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The Strict Baptist Mission Herald

THE STRICT BAPTIST MISSION HERALD.

No. XXIV. - - JANUARY, 1904. - One Halfpenny.

Tell It Out.

A GLAD NEW YEAR to all our readers and helpers. Let us praise our God for all that is past; let us seek a large trust for boundless blessings to come. Most earnestly do we invite all our Churches, and every true Christian, to give heed to our King's loving command—"To tell out the glorious Gospel of the blessed God" "to every creature." Evangelistic and missionary zeal is the surest test of a vital, joyous condition in the Church of the living God. It is impossible for any to possess a monopoly or private interest in Salvation. It is only to the wrestlers with the world, to such as eagerly make known the Saviour's everlasting promises and invitations that the Master gives the highest privileges. "There is that scattereth *and yet increaseth;* and there is that withholdeth more than is meet, and it tendeth to poverty." And is there not grave danger lest the Church should become sorely impoverished in spiritual joy, power, and increase just because she lacks the holy fire of the Spirit of God—the fire which Christ came to kindle? But this poverty means something far more solemn than the lack of spiritual vision and the highest Christian life—it is a positive curse. Are there Churches which never support missionary work at home or abroad? Then assuredly the blight of decay is found resting upon them. They are not doing the plain will of their Lord. They know not what true faith in the power of the Gospel is. That secret is not given to such as are only anxious to possess salvation for themselves, and are apathetic about that sinning, dying world at our doors and in the regions beyond. This accursed indifference will yield only to One, whose name is the "Spirit of Burning"—burning love and desire for the Redeemer's kingdom and its coming in power and glory. Oh, for a mighty baptism for all our Churches, with the Holy Ghost and with fire. For surely this is the

urgent need if we are to tell out such tidings of a free and full salvation with glowing hearts and lips.

Not for our own sakes, as individuals and Churches, ought we to do this, although there is no work that so enriches ourselves as this, but for Christ's sake. Surely that dear Name has power to stir all hearts that love Him who bears it. "Let him who heareth its heavenly music say, 'Come.'" How deeply full of inspiring power is that cry of the Spirit and the Bride. Is it going up from our inmost souls? Not if we have no concern for the spread of our Master's kingdom and glory. But if the Spirit fills our souls and our Churches, nothing can close our hearts and lips. Miserliness will be loathsome indeed to us. The missionary spirit will abound. Then will be poured out such a blessing as there shall not be room enough to receive it. Most cheering to us was the reception of a donation recently from an unknown friend, whose only signature was this: "Yours in His blessed service, One who has Experienced the Baptism of the Holy Ghost." Such an experience always issues in scattering, and the giving, whether of money or any other gift, always results in a further blessing. Said a lady who had come late into the field, "Before I had not known a salvation that was worth passing on. But if by God's grace I have found Christ—or, rather, been found of Christ—then by God's grace I will seek and find others for Christ. I have found a salvation that is worth passing on. I must do it; necessity is laid upon me. Yea, woe is me if I endeavour not to win souls for the Master." Remember the beautiful lines of the saintly Rutherford:—

"And if some souls from Anworth
Meet me at God's right hand,
My heaven will be two heavens
In Emmanuel's land."

May this New Year witness a glorious revival of missionary zeal. For this let us never cease to pray, and He who gave us another consecrated servant last year will now hear us for a fresh endowment of power from on high, and then we shall all—those yonder in India and all our dear helpers and beloved Churches at home:

"Tell it out among the highways and the lanes at home,
Let it ring across the mountains and the ocean foam;
Like the sound of many waters let our glad shout be,
Till it echo and re-echo from the islands of the sea."

The Hindu Holy Bible.

"THE Hindu Holy Bible, Containing the Old Testament or 'Upanashads,'" is the title of a book lent to me by a Hindu some days ago.

Max Müller says of the Upanishads that "they contain the most elevated portions of the whole Vedic writings." They give the spiritual doctrine of the Vedas (Hindu Scriptures). Reliable authorities say that the most ancient portions are probably as old as the sixth century B.C.

The book we are speaking of therefore represents the best and

highest Hindu thought and teaching. The copy before me is a Tamil translation of the original Sanscrit. Scattered through the book there are also translations of short portions in English. On the front page is the following quotation from the Upanishads :—

> " Lead us from the unreal to the real,
> Lead us from darkness to light,
> Lead us from death to immortality."

The book is not in any way an imitation of our Bible, although the title might well lead one to expect that such was the case. Such subjects as the Being of God, the Creation of the World, the State of Man, the Soul, the Attributes of the Supreme Being, the various Names of God, and kindred topics. Intermingled with these are the comments of the author of the book, and such questions as generation and evolution are dealt with at some length. There is also a chapter devoted to physiology, with two full-page illustrations.

Our chief interest in the book centres, of course, in its religious teaching. Let me transcribe a few sentences, taken from various parts of the book, which will give some indication of its standpoint regarding the Supreme Being :—

" One God has created the heavens and the earth. His eye is everywhere. He it is that furnisheth arms to men and wings to birds.

" They that know Him attain Immortality. Know Him, the One, and leave all talk else. He is the Bridge to Immortality.

" He is the All-Good, who dwelleth in the souls of creatures, and is the dwelling-place of the universe and its sole Encompasser. As the birds of the air live in the trees, so all the heavens and the earth live in Him.

" None among the inhabitants of the worlds, higher, middle, or lower, comprehend Him. We know Him not ; therefore we know not how to teach His nature to others. He runneth without feet, graspeth without hands, seeth without eye, heareth without ear. He knoweth all, but none know Him. He is far, He is near. Speech cannot describe Him ; mind cannot comprehend Him ; eye cannot see Him."

In reading through such passages as these one realises that between the Supreme Being there depicted and the gods of the vast multitudes around us here in India there is a great chasm. And yet both are within the pale of that vast religious system called Hinduism. In summarising the teaching of the Upanishads Swami Vivekananda (their greatest modern exponent) said : " Not only is God the Creator, He is also the created ; He Himself is the Universe." This Pantheistic teaching runs right through the book. One of the main ideas in the Upanishads is that " the eternal principle of all being is identical with the self, or soul, in us."

One looks in vain through the pages of " The Hindu Holy Bible " for any teaching regarding the sinfulness of sin or the dire peril of the sinner. I have not come across a single sentence on the question of atonement for sin; although Hinduism has many theories of expiation. Of a Saviour the book says nothing, nor does it anywhere indicate that one is needed. ERNEST A. BOOTH.

Outward Bound.

FRIDAY, October 30th, was the long looked-for day when I should have the pleasure of starting out on an important errand in the service of the Master. At 4 p.m. the "Victoria" began to slowly make her way down the river, and our journey was begun. Nothing of any special interest occurred till Sunday morning, when we ran into a thick fog while in the Bay of Biscay. About 10.30 a.m. we heard the reply-horn of a vessel that seemed to be close by, and suddenly we saw the huge form of a liner merge from the fog on our left and cross our bows. It was a narrow escape, and but for the fact that we immediately reversed engines, a serious collision would have been inevitable. I afterwards remembered that was just the time when some of our London Churches meet for prayer. At noon on Tuesday (3rd) we entered the bay of

GIBRALTAR,

and there anchored for a few hours. Our view from the bay of the town and the famous rock was one to be remembered. I went ashore for a short time, and found the trip very interesting. The special features of interest in "Gib." seem to be the harbour (in which were a dozen or more British ironclads), the immense fortress and barracks, and a fine fruit market. They who know me may guess that I visited the latter.

We then hugged the coast of Spain, and arrived at

MARSEILLES

Thursday noon. That night I saw something of the dreadful depths of sin into which sinful man is sometimes allowed to fall. The next day I visited the Cathedral and the Church Notre Dame. The latter is built on the top of a steep and high hill, from where a very beautiful and extensive view is seen of the city and surrounding country. By noon we were heading for the straits of Bonifacio on our way to Port Said. The next point of interest was watching the eruption of Stromboli, the "lighthouse of the Mediterranean." We were especially favoured here, it being night-time, and also in getting so close as we did, and in seeing several very distinct eruptions.

Ever since leaving Marseilles, rough weather began to set in, which reached its climax in a storm on Sunday and Monday morning. We were now in the exact line of Paul's tract when on his way to Rome, and, like him, were badly pitched about. We were in the trough of the sea, and confusion and disorder reigned supreme, especially on Monday, until we reached the kindly shelter of the leeside of Crete. Several of our porthole windows were smashed by the violence of the waves, and the tops of our funnels were washed. It was a grand yet awful sight, and I felt favoured in witnessing it.

On Tuesday evening, 10th inst., we reached Port Said, where we were coaled up by the noisy, shouting Arabs. They hold the reputation of coaling a vessel quicker than any other gang in the world. Port Said as a town is almost void of interest, but for the fact that it

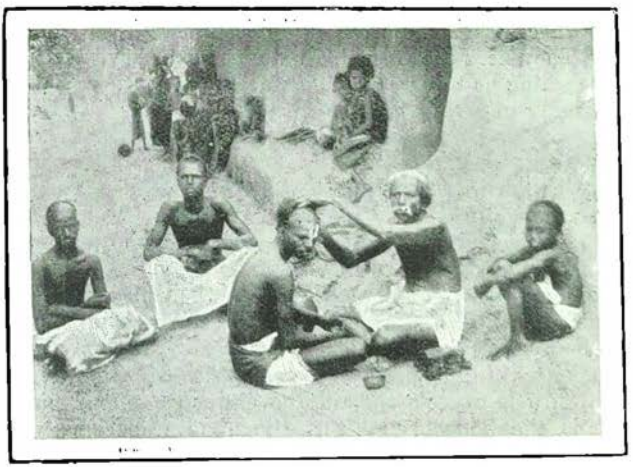
is in a Bible-land, and that one sees many things that remind him of the history of the nations of old.

We now slowly and cautiously make our way down the Suez Canal, and the country on either side seems to be fraught with great interest. At first, on our far left, is the land of Canaan; afterwards there is the waste and howling wilderness, that the Israelites learned so much of, with the ever-deceiving mirage on its horizon. On our right is the goodly land of Goshen; and one feels compelled to read of the early history of ancient Israel. On the following Monday morning we were awakened by the rabble of Arabs, who were waiting to tranship our baggage to the "Orient," for we had already arrived at the harbour of Aden. We got to our new quarters, and were soon on our way to Bombay.

The next day we sighted a small sailing vessel flying the flag of distress. We headed for her, and soon found she had sent off a little canoe to meet us. When the latter came within easy distance, we saw there were two native Africans in it, and on coming alongside they, with outstretched hands, cried piteously for "pahnee, pahnee" (water, water). We soon lowered them a large can of water, which they quickly and eagerly sampled, and a large sack of food. After filling their skin water-vessel and repaying us with unmistakable expressions of gratitude, which they showed on their countenances, they put off, and we started on again. They had been becalmed, and so delayed, and run short of water and provision.

BOMBAY.

Early on Saturday morning, I watched the reddening sky and the rising sun over the western coast of India, and soon the island of Bombay was within sight. I found Bombay a place of great interest to me. Several times, when passing along the streets, I saw amusing scenes, like that depicted in the illustration below.



STREET BARBER.

The religious or sect mark is clearly seen on the forehead of the man being operated upon. Very often we passed houses with a peculiar red mark on them of striking appearance. It was a sad warning to passers-by that the place was plague-stricken. Farther on we pass by an elaborate building, which we find is a Mohammedan temple—an even worse place than the former. Then we see a sacred (?) cow wending her way amongst the crowd, and a poor, deluded creature goes up to her and, with a grave air, passes his hand down her tail. Perhaps he has a sick one at home, and this absurd practice is supposed to gain speedy relief or recovery for the sick one. We go farther, and see a gaudily-painted and rudely-carved building on our left; it is a monkey temple, erected to the honour and for the worship of the sacred (?) monkey. Many, many are the evidences that one sees of blind superstition, utter heathenism, and depraved—very depraved—morals.

On Monday I leave Bombay, with its strange contrasts, and board the mail train for Madras.

On Wednesday morning, about 6 o'clock, I had the great pleasure of gripping the hand of our beloved brother Booth at the Central Station, Madras. Preachers Soondram and Thomas were also there to welcome me. Soon afterwards I found myself kindly welcomed and entertained in the home of Mr. and Mrs. Booth. So my journey ended. The next day brother Booth kindly gave me my first lesson in Tamil to prepare me for my munshi. So my work begins.

D. MORLING.

Kilpauk, Madras.

The Present Opportunity.

"THE harvest is plenteous," said our Lord when He saw the multitudes who were willing to listen to His teaching. These words spring to our lips as we look around in Madras to-day. The people of all castes and classes are accessible to a degree before unknown. They *need* the Gospel. I do not say they *want* it. They are not beseeching us to preach to them and teach them, but they are generally willing to give the Gospel a quiet hearing. Indifferentism may account partly for this attitude, but the fact remains, and it is our duty to profit by it.

Amongst the crowds who listen there are some enquirers. The motives and hopes of these vary greatly, and it is just here that special care is needed. There is the enquirer who at our open-air preaching asks questions in order that he may display his ability. There is the enquirer who ultimately shows that his real object is to obtain employment. Then a group of poor villagers will come together and ask to be received into the Christian fold. Presently it will leak out that they are in difficulties with some Government officials, and their real desire is to seek the aid and influence of the missionary. Then there is the honest enquirer, the genuine seeker, who really wants to learn the truth. How gladly one points such to the fount of all truth, and endeavours to meet the difficulties which are raised.

Then there is an ever-increasing body of those who, chiefly through the influence of Western education, have lost all faith in the religion of their fathers, and are drifting through life practically without any religion.

The sad spiritual state of the vast multitudes from Cape Comorin to the Himalayas is simply appalling, steeped as they are in religious ignorance, religious delusion, and religious sin.

Figures are said to be very uninteresting. But let us try to grasp, in some measure, the import of such facts as the following:—There are in India to-day

One hundred and forty-three million women.
Fifty million children.
Sixty-two million Mohammedans.
Six hundred thousand students.
Unreached multitudes of Hindus.

Here, then, is cause for earnest prayer. "The harvest is plenteous, but the labourers are few: pray ye therefore the Lord of the harvest that He send forth labourers into His harvest." Let us think about the heathen, their condition and their need, until they become a burden which so weighs upon our souls as to make definite and constant prayer a necessity and a relief.

E. A. B.

The Field is the World.

OUR home is up there, and all this a field of our work wherever it may be. The grandest epithet that I think ever was written is that well-known word over the tomb of that mighty man of God in Westminster Abbey: "The world is my parish." That is what the Church has been learning only within the last hundred years.

And now I speak to my own countrymen. We have got to keep in sight the idea that there is a bigger world than Great Britain.

A minister once had been preaching a most affecting sermon on some funeral occasion, and had melted the whole congregation, moving them all to tears. But one man was seen to go away unaffected and unmoved, and on being asked why he said: "I don't belong to his parish."

We have got to get rid of this parochial spirit. In the first place for our own success. The line of prosperity for the Church has been marked out by God. You can no more violate the laws of nature with impunity than you can violate the laws of the kingdom of God with impunity. And you will not get the blessing upon which your souls are to live if you are not extending the blessing to other people.

You remember the old maxim:

"There was a man,
Though some did count him mad,
The more he cast away
The more he had."

It is so in spiritual things as in actual things.—*The late Rev. H. E. Fox, M.A.*

How Does it Strike YOU?

THE difficulty with most people is that it just does *not* strike them at all. If it did strike them we could almost consider the matter as good as settled. My question is strictly individual and personal. Leaving everyone else out of the matter, I ask, How does it strike YOU?

What am I driving at? Well, just this: I hold in my hand a copy of the Annual Report of the S B,M., which came to me by this week's mail. It is open at the page which contains the balance-sheet. It is concerning this that my query is put. It may be that you consider figures "dry and uninteresting," and so you have not read this page of the Report. If such is the case, then, of course, it has not struck you. Or it may be that you have just glanced at it, and noticed that the last item is "Balance in Treasurer's Hand," £39. Saying to yourself that "although small, still it is on the right side," you dismissed the matter from your mind. So the matter did strike you, but I am afraid it did not strike deeply enough, for you have not yet grasped the significance of this last item taken in connection with the first item on the other side of the balance-sheet, which shows that at the beginning of the year the "Balance in Treasurer's Hand" was £250. In all fairness we must take the two together. It just means that the S.B.M. is £200 short on the year's transactions. The Mission has spent during the past twelve months £200 more than it has received.

SUCH IS THE FACT.—WHAT IS THE CAUSE?

The true explanation can be found by comparing the balance-sheet of last year with that of this year. In 1902 the subscriptions and collections amounted to **£575**, and in 1903 to **£403**. *This is a decrease of* 30 *per cent. in one year.* I wonder how this strikes you! I am sure that as soon as you grasp the situation you will agree with me that it is eminently unsatisfactory. I am aware that an unusual number of amounts were received after the accounts were audited, but even taking these also into our calculations the deficiency is not made up. Then one should remember that these amounts for the most part include some sums which properly belong to the 1904 account.

WHAT IS THE REMEDY?

The first step towards putting things right is for you to be thoroughly determined that such leakage must cease, and taking such steps as will lead to that end. There is needed an increase in the amount of subscription, and in the number of regular subscribers. Nothing short of this will meet the case.

I am personally of the opinion that many could increase the amount of their subscription if they would. I put myself amongst the number, and here and now promise to double mine.

Others who are not in a position to do this could just as effectively help to secure the desired end by bringing the matter to the notice of their friends, and obtaining new subscribers. There are many members of our Churches and congregations who do not subscribe to the Mission funds. Did it ever strike you that *you* would be doing real mission work if you laid yourself out to lovingly show these

friends their *debt* to the heathen? "I am a debtor both to Greeks and to barbarians," said Paul, and surely we are also. Brethren and sisters, let us be paying this debt. ERNEST A. BOOTH.



THE HON'BLE KUNWAR
SIR HARNAM SINGH AHLUWALIA, K.C.I.E.
(of Kapurthala).

An Indian Christian Prince.

SIR HARNAM SINGH is the ruling prince of a native State in the northern part of India. So far as my knowledge goes, he is the only Christian amongst the rulers of native States. He is not ashamed to own his Lord. He was a member of the Decennial Missionary Conference held in Madras in 1902. He is President of the Indian Sunday-school Union.

Possibly some of you have seen Sir Harnam Singh, for he attended the Coronation of King Edward and presented to His Majesty an address from the native Christians of India.

Happy are the people of Kapurthala in having a Christian ruler. Let us pray that the day may soon dawn when many other rulers, both in this land and elsewhere, shall own Jesus as their Lord and Saviour.

E. A. B.

"If it is so very Important . . ?"

IT was only a common thing. A girl very ill, and in terrible pain, who turned to us for help. We could do nothing for her. The people resorted to heathen rites. They prepared her to meet the fierce god they thought was waiting to snatch her away.

We went again and again; but she suffered so that one could not say much—it did not seem any use. The last time we went the crisis had passed; she would live, they told us, with joy. They were eager to listen to us now. "Tell us all about your way," clamoured the women, speaking together, and very loud. "Tell us the news from beginning to end!" But, alas! they could take in very little. One whole new truth was too much for them. "Never mind," they consoled us, "come every day, and then what you say will take hold of our hearts." And I had to tell them we were leaving that evening, and could not come "every day."

The girl turned her patient face towards us. She had smiled at the name of Jesus, and it seemed as if down in the depths of her weakness she had listened when we spoke before, and tried to understand. Now she looked puzzled and troubled, and the women all asked, "Why?"

There, in that crowded, hot little room, a sense of the unequal distribution of the Bread of Life came over us. The front rows of the five thousand are getting the loaves and fishes over and over again, till it seems as though they have to be bribed and besought to accept them, while the back rows are almost forgotten. *Is it that we are so busy with the front rows that we can see that we have no time for the back rows out of sight?* But is it fair? Is it what Jesus our Master intended? *Can it be really called fair?*

The women looked very reproachful. Then one of them said, looking up at me: "You say this is very important. If it is so very important, why did you not come before? You say you will come back again if you can; but how can we be sure that nothing will happen to stop you? We are, some of us, very old; we may die before you come again. This going away is not good." And again and again she repeated: "*If it is so very important, why did you not come before?*"

Don't think that the question meant more than it did. It was only a human expression of wonder; it was not a real desire after God. But the force of the question was stronger far than the poor old questioner knew; it appealed to our very hearts.

The people saw we were greatly moved, and they pressed around us to comfort us, and one dear old grandmother put her arms round me, and stroked my face with her wrinkled old hand, and said: "Don't be troubled; we will worship your God. We will worship Him just as we worship our own. *Now* will you go away glad?" The dear old woman was really in earnest. She wanted so much to comfort us. But her voice seemed to mingle with voices from the homeland, and another—we heard another—the voice of our brothers', our sisters' blood calling unto God from the ground.

AMY WILSON CARMICHAEL (from *Things as They Are.*)

A Welcome Address to Rev. David Morling

BY THE

CONGREGATION OF THE STRICT BAPTIST MISSION IN MADRAS.

REV. AND DEAR SIR,—We thank our dear Lord and Saviour for bringing you safely many thousand miles to this field, which requires earnest preachers of the Gospel. We, the Indian Christians, are very thankful and grateful to our Creator, who has given us a Christian government and sent many missionaries to preach the Gospel to us. India needs many missionaries before it can become a Christian country. The Tamil people in South India need many Baptist missionaries to teach them the will of God revealed in the New Testament for their faith and practice.

We rejoice at your presence here, leaving your own country and people to preach the Gospel to this people, who are in darkness. We pray to our dear Lord who sent you here to make your body suitable to the climate of this country, and to give you good strength with sound health and rapid progress in Tamil language to work for Him according to the love you have in Him.

Your assistance is very necessary to Rev. E. A. Booth, who commenced the work in and out of Madras regarding preaching the Gospel to the people and teaching the Scripture to the children, which are the means of imparting faith to them by the grace of God. May God renew our purpose to work for Him with our earnest preachings and prayers with patience, believing the powerful promises till we satisfy our Saviour, who died for our sins, and our conscience, so that we may see our Master's face joyfully in Heaven. Many people will come to our Lord, and His name will be glorified if we work by the power of God with love and sympathy. We garland you as a token of our welcome to you.

We remain, rev. and dear Sir,

THE CONGREGATION OF THE BAPTIST TAMIL CHURCH.

Madras, Nov. 25th, 1903.

A Warm Welcome.

IT was with no small degree of pleasure that we looked forward to Mr Morling's arrival in India, and we welcomed him with joy on the morning of the 25th November. The members and congregation of the Vepery Tamil Church had arranged a welcome meeting for the same evening, to which Mr. Booth and I accompanied Mr. Morling, and when we saw the faces of those assembled we had little douht as to the genuineness of their pleasure.

Mr. Booth conducted the meeting. The hymns were joyfully sung, and prayers expressing thanks for Mr. Morling's safe arrival were offered by several of those present. Preacher Soondram read an address in Tamil, which was immediately after read in English by Preacher Thomas. Mr. Morling was then garlanded and presented

with limes by the Church members as a token of their regard and welcome. He then spoke a few words of thanks and appreciation, which Mr. Booth interpreted in Tamil, and when all those present had been introduced to Mr. Morling this very enjoyable meeting came to a close.

The following afternoon a similar meeting was held at Ayanapuram. The little chapel there was gaily decorated with chains of coloured paper, Chinese lanterns, and "welcome" inscriptions. As our bandy approached the chapel we were met by a group of the biggest boys and girls from the school, marshalled by two teachers, one playing a violin. The children were all neat and happy looking, the little girls wearing chrysanthemums in their hair. They formed up into a procession, and accompanied us into the building singing a Tamil lyric. There we found the Ayanapuram, Nadukari, and Sembiyam agents assembled, as well as the children from those schools.

Mr. Booth led the meeting, each of the agents present taking some part in the proceedings. The little girls of the Ayanapuram School sang a lyric of welcome specially composed for the occasion by their sewing teacher. An address of welcome was read by Preacher Veratharafulu in English, and by Preacher Dyriam in Tamil, to which Mr. Morling replied. After the usual garlands and limes had been presented the children received from Mr. Morling the certificates they had earned in the Indian Sunday School Union Examination held this year, which made a happy ending to a happy meeting.

WINIFRED BOOTH.

Noble Witnesses for Christ.

TWO brave boys in Armenia, at Hoghe, near the supposed site of the Garden of Eden, attended the Mission School there, and became Christians. Being anxious for the conversion of others, they organised with other converts what they called a "Home Missionary Society." All who were members went from house to house to read the Bible to the people, and to tell them of the way of Salvation. These two boys, though only fourteen years old, said: "Why should we labour in our own village merely? Why not go on a foreign mission?" So, taking their Testaments, they started one Sabbath morning for the village of Ghoorbet Menereh, about two miles distant, to preach. On entering the village they met a company of Mohammedan Turks, who decided to try the courage of these Christians, and said to them: "Well, boys, who is Jesus?" "He is a prophet of God," they replied. But when they were returning home they were both troubled because they felt they should have confessed Him to be the Son of God. So, kneeling down, they asked the Lord Jesus for courage to confess Him, and they went back to do so. On re-entering the village they found the Turks still assembled, and they asked: "Boys, why have you come back?" "We have come back," they replied, "to confess our Saviour. We told you He is a prophet

of God; He is so, and more; He is the Son of God, and the only Saviour of men." The followers of the false prophet respected their courage, and were not displeased, and the boys returned home with light hearts.

While Colonel Wilayat, an English officer who used to preach at Delhi, was speaking a number of Sepoys on horseback rode up to his house, and, knowing him to be a Christian, said: "Repeat the Mohammedan Creed, or we will shoot you." But he would not deny his Lord. "Tell us what you are," said one. "I am a Christian, and a Christian I will live and die." They dragged him along the ground, beating him about the head and face with their shoes. Not being soldiers, they had no swords. "Now preach Christ to us," some one cried out in mocking tones. Others said: 'Turn to Mohammed, and we will let you go." "No; I never will!" the faithful martyr cried; my Saviour took up His cross and went to God, and I will lay down my life and go to Him." The scorching rays of the sun were beating on the poor officer's head. With a laugh one of the wretches exclaimed: "I suppose you would like some water?" "I do not want water," replied the martyr. "When my Saviour was dying He had nothing but vinegar mingled with gall. But do not keep me in this pain. If you mean to kill me do so at once!" Another Sepoy coming up lifted his sword; the martyr called, "Jesus, receive my spirit," and with one stroke his head was nearly cut off.

Christian Women in India.

UNDER the benign guidance of Christianity the condition of women in India has been greatly improved.

At one time, before missionary work was begun, and for some time afterwards, a woman was hardly counted as having a soul, and for her to learn to read would have been preposterous. Ten years ago the only forms of work open to Christian women, with rare exceptions, were those of teaching and Bible reading; but since then an educated young woman has open to her professions of nurse, physician, lawyer, and the varied literary pursuits. The Christian women of India have held out to them as a worthy ambition an honourable professional career. The recent years of famine have also opened many industries in that land, such as rug-making, silk embroidery, handkerchief-making, lace and thread work, making of chairs, baskets, and ropes, as well as gardening and field work. Hitherto these industries have belonged exclusively to men, but these employments are now given to women as well. It is of very great significance, for it will mean that the Christian women will do much to shape the character of the homes, and so the communities in which they reside. The hope is expressed that these same efforts may be carried into the villages of India in a systematic and sustained way. Christianity will have large development in the future along these lines.—*Evangelical Alliance Quarterly*,

BALANCE SHEET DRAWN FROM SUPERINTENDENT'S MONTHLY REPORT FROM INDIA.

August, 1902, to July, 1903.

RECEIPTS.

	rupees.	an.	pie.	£	s.	d.
Balance in Hand	1,168	10	2	77	0	0
Remittances from England	4,110	6	2	274	0	0
School Fees and Sale of Books	101	1	12	6	16	0
Government Grants for Schools :—						
Ayanapuram—Girls ...	32	13	0	2	2	6
,, Boys ...	66	12	0	4	11	0
Vepery	76	6	0	5	2	0
Nadikuri	16	15	0	1	2	0
Kilpauk	128	12	0	8	12	0
Refunded Carriage on Lantern Slides... ...	3	11	9	0	4	6
	5,705	7	1			

Approximate value in English money.

PAYMENTS.

	rupees.	an.	pie.	£	s.	d.
Salaries to Preachers, Teachers, Bible Women, &c.	3,156	8	16	210	10	0
Rent	828	4	6	55	0	0
School Requirements ...	79	1	11	5	5	0
Stable Account	290	1	20	19	12	6
Sundries	33	11	16	2	5	0
Building Account... ...	269	9	6	18	0	0
Repairs	3	14	15	0	5	0
Balance in hand	1,044	3	7	70	0	0
	5,705	7	1			

Approximate value in English money.

It will be seen by this Balance Sheet that our Superintendent has obtained upwards of £30 in India for the support of the Mission from Government Grants, School Fees, Sale of Books, &c.

STRICT BAPTIST MISSION.

AMOUNTS RECEIVED SINCE OCTOBER 28th TO DECEMBER 23rd, 1903.

	£	s.	d.
Mr. John James	0	5	0
Mr. A. J. Blackman ...	1	1	0
Collection at Annual Meeting	30	0	0
Collection, Special, for Missionary Outfit	1	3	2
Mr. Keeble's Box	0	3	11
Per Mr. Brett (HERALDS)...	0	0	6
,, ,, ,, Special Collection for Outfit ...	0	1	6
Mr. Farrow (HERALDS) ...	0	2	0
Wellingborough Tabernacle Sunday School	5	1	10
Wellingborough Tabernacle Friends	1	8	2
Mr. Secrett	2	0	0
Mr. C. Dykes, special donation...	1	1	0
Bethesda Sunday School. Notting Hill	1	0	0
Mr. Whitaker, Park Ridings (box)	0	12	8
Mr. P. J. Chambers (box) ...	0	5	0
Mrs. Nash	0	5	0
Chelmsford Baptist Chapel	4	5	7
West Ham Tabernacle, per W. H. Barton	8	17	0
Anonymous, special donation...	0	10	0
Mr. W. Pallett, special donation	0	10	0
Mr. Blackman, special donation...	1	0	0
Mr. T. J. Stevens, special donation	0	5	0
Mr. T. Hinton, special donation...	0	2	0
Mr. J. Fromow, special donation	3	3	0
High Wycombe Lantern Lecture	0	15	6
High Wycombe Farewell Meeting	2	0	0
Miss Lanham, special donation...	0	1	0
Mrs. Spratt, special donation...	0	10	0
Mr. G. C. Elnaugh, special donation	0	10	6
Providence Chapel Sunday School, Clapham Junction	0	14	0
Miss Field	0	2	0
Mrs. Brand (HERALDS) ...	0	5	0
Mr. C. Turner, special donation	0	10	0
Per Mrs. Brown, donation	0	1	0
Mr. A. J. Robbins, subscription...	3	3	0
Mr. Spratt, subscription ...	1	0	0
Mrs. Haines. subscription ...	0	5	0
Strict Baptist Church, Sydney	1	10	0
Mr. H. Phillips, Gurney Road, box	0	8	4
Gurney Road Chapel ...	0	15	0
Gurney Road School ...	1	8	3½
Mr, E. Roe (HERALDS) (Cambs.)	0	1	6
Young Disciple, per Mr. Colls	1	10	0
British and Foreign Bible Society	9	17	2
Mr. C. J. Burrows	1	1	0
Per Mr. W. S. MILLWOOD Mount Zion, Hill-street :—			
Mrs. C. Booth (carriage) ...	0	3	0
Miss Wild (HERALDS) ...	0	1	0
Miss Gosling (HERALDS) ...	0	0	1
Mr. Adams (,,) ...	0	1	0
Miss Millwood (HERALDS)	0	0	6
Miss S. Lawrence (,,)	0	1	0
Miss Gosling (HERALDS) ...	0	0	1
,, ,, (,,) ...	0	0	1
Anon.	0	2	0
Mrs. A. Turner (HERALDS)	0	0	6
Miss Gosling (HERALDS) ...	0	0	1
Anon. (toys)	0	2	0
Miss Butcher (carriage) ...	0	10	0
Miss F. Harris (HERALDS)	0	0	6
Miss F. Jaye (,,) ..	0	2	6
Miss Willett (,,) ...	0	1	0
Miss Whallow (,,) ...	0	1	0
Miss Moye (HERALDS) ...	0	2	0
Miss Harris (,,) ...	0	0	6
Miss Ball (,,) ...	0	0	6
Miss Davey (,,) ...	0	0	6
Miss Smart (,,) ...	0	0	6
Mr. Wing (,,) ...	0	0	6
Mr. Berridge (HERALDS) ...	0	0	6
Miss Gosling (,,) ...	0	0	6
Mrs. C. C. Harris (HERALDS)	0	0	6
Mr. Adams (HERALDS) ...	0	1	6
Mr. Graves (,,) ...	0	0	6
Per Mr. WAKELIN, Mount Zion :—			
Miss Lawson, special donation...	5	0	0
Mr. Bunce, special donation	2	0	0
Mrs. Howe ,, ,,	2	2	0
Mr. C. S. Harris, special donation	5	0	0
Akeman Street Senior Christian Endeavour Society Collection, Tring... ...	0	15	10

	£	s.	d.
Akeman Street Junior Christian Endeavour Society Collection, Tring... ...	0	7	6
Mary, Dorothy, and Edgar Colls (box)...	0	5	3
Per Miss Colls (HERALDS)	0	13	5
Park Ridings Sunday School (HERALDS)...	0	2	1
G. Appleton, special donation...	5	5	0
A Friend, per H. Hand, subscription	1	11	6
J. P. Pickett (HERALDS) ...	0	5	0
North Road Sunday School, Brentford (HERALDS) ...	0	7	3
Zoar Sunday School, Ipswich, collection	2	5	6
Miss Wright (box)	1	11	4½
Mrs. Crain (box)	0	3	6
Mrs. Wilson (HERALDS) ...	0	5	0

ERRATA.—In last "Mission Herald" the total amount collected at Mount Zion, Hill Street, Park Road, N.W., should have been £72 14s. 11d., instead of £57 14s. 11d. Miss Lamb's box, 6s. 3d., instead of 6s.

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.*

YOUNG PEOPLE'S CONFERENCE (D.V.), TUESDAY, FEB. 4TH, 1904, at Soho Baptist Chapel, at 7 P M. Two papers, one by a lady and one by a gentleman. Subject : "A Missionary Spirit, a Scriptural Characteristic of Church Life."

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 BANGS AND SON, Racquet Court, Fleet Street, London. January, 1904.

THE STRICT BAPTIST MISSION HERALD.

No. XXV. - - - MARCH, 1904. - - One Halfpenny.

"There is the Sound of Abundance of Rain."

SO spake the mighty suppliant, Elijah, as he went up to the top of Carmel. None heard that welcome sound but the man of God, none hear the cheering sound of coming spiritual blessing but God's watchers and wrestlers in prayer. Their oratory becomes an observatory. No ear or eye is so keen as that which is ever turned towards the boundless sea of the fulness of God's blessing from the mountain-top of prayer.

Those words of Elijah are charged with a mighty faith. He did not go up to the top of Carmel in a disappointed mood, his ear had caught the mystic but unmistakable breeze of the Spirit, the harbinger of refreshing and abundant showers.

Not to Elijah only, but to all who believe in the efficacy of prayer is this Divine assurance given of coming showers of blessing. "God's answer will come to the persistent and unwearied soul everywhere, however many the infirmities which beset, and all the factors of Elijah's success in pleading with God lie within the circle of our own experience."

The Lord is giving to us tokens of abundant blessing in connection with our Mission. The heavenly sound of the Spirit's power is heard by us who are cast more than ever upon the sure promises of His outpouring. There is a conviction in the hearts of the faithful missionaries in India that a glorious spiritual revival is at hand.

We have been deeply impressed with all the correspondence from India this month, more especially with the article entitled, "Knocking at Caste Doors." Who is there amongst us that can read of the God-given faith and love of our Bible-women seeking so earnestly to enter those doors behind which are hearts, apparently, as hard and brazen as the sky over-arching God's prophet as he bowed his head in fervent supplication. Nothing is too hard for the Lord. It is just when the

powers of evil are most abroad, that there comes to the listening ear of God's suppliants the Divine token of an abundant blessing already on the way from Him who has said, "There shall be showers of blessing."

Knocking at Caste Doors.

WE are visiting the Caste houses in Choolai, Elizabeth and I. We walk down the shady side of the street, stepping over the chalked designs before the doorsteps. We pass one house after another, all closed to us; we would fain stop at each one, but we must go on till we come to one where we will be received. At last we stop at a door, a great massive door studded with large nails; on the panels are white and red trident marks—the marks of Vishnu—the marks of the devil. We knock: the door, ugly and forbidding, seems a fit emblem of the impregnable fortress of Caste. If we knocked till our hands were torn and bleeding, would it open? If we pleaded till our voices were hushed in death, would they hearken? We find ourselves wondering in a sort of hopelessness, but, thank God, we have brought something stronger than our own feeble strength, "for the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds."

A woman opens to us, and greets us smilingly; Elizabeth seems a welcome guest. "Come in, *Amma*, come in," she says, and spreading a mat on the floor for Elizabeth, and setting a stool for me, she herself sits down on the floor rather farther off than there seems any need for. We wonder how many times she will purify her house when we have left. The room is dark and stuffy, and around us are piles of horsehair. The woman explains that her husband's trade is making it up into locks to sell; and, laughingly, adds, that Indian women supplement their scanty locks with horsehair.

We tell her why we have come, and ask her to listen to what we are going to read. "Read, read," she says, resignedly, and settles herself down in a sort of apathy. We read to her of the Good Shepherd, and show her some pictures to illustrate our subject. She is interested in spite of herself, and draws a little nearer to look at them. Then we begin to talk to her about her soul and her need of salvation. "Yes, yes, we all want to go to heaven, and if you do as your religion tells you, and I do as my religion tells me, we shall both go to heaven," she tells me, and wrapping herself in her complacency smiles as though she has defeated all argument.

"But your religion does not show you the right way to heaven," we say, and as plainly as we can we try to show her "Jesus, the only way."

"That is the way for Christians to go to heaven, not for our Caste," she says, as though that settled the question, but we cannot leave her yet. We read to her about the judgment day, and the separating of the sheep from the goats. She stirs uneasily, but says nothing; and when we read the awful words, "Depart from Me, ye

cursed," she rises, a growing fear on her face. "That is for Christians who don't do as God tells them, not for our Caste," she says, and then again, "Not for our Caste, not for our Caste," she repeats, trying to persuade herself and quiet her troubled conscience. And so we leave her.

We step across the street and stop at another house; here we see a woman outside the doorway drawing an elaborate chalk design on the ground. We *salaam*, and tell her we have come to see her, but



CHALKING THE DOORSTEP.

she takes little notice of us till she has finished her task, when she silently walks into her house, and we follow her. As is our wont we enquire after her health and her family and domestic affairs. She is glad to tell us, and calls her two daughters out to see us. Her face saddens when we ask her if these are her only children. She rises and takes a gaudy little gilt frame off the wall and puts it into my hand, saying, "That is another daughter," The ghastly picture in the frame represents a dead girl, decked with flowers and jewels, and propped up on a chair. "She is dead," says the poor mother, in sorrowful hopelessness, the hopelessness of one who knows not of a life after death. What can we say to comfort such an one as her? How speak to her of a joyful reunion after death? She is grateful for our sympathy, two tears roll down her cheeks. She is a Caste woman, but she has a heart that a kind word can touch, and a soul that needs awakening. We talk to her of Jesus, and we feel that every word must be spoken with an inward prayer.

The above, dear friends, is only a glimpse of our work among Caste women. There are difficulties to contend with greater than I can describe. Pray for them that their hearts may be opened, pray for us that we faint not as we sow the precious seed. The missionaries all over India are praying for and expecting a great revival. One in the Telugu field has said that they think they hear now "the sound of abundance of rain." Pray that there may be a great ingathering of souls among the Tamil people. And oh, what of our ploughing and sowing? Are we doing our best to prepare for the showers of blessing? Are *we?* Are *you?* WINIFRED BOOTH.

A Missionary Spirit—
A Scriptural Characteristic of Church Life.

Paper read at Young People's Conference at Soho Chapel, Tuesday, Feb. 9th, 1904.

By Miss Marie Lawson.

A MISSIONARY spirit is the necessary outcome of a truly spiritual Church. In the present day every sincere Christian must surely desire to follow the examples set by the earliest Christians immediately after the Pentecostal outpouring of the Holy Spirit. Nowhere do we find a stronger missionary spirit, than among the first followers of the Lord Jesus. One of the most distinguishing characteristics of early Christianity, was the wide-spreading of the Gospel. The age of the apostles was, pre-eminently, a missionary age. All the bitter persecutions of Herod and the Sanhedrin did not stop the apostles from preaching in the public places of Jerusalem to the multitudes composed of peoples of all nations, and when a great persecution broke out in the Church and it members were scattered abroad, they went from place to place, spreading the good news of God's message.

The book of Acts is full of accounts of missionary work done by the Churches and St. Paul in his three great tours. So remarkable were the missionary achievements of the early Christians, that only thirty to forty years after the ascension of the Lord Jesus, the Gospel had been preached and Churches formed throughout Asia Minor, Syria, Greece, Macedonia, Thracia, Italy, and several islands of the Mediterranean Sea, and it is reported that Spain, and even our own islands were visited at this time.

"The first generation of Christians did more to accomplish the evangelization of the accessible world than has any succeeding generation." If the Churches in those dark days and amid such bitter persecution were so eager and anxious to spread the glad tidings of the kingdom of God, surely our Churches in these enlightened days, and enjoying all the privileges of a Christian land, should not be less zealous in carrying the Gospel to the heathen in distant lands, and also to the thousands that are perishing in darkness around us and entirely ignorant of the One who died to save sinners, "who came to heal the broken-hearted, and to preach deliverance to the captives." Shall we remain indifferent to the Master's great mission, "Who came to seek and to save that which was lost," and left as His last commission to His followers, "Go ye into all the world and preach the Gospel to every creature?"

Taking this command, and the example given us by the early Christians, we must acknowledge that a missionary spirit is an "*essential*" of Church life; and can the Church which entirely lacks this Christ-spirit be a true one? May God create a deep and Divine passion for souls in every heart, and make the welfare of His kingdom more dear to us. "The whole Church in those early days was filled with enthusiasm for the work." Gibbon places first among the causes for the rapid spread of Christianity the fact, that, "it became the

most sacred duty of a new convert to diffuse among his friends the inestimable blessing which he had received." Thus, the duty of the evangelization of the world was not the burden of the leaders of the Church alone, but every disciple who felt the power of the Spirit of God had, as a great desire and *controlling object* of life, the salvation of his fellow-men."

We see this spirit working in the two first disciples of the Lord Jesus. Directly after they had heard His call, "Follow Me," we read that Andrew first findeth his own brother Simon and saith unto him, "We have found the Messiah!" and he brought him to Jesus, and Philip likewise found Nathanael, and brought him to the Lord. Again, the woman of Samaria went straight back to her friends, and bid them "Come, see a man which told me all things that ever I did; is not this the Christ?" And the narrative continues to say, that "*many* of the Samaritans of that city believed on Him for the saying of the woman, *who testified.*"

Are there any here, listening to this paper this evening, whom the Lord has saved, and who have never testified to the fact? or, perhaps there are some who have never been the means of leading anyone to the Saviour? Go to Jesus and claim the power and strength which He has to bestow: "If ye, being evil, know how to give good gifts unto your children, *how much more* shall your heavenly Father give the Holy Spirit to them that *ask* Him"—"He that winneth souls is wise." "If any of you lack wisdom, let him *ask of God*, that giveth to all liberally, and upbraideth not; and it shall be given him."

"We must be emptied of self before we can be filled with the Spirit." We must "present our bodies a living sacrifice, holy, acceptable unto God, which is our reasonable service," withholding nothing from Him, remembering our Lord's words, "Whosoever he be of you that forsaketh not *all* that he hath, he cannot be My disciple." We shall then be "vessels meet for the Master's use," and we shall no longer be fruitless and cumbering the ground, but bringing forth fruit to eternal life. Jesus said, "Herein is My Father glorified that ye bear *much* fruit;" and again, "I have *ordained* you that ye should go and bring forth fruit, and that your fruit should remain; that whatsoever ye shall ask the Father in My name, He may give it you," and we have this sweet promise, "That they that turn many to righteousness [shall shine] as the stars for ever and ever."

That grand missionary among the South Sea Islands, John G. Paton, tells us, that "In heathendom every true convert becomes *at once* a missionary, and that they who have been once blood-stained cannibals, become intense and devoted workers for the Lord Jesus; with the Divine passion for souls stirring in their hearts. For instance, one of the chiefs on Aniwa, full of Christ-kindled desire to seek and to save, sent a message to an inland chief, that he and four attendants would come on Sabbath, and tell them of the Gospel of Jehovah God. The reply came back sternly, forbidding their visit, and threatening with death any Christian that approached their village. Our chief, sent in response a loving message, telling them, that Jehovah had taught the Christians to return good for evil, and that they would come unarmed to tell the story of how the Son of God came into the

world and died in order to bless and save His enemies. The heathen chief sent back a stern and prompt reply once more, 'If you come, you will be killed.' On Sabbath morning, the Christian chief and his four companions were met outside the village by the heathen chief who implored and threatened them once more. But the former said 'We come to you without weapons of war! We come only to tell you about Jesus. We believe that He will protect us to-day.'

"As they steadily pressed towards the village, spears began to be thrown at them. Some they evaded, being all, except one, dexterous warriors; and others they literally received with their bare hands, striking them, and turning them aside in an incredible manner. The heathen, apparently thunderstruck at these men thus approaching them without weapons of war, and not even flinging back their own spears which they had turned aside, desisted, from mere surprise, after having thrown what the old chief called 'a shower of spears.'

"Our Christian chief called out as they drew up in the midst of them on the village public ground :—'Jehovah thus protects us. He has given us all your spears! Once we would have thrown them at you and killed you; but now we come, not to fight, but to tell you about Jesus. He has changed our dark hearts. He asks you now to lay down all these your other weapons of war, and to hear what we can tell you about the love of God, our great Father, the only living God.'

"The heathen were perfectly overawed; they manifestly looked upon these Christians as protected by some invisible one. They listened, for the first time, to the story of the Gospel and of the cross. We lived to see that chief and all his tribe sitting in the school of Christ. And there is, perhaps, not an island in all these Southern Seas, amongst all those won for Christ where similar acts of heroism on the part of converts cannot be recited by every missionary to the honour of our poor natives and to the glory of their Saviour."

This is the example that converted cannibals set us, and can any of us to whom the Lord is precious remain unmoved as regards the great need for help in the foreign field, when we know that half the population of the world has never heard of God's unspeakable gift to mankind? Perhaps some of us have to confess, as a Christian did to me the other day, that "they had quite forgotten there were any heathen." Let us no longer remain in this sinful, indifferent state, and while we are feasting from a bounteous Gospel table, let us not forget our brothers and sisters who are starving and dying in millions, many of whom have tried in their darkness to find the "unknown God," but who have never yet had the light taken to them, and they are still waiting for us to take it. What are we doing?

As believers in Election, we rejoice that Almighty God, in whose sight a thousand years is but a day, foreknew every soul that should be saved, and that none should be lost for whom Christ died, but we must remember that He has not revealed to *us* the mystery of the number, or individuals, but has simply *commanded* us who profess to be His disciples to preach the Gospel to every creature.

May we each search ourselves to-night, and see if we have not dealt

lightly with our Lord's command, and have shirked the responsibility He has laid upon our shoulders. We can *all* do *something* to support missionary work. We say,

"Take my *all* and let it be,
Consecrated, Lord to Thee."

Do we really mean this? then let us love Jesus by *keeping His commandments*, and partake of the *honour* of sending our regular contribution, however small, to further His work.

Can it be true that Mr. Booth has had to write from India, and beg for more interest to be taken in the work, stating that subscriptions are *falling off*? Shame on us! May God forgive our backsliding, and give us hearts to give to Him, "for the Lord *loveth* a cheerful giver."

Do we deny ourselves in any way that we may forward our Master's kingdom? and do we keep ourselves in touch with the work being done abroad?

Does missionary work take a prominent place in our private prayers? Jesus said, "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."

Lastly, have we asked the Lord if He has called *us* to the foreign field, and if so, to make darkness light before us, and the crooked way straight?

"Litsi, Queen of one of the tribes on Aniwa, became possessed with a great desire to go as a missionary to the people and tribe of Nasia, the very man who murdered her husband. She used to say, 'Is there no missionary to go and teach Nasis people?' I weep and pray for them, that they too may come to know and love Jesus.' Mr. Paton answered, 'Litsi, if I had only wept and prayed for you but stayed at home in Scotland, would that have brought you to know and love Jesus as you do?'

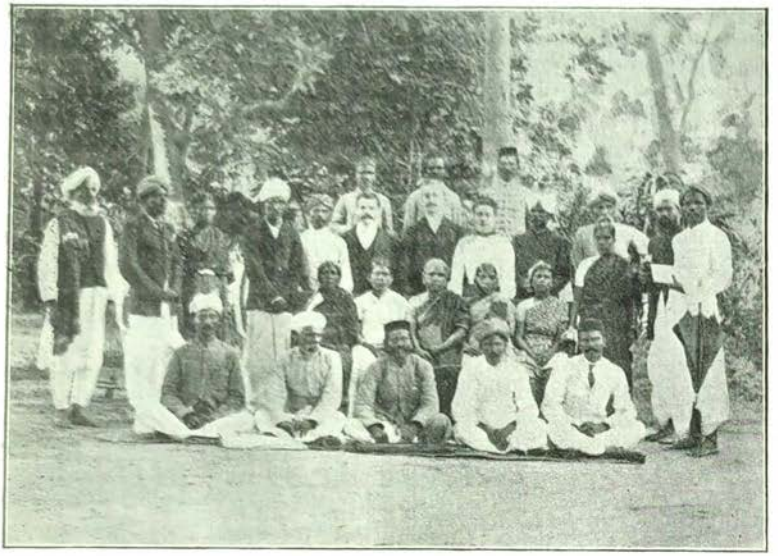
"'Certainly not!' she replied.

"'Now then,' Mr. Paton proceeded, 'would it not please Jesus, and be a grand and holy revenge if you, the Christians of Aniwa, could carry the Gospel to the very people whose chief murdered your husband, Mungaw? The idea took possession of her soul. She was never wearied talking and praying over it. At length, she offered herself and went with a small band of other Aniwan converts to this tribe, and there she has laboured ever since among the heathen."

"Beloved, let us not love in word, neither in tongue; but in deed, and in truth." "God *so* loved . . . that He *gave* His only begotten Son," and shall not this cause our hearts to respond:—

"Were the whole realm of nature mine,
That were an offering far too small;
Love so amazing, so divine,
Demands my soul, my life, my *all*."

[THE Paper read by Mr. Archibald Booth, entitled, "A Missionary Spirit—A Scriptural Characteristic of Church Life," is unavoidably held over until our next issue.—ED.]



Our Staff.

BY comparing the above picture with former photographs of the Staff, our readers will obtain some idea of our progress. This picture was taken in the garden of our bungalow at the close of 1903, just prior to the distribution of gifts to our helpers from the capacious box received from our dear friends at home.

Seated on the mat, in true Indian fashion in the foreground, are some of our school teachers. On the bench immediately behind these are the Bible women. To the right and left of the missionaries are our preachers, two being on Mr. Morling's right, and three on Mrs. Booth's left. Those right at the back and those on the wings of the middle row are teachers. The Mohammedan on the extreme left of the picture is a pensioned Sepoy, employed as watchman at Ayanapuram. E. A. B.

Release of Prisoners.

Two of the men who were sentenced to two years' imprisonment in connection with the robbery case at our Ayanapuram Mission premises, have been released from jail, each being granted three months reduction of sentence on account of the Coronation of King Edward. The third man I am sorry to say, died in jail. I had hoped that on the return of these men, the grudge which their relatives bear the Mission would disappear, and that the children of the non-caste people in Ayanapuram would be permitted to return to School. This hope has not yet been realised.

First Impressions.

MY DEAR FRIENDS.—The thought occurred to me a few minutes ago as to my utter inability to write personally to all the kind friends in whom I am so interested, and who I know, are interested in me, or the work in which I am now engaged. So I considered the best way out of this difficulty would be—and you know missionaries must be men of resource—to write just a few lines to these friends through our HERALD.

As I for the first time took a peep at Indian life, while riding round the black town of Bombay, and also through the native quarters of Madras and its neighbouring villages, I felt that I had entered into a mighty stronghold of sin and Satan; that I was now treading on what almost seemed the undisputed territory and domains of the evil one, the enemy of souls. Then, as I remembered my mission, the purpose of my errand, I felt that of myself, I was but a grasshopper before the stalwart sons of Anak. But praised be His name, by His grace we are made strong, and become good soldiers, and through His spirit will be more than conquerors in the warfare of truth and error. Then again, as I thought of the Church of Christ in the homeland, enjoying those many blessings and privileges that are only enjoyed in a land of Bibles, I felt almost appalled at her apathy and comparative indifference to this monster of iniquity. But there is much cause for thankfulness, that the light is now beginning to shine in these dark corners of the earth.

One can hardly help noticing how contented the people seem to be with their religion, or system of idolatry. Notwithstanding its contradictions and incongruities, they seem to be perfectly satisfied with it. Hence they sometimes greet the preacher or Bible-woman with "Why do you meddle with us in our religion, and tell us about *your* God? We do not interfere with yours. Leave us alone." They are indeed "*sitting* in darkness," contented with their lot, and, like men born blind, who have never seen the glorious sun that floods the world with light, do not realize the sad condition which they are in. Yet we must not suppose they are all ignorant, unintelligent, not knowing their right hand from their left; for those of the higher castes especially, are far from it. Many are well acquainted with some of the more ancient oriental languages—as this facilitates the study of their sacred books, or Vedas,—and are men of fair intelligence. It is, no doubt, largely owing to these facts, and to the cruel and heartless caste system, that the evangelization of India, humanly speaking, is so difficult and often discouraging.

I felt truly pleased in visiting our various stations to see so much school work. It must, I think, strike a very deadly blow to the above evils, and mean much to the rising generation. And who can tell, but that the little tongues often tell out the good news to those at home, or the effect these little messages leave upon the minds of their parents? May there be many successful little preachers amongst our scholars, like the captive maid of Israel.

I heard an American lady who had travelled for several months in

India, and was just about to return to the West, say, before a number of veteran missionaries, that she knew all India from the Himalayas to C. Comorin, from Bombay to Calcutta ; that she knew the various caste proples from the self-conscious Brahmins to the poorest Pariahs. I must confess I do not feel at all like this yet ; and the genera opinion of missionaries seems to be, that the longer they live in this vast land of myths and mysteries, the more they come in contact with its peoples, the less they feel they know. Hence, I shall leave all my impressions of India open to future revision.

As to myself personally, I have much reason to be thankful to God for His goodness to me. I have thus far been favoured with the best of health and strength ; and I am sure this should be considered a great blessing, especially in this country. Have also reason for gratitude, that I have not been "thrown on my own" altogether, to start with, but that I enjoy Mr. and Mrs. Booth's kind company, advice, and general help.

I have sometimes delivered the message of the Lord to our Church at Vepery, which have proved seasons of refreshing to the soul. On such occasions Preacher Thomas—who may be seen on the right hand side of the picture group, and the third from Mrs. Booth—has acted as my interpreter.

Now I pray that this year may be laden with much spiritual blessing, for you personally, my friends, and for the whole Church of Christ in every land and clime.

Yours in Him we love, D. MORLING.

Kilpauk, Madras.

Casting the Net.

ONE bright Monday morning, at 6.30 o'clock, Brother Booth and I started off for Sembiyam School. We called on our way at

PERAMBUR,

where our Catechists often preach and gather a fair audience. They are engaged to preach here this morning. Verathula-jula has already arrived, and on enquiring after Dyriam, we hear that he fell out of a bandy on returning from Vepery Chapel the previous day, so will not arrive till late. We get on a small stone heap that is in the kindly shade of a tree close by, and make a start by singing a lyric. Our position seems ideal. We are on a main road, and a few yards to our right are several low and dirty bazaars, where men seem to be quarrelling over their bargains. Closer still is a standpipe which seems to be the washing-place for the whole village, and the gossipping corner for the women who constantly come and go with their water-pots. One man is curing a pan of tobacco over a small fire, which emits anything but an agreeable odour. Women with burdens on their heads stop to hear the Gospel message. Bandy-drivers stop their teams to listen, and men who are, apparently, doing nothing, squat round, and appear to be very attentive. After a number of brief addresses have been given, we distribute tracts to those around ; and

the preachers go their way to other villages to tell out the same glad news, and Brother Booth and I go on our way to the School.

On a Tuesday evening, I meet Preachers Thomas and Soondram at the

MARKET ENTRANCE

of People's Park, Madras. A "strong man" is occupying the place we generally take here, and is holding quite a crowd while he lifts heavy stones by his hair. We wait till he is finished, then take our turn. The singing has the desired effect of gathering a very good number.

It is very interesting to notice the different attitudes and expressions of the people. Some seem to wear a very indifferent air, some a lofty and self-conscious look; others shake their heads with disapproval, while some listen very attentively and seem oblivious to everything else that is going on. A European passes, and gazes across as though we were living curiosities, and seems to pity us in being engaged in such a hopeless task. An orange girl, such as is seen in the picture, is crying her goods. A monkey-man close by is trying to gain the attention of passers; and a hawker man, glad to relieve himself of his burden, lays down his wares to listen to the story we delight to tell.



While Brother Booth is preaching, one of the audience wants to question, but is asked to wait till the address is finished. After Thomas has finished with the last address, one man thinks he has propounded a poser by asking, "Where is God?" and "Where is heaven?" He says if he will tell him this, he will "come to Christianity."

Often on coming away from the meetings held at this place, I feel persuaded some real good has been done. For never is my soul moved to so much earnest prayer for the salvation of these poor people, as when I stand here.

In the second week of this month (Jan.) Pongol, a great Hindu festival, was held. And as our Schools closed on the festal days, all the Agents were divided into two companies, Brother Booth accompanying one to preach in a well-known Madras quarter, and I accompanying the other to a neighbouring village,

AYANAPURAM.

Teacher Israel helped the singing considerably by his exertion on a not altogether tuneful fiddle; but which has a good effect on the

villagers. An address is given by Preacher Dyriam, then more singing, followed by several addresses from our Teachers, till the people get a little impatient, when we move farther up the road, close by an old toll-gate. Here the speakers are still more earnest and fervent in their delivery, and our audience is much larger; some of whom are filled with more toddy than wisdom, and make the meeting a rather stormy one. But through the tact of several of our band they quieten down, and at the close disperse quite peaceably.

We then move on farther to a little bridge, where we hold a goodly number till sunset. Then, as some of us were a considerable distance from home, we concluded, and repeated the same kind of thing the next morning and evening.

Dear reader, if you have praying breath, *you* may also greatly help in giving us an interest in your *daily* prayers. May the Lord so incline your heart.

D. MORLING.

Police and Preachers.

WHILST preaching last week just outside the People's Park at the usual hour, and in the usual way, to an orderly crowd, my address was interrupted by the arrival of a mounted police-sergeant. He rode straight through the crowd to where the preacher, together with Brother Morling and Preacher Thomas were standing, and said that he had received orders not to allow any preaching to be carried on at that place. As I had often preached there without objection being made, I asked how long the order had been in force, and he said that it had been quite lately issued. He indicated, in answer to a further question, a place where we might continue our preaching, and we withdrew. Many of the crowd were glad that our preaching had been stopped, and were inclined to jeer at us.

Within a few minutes we had reached a fresh spot, and having attracted another crowd, re-started preaching, and continued there until beyond our usual time.

The following morning I visited the office of the

DISTRICT SUPERINTENDENT

of police to find out the cause and scope of the new order, in regard to street-preaching. The reason assigned was, that the crowds which gathered caused obstruction. I pointed out that we only occupied a plot of vacant ground which in no way interfered with those using the foot-path. This official, however, maintained that there was an obstruction caused by the crowd, and in conclusion, stated that they had received orders from the Commissioner not to allow any crowd to gather there, and they had to carry out his instructions.

The next day I went to the

COMMISSIONER OF POLICE,

and interviewed him on the subject. To my surprise, he said that he did not remember having issued any orders relating to the matter in question. In the usual way he supported the action of his subordinates. He has not been long in his present position, and was rather in a

fog as to the regulations regarding street-preaching, which, he said, could not be allowed. This was a sweeping dictum, and I asked how long such an order had been in force, remarking, that I had preached in various parts of the city without any objection being raised by the police. I also produced the written permission of a former Commissioner allowing preaching to be carried on at the very place now in dispute. I further mentioned, that missionaries still resident in the city had used the place as a preaching station for many years. After this the Commissioner was not inclined to discuss the question without looking up the regulations. He said that he had no personal prejudice against street-preaching, and asked me to state my case in writing. This I have done, and am awaiting his reply.

I have no doubt that the present action of the police arises out of the conduct of some

HIGH-CASTE HINDUS

who have repeatedly endeavoured to break up our meetings lately. Their mode of procedure is to take up positions in various parts of the audience, and commence asking questions. If the preacher does not answer them, they answer each other, and endeavour to get an opportunity of speaking. Failing this, they make such a noise as to almost put preaching out of the question. If they can effect this, they have gained their end. Their action is calculated to make the crowd excited and disorderly, and so attract the notice of the police.

E. A. BOOTH.

Hands Across the Sea.

LOVING thoughts, loving hearts, and loving hands worked hard, and the result was a box packed full of gifts for the little ones in the S.B.M. Schools, which reached us ten days before Christmas. We thank you, dear friends, one and all. There are many ways of giving to the Master, and not by any means the least of them is in joy to the heart of a little child.

Where every gift was so suitable, it is difficult to mention any particularly. The liberal supply of clothing was very welcome. There were over 400 children to provide for, and every one of them had a garment. The toys, dolls, picture-books, beads, writing and sewing materials, drawing slates, etc., gave more delight than can be described here. At the end of a week (during which time we had our several schools marched here for their presents) we contemplated an empty box with as much satisfaction as we did a full one a week previously.

Our workers also had tokens of your love and interest given them, and send their hearty thanks.

And now let the children thank you. Picture to yourselves a crowd of happy, excited little faces, of little bodies clothed in bright, new print garments, of little arms hugging wonderful and un-heard of toys, and hear a chorus of childish joyful voices shouting, "*Salaam.*"

WINIFRED BOOTH.



Bobbie.

VERY glad all of us are to have this picture of Mr. and Mrs. Booth's precious little boy, Bobbie. We unite in thanking God for sparing him through a dangerous illness. Bobbie is quite well now. God bless him. Born in that far-off land, who can tell but that he too may one day be honoured to tell "The old old story, of Jesus and His love" to the heathen there? Bobbie has been given to our dear missionaries as a precious treasure and means of joy in a land of strangers. Our readers have doubtless, with us, often rejoiced at our Heavenly Father's goodness to them, and we will all continue to pray for dear little Bobbie and his noble parents the richest of spiritual blessings. L. H. C.

Hindu Funeral Rites.

NO sooner does a Hindu feel certain that he is dying than he performs *Chandayan*, by which is meant purification, during the course of which certain gifts have to be given to Brahmins, and after this he makes *Prayaschita*, *i.e.*, expiation. When he gasps, he is brought out into the courtyard and he is laid there at full length, upon his back. His relatives stand around him and cry out to him the names of four deities—the Ganges, Narayan, Brahma, and Rama. In the meantime, preparations are made to carry the corpse to the funeral pyre. Many bundles of dry wood are carried to the burning ghat. A litter is made of bamboos to carry the corpse, which is placed face up, two thumbs being tied together and two toes. Four men of the same caste bear the litter. The chief mourner, wearing a poor dress, follows, with an earthen pitcher in his hands. All the other relatives and friends follow him. A spot is chosen by the side of a river to burn the dead. They dip the corpse in the river, dress it in new clothing, and then place it on the pyre. The chief mourner, the eldest son, sets fire to it. On the second day the bones are picked up and put in an earthen vessel and thrown into a sacred river. At the close of the ceremonies the Brahmins and the caste men of the dead are fed.

On every anniversary another offering is made and lasts for three generations, after which the dead sinks into oblivion. On the death of a Brahmin every member of his tribe is regarded as unclean for ten days, and in the case of a Sudra for thirty days.

LAKSHMI NARAYANAN.

Education Grants.

WE have just received from Government more than five hundred rupees (*i.e.*, about £33), which is the amount earned by our schools in 1903, under the Grant-in-Aid system for proficiency in secular subjects. In accordance with our agreement, 10 per cent. of this amount will be divided in due proportion amongst the Teachers who prepared the successful candidates for examination, provided some other conditions are fulfilled. The remainder will form a splendid addition to our Building Fund, which is in need of augmentation. There is still a small amount due from Government for later examinations.

CONTRIBUTIONS TO MISSION BOX,

From Scholars and Friends at Homerton Row.

Mable Sanders.	Olive Brett.	Mr. and Mrs. Caplin.
Hannah Wilmott.	Charles Booth.	Mr. and Mrs. Booth.
Ethel Davis.	Miss Cottrell.	Mr. Arch. Booth.
Miss Annie Freeman.	Mrs. Shakeshaw.	Mr. Frank Booth.
Henry Powell.	Miss Evans.	Miss Maud Booth.
John Willmott.	Mrs. Glover.	Mr. A. Spratt.

NOTICE.

HALF-YEARLY MEETING

will be held (D.V.) on TUESDAY, APRIL 19th, at the BAPTIST CHAPEL, NORTH ROAD, OLD BRENTFORD.

AFTERNOON SERVICE at 3.30. Preacher: Pastor E. Mitchell (*President*). EVENING MEETING at 6.30. Chairman: Pastor R. Mutimer (*Vice-President*). Brethren J. E. Flegg, R. E. Sears, E. Mitchell, and others are expected to take part. Collections.

STRICT BAPTIST MISSION.

Amounts received since December 23rd, 1903, to February 24th, 1904.

	£	s.	d.
Mr. W. H. Begbie, Mount Zion, Hill Street... ...	0	2	6
Mrs. Gollop „ „ ...	0	10	0
Mr. W. Dykes, Brentford	0	10	0
"In Memoriam," T. M., Brentford	5	0	0
Mrs. Mary L. Gore	0	5	0
Chatham Road, Wandsworth, Sunday School (subscription)	0	12	9½
Miss Osmotherley (box) ...	0	7	0
Mr. S. J. Keeble (special donation)	0	5	0
Mr. Ackworth (special don.)	0	1	6

	£	s.	d.
Mr. Goddard, Clapham Common...	0	2	6
J. B. Collin, Esq. (special donation)	5	5	0
Pastor Marsh	1	0	0
A. E. Voysey, College Park Sunday School (collection)	2	6	3
G. Shellard (HERALDS) ...	0	12	0
T. W. Colson (subscription)	0	10	0
North Road, Brentford, School	4	5	8
Dacre Park Sunday School	0	13	8½
Salem, Richmond, School and friends	2	0	11½
Ditto Annual meeting, Mr. Morling's visit ...	1	2	7½
Derby Road Sunday School Teachers and Children, Carmel Chapel	0	10	0
Miss Ash (subscription) ...	0	13	0
,, (HERALDS) ...	0	1	0
Mr. and Mrs. A. Booth (special donation)... ...	2	0	0
Per Mr. E. W. Thomas:—			
Miss Wood (HERALDS) ...	0	3	9
Mrs. Booth ,, ...	0	1	0
Mr. Baldwin ,, ...	0	6	0
Mrs. Hawkins ,, ...	0	1	6
Small Amounts ,, ...	0	1	9
Mr. F. C. Holden (subscription)...	0	10	0
Lynton Road Sunday School (special donation)... ...	1	1	0
A. E. Crisp, Esq. (subscription)	1	1	0
Soho Sunday School (box)...	4	14	1
Mrs. Camp, per A. Moule (box)	0	9	6
Mr. D. Laurence (subscription)...	1	0	0
Gurney Road Sunday School (HERALDS)	0	2	0
Acton Tabernacle (HERALDS)	0	2	6
Martyrs Memorial Sunday School (collection) ...	1	5	0
Claxton Sunday School (collection)	1	0	0
Eden Chapel, Cambridge (collection)	2	16	6
Hornsey Family ,, (subscription)	0	10	0
Eden Chadel Sunday School, Cambridge (collection) ...	3	14	4

	£	s.	d.
J. Jull, Cambridge (subscription)	1	1	0
Ditto ,, (donation)	1	1	0
Mrs. Jull ,, (box) ...	3	18	0
Miss Haynes ,, (box) ...	3	0	0
Mrs. Hunt ,, (box) ...	1	16	3½
Miss L. Derby ,, (box) ...	0	6	3½
Eden Chapel ,, (HERALDS)	0	5	0
Mr. Sturton ,, (donation)	5	0	0
Mrs. Cracknell, Horham (box)	1	1	6
,, ,, ,, (HERALDS)	0	2	6
Mr. Chas. S. Turner, Park Ridings, (special donation)	0	10	0
Ditto (HERALDS)	0	2	1
Succoth Bible Class, Rushden (HERALDS)	0	1	6
Colnbrook Sunday School (collection)	1	17	9
Ditto (HERALDS)	0	2	3
Zion Chapel, Maynard Road, Walthamstow (collection)	0	14	6
Miss Goode, Bierton, Aylesbury (box)	1	3	0
Shalom Sunday School (collection)	2	10	9
Mrs. Ebbs	0	2	6
Homerton Row (HERALDS), per Mrs. A. Booth... ...	0	11	0
Mrs. Gardiner, Walthamstow, per Mrs. A. Booth	0	2	6
Proceeds of supplying pulpits, 1903, Old Baptist Chapel, Guildford H.	5	0	0
Mrs. Peters, Whittlesea (box)	0	13	0
Whittlesea Baptist Sunday School (collection)... ...	0	6	6
Young Peoples' Conference (collection)	2	16	2¾
Providence, Erith, School and Friends	1	0	7
Brentford (HERALDS) ...	0	16	0
,, Friend, per A. C....	0	4	0
York Road Sunday School, Great Yarmouth... ...	0	15	0
Eltham Sunday School, per H. T. Smith (collection)	0	10	0
Miss Gretta H., Watford (box)	0	9	5
Mr. G. W. Bartlett (special donation)	3	3	0
Ditto (HERALDS) ...	0	2	6
Mr. F. G. Burgess (subscription)...	1	0	0

ERRATA.—In last "Mission Herald," Hambro Road, £5 5s., should have been Hambro Road Sunday School.

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. March, 1904.

THE

STRICT BAPTIST MISSION HERALD.

No. XXVI. - - - MAY, 1904. - - One Halfpenny.

By the Wayside.

"*To give His own life for men*
The mighty Lord He came, He came."

MARY sang the words of the Tamil lyric in her soft, swees voice. The afternoon sunlight shone on her silver hair and violet coloured "*sari*" (cloth), and her quiet eyes were lit with earnestness as the quaint monotonous melody flowed from her lips.

We had gone to visit the women at Memja-Kuppum, and we had found them in the street. There were thirteen of them, and as many children. Before the house where we stood lay a quantity of *paddy* (corn) spread out to dry; some of the women sat by to guard it from the birds, and others had joined them for a gossip. It was a golden opportunity, and we took it.

"*True God, and true Man,*
Jesus, Messiah, He came, He came,"

Mary sang. We watched the faces around us, some interested, some indifferent, but all displaying some degree of curiosity. "Who came?" one of the women asked, and we told her, oh, so gladly.

"*The Destroyer of evil, the Lover of sinners,*
The Christ of God, He came, He came."

Verse by verse Mary sang on, stopping between the verses to explain their meaning, and we saw the interest grow and grow upon their faces as they gathered around us. We read to them of Jesus, and spoke of His love for sinners, and His death on the cross. As we went on speaking we noticed a man's face in the circle; he was listen-

ing silently. A woman standing by him asked a question—"How shall we know when we are saved? If we *say* we are Christians will that save us?" We told her that mere saying would not make her a Christian or save her, but that if she believed that Jesus could save her, and was sorry for her sin, He would save her and she would know it. The man caught her roughly by the arm, "Come home," he said, "You must not listen to such talk." She went with him; he, angry and superstitious; she, reluctant and wondering.

On another occasion, as Kurnappoo and I walked down a street, in Ayanapuram, we saw a caste woman standing before her door. She was not one who received the Bible-woman, but we stopped to speak to her. She was glad to speak to us, but would not consent to having our Bible-woman visit her house, neither would she ask me to come in. We spoke to her of her soul, and her need of salvation; she proved an interested listener, and then we told her of the wonderful love of Jesus; she listened, quite still, but with a changeful light on her expressive face. As we stood there with her a woman going by with a pot of water on her hip, put her pot down, and joined us. Then two others stopped, then another, and then three more, and so on till we had twelve listeners. Some sat down in the middle of the narrow street (there was no fear of being run over there), and others stood around, and we talked on. They were in no hurry to go, the sun was hot, and they were tired, and this made a little change and rest. But oh, the joy, the joy of it to us! Just as we were finishing a woman came by; she stopped a minute or two, and then raised her voice to drown mine as she addressed the others. "Do you know what she is saying?" she shouted, "She is telling you to leave your religion and join hers."

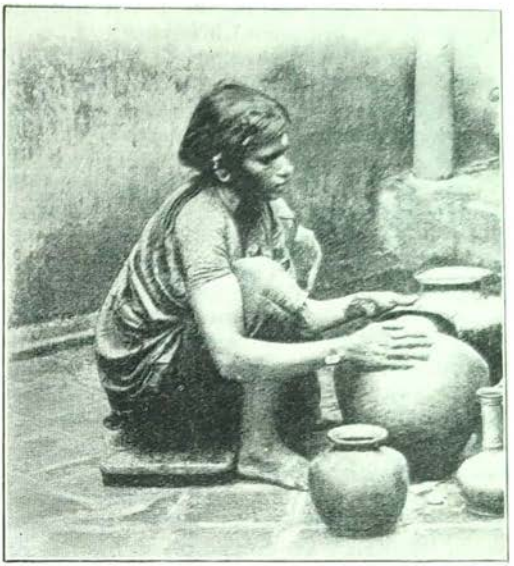
One of the seated women rose, "We don't want *you* to tell us what she is saying," she said. "We have been here all the time and heard all, whereas you have only just come."

The first speaker seemed offended at the scant respect paid her, the second angry at the other's interference, and they began to scold to each other as only Indian women can. We begged of them not to quarrel, and asked them if we could sing them a Tamil hymn. They quieted down to listen, and after a few minutes when peace was restored we departed.

On another afternoon, after we had finished a round of visits in Ayanapuram, I sat down on a stone by the roadside to wait for Mr. Booth, who had promised to meet me there after street-preaching.

A woman sat before a house cleaning her cooking-pots and pans with a little boy playing beside her. She seemed rather ill-tempered, but looked up when I called to her little boy, and drew near to speak to me. Was ever a mother's heart closed to one who noticed her child! I kept on as I had begun, and spoke of the boy. She told me she was waiting for a "good season" to send him to our School—she sent her eldest boy in a "bad season" and he had died soon after. I asked her how she had known it was a bad season, and then she told me touchingly of how she had taken him one day to the little village temple and broken three cocoanuts as an offering to the idol, and she found all three cocoanuts were rotten inside. She had known from that day that something would happen to the boy, and he died.

Think of it, dear readers. Picture to yourselves that poor deluded mother trying to appease her god because she had sent her boy to a Christian school. Imagine her fear when she saw those spoilt cocoanuts, and thought her offering had been refused. Imagine the anxiety clutching at her heart as she watched the child day by day, and wondered what would happen to him. Oh, the darkness in that soul, how could *I* lighten it? It is for such as her that our hearts go out in a great, great longing. We spoke to her there of "Him in whom is no darkness at all."



WOMAN CLEANING POTS.

These that I have written of to-day are women whom we are not able to visit or teach, as a regular thing. Mere leaflets on the stream of life, who meet and touch us for a moment, and then pass on. We need much wisdom and grace in dealing with them. Pray for us that both may be given us in abundant measure as we stretch out an eager hand to touch the passer by.

WINIFRED BOOTH.

A Mohammedan Enquirer.

