
Carmel Sunday-school, Pimlico	1	15	4
Chelmsford Strict Baptist Chapel	3	11	9
Annual Collection ...	3	17	0
Crisp, Mr. A. E.	0	10	6
Caplin, Mr. S. B.	0	5	0
Cattell, Mr. James (2 years)	4	4	0
Collins, Mr. Stephen ...	1	0	0
College Park (Lewisham) ...	1	17	1
Cole, Rev. T. J. (special for New School)	50	0	0
Colnbrook Sunday-school ...	1	15	2
Charman, Mrs.	0	10	0
Dacre Park Sunday-school	5	13	9
Derby-rd. Chapel (Croydon)	3	2	4
Annual Collection ...	2	18	2
Sunday-school	3	4	6
Dykes, Mr. W.	0	5	0
Dearsley, Miss	0	2	0
Dean, Mr. Geo. (box) ...	0	7	4¼
Driver, Mr. J.	0	2	6
Egham Sunday-school ...	0	17	6
Eastoe, Mr. A.	0	10	0
Eden Chapel (Cambridge)—			
School	5	12	8
One-Third Jubilee Collection...	3	0	8
Hornsey Family	0	15	6
Miss Derby (box)... ...	0	3	2
,, (Farthing Box)	0	1	8¼
Mrs. C. Sabberton (box)	0	8	10½
Mrs. Hunt (box)	1	4	6
Mrs. Jull (card)	4	2	10
Miss Haynes (card) ...	3	12	0
Mr. J. Jull...	1	0	0
Mr. Sturton	5	0	0
Exors. of Mr. R. B. Tebbutt	0	2	6
Ebbs, Miss	0	10	0

	£	s.	d.
Evans, Miss (Homerton-row)	0	10	0
Ebenezer Sunday - school Fulham	1	0	0
Elim, Limehouse (boxes)—			
Mr. Cowell	0	3	5½
Miss Adams	0	6	0¾
Mrs. Martin	0	5	11½
Mrs. Thomas	0	6	8¾
Miss Lester	0	3	4
Mrs. Bayes	0	19	7
Mrs. Riddle	0	4	8¾
Mrs. Bennett	0	1	10¾
Mrs. Moulton	0	3	3¾
Mrs. Griffiths	0	2	6½
Mrs. Lowrie	0	3	6½
Mrs. Youdan	0	8	2¾
Sunday-school	0	18	10½
Enon (Woolwich) Boxes :			
Miss Crewdson	0	7	0½
,, H. Wright	0	2	9½
,, D. Abraham ...	0	6	2
,, F. Scott	0	4	0
,, Howes	0	7	9
,, Hiscock	0	8	6
Mrs. Patterson	0	7	3½
,, Furlong	0	5	9½
,, Dagnall	0	4	7
,, Williams	0	3	4½
,, Botterill	0	1	11
Master Bishop	0	6	5¼
J. B.	0	4	4
Sunday-school	6	13	4
Collection	1	10	0
Ebenezer Sunday school (Elthorne-road)	3	5	0
Miss Muriel Hart's Box...	0	1	3
Bible-class...	1	17	0
Enon Sunday - school Chatham	2	0	0
Friends, Two (per Miss Butcher)	0	17	6
Friend	1	0	0
Friends (per Mr. Lucas) ...	1	10	10
Friends, Three (per Mrs. Tarry, Thame)	1	0	0
Folkestone (Zion Sunday-school)	0	18	6
Annual Collection ...	0	17	0
Friends	0	3	0
Fordham, Master Reggie Box	0	10	6
Friend	0	7	0
Friend (per Mrs. A. Booth)	0	10	0
Fromow, Mr. J. J.	1	1	0
Gurney, Mr. (box)	0	3	0
Gurney-road (Stratford) School	1	1	6
,, Chapel	1	5	0
Annual Collection ...	3	3	9
Guildford Strict Baptist Chapel (Boxes) :			
Mr. J. Billing	0	12	4
Mr. H. Brand	1	17	1¾
Mr. J. Broughton ...	0	5	0½
Mr. W. Chisnall	1	11	2¼
Miss Chisnall	0	3	2¾
Mr. J. Cox...	0	3	0
Mr. G. Foster	0	4	10½
Mr. E. C. Foster	0	7	6½
Miss Gilbert	0	16	11
Miss Handley	0	5	6½
Mr. Hearsey	0	4	0
Anon	1	10	6½
Mr. Nicholson	0	7	2
Mr. Parsons	0	8	9½
Miss Pickett	0	5	6
Mr. R. E. Riddle... ...	0	3	3½
Miss Rudge	0	7	3
Mr. Searle	0	4	5½
Mr. G. Shellard	0	14	10½
Mrs. Skuse	0	4	10½
Mrs. Snell	1	5	6
Miss Walker	0	10	5
Mrs. Watts	0	4	6½
Mrs. C. E. White ...	0	8	10½
Miss B. Williams ..	0	0	10
Mrs. Wrightson	0	7	6
Young Men's Bible class	0	6	10½
Young Women's ,, ...	0	8	3½
Collection (Chapel) ...	4	4	9
Mrs. Chaplin (thank-offering)...	0	2	6
Mrs. E. Williams (box) ...	1	5	0¼
Houghton, Mr. J.	0	2	6
Homerton Sunday-school ...	5	5	7½
Chapel	4	8	6
Bible-class...	2	9	3½
Hambro-road Sunday-school	3	9	9
Holden, Pastor F. C. ...	0	10	6
Hope Baptist Sunday-school	1	10	0
Hand, Mr. H.	1	11	6
Hawkins, Miss (box) ..	1	11	0
Hawkins, Miss (Eaton Bray)	0	15	0
Hobbs, Miss (Enon, Woolwich)	0	5	6
Homerton Row—			
Mrs. Spratt	0	5	0
Mr. R. B. Brett	1	1	0
Ipswich—			
Bethesda	1	5	0
Miss Gooding's box ...	1	2	0
Lobby box... ...	0	6	0
Zoar Chapel	2	13	7¼
School	1	18	6
James, Mr. John	0	10	0
Johns, Mr. W. R.	0	5	0
Keeble, Mr. S. J.	0	10	0
Knight, Mr. J.	0	10	0
Limbrick, Mrs.	0	5	0
Lambourne, Mr.	0	10	0
Lynton-road Sunday-school, Bermondsey	0	10	6
Lewis, Miss, Winchmore-hill	2	5	10
Light, Misses C. & R., Brighton, per Mrs. Barnes	0	5	0

	£	s.	d.
Miss Piper... ...	0	5	0
Mr. Vickery ...	2	0	0
Miss Chapman ...	0	5	0
Miss Rankin ...	0	3	0
Mrs. Lyle	0	1	0
Miss Light... ...	0	4	4
Miss Bates... ...	0	5	0
Miss E. Light ..	0	5	0
W. B. ...	0	1	0
Miss Arkill	0	10	0
W. Dancy	0	10	0
C. L.	0	5	0
Mrs. Lucas	0	2	6
Mendlesham Green... ...	0	6	0
Moule, Mr. F. J. (special donation)	1	0	0
Meyrick-road Sunday-school	0	4	0
Mote & Son, Messrs. J. ...	3	3	0
Morton, Mr. W.	1	1	0
Mount Zion, Hill-street, Park-road, N.W.			
Mr. Bunce...	0	5	0
Mr. Bartlett's box ...	2	8	0
Mr. Barradell ...	2	2	0
,, box ...	3	1	8
Mr. Berridge	0	10	0
Mrs. Cobb...	0	10	6
Mr. Elnaugh, sen. ...	0	10	6
Mr. Goodley	0	10	6
Miss Gosling	0	5	0
Mr. Grimes	1	1	0
Miss Harris	0	5	0
Miss F. Harris	0	5	0
Mr. C. C. Harris	10	10	0
Mrs. Harris	5	5	0
Mr. C. W. Harris... ...	2	2	0
Mr. Hazelton	1	1	0
Miss Lamb's box	0	5	7
Mrs. Lawson	2	2	0
Mr. Millwood	1	1	0
Mrs. Millwood's box ...	0	11	0
Miss Wise	0	10	0
Sunday School	26	5	2
Profit on Tea ...	0	9	5
Mrs. Russell	0	5	0
Miss Robbins	0	10	0
Mr. Sennett	1	1	0
Mr. Sears	1	6	0
Mr. Smith	0	10	6
Mr. Sampson, jun. ...	0	1	6
Miss Thompson	0	10	0
Mrs. Tarrant	0	5	0
Mr. Vine	0	10	6
Friends at Watford ...	3	15	0
Mount Zion (Chadwell-st.)			

PRIVATE SUBSCRIPTIONS.

Mr. E. Golding	0	10	0
Mrs. Gee	1	0	0
Mrs. Miller ...	0	10	0
Mr. Roebuck	0	6	6
Mr. Hillen	0	1	0
Mr. D. Smith	2	2	0

	£	s.	d.
Mrs. Bromfield	0	10	0
Pastor Mitchell	1	0	0
Mrs. Eyre	0	2	6
Miss Woodward	0	6	0
Mrs. Hoddy	1	0	0
Mr. S. Sharp	2	2	0
Mr. W. Abbott	1	1	0
Mr. Bumstead	1	0	0
Mr. F. G. Miller	1	1	0
Mr. Applegate	0	10	6
Miss Lawrence	0	2	6

COLLECTING BOXES.

Miss Mote	0	5	0
Miss North, 1901	0	18	5
Mr. N. Knight	0	7	4¾
Mr. Bradley	0	2	8½
Miss Newell	1	4	6
Miss Morris	1	2	6
Mothers' Meeting (per Miss Lawrence) ...	0	4	3
Mr. Martin	0	5	8¾
Mrs. Hart	0	9	8
Mr. Silvester	1	12	7
Mr. Ridley	3	4	2
Mr. Marjoram	0	3	8½
Miss North, 1902	0	18	3
Mr. Golding	0	15	0
Miss Mannering	0	8	2¾
Miss Chalmers	0	5	5¼
Sunday-school	15	7	9
Nunn, Mr. H. S. (Special Lantern Slides)	1	0	0
Osmotherly, Miss (box)	0	8	0
Providence Sunday-school, Kingston	3	3	3
Providence, Erith	2	16	0
Park Ridings School ...	7	13	2¼
Lecture by Pastor ...	0	16	2
Two Boxes...	0	9	0
Mr. L. (box)	0	2	0¾
Pratt, Mrs. Agnes	0	9	3½
Providence Sunday-school, Reading	3	0	0
Poulner Sunday-school ...	0	10	0
Poynings Sunday-school ...	0	5	0
Palmer, Mr. W. E.	0	5	0
Robbins, A. J. (special donation)	0	10	0
Robbins, A. J.	2	0	0
Robbins, Mrs. R. R... ...	3	0	0
Rogers, Miss A.	0	6	6
Rumsey, Mr. Henry ...	0	5	0
Reid's Trust (per Mr. Mote)	94	7	6
Spa-road Sunday-school, Bermondsey	3	5	6
St. Albans, Bethel, Bible Class	3	11	7
Sears, Mr. H. G.	1	0	6
Sears, Mr. and Mrs. R. E....	2	0	0
Sears, Miss A. E. (box) ...	1	17	0
Sears, Mr. John W.... ...	1	6	8
Sears, Mr. R. E. (box) ...	8	9	10

	£	s.	d.
Sears, Mr. R. E. (sub.) ...	1	1	0
Sylvester Mr. A. (per) ...	0	10	0
Salem, Richmond School and Friends	7	3	2
Slingo, Miss Olive (per) ...	0	17	0
Soho Sunday-school ...	11	4	0
St. Neots Chapel	2	18	1
St. Neots School and Bible Class	4	7	5
Sucooth Sunday-school, Rushden	1	0	0
Smith, Mr. D. (special for Lantern Slides)	1	0	0
Soper, Mr. W. E.	0	10	6
Soper, Miss E. L.	1	0	0
Shouldham-street Sunday-school	2	0	0
Spratt, Mr.	0	5	0
Secrett, Mr. F.	2	0	0
Sills, Miss S. (box)	0	14	0
Salem Sunday-school, Bond-street, Brighton	4	18	7
Scott, Miss. Enon, Woolwich (box)	0	5	6
Tollington Park Sunday-school	3	0	0
Tollington Park Sunday-school, Annual Collection	1	15	0
Thomas, Mr. E. W. (special donation)	0	10	0
Tavey, Mrs.	0	5	0
Temple Strict Baptist Church, Sydney	1	5	0
Tring, Akeman-street—			
Christian Endeavour, senr. (per Miss Butcher) ..	1	6	1
Christian Endeavour, junr.	1	4	1½
Sunday-school	1	11	10
Friend	0	5	0
Collection	11	11	11
Mr. F. Butcher and Family	11	0	0
Mr. T. Glover	1	0	0
Chapel Box	3	17	11
Mission Boxes (per Mrs. Hedges)	4	2	8
Townfield Chapel, Chesham	0	18	9
,, ,, Bible Class	0	12	0
Virgo, Mr. and Mrs., senr. ..	0	10	0
Walthamstow (Zion), Sunday-school	1	2	11½
Waller, Miss M. (box) ...	2	0	0
Waller, Mr. C.	0	10	0
R. G. W.	0	3	0
Watford Tabernacle ...	4	10	0
West Ham Sunday-school...	9	5	10
Wellingborough Tabernacle	4	13	6
Whittlesea Sunday school	0	8	0
Mrs. Peters (box) ...	0	16	0
Miss Franks (box) ...	0	11	7
Youdan, Mr. G.	0	10	6
Yarmouth, York-road Sunday-school	0	10	0

SUBSCRIPTIONS TO "HERALD" FUND.

	£	s.	d.
Mr. J. P. Pickett	0	15	0
Watford Friends	0	4	0
Mrs. C. Wilson ...	0	5	0
Miss C. Cumber	0	1	0
Mr. E. E. Sears	0	5	0
Mr. Holden	0	4	6
Mr. J. Cook	0	4	6
Mr. E. W. Thomas	0	12	6
Mr. W. Dykes ...	0	2	0
Miss Ash	0	1	0
Pastor R. E. Sears	1	0	0
Miss Davey	0	2	0
Mr. J. E. Farrow	0	2	0
Chatham-road Chapel ...	0	2	0
Miss Colls, Tring	1	12	1½
Salem, Richmond	0	2	0
Mr. E. M Eyre	0	0	6
Mr. John Jull	0	7	6
Mount Zion, Chadwell-street	0	10	0
Mr. and Mrs. A. Booth ...	0	2	6
Miss E. L. Soper	0	0	6
Brentford, North-road ...	0	12	0
Homerton-row	1	3	6
Mr. and Mrs. C. C. Harris	1	10	0
Miss. E. M. B. Harris ...	0	7	1
Miss Bassendine	0	1	0
Miss Woods	0	1	0
Miss Dean	0	1	0
Mrs. S. Brand	0	5	0
Miss Hawkins	0	1	6
Mr. S. H. Brown	0	5	0
Brighton, Prarthana Sabha	0	12	0
Mrs. L.	0	2	6
Elim, Limehouse ...	0	2	0
Miss Light (per)	0	0	6
Mount Zion Chapel, Chadwell street	0	5	0
Mr. Jull	0	2	6
Chatham-road ...	0	1	0
Mr. Millwood	0	8	7½

ADDITIONAL LIST OF SUBSCRIPTIONS RECEIVED LATE.

	£	s.	d.
Mr. Geo. Tyler	1	1	0
Bethesda, Ipswich	2	12	6
Soho School (per Mr. Thwaites)	2	7	9½
Mrs. Evans (box)... ...	0	7	1½
Mrs. Brown ...	0	6	7
Mr. Camp	0	12	4½
Miss Wood...	0	8	3½
Master Thwaites	0	10	4
Mr. Thwaites	0	10	0
Interest on Deposit Account	1	14	6
Mr. Licence (box)	0	11	1½
Per Mr. Millwood	0	6	6
Interest on Deposit, etc. ...	1	19	7½

In case of any error in amount last year, or name, kindly communicate with the Hon. Financial Secretary, A. J. ROBBINS, NEW FARM, EALING.

Contributions in Kind for India.

Banks, Mrs.
Davey, Miss, Croydon.
Turner, Mr. C. S., Wood Green.
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Westgate, Miss E., Brighton.
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Radley, Mrs., Coleman Street, E.C.
Per Miss E. Butcher: Akeman-street, Ladies' Missionary Working Party.

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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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ALL applications for HERALDS to be made to Mr. E W. Thomas, 28. Limes Grove, Lewisham, London, S.E., who will gladly supply copies to new subscribers, and send specimen copies to friends who wish to introduce them to others.

All subscriptions, &c., to be sent to the Financial Secretary, Mr. A. J. Robbins, New Farm, Ealing, W.

Printed and published for the Strict Baptist Mission by ROBERT BANKS AND SON, Racquet Court, Fleet Street, London. November 3rd, 1902.

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,
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THE STRICT BAPTIST MISSION HERALD.

No. XVIII. - - JANUARY, 1903. - ONE HALFPENNY.

"Still Upward."

GOD give to all our readers a very blessed New Year, and we are sure that they, with us, have already breathed the same prayer on behalf of our dear brother Booth, his wife, son, and staff of workers.

We call attention to our motto, "Still Upward." The prophet Ezekiel tells us that "the winding about of the house went still upward, *and so* increased." There is no other direction for us to be moving towards if we would increase in spiritual life and work: our aim must be "still upward." To this our heavenly calling points us, all the sacred trend of the promises of God is "higher and ever higher" in blessed privileges of prayer and holy power, and the Divine work to which we have put our hands necessitates the same ideal. Especially are the words "Still Upward" indicative of a nearer approach and closer likeness to our blessed Redeemer and Exemplar, to the lofty heights of His love and the glorious light of His pattern. The winding about of Providence—all the varied processes of trial and difficulty sanctified by our Father's grace—voice the same truth, and urge us with solemn trend "Still Upward." The swiftly moving shuttle of time should also quicken our energies, and make more vivid the meaning of the Master's words to us, His stewards, "Occupy till I come."

The faith that is in God, working by love, must be ever growing and reaching after still nobler achievements in the field of service. One of the richest and most stimulating joys of the service of Christ is found in anticipation, in expectation of being able to do more and more for Him and for precious souls. "When we burrow on like mere moles in our work, without any clear and intelligible idea of the end we hope to accomplish, saying to ourselves, the thing which hath been is that which shall be, we limit both God's work and our own by the small achievements of the past, and shut out the Divine law of progress

from the realm of our activity. Religious life must shrink where there is no daring ideal of anticipated achievement."

These words "Still Upward" apply specially at the portals of another year to our mission. We have reached a point in this holy enterprise when, to look back, or to stand still, or even to turn aside, would mean failure, utter and hopeless. We must look upward and onward, aiming at, and concentrating our efforts upon the bright goal above, the glory of our Lord and the increase of His kingdom. That great cloud of witnesses who have reached the heights of glory beckon us, and cry, "Still upward." Seek an ever increasing purpose, for no word but "Excelsior" becomes those who hope to share the Master's "Well done."

Home Missions *versus* Foreign Missions.

IT is still considered the correct thing in some quarters to speak of Home Missions and Foreign Missions as if they were antagonistic. Certainly no note of antagonism arises in the New Testament. For each we have the same Command: for each the same Motive: for each the same Aim: for each the same Promise. Our Lord said, "All the world;" "every creature;" "all nations;" and these terms surely include both Home and Foreign Missions without distinction. The evangelization of the whole world is a fundamental duty of the Church of Christ. He who in anyway disputes the obligation of the Church to preach the Gospel throughout the whole wide world joins issue with God.

Surely none can really believe that those engaged in the Foreign department of Mission work, wish in any way to depreciate the claims of the Home department. The former are by no means indifferent concerning the great unreached masses in all the Home towns and cities, but are deeply interested in all efforts put forth for their evangelization. One would hardly think that this is grasped by those who ask such questions as—"Why send missionaries to the heathen in India while there are so many heathen at home?" "Why spend money on Foreign Missions when our Home Churches are burdened with debt?" Many similar questions might be quoted, but these are sufficient for our purpose. Carried out to their logical conclusion they involve nothing less than direct disobedience to Christ's command. Their meaning is, Do *not* go into all the world yet; in other words, ADOLISH FOREIGN MISSIONS!!!

We may answer these questions by asking others. Is the command of Christ binding upon us? Is the example of our Lord and His apostles to be followed? Were there no unbelievers in India when He commanded His disciples to go into all the world? Were there no heathen in Asia when the Holy Spirit kept Paul from preaching there and sent him to Europe? As Farrar says, "Had the apostles stayed in Jerusalem until all the inhabitants were converted, Christianity would have been strangled in its birth."

I plead for the enthusiastic, intelligent, whole-hearted, prayerful, and practical support of both Home and Foreign Missions. At the same time I would point out that for each one fitted and able to give

himself to the Foreign department, there are, at least, a hundred fitted and able to help in Home Missions, if they would. This being so, I earnestly ask our young men to face the question of service in the foreign field. Ponder the appalling condition of Heathendom. Listen to the voice of God saying, "Whom shall I send, and who will go for Us?" And then, remembering all that He has done for you, and the claim He has upon you, surrender yourself wholly to Him and say, "Here am I;" if it be Thy will, "send *me*."

ERNEST A. BOOTH.

Tamil Christian Congress.

FOR many years the annual week of the Tamil Christian Congress has been a prominent feature in Madras. The meetings held this year have been in many respects in advance of those of former years. All the Protestant Missions working amongst the Tamils of Madras participated in these meetings.

Each morning a prayer-meeting was held in a different part of the city. On the Saturday morning it was conducted by our Preacher Thomas, at Vepery, and we had an attendance of about 40. Each afternoon Evangelists belonging to various Missions met for prayer at the Memorial Hall for a blessing on their efforts, and then divided into two companies, each in charge of a European Missionary, and proceeded to specially chosen places in the neighbourhood where large audiences could be gathered. In this way the Gospel was preached to many hundreds of Hindus during the week. The audience to which I spoke in the open-air on Saturday, for instance, exceeded 100 persons, and gave the speaker a quiet hearing.

By far the largest meetings, however, were those intended for Christians, held in the Memorial Hall each evening. The subject selected for consideration was "The Kingdom of God." Every evening a European Missionary and an Indian minister each gave an address on the branch of the subject allotted to him. My turn came on Thursday evening, and I had the privilege of speaking to an attentive audience of 500 concerning "The Foes of the Kingdom of God." On this and other evenings our friend Dr. Narayanaswamy was among the company, as were also several of our preachers and teachers.

The largest meeting was that held on Saturday evening. In anticipation of a crowded gathering we returned from open-air preaching earlier than usual, and found that the Hall was already well filled, and the preachers were only just able to secure seats. Every minute fresh arrivals poured into the building, and soon the benches were packed with people, like sardines in a box. The gangways were blocked, the large platform filled, and all standing room occupied, and the audience must have totalled 700. The closing topic was "The Final Triumph of the Kingdom of God." Dr. Phillips, a veteran of 40 years' service in India, was the speaker, and he gave an address in every way worthy of the occasion.

ERNEST A. BOOTH.

An English Missionary's Visit to Pandita Yamabaii Hospital, Kedgaon, India.

I VISITED this hospital on quest for nurses, so far unsuccessful. The conclusion of the matter being this apparently, that just now, when India is waking up to the value of these useful products of civilization, the supply everywhere is considerably below the demand. I wired to Kedgaon, but did not mention train, and on arriving at 7 a.m. was surprised to find a bullock tonga well aired with pillows, and a small army of coolies waiting for my modest two nights' baggage. The party was in charge of a Munshi (teacher) of mature years. I was deposited in a bedroom, opening into a verandah, facing a road lined with trees, fronting the garden. I watched the little world from my window. Women carrying, not baskets, but brass vessels of earth, &c., on their heads. I saw no earthen vessels on the settlement. The Pandita is large in her views, and thinks good solid brass more economical in the end. The women were all dressed in what we call saris, and the little short tight-fitting jackets worn down country with bare heads. The children's dress was nondescript, the probable reason being that there is no national dress for the children of this region beyond the original birth suit. Then there were men with loaded bullock carts passing, then a procession of women and children filed up and marched into school. Then a worthy body who described herself as the nurse, and spoke English well, came to take me over the establishment. We saw the hospital, nearly 250 sick, in long wards, rather too full and rough, but airy ; each ward of 14 having about four girls in attendance, under the nurse and her assistant. A doctor visits once or twice a week. And whatever there may have been formerly, medicine, as well as faith, seems to be now employed.

The rescue cases have wards of their own, and the gruesome tales of suffering I heard in connection with them ought to convince all sceptics of the duty of at least *all women's missions* to provide for the protection of waifs and strays of their own sex.

The work rooms included weaving and embroidery (the Great Indian Pen Railway has given them a contract for porters' sleeve badges, worked in red, on black cloth). There are bakeries for English and native bread respectively—the latter of millet. Prices are still very high indeed, twice as much as with us near Delhi ; and even millet three pounds a penny. Then there was a sick cookery house, with a quantity of millet gruel in preparation.

The girls have learned the whole process of weaving. The weaver had declined to teach them the better paid parts of the trade, usually done by men, but some of them picked it up by watching him, and taught the others. Two girls can earn as much as 1s. 8d. a day. The coarse remnants of cotton are made into carpets. The wool of the sheep killed on the farm for food for the sick, etc., is spun, and woven into blankets.

There is also a laundry where the women are taught by a Tholi. As we had finished we heard a voice from behind apologising for not having come before on account of several things which had to be done

—in correct English but slightly broken accent; and instead of the tall and imposing person of my imagination the nurse introduced as the Pandita, a little woman with short curly hair, very neat, and in white widow's dress, short sleeved flannel ligurta and sari. A pair of musical eyes lit up the face, and drew your attention. I stated my business and was asked to stay over the Sunday, which I should much have liked to have done, but in the end had to hurry back to Poona by the one daily train. Then we went to breakfast, preceded by the workers' prayer-meeting, every one reading a verse, or passage of Scripture followed by a short prayer in the language which suited him or her best.

The breakfast table gave me a slight shock to start with, for I remembered I had not acquired that dexterity in eating without the ordinary tools of civilization which Indian etiquette requires. In consideration of my infirmities a fork was offered me, but I declined, not wishing to confess to so much helplessness. All round the room were placed boards raised an inch or two off the floor on feet. One upright against the wall for a rest, one to sit on cross legged, and one in front for a table, placed separately for each person. On the left was a brass lote filled with water, a brass drinking cup, shaped like a finger bowl, and a brass basin or tray. Then the waitress brought round a larger brass tray, containing a brass cup of dāl, and on the tray rice, curry, and condiments, and later some chapaties (native bread), and a cup of buttermilk.

You first of all wash your hands from water poured over the tray provided for the purpose, and naturally again when you've finished eating, taking care to eat with your right hand only, and with as little as possible of that. Afterwards we discussed business, and I interviewed several women older than we have at present at Salamatpur, and who could speak Hindi or Hindustani. But one was ill with fever, and unfit to travel; and I could not find other two who seemed quite fit for nursing.

Miss Powar is another interesting Indian lady, of a very different type; tall and with strongly marked features. She also has an Orphanage and Refuge for women, of a better class than mostly go to Hedgaon. I found her surrounded with babies and orphans, and others confided to her care. She had some pupils whom she thought might be suitable eventually, but none ready to send out for some time. She wished to continue their education at least up to the fourth standard.

Salaries are much lower at Poona than at Bombay, but Dr. Barnard begins training them at seventeen, which is young. My visit to Kedgaon though primarily unsuccessful, I enjoyed immensely; it was a real inspiration to see the woman who had done so much for her Indian sisters, and with all her renown she maintains the same simplicity of character and habits, the same earnest, hopeful faith, and saintly life. If India can produce women like *that*, we need not despair of the rest. The secret of her success is evidently the influence of a strong, sympathetic nature, in close personal contact with the women. She appears to know them all intimately. Going to say goodbye I found her sitting between two girls investigating some parched grain.

FLORA BUTCHER, M.D.

B. Z. M., Palwal Gurgaon District, India.

[The Editor is much indebted to the accomplished writer of the article on previous pages for so kindly sending so helpful and interesting a contribution, written expressly for THE HERALD. He also thanks Miss Bland, of Ipswich, for kindly forwarding it to him.]

Hindu Wives.

THE idea that woman is intended to be a help-meet for man seems never to have entered the minds of the Hindu sages. Let us look at some of the opinions expressed by the "ancient lights" of Hinduism. These opinions are most powerful in moulding present-day Hindu customs.

A wife must never eat with her husband—she must not even be seen eating by him. A wife must only eat after her husband has had his fill. If the latter fast she must fast too.

A husband must be constantly revered as a god by a virtuous wife. Let all her words and actions give public proof that she looks upon her husband as her god.

The husband is the wife's god, and priest, and religion; wherefore abandoning everything else, she ought chiefly to worship her husband.

The wife is placed under the absolute will of her husband without any reference to moral distinctions, and even in religious matters he intervenes betweeen her conscience and her God.

The wife has no religious life in common with her husband; she never accompanies her husband to any place of worship.

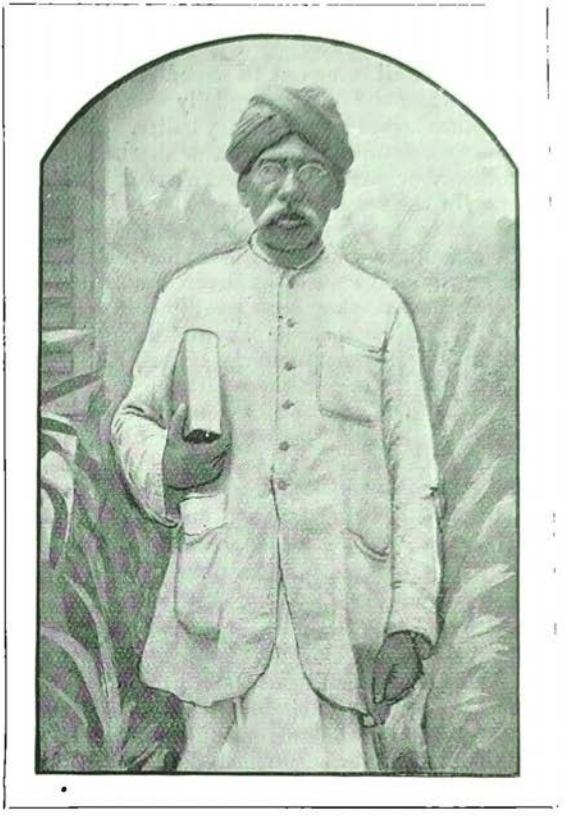
In view of this condition of things, how necessary it is that we should send Christian women to teach these Hindu women, who are in such darkness. We have now four Biblewomen, who are daily visiting Hindu women and telling them of the one true God and His Son Jesus Christ the Saviour. Hindu women are, as a rule, intensely religious, and their life is a round of superstitious ceremonies. They are generally their own worst enemies, opposing strenuously the measures of reform intended for their own benefit.

