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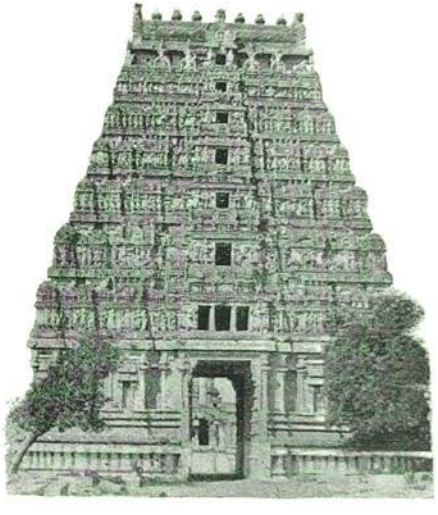
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The Strict Baptist Mission Herald



THE STRICT BAPTIST MISSION HERALD.



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1908.

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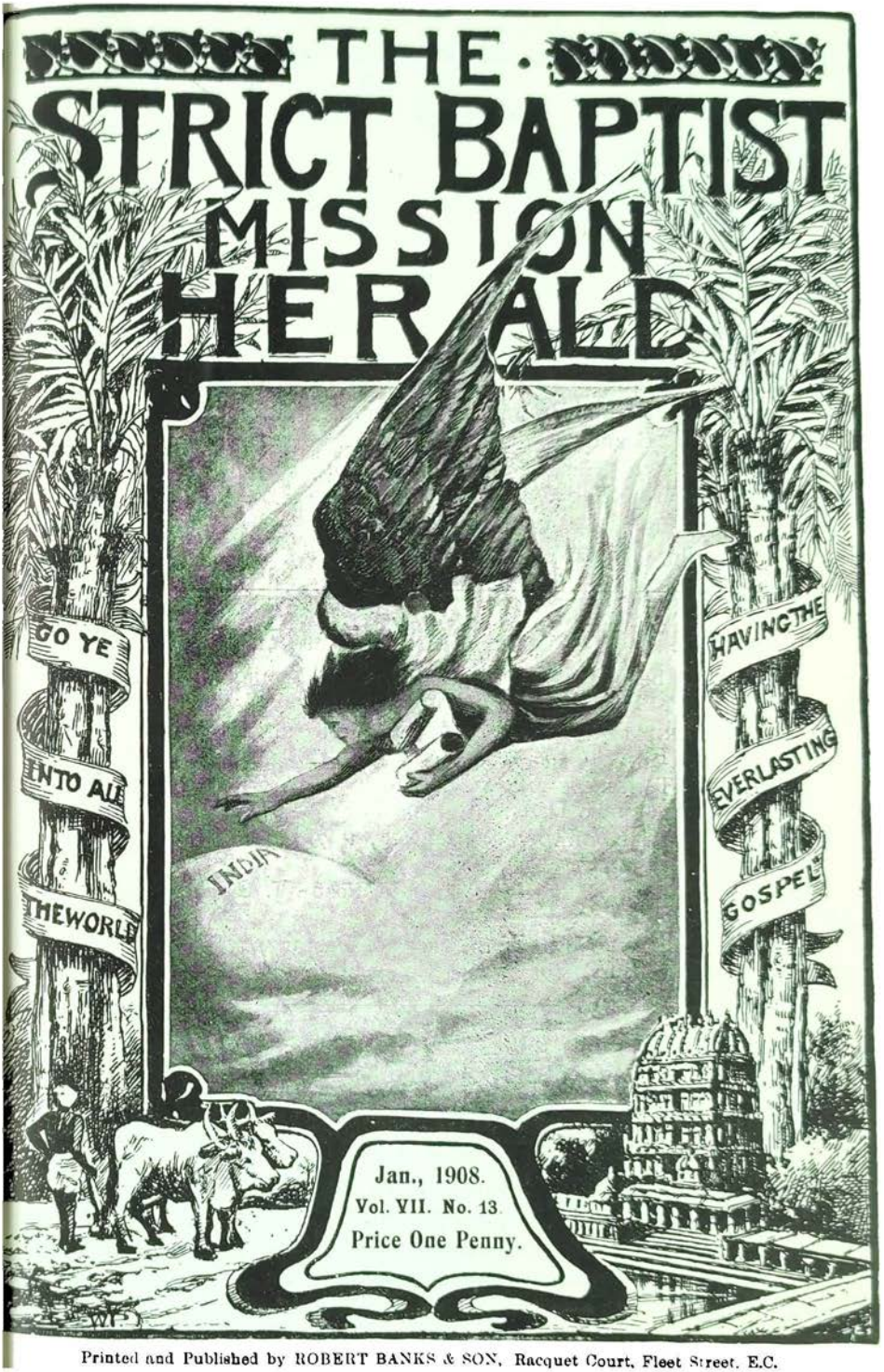
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NEW YEAR'S PRAYER MEETINGS

will (D.V.) be held on MONDAY EVENING, JANUARY 6TH, 1908, at the following centres:—

BRENTFORD at 7, Pastor R. Mutimer to preside and Pastor J. E. Flegg to speak.

BRIXTON TABERNACLE at 7.30, Pastor T. L. Sapey to preside and Pastor H. Dadswell to speak.

CLERKENWELL, CHADWELL STREET, at 7, Pastor E. Mitchell to preside.

HILL STREET, PARK ROAD, at 7.30, Pastor J. E. Hazelton to preside and speak.

STRATFORD, GURNEY ROAD, at 7.30, Pastor H. D. Tooke to preside and Pastor E. Rose to speak.

The Strict Baptist Mission Herald for 1907

(*Including the 46th Annual Report*)

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The Strict Baptist Mission HERALD.

The Monthly Magazine of THE STRICT BAPTIST MISSION,
Founded in 1860 as a Foreign Missionary Society.

VOL. VII] JANUARY, 1908. [*New Series*, No. 13.

CURRENT NOTES.

WE warmly greet our readers at the commencement of another year's service for the King, desiring that it may be truly happy by reason of fresh consecration and renewed spiritual vigour.

The year opens with bright prospects from the human point of view, excepting as to our General Fund and the sorely-needed Chapel in Madras.

But we need to turn our eyes away from all appearances and fix them with prayerful and expectant confidence upon our Lord, remembering that the brightness of our prospects arises from the promises of God.

The old year, which was marked throughout by God's wonderful goodness, was crowned with the joy of sending forth another missionary of the Cross. We hope for the same experience this year.

The temporary house at Sendamangalam is finished and Mr. and Mrs. Morling took possession on Nov. 4th, glad to escape from the inconveniences and disagreeable surroundings of the native rest-house.

Our missionaries will be holding their Annual Conference in Madras on Jan. 7th, in order to consider the work of the Mission as a whole. Our prayers should mingle with theirs on that day in order that they may be guided to right conclusions.

A NEW YEAR'S GREETING.

"Fear not, He will work."

A JOYFUL NEW YEAR to all our readers, subscribers, helpers and missionaries. Thankfulness, wonder, love, all these transcendent feelings which are melted into adoration, are kindled first by the eternal love of God in Christ to us. And it becomes us all at the commencement of 1908, this new year, to exult in and to bless the Lord our God and to take courage. "Fear not, He will work for us, in us, and through us." All the help that is done on earth, He doeth it Himself.

"What is our watchword, our passport, to show
The cause we contend for, the way that we go?"

Are our steps onward, for ever ahead? If these words be our watchword, we may confidently and joyously go forward. "He will work." "It is a beautiful thought that Jesus does for us what we are commanded to do for Him." 'Tis ours to obey, 'tis His to provide. Enthusiastic boldness in our service for such a Lord is the only worthy spirit with which to witness for Him whose will and purpose make success a Divine certainty. "The Lord will work," by the Word of God, and by the Holy Ghost, and with our hearts filled to overflowing with these, we shall see greater things yet, more trophies won for Christ both at home and abroad.

Wonderful are our resources in God; then let us fill our mind and will with power from on high by fellowship with Him.

What a cheering word is this "Fear not, He will work," for our missionaries. How much they need encouragement; and sweet as is the cheer they obtain from our "holding of the ropes" here by prayer, they must and shall receive the Diviner strength and courage these sublime words can impart. Bravely they have worked and gone ahead, surmounting as well as breasting waves of difficulty and disappointment, and so shall they still work and watch and wait and win, everyone of them, for the Lord of Hosts is with them. They have put their whole selves into the battle and rejoicingly have we marked their progress. But the promise is ready to burst with new and surprising blessings for those who have been years in the field and for Mr. Brand, our new missionary.

And how we at home, all of us, ought to work with such an inspiring word from the Lord. Whilst thankfulness for a year of unsurpassed favours behind us should be given to God, we should look for more workers, more means, and above all, more Divine tokens of prosperity in our Churches and in our mission field, for the word He has spoken must surely prevail.

"Fear not, He will work." Having this great encouragement and this sublime promise, let us turn away from the multiplicity of human insufficiencies to Him who is our one only help and hope, because He is all-sufficent and eternal.

Our Foreign Field.

Enquirers.

A NEW YEAR'S REQUEST.

AT the beginning of another year of service I venture to make a special appeal to those who practise the precious ministry of intercession. We have in Madras at the present time a few enquirers who are seeking after God. Born and bred in heathen darkness, they have been brought into contact with the light of truth through Evangelistic, or School, or Zenana work They have definitely abandoned the worship of idols, and they are seeking to know the way of salvation.

During personal interviews I endeavour to make truth plain to them, and to point them to the Saviour. But I cannot give them the vision which I have, and again and again I am driven back upon God the Holy Spirit, and my heart cries out, "Lord, open his eyes that he may see."

One case reminds me of the young man of whom Jesus said, "One thing thou lackest." Another, of the one who said to Jesus, "Who is He, that I might believe on Him?" Yet another, of the woman who cried, "Lord, help me." For each of these and for others also in similar circumstances I earnestly ask your prayers. Remember their heathen environment, their many temptations, their weakness, their limited knowledge, the iron yoke of caste and custom. and the obstacles placed by relatives.

Realising afresh what He has done for us, shall we not take these seekers to Him in the arms of faith and prayer, "despairing of no man?"

ERNEST A. BOOTH.

Madras Gleanings.

LAST month I had the pleasure of baptising two disciples and receiving them into the fellowship of Vepery Tamil Church.

Work in our new Village Station at Peruvallur is progressing well We have nearly fifty children already in the School there.

After much delay we have been able to rent a plot of land in the village of Sembiam, on which we are now erecting a thatched School House. This will be a great improvement on the present accommodation.

If present arrangements are carried out the Strict Baptist Mission Conference of Missionaries will be held in Madras about the first Tuesday in January.

The "unrest" seems to be subsiding in Madras but none of the houses closed against our Zenana Workers have yet been opened to them again.

E. A. BOOTH.

"Possessed."

I WAS at work one day, and suddenly raising my eyes, I saw through a window, this—

The noonday sun shone fiercely on the hard, baked earth, and on a few broken mud walls. In the background were several mud huts roofed with palmyra leaves, and in the foreground a group of people—men, women, and children. The men lounged against the walls, the children ran about in excitement, and the women hurried to and from the huts, bringing with them various vessels containing (as we learned after-

wards) offerings to a god. Then a large pot of water was carried out, and placed in the open, with a bunch of sacred leaves covering its mouth. I looked, and wondered, but only for a moment. A woman in a blue cloth appeared from behind a hut, a wild-looking creature; her black hair was loose and hung around her shoulders and over her face. She stood before the offerings and slowly began to sway herself with a weird, circular motion, sweeping the ground with her hair. The little children sat around her, innocent and happy. The women still hurriedly fetched offerings, and more offerings.

Faster and faster swayed the devil-possessed woman, faster, and yet faster, till her hair whirled liked a long black rope around her, and struck the ground with a thud. Then she stopped, exhausted. The crowd closed around her, and she was borne away dripping with the sacred water that had been poured over her. I looked again, and saw the noonday sun shining with dazzling brightness on the spot where she had stood, and a group of beggars were carrying away the food that had been offered to the evil one. This was not a dream, but a scene that was enacted just behind the Mission Bungalow.



Photo by] BIBLE-WOMAN ANBAI READING THE BIBLE. *[Mrs. Booth.*

The same afternoon I visited that village with our Bible-woman. Who the woman was, where she came from, or whither she went no one was prepared to tell us. They gloried in the fact that a god had visited them!

The people did not wish to see us. Somehow the new, strange spirit of "unrest" had crept into their quiet lives. The men were angry, the women timid. We walked from house to house, meeting here with a rude rebuff, there with cool tolerence. Then, tired and disappointed, as we sat beneath a tree the cloud broke, and a gleam of brightness came. A woman sitting before a hut was inclined to listen, and as we spoke to her of Jesus others gathered around us. And there we stayed, rejoicing that at least for one brief hour we were able to witness for Him.

(The accompanying picture was taken that afternoon. Only three women would stay; the others objected to being photographed. Bible-woman Anbai is to the left of the picture, reading the Scriptures).

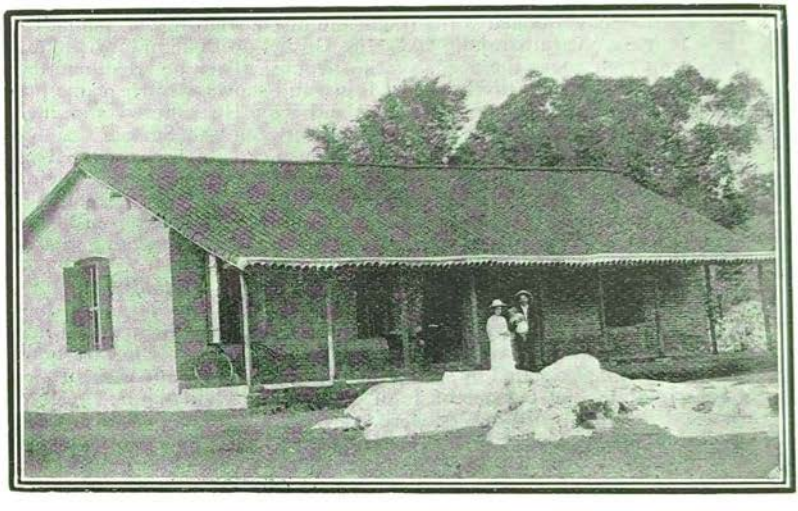
WINIFRED BOOTH.

The New House at Sendamangalam.

VERY grateful were we on Monday, November 4th, to leave the native resthouse, with its offensive, insalubrious surroundings, and take up our residence at the new temporary house. The building was finished in the last week of October, after which we waited but a few days for the mortar floor to dry and harden.

I am glad to be able now to give you a picture of the work completed. In front is one of the many masses of granite rock that so much encumber the ground in these parts.

The house is built, I believe, on the cheapest plan that is at all compatible with health. It consists of one long room, without ceiling overhead, or plaster on walls. The latter are whitewashed. With a view to coolness and health a narrow verandah is built in front, and the whole constructed as nearly as possible parallel to the sun's diurnal line. The cost of the house alone is about £42; of outbuildings, etc., £6.



THE NEW HOUSE AT SENDAMANGALAM.

It would be impossible for me to enumerate the many obstacles we have met through caste-distinctions, or the numerous difficulties we have experienced through the refusal of many of our neighbours to do business with us. Sometimes we have been unable to get workmen because some lower caste people had previously been engaged at the same work, and had used the same pots. At other times we have been obliged to travel over twenty miles to procure a most common material, an abundance of which was close to our compound. But we are grateful that in it all the Lord has worked for us, and that we have, in this way, gained a wide introduction to our neighbours.

This modest and unassuming structure, besides providing accommodation for domestic and secretarial purposes, serves also as a Chapel. *It is the only building in this great populous field where the blessed Gospel of our Saviour is proclaimed.*

D. M.

In the Naina Malai Shandy.

HOW many and varied are the opportunities we find for preaching the Gospel in this heathen land. It would seem strange to find a preacher in our markets at home when we went to purchase goods, and, in the place of the usual household provisions being shown to us for sale, Gospel portions, tracts, etc. So it was with the people yesterday of Naina Malai shandy.

We started early in the morning so as to be there before the great heat of the day came on. It is a five mile ride from here, over a very bad road, and the nearest place where we can obtain provisions. Before starting, we were careful to pack a number of books and tracts in our bags, for which we were very glad. As our jutka made its way into the shandy, crowds immediately gathered round us, for it was a wonderful thing to see a white man and woman, but still more wonderful to see a living white baby. Here was a good opportunity! Mr. Morling and Preacher Varatharajulu at once handed tracts to those who could read—many of them could not read, but they said, "Give me one; though *I* cannot read my boy can."

After they have looked at the tracts and discovered they are about the "new religion," Varatharajulu takes the Gospel of Luke in his hand and holds it up high above the heads of the people. Then he tells them that it contains an account of the life of Jesus, and shows why He came into this world, where He was born, how and why He suffered and died. Then he goes on to show the contrast between the Saviour's sinless character and the abominable lives of Hindu so-called incarnations. They listened very attentively, but said, "If we come and join your religion, our god will be angry and spoil our crops; then how shall we live?" But notwithstanding these questions the people seemed desirous of having the books, and before we left we had sold *all our Gospel portions and other literature.*

We felt so grateful to our God for His goodness in constraining the people to *buy* them for themselves, for we feel that if we never see them or speak to them again they will have the Word with them, and it may be our God will make it a *living* word to their souls. As we left for home our hearts were gladdened by seeing men sitting in the shady ends of their bundies reading the Gospel of John. Some were lying under the trees absorbed in Luke, while others were studying Christian periodicals and tracts on "Who is Jesus Christ?"

Pray with us, dear reader, that those who purchased those precious books, and those who read with them (whose souls are dear to our hearts) may be brought into the kingdom of our Lord Jesus Christ.

Sendamangalam. RUTH MORLING.

School Work and Caste.

LAST month I intimated that we had started a School in Sendamangalam. It was held in the midst of the high caste quarter. Alas, although it thrived for a time this fair young plant was soon found to be too rare and tender an exotic for such a cold and boisterous clime.

One evening on visiting the School I enquired the reason of the small attendance. I was promptly informed by two bright little girls that the parents of the absentees had heard me preach the previous day in the shandy, had read the tracts I distributed, and, fearing we should "drag them into the New Way," had withdrawn their children.

Another day, the Catechist was seen riding in our jutka with a non-caste man, when the number of our scholars again suddenly diminished! Worst of all, Adaikalam, the Teacher, was observed one evening to come

into the chavadi or rest-house and actually nurse our little boy. This was more than poor human nature could endure, so the following Monday only two little mites appeared for their lessons.

The School has now been transferred to a neighbourhood of much lower caste. The people here have petitioned us to give them one, and I have good hopes of its success. At present it is in a kind of public rest-house, or shed—a very undesirable place, but the best we can now procure.

The country round Sendamangalam, especially to the west and north, is exceedingly populous. I have now visited a number of these villages and towns, and as to the great need of Schools there is absolutely no doubt. Is not childhood the key of our problem? Is it not in the children that our hopes are centred? Now they run wild—wild, it seems, as the very pigs and buffaloes that they tend. It is really pitiful to see the pretty open faces of five or six years, and remember that before another six summers have passed the bright eyes will have become dull, leering and stealthy, the smiling mouth cornered, the eyebrows contracted, the chin lowered, the whole countenance betraying gross ignorance, superstition, and an evil life Oh! that God would save the children.

The people of several villages are already asking for Schools. This is encouraging. It may be the Lord will enable us to reach their hearts through their heads. At all events, let us press forward in this holy enterprise, in which the Master has already given us unmistakable blessing.

Sendamangalam. D. MORLING.

Ladies' Zenana Auxiliary.

Prayer Subjects for January, 1908.

Week Beginning

SUNDAY, 5th.—For God's richest blessing on the Conference of S.B.M. Missionaries in Madras.

Sunday, 12th.—That the blessing of God may, from the very first lesson, rest upon Mr. Brand's study of the Tamil language.

Sunday, 19th.—That the power of caste in Sendamangalam, which is proving a terrible barrier to our work, may be broken.

Sunday, 26th.—That the Missionaries may be given special wisdom, grace and discernment in dealing with enquirers.

Reports from Branches.