I FIRST met him on the public road one morning when Soondram and I were returning from preaching. He readily accepted a Tamil tract and began asking questions. He said, among other things, that he could not understand the doctrine of the Trinity as taught in the Bible, and asked me to explain it. I do not think he was prepared for my admission that this was among the matters which I could not properly understand or explain, but fully believed. After talking for some time on other points relating to Christianity or Mohammedanism, he asked my address and bade us salaam.

A few days later he came to the bungalow, and I learned some of his history. His name is Sheik Abdul Samad. He was educated in Mission Schools, and is now a clerk in the employ of a railway contractor. He said that he is not satisfied with his former religion and

could show where the Koran is self-contradictory. He wishes to be baptised, and become a Christian.

He is not yet clear on many points, but appears sincere in his desire to renounce his old faith and embrace Christianity. While admitting that Jesus Christ was more than man, and greater than Mohammed, he has not yet grasped the fact that Jesus is God. Of his own accord he spoke of his difficulty in this matter. I read to him various passages from the Bible bearing directly on the question, and he promised to look them up for himself, and consider them.

Coming to more personal dealing, I spoke to him as simply as I knew how, about repentance and pardon. In speaking of baptism I endeavoured to clearly show him the need of personal faith in Christ as our Saviour, before that ordinance can have any real meaning.

I found that I had an attentive and intelligent listener in Sheik Abdul Samad. He seemed to grasp the various points, and I think, from his expression, that baptism had appeared to him in a new light. Brother Morling was with us, and we all knelt together whilst I asked God to guide and strengthen this seeker, and bring him into the light and liberty of the Gospel.

Before leaving, he promised that he would attend our service at Vepery. How gladly and thankfully would I record that he kept his word, but that I am unable to do, for I have not seen him since, and nearly a month has passed. I sometimes wonder what has kept him away. It may be that the cost is greater than he had reckoned. The step he contemplated is a great one, and would, doubtless, involve him in bitter persecution.

His life and mine touched just for a few minutes. Shall I ever see him again? Perhaps not here, but shall we not meet above where each must give account of the use made of opportunities? In that day may I be found clear of his blood.

Will you not join in the prayer that even yet the seed sown may bring forth good and abundant fruit to the honour of our Lord, to whom alone shall be the glory?

E. A. B.

The Influence of Christianity.

By S. Satthianathan, M.A., LL.D.

WHAT is the influence of Christianity on New India. We have first and foremost a large and influential community that has severed itself entirely from the ancient religion and has accepted Christ as its Saviour. Some of the keenest intellects that India has produced, men like Prof. Ramachander, the author of *Maxima and Minima*; Dr. Krishna Mohun Banerjee, one of the first Indians whom the Calcutta University honoured with the degree of Doctor of Laws; Nilkanta Shastri Nehemiah Goreh, the learned Benares pandit, whose life has been published; Pandita Ramabai, a woman of rare intellectual gifts, and well learned in Sanskrit literature; Babu Kali Churn Banerjee, one of the leaders of thought in Bengal, and others,

have found in the teachings of CHRIST final rest and satisfaction. But the indirect influence of Christianity in moulding the thoughts and aspirations of the Indians is very considerable. The unique personality of CHRIST is having consciously or unconsciously a supreme attraction for even those who are outwardly opposed to Christianity. Some who have come under missionary influence, even though still within the visible pale of Brahminism and Hinduism, recognise the claims of CHRIST as the greatest religious Teacher and His right to their allegiance, though they are not prepared to take the step that means the severance of family ties, social disgrace, and isolation. The most telling testimony to the influence of Christianity is to be found in the efforts made to read into Hindu religious doctrines the moral teachings of CHRIST.

THE SACRED THREAD.



ONE of the many things that strike a stranger in India is, that many Hindus of the upper classes, have a cord or skein of thread over the left shoulter, and hanging down under the right arm, worn as a sash would be. This is known as "the sacred thread," and is the outward mark of the wearer being a *Dvija* or "twice-born."

The sacred thread consists of three strands, each of the strands containing three finer white cotton threads twisted into one. The three being said to represent the three gods, Brahma, and Vishnu, Siva; and the three worlds, heaven, earth, and hell. Each thread is tied with a peculiar knot called Brahma's knot, which is so made that the ends do not appear on the outside. The thread is of no use unless blessed by Brahmins, and consecrated by the recitation of certain texts from the Hindu scriptures. Holy water is at the same time sprinkled on the thread by means of Kusa grass.

The ceremony by which a young Hindu is invested with the sacred thread is called *Upanayana*, which means "leading a boy to his spiritual instructor." Until he is so invested he is not "twice-born," neither is he permitted to use any

prayer or to engage in any religious ceremony. So soon as the Hindu boy has been made regenerate by the solemn putting on of this mystic symbol, his religious education and spiritual life are held to have commenced; and now, for the first time, he is taught to repeat the prayer which has been used in this connection for the last three thousand years, which Monier Williams thus translates: "Let us meditate on that excellent glory of the divine Vivifier, may he illumine our understandings." This is done with great care and secrecy, so that the holy words may not fall on the ears of any uninitiated one, who might possibly be within hearing distance.

The sacred thread can be very clearly seen in our illustration. It has been pulled slightly to one side in order to allow the sacred marks to be put on in the correct position. The shape of the marks shows that the young man in our picture is a worshipper of Siva. The marks are made with the ashes of burnt cow-dung.

E. A. B.

Moving the Baptismal Waters.

ON the last Lord's-Day morning in February last, some of us experienced the holy joy of seeing three of our Vepery congregation openly declare themselves on the Lord's side by baptism.

Before the baptismal service Brother Booth spake from Acts ii. 42, to a full and very attentive congregation. Just previous to entering the pool he read a few appropriate words from Col ii.

Vethamanikam, our Kilpauk School Teacher, led the way. We had expected him to manifest a desire to thus follow the Lord for some time, as his conduct was evidently that of a child of God. The thoughts that passed through the mind, the gladness that filled my soul as I then first saw an Indian brother publicly renounce the idolatrous system of his fathers, I shall not easily forget. Then followed Anbai, his wife, who is one of our earnest Bible-women. It will be remembered by some of you that she was blessedly used by God in bringing the Word of light and love to a heathen woman, who shortly afterwards passed through the "dark valley" with her faith centred in Christ. Manikam, the young wife of Abraham, our Choolai Teacher, then passed through the waters.

At the close of the service a brother said to me, "There is nothing in this world gives me greater pleasure than seeing saved souls thus confessing their Saviour." Surely this is our highest joy. For this we toil, for this we pray.

May the Spirit move us to greater earnestness in our labours, make us more fervent in daily prayer, that the Lord may keep these who have thus shewn their allegiance to Him, and bring many more into His kingdom.

D. MORLING.

Kilpauk.

[MR. BOOTH'S paper read at the Conference is unavoidably crowded out but will appear in our next issue.]

YOUNG PEOPLE'S PAGE.

By Munshi.

NO doubt some of my young friends have, at times, thought of me being hard at work in my study of the Tamil language. As a good deal perhaps, depends upon a Munshi (native teacher), I thought I would help you to make the acquaintance of mine. Here we are just plodding away.



Myself and Munshi at Table.

Dr. Winslow's Tamil and English dictionary is lying open on the table, to which I am often glad to refer. A small book of so-called easy Tamil stories is before me, and I am supposed to be giving my undivided attention to the laborious task of interpreting one of those tales. But I am afraid the picture-catcher averted my attention.

My Munshi seems to have a peculiar aversion to all Tamil text-books, whether by native or European authors; so he is "putting me through" the grammar on "his own lines." In this he has a very high appreciation of his own abilities; for he assures me he can teach me more in one lesson of an hour, than another Munshi could in a whole day.

My first lesson in reading from the Bible, I think, must have elicited a smile from you, had you heard it. The three first verses of 1st Chap. John occupied the whole of the time. Whether the poor Munshi or the pupil requires the larger share of patience, I do not know. At rather irregular intervals he pays me early visits, when I must finish my chota (light breakfast), and be ready with a clear brain

for Tamil by 6 o'clock. Sometimes, if I have been specially diligent in my studies the previous evening, this has been somewhat awkward. As we have one or two vowels and consonants in English that are not known in Tamil, I at times find my teacher's English rather amusing, and even confusing; for, often I am obliged to confess I do not understand him. But if this is so, notwithstanding the fact that he is well acquainted with our language, what must my Tamil sound like to the natives here. But nevertheless, I have great confidence in my Munshi, even a little more than I have in my text-book; so I hope I shall make good progress, and soon be able to speak to the poor heathen in their own tongue, of the great love of God, and the unsearchable riches of Christ.

In the Early Morn.

A GREY-HEADED old woman, scantily clad, but adorned with a coral bead necklace, is seated on the ground at a street corner. Spread before her is a tattered piece of sacking, on which are displayed tempting tit-bits in the shape of monkey-nuts, plantains, betel and nut for chewing, and in a basket some boiled peas and rice-flour cakes.

Preachers Varatharajulu and Dyriam together with myself stand near this universal-provider's bazaar, and commence singing a Tamil lyric. Several women passing on their way to work stop for a short time, and make some purchases, the amount expended varying between one-twelfth and a quarter of a penny. Such transactions are not concluded without a fair amount of haggling. Nearly all the women are coolies engaged in tank-digging. They bear on their heads baskets used for carrying earth, and in these can almost invariably be seen a cloth containing cold cooked rice, or some other grain, for the mid-day meal. Many of the women display a fair number of ornaments such as bracelets, armlets, toe-rings, nose-jewels, and ear-rings. Several of them carry babies. They chatter away to each other now and again in such fashion as to nearly drown the voice of the preacher. Just across the street there is a water standpipe, where a number of women are exchanging the gossip of the day whilst waiting their turn at the tap, which is surrounded by earthen and brass water-pots.

Having finished our preaching in this rather unpromising spot we pass on to the main road. As we go through the toll-gate, the keeper makes some enquiries concerning Colonel Olcott, of Theosophist fame, whom, the gate-keeper tells us, has been teaching that the Hindu religion is the true one. We stay for a short time and gather a few hearers close to the toll-gate, the keeper being amongst them. On being questioned at the close he bluntly, but not rudely says that he has no care for the things of which we have been speaking. I remind him of the foolishness of not preparing for the last journey which he knows we must all, sooner or later make.

An attempt to gather listeners at another spot ends in failure.

As it is not likely we should secure an audience elsewhere at this hour, we separate, and return to our homes.

I know there is nothing exciting or romantic in this account of an ordinary turn at village preaching, and probably it will be thought uninteresting. But if our friends will just think it over they will find that much of our work is of this description. We earnestly ask their prayers, that we all here may be enabled to persevere in face of the almost uniform indifference. E. A. B.

Kilpauk School.



I APPEARED on the scene with my camera before the usual time for opening school, but Teacher Vethamanicam soon collected a number of the scholars, and I "caught their picture" with the above result. Whilst operations were proceeding I heard some of the relatives of the children remark that had they known I intended to "catch a picture' they would have dressed the children properly. As it was, whilst I was focussing they brought sundry jackets and caps, which were hastily and gladly put on.

This school was opened less than a year ago, and has an average daily attendance of thirty pupils, all of whom are caste children. The building in front of which the scholars are standing is the place where school is held. We rent a portion of the house, but the accommodation is not satisfactory, and we shall have to find better, or greatly improve this. The mats hanging in the front of the house are our own sun-blinds. E. A. B

Ladies' Missionary Working Party.

DEAR FRIENDS,—Our beloved missionary, Mrs. Booth, does so want all our Churches to have a Ladies' Missionary Working Party, and she has asked me to tell you about ours. We want to leave no little thing undone that we can do for the dear Master, do we? whether it be making little garments for the children in our Mission Schools in India, or sending all the money we can to support our dear, self-denying missionaries who carry to them the glad tidings of the Saviour, or upholding them by our constant, loving prayers, or whatever it be.

Our Ladies' Missionary Working Party was started on August 20th, 1902. We sent to Mrs. Millwood for patterns of little garments suitable for the children in our Mission Schools in India. These are quite simple ; plain loose jackets and skirts for the girls, and jackets, trousers, and caps for the boys. We did make caps for the girls, but Mrs. Booth tells us the girls do not wear them, and they like the skirts rather long, as the little tots of only five and six years old wear them down to their ankles. Then we got some pretty, bright-coloured print, pink and blue, for the girls, and red and blue stripe for the boys. A friend cut out all the work for us.

Then one Wednesday afternoon from 3 to 4 p.m. we met in one of our class-rooms.

We gave out a little notice on the previous Sunday that there would be a meeting of ladies on the following Wednesday, when there would be prayer for the Mission, and work would be given out to any ladies willing to take some. We also invited some ladies personally. About eighteen or twenty of us met, and we sang some missionary hymns and had a little Bible reading, and then after several of us had prayed for our dear Missionaries and the children, we gave out work. Such a big parcel of work we had got, but every bit was taken, and requests left for more.

In a few days some came back finished (there is not much work in these little garments, you see). After that, work kept coming back constantly to me or to my friend who cuts it out, with requests for more, and we kept sending out more, until October. We bought some pins and needles and coloured cottons, and thimbles and various little things of that kind for the Indian children. Then on October 22nd we sent up the parcel of little garments and other little gifts to our school-room, and had them on view before and after the Wednesday evening service, so that all our dear friends might have the pleasure of seeing them, and be encouraged to go forward in this little work.

The next morning our dear minister's wife and my dear friend who cuts out the work, went and packed it all off in big carboard boxes to Mrs. Millwood, and we sent a little subscription towards the carriage of the parcel to India, which of course they are glad of. We did the same again last year, but we think it will be better to begin earlier in the year, in fact to be working all the year round. So we have got a beautiful supply of pretty bright-coloured prints,

and my friend is cutting it out, and we hope to hold our first quarterly meeting shortly.

Dear friends, *You* will begin to work too, will you not, and encourage our dear missionaries, and make the hearts of those little Indian children very glad.

Jesus says, "I was . . . naked, and ye clothed Me." I think what an honour it is, what a holy privilege to be permitted to do this for Him. For His sake, "Who loved us and gave Himself for us," let us be up and doing ere the opportunity be past, and even now His precious "Unto Me" shall be ours. E. B.

February, 1904.

Our Young People's Conference.

THIS was held at Soho Chapel, Tuesday, 9th February, when our beloved President took the chair.

The Conference opened with a few earnest petitions, and then praise to God in the hymn,

"Jesus shall reign where'er the sun."

The portion of Scripture read was Psalm lxvii., which concludes, "And all the ends of the earth shall fear Him."

Our Finance Secretary sought the Lord's blessing on our gathering.

The President's introductory remarks were encouraging to young people to engage more earnestly in sending the Gospel to all nations.

Brother F. T. W. Bartlett kindly read our Sister Miss Marie Lawson's paper, and Brother Archibald Booth (our missionary's brother) rendered his paper very clearly, and both were listened to with rapt attention [both papers will appear in our HERALD].

Several took part in the discussion that followed. Brother Chas. Turner, of Wood Green, in a few earnest words, advocated whole-hearted service, even the earnestness which characterises our business. Our prayers in private he claimed should be as earnest as in public, especially for the spread of His Gospel, believing that the knowledge of the Lord shall cover the earth as the waters cover the sea.

Brother Whitaker expressed his great pleasure in the reference in one of the papers "to the necessity of all our Churches to have an Open-air Mission connected with them."

Brother Moule mentioned what great missionary work there was for our ladies in canvassing for the young and rising generation (our future Church members) for our Sunday Schools.

A Brother from Clapham Junction suggested many ways in which we may manifest a missionary spirit.

Brother Bartlett said the right spring had been set before us in the papers. Without that true spring we cannot expect any blessing in our efforts—"The love of Christ." If there were more knowledge of the love of Christ in our Churches there would be more prayer and and desire to send the Gospel to the heathen. In a most telling manner our brother dwelt on the words, "He came where he was;" illustrated it with the story of Geo rge Whitfield, who just got alongside of the deaf and dumb, blind, and paralysed man—"came where he was."

So in missionary effort we can go and get alongside, just where they are. May some be constrained to go out to India, "where they are."

Brother Arch. Booth said he had just recently received a letter from his brother (our missionary), in which he says the Church is a stream (not a pool), ever flowing.

Brother A. J. Robbins emphasized the necessity for the love of Christ in the heart, relating an incident, how this love which was in the heart of a little girl of ten years, who was the means of bringing her seven year old brother to Jesus, who now is over seventy, and still rejoices in the fact.

Pastor S. Hutchinson moved a hearty vote of thanks to each writer of the papers, and characterised them as thoughtful, earnest, and interesting.

Brother B. R. Brett (Treasurer) seconded, fully endorsing Brother Hutchinson's remarks, and also stated there were encouraging signs financially in our Mission.

Brother Simpson urged us to more earnest private prayer for Missionary work.

The President closed with prayer. The collection amounted to £2 16s. 2¾d. P. J. C.

A Contrast.

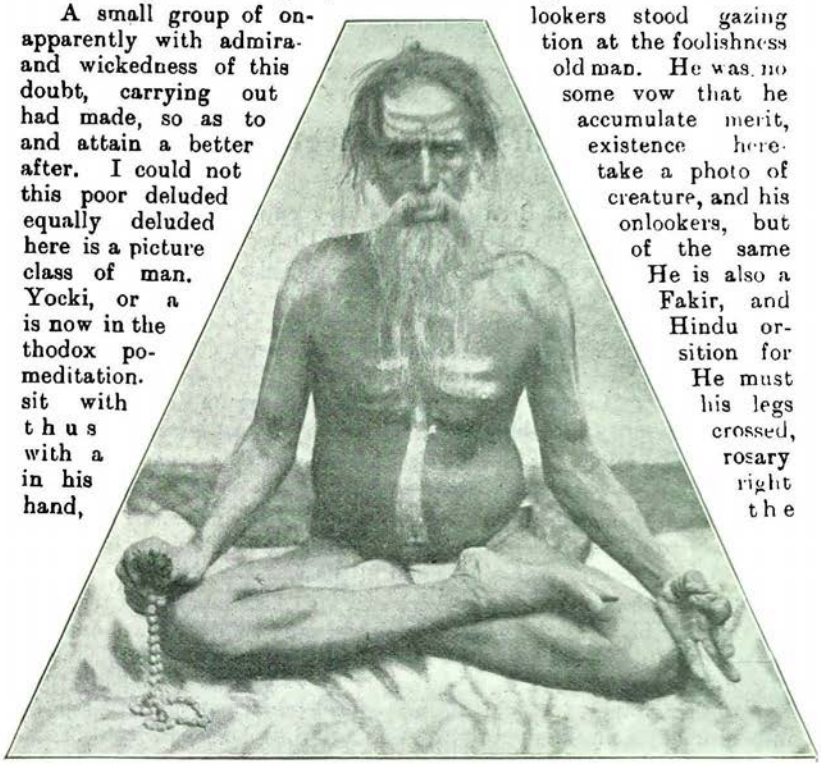
IN India, as we stand face to face with Hinduism and its vast pretensions, how wonderfully refreshing it is to turn to the simple Gospel of Jesus Christ, and to find that instead of an incomprehensible system of metaphysical subtleties and philosophical abstractions, we have "the Man Christ Jesus" as the exponent of the mind of God, and in that tender, sympathising, humble, self-sacrificing "Man of Sorrows" we have revealed the mind and purposes of our Father in heaven. C. W. CLARKE.

A VERY HOLY MAN.

A WEEK or two ago, on a Saturday afternoon, I was pedalling my way on my bike, to a small neighbouring town. As I was going I saw some man rolling over and over in the side of the road, and trying to appeal to the money-bags of a few lookers on. As this is not an infrequent scene here, I passed on, thinking it might be a Fakir, or Hindu Ascetic performing some vow. As I came back an hour or two afterwards, I saw this same man still rolling, rolling in the thick dust and filth by the side of the way. I then saw that he had a small wicker tray in his hands, and in the tray was a tiny baby, which was (as usual) without a shred of clothing. The man had no clothing on, except a small loin cloth. His long dishevelled hair

was filled with dust, his body was completely covered with filth, and he presented indeed, a very sorry spectacle. Every time he rolled on his back, the poor little mite, who was crying piteously, was held high above his head, at arms length: all the time being fully exposed to the fierce hot rays of the sun. As he rolled on his stomach the basket and its contents were, by a dexterous twist, brought under his face, when he muttered a few words to the babe, and then rolled over again, with the child high above his head.

A small group of onlookers stood gazing apparently with admiration at the foolishness and wickedness of this old man. He was no doubt, carrying out some vow that he had made, so as to accumulate merit, and attain a better existence hereafter. I could not take a photo of this poor deluded creature, and his equally deluded onlookers, but here is a picture of the same class of man. He is also a Yocki, or a Fakir, and is now in the Hindu orthodox position for meditation. He must sit with his legs thus crossed, with a rosary in his right hand, the



FAKIR, OR HOLY MAN.

thumb and forefinger of the left hand brought together, and looking with both eyes at the tip of his nose. The marks on his body are from white ashes, and shew him to be a worshipper of the god *Siva*.

Now, my dear young friends, this may sound rather strange to some of you; but, *what does it really mean? What is it saying to us*, who have, by God's goodness, been made to differ? I will tell you what this sad scene whispered to me that Saturday afternoon, "*How shall they believe in Him of whom they have not heard? and how shall they hear without a preacher?*"

D. MORLING.

Delay in Building.

OWING to the abnormal amount of rain which has fallen recently, the contractor is unable to obtain bricks for our new School at Semmencheri. Unfortunately, the landlord of our rented premises there has given us notice to quit, as he requires the place for himself. Accommodation is very difficult to obtain in the neighbourhood, but we are making the best arrangements possible. Our own building will probably be ready for occupation within two or three months.

E. A. B.

Half-Yearly Meeting.

THE gatherings at Brentford were very encouraging in connection with the mission on Tuesday, April 19th.

The President (Pastor E. Mitchell) preached a good sermon in the afternoon. The text was Mark xvi. 15, 16, "Go ye into all the world and preach the Gospel to every creature. He that believeth and is baptized shall be saved: but he that believeth not shall be damned."

Pastor R. Mutimer presided at the evening meeting. Brother Millwood sought God's blessing. Psalm ii. was read.

Pastor E. Marsh, the first speaker, in a short warm-hearted address, directed us to the words, "God so loved, that He gave" (John iii. 16).

Pastor Josiah Morling was introduced by the chairman in a few brotherly words, emphasizing the fact that a great honour had been bestowed on him in possessing a son in the Mission-field.

Brother Morling's remarks were stirring, missionary, and truthful. He took for his text the words, "As the rain cometh down and the snow from heaven . . . so shall My Word be that goeth forth out of My mouth."

Brother Sapey, an old friend of the chairman's, delivered an interesting speech. His text was, Acts xvi. 8, "Come over into Macedonia and help us."

Two letters were read by the Minute Secretary, one from Brother Booth and the other from Brother Morling, which will appear in the HERALD.

Pastor Steele, of Bermondsey, took as his theme Rev. iii. 8, "I know thy works. Behold I have set before thee an open door, and no man can shut it."

Pastor W Chisnall, of Guildford, who took Pastor R. E. Sears' place (being obliged to attend another meeting), gave us some bright words and brought in the grand old missionary promise at the conclusion, "Lo, I am with you alway, even unto the end of the world."

Pastor H. D Sandell's missionary motto was Psalm lxiii. 3, "O send out Thy light and Thy truth."

The Minute Secretary called attention to the following items of interest:—

1. That the MISSION HERALD would be delivered earlier in the month of issue.

2. That Brother Robbins will be pleased to supply missionary boxes.

3. That earnest prayer was needed for the Secretary, our Brother Belcher, who is very ill.

4. To bear in mind what Brother Booth had told us: "Prayer was the key to the position," and would the friends *remember* one who had done much and suffered much under God in order to place the Mission on a proper basis, viz., Brother Hutchinson?

Collections realised £10, and "Praise God from whom all blessings flow" was sung most heartily afterwards.

The Lord bless one and all engaged in this noble work with His Spirit's grace, prays P. J. C.

Lantern Slides.

WE wish to let our friends know how greatly we appreciate the splendid sets of new Lantern Slides, which were sent per Brother Morling. They form a most welcome addition to our stock. We have a Lantern Lecture every month at Vepery, and on such occasions we get a fair number of people who are attracted by the pictures, and who, in the ordinary way, would not attend.

E. A. B.

A CORRECTION.

THE copy of the STRICT BAPTIST HERALD just to hand coLtains a portrait purporting to be of Sir Harnam Singh. It may be genuine, but is not in the least like his present self, a very well-known figure at Simla in the season. Neither is your correspondent correct in describing him as a "ruling prince," the Hindi word "Kanwai" never, so far as my knowledge goes, being used for a ruling prince; it is equivalent to "Shahzada" in Persian. Sir Harnam Singh has the greater honour of being among those who have suffered for conscience sake, being set aside on account of the opposition excited by his conversion to Christianity. He and his wife were specially honoured by her late Majesty, and since, Sir Harnam Singh has been a member of the Viceroy's Council; and among other philanthropic schemes to which he lends support is the newly-formed "Society" for prevention of cruelty to children in India. Lady Hernam Singh is the daughter of a Brahman, who, during the Sikh wars in the Punjab, gave up all for conscience sake, and risked his life in an attempt to carry the Gospel to Sikhs outside British territory. Lady Singh is a charming woman, and, like her husband, takes a keen interest in all that concerns the welfare of women in India. They are Baptists.

Prince Dhuleep Singh is another instance of a Christian Prince out of his kingdom, but his case, as that of a political prisoner, is rather different. His sisters, the two princesses. Dhuleep Singh, were out on a visit during the Delhi Durbar. The writer had the pleasure of meeting them at Simla this summer, and is glad to say they both take an interest in missionary and medical work among women in India.—FLORA BUTCHER, M.D., Palwal.

STRICT BAPTIST MISSION.

Amounts received since February 26th, to April 16th, 1904:

	£	s	d.
Mr. J. Cattell	2	2	0
Miss Olive Slingo (box) ...	0	16	0
Akeman-street, Tring —			
Senior Christn Endeavour	0	9	10
Junior Christn. Endeavour	0	6	0
Friston (Suffolk) Strict Baptist Chapel ...	1	6	6
St. Neots—			
Baptist Chapel	3	6	0
School and Bible-class ...	4	11	0
Miss M. Greenwell (box)...	0	16	6
Master Hazelton (box) ...	0	10	4½
Mr. Cook	0	4	2½
Miss E. L. Cooper	2	0	0
Proceeds of Lecture at Shalem, Hackney ...	1	5	7
Mr. Chas. S. Turner ("Mission Herald") ...	0	2	1
Miss M. L. Gore's Sunday-school Class	0	5	6
Mrs. Nash (per Mr. F. Booth)	0	4	0
Brixton Tabernacle... ...	4	5	0
M. F., Sub. 5/-, Mission Herald, 1/-...	0	6	0
Mr. E. Roe ("Mission Herald")	0	1	6
Penrose-street Sunday-school	0	14	0
Gurney-road Chapel (Special Collection)...	0	16	6
Enon Sunday-school ...	0	10	0
Brighton Prarthana Sabha	5	17	2
Akeman-street Chapel, Tring (Collecting Boxes)—			
Mr. Thos. Glover and Bible-class (per Mrs. Hedges) (box)	1	1	9
Miss A Thomas (box) ...	0	2	7½
Miss Hedge's Class (box)	0	5	0
Miss Ethel Rawling (box)	0	1	1½
Miss H. Humphreys (box)	0	1	2½
Miss Eva Grace (box) ...	0	2	11
Miss C. Osborne (box) ...	0	3	0
Mrs. F. Johnson (box) ...	0	3	6
Mrs. Jones (box)	0	4	8
Mrs. Albert Wright, senr. (box)	0	3	10½
Miss Toms (box)	0	1	7
Mary, Dorothy, and Edgar Colls (box)	0	9	8½
Jackie Hedges	0	7	6
Mrs. R. Hedges	0	10	10
Homerton-row, Friends and School ("Mission Herald")	0	5	6
Mrs. Fenning, Special Don.	0	1	0
Dacre-park Sunday-school...	1	7	1
A. J. R. (box)	0	3	10
Mrs. C. C. Harris (Thank-offering)	3	0	0
Mrs. C. C. Harris ("Mission Herald")	2	0	0
Mr. S. J. Keeble ("Mission Herald")	0	2	0
Succoth Baptist Sunday-school (Collection) ...	0	14	6
Park Riding Sunda-school ..	2	13	3½
Charnsfield Strict Baptist Chapel	0	15	9
Elthorne-road Baptist Chapel	2	5	0
Over Baptist Chapel ...	1	10	7½
Spa-road, Bermondsey ...	0	18	6
Akeman-street, Tring —			
Senior Christn. Endeavour	0	18	6½
Junior Christn. Endeavour	0	7	1½
Friend (Per Miss E. Butcher	0	10	0
Miss Colls ("Mission Herald")	1	3	7
Mrs. J. Gower (Per Miss Colls, "Mission Herald")	0	2	0
Mrs. Bishop, senr. (Per Miss Colls, "Mission Herald")	0	5	0
Chesham Friends (Per Miss Colls, "Mission Herald")	0	7	0
Friend (Per Miss Colls, "Mission Herald") ...	0	3	0
Bexley Heath Sunday-school	1	11	9
Shouldham-street Sunday-school	1	15	0
Walthamstow Chapel ...	0	10	0

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.

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.

Printed and published for the Strict Baptist Mission by ROBERT BANKS AND SON, Racquet Court, Fleet Street, London. May, 1904.

THE STRICT BAPTIST MISSION HERALD.

No. XXVII. - - - JULY, 1904. - - One Halfpenny.

Revival.

RIGHT through the length and breadth of India there are men and women who have been, and are praying for a great revival. The desire for true spiritual revival is deeper, and the expectation more confident than has been the case for years. Here and there manifestations of the work of the Holy Spirit have been most marked, but *the* revival which has been, and is being earnestly and believingly prayed for has not yet come. The only thing to do is to "continue in prayer." "We shall reap, if we faint not." Let us not lose heart. May we rather be the more earnest in Asking, Seeking, Knocking. The intense desire for revival which possesses so many has not sprung from any inferior source. It is, itself, the outcome of the work of the Holy Spirit.

Fellow-labourers in this great cause, let us not despond. If a revival is needed anywhere it is needed in the Tamil field. Will you not continue to intercede for those who represent you in that field? Their hearts are one in this matter, and each says with Myers—

"Therefore, O Lord, I will not fail or falter,
Nay, but I ask it, nay, but I desire;
Lay on my lips Thine embers of the altar,
Seal with the sting, and furnish with the fire.

"Quick in a moment, infinite for ever,
Send an arousal better than I pray,
Give me a grace upon the faint endeavour,
Souls for my hire, and Pentecost to-day."

E. A. B.

A Missionary Spirit— A Scriptural Characteristic of Church Life.

Paper read by MR. ARCHIBALD BOOTH.

WE are gathered in this building to-night to the honour of Him who took upon Himself a mission that none other could possibly have achieved. "The Son of Man came . . . to give His life a ransom for many." His mission of salvation was the outcome of love, that He might, though at the tremendous cost of His own heart's blood, redeem His people from the ruins of the fall, and that, ultimately, they might be with Him for ever. These are His words:—"Father, I will that they also whom Thou hast given Me, be with Me where I am."

There are some here now, nay, I earnestly hope that all here have realised by faith that the mission of Christ was on their behalf, and this being so, I conclude that *oftentimes* the question arises in our minds, "What shall I render unto the Lord for all His benefits toward me?" Christ has supplied the answer to this query. Picture the scene on the mountain, where with the eleven disciples, some believing, others doubting, that He was the risen Christ, He declares: "All power is given unto Me in heaven and in earth. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Paul, writing to the Colossians, says: "He is the Head of the body, the Church." If, then, Christ our Head has given to us who form His Church this command, our duty is plain, and falling short of duty, is sin. How then do *we* stand?

As a denomination we base our Church order on that set forth in the 2nd chapter of the Acts of the Apostles. On that day of Pentecost, when about 3,000 souls were added to the Church, who were they that formed the congregation? "Men out of every nation under heaven." Should we not be very careful to follow out this order too, by endeavouring to spread the Gospel, so that at the present time it might be truly said, as on that notable day, "We do hear them speak in *our* tongues the wonderful works of God." Almost the chief characteristic of that chapter seems to me to be the fact of the Gospel being preached to such a multitude of mixed nationalities. Study the lives of the apostles, and you cannot fail to note that they all possessed a true missionary spirit. Notice the charge brought against Peter and the other apostles, when they were brought before the Council: "Did not we straitly command you that ye should not teach in this name? and, behold, ye have filled Jerusalem with your doctrine." They had done their work well—"filled Jerusalem with your doctrine." What a grand, though unintentional tribute to their earnestness for the Master. These members of the one Church responded to the command of Christ by yielding all their energies to the spreading abroad of the good tidings of great joy.

Before passing, just let me remind you of the effect of this earnest proclaiming of the Gospel in Jerusalem. Read Acts vi. 7: "And the

number of the disciples multiplied in Jerusalem greatly." God honoured His promise, for He had declared by Isaiah that His word should not return unto Him void, and on the occasion just mentioned, *many* were brought to love and *serve* Him. Our God is unchangeable, and He will honour the faithful proclamation of His Word to-day, even as He did then.

The elders of the Church at Jerusalem, writing to the Churches at Antioch, Syria, and Cilicia, commending unto them Barnabas and Paul, used these words: "Men that have hazarded their lives for the name of our Lord Jesus Christ." It does not require much thought to tell what was the controlling passion of these two men. What a life was that of Paul's. His was not merely a heart devotion to the Saviour, but a consecrated life devotion. Persecuted, imprisoned, subjected to all manner of shame, yet still he went about, first in one place, then in another, never ashamed of the Gospel of Christ, himself a monument of grace, the love of Christ constraining him to sound forth the praises of Him by whose blood he was redeemed. Paul's exhortations to the various Churches are worthy of our notice. To the Church at Rome he wrote: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Mark these two last words, "reasonable service," not service rendered as a favour, but service rationally demanded. This affects us then. Scripturally and reasonably it is our privilege to work for our Lord. Again, writing to the Corinthian Church, he says: "That they which live, should not henceforth live unto themselves, but unto Him, which died for them and rose again." This is also a reasonable argument that if the Church has been purchased by Christ's blood, should not the Church live to the honour and praise of her Redeemer?

Philip the apostle is an example for every Christian. Immediately after he had received the call, "Follow Me," he findeth Nathanael and tells him of the Christ. Having by faith responded to the Saviour, he *at once* commences to spread the news that the Messiah had come. Philip the evangelist, having received the command of the Spirit, "Go," went and joined himself to the eunuch, and "preached unto him Jesus." He was responsive without delay; and should not we be also, seeing that we have received a like command?

The contention of James, that faith without works is dead, touches our subject. Faith in the promise of God's presence, and blessing on His Word, should result in an untiring endeavour to present the Word of God to those who have never yet heard it.

In Matthew xxv. we have the words of Christ, when He was speaking of the Judgment Day, when unto those who love Him the King shall say, "Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world; . . . for I was a stranger and ye took Me in, naked and ye clothed Me, I was sick and ye visited Me, I was in prison and ye came unto Me. . . . Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me."

In this great metropolis and throughout England there are many of His children who are yet without a saving knowledge of Him.

The fields are white to harvest: where are the reapers? Yonder in India, millions of His brethren are yet strangers to the sound of the Gospel; sick, for their souls are possessed with the disease of idolatry, imprisoned in heathen darkness. Inasmuch as ye do it to the *least* of these My brethren, ye have done it unto Me. We, as His disciples, are without a warrant for the least indifference, or rather I should say, that to be indifferent is to be disobedient to the royal command before mentioned—"Go and teach all nations." Freely have we received, bounteous showers of blessings have been ours: shall we, Strict and Particular Baptists, who claim to be scriptural, if nothing else, shall we be lacking in our service for Him, seeing that the Scriptures undeniably exhort us to carry the message of salvation unto the ends of the earth?

I have endeavoured to show, from the lives of the apostles and the words of Christ, that the uppermost characteristic of the life of a follower of Christ should be a missionary spirit, that is, an earnest, undiminishing desire to tell others of a Saviour's love; and what is true of the individual Christian is equally as true of the Church. Lastly, just let me bring to your notice the words addressed to the Churches at Sardis and Laodicea, as we have them recorded in the book of the Revelation: "And unto the angel of the Church in Sardis write . . . I know thy works, that thou hast a name that thou livest, and art dead. And unto the angel of the Church of the Laodiceans write . . . I know thy works, that thou art neither cold nor hot."

What solemn accusations. Can these words be said of any of the Churches represented here to-night? Sincerely I hope not, for if these statements are true of us, it means that we are a dishonour to Christ. It is for His Church to uphold the honour of His name by the sounding out of His glory. With His people He has left precious promises, of which not the least is, "Them that honour Me I will honour." How can this be better done than by exalting His name at every opportunity?

The following is an extract from an article entitled, "Every Christian a Missionary":—

"To mission all society is the object of the Church, if the Church rightly understands the mind of the Master. But such a mission necessitates missionary activity on the part of every believer. Of course, it is not to be imagined that every believer can be a travelling missionary. But each one can be a home missionary, while only a select few can become agents in the foreign field. Now how can we all become missionaries? By seizing opportunities, and by seizing them at once; wherever we happen to have our being, we can both honour the Master and seek to reach precious souls."

This is very true. Opportunity is a grand thing, and if, by God's help, we make use of opportunities as they occur, then will it be said of us, as to the Church at Ephesus, "For My name's sake hast thou laboured, and hast not fainted." If we have never seriously thought of the question of missionary enterprise before, we must, I think, come to the conclusion that, not only is a missionary

spirit a Scriptural characteristic of Church life, but the few Scriptures brought to your notice to-night, warrant us in declaring that a missionary spirit is an *absolute necessity* to Church life. This spirit is an evidence of life, a proof of love, a result of faith, and an expression of gratitude.

Young men, much of the responsibility of *active* missionary work rests with us. Have you an Open-Air Mission in connection with your Church? If not, see to it that, by the help of God, you soon have one. Does the Church where you are a member take no interest, or only a little interest, in the S.B.M.? Strive to create an interest. Mention the claims of the heathen at every opportunity that presents itself.

"Can we whose souls are lighted
With wisdom from on high,
Can we to men benighted,
The lamp of life deny?"

I will conclude with the words of the Apostle Paul: "Awake up righteously and sin not: for some have no knowledge of God: I speak this to move you to shame" (1 Cor. xv. 34, R.V.).

SCHOOL NOTES.

DURING April, the Annual Examination by the Government Inspector was conducted in our Vepery, Semmencheri, and Choolai Schools. Altogether 117 candidates were presented for examination, and of these 92 passed.

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Our Schools at Ayanapuram, Sembiyam, and Arumbakkam will be examined later in the year.

***

We have now over 400 Scholars in our Schools, in various classes, ranging from the Infants to the Fourth Standard. These are daily taught Scripture lessons.

***

Our School children are now being prepared for the Scripture Examination, which is annually conducted by the India Sunday School Union, and is to take place this year, on July 16th. The subject appointed is the International Lessons for the first half of 1904. We hope to be able to record satisfactory results.

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One-ninth of all the school children of India are found in Mission Schools. This number includes 330,000 boys, and nearly 100,000 girls.

***

In the Madras Presidency 85 per cent. of the male, and 99 per cent. of the female population are unable to read or write.

E. A. B.

YOUNG PEOPLE'S PAGE.

A DESERTED TEMPLE.

I DON'T think I ever remember seeing an absolutely deserted chapel in England, but a few days ago, I saw a really deserted heathen temple. It was not the first I had seen, but this one seemed especially interesting.

Last week, as Bro. Booth, two of our native Preachers, and myself were returning from a rather "out-of-the-way" village, we saw this place by the side of the road. I had purposely taken my little snap-shot camera, so we went in to "snap" what we could.

The *Koil* (temple) is enclosed by a high wall, in the front side of which is a large entrance or porch. The wall was sadly broken down, so that although the large massive doors at the porch were closed we experienced no difficulty in getting inside. The enclosure was paved with long slabs of granite stone, but was nearly covered with rubbish. We found the inside of the *Koil* rather dark, (as the Hindus never put windows in their temples) and it seemed now to be the home of bats, birds, and snakes. By the dim light, we saw at the farther end, two shrines or very small rooms, where the people had kept some of their gods. The ceiling was laid with large slabs of granite, and supported by a number of pillars, on which were carved many very ugly figures.

One god had been left behind by those who deserted the temple, and was firmly fixed in some stonework. Another smaller god we found lying behind the door in the dark. This one was brought out

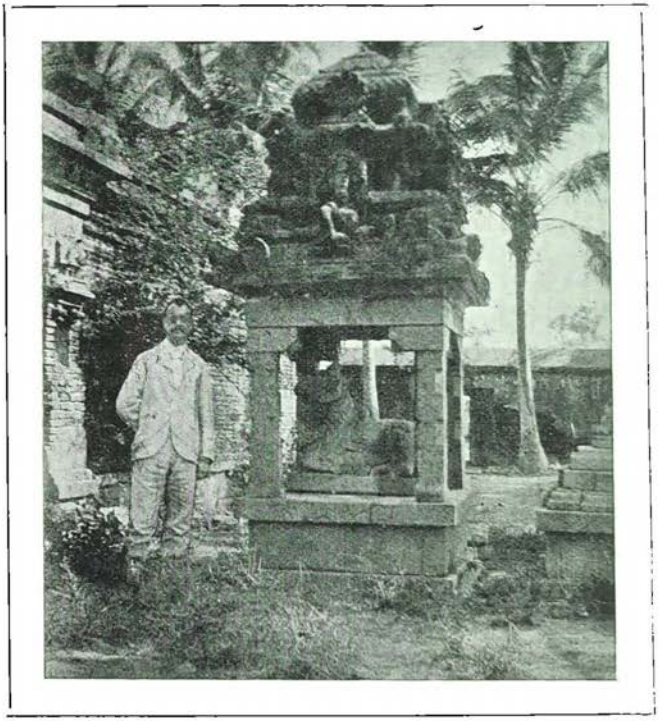


MR. BOOTH HOLDING SMALL GOD.

into the light in the doorway, and with Bro. Booth propping it up before him, I took a photograph of it, with the result you see here.

Preacher Dyriam is rather in the background, in the *Koil*. Preacher Verathulajulu is standing outside looking at the poor fallen god. The recesses in the wall on either side of the doorway were occupied by little gods, but they have now been taken away. What the villagers would have said, had they known how we desecrated their god, by handling it and then photographing it, I really do not know.

In another part of the enclosure, we saw a stone bull, over which was a heavy and elaborately carved canopy, supported by four pillars. Here it is with Mr. Booth standing at the side.



MR. BOOTH AND SIVA'S BULL.

It is called *Siva's* Bull. The Hindus say that their god *Siva* (which was kept in the temple) was very fond of bulls, and so whenever he wanted to go on a journey this one was ready to take him. Some of their other gods have a tiger, some an elephant, some a buffalo, some a parrot; whatever kind of animal or bird they were supposed to be fond of, to take them on their journeys from one place to another. On the pavement, weeds and thorns have sprung up between the slabs of stone, because of neglect. In the background of the picture are some cocoa-nut palms.

How queer, yet how sad this seems, does it not? What a difference between our God and the gods of these poor heathen. Our God is everywhere, and has made all things. The gods of these poor heathen are merely blocks of stone, and can do nothing. How ignorant these poor people are, to make animals and birds of stone, for their stone gods to ride on! How we ought to make haste to tell them of the love of Christ in coming in this world to die for sinners, and of the anger of God against workers of iniquity! D. MORLING.

Kilpauk.

A VILLAGE VISIT.

IT is five o'clock in the morning, and I hear the voice of a servant calling Sar! Sar! I go down and open the door, and at the same time rouse Brother Morling. In a short time we are sitting down to "*Chota Hazri*" (little breakfast), and by six o'clock we are on our bicyles speeding through Kilpauk. The air is fresh, and we appreciate it, for we know how soon its freshness will be lost when the sun has climbed a little higher in the sky.

We pass through Kilpauk Toll-gate, close to which a plague inspection shed has been erected in consequence of a recent outbreak of plague, which I am thankful to say, speedily disappeared. We skirt Ayanapuram, where we have a School, and pass through Sembarambakkam, where Preacher Dyriam lives. Just ahead is a level-crossing of the Madras Railway, and as we get within sight of it we find that the gate is shut, and a long row of bullock carts waiting to go through. We call out to the Gatekeeper, who kindly opens the gates just sufficiently wide enough to allow us to pass through, and we cross the metals without dismounting. A sharp turn to the left brings us close to the very extensive railway workshops at Perumbur, and we ride for a short distance close to the railway line, along which a train soon comes laden with a great number of men, whose destination is the railway workshops.

We are soon in Sembiyam, and on passing a large upstair house we bid "Good morning" to the owner, who is seated on a bench in the verandah. He is a wealthy man, and one of great influence in the neighbourhood. We recently went to him, and asked him to give, or sell, or lease a small plot of land, on which we could build a School in a pariah village not far away, where he and his relatives are almost the sole landowners. He refused on the ground that we are "spoiling the pariahs." He instanced difficulties he had only recently experienced, in endeavouring to obtain sufficient agricultural labourers, and the increased wages he was obliged to pay. He would help me if I would open a School for *caste* children, but if for pariahs, no, he could not help. All his friends would abuse him if he did so.

We are on our way now to do through some other way what we failed to do through him. Possibly we shall experience sooner or later some opposition from him, directly or indirectly. Our aim is to open

a School in the non-caste part of the village of Koluttur. Here is a typical scene, similar to one we immediately pass through. The



NATIVE HUTS.

palm-leaf roofed huts, the women, the babies, the miscellaneous collection of pots, curry stones, rice pounders, and winnowing fans, together with the tall palmyra trees form a picture which one can see here many times in a day's march.

As we speed along we notice that many of the men who pass us are reading Tamil tracts, and we know that one of our preachers is ahead of us distributing Christian literature. Presently we come on a truly eastern scene. Close by the roadside is the threshing-floor of some village farmer, and there are half-a-dozen oxen treading out the corn. They wheel slowly round a circle, the ox nearest the centre just shuffling and acting as a pivot to the rest of the line, the outer ox having to move more briskly to cover the radius of the circle.

In a few minutes we catch up to Preacher Varatharajulu, whom we had arranged to meet here. Leaving the road we wheel our cycles along a very narrow path running between two fields, and then push them along a rough track which leads to

KOLUTTUR.

Several times previously we have visited this village in the hope of establishing a Mission Station, but up to the present we have been unsuccessful. To-day there is a new fact to be reckoned with. One of the inhabitants has so far overcome his prejudice and fear as to offer to rent a house to us. Until now we have been assured that no house could possibly be obtained, and that only with great difficulty could a plot of land be secured. We are soon standing in front of the house that has been offered to us for School purposes at a fair rental. It is centrally situated, and would afford accommodation for a Teacher's residence in addition to Schoolroom. We pass through the

house, and find that it does not boast a single window, the rooms being pitch-dark, neither are there any doors. However, under the circumstances we are prepared to make allowance for such trifles, and agree to take the house. We shall have to make arrangements for light and air before we can start work, but just now the chief point is to secure the house.

We pass on to a shady spot convenient for preaching, and commence singing a Tamil lyric. The audience which gathers is composed almost entirely of women and children, the men having already gone to work. Varatharajulu and Dyriam and I preach one after the other, Brother Morling helping in the singing, which is sandwiched in between the addresses. Up till now we have been concerned solely with the non-caste or pariah part of the village. The caste portion is some distance across the fields, and we are making our way towards it. In the midst of the fields is a temple, which is common to both caste and non-caste sections of the village. Brother Morling was soon busy with his hand-camera, and we are indebted to him for the following illustration.



Although the doors of the temple are closed, an idol can be seen, for the spike-like stone, which is mounted on a brick-work base in front of the temple is an object of worship. The man nearest the temple with his hand resting on the wall is Preacher Dyriam, the one on the other side of me being Preacher Varatharajulu. Behind us is a clump of palmyra trees, the tops of which are outside the range of the camera.

After partly pushing and partly carrying our cycles across ploughed fields and along narrow paths, we arrived at the caste portion of Koluttur. The place seemed deserted. Standing together under the shadow of a temple wall, we join in singing a Tamil lyric, and this brings a few persons to the doors of the houses. Speaking in

turn, each of us endeavours to make his voice carry as far as possible in order to reach those who are within the houses. On a woman enquiring from a young man who was passing whom we were, he mischievously told her that we were Plague Inspectors come to examine the houses and people. This had the desired effect of sending her indoors. But still a few listened, and we distributed some tracts before turning homewards. ERNEST A. BOOTH.

Confessing Christ.

A YOUNG man named Doraiswamy came to the bungalow the other morning and said that he wished to be baptised. I have known him for some time. He is the son of godly parents, both of whom are engaged in our Mission. Not long ago he acted as an assistant teacher in one of our schools. He left us in order to continue his studies. In the town where he was to study, plague broke out, and being greatly afraid, Doraiswamy returned to Madras. Here he obtained employment in the office of an emigration agent. In course of time he was sent to Madura (some 340 miles south of Madras) to seek for coolies willing to emigrate to Natal. Whilst thus engaged he was taken very seriously ill with pneumonia, and thought he would not recover.

Under these circumstances Doraiswamy became concerned about his soul. The thought came that if he died then he would go to hell. He realised that he was a sinner, and he prayed to Christ Jesus for pardon, confessing his sins. His prayer was answered, and there came into his mind a peace he had not known before. His mind is now changed towards sin, he hates it, and is sorry for it, which he was not before. He loves Christ, and wishes to obey His command about baptism.

The foregoing is a short summary of what Doraiswamy related to me. After some further conversation I promised he should be baptised and recommended to the Church for membership. Brother Morling also had a talk with Doraiswamy (who speaks some English), and was "satisfied that a work of grace had been going on in the young man's heart."

On the Lord's-day following his interview with me, I called together the members of our Tamil Church at Vepery, and gave Doraiswamy the opportunity of bearing his testimony. After he had done so, it was unanimously agreed to welcome him into Church fellowship after baptism.

On the following Lord's-day, after a Tamil service conducted by me, Doraiswamy was baptised by Brother Morling at Vepery.

E. A. B.

ERRATA.—In last MISSION HERALD, page 43, line 6, "I think" should have been "Think."

ON THE "BLUE MOUNTAINS."

A TEA plantation in India is considered by some an ideal place on which to spend a holiday. Here we get all the benefit of fresh mountain breezes, and look upon nature as God made her.

We wake in the morning feeling decidedly cold, and vaguely wonder if we really are in India, or have travelled to another clime in a dream-ship. Somewhere in the distance a bell is ringing loud and long, and we remember that we are on a tea estate, and that the bell is summoning the coolies to their work. We dress quickly, and are glad of a warm "*chota hazri*" (little breakfast), before we hasten out of doors to enjoy the early morning air.

The sun has risen an hour before us, and the hills are flooded with golden light. Far away we see giant mountains vieing with the sky in colour; nearer still, other mountains covered with dense forests. Down in the valley below us we hear the rush of a mountain stream. The slopes of the hill on which we stand are thickly planted with tea bushes in regular rows, their bright green leaves look almost dazzling in the sunlight. Farther down the slopes are coffee bushes, dark green leaves, coral berries, and snow-white blossoms, forming a beautiful combination of colour. Everywhere is the song of birds, and the morning air is sweet with the scent of roses. We stand and look, and look again at the glorious panorama spread before us, and we realize something of what God meant when He said "it is very good."

And now we hear a chatter of women's voices, and a merry train passes us. They are the women coolies on their way to gather the tea leaves. They form a bright patch of colour in their scarlet cloths, each woman carrying a wicker basket over her shoulder in which to bring home the tea leaves she gathers. Soon we see them amongst the tea, busily picking off the tender leaves, and talking and laughing gaily to one another.

We visit the tea house, and there we see the men coolies busy at work. At a large machine are three men rolling the freshly gathered tea leaves. The machine is worked by a handle like a mangle; two men turn it, while a third feeds the rollers with green leaves. In another part of the building are huge shelves fitted with trays, on which the tea is allowed to air and wither. We move on and see a gigantic iron furnace called a "Sirocco," from which arises a fragrant scent. The furnace contains trays on which the tea is roasting. On the floor are heaps of fragrant tea ready for sifting, which is done with zinc sieves of various sizes. In one corner sits a man making lead cases for the sifted tea, and by him another man packing, sealing and labelling the packets.

As our enquiries are all answered, and our curiosity satisfied, and as days pass on and we are no longer interested in tea making, we are conscious that of God's handiwork we can never tire. Each rising sun reveals fresh beauties of His love, each soft twilight speaks anew of His peace.

And so our days go by, restfully for tired bodies, peacefully for

tired minds, till one night an unexpected and unpleasant event occurs. A panther is seen by one of the native servants prowling round the house in which we are so pleasantly spending our holiday. No little excitement ensues. One gentleman goes out with a gun, but the animal is not to be found, though traces of it are plainly seen close by the house. The next night a dog is carried away, and after several dogs have mysteriously disappeared, from this, and an adjoining estate, a panther hunt is instituted. As we are returning from a walk one morning, we hear at the top of a wooded hill the sound of horns and "tom-toms" (native drums), and louder than either the shouting of many voices. These sounds, we are told, are proceeding from a band of coolies, who are "beating" the jungle to scare the panther and send it down the hill. On a winding path half-way down the hill we can just distinguish the wary figure of a planter with a gun. The panther is either not on that particular hill, or else has good nerves and will not be scared, but several smaller animals like hares and wild pigs come pell-mell down the hill and run wild among the tea, making good sport for the waiting planter.

Day after day the hunt proceeds, the hills resound and echo with the sounds. More than once the panther is seen and heard, but is too nimble for the sportsman.

Thus we have our rest and our holiday. We enjoy the sweet mountain air, and feast our eyes upon the flowers, and taste the luscious peaches and plums that we cannot get except on the hills in India. The time passes by, and as we feel health coursing through our veins, and thank God for the benefits of a hill climate, we experience certain longings for hot, dusty Madras.

We are glad life is not all holiday, and that far away on the plains is the little corner of the Master's vineyard where He has called us to sow the seed, and wait with hopeful hearts for His harvest.

WINIFRED BOOTH.

Carolina Tea Estate, Nilgiris.

Bible Sunday.

WE are indebted to the British and Foreign Bible Society for the excellent Tamil version of the Scriptures which we use, and which they supply under cost price.

While not satisfied with their rendering of the word for Baptism and its cognates, and hoping that this will be improved, we recognise that they have a claim on our sympathetic support. This being the Centenary year of the Society, we in common with the great Christian host throughout the world, made a special collection in aid of the Society's funds on Bible Sunday, March 7th.

The sermon on that occasion was based on the words of the Psalmist, "Thy word have I laid up in my heart, that I might not sin against Thee." The sum of 18 Rupees was contributed and forwarded to the local auxiliary of the Bible Society.

E. A. B.

United Tamil Meetings.

IN the last week of April, the London Missionary Society, the Wesleyan Mission, Methodist Episcopal Mission, Danish Mission and Strict Baptist Mission united in some meetings held in Madras, designed for the deepening of spiritual life amongst the workers of those Missions.

On the first three evenings of the week, the meetings were held in the London Missionary Society Chapel. On the last three evenings, they were held in the Methodist Episcopal Chapel. Each evening, a missionary and a native preacher delivered addresses, which were of a suitable kind; and being used by the Spirit, likely to renew the spiritual vigour of the hearers. Brother Booth delivered discourses on Tuesday and Saturday. Very good numbers gathered together, especially towards the end of the week, when there were crowded congregations. Many of the workers, after having preached or taught at their stations during the day, walked several miles to these meetings in the evening.

I was much impressed by the godly spirit, the intense desire to spiritually benefit these workers, and the great faith in prayer to this end, manifested by the originators of this scheme. Much prayer was offered for many days before and also during those meetings, that the power of the Spirit might be present to bless. It was evidently a success in the numbers of those present; we pray that it was a real blessing spiritually to individual souls.

If Preachers have, from a yearning heart, told out the good news with a greater love and zeal, and Teachers taught their little ones with more patience and perseverance, doing it for His sake, and Bible-women found greater treasures in the Word whereof to tell from house to house, then, our prayers have been answered and our efforts blessed. We trust it was so. D. MORLING.

New Work.

AT last I have the satisfaction of reporting the commencement of work in the village of Koluttur, some miles beyond Ayanapuram. We have secured a house in the non-caste or pariah quarter, in which one of our workers is now living. A Day-school was opened on May 16th, and also a Night-school, the latter being for young men who are employed during the day; many of these are anxious to learn how to read and write. Considerable interest has been displayed, and a goodly number have already purchased books.

It is too early to say anything very definite about the work, but we are thankful that a start has been made. No other Mission work is being carried on there. For particulars regarding Koluttur, I must refer my readers to another article in this paper, entitled, "A Village Visit." E. A. B.

Aggressive Buddhism.

WE learn from some Madras correspondents that Buddhism is now on the war path; that after accepting with philosophic calm its exclusion from India for several centuries, it has now opened an aggressive campaign in Madras, which it will, doubtless, extend in time to other parts of India; and that the object of its attack is not so much its old enemy, Hinduism, as Christianity. And the point which seems specially to have struck our correspondents is that Buddhism claims to be the "Scientific Religion."

Is Buddhism scientific? Yes, certainly, if "science" means human knowledge as opposed to Divine Revelation. That is the very *raison d'être* of Buddhism. It undertook to banish GOD from the universe, and what is left? Only human experience. But then the very fact that it is scientific ought to prevent Buddhism from being aggressive. The temper of science is quiet, patient, philosophic. Christianity is necessarily aggressive, because Christians believe they have a message from GOD to deliver to a sinful and slumbering world —"Woe is me, if I preach not the Gospel." But no such necessity is laid upon science.—From *The Epiphany.*

Brighton Prarthana Sabha.

THE half-yearly meeting of the above-named Society was held on Thursday, May 5th, at 44, Norfolk Square, Brighton, at which Pastor E. Marsh (of the Parent Committee) was present to give an address. The presence of the Holy Ghost witnessing with the spirits of His children present was richly felt, for the warmth of the brethren who led in prayer, interspersed with suitable hymns, and the reading of Isaiah lii. and Romans x. was equally manifest in the address of Pastor E. Marsh which followed.

Referring to the past of the Society, Bro. Marsh spoke of the difficulties which had been placed in the way and anon removed by Him who makes the "crooked things straight," such experience teaching us "that all things work together for good to them that love God," etc. The sustenance of God's servants was then touched upon.

The meeting was, indeed, a happy one, and we sincerely trust, a profitable one in many ways. There were 51 friends present, who heartily subscribed to the collection when taken, and raised the nice sum of £2 8s. 6d. We thank God and take courage. D. F.

STRICT BAPTIST MISSION.

Amounts received since April 18th, to June 13th, 1904.

	£	s.	d.
Gurney-road, Stratford ...	1	7	3½
Acton Tabernacle	2	4	0
Bierton, Aylesbury (collection)	2	5	0
,, ,, ("Heralds")	0	0	6
Mrs. Saw, Acton Tabernacle	1	1	0
Soho Sunday-school ...	2	9	2
,, Mr. W. H. Pond (box)	0	5	4
,, Mr. G. Simpson ...	2	2	0
,, ,, ,, (box)	0	18	0
Mr. John Beale, Newcastle-on-Tyne	0	5	0
Miss R. Scott, High Wycombe ("Heralds") ...	0	10	0
Prarthana Sabha, High Wycombe	1	6	0
Brentford Baptist Chapel ("Heralds")	0	8	0
Half-yearly Meeting, Brentford...	10	6	6
Zoar Baptist Sunday-school, Tollington Park	0	12	6
Zoar Baptist Chapel, Tollington Park	0	12	0
Martyrs' Memorial School	1	3	0
Spa-road Chapel	1	6	0
Bethesda Sunday-school, Notting Hill Gate ...	0	15	0
Academy-street, Aberdeen...	0	10	0
Croydon, Derby-road Chapel	3	16	7
Gt. Yarmouth Strict Baptist Chapel	1	13	0
Financial Secretary ...	1	3	8½
Chas. S. Turner ("Heralds")	0	2	1
Young Peoples' Bible Class, Rushden ("Heralds") ...	0	1	6
Chatham-road Sunday-school	0	10	6½
Egham Sunday-school ...	1	0	0
Horham S. B. Chapel (special collection)	4	5	6
Horham S. B. Chapel (Mr. Knight)	1	0	0
Horham S. B. Chapel (Mr. Knight. for expenses of meeting)	1	0	0
Mr. Cordle	0	10	0
Providence Sunday-school, Reading	1	10	0
Mr. J. Jull ("Heralds") ...	0	5	0
Mr. E. W. Ackworth ...	0	3	0
Carmel Sunday-school, Woolwich	1	10	0
Mr. S. G. Elliott ("Heralds")	0	1	0
Mr. E. W. Thomas ("Heralds")	0	2	6
Mr. A. Martin (donation) ...	0	1	0
Homerton Row Sunday-school	3	15	0
Homerton Row (Miss Evans)	0	10	0
,, ,, (Mrs. Spratt)	0	5	0
Per Mr. Millwood, Mount Zion, Hill-street :—			
Mrs. Whale ("Heralds")	0	6	0
Miss Dawson	0	1	0
Mrs. Sampson (donation)	0	1	0
Mrs. Colls ("Heralds")...	0	1	6
Mrs. Millwood	0	2	6
Miss R. Smith	0	0	6
Mrs. Millwood	0	0	6
Miss Thompson	0	0	6
Miss Terry	0	0	6
Mrs. Wilbey	0	0	6
Miss S. Lawrence ...	0	1	0
Miss Thompson	0	0	6
Mr. C. J. Beecher ...	0	2	0
Miss Beecher	0	1	0
Mrs. Sampson	0	1	0
Mrs. Limbrick (donation)	0	5	0
Beulah Sunday-school, Berkhampstead	1	18	0
Mr. R. F. Banks, Clapham Junction	1	1	0
Mr. R. F. Banks (special donation)	1	1	0
Senior Christian Endeavour, Tring	1	11	6½
Junior Christian Endeavour, Tring	0	3	10½
A. C., Brentford ("Heralds")	0	8	3

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Editor: L. H. COLLS, Framsden House, Western Road, Tring.

Printed and published for the Strict Baptist Mission by ROBERT BANKS AND SON, Racquet Court, Fleet Street, London. June, 1904.

THE

STRICT BAPTIST MISSION

HERALD.

No. XXVIII. - - SEPTEMBER, 1904. - ONE HALFPENNY.

WHAT IS A MISSIONARY CHURCH?

THIS question is asked in full view of our Lord's will for His Church. We know that He commanded it to carry His Gospel to the whole world, to every creature. There is no mistaking the line of His plan, neither can we doubt that wherever any Church believes that to be His unchangeable method, it is most surely blessed of Him; so that the Church that is first and foremost aggressive in its spirit and activities is doing the will of its living Head. It is pulsating, throbbing with the very life of its Author, Who works through His members, Who has saved them on purpose to work, and Whose endless life is not experienced by any Church that does not fulfil His purpose. The Church that is not missionary or evangelistic is an unbelieving, Spirit-grieving, Spirit-quenching Church. The glory of the Lord is departed from any individual and from any Church that is only concerned about its own salvation. It will decay of spiritual congestion, it is savourless salt, its light and witness are darkened, and the Spirit of God broods not there with peace and power.

A missionary Church cannot rest upon the lees of indifference whilst souls are dying around and afar, for the Great Intercessor lives in the midst, with His own tender and mighty pleadings for the lost reverberating through the one heart and one soul. Neither can the truly evangelistic Church be content with the platitudes and theories which pass current as the criteria for "soundness" with some. Christ's precious and inspiring promises, with their joyful outlook and infinite horizon, are worth more than a ton of such cobwebs; and there is no room for such things, no, not in a single corner of the house of God, the Church of the living God. The

missionary Church has necessity laid upon it to go forth with the Gospel of God. It *cannot but* speak the things which it has seen and heard. It has caught the Heavenly Shepherd's Spirit: "Other sheep I have which are not of this fold; them also I *must* bring." It is under the law to Christ, and it is the passion of love for souls which causes it to burst through all barriers and to courageously withstand all that would oppose it in its Divine mission.

Thank God for a courageous Superintendent at the head of our own Missionary Society, supported as he is by devoted and earnest labourers. The power of the Holy Ghost rests upon him and his dear wife and helpers. The Gospel of Christ is being preached and taught by them to increasing numbers, and every one of them longs to be a winner of souls. God bless them yet more and more. May every Church of Christ realise the purpose of its existence in the world, and believe in the Divine order—"Go ye out into all the world, and lo, I am with you alway."

When all the Churches really believe in and obey the Lord's commands, they shall shine as a lamp that burneth. There will be a fulness, an overflowing fulness of blessing from on high, when the Church prizes Christ and the salvation of souls above all other things. But let it live for itself, for its own ideas and its own comfort, then its right arm shall be withered, and its right eye shall be darkened.

MIRACLES OF GRACE.

GOD is answering our prayers for the conversion of souls. Those at home who have joined us in seeking this manifestation of God's blessing on our work, will not fail to unite with us in praising Him for His gracious response. The other morning there came into my office-study the senior girl of our Semmencheri School asking that she might be baptized. Her name is Anthelatchmi, and she is fourteen years of age. She has been a scholar in our School for three years. During the past few months she has also attended our Sunday services at Vepery.

In her own simple way she told me, little by little, of the way she has been led to the present step. During the daily Scripture lesson at School she first learned about Jesus. Some twelve months ago she became seriously interested, and purchased a New Testament, which she read at home. She became troubled about her sins; with tears she confessed them, and sought pardon. She put her trust in Jesus, and knows that He is her Saviour. She was greatly helped by a signal answer God gave to her in the recovery of her younger brother from a serious illness for whose restoration she had prayed.

Presently there came the desire to make a profession of her faith in Christ by baptism. Her parents are heathen, and when she spoke

to them about joining the Christian Church they both refused their consent. Anthelatchmi, however, persisted in her request, and finally her father gave way, but her mother is still opposed to the step being taken. Having obtained her father's permission, Anthelatchmi came to me, and I have given the substance of my talks with her. Rejoicing in the grace of God displayed in the conversion of this heathen girl, I gladly promised to baptize her. When I shall be able to do so is at present uncertain, on account of the opposition maintained by her mother. We are praying that this may soon disappear. In the case of an unmarried girl, of heathen family, one has to move very carefully for the sake of the girl herself.

Within a few days of the interview recorded above, there came to me a widow woman asking that I would baptize her. Her name is Latchavathi. Her husband emigrated to Natal, and died soon after landing in 1901. She is now living in her parent's house with her two small children, aged five and six. Until a few months ago she was a heathen woman, although she has not attended temple since her husband's death.



ARSEERVATHAN LATCHAVATHI.

Preacher Soondram, some time ago, induced Latchavathi to attend our services at Vepery, and gave her some Gospel literature. After listening to the preaching at Vepery she has gone home and prayed for the forgiveness of her sins. She has been pardoned, and there is peace between her soul and God. She told me of the help and comfort she finds in prayer, also remarking that these things are new to her, she knew nothing of them before attending our services.

Although, probably, her heathen parents will not allow her to continue to live with them should she be baptized, she has bravely resolved in that way to publicly profess her faith in Christ. Praising God for His goodness in bringing another out of the bondage of heathenism, I gladly promised to baptize her.

I ask all our friends at home to specially remember these two new converts in prayer. They will each have to face new troubles, and they will each need much grace and wisdom from above. Those who have been praying for God's blessing on our work here will be thankful for this answer, and praise Him for His grace as displayed in these who have been brought out of the darkness of heathendom into the light and liberty of the Gospel.

Those of us who are working here on the field are greatly encouraged, and go to our work with increased hopefulness. These answers to prayer have not only strengthened our faith and brought us great joy, but they have also quickened and enlarged our desires. We want more souls to be brought to a saving knowledge of the truth, more to be liberated from the power of sin, more to experience the miracle of grace.

Let us regard these answers as pledges of future blessing, and it shall be unto us according to our faith.

ERNEST A. BOOTH.

Caste.

WHAT is caste? Try to define it, and you find you cannot do so. It is not merely birth, class, a code of rules, though it includes all these. It is a force, an energy; there is spirit in it, essence, hidden as the invisible essence which we call electricity. Yet all who fight it are agreed that it is the strongest foe to the Gospel of Christ on the Mission field of India.

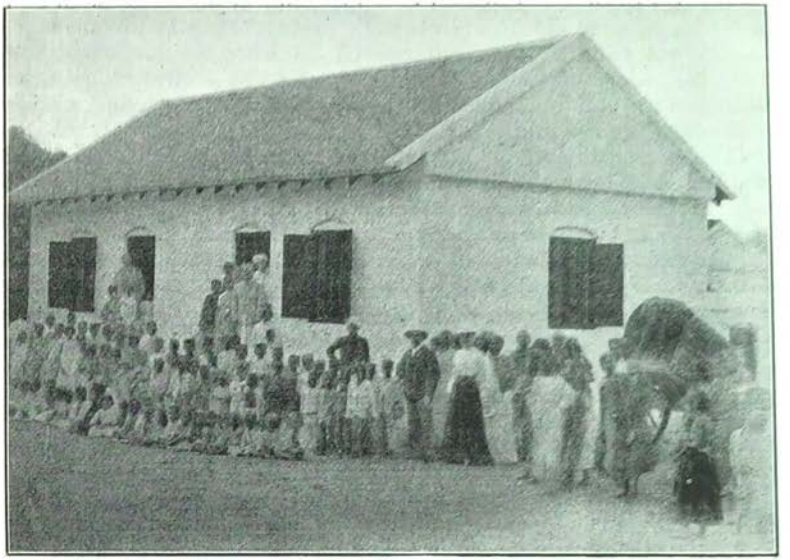
. . . . . .

Caste is found in no other country. People are often deceived by the fallacy that Hindu caste is the same as social rank in other countries. There could be no greater mistake. Nehemiah Goreh, who before his conversion to Christianity was a Brahmin of Brahmins, scouted the idea that social rank bears any resemblance to caste. Caste is the one religious bond which has existed through all the varying changes of what we call Hinduism. It is the only element which may be said to be common to all Hindus alike. From Brahmin to Pariah they all cling to it; some of them would die for it. As Bishop Sargent used to say, "Hinduism is caste, and caste is Hinduism." Hindus are often most intolerant, and cruelly persecute those who become Christians, not because they have changed their faith, but because they have broken caste. Yet even this barrier must be broken down in time. A hundred forces are constantly at work to destroy this curse, and when caste has gone, Christianity will enter into possession as it has not done yet.

. . . . . .

Caste is the worst tyranny and the greatest curse that has blasted the life of any people. It is the staunchest foe of individual freedom.

—*Selected.*



Our New Building at Semmoncheri.

ON the high road passing through Semmoncheri stands a building, one that attracts the eye of the passer-by, because it is so unlike the surrounding buildings of mud and thatch. This is our new School, which we have watched growing for some months past with special tender interest. Now that it is finished, we look with satisfaction on its red-tiled roof, its white walls, and brown doors and windows. Inside it is bright, sweet, and airy, and we do not wonder that often out of School hours we see the children playing around the building, or sitting on its steps, leaning against its closed doors. How different a place it is to their dirty, dingy homes, you, dear friends, who helped to erect this building, would rejoice to see. We pray that as the pleasant new School attracts the little ones, the sweet truths they learn within its walls may fill their souls with a fragrance they will carry all their lives.

One afternoon last week Mr. Booth held a dedication service in the School, and we hope that all who assembled there were as happy as we were. The School children sat on the floor in rows with bright, smiling faces. On the forms at the back of the room were our Mission workers, and around the building, standing in the doorways and peeping in at the windows, were the heathen people who live in Semmoncheri, many of them parents of the School children.

The service commenced with prayer offered by Mr. Booth, the singing of a hymn by the little ones, and the reading of a Scripture portion by one of our preachers, after which Mr. Morling delivered his first Tamil address. To this we listened with great pleasure, for

we realized some of the speaker's feelings, and sympathised with him in his joy in being able to address those present in their own language. The School children then entertained us with several songs and dialogues, some of the latter being in English. Mr. Booth next addressed the children, and after the singing of another hymn, prayer terminated the meeting.

The accompanying photograph was taken after the service by Mr. Booth. The onlookers were greatly interested in all the proceedings, and persisted in keeping so near the camera that photography just then was by no means an easy or delightful task.

The cost of the building exceeded a thousand rupees, *i.e.*, over £70. It has been erected on land purchased by the Mission for this purpose last year. It is excellently situated, and we look forward to using it for lantern lectures and religious meetings.

WINIFRED BOOTH.

UP IN THE CLOUDS.

COONOOR is a favourite hill resort, which is much appreciated by the tired mission worker. The mountain railway that takes us to this choice spot, leads us through most fascinating country. As we emerge from each tunnel and round each curve, fresh scenes of beauty are presented to our eager gaze.

We arrive at Carolina tea estate, about the middle of the day, but the air is quite cool and fresh. The weather altogether seems perfect, and we use our time to the best advantage in making various pedestrian excursions here and there.

One beautiful morning we start off with several friends to explore the Droog, which is one of the highest points in this district. On reaching the summit we are enveloped in a heavy cloud, and, the temperature makes one almost long for Madras. After the cloud has suddenly lifted, we feast our eyes on a very pretty view. The extensive plains, like an elaborately tesselated floor, is spread beneath our feet, and the jagged heights of several other mountain ranges are seen in the dim blue distance. We arrived home at sunset, some a little tired, but all well pleased with the day's outing.

One day a large tea estate on the farther slopes of the valley, was found to be a most interesting place for a day's meandering. Another day an excursion to a neighbouring walled and fenced hill village, proved to be a most enjoyable trip.

But what a change it all is! On the plains, the highest eminence that is seen for miles around, may be an ant-hill. Here, the country nearly attains my ideal of mountain scenery. On the plains one is ever within earshot of the sharp clash of cymbals, or the roll of tom-toms from some temple. Here, one is almost shut away from heathendom, and is left alone to revel in the fresh beauty and delights of God's works in nature. Yet, after all the pleasures of a trip to the mountains, it is with a light heart, and a good will, that one returns to old places, and to the labour one loves so well. D. M

YOUNG PEOPLE'S PAGE.

A GRATEFUL SISTER.

A FEW days ago, I paid a visit to our Arumbakam School. Just as I was about to return home, I noticed a little open shrine outside a temple, which was close by.

In this little shrine I saw what appeared to be seven bricks, a little less than the ordinary-sized bricks in England, placed very orderly in a row. Each brick was daubed over with some black colouring, and had a little red spot on the face of it.

After enquiring of our Teacher and several others, I learned that these bricks were placed there by a woman who keeps a little bazaar or stall a few yards away. This woman has seven brothers (and to have many brothers or sons is considered to be a great honour in this country), so she put these seven bricks in the shrine, to remind her god of her brothers, that it might protect and care for them.

Afterwards she began to reverence, and then worship the bricks. Now, whenever she worships the god in the temple, she also worships the bricks, and offers gifts to them. Of course they have now become real heathen gods—a god for each brother.



This morning I took my camera there, so that you might see them too, or a picture of them. The woman and a part of her little thatched stall may be seen by the side of the road, at the back of the picture.

Now she thinks that she ought to care for these gods more, and build them a little temple. In order to do this, she is now receiving bricks from carters passing by, who steal them from their master. After she has collected a heap of bricks, she sells them, keeps one-

third of the money herself, and lays up the other two-thirds to pay for the building of the temple.

After hearing this sad tale, how I felt glad that, just close by, we have a School where we teach boys and girls about the one true God. We pray that very soon all these people may hear about the Gospel of Christ, and see the wickedness and vanity of worshipping idols.

D. MORLING.

BIBLE BOOKLETS.

THERE has recently been published in Madras a booklet, three inches long, and two inches wide. It consists of sixteen pages, and contains passages of Scripture only, each page dealing with a different aspect of "The Word of the Cross."

Orders for this booklet are being received from all parts of the world, for it can be printed without delay in any language in which the Bible has been published. At the Methodist Publishing House, where the booklets are all being printed, I was shewn copies in English, Chinese, Japanese, and Greek, as well as in Indian languages.