E. A. B.

The Illustrated Gospel.

THE Mission Lantern and Slides are greatly appreciated, and we give an exhibition each month at Vepery, varying the slides as much as our limited supply will allow. On these occasions we get a good attendance, and do not lose the opportunity of preaching the Gospel. We find that the Illustrated Gospel reaches those who do not attend our meetings on ordinary occasions. When Preacher Thomas invites them to a meeting their question is, Will there be any "light" pictures shewn? If so, they will come, but not otherwise.

E. A. B.



Preacher Dyriam.

THE latest addition (at the time of writing) to our staff of Evangelists is the veteran whose photograph is here reproduced.

Preacher Dyriam is not lacking in the quality of "courage" which is the meaning of his name. He is a very able preacher, and states his views very plainly. He knows how to retain the attention of his audience. He is stationed just outside of Ayanapuram, and preaches regularly both in that place and the surrounding neighbourhood.

In his wife, Mary, we have secured an excellent Bible-woman, who has made splendid progress in her work at Ayanapuram.

E. A. B.

Glimpses of Heathendom.

"WHY is it you all come out to see and hear me, but hide yourselves when the missionary lady comes?"

"Because we are afraid of missionary ladies. One of them used to visit in our street some time ago, and after she had been doing so for a little while one of our girls became a Christian. Yours may drag us into Christianity in the same way."

The above was a conversation held some time ago between our Biblewoman, Siromani, and some of the women residing in New Town. Since then the women have somewhat overcome their fear, and on the last two or three occasions they have readily come out to listen to the message I have carried when accompanying Siromani.

The last occasion was particularly cheering. We visited seven houses during the afternoon; in three of these we had an audience of ten women, in two others eight and seven, and in the other two three and two. One young woman followed us from house to house, sitting down and listening with eagerness to what we had to say. Siromani tells me she has always displayed this desire to hear the Gospel, and to learn to read. She is being taught to read by Siromani.

* * * *

"We like to learn to read, but we don't want to read your Scriptures; if we touch the Book your God will get hold of us."

This is what we are told when trying to persuade a heathen woman to read the Gospel of Luke. She is learning to read, and does not mind touching or reading the lesson-book Siromani gave her.

We tell her all we can of the love of God and the happiness of Christians, in contrast to the terrors of the heathen; but she still shrinks away from us, and says "I *may* read your Bible when I can read more fluently."

* * * *

"Those women are heathen, but we three are Christians; we belong to a Mission," I am told when speaking to some women in a house in New Town. I have just been speaking of the death of our Lord, and the salvation open to sinners, and I turn with pleasure to the speaker and say, "Then you know all about Jesus Christ?"

"No," she replies. "We know nothing about Him, or about what you you have been speaking."

I get an explanation of this later from Siromani, who tells me that these women say they are Christians because they think it too much trouble to go to a heathen temple; but they never go to a Christian place of worship, nor do they belong to any Mission.

* * * *

"We have our gods and you have yours; we never tell you about ours. why do you take the trouble of coming to tell us of yours, when we do not wish to know?"

A village woman puts this question to me. We are standing by a small mud hut speaking to a group of women, when the speaker joins us with her query. We tell her why we wish them to know of

our Saviour, of the joy that will be hers if she does know Him, joy she will never know without Him. We tell her of the awfulness of sin, the punishment of sin, and the compassion of God to repentant sinners.

"But *we* never tell you about our gods," she persists.

"Tell me about your gods," I say to her. "I want to know all you can tell me about the happiness you have in worshipping them."

She looks at me in surprise, but does not comply with my request. She is dumb, poor soul, for she has nothing to tell. She turns and leaves us. We hope the wonder she has at the Christian's happiness will turn to a desire to know the Christian God, but—"He knoweth."

WINIFRED BOOTH.

Open-Air Preaching.

ALL those engaged in Open-Air Preaching know what an important part the weather plays in the work. In Madras it is only during monsoon time, as a rule, that we experience any hindrance from that direction.

The other morning, during the rainy season, the sky was heavy, and threatening clouds were low. Hoping that, in spite of appearances, the rain would keep off for a time, I made my way to one of the gates of the People's Park. Here I was joined by Preachers Soondram and Thomas. We generally find that a few people gather quickly at this place, and we often get a good company of hearers. Such, however, was not the case on the morning in question. Heavy rain had recently fallen, a huge black cloud was coming nearer, and promised to pour its contents forth. Water was standing in pools on the road, which in other parts was muddy, and altogether the prospect was anything but promising. A beggar man had taken up his position on the spot where we regularly preach, and was clapping his hands, and in a piercing voice calling on passers-by for alms. A Tamil lyric was soon started, accompanied by music issuing from an accordion played by Thomas, and the anything but musical voice and clapping of the beggar. A few persons stopped to listen, and the singing gave way to preaching. Soondram had to raise his voice, for the beggar man was most persistent in his clamour for alms, annoying both speaker and hearers. Some of the latter asked him to desist, but not he; he wanted to know who would give him anything if he kept quiet? It was not difficult to come to the conclusion that if we wanted a good company of listeners we must seek it elsewhere on this occasion.

We moved to a spot on one of the main thoroughfares of the city, known as Sydenham Junction. A few men and youths were in an open Travellers' Rest close to which we stood, and these formed our first audience. Whilst Thomas was preaching the audience grew, and when my turn came quite a fair number listened to the Gospel message. A man stepped up to Thomas and said that he wished to join this religion. He was asked to remain until we had finished preaching. In a few minutes he was again to the front, only to receive the same

reply. He sat quiet for a short time, and then came to me and wished to know whether he should bring his family too? In a little while it was plain that he was under the influence of drink, but eventually he went away quietly. Two or three youths tried to annoy the preachers and attract the attention of the crowd by their antics, but on my speaking quietly to them they desisted. An elderly high-caste man interrupted the preacher with a question, but on being promised an opportunity at the close of the address he waited, and then repeated his question. While a reply was being given to his question he began to argue, and evidently wished to carry on a dispute. As my custom is, I told him that this could not be allowed, seeing that we had come for the special purpose of preaching our Gospel. What he wanted was to preach his religion to *our* crowd. An announcement to the effect that we shall be glad to see any who wish to ask question *after* we have finished preaching and talk with them privately, saves us a lot of bother, for this is not at all to the taste of those who wish to shine before the crowd as clever disputants.

In this way we kept on until nine o'clock, each repeatedly following the other in turn with short addresses to a continually changing audience. E. A. B.

The Forthcoming Young People's Missionary Conference,

FEB. 17TH, 1903, AT CHADWELL STREET, 7 O'CLOCK.

THE Missionary Conference for our young people is now an annual event. This gathering has proved to be also one of the most helpful and inspiring meetings. It is certainly a means of vast encouragement to our missionaries; Mr. Booth especially looks forward to its being held. The next Conference promises to be one of exceptional interest. A lady and a gentleman have each promised a paper, and there is every prospect of a splendid coming together of our young people to the help of the Lord.

In view of the earnest appeal of our enthusiastic and devoted superintendent for another European to be sent out speedily, we shall all pray that, if not before the Conference, at any rate, at the meeting itself, a volunteer or volunteers will present themselves to the Lord and unto us.

Will all our Pastors, Superintendents, Teachers and friends generally combine to secure the largest gathering we have ever had, and this they can do, by keeping Tuesday, Feb. 17th, 1903, free from engagements, by making the meeting known everywhere, and above all by asking the Holy Spirit to fill all with His own love and consecrating might.

God bless our young people; they are earnestly longing for a grand forward movement in connection with our Mission work. Let us help them and not hinder.

Special Prayer-meeting at Soho, on Friday, January 2nd, 1903. The Committee have arranged for a public meeting for united and

special prayer, upon the above date. What a suitable and blessed beginning for the New Year. Oh, for showers of blessing to descend then and floods of spiritual life and power to follow upon "the dry ground" of Christless hearts afterwards.

"There shall be showers of blessings,
This is the promise of love."

Brighton.

THERE was held what proved a most enjoyable and successful meeting, at 119, Western Road, on Thursday evening, October 30th, the Fourth Annual Meeting of the Brighton Prarthana-sabha Society, the cause at heart being that of the Strict and Particular Baptist Mission in India.

Truly the Spirit of God was felt resting upon the assembly, and enjoyed by all the friends who were gathered together to the number of 46.

A very satisfactory and encouraging report was given by the Secretary, which was followed by addresses from both the resigning and the new Presidents—both pointing out that though there are many difficulties that obstruct, and many failures seen around us of those that have made a profession of Christ, yet the work of Christ must—and does—still go on, for who can hinder it?

Mr. Sears (President of the Parent Society), of London, was then introduced to us, his remarks being of a very earnest and enthusiastic missionary spirit. He spoke of the urgency and efficacy of prayer, the unity of spirit, the concentration of soul and mind, which are the life of God's people; the needs be for these to prevail in our hearts when engaged in His work, and obeying His commands, and to wait with patience for His blessing to attend such efforts, for, to quote his text: "I, the Lord, have spoken it, and I will do it."

Addresses were also given by four other brethren, each giving in turn his view of the kaleidoscopic nature of the work of our Missionary Society.

Again, one must say it was a stirring meeting, a time of refreshing, and a sweet help by the way. D. F.

1903.

WHO would venture to predict what 1903 has in store for our Mission? I am no prophet, and shall not attempt to outline the course of events. I trust that none who read these lines would be satisfied if our Mission was of just the same proportions at the close of the year as at its opening. I am looking forward to and working for an all-round advance. We are not what we were, nor what we shall be. The best days are ahead. I ask all my readers to be OUT AND OUT supporters of the S. B. M.

If we are to buy up the opportunities which 1903 will offer, we shall need more faith, more prayer, more enthusiasm, more Missionaries, more Subscribers, more Collectors, more Stations, more Preachers, more Teachers, more patience, more persistence, more grace.

Brethren and Sisters, let us consecrate ourselves afresh to this work, let us leave behind all half-heartedness and lukewarmness, and throw our energies joyously into the work of evangelizing the heathen. Let our motive be the very highest—for the sake of the Name that is above every name. In His name let us advance; through Him we shall triumph.

ERNEST A. BOOTH.

COLLECTIONS, SUBSCRIPTIONS, AND DONATIONS.

Receipts from October 25th to November 20th, 1902.

	£	s.	d.
British and Foreign Bible Society	24	0	0
Miss E. Butcher	0	10	0
Providence, Kingston ...	0	17	0
Derby-road School, Croydon	3	4	11
Miss Maud Walter (box) ...	2	12	6
March, Cambs.	7	10	0
Castlereagh-street, Sydney...	2	5	0
Zoar Sunday-school, Hounslow	3	3	0
Martyrs' Memorial School, Beccles	0	17	0
Miss Harriet Adams and Friend	1	0	0
Providence School, Clapham Junction—			
First-class Boys ...	0	2	6
Third-class Boys ...	0	2	6
Mr. S. J. Keeble	0	10	0
E. & B., Keppel-street ...	0	5	0
Mr. James Cattell	2	2	0
Collection at Annual Meeting	20	2	4
Bethesda Sunday-school, Notting Hill	1	0	0
St. Albans, Bethel Chapel and Young Women's Bible-class	1	18	9
Mr. Jno. James	0	10	0
Waltham Abbey, Ebenezer Sunday-school	1	10	0
Profit on Tea at Annual Meeting, Soho	1	5	7
Soho Boxes	0	15	2
Mr. Ernest Roe	0	1	6
Miss E. L. Cooper (HERALDS)	0	2	6
Bethel Chapel, Cheltenham	0	6	0
Gurney-road, Stratford ...	0	16	6
J. P., Notting Hill	0	2	6
Mrs. C. Wilson (HERALDS)	0	5	0
Mr. John Jull (HERALDS) ...	0	2	6
Bierton Strict Baptist Chapel	2	12	0
Mr. W. Davey	0	6	0
Miss. E. M. Wall	1	0	0
Mr. J. E. Flegg (HERALDS)	0	2	0
British and Foreign Bible Society	6	18	8
Ipswich—			
Zoar Sunday-school ...	1	18	0
Miss Wright (box) ...	1	14	1
Mrs. Keeble (box) ...	0	4	6
Mrs. Crane (box)... ...	0	5	0½
Mrs. Sam Wade (box) ...	0	0	8½
Miss A. Roe (box) ...	0	6	3
Zoar, Hounslow	2	14	0
Miss Fincham (box) ...	0	14	6

ERRATA IN REPORT.—All subscriptions from Derby-road, Croydon, should be credited to the school.

Miss E. L. Soper should be Miss E. L. Cooper.

4/- for Meyrick-road school should be credited to 2nd and 3rd classes, Boys only.

ALL applications for HERALDS to be made to Mr. E. W. Thomas, 28, Limes Grove, Lewisham, London, S.E., who will gladly supply copies to new subscribers, and send specimen copies to friends who wish to introduce them to others.

All subscriptions, &c., to be sent to the Financial Secretary, Mr. A. J. Robbins, New Farm, Ealing, W.

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THE STRICT BAPTIST MISSION HERALD.

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Time for God to Work.

"It is time for Thee, Lord, to work."

THE Spirit of God inspired this earnest appeal. The same holy fire shot forth this living flame which roused Paul's spirit to such a state of zeal and boldness, when he saw the city of Athens wholly given to idolatry. In these words we find something far different to the abounding indifference amongst so many of professing believers in Christ. What concern do the many feel about the infinite worth of lost souls at home or abroad? How many are so stirred in their inmost hearts by the dread powers of evil abroad, that they cry unto the Lord, day and night, and thus prove their election of God? Indeed it is time for the Lord to work within the Churches first. How solemn is the state of lukewarmness, and the utter disregard of the Lord's sacred admonitions to awake and to watch as those who are of the day! The feeling of many is: How little can I do? not "How much owe I my Lord?"

Truly "It is time, Lord, for Thee to work;" and what shape will that working take? Will it not be seen in the inspiration of the Church with faith in its own creed, so far as that creed has the warrant of the Divine Word? Does the Church believe its creed? It writes it, sets its forth, sings it, defends it; but does it believe it, at least with a faith which begets either enthusiasm in itself, or respect from the world? Have not the truths, which from the methodized symbols of the Church, become propositions instead of living powers? Do they not lie embalmed with superstitious reverence in the ark of tradition, tenderly cherished for what they have been and done? but is it not forgotten that if they be truths, they are not dead and cannot die! They are true now, or they were never true; living now, or they never lived. Time cannot touch them, nor human opinion, nor the Church's sluggishness or unbelief: for they are

emanations from the Divine essence, instinct with His own undecaying life. They are not machinery which may become antiquated and obsolete, and displaced by better inventions; they are not methods of policy framed for conditions which are transient, and vanishing with them; they are not scaffolding within which other and higher truth is to be reared from age to age. They are like Him who is the end of our conversation, "Jesus Christ, the same yeterday, to-day, and for ever." There is not one of them which, if the faith it awakens were but commensurate with its intrinsic worth, would not clothe the Church with a new and wondrous power. But what would be that power if that faith were to grasp them all? It would be life from the dead.

"It is time, Lord, for Thee to work." Yes, and His time to display His saving power is always connected with a spirit of agonising prayer, such as struggles for expression in this burning word.

We never find an idler in the Lord's vineyard, pleading with God thus. They are the utterance of a co-worker with God, whose kingdom is such an one's *first* concern, and to whom the sacred interests of which are dearer than life itself. There can be no rest in the spirit, no lounging or loitering in this great business of soul-saving. When the great adversary of souls is busier than ever, and is blinding the eyes of them that believe not, while he is drugging many with the soporific of criminal indifference; how can every loyal servant of Christ but cry, It is time, it is time, Lord, for Thee to work? Such an earnest appeal to the Lord of the harvest becomes us at this time in connection with our Mission. The pressing urgent needs of it should kindle in every Church, in every Christ-loving helper, the importunate entreaty, "It is time, Lord, for Thee, to work."

Sembiyam.

THE most recent addition to our list of stations is Sembiyam. This is a village near Madras, and not very distant from Ayanapuram. It is the headquarters of a Divisional Inspector of Police, through whose influence we were able to obtain school premises and a house for the teacher at a fair rental. The school is in the non-caste quarter of the village. If after fair trial it proves a success, we shall do well to acquire a plot of land and build our own premises.

A short time ago, when Preacher Dyriam visited Sembiyam, the people were not at all inclined to listen to the Gospel, nor pleased to see the Preacher. Things are altered now, for the school has proved to be the true key, and we have now an open door for the Gospel at Sembiyam. Only yesterday Preacher Dyriam was telling me how differently he is received there, and now obtains a quiet hearing for the message of the Gospel.

I am hoping that one day we shall be able to build our own school in a place between the caste and non-caste portions of the village, and in that way induce both sections to attend the school.

Sembiyam takes the place on our list of Agrakaram, the school in the latter place having been closed. When I visited Sembiyam last week I found twenty-five scholars in the school, and most of these have been coming regularly since the opening, so that a good start has been made. E. A. B.

Young People's Missionary Conference.

DEAR BROTHER COLLS,—You will be glad to know our Young People's Conference was an inspiring and pleasurable one. Our President remarked at the conclusion "Wouldn't our Brother Colls liked to have been present?" The following forms a rough sketch of the meeting :—

Our beloved President (Pastor R. E. Sears), occupied the chair at Mount Zion, Hill-street, on Tuesday, Feb. 17th, 1903, on the occasion of our Young People's Conference.

After Montgomery's hymn, "Hark! the song of jubilee," had been sung, 1 Thess. i. was read, Pastor S. Hutchinson sought the blessing of Almighty God upon the meeting and the Mission.

The Chairman gave our young people a few words of welcome, wishing each young woman and each young man God's blessing, and exhorting us to "Hold fast the form of sound words."

Our esteemed sister in Christ, Miss Hadley, of Shouldham-street, read an excellent paper on the subject of "Others" (Luke xxiii. 38). "He saved others." Through the whole of this paper breathed the spirit of Christ. It was listened to with rapt attention and signal pleasure.

No discussion followed; but brethren Whitaker (Wood Green), C. C. Harris (Hill-street), H. S. Nunn (Chadwell-street), S. Hutchinson (Pastor, Wood Green), Booth (Homerton Row), expressed their gratitude and pleasure in listening to the handling of the subject so ably.

The other paper was equally well received, the subject was. "Some Essentials to Foreign Missionary effort." Thoughts of a gracious and interesting character clustered around our Brother F. T. Bartlett's three main essentials, viz, *Light*, *Love*, *Loyalty*.

Emphasizing the terrible figures—280 millions in India, and about 1,000 dying every hour—he urged the necessity for a clear apprehension of the work in India and its subjects: Love to the Lord and perishing souls, and loyalty to our Great Captain and Head, and to His noble servants now in India.

Brother W. S. Baker (Chadwell-street), fired with zeal and enthusiasm referred to our Missionary enterprise—the commission and the example. That it should hold the first place in our lives was one point enforced, and the next was that it *does not* hold the first place in our lives. What is the remedy for it? This was answered by the illustration of the few loaves and two small fish, with the *Lord's blessing*.

Brother Nunn made a special appeal for more Prayer-meetings,

and moved that such be held simultaneously at the different Churches, especially to ask the Lord to thrust others into the Mission field, and join hands with our beloved Missionary.

Brother Chambers moved that a hearty vote of thanks be tendered to the friends at Hill-street, and also intimated that Brother Nunn's suggestions should be brought before the Committee. Brother Millwood suitably acknowledged. The President closed the meeting by prayer.

With Christian love, I remain,
Yours for Christ's sake,
PHILIP J. CHAMBERS, *Minute Secretary.*

The Decennial Missionary Conference.

THE Decennial Conference of Missionaries from all parts of India, Burmah, and Ceylon, was held in Madras from December 10th to 18th, 1902. This was the fourth of its kind, previous Conferences having been held at Allahabad in 1872, at Calcutta in 1882, and at Bombay in 1892.

The Conference just concluded at Madras was composed of about 300 delegates, representing upwards of fifty different Protestant Missionary Societies. I had the privilege and pleasure of representing the Strict Baptist Mission at the Conference. The delegates were divided into the following Committees :—

1. Native Church.
2. Evangelistic work.
3. Education.
4. Women's work.
5. Medical work.
6. Industrial work.
7. Comity.
8. Literature.

This division was made some three months before the Conference met, and the Convener of each Committee corresponded with its members as to the questions which should be brought before Conference for discussion. Each Convener then framed a set of resolutions based on this correspondence.

The opening meeting of the Conference was held in the Anderson Hall, when, in addition to the delegates, many missionary and other visitors were present. Addresses were delivered by Dr. Murdoch (a veteran of more than fifty years' Mission service in India) and the Bishop of Madras. At the close of this meeting the delegates filed off to their various Committees, and for three days discussed the resolutions drafted by each Convener. When it is remembered that each Committee was really one of experts in its own particular branch, it will be readily understood that the discussions were lively and interesting, and that the resolutions were considerably altered during the Committee stage.

The Conference then met in full session for four days, the resolutions of each Committee being brought before the whole Conference and accepted, amended, or rejected. Only those resolutions carried with practical unanimity were allowed to go forth with the authority of

the Conference, so that these, when published, will be the united opinion of Protestant missionaries in India Burmah, and Ceylon.

Throughout the Conference the best possible spirit was shown. Members recognised frankly that they differed from each other in many things, but they also recognised that in many things they could help each other, and present a united front to the foes of the kingdom of God.

The veteran Baptist missionary, Dr. Rouse, of Calcutta, who was present at all three preceding Decennial Conferences, said of this Conference that "its business character put it in marked distinction from the others."

I may add that we had the pleasure of entertaining Dr. Rouse as our guest during the Conference. ERNEST A. BOOTH.

This is for YOU.

SOMEBODY has asked, "If the heathen are not evangelized, what will become of them?" I will put another question of a far more practical character. If you do not try to evangelize the heathen, *what will become of you?* Do not so much inquire about their destiny as your own, if you have no care for their salvation. I cannot believe in any man's possessing the Spirit of God who is indifferent to the condition of others, for one of the firstfruits of the Spirit is love.

C. H. SPURGEON.

Is This for You?

THE appeal made at the last annual meeting for an additional missionary was based on the deliberate conviction that a man is needed. Up to the time of writing I have not heard that any response to that appeal has reached the Committee.

It may be helpful if I say a word as to the stamp of man we are looking for. First and foremost, he must be one who knows and loves and can preach the Gospel of the grace of God. One also who earnestly desires the salvation of his fellow-men, and who wishes to consecrate whatever talents God has given him to the great work of evangelizing India.

Any young man between 21 and 25 years of age, unmarried, of sound constitution, fair education, vigorous mind, and whose heart is stirred for the heathen, should consult his pastor on the subject or put himself in communication with the Secretary of the Strict Baptist Mission, and may rest assured that his application will be sympathetically and prayerfully considered.

ERNEST A. BOOTH.



ANBAI. MARY. SIROMANI. KURNAPPOO.

Our Biblewomen.

THOSE of our readers who are especially interested in woman's work will be pleased to see the above photograph of our Biblewomen; and a few facts and figures regarding their work will, perhaps, prove an interesting addition.

Looking at the picture from left to right we first see Anbai. She is our most recent acquisition, having been placed on our staff of women workers in September, 1902. Her name means "Love." She has a peculiarly winning smile, which quite lights up her face, and a cherry manner, by which she seems to have made many friends. She visits regularly 19 caste houses in Kilpauk, Madavaukum, and a small potter's village near Semmoncheri; and is teaching 11 of her hearers to read.

A touching incident in connection with her work occurred the other day. While in one of the caste houses where she is wont to visit a heathen woman gave her two annas (2d.), which she said was a thankoffering to Anbai's God. Her child had been very ill, and had now recovered; and in some vague way the poor mother had connected the recovery with the God Anbai teaches her about. She wished the money spent in burning incense or a lamp in Anbai's Church. Anbai explained to her that we burnt no incense or lamps in our Church, and that our Lord requires no such ceremonials, but the gift of a contrite and loving heart. The woman would not take the money back, but pleaded hard that it may be used in some way in our Mission. The little silver piece, the gift of a thankful heart, was therefore put into our poor fund. When asked why she did not make the offering to her own temple the woman said she did not believe her gods had anything to do with the recovery of her child.

It has been a grief and disappointment to Anbai that she has been refused admittance to eight houses where she was at first gladly received. The men in the houses finding their wives and daughters so greatly interested in what the Biblewoman taught them have prohibited her visits.

Sitting next to Anbai in the picture is Mary. She came to us in August, 1902, and we have every reason to be thankful for her help. She is stationed with her husband, Preacher Diryam, in the little village of Sembarambakam, which adjoins Ayanapuram. She works in the villages of Sembarambakam and Munjakuppam (both near to Ayanapuram), and has also gained admittance to most of the houses in Ayanapuram that Amirtham gave up when she left our Mission. Mary visits in all 34 houses, and is teaching 12 young women to read. She has a gentle, kindly nature, and talks to the women quietly and earnestly. When out visiting with her one afternoon last week I was impressed by the eagerness with which the women received us, and the time flew all too fast. Three young women brought me their books, and read to me quite fluently the lessons Mary had taught them. At one place in Sembarambakam we had an audience of 14 women; we sat in the shadow of a wall and talked to them, and each time we rose to leave they begged us to stay a little longer. They listened patiently to the Gospel, and talked freely about their gods; and when we were leaving pleaded that a school may be opened in the neighbourhood for their children.

It was not an easy task that Mary undertook when she endeavoured to visit the houses in Ayanapuram after the recent disturbance there; but she has quietly and gently won her way, and is much liked by the women.

And now a word about Siromani, the third in order in the picture. Our friends have heard of her and her work from time to time. She is the wife of our Preacher Thomas, and has worked in our Mission for over a year. She visits 43 caste houses in the localities of New Town and Vepery, and is teaching 25 women to read (the largest number of any of our Biblewomen), she being in towns where the women are more willing to learn. Siromani is a modest little woman. She has a shy, girlish manner; and tells the Gospel story in a simple, earnest way. The women she visits all seem fond of her, and are always glad to see her when she calls.

Kurnappoo, the last in the picture, has been working in our Mission for two years. She regularly visits 50 houses in Ayanapuram, reading the Scriptures to the occupants. In this village the women are not anxious to learn to read, and so far only four have consented to be taught.

Kurnappoo is interested in her work, and is an earnest worker. The women she reaches are very ignorant, and not always pleased to listen to the Gospel; but she plods on from day to day, and is always disappointed when the women do not remember what she has taught them.

Since the above photo was taken another Biblewoman has been added to our staff. Her name too is Mary, and she started work last week in Chulai. In this locality the occupants of 15 houses are

willing to receive a Biblewoman's visits, and we hope very soon the number will be doubled. We pray for much blessing on her work in this thickly populated caste district.

In these few lines I have sketched the bright side of woman's work out here, but there are clouds that often arise and shuts out the sunshine. We need much grace to be able to look through them, and yet see the brightness of His smile. Our friends can help us in this by loving sympathy and earnest prayers.

WINIFRED BOOTH.

"Others."

BY MISS HADLEY.

"He saved others."—Luke xxiii. 25.

THESE three words seem to condense the whole of the glorious purpose of the grace of God to poor sinners! Is it not true that some of the very best truths concerning Jesus were said by those who believed not on Him; not with any intention of their being passed on through the ages as full of sweetest music, but with the intention of objecting and criticising? Even thus did God make "The wrath of man to praise Him."

Our blessed Lord did for others what He *could* not do for Himself! Are we following His steps?

Are there any in this meeting to-night who through grace, having realised they are redeemed by the precious blood of Jesus, that do not realise the great responsibility, the great debt they owe to Him and others for His sake? Have we paid the debt? Or are we seeking to minimise it at all by obeying our Lord's commands? Let us remember we are *under orders!* Our Lord did not tell us to do any very great showy work which men would look at and admire in years to come; but He told us, as His disciples, to "*Go* into *all the world* and preach *the Gospel* to *every creature.*" He has, as it were, put us in trust with the Gospel, not for our own personal salvation merely, but for others. Have we been true to our trust? Or have we selfishly kept from the souls of others for whom He died, that which we are bound by *gratitude*, as well as command, to pass on?

Paul, whose joy it was to think and speak of Himself as the servant of Jesus Christ realised His responsibility in this respect when he said, "Woe is me if I preach not the Gospel of Christ." We, too, are called to serve—"His servants shall serve Him." He needs the help of those He can depend upon, and will most assuredly use them in bringing in the other sheep who are redeemed and do not know it! Can He depend on us? If so, how may we take part in this glorious work of seeking others?

I think in these days of so much great and varied outward service, there is a danger of putting active Christian work *first*, rather than seeking to *know God's will* about it. We pray "Thy kingdom come," but *do* we as earnestly pray, "Thy will be done?" This prayer goes deeper than just the *outside* service, it goes into the tiniest detail of our everyday

life. Perhaps the dear Lord has had to take someone in this gathering out of active service to be taught this deeper, fuller lesson. We must know the will of any person before we can carry it out, and so, too, for this very reason, we need close communion with our God, a constant searching into His Word, and we need the searchlight of His Holy Spirit to discover to us all that is not according to His will in our lives. How very different the world would be to-day, if every Christian life, if every Christian home, were a practical illustration of God's will *done as it is in heaven.* When we can say with the Psalmist, "I delight to do Thy will, O my God," then He teaches us that His will is even our *sanctification.* And what is that? A setting apart for His *service.*

In His service there is no standing still; as Christians we *must* "go forward!" "Let My people go that they may serve *Me*," was God's repeated message to Pharoah, and I venture to say that no greater difficulty can meet us than that which met the Israelites at the time they were first told to "Go forward." We need to look at difficulties through God, but not at God through difficulties! Through the strength our God supplies we are to "add to our faith *courage*," and to go forward. (1) The knowledge of ourselves which humbles us. (2) In knowledge of our Master which lifts us up. (3) In devotion to Him. (4) In humble, holy, loving service for Him. But first will come the heartfelt, definite question so necessary to all successful work in the Master's vineyard: "Lord, what *wilt Thou* have *me* to do?" Perhaps there are some here who feel they can do nothing to spread the glorious news of salvation to *others*, because the command is "Go into *all the world*"—but stay, where does the world commence? Just on the very spot we are this minute; and if we have a spark of real love to Him who has saved *us* we shall soon find some way of telling of Him to those around us. To one who expressed a wish to follow Him, Jesus said, "Go home to thy friends, and tell them how great things the Lord hath done for thee;" and after that the disciples had been endued with power from on high, when by that power they were enabled to speak in other tongues, and we should think they were certainly quite ready for the foreign field, yet we are told "They were to begin at Jerusalem"—to begin at *home*, and how hard a task that was we may gather from the fact that the persecution was so severe at one time that there were only twelve Christians left in the city; but "God's commands are His enablings." He never gives us a work to do without showing us how and when to do it, and giving us the strength and wisdom we need. Depend upon it, those working best for the Master in the foreign field, are those whose *home life* has proved to those around "Whose they are, and whom they serve." Let us ask Him then to use us in saving others, and let us honour Him, by *expecting* an answer to what we ask Him for, and that though we, in and of ourselves can do nothing, yet He, through us, can do wonders. "Them that honour Me I will honour," but like Mary we must sit at the Master's feet before we take to our own, if we desire our service to be pleasing to Him, and bear His seal of approval. Don't try to bring into His service a grudging—"What must I do to please Him?" But rather, "How much can I do to prove my love for

Him?" One of the greatest surprises when we reach the Homeland will be that our Father put such wonderful ways of helping others in our hands, and we availed ourselves so little of them. If we are in earnest in the service for the Master we shall care very *little* what *people* think. What a terrible stumbling-block that is to some of us! Carey, the great pioneer of Missionary work in India, though ridiculed by friends and foes, yet in the strength of his faith, moved onward, carrying out his own ever-living mottoes:—"Expect great things from God," "Attempt great things for God," and rested not until the first fruits of a glorious harvest were laid at the Master's feet. Let that be our faith in the Master's service.