Gurney Road, Stratford.—A special meeting of this Branch of the L.Z.A. was held on Nov. 14th, 1907, the chair being taken by Mrs. A. H. Rider. The meeting opened with a hymn, and after reading a portion of Scripture and Prayer, Mrs. Rider made a few encouraging and helpful remarks. A paper was read on "Women's Need in India," pointing out a few facts and how much our earnest prayers and practical sympathy are needed. Our sisters then engaged in prayer, the unity of the Spirit being very manifest. Three subjects were specially pleaded for, viz., the L.Z.A., our Brother and Sister Morling, and their needs at Sendamangalam. A short paper was read concerning the pressing need of the Building Fund, containing a suggestion that a collection be taken for it at the monthly meetings of this Branch. This was unanimously adopted and a collection taken, for which we thank God and take courage. Perhaps some other Branches of the L.Z.A. may feel constrained to adopt this plan at their

prayer meetings. A very helpful and inspiring meeting closed with prayer. We are thankful for the drops, but we plead for showers of blessing.

Philip Lane, Tottenham.—We are glad to learn that a Branch of the L.Z.A., with Mrs. Troupe as Secretary, has been started here. We welcome our sisters into this fellowship of work for the Master and for the women of India.

Waltham Abbey.—We equally welcome our sisters here and trust the new Branch may grow. A good beginning has been made with a dozen boxes. We hope to hear soon of a Secretary having been appointed.

* * * *

Further sums received.—HILL STREET, per Miss Harris: Mrs. Sennett, 2/7½; Miss Pratley and Miss Westhorpe, 3/7; Miss E. C. Harris, 5/0½: PERSONAL: Miss E. Crawley, 7/6; The Misses Paffard, 13/-.

OUR HOME CHURCHES.

Mr. J. M. Brand's Departure.

FOGBOUND! This fact was the cause of much disappointment on Friday, Nov. 29th, and even threatened the missing of the boat and the consequent expense of a journey overland to Marseilles. The fog, however, proved to be its own counterpoise, for it also had the effect of causing the PERSIA to start from the docks instead of mid-stream as announced, thus enabling Mr. Brand to catch her.

A number of friends had gathered at Liverpool Street Station about 11 a.m. to see our missionary off. The minutes were passing and he and his party did not arrive, but allowance was made for the condition of the atmosphere, and their appearance hoped for up to the last minute. But, no! the boat-train started without them and the waiting group dispersed, disappointed and wondering what could be done.

None, however, felt the disappointment more keenly than our friends from Guildford, who arrived about ten minutes later. They had started very early in order to leave an ample margin of time for possible delays, but the fog had held them prisoners on the journey for two hours and a half! Comforting ourselves with the hope that the fog might perhaps also delay the starting of the PERSIA, we adjourned to Fenchurch Street Station, and after waiting half-an-hour for a train reached Tilbury at 1.45. We saw immediately that the boat had begun to move from her moorings but were reassured by Captain Steele and Mr. Withers (of the Church at Grays), who were indeed friends in need. Piloted by them, we made our way, a straggling company, through mud and merchandise, to the lock through which the PERSIA must pass before reaching the Thames, and then waited for the slowly-moving steamship to enter the lock, our disappointment turned into satisfaction.

Here there was plenty of time for "good-byes" and fond farewells before Mr. Brand went on board, and, then, for last looks and final cheers. At length, our missionary no longer visible, we turned away towards the railway station, and our last view of the PERSIA, from Tilbury Pier, was of a dim outline moving down the river in the deepening haze.

Before these lines are read, our brother will, we trust, have safely reached Madras, convoyed by the might and love of God in answer to our prayers. He will be receiving his first impressions of India and her people and beginning his work, we trust, with hope and ardour. We wish him God speed and abundant health and strength, both physical and spiritual. And for those who have yielded him up to the Lord, we desire not merely consolation but deep joy.

Our Churches have sent our brother forth in the Lord's name. He, with our brethren and sisters in India, will need their constant support in prayer, sympathy and money. It is the privilege and honour of each Church to give it for Christ's sake ; and, we echo Mr. Brand's personal appeal at the Valedictory Meeting—"Will you hold the ropes ? I am sure you will !"

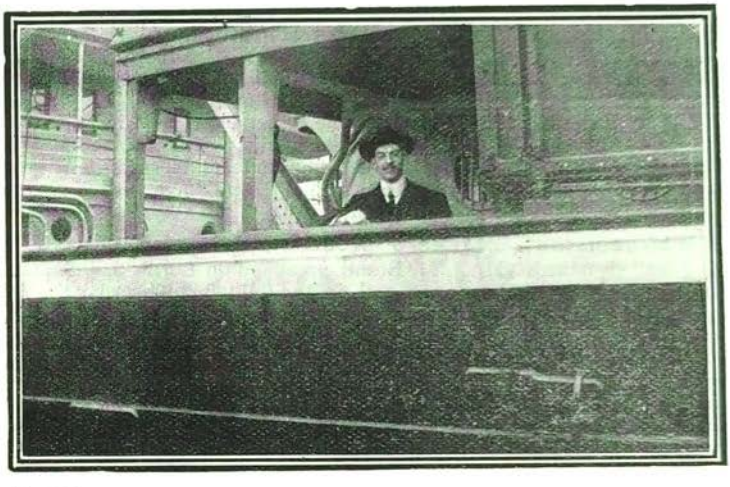


Photo by] MR. J. M. BRAND ON BOARD THE "PERSIA." [*Mr. W. Chisnall.*

From West to East: Some Features of the Journey.

Notes en route from Mr. Jesse Brand.

Bay of Biscay, Dec. 1st. Stretching away in the wake of the vessel, as far as the eye can see, is a creamy way, the path by which we have come. And somewhere beyond the distant horizon, across hundreds of miles of weary, watery waste, lie England, friends, home ! *Why ?* There are not wanting on this boat men who are willing to leave their friends and home for commercial purposes, or in obedience to the command of an earthly king. And shall not we in obedience to the word of a Greater King ?

"His love hath generative power."

Gibraltar, Dec. 3rd. On one hand the mountainous coast of N. Africa ; on the other the towering rock of Gibraltar, with the white town nestling at its foot. A short visit on shore gives opportunity of seeing the interesting old town and of purchasing a liberal supply of fruit.

In letters received from Mr. Brand via Portsmouth and Marseilles, he expresses his regret at the disappointment of those who came to see him off and at his own disappointment in missing the last handshake with them.—EDS.

Missionary Meetings.

Brighton, Prarthana Sabha.—Thursday, Sept. 5th, was a time of great rejoicing and uplifting to the supporters of the Strict Baptist Mission in Brighton, it being the occasion of Mr. J. M. Brand's visit to us. About 160 friends gathered together in the Oddfellows' Hall, Queen's Road, Brighton. The chair was taken by Mr. F. Cozens, who, after the meeting had been opened by the reading of Scripture and offering prayer, welcomed, on behalf of the Society, Mr. Brand and Pastor H. D. Tooke, by whom he was accompanied. In a stirring address, the keynote of which was the final success and victory of missionary effort, Mr. Tooke introduced Mr. Brand to the meeting. The call for renewed effort came from our brother, who spoke from the single word—"Forward!"—found in Exod. xiv. 15, noticing the various prominent facts which are voicing the great needs of India. A resolution was passed expressing the appreciation felt by all present in listening to brother Brand and pledging themselves afresh to support the Mission by prayer and financial help. A good collection was realised, and the Doxology brought to a close what was felt to have been a time of refreshing and joy.

The Annual Meeting was held at the Athenæum Hall, North Street, November 7th, when an encouraging Report and a satisfactory Statement of Account were read and Committee and officers elected. Pastor E. Marsh, who attended as deputation from the Parent Society, gave a bright, helpful and cheering address full of interest to us all—W. PARKHURST.

Walthamstow, Maynard Road.—Missionary interest is being well sustained. Mr. J. M. Brand preached on Lord's-day, Sept. 22, and addressed the Sunday School and on the following Thursday the first anniversary of the Young People's Missionary Society was held. The membership of the Society is fifty-seven, missionary addresses are given every month, and incidental expenses are met by a membership subscription of a penny per month, leaving the collections for the Strict Baptist Mission untouched, which have amounted since June, 1906, to £8. Such active interest in the progress of the Redeemer's kingdom furnishes cause for praise to Him and constrains our brotherly congratulations to the Pastor.

Kings Langley.—On Tuesday, October 1st, a most interesting missionary meeting was held at Zion Chapel, and despite the very wet evening there was a fair attendance of friends, who felt well repaid for being present by the pleasant meeting that followed. The chair was taken by Mr. R. Scoones and Mr. J. M. Brand gave an inspiring address, which was listened to with rapt attention and thoroughly enjoyed. Particularly interesting was his narration of the divine call he had unmistakably received to the Mission field, where we hope the blessing of God will richly rest upon his labour of love. In response to a suggestion from the Chairman, many hands were held up as a pledge that their prayers should follow Brother Brand. The collection was then taken, which, after payment of expenses, amounted to £1 13s. 6d., and 5s. worth of literature was also sold.—J. B.

Great Yarmouth, York Road.—A very enjoyable meeting was held here on Monday, October 7th, when Harvest Thanksgiving Services were held. Our own beloved Pastor presided and Mr. Brand gave a most interesting address, blending very harmoniously thanksgiving for harvest and missionary interests. He reminded us of our responsibility to obey the command, "Teach all nations," giving three reasons why India should specially be our field of labour, viz., our national responsibility, the large tracts of country where no missionary has ever yet been, and—most

important of all—the Saviour's last command, "Go ye into all the world, and preach the Gospel to every creature." The time passed all too quickly and our happy meeting was brought to a close by singing the first verse of "God be with you till we meet again."—L. G. C., Great Yarmouth.

Guildford.—A farewell meeting was held at the Old Baptist Chapel on Nov. 27th, 1907, in view of Mr. Jesse Brand's departure for India, Pastor W. Chisnall presiding. Several helpful and deeply sympathetic addresses were delivered, and an album, signed by a large number of friends, together with a purse containing £19 2s. 8¾d., was presented to Mr. Brand by Mr. Chisnall on behalf of the Church and Congregation as a token of their love and esteem.

* * * *

Welcome Help from West Hill, Wandsworth.—We learn with great pleasure that the Bible Classes conducted by Pastor and Mrs. T. Jones are gathering the money for a chapel to be erected in our new field of labour, the Namakal Taluk. They have not only pledged themselves to this, but it is their wish to put up the *first* chapel in the new field. We cordially thank our friends at West Hill and trust their example may prove a stimulus to other Bible Classes.

The Council.—We regret that Mr. A. W. Thrower's name was inadvertently omitted from the list of members published last month.

* * * *

A dividend of about five per cent. on proved claims has been declared in Messrs. Arbuthnot & Co.'s Bankruptcy.

* * * *

In Memoriam: Mr. Walter Abbott.

By the departure of Mr. W. Abbott, the Strict Baptist Mission has lost one of its oldest and staunchest friends. For many years he acted as Treasurer of the Society, but resigned that office in 1903 on his removal from London into the neighbourhood of Witham, in Essex. He, however, did not abate his interest in the Mission, which to the last had a warm place in his affection. He had been suffering from diabetes for some two years or more, but had appeared better in health, and had paid a week's visit to London early in October. But about the 18th of November he had a serious attack, which confined him to his bed, and on the 26th of that month the end came. For the last week of his life his sufferings were severe, but borne with exemplary patience and humble confidence in his Redeemer, whom he had known and loved for about fifty years.

Our dear brother's genial spirit, unaffected kindness and Christian generosity, endeared him to all who knew him. He was a member of the Church at Mount Zion, Chadwell Street, for thirty-seven years, and a deacon for twenty-three years He was greatly beloved, and his loss is deeply lamented by the Church.

The mortal remains were laid to rest until the resurrection morning in the churchyard of All Saints, Witham, on Nov. 29th, in the presence of a large group of sorrowing friends, Mr. E. Mitchell officiating.

Our tenderest sympathies are with the bereaved widow and family. The Lord comfort them and sanctify this sad event to them.

The Children's Corner.

MY DEAR NEPHEWS AND NIECES,—Of course, the first thing I must say is—A happy New Year to you all ! May you be very happy in trying to make others happy, *beginning at home*, and extending as far as you can—even to India.

I have the pleasure of welcoming four new cousins, viz., Jenny Basham (whose letter last month was, I am sorry to say, somehow overlooked), John Norris, Rowland Gillett, and one from Walthamstow who has forgotten to sign his letter. This makes the total number 36.

I have received answers this month from the above (excepting Jenny), and from Alice Catchpole, Colin Church, Gracie Church, Elsie Emms, Grace Flegg, Maud Forsdick, Edith and Reginald Graves, Peggie Large, Annie Norris, Nellie Pinkney, Kenneth Robbins, Rosie and Ruth Waters. All the answers sent last month and this were correct, with the exception of two in November. Most of them were written carefully, and some very well indeed. But only five cousins answered *both* the November and December questions, and of these Kenneth Robbins sent me the best set of answers, so I have sent him a little missionary book.

I shall not give you anything to do this month as I want to talk to you. Thank you, Colin and others, for your kind wishes for Christmas and the New Year. Thank you, Rosie, for your very neat letter. I have given your thanks to the Editor for the Corner, and I am glad you are looking forward to having India in your geography lessons. Well done, Rowland! Rowland seems to be a little merchant on behalf of his missionary box. Besides his weekly allowance and mother's farthings, he has made and sold a fire screen of stamps, and sells all the rags he can get for it. I have just heard, too, of a little girl named Evelyn, who does not yet belong to the Corner, but who has been helping the L.Z.A. (ask mother what L.Z.A. means) by making a collection for it at her birthday party instead of receiving presents, and has sent 7/6 to Mrs. Silvester. Your letter, Ruth, greatly interests me. Perhaps you could get some of those children to care by telling them the missionary stories you read. I think they would gradually become interested. Yes, Maud, I agree with you that Andrew, who brought his own brother Simon to Jesus, had a true missionary spirit. This is the way to begin missionary work, and none of you are too young if you know the Lord Jesus yourselves.

I am glad to hear from one of my nieces that the last two words of the verse quoted by Mr. Booth on page 9 of the Report struck her greatly :—

"Under an Eastern sky,
Amid a rabble cry,
A Man went forth to die
For me."

No doubt some of you want to say "For me." You love Jesus but you don't like to say so. Take my advice, and tell Him in secret with your lips. He will be pleased, and you will be helped. Very likely there will come stealing into your hearts the feeling, "Jesus loves *me* and *died* for me." Isn't it wonderful that He should die for anyone—that He should die for sinners? Yes, but the most wonderful thing to each of us is that He should die "For *me*."

Your affectionate

UNCLE JOHN.

YOUNG PEOPLE'S CONFERENCE

WILL (D.V.) BE HELD AT

HOMERTON ROW BAPTIST CHAPEL

On TUESDAY, FEBRUARY 4th, 1908, at 7.30,

When a Paper will be Read by Mr. PERCY FAUNCH on

OUR DENOMINATIONAL PRINCIPLES

AN INCENTIVE TO MISSIONARY WORK.

Messrs. C. BOOTH, B. F. BRETT, HERBERT HARRIS, and ALFRED SECRETT are expected to take part in the Discussion, which will be open to all.

PRELIMINARY NOTICE.

THE STRICT BAPTIST MISSION

HALF-YEARLY MEETING

Will (D.V.) be held at

HILL STREET, on TUESDAY, MARCH 31st, 1908.

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To Sunday School Children, One-halfpenny.

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	£	s.	d.
Sunderland, Jireh		10	.
Newcastle	1	12	10
Haworth	1	3	2
Stratford, Gurney Rd.—			
Quarterly Sub.	1	3	6
S.S. Collection		7	4½
Cambridge, Eden—			
Sunday School Boxes :—		5	10
Mr. Ansell		10	.
Mr. Mitchell		6	11½
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Miss Haynes (card)	2	12	.
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Grays	1	9	9
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Clapham Junction Providence—			
Mr. E. L. Acworth		6	.
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General Fund (*cont.*).

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Mr. and Mrs. A. Spratt	1	.	.
Bermondsey, Lynton Road—			
Mr. H. Blackman	1	1	.
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Sydney (N. S. W.) Temple	3	3	.
Mr. E. C. Bourne		2	.
Mr. Geo. Sawyer	1	1	.
Downe	1	7	.
Bassett Street S.S.	1	2	10
Mr. and Mrs. J. C. Booth	2	10	.
Belize—			
Mr. B. C. Bennett	1	.	.
Friends, per Mr. C. W. Harris, for carriage on Xmas Boxes	3	17	2

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	£	s.	d.
K. F. O.		10	.
Croydon—Tamworth Road—			
Miss M. Thomas		5	.
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"Herald" Fund.

	£	s.	d.
Miss E. Cumber	1	.	.
Stratford, Gurney Rd.		16	6½
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"Herald" Fund (*cont.*).

	£	s.	d.
Wood Green—			
Mr. Chas. Turner		2	6
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Mr. Bunyan		1	.
Sunday School			10
Berkhamsted (box)		8	4
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Middlesboro—			
Miss A. Allick			10
Hounslow, Zoar		4	1
Bermondsey, Lynton Road—			
Mr. J. Gosling		1	.
Mr. A. D. Knott		1	.
Mrs. Jolly			6
Penrose Street S.S.		4	1½
Wisbech, Zion		3	.
Mrs. Morton		2	.
Guildford		10	.
Hoxne, per Mr. Rayner		6	.

Reports Fund.

	£	s.	d.
Miss J. Thomas		1	6
Tring, Akeman Street		16	8
Middlesboro—			
Miss A. Allick			5
Hounslow Zoar		2	.
Tunstall		4	.
Penrose Street		2	.
Guildford		10	.
Colnbrook		1	8
Hoxne, per Mr. Rayner			3

NOTICES.

ALL COMMUNICATIONS for the HERALD should be sent to the EDITOR, Pastor L. H. Colls, "Framsden," Western Road, Tring, by the 10th of each month, *at latest.*

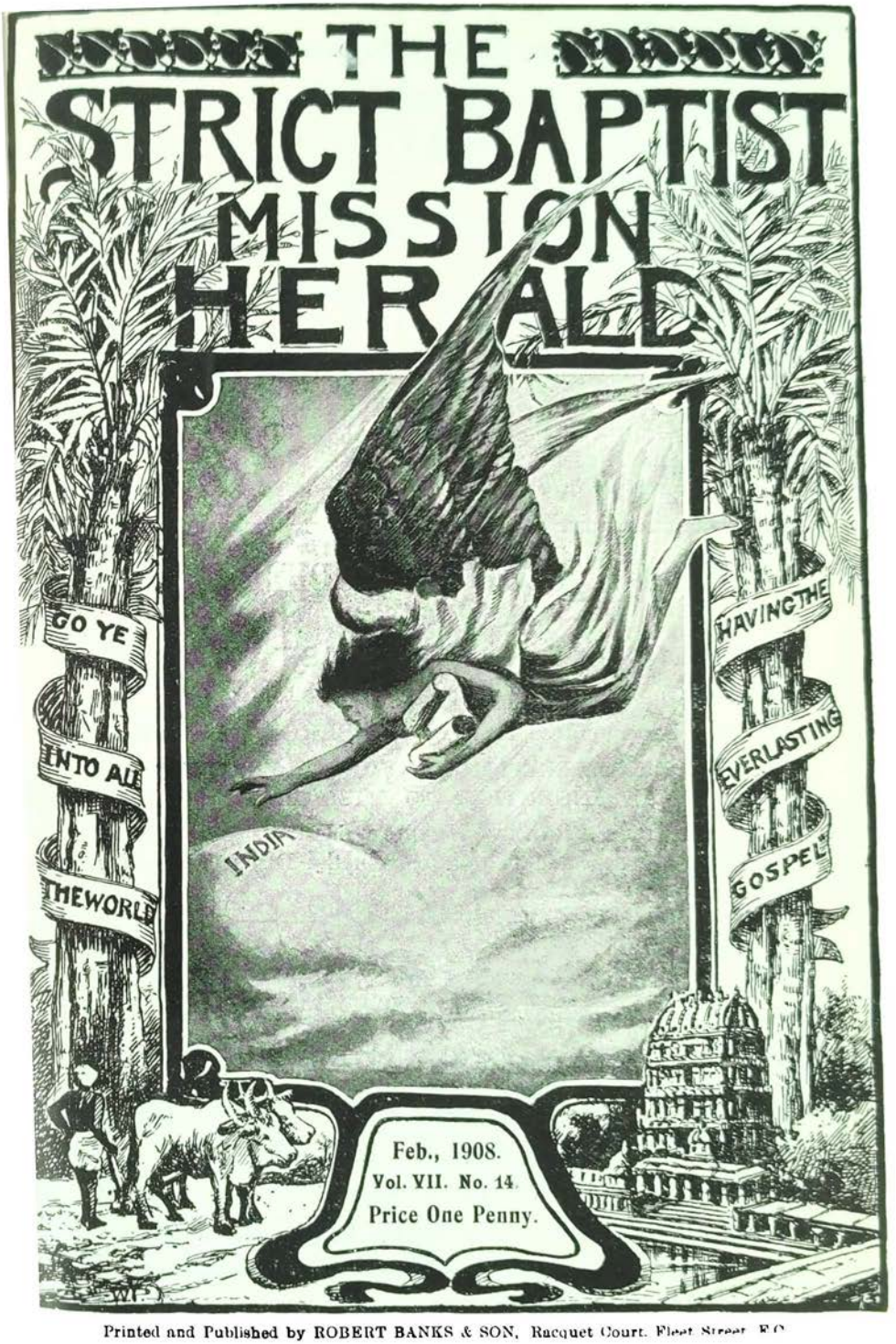
ALL APPLICATIONS for Lectures, Reports, HERALDS, bound Vols. for 1907, and Post Cards, and *changes of address*, to be sent to the GENERAL SECRETARY, Pastor W. Chisnall, 35, Farnham Road, Guildford.