I think that this booklet, giving in the very words of Scripture the "Word of the Cross" will be very suitable for general distribution as a tract. I have placed an order for ten thousand copies in Tamil. By taking this number, we can have printed on the back page of the cover, at a nominal charge, the address of our Mission Chapels, and also my private address, together with an invitation to those interested in the message of the book to call and see me.

The cost of these booklets, including cover with our own Mission notice thereon, is twenty-two shillings per ten thousand. Will some friend please defray the cost of this first lot of silent messengers of the "Word of the Cross." Will other friends also send donations to enable us to secure more copies, that we may distribute them very freely. For each shilling subscribed for this purpose 450 Bible Booklets will be distributed by our own workers. In forwarding special donations for this purpose to our Financial Secretary please mark them "Bible Booklets." E. A. B.

Special Notice

TO OUR SUNDAY SCHOOL SUPERINTENDENTS AND SECRETARIES.

WE are desirous and anxious that our children should be imbued with a Missionary Spirit, and as a Committee, hope the Officers of our Sunday Schools will note well the circular letter about to be sent to them.

An interesting Missionary lantern lecture will be given at such times and places as can be conveniently arranged. Views taken by our Missionaries made in slide-form will be exhibited, and several good brethren will be willing to serve. It will be worth while.

"DINNA FORGET US."

DEAR CHRISTIAN FRIENDS,—Many of you will now be thinking of sending contributions to the Christmas box you lovingly despatch each year for the little ones in our Mission Schools. Look at this wee maiden, and tell me which of you is not attracted by her winsomeness. There are girls in our Schools quite as attractive as this one, but poorer, much poorer than she appears to be.



As one often wonders when giving presents what would be most suitable, I thought I would help you with a few suggestions as to what we most need. First and foremost we want garments; these you have supplied most liberally every year, and we realize something of what they cost you in time and trouble, and appreciate them accordingly, but I want to just remind you that we have another new School added to our number this year, and that means a larger number of little ones to clothe.

For the boys please send caps and jackets and trousers. For the girls nothing is more suitable than a skirt, but it must be made long. We have girls in our Schools varying in age from five to fourteen, and even the tiny ones in the Infant Classes like their skirts down to their ancles. The girls do not need caps.

The remnants of cloth you have sent each year have been very useful. When our stock of garments runs low we begin with the

remnants and give each boy or girl a piece of cloth large enough to make a garment with, and they are greatly pleased.

Now, as to other things, dear friends, we would like small and inexpensive toys, and many of each kind, rather than large and expensive ones, for we never have enough of the latter to go round, and it is always a problem as to which of the children should receive them.

For the boys we would suggest marbles (Indian boys like marbles as much as English boys), tops, whistles, whips, pencils (lead and slate), toy watches, drawing slates, picture books, mouth organs. Just think of something your own little boy would like, and you may be sure an Indian boy will be twice as pleased with it, because he so rarely gets such things. For the girls, gifts you sent last year could not be bettered. I remember we remarked as we gave away the presents that the girls fared the best. We still have some thimbles left from last year's stock, so we do not require any more of these; but please send us a good stock of needles, and white and coloured cotton. We like to give each girl a reel of cotton and a packet of needles to encourage her in her sewing, and we also want a small supply with us to give to the Sewing Classes in the Schools during the year. Those of you who sent remnants of white cloth will be glad to hear that they were very useful for the Sewing Classes. I reserved some of the pieces for this purpose, and was so glad I did when constant demands came in for cloth. Beads, small workboxes, and dolls will also be suitable presents for our girls.

Will some one please send us some Grimke Tamil text cards? These we distribute not only among the children, but in the Hindu homes among the women who are able to read. Christmas cards we do not need, as our large stock is *not* yet exhausted.

Will some kind, loving friend who is specially interested in the Zenana work we do please send us some coloured pictures (small ones) illustrating the life and parables of our Lord? Big people are only children grown up, and we find that pictures help so much in keeping the attention and interests of the women when we are telling them of our Saviour.

Many of you who read this will perhaps think our wants are many, but our family is such a large one—nearly five hundred children, God's little ones—and it is for them I plead.

Yours in loving service, WINIFRED BOOTH.

Kilpauk, Madras.

Baptism.

LAST Sunday (July 24th) we had the pleasure of seeing another of our Vepery congregation follow her Lord through the watery grave.

Notwithstanding wet weather, a very good number, both of Christians and heathens, gathered to hear the Word and witness the after ceremony.

When Latchavathi told her parents that she was going to be

baptized, they were very indignant. As soon as it became known to the neighbours, they gathered round her house and made loud protest. But seeing that the woman was firm and determined, they told her that in lieu of her returning to her old religion, she must give them a feast. This she refused to do.

This brave woman, who is a widow, and had until the last few months been a worshipper of idols, bare a heathen name of an unsuitable character. So the name Arseervathum, which means "blessing," was appropriated.

We had hoped that another, who has applied and been accepted for baptism, would have been able to follow; but at present her way is hedged up by various hindrances.

May the stout opposition which these disciples are meeting with, through grace, establish and build them up in the Lord. They need our prayers. D. M.

SCRIPTURE EXAMINATION.

WE have proved it to be a good thing to enter our Schools for the Annual Examination in Scripture, conducted by the Indian Sunday School Union. Both teachers and scholars take a keener interest in the Bible lesson. Boys and girls, caste and non-caste, Christian and heathen, all enter on the same footing.

With the single exception of our newly-opened Station at Koluttur, we presented candidates from each of our Schools. The total number entered was greater than last year's figures, and the number of successful scholars was also greater. About half of the candidates were examined at Vepery, under the superintendence of Mr. Morling, and the remainder at Kilpauk, by examiners whom I supervised.

The results shew that 102 of our scholars passed the test. Of these 21 secured First Class, 43 Second Class, and 38 Third Class Certificates.

The School at Semmencheri gained the greatest percentage of passes. Two of the boys from that School did their teacher the greatest possible credit by each gaining the maximum number of marks. We have awarded a special prize to each of them.

E. A. B.

Christmas Box for 500 Indian Children.

DEAR BROTHER COLLS,—Will you kindly announce in Sept. HERALD that the "Christmas Box" for India must receive its contents—garments, toys, &c.—by the last day of October next. We, as well as our Indian children, are hoping for another "Bumping Box." Hoping you are well, yours fraternally,

W. S. MILLWOOD.

Edward House, Lisson Grove, London, N.W., Aug. 20th, 1904.

STRICT BAPTIST MISSION.

Amounts received since June 13th, to August 19th, 1904.

	£	s.	d.
Mrs. Hammersley	0	2	2
Ebenezer Sunday-school, Waltham Abbey	0	5	0
Warboys Strict Baptist Chapel (per Mr. Mutimer)	3	1	0
Mrs. W. Morton (per Mr. Jull)	1	1	0
Mr. F. Secrett, Brentford ...	2	0	0
Acton Tabernacle ("Heralds")	0	1	0
Miss G. Othen, pro. Gurney-road, Stratford	1	2	9
"Salem," Richmond ...	2	11	0
"Providence," Meyrick-road Sunday-school, Clapham	1	0	0
Chatham-road Chapel, Wandsworth	2	11	0
Mr. H. Clark, Wandsworth	1	1	0
Dacre Park Sunday-school (boxes)	0	15	0½
Willingham, Old Baptist Chapel	0	9	3
London-road Chapel, Saffron Walden	0	10	0
The Ark, Dunmow	1	7	0
Mr. A. Eartor	0	5	0
Mr. A. Eartor ("Heralds")	0	1	0
Mr. C. S. Turner ("Heralds")	0	2	1
Mr. E. Roe ("Heralds") ...	0	1	6
Miss M. L. Gore's Sunday-school class	0	5	0
Mr. Jas. B. Collin	2	2	0
C. W. X.	5	5	0
Chatham-road Sunday-school, Wandsworth ...	0	9	0½
M. F.	0	5	0
Mr. Geo. Gerrard	0	2	0
Soho School	1	12	0
,, ,, ("Heralds")	0	2	8
Mrs. Tarry ("Heralds") ...	0	5	0
Friends, per Mrs. Tarry ...	1	17	0
Mr. Wm. Wright	1	0	0
Miss Bossendine, Derby ...	0	2	6
Martyrs' Memorial Sunday-school	1	1	6
Mrs. Nash, Brentford ...	0	5	0
North-road, Brentford, Sunday-school	4	9	4
British and Foreign Bible Society	18	0	0
Mr. A. Rogers (box)... ..	0	6	6
A. C., Brentford ("Heralds")	0	8	1½
Mr. Henry Rumsey (Clapham Junction)	0	5	0
Mr. Henry Rumsey ("Heralds")	0	2	6
Watford Tabornacle Sunday-school	2	15	0
Mr. and Mrs. E. A. Booth	4	4	0
Derby-road Sunday-school, Croydon	3	19	7
Enon Sunday-school, Chatham	0	10	0
Akeman-street Chapel, Tring	11	12	1
Mr. Butcher and Family ...	11	0	0
Mr. Glover, Tring	1	0	0
Park Ridings Sunday-school	1	9	6
C. C. A. L. H.	1	10	0
Mr. Thos. Fearnley (for 1903)	1	0	0

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Printed and published for the Strict Baptist Mission by ROBERT BANKS AND SON, Racquet Court, Fleet Street, London. September, 1904.

THE

STRICT BAPTIST MISSION HERALD.

With Annual Report for 1904.

No. XXIX. - - NOVEMBER, 1904. - ONE HALFPENNY.

RIVERS OF LIVING WATER.



UT of all believers who thirst and come to the living, glorified Christ shall flow rivers ofliving water. So spake Christ Himself concerning that Spirit who proceedeth from the Father and the Son. Marvellous promise is this May every believer in Jesus understand its priceless treasure, and really with heart and soul use it as the golden key to spiritual power unknown as yet.

"O Spirit, stream that by the Son,
Is open'd to us crystal pure,
Forth-flowing from the heavenly Throne,
To waiting hearts and spirits poor;
Athirst and weary do I sink
Beside Thy waters, there to drink."

If the Spirit is *in* us, according to the fulness and freeness of Christ's sure promise, these mystic rivers will flow forth; and for the honour of Him whose name we trust, the Spirit will see to it that our opportunities are imperial in their magnitude.

"Rivers of Living Water"—do not these blessed words open up to our longing hearts glorious possibilities of spiritual blessing? Who can measure the invincible spiritual influences of one Spirit-filled Christian witness? Truly the goal of one who really believes a promise like this is not paltry and parochial. It is impossible to enjoy this indwelling Spirit as a fountain that is ever full and overflowing within us, and not at the same time to be reaching outwards towards ever-widening fields of service.

This sublime promise is especially encouraging in connection with all missionary work. Work demanding not only regenerated men, but men filled with the Holy Spirit. How it should rejoice our hearts to know that these rivers of living water have been flowing forth from the lives and testimony of our faithful and devoted missionaries, bringing life eternal to many a barren desert heart in India! They themselves have first come to the fountain, and have been quickened, refreshed, and encouraged, and then from them has issued in persistent and victorious flow the saving power of Christ.

But we are looking for greater spiritual blessings, and well may we do so with such a promise, charged as it is with destinies of blessing which are without measure. We make no apology for writing upon such a subject at the commencement of another missionary year. Perhaps something more practical would have suited the tastes of some. An appeal for more funds, for instance; or for more of missionary interest in the Churches. Let us remember that if we really thirst to receive the Spirit according to the glorified Saviour's words, we have the secret spring of all that we shall need for ourselves, and for our Mission. And we are more deeply convinced than ever that when each member of our Churches, each minister and Christian worker, experiences this unrepealed pentecostal promise in its fulness, there will be such a transformation and such an increase of spiritual power and results at home and abroad, that "our mouths shall be filled with laughter, and our tongues with singing."

"My spirit turns to Thee and clings,
All else forsaking, unto Thee;
Forgetting all created things,
Remembering only *God in me;*
O living stream, O gracious rain,
None wait for Thee, and wait in vain."

"Ye shall be My Witnesses."

IT is an afternoon late in September. The sun is shining brightly, and I am glad to seek the grateful shade of a tree on one of the main roads of the city of Madras. Directly in front of me, but on the other side of the broad road, is a railway level-crossing, whilst between that and us are the tram lines, up and down of which the electric cars are constantly passing heavy laden with passengers.

COMBINED FORCES.

It is the Tamil Christian Congress week, and I have been appointed to the charge of a band of evangelists. There are two other similar bands each in charge of a Tamil-speaking European Missionary. During this one week in the year we present a united front to heathendom. The various regiments of His army link themselves together for a combined attack on the citadel of Hinduism.

MUSIC.

One of our number brings a violin and another a pair of small

cymbals. Led by the music proceeding from these we are soon singing a Gospel lyric in order to attract the attention of at least some of the people who are passing in great numbers up and down the road. There is a strong counter-attraction just to our right in the shape of a "toddy-shop," or liquor den, and we can see that it is not lacking in patronage.

AUDIENCE.

In a short time a number of people gather around us. Here several women laden with baskets and babies, there some coolies carrying burdens on their heads. The small boys and girls with the minimum quantity of clothing are not missing. Presently a number of cleanly dressed men joined the number, adding some dignity to the scene by their umbrellas, some white, some red, others black. Conveyances of all descriptions pass us, from the lumbering bullock waggon to the stylish rubber-tyred landau drawn by magnificent Australian horses. The occupants of all cast glances of varying meaning at us, but none stay to listen. A good number of people have gathered in a semi-circle about us, and the singing ceases.

PREACHING.

One of the evangelists steps forward and immediately secures the attention of the crowd by relating a tale about a man who, in spite of repeated warnings, persisted in sleeping near the haunt of a deadly snake, which had previously bitten several people. Just as the preacher had passed from the tale to the Gospel truth it was intended to illustrate, a man with a tom-tom suspended from his neck took up his stand close by and commenced to vigorously beat the drum with two pieces of leather strap. This immediately diverted the attention of the crowd. The man proved to be a sort of town-crier. He bore a written message which he had to get the policeman on point duty there to read for him. Happily this interruption did not last long, and by singing another lyric we were able to secure the attention of the crowd again.

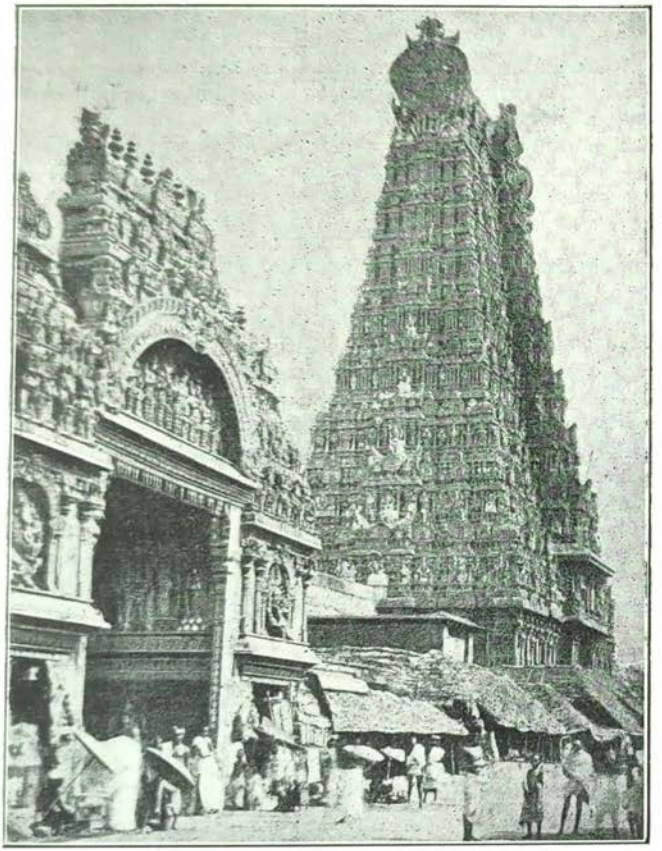
Short, pointed Gospel addresses followed from one evangelist after another. For the most part the crowd listened quietly, but now and again there would be murmurs of dissent, and some would attempt to interrupt. Experience, however, has taught us that *within* the City limits it is best as a rule not to allow any discussion at our open-air preaching, as sooner or later it brings us into conflict with the police, who will disperse the crowd on the ground that it is disorderly. We therefore tell any interrupter that we shall be pleased to talk the point over with him in one of our Schools or Chapels. I remember that on the particular evening in question, a tall, fine looking black bearded Mohammedan listened quietly except when the Divinity of Christ was spoken of, then he did not fail each time to interject some remark to the effect that Jesus was only a prophet like Mohammed.

Presently the time for adjournment came, some Tamil Bible booklets and tracts were distributed, and the preachers and hearers went their several ways.

ERNEST A. BOOTH.

Religious Antagonism.

IN India the great obstacle in the way of the Gospel is Hinduism. In contrast with the non-religious obstacles that confront the missionary in China, the utter indifference to religion that baffles him in Japan, the after-effects of debasing religions that tax him in Africa, India is the land of *positive religious antagonism* to the Gospel.



The missionary in India has not to complain that the people are not interested in religion. The hold of religion over the Hindu is not the mere attachment of inherited tradition, any more than it is the crude despotism of fear. He wears his religion as a supple and close-fitting vesture. It has conformed itself to his nature, conformed his nature to it, till the two are scarcely separable or distinguishable; and this religion, complete in dogma, in laws, in sanctions, in ritual, is at

almost every point antagonistic to Christianity. Denying the reality of sin, the need or possibility of atonement, the beauty of holiness, denying the personality of God, and scarcely admitting even the personality of man, it sets the battle in array against all that we hold true and precious in our faith. That duel of Religion *versus* Religion, which the stay-at-home Christian erroneously supposes to be the main missionary business everywhere, is a stern reality in India.

W. H. FINDLAY,
"*The Foreign Field.*"

Suttee.

SUTTEE is the English spelling of the Sanskrit *sati*, which means "a virtuous wife." It is the name given to a custom which required that on the death of her husband the faithful widow burned herself on the funeral pyre along with her husband's body. When Lord William Bentinck resolved to put an end to this hideous sacrifice, he was met by fierce opposition; but he placed on the Statute Book in 1829 an enactment which made all those who encouraged suttee guilty of culpable homicide.

But up to this day isolated cases of suttee occur. Eight persons were convicted last year in Bengal in connection with a case of suttee. The facts are as follows:—In Gaya a Patak died in the morning, and evidently the villagers were expecting something to happen, for a Mohammedan officer sat in the inner courtyard of the house, to see that the widow did not commit suicide. At about noon the body was being taken to the burning ghât, when the widow called to the bearers to take the body back. After this she rushed out of the house, with her clothes on fire, calling out "Sita Ram" (the names of her god). She fell, or was pushed down, and the body of her husband was laid beside her. Fuel and ghee were then heaped on the widow and her husband's corpse, and both were burnt.

The Lotus.

THE favourite flower in India is the Lotus, or water-lily, that child and nursling of the sun, to which it always lays its heart open in receptive supplication. It is specially related to Brahma, and the pictures in the temples often represent the gods as sitting upon it by way of carpet. Growing in muddy pools, encircled by mean weeds, it is yet a thing of surpassing beauty. While firmly rooted, it always adjusts itself to its surroundings; it lifts its head above the waters that threaten to drown it; endowed with some mysterious power of self-purification, it catches no taint from neighbouring defilements; while in the world, it seems to be not of it. It is the Indian symbol of a saint.

Safe.

TWO of our boys are safe. They left us very suddenly. We can hardly realize they are gone. The call to leave his home for Christ came to one of them in an open-air meeting held in his village two years ago. Then there was bitterest shame to endure. His father and mother, aghast and distressed, did all they could to prevent the disgrace incurred by his open confession of Christ. He was an only son, heir to considerable property, so the matter was most serious. The father loved him dearly; but he nerved himself to flog the boy, and twice he was tied up and flogged. But they say he never wavered; only his mother's tears he found hardest to withstand.

Weeks passed of stedfast confession, and then it came to the place of choice between Christ and home. He chose Christ, and early one morning left all to follow Him. Do you think it was easy? He was a loving boy. Could it have been easy to stab his mother's heart?

When the household woke that morning he was on his way to us. The father gathered his clansmen, and they came in a crowd to the bungalow. They sat on the floor in a circle, with the boy in their midst, and they pleaded. I remember the throb of that moment now. A single pulse seemed to beat in the room, so tense was the tension, until he spoke out bravely, "I will not go back," he said.

They promised everything—a house, lands, his inheritance to be given at once, a wife "with a rich dowry of jewels"—all a Tamil boy most desires they offered him. And they promised him freedom to worship God; "only come back and save your Caste, and do not break your mother's heart and disgrace your family."

Day after day they came, sometimes singly, sometimes in groups, but the mother never came. They described her in heart-moving language. She neither ate or slept, they said, but sat with her hair undone, and wept and wailed the death-wail for her son.

At last they gave up coming, and we were relieved, for the long-continued strain was severe; and though he never wavered, we knew the boy felt it. We used to hear him praying for his people, pouring out his heart when he thought no one was near, sobbing sometimes as he named their names. If only he could have lived at home and been a Christian there! But we knew what had happened to others, and we dare not send him back.

Then a year or so afterward we all went to the water together, and he and three others were baptised. The first to go down into the water was the elder boy, Shining of Victory. Shining of Life was second. A few weeks of bright life, and then in the same order, and called by the same messenger—the swift Indian messenger, cholera—they both went down into the other water, and crossed over to the other side.

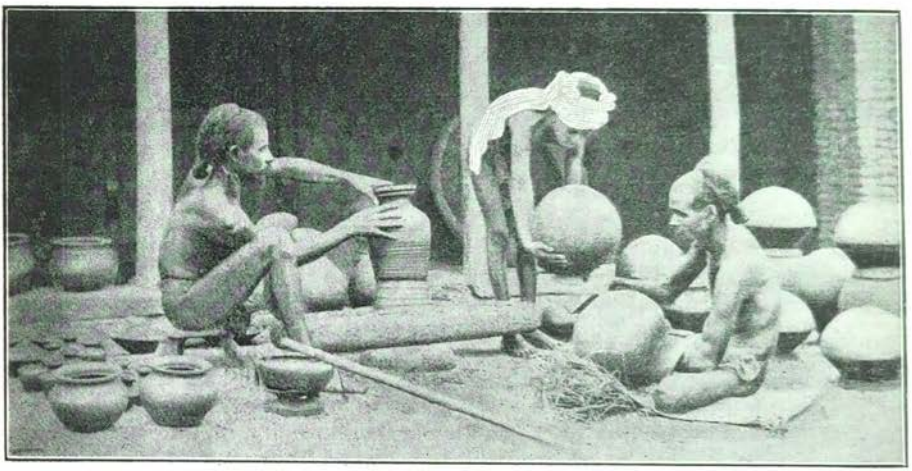
Shining of Life was well in the morning, dead in the evening. His parents had been sent for as soon as it was known that he was ill. They hurried over, the poor despairing mother crying aloud imploringly to the gods who did not hear. He pointed up again; he was almost past speech then, but he tried to say "Jesus" and "come."

Then, while the heathen stood and mocked, and the mother beat her breast and wailed, and the father, silent in his grief, just stood and looked at his son, the boy passed quietly away.—From *Things as They Are*, by MISS CARMICHAEL.

Indian Potters.

THE household and cooking utensils of the ordinary people in India are of pottery. Many of the fairly well-to do use metal water pots use aluminium vessels for working purposes, but the vast majority are earthenware of the most primitive description.

Each village of any size has its own potter. The stock-in-trade of such an individual is simple in the extreme. A wheel, some clay, a little water and a stick are about all he needs.



HINDU POTTERS.

In our illustration, the horizontal wheel in the centre is balanced on a small mound of hardened earth. The long stick in the foreground is that used by the potter to set the wheel in motion. Having made the wheel revolve at the necessary speed, the potter seats himself on the low stool by the side and places his dexterous hands upon the lump of plastic clay which is on the centre of the wheel. Presently as we watch there is shaped quickly a thing of beautiful proportions, which soon becomes like one of our familiar household vessels. Every now and again the potter dips his hands into the bowl of water against which the stick is resting.

The man seated on a mat on the other side of the wheel is adding a very necessary finishing stroke. When the vessel is taken from the wheel it is open at the bottom and the second man is tapping the soft

clay with a piece o' wood until the edges meet properly and a bottom is formed The third man is arranging the finished vessels in the sun so that they may quickly dry, after which they are baked in a kiln.

How rough and unpleasing does a shapeless lump of clay appear, and yet what beautiful and useful vessels can be made from such unpromising material. None, I am sure, need that I should further point the moral of this in relation to our work among the down-trodden pariahs of Madras. E. A. B.

A VILLAGE FESTIVAL.

DAY has dawned and we have finished *chota-hazri* (little breakfast), and brother Morling and I are on our cycles when the sun sends her first rays from the East. Passing beyond the city bounds we are not long in gaining the main road which leads to the village we intend visiting. It is with difficulty that we find a track, and soon riding becomes for a time impossible, owing to the state of the road.

Even at this early hour there are a great number of people journeying in the same direction as ourselves. They are all in good spirits and chat incessantly. Most are dressed in gay coloured cloths, and are evidently bent upon enjoying themselves. A very large proportion are women and girls. They are all caste people. Most of them are walking, but some are riding in bullock carts. The one idea which possesses them all is to get to the village of Konnur and there bathe in the sacred tank, the water of which is said to have wondrous virtue during each Tuesday of this one particular month of the year only.

Presently we espy the village in the distance, and we are joined by Preacher Varatharagulu. We go along together until we reach a suitable spot within the village, and then take our stand under a shady tree. We join our voices in a Tamil lyric and attract the attention of a few, but the great majority of the people just look at us curiously and pass on to the temple. We, however, are anxious that they shall hear our message, and we preach and sing in the way we think best calculated to interest them, but most of them "will not hearken to the voice of charmers, charming never so wisely." Some, however, listen for a short time, and of these one or two are inclined to argue. In a little while we are left alone, for even those who would listen are urged by others to pass on to the shrine. We go to another place, and again try to gather an audience, but as time passes the people are less and less inclined to stop and listen.

THE SACRED TANK.

When we have finished our preaching we pass on to see the sacred tank, whose waters are for the healing of the people. It is a large rectangular reservoir, with flights of stone steps built entirely around it leading down to the water, which at this time of the year is many

feet below ground level. In this particular tank only Sudras bathe—Brahmins will not, and Pariahs must not. Amongst the women who are bathing there are a great number who are deformed and scarred in one way or another. The explanation of this is that on these particular days the water in the tank is believed to have healing virtue. There were some men near me, and I asked them whether they believed in the curative properties of the water. Some said No, but one young fellow said Yes. He was suffering from some form of opthalmia, and told me that he had been to hospital and was not cured, but since he had bathed in the sacred tank his eyes were somewhat better. Later on I met a Brahmin, and he, in answer to my question, gave it as his decided opinion that no cures could be obtained by bathing in the tank. So that they differ among themselves on the question.

Having bathed, the women pass on to make an offering to the god: some present flowers, some cocoanuts, and so on. Under a large tree near to the temple there is an idol, and the women form a ring and march round and round this, worshipping with bowed heads.

We withdraw, for we have seen enough to sadden us, and to remind us of the great hold Hinduism, with all its glaring contradictions, has over the people, and especially over the women.

E. A. B.

BENARES.

The Holy City.

OF all holy places in India, Benares is the most sacred. Whoever dies there, whether Hindu, Mahommedan, or Christian, whether pure in heart and life, or an outcast and murderer, is sure of the blessedness of heaven. Such at any rate is the belief of Hindus.

The traveller notices that the river Ganges at Benares is like a bent bow, that the insurgent stream is thus quietly and ceaselessly sapping the unprotected mud foundations, and that it will by-and-by sweep them all away. He is rowed through a vast floating flower garden, formed by the offerings of the devotees; and he passes many a smouldering corpse with its feet in the river. He finds no houses on the east side of the Ganges, for the priests teach that the river there has no purifying virtue, as they wish to concentrate all the wealth on the other side.

Many of the temples and the forty-seven ghâts, or bathing-stairs, along the banks are in ruins, while others are off the perpendicular and rent from top to bottom. That is a true parable of the Hinduism of to-day. Many of its institutions survive, and will survive stubbornly for generations; but resistless and ever-increasing pressures are undermining the ideas upon which the whole fabric rests. The abiding strife between the sacred river and the sacred buildings is also a truthful emblem of the irreconcilable contradictions that reside in the heart of Hinduism.

Jas. Wells, D.D.

The Tamil Christian Congress.

DURING the third week of September the Annual Meetings of the Tamil Christian Congress were held in Madras City These meetings are, by Christian workers especially, looked forward to with much pleasure, and are invariably well attended. This year a large public building was secured for the week, and excepting the Tuesday evening, when we had a very violent thunderstorm, was well filled every night.

The subjects for each evening were chosen beforehand by a Committee, and were based upon the Gospel: its Author, Enemies, Progress, etc. Brother Booth, speaking on the Wednesday evening, dwelt upon "Its Message." One of the hearers remarked to me afterwards that "The wealth and meaning of the words were very great." Notwithstanding the long distance that many of them had walked, they were evidently well pleased and much encouraged by the soul-stirring addresses that were given.

Prayer-meetings were held in several parts of the city, when many gathered together to supplicate the Divine blessing on the week's services. Special street preaching, in which brother Booth and several of our native Agents took an active part, was held in well-chosen places.

The week has proved a helpful one to many of us. It has shown us more forcibly how the darkness of Hinduism is being gradually dispersed by the powerful light of the Gospel, and that the Christian community will soon be a mighty influence in the land.

D. M.

YOUNG PEOPLE'S PAGE.

A Midnight Carnival.

HINDOO festivals at this season of the year seem to be very numerous. They are held in town, village, and jungle; and wherever one goes he may hear the praises of one or another of the gods of the people being sung. Nor is Kilpauk by any means an exception.

A few days ago, the continuous roll of tomtoms at a temple close by, told us the whereabouts of one of these carousals. Soon afterwards men came round the neighbournood chopping off the lower branches of trees that overhung the roadways. This was to make room for the god of the temple to parade the district.

On a Wednesday night, about 11 o'clock, the excited shouts of a crowd, and the din from the vigorous efforts of the beaters, showed that the procession was on its way. First came a throng of men and boys, many of whom carried blazing torches—some would have three or four torches on a single stick. Then came the swami mounted on a large platform of timber, with a guru, or priest, on either side of it, the whole being carried on the strong shoulders of about twenty or

thirty men. All around the swami were very bright and elaborate decorations, which in the glare of the torches gave a very pretty effect. Then followed the more devout worshippers, who formed perhaps a more decorous company than those who preceded them. On arriving at a temple which is opposite to Mr. Booth's bungalow, they stopped, went through various ceremonies, and resumed their journey.

About 1 a.m. I was roused from my slumbers by something, I knew not what. The people had visited the caste quarter of the village close by, and through the liberality of the villagers had received various gifts for the swami.



CASTE STREET, KILPAUK.

By all appearances they were now quite frantic. The god was being hurried along with the utmost speed, the gurus holding it to prevent it falling. The yelling crowd of men and boys before it had divested themselves of practically all clothing, and were whirling round and round with outstretched arms, drawing on the bearers with their heavy burden to still greater speed. The beaters seemed to experience considerable difficulty in keeping up with the rest of the crowd, and in doing full justice to the musical part of the proceedings. If I could give you a picture that would faithfully reproduce that weird and almost unearthly scene, it would, I assure you, be most interesting.

The next morning the swami was taken on a visit to the god of another temple which is a mile or two away. Thus for a time we were relieved.

Late on Saturday evening we heard again the wild shouts of the people, which told us of the return of this religious rabble. On going out I saw two men very carefully carrying some young cocoanuts and flowers. I asked them what they were for, and they told me they were gifts for the swami to invoke its favour. But on being questioned

again, they were unable to say what benefits they would derive through that favour.

The crowd on reaching us stopped, and the guru, on behalf of the swami, received the gifts. The beaters, believing I was very pleased with their share of the work, gathered round me, and with wild gesticulations beat their tomtoms most furiously. While I was absorbed with the stunning clamour of these men, the guru had left the god and descended to the ground. The crowd was instantly silent, and quickly formed a path from the guru to myself; then, making a profound salaam, the priest decked me with two garlands of chrysanthemums, and presented me with a small lime. The giving of the latter especially is, with the Indians, the highest token of respect. The next morning the festival was over, and quietness and peace restored. D. MORLING.

Kilpauk.

WHAT SHALL I BUY?

THIS question was put to me by my little son of five years, as with his Saturday's penny in his hand we were out walking. The cause of his asking was that he knew that some of us, who are interested in the children of our Strict Baptist Mission, are preparing a parcel to be sent off so as to reach our brother Booth and his fellow-workers in India by Christmas. And the dear little pet was desirous of contributing his share by spending his weekly penny on something that he thought would please the Indian children. But he could not decide until he got to a toy shop. And then after looking at marbles, beads, and other things, he decided on a box of beads, and has been busy at work making necklaces. May this thoughtful and self-denying act of a little one spur on us elder ones to take a larger interest in the work of our Indian missionaries. H. C. T.

Walthamstow, October 1st, 1904.

"Prarthana Sabha," Brighton.

ANNUAL REPORT, 1904.

WITH grateful hearts we would acknowledge the goodness of God to us, and especially in that "Prarthana Sahba," is written in living characters upon the hearts of the friends forming this Society. The great Apostle Paul, in the Epistle to the Thessalonians, wrote, "Brethren, pray for us," and this is the language of our dear Missionaries and native workers in India. As one month succeeds another we assemble together at the house of first one friend and then another; and are found "LOOKING" unto the mercy-seat, and, we trust, as led by the Spirit engaging the attention of and holding our God and King as "He sitteth in the galleries of His own graces." A sense of "fellowship with God the Father, and with His Son, Jesus Christ," is truly felt; but the blessing does not stop there. One cir-

cumstance, calling as it does for true gratitude from the heart, and which we greatly rejoice over, is the hearing of the formation of a like Society at High Wycombe, the home of our dear missionary, Mr. Morling. Yet again, reports from the field of labour are not without encouragement, for several have publicly professed their love for Christ by baptism ; and there are other tokens of prayers heard and answered, amongst which is that of Mr. Morling's speaking in the native language. "Concerning My sons, and concerning the work of My hands, command ye Me," says the Lord in the prophecy of Isaiah, and we, therefore, believe that blessings must and will come, for "My name shall be great among the heathen, saith the Lord of hosts."

Turning to the finance of the Society, it gives me great pleasure to report a substantial advance. Our contributions to the Parent Society is close on £16 (not inclusive of 12s. for HERALDS), being an increase of £1 13s. on last year, and brings the aggregate as collected and forwarded to the Parent Society up to £79. Let us continue to remember the words of the preacher in the Proverbs, "He that hath pity upon the poor, LENDETH unto the Lord ; and that which he hath given will He pay him again." Yes, like David of old, let us ever bear in mind, "For all things come of Thee, and of Thine own have we given Thee." In conclusion, may He who is "the LIGHT of the world," continue to pour upon us of His graces, and to God the Father, God the Son, and God the Holy Ghost, would we ascribe eternal and everlasting praises. Amen. D. FISHER.

Hindu Testimony.

WHEN an English lady of decent culture (Mrs. Besant) professes to be an admirer of Tantric mysticism and Krishna worship, it becomes every well-wisher of India to tell her plainly that sensible men do not want her eloquence to gild that which is rotten. In fact, abomination worship is the chief ingredient in modern Hinduism.

. . . . . .

The Brahmin priesthood of to-day is the mainstay of every unholy, immoral, and cruel custom and superstition in our midst, from the wretched dancing-girl who insults the Deity by her presence to the pining child-widow, whose every tear and every hair of whose disfigured head shall stand up against us on the Day of Judgment.

. . . . . .

Custom is a god whom our race devoutly worships. Custom is our religion. Custom is the autocrat of all autocrats, and will not tolerate the least sign of a spirit of enquiry. Surely a religion which has been allowed to so far degenerate as to give every prominence to mere externalities without any reference to the inner life of its votaries, must either mend or end very soon. Surely we ought not to deny the right of the individual, even though he be a Hindu, to act according to the dictates of his conscience and his reason.

There are educated and uneducated men by hundreds and thousands who, while starting from their homes bent upon achieving some cherished end, pass a few steps and suddenly retrace their steps, as if stung by some venomous reptile, *because they see a widow coming in front of them.* The belief is widely prevalent that the presence of a widow forebodes evil or failure.—*Selected from Hindu writings.*

Strict Baptist Mission.

THE 43rd Annual Meeting was held on Tuesday, Oct. 25th, 1904, at Soho Baptist Chapel.

The Devotional Service commenced at 3.30 in the afternoon. The Vice-President (Pastor R. Mutimer) presided. Hearty praise and earnest prayer were offered to God, and two inspiring addresses delivered.

Messrs. Abbott, Colls, Vinall, Moule, Millwood, Easter and Chambers offered prayer. Pastor E. Marsh's warm-hearted address was based upon the words, "Praise for the Past." Pastor W. Chisnall, who took Pastor F. S. Reynold's place (through illness), pointed to the Scripture—"Quit you like men: be strong."

The evening meeting, which was well-attended, commenced at six o'clock, the President in the chair, supported by many prominent ministers of the denomination. After prayer by Bro. Mutimer and reading by Bro. W. F. Waller,

Pastor S T. Belcher, the Secretary, read an excellent report, the interesting feature of it being that it was largely composed by our Brother Booth

Our President termed it a manly, plain and straightforward report, and not "made up."

The list of Officers and Committee for 1904-5 was read

Brother Brett, our esteemed Treasurer, then read the financial statement, which he termed the best he had read for some time, and was received with applause.

Brother Colls moved the adoption of the report, election of officers and committee, together with the financial account as rendered. In a speech of a stirring nature he besought us all to "Be strong," his remarks fitting in very well with Bro. Chisnall's in the afternoon. He appealed to the chairman to grant a few minutes for prayer during the meeting for the young girl referred to in the report by our Brother Booth. She had confessed her belief in Jesus and desired to follow Him in baptism, but was prevented by her heathen parents.

Brethren Tyler (late Isle of Wight) and Nunn (Chadwell Street) offered fervent prayer on this dear one's behalf.

Brother J. E. Flegg seconded the adoption of the report, etc., and in speaking of our progress as a Mission thought we might be termed "Moderate-Progressives." Whilst we ever shall be conservative for the Truth, yet progress we must.

Brother Millwood gave a little speech respecting the Christmas box for India.

Brother Josiah Morling said the letters he received from his son were encouraging. Referring to Christ's "other" sheep, our brother dwelt with pleasing effect upon the words "them I MUST bring."

Brother Sears urged the necessity for renewed consecration in the Lord's service.

Brother Sapey also delivered a short but earnest address.

Our President pointed out the need of increase in funds, especially as our Brother Booth will be returning for a holiday next year. Beside the collection, the Secretary went round and received money and promises which it is hoped will amount to a very useful sum.

Prayer by Bro. Chisnall, followed by "All hail the power of Jesu's Name," concluded services which will not be forgotten.

Towards the close of the meeting the Chairman stated that our Brother Booth was sending some negatives of photos, which would shortly be made into slides and form a very interesting part of the coming lectures to be delivered in our Sunday Schools.

"Minnie's Present."

"NOW what can *I* give to the heathen?
Let's count out my dollies and see;
There's Mary, and Alice, and Polly—
These *papa* has given to me.

There's Willie dressed up like a sailor,
And Floss like a fairy so gay,
And Queenie's a dear baby dolly,
I can't give *these* darlings away.

But I think somewhere in the cupboard
Is Ann, with a hole in her head,
She's QUITE good enough for the *heathen*,
So I think I'll give her instead.

But *what* did you say, mamma darling,
That Jesus loves *sacrifice* best?
That means I must give up the *dearest*,
And then be content with the rest.

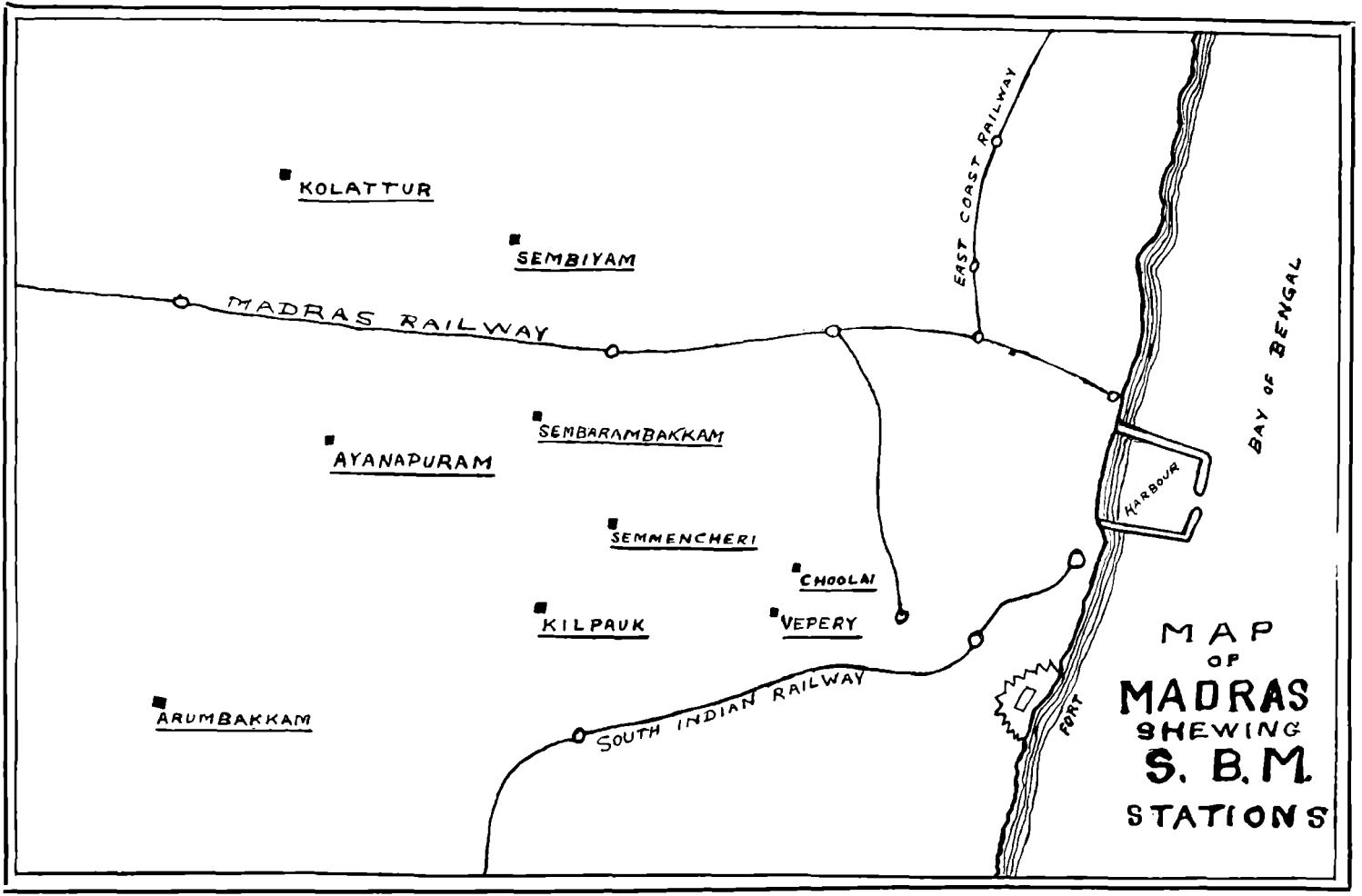
It would be *so* hard, mamma, really,
To part with my Willie or Floss,
And *nothing*, however so pretty,
Could make up to me for their loss.

But if, as you say, it's to *Jesus*
As well as the *heathen* we give,
Well then, I must offer up nothing
But the *best* for *Him* to receive.

So Willie, my dear sailor dolly,
And Flossie, my fairy so gay,
And Queenie, my own baby darling,
I bid you farewell from to-day.

One more parting kiss I will give you,
To carry right over the sea,
And sometimes (when you're not too busy),
You'll think of your home and of me."

E. C.



Scale one mile to the inch.

FORTY-THIRD

ANNUAL REPORT

OF

The Strict Baptist Mission.

1904.

[FOUNDED 1860].

List of Officers and Committee, 1904-5.

President :

PASTOR E. MITCHELL (Chadwell Street).

Vice-President :

PASTOR. R. MUTIMER (Brentford).

Hon. Treasurer : MR. B. R. BRETT.

Hon. Solicitor : MR. JAMES MOTE.

Trustees : MESSRS. ABBOTT, 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, Vicarage Farm, Hounslow.

Minute :—MR. P. J. CHAMBERS, 21, Vincent Road, Noel Park, N

Committee :

Acton Tabernacle.—MR. S. G. ELLIOTT.
Bermondsey, Lynton Road.—MR. A. E. CRISP.
Brentford.—MR. ARTHUR CRADDOCK.
**Clapham Junction.*— MR. R. E. SEARS (Pastor).
Clerkenwell, Chadwell Street.—MR. G. RIDLEY.
**Guildford.*—MR. W. CHISNALL (Pastor).
High Wycombe.—MR. JOSIAH MORLING (Pastor).
Homerton Row.—MR. H. BAKER, and G. ELNAUGH.
Hornsey Rise, 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.
Lewisham—MR. A. J. VOYSEY (Pastor), and MR. A. E VOYSEY.
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. T. L. SAPEY (Pastor) and MR. W. H. POND.
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.
**Warboys, Hunts.*—MR. E. MARSH (Pastor).
Watford.—MR. G. W. THOMAS (Pastor), and MR. W. PICKETT.
Wood Green.—* MR. S. HUTCHINSON (Pastor), and MR. JAS. A. GEE.
MR. C. J. BURROWS.

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

All officers and brethren marked thus * constitute the Executive.

STRICT BAPTIST MISSION.

Facts and Figures.

1903-1904.

THE world has its revolutions—ecclesiastical, political, commercial and social. No sooner does one wonder pass off the scene, than another takes its place. Such changes necessarily affect in a greater or less degree, either directly or indirectly, the Church of the living God; yet is it inviolably true that to that Church "all things work together for good." Commercially, the great depression of trade naturally affects the financial condition of the Church. Ecclesiastically, error runs rampant, and we are grieved; yet has our beloved Mission been very highly favoured by our good and gracious God.

When reporting the work of our brethren in India last year, we were energised by the motto, "Promise, prayer, and praise." And to-day your Committee has to report for your encouragement that prayer has been answered, "the stakes have been strengthened, the cords lengthened," and we have cause to thank God and take courage.

The following report from our Superintendent, Brother Booth, will disclose three distinct features for special notice:—

I.—**That steady and solid progress has been made.**
II.—**That increasing opportunities are opening.**
III.—**That an increase of funds is much needed.**

Be it noted that our Report is modest and unpretentious. We aim with heart and soul to be the means of gathering in from that part of the world in which our labours are centred some of those who are God's by covenant purpose, and Christ's by redeeming blood. We pray that the souls of many of the poor Hindoos may hear the voice of the Son of God to their eternal salvation. We will now let our Brother Booth speak for himself.

MR. BOOTH'S REPORT.

INCREASE OF EUROPEAN STAFF.

The chief outstanding fact in the year under review is the increase is our Missionary staff. The arrival of Brother Morling last November caused us great joy and satisfaction, and helped to solve some of the problems regarding the work here, which were pressing themselves upon our attention. Mr. Morling is applying himself with great assiduity to the study of the Tamil language. Unfortunately he was left without a competent teacher for some time,

owing to the illness of his munshi. Our brother is to appear for his first examination in Tamil during the last week of November. The examination is conducted by the South Indian Missionary Association.

INDIAN STAFF.

Our staff of Indian helpers has experienced few changes during the past twelve months. The resignation of Preacher Thomas and his wife, Bible-woman Siromani, necessitated the transfer of Preacher Soondram to Vepery, and the appointment of Bible-woman Rachel. There have been also some changes in the teaching staff. Our present band of Indian workers is as follows :—

Preachers	...	...	... 4
Bible-women	...	...	... 5
Teachers	...	...	... 15
			24

S.B.M. STATIONS.

In order to enable our friends at home to definitely locate our work we have prepared the accompanying map showing the positions of the stations occupied by the STRICT BAPTIST MISSION. Our stations are divided into two sections, namely, those within the boundaries of Madras City and those without the City in the adjacent villages.

Dealing first with stations within the City of Madras, we start with

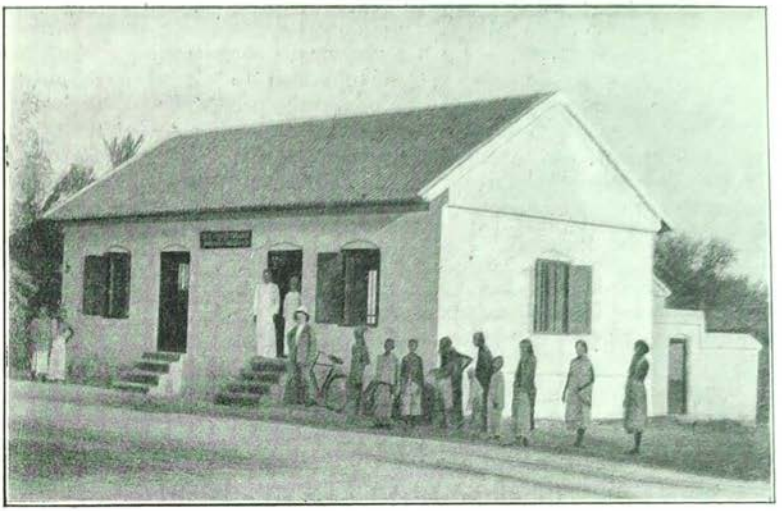
VEPERY,

where our work commenced in 1898. We own no property in this place, but the American Baptists who are engaged in English work here rent to us a fine building, for which they have no present use. Our tenure is uncertain, as our American friends are contemplating an expansion of work, and they themselves may soon need the building, which they now let to us on very easy terms. This building is the home of the VEPERY BAPTIST TAMIL CHURCH. Services are held every Lord's-day morning and evening. Mid-week meeting for prayer is conducted every Wednesday, except on those occasions when a Lantern Lecture is given. Day School and Sunday School are regularly held here. The workers connected with Vepery are Preacher Soondram, Bible-woman Rachel, and three teachers ; 80 scholars on School Register.

The next station is

SEMMENCHERI,

where we commenced work in 1900. During the past year we have erected a fine substantial School, at a cost of more than a thousand rupees (nearly £80 sterling). In July we held a dedication service, and since then our School work has been carried on in the new building, which is splendidly situated on the high road. The ground whereon the building stands is Mission property. There still remains a little work to be done, such as erecting a boundary wall, &c., but the School itself is finished. Three teachers are in charge of the School, which has over 80 scholars on its Register.



NEW SCHOOL AT SEMMENCHERI.

We pass on to

CHOOLAI,

which we first entered in 1902. The work here differs from the two places already mentioned, in that it is situated in a caste quarter, and the School is attended exclusively by caste children. The work has progressed during the year, and we have increased the teaching staff, there now being two fully-qualified teachers in charge. The scholars on the Register number 57. Bible-woman Elizabeth works in this neighbourhood, and visits also the houses of some of the scholars.

We come now to

KILPAUK,

our most recently opened station within the City of Madras. Our work was started here in 1903, and has steadily held on its way. The place we have up till now rented for our School is not large enough, and arrangements are in progress which will ensure for the work more suitable accommodation. The number of scholars on the Register is 38, all of whom are caste children under the care of one teacher. Bible-woman Anbai makes this the centre of her work among the women of the neighbourhood.

To reach any of our other stations, we must pass beyond the boundary of Madras City. Our first village station is

AYANAPURAM,

in which place we commenced work in 1898. We have a substantially built Chapel and three cottages for our workers standing upon our own ground. In addition to these, we have three thatched School buildings on the same plot. Divine service is regularly conducted every Lord's-day. Sunday and Day Schools are maintained, but are

not as strong as they should be; this is owing largely to the attitude taken by the non-caste people, who, since some of their number were sent to prison for "robbery with violence" committed on our premises, have refused to allow their children to attend our School. During the past year some of the non-caste people seemed to realise that they were only injuring themselves by their conduct. One or two even ventured to send their children to School for a day or two, but pressure was brought to bear upon them and they soon ceased to assert their independence. Apart from this, the non-caste people are not troubling our workers, and we have been able to withdraw the night-watchman recently, after keeping one there for upwards of two years. Our staff at Ayanapuram consists of Preacher Varatharajulu, Bible-woman Kurnappoo, and three teachers. The number of scholars on the Register in the Boys' School is 59, and in the Girls' School 34.

Not far from Ayanapuram is the village of

SEMBARAMBAKKAM,

where Preacher Dyriam and his wife, Bible-woman Mary, have resided as our representatives since 1902. Our efforts to secure a suitable building for a School in this neighbourhood have not been successful up to the present. This place will grow in importance, as it is close to the extensive workshops of the Madras Railway, which are now being considerably enlarged. Dyriam and Mary work from Sembarambakkam as a centre and visit the surrounding places, some of their work being in Ayanapuram.

Many of our friends are by this time familiar with the name of NADUKARAI, where we opened work in 1900, but we must ask them to substitute for that the name of

ARUMBAKKAM,

as we have transferred our work from the former to the latter place. This change was made after the cyclone and heavy floods experienced at the close of last year, which rendered our former School inaccessible to the great majority of the pupils. For some time prior to that we had been looking for a better centre for our work here, and managed after great delay to secure from Government a free grant of a plot of land in Arumbakkam. Then various difficulties arose about building on the land, and we were obliged to look around for a place where our work could be carried on until our own building should be ready. At this juncture we heard of a small house in the neighbourhood belonging to a wealthy contractor in Madras. The house had been vacant for a long time, and we found the owner so favourably disposed towards us that he granted us the house at the merely nominal rent of one rupee per month. For the present the question of building on the land granted by Government is in abeyance, but may soon have to be taken up again, as we are liable to be called upon to quit the present premises at short notice. Shradrach, who combines the work of preacher and teacher, is in charge of this station, and is assisted in the School by his wife. The number of pupils on the Register is 54.

FREE GRANT OF LAND BY THE GOVERNMENT.

The next village station which claims our attention is

SEMBIYAM,

our work there having been started in 1903. The progress here has not been satisfactory, owing partly no doubt to the utter indifference of the people to the welfare of their children. There are 32 scholars on the register, and the teacher in charge finds it difficult to secure an increase in numbers. Most of the boys in the village are sent off to earn a few annas in the cotton mills, as soon as they *appear* big enough to meet the requirements of the Factory Act.

NATIVE INDIFFERENCE.

The last place on our list is

KOLUTTUR,

where our work commenced as recently as May, 1904. The Day School has 34 pupils. Many of the men in the village are engaged in the Madras Railway workshops, and the younger of them are anxious to learn reading, writing, and arithmetic, For their benefit a Night School has been started, and some 25 men have entered their names. We need more suitable premises than those we are at present occupying, and until such are built we need not expect much progress. There are no vacant houses, and land is difficult to obtain on any terms, as the chief landowner is opposed to the idea of our educating the people, and refuses to sell any land. Other owners are influenced by his action.

MEN'S NIGHT SCHOOL.

PREJUDICE AGAINST FREEDOM.

In dealing with our Evangelistic work, which is carried on in the above-mentioned stations and neighbouring places, it is impossible to convey any idea of the magnitude of our work apart from statistics. Figures are usually considered dry and uninteresting, but we venture to bespeak the indulgent attention of our friends to the following :—During the year under review, our preachers have delivered more than 4,500 Gospel addresses to the heathen, the total number of hearers being over 92,000. During the same period they distributed 25,000 Gospel handbills. Except on Saturdays and Sundays, our preachers are engaged in preaching to the heathen every morning and evening. They rest on Saturdays, and take their part in conducting Christian worship on Sundays.

PREACHERS.

The work of our Bible-women is under the personal supervision of Mrs. Booth. There are about 200 heathen homes which are regularly visited, the total visits amounting to nearly 7,000. The hearers numbered in all some 35,000, *i.e.*, an average of five hearers in each house at each visit. Seventy of the women are being taught to read. Several have mastered the art so well that they are now reading the Gospels for themselves. Quite recently, during her visits in company with the Bible-women, Mrs. Booth persuaded fourteen heathen women each to purchase a Gospel portion. This "labour of love" lies very near her heart, and Mrs. Booth desires especially that our *sisters* at home will pray for this work among the women.

BIBLE-WOMEN.

LEARNING TO READ THE GOSPEL.

SCHOOLS.

The next part of our work to be dealt with is that done amongst the children in our nine Schools. We have a total of nearly 500 pupils on the rolls, the average daily attendance being 370. Of our teachers, 12 are fully trained, and hold Government certificates. We are now receiving in School fees 15 rupees every month (=£1 sterling).

GOVERNMENT EFFICIENCY OF CHILDREN.

During the past year we received from Government, under the Results-Grant system, the sum of 540 rupees (=£36 sterling), which our children had earned by passing the Government examination.

Every day our children are taught Scripture, and the majority of them regularly attend our Sunday Schools, the number so doing being about 300. More than 100 of these passed the All India Sunday School Union Examination, held in July, three of whom gained the maximum number of marks.

One of the elder girls, who first learned about Jesus in our School at Semmencheri, has been converted, and would months ago have professed her faith in her Saviour and ours by baptism, had her parents given their consent. Our efforts to persuade them so to do have been unsuccessful until now, but we have not given up hope, and we earnestly ask our friends at home to join us *to-night* in praying that her parents' opposition may be removed, and that "Authelatchmi" may be permitted to follow the Lord in baptism, for this has long been the desire of her heart.

HOPE AGAINST HOPE.

CHURCH NOTES.

The VEPERY TAMIL BAPTST CHURCH and Congregation have met regularly for public worship. The number of members on the Church Roll is 30. Congregations have been encouraging and otherwise, but fairly good on the whole. The Church pays its share of the rent of the building in which it worships, and all incidental expenses, including the purchase of additional seats. A Gospel Aid Fund has recently been started, to which most of the members of the Church and congregation subscribe monthly.

BAPTISMS.

The number added to the Church since the last Annual Report was issued is seven. Of these, two were received on testimony, they having previously been baptized. The remaining five were baptized at Vepery. The last of this number was a widow named "Arseervatham" —a convert direct from Hinduism. On account of having professed her faith in Christ by baptism, she has been obliged to leave her parents' home. She is now attending a Mission Training School for Bible-women, and whilst there she and her two small girls are being supported by a monthly allowance from the above-mentioned "Gospel Aid Fund." When she has completed her course of training, we hope to be able to employ her as a Bible-woman.

. . . . . .

"So much to do; so little done." Brethren and sisters, pray for us.

ERNEST A. BOOTH.

Madras, Sept., 1904.

Remember that the cause is God's; that the extension of His kingdom is our object. Our Lord's command is, "Go ye into all the world and preach the Gospel to every creature." In order to our taking our share in this work as a denomination, we ask you in the name of our Lord to rally round the old banner of free and sovereign grace, and support us by your prayers and your substance. Increasing financial help is required by our continual extensions. The work is grand, noble, and Christlike. It appeals to human sympathy; the Gospel calls us to it, and love to our precious and adorable Saviour should move us to carry out His great commission. The committee earnestly, prayerfully, and confidently appeal for increased help for the work of the Mission.

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 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. STRICT BAPTIST MISSION.

From October 24th, 1903, to October 21st, 1904.

RECEIPTS.

	£	s.	d.
Balance in hand, Oct. 24th, 1903 ...	39	6	8
Collections, Subscriptions, etc. ...	806	3	0¼
"Herald" Fund	26	4	9
"Bible Booklets"	2	14	6
Collection at Annual Meeting ...	30	0	0
„ Half Yearly „	10	6	6
„ for Missionary Outfit	1	3	2
Grant from British and Foreign Bible Society	27	17	2
	£943	15	9¼

EXPENDITURE.

	£	s.	d.
Madras Account	309	6	1
Salaries to Missionaries	273	6	8
Ministerial and Committee Room Charges ...	11	3	6
Stationery, Boxes, etc.	38	1	2
Postage, Carriage, etc.	26	5	9½
Vickery, Mr.	20	0	0
Woolley and Son	2	18	9
Banks and Son, Printing	25	8	3
Balance in hand	237	5	6¾
	£943	15	9¼

Examined and found correct,

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

October 21st, 1904.

BALANCE SHEET DRAWN FROM SUPERINTENDENT'S MONTHLY REPORT FROM INDIA.

August, 1903, to July, 1904.

RECEIPTS.

	rupees.	an.	pie.	£	s.	d.
Balance in Hand	1,044	3	7	69	12	$3\frac{7}{12}$
Remittances from England ...	5,398	12	8	359	18	$4\frac{8}{12}$
School Fees	171	12	7	11	9	$0\frac{7}{12}$
Sale of Books...	27	14	5	1	17	$2\frac{5}{12}$
Government Grants for Schools :—						
Kilpauk	272	14	0	18	3	10
Vepery	142	10	0	9	10	2
Ayanapuram—Girls ...	21	13	0	1	9	1
,, Boys ...	74	12	0	4	19	8
Nadukari	19	8	0	1	6	0
Primary Examination Grant, Ayanapuram	12	14	0	0	17	2
Sale of Mission Premises at Poonamallee	270	8	0	18	0	8
	7,457	10	3	£497	3	$6\frac{3}{12}$

PAYMENTS.

	rupees.	an.	pie.	£	s.	d.
Salaries to Mr. Morling, Preachers, Teachers, Bible Women, &c.	4,355	10	8	290	7	$6\frac{8}{12}$
Rent	832	12	0	55	10	4
Stable Account	315	15	9	21	1	$3\frac{9}{12}$
Property Account	37	10	6	2	10	$2\frac{6}{12}$
School Requisites	65	15	3	4	7	$11\frac{3}{12}$
Sundries	33	1	10	2	4	$1\frac{10}{12}$
Prize Money (bonus) paid to Teachers from Govrn. Grant	39	14	0	2	13	2
Amount transferred to Build-Fund from Govern. Grant	491	11	0	32	15	7
Amount transferred to Building Fund from proceeds of Poonamallee Mission Premises Sale	270	8	0	18	0	8
Balance in hand	1,014	7	3	67	12	$7\frac{3}{12}$
	7,457	10	3	£497	3	$6\frac{3}{12}$

BUILDING FUND ACCOUNT, MADRAS.

RECEIPTS.

1902.	R.	A.	P.
Jan. To amount transferred from General Fund being £50 at 1/4 $\frac{1}{16}$	747	1	4
1904.			
Jan. To amount transferred from General Fund being Education Grant	491	11	0
Feb. To amount transferred from General Fund by Sale of Poonamallee Property ...	270	0	0
	1,508	12	4

EXPENDITURE.

1904.	R.	A.	P.
Feb. 16th. 1st payment to Contractors for Earthwork at Arumbakkam	40	0	0
„ 18th. 2nd payment ditto.	18	14	0
Mar. 18th. 1st payment to Contractor, building School at Senmencheri	500	0	0
Balance in hand	949	14	4
	1,508	12	4

ABSTRACT OF RECEIPTS, 1903—1904.

—o—

	£	s.	d.
Academy-st., Aberdeen ...	0	10	0
Acton Tabernacle	3	5	6
Akeman-street, Tring ...	40	8	8
Ark, Dunmow	1	7	0
Askett Baptist Chapel ...	0	15	3
Bethel, St. Albans	5	16	3
Bethesda, Ipswich	1	8	0
Bethesda, Notting Hill ...	1	15	0
Beulah, Berkhampstead ...	1	18	0
Bexley Heath	1	11	9
Bierton, Aylesbury	3	8	0
Brighton,, per Misses C. and R. Light	5	4	4
Brixton Tabernacle ...	4	5	0
Carmel, Clapham Common	0	10	0
,, Pimlico ...	0	16	0
,, Woolich	1	10	0
Castlereagh-street, Sydney	1	10	0
Charnsfield	0	15	9
Chatham-road, Wandsworth Common	6	11	9
Chelmsford	9	6	7
Clapton	1	0	0
College Park, Lewisham ...	2	6	3
Colnbrook	1	17	9
Dacre Park	3	8	10
Derby-road, Croydon ...	19	10	8
Ebenezer, Elthorne-road ...	6	16	6
,, Grays	0	7	6
,, Waltham Abbey	5	10	0
Eden, Cambridge	28	7	11
Egham	1	0	0
Elim, Limehouse	4	17	4
Eltham	0	10	0
Enon, Chatham	1	10	0
Enon, Woolwich	6	7	4
Friston, Suffolk	1	6	6
Gurney-road, Stratford ...	6	18	2
Hambro-road, Streatham...	9	9	0
Heaton-road, Peckham ...	0	12	0
Homerton-row	21	11	0
Horham	5	7	0
London-road, Saffron Walden	0	10	0
Lynton Road, Bermondsey	4	6	6
Margate	0	10	0
Marlborough Hall, Spa-road, Bermondsey	3	14	6
Martyrs' Memorial, Beccles	5	6	0
Memorial Church, Keppel-st.	3	3	7
Mount Zion, Chadwell-st., two years	104	13	7½
Mount Zion, Park-road, two years	151	18	6
North-road, Brentford ...	29	15	8
Old Baptist Chapel, Guildford, two years	54	14	9½
Over, Cambridge	3	8	7½
Park Ridings, Hornsey ...	6	0	5
Penrose-street	0	14	0½
Prarthana Sabha, Brighton	15	17	6½
Prarthana Sabha, High Wycombe	11	14	10
Providence, Clapham Junction	14	2	5
,, Erith	1	0	7
,, March... ...	14	1	6
,, Reading ...	1	10	0
Salem, Brighton	5	3	2
,, Richmond	7	5	7
Shalem, Hackney Road ...	4	16	4
Shouldham-street	6	15	0
Soho	16	0	4
St. Neots, Hunts	9	8	1
Succoth, Rushden	0	14	6
Townfield, Chesham ...	11	17	0
Warboys	3	1	0
Watford Tabernacle ...	7	4	0
Wattisham	6	0	0
Wellingborough Tabernacle	6	10	0
West Ham Tabernacle ...	9	17	0
Whittlesea	3	15	8¾
Willingham	0	9	3
Wooburn Green	1	0	8½
Wood Green	1	1	0
York-road, Great Yarmouth	2	8	0
Zion, Trowbridge	0	15	6
,, Walthamstow ...	1	4	6
Zoar, Folkestone	0	15	6
,, Ipswich	2	9	0
,, Tollington Park ...	1	4	5
Personal Subscriptions, &c.	48	16	11½
"Herald" Fund	26	4	9
Bible Booklets	2	14	6
Grant from British and Foreign Society (for Bible-women)	27	17	2
Missionary Outfit, special collection	1	3	2
Annual Collection	30	0	0
Half-yearly Collection ...	10	6	6
Balance in hand, Oct. 1903	39	6	8
	£940	11	11

In case of any error in amount or name, kindly communicate with Hon. Financial Secretary, A. J. ROBBINS, Vicarage Farm, Hounslow.

BIBLE BOOKLETS SUBSCRIPTIONS.

	£	s.	d.
Caplin, Miss K. ...	0	1	0
Careless, Mr. C. ...	1	2	0
Booth, Mrs. A. ...	0	1	0
M. F.	0	1	0
Dene, Miss C. H.	5	0	0
Mote, Mr. James	1	2	0
Robinson, Mrs.	0	2	6

COLLECTIONS, SUBSCRIPTIONS, AND DONATIONS.