I am only *one*, but I am one; I cannot do *much*, but I can do *something;* what I *can* do, I *ought* to do, and what I *ought to do* by the grace of God I *will do*.

Do we ask, then, "How may I help others? By seeking to live a prayerful, consistent life among those whom we daily come in contact with. "He who saved others" went about doing good; and we, too, need to be practical, if we would follow His steps. The walk and conversation of a Christian is the worldling's Bible, so how very necessary for us to seek the grace to let our light shine. God's prevailing grace is manifested in changed lives of boys and girls, men and women, and the Gospel is needed more than anything else, both at home and abroad, to help forward this reformation. How many of us have cause to thank our God to-night for having placed us where the consistent walk of one of His children was the means of leading us to Himself; and as we love Him, are fed by His Spirit, and growing in grace and knowledge of Him, we, too, must shed around an influence, wherever we may be. God grant that it may be as the "Breath of life" to others. "I know thy works" (not thy words) is repeated seven times in Rev. ii. 3. Then let our lives tell.

May we not prayerfully find the way to the heart of many an one who has sat by our side at work, or served in the same shop, or worked in the same or a neighbour's family as servant, and first try some little kindness; then, perhaps, by a letter, book, or tract, or by a warm invitation to a Bible-class or place of worship, win that one to seek to know more of the love of God to poor perishing sinners! Beloved, if God *so* loved *us* we ought also to love one another. Never hang up a text, or give away a tract or leaflet, without prayer that it may be a means of blessing to others. Speak in loving, simple faith and earnestness of Jesus and His love to the children you may have around you, as well as those who are older, knowing that the truth of God's Word abides—"My Word shall not return unto Me void, it shall accomplish that which I please;" and that, therefore, your labours are not in vain. We are only earthen vessels, but filled with the Spirit, we may and must shine wherever we are placed.

But the responsibility of each of us with regard to *others* is not only confined to our own immediate surroundings, or to our own favoured land. The love of God shed abroad in the heart is like a stone thrown into a pool, which causes the eddying circles to spread wider and wider until the uttermost bank is reached. Yonder at the farthest part of the world are millions of men, women, and children

in the dark and dreadful power of heathenism, living and dying without ever having heard of a Saviour's love. Do we, can we sit still and forbear to take notice of the poverty, slavery, and cruelty carried on by those who are deprived of the privileges we possess? Let us think of what our Saviour, our Bible, our Sabbaths, our happy times of social intercourse here, and our bright hopes for hereafter, mean to us, and then measure our misery by our advantages, and seek to know the Lord's will concerning our part in stretching out a helping hand to them. We thank God for earnest devoted workers like our dear Brother Booth, his wife, and staff of helpers; but truly, "What are they among so many?" And their one expressed need is, "More Missionaries." Who will be their loving, willing helpers? ready and willing to accept the appointment, and obey the Divine command? Those are needed whose hearts, like theirs, are filled with concern for the welfare of others, and with the earnest desire to spread the good news, where, in spite of heathen darkness the Gospel is still and ever will be the power of God unto salvation. One thousand million of heathen; one hundred thousand dying daily, without hope, and without God in the world. Brothers, sisters, think of it, and may God grant that to-night some heart may be constrained to offer to go forward in the Lord's name, and for His sake, to a work, the way to which has been prepared in so many different ways. "Up! for this is the day, is not the Lord gone out before thee?"

"And shall others die in darkness?
Must it still of them be true?
Dying, and they know not Jesus,
Say—the answer lies with *you*."

But if we have no direct call to go ourselves, we are responsible to do all we can to further this great work. We can uphold the hands of those who do go, by our prayers, our influence, our gifts. How many of us agree to plead, at least once a day, at the throne of grace for all missionary effort both at home and abroad. Should there be any that have not done so, shall we from to-night rise from a sense of our responsibility in that respect. The missionaries' work is no easy work, and needs every effort the home helpers can put forth. Severed from every tie, every association, which naturally they often long for, and placed amidst surroundings which so tend to drag down, a religion on every side, for the heathen are very religious in their own way, which has such a sleepy, deadening influence upon those who live amongst them, is it any wonder that the servants of Christ are sometimes tempted to despond, and get a little bit "out of touch," as it were? The promise is, "Lo, I am with you *alway;* but we do not always realise it in our own experience, although we recognise it as a true fact, because He hath said it. Ought we not then to wrestle in prayer for them, that their inner life may never get low in seeking after the souls of others; because it is only when the truth is living in our own souls that it goes forth living from our lips, and so makes a stronger impression on the hearts of others. May He then, who after having saved, ever liveth to make intercession, grant to us a measure of that grace, too.

Then our responsibility in regard to our *gifts*. If we cannot *go*,

we can give, and remember, we are *debtors*. All we have we receive of Him, and He will never let us suffer for what we give back to Him for His cause. It is a sacred duty, and we should never hear of lack of funds in the Lord's work if each of those whom He paid such a price for, did their part. Let us first give our own selves to the Lord, and then let us give to the service of our fellow men "By the will of God" (2 Cor. viii. 5). The very least the Israelites were commanded to give was a tenth of all their substance, and they lost infinite blessing when they kept back the money which should have been given to the Lord. Our love to God is measured by our gifts to Him. If the Israelites were accused by the prophet of having robbed God of tithes and offerings, when if we come to add up, we shall find they were compelled to give nearly a third of their income before their freewill offerings were thought of, how much more must we as Christians feel guilty who live in a time of so much greater light, privileges, and opportunities. Can we think we are doing right and the will of God, if we only give Him a tiny fraction of what He has entrusted us with? Thank God, there are many exceptions, many that are really giving freely to Him in proper proportion; but we fear there are many who from indolence, indifference, and selfishness, are hindering God's work, and losing the blessing which would otherwise be theirs.

Is it right for millions to be perishing in foreign lands for want of the means of spreading the Gospel. *Two hundred million pounds* is said to be spent on whisky and tobacco alone, and only *one million* on missionary work. Just put side by side the love of God for us, what He expects from us, and what we are doing for Him. "He saved others." This includes us individually, and He says, "All this have I done for *thee*, what hast thou done for Mè?" Let us then seek from Him the grace of giving, and make up our minds we will, by His grace and help, lay *at least* a tenth of all we receive; anything *less* must really be wrong, because He has commanded it. When we have settled what we will give, let us give it to Him regularly and honestly. Don't owe debts to Him; one and elevenpence in the pound is *not* a tenth, it is two shillings in the pound. It is not what we can afford, it is what we share that He blesses. The poor widow who gave her two mites, did not say, "I can't afford it," but gave all she possessed, and Jesus commended her, proving that He takes notice of the amount given Him each time. Let us then from to-night strive to live more to the glory of Him who has done so much for us, to help to unfurl the Lord's banner in the places where He is not known, and to uphold the hands of those who have so nobly gone forth in His name, and for His sake, to help them by prayer and encouragement, as in Isa. xli. 6, "The inhabitants of the isles helped every one his neighbour, saying, Be of good courage." But above and beyond all may the constraining love of Christ be felt in some heart to-night to say "Here am I, Send me," that in the last great day when all nations shall be gathered before the Father's throne, there may be many, nay, all if it can be His will, in this gathering that shall receive the "Well done" in recognition of loving service faithfully rendered for the sake of Him

"Who gave His life a ransom for many," "Who died to save others." May He grant it for His name's sake.

[*Read at Young People's Conference.—Mr. Bartlett's paper will appear in next issue.*]



Our Preachers.

DURING the closing week of 1902 all our Preachers came to the bungalow, in order to receive a small parcel each from the Christmas box, which our generous friends at home so cheerfully filled and despatched to Madras. Whilst they were here I photographed them, with the above result. The names of those in the illustration, starting from the left, are VISVANATHEN, SOONDRAM, THOMAS, DYRIAM, SHADRACH, and JOSHUA.

I hope all our friends at home pray for these helpers, without whom so little could be done, and through whom so much may be accomplished with God's blessing. All who have had any experience of Mission work in India readily acknowledge the supreme importance of a truly converted and consecrated band of native Evangelists, filled with love to God and compassion for men. It will be through her own sons and daughters that this vast Empire of India will be evangelized, and not directly by the foreign missionary.

The truest friends of the Strict Baptist Mission are those who pray for its workers. Let us all ask God *now* that He will use our Preachers

so that many now in heathen darkness may believe on Jesus Christ through their message.

E. A. B.

The Christmas Box.

DEAR FRIENDS,—On the 20th December the s.s. "Mombassa" brought us a certain box, and we received it with feelings of great pleasure, for we had been previously told it contained gifts for the little ones in our Mission Schools. The box was not here many hours before we opened it, and its contents quite came up to our expectations. As we unpacked the dozens of garments, the caps, and the remnants, we thought of the many children in our Schools who were almost unclothed, and it was no small joy we felt when we saw that the liberality of our friends had made it possible to give each child a garment of some sort. And now what can I say about the other things—the picture books, the handkerchiefs, the tops, the whistles, the marbles, the dolls, the sewing materials, the work-bags, the beads, and the heap of other beautiful gifts? I feel as I write that the best way of thanking the loving and generous givers will be to tell them about the distribution of the gifts, and the joy of the children who received them.

Of course only children who had attended our Schools regularly during the past year, and whose names were on the School registers, were given presents, and we found that there were about 400 to provide for. The distribution took place during Christmas week, as the children then had holidays.

One morning the Ayanapuram Boys' and Girls' Schools were marched down to our house—I say *marched*, but that does not aptly describe the host of little ones running down the road, so full of happy excitement. We arranged them in classes under the trees, and gave them the gifts we had in readiness for them. The boys received garments, handkerchiefs, tops, whistles, marbles, and pencils—three of these gifts being given to each; and the girls each had a garment, two strings of beads, a work-bag, with sewing materials, and a pencil.

The same afternoon the Nadukari School children came to us, and received each a garment and two other articles.

On another morning the Vepery School was brought here full of happy expectation; and the same afternoon the Kilpauk children came for their presents. Every child in these two Schools also received each a garment and two other presents; the girls having dolls instead of work-bags given them.

Our youngest School, the one in Chulai, was brought to us by Soondram and the teacher on another morning: it was the first time these children had received presents, so their joy can be better imagined than described.

I must add that on each occasion, before the children left us, they donned the new garments we had given them, and they presented a very gay appearance as they walked down the road. The boys who had received whistles made not a little noise with them.

When all the children had been provided for the box looked very empty, except for a few books and toys that we have retained for special prizes in Scripture during the coming year, and some sewing materials for use in School work.

Our workers and their children also received some gifts from the box, and send their grateful thanks to the kind givers, whose names are too numerous to mention.

Mr. Booth and I feel that we must add to the children's thanks our warm appreciation and hearty thanks, for we realise that the sending of these gifts means to you the expenditure of much time, and trouble, and thought. They speak to us of your loving sympathy and kind interest. "Inasmuch as ye have done it unto the least of one of these, ye have done it unto *Him*."

Yours very sincerely,

WINIFRED BOOTH.

Kilpauk, Madras, 27th January, 1903.

Medical College Prayer Union.

OUR friend and brother, Dr. Narayanaswamy, who is an Assistant Professor in the Madras Medical College, has for many years been the leader of the "Medical College Prayer Union." This has long passed the experimental stage, and has become a settled institution. The membership of the Union is constantly changing, as some old students leave and new students enter the College every year. A fortnightly meeting is held during each term, and ministers of various denominations who are interested in the welfare of students are glad to help by delivering addresses at these meetings. I have done so on several occasions.

There is no other attraction offered than an address on some religious topic treated in a way calculated to interest students. On the occasion of my last visit there were more than sixty young men present. About half of these were Christians and the remainder Hindus and Mohammedans, the latter rendered conspicuous by the red caps worn throughout the meeting.

Dr. Narayanaswamy took the Chair, and after a hymn had been sung, one of the students read a portion of Scripture, and another led in prayer. The audience followed with close attention my address on "The Terms of Christian Discipleship." After a few remarks bearing on the same subject by the chairman, the meeting closed with prayer by an Indian minister, who was present as a visitor.

E. A. B.

COLLECTIONS, SUBSCRIPTIONS, AND DONATIONS.

Receipts from November 20th, 1902, to March 5th, 1903.

	£	s.	d.
Shalom S. School, Hackney	2	17	7
"Friend," Homerton Row	0	5	0
Park Ridings Chapel	1	16	5
Miss Osmotherly (box) ...	0	5	6
Salem Chapel, Richmond ..	2	8	2
Carmel S. School, Woolwich	1	0	0
Eden, Cambridge (collections)	2	15	11
Hornsey Family	0	10	3
Mrs. Hunt (box)	1	9	2
Mr. J. Jull	1	0	0
Mrs. Jull's card.	3	8	7
Miss Haynes' card ...	3	2	6
Sunday School	4	16	3
Mr. Sturton	5	0	0
Mr. W. Abbot (HERALDS) ...	0	5	0
Akerman Street, Tring			
Senior C.E.	0	13	7
Junior ,, ...	0	7	10½
Mr. J. W. Colson	0	10	0
Mrs. Peters (box)	0	18	0
S. School, Whittlesea ...	0	8	0
Mr. W. Dykes	0	5	0
Shouldham-st., S. School ...	0	12	6
,, per Miss Hadley	0	8	8
Martyr's Memorial School...	1	1	0
Mrs. Cracknell (box) ...	0	18	0
Miss Kate Clements ...	0	3	0
Lynton Road S. School ...	0	10	6
Mr. A. E. Crisp	0	10	6
Dacre Park School	2	2	8
,, Friends (HERALDS)	0	3	6
Ipswich Friends (HERALDS)	0	2	3
Derby Road School, Croydon	4	1	9
Mr. Geo. Youdan	0	10	0
Pastor F. C. Holden ...	0	10	0
Hayes S.B. Chapel, "Friends"	0	15	6
,, (HERALDS)	0	1	0
Providence S. School, Erith	1	4	4
North-road School, Brentford	3	18	0
Special Meeting, Dissolving views	0	13	9

	£	s.	d.
Mr. John Jull (HERALDS)	0	2	6
Colnbrook Sunday School...	2	2	0
Shalom S. School, Hackney	2	14	7
Zion Chapel Sunday School, Walthamstow	1	2	8½
Chadwell Street (HERALDS)	0	2	0
Mr. W. E. Palmer	0	5	0
Egham Baptist S. School ...	1	5	0
Poulner Sunday School ...	0	10	0
Miss Fincham	0	1	0
Mr. J. Cordle	0	10	0
Mrs. C. C. Harris (HERALDS)	1	1	0
Soho Chapel School ...	3	16	0
Mr. W. Frith (box) ...	0	5	0
Miss Collins (box) ...	0	11	6
Mr. Simpson (Annual Subscription)	1	1	0
West Hill Baptist Sunday School	0	10	6
Gurney Road School ...	0	15	0
Bethesda, Notting Hill ...	0	15	0
Enon Sunday School, Chatham	0	10	0
St. Neots (collection) ...	2	18	8
School and Bible Class ...	4	13	0
Mrs. A. Forscutt (box) ...	0	5	7½
Miss M. Grunwell (box)...	0	14	10½
Chatham Road S. School ...	0	12	6
,, (HERALDS)	0	1	2½
Ashby, St. Mary, Norwich per Miss Sapey. 1st. Class Boys' Class	0	5	0
Miss Olive Slingo (box) ...	0	15	6
Great Yarmouth Sunday School	0	13	7½
Friends at Tring (HERALDS)	1	7	9
Friends (Chesham)... ...	0	10	0
Mrs. Bishop, St. Albans ...	0	5	0
"Friend," Homerton ...	0	5	0
Homerton Row Sunday School	2	16	6

ALL applications for HERALDS to be made to Mr. E. W. Thomas, 28, Limes Grove, Lewisham, London, S.E., who will gladly supply copies to new subscribers, and send specimen copies to friends who wish to introduce them to others.

All subscriptions, &c., to be sent to the Financial Secretary, Mr. A. J. Robbins, 5, Ascott Avenue, Ealing, W.

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THE STRICT BAPTIST MISSION HERALD.

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Prayer and Holy Joy.

IT is a sure token of coming spiritual blessing for our Mission that we are at this time giving ourselves to prayer; for our dear Master has given to us the unfailing secret of wondrous gladness and triumph in His changeless words of command and promise: "Ask, and ye shall receive, that your joy may be full."

One of the saddest things which our Churches and ministers ever experience is the spirit of despondency. And if we mistake not this is no uncommon feeling amongst some of our beloved Christian brethren to-day. In fact, we have heard words uttered which revealed the deepest dejection of heart in connection with the little success manifest in the high service of our Divine Lord. Thank God for anything rather than the accursed spirit of indifference. For when this blighting, withering blast from the evil one takes possession of any how awful are the excuses made for negligence in the holy work to which Christ has called us each. But there is a grand cure for despondency in earnest and continual prayer. Oh! how we should hail every opportunity for this blessed privilege, so boundless in possibilities and so unsearchably rich in power from on high. And we cannot have joy, and it would be ill for us if we could, till we receive fulness of power. If we have a vocation we must have effectual power to work it out, and whilst that power is lacking we shall feel that we are living as idle spectators of pain rather than as saviours of society. And we must have a baptism of power commensurate with our enlarged view of the world's sin and bitter need. New realms in the empire of darkness have been brought within the range of our knowledge. We need a new equipment of strength and courage, and it is fitting we should mourn till the equipment is obtained. The sadness of the present day is due not so much to the dark pictures of wretchedness that are brought before us as to a new

sense of our helplessness. Christianity, in many of its forms, seems to have lost the sense of its vocation to liberate and redeem men. It is tempted, and the temptation is very strong, to look upon evil as inevitable and to succumb to a disastrous temper of fatalism.

But those inspiring words of Jesus when put into practise, when sincerely and heartily believed can and will assuredly defeat the powers of darkness and dispel the gloom from every pleading servant of Jesus Christ. Joy, unknown gladness, and triumph unspeakable shall come into the heart of the Church when it fully grasps these gracious and encouraging words, and changes them into fervent believing prayer. "Up with thy hands to Jesus." Let them not be slack, brother and sister. Wait for the blessed baptism of the Spirit, and you shall have joy in the Holy Ghost.

Let us persistently prove the Lord herewith and we shall soon see the showers of blessing coming. Our Lord Jesus would have us joyful and triumphant in His glorious harvest-field. A disappointed, dejected Church or ministry will not accomplish much in this dark world of sin, into which it has been sent by its Lord to rescue the perishing. We will trust His word in spite of all that hell can do. We will wait and wait, and wait, for we know that Christ meant what He said. We shall see not one, but more, thrust out into the whitened fields, and this is how it will be done. "Ask, and ye shall receive, that your joy may be full."

Pongol.

PONGOL is one of the most famous of the eighteen annual Hindu festivals, and is a time of great rejoicing and amusement. It occurs in the end of December and lasts for three days, and is a time of special rejoicing for two reasons. First, because the month of December (every day of which is considered unlucky) is about to expire, and second because it is to be followed by the month of January, which is considered fortunate.

The first day of this festival is called "*Bhogi Pongol*" or the *Pongol of Rejoicing*, when special entertainments are held for near relatives.

The second day is known as "*Surya Pongol*" or *Pongol of the Sun*, when various ceremonies are gone through, the chief of which being the boiling of rice in milk which is afterwards offered to the idol.

The third day which is known as the *Pongol of Cows* is considered quite as important a day as the other two. On this day the men in each Hindu house gets ready a large vessel of water in which they mix some saffron, the leaves of a certain tree, and the seeds of another tree. This vessel is taken to the cows and oxen of the house several times, and the water is sprinkled on them. The cows are then decked out with great pride. Their horns are painted in various bright colours, garlands of flowers and leaves are hung round their necks and over their backs, and strings of limes and cocoanuts are sometimes hung about them.



The above photo was taken by Mr. Booth on Pongol day, and represents the cows that were brought to our house by a milkman to provide us with our daily supply of milk

As evening began to close in, and the milkman had been his rounds milking his cows at each house (as is the custom in India), we watched an absurd ceremony being performed before the little Hindu Temple near our house, in which he and his cows took part. The priest of the temple had previously arrived and opened the shrine, rung his bell and burnt his incense, and was quite ready to do his part in the cow ceremony. The milkman arrived on the scene with his cows, and after many directions from the priest and some conversation in excited tones, the priest appeared from within the temple with a lime and a knife in his hand. Standing between the cows he cut the lime into quarters and threw away one quarter to each of the cardinal points. He then went into the temple and fetched a handful of ashes which he sprinkled on the backs of the cows, saying something in the meanwhile. After this the cows were solemnly marched round the temple three times, and stopped again at the door of the shrine for more priestly directions. At a given signal of the beating of a drum the cows were driven madly down the road, the men in full chase shouting " Pongol, O Pongol " as loudly as they could. Other milkmen and other cows then arrived and the same ceremony was again and again repeated.

WINIFRED BOOTH.

Some Essentials to Foreign Missionary Effort.

By Mr. F. T. W. Bartlett.

THAT there are certain great outstanding essentials lying at the root of all right appreciation of foreign mission work is freely granted on every hand. Opinions probably differ as to the order and relative importance of those essentials, and it will form no part of the subject of this paper to either challenge or defend the views which others may hold; its aim would rather be to indicate—simply and clearly—*some* of the foundation principles necessary to be apprehended, not with the ambitious expectation of, in any wise, exhaustively dealing with the subject, but with the earnest desire of, in some small way, aiding serious reflection and personal interest in reference to a matter of the most solemn importance to the Christian Church generally, and to ourselves in particular.

To come then at once to our subject, let us say that one great essential is "*Light*," and by this is meant the necessity of a clear apprehension of the teaching of Scripture and the testimony of facts as to the nature and scope of the work of foreign missions.

There are few Christian people in these days who are not in some degree interested in the work and progress of Missionary Societies. That interest may indeed, in some cases, have extended no further than the range of adverse criticism, or possibly of a very small and very occasional donation to the funds, but it is *interest* nevertheless, albeit not of the happiest sort. But it is painfully evident in many instances, both as regards communities and individuals, that the interest displayed is of such a character as to plainly show that clear intelligence upon the subject generally is sadly lacking

Perhaps nothing is more urgently needed in these days of meaningless generalities than a clear apprehension of the solemn responsibility of the heathen in the sight of the "Judge of all the earth," their awful condition spiritually and morally, the nature and vastness of the work undertaken, and the Church's responsibility in connection therewith. This need alone can be met by humbly seeking to gain, as led by the Holy Spirit, an intelligent grasp of the teaching of the Word of God upon these things. "Give me understanding according to Thy Word" (Psa. cxix. 169) is a prayer we may well pray in this connection, and as plain facts amply confirm and illustrate the Scripture testimony, the light will indeed break in, and we shall be constrained to ponder and pray, whilst from our very hearts we shall be caused to cry, "Lord, what would Thou have me to do?"

The responsibility of the heathen is most clearly revealed by the Holy Spirit. In Rom. i. it is said that, "Because that which may be known of God is manifest to them, for God hath shewn it to them . . . they are without excuse; because that, when they thus knew God" (*i.e.*, knew God so far as His being and character are revealed by His works in nature), they "glorified Him not as God, nor were thankful;" and at the close of the chapter human responsibility is shown to depend, not only on knowledge, but upon the possession

of *conscience;* "Who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them." It is, therefore, evident that as intelligent beings, possessed alike with knowledge and with conscience, the heathen will be held morally responsible by Him who will render to every man according to his deeds. Strange and mysterious to human thought and reason, and yet it is of the utmost importance that we should receive the light which the Word of God sheds upon this solemn question, and accept it *simply because God has said it.*

There are many so-called charitable views current, based upon sinful man's idea of how God ought to act, which are utterly unscriptural.

Nor is the light of Scripture obscure upon *the terrible condition of the heathen.* Here is God's description: "Their foolish heart was darkened. . . . They changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and to creeping things. Wherefore God also gave them up to uncleanness . . . Who changed the truth of God into a lie, and worshipped and served the creature rather than the Creator. . . . For this cause God gave them up unto vile affections . . . and even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient, being filled with all unrighteousness" (Rom. i.) A dreadful statement, but we must not reject it, for it is God's own declaration.

Not less saddening is the light which has been given as to the true nature of idolatry. It will be remembered that when Paul and Silas were at Philippi (Acts xvi.) a remarkable testimony was given by a devil-possessed damsel, whom Paul freed in the name of Jesus Christ, casting out the devil. She is spoken of in our Authorised Version as "possessed with a spirit of divination," but the reading of the received Greek text is "possessed with the spirit of Pytho," as shown in the margin of our Version. This then is the name which the Scripture gives to the spirit, by which means the damsel divined, the very spirit that guided the Pythian of Delphic oracle. By using the word "Pytho," the Word of God distinctly reveals that the utterances of the Pythoness (the priestess of Apollo) at Delphi, were not human, but supernatural and Satanic, and in thus marking definitely the character of the Delphic oracle it marks also the character of *all* heathen worship as directly "devil-worship." Precisely the same solemn truth is taught in 1 Cor. x. 20, where the definite statement is made, that "The things which the Gentiles sacrifice they sacrifice to devils." We must beware lest we pass over, or, in any respect, undervalue, the unmistakable teaching of the Holy Spirit upon this subject. It is obviously true, and in line with Scripture teaching (see, for example, Isa. xliv.), that

> "The heathen in his blindness
> Bows down to wood and stone."

This, however, is the outward aspect, and teaches the utter folly of such worship, but we must ever remember that there is an unseen Personality and Power behind it all, of which these things are but the visible outcome. Heathen worship is not mere negative ignorance of

God, but positive antagonism to Him; the Power of darkness in direct opposition to the kingdom of the Son of His love (Col. i. 13). It is to be feared that, by many Christians, the work of the missionary is dragged down to the level of pleasing novelty and excitement generally; this, however, we can never do, if we regard it in the true light of God's revelation. It is a searching and a solemn ministry, for indeed, as has been shown, his wrestling is, "Not against flesh and blood, but against the principalities, against the powers, against the world rulers of this darkness, against the spiritual hosts of wickedness in the heavenly places" (Ephes. vi. 12, R.V.). Nor are these things only to be understood as applicable to the grosser forms of heathen worship; they apply to the idolatry of the learned Brahmin as well as to that of the ignorant negro. It is the same fearful power of Satan at the root of both alike. The following two extracts from reports of the Church Missionary Society have a close bearing upon this phase of our subject: Writes the Rev. S. A. Selwyn, whilst on a visit to West Africa, "We saw a number of devil houses and devil stores, where offerings are made to Satan of palm-oil and shells to appease his wrath." A worker in the Yaruba Country writes, "There is not a single compound without a devil shrine at its entrance, where the grim god is daily appeased by the inmates." Can we think little or lightly of the mission-field when we know these things, and when above all we remember that "The weapons of our warfare are . . . *mighty* through God to the pulling down of strongholds?" (2 Cor. x. 14).

And what shall we say concerning *the magnitude of the work, and the responsibility of the Church of God concerning it?* Are the Scriptures dark here, or are we again met with God's light? The field is extensive indeed, for, "The whole world lieth in the evil one" (1 John v. 19, R.V.); but has not the Lord Jesus Himself said, "Go ye into ALL THE WORLD, and preach the Gospel to EVERY CREATURE?" and He who has given the command has ALL power committed unto Him. Here are the Church's "marching orders;" shall we be faithful, or shall we disobey? In a pamphlet issued by the Church Missionary Society, the following passage occurs:—"It is not realised that the Lord Jesus Christ, after His resurrection, and before His ascension, gave ONE great charge to the Church. That charge is. . . *not* to convert the world, that is not man's part, but to proclaim the Gospel to the world." To this statement we *must* assent. "This Gospel of the kingdom shall be preached in all the world *for a witness*" (Matt. xxiv. 14): not that it will meet with universal acceptance; God has never promised this, in relation to the present dispensation, and it cannot be true wisdom to entertain expectations which the Word of God does not warrant. But our responsibility is clearly defined: "Go ye into all the world and preach the Gospel." This surely means something more than in our own comfortable chapels, and in our own orderly streets and quiet village lanes! Surely all the world means to-day, India, China, Persia, Syria, Africa, America, and all other inhabited places! And the Word of God declares this very precious truth for our encouragement and hope, that from among the Gentiles, He will take out a people for His name (Acts xv. 14).

Have we not also an anticipative glimpse of that happy heavenly throng, which it is our joy to know, shall consist of a great multitude which no man could number, of all nations, and kindreds, and people, and tongues (Rev. vii. 9)? May the Strict Baptist Churches awake, not merely to their clear duty in this matter, but to their choice privilege of winning souls. Bishop Whipple, of Minnesota, relates the following touching incident:—

"One who had been a heathen Red man came 600 miles to visit me in my home. As he came into the door he knelt at my feet. He said to me, 'I kneel to tell you of my gratitude that you pitied the Red man.' He then told me this simple, artless, story:—'I was a wild man, living beyond the turtle mountain; I knew that my people were perishing; I never looked in the face of my child that my heart was not sick. My fathers told me there was a great Spirit, and I have often gone to the woods, and tried to ask Him for help, and I only got the sound of my voice.' And then he looked in my face in that artless way, and said, 'You do not know what I mean; you never stood in the dark and reached out your hand, and took hold of nothing. One day an Indian came to my wigwam. He said to me he had heard you tell a wonderful story at Red Lake; that you said the Great Spirit's Son had come down to earth to save all the people that needed help; that the reason why the white man was so much more blessed than the red man was because he had the true religion of the Son of the Great Spirit, and I said, I must see that man. They told me you would be at the Red Lake Crossing; I came 200 miles. I asked for you, and they said you were sick, and then I said, where can I see a Missionary? I came 150 miles more, and I found that the missionary was a Red man like myself. My father, I have been with him three moons. I have the story in my heart. It is no longer dark. It laughs all the while. And he turned to me and said, 'Will you not give me a missionary?' Shame on the Church that I had to say to him, 'We have not the man, and we have not the means.'" Such words speak with no uncertain sound to the Church of Christ.