ALL SUBSCRIPTIONS, DONATIONS (*except for the L.Z.A.*) and PAYMENTS for Reports and HERALDS to be sent to Mr. A. J. Robbins, Vicarage Farm, Hounslow, from whom COLLECTING BOXES may be obtained.

ALL APPLICATIONS for LADIES' ZENANA AUXILIARY Collecing Boxes to be sent to Mrs. Silvester, 9, Gallia Road, Highbury, London, N., who will be glad to receive the names of ladies willing to act as ZENANA SECRETARIES.

WILL our friends kindly add Mr., Mrs., or Miss to their signatures, and, if necessary, give the names of the Churches they represent?

THE STRICT BAPTIST MISSION HERALD



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The Strict Baptist Mission HERALD.

The Monthly Magazine of THE STRICT BAPTIST MISSION,
Founded in 1860 as a Foreign Missionary Society.

VOL. VII.] FEBRUARY, 1908. [*New Series*, No. 14.

CURRENT NOTES.

WE learn with great joy that rain has at last fallen over a portion of the famine-threatened area. Sind, West Rajputana, Punjab, the North-west Frontier, and the United Provinces are relieved from the apprehension of dire famine. Nevertheless, there is much immediate distress—140,000 persons are receiving Government relief. There is great need, therefore, for the "Christian Succour to India" fund.

Cheering news reaches us from Madras. The long-sought Chapel site has been found at last, and a wearying search is ended; further particulars will, no doubt, soon reach us. Mr. and Mrs. Booth have also been gladdened by "enquiries," and our hearts are stirred by hearing again of Authelatchmi, and now, for the first time, of her sister. Is it too much to ask our Lord that the parents may be brought to Christ and all four baptized together?

From the human point of view the condition of our finances occasions grave concern. Our Missionaries are eager to press forward in the great work of evangelisation, and the Committee are eager that they should do so; but alas! our funds are so low that *even the ordinary current expenses are being met with difficulty, and it is impossible to go forward without incurring debt unless our friends at home come to our help.* We pray that the matter may be laid upon their hearts. The need will be found more fully referred on the next page.

WAYS AND MEANS.

PRINCIPLES are the motive forces of action, and there are times when, having enunciated those principles, we must seek to apply them. This is necessary just now in regard to our work for Christ in India. There are several very pressing needs which the Committee are unable to meet for want of funds. The appeals hitherto made on behalf of our **GENERAL FUND** have not evoked the response that was anticipated, and it seems clear that the character and urgency of the need has not really gripped the consciousness of our friends. We therefore place the need in some detail before the readers of the HERALD in the hope that they will view it in the light of our Lord's imperative command of evangelisation and enable our Missionaries to go forward.

The **GENERAL FUND** is lower than it has been for some years, and this shortage of money occurs just when the area of work is widening and the responsibilities of the Committee are increasing, with the result that we are barely able to meet the ordinary **CURRENT EXPENSES** of the work in Madras and Sendamangalam.

There are also two special needs incident to our forward movement. One of these is **A TOURING TENT.** At present Mr. Morling has to go to outlying villages and return the same day, involving waste of time and strength, and considerably limiting the area of his missionary work. (See "Off the Beaten Track," page 15.) We are not surprised, therefore, when he says, "*I am beginning to find out that if any thorough work is to be done in the villages, even in those comparatively close by, a camping outfit will be necessary.*" Some idea of the need may be formed from the following view of a small part of the field. "On the west of Sendamangalam in one area of about 25 square miles there are over 40 villages and hamlets *with scarcely a road that even a bullock bundy could face. Many of the villages are connected simply by well-beaten footpaths.* To the north, within nine miles of our centre, there are five large villages and small towns with populations varying from 2,000 to 5,000. Four miles to the east rise the Kolli Mountains, where, within a radius of 12 miles (centre at Sendamangalam) there are over 100 small towns, villages, and hamlets *where, sad to say, no Gospel worker has ever been seen.*"

Our Missionary is eager to preach Christ in all these numerous villages where He is entirely unknown, *but cannot do so without a tent.* Shall we damp his enthusiasm and limit his work by telling him we cannot provide one?

WATER is another and most urgent need at Sendamangalam. There *is* plenty of water, but caste makes it difficult, if not impossible, to get it. When a caste man can be hired to draw the water, well and good; but when not, Mr. Morling has to send (for drinking and cooking purposes) to a pit a mile away, where, he says, "I have seen boys bathe and wash their clothes!" It is necessary, therefore, to sink a well of our own, but as the temporary house just erected is on rented land this cannot be done there, and the only alternative seems to be the purchase of a piece of land for the purpose.

We trust these examples of the urgent need of replenishing the General Fund may appeal to the hearts and pockets of our readers. We fervently sing—"Fly abroad, thou mighty Gospel." Here is an almost unique opportunity of condensing missionary enthusiasm into missionary effort. Ought we to let it slip? Some can give of their abundance; others will give of their penury; *many might give by means of some form of self-denial.* All could do something, and we earnestly appeal to those who love the doctrines of Free and Sovereign Grace to help its proclamation by *immediate* contributions, however small.

Our Foreign Field.

Off the Beaten Track.

INDIA has often been called the Continent of Villages, and the district we are now occupying certainly does not belie that appropriate appellation. Villages abound on every hand. In order to reach some of those farther afield, I started early one morning in the jutka, accompanied by our Catechist and Teacher, for a day's preaching journey.

The whole country, even the air, was teeming with busy life. In one field were dozens of men and women rooting up monkey nuts; on the other side were numbers of women actually transplanting paddy; men were drawing water from the numerous wells, and almost drowning the young rice; that more advanced was being weeded by pretty groups of women; while here and there were men catching fish as they were forced through the swift sluices. All seemed both busy and happy, and no wonder. For three years, *i.e.*, *six* seasons, the people have been without any adequate rainfall, and now the long-looked-for rain has arrived, filling their wells, tanks and rivers; everyone, even the carpenter, the mason, the potter, is leaving his village to render assistance in raising the crops so full of promise.

Our road lies on the narrow bank of a huge artificial lake now, the first time for several years, overflowing its banks. The way is so bad that at one point our Catechist wades on in front through water and mud to find the track, the Teacher follows on carefully leading the horse, while I perforce apply my weight to the outer shaft to prevent the bundy capsizing. However, these and similar difficulties are overcome, and we soon reach a village of three or four hundred houses.

Our programme for the day is a lengthy one, so there is but little time to spend at any one place. After looking round and making various enquiries we speak to the people, who have never before seen a white man that way, sell a few Gospel portions to those who can read, and resume our journey, leaving a group in the middle of the village listening to a boy reading a passage from the Gospel by Luke.

A trudge across the fields brings us to Sivanayakkanpatti. Here there are fewer still that can read, but we praise the Master that we are able to speak a few words for Him and dispose of a Gospel and some tracts.

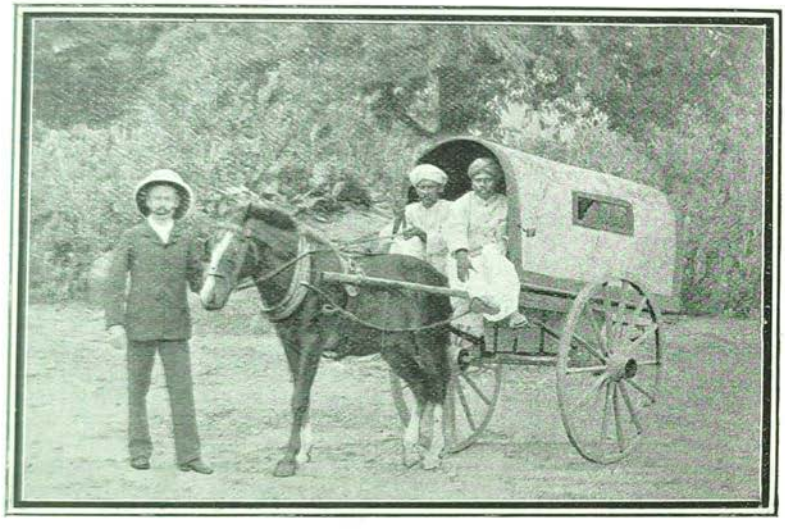
Yet another is visited, and we hurry on to our destination, a shandy at the foot of the Kolli Mountains, where we arrive at noon. As well as the awkward circumstances will allow, I dine in the bundy. By this time the market is in full swing, and, taking our stand in the shade of an old tree, our Catechist and I preach to a large and attentive audience about Sin and Atonement. Many of them hail from the hills to our right, where the herald of the cross has never unfurled his banner. It is a strange, unheard-of story, falling on dull ears, and cogitated by puzzled minds. Indeed, one man persists that his "*sin goes away through the offering of a cocoanut!*" Poor deluded ones! Yet, "how can they hear without a preacher?"

On our return journey we take another route and visit more villages. One is practically deserted, everyone having gone to the paddy fields. In another we find neither school nor anyone that can read. Others are far

from the road across maize fields; but time forbids us to go, and we hurry on, reaching home in the evening shades.

I had intended telling you about another journey, when the circuit we made described a triangle in which are contained about fifty villages. The first one we reached was extremely filthy, and the condition of the people, not one of whom knew the alphabet, was indeed pitiable. The last one was very much larger and more advanced in cleanliness, education, and industry. We arrived just in time to see almost the whole community come out to witness a horrid spectacle—a cock fight, in which every combatant is armed with a sharp knife with which it has been trained to slay its opponent.

Dear reader, can you appreciate either the extensive or intensive character of such a work? Listen! In all of our enquiries on that first journey *we could find no trace or report of the Gospel having been preached in any of those places.* How feeble and insignificant seem our efforts in



MR. MORLING, NATIVE WORKERS AND JUTKA.

such a gigantic task! A few words here, a booklet or two there, a tract to this one, an address in the market-place, and the day's work is done. Yet, 'tis ours to labour on, and pray that God may choose these weak things of the world to confound the things that are mighty. D. MORLING.

Zenana Work in Sendamangalam.

DOUBTLESS our friends have been looking for news of Zenana work in the Sendamangalam field, but until this week we have been unable to do much in this department.

Caste has been, and is, a very great barrier in our way. Before we came here we had no experience of it. Now, however, it meets us as an ugly monster at every turn, in the home, in the bazaar, in the street—in fact everywhere.

Adaikalam, who at present is our only worker, has been acting as temporary teacher in the School we started some two months ago. What

spare time she had at her disposal she spent in visiting the homes. For a time the people received her, but when they discovered that she did not "observe caste" they would have no more to do with her. Now, as our School has been moved to another part of the town and a permanent teacher engaged, Adaikalam is free to give more of her time to this very important work. She also has moved to a more convenient house in another quarter, and is now making a new start in the homes. At present she is introducing herself to the people. She must be very cautious how she treads, or the doors will again be closed against us. Up to the present the women have received her kindly, and given her the usual tokens of respect.

Next week I hope to go with her. How they will receive me I know not. The people have shown us plainly that they have no liking for the white non-caste people, even though, as they put it, they are sons and daughters of the ruling King. But we press on in faith, believing that the Master will open up the way for us.

We feel especially anxious here at Sendamangalam to do something for the women, because they seem to be more than ever despised and downtrodden. The other day when Mr. Morling handed a tract to some women in the shandy some men quite angrily interfered, asking "What is the use of giving them to *these things?*" Of course they were quickly informed that women had souls as well as men, and that those souls must go to either heaven or hell.

How grateful we should feel could we be used in bringing a little sunshine into their dark lives. And if it be the will of our Master to shine through us into their hearts as the Sun of Righteousness it will rejoice us so much. Next month I shall hope to tell you of my visits to the houses, and how the people received me. Pray for us, dear friends, that our God will go with us and *enable us to find an entrance into this stronghold*, and above all that He will warm these cold hearts with His divine love.

R. MORLING.

Madras Gleanings.

ON the last Lord's-day in November I baptized two disciples—father and daughter—whom I welcomed into the fellowship of the Vepery Church on the following Lord's-day. I am able to give a photograph of the daughter, whose name, Arbaranam, signifies "ornament." Let us pray that she "may adorn the doctrine of God our Saviour in all things."

We have, for several years, entered candidates for the *oral* examination in Scripture conducted by the India Sunday School Union, with pleasing results. This year we took a step in advance, and entered candidates for the *written* examination. We sent up four candidates in the Senior Division, and three in the Junior. All of these were successful, and I have just



Photo by] ARBARANAM. [*Mr. Booth.*

received illuminated certificates of merit for each of them. We entered some candidates for the Middle Division, but they have not been heard of since. Moral—Beware of the Middle Division.

When displaying the lantern pictures dealing with the life of Paul at Vepery and Semmencheri, we attracted good audiences. These included heathen who would not attend an ordinary week-evening service.

The Men's Meetings which I conduct monthly at Semmencheri and Pursawalkam afford me special opportunities of getting into personal touch with the heathen and Roman Catholic men who attend them. The possibilities of these meetings are simply tremendous. This week I have been speaking to them on "The True Incarnation." Will YOU please pray for both speaker and hearers?

In a recent cyclone (November last) the roof of one of our thatched Schools at Avanapuram was lifted bodily and thrown against an adjoining building. It happened during the midday recess, and we cannot be too thankful that no one was injured. In the words of a Teacher who witnessed it, "the roof jumped and fell." I am making temporary arrangements for the accommodation of the School children but we shall soon have to consider the question of erecting a more substantial building there.

The Scripture Class for our Bible-women, and the Theology Class for our Preachers and Teachers, are conducted regularly by Mrs. Booth and myself. They are already bearing fruit in rendering the teaching given by our workers more clear and definite.

Many of our friends at home have prayed for Authelatchmi. Such will be especially interested to know that although her parents are still bitterly opposed to her making any profession of her faith in Christ she is being kept faithful to her Lord. Her younger sister, Meenatchi, is now beginning to show real interest in the Christian religion. She has given up heathen practices, believes there is only one God and prays to Jesus Christ. We are praying that Authelatchmi may be the means of leading her sister to the Saviour.

We have 643 Scholars in our City and Village Schools in Madras district.

Negociations are now proceeding in respect of a suitable site for Vepery Chapel. Our solicitors are dealing with the papers. If the title is clear the transaction will be completed before this note is published. The cost of the site alone will be £150.

The Christmas Boxes have just been delivered at the Bungalow. Warmest thanks to all contributors. Particulars of distribution will be given (D.V.) next month. ERNEST A. BOOTH.

"The Desert Shall Blossom as the Rose."

PONAMMAL is of a very high caste, and lives in the caste street of Kilpauk, but this was not always her home. As a child she lived in Saidapet with her parents, who are very bigotted Hindus. The swift years went by (perhaps to her they were *not* swift), and this little caste child was kept jealously locked in her home. She was from her earliest years taught by her parents that she must never have anything to do with Christians—and indeed she never had a chance. Once a Christian worker had tried to gain admittance to that home but was unsuccessful.

In due course Ponammal was married, and accompanied her husband to Madras. They took a house in Kilpauk, and our acquaintance with her dates from then. Day after day during the hours when her husband was away at work, she saw our Bible-woman visiting the houses in that street, telling the women of a Saviour. She was told that this was a Christian teacher, and the old childish prejudice asserted itself against the teaching. Then one day the Bible-woman asked Ponammal if she might visit her,

and as she stood at the door, something prompted Ponammal to say "Come in." On that day this high caste girl first heard of Jesus. As she listened the story seemed to stir her heart, and the sweetness of the Gospel clung to her all day. The next visit was eagerly looked for, and once more the joy returned. She was then persuaded to take reading lessons. She was taught the Tamil alphabet, and an Infant primer was given to her, and when the Bible-woman visited her three days later she was able to read half the book. She was taken through the succeeding lesson books rapidly, Ponammal giving as the reason for her quick progress, that she studied hard because she wanted to read of Jesus Christ herself. In three or four months she was in possession of a Gospel portion, and found to her joy that she was able to read it.

The more she read, the sweeter seemed the story. One day she read to her husband about the Saviour of sinners. The man was strangely

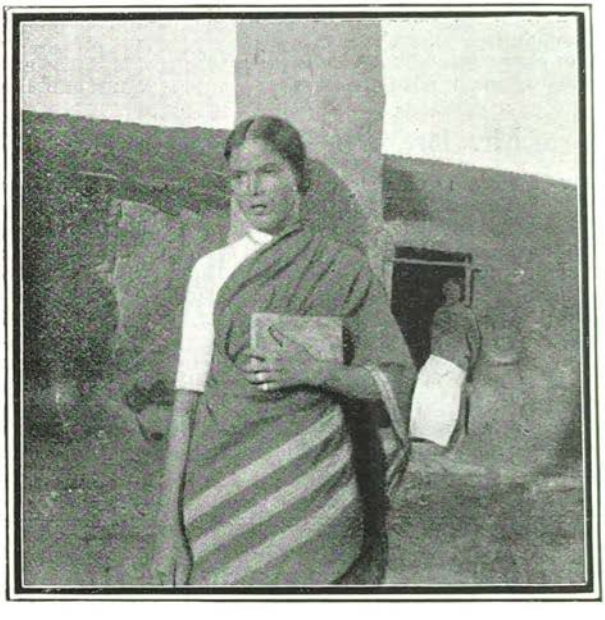


Photo by] PONAMMAL. *[Mrs. Booth.*

attracted, and this was the beginning of a wonderful companionship between that Hindu husband and wife. Sometimes they read together sitting side by side in the little courtyard of their home. As the evening drew to a close, and Ponammal wished to get the evening meal ready, he would persuade her to let the cooking wait while they read a little more about Him.

. . . .

I visited this house last week ; she came to her door to meet me with a smiling face. As we sat and spoke to her her winsomeness grew upon me. We took for our lesson the penitent woman and her box of ointment, she reading it from her little Gospel portion. As she read the words,

"Which of them will love Him most?" she paused, and earnestly said, "She to whom He forgave so much."

We stayed on and on—one by one other women came in and watched Ponammal—not me—with wonder. Something in her struck them as strange. As we told them the sweet love-story of Calvary, her full lips trembled, and her soft eyes filled with tears. A hush reigned around us—God was in that heathen courtyard—and we asked her if we might pray. She closed her eyes and bowed herself on the ground as we earnestly asked Him to lead her into His blessed Light.

Think of it, friends! This was the first time we have been allowed to pray audibly in a Hindu house—as a rule we consider it quite a concession if we are permitted to *speak* of Him. The other women, six of them, stood speechless, as if rooted to the ground. When we rose her eyes were wet—and mine? How could *they* be dry?