	£	s.	d.
Academy-st., Aberdeen—			
Collection	0	10	0
Acton Tabernacle—			
Collection ...	2	4	6
Saw, Mrs. ...	1	1	0
Akeman-st., Tring—			
Collection	11	12	1
Christian Endeavour (senior)	4	4	9
Christian Endeavour (junior)	1	4	6
Bible-class, Mr. Thos. Glover's	2	0	4
Sunday-school class, Miss Hedges' ...	0	8	1½
Sunday-school class, Miss A. Sharman ...	0	5	11½
Bagnall, Mrs. Jas. (box)	0	6	1
Burch, Miss (box) ...	0	3	7½
Butcher, Mr. & family	11	0	0
Colls, Mary, Dorothy & Edgar (box) ...	1	7	9
Friend, per Miss E. Butcher	0	10	0
Glover, Mr.	1	0	0
Grace, Miss E. (box) ...	0	4	11
Hedges, Mrs. R. (box)...	0	17	10
Hedges, Jack (box) ...	0	14	9
Higby, Mrs.	0	2	0
Humphreys, Miss H. (box)...	0	1	2½
Janes, Mrs. (New Mill) (box)...	0	4	2
Johnson, Mrs. F. (box)	0	12	1½
Jones, Mrs. (box) ...	0	8	11½
Osborne, Miss C. (box)	0	3	0
Rawling, Miss E. (box)	0	1	1
Rodwell, Mrs. W. (box)	0	2	11½
Toms, Miss (box) ...	0	3	8½
Warren, Miss Selina (box)... ...	0	5	11
Wright, Mrs. A., senr....	0	3	10½
Wright, Mrs. Albert (box)...	0	3	3
Wright, Mrs. A. S. (box)	0	3	0
Wright, Mrs. Jesse (box)	6	2	8½
Young Disciple (per Mr. Colls)	1	10	0
Ark, Dunmow—			
Collection	1	7	0
Askett Baptist Chapel ...	0	15	3
Bethel, St. Albans—			
Collection	3	11	10½
Bible-class	0	12	2½
Gregory, Miss (box) ...	1	2	2
Whitbread, Mr.... ...	0	10	0
Bethesda, Ipswich—			
Collection	0	10	0
Bible-class	0	18	0
Bethesda, Notting Hill—			
Sunday-school	1	15	0
Beulah, Berkhampstead—			
Sunday-school	1	18	0
Bexley Heath—			
Sunday-school ...	1	11	9
Bierton, Aylesbury—			
Collection	2	5	0
Goode, Miss (box) ...	1	3	0
Brighton, per Misses C. & R. Light—			
Bates, Miss	0	5	0
Bonney, Mrs. (Steven-age) (box)	1	0	0
C. L.	0	5	0
Chapman, Miss	0	5	0
Dancy, Mr. W.	0	10	0
Light, Miss	0	4	4
Light, Miss E.	0	5	0
Lucas, Mr.	0	2	6
Piper, Miss	0	5	0
Powell, Miss	0	2	6
Vickery, Mr.	2	0	0

	£	s.	d.
Brixton Tabernacle—			
Collection, per Mr. Marsh	4	5	0
Carmel, Clapham Common—			
Sunday-school	0	10	0
Carmel, Pimlico—			
Slingo, Miss Olive (box)...	0	16	0
Carmel, Woolwich—			
Sunday-school	1	10	0
Castlereagh-st., Sydney—			
Collection	1	10	0
Charnsfield—			
Collection (per Mr. Chilvers)	0	15	9
Chatham-road, Wandsworth Common—			
Collection ...	2	11	7
Sunday-school ...	1	18	2
Clark, Mr. H. ...	2	2	0
Chelmsford—			
Collection	4	5	7
Friends ...	5	1	0
Clapton—			
Sunday-school	1	0	0
College Park, Lewisham—			
Sunday-school	2	6	3
Colnbrook—			
Sunday-school ...	1	17	9
Dacre Park—			
Sunday-school	3	8	10
Derby Road, Croydon—			
Collection	3	16	7
Sunday-school	15	14	1
Ebenezer, Elthorne-road, Hornsey—			
Collection	2	5	0
Sunday-school	3	5	0
Bible-class	1	6	6
Ebenezer, Grays—			
Sunday-school	0	7	6
Ebenezer, Waltham Abbey—			
Sunday-school	5	0	8
Pallett, Mr. W. (spec. don.)...	0	10	0
Eden, Cambridge—			
Collection	7	0	0
Sunday-school	3	14	4
Derby, Miss L. (box) ...	0	6	3½
Haynes, Miss (box) ...	3	0	0
Hunt, Mrs. (box) ...	1	16	3½
Hornsey family (per Mr. Jull)	0	10	0
Jull, Mr. J.	1	1	0
Jull, Mr. J. (spec. don.)	1	1	0
Jull, Mrs. J. (box) ...	3	18	0
Morton, Mrs. W. ...	1	1	0
Sturton, Mr.	5	0	0
Egham—			
Sunday-school	1	0	0

	£	s.	d.
Elim, Limehouse—			
Sunday-school (box)	1	4	9½
Adams, Miss (box)	0	4	5
Bayes, Mr. (box)	1	6	2½
Bennett, Mrs. (box)	0	2	6¾
Cowell, Mr. (box)	0	1	2½
Holden, Mr. F. C.	0	10	0
Holden, Mrs. (box)	0	4	0
Martin, Mrs. ...	0	15	5½
Thomas, Mrs. ...	0	8	8¼
Eltham—			
Sunday-school ...	0	10	0
Enon, Chatham—			
Sunday-school ...	1	10	0
Enon, Woolwich—			
Sunday-school	3	16	6½
Cock, Mrs. (box) ...	0	11	0
Crewdson, Miss (box)...	0	4	4
Dagnal, Mrs. (box) ...	0	5	0
Furlong, Mrs.	0	3	1
Garrard, Miss (box) ...	0	6	0
Howes, Miss (box) ...	0	6	9½
Patterson, Mrs. (box) ...	0	9	0
Williams, Mrs. (box) ...	0	4	0
Wright, Miss H. (box)...	0	1	7
Friston, Suffolk—			
Collection	1	6	6
Gurney-road, Stratford—			
Collection	3	5	0½
„ (special) ...	0	16	6
Sunday-school	1	8	3½
Marsh, Mr. E. (spec. don.)...	1	0	0
Phillips, Mr. H. (box) ...	0	8	4
Hambro-road, Streatham—			
Sunday-school	5	5	0
Bartlett, Mr. G. W. ...	1	1	0
Bartlett, Mr. G. W. (spec. don.)... ...	3	3	0
Heaton-road, Peckham—			
Collection (per Mr. Morling)	0	12	0
Homerton Row—			
Sunday-school	7	7	6
Booth, Mr. and Mrs. A.	2	0	0
Booth, Mr. and Mrs. A. (spec. don.)... ...	2	0	0
Booth, Mr. and Mrs. E. A. (Madras) ...	4	4	0
Brett, Mr., per (spec. coll. *re* outfit) ...	0	1	6
Brett, Mrs. B. R. ...	1	1	0
Carr, Miss	0	2	0
Evans, Miss	0	10	0
Fenning, Mrs. (per Mrs. Booth)	0	1	0
Friend	0	2	0
Friends (per Mr. Belcher)	0	10	6
Gardiner, Mrs.	0	2	6
Haines, Mrs.	0	5	0
Nash, Mrs.	0	4	0

	£	s.	d.
Spratt, Mr.	1	0	0
Spratt, Mrs.	0	10	0
Spratt, Mrs. (spec. don.)	0	10	0
Spratt, Mr. and Mrs. ...	1	0	0
Horham—			
Collection	4	5	6
Cracknell, Mrs. (box) ...	1	1	6
London-road, Saffron Walden—			
Collection	0	10	0
Lynton-road, Bermondsey—			
Collection	3	5	6
Sunday-school (spec. don.)...	1	1	0
Margate—			
Licence, Mr., per ...	0	10	0
Marlborough Hall, Spa-road, Bermondsey—			
Collection	2	4	6
Sunday-school	1	0	0
Steele, Mr. A.	0	10	0
Martyrs' Memorial, Beccles —			
Sunday-school	5	6	0
Memorial Church, Keppel-street—			
Sunday-school	2	13	7
E. M. B.	0	10	0
Mount Zion, Chadwell-street—			
Collection	40	0	0
Sunday-school	14	13	1
Mothers' Meeting ¼ Box	0	4	0¾
Abbott, Mr. W.	1	1	0
Applegate, Mr.	0	10	6
Banks, Mrs. (spec. don.)	1	1	0
Beckett, Miss (box) ...	0	13	4
Bedford, Miss	0	5	0
Bloomfield, Mrs. ...	0	10	0
Bloomfield, Mrs. (box)...	0	2	11
Bumstead, Mr. W. ...	1	0	0
Butcher, Mr. (box) ...	0	5	4¼
Deane, Miss	0	9	0½
Eyre, Mrs.	0	2	6
G. R. (spec. don.) ...	1	0	0
Gee, Mrs.	1	0	0
Gilby, Mrs.	0	5	0
Golding, Mr. E. W. ...	0	10	0
Hales, Mr.	0	1	0
Hart, Mrs. (box) ...	0	9	6
Hillier, Mr. (box) ...	0	10	11
Hoddy, Mrs.	1	0	0
Lawrence, Miss ...	0	2	6
Lewis, Miss (box) ...	1	6	3¾
Licence, Mr. (box) ...	0	10	0
Mannering, Miss (box)	0	6	9
Marjoram, Mr. (box) ...	0	5	1¾
Martin, Mr.	0	3	0
Martyn, Miss (box) ...	0	14	2½
McKenzie, Mr. (box) ...	1	1	6
Miller, Mrs.	0	10	0
Miller, Mr. S. E. ...	1	0	0
Mitchell, Mr. E. ...	1	1	0
Mitchell, Mr. E. (spec. don.)	5	0	0
Mitchell, Mr. E. (box)...	3	3	4¾
Morris, Miss	0	15	0
Newall, Miss (aged pilgrim, called home Dec. 27th, 1903) (box)	0	6	9½
Nunn, Mr. H. S.... ...	10	0	0
North, Miss (box) ...	0	16	7
Othan, Mrs. (box) ...	0	5	0
Parish, Miss Edie (age 5 years) (box) ...	0	6	5
Ridley, Mr. G. (box) ...	3	3	2¾
Roebuck, Mr.	0	2	0
Sharp, Mr. S.	2	2	0
Shepherd, Mrs. (box) ...	0	8	9¼
Silvester, Mr. (box) ...	2	0	3¾
Simmonds, Mr.	0	5	0
Smith, Mr. D.	2	2	0
Webb, Miss	0	10	0
Wilks, Miss	0	2	6
Woodward, Miss ...	0	10	0
Mount Zion, Park-road—			
Annual Tea, profit on ...	1	7	4
Sunday-school and Friends, 1903 ...	57	14	11
Sunday-school, 1904 ...	29	6	3
Barradell, Mr.	1	1	0
Barradell, Mr. (box) ...	3	13	6
Barrett, Mrs.	0	10	0
Bartlett, Mr.	0	12	3½
Begbie, Mr. W. H. ...	0	2	6
Bunce, Mr. (spec. don.)	2	0	0
Bunce, Mrs.	0	10	6
Cobb, Mr.	0	10	0
Elnaugh, Mr.	0	10	6
Elnaugh, Mr. G. E. (spec. don.)	0	10	6
Fraser, Mr.	1	0	0
Gollop, Mrs.	0	10	0
Gosling, Miss	0	5	0
Goodley, Mr.	0	10	6
Grimes, Mr.	1	1	0
Harris, Mr. C. C. ...	10	10	0
Harris, Mr. C. C. (spec. don.)	5	0	0
Harris, Mrs. C. C. ...	10	10	0
Harris, Mrs. C. C. (thank-offering)	3	0	0
Harris, Mr. C. W. ...	1	1	0
Harris, Miss	0	5	0
Harris, Miss F. M. ...	0	5	0
Harris, Miss E.	0	10	0
Harris, Miss S.	0	10	0
Hazelton, Mr.	1	1	0
Howe, Mrs.	1	1	0
Howe, Mrs. (spec. don.)	2	2	0
Laurence, Miss... ...	0	5	0
Lawson, Miss (spec. don.)	5	0	0
Lawson, Miss	1	1	0

	£	s.	d.
Millwood, Mr.	1	1	0
Newcombe, Miss (box)	0	1	11½
Robbins, Mr. R. R. ...	1	1	0
Robbins, Miss	0	10	0
Russell, Mrs.	0	5	0
Sampson, Mrs.	0	1	0
Sears, Mr.	1	0	0
Sears, Mr. (box) ...	0	14	3
Sennitt, Mr.	1	1	0
Smith, Mr.	0	10	6
Tarrant, Mrs.	0	5	0
Thompson, Misses ...	0	10	0
Vine, Mr.	1	1	0
North-road, Brentford—			
Sunday-school	8	15	0
Dykes, Mr. C. (spec. don.)	1	1	0
Dykes, Mr. W.	0	10	0
Fincham, Miss (box) ...	0	13	11½
Friends (per Mr. A. Cradduck, junr.) ...	1	4	6
Fromow, Mr. J. (spec. don.)	3	3	0
"In Memoriam, T. M." (spec. don.)... ...	5	0	0
Nash, Mrs.	0	10	0
Robbins, Mr. A. J. ...	4	14	4½
Robbins, Mr. A. J. (box)	0	3	10
Secrett, Mr.	4	0	0
Old Baptist Chapel, Guildford—			
Collection, 1903... ...	28	1	0
Collection	3	14	6
Young men's Bible-class	1	0	9½
Young women's Bible-class...	0	13	3½
Attfield, Miss G. (box)...	0	5	1
Billing, Joseph, Esq. ...	1	10	0
Billing, Joseph, Esq. (box)...	0	9	7
Brand, H., Esq. (supplying pulpits)... ...	5	0	0
Brand, H., Esq. (box) ...	1	13	0¾
Chaplin, Miss M. (box)	0	14	0½
Chisnall, Mr. W. (box)...	0	19	10¾
Cordwell, Miss W. (box)	0	4	0
Dowlen, Miss (box) ...	0	4	6
Foster, Mr. G. (box) ...	0	14	4
Foster, Mr. E. C. (box)	0	10	3½
Garton, Mr. W. (box) ...	0	4	3
Gilbert, Miss (box) ...	0	15	1
Handley, Mrs. (box) ...	0	5	0
Hearsey, Mr. (box) ...	0	9	7½
Hester, Miss (box) ...	0	5	0
Hester, Miss S (card) ...	0	10	0
Martin, Mrs. (box) ...	0	9	6
Nicholson, Mr. (box) ...	0	8	10
Parsons, Miss (box) ...	0	9	1¾
Pickett, Miss (box) ...	0	10	6
Riddle, Mr. (box) ...	0	5	6
Searle, Mr. (box) ...	0	3	7½
Shellard, Mr. G. (box) ...	0	15	10
Skuse, Mrs. (box) ...	0	5	0
Snell, Mr. A. (box) ...	1	8	1
Walker, Miss (box) ...	0	2	3½
Watts, Mrs. (box) ...	0	6	3
White, Mr. C. E. (box)...	0	13	10¾
Williams, Miss E. (box)	0	3	0
Wrightson, Mrs. (box)...	0	10	0
Over, Cambridge—			
Collection	1	18	0
Collection (per Mr. Reynolds)	1	10	7½
Park Ridings, Hornsey—			
Sunday-school	4	2	9½
Chambers, Mr. P. J. (box)...	0	5	0
Turner, Mr. C. S. (spec. don)	1	0	0
Whitaker, Mr. (box) ...	0	12	8
Penrose-street—			
Sunday-school	0	14	0
Prarthana Sabha, Brighton—			
Collection	10	0	4½
Boxes	5	17	2
High Wycombe, Prarthana Sabha—			
Collection	3	3	6
Farewell meeting (spec. don.)	2	0	0
Lantern lecture (spec. don.)	0	15	6
Hawkins, Mrs. (box) ...	0	7	0
Knight, Mr. (per Mr. J. Morling)	1	0	0
Knight, Mr. (spec. don.)	1	0	0
Morling, Mr. J. (card)...	0	15	0
Morling, Mr. J. (box) ...	0	11	6
Pearce, Miss (card) ...	0	10	0
Rogers, Miss A. (box)...	0	8	4
Rogers, Miss R. (card)	0	10	0
Scott, Miss (card) ...	0	11	0
Stratford, Miss E. (card)	0	3	0
Providence, Clapham Junction—			
Sunday-school	2	18	6
Ackworth, Mr. E. W. ...	0	4	6
Banks, Mr. R. F. ...	1	1	0
Banks, Mr. R. F. (spec. don.)	1	1	0
Goddard, Mr. J.... ...	0	2	6
Keeble, Mr. (box) ...	0	3	11
Keeble, Mr. S. J. (spec. don.)	0	5	0
Rumsay, Mr. H.... ...	0	5	0
Sears, Mr. R. E. (box & "Heralds") ...	5	19	0
Sears, Mr. E. E.... ...	0	10	6
Sears, Mr. H. G. ...	0	10	6
Sears, Miss A. E. (box)	1	1	0
Providence, Erith—			
School and friends	1	0	7

	£	s.	d.
Providence, March, Cambs.—			
Collection	14	1	6
Providence, Reading—			
Sunday-school ...	1	10	0
Salem, Brighton—			
Sunday-school ...	5	3	2
Salem Richmond—			
Annual meeting (Mr. Morling's visit) ...	1	2	7½
School & friends ...	6	2	11½
Shalom, Hackney-road—			
Sunday-school	2	10	9
Proceeds of lecture (per Mr. Mutimer) ...	1	5	7
Laurence, Mr. D. ...	1	0	0
Shouldham-st., Edgware-road—			
Sunday-school	1	15	0
Bible-class	5	0	0
Soho—			
Sunday-shool	10	11	3¾
Brown, Mrs. (box) ...	0	4	7½
Camp, Mrs. (box) ...	0	15	9½
Edgington, Mrs. (box)...	0	2	3¼
Pond, Mr. W. H. (box)	0	5	4
Simpson, Mr. G.... ...	3	3	0
Simpson, Mr. G. (box) ...	0	18	0
St. Neots, Hunts.—			
Collection	3	6	0
Sunday-school & Bible-class	4	11	0
Cook, Mr. (box)... ...	0	4	2½
Greenwell, Miss M. (box)...	0	16	6
Hazelton, Master (box)	0	10	4½
Succoth, Rushden—			
Sunday-school	0	14	6
Townfield, Chesham—			
Sunday-school	2	16	0
Sale of Work	7	1	6
Hawkins, Miss (box) ...	1	4	6
Hawkins, Miss M. (Eaton Bray) (box)... ...	0	15	0
Warboys—			
Collection	3	1	0
Watford Tabernacle—			
Collection (spec.)	0	16	6
Sunday-school ...	2	15	0
Bible-class ...	0	12	6
Burridge, Mr., per	3	0	0
Wattisham—			
Collection	6	0	0
Wellingborough Tabernacle—			
Sunday-school	5	1	10
Friends	1	8	2
West Ham Tabernacle—			
Barton, Mr. W. H., per	8	17	0
Whittlesea—			
Sunday-school	0	6	6
Young People's Conference	2	16	2¾
Peters, Mrs., Bible-class (box)	0	13	0
Willingham—			
Collection	0	9	3
Wooburn Green—			
Collection	0	18	7½
Sunday-school	0	2	1
Wood Green—			
Burrows, Mr. C. J. ...	1	1	0
York-road, Great Yarmouth—			
Collection	1	13	0
Sunday-school	0	15	0
Zion, Trowbridge—			
Sunday-school Class, Miss M. L. Gore's...	0	15	6
Zion, Walthamstow—			
Collection ...	1	4	6
Zoar, Folkestone—			
Sunday-school (box) ...	0	15	6
Zoar, Ipswich—			
Sunday-school	2	5	6
Crain, Mrs. (box) ...	0	3	6
Zoar, Tollington Park—			
Collection	0	12	0
Sunday-school	0	12	6

PERSONAL SUBSCRIPTIONS, &c.

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	£	s.	d.
Anonymous (spec. don.) ...	0	10	0
Appleton, Mr. G. (spec. don.)	5	5	0
Ash, Miss	0	13	0
Barmore, Mrs. J.	1	0	0
Barmore, Miss	0	10	0
Beale, Mr. J.	0	5	0
Blackman, Mr. A. G. ...	2	1	0
Bossendine, Miss	0	2	6
Brand, Mrs. S.	2	0	0
Brown, Mrs., per	0	1	0
Burgess, Mr. F. G. ...	1	0	0
C. W. X.	5	5	0
Caplin, Mr. S. B.	0	5	0

	£	s.	d.
Cattell, Mr. J.	2	2	0
Coates, Mr. F.	0	4	0
Collin, Mr. J. B.	2	2	0
Collin, Mr. J. B. (spec. don.)	5	5	0
Colson, Mr. T. W.... ...	0	10	0
Cooper, Miss E. L. ...	2	0	0
Cordle, Mr....	0	10	0
Crisp, Mr. A. E.	1	1	0
Eartor, Mr. A.	0	5	0
Ebbs, Mrs.	0	2	6
Fearnley, Mr. Thos. (1903)	1	0	0
Field, Miss (box)	0	2	0
Friend (per Mr. H. Hand)	1	11	6
Friends (per Mr. Lucas)...	2	4	0
Friends (per Mrs. Tarry)	1	17	0
Friend (Tottenham) ...	0	10	0
Gerrard, Mr. Geo.... ...	0	2	0
Gretta, Mr. H. (box) ...	0	9	5
Hammersley, Mrs. ...	0	2	2
Hinton, Mr. T. (spec. don.)	0	2	0
James, Mr. John	0	15	0
Lanham, Miss	0	1	0
M. F....	0	10	0
Martin, Mr. A.	0	1	0
Mitchell, Mr. J. (Australia)	2	0	0
Osmotherly Miss G. A. (box)	0	7	0
Rogers, Mr. A. (box) ...	0	6	6
Stevens, Mr. T. J.... ...	0	5	0
Stevens, Mrs.	0	1	0
Walls, Mr. E. M.	1	0	0
Wright, Mr. Wm.	1	0	0
Wright, Miss (box) ...	1	11	4½

SUBSCRIPTIONS TO "HERALD" FUND.

—o—

	£	s.	d.
Acton Tabernacle—			
Friends	0	3	6
Elliott, Mr. S. G. ...	0	2	0
Akeman-street, Tring—			
Bishop, Mrs., sen. (per Miss Colls)... ...	0	5	0
Chesham Friends (per Miss Colls)... ...	0	7	0
Friend (per Miss Colls)	0	3	0
Friends ,, ,, ,,	2	10	10½
Gower, Mrs. J. (per Miss Colls)	0	2	0
Ash, Miss	0	1	0
Bethel, Bath—			
Friends	0	6	0
Bierton, Aylesbury—			
Friends	0	0	6
Brand, Mrs.	0	15	0
Colnbrook—			
Sunday-school	0	2	3
Cumber, Mr.	0	1	0
Dacre Park (per Mr. E. W. Thomas)—			
Baldwin, Mr.	0	6	0
Booth, Mrs.	0	1	0
Hawkins, Mrs.	0	1	6
Thomas, Mr. E. W. ...	0	2	6
Wood, Miss	0	3	9
Small Amounts	0	1	9
Easter, Mr. A.	0	1	0
Ebenezer, Waltham Abbey—			
Sunday-school	0	5	0
Eden, Cambridge—			
Chapel	0	5	0
Jull, Mr. J.	0	10	0
Elim, Limehouse (per Mr. Baldwin)	0	12	0
Farrow, Mr.	0	2	0
Gurney, Mr. G.	0	2	0
Gurney-road, Stratford—			
Sunday-school	0	2	0
Hambro'-road, Streatham—			
Bartlett, Mr. G. W. ...	0	2	6
Homerton Row—			
Chapel	0	11	0
Friends and School ...	0	5	6
Brett, Mr. B. R.... ...	0	0	6
Horham—			
Cracknell, Mrs.... ...	0	2	6
Lucas, Mrs.	0	2	6
M. F.	0	1	0
Mount Zion, Chadwell-street—			
Chapel	2	17	6
Mount Zion, Park-road—			
C. C. A. L. H.	1	10	0
Elnaugh, Mr.	0	1	0
Harris, Mrs. C. C. ...	2	0	0
Millwood, Mr., per (1903)	1	14	4
Millwood, Mr., per (1904)—			
Beecher, Mr. C. J. ...	0	2	0
,, Miss ...	0	1	0
Cobb, Mr.	0	1	6
Dawson, Miss... ...	0	1	0
Elnaugh, Mr. G. E. ...	0	2	6
Lawrence, Miss S. ...	0	1	0
Limbrick, Mrs. (don.)	0	5	0
Millwood, Mr. ...	0	2	6
,, Mrs. ...	0	3	0

	£	s.	d.
Sampson, Mrs. ...	0	1	0
" " (don.)	0	1	0
Smith, Miss R. ...	0	0	6
Tarrant, Mr.	0	1	0
Terry, Miss	0	0	6
Thompson, Miss ...	0	0	6
" " ...	0	0	6
Vine, Mr. A.	0	1	0
Whale, Mrs.	0	1	6
Wilby, Mrs.	0	0	6
Wing, Mr.	0	0	6
North-road, Brentford—			
Chapel and Friends (per Mr. A. Cradduck, junr.)	2	0	4½
Sunday-school	0	7	3
Old Baptist Chapel, Guildford—			
Shellard, Mr. G.	0	12	0
Park Ridings—			
Sunday-school	0	2	1
Turner, Mr. C. S. ...	0	10	10
Prarthana Sabha, Brighton—			
Chapel	0	12	0
Prarthana Sabha, High Wycombe—			
Scott, Miss R.	1	0	0
Providence, Clapham Junction—			
Keeble, Mrs. S. J. ...	0	4	6
Rumsey, Mr. H. ...	0	2	6
Providence, March—			
Roe, Mr. E.	0	1	6
Sandell, Mr. A. J.... ...	0	2	1
Soho—			
Sunday-school	0	7	5
St. Neots, Hunts—			
Sunday-school	0	5	0
Succoth, Rushden—			
Bible-class	0	2	9
Young Peoples' Bible-class!...	0	1	6
Roe, Mr. E.	0	3	0
Tarry, Mrs....	0	5	0
Willingham—			
Jeeps, Miss	0	1	6
Wilson, Mrs.	0	5	0
Wood Green—			
Pickett, Mr. J. P. ...	0	5	0
Zoar, Ipswich—			
Garrod, Mrs. E....	0	2	6

FORM OF BEQUEST.

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

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

NOTICES.

ALL applications for HERALDS to be made to Mr. George Elnaugh, 31, Geldeston Road, Clapton, N.E.

* * *

All subscriptions, &c., to be sent to the Financial Secretary, Mr. A. J. Robbins, Vicarage Farm, Hounslow, W., from whom Collecting Boxes may be obtained.

* * *

All communications for the HERALD are to be sent direct to the Editor, L. H. Colls, Framsden House, Western Road, Tring.

Printed and published for the Strict Baptist Mission by ROBERT BANKS AND SON, Racquet Court, Fleet Street, London, November, 1904.

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 ublication, 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.



YOU CAN HELP

THE

Strict Baptist Mission,

BY

Annual Subscription,

Donation,

Collection at Chapel

and Sunday School,

BY HAVING A - - -

Collecting Box,

or

Collecting Card.

Apply to the

FINANCIAL SECRETARY, MR. A. J. ROBBINS,

VICARAGE FARM, HOUNSLOW.

THE STRICT BAPTIST MISSION HERALD.

No. XXX. - - JANUARY, 1905. - *Issued Bi-Monthly.*

PRAISE HIM! PRAISE HIM!

"O sing unto the Lord a new song."

THUS begins the grand Missionary Hymn — Psalm xcvi., and there is no more fitting commencement for the New Year than a delightful, precious outburst of praise unto our God. There is always exquisite newness about the blessed service of our Lord Jesus Christ, ever new hopes awakened of more glorious blessings coming. This is the very truth which gleams in the Lord's summons at the head of this inspiring song, given to us of God for all ages of the Church. For all nations shall obey the command, and sing a *new* song unknown to them before. "Behold, I bring you glad tidings of great joy, which shall be to *all* people." Sing unto the Lord a new song! Hallelujah for the Cross! for He is winning Who died upon it, and the glorious news of the love of Jesus is increasingly heard from more and more lips and tongues of holy flame.

"Waft it on the rolling tide:
Jesus saves! Jesus saves!
Tell to sinners far and wide,
Jesus saves! Jesus saves!
Sing, ye islands of the sea,
Echo back, ye ocean caves:
Earth shall keep her jubilee:
Jesus saves! Jesus saves"

Let us praise the Lord that our loving helpers at home have so nobly and generously responded to the needs of our Mission; and let us sing a new song for all who are *going* to be *new* free-will offerings this year to the Lord, and who will then not only give themselves to the Lord, but also of their substance.

Praise the Lord for His marvellous loving-kindness to our devoted and beloved Missionaries, Mr. and Mrs. Booth and Mr. Morling, and all their loving, earnest helpers, both men and women. How earnestly and successfully they have laboured! With all our hearts we pray for them all, and also for our subscribers, a very bright and blessed New Year. "O sing unto the Lord a new song."

STRONGHOLDS OF SATAN.

CHOOLAI! The name to us is a synonym for filthiness. As we visit this thickly populated Caste quarter the iron enters our souls, and we are ofttimes crushed with a sense of our own weakness. Here Satan rules with great and terrible sway, binding his slaves with the awful fetters of Caste and Hinduism. How glibly we say the words, how easily we write them; yet with what meaning are they fraught! Day by day hundreds, nay thousands of souls are being lost through their power —*lost.*

Friend, would you feel the needs of the heathen tearing your very heart-strings? Walk with us down the streets of Choolai. Would you know what it is to pray for human souls? Enter with us into the Hindu homes of Choolai.

Would you realise the preciousness of your salvation? Look upon the numerous Hindu temples, enquire into the superstition, learn of the hopelessness of the inhabitants of Choolai. The following are a few incidents which we met with in the course of our work in Choolai:—

One day our Bible-woman, Elizabeth, and I visited a wealthy Caste house, where an elderly woman received us very pleasantly. We talked to her for a little while, and then enquired after her daughter, who was learning to read from the Bible-woman. The mother told us the girl had recently been married, and seemed reluctant to call her, but with a little persuasion she opened a door and called. Immediately a girl appeared, a girl of about 13, dressed in a crimson gold-bordered cloth, her slender waist encircled by a broad silver belt, her ears and nose decked with jewels. The pearls entwined in her hair, the scent of sandal-wood on her clothes, the tinkle of the little silver bells on her anklets, all gave to her a strange oriental grace. In her hands she held her lesson book, and taking her stand very near my side she began to read. Poor little girl-bride! Was she happy? Her startled looking dark eyes, her shaking hands, her trembling voice, told us a tale we knew too well.

When she had read a little we stopped her, and we began to read and explain a portion of the Scripture. Then we heard the sharp opening of a door; the child-wife stood up trembling in every limb, and fled like a little frightened bird into an adjoining room, and her mother said, "He is coming," as an explanation to us.

PREJUDICE.

Presently "he" stood before us, the husband of the little bride, a tall man of about 35 with a sinister face, a clean shaven head, a sacred thread, and a trident on his forehead. He was dressed in snow-white cloths, and wrapped up body and soul in his own sanctity. The gleam of his cunning eyes, the curl of his nostril, the set of his lips, brought despair to my heart. I sat on a low stool, and he stood before me, and we looked at one another.

"Madam," he said, oh! so politely, "you must please go away, and not come here again." I told him I had not come to see him. "I do not wish my wife to learn of your religion, and your Bible-woman must not visit her," he said.

"Why?" I asked "We have done her no harm, and the girl likes to learn to read." But he was obdurate. "You must please go away Madam." he said, "you must not come again, and I will not allow your Bible-woman to visit this house."

We argued, pleaded, reasoned, and still remained, it was so hard to lose her. *Must* we lose her? We knew that once we were out in the street we should never more be allowed to cross that threshold. It was hard to go, but we went at last. He wished us "Good evening" politely, and stood in his verandah to watch us depart, and again we heard him say as we walked down the street, "You must not come again."

That was the last we saw of that girl and her mother; the door has been shut, but behind it are two souls who have heard of Jesus.

In the accompanying photograph, the first house to the left in the street represented is the one in which the above incident occurred.

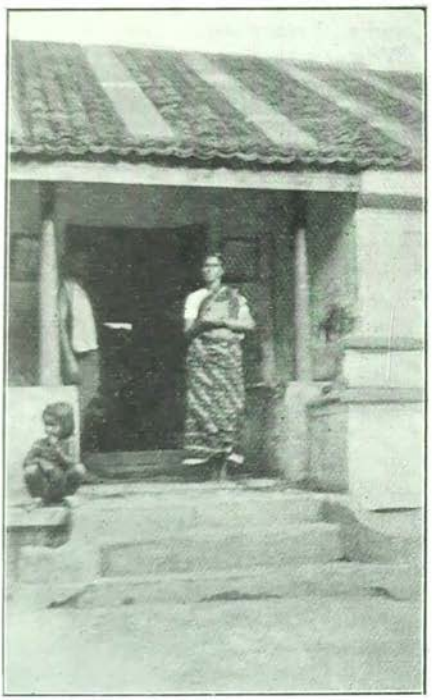


STREET IN CHOOLAI.

In another house we met a woman sorrowing over the death of her daughter, a girl who had learned to read from our Bible-woman, and

had advanced enough to be able to read a Gospel portion which she had bought from us. We sympathised with the mother, and after some conversation asked her to listen to what we were going to read. She rose, and standing at her door implored of me to go away. How could she listen to the stories her daughter used to read, and hear the hymns her daughter liked, she asked me, and then with the tears streaming down her cheeks, she beat her breasts and cried, "Ay-ay-O," that sorrowful wail of the Hindu so expressive of despair. When she was calmer we again tried to speak with her, but she would not listen. "*could* not listen" she said, would I "please go away and come some other day." Then she left us, fearing the message of life as an omen of death. And this is Hindo superstition!

SUPERSTITION.



BIBLE-WOMAN ELIZABETH VISITING CASTE HOUSE IN CHOOLAI.

Still another house and another sorrowing mother we visited; her boy, a bright lad of 13 had died ten days previously. She herself was very ill, and sorrow and suffering had left their marks upon her face. We knew not how to comfort her, but we read and talked to her of the goodness of God, and the love of God in Jesus Christ. She with listened quietly, and much interest. We drew her on to talk of her gods, and as she told us of them we contrasted their qualities with the power, the goodness, the love of our Heavenly Father. She wept, and holding her arms out with a gesture that expressed utter emptiness and hopelessness, she began to speak :—

"My gods," she said, "what do they do for me? When my boy was dying we tied coins on his wrists, a coin to propitiate each god, but did they give me back my child? We spent money, and more money in offerings, and said many prayers, but did they hear? They cannot hear, they can do nothing; they are but stone, can stones hear? Now I am sick, but do they heal me? Can stones heal?"

DESPAIR.

And this is Hindu hopelessness. We sat there and felt as if we could never leave her, that poor, empty, despairing soul, "without God and without hope," craving for something she could not find.

And in that bleeding heart we sowed the Gospel seed, and watered it with many prayers. Thank God for such opportunities.

Oh! friends, the needs of the heathen, no pen, no tongue can adequately describe them, and for such as these,—

"'What can I spare?' we say. 'Ah, this and this
From mine array I am not like to miss,
And here are crumbs to feed some hungry one,
They do but grow a cumbrance on my shelf—
And yet one reads our Father gave His Son,
Our Master gave Himself.'"

WINIFRED BOOTH.

Furlough.

ACTING upon conclusions reached after taking medical advice regarding our little boy, we are expected to reach England on furlough about the beginning of April.

I earnestly desire to visit each and every subscribing Church or School in order to let our fellow-helpers know, first-hand, what is being done in India by the Mission they support.

In addition to these, I greatly wish to plead the cause of Missions in places where at present nothing is being done in that direction. There are a good number of these, and I shall be delighted, indeed, if friends in those places will give me an opportunity of placing before them the condition and needs of India.

In this matter, as in others, we look to the Pastors, Ministers, Deacons, and Sunday-school workers to aid us. Apart from their help, the work contemplated would be well-nigh impossible. But we do not believe that they will fail us.

I am hoping that in numerous instances it will be arranged for me to visit Churches on the occasion of their annual "Missionary Sunday," and in places where such a practice is unknown, I shall count myself happy indeed to be allowed to inaugurate it.

Quite recently many new views were sent to London illustrative of our work in Madras. We are still making additions to these. A great number of our Sunday-schools have not seen these new views. I shall be glad to deliver lectures, illustrated by these lantern photographic views, in any part of the country.

The whole of the arrangements for the above are in the hands of our energetic Secretary, Pastor S. T. Belcher, 45, Groombridge Road, South Hackney, London, N.E. Friends will greatly help us if they will kindly send to him the dates most suitable to themselves for a Missionary sermon, lantern-lecture, or address.

The writer is anxious to use his furlough to the best possible advantage in the interest of the S.B.M. If friends in the home Churches will co-operate a great deal may be accomplished. Above all, let us earnestly seek God's blessing upon our efforts.

ERNEST A. BOOTH.

YOUNG PEOPLE'S PAGE.

Examination Day.

THE other day I pedalled and pushed my bicycle to the village of Ayanapuram, in order to be present while the Government Inspector made the Annual Examination of our School. The Inspector was a tall, clean-shaven, bulky brahmin. He wore a grey coat which was buttoned close around his neck, and reached down below his knees. He wore a large and spotlessly white turban around his head. He spoke in a loud voice, and had a way of half-closing his eyes when asking some of the questions. He was very polite, and quite ready to give a second trial if I said that I thought the first question too hard for the children. He was a very capable man, and his examination was thorough and fair.

The Teachers and children were dressed in their best clothes although in the case of some of the children these did not amount to much. A few relatives stood around the doors or peeped through the windows.

The classes examined were the Infant, First, Second, and Third Standards. All the writing was done on slates, and marks were given as soon as each subject was finished. If the children failed to do well in any subject the Teacher was at once ready with excuses. But the Inspector had heard such excuses so many times that he did not pay much attention to them. One or two boys tried to "copy" from the next boy but the Inspector had a sharp eye for all such ways.

The Inspector looked at the arm of each pupil to see whether he had been vaccinated, the rule of the Government being that althongh scholars pass the examination, no Grant money will be given for those who have not been vaccinated.

Then the Inspector made enquiries about the Caste of the scholars, the reason for this being that for certain "backward classes" the Government makes an extra allowance in Grant money.

When he had finished his examination the Inspector wrote in a book his opinion of the condition of the School. The children were glad when the examination was finished, and are now looking forward to being promoted.

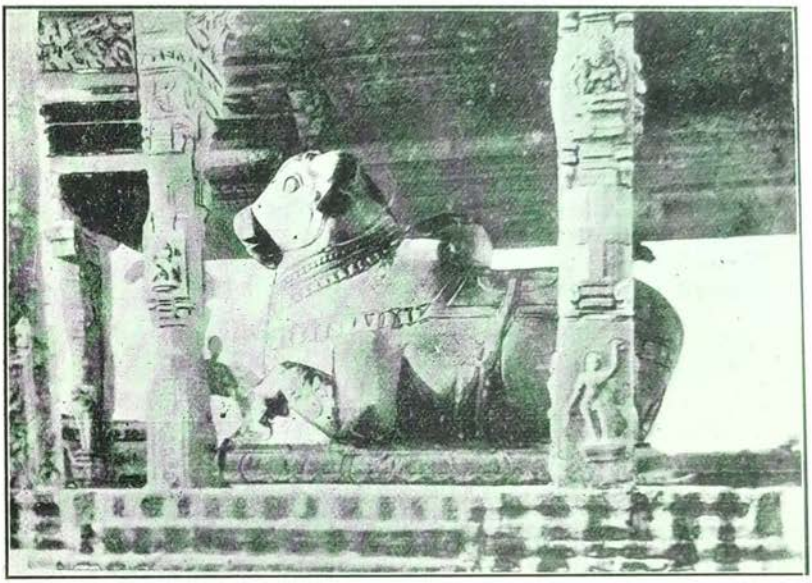
E. A. B.

Mr. Morling's Success.

WE rejoice to learn that Mr. Morling has passed his examination in the Tamil language. The result is the more creditable to him seeing that he has had a munshi only eight months out of the twelve during which he has been studying. Most heartily do we congratulate him, and above all, we thank God for sustaining him in health. The Lord bless him, and enrich him with all spiritual power for his great work.

A Missionary Awakening.

THROUGHOUT the length and breadth of the Christian Church there needs to dawn a real awakening regarding the individual duty of each Christian towards the heathen world.



Gladly and thankfully do we acknowledge that during recent years many in our denomination have shown a deeper interest in Mission work than formerly obtained. Let it, however, be frankly stated, that great numbers of our own people have not in any adequate way grasped the elementary fact that as possessors of the Light, it is their bounden duty, as well as privilege, to send that Light to those who are in the dense darkness of heathendom. Much of this indifference arises from ignorance regarding the heathen world, and the duty of the Church towards it.

We on the field appreciate thoroughly the hearty help which some of the Pastors, Ministers, Deacons, Sunday-school Superintendents and Teachers have ungrudgingly rendered to the great cause of Missions. But for their aid our present position could not have been gained, and our prospects of development would be small indeed. To these we confidently appeal for further help, knowing that they will readily second our efforts to widen the area of our operations.

On the other hand, we cannot close our eyes to the fact that from some of our pulpits the cause of Missions is rarely, if ever, advocated, and the full scope of our Saviour's great Commission to His Church is not made known. May we venture to earnestly appeal to our

ministerial brethren in these places to reconsider their attitude towards Christian Missions. The service they could render to the cause through the influence they wield amongst their own congregations is great indeed. Our Lord said, "to the other cities also," and "all the world," and "every creature."

There are many of our friends who give the customary subscription in aid of our work, but whose interest apparently does not go deeper. To each of such we would say, Friend, we need your prayers, your sympathy, and your influence. As one has recently said, "we want each subscription to stand for an interested intelligence, a praying heart, and a consecrated will." It is through the personal advocacy and influence of such friends that we hope to reach a far larger number of those who as yet take no interest whatever in Foreign Missions.

To the Church of Christ has been committed, by her Lord, the evangelization of the whole world. As a section of that Church a part of that work falls to our denomination. We neglect it at our peril. We undertake it, and find true His precious promise, "I am with you all the days." ERNEST A. BOOTH.

SUCCESS.

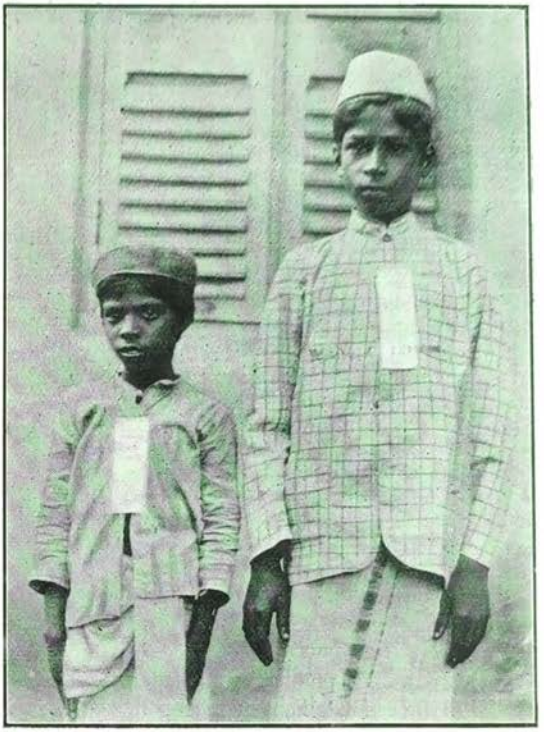
MR. MORLING has successfully passed his first examination in Tamil. This is especially creditable in view of the fact that for some time he was seriously handicapped owing to the illness and absence of his Munshi, and that he was obliged to obtain a new Munshi when halfway through the course of study. The examination was conducted by expert Tamil scholars appointed by the South Indian Missionary Association, and is one that has now become recognised as a standard test.

Our brother is to be heartily congratulated on the result, which was not gained without hard study. He has already commenced reading for the second and final examination. E. A. B.

The Badge of Honour.

THROUGHOUT the whole of the Tamil country in South India, in the Scripture Examination conducted by the India Sunday School Union, there were only two candidates who this year gained the maximum number of marks in the *viva voce* junior division. Both of these are pupils in our Semencheri School, who were prepared with the other children for the examination by Teacher Ponaiah.

We are sure that our friends will be pleased to see a photograph of these two boys who have so greatly distinguished themselves. The taller boy is Markandan, who also two years ago earned the maximum marks, and the other is Chinnapyan.



THE BADGE OF HONOUR.

They have each been awarded by the India Sunday School Union a silk Badge of Honour. These are the only two Badges of Honour which have been gained this year in that division throughout the whole of South India.

The inscription on each Badge reads:—

BADGE OF HONOUR.
for Excellence
in
All India
Sunday School
Examination
I. S. S. U.

The Badges can be seen in the illustration pinned on the front of each boy's jacket. E A. B.

THE VISION OF THE GOOD SHEPHERD.

Verses composed in memory of the Strict Baptist Mission held at Soho, October 25th, 1904, when Pastor Josiah Morling spoke from the words taken from John x. 16, "Them also I MUST bring."

I HEARD a silver trumpet (1) blown,
And much admired its mellow tone,
With NO UNCERTAIN RING ; (2)
The sweet musician praised his LORD,
And this was his TRIUMPHANT chord,
"Them also I MUST bring."

I mused awhile ! began to dream !
And fancied I beheld a stream,
Called KIDRON'S (3) famous spring ;
The Shepherd watched a distant (4) hill,
While sheep were grazing by the rill,
Which He safe home would bring.

His NAME was called IMMANUEL ! (5)
And whilst He did His story tell,
I sheltered 'neath His wing ;—
Said He, "My sheep all know (6) My voice,
And when they hear it much rejoice,
And each one home I'll bring.

They're MINE, by EVERLASTING love ! (7)
I settled it in heaven above,
Ere stars began to sing ; (8)
I'll DIE for them on CALVARY, (9)
And satisfied I'll never be, (10)
Till each safe home I bring.

I've many lambs in Jewish mead,
Who follow in the paths (11) I lead,
And own ME for their KING ;
But I have some in foreign lands,
Who still are held in Satan's bands
Them also I MUST bring.

In Switzerland, (12) and Germany, (13)
Away in sunny Italy,
Where rocks their shadows fling ;
By Tiber's river, (14) broad, and deep,
On mountain slopes, I've PRECIOUS sheep,
Them also I MUST bring.

From famous Isle of Anglia, (15)
From hills in lovely Cambria, (16)
Where poets (17) sweetly sing ;
From Scottish (18) Moor, and Irish Glen, (19)
From Bedford hold, (20) and Smithfield pen, (21)
I've STURDY lambs to bring.

Away in Central (22) Africa,
In darkest parts of India, (23)
Where birds have lovely wing ;
My coloured (24) sheep (redeemed by blood), (25)
Know nothing of the WAY (26) to GOD,
Them also I MUST bring.

Ere many weeks I go from here,
But I will send (27) the COMFORTER
Who'll teach you everything;
He knows MY sheep, *He'll search* (28) *them out*,
And (rest assured), without a doubt,
Each one, safe home HE'LL bring."

. . . .

My dream was o'er ; my LORD had gone !
I found myself once more alone,
But still the words did ring,
As cheerfully as on that day
When first I heard the preacher say,
"Them also I MUST bring."

Some centuries have now passed by,
Since JESUS came (29) on earth to DIE,
Our SAVIOUR (30) and our KING ;
These words He spake when He was here,
But in His BOOK they're just as clear,
"Them also I MUST bring."

In days of old, the holy fire,
Caught hold of DAVID, (31) and JOSIAH, (32)
Each brought his offering ;
And saints who bear these honoured names,
Are seeking out the SAVIOUR'S (33) lambs,
"Which also He MUST bring."

Thank GOD for men that HE (34) has sent,
Whose lives are hourly being spent
In service for their KING !
But FUNDS are needed day by day,
And we MUST (35) help in some small way,
If we'd REJOICE to hear HIM say,
"THEM ALSO I MUST BRING."

November, 1904. D. BUTCHER.

(1) Joel ii. 1 ; (2) 1 Cor. xiv. 8 ; (3) John xviii. 1, R.V. ; (4) Calvary ; (5) Isa. vii. 14 ; (6) John x. 27 ; (7) Jer. xxxi. 3 ; (8) Job xxxviii. 7 ; (9) Luke xxiii. 33 ; (10) Isa. liii. 11 ; (11) John x. 27 ; (12) CALVIN, ZWINGLE ; (13) LUTHER ; (14) ROME—Paul and Saints in Nero's house ; (15) England ; (16) Wales ; (17) Bards ; (18) Knox ; (19) Patrick ; (20) BUNYAN ; (21) MARTYRS (Pen for sheep) ; (22) Livingstone ; (23) Booth, Morling ; (24) Black ; (25) 1 Peter i. 18 ; (26) John xiv. 6 ; (27) Holy Spirit (John xiv. 16) ; (28) Ezek. xxxiv. 12 ; (29) 1 Tim. i. 15 ; (30) Luke ii. 11 ; (31) Mr. David Morling ; (32) Pastor JOSIAH Morling ; (33) John xxi. 15 ; (34) Acts xiii. 2 ; (35) 1 Cor. xvi. 2.

Contributors to Mission-box from Homerton Row Chapel.

Mr. and Mrs. A. Booth	Mr. F. Booth	Mrs. Glover
Mr. and Mrs. S. B. Caplin	Mr. A. Booth, Junr.	Miss Bassett
Mr. and Mrs. J. C. Booth	Miss Evans	Miss Taylor
Mr. and Mrs. A. C. Spratt	Miss Cottrell	

Contributors to Mission-box from Homerton Row Sunday School.

Mable Saunders	Maggie Willmott	Lily Murfield	John Wilmott
Hannah Willmott	Nellie Willmott	Elsie Eyres	

Contributors to Mission-box from "Zion" Sunday School, Maynard Road, Walthamstow.

William Smith	Raymond Farrow	Grace Harp	Ethel Sharpe
Albert Sharpe	Walter Sharpe	Gwennie Farrow	Ada Raper
Albert Jarvis	Bewick Caplin	May Guy	Jenny Basham
Kenneth Turnpenny	William Guy	Lily Turnpenny	Maud Bavin
Leslie Turnpenny	Redvers Guy	Gladys Caplin	Mable Jarvis
Harold Sharpe	Albert Raper	Lizzie Gillam	Nellie Chapman
Albert Mason	Charles Booth	Amy Phillips	Doris Farrow

RECEIPTS FROM OCTOBER 22nd TO DECEMBER 26th, 1904.

	£	s.	d.
Wellingborough Tabernacle Sunday-school	5	3	3
E. and B., Keppel-street Memorial Chapel	0	11	0
Mr. and Mrs. J. C. Booth	2	10	0
Mr. Geo. Tyler	2	2	0
Collection at Annual Meeting	16	9	9½
Providence School Friends, Erith	1	6	6
Mr. J. Fromow	1	1	0
Mr. Keeble (Box)	0	8	6½
Miss Ebbs	1	0	0
Mr. E. W. Ackworth ...	0	4	0
Mr. S. J. Keeble (Bible Booklet)	0	1	0
Profit on Tea — Annual Meeting	1	0	8
Zoar Sunday School, Hounslow	4	8	0
Zoar Chapel, Hounslow ...	3	2	6
Mr. W. Davey, Stowmarket	0	7	0
Mr. W. Davey, Stowmarket ("Heralds")	0	0	6
Mr. Elphick „	0	2	6
Mrs. C. H. Deal	0	5	0
Providence School, Kingston	2	1	6
Miss Bush (Box)	0	6	0
Mr. Lambourne (Box) ...	0	6	0
Friends, Kingston ...	0	6	6
Mr. Chas. Turner— ("Heralds")	0	2	1
Miss M. L. Gore's Class, Trowbridge	0	4	9
Mr. J. Dilley	0	2	6
Mr. Thos. Fearnley, Deal	1	0	0
Mr. Thos. Fearnley, Deal ("Heralds")	0	1	0
Ebenezer School, Grays	0	7	6
Zoar School, Ipswich ...	3	0	0
Miss Ada Wright (Box) ...	1	15	7
Mrs. Crane...	0	4	5
„ ("Heralds")	0	2	6
Gurney-road, Stratford, School	1	2	9½
Gurney-road, Bible-class	0	7	10½
„ „ Friends ...	0	12	4
Miss E. C. Bolton, Beccles ("Heralds")	0	3	0
Poynings, Sussex ...	0	13	0
Mr. W. R. Clift (deceased), (Legacy)	20	0	0
Mr. A. G. Sandell— ("Heralds")	0	2	1
Dacre Park School (lecture)	0	8	0
Acton Tabernacle „	0	10	6
College Park „	0	16	6
Lynton-road „	1	5	10
„ „ School ...	1	1	0
„ „ ("Heralds")	0	5	0
Miss Sparks	0	10	0
St. Alban's (lecture) ...	2	2	0
Elim, Limehouse „ ...	0	10	0
Soho School „ ...	0	10	0
Mr. D. Morling, Madras...	1	10	0
Tring Sunday School (lecture)	3	5	11
Collected by Mr. Millwood for box for India—			
Miss E. Butcher ...	0	10	0
Miss L. Laurence ...	0	2	0
Mr. and Mrs. Bush ...	0	3	0
Collected by Mr. Millwood for "Heralds"—			
Miss S. Walton	0	1	0
Mrs. J. J. Sampson ...	0	1	0
Mrs. Morgan	0	2	6
Mr. C. A. Vine	0	1	0
Anonymous	0	1	0
Misses Thompson ...	0	1	0
Miss Emma Wood ...	0	0	6
Miss Gosling	0	0	6
Anonymous	0	1	0
Miss Davie	0	1	0
Miss Ball...	0	0	6
Miss Smart	0	1	0
Mrs. Willett	0	1	0
Ebenezer School, Elthorne-road (lecture)	1	0	0
Mr. and Mrs. Geo. Spratt	0	10	0
Mrs. C. Wilson ("Heralds")	0	5	0
Senior Christian Endeavour, Tring	1	8	3½
Junior Christian Endeavour, Tring	0	2	8½
Mr. Edmund Belsham ...	1	0	0
Waltham Abbey School (lecture)	1	0	6
Mr. W. H. Begbie	0	2	0

ERRATA.—In last issue Mr. Jesse Wright's box should be 2s. 8d½.; Mary, Dorothy, and Edgar Colls should be £1 2s. 6d.; Miss C. H. Dene should be 5s.

All subscriptions, &c., to be sent to the Financial Secretary, Mr. A. J. Robbins, Vicarage Farm, Hounslow, 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. January, 1905.

THE STRICT BAPTIST MISSION HERALD.

No XXXI. - - MARCH, 1905. - *Issued Bi-Monthly.*

WELCOME AND WORK.

A RIGHT hearty welcome awaits our beloved superintendent and Mrs. Booth. May the Lord pilot them to the desired haven. It is not, however, to be a haven of rest for Mr. Booth. He has elected to find rest in service for the Lord. It has been a splendid record of service during the past five years in which Mr. and Mrs. Booth have been absent from us. They have gone forward, ever forward, in loving, earnest and laborious efforts. Thank God for all that He has enabled them and their devoted co-workers to accomplish. Who can tell how rich the harvest of precious souls shall be? They have gone forth many a time weeping, bearing precious seed, and doubtless they shall come again with rejoicing, bringing their sheaves with them to the Master's feet.

Let their home-coming be our opportunity not only of giving a right royal welcome to them, but also of a blessed season of praise and of prayer; and let their return be also marked by a nobler effort than ever on the part of all our Churches. So shall we best glorify God; so shall we most encourage His loving servants. Oh! for a baptism of the Holy Ghost. Then what a flowing together of hearts, and what a putting forth of hands to the work, there would be! It only needs the invisible but all-quickening touch of the Spirit of God, and lo! the spring-tide of blessed revival shall be felt in India, and in the midst of all our Churches and schools. Yes, and our dear brother Morling and his faithful co-workers shall not fail to see the arm of the Lord made bare during the absence of our superintendent. They will greatly need our constant fervent prayers.

So let us, beloved helpers, everywhere prepare by much prayers for the Holy Spirit's outpouring. This is the chief need, the urgent

need : then let us also and at the same time respond—not a few of us, but all of us—to the earnest appeal of our missionary to be allowed to visit all our Churches, and may this year witness a glorious revival of missionary zeal, and such a pouring out of spiritual saving power upon us as we have never known before. Why not? God has promised it. The Holy Spirit is not straitened. Our glorious Redeemer and King is exalted to give it. Let us plead His promise, looking upwards to the King, and His Kingdom shall come in surprising power.

Building at Koluttur.

THE temporary arrangements made for our work at Koluttur being no longer adequate to our needs, we decided that it would be wise to put up a building of our own.

There are acres of vacant land around, but the landowner is against us, and not a yard will he sell us. Finally, we find a man who, although not willing to sell, is willing to lease a small plot of land sufficient for our requirements, at a yearly rental of three rupees (four shillings).

The building of a School and a Teacher's House is now in full swing. The first work was to raise the level of the land, and for this purpose a dozen coolies were engaged to bring baskets of earth from the bed of a reservoir, which, alas ! is now empty, owing to the failure of the monsoon.

As we are erecting a building of clay walls and palm-leaf roof, the next question is where to obtain wooden posts of the right sort to support the roof in the middle and at the sides. We hear of a forest about a dozen miles distant, where the proper wood can be selected from growing trees and at once cut to order. Preacher Varatharajulu proceeds to the place, chooses the wood, and by the next day it has been cut and carted to Koluttur.

The posts having been firmly planted in the ground, rafters of the same wood are tied to them with fibre. There are plenty of palm trees in the neighbourhood, and we have no difficulty in getting fifteen hundred palm leaves cut for our roofing. These are tied with fibre to bamboo reapers, which are placed across the rafters.

Meanwhile, the building of the walls is proceeding. Earth and water have each to be brought from a distance. These are mixed and trodden until the proper consistency is obtained. A wall is built of this about eighteen inches wide and fifteen inches high. After this has dried, a similar quantity is put on top of it, and so on until the requisite height has been reached.

At the time of writing the building is well on its way to completion, and we may look for greater progress at Koluttur.

E. A. B.

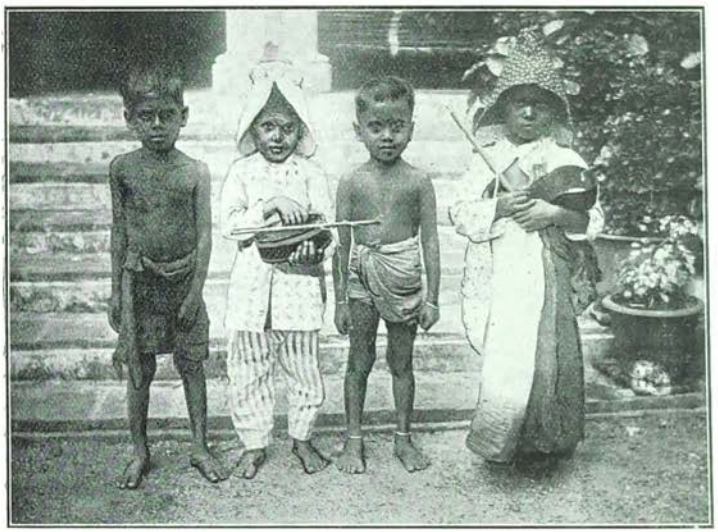
A Happy Xmas.

IT was Christmas Eve, and no boxes! We knew that on the morrow nearly all our school children would be at service, waiting to hear at its close when they might come to us for their Christmas gifts. Must we disappoint them? This was our dilemma.

But late in the afternoon our anxiety was relieved; a man drawing a cart crawled into our compound (garden), and on it were three large boxes. We were not long in opening them and acquainting ourselves with their contents, and on Christmas Day the children were made happy by being told that they might come to us on certain days of that week—what for, they knew only too well.

On Monday we started our unpacking, sorting, counting, and allotting, at the close of which one of our rooms looked like a toy-shop. To say we were happy, dear friends, would be saying little; for not only did the presents speak to us of the children's joy, but they told us many sweet tales of your love and interest and sympathy, and these we prized more than I can say.

On Tuesday our distributions began. Oh, the joy of the children! how can I describe it? Let this picture speak for itself. It shows you how the children came to us, and how they went away.



BEFORE AND AFTER.

Each child had a garment, or a remnant, or a cap, and three or four other things besides, and there were 500 children made happy by your loving hearts and busy hands.

To mention the gifts or the donors separately, would be impossible; but we carefully gathered together all the papers bearing your names

that accompanied your gifts, and when we say "we thank you all," we know just whom we mean.

The gifts were very suitable; and let me very specially thank you, dear friends, for so kindly falling in with all our suggestions; your responses far exceeded our requests.

Our Mission workers had some presents from the boxes, and join the children in thanking you.

The boxes now stand quite empty, but are still voiceless messengers to us of Christmas love and Christmas cheer that came to us from over the sea.

WINIFRED BOOTH.

IS IT WORTH THE CANDLE?

PROFESSOR DRUMMOND, in speaking of his personal servants who accompanied him in his explorations in Central Africa, gives the following as his estimate of "Moolu":—

"I never saw Moolu do an inconsistent thing. He could neither read nor write; he knew only some dozen words of English; until seven years ago he had never seen a white man; but I could trust him with everything I had. He was not 'pious'; he was neither bright nor clever; he was a commonplace black; but he did his duty and never told a lie. The first night of our camp, after all had gone to rest, I remember being roused by a low talking. I looked out of my tent; a flood of moonlight lit up the forest; and there, kneeling upon the ground, was a little group of natives, and Moolu in the centre conducting evening prayers. Every night afterwards this service was repeated, no matter how long the march was nor how tired the men. I make no comment; but this I will say, Moolu's life gave him the right to do it. Mission reports are often said to be valueless; they are less so than anti-mission reports. I believe in missions, for one thing, because I believe in Moolu." ("Henry Drummond," by Lennox.)

Speaking of the painted cannibals of the New Hebrides, the Professor says:—

"But for the missionary with me, I should now be inside them. . . . Sailing along the Sauna, I tried to land near Mr. Paton's deserted field. With me was one of the missionaries who has now gained a footing on another part of that still cannibal island. As we neared the shore, a hundred painted savages poured from out of the woods and prepared to fire upon us with their guns and poisoned arrows. But the missionary stood up in the bow of the boat and spoke two words to them in their native tongue. Instantly every gun was laid upon the beach, and they rushed into the surf to welcome us ashore. No other unarmed man on this earth could have landed there. . . . On another island, where the missionary but two years previously had been wont to see from his doorstep the smoke of the cannibal feasts, the natives brought Drummond their spears and bows and poisoned arrows. 'We do not need them now,' they said; 'the missionary has taught us not to kill.'" ("Henry Drummond," by Lennox.)

Some people still ask us, "After all, are missions worth the candle?" "Are they worth the while?" As we look at the above instances, and as we look at others where many poor souls are saved from the still greater tyranny of priestcraft and devil-worship and are brought into the freedom and blessedness of faith in Christ, we reply, with the echo in our souls, Yes, we honestly believe it is "worth the while." The Master knew it was "worth the while" to leave the ninety-and-nine in the wilderness plain, and go far out over the mountains for the one lost, bruised, and maimed sheep. And while there is one lost sheep in the world it is surely worth the while for the Church to go even to the uttermost parts of the earth, until she find it.

D. M.

Kilpauk.

Evangelistic Incidents.



N a Hindu festival day in January, Soondram and I take our stand on an open space by the side of the Madras Prison. The sun is yet high, and we are glad to avail ourselves of the grateful shade afforded by some trees on the roadside.

At the foot of one of these trees is seated a small old man, and spread out before him are a number of palm-leaf and other books. He is an astrologer, but the fortune-telling business is not brisk just now. He is reading a book, but, doubtless, at the same time is listening to our conversation.

Whilst I am asking Soondram about the history and meaning of the Pongul festival, a passer-by overhears my question and answers it. He stays for some time, and the talk passes from one point to another. Presently he remarks that he knows some people who have, as he puts it, "fallen into the Christian religion." He asserts that even these Christians celebrate Pongul, and on further enquiry we find that they are Roman Catholics. Presently he says that it is true there is only one god—but he further explains that the one god he means is the sun, and he points to the sun, wich is now descending in the western sky.

A fair number of people have now gathered, and they listen in an interesting way to the conversation. Presently a new-comer essays to join in the talk and to turn its direction. His words are many, and his voice is loud. He suggests that, instead of discussing such points as we have dealt with, his Hindu friend should ask the preachers, "Why do you come here and preach the Christian religion?" "Do you preach your religion because you believe in it, or because you are paid to preach it?" His words and his manner shew that he wishes to set the crowd against the preachers and so put an end to the preaching. I let him run on a little while, and then, addressing the crowd, I say, "Behold! the great Teacher!" The crowd has seen what the man is driving at, and begin to smile when they find that I,

NUMBER ONE.

too, understand his motive. Now, the one thing a Hindu cannot endure is being laughed at, and when the people around this new orator begin to smile he visibly weakens. He makes an attempt to put a bold face on the matter and again commences to talk. I again remark to the crowd, "Behold, the great Teacher has come!" The crowd laugh, the interrupter collapses, and quietly leaves the meeting.

I immediately produce from my pocket a copy of "The Wordless Book," with its black, red, and white pages, and speak about sin, sacrifice, and holiness. The people listen intently right to the close, and Soondram follows with an address on "Cleansing." Things are going quietly, when, suddenly, a fat, pugnacious-looking Brahmin makes his way to the front and, shaking his umbrella at Soondram, calls out to him to be careful, and threatens to do something or other. I tell him to be quiet. He replies that he will not allow Soondram to abuse the Hindu religion, and he will call the police, and so forth. Of course, the whole thing is a dodge. The Brahmin has not heard a word of what Soondram has been saying; but, seeing a Christian preacher, endeavours to silence him by using the well-worn and empty accusation that the preacher is reviling the Hindu religion. I tell him to run away and bring the policeman. He departs, and we continue our preaching.

NUMBER TWO.

We distribute Tamil "Bible Booklets" and tracts, and some of our hearers pass on. We sing a Tamil lyric, and thus attract a fresh audience. Presently there approaches a crafty-looking man, wearing a long black coat and a meek countenance. He says that he has some religious doubts, which he wants cleared, and might he state them? I reply that we cannot now enter into discussion, but if he will come to our chapel we can sit down quietly and talk matters over. But this, of course, is just what he does *not* want, and presently he vanishes, and we proceed with our preaching.

NUMBER THREE.

We are not getting so many hearers to-day as we usually do in this place. A man, singing Tamil songs and selling song-books, has taken up a position close to us and is attracting people who otherwise might listen to our message. As our work for the evening is nearing its close a man on my left says that he wishes to say something. I ask him to wait until Soondram has finished preaching. He says that he is in a hurry, but, nevertheless, he waits. Presently I ask him what he wishes to say; and he tells me that he has a wife and children, and is ready to join our religion. He wishes to know what we will give him if he does so. It is a question often asked, and this man (with many others) thinks there is a pension, or something, waiting for him. I tell him that there is a verse in our Book which says: "He that will not work, shall not eat." He remarks, "Oh! is that so?" and, without another word, he departs.

NUMBER FOUR.

E. A. B.

"GOOD-BYE!"

WHICH of us likes saying good-bye to some loved person, or place, or thing? Mingled with the pain of parting is there not always a deep regret for things undone, words unspoken—the "might-have-been"? Something of all this surged through my heart as I walked down the Caste Street in Kilpauk, saying good-bye to the women I had visited during the past few years, and once more telling them of the love of Jesus. Oh, that I could even then have have heard *one* of them say she had found Him. Mine had been the joy of sowing. I knew not who His reapers would be, but I knew His harvest is sure.

Anbai and I entered into the courtyards and sat down to talk to the women. We told them the parable of the Ten Virgins, and spoke to them of the sure coming of Jesus in His glory—the same Jesus whom they had heard of so many times as gentle and lowly. They listened with quiet interest as is their wont in that quarter; they knew it all so well, and could answer any question I asked them on the life of Christ. They expressed deep regret that I was going away, and enquired when I would come back again, and coming to their doorways to say good-bye, watched us down the street.



From one house to another we went. Here a woman left her cooking to listen to us, there another brought a lime to present to me as a token of her respect and good will.

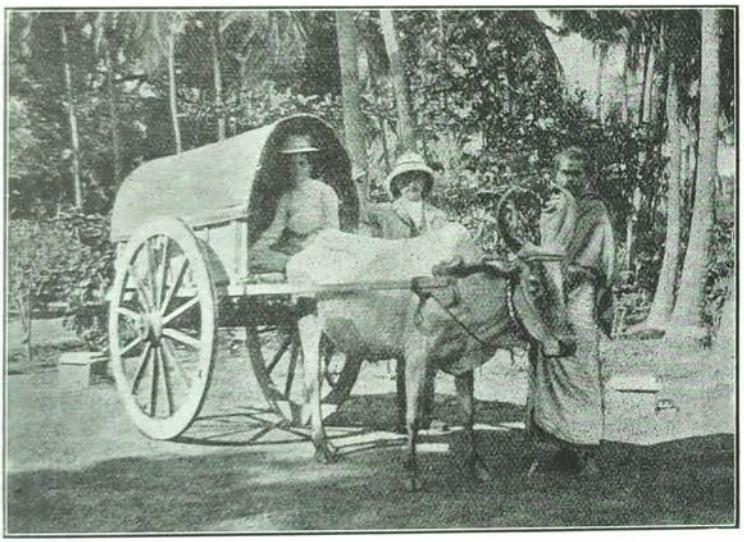
In one house an idol (about six inches high) stood on a wooden shrine surrounded by brass vessels and flowers. We sat about two yards away from it. The women begged of us not to go any nearer; our presence would evidently pollute its holiness. As we talked of Jesus, with the idol in its hideousness standing by, something of the contrast between our God and theirs seemed to strike them. A deep seriousness was on their faces, and as we rose to depart they asked us to stay a little longer and tell them some more, which we did.

In each house we gave away a Grimké Tamil wall-text, with a loop ready fixed for hanging it by, which a kind friend had sent us for this purpose. In every house the text was accepted with real pleasure

and a promise to hang it on the wall. In one house they asked me to hang it, and there in that heathen home I hung it—a light in a dark place, a fragrant flower in a wilderness: "*For God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish but have everlasting life.*"

This was our good-bye in Kilpauk. As we were leaving the street, a woman came running after us. She was not one who cared for or consented to our visits, but she wanted a text to hang on her wall. We gave her one after a little talk with her, and left her holding it in her hands as though it were a treasure, as indeed it was.

On another afternoon as Kurnappoo and I visited some of the houses in Ayanapuram, and I told the women I had come to say good-bye, they were startled out of their usual apathy. "Why are you going?" "When are you coming back?" "What shall we do with no one to visit us?" "Will the Biblewoman come as usual?" "Will you think of us when you are away?" were the questions they poured forth. Some turned their eyes up and held up their hands, saying, "Ay-o," just as they would have done at tidings of a death. There was no indifference that day, and we felt we must say all we could to improve the shining hour.



OFF TO AYANAPURAM.

It was a long walk of nearly a mile to the next house. We had determined to find a young girl, Yasothee by name, who had been visited and taught to read by Kurnappoo last year, but had afterwards married and left the village. She had now returned to live at Ayanapuram and had several times asked that I should visit her again. Our way lay over parched brown fields that spoke loudly the sad word "Famine." Like a narrow ribbon lay a white track over the hard

ground that should have been a sea of waving green. Here and there cattle were trying to find a blade of grass ; the only green visible was that of the cactus hedges.

Three women from the last house followed us all the way, and when we reached Yasothee's house they sat down to listen.

It was a small mud hut, 9 feet square, with a tiny doorway, which she called home; but she gave us hearty welcome. The house was too small to hold us all, so we stood at the doorway, and some half a dozen women from the surrounding houses gathered to listen as we talked. We watched Yasothee's face and saw two tears shine in her eyes. "Did you come to find *me?*" she said ; and we knew that she was touched that we had remembered her.

We left her after a while and went our way, and still from house to house a woman followed us.

In the last house, as the sun was setting, we came upon a group of twelve or more women, who listend to our message as they had never done before. As I rose to leave, an old woman stood up and raised her hands in blessing—"May the Great God, the One God, bless you; may He take you in safety, and bring you back to us in safety," she said. How strangely touching it was—this blessing of a heathen woman! As I walked away and looked back I saw her standing shading her eyes from the setting sun, and again she called, "May the Great God bless you."

Our visiting was done and there was still half a mile to walk to where our bullock bandy awaited us, but Chelammal still followed. She spoke no word, but we felt her silent regret at our parting. She "salaamed" with both her hands many times and said, "Go in happiness," as I got into the bandy. As our bull toiled along the sandy road and turned a corner I still saw her standing where I had left her.

WINIFRED BOOTH.

THE CRY FOR RAIN.

MULLEI ILLEI! mullei illei (No rain! no rain!!) is the sad complaint we hear on every hand. The monsoon has, up to the present, failed us.

RIVERS AND TANKS DRIED UP.

The rivers have long ago dried up, and instead of them now pouring their floods into the sea, the tide has choked up their mouths with long banks of sand. The great tanks on which the farmer so much depends for the irrigation of his fields, are covered with yellowish burnt-up grass. The rice which some time ago made the paddy fields so fresh and green, has dropped and withered away. The tall palms from which the natives gain so many every-day commodities, hang down their long, graceful leaves, which fall off before their time. The labourer, instead of receiving eight measures of rice for his wage, gets only five or six; and this amount will, no doubt, be still further lowered.

MAN'S TIME IS NOT ALWAYS GOD'S TIME.

The "Government time for the breaking of the N.E. monsoon" was October 15th; is is now the beginning of December, and still it has not come. Man's prescribed time evidently was not God's time. Morning by morning we have watched for the line of black clouds to rise in the East, which should gladden both man and beast, and cause all nature to rejoice. But, it does not come; and the sky is still as a dome of brass, and the monarch of the day sends forth his fierce and burning rays.

THE HEATHENS SUPPLICATE THEIR GODS.

All this, by the poor Hindu, is attributed to the anger of his god, which has been aroused by some act of negligence or other on his part. He has offered sheep and fowls that the offence might be expiated, and the anger of the swami appeased. He has, with many supplications and profound humility, presented to it the very best of his corn. His guru has many times anointed it with the sweetest oil, and decorated it with garlands of the choicest flowers, but still it is obdurate and unmoved; and, like Baal of old, has sadly disappointed its devotees. It was said this morning by some, that they have now for a time ceased to make their offerings, and are just sitting down grieving over their troubles.

"THE LORD HE IS THE GOD."

But *our* God "hath gathered the wind in His fist," and "measured the waters in the hollow of His hand." He has proved now that He can "number the clouds in wisdom," and "stay the bottles of heaven." We know that man's crisis is often God's favoured time. Oh! that He would show to the heathen, by His servants here in India, as He did to the Baal worshippers by Elijah of old, that idols are an abomination, and that *He* is the God of the rain and of the dew. Then those clouds for which we have looked so long would prove to be a double blessing.

D. MORLING.

Kilpauk.

SUNDAY AFTERNOON IN A VILLAGE.

YESTERDAY afternoon, brother Booth and I set out to a village which lies three miles beyond the farthest outpost in our Mission field. We know that it is only on a Sunday that the information which we desire to gather can be obtained; so, although it is a beautiful Sunday afternoon, we set off without qualms of conscience.

We pass two of our stations in the distance—Ayanapuram and Koluttur. The Oriental manners of the people still afford one both interest and amusement as one passes from one village to another. We notice one energetic little mother with one child on her hip, and another on her shoulder, going along quite bravely. At a given point we meet Preacher Varatharajulu, who will now act as our guide.

AN OUT-OF-THE-WAY PLACE.

Our way now is by no means smooth and easy, and I think that a good many of our cyclists at home would have hesitated about riding. Sometimes we push our bikes, sometimes carry them, and often find that we have a narrow path only a foot wide on which to pedal our way. After crossing paddy fields where there is no paddy, and large tanks where there is no water, we reach the outskirts of the village dominions. We have come to the conclusion now that—in the wet season, at any rate—horseback is the only suitable means of reaching this out-of-the-way place.

Here we find a number of men squatting in a long row, who have been apprised of our coming and are waiting to see us. At last we reach the village proper, and find it consists of two avenues of low-thatched mud huts, such as is shown in the illustration. This one is a

TYPICAL INDIAN HOME.



The lord of the house is squatting in true Indian fashion on the ground. His wife scarcely half his age, stands just by with the latest addition to the family on her hip. Two others lie on the cocoa-nut mat, and the woman's mother-in-law sits inside. The inevitable pestle and mortar for pounding rice are in the right-hand corner, with the winnowing fan close by.

We take our place in the middle of the *cheri* under the spread of a tree, and ask for the head man of the village. After some quibbling, a tall, broad-shouldered, muscular, and by no means pleasant-looking man turns up, and conversation of the following order is entered into.

GATHERING INFORMATION.

"Great man! how many houses are there in your village?"

"Oh! just as many houses as there are in the village, there are."

"Yes, we can see that. But how many are there?"

"Ah! about sixty." (There appears to be scarcely half that number).

"You are sure there are sixty?"

"Yes, about thirty in my part." (When another man with a huge cloth twisted mysteriously about his head for a turban adds that there are about thirty in *his* part of the village).

"How many families are there altogether, great man?"

"About five in every house."

We discredit this when he afterwards replies: "A hundred families in the whole village."

"Does any missionary or preacher ever come here?"

"No, not at any time."

"Did not a preacher come here some time ago?"

"Ah! *some*body came here about six months ago."

"If we open a school here, how many children would you be able to send to it regularly?"

Now a great dispute arises, for nearly every father and mother have gathered round, and are desirous to give information on this point. The "great man" silences them, and, to give tangible evidence of the "strength" of their rising generation, musters up all the youngsters in line before us. This proves very satisfactory.

WANT TO LEARN, BUT WILL NOT PAY.

We now inquire about an empty house in which to start our work, but find that every house is already occupied by two families. On asking them what they can do to help us in this, the head man graciously offers three plaited cocoanut leaves to form part of the roof of a new house. When we speak to them about giving a farthing a month as school fee for each child, they are very shocked, and tell us that it is an impossibility.

After thus ascertaining their attitude towards education, we get in a suitable place, and brother Booth tells them the good old story of the prodigal son and the loving father. Varatharajulu then follows on with a very spirited address, and the people seem quite impressed. We then proceed to give tracts away, but find there are only one or two people in the whole village that can read.

We arrived at Kilpauk at the close of the brief evening twilight, and find our English mail waiting for us.

There is every prospect that we may soon commence work on this virgin soil. D. MORLING.

Have You Arranged?

SOON after this Magazine is in your hands we shall (D.V.) be in England. We are travelling by the P. and O. *Macedonia* (good name for missionary boat), leaving Bombay March 4th, and due in London about the 25th.

My chief thought just now is not about rest, but about work. I am looking forward to a busy time amongst the churches. I desire to be allowed to speak about the work of the S.B.M. in each and every church or school interested in it.

* * *

But this by no means marks the limit of my programme. I hope to be given a hearing in places where, up till now, no particular interest has been manifested in the S.B.M.

* * *

I go further, and express my earnest wish that I may be given opportunity to plead the cause of Foreign Missions in those churches which are either theoretically or practically opposed to Foreign Mission work or who maintain a neutral position.

* * *

Do not think that your chapel is too far, or too small, or too inaccessible, or too ——. It is just the place for a missionary meeting, and I shall be delighted to pay you a visit.

* * *

The character of the meeting is entirely in your hands. I shall be glad to preach a missionary sermon, deliver a missionary lecture, exhibit missionary pictures, or give a missionary address.

* * *

Many would, I am sure, be interested in seeing the collection of Indian curios which Mrs. Booth is getting together. The items include nose jewels, toe rings, anklets, sandals, snuff-box, charm, palm-leaf book, idol, and other articles.

* * *

I am gathering materials for lectures on such topics as "The Indian Empire," "The Madras Presidency," "Hinduism," "The Women of India," and "Phases of Mission Work." As in England there is a road to London from every town, so from each of the above starting places there is a road to the S.B.M., and facts and figures concerning its progress will find their place in each lecture.

* * *

There will be no occasion for the introduction of controversial topics, so that none need hesitate on that account to arrange for a meeting.

* * *

We are now having prepared an entirely new set of lantern slides, depicting scenes which have not been exhibited before, and including pictures of Hindu gods. It would be well to make arrangements for lantern picture exhibitions before the long summer evenings set in.

* * *

It will save much time and correspondence if all letters regarding mission sermons, meetings, lectures, or picture exhibitions are sent to Pastor W. CHISNALL, Wycliffe, Farnham Road, Guildford, Surrey.

After March 25th my address, during my stay in England, will be: 158, Markhouse Road, Walthamstow, Essex.

ERNEST A. BOOTH.

Change of Secretary.

"Change and decay in all around I see."

THUS wrote the poet, and his words ever remain true with us in this world. Our Mission can claim no exemption from this earthly rule, and in accordance with its operation we have to record the resignation of our esteemed corresponding secretary, Mr. S. T. Belcher. This has not arisen from any change in the mind or heart of our brother, who remains as ardently attached to the Mission and its work as he has ever been, but from the providential leadings of our covenant God. Mr. Belcher has accepted a call to the pastoral office from the Strict Baptist Church worshipping in the Tabernacle, Wellingborough, Northampton. The committee regret the resignation of our brother, and consequent loss of his valuable and valued services, arising from the fact that Wellingborough is too far distant from London for him to discharge the duties of the secretarial office. He has our warmest sympathy in his new sphere of labour, and heartiest wishes and prayers for the Divine blessing to rest upon him, with sincerest thanks for his past services. We also rejoice that we shall still have his loving co-operation in the work of the Mission.

It has often been remarked that "God buries His workmen, but carries on His work." If we substitute *removes* for *buries* the saying will apply to the case of our Mission. Our brother Belcher has been removed from us, but God has graciously raised up another brother, in the person of pastor William Chisnall, of Guildford, to occupy the position from which he has retired. Our brother Belcher himself designated his successor, and, at the unanimous request of the committee, brother Chisnall has accepted the post. We believe the Lord's hand has been made manifest in this.

Our beloved missionary, Mr. E. A. Booth, together with Mrs. Booth, and their dear child, are expected to reach London at the end of March. We are anticipating much blessing to arise from this visit, with a large increase in missionary zeal among the churches. During his stay in England, Mr. Booth desires to visit all the churches that subscribe to the funds of the Mission, and as many other churches as may desire a visit from him. We earnestly appeal to our brethren to assist us in this business. All communications should be sent as early as possible to Mr. W. Chisnall, Wycliffe, Farnham Road, Guildford, so that the neceesary arrangements for his visits may be made.

Arrangements are being made for meetings to welcome our missionary. These will (D.V.) be held on Tuesday afternoon and evening, April 4th, at Mount Zion Chapel, Hill Street, Park Road, N.W. Will our friends keep that day open, and come and cheer our brother Booth, and the committee, with their presence and support. Full details of the meetings will appear in due course. "Brethren, pray for us, that the Word of the Lord may have free course, and be glorified, even as it is with you." It is the Master's own work. Shall we not support it to the full extent of our ability? Doors are opening. Shall we not enter therein?

EDWARD MITCHELL.

New Year's Missionary Prayer Meeting.

ON January 9th, at Brentford North Road Baptist Chapel, special prayers and praises ascended to God on behalf of our Missionaries and their noble service in India. Our beloved Vice-president (Pastor R. Mutimer) presided. Pastor T. L. Sapey, of Soho Baptist Chapel, delivered an earnest speech from the words, "Thy kingdom come." Our brethren petitioned the Lord for a safe journey for our brother Booth and his dear ones, who are about to leave the field for a time; also commended our brother Morling, who will take the oversight of the Mission during brother Booth's absence. One significant petition is worthy of note. A young brother called the work of the mission to the Hindoos "The work of the Church and not the hobby of a few." Saved ones! don't forget the dark, benighted Hindoos.—P. J. C.

STRICT BAPTIST MISSION.

Receipts from December 28, 1904, to February 20, 1905.