And now let us pass on to notice another great essential. I may be blessed with all light; I may possess all knowledge; my apprehension of the character and claim of the work of the foreign field may be clear indeed, but if I "have not *love* it profiteth me nothing" (1 Cor. xiii. 3). "LOVE," then, must be an *all*-important factor in relation to true missionary effort. And where shall we begin to touch upon a theme so wondrous? Do we love the Lord Jesus? It is because "He first loved us." Will not the words of the children's song, so especially well known to some of us, touch afresh the tenderest feelings of each heart to-night:—

"There is a Friend whose matchless love
Surpasses all beside,
'Tis Jesus Christ, the mighty God,
Who for His people died.

And as we turn our gaze anew to Calvary, and behold there a suffering Saviour, dying, "The just for the unjust," "being made a curse for us comes there not the whisper of the heart in wondering gratitude,

"He loved me, and gave Himself for me?' Well may we say with Henry Martyn (brilliant scholar and noble servant of Jesus Christ), "Oh! the electing love, the high sovereignty, the resistless power, and the unfathomable depth of lovingkindness and grace of Him who hath wrought redemption for us."

True foreign missionary effort, either in the field itself, or at home, there cannot be, except its spring be here. Very earnestly I would plead for the absolute necessity of a personal, vital experience of God's "own love," which He commended "toward us, in that, while we were yet sinners, Christ died for us" (Rom. v. 8). Without this experience, we are destitute of real spiritual life, and where spiritual life is not, there cannot be spiritual love. But having been brought humbly, yet with heartfelt reality, to know that He hath loved us, and freed us from our sins by His own blood (Rev. i. 5), should we not, shall we not, count it our highest privilege to give ourselves, body, soul and spirit to His service? For such heart devotion there is unlimited scope. It is calculated that there are nearly 1,500,000,000 souls in the world, and that more than 1,000,000,000 of these are *not* Christian. Over 200,000,000 are Mohammedans; about the same number Hindus; 430,000,000 Buddhists, Confucianists, etc., and more than 150,000,000 Pagans. Even taking the 350,000,000 (at least) subjects of the British Crown, only one in seven, says Sir Monier Williams, is even a nominal Christian, which number of course includes Roman Catholics. And when we are told that half the inhabitants of the world have not even once *heard* the name of Jesus, are not these things sufficient to stir the heart and inspire the desire of those who *can* say,

> "How sweet the Name of Jesus sounds
> In a believer's ear."

Have we ever thought as we have sung those lovely words that hundreds of millions of our fellow creatures have never so much as heard the sound of that Name which is above every name, and by which alone there is salvation?

India alone has a population of over 287,000,000, and every hour 1,000 of the natives of the vast country pass into eternity; very many without the least knowledge of the Gospel. "It is a simple fact," wrote a Missionary from the Punjab, not long ago, "that there are still around Multan, thousands of miles on which no missionary has ever yet set his foot, containing millions of souls who have never heard of the Gospel of Christ—and the door stands wide open." Have these things no word, no message for us? "My heart is hungry for something, but I do not know what it is," exclaimed a native of West Africa to the Missionary. *We* know that the human heart is unsatisfied and weary, and we know too that only the personal experience of the love of God in Christ can truly meet the need; *can* we then deny them the Gospel, in relation to which we are indeed their "debtors?"

Do we speak of giving of *our substance? All* we have is His. "All things come of Thee, and of Thine own have we given Thee" (1 Chron. xxix. 14); "Freely ye have received, freely give" (Matt. x. 8). "I would gladly live in one room, make the floor my bed, a box my

chair, another my table, rather than the heathen should perish for lack of the Gospel of Christ;" such was the attitude of a late noble supporter of the Baptist Missionary Society, as recorded in that Society's 109th Annual Report. May this be the spirit manifest among ourselves. Do we speak of *yielding earth's dear ones* for this sacred service? "God so LOVED the WORLD that He gave His ONLY begotten Son," and after *such* an exhibition of love, can we, who were its objects, withhold from Him, even our choicest living treasure? The following words by Dr. Pierson, spoken at a Missionary meeting in October last, touching this point, are well worthy of consideration :—"You know I think that we are most of us all wrong about this subject of Missions. We do not understand it; we do not appreciate it; we do not measure it as we ought. You know it is the supreme business of the Church to go and preach the Gospel to a dying world. It is not an enterprise upon which the Church of God has entered, and into which *we may* throw our energies and in which *we may* enlist our sympathies if we please, and if we do not please, turn our energies and sympathies somewhere else. We are treasonable to God if we do not *join* this work. Not until the Church of God has understood *that*, will Missions be prosecuted as they ought to be. I believe the time will come when people will rear their children with the distinct idea that they are going to preach the Gospel to the heathen world, when it will be no surprise to them if they go abroad, but a surprise to them if they stay at home. My wife and I made a sort of covenant with God when we were first wedded, that if He should give us children we would only ask one thing—He might do anything with them that He pleased—send them anywhere He pleased —we would ask but one thing; that they might be absolutely and wholly His. We never asked for them, even in our hearts, wealth or fame, or learning, or scholarship, or distinguished marriages, or anything of that sort. We asked that they might be absolutely and wholly His, and He did exactly what we asked Him. . . . God took our first daughter and sent her out to Japan. He took our second daughter and sent her out among the North American Indians. Then our third daughter is in Calcutta, in the orphanage there; and we have a son, who, with his wife, is preparing to go forth as a medical Missionary. The Lord has been pleased to set this dignity upon us." May it be granted to us to be like minded.

Do we speak of *our time?* That, also, is not our own. Is not our Lord's command, "Son, go work to-day in My vineyard?" (Matt. xxi. 28).

"Take my moments and my days,
Let them flow in ceaseless praise;
Take my lips, and let them be
Filled with messages from Thee."

Do we speak of *earthly prospects?* Let the voice of the sainted Henry Martyn be again heard. From the Senate House of Cambridge University, where it had just been made known that he had attained the greatest of all University honours, that of Senior Wrangler of his year (1799), he seems to have turned sadly away, as the pressing crowd of congratulating friends surround him, and his own words

are, "I obtained my highest wishes, but was surprised to find that I had grasped a shadow." Writing at a later date, when still in early manhood, the call came for him to leave England for India, he inscribed these words in his journal, "I see no business in life but the work of Christ, neither do I desire any employment to all eternity but His service." Sweet, fragrant life; very brief, yet crowded with labour, and early laid down in a far off land for Christ's sake. How full of instruction for those who too would learn the secret of true blessing and prosperity in life! Oh for more of this spirit of entire consecration and heart devotion to the service of our Lord and Master, that so, having tasted of His love, our own desire may be, to spend and be spent for Him.

The heathen are perishing. Who will go forth to tell the old, old story of Jesus and His love? May some brother, some sister, to-night, by that love which passeth all knowledge, be constrained to respond, "Here am I, Send me."

"Rescue the perishing, care for the dying,
Snatch them in pity from sin and the grave;
Weep o'er the sin-enslaved, lift up the fallen,
Tell them of Jesus, the Mighty to save."

To Our Young Men.

WE need an additional Missionary. This has been known to most of you for many months, but up to the time of writing no one has been secured for this service. This is surprising. Every week the steamers bring out a nnmber of young men who come here to earn a livelihood. The commercial firms have no difficulty in securing any number of men they may require. A large number of University and other men eagerly compete for a few vacancies in the Indian Civil Service, each time an examination is held in London. But among all the young men in our denomination who possess the requisite spiritual, intellectual and physical qualifications for missionary work, not one has been found willing to enter upon it. In other words any number of young men come to India to make money, but we have for a long time endeavoured in vain to secure one who will come to serve Christ.

I am afraid that the explanation is that the vast majority of our young men have not faced the question squarely for themselves. Have *you?* Many have wondered which of their friends might be suitable. Others have thought that "so-and-so" is eminently fitted for such work, and "really ought to go." Now leaving everybody else out of the question altogether, I ask *you* whether *you* have definitely, deliberately, earnestly and prayerfully considered this matter in relation to *yourself?* Have *you* honestly endeavoured to discover God's will concerning *yourself* regarding service in the Mission field? Are you sure that it is His will that you should *not* come?

Many are thoughtlessly setting aside the command of their Lord, and are heedless of His claims. Are YOU? ERNEST A. BOOTH.

An Appeal for Additional Missionaries in India.

BY THE DECENNIAL MISSIONARY CONFERENCE WHICH MET IN MADRAS IN DECEMBER, 1902.

WE believe that no conception of the duty of the Church of Christ to the non-Christian world is adequate which does not contemplate the preaching of the Gospel to every creature in such a way as to make it intelligible within the shortest possible period of time. The needs of all who are ignorant of Christ are so great, and the commands to preach to all are so specific, that any unnecessary delay in making Christ known to all men everywhere, can only be regarded as unfaithfulness to duty and disobedience to our divine Lord.

A study of India as a whole at the beginning of this new century, after more than one hundred years of Missionary effort, while affording great reason for devout thankfulness to God for the successes achieved, impresses us with the vastness and the difficulties of the work yet to be done before the nation can be evangelised. Even if the total number of people in India who now understand the Gospel should be ten times as great as the number embraced in the Christian community, is it not reason for very serious thought and prayer if, after a century of effort, nine tenths of the entire population are still ignorant of the only way of life?

It is only in a few of the oldest and best-worked districts of India that all the villages are visited by an evangelist so often as once a month. In the case of a far larger number, annual visits are all that can be made. While taking the whole country into view, the vast majority of all the villages in India are not yet visited at all, either by a missionary or a Native evangelist.

Either then, we must look forward to the probability of many more generations being left without the knowledge of the Saviour, or else the means of reaching these vast multitudes must be greatly enlarged.

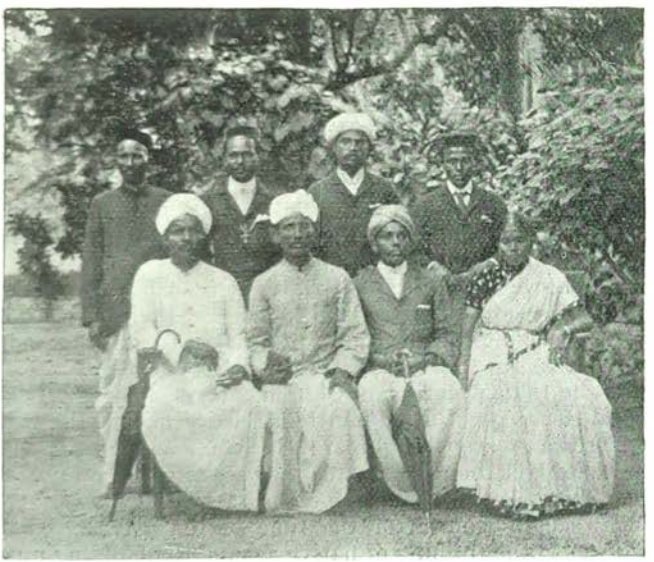
All agree that the greatest part of the work of evangelisation must be done by the Indian Christian Church, and the force of effective Indian Evangelists needs to be multiplied many many fold. But in order to increase greatly this force of Indian leaders, as well as to supervise and direct their work after they are secured and trained, the force of missionaries must be multiplied.

Remembering how much of the time of the average missionary must be given to the training of native agents, the building up of the converts, the work of education and of administration, we are persuaded that a moderate estimate of the number of male missionaries really needed, is not less than one to every 50,000 of the entire population. Even if there were that proportion, and each one had ten trained evangelists working with him, each of these would have to look after the spiritual interests of a parish of 5,000 souls, while the average number of people to each ordained minister either in England or in America is about 1 to 700, although in these home countries the number of trained voluntary Christian workers is vastly greater than can be expected in India for many years to come.

In view also of the fact that throughout India a large proportion

of the women can only be evangelised by women, and that their work is beset by even greater difficulties than the work among the men, we believe that there should be as many lady missionaries as there are male missionaries, or an average of not less than one to every 50,000 of the entire population.

This would mean A FOURFOLD INCREASE of the total present number of missionaries in India. With the fulness of God's blessing resting upon such a force, wisely distributed throughout the whole country, there would be reason to hope that the Gospel might be made intelligible to the entire population during the lifetime of many now engaged in the work. Is the planning and praying for so glorious a result more than the Lord of the harvest would have us undertake in His name, knowing that all authority in heaven and on earth has been given unto Him, and that according to His promise, He is with us, always, even unto the end of the world?



A Group of Teachers.

SOME of our teachers were not present when this photograph was taken, so that it lacks completeness. The only female teacher in the group is Bakkiyam, who is working in our Kilpauk School. Her husband Ponniah, who is seated next to her, is headmaster of the same school. By his side is Gnanaseroniani, who is in charge of our Girls' School at Ayanapuram. At the left end of the bench is

Samuel, the headmaster of Ayanapuram Boys' School. These are fully qualified teachers, each having studied for a year in a training institution.

In addition to teaching from 8 till 11 in the morning, and from 2 till 5 in the afternoon, the teachers have to call and sometimes bring their pupils to school, otherwise many would come very late and others not at all. Too often is it the case that the parents are not interested enough in the welfare of their children to care whether they attend school or not. E. A. B.

African Missions.

FROM the narrative of Philip and the Eunuch we may learn that God prepares the heart to receive the truth ; that this takes place sometimes with the great and noble as well as the poor and obscure and that we should study the Scriptures. This is the way in which God usually directs the mind in the truths of religion, that they who read the Bible with candour and care may expect that God will guide them into the truth. It will often be in a way which they least expect, but they need not be afraid of being left to darkness or error. God often prepares their hearts, as He did that of the Eunuch, to receive the truth ; and we may find a man or woman willing to hear of the Saviour's love where we least expect it. I pray that God will help us as Christian Endeavourers to do our duty in this respect as Philip did, and to do it promptly. We should not delay or hesitate, but should *at once* do that which we believe to be in accordance with the will of God.

To enable us to do this we must have the love of God deeply rooted in our hearts, and then shall we love the souls of men and women by whom we are surrounded. We must be able to say with the Apostle Paul, 'The love of Christ constraineth " us ; and back of all missionary work, whether it be home missions or foreign missions, must be the compelling power of love. God so loved the world that He sent His Son, Christ so loved the souls of men that He gave His life for them ; and the noble army of men and women whose hearts have been set on fire with love to God and love to their fellowmen, have so loved the world that they have not counted their lives dear unto them. This love for souls has constrained them to leave their homes and native land to preach the Gospel of Peace to those who sit in darkness.

How bright will shine the names of David Livingstone, and Robert Moffat, and Mackay of Uganda, and the Baptists pioneers of the Congo, and other noble men, who have given themselves to Christ and Ethiopia. The history of African missions is rich in heroic names. The opening up of Central Africa to the Gospel is due pre-ominently to the " king of modern discoverers," David Livingstone, whom Florence Nightingale called " the greatest man of his generation," whose epitaph in Westminster Abbey is still preaching, " Other sheep I have which are not of this fold." Stanley describes

the sight of Alexander Mackay at Uganda : "He has no time to fret and weep," and God knows if ever man had reason to despair, Mackay had, when Mwanga, after murdering his bishop, and burning his pupils, and strangling his converts, turned his eye of death on him, and yet he met it all unflinchingly. To see one man of this kind working day after day for twelve years bravely, without complaint, amid the wilderness, and to hear him lead his little flock to show forth God's lovingkindness in the morning and His faithfulness every night, is worth going a long journey, for the courage and contentment one derives from it. The growth of the Church Missionary Society at Uganda is one of the most cheering chapters in modern Missions. Twenty years ago there were five converts ; to-day there are 30,000 communicants and a quarter of a million readers, while bands of native evangelists carry the Gospel into neighbouring lands.

Among the Moslems in North Africa new Christian Missions have been begun in recent years. In Morocco, for example, seventy European missionaries are now working. The Moslems are considered the most difficult of all people to win for Christ. They are well satisfied with their religion, and are prejudiced against and despise and hate Christianity. In spite, however, of all the difficulties, God has blessed the labours of His servants, and in every land some few converts have been gathered from the Moslems. The means that seem to have been most successful in breaking down prejudice and reaching the people are—first, Medical Missions. By these the people have been led to regard the missionaries as benefactors who are seeking their good, and they have been disposed to listen to the Gospel message. Considerably over half a million attendances have been made by patients to the various dispensaries, and to all of these the Gospel has been made known. The medical work has not only opened up homes, but also towns and villages that would otherwise have been inaccessible. The circulation of the Scriptures has been as wide as possible under the circumstances, but when it is remembered that only about four per cent. can read, and of the women not one in ten thousand, it will be seen how difficult the work is ; but the heart filled with love to Christ and love for souls is very ingenious in finding ways to disseminate the Gospel as special localities and circumstances may indicate.

Of late years Africa has been unfolded with a rapidity that cannot fail to impress the Christian Church with a sense of the duty we owe to it. The extent to which the slave trade has been suppressed, together with the advance of discovery, prove that the way is being opened to an extent that has not been experienced before. In Africa a vast field is open to all Missionary societies. Many illustrious Missionaries have gone forth to the dark places of the earth ; some whom we have known in the flesh and whom we love very dearly for their work's sake : they have gone forth with no weapon but the Bible, and no force but the Holy Spirit. Africa has been opened from east to west, Churches have been established, and instead of the blank desert, we see Mission stations like links of a great chain. For this we praise God. Blessed be God that so many are gone forth to preach the glad tidings of peace to the heathen, but what are they among so

many? We should seek to increase their number, until every man in every land shall hear proclaimed in his own tongue the wonderful works of God. AN ENDEAVOURER (Tring).

School Notes.

WE have now an average attendance of 300 children daily, and these receive instruction in Scripture each morning and afternoon.

FEES.

Except at Choolai we have not levied any fees in our schools up to January last. Thinking that the time had arrived for a forward step, I told the children that our expenses in connection with the schools are increasing, and asked them to tell their parents that I wished them to help me by paying small fees for the education of their children. Our scale of fees ranges from a halfpenny to fourpence per month, the former being the sum asked for those in the Infant class, and the latter for the pupils of the Fourth Standard. The teachers have power to reduce the fees in the case of those who cannot pay the full amount and to admit as free scholars any whose parents are really unable to pay any fee, due enquiry being made in each case. Last month the amount received under these new regulations was ten and a-half Rupees. We shall improve on this by degrees.

GOVERNMENT GRANT.

Our Schools are under the Government Grant-in-Aid system. Government Inspectors conduct the yearly examination in subjects prescribed by the Education Code, and grants are made for those pupils who pass the examination. Under this Results Grant rule we have just received three hundred and twenty Rupees (=£21 6s. 8d.), being the amount earned in the examinations of 1902

We are making application to have our new Schools at Choolai and Sembryani placed under the Results Grant System. E. A. B.

Baptizing at Vepery.

A FEW weeks ago I had the pleasure of baptizing two disciples and receiving them into the fellowship of the Tamil Baptist Church.

One of these has been a believer for years, but has only lately come to see that the immersion of believers is the only Scriptural baptism. The other is a youth who was led to Christ during the visit of Dr. Torrey to Madras. His parents are Baptists who for a number of years lived in Burmah, and are members of the Baptist Church at Rangoon. They are in Madras at present and attend our services.

A good congregation assembled to witness the baptism of these two disciples, and advantage was taken of the opportunity thus afforded to explain the signification of the rite. May others be led to obey their Lord in baptism. ERNEST A. BOOTH.

Special Prayer for Another Missionary.

ON Friday, the 22nd May, *a Special General Prayer Meeting* (D.V.) will be held at Soho Chapel at 7 o'clock, to ask the Lord for a *co-worker* for our brother and Missionary, Booth, and that *others* may be constrained to go forth also.

Half-Yearly Meeting Strict Baptist Mission.

THE above will be held (God willing) at Shouldham Street Baptist Chapel (close to Edgware Road Station), on Tuesday, May 5th. A Sermon will be preached at 4 o'clock by Pastor B. J. Northfield (of March, Cambs). Tea at 5.30, sixpence each. At 6.30 a Public Meeting will be held, the President (Pastor R. E. Sears) in the chair. Addresses will be delivered by Brethren W. S. Baker S. T. Belcher, J. Cattell, W. Chisnall, B. J. Northfield, and W. F. Waller.

COLLECTIONS, SUBSCRIPTIONS, AND DONATIONS.

Receipts from March 6th, 1902, to April 21st, 1903.

	£	s.	d.
Mr. A. Eastoe	0	5	0
Mr. J. Goddard, Meyrick-road	0	5	0
Mr. S. Keeble (HERALDS) ...	0	2	6
Two Friends	0	2	6
Mr & Mrs. A. Booth ...	0	10	0
,, (HERALDS)	0	2	6
Senior Christian Endeavour, Tring	0	17	1
Junior Christian Endeavour, Tring	0	6	1
Friend	0	7	0
Courland-grove Sunday-school	4	5	6
Mr. H. S. Nunn	1	1	0
Brighton Prarthana-Sabha	4	10	6
Mrs. Tarry (HERALDS) ...	0	5	0
Salem, Richmond	2	7	6
Miss E. L. Cooper	1	0	0
Mrs. F. Brown	0	2	6
Mr. F. Burgess	1	0	0
Mr. J. Jull (HERALDS) ...	0	2	6
Mrs. Raybould	0	5	0
Miss A. Rogers	0	7	6
Akerman-st., Tring (boxes)	3	13	11
Miss Evans	0	10	0
Mrs. Spratt	0	5	0
Homerton-row (HERALDS)...	0	10	0
Mr. S. Caplin	0	5	0
Academy-street Baptist Chapel, Aberdeen ..	0	7	6
Mrs. S. Brand	1	0	0
,, (HERALDS)...	0	5	0
Elim, Limehouse—			
School box	0	9	0
Mrs. Youdan (box) ...	0	2	0½
Mrs. Martin (box) ..	0	4	3½
Mrs. Hill (box)	0	6	9½
Mrs. Thomas (box) ...	0	3	6
Mrs. Barges (box) ...	0	10	4
Mrs. Moulton (box) ...	0	2	7½
Mrs. Riddle (box) ...	0	4	1¾
Mrs. Bennett (box) ...	0	2	9½
Soho Chapel School boxes ...	3	0	1
Providence School, Reading	3	0	0
Mr. Robert Banks	1	1	0
Old Baptist Sunday-school, Bexley Heath	1	8	7
Bethesda Sunday-school, Notting Hill	0	10	0
Croydon, Derby-road School	3	13	3
Mr. Baldwin...	0	6	0
Mrs. Wild	0	5	0
Mrs. Nash	0	5	0
Miss Gracie Nash	0	1	0
Shouldham-street School ...	0	18	0
Mr. Philip Chambers (HERALDS)	0	2	6
Mount Zion, Chadwell-street	7	0	0
Mr. & Mrs. E. A. Booth ..	2	2	0
Mr. W. H. Begbie	0	4	0
Mr. Jos. Fromow	1	1	0
Pastor R. E. Sears (HERALDS)	1	1	0
North-road, Brentford (HERALDS)	0	3	0
A. J. R.	2	0	0

Editor's Change of Address.—Pastor L. H. Colls, Framsden House, Western Road, Tring.

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THE STRICT BAPTIST MISSION HERALD.

No. XXI. - - - JULY, 1903. - - ONE HALFPENNY.

OUR NEW MISSIONARY.

My Call to the Mission Work.

THE work of the Holy Spirit in causing me to see myself as a sinner in God's sight, my great need of a Saviour, and to openly confess Him as my Lord and Saviour has been a most gradual one. But, thanks to His name, it has been, as it always has and will be, most effectual. The leadings of the same blessed Spirit in causing me to be willing to consecrate myself solely to His service and to offer my services on behalf of the Strict Baptist Mission have also been most gradual, but my convictions concerning it have been deep.

In the spring of 1901, a friend of mine lent me a copy of the "Life and Work of John Wycliffe, the Morning Star of the English Reformation." Through the blessing of the Spirit, the reading of that book excited in my soul a desire to be of some service in the work of the Master. A few weeks after this I was impressed with the thought that I should eventually be called to leave my profession and be engaged in the service of the Lord in a much more active way than I had anticipated. The only thing in connection with it that presented itself to my mind was that I should become a stated pastor over some Church, and, strange to say, this was very much against my feelings and wishes. I loved my profession, and fostered high ambitions concerning it, and was loth to leave it. I was constrained to make it a matter of very fervent prayer, and one evening, after bringing it before the Lord in a special manner, I received a special answer. It was this, "Go through, go through the gates: prepare ye the way of the people; cast up, cast up the highway, gather out the stones: lift up a standard for the people" (Isa. lxii. 10, 11). I was no longer in any doubt as to my future service; but *how*, in *what* way, and *where* should I gather out the stones and lift up the standard for the people?

Shortly after this, in the summer of 1901, I was led in the providence of God to the United States of America and to Canada. While there I could no longer pursue my old studies, but turned my attention to other things of far greater importance. According to previous arrangements, I returned to England in the following summer, feeling assured I must shortly be up and doing. Upon the recommendation of brother Mutimer, of Brentford, I was invited to speak at Amersham and Prestwood (Bucks.), and, feeling I had the command of the Master, I went in His name. During the winter and spring of 1902-3 I served various other Churches in the neighbourhood – sometimes was encouraged, sometimes discouraged, but have much reason to thank Him for the help given me. But during all this, my future still seemed to be very uncertain. I felt there was some work before me, but what it was I knew not; and many and earnest were my prayers for guidance and direction. Since the commencement of this year, I received through some then unknown friend from time to time the STRICT BAPTIST MISSION HERALD. This helped to engage my interest on behalf of Mission work, but nothing of a very striking character came to my notice. I became still more unsettled in mind, until one day my constant prayer to God was, "Lord, what wilt Thou have me to do?" At the close of the same day, as I was reading, Matt. xxviii. 19 was very forcibly impressed upon my mind. The experience of the past two years seemed immediately to bear a different light, and my eyes were fully opened to the fact that I should be engaged in foreign Mission work. Shortly afterwards, while reading an article in the STRICT BAPTIST MISSION HERALD by brother E. A. Booth, entitled "Is This for You?" giving a brief description of the kind of man wanted in India, I felt perfectly justified in offering my services to that Mission. After having a conversation with brother Mutimer on the matter, I gave in my application for an agency in India. In due time I had the great pleasure of being accepted for that post. My earnest and constant prayer is that it may be manifest in after days that this was truly of the Lord and not of man.

May the Lord grant that many may be freed from the chains and fetters of the evil one to the glorious liberty of Christianity and vital godliness, being brought from the gross darkness of heathendom and its many superstitions into His most marvellous light.

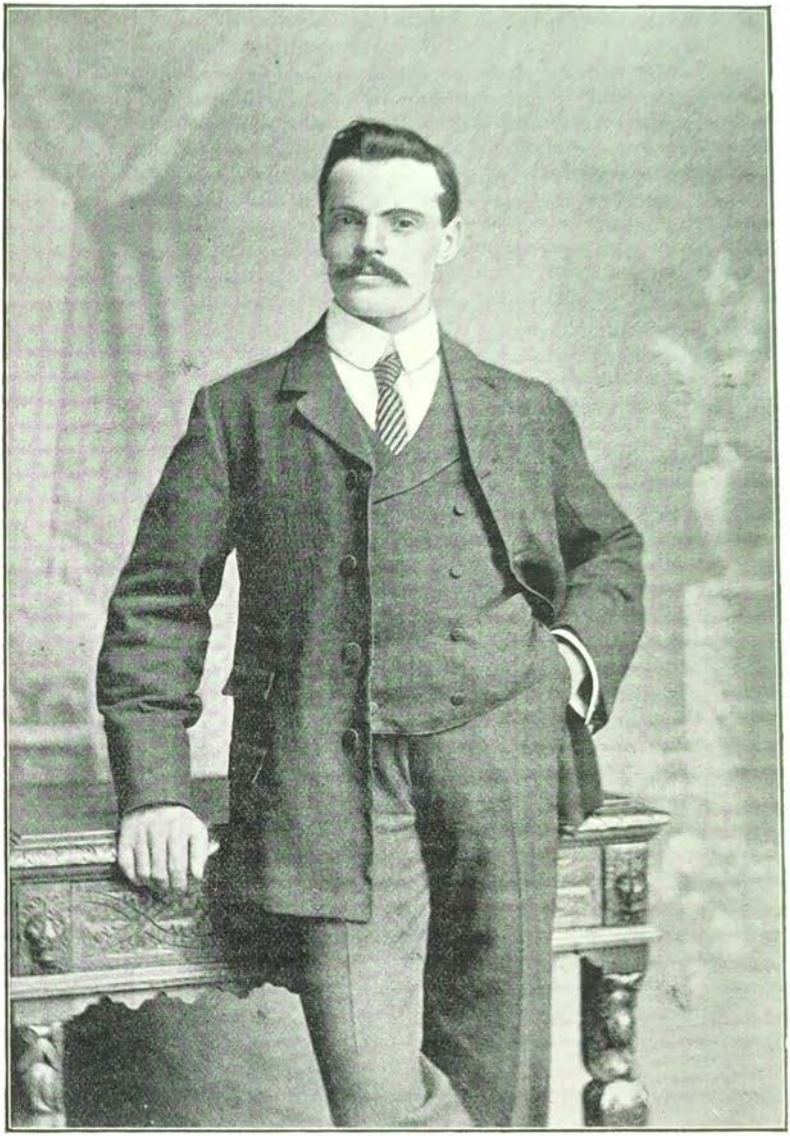
D. MORLING.

"Annandale," Roberts-road, High Wycombe.

Baptisms.

DURING April I had the privilege of baptizing and receiving into the fellowship of Vepery Tamil Baptist Church four disciples. These were Preacher Dyriam, his wife (Biblewoman Mary), and two of their daughters. A large company assembled to witness the baptizing, and opportunity was taken to expound our principles.

ERNEST A. BOOTH.



MR. D. MORLING

(New S.B.M. Missionary for India).

Among Caste Women.

IN a retired part of Kilpauk is a street of Hindu high-caste houses, where no mission work of any kind had been done, till our Bible-woman, Anbai, began to visit some of the houses there, about eight months ago. She found it by no means easy to gain admittance to the homes at first, the women were suspicious and timid, and the men unfriendly; but patiently, bravely, cheerfully, Anbai has worked on, and one can now see that she is much loved by the women she visits, and so far as our women's work is concerned this little caste street is our most hopeful sphere of labour.

Anbai found, when once she was admitted to the homes, that the women listened eagerly to the Gospel, and were very anxious to learn to read, and by loving, patient teaching, she has done wonders in this spot. One afternoon recently, when visiting these houses with Anbai, the warm welcome the women gave us, their interested faces, and eagerness to hear the Gospel touched me beyond measure.

One woman took us into a little room, and setting a chair for me, and spreading a mat for herself on the floor, she asked me if I would hear her read what Anbai had taught her. She then read with the trembling excitement of a child, the sentences from her lesson book. Her bright-faced little girl of seven sat by, and now and then prompted her mother when she hesitated over a word. I asked if the child had been to school, and was told that she had not, but that her mother taught her each day what she herself learnt from the Bible-woman.