Ah, friends, would that I could tell you what this means to us out here to see in the blackness of darkness a streak of living fire. It makes the darkness seem more terrible, but it draws our hearts *out* and *up* in the intense, longing cry, "Lord, save *this* one."

Pray for Ponammal. Pray very earnestly that in God's rose-garden she may blossom as one of His fairest flowers. WINIFRED BOOTH.

Mr. Brand's Arrival in India.

BOMBAY, Friday, December 20th, 1907.—From the deck of a small steamer we look up at the big black side of the "Persia" and across the ever-widening distance between us and bid "Good-bye" to our home of the past three weeks. What new and strange sights meet our gaze as we land on the Ballard Pier; but these first impressions must be left unrecorded until next month. After a long, long railway journey, Madras is reached on Monday, December 23rd. I catch sight of the well-known figure of Brother Booth on the platform, and very soon we are in handgrips. As we get away from the station and on the road to Kilpauk, we talk of "all the way the Lord hath led us." Arrived at the Bungalow, Mrs. Booth and her little son (Rex) appear in the doorway and extend a cordial welcome to S.B.M. Headquarters. The very first day there is plenty of work to be done in sorting and arranging the contents of the Christmas boxes for distribution.

Ladies' Zenana Auxiliary.

Prayer Subjects for February, 1908.

Week Beginning

SUNDAY, 2nd.—Prayer for a blessing upon our street-preaching in Madras.

Sunday, 9th.—Very earnest prayer for some enquirers in Madras of whom we are hopeful.

Sunday, 16th.—Prayer for a blessing upon our Zenana work in the villages of Madras and in Sendamangalam.

Sunday, 23rd.—That the Gospel portions and tracts sold in Sendamangalam and the surrounding villages may be made a great blessing to the people.

What is a Zenana?

ONE of our sisters writes asking this question on behalf of others, as they want something to help them to understand the daily life of the women of India. We are glad of the enquiry and trust the following may be helpful while awaiting a fuller answer. "Zenana" is a Hindustani word derived from the Persian *zanan* (women), and is used to indicate that part of an Indian house in which the women of the household are secluded. This seclusion begins at the age of 15 and the zenana is never left except on rare occasions, and then the women are closely veiled and carried in a closed conveyance. No men, excepting near relatives, may enter the zenana, and in these exceptional cases the women must be veiled. Even Christian women were not allowed to enter until about 1860, when Zenana Missions were begun in Bengal. Women thus secluded are said to be in *purdah*, an Urdu word meaning "curtain." One compensation of the hard lot of low caste women is their freedom from the purdah system; but of India's 144 million women and girls 40 millions (equal to the population of Great Britain) are condemned to this life-long imprisonment. Knowing nothing of the outside world and unable to read, they necessarily have the narrowest possible range of interests and their lives are exceedingly monotonous. The *purdah* system was unknown to Hinduism until the Mohammedan invasion, 800 or 900 years ago.

Zenana Work in Madras and Sendamangalam.

MRS. BOOTH writes concerning **Madras** :—"The Zenana work is not yet easy, though the unrest is decidedly better. We have got back only one of the many houses we lost, but have some new houses in the same neighbourhood. I have ventured to Choolai and Periamettu, a thing which was an impossibility a short time back. My experience in Choolai may interest you. Elizabeth was unwilling for me to go, but at last she said she would take me to some of the more friendly houses. She is naturally afraid, as they threaten her a good deal. One of the threats is that they mean to tattoo my face. In four of the houses we visited nothing disturbing happened In the fifth house I noticed two men came in and sat on the other side of the courtyard to which we were and talked in loud tones about missionaries. They then got up and shut the front door and stood there with a stout stick. I was a little startled, but went on with my lesson, not letting them see I noticed. Strangely enough, I was *quite* sure they would not touch me. I can only say this assurance came from God, for I am not naturally brave. I then saw that one of the women in our audience was closely watching the men. She suddenly stood up and ordered them to open the door and drop the stick, and they actually obeyed. It seemed strange that they should, seeing they were not her sons or any relations; but taken with the assurance I have already mentioned, it was *not* strange."

Many will be glad to hear about Authelatchmi, concerning whom Mr. Booth writes :—"Our own Authelatchmi was at a lantern service last night, and I got an opportunity of speaking a few words of encouragement. She is still standing true, and now her younger sister, Meenatchi, is seeking the Lord, and told me so last evening. The parents are as opposed to Christianity as ever, but I am quite hopeful that the delay will be the means of bringing the younger sister."

Mrs. Morling writes concerning the work in **Sendamangalam** for November:—"Eighty-four visits have been made, sixteen houses have been visited, 386 have listened to the Word of Life, and nine are learning to read. I am sorry to say that this coming month the people will not be willing to receive me, as it is a month of religious ceremony, and any

stranger going into their houses would be looked upon as being unlucky."

❀

Watford Tabernacle.—A Branch of the L.Z.A. has been opened here, we are glad to learn, with Miss L. Crawley as Secretary. We cordially welcome our friends, as we are sure the other Branches will, into this sphere of prayer and service.

Further Moneys received.—BURY. A. B., per Mrs. H. A. Blunt, 5s. Mrs. T. Blunt's Bible-classes:—Sunday-school, 2s. 11d.; Wednesday, 3s. 7d.; Thursday, 6s; total, 17s. 6d.—MANCHESTER. Per Mr. W. Chaplin: Mrs. C. Pummery, 5s.; Miss E. Chaplin, 4s.; Mrs W. Chaplin, 7s.; total, 16s.

OUR HOME CHURCHES.

Meetings.

Guildford.—The Annual Collection for the Strict Baptist Mission was made on Sunday, Nov. 17th, 1907, when our new missionary, Mr. Jesse M. Brand, preached morning and evening, and in the afternoon gave his farewell address to the Sunday-school, speaking from the words, "I do remember" (Gen. xli. 9), and reviewing his past life in the school. The services were of a solemn and pathetic character by reason of the fact that they were his last public services before leaving for India. A large number of scholars and friends were present. The collections amounted in all to £6.—F. SHELLARD.

A Special Prayer Meeting was held at Soho on Friday evening, December 6th, 1907, to lay before God the low condition of our General Fund and to seek of Him the means to carry on His work in India. Pastor R. Mutimer presided, Brethren Brand, J. E. Flegg, Rider, Sears, Caplin, Silvester and Hutchinson led the meeting to the throne of grace, and Pastor W. D. Tooke gave an earnest address on Rom. x. 1. The goal of our ministry must be the salvation of immortal souls. It was the Saviour's goal and "it was the one profound passion of Paul's heart." If our heart's desire was the same as his, prayer would inevitably result, and the fulfilment of our desire would be in proportion to the intensity of our prayers, for "the power of activity lies in the power of prayer."

Chadwell Street, Clerkenwell.—New Year's Prayer Meeting.—There was a well-attended meeting at Chadwell Street on Monday, January 6th, when, Mr. Mitchell presiding, Brethren Wallis, Gee, Johnston, Hutchinson, Nunn, and Mitchell besought the Lord for blessing on Missions in general and for various needs in our own, specially remembering the Conference of our missionaries to be held in Madras the following day. Mr. W. S. Baker and Mr. Mackenzie spoke in the course of the meeting. The former presented various reasons for the missionary spirit and the latter made some practical suggestions, *e.g.*, regularly praying for our missionaries individually and writing to them without expecting a reply.

West Hill, Wandsworth.—Referring to our note last month, the Bible-classes have now redeemed their promise and the whole sum of £30, to which they pledged themselves, has been collected. Mrs. Jones

writes: "Of this sum, no less than £8 15s. 9d. has been contributed in pennies at the close of the lessons, Sunday afternoons, by the members themselves. We are particularly proud of this because it shows how conscientiously and loyally they have kept their promise to give every Sunday, as well as willingly worked outside the last three months. I gladly acknowledge, too, the stimulus that was given by the generosity of a lady friend, who promised and gave the last £5. We have worked for eighteen months, now we have the honour and privilege of erecting the first chapel for Missionary Morling in the new Field. To God be *all* the praise, for we believe the thought came from Him, and He has enabled us to carry it through. Our prayer is that He Himself will bless it and condescend to dwell in it, and that by the preaching of His own Holy Word many now sitting in darkness may be brought into the glorious liberty of the Gospel of Christ." We rejoice with our friends, Pastor and Mrs. Jones, and heartily congratulate and thank the Bible-classes.

A Response to our President's Appeal.

"***Persis***" writes:—"I read the appeal written by our President in the December HERALD and thought upon it: Evidently 'the King's business requireth haste.' He graciously condescends to let us share in this great work of exalting Him among the heathen. The heathen themselves liberally give to the support of their gods and deny themselves willingly to this end; and shall we, who have been redeemed by the precious blood of Him 'who for our sakes became poor,' be slack to give what lies in our power? Shall we not rather be eager to show our love to our great King?—So I mused, and then asked myself, What could I give as a little extra thank-offering to help meet the immediate need? There was no money available. Then I bethought myself of something that would realise a small sum. I valued it, but that made me glad to think I was able to offer my Lord that which cost me something, though it was so small; and perhaps others may find it in their power to help beyond what has seemed possible and seize the opportunity while it is ours to 'come to the help of the Lord against the mighty.'"

A Friend in Sussex writes:—"I gave a trifle to the Building Fund when it was first started—about as much as I thought I could afford, being a working man with a family on less than a pound a week. When the Bank failed, it was laid on my mind to give £1 to the Emergency Fund on November 18th, 1906." Before November 18th, 1907, our friend was, for the first time in five years, able to save £3, without decreasing what he had always given to the General Fund. "This," he truly says, "speaks for itself."

The late Mr. Joseph Billing,

Senior Deacon of the Old Baptist Church, Guildford, received the Home Call somewhat suddenly on January 10th, 1908, at the ripe age of 90. While we mourn the loss of a saintly Christian friend we rejoice in his happy entrance into eternal rest. We tender our warm sympathy to Mrs. Billing and the family.

S.B., Guildford.—We have received your interesting letter. Space will not allow of its insertion, but we are glad to hear from you and warmly welcome your energetic help. We should like to have a strong band of young helpers in every Church.—EDS.

The Children's Corner.

MY DEAR NEPHEWS AND NIECES,—Since I wrote to you last month another little sister of our new Missionary has joined the Corner—Minnie Brand. I am sorry to tell you that both she and her sister Margaret, whom we welcomed in November, have been ill in bed for many weeks, and cannot write, but I think you would like to know that their bedroom is called "Sunshine Ward." No doubt that means that the sunshine comes from the *inside* of the room. Won't you pray that these sunshiny cousins may get well? Perhaps you would like to send them some message through me. I am sure they would be very pleased.

I want to have a little talk about the children of heathen lands. No doubt you have all heard of the foot-binding of little Chinese girls, what terrible pain it gives them, how long it lasts, and how it cripples them. And you have heard, perhaps, that poor parents in China will sometimes sell their children, and always the little girls first. But perhaps you have not heard of the baby-towers of China. They stand a little way outside nearly all the large Chinese towns. The tower contains only one opening, something like a window. What do you think it is for? If a little girl has just been born and is not wanted, the father brings her to the baby-tower, and leaves her on the ledge of the window. The next man who comes with *his* little girl-baby pushes the other one through the window so that she is killed, and then leaves his baby on the ledge. In this way each father avoids killing his own little daughter. But, I am glad to say, in many towns missionaries are on the watch and rescue the babies.

Now come with me to Brazil, and see a baby-boy named. He is first anointed with a kind of gum, and then covered with small white feathers, and his little head is decorated with large coloured feathers. It is just before daybreak. The poor mother is sobbing, and the Indians stand around chanting an Indian melody, and awaiting the first ray of the rising sun. As soon as this appears, the witch-doctor starts up and begins jumping about in an excited manner, until suddenly with a loud shriek he pronounces a name chosen on the spur of the moment according to what happens to catch his eye, and at the same moment seizes the lower lip of the poor little child and pierces it with a sharp-pointed bone. Later on an ornament of wood or shell is inserted in the child's lip.

Now let us visit India. You have heard of children being offered in sacrifice by being thrown into the river Ganges; and I have recently read that it used to be the custom in the Lushai Hills, Assam, to bury new little babies alive if their mothers happened to die. All this is very cruel, but the life-long misery of little girls who are child-widows is worse. Their heads are shaved, their jewels roughly taken away, their pretty coloured *saris*, or clothing, exchanged for coarse, dirty white ones; only one meal a day is allowed them, and they frequently have to go without even that. No kindness is ever shown them, and they are cursed as evil things although they have done no harm. Their lives are passed in misery and sorrow without any hope of pleasure in this world, and they are glad to die although they have no knowledge of a better world.

This is only a little of what heathen children have to suffer, but it is enough for the present. Each one of you is "a happy English child," and you owe your happiness to the Gospel. If your hearts have been touched by its power you will want to send it to the children of India. I hope to give you something to do next month.

Your affectionate UNCLE JOHN

To the Readers of the Herald.

We want to make THE HERALD SELF-SUPPORTING THIS YEAR.

The present circulation is sufficient for this purpose, if all copies are paid for.

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Manchester		4	6
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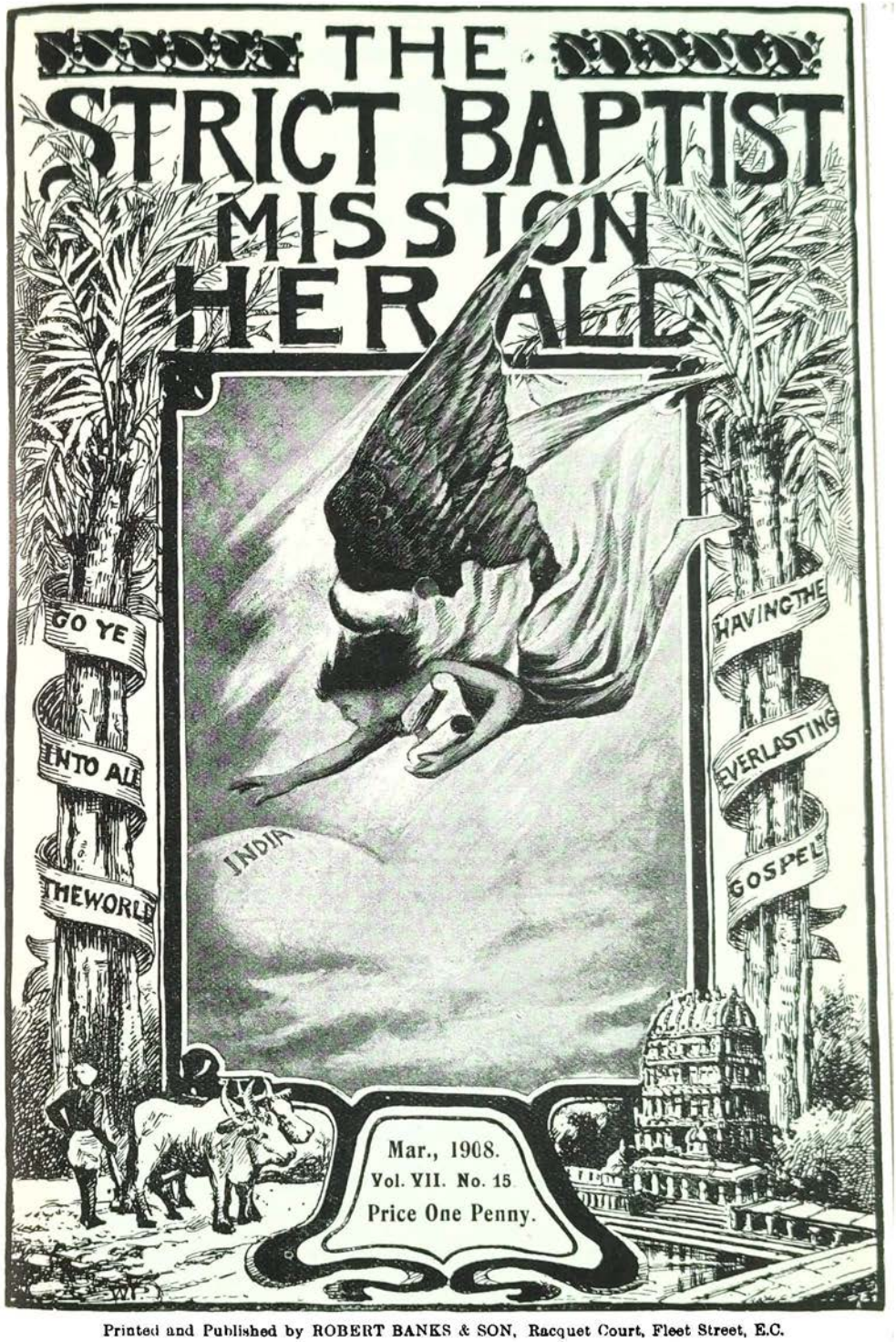
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ALL APPLICATIONS for Lectures, Reports, HERALDS, bound Vols. for 1907, and Post Cards, and *changes of address*, to be sent to the GENERAL SECRETARY, Pastor W. Chisnall, 35, Farnham Road, Guildford.

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SEE FULL PARTICULARS

OF THE

HALF-YEARLY MEETINGS,

TUESDAY, MARCH 31st, 1908,

On page iii. of cover.

PRAY that these Meetings may be filled with the power of the HOLY SPIRIT.

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The Strict Baptist Mission HERALD.

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Founded in 1860 as a Foreign Missionary Society.

VOL. VII.] MARCH, 1908. [*New Series*, No. 15.

CURRENT NOTES.

THE announcement of the choice of a lady-missionary made on page 35 will, we are sure, give great satisfaction to all our L.Z.A. workers and to our friends generally. It is apparent now that while we have been working and praying, the Lord has been preparing the object of His choice. Our prayers are needed for Miss Elliott that she may have a very successful course of training.

We draw special attention to Mr. Brand's "first impressions" concerning our Madras *village* work (see page 34). They deserve great emphasis. No doubt many have not realised the fact that a large part of our Madras work is done in adjacent villages, which, but for our Mission, would be entirely unevangelised. Its importance should be constantly borne in mind.

Many perhaps have been praying for the enquirers referred to by Mr. Booth in January. How many of us have been praying for *him?* It is difficult to realise how much both heart and brain are taxed in dealing with enquirers emerging from heathenism. May the Holy Spirit help him greatly and sustain his faith and patience.

The Word of Life has been preached, we rejoice to learn from Mr. Morling, in more than 70 villages around Sendamangalam. It is our inestimable privilege to share in this extensive evangelism. The results, though hidden, are sure. Let us not forget our responsibilities. Our brother needs our constant prayers.

Our Foreign Field.

Notes from our Missionaries.

Madras Gleanings.—The chief event in Madras during December was the arrival of Mr. Brand on the 23rd. It was a real joy to us to welcome him. He is now concentrating all his energy on the study of Tamil.

The looked-for cases of Christmas gifts arrived a few days before Christmas. We were glad to be able to enlist the help of Mr. Brand in assorting, counting and distributing the gifts.

On the last Lord's-day in 1907 I had the pleasure of baptizing Police-constable David. So far as his police duties would allow he has been attending our Vepery services for nearly a year. During this time the Gospel message has been blessed to him and he has found peace.



POLICE-CONSTABLE DAVID.

In response to my application the Madras Christmas Charity Committee made a grant of forty-five rupees (£3). This enabled us to give a Treat on New Year's Day at Vepery to 400 of our school children and about 60 members of our congregation. Each received some biscuits, sweets, plantains, and an orange.

At the close of 1907 we had 666 children in the city and village schools connected with the Madras circle. During December we had a daily average attendance of 535 scholars. These paid £1 14s. 6d. in School Fees for the month.

In December our Zenana workers paid more than a thousand visits to the homes of Hindu women. During the same period our Preachers gave 334 open air addresses, the audiences totalling 5,600.

In my "Gleanings" last month I mentioned that we had not received any information regarding our candidates who entered for the Middle Division of the Sunday School Union Scripture Examination. Since then the results have come to hand, and I am glad to report that all our candidates were successful.—E. A. B.

The Sendamangalam Field.—In November and December Varatharajulu and I visited over 70 towns and villages. Locality very populous. (See "A Day at Belukurichi," p. 33).