	£	s.	d.
Enon Sunday School, Chatham	0	10	0
Mr. and Mrs. J. Driver ...	0	6	0
Succoth, Rushden, Bible Class ("Heralds") ...	0	1	6
Temple Church, Sydney...	1	15	0
Watford Tabernacle ...	2	5	8
Chatham Road Sunday School, Wandsworth ...	0	5	9½
Mr. Joseph Goddard ...	0	5	0
Acton Tabernacle ("Heralds")	0	2	0
Mr. C. Dykes	0	10	0
Miss Maud Walter (Box)	2	8	6
Miss Ash	0	13	0
„ ("Heralds") ...	0	1	0
Mr. and Mrs. A. Booth ...	0	10	0
"Friend"	0	3	0
Mrs. Hutchinson ("Heralds")	0	0	6
Miss Button ("Heralds")	0	0	6
Miss Evans ("Heralds")	0	0	6
British and Foreign Bible Society	18	0	0
Miss Burwood("Heralds")	0	0	6
Soho Sunday School ...	1	18	9
Mrs. Steer	0	10	0
Soho Chapel ("Heralds")	0	2	1
Salem Sunday School, Richmond	2	7	6
Providence Sunday School, Prittlewell	0	15	0
Colnbrook Sunday School	2	7	5
„ „ „ ("Heralds")	0	2	0
Martyrs' Memorial Sunday School	1	10	8
Miss R. Fielder	0	5	0
„ „ ("Heralds")	0	1	0
Bexley Heath Sunday School	1	1	0
Mr. G. Gurney (Box) ...	0	5	3
Friend, per Mr. W. H. Begbie	0	10	0
Mr. S. G. Elliott, Acton ("Heralds")	0	1	0
College Park Sunday School	2	13	6
Baptist Chapel, Egham ...	1	9	3½
Eden Chapel, Cambridge—			
Collection	2	12	5
Hornsey Family ...	0	10	2½
Mrs. Hunt (Box) ...	1	14	6½
Mr. John Jull	1	0	0
Mrs. Jull (Box)... ...	3	14	0
Miss Haynes (Card) ...	3	3	0
Sunday School	6	6	8
Mr. Sturton	5	0	0
"Heralds"	0	5	0
Miss Haynes ("Heralds")	0	2	0
Mr. A. E. Crisp	1	1	0
„ (Box) ...	0	13	0
Lynton Road Sunday School ("Heralds") ...	0	8	0
Mr. T. W. Colson	0	10	0
Derby Road Sunday School	3	6	6
Mr. Charles Turner ("Heralds")	0	2	6

	£	s.	d.
Old Brentford Sunday School	4	6	0
Maynard Road Sunday School	0	17	6
Mr. F. G. Burgess, Clifton, Beds	1	0	0
Miss Windmill	0	5	0
Mr. S. J. Keeble	0	5	0
Mr. E. W. Ackworth ("Heralds")	0	0	6
Miss Olive Slingo (Box)...	0	18	6
Homerton Row Chapel ...	3	6	0
„ „ School ...	2	7	5½
Carmel, Pimlico	0	13	8½
Miss M. E. Hawkins ("Heralds")	0	1	6
Park Ridings Sunday School	2	8	0¾
Shalom Sunday School ...	2	4	8
Mr. A. W. Sparrow ...	0	2	6
Whittlesea Sunday School	0	9	2
Mrs. Savage's Bible Class	0	5	10
Mr. and Mrs. A. G. Spratt	1	0	0
York Road Sunday School, Yarmouth	0	15	0
Senior Christian Endeavour, Tring	0	14	8
Junior Christian Endeavour, Tring	0	6	10
Per Miss Colls ("Heralds")	0	12	9
Chesham Friends (per Miss Colls)	0	7	0
"Friend" (per Miss Colls)	0	3	0
Mr. J. Gower „ „	0	2	0
Old Brentford Sunday School (Lecture) ...	0	10	2
Prarthana Sabha, High Wycombe	1	5	6
Per Miss Scott ("Heralds")	1	2	0
Succoth, Rushden... ...	0	9	0

ERRATA.—In Annual Report, Castlereagh Street, Sydney, should be Temple S.B. Church, Sydney, 30/-; Clapton, 20/-, should be Claxton.

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.*

NOTICES.

ALL applications for HERALDS to be made to Mr. GEORGE ELNAUGH, 31, Geldeston Road, Clapton, N.E.

* * *

All subscriptions, &c., to be sent to the Financial Secretary, Mr. A. J. ROBBINS, Vicarage Farm, Hounslow, W., from whom Collecting Boxes may be obtained.

* * *

All communications for the HERALD are to be sent direct to the Editor, L. H. COLLS, Framsden House, Western Road, Tring.

* * *

Address of Mr. Booth after March 25th:—Mr. ERNEST A. BOOTH, 158, Markhouse Road, Walthamstow, Essex.

Printed and published for the Strict Baptist Mission by ROBERT BANKS AND SON, Racquet Court, Fleet Street, London. March, 1905.

THE

STRICT BAPTIST MISSION HERALD.

No. XXXII. - - MAY, 1905. - *Issued Bi-Monthly.*

Our Forward Movement.

LIVINGSTONE, having broken fresh ground among the Bakhatlas, wrote to the directors of the London Missionary Society, explaining what he had done, and expressing the hope that it would meet with their approval. At the same time, he said he was at their disposal "to go anywhere, *provided it be* FORWARD." And that is just the secret of all spiritual prosperity. "Flying birds are never taken in a fowler's snare." Thank God that a spirit of believing and courageous advance has been given to our Churches in connection with our foreign missionary work. Never were more exhilarating meetings known than those at which our noble missionaries were welcomed home. The Spirit of God stirred the hearts of all, and again we heard the Divine mandate: "Go Forward." And much are we encouraged to do so. Especially are our young men and women inspired to do more than ever to advance the Saviour's work. A meeting specially for them to confer together as to what new efforts they can make will shortly be held. Let me suggest at once that all our young Christian helpers shall begin to plead daily and earnestly for a glorious out-pouring of the Holy Ghost upon our Churches, our Sunday Schools, and upon our dear missionaries now at work in India.

There is no doubt that the visits of Mr. Booth to our Sunday Schools and Churches will be used, under God's blessing, very largely to this reviving of spiritual interest in missionary work. But we believe that we shall witness something even better—something beyond that desired result; we are going to see a glorious ingathering of young souls to Christ's kingdom. Our Churches are about to be visited with a new influx of the living power of the Holy Spirit. There are

already tokens of His coming. Move we shall then, move *we must*, and in so advancing we shall be led from victory unto victory.

We shall certainly have volunteers coming forward for service in the regions beyond. This is always the outcome of Pentecostal blessing. And we greatly need them. We have splendid training for them, *young men and women* too, under the experienced leadership of Mr. and Mrs. Booth. The money is already coming in, for the Lord has freely, gloriously blessed the work of our hands.

Those earnest loving workers in India with Mr. Morling cry to us, "Forward go for us Godward to His throne, for we need the baptism of fire." Those dear young converts in our mission-schools cry: "Forward! in Christ's dear name, on behalf of our poor Christless comrades." But, above all, the Lord of Hosts has passed the word of command—"Forward! Advance!" and, "Lo, I am with you alway."

What hath God Wrought!

OUR beloved Brother Booth is with us, and his report of the past five years' work has gone forth to the world, its delivery lasting for upwards of an hour, and which held the vast audience at Mount Zion, Hill Street, London, under a spell of holy enthusiasm, as he recorded the wonderful works of God. And we stood amazed at the goodness and mercy revealed. It is ours to give but a brief sketch of the meetings in so far as this special part of it is concerned, that our numerous subscribers throughout our own favoured land, and in the regions beyond also, may catch some of the inspiration that was ours on the occasion Mr. Booth's earnest appeal for special funds for the purchase of land, erecting chapel, schools, and school buildings, &c., was so lucidly made, that the whole meeting in the evening felt that someting ought to be done at once, and we do not wonder that the appeal had the immediate effect of producing the much-appreciated gifts, two of £50 each, another for £10, which has been supplemented by another from a dear friend and warm support at Hill Street for £25, and several other promises of special donations for this purpose, so that we have nearly £200, with which, so to speak, to begin our special appeal with. We propose for this fund £1,000, and we are most anxious for this to be raised during our Brother Booth's furlough, and we earnestly beg with all the warmth of our own heart for other amounts to enable the committee to carry on the work God has so wondrously blessed. A perusal of our balance sheet will show that the smallest possible amount is spent in working expenses, thus enabling the greater part of the funds raised to go for the express object of preaching the Gospel of God's grace among the heathen.

The urgency of the need thus stated is on account of our chapel and schools in Madras being only rented, and likely now at any time to be taken from us, and so the time has come, with the call "arise and build," and we feel sure you, who have so kindly helped with the

work thus far, will not withhold now that the need is so pressing and the work so promising, and with nearly £200 given or promised, without scarcely asking we feel greatly encouraged to press forward with this branch of the work of the Lord.

If ever the cry was made to us of "Come over and help us" it is made to-day, and we lovingly implore you for Christ's sake to come to the help of the committee, that the work may go on unhindered and unfettered. There are large possibilities confronting us, the door is wide open. Oh, brethren and sisters, let not our hands be slack for want of these necessary funds, for increasing operations call for corresponding increased support.

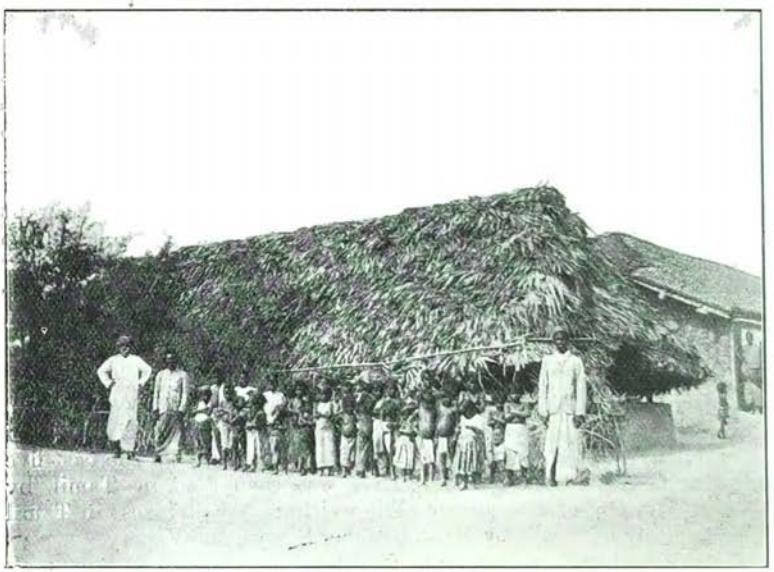
£1,000 are Wanted!!

Will you help to raise the remaining £800. If so send at once to either of the hon. secs., and may a full reward be given you.

W. CHISNALL, *Hon. Sec.*

New School Premises.

WE believe the notice of our readers has been drawn to the fact that we have lately built a new School and Teacher's House at Kollattoor, a comparatively new outlying station. The accompanying illustration shews the School and House finished, and some of the children who attend there. Preacher Dyriam, who is in charge of this part of our field, is seen on the extreme left.



KOLLATTOOR NEW SCHOOL.

For some time, through opposition, we were unable to acquire any land here, but at last obtained the use of some on very reasonable terms. The School is built of mud, and roofed in with bamboo rafters and reapers and palmyra leaf thatching. This kind of building claims the advantages of being cool in the hot summer days and warm during the nights of the cool season, as well as being fairly cheap to build.

This new field of work has received a good start, and we have, I think, the right to entertain fair hopes concerning its future. Preacher Dyriam visits the village every week and preaches the Word of Life there. Evidently, before we came it was entirely without the Gospel of Christ; now we hope to see it the centre of great light and liberty to its darkened souls, who are such willing slaves to their cruel master.

D. M.

FAREWELL!

MONDAY, February 27th, was to the agents and members of the Strict Baptist Mission a sorrowful day. On the morning of the 27th we held our farewell meeting at Vepery Chapel to Mr. and Mrs. Booth and Master Robert Booth. By 8 o'clock all the seating accommodation was filled, and by the time we started the service at 8.15, many were, in the more truly oriental style, sitting on the floor in any convenient place possible. Most of these had travelled a distance of several miles from the stations of the villages round about.

We commenced the devotional exercises by singing an excellent translation of that good old hymn, "The Church's One Foundation." Then our worker at Arambakkam, Preacher Shadrach, read to us the story of the traveller's mighty vision at Bethel. While Jacob was journeying to a far-off country the God of his fathers appeared unto him and promised that He would keep him in going out and coming in, and abundantly bless him. Then our faithful old teacher Vethamanicam, of Kilpauk, besought the Lord that He would grant journeying favours to those going away, give them every blessing in the homeland, and bring them back to us with good health and renewed vigour for their much-loved work. Here we sang a fine rendering of that hymn so well known in England, "Guide me, O Thou great Jehovah."

ADDRESSES AND PRESENTATION.

Preacher Verathulajula, our energetic catechist, of Ayanapuram, then read in English an address which spoke very appreciatively of the excellent work done by Mr. and Mrs. Booth during the past five and a-half years. The same address was then read in Tamil by Preacher Dyriam, of Siravulloor. The writing of the address in Tamil was splendidly executed by Head Teacher Sawyer, of Vepery.

Here Preacher Soondram, our oldest and well-tried worker, took an important part. The agents and members had decided to give to



VEPERY CHAPEL.

the departing missionaries a little token of their love and gratitude in the shape of a Tamil Bible. The Book, which was most elegantly bound, was presented with many tears by the above-named evangelist. The old veteran's heart was so heavy and sorrowful that this part was done in sad silence.

GARLANDS, LIMES AND FLOWERS.

Then came what is to many a very interesting ceremony. Garlands were placed on the shoulders of Mr. and Mrs. Booth, and little Bobby and myself, by Teachers Abraham, Israel, Vethamanicam and Sawyer, of Choolai, Ayanapuram, Kilpauk and Vepery, respectively. This is to the Indian an indispensable rite on an occasion of this kind. Limes were then given by Teachers Peter, Gnanamanicam, Phillips and Sutramaniyam. We can shew no greater favour or elegance of manners on such occasions than by giving a lime. Flowers were presented by Teachers Augustine and Phillips.

PARTING WORDS.

These ceremonies having been performed to the satisfaction of most of those present, Brother Booth gave us his farewell words.

During the past five years and more it had been a standing rule in the Mission that no one should bring presents of any kind on any occasion whatever. But that day they had broken that rule in presenting the beautiful Bible that lay before them. He accepted it with true gratitude, as also the Tamil and English addresses, and would count them amongst his choicest treasures. Some seemed to be somewhat afraid that he would not return again, but Brother Booth

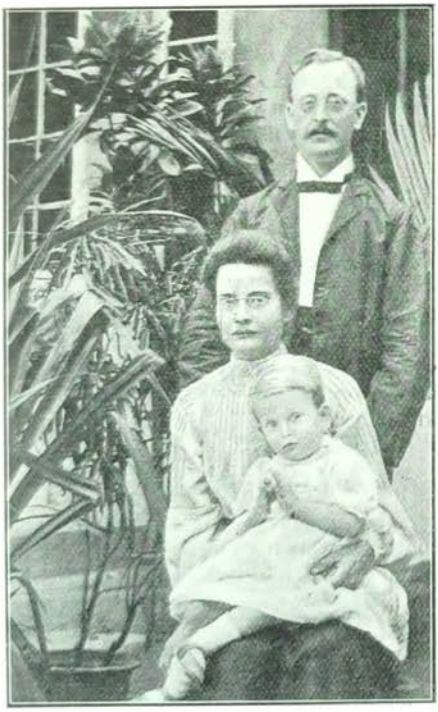
gave them abundant assurance that, given health and strength, they would soon be engaged in their loved life-work again. He prayed that in the meantime we here in India might enjoy true peace and a large measure of prosperity in our labours.

The Vepery School sang a lyric which had been composed specially for the occasion, and which certainly expressed our heart-felt desires. The writer then spoke of the labour and hard toil that the departing missionaries had expended here during the past few years. By so doing, they shewed to the heathen the great love of God that was in their hearts, desiring that that love might by the Holy Spirit shine in other hearts too.

"GOD BE WITH YOU."

A few "picked" boys of Semencheri School, which had been trained by Head Teacher Pooniah, then sang in English, to a violin accompaniment, "God be with you till we meet again." The congregation, which had been practising this hymn for several weeks, then sang it in Tamil. The service closed with the Benediction.

But the meeting by no means closed up at this point. Everybody waited on, still wanting to say or do something more. Saying the last salaam was evidently as hard work as saying the final good-bye. Many bade profuse salaams that morning, and still came round to give the last. The Bible Women stood with the tears literally streaming from their eyes, as they bade Mrs. Booth farewell.



MR. AND MRS. BOOTH AND "BOBBIE."

AT THE RAILWAY STATION.

The evening of the next day found a number of us waiting on the platform of the Madras Central Station. Here a number of European and Eurasian friends and many of our agents collected to see the last of the home-goers while in Madras. In a few minutes the time arrived, the train moved off, and our friends started on their journey for the home-land.

We feel that Mr. and Mrs. Booth's mission in England is of great importance, and pray that they may receive a fresh infilling of the Holy Spirit for further service, and that their visits amongst the Churches will be fraught with

great spiritual blessings both for those visited as also for the work in South India. We shall follow their movements with deep interest.

New Town, Madras. D. MORLING.

CHANGE OF ADDRESS.—Correspondents will kindly bear in mind that my address now is :—D. MORLING, Baptist Chapel House, New Town, Madras, South India.

YOUNG PEOPLE'S PAGE.

RESCUED FROM THE ZENANAS.

PERHAPS none but those who are acquainted with the social life of the people of India and the mission problems that are daily faced in that country can have any adequate idea of the difficulties or value of the work of the Zenana woman. Her arduous tasks lead her farther into the dark galleries of the citadel of Hinduism than those of any other worker on the field. And too often is it the case that the converts in this department meet with more cruel persecution than those of any other.

A lady missionary of Madras, in writing to the *Missionary Review of the World*, relates the following story of a native lady who left home, relatives, friends, and all for Christ's sake, and took refuge in her Zenana home.

"Her friends followed her, and besought her with wailings and entreaties to come back. They scolded, they petted, they used every means in their power to induce her to give up Christ and return to them and their foolish and abominable idolatries ; but she kept firm, saying gently, 'Jesus must be first ; I am a Christian, and Christ *must* be first.' Then they put into the mother's arms her sweet little boy of three—her only child ; but as she clasped him to her breast and caressed him with kisses, still she said, 'Jesus is first.' Then they tore him from her, and showered down oaths and curses and imprecations and insults upon her and upon the Saviour she adored.

"The next day they came again ; and the missionary, not apprehending serious danger, had them admitted to the compound. Such a crowd poured in that the police followed, but they were powerless to help, for among the crowd were many native soldiers, dressed in women's clothes, but others in military uniforms. Then again, as this dear Christian woman stood before them (for they demanded to see her, and threatened to break down the cottage if denied), the friends called and entreated her to come back to them. Finally, finding all their threats and entreaties were unavailing, one among them held out her little son, bidding her come and take him. Suspecting nothing, the mother stepped forward with outstretched arms, and at that instant a dozen hands clutched at the poor woman's throat and throttled her ; then tore off her dress, threw her against a

pillar and swiftly carried her off. The missionaries followed down the street in the hope of rescuing her as she was borne aloft on the shoulders of the frantic crowd. No chance, alas! for rescue, for sharp knives were flashing in the sunlight."

MISS GRACE STEPHENS.

The above incident occurred in the next street to the one where we are now living. Sad to say, other instances of a similar character might be added concerning the Zenana work in Madras. D. M.

SPECIAL NOTICE FOR THE YOUNG.

The Proposed One Thousand Pound Fund.

(See article on "What hath God Wrought!")

MY DEAR YOUNG FRIENDS,

I AM deeply anxious that one thousand young people in the British Isles shall have a direct opportunity of helping in this fund, and I want, therefore, 1,000 such warm-hearted young people from any part of the country to send me a one shilling P.O., which I purpose cashing, and banking at interest, until the 1,000 are received, or as many more as the Lord shall direct, and which in its entirety shall pass to India, and a stone engraved recording the circumstances placed in the chapel or school buildings, say by our two young friends Markandan and Chinnapyan, on our behalf (see January's HERALD, page 125), whom we all greatly admire and pray for. I have three shillings already given to me from three young people, so the account will be opened in the bank as soon as possible. Now, will you help? Yes, even *you*, who are now reading this very line; there is no limit to the age, so I am hoping by the next issue of the HERALD having to ask Mr. Editor to put in two or three extra pages to acknowledge your contributions to this fund in this manner. Names or initials will be published with the amounts. Of course brothers can give for their sisters, so that I am hoping whole families will contribute thus.

I am sure this appeals to you as a very good way of helping, so don't delay but send at once.

Even very little children can take part in this giving by saving their pennies thus:—by going into any Post Office Savings Bank and asking for a Postage Stamp Form, which is ruled for twelve stamps; then with any pennies received you can buy a penny stamp, stick it with your own little hand in the squares printed, and when full send it to me and I will pay it into the bank for this purpose. This will not only be a source of pleasure to you to do yourself, but you will will find it a real pleasure also to try and get someone else to do the same. Send to my address below.

Yours, very affectionately in the Lord Jesus,

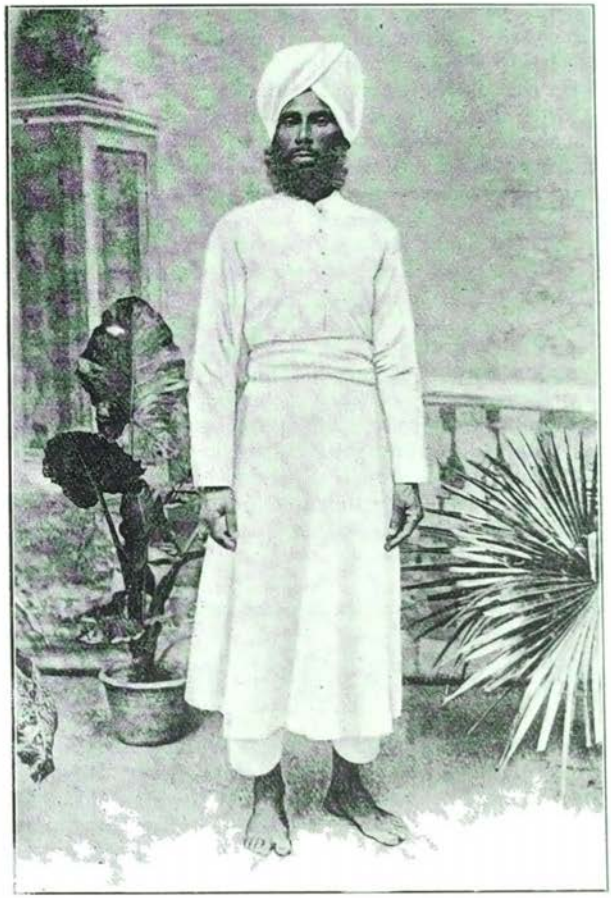
W. CHISNALL.

Wycliffe, Farnham Road, Guildford.

Stout Opposition.

SOME have thought that open persecution as a means of warfare against the Kingdom of Christ is a thing of the past; that the Evil One has through this means defeated himself so many times that he has ceased to recognise it as displaying good generalship. The foreign mission field, at any rate, often speaks to the contrary.

At the close of January last we commenced to build a school and house at Arambakkam on a plot of land given by Government for that purpose. The necessary notices having been given, and other formalities attended to, the work of building was commenced. But as soon as the foundation trenches were dug, certain influential and wealthy Mohammedans, who owned land next to our plot, disputed



A MOHAMMEDAN.

our right to build on the land given to us, or even to be found on it at all. That we might be led to fully recognise this, they sent servants to the building who abused the workmen and took away their tools.

The Mohammedan gentlemen were interviewed at some length in their own home on this matter, but with no success. It was sufficient that we know that the erecting of these buildings would deteriorate the value of their land—which was, by the way, waste, or jungle land. The only alternative was to gain police protection for the building work. But this must be obtained through an Inspector of Police, who is himself a Mohammedan. When he found who the offending parties were, he resorted to almost every conceivable excuse and trick so as to evade the case.

BRIBERY.

At last the order was received, and the constables were "told off" to protect the workmen. But, through lack of support from the officials, and bribe-taking amongst the constables, this was found to be of no use, and the workmen were again threatened and their tools taken away. The verbal support of the district magistrate and others was obtained, and we were assured of being in the right and of securing success.

A higher police official was then interviewed—a European—and a fresh order for constant protection was obtained. But, not to be beaten, the Mussulmans managed to prevent the workmen getting any water for their mud and clay. At this we dug a well of our own, and, after a time, reached very fair water.

CORRUPTION AMONGST GOVERNMENT OFFICIALS.

But again, determined not to be defeated, our opponents presented a petition to a higher official who had transferred the land to us. But the present acting official occupying this post is a Mohammedan, as also is his deputy. The latter gentleman now kindly tells me to act according to my religion—make peace with my opponents and quit the land and the work expended on it.

But there is yet another to whom we may appeal for justice, and we trust still that righteousness may prevail, and the followers of the false prophet be defeated. D. M.

Madras.

Mr. Morling's First Tamil Sermon.

THE last Lord's Day that we spent in Madras was quite a red-letter day. In the afternoon our Brother Morling preached his first Tamil sermon. Previous to this our dear friend had frequently conducted the mid-week prayer-meetings and given short addresses. But to our great satisfaction he ventured to preach his first sermon in Tamil before we left Madras.

A goodly congregation assembled; the men, as usual, occupying one side of the chapel and the women the other. All were deeply

interested in what they knew to be our brother's first regular Tamil sermon. The service opened with singing, the hymn chosen being the Tamil rendering of the well-known lines, "O God, our help in ages past." Mr. Morling read a portion of the Sermon on the Mount, and spoke from the words, selected from the same chapter, "After this manner therefore pray ye" (Matt. vi. 9).

Our brother, in opening, remarked how we all need to learn how to pray. He proceeded to describe some of the marks of true prayer: reverence, confession, repentance, faith, desire for God's glory, and asking in Christ's name.

Mr. Morling was enabled to speak in a helpful manner for half-an-hour in Tamil, understood by his hearers.

Mrs. Booth and I greatly enjoyed the service, and were delighted with the proficiency our brother displayed in preaching in Tamil.

ERNEST A. BOOTH.

STRICT BAPTIST MISSION.

IT is many a day since such a missionary meeting like that which was held on Tuesday, April 4th, has taken place in connection with Strict Baptists.

The never-to-be-forgotten occasion was the Half-yearly Meeting and Public Welcome to Mr. and Mrs. Ernest A. Booth after five and a-half years' service in India.

Two services were held. In the afternoon the body of the Baptist Chapel at Hill-street, N.W., was filled by 4 o'clock. The meeting commenced at 3.35, with the Vice-President (pastor R. Mutimer) in the chair. Psalm lxxii. was read by him. Pastor L. H. Colls and brother C. C. Harris engaged in prayer.

Missionary A. E. Booth said: You are not more pleased to see me than I am to see you. I thank you very heartily for your kind welcome. Then our brother suggested the following as subjects for special prayer:—1. Our brother David Morling. 2. Our preachers. 3. Our teachers. 4. Our Bible-women. 5. Our scholars.

Brother H. Dann (Brentford) spoke from Psa. li. 12, "The joy of Thy salvation."

Pastor H. J. Galley (West Ham Tabernacle) dwelt upon 2 Cor. iv. 4, "The god of this world who blinds," and Luke iv. 18, "The Spirit of the Lord . . . and the recovery of sight to the blind."

Pastor H. J. Parker (Farnham) took Isa. lv. 11, "My word shall not return unto Me void."

Earnest prayer was offered by pastor S. Hutchinson (Wood Green) and S. Green (Surrey Tabernacle).

The good old hymn, "From Greenland's icy mountains," concluded a happy afternoon's service.

Between two and three hundred sat down to tea at 5 o'clock.

Punctually at 6.30 the President (pastor E. Mitchell) took the chair, supported by a number of well-known ministers and warm supporters of the Missionary Society.

The Scriptures were read by pastor S. Hutchinson, and pastor T. Jones (West Hill) sought God's blessing on the Mission and the meeting.

The Chairman said he was reminded of the stately presence and heavenly countenance of the former President of the Mission (now in glory), brother John Box, who was with us on the occasion of brother Booth's former visit Taking brother Booth by the hand, he (the Chairman) then heartily welcomed him home.

The first speaker was pastor E. Marsh (Warboys, Hunts), his text being, "Lord, what wilt Thou have me to do?" He referred to three things in regard to the vital operations of the Holy Ghost—(1) Life, (2) progress, and (3) completion.

Brother Josiah Morling (High Wycombe) said he would just like those who accuse us of not preaching to sinners to look in at this crowded meeting. After expressing his thankfulness to God for preserving his son in the foreign field, he referred to the "promises of God" and their fulfilment in the salvation of sinners.

Brother Chisnall (Secretary) read a letter recently received from Missionary David Morling, in which he wished for a good meeting and sent his hearty "salaams."

Brother Booth, who on rising was accorded a hearty welcome, after thanking the friends for their kindness to Mrs. Booth and himself, addressed the meeting on—(1) The people amongst whom the work was carried on; (2) the progress made; and (3) the programme for future work. He graphically described the field of labour, and gave details as to the immense number of the heathen. He pointed out the advantage of city work coupled with the preaching in the villages, substantiating his remarks by quoting a resolution recently passed at a Mission conference. The difficulty owing to caste rule was dealt with, our brother remarking that a man may remain a Hindoo and yet read his Bible and profess Christianity—anything so long as he observes cast rule and recognises the supremacy of the Brahmin. But when he is baptized, Hindooism has done with him. He then went on to speak of the gradual progress of the work, the present number of native workers being 23. After alluding in high terms to the work of brother Morling—who preached in Tamil before the speaker left India—Mr. Booth said the work divided itself into three or four parts—the evangelistic work, Zenana work, and the educational work. Upon each of these, interesting and instructive observations were made, and we learned more of the important work done by the beloved wife of our Superintendent among the women of India. Touching incidents of conversion were told out, for which praise ascended to God, one account specially interesting being of a widow who at the present time was in training for a Bible-woman, the cost being borne by the native Church in addition to defraying its own expenses.

The programme for the future involved the erection of a central place of worship, and our brother was hopeful that means would be forthcoming to enable a division of work to be made and a region at present untouched by missionary effort—where darkness reigned supreme—might be entered. For the building a very substantial

amount would be required, towards which he asked for special contributions. His address, which lasted about an hour, was listened to throughout with deep interest.

The collection having been taken, the Chairman, in a most cordial and kindly manner, publicly welcomed Mrs. Booth, the audience rising.

Pastor L. H. Colls (Editor of this magazine) was sweetly helped during the few minutes at his disposal to point us to (1) a glorious possession—the Gospel; (2) a glorious power—the excellency of the power is of God, and not of us (2 Cor. iv.).

Pastor S. T. Belcher (Wellingborough) moved a vote of thanks to our friends at Hill-street for their kindness.

Pastor J. E. Flegg (formerly Minute Secretary) seconded the vote, and said that the words on his mind were, "What shall I do, Lord?"

Mr. C. C. Harris said that the friends at Hill-street did not look for any thanks, but were glad to have such a meeting at Mount Zion

Pastor W. Chisnall (Secretary) said he was glad because of the splendid spiritual unanimity throughout the meetings.

Pastor R. E. Sears closed the meeting with prayer. "Praise God from Whom all blessings flow."

Collections about £50.

A cheering letter was read from a lover of the Gospel in his 95th year, stating that, being desirous of making some acknowledgment of the Lord's goodness to him, he felt he could not do better than in aiding missionary enterprise. Our friend enclosed £50 for new building. Other sums also were promised, including one of £50 from a friend who was present. Any donation towards this special object will be gratefully acknowledged by the Secretary.

P. J. C.

Mission Christmas Box.

WE regret very much the omission in published list of the Mission Christmas Box of the very kind and generous gifts supplied by Mrs. C. C. Harris and family; but they were duly received, and, with other articles, were dispatched in the box, and went to swell the joy and pleasure of the dear children who come under our influence, and who dwell "on India's coral strand."

Also kind gifts were received from "Bethesda" Sunday School, Notting Hill Gate, per Mr. Crampton; "Eden," Cambridge, per Miss Cheeseman; Beccles, Bible Class, per Miss Lynn. Although not acknowledged previously with other gifts, yet they were as welcome to us as the sun's rays on a cloudy day, and a real help to us in our work for the Lord in the regions beyond.

For all the loving toil which willing hands have rendered in this branch of service for the Master we tender again our heartfelt thanks, and are already praying the Lord for a bounteous harvest this next autumn time, when the box once more will (D.V.) be

dispatched to the far-off land where so much darkness reigns, but where our beloved brethren and sisters are ever telling out the story that Jesus came to save; and we join in the prayer :—

"Waft, waft, ye winds His story;
And you, ye waters, roll,
Till, like a sea of glory,
It spreads from pole to pole;
Till, o'er our ransomed nature,
The Lamb for sinners slain,
Redeemer, King, Creator,
In bliss returns to reign."

Strict Baptist Mission.

DEAR MR. EDITOR,—I thought many of our friends would be glad to know where our beloved missionary, Mr. E. A. Booth, was speaking in the Master's Name, so that they might bear him up in their arms of faith when they have the ear of the King; so I send herewith the engagements up-to-date for the months of May and June. May his service for the Lord, in this particular way, be fraught with much Divine blessing and the large expansion of our work. Surely after such a magnificent welcome meeting at Hill Street on April 4th, we are all ready to say, Amen. Our faith expands to the Master's call, and says it can and shall be done; and thus we sing—

"Glory to God in the highest,
And on earth Peace,
Good will toward men."

May many to whom our dear Brother shall thus minister in holy things be roused to a higher missionary enthusiasm, as so many were at the welcome meeting.

Yours in the Lord Jesus,
W. CHISNALL, *Hon. Sec.*

ENGAGEMENTS FOR

MAY.

1—"Bethel," St. Albans
2—Bassett-street, Kentish Town
3—Meopham
4—Surrey Tabernacle Sunday-school, Penrose-street
7—Park Ridings, Wood Green
(Aft.) Bassett-street
10—Zoar, Ipswich
12—Mount Zion, Chadwell-street
14—Farnham, Surrey
17—Wisbeach
18—Stevenage
21—"Eden," Cambridge
23—Acton Tabernacle
24—Chatham-road, Wandsworth
25—"Zion," Waltamstow
28—College Park, Lewisham
29—St. John's Green, Colchester
30—Homerton Row

JUNE.

4—"Beulah," Berkhampstead
5—Bethesda, Ipswich
6—Richmond
7—Watford Tabernacle
8—"Enon," Woolwich
11—Gurney-road, Stratford
13—Courland Grove, Clapham
14—Gurney-road, Stratford
15—West Hill, Wandsworth
25—St. Neots
29—Leyton

STRICT BAPTIST MISSION.

Receipts from February 20th to April 18th, 1905.

	£	s.	d.
Mr. G. Shellard, Guildford (Heralds)	0	9	0
Providence Sunday-school, Meyrick-road... ...	0	15	0
Providence Sunday-school, Erith	1	5	0
St. Neots Baptist Chapel ...	3	10	4½
,, School and Bible Class	4	12	0½
St. Neots, Miss Greenwell (box)	0	16	0
St. Neots, Master Hazelton (box)	0	16	0
St. Neots, Mr. Cook... ...	0	8	5
,, (Heralds)... ...	0	7	7
North-road, Brentford (Heralds)	1	13	8
Mr. D. Mann, Cranleigh ...	0	5	0
Friend, Manchester (Heralds)	0	0	6
Park Ridings Bible Class ...	0	6	2½
Sale of Heralds, Banks and Son	1	5	4
Mr. Chas. Turner (Heralds)	0	2	6
Succoth Bible Class, Rushden	0	1	6
Miss E. L. Cooper (sub.) ...	2	0	0
,, ,, (special donation)	3	0	0
Mrs. Osmotherly (box) ...	0	8	6
,, (Heralds)	0	1	0
Spa-road Sunday-school, Bermondsey	0	16	0
Miss M. L. Gore's class, Trowbridge	0	7	2
Zion, Walthamstow (Heralds), per Mrs. Stone ...	0	6	0
Mr. F. C. Holden	0	10	0
Penrose-street Sunday-school	3	3	6
Mrs. Cracknell, Horham (box)	1	0	0
Mrs. Cracknell, Horham (Heralds)	0	2	6
Mrs. F. Hawes, Horham (box)	0	11	0
Mrs. F. Hawes, Horham (Heralds)	0	2	6
"J.B.," Stevenage, Herts ...	2	0	0
Mr. W. Stratford Askett (collecting card) ...	0	8	3
Shouldham-street, Sunday-school	1	4	0
Mr. S. G. Elliott, Acton Tabernacle (Heralds)	0	2	0
Soho Sunday-school... ...	1	11	11½
,, ,, (Heralds)	0	4	2
Salem School and Friends, Richmond	2	3	0
Prarthana Sabha, Brighton	7	18	6
Mrs. A. Booth (Heralds) ...	0	16	0
Mrs. E. Shipway, Stockport	0	10	0
Miss Brain (sub.)	0	5	0
,, (Heralds) ...	0	1	0
Miss Evens, Homerton Row	0	10	0
Mrs Spratt, Homerton Row	0	5	0
Half-Yearly Meetings (collections)	31	14	0
Mr. H. G. Sears (special donation, Vepery) ...	1	0	0
A lover of the Gospel in his 95th year (Chapel Building)	50	0	0
"Independent" (special donation for Vepery)	50	0	0
Enon Sunday-school, Chatham	0	10	0
Chatham-road Sunday-school	0	8	6
Tring, Mr. Thos. Glover's Class (box)	1	1	7
Mrs. Al. Wright, senr. (box)	0	5	0
Mrs. F. Johnson (box) ...	0	6	5½
Miss Jones (box)	0	2	1
Miss Warren (box) ...	0	6	11¾
Mrs. Geo. Wright (box)...	0	3	11
Mrs. John Bagnall (box)	0	4	7
Mrs. Jones (box)	0	5	6¼
Mrs. James Bagnall (box)	0	3	6½
Miss H. Humphreys (box)	0	1	8
Miss C. Osborn (box) ...	0	3	8
Miss E. Rawlings (box) ..	0	5	2
Mary, Dorothy, and Edgar Colls (box)	0	18	11½
Miss Hedges' Class (box)	0	3	0½
Master J. R. Hedges (box)	0	8	4½
Mrs. R. Hedges (box) ...	0	6	8½
Beulah, Berkhampstead (lecture)	1	10	0
Mr. J. Braddick, Belize, British Honduras ...	0	4	0
Dacre Park Bible Class ...	0	11	2
Mr. Thos. Dare, South Chard	0	2	6
Hill-street, Mount Zion (Heralds)—			
Miss Dawson	0	1	0
Mrs. Johnson	0	1	0
Mrs. Wilby	0	0	6
Mrs. Cobb...	0	1	0
Miss R. Smith	0	1	0
Mrs. Millwood	0	6	0
Miss ,, ...	0	1	0
Miss S. Lawrence ...	0	1	0
Miss Sears...	0	1	0
Mrs. Whale	0	1	0
Mrs. Russell	0	1	6
Miss Harris	0	0	6
Mr. Baldwin	0	0	6
Miss Pleas[illegible]	0	0	6
Mr. C. J. Beecher ...	0	2	0
Mr. A. Turner	0	0	6

	£	s.	d.
Mrs. Penn	0	1	0
Mrs. J. J. Sampson ...	0	1	0
Dachett Chapel (lecture), per Mr. E. A. Booth ...	0	7	0
Akeman-street Senior Christian Endeavour ...	0	16	5½
Akeman-street Junior Christian Endeavour ...	0	6	6½
Akeman - street (Heralds), per Mrs. Colls ...	0	13	0
North-road Sunday-school, Brentford (lecture) ...	1	11	4
Martyrs' Memorial Sunday-school, Beccles ...	1	0	0
Watford Tabernacle School	2	17	4
Mount Zion, Hill-street, a Friend	10	0	0
Mount Zion, Hill-street (sermons by Mr. Booth)	6	7	0½

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.*

NOTICES.

ALL applications for HERALDS to be made to Mr. GEORGE ELNAUGH, 31, Geldeston Road, Clapton, N.E.

* * *

All subscriptions, &c., to be sent to the Financial Secretary, Mr. A. J. ROBBINS, Vicarage Farm, Hounslow, W., from whom Collecting Boxes may be obtained.

* * *

All communications for the HERALD are to be sent direct to the Editor, L. H. COLLS, Framsden House, Western Road, Tring.

Applications for Mr. Booth's services and Mrs. Booth's attendance at Drawing-room meetings will be gladly received, as well as any further information given by the Hon. Sec., W. CHISNALL, Wycliffe, Farnham Road, Guildford.

Printed and published for the Strict Baptist Mission by ROBERT BANKS AND SON, Racquet Court, Fleet Street, London, May, 1905.

DOUBLE NUMER.

THE

STRICT BAPTIST MISSION HERALD.

No. XXXIII. - - JULY, 1905. - *Issued Bi-Monthly.*

"BARLEY LOAVES."

IN a by-gone day in a far-off clime was given the first missionary command.

There, in a desert place where the Saviour had sought to be alone, the multitudes had followed Him, and, as the day was far spent and the evening shadows fell, His tender, loving heart had yearned over them—weary and hungry, as sheep without a shepherd. Then, to the faithful few who knew and loved Him, had been given the command, "Give ye them to eat."

Hungry multitudes and five barley loaves! yet, "Give ye them to eat." How impossible seemed the commission, and yet when carried out with prompt obedience, through His blessing how marvellous the results!

To-day—teeming millions, as sheep without a shepherd, and the same loving Saviour; and to us who know Him the same command comes as a clarion clear—"Give ye them to eat." Does the commission seem to us as impossible as it did in the olden time? How shall we carry it out? Ours but the feeble strength, the limited means, the faltering faith, the shrinking fear—the barley loaves, and yet Jesus says "Give ye them to eat."

The multitudes—far away in India we see them. Come with me, dear friends, into a Hindu home. Stop for a moment on the threshold. There on the door are white and red trident marks—the sign of Vishnu—the devil's marks of possession. Across the doorway is a string of withered leaves, to keep evil spirits away; but alas! the Prince of Evil abides within.

Now step within the courtyard. There you see an image, a "god" (oh, the mockery of the name), as hideous an object as the imagination of any man can conceive, adorned with flowers and anointed with oil.

Before it are offerings of various kinds and burning camphor. Abject fear of the evil one is the predominating feature of the worship, and propitiation the one long effort of the worshippers.

Now pause awhile within a chamber—a death chamber. What do we see here? The light of heaven breaking on the departing soul, and the hope of re-union in the hearts of the watchers? Nay, fear again; awful dread of an unknown future, and utter hopeless despair.

Watch them as they carry the poor remains to their last resting-place, calling, calling—frantic with fear and despair—upon their gods. Listen to the beating of the tom-toms and the shrieking of the shells; hark to the frantic calls upon "Govindu! Govindu!" These are sounds we can never get accustomed to. Each time we hear them they seem to strike a chill to our hearts and tell us that another soul is beyond our reach.

Now penetrate deeper still and know a little of something which is called Caste—that canker which is deep in every Hindu heart; a seed sown by Satan, which nothing but the grace of God can uproot. See how it grows and twines around every fibre of their being; how it encourages sinful practices and evil thoughts and wicked desires.

Sit down in the verandah of a Caste house and see, as I did one afternoon, a poor old woman crawling down the street. She is homeless and friendless and ill; every step is taken with a moan of weakness and pain. See the high Caste woman in the verandah spurn the poor beggar, calling her a dog and a pariah. Express surprise at her behaviour, and hear what she says—"She is not of my Caste; only Christians help all kinds of people; our Caste does not do so."

These are the multitudes; are they asking for the Bread of Life? No. But do they need it? Yes. With every throb of our hearts we know they do.

David Brainerd has said of some, "They are led captive by Satan at his will, in the most quiescent manner." We see no outstretched hands, we hear no pleading voices; but the eloquence of their very silence must appeal to us. We are conscious of the awful soul-hunger, of the blackness of darkness, without a knowledge of the Saviour.

"Yes," you say, "we know it all; but how can we help? There are others more fitted to be missionaries." But Jesus says, "Give YE."

Look, now, away from the heathen, at our own circumstances. Do we know the precious Saviour? How, then, can we keep the knowledge locked within our hearts? Have we hearts, and yet not feel for others? Have we tongues, and yet keep silent about the love of Jesus? Have we riches, intellect, time, opportunities, all given us by God, and yet not spend them on spreading the knowledge of His name? Our "barley loaves" seem very, very small at times, and the multitudes very, very great, but our Master blesses the smallest crumb given with ready obedience and grateful love.

Then we hear someone say they believe in helping Home Missions, but not Foreign. Did Jesus command His disciples to feed but a few of that great multitude? Do we not read that "they did *all* eat and were filled"? It is no business of ours to be concerned about the insufficiency of our gifts. Jesus does not ask us to do the impossible; but He does ask us to do our best, and He sees to it that our best (however poor) accomplishes His purposes.

We sometimes hear the objection that Foreign Missions show no results. Is this so? Are there not some in India to-day who will be among the brightest jewels in Christ's crown?

Listen to the story of one we know personally, who was a few years ago a Brahmin of the Brahmins; of so high a Caste that for her to touch a thing handled by someone of an inferior Caste was defilement. Sooboonagam, this high-Caste girl, spent her life in devotion to her gods. She was very wealthy, and spent a great portion of her riches in building a large temple near Madras, of which she paid the upkeep. Her final gift to the temple was an effigy of herself, wrought in pure gold, which was laid in a prostrate position before the idol, showing Sooboonagam's great devotion. After a time she believed that greater blessings would be hers if she said certain prayers in Tamil. This she was unable to do, her mother-tongue being Telugu, so she determined to learn Tamil at any cost. She heard that a Biblewoman would teach her Tamil; but when she spoke to her on the subject she was told that she could only have the Tamil lessons if she heard the Gospel at the same time. This Sooboonagam consented to do, telling her people that she would pay no attention to the Gospel.

The Tamil lessons were given by the Biblewoman and the missionary lady who visited her, and the Gospel was proclaimed in that Hindu home. Christ touched the heart of that Caste girl and opened her blind eyes. She began to realise her sinfulness and her need of a Saviour, and at last she found that Jesus had taken her heart wholly to Himself, and she had a great hatred for the worship of her old gods.

She dared not tell her people; but the chains of Hinduism seemed to cut into her very heart, and she determined to free herself. One night, dressed in her plainest cloth, and leaving all her jewels behind her, she left her home and her loved ones forever, and fled to the missionaries who had told her of Jesus.

Her people, when they found she had left them, came to her first with tears and sweet allurements and pleadings, and then with angry threats, and for days the Mission house was surrounded by furious crowds of Hindus; but Sooboonagam stood firm. "I have made my choice," she said; "henceforth my life belongs to Jesus, my Saviour."

She was baptised in due course, and to-day she is in that Mission house, eating the plainest of food, dressed in the plainest of clothing, and working for the Master with a zeal and a love that must touch the hardest heart.

Sooboonagam's people consider her dead. An effigy of the girl was carried to the burning-ground, and all the ceremonies of a heathen funeral were performed over it before it was consigned to the flames. Some of the ashes were then collected and sent to Sooboonagam as a sign that she was dead to all who had loved her, and all whom she loved. Her poor old sorrowing mother then took a pilgrimage from Madras to the river Ganges on foot, a distance of about a thousand miles, and there bathed in the sacred water, to wash away the defilement brought upon her through her daughter becoming a Christian.

Sooboonagam has now no wealth, no jewels, no relations, no caste;

but in her face is a joy unmistakable, and her eyes are lit with the light of love.

Day after day, in the meanest of streets, in the poorest of houses, eating with the low-caste people whom she once considered unclean, taking their children on her knee, this Caste woman is telling of the love of Jesus, that calleth no man "common or unclean," and filling her native sisters with an admiration for Christianity that only such testimony can call forth.

And she is not the only one; there are many, many others. Christ is gathering them in one by one. It may mean days of toil and disappointment and sorrow to missionaries, but in heaven we shall meet around the Great White Throne souls whom we have been called to feed on India's coral strand.

Some of us feel this call a personal one; some of us would like to know just all that that command "Give ye" means to us. What does it mean to one who would and can give all his or her time and strength to this service? What does a missionary's life involve? Is it all romance and excitement and adventure? Far from that, dear friends. What we feel much is a need of patience to bear with the dull monotony of humdrum days.

Day after day we meet the same cold indifference; day after day the going out with eager, burning desire to proclaim the Saviour, and the coming home weary and disappointed. Ridicule we meet with, (which affects *us* little, but seriously hinders other would-be listeners), and opposition and scorn and argument; but no crowds of men and women begging of us to preach the Gospel. Day after day they are

> "Hearing their one hope with an empty wonder,
> Sadly contented in a show of things."

But like a golden thread running through the grey is something that makes a missionary's life truly joyous. We read that Jesus blessed the bread given by His disciples, and so He blesses our feeble efforts. Someone has written, "God has given me the hunger and the thirst for souls; will He leave me unsatisfied? No verily." And so we find it. Each disappointment healed with words of wonderful promise, each effort strengthened by a never-dying hope, every prayer answered far beyond our expectations. We as missionaries can testify to this.

Oh, brothers and sisters, let us put aside all objections and doubts and fears, and only remember that the Master is calling us to this work. There is much to be done, great things to attempt for God; let us give Him our best; let us break our alabaster box of ointment.

> "Jesus is calling thee, haste to the reaping;
> Thou shalt have souls, precious souls, for thy hire."

Let us pray now, to-night, for a greater love to the Master, and with it a burning desire for souls will be ours.

> "Therefore, O Lord, I will not fail nor falter;
> Nay, but I ask it; nay, but I desire;
> Lay on my lips Thine embers of the altar,
> Seal with the sting and furnish with the fire.

Give me a voice, a cry, and a complaining—
Oh, let my sound be stormy in their ears!
Throat that would shout, but cannot stay for straining;
Eyes that would weep, but cannot wait for tears.

Quick, in a moment, infinite forever,
Send an arousal better than I pray;
Give me a grace upon the faint endeavour,
Souls for my hire and Pentecost to-day."

WINIFRED BOOTH.

MISSIONARY PLANS.

DEAR MR. PRESIDENT AND CHRISTIAN FRIENDS,—The few minutes that I have at my disposal to-night are so precious that I must ask your pardon if I seem to be abrupt in style. A good definition of the title of this Paper might be—"Something to Work From," and we shall do well, if, at this conference to-night, we not only make Missionary plans but "work from" them.

Looking at the state of foreign missions generally, it cannot be denied, although to-day there is more missionay effort and enterprise than ever before, that the Christian Church has not yet put the subject in its proper place. The amount of ignorance existing concerning foreign mission work is really deplorable. Even our Sunday School teachers and workers who, above others, ought to be acquainted with every fresh move in the foreign field, in a great many instances know very little about it. I would note here, in passing, that the Sunday School teacher who omits to bring the missionary subject very prominently before his class omits a very important feature. God may have given us a young missionary to train for Him; let us not leave that one to grow up without telling him of this possibility.

Our Sunday School libraries, too, might be better furnished if in possession of a good stock of well-written books on the subject. Possibly we have yet to learn what a great influence a book may have on the reader. I know a young fellow who felt very distressed at the "flabby" missionary spirit among the young people around him, so he commenced to increase his stock of missionary literature. He then went to his friends and loaned the books all around, and awaited the effect. In less than two months the missionary temperature had risen from nearly zero to nearly boiling point, and this caused not by enthusiastic meetings but by quiet reading.

It would not be a bad plan for some of us to follow the example of that young fellow; we might even go one better and make a charge, say, of 2d. per week per book, proceeds being devoted to the Strict Baptist Mission. This kind of thing will educate people to a true conception of the state of affairs, and when people really know the need, they will be readier with the supply.

Financially, I suppose, our Mission is in a no worse condition than others, but perhaps there is one thing under this heading worth mentioning. Many of us like to follow the old Scriptural example of

giving one-tenth, or at least a definite proportion, of our income to the Lord's work; but perhaps we have been a little careless concerning the *distribution* of this tenth. Could we not systematically halve the amount, and place one portion toward our Church expenses and home missions, and the other to God's work abroad? Let none plead that their gift is too small to be thus disposed of! Even 6d. is capable of division, and if this plan were carried out systematically one is bold enough to say it would not only mean almost the solution of the financial part of the foreign mission problem, but the placing on a firmer financial basis of our own home Churches.

Passing away from this aspect we notice briefly a feature which is occupying the attention of nearly all Missionary Societies just now, and that is "unification" in one form or another. "Unification" is a delightfully elastic word, and one would not just at this point destroy its elasticity by any definite suggestion, but would simply give it as a broad principle, emphasised as most essential to foreign missionary work by the prayer of our Saviour recorded in John xvii. 21: "That they all may be one; . . . that the world may believe that Thou hast sent Me." It is well known that the National Free Church Council has just recently created a special committee to deal with the problem of federating in some way the Free Church Missionary Societies. This is a wonderful development and may prove a great step towards the world's evangelization.

The next plan I would bring to your notice is the formation of prayer groups, whose special object shall be to pray definitely that the Lord would raise up from their midst a messenger to the heathen. But oh, brothers and sisters, if we begin to pray for this, do not let us dishonour God by doubting in our hearts that He will answer our prayer!

About four or five years ago, in a village a few miles from Guildford, the members of the Young Men's Bible Class in connection with the Strict Baptist Church, began to pray this prayer, and although at the time it seemed an utter impossibility for such a thing to take place, to-day one member of that class is labouring for the Master in Kansuh, in the far north of China. And it will certainly be so in other cases; as in olden time, the Spirit of the Lord will catch away one and another, and they will be found—some, at all events, in South India.

There are several other suggestions one might make; but, after all, the real need seems not so much to be additional plans as the thorough enthusiastic working of those already in hand. Listen to the words of a great authority on foreign missions (E. Stock):—"Service and self-denial, and prayer, must be on a different scale indeed if we are ever—I do not say to convert the world—but even to evangelize it."

We thank God because He is awakening a spirit in the breasts of many young people up and down this land—a spirit which will be ready for any service, any sacrifice, so long as the message of salvation is carried to the uttermost parts of the earth. And truly this greater spirit of self-sacrifice is needed if ever our Mission is to be the full blessing that God can make it, for we can neither give adequately of our possessions or persons without it.

The last plan I suggest is that we each one examine our standing before God in relation to His work in the "regions beyond." We are so apt to imagine that almost anyone but ourselves might be called by God to the mission field, but our circumstances are so peculiar, and our home ties so strong, surely we are not called. Perhaps we are not, but even then it will do us no harm to assure ourselves of our position, *remembering* that at the present time by far the greater portion of our race is very inefficiently evangelised, and of this a great portion quite untouched; that we, as Christians, possess the only remedy for the present misery and coming condemnation of millions of our fellows; that these perishing millions are all brought, by modern methods of travel, within a few weeks' journey of Chadwell Street; and that our Master's last earthly command was, "Go, carry the Gospel to *every* creature."

In the light of these solemn truths, are we all quite sure that the Lord wants us always to remain here? Do we speak of obstacles in the way? "If ye have faith as a grain of mustard seed, ye shall say to this mountain, Be removed." From personal conversation with missionaries, I have learned that they nearly all have had tremendous difficulties to hinder them at the commencement of their missionary career. Perhaps those difficulties are there to test our faith? After all, are we absolutely indispensable to business, or profession? Would it be quite impossible to fill our place in the home life?

Let us remember that there are greater aims than temporal ones, that there is something higher in life than personal comfort, and that the road to usefulness is shadowed by the cross. "He that saveth his life shall lose it, but he that loseth his life for My sake shall find it." Yes, it is the life lost for Christ's sake that is truly found.

The Gospel, which cost our Saviour His life of suffering, loneliness, and misunderstanding to bring us, will not be carried to every creature if we do nothing more than sit and listen to beautiful missionary speeches and attend pleasant conferences. No; let us be ready for fellowship with Him in sorrow as well as joy; in sacrifice as well as success; and in suffering as well as victory. What nobler cause can demand our lives and energies than this? Nay, what better Master can call us to His service than the One who, leaving His home, came to this great, lost, heathen world, and lived, suffered, died, and rose again, and who now presents Himself as the reason for our whole-hearted service? When Wm. Carey preached that memorable sermon at Nottingham, on "Expect great things from God, and attempt great things for God," the effect on the huge congregation was wonderful. One who was present said he would not have been surprised had the whole congregation lifted up their voice and wept, as Israel did at Bochim. Oh, are our hearts becoming hardened to that piteous wail, which even now is rising from the millions of the lost? Are our tears ceasing to flow *because the story is so oft repeated?*

"Oh, for a passionate passion for souls!
Oh, for a pity that yearns!
Oh, for the love that loves unto death!
Oh, for the fire that burns!

Oh, for the power that prevails,
That pours out itself for the lost—
Victorious power in the Conqueror's name,
The Lord of Pentecost!"

May the Holy Spirit work in this Conference to-night in such a way that its influence may be felt, not only in every Church here represented, but also in the Mission field, where our beloved friends are labouring.

JESSE M. BRAND.

Our New Missionary.

IT is with peculiar joy we present our dear readers and supporters with the photo of our new missionary, Miss R. E. Scott, the fiancee of our beloved brother, Mr. D. Morling. Let us, dear friends, gather around the throne of grace to commend her to our gracious God, that His fatherly goodness may abound towards her in the work she will soon be taking up in India.

We rejoice to know the Lord has called our dear sister to go forth for His sake, thus adding another to the honoured names of Lady Missionaries who have been sent out by Strict Baptists from the Homeland from time to time to the regions beyond. It is now six years since we, as the Strict Baptist Mission, sent out our last Lady Missionary, Mrs. Booth, and we can only pray that we shall be sending out many more, and that in the near future we may have a much larger staff of European ladies working among the heathen in these far-off lands. A few particulars concerning our dear sister we feel sure will be appreciated by our friends; hence this brief sketch. Miss Scott is a native of High Wycombe, having been born at Durnley, a pretty country village on the hills two miles from Wycombe; and at the age of six years it pleased the Lord to take from her a loving and godly mother, and it is, no doubt, due to the absence of the tender love that a mother only can give, caused our dear friend to lean hard upon Him who now is sending her forth with this strength received in weakness to her benighted sisters in India, where, no doubt, this training will be largely used for His glory.

For the past fifteen years she has been connected with "Zion," High Wycombe, a time-honoured Sanctuary. The late beloved Editor of the *E.V. and G.H.*, Mr. W. Winters, speaking of it some twenty years ago, because so many of its members were going forth to proclaim the Word of Life, said it was a "School of the prophets." Were he alive to day we feel sure he would glorify God that yet another was called to go forth "to bring His sons and daughters from afar" to worship before Him. Four years ago she was led to follow her Lord in baptism, constrained because, like Lydia, whose heart the Lord had opened, hers was opened also. We reserve for a future article her call by grace and the Divine leading; suffice it to say here, she is still a teacher in the Sunday-school, and highly esteemed and loved by all the friends, and her pastor says, "She has shewn herself firmly attached to the doctrines of free and sovereign grace." It is



MISS RUTH E. SCOTT.

not every Church that is thus favoured. May "Zion," High Wycombe, realize the great honour and feel constrained to exert themselves to the utmost to support the Mission with which our sister and her affianced are connected, and may they, as we feel sure they will, and with the denomination as a whole, have a warm place in their hearts and prayers.

Mrs. Booth's First Drawing-room Meeting.

WHEN it was suggested by our indefatigable secretary that we should hold it here my daughters and I were delighted at the opportunity it would afford for some of our lady friends and ourselves to hear from our dear missionary some account of her experiences amongst the poor Hindoo women, whom it is her joy, and that of her Biblewomen, to teach of the only true God and of His way of salvation through Christ Jesus.

So a date was soon arranged with her, and a time fixed from 4 to 6 p.m.

Cards of invitation were then sent out, to some who were already supporters of the Mission and to others whom we hoped would become so; there were thirty-nine sisters in Jesus present.

Our meeting began with prayer, we sang a hymn, and read Psalm cxv.

Then followed Mrs. Booth's excellent address, during and after which she shewed her interesting curios, which were spread on a small table before her. I am not going to tell you *what* she related to us, for this is written, by request, to advise others to try these sociable, informal means of getting people to help in this good self-denying work, carried on for Christ's sake under the burning sun amidst great discomforts and opposition.

How can we but feel fired with zeal when we hear of "the social and religious degradation" of those cruelly-treated wives and mothers of India, and contrast their lives with those of the matrons and maidens of our highly-favoured land? The more so when we find Mrs. Booth to be such a capable lady, with a tender, motherly heart, having the necessary but rare tact to gain a hearing from them; and above all when it is seen that she is filled with the love of Jesus and with a deep yearning for the salvation of never-dying souls! After the address, while tea and coffee, &c., were being served in both drawing and dining rooms, this kind lady went from one little table to another, answering questions, explaining modes of teaching, &c., so that all might understand. Also the curios were handed about and examined.

The box was passed round and £6 5s. 0d. was collected.

Mrs. Booth was gratified with this expression of sympathy with her work, and the money was forwarded with great pleasure to our financial secretary. All present felt that a profitable two hours had been spent, and we thanked God for the privilege granted.

A. L. H.

Our Church and Foreign Missions.

Part of a Paper read at Akeman Street, Tring, Christian Endeavour Meeting, June 1st, 1905.

GOD'S Church our Church, by His blessing, made meet for His use, overflowing with His love, cannot idly enjoy the blessing. We are "chosen" for work, saved for service. Jesus' sweet "Come . . . see" is followed by "Go quickly and tell"—

"Tell to sinners round
What a dear Saviour you have found."

Of old they "did run," we read, to bring word to others. So let us. And if *we* are unable to go to the "regions beyond" to serve

"In yon wide-hallowed harvest fields of His,"

let us most earnestly uphold the hands of all those dear, unselfish labourers of His in foreign lands by our daily earnest prayer for them, by our sympathy, and by our gifts to the utmost of our power, remembering His sweet promise to Jesus, "Ask of Me and I shall give Thee the heathen for Thine inheritance, and the uttermost parts of the earth for Thy possession." "All the ends of the world shall remember and turn unto the Lord: and all the kindreds of the nations shall worship before Thee."

We have an open door to almost all lands now, and "all who have seriously applied their minds to the subject declare that it is possible to fill the earth with the knowledge of Christ during the present generation."

"A Missionary in India stood by a native woman who was dying. Her breath was fast failing as she gasped out, "Do ask—the good people—in England to send us—the Gospel—a little faster—tell them—we suffer—we die—with no one—to pity—no one—to help. Do—ask them—to send us—the Gospel—a little—faster."

I was reading last night we British folk, who spend thirty millions a year on our own army and navy, in addition to the cost of the Indian army, send, say, 50 new recruits to fill the gaps in our little regiment a few hundred strong. That is expected to win India for Christ.

We are missing a great opportunity. Carey thought the India of his day, with not half its present population, needed ten thousand missionaries. That was Carey's scale. Which is Christianly reasonable—his estimate or our supply of 50 recruits a year?

How deplorably *few* they are. Two hundred and fifty thousand emigrants leave our shores every year, and 50 new missionaries for India. Are there not thousands of our sons and daughters who should emigrate to evangelise the world? Every calling and profession at home is said to be crowded, but the noblest calling in the world is the least crowded still. Half the world is unaware of Jesus Christ, and multitudes of young disciples are wondering anxiously what calling they should choose.

True missionaries are the need of the age—the *best* of our children; for they go to the most difficult and glorious work in the world.

Quality is more important than numbers, though both are needed. Brilliant intellectual gifts may be dispensed with, though they shine brightest in darkness, and serve best in difficulty; but a Christ-like zeal for God and man, showing itself in tireless labours and patient sacrifice, cannot be dispensed with. And are such men and women as these to be had for the asking? Yes, without the shadow of a doubt they are, and more than 50 of them annually for India, whenever the Church really wants them and asks the Lord of the harvest for them in a proper spirit. She may also ask and have not, because she asks amiss.

If the Church of Jesus Christ in Great Britain were to awake to the exceeding splendour of her Indian opportunity, her first cry would be, "God be merciful to me a sinner," and her next cry would be for more labourers for India.

A missionary from India said one day at an Exeter Hall meeting, "Some time ago I was preaching in a village. After the preaching, an old Mohammedan came to me and said, "Sir, I have committed many sins. I am an old man, and must soon die. Could your Saviour save me?" I opened my New Testament and showed him John iii. 16. I shall never forget how the old man's face lighted up. He said, "What! did God love me like that, and no one ever told me before?" I said, "Never mind. Will you receive Him now?" He said, "Yes, of course I will!" and so he did, just as a little child.

I want those words to ring in your ears: "Did God love me like that, and no one ever told me before?"

Dear Christian Endeavourers, let us to-night consecrate *ourselves* afresh to Him, determined that, by His grace and Holy Spirit's help, if we cannot go we *will* pray; daily, earnestly, pray the Lord of the harvest that He will send forth *many more* labourers into His harvest —determined that we *will* give—give our prayers for them, our time, our money, to the utmost of our ability; not using it carelessly or selfishly, but for *Him* Who gave "*Himself* for us." E. B.

AYANAPURAM.



OST of our readers will remember that, about three and a-half years ago, a circumstance of a very untoward character occurred at our Mission compound at Ayanapuram.

On a Saturday night several robbers effected an entrance in the house of one of the teachers, and having thoroughly unnerved all the men in the compound by throwing stones and making a great deal of noise, they attacked the women, snatched their jewels, and carried away all the money that was in the house. The matter was at once placed in the hands of the police, and, as a consequence, three men of the Pariah, or outcaste quarter of Ayanapuram, were arrested and sent to prison.

From the very day that this outrage occurred the Pariahs have

refused to send their children to school, or even to allow our evangelist to preach in their quarters, or our Bible-women to teach in their houses. Long, persistent and prayerful endeavours were made by Brother Booth and the agents to win the hearts of the people and show to them their folly, but they remained obdurate and unmoved. Nevertheless, this stronghold of vice has ever since been the object of much well-directed effort and of earnest prayer to God that He would soften the hearts of its defenders, and that this long-closed door be again opened to our work.

A GREAT CHANGE.

When I visited this place the other day, I was very grateful to find a number of the outcaste children at school.

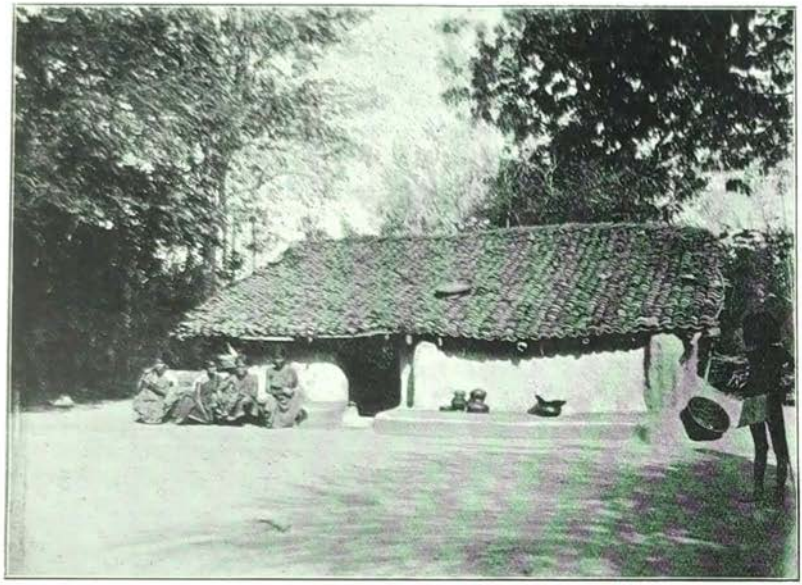


NON-CASTE AND CASTE CHILDREN.

After some enquiry, the catechist of that station (Verathurajulu) and I went over to the head man of the cheri-caste village, and, after paying salaams and expressing pleasure at the return of the children to school, managed to make some arrangements for open-air preaching to be held next to his house early the following morning. At the appointed hour a little band of preachers gave addresses in various parts of the village, which were well heard. We were encouraged by seeing how readily and cheerfully the people received us and our message.

A PLACE WITH A NOTORIOUS NAME.

For many years, because of the notoriously bad character of the people of that part, Ayanapuram has been regarded by certain mission-



AYANAPURAM HOME.

aries as an unworkable field, and for a long time the above painful incident appeared almost to justify that opinion. But now, as our agents there tell us, "the Lord has opened their hearts, gone in and conquered them."

In the first picture a little gap is shown, which separates the non-caste children on the left from the caste children on the right. For the one to touch the other would mean shame and defilement. The other picture shows a mud house of the Ayanapuram cheri, which is one of the really respectable class. The women squatting in front thought it great fun to be "caught in the picture-catching box."

Young Peoples' Missionary Conference.

A YOUNG PEOPLES' CONFERENCE was held on Friday, June 9th, at Chadwell Street Chapel, Clerkenwell. A good number of our young people, as well as some elderly ones, gathered together, and a very enjoyable, and we hope profitable, time was spent. The President of the Mission, Pastor E. Mitchell, was in the chair, supported by Brethren Booth, Brand, Chisnall, Colls, Hutchinson, and Mutimer.

The meeting was opened with the hymn "Crown Him with many crowns." Bro. Mutimer read a part of our Lord's prayer for His disciples (John xvii. 18—26), after which Bro. Hutchinson asked for

God's blessing on the meeting and on the Mission. Bro. Brand then read his Paper entitled "Missionary Plans," which is printed in another part of the HERALD.

Bro. Colls spoke on "Enthusiasm, Enlargement and Encouragement." Enthusiasm received from the Holy Ghost will show itself in hard work. Enthusiasm in Missionary work will lead to enlargement, and more of our young men and young women will be offering themselves as Missionaries. Encouragement is needed for the young people in our Churches as they go about their work in connection with the Mission.

The paper on Missionary problems, written by Mrs. Booth and read by her husband, was intensely interesting and heart-stirring; it was entitled "Barley Loaves."* The first Missionary command was "Give ye them to eat." This seemed impossible, but, carried out with promptitude by the disciples, and with the blessing of their Master, marvellous results followed. We have the same command in connection with the Gospel. What we have to give seems very small; the multitudes are very great and in dire necessity; yet Jesus blesses our feeble efforts, and souls receive the bread of life. Mrs. Booth described the terrible condition of the multitudes in India. and the many and great difficulties which the Missionaries have to contend with, but gave an encouraging instance of the power of the Gospel in the conversion of a wealthy high-caste young lady in India, who has given up all for Christ and is now working amongst the low-caste people. After the reading of Mrs. Booth's Paper suggestions were invited from those present.

Bro. Baker said that each member of the Bible Class at Chadwell Street Chapel has got a collecting card and is trying to get regular subscribers. He suggested that the young people at other places should do something similar.

Bro. Booth said that a keen City man had suggested to him that we should have a "guinea scheme" for the young men and women. He commended the scheme, and proposed that the money which might be raised by it should be used to buy the ground which is wanted for the proposed Mission buildings in Madras.

Bro. Harris suggested that we should have an all-night prayer meeting.

Pastor Chisnall said that at Guildford a prayer meeting for missionary work is held on the afternoon of the second Sunday in each month. It would be a good thing if other Churches would adopt this plan. He also mentioned that a volunteer is needed as lantern operator, to go with Bro. Booth to country places next winter.

Bro. Booth said that Bro. Harris' suggestion ought not to be lost sight of, for all the success which has attended the Mission has come through prayer.

Bro. Sapey suggested that we should have an all-day prayer meeting, extended till late at night, instead of an all-night meeting.

Another brother suggested that Mrs. Booth's Paper should be printed as a booklet for distribution amongst the children in our Sunday Schools. Another asked if it was intended that a collection should be taken that evening, and when the Chairman said that plates

* See page 161.

would be held at the doors, another suggested that the money collected should be used to print Mrs. Booth's Paper. This suggestion was agreed to. Bro. Mitchell, in closing, said that Bro. Harris' proposal will be considered by the Committee.

Hinduism: Its Reconstruction.

MURRAY MITCHELL, M.A., LL.D., writing on the Hindu religion, gives the following interesting description:—

"Hinduism, as it has been developed during the last thousand or twelve hundred years, resembles a stupendous far-extended building, or series of buildings, which is still receiving additions, while portions have crumbled and are crumbling into ruin. Every conceivable style of architecture, from that of the stately palace to the meanest hut, is comprehended in it. On a portion of the structure, here or there, the eye may rest with pleasure; but, as a whole, it is an unsightly, almost monstrous, pile; or, dismissing figures, we must describe it as the most extraordinary creation which the world has seen. A jumble of all things; polytheistic pantheism; much of Buddhism; something apparently of Christianity, but terribly disfigured; a science wholly outrageous; shreds of history twisted into wild mythology; the bold poetry of the older books understood as literal prose; any local deity, any demon of the aborigines, however hideous, identified with some accredited Hindu divinity; any custom, however repugnant to common sense or common decency, accepted and explained; in a word, later Hinduism has been omnivorous; it has partially absorbed and assimilated every system of belief, every form of worship, with which it has come in contact. Only to one or two things has it remained inflexibly true. It has steadily upheld the proudest pretensions of the Brahmin, and it has never relaxed the sternest restrictions of caste."

D. M.

Brighton Prarthana Sabha.

THE anticipations of the friends of the above Society, founded on the visit of Brother Booth (our Missionary from India) on the occasion of their Half-Yearly Meeting, were amply fulfilled. The Drawing-room was packed to the number of 56 friends, who eagerly listened to the bold and clearly-defined statements delivered in Brother Booth's address.

Against such a strong fortress as Hindooism, of 3,000 years building, and made up as it is of a belief in a God or many gods—a religion without righteousness—piety without morality—Brother Booth aimed with confidence these inspired words:—"The kingdoms of this world shall become the kingdom of our Lord."

Brother Booth also mentioned two great strands which bind

Hindooism. (1) Caste, (2) Supremacy of the Brahmim Priest. He spoke of the singular position of the women, who, whilst denied rights, yet are the backbone of the Caste system, and who, if won will lead to the speedy downfall of a religion of which ignorance and incredulous superstition are a great mainstay. Hence the importance of Zenana work, on which a few remarks were made.

The village work, and the statement of its natural growth, proved interesting, as also the school work and its excellent results. Brother Booth was also able to speak of blessings upon the labours put forth during many years past, and expressed the great need of more earnest prayer and supplication. This is absolutely necessary, for "Prayer moves the arm that moves the world."

During the course of the address, Brother Booth placed before the meeting a scheme which he had for placing the work on a more substantial and efficient base, by the establishing of a Central Headquarters, to belong absolutely to the Society. This also was afterwards taken up by Brother Chisnall (of Guildford), who spoke very feelingly upon the primary causes which had given rise to the scheme named, and the happy way in which it had been received at various places, and of the liberal responses thereto. D. F.

Christmas Gifts.

DEAR CHRISTIAN FRIENDS,—Year after year some of you have lovingly remembered the children in far-away India and put the Christmas message, "Goodwill toward men," into practice. This year, too, I know many of you will do the same, and (though it is early in the year to be speaking of Christmas) I should like to help you with a few suggestions. This is done because many have asked us, "What shall we send, and what sort of clothing is most suitable?"

For our boys, jackets, trousers, and caps made of cheap print are very acceptable. Those sent by you on previous occasions were very suitable and could not be improved on, except that the ordinary round "polo" caps could be more easily made and would look neater than the old style.

For the girls nothing is better than print skirts, made rather long, and remnants of print and calico.

We would again remind you that needles and reels of cotton and pieces of cloth are required for our sewing classes, and writing materials for our boys. Slate and lead pencils are very much appreciated.

Toys and picture books give as much pleasure to Indian boys and girls as they do to English ones, but we would suggest cheap and small toys, and many of each kind, rather than large and expensive ones. Dolls and beads, work-bags and boxes, please the girls; and tops, balls, whistles, marbles, and mouth-organs fill the boys with delight.

Our dear friend Mrs. Millwood, who has so kindly and unselfishly undertaken the packing and forwarding of the Christmas boxes year

after year, will be glad to supply Mission Sewing Classes with patterns of garments. Mrs. Millwood's address is Edward House, Lisson Grove, N.W.

We shall be glad if friends would bear in mind the fact that we have twice as many boys in our Mission Schools as girls. Thanking you all in anticipation of a very happy Christmas for the children,

Yours in His service,

WINIFRED BOOTH.

YOUNG PEOPLE'S PAGE.

EXAMINATIONS.