We read a portion of the Scriptures to the woman, and talked to her of Jesus Christ. She gave us a patient hearing, and when asked if she could tell me of any of the miracles done by our Lord, touchingly related the incident of the cleansing of the leper. In another house three young women were being taught to read, and were proud of the progress they had made. They said they were anxious to read for themselves the stories we told them, as they sometimes forgot things when they only *heard* them. Here, too, they were able to relate more than one incident in the life of our Lord. We read and spoke to them of faith in Jesus Christ and His power to save from sin; they paid good attention, and asked if we would not come the following day to read to them again.

In every house we were met with the same request, "Will you not open a school for our children?"

We noticed as we went down the street, our audience was growing. In nearly every case, the women, after listening to our message, accompanied us to the next house, and so increased the number of hearers there, some of the women accompanying us the whole afternoon. In this way, our audience at the last house we visited, numbered about twenty women. Some lads passing down the street were curious to know the cause of this unusual gathering, and ventured to peep into the house, but one of the women slammed the door in their faces and told them it was a meeting for only women, and they had no business there.

When we were preparing to depart, the women began making signs

to each other ; I asked them what they wished to say, and was answered by a chorus of voices asking me if Anbai would be allowed to visit them *every* day. I said : " She has other places to visit, and is therefore not able to come to you oftener than three times a week." " Please appoint another Bible-woman to visit the other places," they said; " we want to learn more from her."

It was with feelings of deep thankfulness and joy that we afterwards remembered that *only one* of these women had seemed indifferent. Many a time has it been, that we have met with only one who was anxious to hear about Jesus, and oh ! how often, not even one has been glad to hear our message.

How can we help these ? Women they are, with the finer feelings of womanhood asleep, or perhaps, only faintly stirring, but each of them with a living soul, precious in His sight.

Can we help these ? Yes, by generous giving, by loving teaching, by earnest praying, we can each do something. Let us do it with our might.

WINIFRED BOOTH.

The Washerman and His Donkey.

AN INDIAN STORY. BY HENRY MORRIS.

IN the village of Vāranāsi there was a washerman who owned a donkey and a dog. One night some burglars make a hole through his wall, and waited for the time of his going to sleep in order to break in and rob him of all his property. The dog was not there at the time, so the donkey, seeing the thieves, thought to himself that they had broken into his master's house, and were going to steal all his goods. " If the dog were here," he said, " he would bark loudly, and awake our master ; but when he will come, I do not know, and, if I am quiet till then, the whole house will be stripped. I must not neglect my master's affairs in the time of adversity ; I ought to bray and wake the master of the house." So he brayed loudly. The washerman, hearing the donkey bray, and feeling angry at being awakened by him, took a stick, gave the animal a good beating, and laid down again. As he was trying to sleep once more, the thieves came in, and began to plunder his house.

At this time the dog returned. On seeing him, the donkey said to him :—" Thieves were breaking into the house. As you were not here, I brayed, hoping to make the fact known to our master. He, thinking that I did so out of perversity, rose up and beat me. Do you at any rate bark and let him know." Upon this the dog began to bark loudly. The washerman hearing this, and thinking that thieves had, perhaps, broken into his house, rose immediately, and searching into every corner, he was very much grieved to find that they had already carried off everything.

Thus, if one man interferes with another man's business, the meddler will be blamed and the work will be ruined.

The scene is laid in a village which I do not know ; but it is supposed to be in South India. The owner of the house was a washerman.

The clothes in India are always washed by men, and not by women. Their mode of washing would appear rather curious to you, for they do not put the linen into tubs and scrub it with soap; but they put the clothes into water, and then dash them against smooth stones—a process which is rather trying to the garments, and sometimes to the temper of the owners thereof. As they strike the clothes against the stones, they generally sing a kind of rhythmical chant, which sounds rather musical. One of the houses in which I lived overhung a river, and I shall never forget how I listened very early one morning, while I was lying awake on a sofa in my study, to the song of the washermen at the riverside below, as they struck their clothes against the stones in a kind of rude harmony with their plaintive chant.

The phrase, "where thieves break through and steal" (Matt. vi. 19), exactly describes the way in which burglars act in the East. Most of the houses are built of baked mud, and thieves make holes through or under the walls with as little noise as they can, and then gently creep inside, their naked bodies being often smeared with oil, so that they can the more easily slip away from anyone's grasp.

The moral given in the story seems to me rather hard on the donkey. He did his best to warn his master, and only got beaten for his pains; but I expect that most of us would have been of the same mind as the washerman, because we should not feel pleased at being disturbed in our slumbers by a donkey's bray. We might have understood the barking of the dog better. However, the poor donkey meant well, and did not wish to meddle, but only to warn his master. Nevertheless, let us think for a few minutes on the matter of meddling, and try to learn something from it.

A good deal is said about this subject in Scripture. Let us take a passage from the book of Proverbs, which illustrates the foolishness of meddling by a very strong and expressive phrase:—"He that . . . meddleth with strife belonging not to him, is like one that taketh a dog by the ears" (xxvi. 17). Every boy knows what terrible trouble he is likely to get into, if he interferes in the quarrels of others. It is as bad as taking a fighting cur by the ears. If he lets it go, he will be attacked; if he holds it tight, he will be bitten. Of course we must make a distinction between the mere meddler and the true and genuine peacemaker, whom the Lord Jesus has called blessed.

A Hindu Priest Protests.

THE other morning Soondram and I were preaching in Choolai, standing under a tree, so as to avail ourselves of its grateful shade. We have frequently stood on the same spot, and on one occasion a stone was flung whilst I was preaching, which hit Soondram on a tender part of the foot, and so bruised it that he was obliged to go and rest it. As a rule, our audiences in this place have been small, but on the occasion of our last visit we had a very good number of hearers.

As usual, we each spoke in turn and sung a lyric or two together.

We had continued thus for nearly an hour and a half, and then, whilst I was addressing the people, I heard someone speaking in a loud voice to Soondram. For a minute or so the attention of the crowd was diverted, but Soondram managed to quiet the new comer, and I was able to conclude my address. The man who sought to interrupt our work proved to be a priest from a temple not far away. He came to protest against our preaching so near the Hindu temple, with which he was connected. His zeal had been provoked by the sight of the good audience we had gathered. He was possibly within his rights in protesting against our taking up our stand near to a temple, although so far as my experience goes, this is the first time I have found the temple people troubling themselves about it. Anything is better than indifference; even opposition is preferable. We shall have to find a fresh spot in the neighbourhood, for the man had the law on his side.

E. A. B.

Six Thousand Feet Above the Sea.

COONOOR is a delighful little sanatorium on the Nilgiri Hills, and is visited by crowds of people from the plains during the hot months. It is here that we are resting this year, and the cool climate and beautiful scenery is truly refreshing to us.

The native part of the town is built in a valley and on the slopes of the surrounding hills. The houses are closely built, and the town presents a picturesque and very busy appearance when looked at from a hill-top.

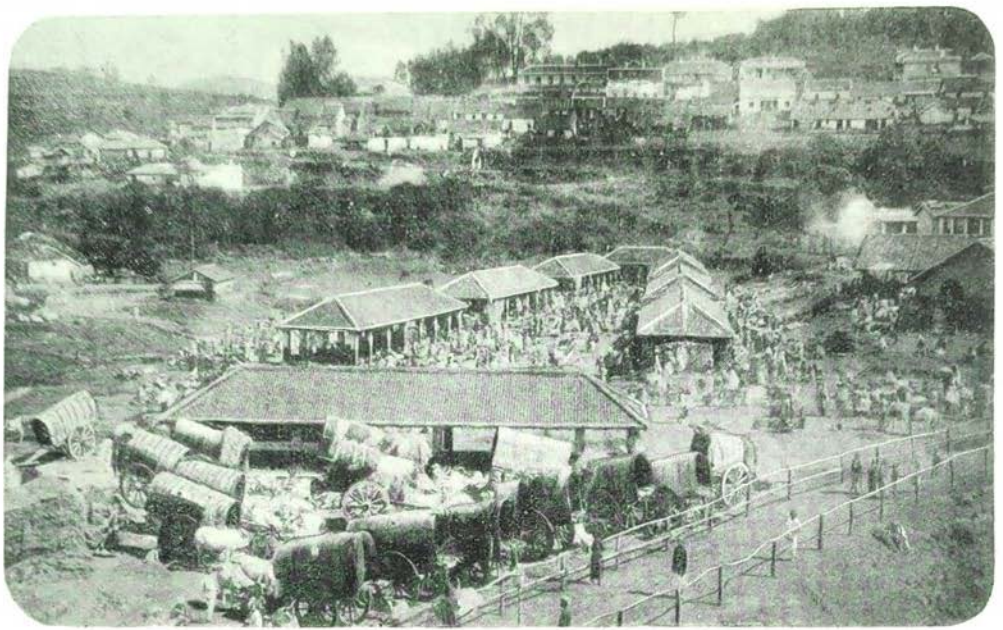
The European houses are scattered on the mountains above the town; here one sees gardens sweet with roses, mignonette, violets, and other flowers.

Farther away still are the tea and coffee plantations, and it is on one of these that we are fortunate enough to secure a lodging. Here we see nature in all its grandeur. This house is on a hill, the slopes of which are planted with tea and coffee. We look down into a deep valley, and up the great wooded mountains beyond. From the valley below us we hear the rushing of a mountain stream. Sometimes great white clouds silently steal into the valley, and rest on the slopes of the mountains, and then we look down on a truly magnificent sight.

In great contrast to the peace and beauty of this part of Coonoor is the *Shandy*, or market, in the town, which the accompanying illustration represents. Here each Tuesday hundreds of people are to be seen—buyers and sellers. The articles for sale are a varied assortment: fruit, vegetables, grain, sweetmeats, fowls, meat, cloth, buttons, baskets, and many other things can be procured here. The sellers sit under the covered buildings, or in the open-air, with their goods arranged on the ground before them.

The bandies in which the wares were brought up to Coonoor are ranged on one side of the market place, the bulls tethered to them.

"Going to *Shandy*" is quite a feature of the week. Here one meets people of all description—the roughest of the hill coolies,



"THE SHANDY."

covered with their coarse blankets, their hair uncombed and their faces unwashed, in startling contrast to ladies stepping out of a carriage and pair. Here a group of gentlemen in sun "*topees*," wandering from stall to stall; there a careful housekeeper choosing vegetables for her table. As the day advances the *Shandy* gets more and more crowded, with people coming in from the hill villages, but at 7 p.m. most people have made their purchases, the stalls look empty, and *Shandy* is over for another week. WINIFRED BOOTH.

"Carolina," Coonoor.

Off to the Sea-side.

DEAR CHILDREN,—I want to take you to the sands this afternoon, because the weather is just right for a trip. I don't need to ask if you would like to go, for you were so pleased when we went there with your cousins last year. Let us look out of the train and see who will catch the first sight of the waves. We shall soon be there; we have only one more dirty tunnel to go through, and then we will open our eyes as wide as we can and take it all in. It *will* be a beautiful sight. Here it is! Why, the place seems full of people. What hundreds of children on the sands! Every grain of sand seems to be alive and moving about, like the restless waves of the sea over there. All the little ones have their pails and shovels, and seem as if they wished to dig to the bottom, wherever that may be. What a fine castle those little girls have made out of the sand, and what a pity it should be all washed away by the tide which is rising. See yonder. Those little fellows without shoes or socks are working hard to make a castle of sand. What a height it is. Why, I declare they have put a little boy in it and pretend he is a prisoner, and he can't get out. He is nearly buried in the sand, and seems to enjoy being in prison; but he would not be so quiet if it was all in real earnest, would he? Farther off, I see some children digging a canal, and they are trying to coax the sea to go up-hill. How long do you think it will take them to do that? Some Sunday-school children have been all the afternoon trying to imitate the Flood, about which we read in the Bible. They have dug out a large pond, and in the middle of it there is Mount Ararat, with a little boat on the top like Noah's ark. I wonder who is inside. I see also a little fellow trying to swim his motor boat, which his father gave him last birthday. It goes by steam, the same as the large vessels which carry people across the sea to America. Let us watch him. Something is the matter. He is crying. I see all about it now. He started the boat, which goes of itself, and intended it to go along the shore, so as he could get it again when he liked, but he made a little mistake and turned the rudder a tiny bit the wrong way; so instead of keeping near the edge of the water, it has gone out to sea, and a crowd of boys are trying, by throwing stones at it, to bring it back again. A little mistake is a very bad thing. It is rare fun for the children on the beach, is it not? Oh, listen. I can hear the band. We must go and hear. It

played so nicely yesterday. It always does down here. Hundreds of people are enjoying the music. It is one of the treats of the sea-side to hear such good players, and it seems to make everybody happy to listen.

How quickly the time goes when you are pleased. I must tell you of another treat to come. It is the Children's Service, to be held this afternoon at four o'clock. They have such nice music, and all the young people sing so sweetly at those meetings. A long time ago I was at one of those services, and the gentleman read from God's Word about the little foxes that spoilt the grape vines. He said that although the foxes were only little ones, they did a great deal of mischief. And he said the little foxes were like little sins, little bad words, little wicked thoughts, which God knows all about, and which spoil little boys and girls, and make them grow up wicked men and women, so that they cannot go to heaven when they die. I wonder what he will talk about this afternoon. He always pleases the children, and they wish to go and hear him again. But I see the tide is rising, and we must be off, or we shall spoil our shoes. Don't you wish you were like that little baby-boy who is enjoying himself paddling in the edge of the water with his naked feet?

I am sure you think this waterside is a beautiful, happy place in which to spend your holiday. This happy place makes me think of some other waterside places, but instead of being beautiful, they are very dreadful places, where, instead of seeing little folks enjoying everything around them and singing and laughing, you would see heathen women bring dear little baby-girls to the edge of the water and leave them lying there, on purpose that they might be drowned in the rising water. I know it is too dreadful to think of, but such things were done. Let me tell you that the heathen women who used to do these cruel things, know better, and don't do such things now, because God has sent the Missionaries to teach them better. That is why your parents and teachers wish you to do what you can to help to send the Bible to the poor creatures who have no one to teach them about Jesus Christ, who can save little children.

UNCLE WILLIE.

School Examinations.

THE Annual Examination of our Schools at Vepery and Kilpauk was conducted in my presence by the Government Inspector towards the close of April. The classes examined in each School were the Infant, First, Second and Third Standards. The results have just been received, showing that, in Vepery, of 47 pupils presented 26 passed. In Kilpauk, of 68 pupils presented 45 passed. The results in the case of Vepery are disappointing, those of Kilpauk are most satisfactory, but should have been better. In addition to the compulsory subjects many of the pupils passed in optional subjects, such as Drill, Geography, Object Lessons, and Needlework.

E. A. B.

The Significance of Answered Prayer.

PRAISE the Lord! is the joyous expression of our inmost heart's feeling, for He has received our prayers, and most blessedly responded to our united pleadings for another labourer for the Mission field. O give thanks unto the Lord for this great gift of His love! It has been the joy of the Committee to look into the face, and to listen to the sacred story of the man whom God has been preparing by His Spirit to go forth and join our earnest and beloved brother Booth. None could mistake the holy anointing of the blessed Spirit who heard Mr. David Morling tell of his Saviour's love in saving his soul, and of how he had been constrained to say, "Here am I; send me." Our dear brother lays at his Master's feet his splendid physical and mental vigour, but he also unreservedly brings to the Divine task a soul aflame with love to his Redeemer, and "to dying souls afar."

What does this precious answer to our prayers mean for us and for our Mission? Foremost let us place the Divine approval of the work. Not that it was lacking before this signal proof was given of the blessing of the Lord resting upon our efforts; but God has looked upon us graciously, and confirmed and greatly encouraged us to advance to something higher. "The Lord of Hosts is with us," and we are now called to plant His conquering standard with increasing faith and courage.

One of the most pleasing facts about our Society at this time is the spirit of heartiness and unity which pervades it. Nothing is more significant of prayer, both when being made to and when answered by our God, than this its sure effect. Hearts are fused by the mighty Spirit's living fire, and great grace rests upon all who have, with one accord, lifted up their cries to the Omnipotent Lord in earnest appeals for His interposition. Nothing dismays or disappoints them, for then "the Lord commands the blessing, even life for evermore"

There is something yet more in this holy gift of our brother by the Lord of the harvest. He is calling us distinctly to pray for another man. For He is not straitened, and He would have us give Him no rest until the whitened harvest is being reaped by His own chosen and Divinely sent workmen. His order is: ask for the men *first*, and the means will not be lacking.

Our Churches and Sunday-schools will be privileged to see Mr. Morling before he leaves for India.

How cheering will this news of answered prayer be to our faithful, earnest brother and sister, Mr. and Mrs. Booth! How they will push forward the great battle when they know that reinforcements are coming; and we rejoice at the victories they have obtained, and with them we will thank God and take courage.

One word more. Let us pray unceasingly for the brother given to us by the Lord. It must be—it will be—an anxious time with him during the few months he yet remains among us. The Lord steep His spirit in the fathomless love of our adorable Saviour, and draw him and us into more precious fellowship with Him and His solemn joyful service.

Strict Baptist Mission, Half-Yearly Meeting.

THE Half-yearly Meeting of the above was held on Tuesday, May 5th, 1903, at Shouldham-street Chapel. Pastor B. J. Northfield (of March), preached a good Gospel sermon in the afternoon. His text was Mark xvi. 20, "And they went forth and preached everywhere, the Lord working with them, and confirming the word with signs following":—(1) The first missionaries; (2) Their sphere of service and labour; (3) The Saviour's gracious presence and blessing with them.

The President (Pastor R. E. Sears) took the chair in the evening, supported by several well-known brethren. Brother Brett offered prayer.

The Chairman's opening remarks were based upon the words, thankfulness, hopefulness, confidence. Reference was made to the absence of our beloved Brother Abbott, who has removed into the country. Brother Booth has been spared to us, and his earnest desire was for further helpers in the field.

Brother Millwood (late Corresponding Secretary), presented a few facts relating to the present position of the Mission. It was encouraging, he said, to receive so *many small* contributions. The British and Foreign Bible Society's grants were increasing. Another feature of our work was that the natives were beginning, although very small, to pay towards the tuition of their children. Our brother also mentioned that the annual Christmas-box would again be despatched, and that particulars concerning it would appear in the July HERALD. Another fact worthy of note was, Brother Hutchinson was on the Executive. Our Missionary, Brother Booth, had recently baptized two disciples at Vepery. Brother Millwood also remarked that the little one of our missionary had taken fever, but was better.

Pastor Chisnall was then introduced to the meeting. In his opening words he expressed his deep regret that there was lacking in our Churches to-day that earnest missionary spirit. His portion for a text was Acts xx. 28, "Feed the Church of God, which He hath purchased with His own blood."

Brother W. S. Baker said it was important to remember when discussing missionary work that conversion was a miracle. How are we to become in God's hand miracle-workers? By working together. In the building of that school for the prophets in the days of Elisha, each prophet carried a beam. Brother Booth was carrying the greatest beam in regard to our work in India. Each should carry his beam. God does not expect us to do more than He gives us power to do. Our brother's last sentence was, "One man, one beam."

Brother J. Cattell (of Bessells Green), pointed out the advisability for native agents to preach the Gospel with English missionaries at their head. Missionary work, he said, was the noblest service in which a man or woman could be engaged. This work has the firmest ground for our confidence.

Pastor S. T. Belcher, our new Corresponding Secretary, directed

us to Acts xvi 9, "Come over into Macedonia and help us." A man, to be a missionary, must be sent by the direct sovereignty of God. We have been praying for others to be sent forth, and our prayers are being answered.

Pastor B. J. Northfield said we have full warrant for this Mission. We have our marching orders There is needed no apology for its existence. It needs men, money, and sympathy. Thank God, men are forthcoming in answer to prayer. Practical and prayerful sympathy is necessary. If the Churches are blessed with a spirit of prayer, it is a sure precursor of coming blessing.

Pastor W. F. Waller expressed his belief that the Mission had profited by the recent simultaneous Prayer-meeting. Three points our brother enforced—(1) Necessity, the claims of the heathen; (2) Remedy, its administration; (3) The effect.

The Minute Secretary moved that a hearty vote of thanks be given to the friends at Shouldham-street for the loan of their chapel, and the provision of an excellent tea, at the same time reminding the friends of the special general Prayer-meeting to be held at Soho Chapel on May 22nd.

Brother Arch. Booth seconded, and hoped that a systematic order of Missionary Prayer-meetings would be held in the Churches.

The President concluded the meeting with prayer.

P. J. C.

A Hindu's Opinion.

THE following incident is related by the Baptist Missionary at Howrah. It conveys a rebuke to all who profess to be disciples of Christ for our many failures in practice:—

"A learned Hindu gentleman, the editor of a dramatic paper, conversed with me on various topics, philosophical and religious. He seemed to be perfectly familiar with all the books I had ever read or heard of. He had read several Lives of Christ, and was conversant with the letter of the New Testament. He had attended the Haskell Lectures, given by Dr. Barrows and Dr. Fairbairn, on the Christian Religion. At the end of our Convention he made a remark which humbled me, and convinced me more than ever, if that were possible, of *the evidential value of a consistent Christian life.* 'Sir,' said he, 'you have encouraged me to speak freely; I know you won't be offended at what I say. But believe me, India does not need to be instructed in the philosophy of the Christian religion; what India wants . . . is to see a Christian life.'"

Concerning Christmas Box for India.

IT seems rather incongruous to write about Christmas just now, but we must make hay while the sun shines. Will our kind friends interpret this proverb by making as many garments for the girls and boys of India, and by getting together as many and varied a collection of gifts as possible? Mrs. Millwood will be glad to receive them as early as possible in October. Our kind helpers remember her address is—Mrs. Millwood, Edward House, Lisson-grove, London, N.W.

The New Corresponding Secretary.

PASTOR S. T. BELCHER has very kindly taken the position so ably filled by brother Millwood. We rejoice that so able and devoted a brother was so willing and prompt to accept what is by no means a sinecure in connection with our Society. May the Holy Spirit richly rest upon his efforts.

Brother Millwood has the very hearty thanks of all for his splendid services rendered so cheerfully and wisely. He is still one of our most devoted members of Committee. God bless him in all his work for the Master he loves.

Brother Belcher's address is now—45, Groombridge-road, South Hackney, London, N.E.

EDITOR'S NOTE.—Our dear friend, Mr. J. T. W. Bartlett, has our warmest thanks for his excellent paper. We printed it almost *in extenso*, only leaving out a few words, which we thought might be omitted with advantage. We are sorry that this was not notified at the time by us.

MR. D. MORLING will preach on behalf of the Strict Baptist Mission as follows:—July 2nd, Lewisham (College-park); July 9th, Clerkenwell (Mount Zion, Chadwell-street); July 12th, Dunstable; July 13th, Marylebone (Hill-street); July 26th, Waltham Abbey (Ebenezer); August 16th, Tring (Akeman-street).

COLLECTIONS, SUBSCRIPTIONS, AND DONATIONS.

Receipts from April 21st to June 12th, 1903.

	£	s.	d.
Mr. W. E. Soper	0	10	6
Mr. F. Secrett	2	0	0
Chatham-road Sunday-school, Wandsworth ...	0	11	3
Park Ridings Sunday-school	3	11	1½
,, (HERALDS)	0	5	0
Martyr's Memorial School, Beccles	0	19	0
Mr. James Cattell	2	2	0
Half-yearly Meeting ...	7	13	0
Miss Ebbs	0	10	0
,, (HERALDS)	0	1	0
Zion Sunday-school, Trowbridge	0	4	0
Mr. H. Hand, Macclesfield	1	11	6
Senior Christian Endeavour, Tring	0	15	4¾
Junior Christian Endeavour, Tring	0	7	1¼
Mrs. Charman	0	5	0
Profit on Tea, Half-yearly Meeting	0	4	6
Mrs. Wilson, per Mr. J. Jull	0	2	6
Mr. John Jull (HERALDS)...	0	2	6
Legacy from Mrs. Macdonald	15	3	7
Mrs. Limbrick	0	5	0
Mr. A. C., Brentford ...	0	6	6
Miss L. Sills (box)	0	15	7
Beulah Sunday-school, Berkhampstead	1	2	0
Mr. H. Clarke	2	2	0
Chatham-road Strict Baptist Chapel	2	6	11
Mrs. King	0	7	0
Chatham-road (HERALDS)	0	2	0
Profit on Tea (Committee)	0	2	0
Mr. S. Frost	1	1	0
Mr. J. Dilley...	0	2	6

All subscriptions and donations to be sent to the Honorary Financial Secretary, Mr. A. J. ROBBINS, 5, Ascott Avenue, Ealing, W.

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.*

ALL applications for HERALDS to be made to Mr. E. W. Thomas, 28, Limes Grove, Lewisham, London, S.E., who will gladly supply copies to new subscribers, and send specimen copies to friends who wish to introduce them to others.

Printed and published for the Strict Baptist Mission by ROBERT BANKS AND SON, Racquet Court, Fleet Street, London. July 4th, 1903.

THE STRICT BAPTIST MISSION HERALD.

No. XXII. - - SEPTEMBER, 1903. - ONE HALFPENNY.

God-Speed.

IT will soon be our sacred and blessed privilege to say farewell to another of God's servants, given to us in answer to prayer for holy service in India. For the encouragement of our beloved brother, David Morling, we earnestly desire and believe that the valedictory services to be held on Tuesday, October 27th, will be largely attended, and most enthusiastic in character. "The Lord has done great things for us, whereof we are glad." The work, so nobly pioneered by Mr. Booth, is growing on every hand in and about Madras; and now a most signal proof of the Lord's blessing is given to us all who have earnestly watched and prayed for our missionary enterprise. Our faith is strengthened, our hopes are enlarged, and we shall send forth our new missionary with joyous confidence. Loving hands and hearts will grasp the ropes of prayer afresh, as Brother Morling goes from his native shores and his loved ones, in search for the lost jewels sunk in the deep mines of heathenism, jewels which shall for ever adorn Emmanuel's crown. Nothing should serve more to increase our loving interest in the work to which we have put our hands than this gracious gift of our Lord, nothing more deepen our sense of responsibility, than this answer to long and fervent prayers. We are bound to "go forward." Only in that direction does the Lord clearly point us. It is the line of His plan, and that is surely also the line of His power. To halt or falter would be sin.

Then let us see to it that we earnestly and unitedly pray for a double portion of the Divine Spirit to rest upon Mr. Morling. Let us prepare for his farewell Services, by asking that they may be saturated with Holy Power from on High, and let us use our every endeavour to obtain such a send-off in numbers and heartiness as shall never be forgotten by our dear brother, but which shall ever

abide with him as a holy and precious memory when in the midst of the Lord's battle yonder.

We are in urgent need of more funds, and we have all confidence that our people will respond liberally to this fresh call upon their Christian liberality. For what is it that the Lord is saying to us just now but this? "Freely ye have received, freely give." Praise becomes us as we review the past four years. We have lacked nothing, God has been supplying all our needs, and He that hath delivered, doth deliver, and we trust in Him, that He will yet deliver.

To our dear brother Morling, the Lord's inspiring words are timely and encouraging: "I will not fail thee, nor forsake thee. Have not I commanded thee? Be strong, and of good courage; be not afraid, neither be thou dismayed; for the Lord thy God is with thee whithersoever thou goest."

Gods for Sale.

THE other evening I had occasion to visit the market, where dealers in second-hand goods of every description carry on their business. Each dealer arranges his wares either on the ground or on low stalls, provided for this purpose, in the open air.

At one of the stalls, where tools of various description were displayed for sale, I heard the bazaar-man and a prospective customer bargaining. On further observation I found that the articles in question were idols. The set consisted of three figures, being a god and its two female consorts. Each figure was made of solid brass, and was about six inches in height. They were not new, and there is little doubt but that some Hindu, being in want of money, had sold his household gods. I examined them, and, upon enquiry, was told that the price was thirty-five Rupees, and nothing less. The bazaar-man stated that he could easily obtain more money than that for them from passengers on a homeward-bound ship when one called at Madras. I returned the idols to the would-be purchaser, and presently I heard him make an offer of nine Rupees, to which the bazaar-man replied that the lowest price was eleven Rupees. A much larger sum was asked of me because I, as a European, am supposed to be possessed of plenty of money, and also supposed to be ignorant of the value of such articles. The other enquirer was a Hindu, and well acquainted with the market value.

Finding that I was not a purchaser, the bazaar-man presently asked me how it was that homeward-bound Europeans are so anxious to purchase genuine gods which had been worshipped. I told him that it was merely that they might show their friends what sort of idols the Hindus worship. It struck me from the way the man asked, that he had some suspicion that Europeans possibly worshipped the idols they purchased. However, he appeared satisfied with my explanation.

E. A. B.

Worship!

SITUATED a few yards from our house is a small heathen temple, and about a furlong farther down the road stands a larger temple, so that we are constantly witnessing heathen ceremonies of various kinds.

Once a year the god in the larger temple is brought out from its dark dwelling, and is carried about from place to place for a whole week, accompanied by a vigorous beating of tom-toms, and clanging of cymbals, which are kept up till the small hours of the morning. As the idol is usually brought near one or other of these two temples during the night, we do not have a very restful time while the festival lasts.

One night last week, while the feast was in progress, a wild procession stopped before our house at 10 o'clock. The idol was carried aloft on men's shoulders, its outline showing clearly against an immense screen behind it decked with flowers. Immediately in front and behind the bearers were about a dozen men, carrying flaming torches, and shouting the name of the god with all their might. Other men tried how much noise they could make with their drums and cymbals

Following this noisy train were numbers of men, women, and children—some, spectators merely, others worshippers, all talking loudly, and now and then enlivening the proceedings with a quarrel.

Looking at the weird sight, the stillness of the night made hideous with the shouts, something of the awfulness of devil-worship came to us "The nations that forget God," alas! how many they be.

Presently the excitement of the crowd became wilder, the people seemed to close around the idol, but we were unable to see what was taking place (we were afterwards told that a sheep was sacrificed). Immediately after a few men broke from the crowd carrying with them a vessel containing the blood of the sacrifice, and with frantic shouting and drumming, ran wildly out of sight. The idol, with its attendants, was stationed in front of our house for about an hour, at the end of which time the men re-appeared, still shouting and running. The procession then formed up again, and wended its way slowly to the temple.

The next day we happened to go to Ayanapuram, and while walking down one of the main streets there with our Bible-woman, I noticed a look of wild disorder about the place. A thatched shed stood at one end of the street, around which traces of heathen worship lay—such as broken cocoanuts and faded flowers. All down the street were scattered plantain leaves and ashes. I asked what had taken place, and was told that the night previous the worshippers from Kilpauk, who bore away the blood from the sacrifice, had gone to Ayanapuram. There they mixed rice with the blood, and as they ran through the streets they flung the rice and blood in the air. This was done to appease the devil, who was supposed to be abroad, and in eating the rice would forget to harm the worshippers. During this performance a quarrel took place, when one man was nearly killed by the others.