On Monday, January 6th, Mrs. Morling and I started for Madras to attend Conference. Very busy time. Reached Sendamangalam Friday noon. Right glad to see Mr. and Mrs. Booth and Brand.

New Station at Kalapanayakkanpatti, $3\frac{1}{2}$ miles north of Sendamangalam. It is the home of our new Catechist Thomas, who was with us for four years at Vepery.

Next Monday, January 20th, I hope to start on a tour round the southern part of our field. If all is well I shall be back on Saturday night.

I am very sorry to say that the intense fears and suspicions of the people have up to the present prevented our really establishing any School anywhere in the neighbourhood. Since the closing of the Hindu School Varatharajulu started while we were in Salem, two others have just been started but have fallen through. The people seem afraid of our "dragging them into the Christian Way." Our Teacher is still going out in the villages and trying. The cure for this seems to be to make "acquaintance" in a judicious way with the people.—D. M.

Idolatry.

I AM writing at the time when Hindus perform what is called *Ayatha Puja, i.e.*, Tool Worship. After cleaning the tools they smear them with saffron and sandal-wood paste, burn camphor before them, and make offerings of cocoanuts, etc. They then worship the tools, praising them for being their means of livelihood, and also for not causing any injury to their users during the year. This morning, when preaching with Doraiswamy in one of the villages near Ayanapuram, I asked the people how they could worship lifeless tools. The answer was the ever-recurring excuse of "custom of our ancestors."

Passing on to a caste quarter I entered into conversation with a man as to the significance of Tool Worship, and from that led on to the general question of idolatry. It was not long before an interested crowd of men were giving various answers to my question. As some belonged to one sect and some to another they held different views. One man maintained that God was both with and without form. When I reminded him that their own *Vedas* teach that God is without form, one who joined in the discussion admitted this and its sequence, that the idol in the temple is not a god. But he proceeded to defend the Hindu practice of idolatry on the ground that ignorant people need something they can look at. He also admitted that the high caste people told the low caste people that the image in the temple is a god on the ground that such people could not understand any higher doctrine.

One of the men asked whether Christians did not worship images. When I replied in the negative for myself and those I represented, he referred to the custom of some Christians who place a cross or some other image in their churches and worship such. The practices of the Ritualists and Roman Catholics are thus used against us by Hindus when we speak against idolatry.

The following day when visiting our Schools I found that some of the pupils had performed *Ayatha Puja* for their lesson books and slates, which I noticed were smeared with saffron and sandal-wood paste. So early do they begin to practise idolatry that it becomes the most natural and ordinary act possible. A custom so deeply ingrained is not easily abandoned. I wonder if our friends at home realise the strength of the forces against us when we try to teach the children the simple truth that idolatry is sinful. E. A. BOOTH.

Grimké's Text Cards.

DURING a recent Mission tour we went into some Hindu Schools. On one such occasion I drew from my pocket a packet of Grimké Tamil Text Cards. Each card has an attractive coloured picture and a Scripture text in Tamil. School had not commenced and only a few children were present. To each of these we gave a card and then we passed on through the village.

Scholars arriving at School later, finding what they had missed, were soon running after us and asking for cards. These were gladly given, until the supply was exhausted and we were obliged to send many away disappointed.

Having finished our work, we returned to the Travellers' Bungalow. Presently other children, boys and girls—Hindu and Mohammedan—began to arrive in twos and three, having walked or run half-a-mile to get a Grimké Picture Text Card. May these little silent Gospel messengers be greatly blessed in that heathen town.

I would like to embrace this opportunity of thanking those kind friends who have supplied us with Grimké Tamil Text Cards, and to tell them how greatly their useful gifts have been appreciated. There will be plenty of room for more in the Christmas Boxes. They are to be obtained from Mrs. Grimké's Text Card Mission, 11, Leamington Road Villas, Westbourne Park, London, W.; 1s. per 100. E. A. B.

Psalm lxxviii. 4.

ONE Sunday afternoon we visited our Arumbakkam School. As we entered the School-house a chorus of "salaams" greeted us and thirty little faces looked expectant. When order was restored, the lesson of Joseph in Egypt was resumed and a rather long "golden

text" committed to memory by the children. As we listened to the childish voices repeating, "If any of you lack wisdom, let him ask of God that giveth to all men liberally and upbraideth not; and it shall be given him," our eyes wandered along the row of faces, some full of bright intelligence, some painfully apathetic. We wondered in how many of those little hearts the lessons learned in that village School would linger and by God's grace lead them to the Saviour.

The lesson being over, Mr. Booth addressed the children and a hymn was heartily, if not tunefully, sung at the close.

As the children filed out of School, we gave each of them a Grimké Tamil Text Card. How their eyes glistened as they received the little silent messengers and bore them away to their heathen homes!

Mr. Booth then, accompanied by Preacher Daniel, went street-preaching in the village, while I waited by the School watching sleepy, grim, hoary, sinful Hinduism creeping along the great trunk road to and from the city of Madras.

WINIFRED BOOTH.

A Village Audience.

ACROSS the sandy bed of a dried-up river I tramp one Sunday afternoon with Preacher Daniel to a small out-of-the-way Village in our Arumbakkam circle. The "Village" consists of a few mud huts scattered here and there.

We halt under the grateful shade of a tree and commence singing a Tamil lyric. Slowly a small audience gathers. One almost hesitates to describe it. To my right stand several women, who, while they listen more or less to what we say, are at the same time busily engaged in hunting for live stock in each other's hair. Immediately in front, seated on a brick, is a child, whose sole article of clothing is a necklace. Other children are seated on a log. Just beyond the group of women a girl is keeping alive a smoky fire on which the evening rice is being cooked. A little to the rear, seated on the ground in front of their mud hut, is a happy family of father, mother and child. As I look in that direction, the mother is washing the child's face with water contained in half a cocoanut shell. A few men—old and young—complete the audience.

To this Village audience I speak of the one true God, His character and His Gospel. They listen, but one cannot help wondering whether they even eventually grasp what is said. One is again and again driven to a fresh realisation of the fact that only the Holy Spirit can cause the Gospel message to become the power of God unto salvation.

Preacher Daniel follows, his subject being "God is a Spirit." At the close of his address we give "Bible Booklets" to the very few who are able to read and then make our salaams.

E. A. B.

Welcome.

ON December 23rd I went to the Central Station, Madras, and welcomed Mr. Brand to missionary work in India. It would be difficult to express the pleasure I felt at this realization of my hopes. Shortly afterwards Mrs. Booth and I were giving him a very cordial welcome to our home in the S.B.M. Bungalow.

Thereafter followed a series of welcomes from our Indian Agents, Congregations and Schools. All were delighted to see him. The Church and Congregation at Vepery gave him a very hearty welcome on Christmas morning. Addresses in Tamil and English were read by Preachers Soondram and Ponnuswamy. The children of our city Schools attended in great numbers, and each School contributed one item to the interesting programme.

In the afternoon of the same day we journeyed to Ayanapuram by bul-



Photo by] [*Mr. E. A. Booth.*

MR. BRAND'S FIRST VISIT TO AYANAPURAM.

lock-cart and there a typical village welcome was accorded to Mr. Brand. The children of our Schools came out to meet us as we approached the small Chapel and escorted us thither with songs and banners. The photograph reproduced above was taken immediately on our arrival. The S.B.M. Chapel is in the background. The driver is holding the single rope by which the bull is driven. Mr. Brand is standing close to the wheel of the cart and Mrs. Booth to the right. Some of the banners and children also find a place in the picture, but the picture does not give any idea of the large number that assembled to welcome Mr. Brand. After a very pleasing programme had been gone through, the children dispersed to their several villages and we returned home. E. A. BOOTH.

Christmas Love-gifts.

DEAR CHRISTIAN FRIENDS,—I write this with a heart very full of loving gratitude to thank you on behalf of our workers and school children for your kind gifts of clothing and toys at Christmas. As all the gifts were so suitable, and all the givers so loving, it is impossible to specialize. There was a glow in the heart, and a tear in the eye, as each gift was tenderly unpacked, and in the midst of the sorting, counting, and distributing, which occupied several days, we felt the warmth of your love as a Christmas gift from God.

The expectant children were marched here each morning and afternoon, and went away with faces bright with happiness, and arms full of pretty presents, and I must pass on to you their lusty "*Salaams.*"

Our many Agents also shared in your gifts and send you many gratetul thanks. Both workers and scholars appreciated the fact that they had been sent such a long way.

Your gifts must surely speak in heathen homes of a love and an unselfishness which is utterly foreign to Heathendom, and God may use them to lead the heathen to enquire about His Christmas Love-gift, the Saviour of sinners.

Yours in happy service, WINIFRED BOOTH.

Christmas Day in Madras.

THE OUTWARD AND THE INWARD.

THE OUTWARD.—My first view of Vepery Chapel and my first experience of an Indian Christian meeting. The front of the Chapel I recognise from the picture postcard of it. As we walk into the building the children rise and give a loud "Salaam." Brother Booth takes the central desk, and Mrs. Booth sits on his right, with an English concertina to lead the singing.

"Hark! the Herald Angels Sing" is sung in Tamil to the old tune, and as the familiar strains swell out, reaching to the street and stopping the passers-by until quite a crowd of dusky listeners are gathered outside the open door, I begin to realise something of the Outward that English Strict Baptists have been the means of doing for the heathen of India. Look down and around over the congregation. Here, surrounding the Preacher and seated on the ground, are some hundreds of S.B.M. school children. All sorts and sizes. Caste children here; Pariah children there. Notice particularly those with the red and white markings on their foreheads. They are children of heathen parents, worshippers of Vishnu and Siva, permitted to come to school for secular instruction. God grant that while receiving secular knowledge their hearts may be touched by His Spirit.

Look into their faces with the Sunday School Teacher's eye, and you will find depicted there traits of character corresponding to children at home—the intelligent and the dull; the merry and the sullen. One little fellow is merry, but instead of clapping his hands he claps the soles of his feet together. Down in the main body of the Chapel sits a very picturesque congregation, the men in their white clothes and the women in gorgeous dresses of red, yellow, blue and gold.

THE INWARD.—At the close of the meeting we go down to greet some of the Preachers, Teachers and Bible-women who are present. And here the picture postcards serve a good turn. Soondram's fine old countenance seems quite familiar as he comes up smiling. Abraham and several others are there beside some of the Bible-women. But whose is this refined face and this graceful figure? Brother Booth tells me that the only thing that now holds back Authelatchmi—for it is she—from baptism, is the opposition of her parents, who refuse to allow her even to attend

Service on Sundays and who will not hear of her being baptised. Let us still pray on for her. And now I see something of the *Inward* side of the work. Here and there are men and women talking quietly and seriously with Brother Booth. The dark complexion, varied costumes and, in some cases, half-naked bodies of the people, strike the newcomer as peculiar, but now the *outward* is ignored while the *inward* receives all attention, for these are men and women in whose hearts the Grace of God is surely working and who are feeling out after the Lord if haply they may find Him. The old grey-haired man with the new happiness on his face, in spite of the wrinkles, is David. He is to be baptised, God willing, on Sunday next: a seal to the ministry and a witness to the heathen. God is working here in Madras and the surrounding villages; a quiet, hidden work often, but a real one nevertheless, and one that will be manifest in due time. Some are "inquiring their way to Zion with their faces thitherward" and, it is hoped, will shortly profess Christ publicly. For this Inward work we praise God and even in the praising I reflect that this is the work, seen at last with my own eyes, that is being carried on in faith by those in England who support the S.B.M.

J. M. BRAND.

Hopes Realized.

I INTIMATED in my last article that I hoped to tell you something of my first visit to the Zenanas of Sendamangalam.

I had been waiting for several weeks for this opportunity, and great was my pleasure last week when Adaikalam came to tell me that four women were willing to receive me into their houses. Surely this was in answer to prayer, for up to about this time even the Bible-woman was an unwelcome visitor.

So on a hot afternoon, with the sun pouring down in all its fierceness, I started in a bullock bundy and found Adaikalam waiting outside a Brahmin house. I dare not go in our jutka, as the driver, a non-caste man, would be sitting too near me, and that would cause the invitation to be withdrawn.

The first house we enter is a Brahmin's; here we find the mother and daughter sitting on the ground awaiting our arrival. Their clear-cut faces and high intelligent foreheads show them to be of a cultured class, high above that of many of their sisters. They have been ostracized by other Brahmins because of their lack of orthodoxy. The daughter has a fiddle by her side on which she wishes to display her ability, so we suggest that she accompany us in singing our lyric, "Jesus the King," which she is pleased to do. Then she reads a portion from the Gospel of Luke, after which we explain to her its meaning, and it is pleasing to note by the answers she gives to our questions that she understands all we have been saying. But we must be going, so we rise and hand them a pretty text-card to hang on the wall. The mother, however, is not satisfied yet; with such a pleading look she begs, "Do sit down just two minutes, and hear my daughter play." We sit down again, grateful to our God to think *they* want *us*, for surely *we* want *them*.

The next house is a kind of mud box-like hut, with only just room for us to sit down. Here there is one girl learning to read; the women are busy cooking their rice so they pretend to have no time to stop and listen to our story of Daniel, but several young men seem to think it worth listening to, for they stay till the end, and salaam very respectfully to us as we leave.

As we go to the fourth home a woman is seen standing in her doorway beckoning and calling to us in an excited manner to go into her house. She had not given her consent the previous day, but as she saw us pass curiosity overcame her prejudice. Here we had an audience of about thirty to hear us sing and read.

In the last place I was pleased to find two young girls learning to read, and besides women and children there were actually men sitting on the ground listening to our message, numbering in all over thirty.

So ended our first afternoon. May it be our privilege to spend many more such, and may it be seen in after days that the unseen Presence was by our side working through us, and drawing many precious souls to Himself.

R. MORLING.

A Day at Belukurichi.

BELUKURICHI is a small town fully eight miles north of Sendamangalam. One half of the road thither is what we in these parts would call very fair, but the other half is only a rocky track. For some weeks I had been desirous of visiting the place, and Monday morning of Christmas week saw the accomplishment of my purpose. If you accompany me in this interesting journey it may help you to understand, in some measure, both our work and present environment.

The sun has scarcely risen over the beautiful Kolli Hills before I set out on horseback. After leaving Sendamangalam proper, at the very first milestone we pass through Kamaddy Street, a suburb of about 4,000 souls. Within the next one and a-half miles we pass two small villages on the road, besides several in the background, and reach Tuttikulam, a town of over 4,000 inhabitants. Another mile brings us to a group of three large villages, the middle one of which boasts of a population of over 3,600. Here we have lately opened a *new station*, the home of a catechist.

Two miles of hot riding now takes me by several villages that lie close to the road but are almost hidden from view, and brings me to Vettukadu. Here I find that our two catechists who preceded me have stopped to unburden themselves in telling the people of the glories of Christ.

Boulders and huge stones are thickly strewn over our path, and half-an-hour's hard work brings us to the top of a rocky eminence on the edge of the Kolli group. We have scarcely descended on the other side before we reach another village, and again we stay to tell of the love of Christ. The idea of our seeking only the good of others, and journeying about thus simply to tell of salvation seems so strange to our friends that they persist that we must bear some connection with Government.

Thus we arrive at our destination tired, thirsty, but hopeful. The people soon begin to gather round and inquire as to our business, which gives us an excellent opportunity of telling our mission by delivering two discourses.

Happily there is a small Government school here, so after the children have left I take possession in order to breakfast and rest awhile. At two o'clock we are out again and soon within sound of the din of the shandy, for it is market day. It is evidently a well-known mart, for thousands are busy talking, buying or selling. Some large trees afford us very acceptable shade from the burning sun, and within a few minutes our auditors may be counted by the hundred. No doubt the interest of many is centred in the white man, but the majority listen attentively to the searching addresses given.

We know it is a golden opportunity and so stay as long as we dare, remembering the dangerous journey we have on our return.

Sendamangalam P. O. D. MORLING.

The Land, the People, the Work.

THE LAND. A few days' residence in India does not, of course, allow time for the formation of mature conclusions regarding either of the above-mentioned subjects, and I am giving merely my *first impressions* of them. Of course, everyone has heard of the *heat* of India, so no information on that topic is called for. Suffice it to say that although this is the Indian "winter," these lines are being

written with upper garments discarded, sleeves rolled up, and all the windows and doors of the room thrown wide-open! Under such climatic conditions as these one is prepared to find an abundance of animal and insect life. Every tree is a little world in itself, the inhabitants of which are birds, swarms of insects, lizards, pretty little squirrels, and even snakes. The best time of all for animal life is after dark. Immediately the sun has fallen below the horizon and the shades of night envelop everything, the air becomes filled with the ceaseless hum made by the wings of myriads of insects, to which music numerous frogs contribute their deep bass croak. Now and again a firefly flits by like an aerial glow-worm. Once safely within the protecting mosquito curtains one can contemplate with a sense of security the sharing of the bedroom during the night with frogs and small lizards, which crawl in every evening through the open windows.

THE PEOPLE. Here again everything is so new and different Passing by the most obvious characteristics, such as colour and dress, the chief thing that strikes one is the Eastern's disregard of time. No one is in a hurry. If a Hindu goes to visit a friend and finds he has left home for the day, he will be quite satisfied to sit down and wait hour after hour until his friend comes back.

The social status of women here, as in all Oriental countries, attracts the notice of the newcomer. Not only have the women to do much of the hard work, but when a man and his wife are walking along the road the man strides along ahead of the wife, while she walks cringingly at a respectful distance behind.

THE WORK. Before coming to India I had the idea that the Madras work was nearly all done in the city. After having visited our stations, however, I am bound to confess surprise at *the large amount of village work carried on.* In all these villages we are the only Mission at work. You walk through one of these straggling villages, gaze at the rude huts of the people, and look with wonderment at all the curious things around you. And then suddenly you become conscious that *you* are the curiosity. Here is a separate world in which you are an intruder. Here are no open arms welcoming the Gospel, but men whose gleaming, black eyes say—and whose lips often say—"Leave us alone to our own religion. We will not have this Man to reign over us." Here is needed nothing short of the power of the Holy Ghost to convict of sin and lead to Christ. *The work in Madras, the strategic centre of Southern India, is unique and must not be neglected.* The unrest, which is very trying to faith just now, is surely only the malicious work of the devil, who, however, often oversteps the mark by stirring up the Lord's people to prayer, and thus in the end defeating himself.

JESSE M. BRAND.

Ladies' Zenana Auxiliary.

Prayer Subjects for March, 1908.

Week Beginning

SUNDAY, 1st.—That our native preachers, teachers, and Bible-women may be filled with the Holy Spirit.

Sunday, 8th.—For the new school and evangelistic work at Peruvallur.

Sunday, 15th.—For the Zenana work in Choolai, where opposition is still strong.

Sunday, 22nd.—That the fear and suspicions of the people in Sendamangalam may abate, so as to enable us to successfully establish schools.

Sunday, 29th.—For the Pullurs, a numerous and enslaved caste, among whom Mr. and Mrs. Morling are especially endeavouring to extol Christ.



MISS OLIVE M. ELLIOTT.

Our First L.Z.A. Missionary.

TO OUR SECRETARIES, L.Z.A. BRANCHES AND ALL OUR CO-WORKERS.

IT is with much joy and deep gratitude to our prayer-answering God that we are able to announce that Miss Olive M. Elliott has been chosen as our first L.Z.A. Missionary. Our sister is a member of the Church worshipping at Acton Tabernacle, and is well known to many friends. We feel sure that when the account of her call is read, all will agree in thinking that the choice is of God. To some of us the way in which she and the Committee have been led together is very interesting.

Miss Elliott has already begun a course of medical and nursing training which will specially qualify her for work among Indian women, and give her an entrance into many homes which might otherwise be closed to her and the great Message of Salvation she is to carry.

The money collected last year will, we think, be just sufficient to meet the expenses of training, outfit and passage, but not more than sufficient. To meet the cost of our sister's maintenance in India next year we are, humanly speaking, relying upon the contents of "the little red boxes," which will be called in again next September.

Should we not take Miss Elliott's Call as a divine confirmation of our work, and at the same time a gracious stimulus to praise, prayer, and self-denying effort during the coming months?