THE month of May has been an unusually busy season with our Madras Schools this year, it being the time for the annual visit of the Government Inspector. English boys and girls, I believe, generally regard these officials as being not only very important, but rather dreadful creatures, who should be shunned by young people as much as possible. The Indian scholars, I see, hold no less awful ideas concerning these gentlemen, who pay them their yearly visit. At all events, this official presented a very impressive and even dreadful appearance to the poor boys and girls who were about to undergo their trial. The superabundance of cloth twisted about in mysterious folds and turns about his corpulent frame; the turban seelei of more than usual length coiled loosely and ungracefully about his massive head; the large, black, piercing eyes looking over a pair of old, broken, one-sided spectacles perched on the tip of a very broad nose; the fourteen-day-old beard that covered an unusually large chin—this, all carried with an even more than military bearing, presented to the children a spectacle that was, to say the least of it, awe-inspiring, and which gave one large ideas concerning the learned.

Nevertheless, the scholars did well in their examinations; notwithstanding, too, the Inspector introduced several new methods for testing their practical knowledge of things. Indeed, everyone of the scholars who appeared for the examination at the Vepery School passed both in compulsory and optional subjects. This certainly reflects real credit to both teachers and scholars.

But these examinations are simply to test the young people's knowledge in writing, arithmetic, geography, etc. After a few weeks we shall have an examination in Scripture; for, as you know, we have not come here so much to teach people to read and write as much as we have to teach them about Christ. Learning to count up sums and write letters is very good, but we know that to learn of Christ and to realise Him as our Saviour is something very far better.

New Town, Madras. D. M.

A Plea for Vepery.

"Thou, O SOLOMON, must have a THOUSAND."—Song of Sol. viii. 12

FROM long-benighted heathen land,
Where SATAN rules his captive band,
A cry has reached us: Lend a hand
To VEPERY.

The *Gospel* came from EAST to WEST,
And *Britain* has been *richly* blest;
Hence, we pass on the same request
For VEPERY.

GOD'S servants in the Mission field
Their GOSPEL plowshares daily wield,
To break the ground, which soon must yield
At VEPERY.

But for His vines in HINDOO-meads
Our *Solomon* his THOUSAND needs!
And so his vineyard-keeper pleads
For VEPERY.

I'm well aware your cause at home
Has many claims on your income;
But may I beg a little sum
For VEPERY?

Your gifts I do not *under-rate;*
But "Give to *Sev'n*, and also *Eight!*"
And may I hope I'm *Not Too Late*
For VEPERY?

I know it means denying self;
But GOD will bless you if you help
With CARD, or BOX upon your shelf,
His VEPERY!

Give for the sake of our dear LORD;
And give whate'er you can afford
To make the GOSPEL known abroad
At VEPERY.

CHRIST said, "THEM also I *must* bring!"
And, if we love our Heavenly King,
Let's send HIM our THANK-OFFERING
For VEPERY.

Then, when before HIS throne we meet,
And view His blood-bought throng complete,
Among the rest some friends we'll greet
From VEPERY.

D. BUTCHER.

Contributions towards the £1,000 Building Scheme will be gratefully received and gladly acknowledged by the Hon. Sec., W. Chisnall, Wycliffe, Guildford, Surrey.

THE GUINEA FUND.

A KEEN business man remarked to me the other day that one defect in our £1,000 scheme was that we had not allotted a definite part to our young men and young women. He thought the Shilling Fund for the children a splendid idea, but he felt that something larger was needed in order to appeal to our young business people.

He proposed that a Guinea Fund should be started as a part of our £1,000 scheme and that we appeal earnestly to our young people to subscribe a guinea each. Personally, I consider the idea a good one, and gladly do I take part in it. We young people could, I am sure, raise sufficient money by means of this Guinea Fund to purchase the ground on which shall be erected our Mission Bungalow and Mission Chapel. I recognize that there are many who are not in a position to subscribe a guinea all at once, and I hasten to assure such that we shall be most delighted to receive from them a half-guinea.

Then I am sure that there are many who, although unable to personally subscribe a guinea, would gladly undertake to collect a guinea for this special building scheme.

This Guinea Fund was publicly started at our recent Young Peoples' Conference, and our admirable Secretary, Pastor W. Chisnall, was appointed receiver of the Fund. He tells me that the guineas are already coming in.

Donations for this Fund should be sent to

PASTOR W. CHISNALL,
Farnham Road, Guildford, Surrey,

who also will gladly supply "Guinea Collecting Cards."

ERNEST A. BOOTH.

Baptizing.

OUR Ayanapuram catechist, Verathurajulu, although formerly trained in the doctrines and order of our Congregational brethren, has been a Baptist at heart for many months; but, though he has for some time been a thorough believer in immersion, he has not been able to entirely refute to his own satisfaction the arguments of his many friends and relations who strongly oppose this Divine teaching.

In order to well arm himself against these assaults, Verathurajula has been reading with avidity every tract and argument that he could find bearing upon the subject. Then, seeing the way of God more clearly, he and his wife—who, too, had been similarly tried—came forward to show their allegiance to their King by obeying this special command of His.

On the morning of their baptism an exceptionally large congregation was found gathered together at our Vepery Chapel, where

Verathurajulu made an able defence before his friends and relations, basing his discourse on the words, "He that believeth and is baptized shall be saved; but he that believeth not shall be damned."

We could heartily wish that all Christians, both those here and those in the homeland, were so anxious to be able to teach and defend this distinctive doctrine.

LACK OF BAPTIST TAMIL LITERATURE.

The above incident has brought before our notice the entire lack of small, handy Tamil literature setting forth the true Scriptural teaching of baptism. There are a few tracts in English, but we have not yet met with any in Tamil. We hope to supply before long this great want, for the Madras community at all events.

Drawing-room Meeting at Walthamstow.

A DRAWING-ROOM meeting on behalf of the Strict Baptist Mission was held on Tuesday, 9th May, at "Hollycroft," Salisbury-road, Walthamstow. Mrs. Turnpenny presided. After prayer, a part of Mark xvi. was read and a hymn sung. Mrs. E. A. Booth then gave a very interesting address on the Zenana work among the women of Madras and the surrounding villages. About thirty ladies were present, and listened with great attention to the account, so ably given by Mrs. Booth, of the work carried on by our missionary and her helpers in this particular branch of our Mission's endeavour to spread the light of the Gospel in the dark homes of the native women. Photographs illustrating the work of the Mission, and Indian curios, were exhibited. A collection was taken and realized £1 1s. 3½d. A vote of thanks to Mrs. Booth, singing, and prayer brought this successful meeting to a close. Tea was provided, and thus further interest was created on behalf of the Mission, evidenced by the request of some present for Missionary boxes. May the Lord bless this effort for the Mission. H. C. T.

Akeman Street Baptist Chapel, Tring.

LADIES' MISSIONARY SEWING PARTY.

ONE of the most recently formed of our societies is the above-named, and, under God's enriching blessing, it is one of the most prosperous. Certainly each year finds more loving hearts and hands engaged in the blessed service of making garments of all colours for our dear Indian children. Perhaps one of the most pleasing features about this ladies' working party is the opening prayer-meeting, which is generally held about Midsummer. This year the service was held on Wednesday afternoon, June 14th. Quite a number of ladies assembled at 2.30 in the schoolroom, and, in the absence of

the president, Mrs. Colls, through indisposition, Miss Ellen Butcher conducted the meeting. It was a most inspiring and refreshing season. The address of Miss Butcher was heart-searching and withal full to overflowing with the constraining power of Christ's precious love. Her words will not and cannot be fruitless, but will result in yet more earnest and loving efforts to send the glad tidings to "the regions beyond." "We are debtors" (Rom. viii.) formed the basis of this charming little prelude to a succession of fervent pleadings at the throne of grace for the outpouring of the Holy Spirit upon our beloved missionaries, Mr. and Mrs. Booth, now in England, and for Mr. Morling and his co-workers in India.

Work was distributed amongst the many loving lady workers at the close of the gathering, and we shall expect an even larger display of garments and toys for our dear little girls and boys of India when the day rolls round in the autumn for our exhibition. May we suggest, if some of our Churches have not commenced "a ladies' missionary sewing party," that they try this plan now adopted by some of our Churches of helping on the good work of our Mission?

Change in our Minute Secretaryship.

WITH deep regret we have to inform our friends that Mr. P. C. Chambers has resigned the office of "Minute Secretary," which he has so ably filled. Domestic affliction, and increased Church responsibilities, have compelled him reluctantly to place his resignation in the hands of the Committee. During his tenure of office he has thoroughly gained the esteem, affection, and confidence of his brethren. The thanks of the Mission are due to him for the able way in which he has discharged the duties of his office, and the Committee deeply regret his enforced retirement, and desire to place on record their deep sense of the value of his services, and pray God abundantly to bless him. His love to and interest in the Mission are in no wise abated. Mr. A. Cradduck, junr., of Brentford, has kindly stepped into the breach, and the Committee trusts that he may long fill the office. Will our friends specially remember our Secretaries in their prayers? Their work is arduous, and purely a labour of love. The least we can do is to bear them before the Lord, and crave His blessing to rest upon them.

E. MITCHELL.

STRICT BAPTIST MISSION.

Receipts from April 19th to June 20th, 1905.

	£	s.	d.
Horham Chapel (collections)	5	3	0
Mr. Knight	1	0	0
(boxes) Miss Hawes ...	0	11	7
,, Mr. R. W. Hawes	2	2	0
,, Mr. Ling ..	0	5	8¾
,, Mrs. Chapman ...	0	5	5½
,, Mrs. Atmore ...	0	7	0
,, Chapel vestry ...	0	12	0
Occold Chapel (Collection)	1	10	0
Wattisham Chapel	2	0	0

	£	s.	d.
Derby-road, Croydon, Sunday-school	3	19	0
A. C., Brentford (Heralds)	1	1	6
C. C. A. L., Hill-street (Heralds)	1	1	0
Elthorne-road Chapel (collection)	2	0	0
Courland-grove Sunday-school	4	6	6½
Bexley Heath Chapel (collection)	1	10	0

	£	s.	d.
Mr. Robt. Banks	1	1	0
,, ,, (Building Fund)	0	10	6
Bierton (collection) ...	2	17	0½
,, Miss Goode's box...	0	2	6
Askett (collection)	0	18	0
Hambro - road, Streatham (collection)	5	16	4
Balcaskie-road (collection)	0	11	6
Zoar Sunday-school, Tollington Park	1	1	0
M. F.	0	5	0
,, (Heralds)	0	1	0
Gurney-road (Friends) ...	0	13	0
Mr. and Mrs. Turnpenny (Building Fund) ...	1	1	0
Mr. S. H. Brown	1	0	0
"Bethel," St. Albans ...	6	0	7½
Meopham Chapel	2	7	0½
Mr. Chas. Turner (Heralds)	0	2	6
"Nethania" Drawing-room meeting (Building Fund)	6	5	0
Bethel Baptist Chapel, Bath (Heralds)	0	11	0
Mr. F. Secrett	2	0	0
Mr. S. Crowhurst (Meopham)	3	0	0
Penrose - street Sunday - school (Lecture) ...	3	6	0
Mrs. Turnpenny's Drawing-room meeting (Building Fund)	1	1	3½
Maynard - road Sunday - school Sewing Class ...	0	6	6
Park Ridings	2	6	9
Lynton-road Sunday-school	1	1	0
Zoar Sunday-school, Hounslow (1st class boys)...	0	9	3½
Keppel - street Memorial School	3	10	3½
Zoar, Ipswich (collection)	1	14	1
,, ,, Mr. W. Howe	0	5	0
Mr. and Mrs. A. B. Falkner (Building Fund) ...	5	0	0
Farnham Chapel (collection)	1	8	0
Academy-street (Aberdeen) Sunday-school... ...	0	7	6
Miss A. S. Wild (Heralds)	0	2	6
Wisbech (collection) ...	1	3	0
Stevenage (collection) ...	2	0	6
Mr. J. B. Collin, Lynton-road (Building Fund) ...	10	0	0
Mr. H. Blackman, Lynton-road (Building Fnd.)	1	1	0
Mrs. M. L. C., Lynton-road (Building Fund) ...	1	1	0
Misses Bennett and Sparks (Building Fund) ...	0	10	0
Mr. A. H. Rogers (collecting card)	0	3	3
Mr. J. G. Mackenzie (Building Fund)	2	2	0
Mrs. Parsons	0	2	6
Per Mr. J. Jull (Heralds)...	0	5	0
Eden Chapel and Sunday-school	10	12	10
Miss Ebbs	0	5	0
,, (Heralds) ...	0	2	0
Mr. C. C. Harris (Building Fund)	25	0	0
Maynard road Chapel ...	1	0	6
Acton Tabernacle (collection)	3	0	0
,, ,, Mrs. Saw	1	1	0
Mr. Wm. Brown, Rushden (Heralds)	0	3	0
St. John's Green Chapel, Colchester	1	8	0
Lewisham Chapel (coll.) ...	1	16	1
Beulah Sunday-school, Berkhampstead	1	8	0
Beulah Sunday-school, Miss L. Sills (box)	0	10	0
Mr. Geo. Gurney (Building Fund)	0	3	0
Beulah Chapel, Berkhampstead	2	10	9
Berkhampstead Common Chapel	0	18	0½
Watford Tabernacle	1	10	3½
Bethesda, Ipswich	3	0	0
Akerman Street, Tring—			
Senior Christian Endeavour	0	16	6
Junior Christian Endeavour	0	7	8
Prarthana Sabha, High Wycombe	1	6	6
Mr. J. Cordle, High Wycombe	0	10	0
Courland Grove, Clapham (collection)	1	10	8
Gurney-road, Stratford (col.)	7	6	8½
Mrs. Ince, Stratford (box)	0	18	9
West Hill, Wandsworth ...	3	3	6
Mrs. W. Morton March ...	1	1	0
Salem, Parkshot, Richmond (collection)	2	13	8

SPECIAL NOTICE FOR THE YOUNG.

The One Thousand Shilling Scheme of the £1,000 Building Fund.

MY DEAR YOUNG FRIENDS,—Owing to the large increase of the HERALD this issue, I am unable to publish list of subscribers to this Fund, but I gratefully thank you all for your cheering letters and the number of shillings received, and (D.V.) we shall publish the full list next issue; so do try and send on, those who have not. Full particulars of the Fund will be found on page 152 of May number, a copy of which I will send to anyone who wants to know more about our little scheme. Yours affectionately in Jesus, W. CHISNALL.

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.*

NOTICES.

ALL applications for HERALDS to be made to Mr. GEORGE ELNAUGH, 31, Geldeston Road, Clapton, N.E.

* * *

All subscriptions, &c., to be sent to the Financial Secretary, Mr. A. J. ROBBINS, Vicarage Farm, Hounslow, W., from whom Collecting Boxes may be obtained.

* * *

All communications for the HERALD are to be sent direct to the Editor, L. H. COLLS, Framsden House, Western Road, Tring, by the 10th at latest of month previous to issue.

Applications for Mr. Booth's services and Mrs. Booth's attendance at Drawing-room meetings will be gladly received, as well as any further information given by the Hon. Sec., W. CHISNALL, Wycliffe, Farnham Road, Guildford.

SPECIAL NOTICE.

The ANNUAL MEETINGS will (D.V.) be held on TUESDAY, OCTOBER 24TH, 1905, at the

SURREY TABERNACLE,

which has been most kindly promised by the Pastor and Deacons. Whilst thanking them for the favour thus granted, we make this early announcement, that this time-honoured Sanctuary may be filled on the occasion. Will all friends throughout the denomination kindly note, and *reserve the date.*

☞ OCTOBER 24th, 1905. ☜

Printed and published for the Strict Baptist Mission by ROBERT BANKS AND SON, Racquet Court, Fleet Street, London. July, 1905.

THE

STRICT BAPTIST MISSION HERALD.

No. XXXIII. - SEPTEMBER, 1905. - PRICE ONE PENNY.

BUILDING FUND.

THE £1,000 scheme is growing. Just as we were going to press we were greatly encouraged by a most generous gift from "Anonymous" of £100. How we thanked God and took courage! We had been a bit downhearted, as very little had been coming in of late, and so we got into our secret chamber and begged the Lord that, if this Building Fund was of Him, to give us some tangible token of His favour, when our beloved brother, Mr. J. Billing, of Guildford, gave £25, and a few days after, this £100 arrived. Dare we doubt any more? We are now seeking for a further increase; it is so imperative that this amount should be raised, so that our work shall not be hindered. When Mr. and Mrs. Booth return to India there will be enlarged operations; a large division of the work is anticipated, so that Mr. Morling may extend his bounds that shall not in any way overlap our present sphere.

We should therefore be profoundly grateful to our God if He would influence other friends who could help us with substantial donations, that we might see the end of this one thousand pounds in view; then should we be more free to prosecute the development of our Society and look more to its spiritual needs.

Will you not try and help? There is work for each, and there's work for all. No amount is too large and none to small. There is the Guinea Scheme and there is the One Shilling Fund. Let us remember the well-worn exhortation, "The Lord loveth a cheerful giver," and obey, for that is better than sacrifice.

"THINGS AS THEY ARE."



OF all the books treating on mission work in India and the great spiritual needs of that vast country, "Things As They Are" has received the most attention, called forth the most praise, aroused the most indignation, and stirred up the most questioning. The startling vividness with which its life-like scenes are portrayed, and the deep, soul-earnestness of its pleadings, have demanded the rapt attention and won the admiration of every thoughtful reader. Yet, the diabolical customs there exposed, the dark, lurid aspect of the general scene depicted, have excited much doubt as to whether it really does represent things as they are. We have often been asked, both in letter and in conversation, "Are things really so bad? Is mission work in India so disappointing?"

Seeing that this remarkable book is now being published in cheaper editions, and so gaining an even wider diffusion than before, we will try to answer these questions, and, in doing so, give what are the convictions of missionaries of long standing here in South India.

That such a state of things as here shown does really exist, and that to a most lamentable extent, no one that really knows India can deny. The one who indiscriminately denounces the book for giving everywhere the extraordinary as being commonplace, and as containing such high colouring that truth is made a lie, is mostly the globe-trotter—he who, as one of this class told us once, has "learned all India, from the Himalayas to Cape Comorin," all her diversified peoples from the Mohammedan and Brahmin to the Punchama, and that in the few weeks of a cool season. But a well-known and oft-quoted axiom amongst missionaries in this country is, "The longer one stays in India the less he will *know*."

On the other hand, there are many who, through studying the vernacular of the people, daily learning their habits and true character, constantly executing duties which lead one into the bazaar and the hut, learn and *see* the things as they are when stripped of all their gaudy veneering of duplicity and civilisation. Beneath they see not only the "dust of the actual," but the actual itself; not only the seamy side of life, but hell, which the Prince of Darkness makes in a heathen land. We might draw the attention of the reader to a book that gives a still darker picture of things in India, but which is presented in all the solemnity of truth; we refer to Mrs. Fuller's "Wrongs of Indian Womanhood." In both of these books, instead of the colouring touch being added to the sober truth, the truth is more startling than that depicted, and one sees much evidence of the pen being checked where the soul-earnestness and honesty of the writer would have told all the actual facts.

Then why such sad surprise and doubtful questioning in reading this book? The lack of accurate information concerning missions as they are. The glowing but misleading descriptions of mission work

given by those who have paid but hurried visits to the field of labour are, to a great extent, responsible for this. Not only so, but in the laudable desire to present an "interesting report," to write a "bright letter," there is the temptation to perhaps every worker to leave out the days of dull monotony, the seasons of blighted hopes and bitter disappointments. What we have to aim at sending home is not a sketch; but a photograph—not something attractive, but something accurate. This definite but difficult task we are striving to execute.

Notwithstanding this, we feel assured that very many of the readers of Miss Carmichael's book gain ideas of the work here which, to say the least of it, are very erroneous. They say, "If this book is really true, mission work in India is a failure." Then, where is the mistake? On whose part is it, and where is it found? No doubt the ill-education of the masses at home in mission affairs is largely accountable for this, but there is something on the other side also to which these mistaken ideas may be partly attributed. The title of the book is "Things As They Are: Mission Work in South India." The alternative or explanatory title in apposition is an unfortunate one, for, regarding mission work in South India, it is unqualified.

Broadly speaking, there are

TWO DIVISIONS OF HINDU SOCIETY—

caste and outcaste. The people forming the latter comprise from one-fifth to one-fourth of the total population of India, and are the poor, ignorant, and despised of the land. As of old, so now, the "common people" hear the Word gladly. The publicans and sinners gathered round Him; the Pharisees hated and despised Him. The Punchama listens to the message of the herald of the cross with attention; the caste man, with a heart swelled with pride, turns from it in disgust. To illustrate this, of the 100,000 communicants in the Telegu field, no less than 95 per cent. are outcaste. Work amongst this latter class is often very fruitful, and gives cause for much gratitude in what has been done, and increased faith and hope for the future; but that amongst the other is, as every missionary here knows, one of extreme difficulty and trial. Of missionary life and labour amongst these—the caste—"Things As They Are" gives the most striking and faithful portrayal that has yet been presented to the eye of the public; but we rejoice in the fact that that amongst the others is of a more encouraging character.

With this word of explanation, then, we heartily recommend Miss Carmichael's book to all, not for its theology, but for its true and impressive reproduction of things as they are.

THE PROSPECT.

Then, what are our hopes? Some ask us, "Are you not very disappointed with the past, seeing that this great mass of people in the cruel fetters of caste is almost untouched?" Viewing the sum of the work, we are not disappointed, for we perceive in it God's ancient order of things, which has ever been evidenced in the history of the Church. In every age, and in every land where the Gospel has

entered, the poor and the oppressed have first gathered round the Saviour. And if the Gospel through the Holy Spirit's power can so transform the degraded Punchama, it is the greatest argument for the power and truth of Christianity, and we know it can also renew and bring down the proud Brahmin, who has so entrenched himself in his own supposed superiority and good works. Just as through the instrumentality of fishermen, soldiers and slaves the Gospel made its way through the Roman Empire, so through the agency of the converted Punchama and by the might of the all-powerful Spirit shall it go through India, "conquering and to conquer," until all castes and outcastes shall unite in one faith. D. MORLING.

New Town, Madras.

A Layman's Confession of Faith in Missions.

By SIR FREDERICK NICHOLSON.

[NOTE.—Sir Frederick Nicholson is a very distinguished member of the Indian Civil Service, who for thirty-five years has been engaged in administrative work in various districts in India, and is now a member of the Legislative Council.—E. A. B.]

I KNOW not how it is, whether it is the spirit of the age, or whether enthusiasm—shall I say faith?—has waned, but there seems to be a groundless spirit of pessimism abroad in the matter of Missions. There is a tendency to measure Mission work by statistically expressed results, that is *not* reconcilable with complete faith in the origin, and therefore in the guidance and final result, of Mission work.

Now I do not lay much stress on statistics either for or against; they leave out so much. You cannot gauge a Church by arithmetic, or spiritual progress by the multiplication table. I do protest against the pessimistic fallacy of estimating Mission progress by the mere number of converts at so much per head. This method leaves out all the unseen or less seen work and results of Missions, such as the distribution and *teaching* of the Bible, and those Missionary labours which have done so much to excite a great awakening amongst earnest Hindus. Is not Hinduism indeed awakening to a sense of its shortcomings and of its chaos of superstitions and practices? Has it not been put on its defence by Mission work and life?

I desire to urge the magnitude and difficulties of the work yet to be done, and the inadequacy, humanly speaking, of existing agencies to the field to be covered. The work is but begun, and we want more and more men and women of the highest possible calibre, culture, faith and power to carry it on; and until the native Church in India can be so developed as to take up a missionary position of its own, the Church at home must increase its missionary zeal and effort.

No one who has worked at Indian problems in Indian districts can fail to feel deeply with Christian workers in their loneliness in facing day after day, year after year, the drudgery of daily routine, in the continual disappointments which are felt most keenly by those most

in earnest in the sight of things as they are, in the suspicion with which the most single-hearted and friendly efforts are often met. I give a hearty God-speed to those who, at the call of the Master, have given up their country, their home and friends, for the service of the poor, the ignorant, the degraded in India; to those who neither seek nor obtain either wealth or the praise of men, but are content to labour with scanty reward from man if haply they may save souls. Having lived so long in touch with Mission workers, I can but testify my respect and goodwill for God's good men and women.—*The Harvest Field.*

Very Important!

ONE of the very pleasing features of the Annual Meetings at the Surrey Tabernacle on October 24th, 1905, will be the valedictory service and public farewell to our beloved sister, Miss Ruth E. Scott, who will sail for India (D.V.) on Saturday, October 28th, 1905, on board the steamship *Delta* from Tilbury.

We are hoping to see these meetings largely attended, and so by the true Christian love and sympathy our dear sister will be much encouraged and be able to carry a message of God-speed to our Brother Morling, assuring him of the warm love of brethren and sisters in the homeland, and how they cease not to pray for him and the work, and which we increasingly feel is ours to support and carry on with all the power the Lord gives.

What an honour is conferred upon the Church at High Wycombe, to have two missionaries in the foreign field who have been in long association with them! We should not be surprised to find "Zion" rising to the occasion and prove herself, under the Divine blessing, a greater power for good than ever, not only at home, but in the regions beyond. This indeed is a day of good tidings. May many help in its proclamation.

Deputation Work.

OUR many helpers will be glad to know that Mr. Booth's visits are still being warmly received; so much so that owing to the many applications for his services the Committee have unanimously asked him to stay over a few months longer, so that all our subscribing Churches may hear first-hand of the work they are supporting, and we rejoice that many friends who have not previously supported us are now doing so, and thus we thank God and take courage. The work calls for more helpers, and we praise our gracious God, who is so wondrously answering our prayers in this respect, and we praise Him for so blessing both aged and young for such help, and expressions of

"Oh, for the love that loves unto death!
Oh, for the fire that burns!"

OUR YOUNG PEOPLE'S PAGE.

An Evening with the Magic Lantern.

A GOVERNMENT School Teacher of considerable experience once told me "There are only two methods by which I can always guarantee my gaining the close attention of our scholars—by telling them interesting tales, and by shewing them new pictures. Even tales become tame and flat if they are not enlivened with a little adventure, and pictures become stale and uninteresting if shewn too many times." I believe he is right, for my experience amongst Indian boys and girls fully substantiates it. And it is almost, if not quite, as true amongst grown-ups; for after all, they are but big children who have become wise through much experience. At any rate, they are always very interested in magic lantern pictures and in the stories told in connection with them.

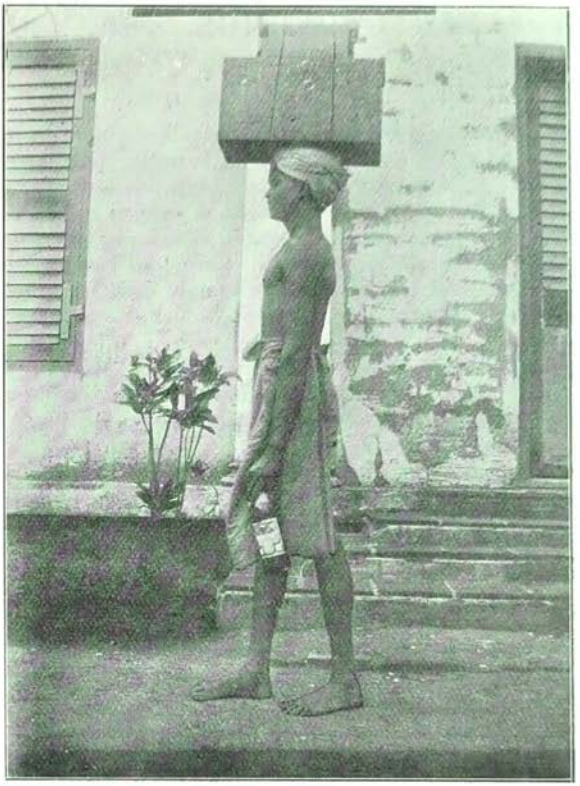
The other day I determined to shew some of our lantern pictures to the cheri and caste people at Ayanapuram, so our agents went round to the villagers and told them the *thoorai* was going to shew the "light pictures" and they must all come. But the difficulty was to get the lantern paraphernalia there and bring it home again, as part of the way lay through jungle and across paddy-fields. In the rainy season this road or track is almost impassable because of the mud, and in the hot weather is very heavy with sand and thick dust; besides which, we must choose the dark nights so that we may shew the pictures clearly. But the problem was solved by a cooly's offering to carry all the things on his head—which is the usual way—if only I would tie them well together. The picture here shews him as he is starting off with oil-bottle in hand.

The place we chose in which to hold our entertainment was the largest of our School buildings at this Station—a rather low, queer-looking structure, thatched with palmyra leaves, with little, dwarf, mud walls and just two openings for the doorway at either end. Our contrivance for fixing the sheet was to tie it on the bamboo sticks in the roof and then drive pegs in the soft floor and fasten it to nails in the pegs. But there were no doors or shutters to keep out the faint light of the setting sun, so some of the people actually brought their blankets and sheets from off their beds and tied them up round the bottom of the roof, so that the place was made quite dark.

A Large and Appreciative Audience.

By this time the building was packed; children were sitting closely together on the floor with legs crossed, grown-ups were squatting on the tops of the dwarf walls, so that their heads stuck in the thatching of the roof, many were standing at the back inside and still more outside, all trying to get a glimpse of the "light pictures," which they had not seen before. The subject for the evening was the Prodigal Son, and as each scene came on the sheet it was explained by Preacher Verathurajulu, while the writer manipulated the lantern.

The children, who in our School had many times heard this story,



COOLY WITH LANTERN AND ACCESSORIES.

were still greatly interested and could not repress their feelings of joy as each fresh subject came before them. That evening will, no doubt, live in their memories for many years. One man of the Chetty, or merchant caste, who seemed very pleased with what he had seen, said that the story and its lesson and the pictures were "all so fixed in his heart that he could go himself and tell it all over again." We hope he did so.

On returning home, as our way was exceedingly dark, lonely, and in some places dangerous, the cooly was much afraid that "goblins would come out and beat us," and so he kept very close to the light of my bicycle lamp. But I must reserve for another occasion to speak of Indians and their dreadful horror of goblins. D. M.

PHOTOGRAPHS.—Two new group portraits have been taken of our Missionaries, Mr. and Mrs. Booth, together with their little son "Bobbie." Copies are now available. Cabinets, 1s. each; Carte-de-Visites, 6d. each. Profits to Mission Funds.—Apply to MR. G. RIDLEY, 3A, Coleman Street, London, E.C.

CUTTINGS.

THE BONDS OF SUPERSTITION.

"I HAVE often heard you and others tell of your 'Jesus Swami,' how good and kind He was, and I would fain have Him for my swami, for I believe that there can be but one true God, and that Jesus Swami is He. So night by night I prayed to Him, trying to forget my old swami. But my children fell sick, and I was afraid; then my cow died, and I was frightened still more; so I came back to this swami"—pointing to the idol in the temple just behind—"to ask what I must do. Falling down before him, I cried, 'May I pray to Jesus Swami?' No answer came. Again I cried out, 'May I worship Jesus Swami?' but all was silent. Then I asked: 'O Swami, must I worship *you?*' Immediately a lizard on the temple wall cried, 'kluk, kluk'; the god had answered, and made me his. I cannot follow: I must worship *him.*"

The stone image—the lizard chirping on the wall—such are the gods of India, and the voices thereof. Verily does she need the Gospel of "the living and true GOD," who has "spoken unto us by His Son."
—*Baptist Missionary Review.*

TEMPLE CHILDREN.

We are told there are no fewer than 12,000 Temple Women in South India, and that "most of these have adopted at least one child; many have two." Of all the monstrous customs still popular in this country this of devoting girls to the temples is the most abominable and unholy. It is the more saddening when we remember that *it is in the name and part of the Hindu religion.* Hence the Government say they cannot interfere in the matter. Hindus themselves, with their base estimate of woman, cannot see why so much trouble should be taken about them when the poor victims are "only women." Miss A. Carmichael, writing about the "Rescue Work among Temple Children," which has only lately been commenced, gives the following:—

"We find that sometimes children are dedicated to the Temple because of some vow. For instance, the father is ill. The mother vows that if he recovers she will give one of her children to the god. He recovers, and the child is given. Sometimes the gift is hereditary. A certain child in a certain family all down the generations is regarded as belonging to the god. Sometimes a child is given in order to escape from some entanglement. A man marries out of caste and is outcasted; he soon tires of the inconvenience, gets rid of his wife, dedicates his child, is reincasted and married again. Sometimes a poor widow, or a deserted wife, is faced by the impossibility of marrying her child suitably. She 'marries her to the god.' The service is recruited in other ways; wherever a little child is without its proper protectors, there, *if the child is attractive, or shows promise of being afterwards attractive, you have a little child in danger.* All over

South India, so far as we have gone, there are men and women on the watch for such children. Any price from 2s. 8d. upwards may be paid. Each case is decided upon its own merits."

Melancholy India.

"India leaves on the mind the impression of poorness and melancholy." "Sadder than the country are the common people. They talk little and they laugh less." "A smile, except on the face of a child, is uncommon."

Such are the observations made by Sir F. Treves during his brief visit to India. An Indian paper, remarking upon this, says :—

"They may seem exaggerated, but, on the whole, they accurately express the truth that the mass of the people feel utterly out of harmony with their surroundings." "Look at our many festivals during the year, our caste dinners, and other occasions of fraternising, our *melas* and fairs. But these are no longer the spontaneous manifestation of popular happiness, but rather a routine of enjoyment imposed by custom and gone through with as much show of reality as possible. An oppressive sense of impotence to meet the difficulties which confront it, social, economic and religious, reigns over almost every heart. 'We can do nothing' is the answer which is on every-one's lips for almost every suggestion of endeavour." "It is the darkest before the dawn." D. M.

Famine.

ALMOST the whole of the rainfall of India is, generally speaking, supplied by the south-west monsoon, the current of which usually strikes the north in the middle of May and the south in the beginning of June. But that part of the country on the south-east coast, where Madras is situated, is little affected by this, except in having some welcome showers and a cloudy sky. Four-fifths or more of its rain comes from the north-east monsoon, which is but the return current of the south-west, and visits us in October and November. When this failed us so completely last year, keen distress was known to be ahead of us. The whole of the surrounding country is now realising what that really meant.

The condition of cattle is generally accepted to be one of the best indications of the state of things amongst agriculturists here. As straw is being sold in order to meet Government demands, pay debts, secure food, etc., the country is almost entirely denuded of that valuable commodity, the result being that cattle are dying in considerable numbers. We have heard of as many as thirty dying in one small village within a few days, while those that are still on their feet wander disconsolately in the street and bazaar on the look-out for any refuse, looking as though life were not worth living, but that it would be a comfort to lie down and die like their brethren.

One of the saddest things brought before our notice in this connection is that the poor are stripping the old straw from the roofs of their huts to sell, that the cattle of those who buy may live, and that those who sell may get enough for a meal. Meanwhile, the weekly assurance in the Government Season Report—that the "cattle are in good condition"—is a byword amongst all those who know the facts.

While this is the state of things in regard to cattle and fodder, what about the poor village labourer? Here the problem is becoming graver and more perplexing every day. The storehouses of the ant-hills have long ago been pillaged, grass seeds have long since been swept up, boiled and eaten; children leave their schools and go in quest of wild herb or palmyra fruit to stay the gnawing of hunger; and at last, disheartened by continual disappointment and forced on by daily hunger, thousands of men, women and children are crowding into this already congested city to escape the dire suffering and distress that are rampant outside; but it is only to starve by inches, or to find the municipal gaol through misappropriating the goods of those more fortunate.

A missionary lady told us of a pitiful instance how a father brought his two children in the city to her and begged her to buy them for a rupee (1s. 4d.), so that he might find a little food for himself and also be relieved of the great responsibility and burden of feeding the little ones.

In the face of all this, it is contended on the official side that although famine relief works have been opened, the labourers will not come as plentifully as they should, hence there is no keen distress. But, sad to say, these "relief works" often afford but little real assistance. The contractors having taken advantage of the hard times, the wage given is the very poorest and the work the most trying; hence the coolie says that, after he has walked in the morning several miles to the place of his employment, has laboured all day without food at the hardest of all tasks, and then, on arriving home, finds that he has scarcely one anna (1d.) with which to provide for the pressing needs of his family, it really forms no relief, but the trial of the day has only proved an aggravation to the evil. But, be this as it may, no doubt many, through being much underfed during the past six months, have not the physical strength required for such hard work.

As to the outlook, although there is much room for hope, grave fears are entertained in regard to our present monsoon, as also the coming one. The season is very exceptional; the heat, which is rather abnormal—it having aspired even to 110 degrees in the shade here at Vepery—is staying a long time with us. The maximum shade temperature until this week has only *fallen* to 100 degrees once since the middle of May. Our south-west rains are partially failing us; not even half the average for the season of the year has reached us. Our north-east monsoon, being the return current of the south-west, is always reckoned upon by the latter; hence the uneasiness felt about the coming season.

But while in India famine has before carried off its myriads, and the earthquake has in a moment taken its thousands, and the ravage

of plague has claimed its millions, yet the Lord's people have this comfort, that their God overrules these dispensations for His own glory, for the further dissemination of His Gospel amongst men. John tells us that though Sword, Famine, Pestilence and Death all ride their steeds and have much power to destroy on the earth, yet their power is but a bequeathed power, the exercising of which is limited by One who rules all. D. M.

Prayer! Prayer!! Prayer!!!

"Men ought always to pray, and not to faint."—Luke xviii. 1.

SO our young people thought at the Conference held at Chadwell-street, on Friday, June 9th, voiced by our dear brother, Mr. Harris, who suggested an all-night prayer-meeting. After several had spoken warmly upon the necessity of prayer, it was suggested that it be left to the Committee to arrange for some special meeting. The outcome of this and the Committee's deliberations is that a special meeting for prayer has been arranged to take place on Friday, October 6th, at Mount Zion, Hill-street, Park-road, N.W., from 6.30 p.m. till 10 p m. It is hoped there will be a large gathering of all interested in Mission work. Do not let this be a failure, but come, if only able to stay a few minutes. There is so much to be done; hence, how necessary that we pray much. May we indeed drink into our blessed Master's spirit, who was often, so very often, in prayer, and may we realize His own promise, "Ye shall ask what ye will, and it shall be given you."

We want more home workers. Surely you could help in the distribution of a few HERALDS each issue, or get someone to take a collecting-box, or encourage some child to send a shilling to the One Thousand Shilling scheme, or get some young man or maiden to take a guinea collecting-card for Building Fund, and let this helper be *YOU*.

If you come to this meeting you may be greatly helped in your own soul and go on your way rejoicing.

A Week's Visit Among the Suffolk and Norfolk Churches.

OUR dear Vice-President, Pastor R. Mutimer, whose unflagging interest in our Mission is as unabated as ever, has arranged, D.V., in company with our beloved Missionary, Mr. E. A. Booth, to pay a week's visit to some of the Suffolk and Norfolk Churches, who love the old-fashioned doctrines of grace. We were overwhelmed with unbounded kindness during the few days we stayed in Suffolk at the Association Meetings, and it caused us much joy to hear and see the pleasure of communion with kindred spirits, and as we bade farewell to the genial pastor at Wattisham, our host, and the very many other beloved friends, we did so with the heart melody of:—

" Blest be the tie that binds
Our hearts in Christian love,"

and long for the renewings of such spiritual intercourse. Among the Churches to be visited during the week, Oct. 16th to 21st, are the following :—

Oct. 16th, Warboys, Hunts; the deputation there being accompanied by the President, Pastor E. Mitchell ; Oct. 17th, Norwich ; Oct. 18th, Yarmouth ; Oct. 19th, Stonham Parva ; Oct. 20th, Blakenham.

Much spiritual progress is hoped for at these gatherings, a deepened interest in Missionary work and development, and financial success secured.

We shall be glad to receive invitations from other Churches. Mr. Booth will be pleased to visit any Church, whether subscribing or not.

The All-India Sunday School Examination.

SIGNAL SUCCESS.

AMONGST the many criticisms that have been passed upon missionaries' methods and their work by those engaged in other spheres of labour, it has been said that the missionary pays too much time and attention to the " education " and care of the young. While we fully recognise the fact that teaching to read and write has no power to lift the outcaste from the depths of mire in which he now revels and make him a true Christian, or even a clean, honest citizen, or to bring down the arrogance of the cruel caste-man and make him a humble, loving saint; yet we know the simple *piahl* school has opened the way into a vast field of labour that is proving most fruitful to the glory of God, and has become a mighty evangelising force that, through the blessing of the Spirit, is undermining the huge fabric of Hinduism for the coming generations. We praise our God that He has not left us to labour on in this department without assurances that His smile and benediction are upon it, but that He has given us tangible evidence that He is using the endeavours put forth in this direction to the salvation of the little ones.

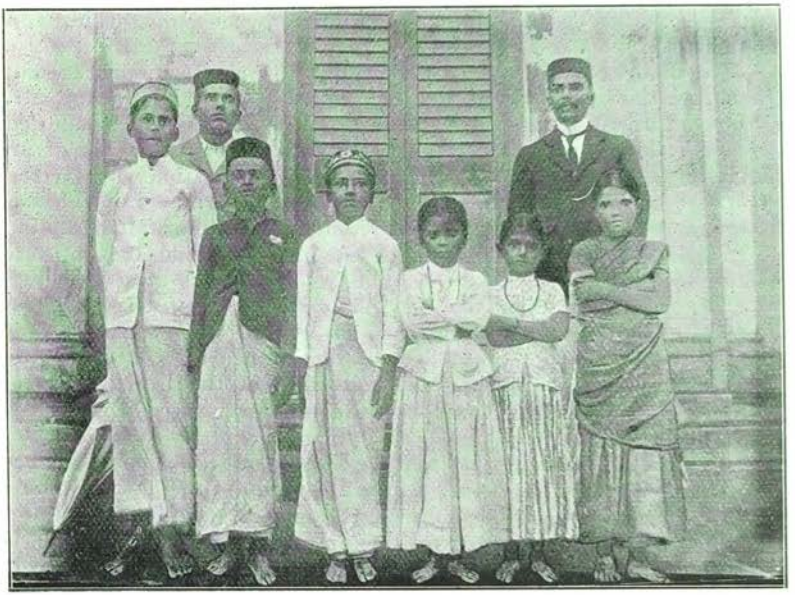
In all of our Schools the best hour of the day—the early hour—is devoted to the study of the Scriptures. An excellent Tamil edition of the " Life of Our Lord Jesus Christ " is given to every teacher, and from this the scholars are daily instructed, so that by the time the third or fourth standard is reached they have a fairly comprehensive and thorough knowledge of the four Gospels.

Then every Sabbath the Sunday School is held, when, after singing and prayer, the time is devoted to lessons arranged by the Sunday School Union. Every few weeks a general review is made of the previous lessons, and annually an Examination is conducted, under the auspices of the above Union, to test the year's work. This, we find, proves an excellent incentive to both teachers and scholars, and often

fosters a healthy rivalry. In this way a general knowledge is gained of the chief characters and events of the whole Scriptures.

THE CHOOLAI RESULT.

Saturday, July 8th, was chosen for the day of the examination for all India. We had two centres—one at Ayanapuram and the other at Vepery. Scholars from all our Stations appeared for the test, and every School was well represented amongst the passes, the total number of successful candidates being 131. Of those who appeared from the Choolai School, all passed but one—a little mite of only eight years, who was plucked through a deficiency of three marks.



Teacher Ponniah. Teacher Abraham.
Markandan, Ponniswami, Luther, Guanadeepam, Jayamoney, Jagathambal.

Of this same School five gained the maximum marks. The youngest of these, Jayamoney, is only seven years of age. Markandan, who gained the maximum marks on two previous occasions, and whom we believe now to be a Christian lad, again won honour to himself and the Semencheri School by gaining the 100 per cent. Teacher Abraham is master of Choolai School, and Teacher Ponniah of Semencheri School.

We trust the knowledge of Scripture thus secured in their young days will prove a mine of wealth to them in after-years.

D. M.

Guildford Old Baptist Chapel.

ON August 2nd a large number of friends responded to the invitation to meet our beloved Missionary, Mr. E. A. Booth, and hear from his lips an account of the work in India. The entire body of the chapel was packed with an expectant and sympathetic audience, destined to have its expectations and sympathies expanded and deepened by the close of the meeting.

Promptly at 7.30 the chairman, Pastor W. Chisnall, announced the hymn, "Forward be our watchword," and afterwards read the Scripture, after which brother H. Brand led the opening devotional exercise, making special reference to the safe home-coming of Mr. and Mrs. Booth.

The Chairman thereupon made a few introductory remarks, and then gave the right hand of welcome to our beloved Missionary, Mr. Booth, on behalf of the friends present. The address which followed was one that impressed itself deeply upon all. For upwards of an hour the undivided attention of the large congregation was rivetted upon the all-absorbing subject of the speaker, whose faithful and eloquent words conveyed a realistic picture of the true state of affairs.

While sometimes the relation of the humorous side (if such there is) of heathenism occasioned a smile, yet the awful tragedy which was always found to underlie the humorous often caused the smile to end in tears. A deeper insight into real heathenism, fresh light on the caste system, as well as an acquaintance with some of the encouraging features of the work, were some of the benefits gained by those who listened. It will be a matter for surprise if the result of this meeting is not a quickened interest generally in the work of the Mission, greater financial help, and possibly—why should we not expect it?—personal representation in the field at some future time.

At the conclusion of the address, Pastor A. E. Realff, of Leicester, in a few homely but earnest words expressed the thanks of the meeting for the very able address, and the singing of "God be with you till we meet again" brought a very happy meeting to a close.

J. M. BRAND.

Mission Christmas Box.

IT seems strange during these hot days and sea-side recreation to be thinking of Christmas, and yet with five hundred children to think about, and to make happy as best we can, and which number is constantly increasing, means that we must take time by the forelock and look ahead, that we may be ready for action when the time comes.

Therefore I have to remind the dear friends who so nobly help in this direction that all articles for the Box must reach Mrs. Millwood before our Annual Meeting, Oct. 24th, 1905. So great is the expectancy of this Box in India that we cannot bear running the least risk of its non-delivery before Christmas.

Full particulars as to gifts will be found in July's issue of the

HERALD in Mrs. Booth's excellent article on page 177, entitled "Christmas Gifts." Mrs. Millwood will be delighted to send patterns or give every information as to suitable articles, and we would suggest a list should be enclosed in each parcel of the things it contains, and, if a small ticket were attached to each garment or toy, &c., with the name of Church or Sunday School or Society from which the articles are sent, on their arrival in India it would be seen out there from whence they came, and no doubt this would greatly cheer Mr. Morling, as he recognizes many friends by these names, who, if the Lord wills, by then will be joined by his fiancé, Miss Scott, so that the distribution will be undertaken by them instead of, as last year, by Mr. and Mrs. Booth. In sending, don't forget, please, there are twice as many boys as girls.

All parcels, therefore, should be sent off as early in October as possible to Mrs. Millwood, Edward House, Lisson Grove, London, N.W.

CORRESPONDENCE.

To the Editor of the "Strict Baptist Mission Herald."

DEAR MR. EDITOR,—As no doubt you are aware, the National Free Church Council is organising Mission "Study Circles," and it occurs to me to suggest that we should adopt the idea and endeavour to inaugurate in our Churches "Mission *Prayer* and Study Circles"; for, as it seems to me, the best way to foster interest in our Mission is to stimulate knowledge of general Missionary enterprise, both past and present, in order to more intelligent and earnest prayer for the coming of the kingdom.

I remain, yours in the King's service,

S. HUTCHINSON.

65, Evering-road, Stoke Newington, N., August 10th, 1905.

DEAR MR. EDITOR,—When I was a boy—some time since—and was trying to think, the question of perpetual motion became a very interesting one.

After labouring with head and hands for months I was fairly beaten and disappointed. I cannot tell you how many times I saw—in imagination—my boat crossing the "Serpentine," propelled by a power known only to myself. Since those days my horizon has widened, and I find instances of perpetual motion in nature, notably in the sun, which is unceasingly shooting forth atoms of heat upon our earth, and thus making the difference between the life of summer and the death of winter. Again, my outlook has been enlarged, and by grace I've been privileged to see my favourite "perpetual motion" in the puttings forth of God's ceaseless, eternal love—that ever-flowing fountain of covenant mercy to my soul.

These things remind me of some facts in connection with our Mission. One is, that there are "sewing-classes," in which the needle is being "perpetually" plied in making garments for our Indian children. I have good reason to know that at those classes much good work is done and many happy hours are enjoyed. We are hoping for an increase in their number. I now write to say that Mrs. Booth has sent to my dear wife a parcel of the "latest fashions" in such things. They are not "Paris fashions" quite, as you may suppose. They are not planned to fan the frivolity or pander to the passions of the Smart Set who are dancing and skipping to destruction; but they are arranged for the benefit of our little brothers and sisters across

the ocean; for those young ones in our schools who are being taught the *Name of Jesus*, the *Need of Jesus*, and the *Love of Jesus*. Those garments *enable and constrain* the children to go to school. Who will go in for the good work? Let it not be forgotten that, as the needle of the mariner's compass, in spite of every counter-attraction, *perpetually* points to the "Pole," so the tireless needles of our workers point India-ward and Heaven-ward.

Only two more thoughts.

1. Mrs. Millwood will gladly send the "newest fashions" to any who apply for them.

2. The "Box" must be sent off at the end of October.

Yours, in our Lord's service,

W. S. MILLWOOD.

Edward House, Lisson Grove, N.W.

MR. BOOTH'S ENGAGEMENTS FOR

SEPTEMBER.

3—Wandsworth, Chatham-road
8—Wood Green, Park Ridings
10—Peckham, "Zion," Heaton-road
14—Eltham
17—Prittlewell
19—Over, Cambs
20—Willingham
24—Bermondsey, Lynton-road
27—Tollington Park, "Zoar"
28—Hackney, "Shalom," Oval

OCTOBER.

1—Croydon, Derby-road
3—Shouldham-street, W.
5—Colnbrook

OCTOBER—*continued.*

6—Hill-street, Special Prayer-meeting
8—Homerton Row
12—West Ham Tabernacle
15—Chesham
16—Warboys
17—Norwich
18—Yarmouth
19—Stonham Parva
20—Blakenham
22—Brixton Tabernacle
22—Courland Grove
24—Surrey Tabernacle, Annual Meeting
25—Gravesend
26—Staines
29—Waltham Abbey

The One Guinea Scheme of the £1,000 Building Fund.

THE One Guinea scheme is already bearing fruit, as will be seen by the following list of those who have already subscribed, but we are hoping for a very large increase by the time the next HERALD is published. I hardly like to be so constantly pleading for money, but just now it seems to be my province; but I am trusting that soon this burden will be removed and we shall be able to devote ourselves to the more spiritual side of the work. Will you, my dear friend, help this on? We have asked for 150 guineas for this part of the scheme, which we hope will buy the ground for the Chapel, Bungalow and Schools, &c. Some dear ones, who feel they cannot give a whole guinea themselves, have taken a Collecting Card, which I shall be pleased to supply upon application; about 50 are already out. Will you take one? You shall have it by return of post if you send me a postcard, and we really do want your help.

Surely some of you earnest young men and consecrated young women would like to have a share in the purchase of land and erection of a Mission Centre and a Sanctuary for the worship of the true God in such a dark heathen land as India.

"Come over and help us" is a cry for you. Will you not respond? Oh, do! and may the Lord bless you. If you have already subscribed could you not influence someone else to, for the fields are white unto harvest. Pray ye, pray ye.

Affectionately yours in the Lord,

Wycliffe, Guildford. W. CHISNALL.

The following have already subscribed or collected :—

	£	s.	d.
Mr. E. A. Booth, Walthamstow	1	1	0
Mrs. E. A. Booth, Walthamstow	1	1	0
Mr. A. Booth, Walthamstow	1	0	0
Mrs. A Booth, Walthamstow	1	0	0
Mr. H. Dadswell, Clapham ...	1	1	0
Miss Minnie Fromow, Chiswick	1	1	0
Miss L. F. Fromow, Chiswick	1	1	6
Miss Evelyn Harris, Hill-street, N.W.	1	1	0
Miss Stella Harris, ditto ...	1	1	0
Miss Eleanor Mather ...	1	1	0
Mr. A. H. Sandell	1	1	0
Mr. and Mrs. A. G. Spratt, South Hackney	1	1	0
A Well-wisher who was at the Formation of the Society, Guildford	1	1	0

Special Notice for the Young.

THE ONE THOUSAND SHILLING SCHEME OF THE £1,000 BUILDING FUND.

MY DEAR FELLOW-HELPERS,—It is with great pleasure I take up my pen to write you all a few words of hearty thanks for the very welcome shillings I have received.

As many of you may know, my father has handed over to me the oversight of the "One Thousand Shilling Fund," in the hope that a greater interest may be felt if one nearer your own age is the receiver for the time being.

Now, dear fellow-helpers, we have a large sum given us to collect, 1,000 shillings, and up to the present we have 157, so there are still 843 shillings to come in. Do you not think it would be very nice if we cleared off that amount?

All the grown-up people seem to be giving their large sums, and I know you all with me fully appreciate their kindness. But I feel sure that God will accept and love our shillings just as much as the elder friends' pounds, that is, if they are given with a single eye to the glory of God; so let us see to it that we do in proportion just as nobly as our seniors; this can be done if each one who has already sent their shilling endeavours to gain one new subscriber.

In case there are any who may read this who are not acquainted with our object. I will tell you what our scheme is. Our dear Missionaries, Mr. and Mrs. Booth, are home from India on furlough, and, before they return, we are hoping to have collected enough money to build a chapel, schools, and bungalow.

Our "Thousand Shilling Fund" is really for young people, though there is no restriction as to age, so anyone may give.

Now, dear friends, in closing, let me earnestly beg of you to rally

round us now. Never let it be said that we are half-hearted as regards Missionary needs. It may be a great sacrifice to some, but let us remember that the greater the sacrifice is, the greater reward will be given by our Heavenly Father, who watches over us and tenderly accepts our poor little offerings because He sees and appreciates our motives. Therefore, all you that have given try your utmost to gain fresh subscribers, and all you who have not given, please make haste and cheer our hearts by sending as soon as you can.

Again thanking you all very much indeed for your loving tokens, and hoping to receive a great many more in the near future,

I am, your affectionate friend,

GWENDOLINE A. E. CHISNALL.

[For full particulars of this fund see May issue of STRICT BAPTIST MISSION HERALD, page 152, a copy of which I shall be pleased to send on application. My daughter has worked hard at this fund; this can be seen by the large number of subscribers at Guildford. I am sure you (and this means *you*, my dear friend, who are reading these very words) can help also. Will you not try, for the sake of the heathen and for Christ's sake? Only one shilling! I should so like to report 500 shillings received by the Annual Meeting on October 24th, 1905. By the way, could you not ask father or mother to bring you then? Send, as before, to "Wycliffe," Farnham-road, Guildford.—Yours for Christ's sake, W. CHISNALL, *Hon. Sec.*]

The following have already subscribed or collected:—

	£	s.	d.
E. G., Acton	0	1	0
H. G., ,, ...	0	1	0
G. M. G., Bath	0	1	0
J. B., Belsize	0	4	0
E. M., Brentford	0	1	0
C. M., ,, ...	0	1	0
D. M., ,, ...	0	1	0
A. M., ,, ...	0	1	0
F. E. D., ,, ...	0	1	0
G. S. R., Chadwell Street ...	0	6	0
E. K. S., ,, ,, ...	0	1	0
D. L. S., ,, ,, ...	0	1	0
G. M. S., ,, ,, ...	0	1	0
A. E. S., ,, ,, ...	0	1	0
G. B., Chilworth	0	1	0
M. M., Cranleigh	0	5	0
L. B., Colchester	0	1	0
E. B., ,, ...	0	1	0
W. E. T., ,, ...	0	1	0
Mrs. T., ,, ...	0	1	0
J. M. G., ,, ...	0	2	0
A. C., ,, ...	0	1	0
W. B., ,, ...	0	1	0
A. C. C., ,, ...	0	1	0
A. M. B., ,, ...	0	1	0
C. L. B., ,, ...	0	1	0
C. J. B., ,, ...	0	1	0
G. B., ,, ...	0	1	0
A. P., Farncombe	0	2	0
G. A. E. C., Guildford	0	1	0
G. E. C., ,, ...	0	1	0
M. F. C., ,, ...	0	1	0
J. M. B., ,, ...	0	1	0
E. P., ,, ...	0	1	0
B. F., ,, ...	0	1	0
L. F., ,, ...	0	1	0
A. F., ,, ...	0	1	0
E. F., ,, ...	0	1	0
M. B., ,, ...	0	1	0
K. O. A., ,, ...	0	1	0
G. A., ,, ...	0	1	0
J. B., ,, ...	0	1	0
H. B., ,, ...	0	1	0
E. and V. W., ,, ...	0	1	0
E. A., ,, ...	0	1	0
G. B., Guildford	0	1	0
E. B., ,, ...	0	1	0
E. B., ,, ...	0	1	0
M. B., ,, ...	0	1	0
M. A. B., ,, ...	0	1	0
C. & O. W., ,, ...	0	1	0
F. W., ,, ...	0	1	0
B. C., ,, ...	0	1	0
E. W., ,, ...	0	2	0
E. B., ,, ...	0	1	0
W. E. C., ,, ...	0	1	0
C. W., ,, ...	0	1	0
L. W., ,, ...	0	1	0
L. H., ,, ...	0	1	0
L. D., ,, ...	0	1	0
R. H., ,, ...	0	1	0
D. S., ,, ...	0	1	0
Proceeds of Tea (1st Sundays in month), per Mrs. Chisnall, Guildford	0	12	6
F. B., Homerton	0	1	0
E. B., ,, ...	0	1	0
D. B., ,, ...	0	1	0
M. B., ,, ...	0	1	0
R. B., ,, ...	0	1	0
A Few Friends, Hillingdon Heath ...	0	7	6
R. S., High Wycombe	0	1	0
E. S., ,, ...	0	1	0
J. W. G., Hartley Wintney	0	5	0
E. J. F., London	0	1	0
W. I., Leytonstone	0	1	0
E. I., ,, ...	0	1	0
F. H., Poplar	0	1	0
Y. W. B. C., Park Ridings (Sewing Party), per Mrs. Hutchinson ...	0	5	0
F. R. E., Richmond	0	1	0
M. C., ,, ...	0	1	0
S. C., Reading	0	1	0
E. W., Soho	0	1	0
H. J. H., Shenfield	0	1	0
E. H., ,, ...	0	1	0
V. C. H., ,, ...	0	1	0
L. B., Stisted	0	1	0
O. B., ,, ...	0	1	0
E. B., ,, ...	0	1	0

	£	s.	d.
A. B., Stisted	0	1	0
W. B., ,, ...	0	1	0
B. B., Walthamstow	0	5	0
C. B., ,, ...	0	1	0
L. S., Watford	0	1	0
S. G. S., ,, ...	0	1	0
D. G., ,, ...	0	1	0
L. C., ,, ...	0	1	0
E. G., ,, ...	0	1	0
E. R. G., ,, ...	0	1	0
A. L. G., ,, ...	0	1	0
W. P., ,, ...	0	1	0
M. P., Watford	0	1	0
G. P., ,, ...	0	1	0
F. P., ,, ...	0	1	0
L. B., ,, ...	0	1	0
M. S., ,, ...	0	1	0
E. H., ,, ...	0	1	0
A. M., ,, ...	0	2	0
L. G., Woking	0	4	0
G. H., Wattisham ...	0	1	0
Total ...	£7	17	0

STRICT BAPTIST MISSION.

Amounts received from June 20th to August 12th, 1905.

	£	s.	d.
Mr. Allder, Catford (box) ...	0	5	0
Dacre Park Young Women's Bible Class	0	17	10
March, Cambs	1	11	7
Chatham-road Sunday-school	0	8	9½
Mr. and Mrs. Sandell (Guinea Fund)... ...	1	1	0
Leyton, Goldsmith-road (per Mr. W. Sharpe) ...	0	11	0
Mrs. J. Fromow, Drawing-room Meeting (Building Fund)	4	0	0
Castlereagh-street, P. B. Sunday-school, Sydney	1	10	0
Scho Sunday-school ...	1	8	6
,, (Heralds)	0	2	1
Mr. Wm. Wright	1	0	0
,, ,, ,, (Heralds)...	0	5	0
North-road, Brentford, Sunday-school	5	11	3
High Wycombe, Zion ...	1	2	9½
Wooburn Green Sunday-school	1	1	3½
Wooburn Green Chapel ..	0	9	0
Mr. Chas. Turner (Heralds)	0	2	6
Dacre Park Sunday-school	1	5	6
,, ,, (collection) ...	1	3	0
Rushden, Succoth (collection)	1	3	2
Mr. Jas. B. Collin	3	3	0
Mrs. Jas. B. Collin	2	2	0
C. B. (donation), per Mr. J. B. Collin	5	5	0
M. F.	0	5	0
Miss E. C. Holton	1	2	6
Wandsworth, Chatham-road	1	0	0
Grays (collection)	0	10	0
Erith (collection)	1	14	1
Mr. F. S. Withers, Grays (Heralds)	0	2	0
Young People's Conference, Chadwell-street ...	2	10	0
North-road, Brentford ...	8	5	0
Homerton-row Sunday-school	2	15	10
Watford Tabernacle Sunday-school	2	14	10
West Ham Lane Tabernacle	6	0	0
Mr. and Mrs. E. A. Booth ..	4	4	0
Enon, Chatham, Sunday-school	0	10	0
Miss M. L. Gore's Sunday-school class, Trowbridge	0	4	4½
Mr. H. Dann (box), Brentford	0	13	10
Mr. A. Cradducks (Heralds)	1	0	0
Mr. Whitaker, Wood Green	0	15	2½
Tottenham, Napier-road ...	1	1	1
Notting Hill Gate Sunday-school	1	12	0
Notting Hill Gate Chapel ...	3	1	9
Akeman-street, Tring (collection)	12	14	3
Mr. Butcher and family, Tring	11	0	0
Mr. T. Glover, Tring ...	1	0	0
Mr. W. Goodenough ...	0	10	0
Park Ridings Sunday-school	2	14	4¾
Tring, Akeman-street, Senior Christian Endeavour ...	0	12	6
Tring, per Miss Colls (Heralds)	0	14	6
Miss Mulliner, Wandsworth (Heralds), per Miss Colls	0	2	0
Miss Lambourne (per Miss Colls)	0	2	0
Mr. Sievert, Croydon ...	0	0	6
Anonymous, Building Fund	100	0	0
Mrs. Howe, Drawing-room Meeting	3	4	6
	£208	5	5¼

Printed and published for the Strict Baptist Mission by ROBERT BANKS AND SON, Racquet Court, Fleet Street, London. September, 1905.

— THE —

ANNUAL MEETINGS

WILL (D.V.) BE HELD ON

Tuesday, October 24, 1905,

AT THE

SURREY TABERNACLE,

WANSEY STREET, WALWORTH, S.E.

(Kindly lent by the Pastor and Deacons).

☞ **Will our beloved Pastors and Deacons kindly keep the above date clear.**

AFTERNOON, 3.15.

VICE-PRESIDENT in the Chair

(Pastor R. MUTIMER, Brentford).

ADDRESS of WELCOME on behalf of the Deacons and Church at Surrey Tabernacle—Pastor O. S. DOLBEY (Surrey Tabernacle).

Addresses by Brethren F. J. HARSANT, Wattisham, T. JONES, Wandsworth,

J. JULL, Cambridge, J. N. THROSSELL, Meopham, G. W. THOMAS, Watford.

---

5 o'clock. TEA will be provided at a charge of Sixpence each.

EVENING, 6.15.

PRESIDENT in the Chair

(Pastor E. MITCHELL, Chadwell Street).

REPORT by the Secretary, Pastor W. CHISNALL, Guildford.

Addresses by Brethren

MISSIONARY ERNEST A. BOOTH, Madras.

J. BUSH, New Cross. H. T. CHILVERS, Ipswich,

J. MORLING, High Wycombe. B. J. NORTHFIELD, March,

O. S. DOLBEY, Surrey Tabernacle. J. E. FLEGG, Chatham Road. L. H. COLLS, Tring.

Valedictory Service and Public Farewell to our new Missionary, Miss Ruth E. Scott.

SPECIAL HYMNS. **COLLECTIONS.**

Surrey Tabernacle is Five minutes' walk from Elephant & Castle Stations. Trams and Omnibuses to and from Camberwell Gate pass the top of Wansey Street.

"Look on the fields; for they are white already to harvest."

Founded 1860.

THE ANNUAL REPORT

OF THE

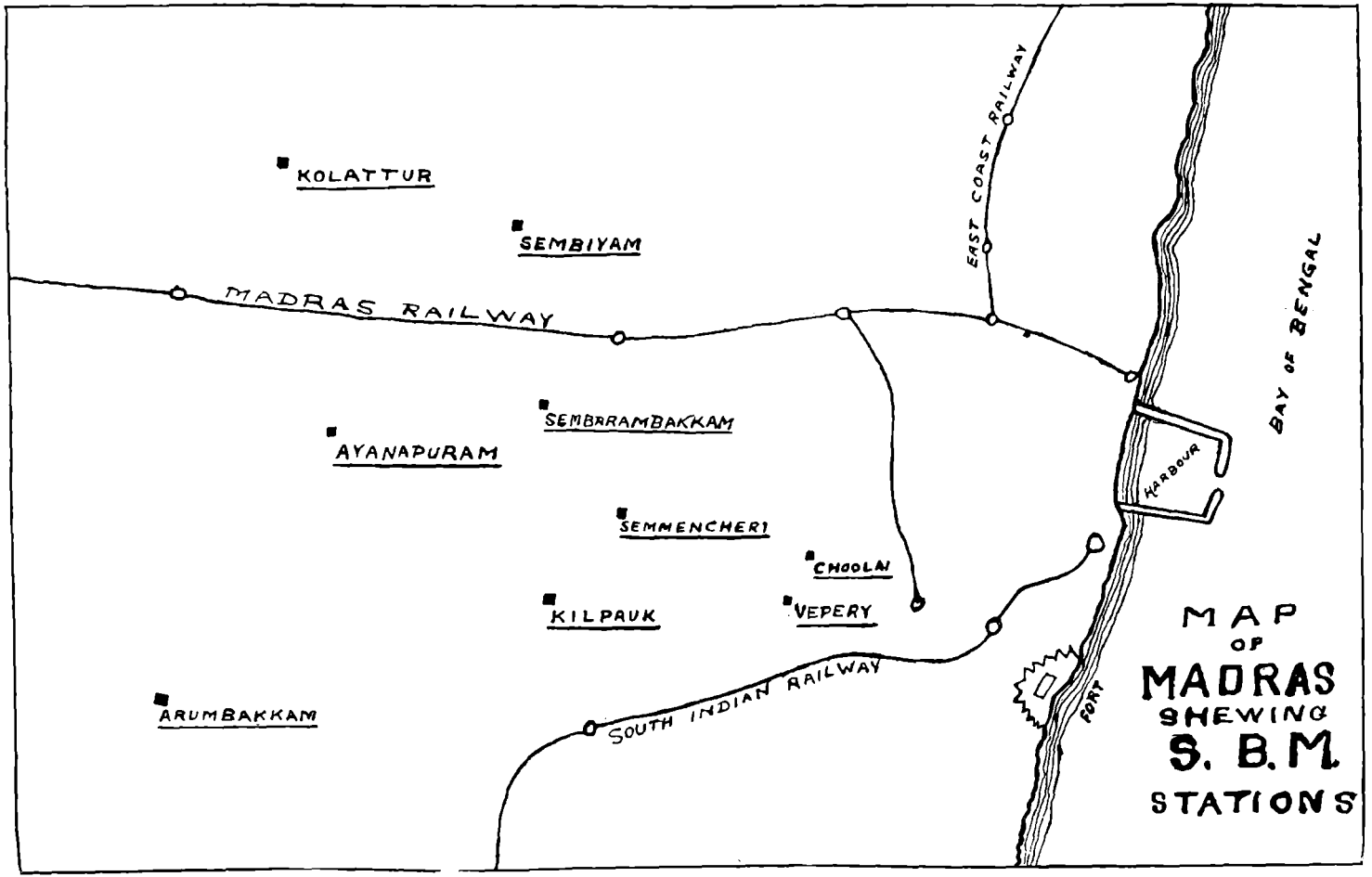
STRICT BAPTIST MISSION,

For the year ending September 30th,

1905.

LONDON:
Committee Rooms,
SOHO BAPTIST CHAPEL, SHAFTESBURY AVENUE, W.C.
Honorary Secretary:
PASTOR W. CHISNALL, "WYCLIFFE," FARNHAM ROAD, GUILDFORD.

PRICE ONE PENNY.


KOLATTUR
SEMBIYAM
MADRAS RAILWAY
EAST COAST RAILWAY
BAY OF BENGAL
SEMBARAMBAKKAM
AYANAPURAM
HARBOUR
SEMMENCHERI
CHOOLAI
KILPAUK
VEPERY
ARUMBAKKAM
SOUTH INDIAN RAILWAY
FORT
MAP
OF
MADRAS
SHEWING
S. B. M.
STATIONS

Founded 1860.

THE

FORTY-FOURTH

ANNUAL REPORT

OF THE COMMITTEE

OF THE

Strict Baptist Mission,

FOR

The Year ending September 30th,

1905,

WITH

A LIST OF CONTRIBUTIONS.

LONDON:
ROBERT BANKS & SON, RACQUET COURT, FLEET STREET, E.C.

To be had of PASTOR W. CHISNALL,
"WYCLIFFE," FARNHAM ROAD, GUILDFORD, SURREY, ENGLAND.

1905.

Committee and Officers,

1905—1906.

President:

PASTOR E. MITCHELL
(Chadwell Street).

Vice-President:

PASTOR R. MUTIMER
(Brentford).

Hon. Treasurer: MR. B. R. BRETT.

Hon. Solicitor: MR. JAMES MOTE.

Trustees:

MESSRS. W. ABBOTT, W. S. MILLWOOD, W. PALLETT, Junr., and A. J. ROBBINS.

Hon. Secretaries:

General:—PASTOR W. CHISNALL, Wycliffe, Farnham Road, Guildford.

Finance:—MR. A. J. ROBBINS, Vicarage Farm, Hounslow.

Minute:—MR. A. CRADDUCK, Junr., 217, Uxbridge Road, West Ealing, W.

Editor of "Mission Herald":—PASTOR L. H. COLLS.

Committee:

MR. H. BAKER.
PASTOR S. T. BELCHER.
MR. H. BRAND.
MR. C. J. BURROWS.
MR. S. B. CAPLIN.
MR. P. J. CHAMBERS.
PASTOR H. T. CHILVERS.
MR. H. CLARK.
MR. A. E. CRISP.
MR. G. ELNAUGH.
PASTOR J. E. FLEGG.
MR. JAS. A. GEE.
MR. E. C. GRIMES.
MR. D. HAWKINS, Junr.
PASTOR F. C. HOLDEN.
PASTOR S. HUTCHINSON.
MR. A. JEFFS.
PASTOR C. D. JEFFS.
PASTOR E. MARSH.
PASTOR JOSIAH MORLING.
MR. A. PICKERING.
MR. W. PICKETT.
MR. W. H. POND.
MR. G. RIDLEY.
PASTOR H. D. SANDELL.
PASTOR T. L. SAPEY.
PASTOR R. E. SEABS.
MR. D. F. SMITH.
MR. E. W. THOMAS.
PASTOR G. W. THOMAS.
MR. A. E. VOYSEY.
PASTOR A. J. VOYSEY.
PASTOR W. F. WALLER.
MR. J. WHITTAKER.

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

The officers constitute the Executive.

DOCTRINAL BASIS.

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.

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.

II. That its officers be—a President, a Vice-President, a Treasurer and one or more Secretaries; and that the doctrinal basis be taken as representing the principles by which it shall be governed.

III. 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.

IV. 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.

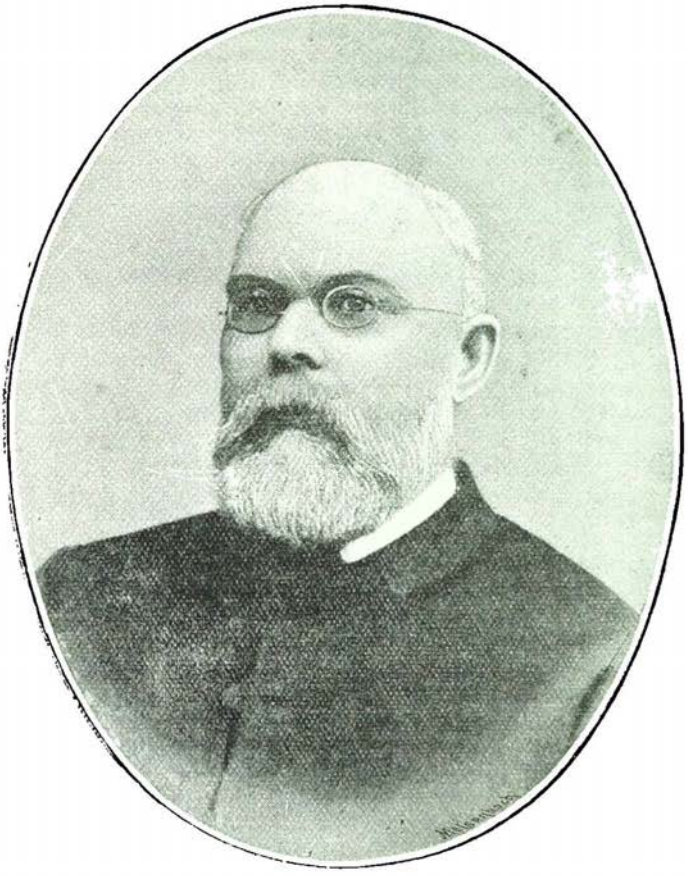
V. That the Committee meet in London once a month or oftener when necessary, at such time and place as may be determined upon by a majority of its Members present at any such meeting, five (including the Chairman) to form a quorum.

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

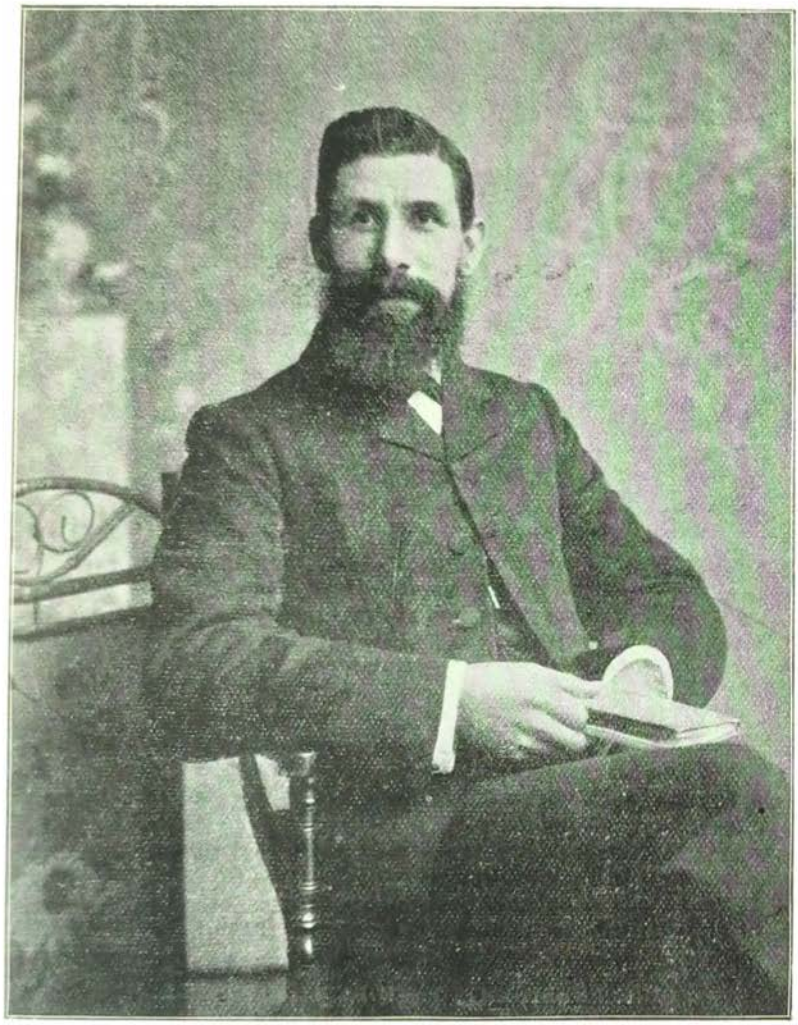
VII. That with a view to giving contributing Churches of the faith and order of its doctrinal basis direct participation in the conduct of this Mission, every such Church having less than 200 Members be entitled to nominate its Pastor and one other Member; or if the Membership exceed 200, its Pastor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

VIII. 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.

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



OUR PRESIDENT--PASTOR E. MITCHELL.