Oh, friends! one has to see, to realise the hold that heathenism has on the hearts of these people. The sadness of it comes and comes again to us. Let us do all in our power to make the Saviour known. Time is short, and death is hurrying away thousands unsaved—unsaved!—

"Oh, come, let us go and find them,
In the paths of death they roam—
At the close of the day
'Twill be sweet to say,
'I have brought some lost one home.'"

WINIFRED BOOTH.

Killing a Cobra.

SOME time ago the servants repeatedly asserted that there was a cobra in our garden. There is a magnificent tamarind tree near the kitchen and stables. In a hollow formed by the great roots of this tree, just above the ground, the cobra was said to live. We were sceptical, and did not take much notice of the matter. Shortly after the servants said that they were afraid to pass near the tree after dusk. Some days later, we were shown marks on the ground, which demonstrated that a snake of some description had passed that way the previous night.

One afternoon the gardener came very excitedly to me, and said that the cobra had come out of its hole, and could now be seen under the tamarind tree. I at once put on a topee (sun-hat), seized a stick, and made for the spot indicated, only to find that the snake had vanished. This experience was repeated, and although we waited quietly for some time, the snake did not come out Presently we were again called, and on this occasion caught sight of the snake, but our approach had frightened it, and it withdrew to its hole. We could see it, but could not get at it, and presently we found that it was watching us while we were watching it. The question was how we could induce it to leave its hiding-place. The gardener soon solved the problem. Snakes seem to consider frogs a delicacy. The gardener caught two frogs, and, tying a string on to a hind-leg of each, placed them near the hollow wherein the snake was hiding and fastened the other end of the string to the tree. We then retired a little distance to a spot from which we could see the frogs. Presently they began to croak, and so attracted the attention of the snake. In a little while the snake put its head out of the hole, but soon drew it in again. The frogs continued to croak, and in a minute or so the snake glided so noiselessly and gracefully towards them. I stepped forward, thinking I had now a good opportunity; but as soon as I had lifted my walking stick, the snake was back in the hollow formed by the roots of the tree. It was only a question of patience, for the snake was anxious for a meal. Presently it made another venture, and then my stick was across the middle of its body and had broken its backbone, thus rendering escape a very unlikely event. Much quicker than I can

write, or even tell it, the snake had spread its hood, thus proving beyond any doubt that it was a cobra. It hissed and writhed, but another blow from the stick, this time on the cobra's head, gave it its quietus.

How the servants rejoiced! They had been afraid to kill the cobra themselves for fear of some evil, which their superstitious belief taught them would come upon them should they do so. They have some idea that the mate of the cobra that has been killed will come and attack those who killed it. However, they were greatly pleased to see it dead, and later on they cremated it. E. A. B.

Peeps into Hindu Homes.

WE are sitting on a small mud-built verandah; a rough-looking man lies asleep at one end of it, and at our feet crouching near the threshold is an old old woman. Her thin, wrinkled face expresses mild surprise at our visit, she greets us with scant courtesy, and then turns her attention to her swollen, bandaged feet, muttering to herself. A picture of abject misery, old age, and disease that fills us with compassion, but my efforts to keep her attention seem fruitless. After a while she rouses herself and tells Kurnappoo (our Bible-woman) that the occupants of the house are all out. She herself is a neighbour, whose house has either tumbled down or is under repair, and her friend has allowed her to sit in her verandah for a few days! Her daughter from another part of the village brings her food, and here she sits all day and all night, for she is too weak and ill to walk. Our sadness grows; she is not a very promising listener, but oh! surely it is to such as her that we have come to tell of Him whose compassions fail not.

I stoop over her and ask her about her sufferings. She tells me as simply as a little child, and ends by saying she will soon die, she knows she can never be well again. The hopeless calmness of her speech goes to my heart. I ask her if she has ever heard of Jesus, who can heal all diseases. She answers that she has heard of one Jesus spoken of by our Bible-woman, but "What can He do more than my gods?" she asks. Little by little we draw from her that she has many gods; she names them, but beyond their names knows nothing of them. She believes they can cure diseases, "but only some," she simply says, "not a long sickness like mine."

Now we tell her of our Lord, of His healing power, of His saving power; we try to make the way of salvation very plain to this poor soul who is standing on the borderland. She looks at us with dim, wondering eyes. We can speak no plainer, so we leave her with a heartache and a prayer.

The same afternoon, two hours later, and we approach a house from which the sound of shrill women's voices are heard. We enter the verandah of the house, and see sitting on the floor of an inner room six women. On the floor before them is a large heap of uncooked rice

which four of them are sifting in large fan-like sieves. The fifth woman is playing with a baby, and the sixth sits with arms folded, gossiping.

We are greeted by one of the women, who rises to fetch me a stool to sit on; but before I can enter the room another woman, tall and well-built, but with snow-white hair, vigorously protests. She stands erect and faces me, half angry, half suspicious.

"What do you want here?" she asks. Her companions try to silence her, but her voice grows louder.

"Why do you come here?" "What are you bringing into the house?" "What do you wish us to do?" "What are you going to say to us?" She hurls the questions at me, growing more excited at each one, an expression of superstitious fear stealing into her eyes. I assure her that I am not come to harm them, and the woman who gave us welcome tells her I am come to sing a song, and read a story. This quiets the old woman, who retires into the farthest corner of the room, and watches me suspiciously all the time.

We read to our audience the parable of the Sower (they are interested, being village women whose husbands work in the fields), and then lead them on to the teaching of the same. We tell them of Jesus the "Mighty to save." They listen in silence, we know not what impression we have made. We come away wondering, fearing, hoping. Was it all stony ground? He knoweth

Another afternoon, a happy afternoon, and Anbai and I are visiting in Kilpauk. We are sitting in a dark little Hindu house, the women being very careful about closing the outer door as soon as we enter, and so shutting out both light and air. There are ten of them around us, their bright, interested faces fill us with joy.

Two young women of about 18 and 19 now appear from an inner room, bringing with them the lesson books from which Anbai has taught them to read. I notice one of them carries also a Tamil Gospel of Luke. She tells me she has bought it from our Bible-woman, and can now read it. I ask her to read me a few verses; she chooses the Parable of the Prodigal Son, and tells me she will read that, because I spoke about it on the last occasion I visited the house. I can see her as I write, this heathen girl; her slender, erect figure, her soft, dark eyes, her expressive countenance, and I can hear her softly reading the beautiful story slowly, and with much expression, but not halting over a single word. She reads on and on, the other women listening with interest, we listening with joy. When she comes to the end of the parable, I ask her if she remembers anything that I told her during my last visit in connection with the story. She tells me, hesitating a little, but picking up courage as she goes on, that we have wandered from God into sin, and that we must return repentant like the Prodigal. She also tells me that the only way to be saved is through faith in Jesus Christ, who died to save sinners. Is she one of His? We know not, for she has not confessed faith in Him, but our hearts yearn over her. She tells me she is soon to be married, and will then go to live a few miles from Kilpauk. "Will you not come to see us once again before I go away?" she pleads, and I promise gladly. She promises in her turn to take the little Scripture portion

STRICT BAPTIST MISSION.

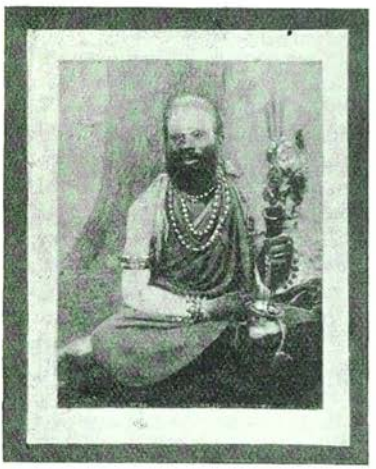
AN URGENT APPEAL FOR FUNDS.

THE Treasurer of the above Society has called our attention to the fact, that, having sent remittances to India, he has now nothing left. Something must be done at once, and we have no doubt that our friends have but to hear of this emergency and all that is needed will be forthcoming. No time must, however, be lost. Will our kind friends send their subscriptions at once to MR. BRETT, 43, High-street, Homerton, N.E.? Heavier demands will immediately be made upon the Treasury, as our beloved brother Morling's passage and outfit must be provided, and his stipend means more and more liberality on the part of all our Churches, Schools and willing helpers. What a privilege and an honour to have a share in this blessed work of giving to the Lord. "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" (Malachi iii. 10).

with her to her new home and read it, for, "I like the fine stories," she says. We then read and speak to our listeners from the 8th chapter of Luke. The young girl is delighted to find that what I am reading is also in her little Gospel, and promises to read the portion to me when next I visit the house. WINIFRED BOOTH.

A Sanniyasi.

THIS is a photograph of a man who is supposed to be very holy. Instead of working for a livelihood, he maintains himself by begging. This does not by any means imply that he has a hard time of it, for religious beggars in India do remarkably well. This man's physical appearance does not call forth our pity.



The Trident in his left hand (ornamented with flowers) shews that he is a worshipper of the god Siva, as also do the three horizontal marks made with white ashes on his forehead. Suspended by a chain from the same hand is a brass pot, in which he receives doles of rice and other gifts. He has several rosaries around his neck, the larger ones being made of the rough berries of the Rudraksha tree. The berries are generally 32 in number, and are used chiefly as an aid in the recital of the names or the Deity, Siva having more than a thousand names.

A striking and uncommon feature is the beard which the man is wearing. Hindus very rarely allow their beards to grow; doubtless in this instance it is being done with the intention of making an offering of it to the Deity of some particular shrine. The man will also probably shave his head, and offer his long, matted hair at the same time. The manner in which the man is seated is the orthodox posture of devotees. E. A. B.

James Chalmers and his Brave Wife among the Cannibals at Suan.

THE following extracts from the autobiography of James Chalmers, by Richard Lovett, M.A., will set the Saviour's precious word of power in glorious light, "Lo, I am with you alway":—"Sabbath came, and we held Rarotongan service, and sang many hymns under the shade of the old Tamano tree. We were all in excellent health, and just fit for work. The Mayri was anchored opposite, and close by. A few days later the Bertha sailed. We had put some of our things on board of the Mayri, and landed them as we wanted them. We were anxious not to excite the native cupidity by a display of tools, tomahawks, and cloth. One afternoon, after resting, we were turning again to work, and I went down the beach to the water's edge, and called to the captain of the Mayri to look in a certain box and find a saw, and send it ashore. I heard a noise, and on turning round saw our house surrounded by an armed, ugly-looking mob of painted savages. I signed to the captain not to send ashore, and I rushed up and got through the cordon, and upon the platform in front of where we slept. The excitement was intense. The men were demanding tomahawks, knives, hoop-iron, beads; and by signs gave us to understand that if they did not get them then they would murder us. I felt vexed, since we had been particularly careful to avoid trouble, and had given no occasion for offence.

"One evil-looking fellow, wearing a human jaw-bone, and carrying a heavy stone club, rushed towards me as if to strike. Through his paint I recognised the man of the canoe when we first came in the boat. Looking him steadily in the face our eyes met, and I demanded in loud, angry tones what he wanted. He said tomahawks, knives, iron, beads, and that if they were not given they were going to kill us. 'You may kill us, but never a thing will you get from us.' Some of the teachers suggested it would be better to let them have a few things than for us to be murdered. I replied, 'Can't you see if we give to these men, other parties from all round will come and make demands, and the end will be that we shall all be murdered?' 'No,' I said, 'Let them do it now, and be done with it.' I was in quite a don't care mood. Kirikeu then approached, and advised me to give a small present, as those who were troubling us were people from the other side of the island, and our friends at Suan could not do much for us against them. Again I replied, 'No, my friend, never to people carrying arms do I give a present. All the time we have been here we have never carried arms, and have dwelt amongst you as friends.'

"Kirikeu then began to harangue the crowd, assisted by the chief Manuegu, and all retired to the bush behind the house. A deputation waited upon me from the bush, again asking me to give something, but they received the same answer, 'I never give to armed people.'

"This commotion stopped our work, and that night, for the first time since we landed, we kept a watch all night. There was a good deal of unrest throughout the night, and natives were seen moving

about in the bush. The next morning we resumed work just as if nothing had happened. We were getting the wall plates on when Kiriken came, accompanied by a very decent-looking native, and saying, 'This is the chief of yesterday, and he is sorry for what took place.' I liked the look of the man, and tried to explain to him his error, and that now he was unarmed and clean, we were glad to make friends with him, and I went over to the house, taking him with me, and there gave him a present."

Another instance out of many is given by Chalmers of his own and his wife's imminent peril and firm trust in God. "A native came in to us quietly through the bush, and said, 'Tamate, you must get away to-night if you can; at midnight, perhaps, you may have a chance; to-morrow morning, when the big star rises they will murder you.' 'Are you sure of it?' I asked. 'Yes; I have just come from their meeting at the chief's house, and that is their decision; they will do nothing till to-morrow morning.' The chief himself came to the house at dusk, and said, 'You must give compensation.' 'Yes,' I said, 'I will give compensation: but remember, I have had nothing to do with Bocasi's death.' 'You must give it now,' he said. 'I cannot,' I replied. 'If you come to-morrow when the big star rises, I will give it you.' He then went sulkily away; and it was then that the native told me about the probability of our being murdered in the morning. I told Mrs. Chalmers what the chief had told me, and I said, 'It is for you to decide. Shall we men stay and you women go, as there is not room enough for us all on the vessel? Or shall we try all of us to go? Or shall we all stay?' The answer I received was, 'We have come here to preach the Gospel, and to do these people good. God, whom we serve, will take care of us. We will stay. If we die, we die; if we live, we live.' The teachers' wives then came up, and I put the same question to them; and they said that whatsoever my wife did they would do. 'Let us live together or die together.' We decided to stay, and we then had evening prayer. We dared not sing the evening hymn, because it would draw the people about us. I read the forty-sixth Psalm and engaged in prayer. As I was praying in the Rarotongan dialect we heard the anchor being pulled up, and when I had finished I could see the last of the Mayri going out of the bay. The bridge was then broken, and we had simply to trust Him who alone could care for us." God heard that evening prayer, and delivered His brave servant, his wife and their faithful native helpers. "It ended simply in this way. The chief had said, 'Before this white man came here with his friends I was nobody; they have brought me tomahawks, hoop-iron, red beads, and cloth; you have no white man, and if you try to kill him, you kill him over my body.' So our lives were saved."

Sowing the Seed.

IT is early morning, when, in company with Preachers Soondram and Thomas, we take our stand on the side of one of the main roads in the City of Madras. We are careful to select a spot near a tree, for in a little while we shall be grateful for its shade. There is a constant stream of people passing to various parts of the City. They are of all shades of caste and non-caste. They are in various stages of dress and undress. They are of very varying degrees of intelligence, and, one might add, cleanliness. Some have the religious mark made with ashes on their foreheads. Some are of the Siva sect, others of the Vishnu. Many are chewing the ever-favourite "betel and nut." Some regard us with curiosity, others with indifference. The majority pass on, a few halt.

Our business is with this motley crowd. We have to win a hearing from as many as we possibly can. With this end in view, we start singing a Tamil lyric. A crowd soon gathers, and Preacher Soondram delivers a Gospel address. After another lyric has been sung, Preacher Thomas speaks, and when he has finished, I continue the "preaching of the Cross." Whilst the preachers are distributing tracts, at the close of my address a young man, wearing Vishnuvite marks on his forehead, steps forward and asks me to meet his difficulty. His speech shows that he knows something of the Bible, and I discover that he was educated in a Mission school. He asks a question concerning sin and another regarding Incarnation. After talking quietly for a few minutes with him, we again turn to the crowd and continue our testimony. Now and again one of the listeners will interrupt with a question. Such are generally asked to wait until the close of the address; if really interested they do so, but more often they decline.

The crowd is continually changing. Most of the hearers are on their way to work, and can only stop for a quarter of an hour, or less. When we offer tracts, we find that even in this Presidency City a large number of our hearers decline to receive the same, for the simple reason that they are unable to read.

In this way we sow the seed. How much falls "by the wayside," or "on stony places," or "among thorns," or "into good ground," who can tell? Will *you* join in the prayer that the "Lord of the harvest" will cause the seed thus sown to bring forth fruit, that His name may be glorified among the heathen?

ERNEST A. BOOTH.

Scripture Examination.

THE annual examination in Scripture, conducted by the Sunday School Union, was held in all parts of the great Indian Empire on July 18th. The subject prescribed was the Life of Paul, as taught in the International Lesson series during the first six months of this year.

Scholars from our Kilpauk, Vepery, Choolai, Ayanapuram and Nadukarai Sunday Schools were entered for this examination in the *viva voce* division, the total number being 134. Of these 89 passed—21 earning first-class, 44 second-class, and 24 third-class certificates, which will, in due course, be received from the Sunday School Union.

It should be borne in mind that certainly not more than ten of these children belong to Christian families, the remainder being heathen, caste and non-caste, boys and girls. The results show a great advance on last year's figures. E. A. B.

Another School.

FOR some months past the people living in a caste street in Kilpauk have repeatedly asked that we open a school there for their children. Until recently they did not, however, show any great interest in the matter, nor seem inclined to help to provide accommodation for the school. In April matters changed somewhat, and we were able to secure a part of a house at a small rental. Having engaged a teacher named Vethamannikam, arrangements were made for the school to be opened at the beginning of May. Progress has been made since then, and we have now an average daily attendance of twenty-seven scholars. The question of greater accommodation has already to be considered.

Notice!

THE ANNUAL MEETINGS AND VALEDICTORY SERVICES,

in connection with the going forth of MR. DAVID MORLING, our new Missionary, will be held on TUESDAY, OCTOBER 27th,

at MOUNT ZION, HILL STREET, N.W.

Pastor J. E. HAZELTON will PREACH in the AFTERNOON.

Service to commence at 3.30.

Public Tea—Tickets, 6d. each.

PUBLIC MEETING at 6 30 ; C. C. HARRIS, Esq., to take the Chair. President, R. E. Sears ; Vice-President, E. Mitchell ; Mr. David Morling (Missionary) ; Pastors Josiah Morling, L. H. Colls, Mutimer, Jull, and Hutchinson, will deliver addresses.

Collections at each Service.

Friends, come to both Services in large numbers.

COLLECTIONS, SUBSCRIPTIONS, AND DONATIONS.

Receipts from June 12th to August 12th, 1903.

	£	s.	d.
Enon Sunday-school, Chatham...	0	10	0
Gurney-road Chapel, Stratford	0	19	0
St. John's Green Baptist School, Colchester ...	4	16	0
Mrs. Broadbridge	0	2	6
Mrs. Freeman's Legacy ...	2	0	0
Providence School, Erith ...	1	13	0
Providence School, Clapham Junction	1	0	0
Mount Zion Sunday-school and Friends, Hill-st., N.W.	15	0	0
Mrs. Morton, March ...	1	1	0
Mrs. Coleman	0	10	0
College Park Chapel, Lewisham...	0	10	0
North-road, Brentford, Sunday-school...	3	17	7
Senior Christian Endeavour, Tring	0	12	8½
Junior Christian Endeavour, Tring	0	5	3½
Dacre Park Sunday-school	1	16	8
Chatham-road Sunday-school	0	14	2½
Mr. Jas. B. Collin	2	2	0
Mr. E. Roe (HERALDS) ...	0	1	0
Shouldam-street Sunday-school	0	13	6
Gurney-road Chapel (Special)	1	0	0
Littlehampton	0	1	0
A. C., Brentford (HERALDS)	0	1	0
Mrs. M. A., Brentford ...	0	5	0
Martyrs' Memorial School, Beccles	1	3	0
Gurney-road Sunday-school	1	17	3
Soho Baptist Sunday-school	2	11	6
Mr. and Mrs. A. Bootle ...	2	0	0
Homerton Row (HERALDS)	0	8	0
Ebenezer, Waltham Abbey	1	15	5
Croydon, Derby-road School	3	15	0
Miss M. G. Gore's Class, Trowbridge	0	4	6
Akerman-street Chapel, Tring	11	11	8
Mr. Butcher & Family ,,	11	0	0
Mr. Glover ... ... ,,	1	0	0

All subscriptions and donations to be sent to the Honorary Financial Secretary, Mr. A. J. ROBBINS, 5, Ascott Avenue, Ealing, W.

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.*

ALL applications for HERALDS to be made to Mr. E. W. Thomas, 28, Limes Grove, Lewisham, London, S.E., who will gladly supply copies to new subscribers, and send specimen copies to friends who wish to introduce them to others.

Printed and published for the Strict Baptist Mission by ROBERT BANKS AND SON, Racquet Court, Fleet Street, London. September 4th, 1903

The

Strict Baptist Mission

HERALD,

AND FORTY-SECOND

ANNUAL REPORT.

No 23.] NOVEMBER, 1903. [One Half Penny.

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To be had of the Secretaries of the Society.

THE

STRICT BAPTIST MISSION HERALD.

With Annual Report for 1903.

No. XXIII. - - NOVEMBER, 1903. - ONE HALFPENNY.

In the Valley of the Shadow.

"SHALL the thing formed say to him that formed it, Why hast thou made me thus? Hath not the potter power over the clay?" These words occurred to me again and again one afternoon as Anbai and I walked through a little potters' village not far from Kilpauk. The village is composed of a group of about 20 or 30 potters' houses, and on every side we saw evidences of their profession. The street was lined with freshly moulded pots of various shapes and sizes drying in the sun.

Under a large shady tree we came upon an interesting scene. Here were a group of men and women busy at the same trade. A large kiln was smoking a few yards away. One man sat with a wheel before him, on which he was moulding a pot, his hands working at great speed on the fresh clay. Another man, with a flat, wooden tool, was smoothing and tapping the newly moulded pots till their surfaces were perfectly smooth. A grey-haired woman, the third worker, was busy ornamenting the pots—her tools were simple, a pebble and her thumb-nail; but she worked with great rapidity, making rows of impressions on the soft clay as her fancy led her. A young woman received the pots from her and arranged them in the sun. Besides these people there were half-a-dozen others, who appeared to be doing nothing (a not unusual sight in India), but all seemed in the best of health and spirits.

The potters greeted us pleasantly, and were glad to tell me all about their trade, but when we attempted to read the Scriptures and talk to the women (we had intended visiting them in their homes, but found this was the only place where we could see them), we found we were not as welcome as we thought. The women looked at us

timidly, afraid of what the men would say. The men became wonderfully busy and noisy, the sound of their tools quite drowning our voices. Seeing our efforts were in vain, we took our departure. The scene we left behind us spoke of life, hurrying, throbbing life. We looked back and saw even the idlers at work; the whirr of the wheels, the tapping of the wooden tools followed us down the street. Life, life, life, but where is it hurrying to, where will it end—for them?

We turned aside from the sunny, busy street, and stopped before a small house; but what a different scene met our eyes—we were in the presence of death. A dying woman lay on the floor, a mat her only bed, a bundle of rags her pillow. At her side was a small tin mug containing rice-water (her only nourishment), which she sipped occasionally. I was hastening to her side when I was stopped at the door by a young woman. I must not come into her house, she said; her only child was ill, and if I, a Christian, was received by her, her gods would be angry, and her child would die. She set a stool for me to sit on in the doorway, and I sat down wondering and disappointed. We learned a few days later that the child was ill of small-pox, which is considered by the Hindus the visitation of a special goddess.

As I sat there, the dying woman saw me, and made a painful effort to rise, her face lighting up with a strange eagerness. I addressed her, and, to my joy, found her hearing and her mind were quite clear. "Oh," she said, "you have come at last; I have looked for you for many days." Her voice was weak and faltering, and her eyes looked almost sightless, but she seemed labouring under great excitement. Anbai went to her and lifted her into a sitting posture, and the young woman propped her up with a board, and I talked to her from my position in the doorway. She told me that she had longed to see me, that she may ask me to pray for her—to pray that she may soon die. She believed on Jesus Christ as her Saviour, and felt that He had forgiven her sins. She had first heard of Jesus from our Biblewoman, and from that day she had believed on Him and prayed to Him. Now she longed to go to Him, and her great sorrow was that God had not heard her prayer that she might die. We read to her many sweet and comforting passages, and told her of the joy that awaited her if she really believed. "I do believe, I do believe," she cried; "but, oh, why does not God take me? I am so tired of my weakness." Then she held her poor, trembling hands up and prayed. "O Lord, I am a sinner, but I believe on Thee; take me, O take me." The prayer ended in a wail, "How long, how long, how long!" She was weak and exhausted, so they laid her down. She lay still with moving lips, from which we heard no sound. We promised to keep praying for her, that she might have patience to wait God's time, and the presence of the Lord during her waiting. She looked her gratitude, but spoke no word, and we left her.

A few days passed by, during which time Anbai visited her daily, and read and talked to her of Jesus, and at last her "soul-call" came. For two days previously she had known her departure was near, for she told her relations that she was going to leave them for a happier place, and asked them not to weep for her. A heathen woman dying, and death with no terrors for her! How her people must have

wondered! Did it awaken in them any desire to know the Saviour she had found? She went with a smile on her face, and a prayer on her lips; the old prayer that she had prayed weeping for many days, she uttered with joy in her dying hour, "Lord, take me."

WINIFRED BOOTH.

The Outlook.

HERE, in Madras, we are looking forward with great interest to the arrival of Mr. Morling, whom we hope soon to welcome as a fellow-labourer in the S.B.M.

We have prayed and urged others to pray that a fellow-helper might be sent, and now that God has graciously answered our prayers let us thank Him. The advent of another missionary will mean a considerable addition to our strength, and place the Mission in a much more satisfactory position. Those who prayed for an increase in our staff will not forget that such increase involves considerable expenditure.

We can now look forward to enlarging our sphere and developing our work. We propose, by the grace of God, to move steadily forward. We believe that the best and brightest days are ahead. Our prospects are as bright as the promises of God. Our Lord said, "all the world," "all the nations," "the whole creation;" and we have no right to think of stopping anywhere short of the bounds He has set regarding the proclamation of the Gospel.

Some of our Churches at home still hold aloof from any practical participation in this divinely-appointed enterprise. We wish they would prayerfully re-consider the question in the light of the New Testament. We should greatly value their prayers and co-operation. Brethren, join our ranks! "In keeping His commandents there is great reward." Come and share that reward with us.

E. A. BOOTH.

Encouragement.

"WE had a cheering sign of blessing on our Mission last week, when a heathen woman died confessing Christ. She first heard of Jesus from our Bible-woman Anbai, and always heard the Gospel eagerly after that, each time she called at the house. I visited her, and believe she was truly converted. She longed to die so earnestly, I could not help thinking, as I spoke to her, that many a life-long Christian would not have so longed to go to Jesus."

WINIFRED BOOTH.

The Opening of a New Chapter.

WE all know that it depends very much upon the way in which we have read the former chapters of a book as to how we shall open a new one. If the interest has been keen it will increase, and expectation will be on the alert. This is specially true with respect to the history of our Missionary Society. There has been manifest in each of its preceding chapters what Hooker called "a presence of force," and because of the living power of Christ's presence in the inspiring records of its work, we have joyfully turned a new page, and our sympathy and expectations have received a joyful uplift during the past year. Prayer has been abundantly answered for our beloved missionaries, and the work of the Lord has prospered in their hands, and they, too, have found not only "the presence of force," but "a moulding life" in the Master's "Lo, I am with you alway." Just because He has so graciously fulfilled that great word of His, constant and blessed vitality has marked their most devoted service, and another chapter has closed to the glory and praise of His name.

The Lord has done great things for us also at home, loving hearts have been blended in prayer for one great object,—the Divine gift of another missionary. Blessed be God for so graciously crowning our waiting at His throne in the bestowal of Brother David Morling! The Lord was with us in the days of earnest waiting, and,

> "As once of old, 'He knew what He would do,'
> When servants were dismayed and troubled, too;
> So now, with infinite supplies at hand,
> He walks with us, though in a barren land.
> Some sweet surprise He doubtless has in store,
> Some secret that He never told before."

May the Divine Spirit still keep us with uplifted hands and hearts, still pleading that our precious Master may hold His young servant in the warm and mighty clasp of His all-sufficient Hand, for then His labourer shall say:

> "If Christ hold my hand,
> I can take my stand
> With Him on the wildest sea;
> Though the surging wave
> And the fierce winds rave,
> No danger can come to me."

The Lord wrote "Finis" to last year's chapter in golden letters at our valedictory and annual meetings. All who were present must have realised that to have such a glorious and inspiring ending to a blessed year of service was, however, to have the assured earnest of greater blessings than ever. Especially do we believingly expect, that from the thousands who have heard the Gospel preached and taught by our earnest missionaries and Bible-women, there shall be reaped a glorious harvest this year. What a wave-sheaf has already been presented in glory in the saved soul of that once heathen woman of whom Mrs. Booth so touchingly writes in this number of our HERALD! * What may we not expect after this?

* See article "In the Valley of the Shadow."

It is the Holy Ghost's most precious seal upon the noble work being done by Anbai and the other dear women, who, under the loving and devoted superintendency of Mrs. Booth, carry "The Word of Life" into so many homes.

How greatly our hearts are enlarged at home! Will not more and more of our Churches come up to the help of the Lord? For as one of the speakers said at the meeting on Tuesday last, "The Churches that do most for missions abroad are most prosperous at home." It must be so, for the Master's word liveth and abideth for ever: "Go ye into all the world and preach the Gospel to every creature." Our line of service must ever be stretching beyond. We only can truly believe in the exhaustless power of our ascended Saviour when we are ever seeking to obtain fresh territory from the enemy. Thank God for ever-widening opportunities and ever-enlarging prospects. "The Lord has done great things for us, whereof we are glad." "Be glad and rejoice," saith the Lord to us at the commencement of another year, "for the Lord will do great things." We all unite in sending our heartiest greetings of love and increased esteem to our beloved Superintendent, his splendid missionary wife, and noble band of helpers, and with our heart and voice cry to him and them: "Be ye strong, therefore, and let not your hands be weak, for your work shall be rewarded."

"Prarthana Sabha."

PROBABLY the reader, like the writer, has wondered what is the meaning of the above term, seeing it is not to be found in Nuttall, Chambers, Ogilvie, nor any of the other English Lexicons. Finding that Mr. D. Morling, the newly-appointed missionary, had an appointment to visit the Society bearing this name at Brighton, it led us to make some enquiries concerning it, as also to pay it a visit on that occasion. Accordingly on Sept. 3rd, we found our way to a large upper room, where a goodly number of warm-hearted friends were met together. The hitherto mysterious term we found to belong to the Telegu language, and to signify A PRAYER MEETING! A number of friends, who had the welfare of the S.B.M. at heart, resolved to form themselves into a Society, to meet together periodically (once a month) to seek Divine counsel as also the blessing of our covenant God upon the work of the Mission. Surely no true Christian will say, 'O' then, it is *only* a Prayer Meeting." If we know anything of the worth of prayer, or if we have learned to regard the gracious words of our adorable Jesus as being infallible, no such expression will ever be allowed to escape the lip. It would be a very difficult matter to over-estimate the importance of meeting together for prayer. Let it be remembered that God, in His new covenant relationship, as a prayer-hearing God, is always present whenever, and wherever, His people, whether they be many or few, meet together to wait upon Him, to seek His face and His rich blessing in Christ, or to render praises for mercies already received.