R. J. HUTCHINSON.
N. SILVESTER.

Miss Elliott's statement of her call by grace and to foreign missionary work will, we understand, be read at the Half-Yearly Meeting, and will be published in the April issue of the HERALD.—EDS.

The Children's Corner.

MY DEAR NEPHEWS AND NIECES,—I have the pleasure of welcoming Agnes Fowler, who writes that she would like to be one of my nieces. All you have to do, Agnes, is to send me your name, address, age and *Sunday School*, and to answer the questions which appear in the Corner. We are all very pleased to have you.

Four cousins send kind messages to Margaret and Minnie Brand—Peggie Large, of Lowestoft, Ruth and Rosie Waters, of Salhouse, and Gracie Church, of Chingford. They are all sorry to hear of the illness of our sunshiny cousins, and hope they will soon be well and able to write to me. Thank you, Kenneth, for your welcome little letter.

I am glad to hear that some of you want to do something. Will you all do two things? The first is this: read Acts xiii. 1 with Romans i. 1; Acts xv. 26; Acts xvii. 6, and then you will be able to give me three descriptions of New Testament Missionaries. You need not quote the whole of each verse, but only the words of description. I will send a little missionary book for the best and neatest set of answers. Mention your age.

Then I want you all to put your thinking-caps on. Wouldn't you like to be formed into a band of little missionary helpers, each member promising to do something to help to send the Gospel to poor, little heathen children such as I told you about last month? If so, let me know what you think you could do, what name you would like the band to be called by, and any other suggestion that occurs to you. Ask your parents and Sunday School teachers to help you. Don't think that because you can do so little it isn't worth doing at all. Little causes often produce great results. Let me give you two illustrations. I read a year or two ago that a spider made a policeman search for burglars one night! That seems impossible until you hear the explanation. Well, the spider did it by ringing the electric bell in a shop! That seems equally impossible, but all the spider did was to wind its web from the bell to the electric battery. Now see "the power of the penny." It is said that if all the Sunday School children in Great Britain were to give only one penny a week each, they would give more in one year than has ever yet been given by the whole Church to foreign missions during the same period. Now, surely thirty-eight Children's Corner boys and girls could do *something* to help the Strict Baptist Mission if they all agreed to work together. Shall we try?

Listen to what an African girl, only sixteen years of age, did to help the cause of Jesus. One Christmas Day, on the West Coast of Africa, the native converts were bringing their little offerings of fruit, vegetables, flowers and grain, the best they could afford. They were all so poor that if anyone brought a penny or two it was thought a very valuable gift. But this girl, just saved out of horrible paganism, brought a coin worth 3s. 6d. and handed it to the missionary. He was amazed and feared that she must have stolen it. But when all the others had gone he learned that in order to give Jesus something which would satisfy her heart she had gone to a neighbouring planter and sold herself into slavery, and had brought the whole sum as an offering to the Lord Jesus! How she must have loved Him! And what did Jesus think of it? A story in the New Testament tells us.

Your affectionate

UNCLE JOHN.

The Half Yearly Meetings

WILL (D.V.) BE HELD AT

HILL STREET, PARK RD., N.W.

ON

TUESDAY, MARCH 31st, 1908.

AFTERNOON SERVICE AT 3.30.

SERMON by Pastor H. D. TOOKE,

OF GURNEY ROAD, STRATFORD,

The Vice-President, Pastor R. MUTIMER, Presiding.

TEA AT FIVE - - - TICKETS SIXPENCE.

EVENING MEETING AT 6.30.

The President, Pastor E. MITCHELL, will Preside.

Speakers—

Messrs. L. H. COLLS, H. G. DANN, F. FELLS,
(*Tring*) (*Reading*) (*Chesham*)

J. HAZELTON, and R. E. SEARS.
(*St. Neots*)

MISS ELLIOTT, the newly-chosen L. Z. A. MISSIONARY, will be introduced to the Meeting, and her account of her **Call** to FORRIGN MISSIONARY WORK will be read.

A Committee Meeting of the Ladies' Zenana Auxiliary will be held at **2.30,** when **MISS ELLIOTT** will be introduced.

N.B.—This will be the last gathering of the Society at this time-honoured Sanctuary, and it is hoped that Hill Street Chapel will be filled with friends from all parts. **Will each Church make up a party to travel together?**

Routes to Hill Street, Park Road.—By Underground Railway, Tube and Omnibus from all parts to Baker Street Station. Thence through Upper Baker Street to Park Road.

Subscriptions received from Jan. 11th to Feb. 10th, 1908.

General Fund.

	£	s.	d.
Bethnal Green—Hope Sunday School	1	10	.
Notting Hill Gate—Bethesda — Master Harold Burbidge (box)		15	.
Acton Tabernacle		13	.
"Persis"	2	2	.
Per Mr. Hutchinson (Postcards)		1	.
Booklets		1	6
Soho S.S.		19	9
Chatham—Enon S.S.		10	.
Calcutta—Miss Billing	1	.	.
Per Mr. Chisnall (P.P.C.)	3	19	6
Fleckney — Miss J. Peberdy's Class		3	.
„ Carmel (Y.P.B.C.)		3	.
Brentford—North Rd.	4	1	3
Ipswich—Bethesda		4	.
„ Mrs. Taylor		1	.
Miss R. Feilder		5	.
A Debtor	1	1	.
Wood Green—			
Miss Smith (Y.W.B.C.)		12	2
Miss Parrish (Infants)		5	1½
Mr. Waller (Y.M.B.C.)		11	10½
Mr. Martin		1	5½
Mr. Court		3	3½
Mr. Hill		3	8½
Mr. Bunyan		4	7½
Mr. Chambers		5	3½
Mr. Kyte		5	11½
Miss Kyte		3	11½
Miss O. Peay		4	8½
Mr. Chas. Bradshaw's Children		10	.
Whittlesea S.S.		10	.
„ Mrs. Savage's B.C. (box)		6	11
Mr. Jos. Fromow	2	2	.
Mr. J. Dilley		2	6
Stratford—Gurney Rd. Quarterly Sub.		18	6
Watford Tabernacle S.S.	2	7	1
Miss M. Thomas		5	.
Mr. H. J. Cordle and two Friends		10	.
Miss L. Bates	1	.	.
Homerton Row—Young People's Conference	2	15	2
Sale of Photos, P.C., &c.		11	.

General Fund (*cont.*).

	£	s.	d.
Claxton		17	.
„ S.S. (box)		9	6
Hitchin—A Friend		5	.
Miss K. Brown		2	6
C. H., West Ealing		5	.
Tring—Senior Christian Endeavour Soc.	5	4	8
Mr. Shipway		10	.
Guildford—Old Baptist Chapel	6	.	.
"A Little One S"		2	.
Three Friends	55	.	.
Anonymous	100	.	.
West Ham Tabernacle—Two Friends (for Mr. Morling's Touring Tent)		3	6
Miss E. L. Cooper, Ditto ditto	1	.	.

Building Fund.

	£	s.	d.
Stratford — Quarterly Sub.		5	6

"Herald" Fund.

	£	s.	d.
Notting Hill Gate—Bethesda		12	6
Leyton		1	6
Mr. T. F. Lochead		3	.
Per Mr. Hutchinson (1907 Vol.)		1	6
Per Mr. Chisnall (1907 Vols.)		4	6
Per Miss Chisnall (1907 Vols.)		4	6
Soho S.S.		3	8
Hounslow—Zoar		4	9
A.S.S.		3	.
Cambridge — Eden — Mr. R. Whyatt		5	.
Kingston-on-Thames—Providence		14	8
Norwich—Orford Hill		14	.
Miss A. Bradford		1	6
Leyton — Goldsmith Road		2	.
Middlesbrough		.	10
Ipswich—Bethesda		11	9
Bassett Street		5	.
St. Albans		10	.
Whittlesea		11	6
Stratford—Gurney Rd.		10	1
Miss L. Bates		1	6

"Herald" Fund (*cont.*).

	£	s.	d.
Middlesbrough—Miss Allick		1	8
West Ham Tabernacle		9	6
Claxton		6	.
Miss K. Brown		1	6
Penrose Street S.S.		7	7
Manchester		2	8
Mr. H. Gruber		1	.
Mr. G. G. Cooper		1	.
Miss P. Coy		1	.
Mr. C. Pummery		1	.
Mr. A. Littlewood		1	.
Hitchin — Mr. E. F. Morriss		10	.
Mr. H. Fielding		3	.
Mr. C. W. Harris		2	6

Reports Fund.

	£	s.	d.
Leyton			6
Acton Tabernacle			10
Per Mr. Hutchinson			2
Soho		1	.
Kingston-on-Thames—Providence			6
Norwich—Orford Hill		2	1
Fleckney — Thursday Night Class		2	.
Ipswich—Bethesda		4	2
St. Albans		2	.
Whittlesea		1	.
Stratford—Gurney Rd.		5	6
Guildford Old Baptist Chapel		5	.
Claxton		1	.
Manchester			2

ERRATA.

Stratford—Gurney Rd., in December issue should have read:—

Quarterly Subs.	1	3	6
S.S. Collection		16	6½
"Heralds"		7	½

(Not reversed as in December Number).

Manchester—in Feb. issue should have read:—

Mr. J. Rowson		1	.
Mr. T. R. Hindle		1	.
F. C.		1	.

(For "Heralds" not for General Fund).

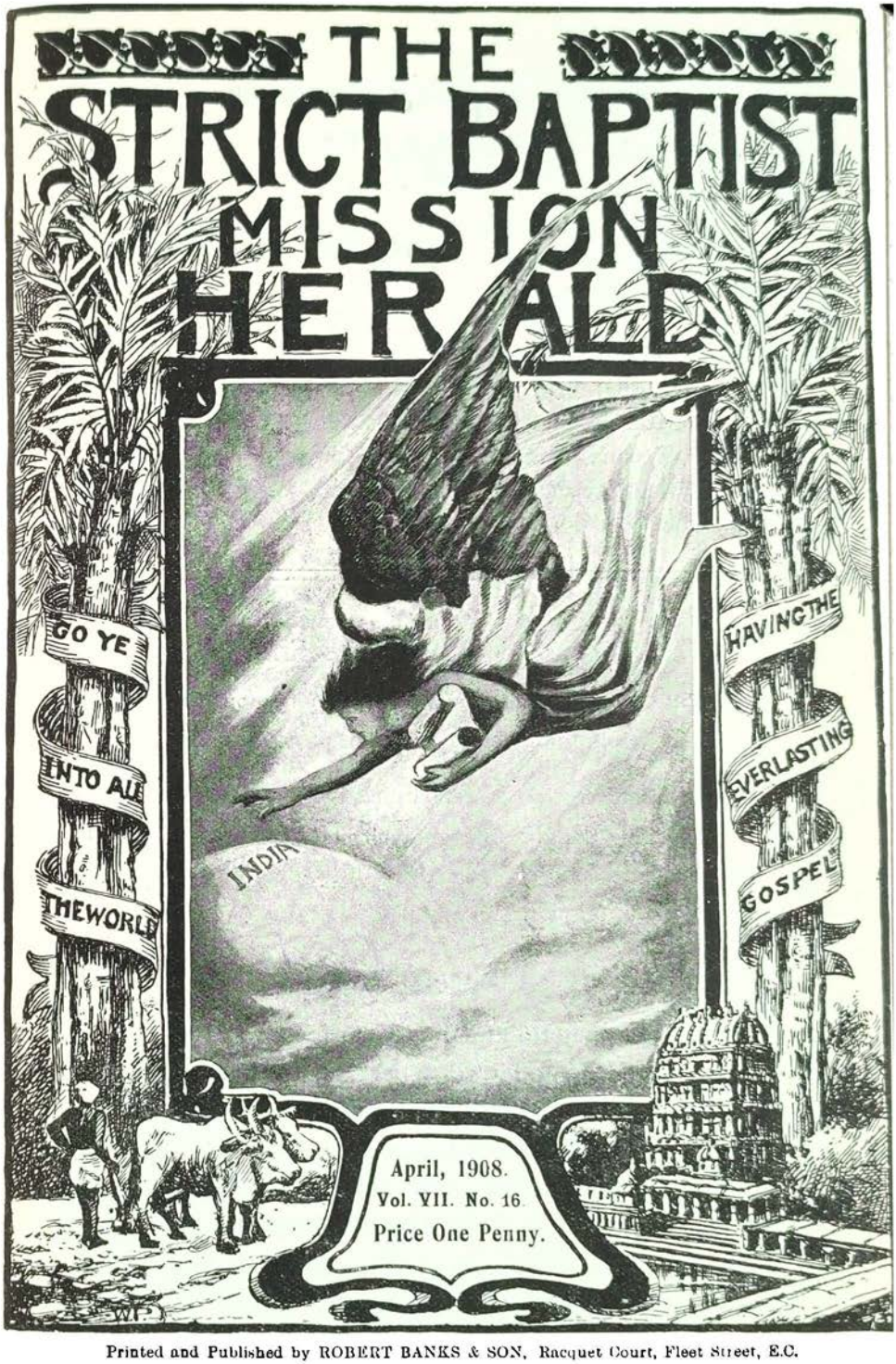
NOTICES.

ALL COMMUNICATIONS for the HERALD should be sent to the EDITOR, Pastor L. H. Colls, "Framsden," Western Road, Tring, by the 10th of each month, *at latest.*

ALL APPLICATIONS for Lectures, Reports, HERALDS, bound Vols. for 1907, and Post Cards, and *changes of address*, to be sent to the GENERAL SECRETARY, Pastor W. Chisnall, 35, Farnham Road, Guildford.

ALL SUBSCRIPTIONS, DONATIONS (*except for the L.Z.A.*) and PAYMENTS for Reports and HERALDS to be sent to Mr. A. J. Robbins, Vicarage Farm, Hounslow, from whom COLLECTING BOXES may be obtained.

THE STRICT BAPTIST MISSION HERALD



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Thanks to Anonymous Friends.

OUR grateful thanks are due to several anonymous donors who have come nobly to our help in response to our appeals.

In particular, the Secretary has very great pleasure in acknowledging the gift of a **typewriter** for the Society's work. This will materially help to lighten his work for the Lord in relation to our mission.

A Special Need.

MAY we press upon the attention of our friends the urgent need of **a tent and camping outfit** for Mr. Morling's itinerating work in the villages around Sendamangalam. This is sorely needed, as Mr. Morling's letters and articles clearly show. Would not some other friend like to have the privilege and joy of providing it, so that the knowledge of salvation may be carried more widely to those who are "sitting in darkness and in the shadow of death?"

The Strict Baptist Mission HERALD.

The Monthly Magazine of THE STRICT BAPTIST MISSION,
Founded in 1860 as a Foreign Missionary Society.

VOL. VII.] APRIL, 1908. [*New Series*, No. 16.

CURRENT NOTES.

NOTWITHSTANDING the rains which fell in January and February in the famine area distress is increasing, especially in the United Provinces, and the numbers in receipt of famine relief in India are rapidly rising. There are now more than a million and a quarter persons receiving State relief.

All will be glad to hear that Mr. Brand's medical training is serviceable already. Although the calls for treatment make a draft upon his time for study, he is necessarily brought more into touch with the people, and his acquisition of Tamil will probably be helped rather than hindered; while the influence upon our work in Madras is incalculable.

The fact that smallpox is raging in a village at the back of the Madras bungalow and in Ayanapuram should lie upon our hearts at the Mercy Seat. May our Lord cover our Missionaries and their co-workers with His feathers, and have mercy upon the perishing heathen.

Let us praise God for the chapel site in Madras, which is now not only found but acquired after much difficulty. May it be the birth-place of many immortal souls.

The necessity of prayer for our native Christians and workers, as well as for our Missionaries, that they may be faithful and effective witnesses for their Lord should never be forgotten.

We trust the Missionary Exhibition to be held at the Agricultural Hall, Islington, this year, from June 4th to July 11th, may be used of God to arouse genuine missionary zeal to an unprecedented extent.

THE LIGHT OF THE WORLD.

READING an old *Leisure Hour* not long ago, I was arrested by the following description of a light-ship :—"*It is for this lantern that the ship exists; everything we see is subservient to it. The timbers are of such strength to defy the waves in the wildest weather, and anchor and cable are of their gigantic proportions that the ship may keep to her moorings, let the wind and tide rage as they will. No matter what may come, the lantern must ever be fit for duty and the light that shines from it must never fail or be allowed to drift and decoy into danger.*"

A graphic picture, I thought, of the Church's divine preservation in this turbulent world and of her unique equipment for the evangelistic mission on which the Lord has sent her. In Christ, she is fitted to resist the world's over-mastering power, its false and treacherous principles and its seductive influences. But what for? To ensure her own safety? Yes, but also that she may shed the light of life entrusted to her across the waste of waters which ever threaten to extinguish it and to engulf her. "It is for this lantern that the ship exists; everything we see is subservient to it," and the light must never fail or drift. All the grace, truth, and gifts with which the Church has been dowered are to be be subordinated to the work of saving others.

We turn to the Word to see whether the comparison is far-fetched or accurate, and we find the Church described as "the light of the world" and her mission shown to be the outcome and continuation of her Lord's—"As Thou hast sent Me into the world, even so have I also sent them into the world." We find, too, the area of her ministry is "all the world" and "every creature;" and the mode of that ministry—"Holding forth the Word of Life." We look further to see whether Scripture recognises any such urgency and steadfastness of service as the picture indicates and we find the apostle of the Gentiles saying to a younger missionary, "Preach the Word; be instant in season, out of season;" and to a Church, "Be ye stedfast, unmoveable, always abounding in the work of the Lord;" while he declares himself as being "all things to all men, if by any means he might save some."

Yes, the Church is not only to guard the Truth but to disseminate it; and the extent of her commission corresponds to the radiating power of the Truth itself. She is "the light of the world;" but is she subordinating everything to this sublime mission and is she "abounding in the work of the Lord?"

AMICUS.

"NINETEEN centuries lie between us and His cross, and darkness, deep darkness, lies yet on by far the greatest part of the nations of the earth."—*Rev. C. S. Macalpine, B.D.*

Our Foreign Field.

The News of the Month.

MADRAS GLEANINGS.—During the month of January our preachers reached 6,137 persons with the Gospel message in and around Madras. They also paid 159 visits to the houses of the people.

Our Bible-women during the same period reached 315 families and taught the Word of God to the women, each family being visited at least three times during the month.

In our city and village schools we had 690 children, caste and non-caste, all of whom are taught the Word of God daily.

The Evangelistic section of our work in Madras has been strengthened by the appointment of Preacher Apollos.

We are arranging for our preachers to visit regularly the parents of our school children in their homes and speak there the Gospel message.

Preacher Dyriam, who was granted leave of absence after the death of his wife, has returned to his work.



COCOANUT PALM.

Our Men's Meeting at Pursawalkam in February was the best we have held yet. The benches were filled with men who had come in response to a personal invitation given by one of our teachers. Our school children were seated on the floor in the rear and sang some hymns. The other part of the schoolroom was filled with men from the street, many of whom stayed until the close of the meeting. I realised the presence of the Master in speaking of "The Word of God." Please pray that these meetings may be blessed to the salvation of souls.

Just now we have three exceptionally good opportunities of extending our Madras village work. The low state of the Mission Funds makes me hesitate and yet I feel that we ought not to neglect these villages, as they are on the frontier of our present work.

In one instance I have already signed an agreement to rent a plot of

land. The villagers have promised to help build a school. The cost of maintaining a station here will not be great but it will be something *extra* to our present expenses. Will YOU yourself make a point of adding something to your present subscription to enable us to carry out this extension of our Madras village work?—E. A. B.

Mrs. Booth writes: "We have lately lost by death two of our brightest Zenana pupils. They were reading the Gospel for themselves and always gave us such fine attention. How one wonders after years of toil whether we shall meet such in heaven.

"Smallpox has been very bad at Ayanapuram, carrying away a great many. . . . We seem to have had Ayanapuram specially on our hearts lately. After ten years' work there we have not had even one convert. It is a specially difficult place—the hiding place of thieves, released convicts and other bad characters, but they are not too bad for HIM to save.

"Work in Choolai is still very difficult. During the second week in January there was a fresh outburst of ill-feeling against Christians and I have had to keep away again for a little time."