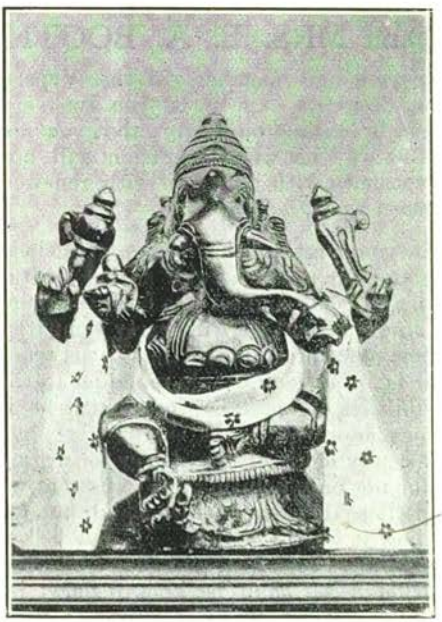
OUR VICE-PRESIDENT—PASTOR R. MUTIMER.

OUR COMMISSION:—

"Go ye into all the world, and preach the gospel to every creature."

THE FORTY-FOURTH REPORT.

THE YEAR'S WORK.



GANESA.

A POPULAR HINDU GOD.

"FOR other foundation can no man lay than that is laid, which is Jesus Christ" (1 Cor. iii. 2). "Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are His" (2 Tim. ii. 19). And upon this foundation we believe there will be reared such a superstructure of Gospel work in South India as will help to break down the very stronghold of heathendom, the place where Satan's seat really seems to be; and your Committee, in presenting their Forty-fourth Annual Report, with profound gratitude to God, feel assured they are helping on such a state of things, and we pray that all who peruse this record of Divine faithfulness will be encouraged to help on still, so good, and so noble a work. "This day is a day of good tidings; . . . now therefore come, that we may go and tell the king's household" (2 Kings vii. 9). The following record is an attempt to do so, and may the Lord command His blessing. Thus we close the year's record, and take up the present one, with the happy expectancy of faith, born of the Holy Ghost, and, being not a little comforted, go on our way rejoicing.

OUR MISSIONARIES.

The briefest word must suffice for our beloved Missionaries, and whilst they are as others in a human sense, yet their manifold labours are our source of joy. The earnest toils at home of Missionary and Mrs. Booth; the unceasing labours of Mr. Morling in and around Madras, with literally plagues and death around him flying; with the noble band of Preachers, Teachers, and Bible-women, call forth our highest admiration, and draw out our warmest prayers.

Our subscribers will be pleased to know in what high esteem our beloved Superintendent and Mrs. Booth are held in Madras and neighbourhood, as the following copy of an address presented to them at a specially convened Public Meeting by the English Baptist Church and congregation on the eve of their leaving Madras for England, will show. The Rev. W. L. Ferguson, D.D., presided on the occasion.

To

MISSIONARIES MR. and MRS. E. A. BOOTH.

DEAR FRIENDS,—We, the pastor and members of the Vepery Baptist Church and congregation, desire to express to you the very high esteem in which you are held by us, and our regret that you are so soon to leave us for home. But we trust the separation will not be long, and we hope to have you both with us again with renewed vigour and strength for your chosen work.

We feel, Brother Booth, that your presence has been a great help to us. You have understood us and our needs, as well as our limitations and peculiar circumstances, and your counsel has been the more valued because we felt that you knew us, and were in hearty sympathy with us. You have made us feel uncomfortable at times, it is true; but only as the whip or the spur is an uncomfortable reminder to the horse that there are in him possibilities of speed or work which he is not doing justice to. The analogy, however, ceases there; for while the horse probably does not think any more of the driver for urging him on, we are grateful to you for not only pointing out to us that we could do better at times, and ought to do as well as we could, but for taking hold with us to show us how it was to be done.

We trust that your influence has not been lost, and that when you return to Madras after your furlough we shall be able to show, by substantial progress, that we were not wholly undeserving of your efforts, your interest, and your sympathy.

To you, Sister Booth, we wish also to express the high regard in which you are held by us all. You, indeed, have not made us uncomfortable by reminding us that we were not carrying all the steam we could without danger to our boilers; but we are sure you are interested in our welfare, and that your interest and sympathy are none the less sincere and hearty for the quiet way in which they have been expressed.

There is one tree in India which no traveller ever mistakes. He recognises it as soon as he sees it ; and as the palm tree has a beauty and grace of its own, which distinguish it from all other trees, so a true Christian woman has an unmistakable charm, and grace, and dignity, which cannot be counterfeited. You have been among us a living example of what a Christian woman ought to be, not only as a wife and mother, but as an individual member of society, and we trust your influence may never be lost.

And now, in closing, allow us to wish for you both, and for dear little Bobbie, a safe and pleasant journey, a warm welcome to the homeland, and an enjoyable and profitable vacation ; and when, in the good providence of God, the time comes for you to set your faces once more toward the sun-rising, you may be certain of a hearty welcome back to our midst.

We are, yours in Christ,

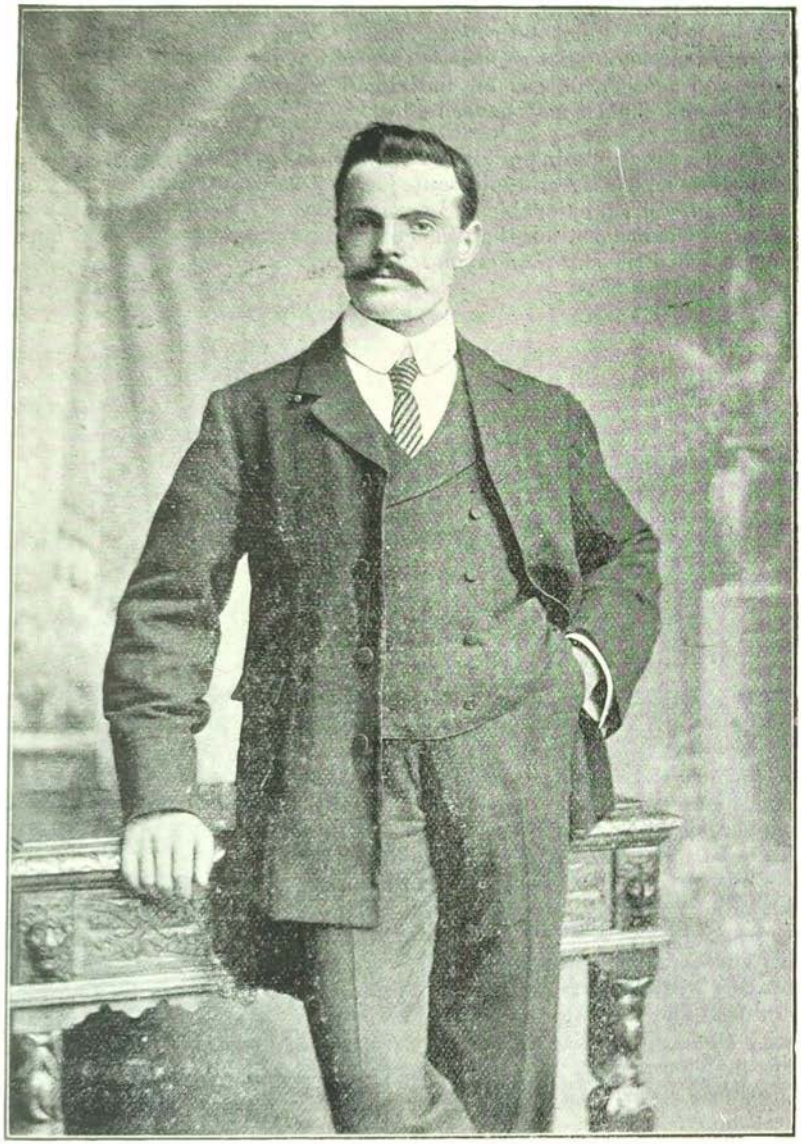
W. R. MANLEY, *Pastor.*
R. CUTHBERT,
A. WELLS,
CHARLES E. COURT, } *Deacons.*

Vepery Baptist Chapel, February 25th, 1905.

OUR SPHERE OF LABOUR.

For the sphere of our labours we would direct attention to the Map Plan on inside of cover, but upon Mr. and Mrs. Booth's return this work will be considerably extended; and this increase of operations, for which we are now fully ripe, will need a large increase in our funds, and we confidently appeal to all lovers of our denomination to support us in this noble effort to carry the Gospel of God's sovereign grace to the uttermost parts of the earth.

We have much pleasure in giving photos of Mr. D. Morling and his *fiancée*, Miss Ruth E. Scott, the latter, who sails for India on board the S.S. "Delta" (D.V.) a few days after this Report is presented, leaving, it is expected, on October 28th, 1905. We are sure many prayers will be offered up for her that a safe journey may be granted, and that she may arrive in the land of her adoption in health and with God's special favour with her ; and we hope soon to be receiving her first impressions of heathenism in benighted India. Our Brother Morling's report of the work he is accomplishing will bear its own testimony.



MR. DAVID MORLING.



MISS RUTH SCOTT.

REPORT FROM THE FOREIGN FIELD,

BY

MISSIONARY D. MORLING.

AS we take a review of the past year, the chief event that arrests our attention is Mr. and Mrs. Booth's departure for England in February last, when it fell to my lot to take charge of the work here. Though we knew this was but to enjoy a well-earned furlough, yet it was with sorrow that we bade them the last *salaam*. It is very significant that ever since their leaving us, I have scarce heard a single prayer from any of our agents that did not contain an earnest petition to our God to protect and bring back in safety from that far-away land our "Booth *Ayar*, Booth *Ammal* and the little *thoorai*." The place they have won in the hearts of the people and the position they occupied on the field can be filled by none but themselves.

Missed, Remembered, Expected.

We will first glance at our principal stations, starting in the east end of the field and travelling westward. We begin with



THE HEADQUARTERS - VEPERY.

VEPERY.

This is the home of the *Vepery Tamil Baptist Church*, where services are conducted morning and evening on Sundays, and a meeting for prayer and praise is held every Wednesday. Collections are made every Lord's-day by which all incidental expenses are met. The number of Church members we have now is thirty-two. The American Telugu Baptist Mission, who have kindly rented their hall to us at a mere nominal rate for School and Church purposes,

New Chapel Needed.

have again advised us that it will soon be required to make room for certain extensions in their Telugu work. It is very desirable, then, that land be purchased and a new chapel erected as soon as possible.

Evangelistic Work in this section is carried on with much zeal by Preacher Soondram. He regularly visits about a dozen places surrounding Vepery. In speaking of the various classes of men that come to listen to his preaching, he records the following cheering features:—(1) In Chintadrapett two men who used to

Hopeful Signs.

greatly hinder me in my preaching are now helping me. (2) In Fort Street, where there used to be much disturbance whenever I went there, the people now are quiet and listen peaceably to the Gospel of salvation. (3) Some come to me after I have done preaching and the crowd has gone away, enquiring about Christ and His teaching. (4) Some now frankly confess their inability to break the great chains of caste and other iniquitous bonds, but express a desire to be able to do so.

We believe the Holy Spirit is using the witness of this faithful servant and working in the hearts of his hearers.

The School has a staff of three teachers, and is chiefly superintended by Preacher Soondram. The efficiency of the scholars in secular education is amply proved by the fact that every

Splendid Results.

child presented for the last Government Examination was successful. The Sunday School also has made much progress and gives encouragement. The number on the rolls is 80, a good percentage of whom regularly attend.

Zenana Work is maintained by Bible-woman Rachel under hopeful circumstances. She often persuades some of her pupils to attend the services at Vepery, and displays love for and interest in her work. In her report she gives the following:—"The women listen with very great desire when I tell them about the life of our Saviour. Two or three of them often come to me, and we hold excellent conversation together. On one occasion, after one of these had listened with great interest and feeling to the story of the sufferings of our

Zenana Fruit.

Lord, she said, 'Surely we ought to love and trust such a good God that gave even His life for us'; and then, before several others sang, that beautiful lyric, 'He loves me, He loves even me.'"

We might notice here that we are now starting a School in a caste quarter of

PERIYAMETTU.

New Work. Before this report reaches England, we hope this will be well under way, and a good beginning made.

CHOOLAI.

This is a densely populated caste quarter of the city. Our *School* here is conducted by Teacher Abraham and his wife, Manicam, both of whom are Members of our Vepery Church. At the last Sunday School Examination, five of the children gained maximum marks for proficiency in Scripture lessons. With one exception all of the scholars presented for this test were successful. The number of children on the Register is 71. Additional accommodation has been provided by making various alterations in the building, thus giving room for further growth.

Maximum Scripture Marks.



SCENE OF OUR ZENANA WORK IN CHOOLAI.

The *Zenana Work* is in charge of Bible-woman Elizabeth. Amongst her hearers there is a great spirit of enquiry, which enables her to preach Christ in a more forcible and acceptable way, and also gives encouragement in knowing that, at all events, the message has not fallen on deaf ears.

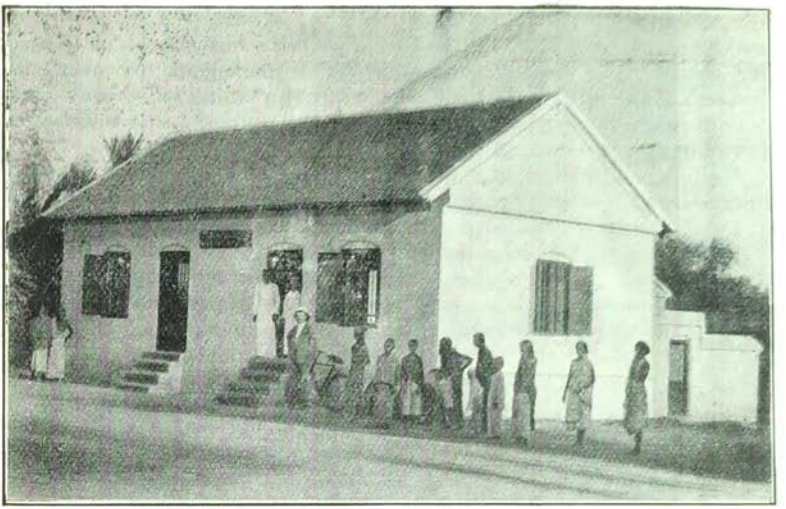
Spirit of Enquiry.

SEMMENCHERI.

Here, on a corner plot of the main road, we have a good substantial building, which was completed only last year, and is a valuable acquisition. We hold magic lantern services here, and generally get a good audience.

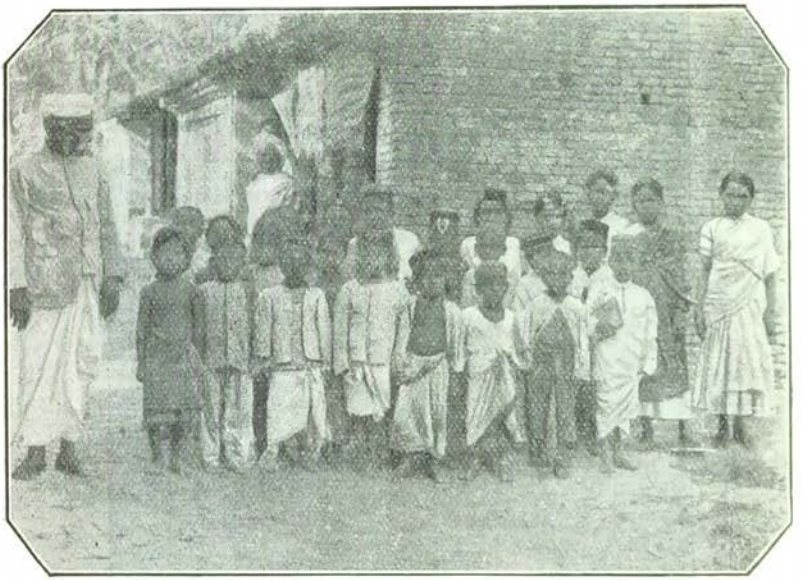
The *School Work* is in a healthy condition, and we have much reason to believe that the Holy Scriptures, as explained by Head Master Ponniah, who is an earnest Christian, have been used in the conversion of souls. The discipline here is excellent, and the efficiency of the work is well attested by the Government Grant Examination and

Power of God's Word.



OUR SCHOOL AT SEMMENCHERI.

the Sunday School Union Scripture Test. Markandan again distinguished himself by gaining maximum marks in the latter. There are 81 names on the School Register.



OUR SCHOOL IN KILPAUK.

KILPAUK

is a caste quarter. Here we are hiring part of a house in which to hold our *School*. The accommodation is quite inadequate to meet the demands made upon it, but the people are unwilling to let any convenient house for our purpose, and it seems at present that building a School of our own is the only way out of the difficulty. We have lately placed an additional teacher here, Markandan—a lad already mentioned. He is home-grown, having been trained at our Semmencheri School, and is manifesting both aptness and love for his work. There are fifty children on the roll.

Home-Grown.

Bible-woman Anbai is doing service in the homes of the Hindus. She is principally working in Kilpauk and Madabakkam. Referring to the latter place, she writes: "One of my pupils, who has lately begun to hear of Christ through my lessons, confesses herself a sinner and shows much grief for the sin of her past life." Let us pray that the Lord may be gracious in turning the hearts of these poor women held so fast in the bonds of gross superstition and cruel caste.

"Signs Following."



PREACHER SHADRACH.

We now pass out of the city limits and notice

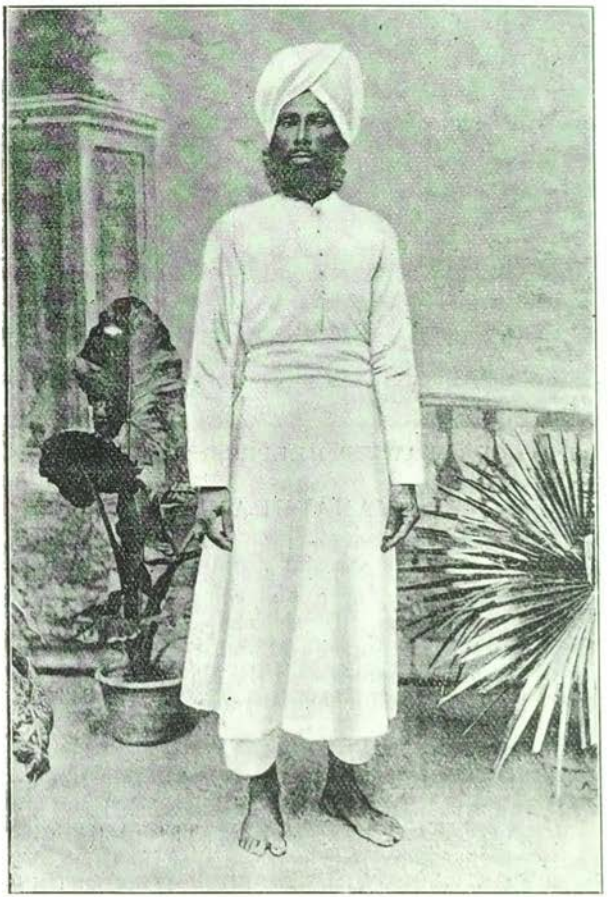
ARAMBAKKAM.

In this neighbourhood Preacher Shadrach is *preaching the Gospel* in a number of villages. The extent to which Hindu thought is being remodelled is well shown in his Report. The critical hearers of our catechist, in their replies to his preaching, try to prove that they do not worship idols, but only use them as aids in worshipping the one God.

Hindu Critics.

Preacher Shadrach holds also the position of teacher, and in the School is assisted by his wife. This work has been somewhat handicapped by the delay in the erection of the new School.

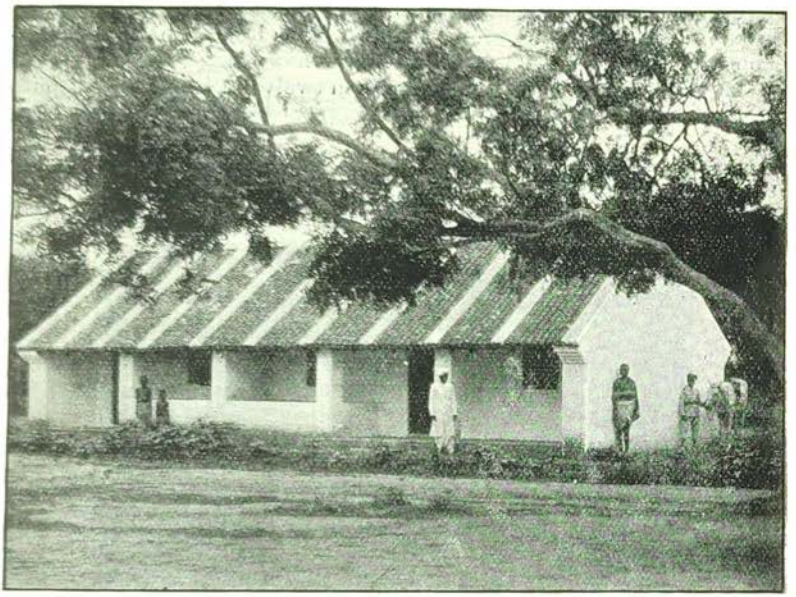
It will be remembered that more than twelve months ago a dispute arose as to the right of building on the plot of land which had been



A MOHAMMEDAN.

granted to us by Government specially for educational purposes. The contest was renewed this year by the holders of adjoining land, who are Mohammedans ; but after our approaching a number of officials on the matter, our full rights were confirmed by Government. We have now to deal with the landowners, who are the instigators of the trouble. Notwithstanding this drawback, the School has been kept up in the rented house close by and has a very fair attendance.

Mohammedan Opposition.



OUR NATIVE HELPERS' HOMES.

AYANAPURAM.

Here we have three houses for the use of agents, three mud-and-thatch buildings for the Schools, and a good chapel, all standing in a compound and occupying an open and conspicuous site between the caste and non-caste quarters. In the chapel, services are held every Sunday, and a meeting for prayer and praise on each Thursday. The happy termination of the old village feud, which had made strife for several years, is a matter of no small cheer to us.

The Hatchet Buried.

Evangelistic work is undertaken chiefly by Preacher Varatharajulu, whose efforts in this direction have been full of energy and zeal. In the past year his work has led him into over sixty villages and small towns, in all of which he has delivered the message of the Cross. Varatharajulu, in a letter to me, says : " One morning, outside the great Perambur Railway workshops, we had a memorable time. I was preaching to a very large

Village Preaching Stations.

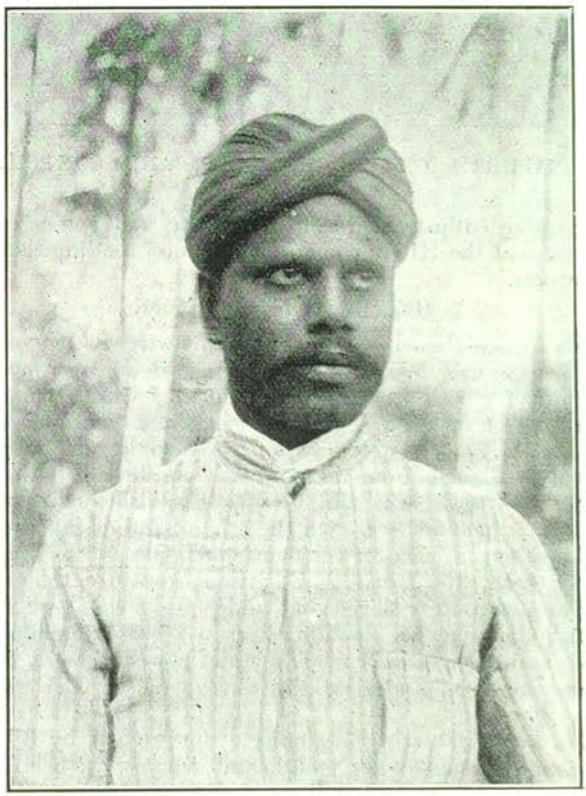
audience on 'Christ the precious Corner Stone.' The people listened very attentively, and afterwards came to me, wanting to know still more how they might obtain this wonderful stone. This week I have had the opportunity of proclaiming the Word to congregations of nearly 500 heathen daily during the celebration of the annual festival outside the temple at Villivakkam. Great numbers of the people had been bathing in the dirty temple tank, thinking that by so doing they would be cured of their sicknesses and freed from all disease. I told them that only the dirt of their *bodies* was washed away, and not much of that, but there was one kind of dirt (sin) which could only be washed away by the precious blood of Jesus Christ."

Immense Crowds.

Holy Water.

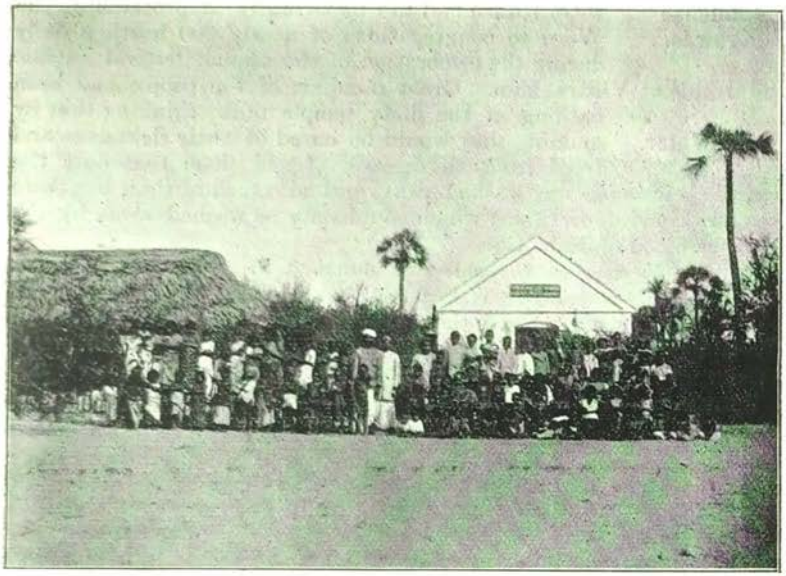
The *work amongst the young* is managed in three Schools and is making steady advance. The caste Boys' School has a muster of 62 scholars and the caste Girls' School has 44 on its Register. The non-caste mixed School has 45 on its Register, and is conducted by one male teacher. The latter School was re-opened in July last and is doing well.

Panchama Children Return.



PREACHER VARATHARAJULU.

Bible-woman Kurnappoo is working amongst the women in their homes in the caste quarter, and she has 50 houses on her list.



AYANAPURAM CHAPEL, SCHOOLS, AND COMPOUND.

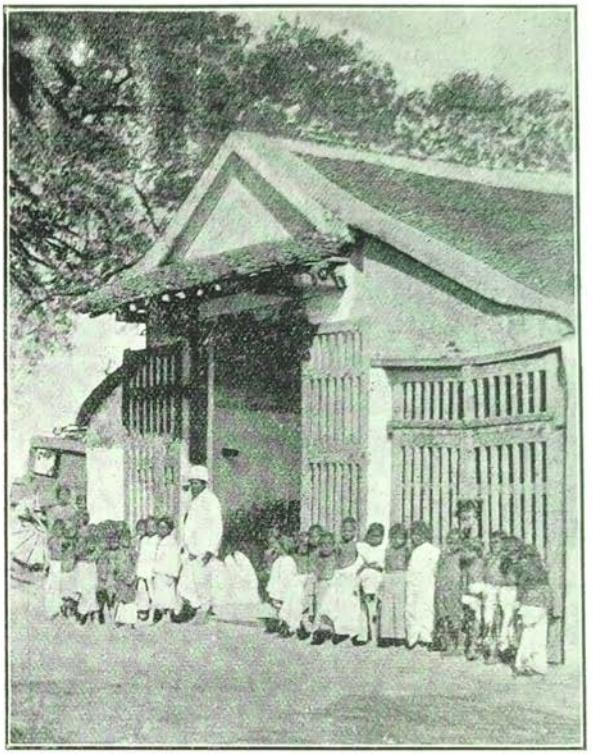
In the above illustration there are caste and non-caste children. Both sections of the Hindu community are now sending their children to our Schools.

SEMBARÁMBAKKAM.

In this station Preacher Dyriam and his wife, Bible-woman Mary, are representing us. We have no building of our own here, but we have a centre for both preaching and Zenana work. From this village Preacher Dyriam makes a round of about a score of places. In his report Dyriam says : "Although some assent to the truth of our religion, they consider it is their duty to walk according to the established customs of their forefathers. On the other hand, many are possessed of a fanatical enthusiasm for their own religion. One young man of the Chetty caste, after receiving Christian literature, told me he was very desirous to confess Christ, but under the stress brought to bear upon him by relations he is holding back. We pray for him. Others we know, fearing the great conspiracy and power of caste, feel unable to confess our Lord and bear the consequences. Let us pray for them."

"Custom" a God.

Zenana work is carried on amongst the women by Bible-woman Mary. She is a peace-loving, godly saint, who serves her Lord in an energetic yet very unassuming way.



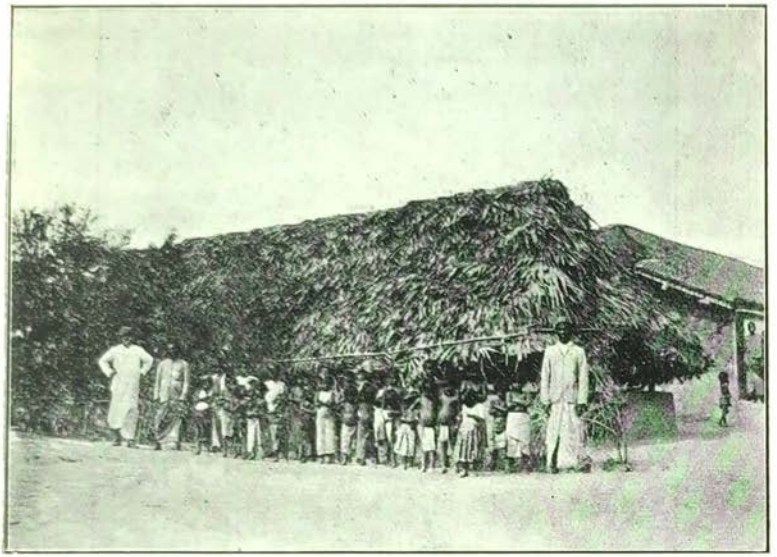
OUR SCHOOL AT

SEMBIYAM.

Not Defeated. Though epidemics, distress, utter indifference on the part of the people towards education, and other forces, have all worked against it, yet our School here has held on, and made some headway. We have 40 children on the Register.

KOLLATTOOR.

Village Man's Courage. Our *School* here is in a typical jungle village, and has a very good position. After a deal of waiting, owing to the unwillingness of any to sell land, one man dared to incur the wrath of gods and of men by offering to rent a plot of ground, which proved quite suitable for the purpose. A convenient structure has been erected of the cheaper yet healthy type, with dwarf mud walls and palmyra thatching. In the Day School, 40 children are on the rolls. For **Night School.** the convenience of young men who go out to work in the day-time a Night School is held, which has a muster of about 35.



TEACHER'S HOUSE AND SCHOOL AT KOLLATTOOR.

SUMMARY.

The Evangelist. As we review the work of the Preachers for the past year, we see that good advance has been made. New territory has been reached, especially on the western side, and, on the whole, larger audiences secured and more addresses delivered. In this division *additional help is now needed.* During the year, 4,650 addresses were given, which reached a total audience of 102,730. About three-fourths of this work is carried on amongst the villages. Each of the Stations named in foregoing pages is regularly visited and evangelized by our Preachers.

Enlarged Sphere.

The Teacher. The efforts put forth by the School teacher we regard as by no means the least availing of that exerted in the Mission field. We have now a staff of 18 teachers, all (save one assistant) being Government certificated workers. Our Schools have a total of 601 on the rolls, an average daily attendance of 406, and an average Sunday School attendance of 333. At the last Sunday School Union Examination, 131 scholars were successful, and will, in due course, receive certificates. Small fees are gathered from the children in each School.

Increased Attendance.

The Zenana Worker. There is a vast field here for women who have consecrated themselves, and whom God has consecrated, for the liberating and uplifting of their downtrodden, enslaved sisters. Our five Bible-women have

Work for Women.

made 7,961 visits to the homes of the heathen, there being on an average five women hearers in each and every home. 200 houses are on the lists, and 80 women are learning to read.

Heathen Buying Christian Papers.

Literature. A few figures are necessary in order to give an adequate idea of the importance and extent of this department. During the year, 1,440 *Messengers of Truth*, a Christian monthly Tamil paper, were sold. 1,500 Mission School Magazines were purchased by children. 22,200 tracts and 6,000 Bible Booklets were distributed amongst the heathen, and have won many enquirers concerning the truths they bear. These little messengers carry silently the joyful news into many places where the Christian worker at present cannot enter.

OUR EVANGELISTS.



MR. BOOTH. DYRIAM.
SOONDRAM. VARATHARAJULU.

Self-Help Increasing.

Self Support. This question is one of such vast importance, and has such a wide bearing on our work, that were we to leave it unnoticed this Report would be sadly incomplete. Notwithstanding that much poverty and keen distress is in this part of the country now, considerable advance has been made in this respect. Out of the Gospel Aid Fund, Arseervatham, a convert from Hinduism, a widow with two children, receives a monthly allowance whilst undergoing training for Zenana work.

ABSTRACT OF RECEIPTS.

	R.	a.	p.	=	£	s.	d.
Vepery Chapel Collections	56	3	8	=	3	15	0
Ayanapuram Chapel Collections ...	14	4	8	=	0	19	0
Poor Fund	15	3	6	=	1	0	3
Gospel Aid Fund	121	11	6	=	8	2	3
School Fees	202	9	9	=	13	10	0
Government Education Grants ...	709	7	0	=	47	6	0
	R.1,119	8	1	=	£74	12	6

Church Notes. At Vepery, congregations worship every Sunday, morning and evening, and gather together for prayer on Wednesdays. Two persons have been baptized and added to the Church, the number of members now being 32. Some whom we know to be Christians are lacking the courage and stamina to come out and declare Whose they are and Whom they serve. Several sudden disappearances of young converts in the neighbourhood, and also high-handed persecutions which often attend an open avowal, have, no doubt, been responsible for the non-confession of certain secret disciples. Two young men who are regular attendants at our Vepery congregations, one of whom was brought up in our Schools, have shown an earnest desire to be baptized, but both are hindered by their relations. One of Bible-woman Rachel's hearers, who attended our meetings, was desirous to put on Christ by baptism, but was prevented from doing so. These, and several others that we might here cite, need our earnest prayers that they may have the godly boldness to let their light shine before all men.

Baptisms.

Nicodemus Christians.

Family Opposition.

Outlook. The year closes in the deep shadows of drought, under cover of which pestilence is doing its deadly work. The failure of two monsoons has brought about all the conditions of real famine, and the distress in many localities is very keen. Its invariable attendant, cholera, is, in a new and specially virulent type, already claiming its thousands, and multitudes, after about five or six hours of suffering, pass from us never to return. We pray that this, the only cloud that darkens our horizon, may soon disappear, and health and plenty be restored.

Drought, Famine, Cholera.

All the blessing of the past has proceeded from our God, the source of every good, and our expectation for 1906 is from Him alone. Of this ur trust we shall not be ashamed.

Confident Hope.



LEAVING INDIA.

A TOUCHING SCENE.



PREACHER SOONDRAM.

ONE of the most impressive and touching scenes of Mr. Booth's last term of service, just previous to his departure for home, was the farewell service held in Vepery Chapel, Madras, at which all our agents were present, when our beloved missionary was presented with the following printed address and a handsomely-bound copy of the Holy Bible in Tamil by Preacher Soondram on behalf of all our workers, every one subscribing for same. After reading the farewell address the presentation was made, and when he attempted to speak the gratitude and love they bore, tears filled his eyes and words failed, and, with the graceful salaam for which the Orientals are so noted, silence reigned supreme, and filled all with that great heart-longing which can never be expressed for the true prosperity of the soul's eternal welfare of those who are thus so dear, and we feel sure all would like to see and read for themselves this touching address :—

Farewell Address to our Missionaries, Mr. and Mrs. E. A. Booth.

BELOVED SIR AND MADAM,—We, the Mission agents and members of the Tamil Strict Baptist Mission working in Madras and neighbourhood, have sorrowfully assembled here to bid you farewell on the eve of your departure to your native land, and also to express our sincere gratitude to you for your labours amongst us.

Dear sir, the sermons you have preached to us roused our souls from the state of lethargy into which they had fallen, excited in us a longing for salvation, made us to seek for our Saviour, asking pardon for our sins, and to pray in the right spirit, so as to be prepared for death.

Your teachings have been all the more impressive on account of the Christ-like life you have shown. In your dealings with us you were actuated by love, and ever laboured with patience and perseverance; and, as a result, we have been led from the evil ways into the right ways, and we are not ashamed to say at any time, or at any place, or to anybody, that God has granted us a good, earnest, zealous missionary.

We can hardly forget how your hearts have been, as it were, a safe asylum for the poor, the sick, and the needy. You rejoiced with us when we were happy. When we did good work you encouraged us and cheered us by your sympathetic looks and kind words to do better work. When our work was not as it should be, you gave us your valuable advice, so that we might not grow faint.

When we observed the zeal and patience which you displayed in your work among the heathen amidst such scorn, abuses and hardships in order to win them for Christ, we were led to emulate you in those virtues. It is really wonderful how by your great efforts you have made the light of the Gospel to shine in Ayanapuram and other villages. Now, by the grace of God and your praiseworthy efforts, besides a number of adherents we have thirty communicants and nine Schools with five hundred children. For this we feel extremely grateful.

We take this opportunity also to express our heartfelt thanks to MRS. BOOTH for having done similar work amongst our women. She has gathered round her a band of Bible-women, and, with the help of them, has visited many Hindu homes and preached the Gospel to the women. By her teaching and example our women have been led to be obedient to their husbands, to avoid quarrels, to lead peaceful lives, and to be frugal so as to avoid debts. Although we did not possess a harmonium, Mrs. Booth helped us greatly at our services by playing on her concertina. Her kind words and looks went a great way to encourage us in our spiritual life.

Although we never thought that you would be separated from us so soon, Providence has so ordained it, and we console ourselves in the thought that you will return and soon be in our midst again. We doubt not your work in our midst will be ably superintended by our new missionary, Mr. D. Morling, whom God has ordained to take your place.

We request you to convey to the Christian brethren in England, who have helped us by their contributions and prayers, our heartfelt thanks and sincere gratitude. We pray God will enable them to render still further aid in our needs, which are so pressing.

Kindly accept this Tamil Bible as a small token of our love and deep gratitude for your loving service, and also for the many kindnesses we have received at your hands.

In fine, we wish you both a safe voyage home, a happy time in your motherland, and a speedy return.

We beg to remain, beloved Sir and Madam,

Your most obedient and loving

AGENTS AND MEMBERS OF THE STRICT BAPTIST MISSION.

Madras, 23rd February, 1905.

We feel we must refer here to the very good work in our Schools. Saturday, July 8th, 1905, was the day chosen for the

ALL INDIA SUNDAY SCHOOL EXAMINATION.

Every School was well represented in the Examination, we having 131 successful candidates; and six of our scholars gained the maximum number of marks. And we have the peculiar joy of giving a photo group of these very successful young people with their teachers. Markandan has three times gained this distinction; but with regard to him we have the further joy of believing he is now a Christian boy, and he has begun training as one of our teachers. Your prayers have been solicited before for him. May you now, with renewed energy, plead on for his true spiritual prosperity.

GROUP OF SCHOLARS,

All who Gained the Maximum Marks, with

TEACHERS.



Teacher Ponniah. Teacher Abraham.

Markandan, Ponniswami, Luther, Guanadeepam, Jayamoney, Jagathambal.

ZENANA WORK.

BY WINIFRED BOOTH.

THE term womanhood in India brings before us a quick succession of scenes, all of them painful, some of them too sad to paint. Trace a woman's life from the cradle to the grave. Her babyhood—she is born sweet and winning, with the innocence God gives to babes, but her parents receive her as a reproach and a misfortune. The joyousness of her childhood is crushed by the previous arrangements for her marriage, which will actually take place when she is twelve years of age.

Her wifehood is a slavery; she is bound to a man she calls "Master," and is utterly merged in his being She has no thoughts, no religion, no God, and practically no soul apart from him. Then comes widowhood; how sad a widowhood none but those in India can imagine. She is still a slave to caste, but now bound with chains that cut into her very heart. Henceforth she is a thing accursed, and can only bear with meekness scorn upon scorn, and insult and ill treatment. She dies, tired of life, but filled with fearful dread of the future—a future in which she believes she must encounter the awful mysteries of transmigration before she finds oblivion.

It is to such women that we endeavour to carry the light and liberty of the Gospel of Jesus Christ. Caste prejudice in the high

ELIZABETH. RACHEL. KURNAPPOO.



MARY. MRS. BOOTH. ANBAI.

Our Zenana Workers.

caste, and apathy in the low caste homes, are the greatest obstacles we meet with, to say nothing of the determined opposition of the men in some cases, who see no necessity for the education of women in any form.

Our staff of Mission Agents includes five Biblewomen, who visit between them 200 Hindu homes in and around Madras, reading and teaching the Scriptures to the women. In some of these homes several families reside, so that the total number of hearers is not small. Our most earnest endeavour is to persuade these women to learn to read, our hope being that they will be able to read the Scriptures for themselves when we have lost touch with them. Eighty women are being taught to read by our Biblewomen, more than thirty of whom have advanced enough to read a Gospel portion which they have purchased from us.

Each Biblewoman carries with her several Tamil Gospel portions for sale, as well as a stock of Tamil Bible Booklets and Tracts for free distribution.

Though the Biblewoman's work lies chiefly within the Hindu home, we sometimes grasp the opportunity in the villages of a talk by the wayside with women whose homes we are not allowed to visit. Taking our stand by a drinking fountain or a bazaar, where the Hindu



ARSEERVATHAM,
Shortly to be added to our Zenana Staff.

women love to congregate and gossip, we proclaim to them the Message of Life.

Several women have confessed to us in private that their idols cannot save or help them, and that they believe in Jesus Christ, but these are as yet bound too fast in the fetters of caste, and too fearful of the result, to openly confess the Saviour. We commend these to the prayers of their English sisters, for whom life holds many things good and sweet, and who are basking in the sunshine of God's love.

We hope shortly to augment our staff of Biblewomen by employing Arseervatham, a convert from Hinduism, whom the Lord met with at our services in Vepery. She is now taking her training as a Biblewoman, supported by the Vepery Tamil Church.

NEW AGGRESSIVE WORK.

"There is much land still to be possessed."

A LARGE tract of country has been in review by our Brother, Mr. E. A. Booth, for the new aggressive work we are on the eve of taking up, and we confidently appeal for the earnest prayers of our subscribers, that the Committee may be Divinely guided. GOD'S Call *to us is, Go in and possess the land.* Oh for a larger band of consecrated men and women to go forth in His Name to do this! We praise our Covenant God for all His past mercies, and thank Him for the expansion of to-day. The cords must be lengthened.

WHO WILL HELP? WILL YOU?

Deputation Work.

MANY of our Churches have nobly responded to the invitation of the Committee to set apart a Lord's-day for consideration and support of the Lord's work in the foreign field. Happily it has been possible for our Missionary to visit many of the Churches on these special occasions, and plead the cause of our Indian Mission. Other Churches have devoted a week-evening to the same purpose. Our Brother Booth has fulfilled engagements in the interest of the Mission in the following counties:—

BUCKINGHAM,	HUNTINGDON,	SOMERSET,
CAMBRIDGE,	KENT,	SUFFOLK,
ESSEX,	MIDDLESEX,	SURREY,
GLOUCESTER,	NORFOLK,	SUSSEX,
HERTFORD,	NORTHAMPTON,	WILTSHIRE.

Nearly eighty Churches have been visited, and everywhere a hearty welcome has been accorded and warm interest displayed in the work of the Mission.

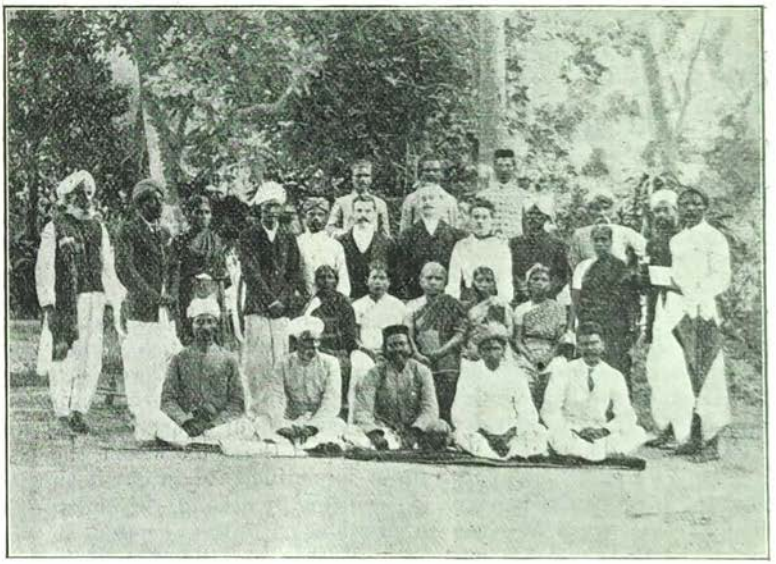
Those sister Churches which have not yet heard from the lips of our Missionary an account of the progress, aims and needs of our Strict Baptist Mission work in India, are earnestly invited to put themselves in communication with the Secretary, Pastor W. Chisnall, of Guildford, Surrey, who will gladly arrange for our Missionary to visit them.

Ladies' Meetings.

LADIES' meetings have been held at St. John's Wood, Walthamstow, Chiswick, Hampstead, and Bath. On each occasion much kindly interest and sympathy was expressed by all present.

The Hindu idols and curios and photographs exhibited aroused much interest, and helped to illustrate the conditions of Hindu life.

We earnestly hope that other Ladies' meetings will be arranged and wider interest created, for there is work to be done for women which only women can do.



OUR STAFF ON THE FOREIGN FIELD.

THE OUTLOOK.

BY THE PRESIDENT, PASTOR E. MITCHELL.

The prospects of our Mission have never appeared to us so bright as they do at present. Our Senior Missionary, Mr. E. A. Booth, who is with us for a time, has won golden opinions among the Churches that he has visited, and the work which he has done in India shows him to be a born organizer with a true missionary spirit. The Lord has set the seal of His approval also on the work of Mrs. Booth, with her staff of "Biblewomen," in the homes and among the women of India. Our brother, Mr. D. Morling, also is proving himself to be a man of God and a zealous missionary, not afraid of real hard work in the Master's service, and we are expecting that his *fiancée*, Miss Scott, who is shortly leaving for Madras, will be a true helpmeet to our brother, as she likewise is thoroughly imbued with the mission spirit. Our brethren are children of

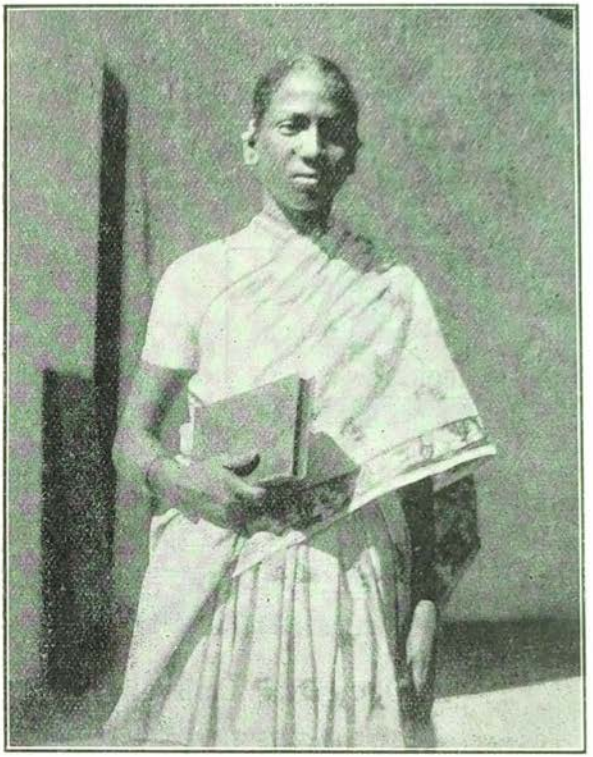
OUR OWN STRICT BAPTIST CHURCHES;

thoroughly in sympathy with the truths most surely believed among us, and the order of the Churches to which we adhere. Their work is being carried on along the same lines that we proceed—no candidates being admitted who cannot give "a reason for the hope that is in them," or some account of the work of grace in their hearts.

The report tells of the work being done, although we do not believe that God's work can be tabulated or expressed in statistics. This much we can say—we are honestly endeavouring to do our part in discharging the Master's commission, "Go ye into all the world, and preach the Gospel to every creature." The very nature of our work makes every success a fresh appeal for increased help. Every fresh station opened calls not only for an increase in the number of our workers, but also makes a demand on us for fresh buildings wherein to carry on the work.

GOD IS OPENING DOORS

for us in villages where no missionaries reside, no schools exist, nor has the Gospel been preached. Brethren, the field is wide, "the harvest is plenteous, but the labourers are few." Shall we not "pray the Lord of the harvest that He will send forth labourers into His harvest"? If this be the sincere prayer of our heart before Him, shall we not do what in us lies to support those on whom the call falls? We confidently appeal for a large increase in our income to meet the fresh demands which are continually arising. Nor let it be thought that what is given to Missions is a loss, or that it will impoverish our Churches at home. Rather it will bring showers of blessings on the givers. "Prove Me now herewith, saith the Lord of hosts, if I will not open the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." We need not fear to trust our God.



Authelatchmi.

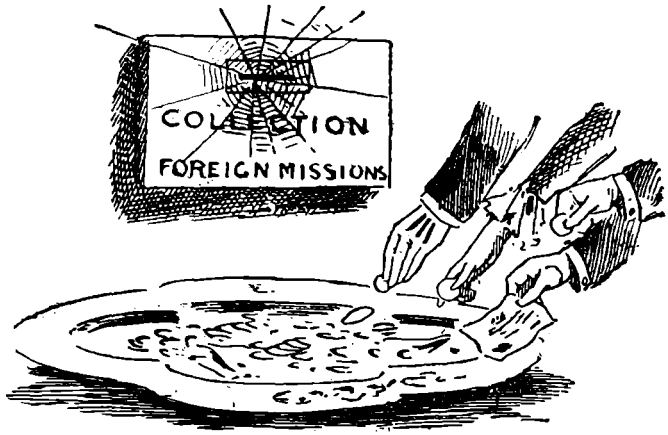
ALL of our friends will be interested in this portrait of Authelatchmi. It is now more than a year since Authelatchmi was a scholar in our Semmencheri School and was brought to a saving knowledge of the Lord Jesus Christ. Our friends will remember that when this dear girl wished to profess publicly by baptism her faith in Christ her Saviour, her relatives forbade her, and took her away from our School and would not allow her to continue attending our services.

Authelatchmi is still living with her parents amid heathen surroundings. Just how much is being done to quench the fire that is burning in her young heart we do not know. When last we heard, an endeavour was being made to arrange to marry her to a heathen man.

A few days before leaving India we managed to obtain an interview with her, and she assured us that her faith was still fixed on Christ her Saviour.

We earnestly commend Authelatchmi to our friends at home as

one for whom prayer should be made. May God keep her, guide her, bless her, strengthen her, and release her from those who would bind her for ever to heathendom. We ourselves specially pray that grace may be given her to live worthily of the Gospel she believes and the Saviour she loves right in the midst of that heathen home and village.



A Decaying Church.

AN artist was once asked to paint a picture representing a decaying church. To the astonishment of many, instead of putting on the canvas an old tottering ruin, the artist painted a stately edifice of modern grandeur. Through the open portals could be seen the richly-carved pulpit, the magnificent organ, and the beautiful stained-glass windows.

Just within the grand entrance, guarded on either side by a "pillar of the church," in spotless apparel and glittering jewellery, was an offering plate of goodly workmanship for the "offerings" of fashionable worshippers. But—and here the artist's conception of a decaying church was made known—right above the offering plate, suspended from a nail in the wall, there hung a square box, very simply painted and bearing the legend, "Collection for Foreign Missions," but right over the slot, through which certain contributions ought to have gone, he had painted a huge cobweb!

AN APPEAL FOR MORE WORKERS.

WE confidently appeal in the name of the Lord for more workers. We thank God that upon some of our dear friends this call is laid, and the Hon. Secretary will be always glad to hear from either young men or women who feel they have this call from God. We are most anxious to get in touch with such in every one of our Churches, and can suggest to all such the way to begin even at home real missionary work. As soon as the £1,000 is raised, and we have our own Chapel and Bungalow and Compound in Madras, we shall be able to use this as a centre for the training of all such whom the Committee recommend for active service on the field. May our gracious God by His Holy Spirit pour upon us all a spirit of grace and supplication to this end. And we herewith suggest to our dear brethren—the pastors and deacons of our Churches—how, in some measure, this may be accomplished, and we therefore cordially invite a careful perusal of the following "Missionary Impressions by Onlooker," in the prayerful hope that we shall in the near future have a very large increase in our European Mission staff.

MISSIONARY IMPRESSIONS.

By ON-LOOKER.

AS one surveys the work of our Mission, the most prominent thought is, "What a tremendous amount of work there is to be done and how few there are to do it"; and the thought conveys a direct challenge to all who love our Lord in sincerity—a challenge to those who, as yet, have done *nothing* to do *something*, and to those who have already done something to do *more*.

The spiritual condition of the heathen world demands from us the transmission of that light which the "Sun of Righteousness" has so mercifully bestowed upon ourselves, and which He has so solemnly charged us to send forth to others.

Travelling amongst many of our Churches I have been struck with one outstanding fact in relation to the interest taken in Mission work; taken as a whole, the people generally are ready enough, but their sympathies need *directing*; in other words, the great thing they lack is

LEADERSHIP.

Who, then, should be the Leaders? I reply, "Our Pastors and Deacons." To them the people look, and upon *them* devolves the responsibility. Mission work, according to our great Master's commission, ought to be counted as an *indispensable part of the Church work*; yet in many of our Churches it is never mentioned, or even prayed for, the result being that the work of the Church is *cramped* and *confined*, and the outlook is *narrowed*; and the inevitable consequence is that the Church is in a low state. I have noticed that, without exception, the most prosperous Churches in our denomination

are those that are full of life, whose energies are devoted alike equally to foreign and home mission work.

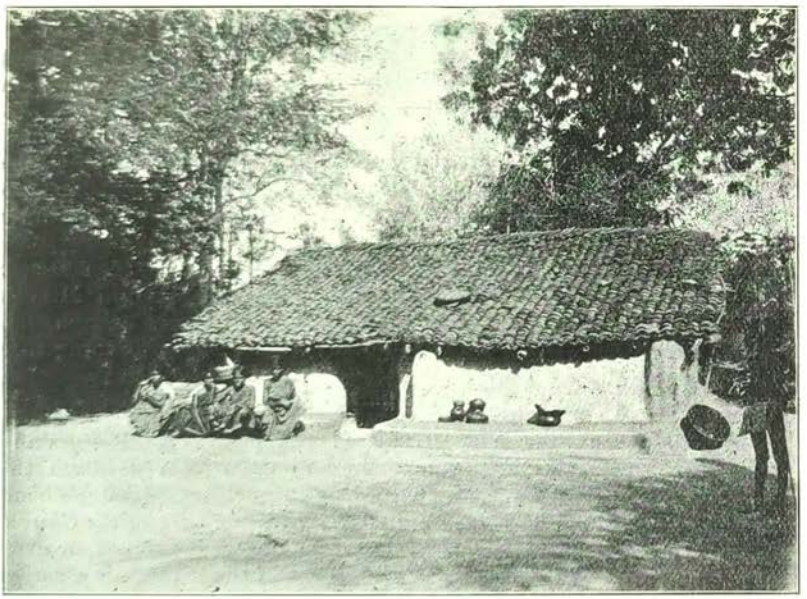
Let our pastors and deacons have, first, Mission prayer-meetings at stated intervals, for inevitably from *prayer* follows *practice*. The Holy Spirit never indites prayer but what God answers. Where there is a spirit of true prayer evinced on behalf of our perishing brothers and sisters in heathen darkness, be sure the outcome will be seen by practical sympathy and support.

Another fact I have noticed. There is a

LACK OF KNOWLEDGE

on the part of the people as to the work that is being done. A missionary meeting twice a year is not sufficient stimulus, even if circumstances allow them to attend. The MISSION HERALD supplies the lack to some extent, but it is not published often enough; it should be a monthly publication, containing all the news fresh from the Mission field. An important item is, that someone in every Church be "Mission Representative," and become responsible for its *sale* and distribution.

We all need *personal consecration* in this work. Let us solemnly ask if *we* ourselves cannot go forth to proclaim Christ's message of love. Let us each also ask what can *I* do in order that others may go? for "How shall they hear without a preacher, and how shall they preach unless they be sent?"



A NON-CASTE HOME—AYANAPURAM.

What Business has a Business Man with Foreign Missions?

By Dr. Zwemer,

MISSIONARY IN BAHREIN, ARABIA.

THE word business comes from the Anglo-Saxon *byzig*, which means active, diligent. The man of business is always on the go. The commercial world has no place for the careless, dull, indolent, listless talker or idler. "Push" and "pull" are written on every door. Now the one great business of the Church is missions, and from the nature of modern business and the character of foreign missions two things are evident.

YOUR BUSINESS IS CONNECTED WITH FOREIGN MISSIONS AND YOU ARE INDEBTED TO THEM.

This is true whether you are a Christian or not, and whether you believe in missions or consider the enterprize quixotic and hopeless. Whatever branch of finance or trade you are engaged in, I challenge you to read up its history, and you will find yourself face to face with foreign missions. Ipecac, quinine, and india-rubber were discovered by missionaries. The first steamships on African lakes were built for missions.

You owe a debt to foreign missions as a business man. The heathen have a claim on you every day of the week. Some of the indispensables of your table and the comforts of your home are the result of heathen labour, and surely no modern business man will deny that he owes a duty to his employees. Many of your costly imports are brought to the wharves by heathen labour. Who gathered and dried the tea in India, Ceylon and China? Did the Hindus who plucked the coffee berries ever hear of your Saviour? Your gum came from Arabia, your eraser from South America, and the graphite of your pencil from dark Siberia.

In the business world no man liveth to himself. You cannot hide from yourself the fact that the great majority of the heathen who are connected with you by business have never heard the blessed name of Jesus.

FOREIGN MISSIONS NEED YOU BECAUSE YOU ARE A CHRISTIAN BUSINESS MAN.

We want Christian business men for the King's business. In addition to spiritual qualifications, His work requires the elements which make for efficient conduct of business of any sort—capital, caution, confidence, application, accuracy, method, dispatch. This business of foreign missions is sorely in need of less criticism and more capital. You can supply it. But it is more than mere capital that the business needs. *Foreign missions need you yourself.* Some of the most successful missions were inaugurated by laymen or business men. *The cause of foreign missions needs the help of business*

men in its administration—business men who will give their time and talent to do the Lord's work in a business-like way.

Christ Himself designated His mission on earth as a "business." "*Wist ye not that I must be about My Father's* BUSINESS?" You are a business man, and I want to ask you a straightforward question: Who is *your* Father? And what is His business?

The Man of Business

In account with

Foreign Missions.

		DR.			CR.		
"The Year of My redeemed." Isa. 63. 4.	"How much owest thou?"	Luke	16	5			
	"Owe no man anything."	Rom.	13	8			
	"I am debtor both to the Greeks and to the barbarians."	Rom.	1	14			
	"Their debtors they are."	Rom.	15	27			
	"I will pay my vows now."				Psa.	116	14
	"We are unprofitable servants, we have done that which was our duty to do."	Luke	17	10	Luke	17	10



Our Hon. Sec.—PASTOR W. CHISNALL.

EARLY in the year our corresponding secretary, Mr. S. T. Belcher, to the great regret of the committee, tendered his resignation, owing to his removal from London to Wellingborough, where he had accepted a call to the pastorate of the Church worshipping in the Tabernacle. In addition to the loss of an esteemed brother's valuable services, there was the difficulty of obtaining an efficient brother to fill his place. This, however, the Lord has undertaken for us, and given us Mr. William Chisnall, pastor of the Church at the old Baptist Chapel, Guildford. Somewhat

strange to say, the retiring secretary pointed out his successor, and, at the unanimous request of the committee, Mr. Chisnall, after much earnest prayer, accepted the position, believing that the Lord had called him to the work. The committee are devoutly grateful for this. The home-coming of our beloved brother, Mr. E A. Booth, has entailed an enormous amount of work, but our brother has proved equal to the occasion, and alike by his Christian spirit and business capacity, been of immense service to the Mission, as well as endeared himself to his brethren on the committee and the numerous friends with whom he has corresponded or been brought into contact. Our prayer is that he may be long spared to the Mission, sustained in his arduous work, and find a rich reward in this branch of the Master's service. And we commend him to the sympathies and prayers of the friends of the Mission.—E. M.

Our Co-workers at Home.

ONE of the most encouraging features of this year's work is the helpful and sympathetic letters received from ENGLAND, WALES AND SCOTLAND. Our heart yearns for some help from IRELAND. Will any of our supports who have any interest there try and obtain for us an open door? Our Secretary would be delighted to be put into communication with any friend in any part of the Sister Isle with this in view.

We give a few brief extracts from the many letters thus received.

A long-proved and earnest Deacon writes:—

"MY DEAR MR. CHISNALL,—I enclose cheque for £100 for the Mission, which please place to the Building Fund. . . . With best wishes for God's blessing and the success of the enterprise. Please enter the amount as "Anonymous." I request that my name may not transpire.—Yours sincerely in Christ."

A dear young Girl in Bucks writes:—

"I enclose P. O. for the Building Fund. After reading the 'Special notice for the young in the HERALD' I feel constrained to send this; wishing you great success in this great and good work.—Yours in Christ, E. S."

A young Lad from Suffolk:—

"Although I am only a school boy, Mr. Chisnall, I would like to help to build a school for the little black boys and girls in India" was the remark made when a donation to the One Shilling Fund was handed to me from his own little savings. God bless such a lad. And from many a Suffolk parent I think I can hear the expressive Amen; and not only in Suffolk, but throughout our land I am sure such a prayer arises.

A little Maid in Surrey,

after handing in a substantial amount collected in the Missionary Box, asked for a Guinea Collecting Card, and just before this Report was compiled sent it in with the encouraging remark, "I have collected the Guinea, and if you will send me another Card will try and get another, for I do love our Foreign Mission and constantly pray for its success." And so we might go on with such statements, and these having greatly cheered us, we want our friends and subscribers to share in the joy.

THIS YEAR HAS BEEN VERY FRUITFUL IN CHURCHES WHO HAVE NOT HELPED HITHERTO IN BECOMING SUBSCRIBERS. Very pleasing has this help been in the North and West of England, and to this expansion our cry is, "Come, oh breath, and waft us on to wider fields of labour." Sowing then in hope, we shall reap if we faint not.

ITEMS OF INTEREST FROM HOME.

The usual Christmas Boxes were dispatched, but were far in advance of anything yet attempted, and was truly a good display. Upon its arrival in India 500 children were made very happy, and was to them and also us a very powerful voice of the loving hearts and busy hands across the sea. Mrs. Booth, writing from Madras, said: "The gifts were very suitable; your responses far exceeded our requests. Our Mission workers had some presents from the Boxes, and join the children in thanking you." We are now looking for parcels for this year's Boxes, and we feel sure many responses will be made to our appeal. All such parcels should be forwarded at once to our valued friend and helper, Mrs. Millwood, Edward House, Lisson Grove, London, N.W.

The Public Meetings held this Year

have been wonderful gatherings, and have done much to increase the interest of the present missionary enthusiasm. The Half-yearly Meeting at Hill Street, N.W., on April 4th, remains still as a refreshing from the presence of the Lord. The Young People's Conference at Chadwell Street on June 9th, with its intense missionary zeal, fanned into a flame the remarkable Prayer Meeting held on October 6th, at Hill Street, N.W., from 6.30 to 10 p.m. The earnest spirit of prayer then manifested, the constraining tokens of financial help coming in direct answer to prayer, has proved to our soul's comfort and joy.

THE LORD OF HOSTS IS WITH US. THE GOD OF JACOB IS OUR REFUGE.

"The Strict Baptist Mission Herald"

is well maintained, and our heartfelt gratitude to our gracious God is here expressed for the untiring labours of our beloved Editor, Pastor L. H. Colls. Its circulation has very largely increased during the

year, and it is eagerly looked for as each issue is published. We are hoping our subscribers will endeavour to make this Magazine self-supporting, which it would be if every reader would subscribe the price it is published at, viz., Sixpence per annum. The Correspondence column is open to all, and we invite your kind co-operation and help. Letters on all missionary subjects will be heartily welcome.

Our President, Pastor E. Mitchell;

Vice-President, Pastor R. Mutimer; our Superintendent Missionary, E. A. Booth and Mrs. Booth, with our General Secretary, have all done much by deputation work to account for the present expansion. Long railway journeys have been made; lectures, addresses, and sermons have been given, which has necessitated long, toiling labour and absence from home. May we, therefore, earnestly plead for your loving and prayerful sympathy for our brethren, who have thus been "in journeyings often" (2 Cor. xi. 26) that they might obey the commission of Mark xvi. 15 with you, as your help is given, through their labours, that thus the message of the sovereign grace of our God may be carried to the regions beyond.

The £1,000 Building Fund.

What Hath God Wrought!

So we wrote in May, immediately after the Half-yearly and Welcome Meeting to Missionary E. A. and Mrs. Booth, when this Fund was commenced. We have now about £700 in hand. Surely this is cause for much praise and thanksgiving, and so we are encouraged to make this earnest appeal for the completion of this Fund. Mr. David Morling writes from Madras most patheticly that at any time we may have to give up possession of our Chapel and Schools at Vepery. The American Strict Baptist Missionary Society have been most kind and considerate in allowing us to remain on still, even when they are now really wanting the buildings; and we, therefore, confidently appeal to our beloved subscribers, whom the Lord hath blessed with some measure of this world's goods, to come to our help. We are profoundly grateful to those loving friends who have given their large amounts; but oh! how we plead with our covenant-keeping God for some dear Christian friends to help us substantially so as to complete this labour of love. We can hardly tell why, but we feel impressed by the Lord thus to write, and we have the strange feeling, born of faith, that this will reach the eyes of one of the Lord's stewards, and that such help will be forthcoming that will call forth the gratitude of all. May it be so, O Lord, for the work is Thine!

In times of depresssion, when pondering over this Fund, twice we sought the Lord, and just spread this very Fund before Him, and twice immediately after two friends sent anonymously £100 each to the

Fund. And we pause in our writing to plead for more help now. "O Lord God . . . I pray Thee, send me good speed this day, and shew kindness" (Gen. xxiv. 12). And so we make our appeal again. We are anxiously looking for a large number of shillings from our young people in the near future; 228 have come in up to date. It is less than six months ago since this Fund was opened, so at this rate of progress we shall have about 500 in the year. I feel sure there are hundreds of our young friends who could give or collect a shilling; it is only for the want of someone making the definite point of asking. May I, therefore, ask you, dear parents, Sunday School teachers, and wellwishers of our Mission to make it a point of putting this to our young people. Full instruction and information of this Fund will be found on page 152 of *The Strict Baptist Mission Herald* for May, 1905. Then we have

THE GUINEA FUND,

full particulars of which will be found on page 180 of *The Strict Baptist Mission Herald* for July, 1905. This has already brought in upwards of £25, and we are hoping for a large increase of this, as we have a good number of collecting cards out. I shall be pleased to send a collecting card to any friend, who, feeling unable to give a guinea, will undertake to collect one; by this means a large increase can be obtained without much tax upon individual subscribers. Immediately after reading this will you send a postcard to W. Chisnall, Wycliffe, Guildford, and a collecting card will be sent by return.

Thus we lay our burdens at our Master's feet, assured that He will bless the work of our hands because the work is His.

FINANCIAL.

WITH profound gratitude to our gracious God we make known our thanks: first to Him, and then to everyone who has so nobly responded; both to those who dwell at home or abroad. Beloved in the faith, in all parts from whence your help has come, in the

NAME OF THE LORD

we thank you. May a full reward be given you each from the Lord God of Israel, under whose wing thou hast come to trust.

Our income for the year is £1,390 9s. 1½d.

The Young People's Special Shilling Fund,

although scarcely six months old, yielded £11 8s. 6d.; and so heartily has this been taken up by our young friends we are full of hope for the future, and we are expecting greater things from this fund.

THE ONE GUINEA FUND

is also full of promise. During the three months this has been

instituted the very gratifying amount of £25 8s. has been subscribed, and other sums are still coming in, and we hope from this fund there will develop much.

"THE MISSION HERALD."

Great advances have also been made with this income, and we hope soon to be able to report that our very interesting "Herald" is self-supporting.

FROM THE FOREIGN FIELD

our income is advancing, and this self-help of our native brethren and sisters is most pleasing and encouraging, £74 12s. 6d. having been raised in India during the year. It is, further, most interesting to know that all our agents are subscribing privately, out of their salary, a monthly sum towards the Building Fund; thus most heartily joining with us here in raising the £1,000.

So we close this cheering record of Divine faithfulness with grateful hearts, and an earnest longing to see souls saved to the glory of His grace, for

EL. SHADDAI.

JEHOVAH-JIREH.

"O PRAISE THE LORD, ALL YE NATIONS: PRAISE HIM, ALL YE PEOPLE."—Psa. cxvii. 1.

FOR hitherto the Lord hath helped us. And therefore our hearts' desire is, "Bless the Lord O my soul, and forget not all His benefits."

What a year of answered prayer this year has been; how we have proved that to our gracious God belongeth the silver and the gold, as well as the hearts of all being in His keeping.

What heart meltings there have been also, in relation to our foreign missionary work.

We can hardly frame words to speak our thanks; surely such loving gifts, such devotion and self-sacrifice as we record this past year, ascend to our Heavenly Father, in the merits of our precious Saviour, as a sweet smelling savour.

O Lord, as we lay these our feeble efforts upon Thine altar, as a small expression of our love to Thee for Thy great love wherewith Thou host loved us, use these, therefore, our gifts that many souls in far-off India may, through this blessed evangel of the cross, be

born again, that we are thus enabled to send them through this help so generously given, that they with us at the end may be able to say :

> "And when I'm to die, 'Receive me,' I'll cry,
> For Jesus hath loved me, I cannot tell why.
> But this I do find, we two are so joined
> That He'll not be in heaven and leave me behind."

And we believe many will, from

> "India's coral strand,"

when we have such devoted workers as we have ; and thus we praise our God for the self-denying work of our native agents ; thus have they helped, by giving privately from their slender incomes, to pay for the training of a heathen convert for work as a Bible-woman, subscribing towards our new buildings to be erected in Madras, as well as superintending the erecting of new buildings during the vacation season.

We have also been enabled to say "Ebenezer" in relation to our Churches ; how they have helped, and for the large increase in the number of subscribing Churches, with profound gratitude we thank God and take courage ; to our Sunday Schools, and young people generally, we express our heartiest thanks ; how cheerfully they have responded to the appeals made to them by our missionary or other deputations.

How many of our beloved friends have helped personally by lecture, address and sermon. Our one prayer is to you all, may a full reward be given to you from the Lord God of Israel, under whose wing thou hast come to trust.

The cry is reaching us more pathetically than ever by the heathen, "What must I do to be saved?" and so we bless the Lord for your help, which enables us to show them the only way of salvation.

May the Holy Spirit pour out upon us all an increasing spirit of grace and supplication. Pray without ceasing, and ye shall ask what ye will, and it shall be done unto you ; thus we shall prove through another year—

"THE LORD OF HOSTS IS WITH US ; THE GOD OF JACOB IS OUR REFUGE."

BALANCE SHEET, STRICT BAPTIST MISSION,

From October 21st, 1904, to October 13th, 1905.

RECEIPTS.

	£	s.	d.
Balance in hand, Oct. 21st, 1904	237	5	6¾
Collections, Subscriptions, etc.	797	2	0¾
Building Fund	443	17	9½
"Herald" Fund	32	4	9
Collection at Annual Meeting	16	9	9½
„ Half Yearly „	31	14	0¾
Profit on Annual Meeting Tea	1	0	8
Grant from British and Foreign Bible Society	48	0	0
Legacy per Mr. W. R. Clift...	20	0	0
	£1,627	14	8¼

EXPENDITURE.

	£	s.	d.
Madras Account	265	0	0
Transferred to Deposit Account	450	0	0
Salaries to Missionaries	300	0	0
Passage Money from India—Mr. Booth ...	80	0	0
„ „ to „ Miss Scott ...	40	0	0
Bible Booklets—Mr. E. A. Booth	2	14	6
Ministerial and Committee Room Charges, Secretary's and Mr. E. A. Booth's Travelling Expenses	73	4	4
Printing, Boxes, etc.	7	19	6
Postages, Carriage, etc.	13	16	11
Vickery, Mr.	20	0	0
Banks and Son, Printing—1904-1905 ...	101	9	0
Brins Oxygen Company	5	5	6
Wing—Lantern Slides	3	1	3
Balance in hand	265	3	8¼
	£1,627	14	8¼

Examined and found correct,

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

October 13th, 1905.

ABSTRACT OF RECEIPTS, 1904—1905.