As we witnessed on the part of those friends at Brighton, their warm-heartedness, their unity of spirit, their loving devotion to the Mission, we felt to wish there were many more SPECIAL MISSION PRARTHANA SABHA'S Societies of earnest souls, faithful and true to the Mission and its great and vastly important work ; godly men and women who shall meet together to pour out their heart before God, the God of all grace, that He will pour out of His Spirit upon all the faithful workers in the Mission Field. They need special favours physically. They need wisdom to know how to deal with the subtle reasoner. They need special grace to live truly exemplary lives as Christ's witnesses, that *so* they may preach to the heathen as well by lifting up the voice to proclaim Christ as the only way of salvation. They need much wisdom to arrange their plans for attacking the strongholds of heathenism in fresh localities. Indeed, in every way, and under all circumstances, they need special help from the Lord. Surely none of the Lord's workers more need the earnest, sympathetic, and constant prayers of the Lord's dear people than they. May the good Lord bless our brethren in their work and greatly prosper the Mission. MINIMUS.

The Tamil Christian Congress.

ALL Protestant Missions working amongst Tamil people in Madras, participate in the annual week of the Tamil Christian Congress. The plan of the Congress includes prayer-meetings in the various places of worship : preaching in the streets to the heathen ; and special addresses on set subjects to the great company of Christians of all denominations gathered in the Memorial Hall.

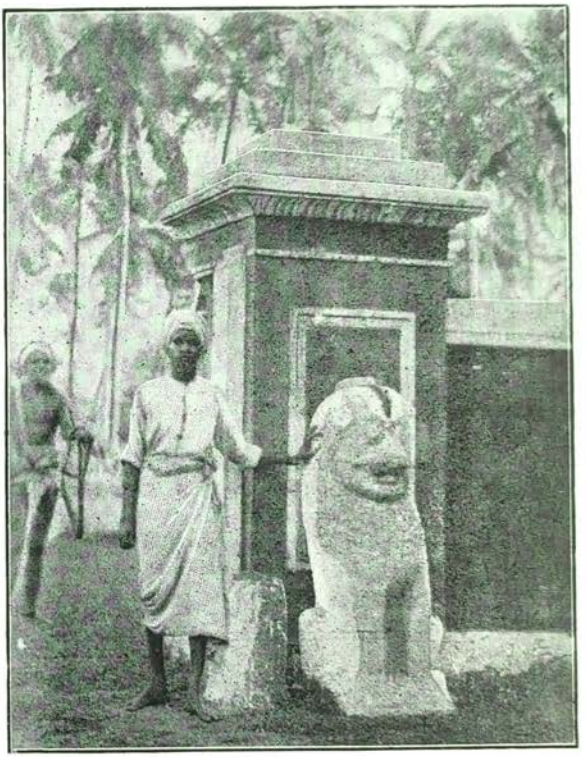
These meetings are now in progress, and the programme before me contains names which are familiar to all our readers. Preachers Soondram and Thomas have both been selected to take part. The chair is each evening occupied by some prominent native Christian, and our good friend and brother, Dr. Narayanaswamy, has been appointed to preside on Friday.

To me has been assigned the charge of one of the Preaching Bands. Selecting a prominent position in one of the chief thoroughfares of the city, we preach the Gospel to the heathen, who gather in good numbers. The crowd on such an occasion, is a very mixed one. It is, however, orderly and attentive. As we have a good number of preachers, each address is short, and as a rule, to the point. If a man exceeds his allotted time, he is quietly reminded, and then asked to stop. This constant change of speakers ensures variety, and helps to keep the crowd together.

These meetings do us all good. They not only serve to show to the Hindus that we are united in essential truths, and can present a solid front to heathenism, but they also serve to stimulate and strengthen Christians by reminding them that their particular denomination is but one regiment of Christ's great army, one fold of His great flock. E. A. B.

The Evil Eye.

IN India, evil spirits are believed to be the cause of what is known as "The Evil Eye," that is, a mysterious power of fascinating, bewitching, or inflicting some injury on others by a fixed look or a glance. Even a look of admiration from friend or foe, is held to be fraught with real danger to any individual who is the object of it. Such misfortune may at any time be brought about by malicious spirits, or by evil influences connected with the human eye.



In fields under cultivation, and on buildings in course of erection, one frequently sees white pots with black marks placed here and there. These are intended to catch the eye so as to avert the envious glances of men, and the malignant influences of demons.

Not far from our house in Kilpauk, at the entrance to the property of a rich Hindu, there stands the grotesque figure, carved in stone, which is reproduced in our illustration.

It is the only one I have seen in the neighbourhood. It is supposed

to avert "The Evil Eye," and keep demons away from the place. The man whose hand is resting on the figure suggested that it was also intended to *beautify* the place! The mark on the forehead indicates that the owner is a worshipper of Vishnu.

E. A. B.

Christian Missions in India.

By the Rev. W. Miller, D.D., L.L.D., C.I.E.

WITHOUT fear of contradiction from anyone who knows the facts, I affirm that the influences of Missions is felt to-day through the length and breath of Southern India in every class, from the highest to the lowest. I affirm, further, that there is a great and growing reverence for Christ, even among conservative and aristocratic Hindus, and that the most outstanding religious tendency, at all events of the younger men, is to try how much of the teaching and the spirit of Christianity they can read into the forms of their ancient faith. It is true that vast masses of the higher castes remain untouched and inert, but there is life and thought and movement among no inconsiderable part of them. Many causes have contributed to awaken this new life, but among the chief of them is the influence of Christian Missions, while it is due almost exclusively to Missions that existing movements are taking a religious rather than an anti-religious turn.

. . . . . .

The foregoing testimony of the venerable principal of the Madras Christian College, who has spent more than 40 years in the Madras Presidency, will carry weight with all thoughtful and unprejudiced readers. It is the concluding paragraph of an able reply, published very recently, in answer to an attack on Christian Missions in India.

Baptism.

On a Lord's-day in September I had the pleasure of baptizing a young disciple named Martha. Her mother is a member of our Vepery Tamil Church, and Martha was a scholar in our Day and Sunday Schools. She has also been for long a time a regular attendant at our Lord's-day services and prayer-meetings. In our midst she has learned of Jesus, and has now openly professed her faith in Him as her Saviour and Lord. May she be kept faithful and prove a great blessing to our Tamil Church.

Ernest A. Booth.

Merit.

MUCH is said about the charity of Hindus, and some who perform acts of public beneficence may do so from genuine love to their fellow-men. One may, however, safely say that such is not the case as a rule. The armsgiving of India does not claim to be real charity.

It is significant that in Tamil (and this is true also of Indian languages as a whole) we do not possess any distinct expressions of gratitude; there is nothing which corresponds to our English "thank you." There are words of entreaty and praise, but none of thankfulness. An Englishman once gave arms to a beggar. The latter was departing without saying a word. "Are you not grateful?" asked the gentleman; "why do you not say something?" "I have nothing to be grateful for," replied the mendicant, "it is you who ought to be thankful to me for giving you the opportunity of laying up something more in your store of merit."

Scattered about the city of Madras, and erected by Hindus, are many drinking-troughs and shelters for animals, and along all the principal roads there are burden-rests for coolies. On auspicious days the wealthy Hindus feed a great number of poor people. I have seen a Mohammedan purchase some caged birds and immediately set them at liberty. In each of these instances the paramount motive is the accumulation of merit.

Whatever may be the Hindu idea of salvation, such salvation is something to be earned by merit, by works. Their minds are saturated, and their actions regulated, and their whole lives coloured with this belief. To take this from them is to remove that which prompts them to acts of beneficence.

Salvation, absolutely and altogether by grace, is to them a new idea, and often when one thinks that *idea* has been grasped, a word will be said which reveals that they have only got so far as to think that "grace" may come in at last to make up any deficiency in "merit."

Is this last notion peculiar to India? No. Human nature is human nature everywhere, and "the natural man receiveth not the things of the Spirit of God."

E. A. B.

Strict Baptist Mission.

TUESDAY, October 27th, will ever be a red-letter day in the experience of many of God's people. The Annual Meeting and also the Farewell Service were held in Mount Zion Chapel, Hill Street, N.W.

Pastor J. E. Hazelton preached a Christ-exalting, valedictory sermon, which was much enjoyed. The text was John xx. 21 :— "Then said Jesus to them again, Peace be unto you : as My Father hath sent Me, even so send I you." (1) The Benediction—Peace be unto you. (2) The Sender. (3) The Sent.

C. C. Harris, Esq., presided at the evening meeting.

Pastor W. Chisnall read a portion of Ezekiel's prophecy and Matthew's Gospel.

Brother Abbott prayed earnestly for the Lord's blessing on the meeting and all present.

The Chairman, in his usually kind manner, said he would not make a speech, but felt that he voiced the feelings of all present when he said that he hoped the Lord would be magnified in our meeting together.

Pastor S. T. Belcher then rendered a report of the past year's work, together with the Treasurer's cash statement, read by him, and the list of officers and committee, read by the Minute Secretary.

Pastor J. Jull, of Cambridge, very ably moved the adoption of the report and election of officers for the ensuing year. He said he was deeply interested in mission work, and especially in Brother David Morling ; and he was happy to state that our young brother had left a good impression at Cambridge. Brother Jull characterised the report a very encouraging one. He noted that there had been no resorting to novelties to raise money. The seven converts baptized was a pleasing feature—genuine converts, not doctored. Summing up the report, it appeared to him that progress had been made, and that on real solid ground. After speaking upon the place, the instruments, and equipment for Missions, he applied the words (which formed Mr. Gladstone's reply to Dr. Allon) to our Bro. Morling : " If the Lord has given me a work to do, He will give me strength to perform it."

Pastor S. Hutchinson, Wood Green, seconded the adoption of the report, and said that the report, in fact and form, was decidedly interesting ; and referred to the help rendered by the British and Foreign Bible Society, terming it as a coadjutor of our Foreign Mission work. Our brother selected from the Revelation, three visions expressive of the presence of Jesus, (1) as walking in the midst of the seven golden candlesticks ; (2) as the Lamb in the midst of the throne ; (3) as a Conqueror. Bro. Hutchinson, who knew more than any present what Bro. Morling was about to pass through, feelingly hoped he would have the presence of Jesus.

Pastor R. E. Sears (ex-President) referred to his resignation, and spoke a few kind words concerning Bro. Morling.

Pastor E. Mitchell (the new President) very warmly move

the hearty thanks of the meeting be tendered to Bro. Sears for the services he had rendered for the Mission during twenty years, which was agreed to by one and all present, after the seconding by Bro. Belcher.

Bro. David Morling then went into the pulpit and gave a clear, lucid statement of the Lord's dealing with his soul, which have been reported in our MISSION HERALD. God met with him, like He did with Lydia of old, opened his heart, and revealed to him his sinnership. The word preached by his beloved father was the means of bringing him continually to the feet of Jesus. Also our Bro. Mutimer was used of God as an instrument of blessing to his soul. Two young brethren (one present at the meeting) were the means of him entering God's service. He went to the United States for a time, but returned only to be taught that God had a work for him to do. Pastor W. J. Styles' "Manual of Faith and Practice" had been of great service to him, and strongly recommended it to every young man present. He said he did not believe in duty faith. Faith was the gift of God. Our brother also heartily thanked ("from the bottom of his heart") the friends for the way in which they received him. He visited some forty churches. He hoped they would not let their Mission interest stop at the meeting.

Bro. W. S. Millwood, a warm supporter of the Mission, urged the friends to pay the 6d. per year for the HERALD, and thus help; and also appealed for help in regard to Bro. Morling's outfit. Our President also earnestly appealed for help, and promised the last £5 towards raising £100 so much needed. The Secretaries went round to the large congregation, and are happy to report that promises, together with the collections taken, amount almost to the desired sum.

The President delivered his charge to David Morling in a homely, earnest, and telling manner; hoping, he said, that he would ever keep to his father's religion, keep up his communion with God, for study was no use without it; to rest upon God's promises, and then commended him to the God of all grace.

Our Vice-President committed our Brother and Missionary in prayer to God, also remembering the dear friend and acquaintance whom he was about to leave, together with his dear afflicted mother and honoured father.

Intense interest and prayerful attention was given to Pastor Josiah Morling (father to David). He thanked all the brethren for their kind remarks. He said when God called his dear daughter by His grace, he esteemed it the greatest honour he could receive next to his own salvation; but when He called his boy David, it was a greater honour still, and the greatest of all that he should be called to service. After referring to the report, our esteemed brother said his son's great business would be to preach the Word. He will preach Christ. His one-absorbing theme should be Jesus Christ, not duty-faith. He will need prayer and communion, concluding his remarks with good wishes for the Mission and his son's spiritual well-being.

A most stirring address was delivered by Pastor L. H. Colls, of Tring, based on the words, "The Lord Jesus Christ be with your spirit."

Dr. Rankins' valedictory hymn, "God be with you till we meet again,". brought this memorable and remarkable meeting to a conclusion.

P. J. C.

Prayer and the Moravian Mission.

FROM A SERMON BY DR. PIERSON.

YOU know there were five great crises in the history of the Moravians. First, and almost exactly 176 years ago, May 12th, 1727, the Day of the Statutes, when they separated themselves unto God, and trampled on sectarianism, and covenanted with God that they would never again seek the glory or the spread of the Moravian Brotherhood, but that they would take their position as a Church of Jesus Christ, above all things seeking His glory and rejoicing in any means by which the Gospel reached the unsaved. Three months after, on the 13*th day of August*, 1727, they came to their great second day—*Day of Pentecost*, when, after a day and a night spent in prayer, many days of continuous prayer, they claimed full Pentecostal blessing as the seal of an anointed service. And God came down upon them in mighty power, so that it was almost literally true that the place itself was shaken where they were assembled together. Two weeks passed by, and on August 26th, 1727, they came to their third great day. What was that? It was the day when, having entered upon this new life of sanctified service, and having been anointed by the Holy Ghost, they set their great *Prayer Vigil* going. And what is that prayer vigil? Twenty-four brethren and twenty-four sisters on that day determined that by the grace of God they would keep up a continuous circle of prayer, each brother, each sister, in their own separate apartments, by lot accepting the hour when they should supplicate, so that through the entire twenty-four hours there was a ceaseless round of supplication. Many others have joined that prayer circle since, but the vigil has never been omitted for an hour for 176 years. Then they came six months later, on February 10th, 1728, to the *Dawn of the Mission*, when Count Zinzendorf, pointing to Turkey and other lands that needed the Gospel, and especially the West Indies, incited and inspired them by the contagion of his holy zeal to send forth brethren and sisters to labour for the Lord in foreign parts. Thirteen years later, on November 13th, 1741, they came to the crowning day. He who had been the senior leader, and known as "the eldest," felt called of God to go to labour in foreign parts. And the question was: "How shall we fill Leonard Dober's place?" and there seemed to be no person that could step into the vacancy. And so they appeared in prayer before the Lord Jesus, and asked Him to come and be the beloved "Eldest," henceforth He to be the undying and irremovable senior Leader in the Moravian Brotherhood! and whenever any crisis or difficulty occurred they submitted it to Him; if persecution developed they took refuge under His protection; if new labourers were needed, they went to Him to thrust them forth; whenever there was a deficiency of funds they went to Him to inspire true benevolence, and He has never failed them, of course, from that day to this, and it is no wonder that they hold in sacred trust their Day of the Statutes, and their Day of Pentecost, and their Day of the Prayer Vigil, and their Day of the Dawn of Missions, and their Day of Election of Christ to the supremacy as the Eldest of the Elders.

FORTY-SECOND

ANNUAL REPORT

OF

The Strict Baptist Mission.

1903.

[FOUNDED 1860].

LIST OF OFFICERS, 1903-1904.

President :

MR. E. MITCHELL (Chadwell Street).

Vice-President :

MR. R. MUTIMER (Brentford).

Hon. Treasurer : MR. B. R. BRETT.

Hon. Solicitor : MR. JAMES MOTE.

Trustees : MESSRS. ABBOTT, BRETT, MILLWOOD, PALLETT, Junr., and A. J. ROBBINS.

Hon. Secretaries :

Corresponding :—MR. S. T. BELCHER, 45, Groombridge Road, South Hackney, N.E.

Finance :—MR. A. J. ROBBINS, 5, Ascott Avenue, Ealing, W.

Minute :—MR. P. J. CHAMBERS, 3, Russell Road, Bowes Park, N.

Committee :

Brentford.—MR. CHARLES DYKES.
**Clapham Junction.*— MR. R. E. SEARS (Pastor).
Clerkenwell, Chadwell Street.—MR. W. S. BAKER.
**Guildford.*—MR. W. CHISNALL (Pastor).
High Wycombe.—MR. J. MORLING (Pastor).
Homerton Row.—MR. H. BAKER.
Hornsey, Elthorne Road.—MR. H. D. SANDELL (Pastor).
Hounslow.—MR. A. JEFFS.
Ipswich—MR. H. T. CHILVERS (Pastor).
Kentish Town, Keppel Street.—MR. A. PICKERING.
Lee, Dacre Park.—MR. E. W. THOMAS.
Limehouse.—MR. F. C. HOLDEN (Pastor).
Marylebone, Hill Street.—MR. E. C. GRIMES, and MR. D. F. SMITH.
**Marylebone, Shouldham Street.*—MR. W. F. WALLER (Pastor).
Soho.—MR. A. MOULE.
**Stratford.*—MR. E. MARSH (Pastor).
St. Albans.—MR. C. D. JEFFS (Pastor), and MR. D. HAWKINS, Junr.
**Tring.*—MR. L. H. COLLS (Pastor), (*Editor of "S. B. M. Herald"*).
**Waltham Abbey.*—MR. W. PALLETT, Junr.
Wandsworth Common.—MR. J. E. FLEGG (Pastor), and MR. H. CLARK.
Watford.—MR. G. W. THOMAS (Pastor), and MR. W. PICKETT.
Wood Green.—* MR. S. HUTCHINSON (Pastor), and MR. J. P. PICKETT.
MR. W. E. PALMER. MR. C. J. BURROWS.

(*With power to add to their number.*)

All officers and brethren marked thus * constitute the Executive.

STRICT BAPTIST MISSION.

—o—

Committee's 42nd Annual Report, 1903.

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HUMAN life is ever changing its scenes and circumstances, and all relationships groan with the burden of time; yet is there **One** who knows no change by changing time, because He is the "**Immutable God.**" In a certain sense we may say that time to **Him** is nothing, but that His eternal purpose is everything: for on this all His creatures depend, on this all **His people hope.** It is in reliance on His **Word** on which He has caused us to hope (Psa. cxix. 49) that your Committee have pursued the tenor of their way up till the present time.

They regret very much the retirement of Mr. R. E. Sears from the Presidential Office, owing to the pressure of other work and engagements, which prevent him fulfilling its duties to his own satisfaction. The best thanks of the Society are due to Mr. Sears for his invaluable services. As a Member of the Committee for twenty years, Vice-President since 1888, and President since the death of the late President, Mr. John Box, he has served the Society well; and all friends will share in the Committee's sorrow in his retirement, and thankfulness that our brother will continue on the Committee.

No less does your Committee feel the retirement of our beloved brother Abbott from the responsible office of Treasurer, owing to his removal to some forty miles away. His sympathy and help is still with us, and we are grateful to him for so many and valued services in the past. His genial face and loving counsel will be greatly missed.

The retirement of Brother W. S. Millwood, comes as no surprise, as it was well understood that he was Corresponding Secretary *pro tem* only. But your Committee cannot help acknowledging the IMMENSE value of HIS services. Loving, genial, practical, punctual, and unpretentious services like our brother's, calls for the highest thankfulness, and we say of each of these, the Lord be with them.

Although we have nothing of a startling revelation to make in connection with our work in India, we have, without the least shadow of a doubt, cause for much thankfulness in the steady, upward progress continually reported by our Superintendent, Mr. E. A. Booth, and we would, as a preface to our 42nd Balance Sheet, say that "**the good hand of our God has been upon us**;" so that the basis of our Report is embraced in three words—Promise, Prayer, Praise: **Promise**, the offspring of grace; **Prayer**, the child of necessity; **Praise**, the burning fervour of a grateful spirit.

PROMISE.

God, in calling His people out of Egypt, did so on the premises of a covenant, or, promise made to Abraham, that he should be the father

of many nations, and that his seed should inherit the Gentiles. In a covenant ordered in all things and sure, He promised Christ the heathen for His inheritance, and, subsequent to His passion and resurrection, Christ promised His commissioned disciples that He would be with them unto the end of the world as they went abroad with the Gospel. These things are having their fulfilment to-day, and the "**Strict Baptist Mission**" has realised no small degree of the Lord's gracious favour in this respect, for the Gospel has been preached, souls have been saved, fresh fields have been opened up, suitable and reliable agents have been engaged, new schools have been opened, and, the work under our energetic BROTHER BOOTH, having developed unmistakable signs of growing beyond the compass of one pair of hands, an earnest and reiterated appeal was made for another English helper, and to this end, and with deep searchings of heart, we gave ourselves unto

PRAYER.

Yes, prayer, the lever of Heaven's promise, "**Ask, and ye shall receive,**" the supernal precursor of gracious experiences —"**Ask of me, and I will give**;" and so prayer was made throughout the Churches that God would send us a man. This prayer has been answered, and we are of an unanimous opinion that the right man has been sent us. We have therefore the pleasure of introducing to you to-night the person of Mr. David Morling, the son of our beloved and esteemed brother, Pastor Josiah Morling, of High Wycombe.

Our brother is a man of parts—young, strong, and enthusiastic; he knows the Lord for himself, has studied the claims of the heathen, and at the shrine of **self-abnegation** has said, "**Here am I; send me**;" and we ask you to-night to commend him to God and the Word of His grace, and to join with us in a grateful symphony of

PRAISE.

Praise is one of God's demands of all His creatures, as David said, "All Thy works shall praise Thee, but Thy **saints** shall **bless** Thee," that is, while all creation finds voice to own its God, the living people of God shall rise with heart, and soul, and voice to praise Him; and we surely have reason for this.

But we are anxious that to-night, you will show your praise in a practical and sympathetic form. So far all is well. An open field, a ripening harvest, and, incoming labourers means an increase of personal sacrifice for the co-relative supply of funds. Does the question arise, "Why send men abroad when they are needed at home? Or what evidence have you that the Gospel is doing anything amongst the heathen?" Well then, let England be the answer! for England was once a heathen and barbarous nation—**now** she is the pioneer of missionary enterprise all over the world, where possible.

Do you say that the progress of evangelization is slow? Perhaps it is, comparatively, but in India the progress of the Gospel since its advent through William Carey has achieved as many triumphs as was accomplished during the corresponding time after the apostolic period; this, taken into consideration with the awful idolatry of the Hindu's, ought to be stimulating and encouraging, for the Gospel is not to

convert the world, but to save the people whom the Lord hath chosen.

Dear friends, in all justice to yourselves, to ourselves as a Committee, to our brother Booth, to his native staff, to the mandate of our Lord and Saviour Jesus Christ, to the necessities of the heathen, and to the progressive stages of our work, we must make an earnest and affectionate appeal to you for support.

Progress is the keynote of our appeal. The growth of our schools, the efficiency of our teachers, the devotedness of our native preachers, the increase of Bible women, all speak for themselves, and lay claim to your devotedness to the cause of the kingdom of Christ.

OUR WORKING STAFF.

Preachers	5
Bible Women...	5
Teachers	13

OUR NATIVE PREACHERS DELIVER

on an average 400 Gospel addresses per month to an estimated number of 6,000 people, and Mr. Booth writes: "While I have nothing of a startling nature to record, there is a **sure** and steady progress in **Gospel work.**"

Seven converts have been baptized by Mr. Booth, who says, concerning the last of these:—"She is home grown, as we say, *i.e.*, attended our day and Sunday schools, Lord's Day services and week night prayer meetings, and has been gradually led into the light." These converts are added to the Vepery Tamil Church, and thus secure an effectual oversight, which brings them into touch with the primitive order of Christian communion and obligations.

OUR BIBLE WOMEN,

five in number, visit 600 heathen homes monthly, one woman being devoted entirely to work amongst the caste people. This is a splendid advance, the British & Foreign Bible Society having again acknowledged our efforts by the handsome grant of £40. The value of this work is little understood, nor appreciated by the uninitiated, it being of a difficult nature. But to get into the homes of the Hindus, especially "caste," to gain their confidence and esteem, is a sure way of introducing the Gospel to the mind and heart.

OUR SCHOOL WORK

is of the utmost importance; it is from the young that we look for the increase of the future, and it is a most encouraging feature in this connection that the children are now paying school fees, which shows that the parents appreciate the education imparted. It is not much that they pay, but they pay without demur, and although it is not Christianity that they profess to pay for, yet the children are taught it, and being **once taught** it, it will at least exclude idolatry from their future.

A new school has been opened in a **caste street** at Kilpauk, in which the average attendance for the first month was 27 daily, the majority paying small fees. This is, as Mr. Booth states, "**a good**

start," and although he states **all** the children do not pay, the **response to this levy exceeds our expectations**, thus manifesting an appreciation of self-help which must tend to the moral elevation of the natives. These school extensions call for

MORE BUILDINGS,

and to this end a **parcel of ground** has been secured at *Semmencheri* upon which a new and substantial brick building will shortly be erected. It will contain an inside area of 600 square feet, and will be used for day and *Sunday* schools, also for agents' meetings, and, in due course, as a place of **public worship.** Mr. Booth writes concerning this :— "At present our Tamil Church worships in a rented building. **If, from any** (*at present*) **unforeseen cause, we were unable to rent this place, the proposed building would insure that the Church would not be without a home.**" Yet again, in a more sanguine spirit, he writes :—"This building will not occupy the whole of the land, but, in view of the **expense**, I have been obliged to leave **for the present** the erection of a preachers' and teachers' house adjoining the **above building.**"

Reverting again to our schools, it is encouraging that the Government grants for efficiency among the scholars are higher this year than has been known heretofore, and a very gratifying feature is, that these **grants**, together with the **fees** paid by **the children**, form a considerable augmentation of our **building fund.**

We append a few details from Mr. Booth, giving account of the various *Stations.*

VEPERY

work started in 1898. *Preacher* THOMAS. *Biblewoman*, SIROMANI. Tamil Church, twenty-four Members on Church Roll.

Day and Sunday Schools in charge of a staff of three teachers. Average attendance, fifty scholars. Morning and Evening service every Lord's-day. Mid-week service Wednesday.

AYANAPURAM

work started 1898. *Preachers*, DYRIAM and VARATHARAJULU. *Biblewomen*, KURNAPPOO and MARY. Preaching services :—Lord's-day, Morning and Evening.

Day and Sunday Schools in charge of three teachers. Average attendance, seventy scholars.

SEMMENCHERI

work started 1900. This work was originally started in Madavaukam. Transferred to Kilpauk, and now again to Semmencheri, where we have purchased land, and are about to erect a subtantial building.

Day and Sunday Schools in charge of three teachers. Average attendance, sixty scholars. *Biblewoman*, ANBAI.

NADUKARAI

work started in 1900. *Preacher*, Teacher SHADRACH in charge.

Day and Sunday Schools. Average attendance, twenty-five scholars.

CHOOLAI

work started in 1902. *Preacher* SOONDRAM. *Biblewoman*, ELIZABETH.

Day and Sunday Schools in charge of a teacher. Average attendance, twenty-five scholars.

SEMBIYAM

work started in 1903.

Day and Sunday Schools in charge of a teacher. Average attendance, twenty-five scholars.

KILPAUK

work started in 1903.

Day and Sunday Schools in charge of a teacher. Average attendance, twenty-five scholars.

Each Station is visited regularly by Preacher, and Gospel preached to heathen.

None but CHRISTIANS employed on the Staff.

School Fees levied all round this year for the FIRST time. We are now receiving twelve Rupees (=Sixteen Shillings) per month.

Our Schools earned over 300 Rupees (=Twenty Pounds) under the Results Grant System, and we have received this amount from Government. THIS IS GIVEN SIMPLY AND SOLELY FOR SECULAR EDUCATION, AND IN NO WAY INTERFERES WITH THE TEACHING OF SCRIPTURE. The arrangement is that so long as we devote four hours daily to secular subjects we can secure the Government Grant. Beyond this we CAN and DO teach Scripture in any way we please, and to any extent. Our own Catechism, prepared by Mr. Hutchinson, is taught in all our Schools.

Scholars purchase their own books. We have between 300 and 400 children on the Rolls, with an average attendance of 280 pupils daily.

Our Biblewomen teach the Scriptures to more than 3,000 (three thousand) women monthly, and are teaching *fifty women to read* the Bible for themselves.

Our Preachers reach 6,000 hearers (heathen) monthly in Madras City and adjacent villages, and distribute Tamil Tracts.

As a rule a Lecture illustrated by Lantern Views is given every month at Vepery. We are looking forward to receiving fresh slides.

Our Vepery Tamil Church and Congregation made a special collection for the Bible Society, to which we are indebted for our Tamil Scriptures, and contributed R12 (Sixteen Shillings).

The Church also pays its portion of the rent of the building in which it worships.

Mrs. Booth superintends the work of the Biblewomen, and in company with them visits the homes of heathen women in the various localties in which our Biblewomen are at work.

Brethren, to-day there is a cry from Macedonia, appealing for deliverance from Turkish atrocities. England, indignant, and righteously so, rises in protest against the supineness of Europe, and sends help in thousands of pounds for the relief of the suffering; but be it remembered that this is not care for the souls of the oppressed, but the bodies only. India, plagued with famine, pleads for assistance,

and receives it from the open hand, and humane heart of England. **But,** the souls, the care of the **precious** souls of the people is left to the Christian Church. It is the care of the soul for which your Mission was established, and it is to this end, that souls may be saved and the Kingdom of Christ soon come, that we appeal to you to-night, to do whatsoever lays in your power, to help us in that which **must** appeal to the hearts of all true Christians.

The work is **worthy**, for it is Christ's ; it is needy, for to the **poor** the Gospel is preached ; it is **glorious**, for it is for the glorious inheritance of the Saints that our labours are bestowed, and to God the Father, God the Son, and to God the Holy Ghost be everlasting praise. Amen.

DOCTRINAL BASIS AND RULES.

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

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

2. Eternal and personal election unto salvation.

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

4. Particular redemption by the vicarious sacrifice of Christ.

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

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

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

8. The final perseverance of true believers.

9. The 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 asthe 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 membership.

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

BALANCE SHEET, STRICT BAPTIST MISSION.

From October 24th, 1902, to October 24th, 1903.

INCOME.