THE SENDAMANGALAM FIELD.—I have for several weeks been making enquiries about the land for our chapel. Opposite our house there is an excellent plot which would be large enough for chapel, school, agent's houses, baptistery and well, and I am now making application for it. The cost would probably be very small.

Government, in reply to an application of mine, are handing over a strip of ground for burial purposes.

Preacher Thomas has been very poorly and in hospital at Salem during the past month. His wife, Selvasiromani, has commenced Zenana work at their station, Kalappanayakkanpatti.

Notwithstanding constant efforts on the part of Andrew, our teacher, we have still been unsuccessful in establishing day-school work in Sendamangalam. We have, however, started a Sunday-school for the children of our agents. The children of three families do not, of course, constitute a very large school, but it is cheering that something is being done for the little ones.

The hope I expressed last month of making a week's preaching tour round the southern part of our field was realised and I have given a brief account of it this month. D. M.

A Week's Preaching Tour.

ON Monday, January 20th, Mrs. Morling and I started on a preaching tour to the south of the Kolli mountains, Varatharajulu, our Sendamangalan catechist, having set off in a bullock bundy several hours in advance. The first place visited was **Valayapatti,** a large village on a good main road running south. Here there is a travellers' bungalow, the only one in the field, and here we stayed two nights. On account of the lack of sleeping accommodation our visits were necessarily brief, and the amount of preaching was somewhat limited. The whole of Tuesday, the second day, was spent in visiting several of the principal villages south-west, including **Oravandur** and **Rasipallaiyam.** At noon I found myself staying in a Brahmin rest-house beside the Cauvery river. Needless to say no Brahmins were there.

Wednesday morning saw us preaching in two large villages due south, **Arur** and **Andapuram,** where we not only gained good audiences but also sold all the Bible portions and tracts that we had in our bundy.

At noontime we shifted quarters and moved on to **Erumaipatti.** We had only a bullock track for a road and this was in such a shocking condition that it took our bullock bundy four hours to travel four miles. At this place we took what shelter we could in an open native rest-house. The

next day a trying journey was made to **Tattaiyangarpatti**; but we were well repaid, for we not only secured accommodation in the Sub-Registrar's office but also found the neighbourhood to be a very populous one and had the opportunity of speaking for the Master to considerable numbers at the shandy. Several other large villages in the same locality were visited.

Sendamangalam was reached on Saturday after an arduous but profitable and enjoyable tour. We rejoice that portions of the Word and many good booklets have found their way into dark places. *On the other hand, one tenth of the villages were not even seen by us.* If supplied with proper camping outfit we might spend two or three months in camp on the same route preaching the Gospel in fresh parts every day. We look forward to the time when we shall no longer depend upon such flying visits for spreading the evangel to these remote corners but shall be able to station there catechists whose mouths are filled with the Message of God.

As we had expected, *no Christian work was found in the whole district.* It is very plain that if anyone is to preach the living Christ to these dying multitudes then we, and we only, must preach Him. D. MORLING.

Medical Work.

IT is undoubtedly our duty to relieve, as far as we may be able, the sufferings of those around us. "Do you good to all as much as in you lieth," wrote Tennyson, and a greater than Tennyson wrote, "Do good unto all men, especially unto those who are of the household of faith." In all tropical regions disease seems to assume more terrible forms and to produce more direful results than in temperate climes. Swift and grim is the cholera fiend which, in a fatal attack, often does its deadly work in from six to twelve hours. As I write, smallpox is raging in a village close to the back of the bungalow, and distracted mothers are calling vainly on gods that cannot hear to save their children from the dreaded scourge.

The main idea of the Hindus in preventing disease seems to be in wearing plenty of "charms." This morning in one of our schools I noticed a boy wearing around his wrist a little piece of coloured string, and on inquiry found it was to keep away smallpox. They are also much afraid of the "spell" cast by an "evil eye." In illustration of this, the other day, being surrounded by a crowd of village people, I was noticing a little black child—smooth round body and fantastic head of hair—but the mother saw the look and the smile that were meant to please, and instantly withdrew her little one from view, afraid that some blight would overtake it.

During the past month there have been over 70 applications for treatment. One of the first to come to the bungalow was a mother bringing her little baby of a few months old, which was simply one mass of sores from head to foot. The poor little thing lay perfectly still, not daring even to cry for fear of hurting its face. This condition has been brought about entirely by the uncleanly habits of the mother, and it was with the greatest difficulty we persuaded her even to wash the child.

I, of course, am unable, so far, to converse with the people, but either Mr. or Mrs. Booth very kindly acts as interpreter.

And while the people are waiting for their medicine, opportunities often offer for the word in season to be spoken concerning the great disease of sin, and of the only Remedy. One longs for ability to be able to tell out in words the Message with which we have been charged. Meanwhile the medical work offers some compensation for the lack of words, and we pray that the Lord may speak through this practical application of the methods of Jesus Christ Himself to the hearts of those who come.

J. M. B.

S.B.M. School, Peruvallur.

PERUVALLUR is the scene of our latest development in village work in the Madras circle. It is situated about midway between our Sembiam and Kolluttur stations The photograph given above shows that the school is just a simple enclosure of low clay walls thatched with palmyra leaves. The gable on the right marks the entrance, to the left of which the teacher is standing behind some of the scholars.

There is a large population of Panchamas (*i.e.*, non-caste) in the immediate vicinity, and our scholars are drawn from this class. A night

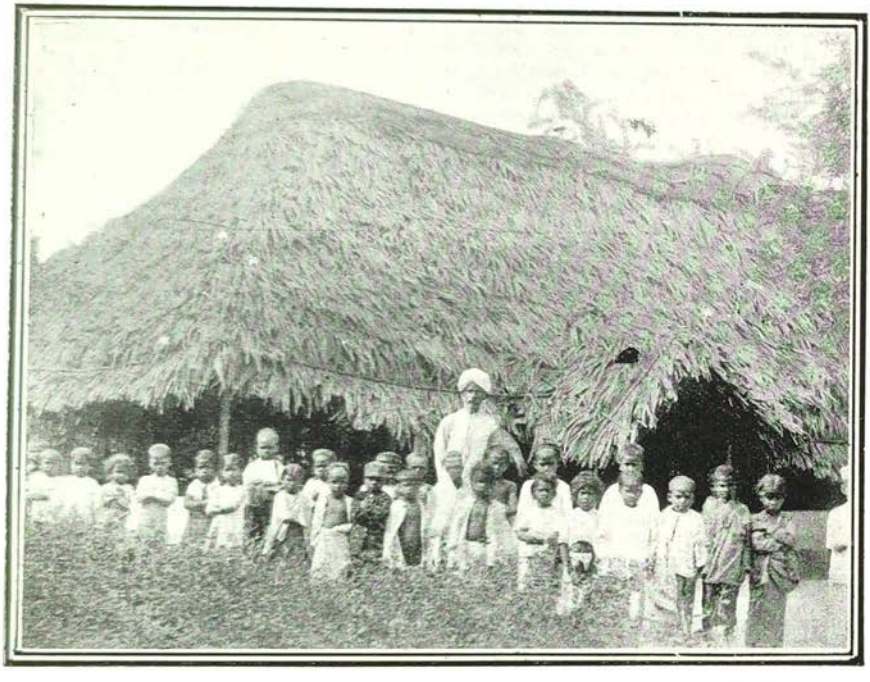


Photo by] S.B.M. SCHOOL, PERUVALLUR. *[Mr. E. A. Booth.*

school has been started for the young men, many of whom are employed in the railway workshops or the cotton mills.

The Gospel is preached regularly to the parents of the children and to others in the neighbourhood. Please pray for God's blessing on our work at Peruvallur. E. A. BOOTH.

Vepery Chapel Site.

I AM truly thankful to be able to tell our friends that we are now in possession of a site for our Tamil Chapel at Vepery. After trying for many months in every direction, we found that it was not possible to obtain a suitable plot of vacant land. We have been compelled, therefore, to purchase (dilapidated) house property. This has raised the cost far above my original estimate. The site as it stands has cost £150.

In a very definite way God has led us to this site in answer to prayer. Events proved that we were only just in time, for a Hindu and a Mohammedan were also negotiating for the same site. Since the earnest-money was paid some months ago unexpected difficulties and delays have occurred in connection with the title. Our solicitors have now arranged these matters satisfactorily. The site is well situated for Tamil work, being on a much frequented road running between Vepery and Choolai. We proceed immediately to clear the site and have plan and estimate prepared for the Chapel building.

We heartily thank all our friends who have joined us in praying this matter through. We praise God for the gracious answer and blessing.

ERNEST A. BOOTH.

"Ears, but They Hear Not."

"ONE event happeneth to them all." The words occurred to me repeatedly as the bullock bundy dragged wearily over the sandy path to Ayanapuram. We were passing the Hindu burning-ground at the approach to the village; a few yards away were two or three burning heaps, in another direction half a dozen newly-made mounds of earth. Caste and non-caste, divided even in death!

A sudden gust of wind filled the bundy with smoke, which nearly overpowered me, and I implored the driver to hurry on. It was not the thought of those burning bodies that brought the pain and the tears, but those souls—those souls!

In Ayanapuram death has been very busy; smallpox has entered many homes and stricken down both old and young. While visiting that afternoon I saw and heard of sorrow—sorrow without hope—which wrung my heart.

A few yards from our school at Ayanapuram stands a Hindu temple containing a stone image called the goddess *Sholâ-ammal.* Here each day the Hindu mothers bring their sick and dying children and lay them before the shrine, expecting them to be healed.

The day before my visit a mother brought her child, dying of smallpox, and, laying it before the idol, spoke thus: "Oh, Sholâ-ammal, you gave me this child, now tell me why you are taking it away." She waited for an answer but none came, and she cried "Speak, speak; say something." The idol was unmoved; not even a lizard chirped on the temple wall, the palm leaves swayed gently in the sunlight, and a woman's heart was breaking.

She watched the life slowly ebbing away from her darling, and despair seized her heart; beating her head on the ground and striking her hands on her breast, she shrieked, "Speak! speak! speak!" till she was hoarse and exhausted.

But there was one who heard those cries; our Bible-woman Martha came to her full of tender sympathy. Sitting down beside the dying child and despairing mother she tried to comfort her by telling her of Jesus, the One who hears and answers prayer. The woman listened, and stopped her cries and, lifting her child, consented to take it home. But as they walked to that home, the sobbing breath left the tired little body, and a mother's heart was broken.

I was speaking to another Hindu mother that afternoon, one who had been recently bereaved, and I asked her if she found that her gods helped her in her trouble. I shall never forget that woman's face, her wild eyes, her despairing gesture; as she said, "No, no; it is at such times that we find out that they are but stone."

Do these incidents bring a pain to your hearts, dear friends? Do not let it end in mere emotion, but pray with all your strength for the heathen groping in the darkness and for the missionaries who are pointing them to the Saviour.

WINIFRED BOOTH.

Ladies' Zenana Auxiliary.

Prayer Subjects for April, 1908.

Week Beginning

SUNDAY, 5th.—Praise for the Madras Chapel site.

Sunday, 12th.—Definite prayer for the conversion of some in Ayanapuram, where we have worked for so many years.

Sunday, 19th.—That God may send us workers filled with His holy Spirit for the Sendamangalam field.

Sunday, 26th.—For guidance regarding the extension of our Madras village work, in view of the opportunities now presented.

Miss Elliott's Call.

CALL BY GRACE.—I was blessed with godly parents whose chief desire was that their children might be made partakers of the same grace that had called them out of darkness into light. From very early years my father was careful to instruct me in the truths of free and sovereign grace, and from that time our doctrines and principles have been very dear to me. Even then, before I had any heart-knowledge of divine things, I could not help seeing how much more sure and glorious a Gospel was ours than that of the freewill of man.

I knew nothing of my condition as a sinner until the age of 17½ years, when I attended a service at Bond Street, Brighton. The concluding hymn, "'Tis a point I long to know," rivetted my attention, and caused me to ask the question—"Do I love the Lord or no? Am I His or am I not?" I could not answer it; and much as I tried I could not forget the words; they were constantly with me and caused much distress of mind. For two and a-half years I remained in this condition. Sometimes I had a little peace, and then the trouble would come back again with renewed force. It was not so much the question whether God loved me as whether I loved Him that troubled me. I felt so miserable, and many times I cried to the Lord to forgive my many sins and show me that I was His child. I had been a teacher in the Sunday School since the age of 15, and during this time of darkness I was troubled on that account. I felt that I could not teach what I did not understand or talk to the children about the love of Christ if I did not know it myself. I felt, too, that I was a hypocrite and was appearing to my scholars and fellow-teachers quite different to what I really was. I knew how gracious and merciful a Saviour Jesus was, and that He never sent away a seeker after Him, but my heart seemed so hard that, although I desired to love Him, sometimes I felt as though I had not one ray. But on the evening of the first Sunday in May, 1901, I stayed to witness the Ordinance of the Lord's Supper, and afterwards, Mr. Archer, who was then Pastor at Acton, came to me and said, "I should like to see you sitting with us at the Lord's Table. You know you can't say that you do not love Him." It seemed as though a flood of light and love came into my soul as I thought of the Saviour's dying love, and I felt I could not deny Him, but rather glory in the grace which brought Him from His throne in Heaven to suffer and die for such as I. The burden was taken away, I felt a freedom I had never felt before, and sorrow and anxiety gave place to joy and confidence.

A few weeks later Mr. R. Grimwood was preaching at Acton and spoke of those who loved the Lord, but had not confessed Him and followed

Him in baptism. Just about that time we had several lessons in Sunday School on the same subject, which kept the matter before me, and I felt I was wrong in attempting to teach the children what I had not put into practice myself. Still I did not like to come forward. But noticing my younger sister's serious manner and conversation I thought I might be keeping her back and so asked her one day if she loved the Lord Jesus, and found that she did but had not spoken because she was younger than I. We were baptized together by Mr. Archer on October 27th, 1901, and received into full communion with the Church at Acton the following Sunday.

About three and a-half years ago we started a Loan Tract Society, and I have been a distributer till now, and have had much joy in the work. Beyond this and the Sunday School class, which I still attend and love, I have not engaged in other Christian work.

CALL TO FOREIGN MISSIONARY WORK.—About twelve months ago I was led to ask the Lord to give me more time and opportunities for working in His service. It grieved me to see so much ignorance, sorrow, and want all around and the workers so few, and I prayed like Jabez that "The Lord would bless me indeed, and enlarge my coast, and that Thy hand might be with me, and that Thou wouldest keep me from evil;" but I did not ask for grace to receive the answer in the right spirit, whatever it might be, and when the call came to foreign work I was not prepared for it.

On May 28th, 1907, we held a missionary meeting at Acton, and Mr. Hutchinson preached in the afternoon from the text, "How shall they call on Him in whom they have not believed," etc. (Rom. x. 14), and spoke very feelingly of the great need in India. I was much touched by his words, and the impression was deepened in the evening when he illustrated by means of some diagrams the dense darkness reigning there. I felt what need there was for others to go, but did not feel any desire to go myself. Mr. Chisnall also, who presided that evening, spoke to the effect that all who desired to do so could help forward the missionary cause, making use of words something like these: "To some the Lord says 'Send,' to others 'Go.' You can all help in some degree to send, and perhaps the Lord may be saying to one in this little gathering to-night 'Go.'" I remember glancing round the congregation for a probable one, and came back to myself, but—"No, it could not be I. I should not be fitted for it." I tried to dismiss the thought, as it was not to my taste. I felt willing to help at home, but had no desire for actual foreign service. Although I saw the darkness out there, I had not enough love for the people and was not unselfish enough to wish to go.

However, the impression made at the meeting did not fade. The subject would not leave me although I hoped I should forget it. I thought it was a wave of missionary enthusiasm and that I should get over it. I hoped so, for I did not want to leave home and the chapel. But every day as I took up my Bible there was some word to send me. The International Daily Bible Readings immediately following were about the call of Moses, Isaiah and Jeremiah, and the hindrances which they tried to put in the way, but which were all overruled by God. I felt I had made similar excuses in my own mind. Moreover, it seemed that wherever my eyes turned in His Word there was a message to go forward, or of encouragement to do so. But I was very rebellious and did not want to go. I pleaded that I was not fitted or suitable for the work, that we were already in need of more helpers at Acton, and that I was wanted at home; but I acknowledge now that there was more of selfishness and wilfulness than a desire to follow the Lord.

This state of unrest and rebellion lasted until the middle of July, when I went one evening to the Palestine Exhibition then being held at Islington, and wandering through the picture gallery there my eyes rested

on a large picture of the crucifixion, and as I looked it seemed as if the whole history of our dear Lord's sufferings came before me. I saw Him in the garden and all His love and agony there, and then in the Judgment Hall and the cruel mocking and scourging that He bore, and still further at Calvary in all His pain and anguish of soul, and my heart cried out—

"Was it for crimes that I had done
He groaned upon the tree?
Amazing pity! grace unknown!
And love beyond degree."

And like an echo the words came back—

"I suffered thus for thee,
What hast thou done for Me?"

I cannot fully describe the revulsion of feeling which these thoughts produced. I was stricken with shame and remorse for my ungratefulness, selfishness, and wickedness in being unwilling to give up so little, when the Lord of Glory had given up and suffered so much to save my poor, sinful soul. I saw that what I wanted was not so much love for the people as more love for Him, and the feeling of my heart was—

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

I went home determined to hold back no longer, but make my application as a Zenana worker at once. On second thoughts, however, I found that to be impossible as my mother was away from home, and I could not take any definite step without first speaking to her. I hoped she would be home in a few days but she had to be away several weeks.

In the meantime the August number of the HERALD came out, containing a notice limiting the age of candidates to 25 years, thus rendering me ineligible. This humbled me; I thought the Lord had been testing me, to show how unprofitable a servant I was, and quite unworthy of service such as this, and that this was evidently not my pathway. So once more I attempted to dismiss the subject of foreign work and settle down at home.

This, however, I could not do. My heart burned with a longing to tell the heathen of a precious Christ, and yet I was held back by such a feeling of sinfulness and ignorance that I dared not go forward. I was so tossed about with conflicting thoughts that I knew not what to do, and sometimes felt obliged to leave my work and ask the Lord to show me His way. One Sunday morning in October the question was lying heavily on my mind, and I asked the Lord very earnestly that He would shine upon me and send a word of comfort and direction to me that day. As I entered the chapel the hymn was being given out to close morning school—

"Send to the distant wilds,
Where darkness reigns, O Lord,
And bless those far-off isles
With Thy inspiring Word.
Thus strengthen Thou Thy servant's hands,
And spread the truth in foreign lands."

That seemed to be a word for me. The sermon, too, from the text, "They shall speak of the glory of Thy kingdom, and talk of Thy power," was a source of much encouragement, and I was refreshed but not confident enough to make any definite move.

So things went on for another week, and I sought for the Lord's hand but could not find it, till at length on Sunday night I was almost in despair

and asked the Lord to direct me to some portion in His Word that would show me the road and give me grace and strength to walk in it. On opening my Bible my eyes fell upon the words of Asa when, in his trouble, he cried, "Lord, it is nothing with Thee to help, whether with many, or with them that have no power: help us, O Lord our God, for we rest on Thee, and in Thy name we go against this multitude," and I remembered how this prayer was answered. This was just the word I needed. He who was with Asa was still the same God and would surely be with me; and with such a Leader and Guide, who would be afraid to go into the hottest battle or most difficult pathway? With the full consent of my family I made application the following day, October 21st, 1907, being the day before the Annual Meeting at Soho, the result of which is already known.

That the Lord may be pleased to work through me in bringing many of our poor, darkened sisters to the knowledge of Himself as their own personal Saviour, to the glory of His Name, is my earnest prayer.

OLIVE M. ELLIOTT.

Cambridge Branch.

THE members of the Branch at Eden, Cambridge, which was started in February, 1906, have very happy times at the monthly prayer meetings in praying for our dear missionary friends and Bible-women in India. Especially was the Master's presence felt in our midst last month when the joyful news, received from our friend Mrs. Hutchinson, was told that Miss Elliott had been elected as our Lady Missionary and had already commenced her medical training. It gave renewed zeal to wrestle on and pray that He who has called her and made her willing for the honoured work of serving Him in India, will keep her trustfully resting upon Himself. We are happy to be sharers in the joy of helping to support her.