—o—

	£	s.	d.
Aberdeen, *Academy Street*	0	7	6
Acton, *Tabernacle* ...	4	11	6
„ "Herald" Fund	0	5	0
Askett	1	6	3
Ballarat, *Yuille Street*	2	0	0
Bassett Street, *Keppel Street Memorial Church*	5	1	3½
Do. "Herald" Fund	0	4	6
Bath, *Bethel*	4	8	3½
„ "Herald" Fund...	0	11	0
Beccles, *Martyr's Memorial*	3	13	2
Do. "Herald" Fund	0	3	0
Berkhampstead, *Beulah*	6	8	9
Berkhampsted Common	0	18	0½
Bermondsey, *Lynton Road*	15	1	10
Do. "Herald" Fund	1	14	0
Do. Building Fund ...	13	13	0
Bermondsey, *Marlborough Hall, Spa Road*	0	16	0
Do. Building Fund ...	0	10	0
Bexley Heath ...	2	11	0
Bierton	2	19	6½
Borough, *Penrose Street*	6	9	6
Brentford, *North Road*	25	11	7
„ "Herald" Fund	4	5	2
„ Building Fund	4	0	0
Brighton, Light, Misses C. and R.	4	1	10
Do. Building Fund ...	0	5	0
Brighton, *Prarthana Sabha*	15	16	6
Do. "Herald" Fund	0	12	0
Do. Building Fund ...	8	8	0
Brighton, *Salem* ...	3	17	1
Cambridge, *Eden* ...	34	13	8
Do. "Herald" Fund	0	12	0
Chadwell Street, *Mount Zion*	76	5	4¾
Do. "Herald" Fund	3	18	7
Do. Building Fund ...	100	0	0
Chatham, *Enon* ...	1	10	0
Chelmsford	5	12	0
Cheltenham, *Bethel* ...	2	11	3½
Chesham, *Townfield* ...	13	15	0
Do. "Herald" Fund	0	3	0
Clapham, *Courland Grove*	5	17	2½
Clapham Junction, *Providence*	11	1	0½
Do. "Herald" Fund	0	2	6
Do. Building Fund ...	1	10	6
Colchester, *St. John's Green*	1	8	0
Colnbrook	3	15	0
Do. "Herald" Fund	0	7	0
Croydon, *Derby Road*	17	1	10
Dacre Park	4	15	6
Datchet	0	12	6
Dunmow, *The Ark* ...	0	12	0
Egham	2	19	7½
Eltham, *Balcaskie Road*	1	1	6
„ "Herald" Fund	0	1	1
Epping	0	5	0
Erith, *Providence* ...	4	5	7
Farnham	1	8	0
Folkestone, *Zion* ...	0	8	0
Grays, *Ebenezer* ...	0	17	6
„ "Herald" Fund	0	2	0
Guildford, *Old Baptist Chapel*	43	5	10¼
Do. "Herald" Fund	0	9	0
Do. Building Fund ...	41	9	6
Hackney Road, *Shalom*	2	18	2
Haworth, *Hall Green* ...	0	3	0
High Wycombe, *Zion*	9	14	9½
Do. "Herald" Fund	1	2	0
Homerton, *Homerton Row*	22	0	9½
Do. "Herald" Fund	1	11	0
Do. Building Fund ...	2	2	3½
Horham	11	17	9
„ "Herald" Fund ...	0	5	0
Hornsey Rise, *Ebenezer*	8	17	6
Do. "Herald" Fund	0	15	7
Do. Building Fund ...	1	1	0
Hounslow, *Zoar* ...	20	7	5¾
Do. "Herald" Fund	0	6	6
Ilford, *Ebenezer* ...	1	17	8
„ "Herald" Fund ...	0	1	10
Ipswich, *Bethesda* ...	3	0	0
Ipswich, *Zoar*	6	19	1
„ "Herald" Fund ...	0	7	6
Kingston-on-Thames, *Providence*	3	0	0

	£	s.	d.
Lewisham, *College Park*	5	6	1
Leyton, *Goldsmith Road*	0	11	0
Limehouse, *Elim* ...	1	0	0
Maidstone, *Providence*	1	7	10
March, *Providence* ...	9	2	1
Marylebone, *Mount Zion*	91	9	10½
Do. "Herald" Fund	3	17	0
Do. Building Fund ...	57	6	0
Meopham, *Zion* ...	7	1	0½
Norwich, *Orford Hill*...	1	4	0
Notting Hill Gate, *Bethesda*	4	19	9
Occold	1	10	0
Over	2	0	0
„ "Herald" Fund ...	0	1	5
Peckham, *Zion* ...	1	14	7¼
„ "Herald" Fund	0	6	9
Pimlico, *Carmel* ...	2	3	2½
Poynings	0	13	0
„ "Herald" Fund	0	2	6
Prittlewell, *Providence*	6	8	8
„ "Herald" Fund	0	1	8
Reading, *Providence* ...	1	16	9
„ "Herald Fund"	0	3	3
Richmond, *Salem* ...	8	14	8
Rushden, *Succoth* ...	1	13	8
„ "Herald" Fund	0	4	6
Shouldham Street ...	3	7	9¼
„ "Herald" Fund	0	2	0
Soho	11	10	8½
„ "Herald" Fund ...	0	16	8
St. Albans, *Bethel* ...	8	2	7½
St. Neots	10	2	10
„ "Herald" Fund	0	10	1
Stevenage	4	0	6
Stratford, *Gurney Road*	12	11	11
„ "Herald" Fund	0	0	6
Streatham, *Hambro' Road*...	5	16	4
Swindon, *Providence* ...	1	18	3
„ "Herald" Fund	0	1	10
Sydney, *Castlereagh Street*	1	10	0
Sydney, *Temple Church*	1	15	0
Tollington Park, *Zoar*	2	18	3
Tottenham, *Napier Road*	1	1	1
Tring, *Akeman Street* ...	46	3	11
„ "Herald" Fund ...	2	11	9
Trowbridge, *Zion* ...	0	16	3½
Tunstall...		—	
„ "Herald" Fund	0	10	0
Waltham Abbey, *Ebenezer*	1	0	6
Walthamstow, *Zion* ...	3	1	6
„ "Herald" Fund	0	14	0
Walworth, *Surrey Tabernacle*		—	
Do. "Herald" Fund	0	2	0
Wandsworth, *Haldon Road*	4	14	0
Wandsworth Common, *Chatham Road* ...	6	4	2
Watford, *Tabernacle* ...	9	8	1½
Wattisham	2	0	0
Wellingborough, *Tabernacle*	5	5	3
West Ham Lane, *Tabernacle*	15	13	6
Whittlesea	0	15	0
Willingham	1	12	7
„ "Herald" Fund	0	7	5
Wisbech, *Zion*	2	5	6
Wooburn Green ...	1	10	3½
Wood Green, *Park Riding*	9	0	7½
Do. "Herald" Fund	1	2	4
Woolwich, *Enon* ...	6	13	2
Yarmouth, *York Road*	0	15	0
Personal Subscriptions ...	35	13	9
Do. "Herald" Fund	2	9	10
Do. Building Fund ...	213	12	6
Collection at Annual Meeting	16	9	9½
Collection at Half-yearly Meeting	31	14	0¾
Profit on Annual Meeting Tea	1	0	8
Grant from British and Foreign Bible Society	48	0	0
Legacy (per Mr. W. R. Clift)	20	0	0
Balance in Hand, Oct. 21st, 1904	237	5	6¾
	£1,627	14	8¼

In case of any error in amount or name, kindly communicate with Hon. Financial Secretary, A. J. ROBBINS, Vicarage Farm, Hounslow.

Collections, Subscriptions, and Donations.

——:o:——

	£	s.	d.
Aberdeen,			
Academy-street—			
Sunday-shool	0	7	6
Acton,			
Tabernacle—			
Collection	3	0	0
,, (special) ...	0	10	6
Saw, Mrs.	1	1	0
Askett—			
Collection	0	18	0
Stratford, Mr. W. (card)	0	8	3
Ballarat,			
Yuille-street—			
Collection ...	2	0	0
Basset Street,			
Keppel-street Memorial Church—			
Sunday-school	3	10	3½
E. and B....	0	11	0
Fielder, Miss R. ...	1	0	0
Bath,			
Bethel—			
Collection	2	6	7½
Sunday-school	0	19	0
Dillon, Miss H. (card) ...	0	1	8
Herbert, Miss ,, ...	0	6	6
Webb, Mrs. S. ,, ...	0	14	6
Beccles,			
Martyrs' Memorial—			
Collection	1	10	8
Sunday-school	2	2	6
Berkhampstead,			
Beulah—			
Collection	4	0	9
Sunday-school	1	8	0
Hodsden, Mrs. (box) ...	0	10	0
Sills, Miss L. (box) ...	0	10	0
Berkhamsted Common—			
Collection	0	18	0½
Bermondsey,			
Lynton-road—			
Collection	9	0	0
,, (special) ...	1	5	10
Sunday-school (special)	2	2	0
Crisp, Mr. A. E. (box) ...	1	3	0
Crisp, Mr. A. E. ...	1	1	0
Sparks, Miss (per Mr. A. E Crisp)	0	10	0
Marlborough Hall, Spa-roadc			
Sunday-shool	0	16	0

	£	s.	d.
Bexley Heath,			
Old Baptist Church—			
Collection (special) ...	1	10	0
Sunday-school	1	1	0
Bierton—			
Collection	2	17	0½
Goode, Miss (box) ...	0	2	6
Borough,			
Penrose-street—			
Sunday-school ...	6	9	6
Brentford,			
North-road—			
Collection	8	5	0
Sunday-school	9	17	3
Sunday-school (special lectures)	2	1	6
Dann, Mr. (box)... ...	0	13	10
Dean, Miss F. E. (box)	0	10	6
Dykes, Mr. W.	0	10	0
F., Mr. (per Mr. Cradduck)	0	10	0
Fromow, Mr. J.	1	1	0
Parsons, Mrs.	0	2	6
Secrett, Mr.	2	0	0
Brighton,			
Light, Misses C. and R.—			
Bates, Miss	0	5	0
C.L.	0	5	0
Chapman, Miss	0	5	0
Dancy, Mr. W.	0	10	0
Light, Miss	0	4	4
Light, Miss E	0	5	0
Lucas, Mr.	0	2	6
Piper, Miss	0	5	0
Vickery, Mr.	2	0	0
Prarthana Sabha—			
Collections	10	13	6
Monthly Meeting (box)	0	17	5½
Botting, Miss	0	13	2
Cozens, Mr. A.	0	6	4
Elliott, Mr.	0	4	2½
Fisher, Mr.	0	18	5½
Gumbrell, Mr.	0	2	11
Haines, Miss	0	2	7½
Lucas, Miss	0	7	0
Lyle, Mrs.	0	1	3¾
Miller, Miss	0	7	0
Parkhurst, Mr.	0	4	4¾
Piper, Mr.	0	5	0
Sears, Mr.	0	8	1⅓
Smith, Mrs.	0	5	0
Salem—			
Sunday-school	3	17	1

	£	s.	d.
Cambridge, *Eden*—			
Collection	2	12	5
Sunday-school	16	19	6
Haynes, Miss	3	3	0
Hornsey Family ...	0	10	2½
Hunt, Mrs. (box) ...	1	14	6½
Jull, Mr. J.	1	0	0
Jull, Mrs. J. (card) ...	3	14	0
Sturton, Mr.	5	0	0
Chadwell-street, *Mount Zion*—			
Lecture (per Mr. Chisnall, Nov. 18th) ...	1	4	6¼
Lecture (per Mr. Chisnall, March 24th) ...	1	16	6¼
Lecture (per Mr. E. A. Booth, May 12th) ...	6	6	6
Missionary Sunday, July 16th)	11	10	6
Sunday-school	14	14	6
Sunday-school (Missionary Sunday, July 16th)	1	8	6
Mothers' Meeting (¼d. box)	0	4	6
Young People's Conference	2	10	0
Abbott, Mr. W.	1	1	0
Applegate, Mr. F. B. ...	0	10	6
Banks, Mrs.	1	1	0
Bedford, Miss	0	5	0
Bloomfield, Mrs. ...	0	8	0
Cook, Miss	0	2	0
Eyre, Mrs.	0	2	6
Exodus ii. 22	2	2	0
Gee, Mrs....	1	0	0
Golding, Mr. E. W. ...	0	10	6
Hales, Mr.	0	2	0
Hoddy, Mrs.	1	0	0
Lawrence, Miss ...	0	2	6
Millar, Mrs.	0	10	0
Millar, Mr. T.	1	1	0
Mitchell, Mr. E. ...	1	1	0
Mitchell, Mr. E. (special)	5	0	0
Radcliffe, Mrs.	0	2	0
Simmonds, Mr.	0	5	0
Smith, Mr. D.	2	2	0
Wilks, Miss	0	4	0
Woodward, Miss ...	0	10	0
Woodward, Miss (card)	0	6	0
Beckett, Miss (box) ...	0	10	1½
Bloomfield, Mrs. (box)	0	6	7½
Butcher, Mr. (box) ...	0	5	4¾
Deane, Miss (box) ...	0	12	0
Hart, Mrs. (box) ...	0	9	0
Hillier, Mr. (box) ...	0	10	8
Lewis, Miss (box) ...	0	16	7¾
Marjoram, Mr. (box) ..	0	4	11½
Martin, Mr. (box) ...	0	5	8½
Martyn, Miss (box) ...	0	19	7¼
Mckenzie, Mr. (box) ...	0	6	4½
Mitchell, Mr. E. (box)	3	7	6
Morris, Miss (box) ...	0	15	0
North, Miss (box) ...	0	16	5½
Othen, Mrs. (box) ...	0	12	7
Pardoe, Mrs. (box) ...	0	4	11
Parish, Miss Edie (box)	0	8	5½
Ridley, Mr. G. (box) ...	3	7	9¾
Roebuck, Mr. (box) ...	0	2	11
Shepherd, Mrs. (box) ...	0	5	5¾
Silvesters, Misses (box)	1	13	7½
Chatham, *Enon* –			
Sunday-school	1	10	0
Chelmsford—			
Collection	5	12	0
Cheltenham, *Bethel*—			
Collection ...	2	11	3½
Chesham, *Townfield* –			
Sunday-school (box) ...	3	8	6
Sale of Work	9	0	0
Hawkins, Miss (box) ...	0	16	6
Hawkins, Miss M. E. (box)...	0	10	0
Clapham, *CourlandGrove*—			
Collection	1	10	8
Sunday-school	4	6	6½
Clapham Junction, *Providence*—			
Sunday-school	2	5	0
Ackworth, Mr.	0	4	0
Ackworth, Mr. E. L. ...	0	6	0
Banks, Mr. R.	1	1	0
Goddard, Mr. Jos. ...	0	5	0
Keeble, Mr. S. J. (spec. don.)	0	5	0
Keeble, Mr. S. J. (box)	0	12	6½
Keeble, Mr. S. J. (Bible Booklets)	0	1	0
Sears, Mr. R. E. (sub., Heralds, box) ...	5	0	0
Sears, Miss A. E. (box)	1	1	6
Colchester, *St. John's Green*—			
Collection	1	8	0
Colnbrook—			
Collection	1	7	7
Sunday-school	2	7	5
Croydon, *Derby Road*—			
Collection	4	15	0
Sunday-school	11	5	10
Falkner, Mr. W. J. ...	1	1	0

	£	s.	d.
Dacre Park—			
Collection	1	3	0
Sunday-school	1	5	6
Sunday-school (special collection)	0	8	0
Bible-class	0	11	2
Y. W. Bible-class ...	1	7	10
Datchet—			
Collection	0	7	0
Sunday-school	0	5	6
Dunmow, *The Ark—*			
Collection ...	0	12	0
Egham—			
Collection	1	10	4
Special Lecture ...	1	9	3½
Eltham, *Balcaskie Road—*			
Collection	1	1	6
Epping—			
Sunday-school	0	5	0
Erith, *Providence—*			
Collection	1	14	1
Sunday-school and friends	2	11	6
Farnham—			
Collection ...	1	8	0
Folkestone, *Zion—*			
Collection ...	0	8	0
Grays, *Ebenezer—*			
Collection	0	10	0
Sunday-school	0	7	6
Guildford, *Old Baptist Chapel—*			
Collection	7	3	3
Sunday-school	0	12	0
Y. M. Bible-class ...	0	7	3
Y. W. Bible-class ...	0	10	3
Billing, Mr. J. (sub.) ...	1	10	0
Billing, Mr. J. (spec. don.)	20	0	0
Billing, Mr. J. (box) ...	0	10	3½
Parsons, Miss	0	10	0
"A Steward"	0	10	0
Wrightson, Mrs. ...	0	5	0
Attfield, Miss G. (box)	0	6	10
Brand, Mr. H. (box) ...	2	8	0½
Chaplin, Miss M. (box)	0	8	4½
Chisnall, Mr. W. (box)...	0	10	3
Cordwell, Miss (box) ...	0	3	4½
Foster, Mr. G. (box) ...	0	12	0
Garton, Mr. W. (box) ...	0	4	11½
Gilbert, Miss (box) ...	0	15	11
Handley, Mrs. (box) ...	0	3	1¾
Hester Miss (box) ...	0	10	1½
Martin, Mr. W. (box) ...	0	13	4
Nicholson, Mr. (box) ...	0	6	9
Parsons, Mr. (box) ...	0	6	5
Pickett, Miss (box) ...	0	7	1
Searle, Mr. (box) ...	0	2	6¾
Shellard, Mr. (box) ...	0	8	2¼
Skuse, Mrs. (box) ...	0	5	6
Snell, Mr. A. (box) ...	1	9	6½
Usher, Miss (box) ...	0	9	8
Walker, Miss (box) ...	0	2	9½
White, Mrs. C. E. (box)	0	12	11½
Hackney Road, *Shalom—*			
Collection ...	2	18	2
Haworth, *Hall Green—*			
Sunday-school	0	3	0
High Wycombe, *Zion—*			
Collections	4	16	9½
Bond, Miss F. (box) ...	0	2	0
Broughton, Miss (card)	0	0	8
Cordle, Mr. J. (don.) ...	0	10	0
Feesey, Miss (box) ...	0	8	6
Hawkins, Mrs. (box) ...	0	5	1
Lemming, Miss (box) ...	0	2	2½
Maunder, Miss (box) ...	0	4	0
Morling, Mr. J. (box) ...	0	7	2½
Morling, Mr. J. (card)...	0	10	6
Morling, Mr. D. ...	1	10	0
Rogers, Miss A. (box)...	0	8	10
Rogers, Miss R. (card)	0	7	6
Strafford, Miss (card)...	0	1	6
Homerton, *Homerton Row—*			
Collection	3	6	0
Sunday-school	5	3	3½
Booth, Mr. and Mrs. A.	2	10	0
Booth, Mr. A. (box) ...	0	11	0
Booth, Mr. and Mrs. E. A.	4	4	0
Booth, Mr. and Mrs. J. C.	2	10	0
Brett, Mr. and Mrs. ...	1	1	0
Evens, Miss	0	10	0
Friend (per Mrs. A. Booth)	0	3	0
Sparrow, Mr. A. W. ...	0	2	6
Spratt, Mr. and Mrs. A. G.	1	0	0
Spratt, Mr. and Mrs. Geo.	0	10	0
Spratt, Mrs.	0	10	0
Horham—			
Collection	5	3	0
Chapel Vestry (box) ...	0	12	0
Atmore, Mrs. (box) ...	0	7	0
Chapman, Mrs. (box) ...	0	5	5¼
Cracknell, Mrs. (box) ...	1	0	0
Hawes, Mrs. F. (box) ...	0	11	0

	£	s.	d.
Hawes, Miss (box) ...	0	11	7
Hawes, Mr. R. W. (box)	2	2	0
Knight, Mr.	1	0	0
Ling, Mr.	0	5	8¾
Hornsey Rise, *Ebenezer*—			
Collection	2	0	0
Lecture	1	0	0
Sunday-school	3	15	9
Bible-class	1	12	6
Dawson, Mr. T. (box) ...	0	3	6
Goodhew, Mr. H. (box)	0	2	6
Sandell, Mr. (box) ...	0	3	3
Hounslow, *Zoar*—			
Collection	3	2	6
Collection (special) ...	5	1	1
Sunday-school	4	8	0
Sunday-school (special)	4	6	1
1st Class Boys	0	9	3¾
Ebbs, Miss (don.) ...	1	0	0
Ebbs, Miss	0	5	0
Robbins, Mr. A. J. ...	1	15	6
Ilford, *Ebenezer*—			
Collection	1	17	8
Ipswich, *Bethesda*—			
Collection ...	3	0	0
Ipswich, *Zoar*—			
Collection (special) ...	1	14	1
Sunday-school	3	0	0
Crane, Mrs. (box) ...	0	4	5
Howe, Mr. W. (spec. don.)	0	5	0
Wright, Miss Ada (box)	1	15	7
Kingston-on-Thames, *Providence*—			
Sunday-school	2	1	6
Bush, Miss	0	6	0
Lambourne, Mr. (box)...	0	6	0
Friends (per Mr. Lambourne)	0	6	6
Lewisham, *College Park*—			
Collection	1	16	1
Collection (special) ...	0	16	6
Sunday-school	2	13	6
Leyton, *Goldsmith Road*—			
Collection ...	0	11	0
Limehouse, *Elim*—			
Collection (special) ...	0	10	0
Holden, Mr. F. C. ...	0	10	0

	£	s.	d.
Maidstone, *Providence*—			
Collection	1	5	4
Stevens, Mr. Jos. ...	0	2	6
March, *Providence*—			
Collection	8	1	1
Morton, Mrs.	1	1	0
Marylebone, *Mount Zion*—			
Collection	6	7	0½
Sunday-school	27	9	6
Welcome Tea, Profit on Cost of Christmas box (per Mr. Millwood)	2	13	4
Bush, Mr. and Mrs.	0	3	0
Butcher, Miss E.	0	10	0
Lawrence, Miss S.	0	2	0
Barradell, Mr.	1	1	0
Barradell, Mr. (box) ...	2	12	4
Barratt, Mrs.	0	5	0
Bartlett's, Mr. F. W. (box)	0	10	6
Bennett, Mrs.	1	0	0
Berridge, Mr.	0	5	0
Bunce, Mr.	0	10	6
Cobb, Mrs.	0	10	6
Elnaugh, Mr., senr. ...	0	10	6
Fraser, Mr. and Mrs. ...	2	0	0
Friend (spec. don.) ...	10	0	0
Goodley, Mr.	0	10	6
Gosling, Miss	0	5	0
Grimes, Mr.	1	1	0
Harris, Mr. C. C. ...	10	10	0
Harris, Mrs. C. C. ...	10	10	0
Harris, Mr. C. W. ...	1	1	0
Harris, Miss	0	5	0
Harris, Miss E.... ...	0	10	0
Harris, Miss S.	0	10	0
Hazelton, Mr.	1	1	0
Howe, Mrs.	1	0	0
Lamb, Miss	0	7	2
Lawrence, Miss ...	0	5	0
Lawson, Mrs.	1	1	0
Millwood, Mr.	1	1	0
Robbins, Miss	0	10	0
Russell, Mr. and Mrs....	0	15	0
Sears, Mr.	1	0	0
Sennitt, Mr.	1	1	0
Smith, Mr. D. F. ...	0	10	6
Tarrant, Mrs.	0	5	0
Thompson, Misses ...	0	10	0
Vine, Mr.	0	10	6
Meopham, *Zion*—			
Collection	2	7	0½
Collecting boxes ...	1	14	0
Crowhurst, Mr. S. ...	3	0	0

	£	s.	d.
Norwich,			
Orford Hill—			
Sunday-school ...	1	4	0
Notting Hill Gate,			
Bethesda—			
Collection ...	3	1	9
Sunday-school ...	1	18	0
Occold—			
Collection ...	1	10	0
Over—			
Collection	2	0	0
Peckham,			
Zion—			
Collection ...	1	14	7¼
Pimlico,			
Carmel—			
Collection (lecture) ...	0	13	8½
Sunday-school	0	11	0
Slingo, Miss Olive (box)	0	18	6
Poynings—			
Collection ...	0	13	0
Prittlewell,			
Providence—			
Collection ...	4	17	8
Sunday-school ...	1	11	0
Reading,			
Providence—			
Birrell, Miss (box) ...	0	1	11
Bolly, Miss (box) ...	0	3	0
Gough, Miss (box) ...	0	5	0
Martin, Mr. (box) ...	0	5	0
Morton, Miss (box) ...	0	4	0
Paxman, Miss (box) ...	0	2	11¼
Prior, Mr. (box) ...	0	1	5
Smith, Miss (box) ...	0	2	3
Twyford, Mr. (box) ...	0	3	0
Vinden, Miss (box) ...	0	5	5¾
Walters, Miss (box) ...	0	2	9
Richmond,			
Salem—			
Collection	2	13	8
Sunday-school and friends	6	1	0
Rushden,			
Succoth—			
Collection	1	3	2
Sunday-school	0	9	0
Bible-class	0	1	6
Shouldham Street—			
Collection	1	6	3¼
Sunday-school	1	4	0
Friends (per Mr. E. Lucas)	0	17	6
Soho—			
Collection ...	2	9	1
Sunday-school ...	5	19	7
Sunday-school (special collection)	0	10	0
Camp, Mr. E. (box) ...	0	6	6
Collis, Mrs. (box) ...	0	8	0½
Saggers, Mrs. A. (box)	0	6	6
Simpson, Mr. (box) ...	1	1	0
Steer, Mr.	0	10	0
St. Albans,			
Bethel—			
Collection	6	0	7½
Collection (special) ...	2	2	0
St. Neots—			
Collection	3	10	4½
Sunday-school and Bible-class ...	4	12	0½
Cook, Mr. (box) ...	0	8	5
Greenwell, Miss M. (box)	0	16	0
Hazelton, Master (box)	0	16	0
Stevenage—			
Collection	2	0	6
J. B.	2	0	0
Stratford,			
Gurney Road—			
Collection	7	6	8½
Sunday-school	1	19	3
Bible-class	0	7	10½
Friends	1	19	4
Ince, Mrs. (box) ...	0	18	9
Streatham,			
Hambro' Road—			
Collection	5	16	4
Swindon,			
Providence—			
Collection	1	13	3
Bible-class	0	5	0
Sydney,			
Castlereagh Street—			
Sunday-school	1	10	0
Sydney,			
"*Temple*" *Church*—			
Collection ...	1	15	0
Tollington Park,			
Zoar—			
Collection	1	2	3
Sunday-school	1	16	0
Tottenham,			
Napier Road—			
Collection	1	1	1
Tring,			
Akeman Street—			
Collection	12	14	3
Sunday-school	3	5	11
Christian Endeavour, senr.	4	8	5
Christian Endeavour, junr.	1	3	9
Belsham, Mr. E. (per Miss Colls)... ...	1	0	0

	£	s.	d.
Butcher, Mr., and family	11	0	0
Friend (per Miss Colls)	0	3	0
Glover, Mr. T.	1	0	0
Gower, Mrs. J. (per Miss Colls)... ...	0	2	0
Bagnall, Mrs. James (box)	0	7	1½
Bagnall, Mrs. John (box)	0	11	5
Burch, Miss (box) ...	0	3	3½
Colls, Mary, Dorothy and Edgar (box) ...	1	13	10½
Glover, Mr. T., Bible-class (box)	2	5	9
Hedges, Mrs. R. (box)	0	17	11½
Hedges, Miss, class (box)	0	3	0½
Hedges, Master J. R. (box)...	0	17	4½
Higby, Miss (box) ...	0	2	0
Humphreys, Miss H. (box)...	0	1	8
Janes, Mrs. (box) ...	0	4	2
Johnson, Mrs. F. (box)	0	11	7½
Jones, Mrs. (box) ...	0	10	10¾
Jones, Miss (box) ...	0	2	1
Osborn, Miss C. (box)...	0	3	8
Rawlings, Miss, Bible-class (box) ...	0	7	2
Rawlins, Miss E. (box)	0	5	2
Sharman, Miss A., Bible-class (box) ...	0	6	6
Toms, Miss (box) ...	0	3	0
Warren, Miss (box) ...	0	6	11¾
Wright, Mrs. Albert, senr. (box)	0	11	3
Wright, Mrs. A. S. (box)	0	2	2
Wright, Mrs. Geo. (box)	0	6	0
Wright, Mrs. Jesse (box)	0	2	5
Trowbridge, *Zion*—			
Gore's, Miss M. L., class...	0	16	3½
Waltham Abbey, *Ebenezer*—			
Sunday-school ...	1	0	6
Walthamstow, *Zion*—			
Collection	1	17	6
Sunday-school	0	17	6
Sunday-school Sewing-class	0	6	6
Wandsworth, *West Hill*—			
Collection	3	3	6
Sunday-school, 1904-5...	1	1	0
Jones, Mr. W. E. ...	0	9	6
Wandsworth Common, *Chatham Road*—			
Collection	4	12	6
Sunday-school	1	11	8
Watford, *Tabernacle*—			
Collection	3	15	11½
Sunday-school	5	12	2
Wattisham—			
Collection	2	0	0
Wellingborough, *Tabernacle*—			
Sunday-school	5	5	3
West Ham Lane, *Tabernacle*—			
Collection	6	0	0
Sunday-school	9	13	6
Whittlesea—			
Sunday-school	0	9	2
Savage's, Mrs., Bible-class	0	5	10
Willingham—			
Collection	1	4	0
Tibbitts, Miss (box) ...	0	8	7
Wisbech, *Zion*—			
Collection	1	3	0
Sunday-school	0	1	10
Bible-class	0	1	2
Bell, Miss	0	2	0
Hall, Mrs.	0	1	5
Laxton, Mr. J.	0	3	3½
Laxton, Miss A. ...	0	3	7½
Newton, Mrs. H. ...	0	2	2
Pratt, Miss M. L. ...	0	2	0
Scott, Mrs. G.	0	5	0
Wooburn Green—			
Collection	0	9	0
Sunday-school	1	1	3½
Wood Green, *Park Riding*—			
Collection	2	6	9
Sunday-school	2	18	0¾
Sunday-school (boxes)	2	14	4¾
Bible-class	0	6	2½
Whitaker, Mr. J. (box)	0	15	2½
Woolwich, *Enon*—			
Collection (lecture) ...	1	0	1
Sunday-school	4	0	4
Abrahams, Miss (box)...	0	2	6
Cocks, Miss (box) ...	0	9	6
Crewdson, Miss (box)...	0	5	1
Furlong, Mrs. (box) ...	0	6	8
Patterson, Mrs. (box)...	0	9	0
Yarmouth, *York Road*—			
Sunday-school ...	0	15	0

Personal Subscriptions, &c.

—:o:—

	£	s.	d.
Allder, Mr. J. T. (box) ...	0	5	0
Ash, Miss	0	13	0
Begbie, Mr. W. H.	0	2	0
Braddick, Mr. J. (British Honduras)	0	8	0
Brain, Miss	0	5	0
Brown, Mr. L. (box) ...	0	2	6
Brown, Mr. S. H.	1	0	0
Burgess, Mr. F. G.	1	0	0
C. B. (per Mr. Jas. B. Collin)	5	5	0
Caplin, Mr. and Mrs. S. B.	0	5	0
Collin, Mr. Jas. B.	3	3	0
Collin, Mrs. Jas. B.	2	2	0
Colson, Mr. T. W.	0	10	0
Cooper, Miss E. L.	2	0	0
Cooper, Miss E. L. (special)	3	0	0
Dare, Mr. Thos.	0	2	6
Davey, Mr. Wm.	0	7	0
Deal, Mrs. C. H.	0	5	0
Dilley, Mr. J.	0	2	6
Driver, Mr. and Mrs. J. ...	0	6	0
Eastoe, Mr. A.	0	5	0
Fearnley, Mr. Thos. ...	2	0	0
Friend (per Mr. W. H. Begbie)	0	10	0
Goodenough, Mr. J. P. ...	0	10	0
Gurney, Mr. Geo. (box) ...	0	13	6
Haddock, Mr. Samuel ...	0	2	6
James, Mr. John	0	10	0
Mann, Mr. D.	0	5	0
Osmotherly, Mrs. (box) ...	0	14	6
Rogers, Mr. A. H. (card) ...	0	3	3
Ruffell, Mr. Geo.	0	10	0
Shipway, Mrs. E.	0	10	0
Thrower, Mr. A. W. (box) ...	0	11	0
Turnpenny, Mr. H. C. (box)	0	10	0
Tyler, Mr. Geo. (per Mr. Belcher)	2	2	0
Walls, Miss E. M.	1	0	0
Walter, Miss Maud (box) ...	2	8	6
Windmill, Miss	0	5	0
Wright, Mr. Wm.	1	0	0

"Mission Herald" Subscriptions, &c.

——:o:——

	£	s.	d.
Acton, *Tabernacle,*			
Per Mr. S. G. Elliott ...	0	3	0
Collection...	0	2	0
Basset-street, *Keppel-street Memorial Church,*			
Collection	0	2	6
Fielder, Miss R.	0	2	0
Bath, *Bethel,*			
Collection	0	11	0
Beccles, *Martyrs' Memorial,*			
Holton, Miss E. C. ...	0	3	0
Bermondsey, *Lynton-road,*			
Collection	1	14	0
Brentford, *North-road,*			
Per Mr. A. Cradduck ...	4	5	2
Brighton, *Prarthana Sabha,*			
Collection	0	12	0
Cambridge, *Eden Chapel,*			
Collection	0	5	0
Haynes, Miss	0	2	0
Jull, Mr. (per)	0	5	0
Chadwell-Street, *Mount Zion,*			
Collection ...	3	18	7
Chesham, *Townfield,*			
Hawkins, Miss (per) ...	0	3	0
Clapham Junction, *Providence,*			
Ackworth, Mr. E. W.	0	0	6
Keeble, Mr. S. J. ...	0	2	0
Colnbrook,			
Sunday-school	0	2	0
Wild, Miss A. S.	0	5	0
Eltham, *Balkaskie-road,*			
Collection	0	1	1
Grays, *Ebenezer,*			
Withers, Mr. F. S. ...	0	2	0
Guildford, *Old Baptist Chapel,*			
Shellard, Mr. G.	0	9	0
High Wycombe, *Zion,*			
Scott, Miss (per) ...	1	2	0
Homerton, *Homerton-row,*			
Booth, Mr. A. ...	0	0	6
Booth, Mrs. A. ...	1	8	0

	£	s.	d.
Carr, Miss ...	0	2	6
Horham,			
Cracknell, Mrs.	0	2	6
Hawes, Mrs. F.	0	2	6
Hornsey Rise, *Ebenezer,*			
Sunday-school	0	12	6
Bird, Mr.	0	1	0
Sandell, Mr. A. J. ...	0	2	1
Hounslow, *Zoar,*			
Collection	0	4	6
Ebbs, Miss	0	2	0
Ilford, *Ebenezer,*			
Collection	0	1	10
Ipswich, *Zoar,*			
Collection	0	7	6
Marylebone, *Mount Zion,*			
C. C. A. L. H.	2	1	0
Elnaugh, Mr., senr. ...	0	1	0
Millwood, Mr., per			
Anonymous	0	1	0
,, ...	0	1	0
Baldwin, Mr.	0	0	6
Ball, Miss	0	0	6
Beecher, Mr. C. J. ...	0	2	0
Cobb, Mrs.	0	1	0
Davie, Miss	0	1	0
Dawson, Miss	0	1	0
Gosling, Miss	0	0	6
Harris, Miss	0	0	6
Johnson, Mrs.	0	1	0
Lawrence, Miss S. ...	0	1	0
Millwood, Mrs. ...	0	6	0
Millwood, Miss ...	0	1	0
Morgan, Mr.	0	2	6
Penn, Mrs.	0	1	0
Pleass, Miss	0	0	6
Russell, Mrs.	0	1	6
Sampson, Mrs. J. J. ...	0	2	0
Sears, Misses	0	1	0
Smart, Miss	0	1	0
Smith, Miss R. ...	0	1	0
Thompson, Misses ...	0	1	0
Turner, Mr. A. ...	0	0	6
Vine, Mr. C. A. ...	0	1	0
Walter, Miss S. ...	0	1	0
Whale, Mrs.	0	1	0
Wilby, Mrs.	0	0	6
Willett, Mrs.	0	1	0
Wood, Miss E.	0	0	6
Over,			
Collection	0	1	5
Peckham, *Zion,*			
Collection ...	0	6	9
Poynings,			
Collection	0	2	6
Prittlewell, *Providence,*			
Collection	0	1	8
Reading, *Providence,*			
Collection	0	3	3
Rushden, *Succoth,*			
Bible Class	0	1	6
Brown, Mr. Wm.	0	3	0
Shouldham-street,			
Lucas, Mrs. E. (per) ...	0	2	0
Soho,			
Collection	0	4	2
Sunday-school	0	12	6
St. Neots,			
Collection	0	7	7
Elphick, Mrs. M. ...	0	2	6
Stratford, *Gurney-road,*			
Collection	0	0	6
Swindon, *Providence,*			
Collection	0	1	10
Tring, *Akeman-street,*			
Chesham Friends, per Miss Colls	0	7	0
Colls, Miss (per)	2	0	3
Lambourne, Miss, per Miss Colls	0	2	0
Mulliner, Miss, per Miss Colls	0	2	0
Sievert, Mr., per Miss Colls	0	0	6
Tunstall,			
Collection	0	10	0
Walthamstow, *Zion,*			
Collection	0	14	0
Walworth, *Surrey Tabernacle,*			
Gosling, Miss E. Ruth ...	0	2	0
Willingham,			
Jeeps, Miss (per)	0	7	5
Wood Green, *Park Ridings,*			
Chambers, Mr. P. J. (per)	0	1	6
P. J. C.	0	2	9
Smith, Miss ...	0	1	0
Turner, Mr. C. S. ...	0	17	1
Personal :—			
Ash, Miss	0	1	0
Banks, Messrs. R. and Son's, sales	1	5	4
Brain, Miss	0	1	0
Burwood, Miss, per Mr. S. T. Belcher	0	0	6
Davey, Mr. Wm.	0	0	6
Fearnley, Mr. Thos. ...	0	1	0
Friend, Manchester ...	0	0	6
Osmotherly, Mrs. ...	0	1	0
Tarry, Mrs.	0	6	0
Waller, Mr. W. F. ...	0	3	0
Wilson, Mrs. C.	0	5	0
Wright, Mr. Wm. ...	0	5	0

Building Fund.

—:o:—

	£	s.	d.
Bermondsey, *Lynton-road,*			
Bennett and Sparks, Messrs.	0	10	0
Blackman, Mr. H. ...	1	1	0
Collin, Mr. J. B. ...	10	0	0
Crisp, Mr. A. E. ...	1	1	0
M. L. C., Mrs.	1	1	0
Bermondsey, *Marlborough Hall, Spa-road,*			
Sunday-school (1,000 Shilling List) ...	0	10	0
Brentford, *North-road,*			
Fromow's, Mrs. J., drawing-room meeting ...	4	0	0
Brighton, *Light, Misses C. and R., per*			
Chapman, Miss	0	5	0
Brighton, *Prarthana Sabha*			
GUINEA LIST.			
A Gift	1	1	0
Beech House	1	1	0
Chapman, Mr. J. H. ...	1	1	0
Holford, Mrs.	1	1	0
Lucas, Mr. and Mrs. ...	1	1	0
Smith, Mr. and Mrs. ...	1	1	0
1,000 SHILLING LIST.			
Bletsoe, Mr.	0	2	0
Cozens, Master E. (coll.)	0	2	0
E. W.	0	5	0
Fisher, Mrs.	0	5	0
Fisher, Miss	0	5	0
Fisher, Mr. D., and Miss Lucas	0	5	0
Friend	0	1	0
Gumbrell, Miss G. (coll.)	0	1	0
Piper, Mrs.	0	1	0
Piper, Miss	0	5	0
Vickery, Mr.	0	10	0
Chadwell-street, *Mount Zion,*			
Anonymous, per Mr. E. Mitchell 100	0	0	

	£	s.	d.
Clapham Junction, *Providence,*			
Banks, Mr. Robt. ...	0	10	6
Sears, Mr. H. G. ...	1	0	0
Guildford, *Old Baptist Church,*			
A Friend since 1860 ...	1	1	0
Billing, Mr. J.	5	0	0
Chaplin, Miss M. ...	0	10	0
Pickett, Miss	0	2	0
Rae, Mr.	0	2	0
Shellard, Miss	1	1	0
Collected, per Mr. W. Chisnall—			
Guinea Fund ...	22	5	0
Shilling Fund ...	11	8	6
Homerton, *Homerton Row,*			
Turnpenny, Mr. and Mrs.	1	1	0
Turnpenny, Mrs., drawing-room meeting ...	1	1	3½
Hornsey Rise, *Ebenezer,*			
Sandell, Mr. and Mrs.	1	1	0
Marylebone, *Mount Zion,*			
Donaldson, Mrs., per Mr. C. C. Harris ...	1	1	0
Harris, Mr. C. C. ...	50	0	0
Harris, Mrs., drawing-room meeting ...	6	5	0
Personal:—			
A Friend, per Mr. E. A. Booth...	3	3	0
A Lover of the Gospel in his 95th year ...	50	0	0
Anonymous 100	0	0	
Falkner, Mr. and Mrs. A. B.	5	0	0
Friend	50	0	0
Gurney, Mr. Geo. ...	0	3	0
Howe's, Mrs., drawing-room meeting ...	3	4	6
Mackenzie, Mr. J. G. ...	2	2	0

Summary of the Young Peoples' One Shilling Fund

OF THE

£1,000 BUILDING SCHEME.

——:o:——

	s.	d.
Acton	2	0
Bath	1	0
Belize	4	0
Brentford	5	0
Cambridge	5	0
Chadwell-street	13	0
Chilworth	1	0
Colchester	13	0
Cranleigh	5	0
Falmouth	2	0
Farncomb	2	0
Godalming	2	0
Guildford	64	0
Hartley Wintney	5	0
High Wycombe	2	0
Hill-street	2	0
Hillingdon Heath	7	6
Homerton	8	0
Hyde Park	1	0
Ipswich	1	0
Kensal Rise	2	0
Kingston	20	0
Leytonstone	2	0
Lewisham	6	0
Newark-on-Trent	3	0
Poplar	1	0
Reading...	1	0
Richmond	2	0
Shenfield	3	0
Soho	1	0
Southsea	2	0
Stistead	5	0
Stroud Green	1	0
Tottenham	1	0
Tunbridge Wells	1	0
Walthamstow	6	0
Watford	16	0
Wattisham	1	0
Woking	4	0
Wood Green	5	0
	£11	8 6

Summary of the One Guinea Fund

OF THE

£1,000 BUILDING SCHEME.

—:o:—

GIVEN OR COLLECTED.

	£	s.	d.
Mr. E. A. Booth, Walthamstow	1	1	0
Mrs. E. A. Booth, Walthamstow	1	1	0
Mr. and Mrs. A. G. Spratt, South Hackney	1	1	0
Mr. and Mrs. Booth, Walthamstow	2	0	0
Mr. H. Dadswell, Clapham...	1	1	0
Miss Evelyn Harris, Hill Street	1	1	0
Miss Stella Harris, Hill Street	1	1	0
Miss Eleanor Mather, Wellingboro'	1	1	0
Miss Minnie Fromow, Chiswick	1	1	0
A Well-wisher who was at the Formation of the Society, Guildford	1	1	0
Mr. A. H. Sandell, Upper Holloway	1	1	0
Miss L. F. Fromow, Chiswick	1	1	6
J. Mote, Esq., Lee	1	1	0
F. J. Newman, Esq., Clapham	1	1	0
Randle Ash, Esq., Dulwich Park	1	1	0
Miss E. Shellow, Guildford	1	1	0
Mr. J. C. Booth, Walthamstow	1	1	0
Mrs. J. B. Collin, Lynton Road, Bermondsey	1	1	0
Mr. G. Elnaugh, Southend	1	1	0
Y.M.B.C. (per Mr. Davis), Gurney Road, Stratford	1	6	6
Miss Scott, High Wycombe	1	1	0
Miss M. Gifford, Willingham	1	1	0
A.S.S.B , Brighton	1	1	0
	£25	8	0

NOTICE IN REFERENCE TO BEQUESTS.

WE believe there are many of our subscribers would like to continue their subscriptions even after the Lord has taken them home, and although this is a somewhat delicate matter, yet for the sake of the Lord's cause we make mention of how this can be done by bequeathing

A LEGACY TO THE SOCIETY.

The following Form of Bequest is, therefore, recommended to those who may be desirous of thus assisting the Mission :—

FORM OF BEQUEST.

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

The capital could then be invested in Trust, and the interest would form a permanent memorial by way of subscription.

Hon. Financial Secretary :

MR. A. J. ROBBINS,
Vicararage Farm, Bath Road, Hounslow.



. THE .

Strict Baptist Mission

is greatly in need of help. Will you hold a rope? You can do so by giving to its funds an

Annual Subscription,

OR A

Donation,

Collection at Chapel,

Mission Room,

OR

Sunday School,

or becoming a Subscriber to the "STRICT BAPTIST MISSION HERALD," by having a

Collecting Box,

OR

Collecting Card,

which would be gladly supplied by our Hon. Financial Secretary,

Mr. A. J. ROBBINS,
Vicarage Farm, Bath Road, Hounslow;

or the Hon. Secretary,

Mr. W. CHISNALL,
"Wycliffe," Farnham Road, Guildford, Surrey.

. . . THE . . .

STRICT BAPTIST MISSION HERALD.

Published Bi-Monthly - - - Price One Penny.

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THE STRICT BAPTIST MISSION HERALD.

No. XXXIV. - NOVEMBER, 1905. - PRICE ONE PENNY.

Annual Meeting, Oct. 24, 1905.

MAGNIFICENT MEETINGS AT THE SURREY TABERNACLE.

WHEN the Apostle Paul was met by his brethren he thanked God and took courage and the Committee had good reason to thank God, not only for the splendid gatherings in this time-honoured sanctuary, but for the holy enthusiasm which characterised the gatherings and the noble liberality manifested on the occasion, and also to take courage in regard to the contemplated expansion. The meetings were the best the writer can remember in connection with the Strict Baptist Mission. Our esteemed president, Pastor E. Mitchell, occupied the chair at both meetings. In the afternoon the area of the commodious Tabernacle was well filled and right heartily rang out the opening hymn—

"Jesus shall reign where'er the sun."

The 67th Psalm having been read by Pastor James Flegg, and prayer offered by Alderman Brand, the pastor of the Surrey Tabernacle, Mr. O. S. Dolbey, very heartily welcomed the friends. The request for the use of that beautiful building was cheerfully complied with, for the meeting was in the interest of the Kingdom of our Lord and Saviour Jesus Christ. Our Brother expressed his interest in the work of the Strict Baptist Mission and read an interesting letter which he had received from missionary David Morling.

After another hymn had been sung, Pastor J. N. Throssell, of Meopham, spoke well from "The Word of God." God had spoken, and thus had given expression to His thoughts. The Word of God came of old to seer and prophet, and it came now individually. That which

had been spoken was the truth, and the truth was to be published. The address of Pastor G. W. Thomas suitably followed these observations. The topic of our Brother was "Go," and he touched upon the "go" of power, of prayer, of progress, of practice, of proclamation, of perseverance, and of presence, connecting with each an appropriate passage of Scripture. The writer spoke next to the effect that the Strict Baptist Mission stood for something definite. Being Scriptural it was necessarily Baptist and owned but one Master. The aim of our Brethren was Salvation, their charter the Bible, their occupation Messengers. A brief and instructive address by Missionary E. A. Booth was then given and the collection taken.

Letters were read from Messrs. Jull, Harsant and Abbott, regretting inability to be present.

Pastor T. Jones was much helped in delivering a thoughtful address showing how the darkness previous to the Reformation was overcome by the Truth of the Gospel, and that this was the only thing which would prove effectual to remove the darkness of Heathenism. The afternoon meeting was brought to a close by a stirring speech from Pastor L. H. Colls on the Lordship of Jesus Christ.

The friends at the Tabernacle had spared no pains to secure the comfort of the supporters of the Mission, and a large company partook of their hospitality.

At the evening meeting the galleries were well occupied, the area of the building being quite full. Our beloved vice-president, Pastor R. Mutimer, having read Mark xvi., and Pastor E. W. Flegg having offered prayer, the Chairman made a few introductory remarks and then requested our energetic Secretary to give the Report. It was a splendid record of a splendid work. (Copies can be had from the Secretary.)

The adoption of the Report was moved by Pastor John Bush, of New Cross. He expressed his heartfelt pleasure in so doing and trusted the Report would be prayerfully perused and many hearts stirred to increased support of this grand work. He gave an address suited to the occasion, in which he urged faith in the mission, faith in the message and faith in the material. The adoption was seconded by Pastor B. J. Northfield in an excellent address on the authority of mission work and the practical sympathy which should be manifested in the work of the Mission.

We should like to give in full the address which came next, but space forbids and it is difficult to make extracts. Our brother Booth, who is so devoted to the missionary cause, held the attention of the audience from the commencement to the close of his interesting account of work abroad, and many hearts were moved by his pathetic appeals in connection with the touching scenes described. We were melted in sympathy and thrilled with emotion as he told of the degradation of the people, the difficulties to be encountered, the patience needed. Nothing but the conviction that God called him to India took him out, and that alone could keep him there. He appreciated the kindness shown him, but he appealed not so much for sympathy with himself as with the work. A missionary goes out not as a baby to be nursed, but as a good soldier to endure hardness.

Miss Scott, who is leaving on Saturday for India, was present on the platform with Mrs. Booth. It fell to the lot of her pastor, Mr. Josiah Morling, to deliver a valedictory address, and in tender tones and with manifest emotion our brother spoke of woman and her work and the part to be played by our dear sister. He commended her to the care of Him whom she was going to serve and who must be to her more than the best loved on earth.

Pastor L. H. Colls in earnest prayer, which evoked the hearty amen of the large assembly, implored the blessing of the Lord on our sister in her future sphere.

Pastor H. T. Chilvers was then listened to with pleasure while he spoke in earnest manner of the mission work.

Hearty thanks having been tendered the friends at the Surrey Tabernacle for the loan of the building and their splendid hospitality, Mr. Arnold Boulden, one of the deacons, responded and expressed his pleasure that the meetings had been so successful. A few words from Pastor O. S. Dolbey brought these interesting and profitable meetings to a close. The collection amounted to £93, which, with £15 promised by a friend, brought the total to £108. Truly there was cause to sing at the close of these memorable services,

"Praise God from whom all blessings flow."

JAMES E. FLEGG.

IN MID-OCEAN.

Extracts of a letter received by our Hon. Sec. from Miss Ruth Scott, and posted by the pilot after leaving the S.S. Delta in the English Channel, and it is presumed it was written about twelve hours after we bade her farewell at Tilbury.

The party that journeyed there to wish her good-bye saw the vessel get under weigh, and by the time we had landed from the tender at Tilbury Pier we saw the good ship speeding on its way to the open sea.

The P. & O. S.S. Delta, Saturday evening, 28th October, 1905.

DEAR MR. CHISNALL,—You will doubtless be expecting my first impressions. So far there is little but sadness through leaving loved ones and pleasure in the thought of reunion, which is drawing nearer every moment.

I am sorry I cannot learn Tamil on the way, as that would help to pass the time. I wished when we were leaving Tilbury that I could have kept you all with me; it seemed hard to leave loved ones. Still, if we have a "thus saith the Lord," all will, all must be well. . . .

If you send any part of this to the HERALD I should feel so glad if you would kindly thank the friends for me for their kind sympathy and loving words. Surely, with so many loving prayers going up to the footstool of the King, this mission on which I am going must be

a success, and be to His glory and honour. For this I long—for this I pray. May our God set His seal upon our work.

I know we have had the prayers of all our supporters. But we still need them, and shall do as long as He spares us to work for Him.

I thank you for your kind letter.* . . . It was a very timely note, and very acceptable. . . . Truly our God is good. . . . Please excuse this disjointed note; time is short for posting . . . and quiet impossible in the hurry and bustle of getting settled down for our long voyage.

With my warmest Christian love to you all,

Yours in His loving service,

RUTH E. SCOTT.

SPECIAL PRAYER MEETING.

AS the outcome of a suggestion made at the Young People's Conference in June, a special missionary prayer-meeting was held on October 6th at Mount Zion Chapel, Hill-street, London.

The meeting, which lasted from 6.30 till 10 p.m., was presided over in turn by Brethren Mitchell, Hazelton, Mutimer, and Booth. These brethren read some portions of Scripture, and Brother Hazelton gave an address.

Brother Booth asked that prayer might be offered for the following particular objects :—

That the opposition of the Mohammedans to the progress of the work at Arambakkam be removed.

That Authelatchmi, the girl who wished to be baptized more than a year ago, but whose parents have removed her from the influence of our missionaries, may soon be enabled to follow her Lord.

That our missionaries may be guided with regard to the extension which they are hoping to make in the work.

That Brother Morling may have wisdom given him that he may be able to give good counsel to our agents. These go to him, during Brother Booth's absence from India, with their troubles and difficulties, and look to him for advice.

That the workers may be helped to continue their labours faithfully.

That doors may be kept open so that the Gospel can be taken to the women.

That the converts may be kept by the power of God, for they live in the midst of tremendous forces of evil.

Many earnest petitions were presented at the throne of grace for the above-mentioned objects, as well as for other things in connection with the Mission.

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* This refers to a letter our Hon. Sec. handed to Miss Scott after the good-bye was said, and just as we were about to pass down the gangway from the ship to the tender, containing, among other things, this motto :—

"LO! I AM WITH YOU ALWAY, EVEN UNTO THE END."



New Premises at Arambakkam.

AT LAST.

AT last the School and House at Arambakkam have been "raised," the visiting of officials is over, the quarrel, *we hope*, is at an end, and the finishing touches have now been added to the buildings. Our readers will remember that on our commencing to build here last year we met with stout opposition for many months at the hands of certain Mohammedans who own land next to our own. After I had approached various police and civil officials on the matter, our opponents, through their solicitors, presented a petition to the Collector, who is the Chief Magistrate of the District. Although this official—who is, by the way, a Mohammedan—decided in our favour, the opposing party seemed determined to prevent the School being erected, and so again used forcible measures to achieve their purpose.

THREATS AND DECEPTION.

Several times they came to me and promised to give land of their own close by and make compensation for the money we had expended, if we would but leave our present position. But when it came to actually making the bargain, they would withdraw their promises and disappear. Seeing that I was persistent, they told me they should appeal to the Board of Revenue and give me much trouble for two years or more; so we sought the counsel of our legal adviser on the matter. On finding that the standing orders of the Board of Revenue were on

our side we endeavoured to persuade the Mussulmans to come to reasonable terms. This they were not willing to do; but as they ignored all our rights in the matter and made proposals that only amounted to insults, I told our contractor to start again, saying that if the Mohammedans interfered they would have to bear the punishment of the law.



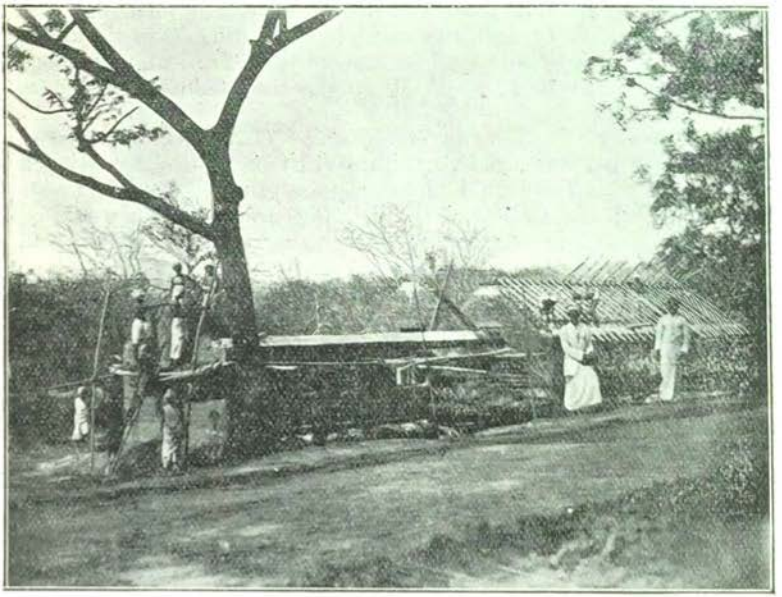
COOLY.

But now the contractor failed to do his part, and on breaking his third promise to begin I started the work myself. After I had got a good gang of coolies there, the builder brought down his party to drive mine away, telling me he should do it himself. But both he and his men were sent on their own affairs and we soon made a beginning with the coolies we had gathered together. The contractor had, no doubt, been receiving bribes of the Moslems, who are wealthy people.

PERSISTENT OPPOSITION.

On the second day of our re-commencing operations our assailants, the Mussulmans, came with renewed force and attempted to beat off

our men. But this time the coolies were in our own hands and we managed to hold on and continue the work. Finding themselves defeated in this our opponents endeavoured to inveigle the police and civil officials into the matter so as to stop us. But through it all we have gone on, and little by little the buildings have grown and assumed practical shape.



BUILDING OPERATIONS AT ARAMBAKKAM.
PREACHERS SHADRACH AND VERATHURAJULU ARE IN FOREGROUND.

As Arambakkam is at a distance of five or six miles from the bungalow, carrying the work on in my own hands without any practical man to bear a constant oversight has drawn considerably on my time; but it was the inevitable. And now we have the satisfaction of seeing our school and house completed, whereas we should not have done, I am afraid, had it been left in the hands of any contractor. We were told most emphatically that if we presumed to go on with this work we should be poisoned. But am glad to say that at present I have the best of health.

Our readers may see a picture of the buildings finished on another page. The foundations are of brick and clay, the walls are brick and mud with plaster outside, and the roof is built of jungle wood trusses, bamboo rafters and reapers, and covered with red tiles. The total cost will be about £50. D. M.

The £1,000 Building Fund.

THE time is fast approaching when we think of expressing our gratitude to loved ones by gifts at Christmas-tide. When your heart is full as you consider the good tidings of peace on earth and goodwill towards men, will you think of our Mission and those in heathen darkness, and, by some love-token to your Lord and Saviour? Surely it would then be an easy task to raise the £300 now needed to complete the £1,000.

I shall be so glad to send anyone a Guinea Card upon application, and if you will take one (and YOU means YOU) and let me have it back by December 25th, this would be a Christmas gift well pleasing to our God, I am sure; and also, when the buildings are erected, it would be a memorial for all time of God's goodness to us, for it is for Him and His glory we thus plead and you give.

SPECIAL NOTICE.

WE asked at the Annual Meeting to be put into communication with any friends in Ireland, in the hope of pleading our cause there. Before the meeting was closed we were; and now reports and messages have been forwarded, and we thank God for so soon answering our prayers. BUT—this has made us think there are many of our supporters and subscribers who could put us into communication with friends from and in Churches where we have not been hitherto.

Needless to say, we shall esteem it a great favour if anyone will send us particulars of any Churches, or the names of ministers or deacons, who do not take any active part in Foreign Missions, and we are sure a large increase will result, and in this we shall have the joy of knowing we are

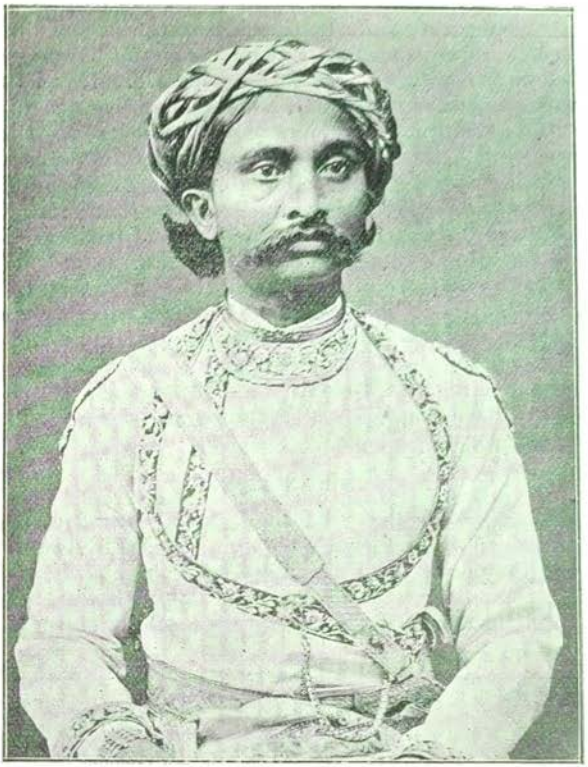
CO-WORKERS TOGETHER WITH GOD.

Send to the Hon. Sec., W. Chisnall, Wycliffe, Farnham Road, Guildford, just a postcard, with particulars, and he will do the rest.

REPORT FOR 1905.

THE splendidly illustrated Report of the STRICT BAPTIST MISSION for 1905 is now being circulated. Will those friends who have not yet received a copy kindly write to the Hon. Sec., Pastor W. CHISNALL, Farnham Road, Guildford? who will gladly supply them.

In view of the heavy expense involved in printing this attractive and interesting Report may we venture to ask *each* and *all* to kindly pay the price marked on the cover—ONE PENNY!



AN INDIAN RAJA.

DRIVING THE CHOLERA.

AS I sit down to write, I hear the old familiar sound—the jarring rattle of tomtoms, the low roll of heavy drums, the frenzied shouting of the crowd; and, on looking from my open window, I see the dirty white houses lit up with the glare of torches, and an uncanny procession wending its way down the street, with the usual motley mob behind. For several weeks this has been a nightly occurrence. But what is it all? There is no Hindu or Mohammedan festival to warrant all this commotion. They are driving out the evil spirit, the malicious and angered goddess *Mari*, whose hands have wrought such havoc, emptied so many homes, and brought so much pain. Both the extent and virulence of the cholera now with us are far worse than they have been here for many years. So the heathen in their blindness attribute both operations and powers that belong only to God, to idols of wood and stone.

The Hindus, realising the dread calamity that had fallen upon them,

besought their gods with many entreaties to spare them. Those more zealous erected temporary *koils* by the sides of the streets, decked the swami in the new improvised quarters with the gayest flowers, and sang songs to it till far in the night. Seeing all this was of no avail, they have placed it upon an elaborate pedestal, and are now carrying it round the neighbourhood on their shoulders to drive out the pestilence, to evoke renewed supplication from its devotees, and to appeal to the benevolence of the already oppressed and over-burdened public. An evening or two ago one of these excursions came to an untimely end. A number of men, much the worse for toddy, were carrying the swami round the streets on a kind of throne. But as they advanced they became more and more unsteady, and the god seemed to be in a most precarious position. Suddenly, one of those carrying the swami stumbled. Down went the bearers to the ground, throwing the idol and its gaudy pedestal into the dirty drain. The carriers covered with filth and drunk with toddy, the god and its paraphernalia smashed in the gutter, the followers standing speechless with horror—altogether a very sorry spectacle.

MOHAMMEDAN EFFORT.

But no sooner has the clatter of the former procession died away in the distance than another comes along. We see by the "star and crescent" and the pointed flag which are borne high aloft, and by the round little caps and the white baggy pantaloons that are worn, that these are Mohammedans. Even the fatalistic followers of the false



Dried-up River. The Presage and Forerunner of Cholera.

prophet of Mecca, impelled by a dread of this deadly disease, are constrained to take some active measures in ridding the locality of the ravages of cholera. But here there are no gods, no rattle of tom-toms, no frantic shouts, no outward gaudy show; a few leaders that have gathered round the banner are, by the aid of the uncertain light of torches, chanting lyrics from their books, while the crowd follows on and joins in the singing. A few minutes after they have passed away I hear the loud stentorian voice of the Musselman as he stands on the roof of the mosque close by, calling the faithful to prayers.

The next that come along are the Roman Catholics; and this is the worst of all. Everything possible is done to imitate the Hindus in their foolish and idolatrous practices; so much so that we have often thought a Catholic procession to be Hindu. There are the noisy tomtoms, the big drums, horns, showy banners, flaring torches, and numbers of gods seated in their fine chairs of state, and carried round on the shoulders of the people. But on looking closely at their idols, we see this is not Siva, as we might have expected, but the Madonna; that one yonder is not Vishnu, but Christ; and the one farther on is not Krishna, but Peter—and all under the name of Christianity. But Hindus, Mohammedans, Catholics, and all have the one object in view—to deliver the neighbourhood of the awful pestilence that is now with us. By their unflagging exertions in this direction, the days have been made most tedious and wearisome, and the nights most hideous.

It is said that the people at Arambakkam, having caught the supposed guilty goddess, carried her outside the village amidst great ceremony and the wild shouts of the crowd, and the usual beating of tomtoms, and then burned her, to the immense delight of all. But cholera still continues to do its fearful work, and the villages are left confused.

COWARDICE OF THE PEOPLE.

The arrant cowardice and slavish fear of the natives concerning this disease are often shown to a most cruel and inhuman extent. One morning I was going along a certain village, and was told by the catechist with me that an old man had just died of cholera in a house that was close to us. As I returned, I found that the poor man had been unceremoniously put on a bier, and left by the side of the road for the crows and vultures to disfigure as they liked. Everyone had fled from the house in fear.

Verathurajulu and Dyriam, after preaching one morning, found a a girl sick of cholera, and just breathing her last in an open field. Those who should have proved to be her friends had all forsaken her. Many instances of this kind might be enumerated, but much of it would not form very pleasant reading for you.

The foolish measures taken by these ignorant people for the riddance of this scourge from their homes and their general attitude towards the disease, have shown to me Madras afresh in its true and awful light—the glare of cruel heathenism. The thousands that are passing from us on that journey to which there is no return, the utter ignorance of the people concerning the true Saviour, and their con-

sequent unpreparedness for death, impress upon us as never before the great urgency of our errand, and the vast import of our message.

D. MORLING.

MEETINGS.

RIGHT glad are we to be able to report that the Missionary meetings held in various centres have been most encouraging. Pastors and deacons, Sunday-school superintendents and teachers, have gladly co-operated with the committee in arranging for the meetings, and with the Missionary in conducting them. The pleasing result is that greater and more intelligent interest is being taken in our work and more prayer is being offered on its behalf.

As a practical proof of their sympathy, many of our friends, in addition to contributing to the special collections, have taken a Missionary box to place in the home, where it is ever a reminder of the claims of heathendom; others have taken a card for collecting donations towards our £1,000 building scheme, each collector endeavouring to secure one guinea.

The drawing-room meetings conducted by Mrs. Booth have proved very attractive and have been attended by a large number of our lady friends. Very deep interest has been displayed in the condition of the women of India and in the Zenana work which we have for so long carried on there under the superintendence of Mrs. Booth. The idols and curios which have been exhibited at these meetings have helped many to more clearly realise the actual condition of things in India.

There are a large number of our Churches which have *not* yet arranged for a visit from our Missionary, Mr. Ernest A. Booth, who is now at home on furlough, and who most earnestly desires to visit each and every chapel in the denomination and there plead the cause of the Strict Baptist Mission. It is from the pastors and deacons and Sunday-school superintendents connected with Churches which have *not* recently had a Missionary sermon, address, or lantern lecture that our secretary, Mr. Chisnall, is most anxious to hear. Will *you* send him a line?

Mr. Booth at Chesham.

AN EXAMPLE WORTHY OF IMITATION.

THE services conducted by Mr. Booth at Townfield Chapel, Chesham, on Sunday, October 15th, will be remembered by those present as a time when the needs and claims of heathendom were put before them in fearless, sober, and pathetic appeals.

The visit will be remembered by Mr. Booth as the occasion of a practical demonstration of interest in the work of the Mission by the scholars of the Sunday-school.

Anticipating Mr. Booth's visit, the Secretary of the School had organised a week of self-denial. Each teacher and scholar was given an envelope and collecting sheet, and from October 1st until October 8th forty-five young people were denying themselves various little luxuries and scouring the town for coppers on behalf of the work. Fixing two guineas as the sum to be aimed at, it became apparent during the week that this sum would be exceeded, and when the envelopes were eventually opened it was found that no less than £5 15s. had been gathered in.

Some of the collecting papers told how real and unselfish the efforts had been. Two little girls had been without sugar in their tea for a week. This had brought in fourpence. One boy had cut the lawn of a local minister for threepence. Another had swept a path for a penny; while other papers told of "chocolate," "papers," and "sweets" that had all been given up for the sake of those in heathen darkness.

The money was turned into shillings and enclosed in a wooden tube, upon which the names of all those who had taken part were written. In presenting it to Mr. Booth, at the special service for the young, Mr. J. R. Howard (secretary) said he hoped Mr. Booth would accept it as the children's contribution towards the thousand pounds he was endeavouring to raise.

Mr. Booth, in thanking the young people for the gift, said that he would make the work of the children known, in the hope that the splendid example they had set would find many imitators.

JOHN R. HOWARD.

SPECIAL NOTICE TO THE YOUNG.

The One Thousand Shilling Scheme of the £1,000 Building Fund.

MY DEAR HELPERS,—I have good news for you all this month. Since the last issue of the HERALD £14 14s. 6d. has come in. There was only £11 8s. 6d. entered in the report, but, of course, the rest has come in since; so we have up to date 451 shillings—not so very far from half the one thousand we have in view.

I would especially call your attention to the article in this issue entitled "Mr. Booth at Chesham." Do you not think this a splendid way of helping our One Thousand Shilling Fund? I do hope it will so fire you that very soon the pleasing news will come that other dear friends are having a Self-denial Week.

I do feel that God has in a marked way answered the earnest prayers for the prosperity of our Mission, and I wish to thank you all on behalf of the same for your love and kindness in helping—yes, from the dear friends who have done so nobly at Chesham, even to those who have just sent their shilling; and though the larger sums are

most truly appreciated, please remember that the smaller sums are just as warmly welcomed.

Now it would not do to close without a further plea; so, dear fellow-helpers, let us stir up our friends and try how hard we can work until the desired sum is reached.

If any of you having given your shilling feel disposed to take a Guinea Collecting Card for the same Fund, the Secretary will be delighted to forward you one.

In closing, let me say that if there is anyone reading this letter who has not contributed to this Fund, I shall be so pleased to receive a shilling, or as many more as you may feel led to give, such donations going to the £1,000 Building Fund. Age is no restriction.

Once more thanking every one of you for all your kind help, and hoping you will still go forward with a greater determination to clear off the one thousand shillings,

I remain, your grateful and affectionate friend,

GWENDOLINE A. E. CHISNALL.

—o—

The following have already subscribed or collected:—

	£	s.	d.
Amount acknowledged in September HERALD	7	17	0
Bermondsey, paid direct to Mr. Robbins (see Report, 1905)... ...	0	10	0
Brighton, paid direct to Mr. Robbins (see Report, 1905)	2	2	0
	£10	9	0
E. L., Abersoch, North Wales ...	0	1	0
Kittie ,, ...	0	1	0
H. C., E. W., and S. W. C., Bury St. Edmunds	0	5	0
Y. P. C. Society, Cambridge	0	5	0
M. M., Chadwell Street	0	1	0
N. B., ,, ...	0	1	0
V. J., ,, ...	0	1	0
G. S. B., ,, ...	0	15	0
E. K. S., ,, ...	0	1	0
D. L. S., ,, ...	0	1	0
G. M. S., ,, ...	0	1	0
A. E. S., ,, ...	0	1	0
Collected by the Young People in the Townfield Sunday School, Chesham	5	15	0
F. G. S., Falmouth	0	1	0
A. J. S., ,, ...	0	1	0
De Vere, Ford	0	2	0
A Friend, Godalming	0	2	0
E. S., Guildford	0	1	0
F. S., ,, ...	0	1	0
M. A. C., ,, ...	0	2	6
Miss McG., ,, ...	0	3	0
M. S., ,, ...	0	1	0
J. B., ,, ...	0	1	0
H. B., ,, ...	0	1	0
E. W., ,, ...	0	2	0
A. H., ,, ...	0	1	0
— H., ,, ...	0	1	0
W. M., ,, ...	0	1	0
E. W., ,, ...	0	1	0
C. W., ,, ...	0	1	0
O. W., ,, ...	0	1	0
K. W., Guildford	0	1	0
E. P., ,, ...	0	1	0
R. S., ,, ...	0	1	0
M. A. W., ,, ...	0	2	0
Miss P., ,, ...	0	1	0
C. H., Grays	0	1	0
L. H., ,, ...	0	1	0
M. G., Hill Street	0	1	0
H. G., ,, ...	0	1	0
G. F., Homerton Row	0	1	0
D. F., ,, ...	0	1	0
R. F., ,, ...	0	1	0
A Friend, Hyde Park (per Mrs. Culmer)	0	1	0
M. E. R., Ipswich	0	1	0
H. C., Kensal Rise	0	2	0
J. B., Kingston	1	0	0
N. V., Lewisham...	0	1	0
A few Friends (per E. A. V., Lewisham)	0	5	0
E. A. C., Marlborough...	0	1	0
E. M. C., ,, ...	0	1	0
A Friend (per E. A. C., Marlborough)	0	6	0
J. G., Newark-on Trent	0	1	0
E. B., ,, ...	0	2	0
M. M. C., Old Kent Road	0	1	0
R. M. B., ,, ...	0	1	0
S. P., St. Neots	0	2	0
D. J., ,, ...	0	1	0
A. M., ,, ...	0	1	0
A. D., ,, ...	0	1	0
A. C., ,, ...	0	1	0
D. C., ,, ...	0	1	0
E. C., ,, ...	0	1	0
D. N., ,, ...	0	1	0
M. W. G., Southsea	0	2	0
Mrs. C., Tottenham	0	1	0
C. B., Tunbridge Wells	0	1	0
	£22	11	6

THE CHRISTMAS BOX.

JUST as we were going to press, the final arrangements were being made for the dispatch of this to Madras.

Most gratifying is the result of this year's work and effort; you have done well. Please accept the expressions of a full heart; this is meant to be a hasty thank you, but a fuller one will follow in our next issue, with a complete list of all contributors.

W. CHISNALL.

Another Young People's Conference is under discussion, and we solicit suggestions for the same.

MR. E. A. BOOTH'S ENGAGEMENTS

FOR

NOVEMBER.

1—Chadwell-street Sunday-school
2—Meyrick-road, Clapham Junction
5—Wellingborough
6—Wellingborough
7—Northampton
8—Bassett-street
9—Hill-street, Park-road, N.W.
12—Stoke Ash
13—Mendlesham Green
14—Glemsford
16—Cambridge
19—Thame, Oxon
21—St. Neots
22—March

NOVEMBER—*continued.*

26—Pimlico, "Carmel"
28—Bermondsey, Lynton-road
29—Tring
30—Soho

DECEMBER.

3—Penrose-street Sunday-school
7—Gurney-road, Stratford
10—Guildford
11—Guildford
12—Godalming
14—Reigate
17—Hoxne
18—Hoxne

ANNUAL MEETINGS.

—:o:—

Amounts handed in and Collections at the Surrey Tabernacle on Tuesday, October 24th, 1905.

	£	s.	d.
Collections, afternoon and evening, including tea, &c.	78	2	7
Tunbridge, Zion Baptist Sunday-school	0	15	0
Tunbridge, Zion Baptist Sunday-school, per Mrs. Kitchener	1	0	0
Streatham, Hamboro'-road Baptist Sunday-school	3	0	0
E. and B., Keppel-street Memorial	0	10	0
A Friend, per C. W. Harris, Esq.	4	0	0
Miss F. Dykes	1	1	0
Miss M. B., Wansey-street	1	1	0
Miss Cradduck	1	1	0
Mr. J. Cook, St. Neots ...	1	1	0
S.H., Guildford	1	1	0
E. Belshawe, Bellingdon ...	0	10	0
Violet Laird, Erith	0	5	0
R.A., Walford	0	1	0
	93	8	7
Promise, Anonymous, Building Fund	15	0	0
	£108	8	7

List of Subscriptions

Received since Accounts for Report were Audited, viz., from October 13th to October 20th, 1905.

—:o:—

	£	s.	d.
Homerton, *Homerton Row,*			
Collection	5	0	8
Sunday-school	3	11	8
West Ham, *Tabernacle,*			
Lecture	1	0	1
Brighton, *Prarthana Sabha,*			
Colson, Mr. T. W. (box)		11	6
Over,			
Kirby, Miss L. (card) ...		6	6
Kirby, Miss L. (box) ...		2	6
Rushden, *Succoth,*			
Bible Class ("Heralds")		6	0
Chesham, *Townfield,*			
Collection	7	6	1
Limehouse, *Elim,*			
Sunday-school ...		6	10
Bayes, Mr. (box)		9	1¼
Bennett, Mrs. (box)		1	2
Hill, Mrs. (box)...		1	8
Martin, Mrs. (box)		4	2¾
Thomas, Mrs. (box)		4	0
Beecles, *Martyrs' Memorial,*			
Sunday-school	1	2	0
Woodfield, Mr. E. (card)...		5	6
Ipswich, *Bethesda,*			
Collecting Box ..		8	0
Gospel Helpers		10	0
Chilvers, Mr. H. T. ...		2	6
Farrow, Mrs.		2	0
Pryer, Miss		5	0
Ringer, Miss		2	6
Stammers, Miss ...		2	6
Woods, Mr. C.		2	6
Woods, Miss		5	0
Shouldham-street,			
Bible Class	3	0	0
Cambridge, *Eden,*			
"Heralds"		5	0
Wood Green, *Park Ridings,*			
Sunday-school	1	3	4
Warboys,			
Anon (card)		1	0
Alderson, Mr. E. M. (card)		8	6
Ashley, Mr. E. (card) ...		4	8
Broughton, Miss (card)		3	6
Buttress, Mr. M. A. (card)		2	3
Curtis, Mr. B. E. (card)		3	0
Hankin, Mr. E. G. (card)		7	0
Hankin, Mr. M. (card)		4	0
Huggins, Mr. G. (card)		7	6
See, Mr. R. (card) ...		2	0
"Heralds," per Miss Alderson		5	6
Norwich, *Orford Hill,* "Heralds," per Mr. Jas. Purling	1	10	0

NOTICES.

All applications for Heralds to be made to Mr. George Elnaugh, 31, Geldeston Road, Clapton, N.E.

All subscriptions, &c., to be sent to the Financial Secretary, Mr. A. J. Robbins, Vicarage Farm, Hounslow, W., from whom Collecting Boxes may be obtained.

All communications for the Herald are to be sent direct to the Editor, L. H. Colls, Framsden House, Western Road, Tring, by the 10th at latest of month previous to issue.

Applications for Mr. Booth's services and Mrs. Booth's attendance at Drawing-room meetings will be gladly received, as well as any further information given by the Hon. Sec., W. Chisnall, Wycliffe, Farnham Road, Guildford.

Printed and published for the Strict Baptist Mission by Robert Banks and Son, Racquet Court, Fleet Street, London. November, 1905.