	£	s.	d.
Balance in hand, Oct. 24th, 1903	250	2	10½
Collection at Annual Meeting	20	2	4
„ Half Yearly „	7	13	0
Profit on Teas...	0	6	6
Subscriptions and Collections	403	0	7½
Legacies	17	3	7
Grant from British and Foreign Bible Society	48	18	8
"Herald" Fund and Sales	14	0	9½
Collections at Mr. Morling's Preaching Engagements	9	19	3½
Interest on Deposit Account...	0	12	6
	£772	0	2

EXPENDITURE.

	£	s.	d.
Ministerial and Committee Room Charges ...	7	12	6
Mr. Morling's Salary, Passage Money, Doctor's Fee	90	14	4
Carriage and Stamps	12	7	6
Printing Account and Publishing "Heralds,"	63	4	0
Remittances to India, Salaries, etc.	525	0	0
Mr. Vickery	20	0	0
Lantern Slides	2	10	0
Cheque Book and Bank Charges	0	10	0
Mr. Morling's Travelling and Preaching Expenses	10	15	2
Balance in Treasurer's hands ...	39	6	8
	£772	0	2

Examined and found correct,

A. STEELE,
A. VINE, } *Auditors.*

October 16th, 1903.

ABSTRACT OF RECEIPTS, 1902-3.

	£	s.	d.
Academy Street, Aberdeen...	0	7	6
Akeman Street, Tring ...	47	4	3½
Ashby-St.-Mary	0	5	0
Bethel, Cheltenham ...	0	6	0
Bethel, St. Albans	1	18	9
Bethesda, Notting Hill ...	2	7	6
Beulah, Berkhampstead ...	1	17	7
Bexley Heath	1	8	7
Bierton, Aylesbury... ...	2	12	0
Carmel, Woolwich	1	0	0
Castlereagh Street, Sydney	2	5	0
Chatham Road, Wandsworth Common	8	2	2
Colnbrook	2	2	0
Courland Grove, Clapham...	4	5	6
Dacre Park	3	19	4
Derby Road, Croydon ...	14	14	11
Ebenezer, Elthorne Road ...	3	4	0
Ebenezer, Waltham Abbey	3	0	3
Eden, Cambridge	22	5	2
Egham	1	5	0
Elim, Limehouse	3	11	6
Enon, Chatham	1	0	0
Enon, Woolwich	9	11	10
Great Yarmouth	0	13	7½
Gurney Road, Stratford ...	5	10	3½
Hayes...	0	15	6
Homerton Row	14	18	11
Light, Misses, Brighton ...	5	0	10
Lynton Road, Bermondsey	1	1	0
Martyrs' Memorial, Beccles	4	0	0
Mount Zion, Chadwell-street	7	0	0
Mount Zion, Park Road ...	15	5	0
North Road, Brentford ...	17	18	4
Park Ridings, Hornsey ...	10	18	2½
Poulner, Ringwood... ...	0	10	0
Poynings	0	5	0
Prarthana Sabha, Brighton	14	15	7
Providence, Clapham Junction...	10	19	0
Providence, Erith	3	14	4
,, Kingston ...	3	12	7
,, March	3	13	6
,, Reading ...	3	0	0
Salem, Brighton	4	15	10
Salem, Richmond	6	17	2
Shalom, Hackney Road ...	5	12	2
Shouldham Street	5	16	8
Soho	13	10	3
Spa Road, Bermondsey ...	1	14	0
St. John's Green, Colchester	4	16	0
St. Neots, Hunts.	8	12	2
Townfield, Chesham ...	4	15	8
West Hill	0	10	6
Whittlesea	1	6	0
Zion, Folkestone	0	13	0
,, Trowbridge	0	8	6
,, Walthamstow ...	6	17	8½
Zoar, Hounslow	11	4	7
,, Ipswich	4	8	7
,, Tollington Park ...	0	15	3
Personal Donations, Subscriptions, &c.	53	1	0
"Herald" Fund and Sales...	14	0	9½
Grant from British and Foreign Bible Society ...	48	18	8
Legacies	17	3	7
Collections at Brother Morling's Preaching Engagements	9	19	3½
Annual Collection and Tea	20	4	4
Half-yearly ,, ,, ,,	7	17	6
Balance in hand, October, 1902...	250	2	10½
Interest on Deposit	0	12	6
	£772	0	2

COLLECTIONS, SUBSCRIPTIONS, AND DONATIONS.

	£	s.	d.
Academy-st., Aberdeen	0	7	6
Akeman-st., Tring—			
Collections	11	11	8
Mission Boxes... ...	8	3	6
Christian Endeavour (senior)	2	18	9¼
Christian Endeavour (junior)	1	6	4¼
B.E.G.	5	0	0
Butcher, Mr., & family	11	0	0
Butcher, Miss E. (carr. of parcels to India)	0	10	0
Friend (per Miss E. Butcher)	5	0	0
Friend (per Miss E. Butcher)	0	7	0
Friend	0	7	0
Glover, Mr.	1	0	0
Ashby St. Mary—			
Sunday-school (1st class, boys) ...	0	5	0
Bethel, Cheltenham ...	0	6	0
Bethel, St. Albans—			
Chapel & Y.W. Bible-class	1	18	9
Bethesda, Notting Hill—			
Collection	0	15	0
Sunday-school ...	1	10	0
J.P.	0	2	6
Beulah, Berkhampstead—			
Sunday-school	1	2	0
Sills, Miss L. (box) ...	0	15	7
Bexley Heath—			
Sunday-school ...	1	8	7
Bierton, Aylesbury	2	12	0
Carmel, Woolwich—			
Sunday-school	1	0	0
Castlereagh-st., Sydney	2	5	0
Chatham-road, Wandsworth Common—			
Collection	2	2	11
Sunday-school ...	2	12	3
Clarke, Mr. Hy. . .	2	2	0
Frost, Mr. S.	1	1	0
Colnbrook—			
Sunday-school	2	2	0
Courland-grove, Clapham—			
Sunday-school	4	5	6
Dacre Park—			
Sunday-school	3	19	4
Derby-road, Croydon—			
Sunday-school	14	14	11

	£	s.	d.
Ebenezer, Elthorne-road—			
Sunday-school	2	3	0
Bible-class	1	1	0
Ebenezer, Waltham Abbey—			
Collection	1	10	3
Sunday-school	1	10	0
Eden, Cambridge—			
Collection	2	15	11
Sunday-school	4	16	3
Haynes, Miss (card)...	3	2	6
Hornsey family ...	0	10	3
Hunt, Mrs. (box) ...	1	9	2
Jull, Mrs. (card) ...	3	8	7
Jull, Mr. J.	1	0	0
Sturton, Mr.	5	0	0
Wilson, Mrs. (per Mr. Jull)	0	2	6
Egham—			
Sunday-school ...	1	5	0
Elim, Limehouse—			
Sunday-school (box)	0	9	0
Baldwin, Mr.	0	6	0
Bayes, Mr. (box) ...	0	10	4
Bennett, Mrs. (box) ...	0	2	9½
Hill, Mrs. (box) ...	0	6	9½
Holden, Mr. F. C. ...	0	10	0
Jordan, Mr. Geo. ...	0	10	0
Jordan, Mrs. (box) ...	0	2	0½
Martin, Mrs. (box) ...	0	4	3¼
Moulton, Mrs. (box)	0	2	7½
Riddle, Mrs. (box) ...	0	4	1¾
Thomas, Mrs. (box) ...	0	3	6
Enon, Chatham—			
Sunday-school ...	1	0	0
Enon, Woolwich—			
Collection	1	8	0
Sunday-school	6	2	10¼
Abrahams, Miss D. (box)	0	5	6½
Bishop, Master (box)...	0	2	5
Crewdson, Miss (box)	0	6	2½
Furlong, Mrs. (box)...	0	4	10¾
Howes, Miss (box)...	0	7	9
Patterson, Mrs. (box)	0	8	3½
Scott, Mrs. (box) ...	0	3	1
Williams, Mrs. (box)	0	2	9½
Great Yarmouth—			
Sunday-school	0	13	7½
Gurney-road, Stratford—			
Collections ...	3	3	0½
Sunday-school ...	1	17	3

	£	s.	d.
Belcher, Mr. S. S. (spec. don.)	0	10	0
Hayes—			
Friends (per Miss Ash)	0	15	6
Homerton Row—			
Collection ...	4	0	4
Sunday-school ..	7	18	7
A.W.W. ...	0	5	0
Coleman, Mrs.... ...	0	10	0
Caplin, Mr. & Mrs. S. (spec. don.) ...	0	10	0
Caplin, Mr.	0	5	0
Evans, Miss	0	10	0
Friend ...	0	5	0
Friend ...	0	5	0
Spratt, Mr. G....	0	5	0
Spratt, Mrs.	0	5	0
Light, Misses C. & R., per—			
Arkell, Miss ...	0	10	0
Bates, Miss	0	5	0
Chapman, Miss ...	0	5	0
C.L., Miss	0	5	0
Darcy, Mr.	0	10	0
Elliott, Mrs.	0	5	0
Light, Miss	0	4	4
Light, E., Miss ...	0	5	0
Lucas, Mr.	0	2	6
Lyle, Mrs.	0	1	0
Piper, Miss	0	5	0
Rankin, Miss	0	3	0
Vickery, Mr.	2	0	0
Lynton-road, Bermondsey—			
Sunday-school	0	10	6
Crisp, Mr. A. E. ...	0	10	6
Martyrs Memorial, Beccles—			
Sunday-school	4	0	0
Mount Zion, Chadwell-street—			
Sunday-school	7	0	0
Mount Zion, Park-road—			
School & Friends ...	15	0	0
Limbrick, Mrs. ...	0	5	0
North-road, Brentford—			
Sunday-school	7	15	7
Sundal-school (special dissolving view mtg.)	0	13	9
A. B. C.	0	10	0
A. C., Mr.	0	6	6
Charman, Mrs. (spec. don.)	1	0	0
Charman, Mrs.	0	5	0
Dykes, Mr. W. ...	0	5	0
Ebbs, Miss	0	10	0
Fincham, Miss (box)	0	14	6
Fincham, Miss...	0	1	0
Fromow, Mr. Jos.	1	1	0
M. A., Mrs.	0	5	0
Nash, Mrs.	0	5	0
Nash, Miss G. ...	0	1	0
Robbins, Mr. A. J. ...	2	0	0
Secrett, Mr. F. ...	2	0	0
Wild, Mrs.	0	5	0
Park Ridings, Hornsey—			
Collections ...	3	16	8
Collections (special) ...	1	0	8
Sunday-school	6	0	10½
Poulner, Ringwood—			
Sunday-school ...	0	10	0
Poynings—			
Sunday-school	0	5	0
Prarthana Sabha, Brighton	14	15	7
Providence, Clapham Junction—			
Sunday-school	1	0	0
Sunday - school (1st class, boys) ...	0	2	6
Sunday - school (3rd class, boys) ...	0	2	6
Banks, Mr. Robt. ...	1	1	0
Goddard, Mr. J. ...	0	5	0
Keeble, Mr. S. J. ...	0	10	0
Raybould, Mrs. ...	0	5	0
Rumsey, Mr.	0	5	0
Sears, Mr. R. E. (box)	5	5	9
Sears, Mr. R. E. (sub.)	1	1	0
Sears, Miss A. E. (box)	1	1	3
Providence, Erith—			
Sunday-school	3	14	4
Providence, Kingston—			
Collection	0	17	0
Sunday-school	1	11	7
Bush, Miss (box) ...	0	10	0
Friends	0	4	0
Lambourne, Mrs. (box)	0	10	0
Providence, March—			
Collection	7	10	0
Morton, Mrs.	1	1	0
Roe, Mr. E.	0	2	6
Providence, Reading—			
Sunday-school	3	0	0
Salem, Brighton—			
Sunday-school ...	4	15	10
Salem, Richmond—			
Collection	2	8	2
Sunday - school and Friends	4	9	0
Shalom, Hackney-road—			
Sunday-school	5	12	2
Shouldham-street—			
Collection	3	4	0
Sunday-school	2	4	0
Hadley, Miss	0	8	8
Soho—			
Annual meeting (profit on tea)	1	5	7
Sunday-school	6	7	6
Mission boxes	3	15	3
Collins, Mr. (box) ...	0	11	6
Frith, Mr. W. (box)	0	5	0
Jordan, Miss	0	4	5
Simpson, Mr. J. ...	1	1	0
Spa-road, Bermondsey—			
Sunday-school	1	14	0
St. John's Green, Colchester—			
Sunday-school	4	16	0

	£	s.	d.
St. Neots, Hunts—			
Collection	2	18	8
School & Bible-class...	4	13	0
Forscutt, Mrs. A. (box)	0	5	7½
Grunwell, Miss M. (box)	0	14	10½
Townfield, Chesham—			
Friends	1	1	0
Sunday-school ...	1	11	4
Hawkins, Miss	2	3	4
West-hill—			
Sunday-school ...	0	10	6
Whittlesea—			
Sunday-school	0	8	0
Peters, Mrs. (box) ...	0	18	0
Zion, Folkestone—			
Sunday-school ...	0	13	0
Zion, Trowbridge—			
Sunday-school	0	4	0
Gore, Miss M. G. (class)	0	4	6
Zion, Walthamstow—			
Sunday-school	1	2	8½
Booth, Mr. & Mrs. A.	2	10	0
Booth, Mr. & Mrs. Jos. C.	2	10	0
Friend (per Mrs. A. Booth)	0	10	0
H. C. T.	0	5	0
Zoar, Hounslow—			
Collection ...	4	16	8
Sunday-school ...	6	7	11
Zoar, Ipswich—			
Sunday-school	1	18	0
Crane, Mrs. (box) ...	0	5	0½
Keeble, Mrs. (box) ...	0	4	6
Roe, Miss A. (box)...	0	6	3
Wade, Mrs. S. (box)...	0	0	8½
Wright, Miss (box) ...	1	14	1
Zoar, Tollington Park—			
Sunday-school	0	15	3
PERSONAL SUBSCRIPTIONS, ETC.			
Adams, Miss H. & Friend	1	0	0
Barnes, Mrs.	0	5	0
Begbie, Mr. W. H. ...	0	4	0
Bonney, Mr. J.	0	10	0
Booth, Mr. & Mrs. E. A.	2	2	0
Booth, Mr. E. A. (spec. don.)	3	0	0
Brand, Mrs. S.	1	0	0
Broadbridge, Mrs. ...	0	2	6
Brown, Mrs. F.	0	2	6
Brown, Mr. S. H. (spec. don.)	1	0	0
Burgess, Mr. F. G. ...	1	0	0
C. N. X.	5	5	0
Cattell, Mr. J.	4	4	0
Clement, Miss K. ...	0	3	0
Collin, Mr. J. B. ...	2	2	0
Colson, Mr. J. W. ...	0	10	0
Cooper, Miss E. L. ...	1	10	0
Cordle, Mr. J.	0	10	0
Cracknell, Mrs. W.	0	18	0
Davey, Mr. Wm. ...	0	11	0
Dawson, Mr. G. (spec. don.)	0	2	6
Dilley, Mr. J.	0	2	6
Driver, Mr. & Mrs. J.	0	5	0
E. B. (spec. don.) ...	0	2	0
E. & B.	0	5	0
Eastoe, Mr. A. ...	0	10	0
Freeman, Mrs. M. A....	0	2	6
Gosling, Misses, South-end	0	15	0
Hand, Mr. H.	1	11	6
Hawkins, Miss M. E.	0	12	6
James, Mr. J.	0	10	0
King, Mrs. ...	0	7	0
L. & E. H.	0	5	0
Littlehampton	0	1	0
Nunn, Mr. H. S. ...	11	1	0
Osmotherly, Miss (box)	0	5	6
Palmer, Mr. W. E. ...	0	5	0
Rogers, Miss A. (box)...	0	7	6
Slingo, Miss O. (box)...	0	15	6
Soper, Mr. W. E. ...	0	10	6
Spratt, Mr. A., & Miss M. Booth ...	0	12	6
Tarry, Mrs. ...	0	5	0
Virgo, Mrs. ...	0	10	0
Walls, Miss E. M.	1	0	0
Walter, Miss	4	18	0
Watts, Mrs.	1	0	0
SUBSCRIPTIONS TO "HERALD" FUND.			
A. C.	0	1	0
Abbott, Mr. W.	0	5	0
Bishop, Mrs.	0	5	0
Booth, Mr. & Mrs. A....	0	2	6
Brand, Mrs. S. ...	0	5	0
Carr, Miss	0	2	0
Chambers, Mr. P. J. ...	0	2	6
Chatham-road	0	3	2½
Colls, Miss	0	15	11
Cooper, Miss E. L. ...	0	2	6
Cradduck, Mr. A. Jnr.	0	16	0
Dacre Park	0	3	6
Ebbs, Miss	0	1	0
Ebenezer, Waltham Abbey	0	15	0
Flegg, Mr. J. E. ...	0	2	0
Friends at Tring (per Miss Colls)	1	7	9
Friends at Chesham (per Miss Colls)	0	10	0
Friends, two	0	2	6
Gurney-road, Stratford...	0	2	6
Harris, Mr. & Mrs. C. C.	1	1	0
Hawkins, Miss	0	1	6
Hayes	0	1	0
Homerton Row ...	1	2	6
Ipswich Friends ...	0	2	3
Jull, Mr. J. ...	0	15	0
Keeble, Mr. S.	0	2	6
Mount Zion, Chadwell-st.	0	2	0
North-road, Brentford ...	0	3	0
Park Ridings, Hornsey	0	5	0

	£	s.	d.
Poynings	0	1	0
Roe, Mr. E. ...	0	1	0
Sears, Mr. R. E. ...	1	1	0
Salem, Richmond ...	0	5	0
Tarry, Mrs.	0	10	0
Thomas, Mr. E. W., per—			
Amounts under 1s. ...	0	1	8
Boulden, Mr.	0	2	6
Cumber, Mrs.	0	1	0
Hawkins, Mrs. ...	0	1	6
Holton, Mrs. E. C. ...	0	1	6
Morling, Messrs. A. E. & J.	0	3	6
Ridley, Mr.	1	0	0
Shetland, Mr. ...	0	4	0
Woods, Mrs. ...	0	1	6
Wilson, Mrs. C.	0	5	0

	£	s.	d.
GRANT.			
British & Foreign Bible Society	48	18	8
LEGACIES.			
Freeman, Mrs. (Claydon)	2	0	0
Macdonald, Mrs. (Upton)	15	3	7
COLLECTIONS AT BROTHER MORLING'S PREACHING ENGAGEMENTS.			
College Park, Lewisham	0	10	0
Dunmow	1	0	0
Ebenezer, Waltham Abbey	1	15	5
Guildford	1	0	0
Gurney-road, Stratford	1	0	0
Lynton-road, Bermondsey	1	4	0
Martyrs Memorial, Beccles	0	13	4
West Ham (2 visits) ...	0	12	0
Woburn Green	0	18	6½

STRICT BAPTIST MISSION ACCOUNT.

AMOUNTS RECEIVED SINCE AUDIT.

(October 17th, 1903.)

Mount Zion, Hill Street, Park Road, N.W.

	£	s.	d.
Mr. Adams	0	5	0
Mr. Bunce	0	10	0
Mr. Bartlett's box ...	1	14	9¾
Mr. Barradell	1	1	0
,, box	3	3	8
Mrs. Cobb	0	10	6
Mr. Elnaugh	0	10	6
A Friend	0	0	3
Miss Gosaling ...	0	5	0
Mr. Goodley	0	10	6
Mr. Grimes	1	1	0
Mr. C. C. Harris	10	10	0
Mrs. C. C. Harris	6	6	0
Mr. C. W. Harris ...	1	1	0
Miss Harris	0	5	0
Miss F. ...	0	5	0
Miss S. ...	0	10	0
Miss E. ...	0	10	0
Mrs. Howe ...	1	11	0
Mr. Hazelton	1	1	0
Miss Lawrence	0	3	0
Miss Lamb's box ..	0	6	0
Mrs. Lawson...	4	4	0
Miss Lawson's box	1	7	5¼
Mr. Millwood	1	1	0
Mount Zion Sunday School	28	18	8
Mrs. Millwood's box ...	0	7	9
"Nethania" box	0	12	1
Mrs. Russell	0	5	0
Miss Robbins ...	0	10	0
Mr. Sennitt	1	1	0
Mr. Sears	1	1	0
Mr. Smith	0	10	6
Mrs. Sampson	0	1	0
Miss Thompson ...	0	10	0
Mrs. Tarrant ...	0	5	0
	£57	14	11

(£15 of this amount already acknowledged on account.)

	£	s.	d.
Eden Chapel, Cambridge ...	£4	3	6
Hambro-road, Streatham ...	5	5	0
Mr. G. W. Bartlett... ...	1	1	0
Martyrs' Memorial Sunday School, Beccles	1	1	6
Enon Sunday School, Chatham	0	10	0
Ebenezer Sunday School, Waltham Abbey ...	2	2	0
Mr. E. E. Sears	0	10	6
Mr. H. Sears...	0	10	6
Mr. S. J. Keeble ("Heralds")	0	2	6

	£	s.	d.
Zoar, Ipswich	1	6	0
ADDITIONAL AMOUNTS RECEIVED SINCE AUDIT.			
Bethesda Chapel, Ipswich	0	10	0
Bethesda Bible-class ...	0	18	0
Derby-road, Croydon, Sunday-school	3	18	9
A few Friends (per Mr. E. Lucas)	1	4	0
Mrs. Lucas ("Heralds")	0	2	6
New-st. Baptist Chapel, St. Neots, Sunday-schl.	0	5	0
Ebenezer Sunday-school, Grays	0	7	6
Heaton-road, Peckham (per Mr. Morling) ...	0	12	0
Over, Cambridgeshire ...	1	18	0
March, Cambridgeshire...	1	1	6
Meyrick-road, Clapham Junction, Sunday-school	1	4	6
Guildford Old Baptist Chapel	5	13	3¼
Guildford Old Baptist Chapel—Boxes—			
Y. Billings, Esq.	1	10	0
"Saved by Grace"	5	0	0
D. Brand, Esq.	1	1	0
Miss G. Attfield	0	8	11½
Y. Billings, Esq.	0	10	0¼
D. Brand, Esq.	2	6	3
Y. Broughton, Esq. ...	0	5	0½
Miss Chaplin	1	11	4½
W. Chisnall, Esq.	0	17	6
Miss W. Cordwell	0	2	6
Miss Dowlen	0	3	7
W. Garton Esq. ..	0	2	11
Miss Gilbert	0	13	6½
Mrs. Handley	0	4	0
Miss S. Hester ...	0	11	9¼
Mrs. M. G. Martin ...	0	9	4
W. Nicholson, Esq. ...	0	8	7
D. Parsons, Esq. ...	0	8	0
R. E. Riddle, Esq....	0	5	0
G. Shellard, Esq. ...	0	15	1¼
Mrs. Skuse	0	3	8½
Snell, Esq.	1	9	5
Miss Walker	0	3	10½
Mrs. Watts	0	6	8½
C. E. White, Esq. ...	0	9	9½
Miss E. Williams ...	0	4	3
Young Men's Bible-class	1	5	6
Young Women's Bible-class	0	10	0
Mount Zion, Chadwell-street—			
Per Mr. Abbott ...	0	11	9
Mrs. Miller	0	10	0
Mrs. Gee	0	15	0
Mrs. Bloomfield ...	0	10	0
Mrs. Haddy	1	0	0
Mrs. Eyre	0	2	6
Mrs. Banks	0	2	6
Miss Woodward	0	6	0
Miss Lawrence	0	2	6
A Friend ...	1	0	0
Mr. Applegate	0	10	6
Mr. Simonds ...	0	5	0
Mr. Martin ...	0	3	6
Mr. Miller ...	1	0	0
Mr D. Smith	2	2	0
Mr. Abbott ...	1	1	0
Mr. Bumstead	1	0	0
Mr. E. W. Golding ...	0	10	6
Pastor E. Mitchell ...	1	0	0
S. Sharp, Esq.	2	2	0
Mr. Roebuck	0	2	0
Collection (Mr. D. Morling, preacher) ...	3	3	10
Sunday-schl. collection, Lantern Lecture...	2	13	6½
Sunday-school, to April	7	0	0
Sunday-school, to October	5	17	10
Boxes—			
Miss Newell ..	1	4	0
Miss Deane	0	3	11
Edie Parish	0	5	10¾
Mrs. Hart ...	0	8	4
Mrs. Marjoram	0	3	3
Mr. Silvester ...	1	12	10
Mr. Hillier ...	0	6	10
Mr. Ridley ...	2	5	3½
Mrs. Lewis ...	1	5	8¾
Pastor E. Mitchell	2	17	8¼
Miss Morris	0	15	6
Mothers' Meeting ¼ box	0	4	0¼
Miss North	1	1	1
Bertie and Elsie Day...	0	3	8
"Heralds"	1	10	0
(£8 of the above already acknowledged in annual statement, on account.)			
Providence Chapel, Cambs.	6	0	0
Dacre Park, Sunday-schl.	0	13	0
Mrs. S. Brand	2	0	0
Elim, Limehouse (boxes)—			
Mrs. Martin	0	5	2
Mrs. Thomas	0	3	0
Miss Adams	0	1	3½
Mr. Bayes ...	0	6	0
Sunday-school	0	6	3½
Mr. H. Clark	1	1	0
E. & B. Keppel-street, Mem. Church	0	10	0
Bethel Baptist Chapel, St. Albans	2	15	3
Watford Tabernacle (per Mr. Burridge) ...	3	0	0
Bible-class	0	12	6
Special Collection ...	0	16	6
Mr. Y. Mitchell, Australia	1	0	0
Mrs. J. Barmore ...	1	0	0
Miss Barmore	0	10	0
Mrs. Stevens	0	1	0

In case of any error in amount last year, or name, kindly communicate with the Hon. Financial Secretary, MR. A. J. ROBBINS, 5, Ascott Avenue, Ealing, W.

Loving Gifts for Children of India.

LIST of contributions for India of Garments, Toys, Books, Material, &c., in continuation of the account in last November HERALD, 1902.

1902.
Oct. From many loving hands, per Miss E. Butcher: Mrs. Colls, and Mrs. Bartlett.
Mrs. and Miss Millwood.
Mrs. A. L. Harris.
Mr. J. Cook, St. Neots New Baptist Sunday-school.
Per Miss Pardoe: Mrs. Mackenzie Mrs. Webb, Miss Meadows, Miss Mannering.
Mr and Mrs. Hawkins, the Misses Hawkins and Friends at Bethel, St. Albans.
Miss M. A. Robbins.
Nov. Mrs. Limbrick (Hill-street).
Mrs. B. R. Brett.
Mrs. Limbrick (Hill-street).

1903.
May. Miss Newell.
July. Mrs. Brand (Whitstable).
Sept. Mrs. Banks.
Miss Davey.
Mrs. Banks.
Mrs. and Miss Millwood.
Miss S. Lawrence.
Mrs. Coleman (South Hackney).
Miss A. Wright (Ipswich).
Oct R. Hawkins (St. Albans).
Mrs. Limbrick (Hill-street).
Mrs. C. C. Harris.
Park Ridings Sunday-school.
Tring Friends, per Miss E. Butcher: Mrs. Squirrel, Miss A. E. Sears, and "Busy Band of Hope."

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.*

Notice.

ALL applications for HERALDS to be made to Mr. E. W. Thomas, 28, Limes Grove, Lewisham, London, S.E., who will gladly supply copies to new subscribers, and send specimen copies to friends who wish to introduce them to others.

All subscriptions, &c., to be sent to the Financial Secretary, Mr. A. J. ROBBINS, Ascott Avenue, Ealing, W., from whom Collecting Boxes may be obtained.

Printed and published for the Strict Baptist Mission by ROBERT BANKS AND SON, Racquet Court, Fleet Street, London. November, 1903.

Prarthana Sabha.

SINCE the former notice of this Society was written by *Minimus*, our Secretary, Mr. S. T. Belcher, had the pleasure of attending their annual meeting, and such was the pleasure of real spiritual fellowship, that we feel constrained to publish their report, in the hope that some who have the welfare of our Mission at heart may be constrained to emulate their example. A few friends, if only the Saviour's prescribed *two* or *three;* met together monthly from house to house, in different towns and cities, their personal gain spiritually would be great, and their assistance towards the spread of the Gospel among the heathen would be enhanced. The monetary contributions since the commencement of this noble Society has exceeded £62.

S. T. B.

REPORT.

IN the multitude of His tender mercies God has spared our lives another year and brought us together again in the interest of our beloved Mission. A little reflection on the past year will enable us to see how great is His faithfulness, and to feel afresh in our hearts the words, "Having therefore obtained help of God I continue unto this day." A year ago, Brother Cozens as President brought three things before our notice, viz., to PRAY, to PAY, to PERSUADE. On this occasion it is my privilege to make other three.

We have found that to pray has brought PEACE. To pay (if I may so speak of your kind contributions) has brought PROSPERITY. And to persuade has brought PROGRESS, in the accession of fresh faces in our midst.

First and foremost must be placed the wrestling with God by prayer, which is the life of all that may follow after.

The eleven Monthly Prayer-meetings have been well attended, giving an average of 27; while the number of audible petitions on these occasions average six.

It is an essential point for our own happiness that having of His fulness received, and grace for grace, and rejoicing in the liberty and light of the Gospel brought of our Lord Jesus Christ, to desire that others may be made to be at peace with God. Do we not earnestly desire to pray to the Lord of the harvest to send forth labourers into His vineyard? and we had an abundant testimony that God does hear and answer our prayer when Brother Morling stood in our midst, and spake of God's call to him! We pray too that the work in India may progress, not only that its influence may spread; but become deeply spiritual; proving the hand of God to be in it, and its power felt in the immediate surroundings. But, we notice briefly, PROSPERITY. There is that which scattereth and yet increaseth, and there is that which withholdeth more than is meet, but it tendeth to poverty. The word teaches us that "The Lord loveth a cheerful giver," and I am glad to say that of your means you have contributed in such a manner as to enable me to record an advance of £2 above the sum total of last year. By this, I think one may see the way which God works. With another European worker to provide for, here is a small portion of that provision. A little from *here* and *there* will doubtless be forthcoming, as *it is God's work.* And now as to PROGRESS. It is a fact that we are one year nearer our journey's end, "but it needs close fellowship with Jesus to actually realize that 'now we are nearer than when we first believed.'" What better means have we than that of coming together from time to time, and using the privilege granted to us? the privilege of wrestling with God, and so move the arm that moves the world! To pray spells prosperity and progress.

Whatsoever thy hand findeth to do, do it with thy might, for there is no work nor device, nor knowledge, nor wisdom in the grave whither thou goest.

D. FISHER.

TO THE READER.

ALL supporters of the Society are earnestly asked to make themselves acquainted with the Content 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.

Copies of the "Report," and every information, may be had from

Pastor S. T. BELCHER,

45, Groombridge Road, South Hackney, N.E.