In the summer months we have a Zenana work meeting from 4 to 7 p.m., when the elder scholars, teachers and friends meet to make garments, &c., for the loved children in India. A free tea is given by friends, and readings and talk upon missionary work occur at intervals. We had thirty-two members last year. At our last prayer meeting we numbered eighteen. We have had more and less, but on an average about twelve. Twenty Zenana boxes are placed out.

M. ELDRED, *Secretary.*

° ° ° ° ° °

Further sums received.—NORTHAMPTON, per Mrs. Catling: Miss Battle, 2s.; Mrs. Church, 3s. 3½d.; Miss Sharp, 1s. 8d. Total, 6s. 11½d.

"Lord! to Thy command we bow,
Touch our lips with altar fire;
Let Thy Spirit kindle now
Faith and zeal and strong desire;
So that henceforth we may be
Fellow-workers, Lord, with Thee."

—*Frances Ridley Havergal.*

The Children's Corner.

MY DEAR NEPHEWS AND NIECES,—I am sorry to find that Uncle John made a little mistake in one of the references last month, which has proved a stumbling-block to some of you in answering his questions. The first reference should have been Acts xiii. 2. In spite of this, however, all but four have answered every question correctly. Some might have answered more briefly as follows:—The Missionaries of the New Testament were "separated unto the Gospel of God" (Acts xiii. 2; Rom. i. 1); "men that have hazarded their lives for the Name of our Lord Jesus Christ" (Acts xv. 26); and "that have turned the world upside down" (Acts xvii. 6). The best and *neatest* set of answers was from Rowland Gillett, and I have great pleasure in sending him a little missionary book. I commend all the other papers because I see that my little friends *thought* about their answers.

I want you to answer four questions this month after reading "Our Foreign Field." 1. How many children were there in our Madras city and village schools in January? 2. Give the names of seven villages visited by Mr. and Mrs. Morling during their tour in January. 3. Give the name of the goddess to which Hindu mothers are bringing their sick children in the village of Ayanapuram, and say why they are doing so. 4. Why was a boy in one of our schools wearing a piece of coloured string on his wrist?

Thank you, Jenny, Winnie, Kenneth, Colin, Rowland, Edith, Reginald, Ethel, Ruth, and Agnes for your letters—two especially for such long ones, one enclosing a copy of "It is better further on," which is very welcome. I should like to answer each one but there is hardly room to move in this little Corner. Yes, Ruth, of course your sister Alma may join. I am pleased to find that you all like the idea of a Band and are anxious to do something to help the Mission. I have noted all your suggestions as to a name for the Band, and when I hear from some more nephews and nieces about it I will see what we can do.

Four cousins know Miss Elliott, and one of them who was in her Sunday-school class until lately says, "We love her very much. . . . So it is with new interest we scrape together every piece of rag and old newspapers to sell for our missionary box, being anxious to help on the good work."

I am so glad to learn that one of my nieces has been baptised since she wrote to me last summer. She is the first of our Corner children to confess her love to the Lord Jesus. I have no doubt that some others love Him too, and I hope it will not be long before I hear the same good news from them. I hope, too, if any of you do not love Him that you will soon find that the best Friend to have is Jesus—yes, the very best.

I read in the *Westminster Record* for January that a little girl, not quite six years of age, who attended the morning sessions of the Bible Conference at Mundesley last year, heard for the first time the hymn—

"There's no friend like the lowly Jesus, no, not one."

On the Sunday evening when her mother was putting her to bed they sang that hymn together. When it was finished the child said, "I like that hymn, mother, don't you? but I don't quite believe it, do you?" "Yes, deary; why don't you believe it?" Looking up into her mother's face with a look of love that does not come by trying, she said, "Because I can't think there can be a better friend than you." If you feel like that, I hope you may soon be led by the Holy Spirit to say to Jesus,

"Thy love more precious is than all beside."

Your affectionate UNCLE JOHN.

OUR WORK IN INDIAN VILLAGES.

THE generous responses which anonymous donors have made to our appeals (and which are gratefully acknowledged on another page) have relieved the *immediate* pressure of our need. But in order

TO MAINTAIN THE EXISTING WORK

a larger and more regular income is necessary. Our expenses at home and abroad average £115 per month, while the subscriptions to the **General Fund** during the past four months (including the anonymous donations of £155 last month) average only £93 per month. Without those special and welcome donations the subscription list would have averaged barely £54 per month.

These approximate figures show how heavy is

THE BURDEN OF RESPONSIBILITY

resting upon the Council and justify our earnest request for more regular and systematic support of the impoverished General Fund. This we do in the confidence that, having made the need known to our subscribers, our Lord will not suffer any

CURTAILMENT

of our evangelism in Madras, Sendamangalam and the surrounding villages.

It must not be overlooked that this straitened condition of our finances imposes a burden upon our Missionaries also, which they ought not to have to bear, and, of course,

HINDERS THE EXTENSION OF OUR WORK

for Christ. This is particularly the case just now in the Madras villages, concerning which Mr. Booth writes as follows :—

> "**We are actually having to decline to open fresh village stations in the Madras Circle, even where the villagers have made repeated requests to do so.**"

OUR PLEA

for more efficient support is not so much the financial responsibilities of the Council or the desire of our earnest missionaries to go forward, or even the awful need of the heathen, but **the command of our Lord.** Our marching orders do not hint at retreat but they promise His presence if we go forward.

In His Name, therefore, we affectionately urge upon our subscribers, both churches and individuals, the importance of regular and systematic subscriptions to

THE GENERAL FUND,

however small the amounts may be. Many of our friends might also help considerably by gaining **New Subscribers.**

Subscriptions received from Feb. 11th to March 10th, 1908.

General Fund.

	£	s.	d.
Miss B. Knight (box)		7	6
Miss M. Fromow ...		10	6
Miss J. Greenwell ...	1	.	.
Per Mr. A.W. Thrower (box)		2	6
Mr. Jas. Lucas... ...		2	.
Brixton Tabernacle—Per Miss L. F. Stevens		17	6
Miss Page		2	6
Chadwell Street—A Friend, per Mr. E. Mitchell	10	.	.
A Friend	1	.	.
Great Yarmouth ...		8	.
Miss Ruth Dilley ...		2	6
Rushden—Succoth S.S.	1	.	.
Salhouse	3	12	1
Miss S. Schweitzer ...		7	.
Miss A. Schweitzer ...		5	.
X. Y. Z. (Mr. Morling's Touring Tent) ...		5	.
St. Neots	2	15	5
Sunday School ...	2	13	9½
Bible Class	1	7	.
Mr. Cook (box) ...		10	.
Mr. Dodson		7	9½
Mr. Hazelton ...		6	.
Mr. and Mrs. Deaves...		10	.
Northampton—			
Mrs. Arnsby (card)		3	.
Miss Battle		5	6
Mrs. Catting ...		3	6
Miss F. Hyde		5	.
Miss Jackson ...		11	.
Mrs. H. J. Neville ...		7	.
Miss L. Sharpe ...		8	.

General Fund (*cont.*).

	£	s.	d.
Mrs. Shinn	1	.	.
Miss Tarry		4	.
Mr. J. N. Throssell ...	1	1	.
Haworth—Hall Green S.S.		3	9
Blackheath — Reader of "Herald" ...		3	.
Bermondsey—Mrs. Gillett (Bristol)... ...	2	.	.
Swindon	1	10	6
„ Miss Gale ...		2	.
Miss E. L. Cooper ...	2	.	.
Richmond—Salem ...	1	6	4
Miss Slingo	1	1	.
Marylebone—Mr. H. C. Harris	5	.	.
Mr. Gosling		5	3
Miss Gosling		5	.
Colinsburgh, N.B. ...		2	6
Mr. Jas. F. Dawson ...		17	1
Rev. E. Doveton ...	1	1	.
Mr. I. C. Johnson ...	1	1	.

Building Fund.

Anonymous (for purchase of land in Sendamangalam ...	25		.

"Herald" Fund.

Cambridge S.S. ...	1	5	.
Tring—AkemanStreet	3	15	.
Wood Green—			
Miss Evans ...		1	1
Miss Smith ...		1	8
Mrs. T. W. Colson		10	.
Miss J. Greenwell		2	.

"Herald" Fund (*cont.*).

	£	s.	d.
Per Mr. A.W. Thrower (box)		11	8
Stoke Ash		16	.
Great Yarmouth ...		9	.
Hounslow—Zoar ...		8	.
Mr. S. Forrester ...		1	6
Miss Elliott		4	.
Mr. R. E. Sears ...		10	.
Brixton Tabernacle ...		6	5
Bermondsey—Lynton Road ...		11	.
M. B. and L. S. ...		1	6
Mr. Gilbert		1	.
Mr. H. Blackman ...		2	.
Mr. Collin		2	.
Walworth — Penrose Street S.S.		3	4
Swindon—Providence		9	.
Leyton — Goldsmith Road		2	6
Richmond—Salem ...		7	8
Guildford		5	.
Mrs. F. A. Brown ...		1	7
Mr. S. E. Cordle ...		2	6
H. J. C.		2	6
Mr. H. Waters... ...		3	.
Miss Button		1	6
„ „ (1907 vol.)		1	6
Miss Peay		1	6
Rev. E. Doveton ...		1	7½
Per Mr. Chisnall (1907 vol.)		3	.

Reports Fund.

Great Yarmouth ...		1	.
Brixton Tabernacle ...		1	11
Swindon—Providence		3	6

NOTICES.

ALL COMMUNICATIONS for the HERALD should be sent to the EDITOR, Pastor L. H. Colls, "Framsden," Western Road, Tring, by the 10th of each month, *at latest.*

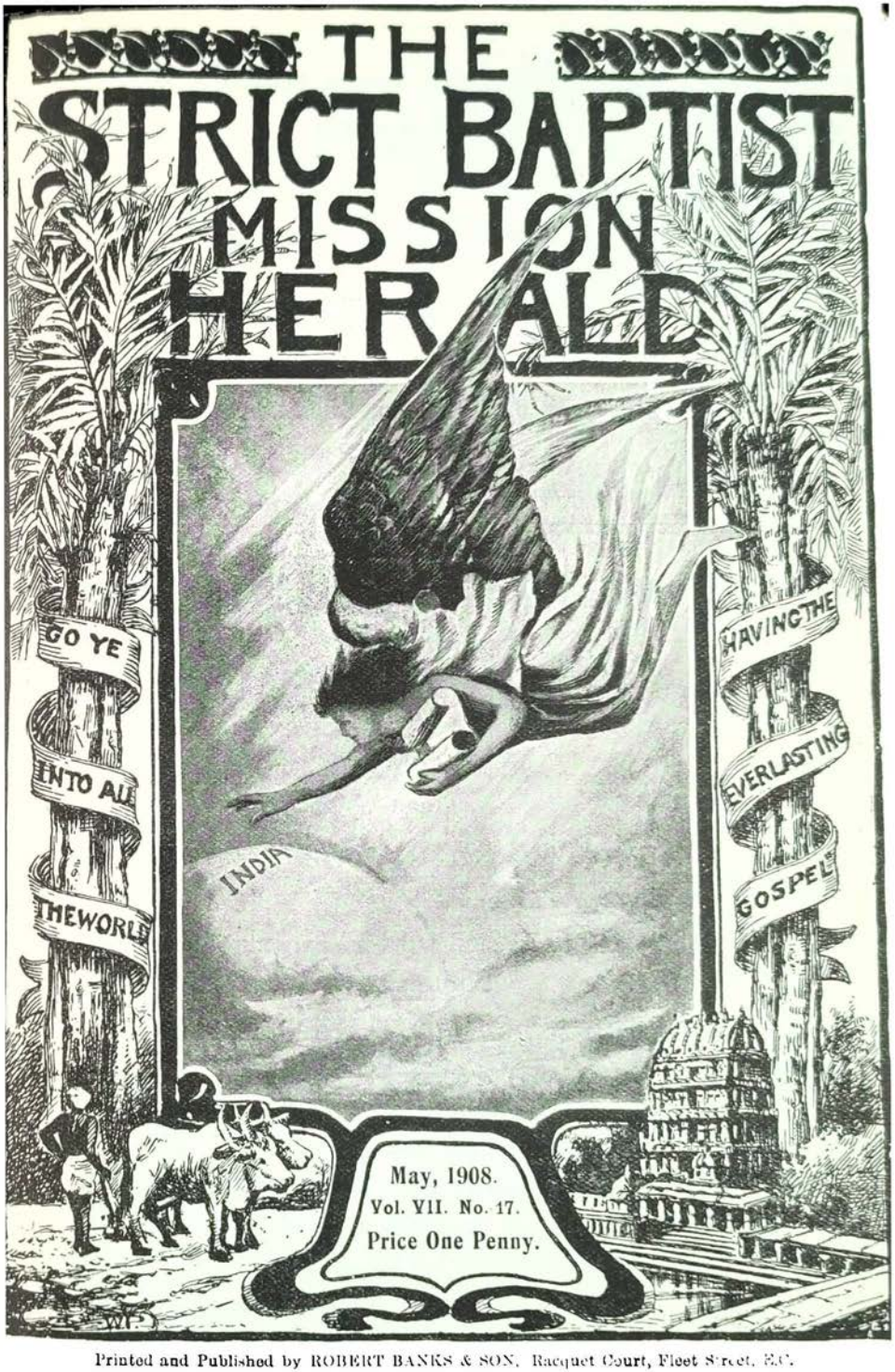
ALL APPLICATIONS for Lectures, Reports, HERALDS, bound Vols. for 1907, and Post Cards, and *changes of address*, to be sent to the GENERAL SECRETARY, Pastor W. Chisnall, 35, Farnham Road, Guildford.

ALL SUBSCRIPTIONS, DONATIONS (*except for the L.Z.A.*) and PAYMENTS for Reports and HERALDS to be sent to Mr. A. J. Robbins, Vicarage Farm, Hounslow, from whom COLLECTING BOXES may be obtained.

ALL APPLICATIONS for LADIES' ZENANA AUXILIARY Collecing Boxes to be sent to Mrs. Silvester, 9, Gallia Road, Highbury, London, N., who will be glad to receive the names of ladies willing to act as ZENANA SECRETARIES.

WILL our friends kindly add Mr., Mrs., or Miss to their signatures, and, if necessary, give the names of the Churches they represent?

THE STRICT BAPTIST MISSION HERALD



May, 1908.
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The Strict Baptist Mission.

SUBSCRIPTIONS and DONATIONS

TO

THE GENERAL FUND

ARE

URGENTLY NEEDED

IN ORDER TO

MAINTAIN AND EXTEND OUR EVANGELISTIC WORK

IN AND AROUND

MADRAS and SENDAMANGALAM.

Please read particulars on page iii. of cover.

The smallest Subscriptions and Donations for THE GENERAL FUND will be gladly received by

Mr. A. J. ROBBINS,
Vicarage Farm,
Hounslow.

The Strict Baptist Mission HERALD.

The Monthly Magazine of THE STRICT BAPTIST MISSION,
Founded in 1860 as a Foreign Missionary Society.

VOL. VII.] MAY, 1908. [*New Series*, No. 17.

CURRENT NOTES.

INDIA'S unrest forces itself upon our consciousness in a new and startling manner when we read of the danger to which Mrs. Booth was exposed a few weeks ago. We thank God for her preservation and pray that she and all our workers may be kept in safety and in peace. The terrible significance the unrest assumes from an incident like this should lead us to prayer concerning the whole movement, of which the signs of disaffection in Madras are but a part.

Caste also compels our attention again. Zenana work in Kalappanayakkanpatti (4 miles north of Sendamangalam), which began happily a few weeks ago, has been nipped in the bud. Satan's hand as well as that of the Brahmins may be recognised in this. Our sympathy with our missionaries in Sendamangalam must find its chief expression in prayer for our Master's overruling power. We have the privilege of fighting in this battle with Mr. and Mrs. Morling, and Christ will give us the victory.

It is refreshing to turn from the evidences of Satan's malice to the manifest working of our Lord. Another soul, we learn with joy this month, has been snatched from the darkness of heathenism, proving the inter-working of blessing with obedience—"Go . . . and lo, I am with you." We specially welcome this seal of Divine approval upon Mr. Booth's Men's Meetings in Madras.

Is it too much to ask, in our Lord's name, those who have been saved by His grace for more money in order that this work may be maintained without anxiety, and extended as the Lord Himself gives opportunity?

THE INDIAN UNREST.

THE unrest, which, in its more acute form, has hitherto been confined to the north of India, has recently broken out in the south, and serious riots have occurred at Tuticorin and Tinnevelly. At the latter town, on the 13th of March, a crowd of between 3,000 and 4,000 people smashed the furniture and windows of the C.M.S. College, severely beat one of the Assistants and threatened the Principal. They then burned down the Municipal Office, looted bazaars, set fire to the Municipal kerosene tank, released prisoners, closed the Additional Munsiff's Court, burned the Court records, and pelted the Europeans with stones. Eventually the District Magistrate ordered the police to fire, when four or five people were killed. At Tuticorin also the police fired upon the mob after other attempts to disperse it had failed. Sepoys from Trichinopoly are now quartered there and Reserve Police at Tinnevelly.

The immediate cause of these disturbances is said to be the prohibition of public meetings (owing to the condition of popular feeling) and the arrest without bail of agitators who had been preaching Swadeshi and Swaraj doctrines in a manner calculated to inflame the populace. Swadeshi, a term meaning "our own country," represents a movement for supporting Indian instead of foreign manufactures, which has been in existence for the last twenty-five years, but has only lately sprung into public notice by reason of its increased activity. Swaraj, "our own government," is an Indian Home Rule movement of more recent origin. Whether the disturbance might have been prevented by more tactful measures does not clearly appear. What more immediately concerns us is that this local movement is part of the wider one towards national unity and self-government, the causes of which are many and various. Whatever view we may take of it, it is attended by many possibilities of evil which make it clearly our duty as Christians to watch its progress, and to lay its successive phases before our Lord.

The subject is brought nearer home to us by the news we have just received from our missionaries in Madras. We learn from Mr. Booth that on the day of the riots in Tinnevelly and Tuticorin there was a demonstration of about 10,000 people in Madras, and he adds: "Our preachers have been hustled and threatened in Madras City, tracts snatched from their hands and their cloths plucked at." Mrs. Booth, whose startling experience only a few weeks ago will be found narrated on page 52, gives this glimpse of the condition of things in Madras: "The unrest is supposed to be better, and we go on for days thinking all is quiet; but suddenly we see a spark which shows us things are not what they seem."

This vividly illustrates the need of our prayers for India, our missionaries and their work.

Our Foreign Field.

The News of the Month.

THE MADRAS FIELD. — Very early one morning I was awakened by the sound of a weeping voice. Preacher Daniel had come in from Arumbakkam to tell me that on the previous evening his wife, Bible-woman Susannah, had been beaten by a drunken pariah and was suffering great pain. We cycled to the village and Mr. Brand rendered the necessary medical assistance. Having gathered definite particulars of the assault, I reported the affair to the police. A few days later the assailant came and asked pardon and the incident was closed.

At Koyambedu, one Sunday evening, I preached in front of the large temple under the shadow of a very ancient and massive stone *mandapam* (resting-place). A Brahmin temple official gave a very patient hearing to the message. Proceeding to the rear of the temple, Daniel and I both preached in the street of the dancing-women. Shortly after we had commenced, a Brahmin sent a message to say that we must not preach in that street, as no men lived there. The difficulty of preaching in such a quarter can be better imagined than described.

During February I had the joy of baptizing a heathen convert named Dyriam—a seal to our labours in Semmencheri.

The Vepery Chapel site has been cleared and a boundary wall built. Plans and estimates for the Chapel have been prepared by an architect and tenders are being called for. I hope to get the foundations in and work carried to basement level before leaving Madras for the Hills.

We have arranged to leave Madras for YERCAUD on the SHEVAROY Hills on May 15th for the hottest weeks of the year. Schools will be then closed and all our Indian workers will enjoy their usual summer vacation. Letters should be addressed to Madras as usual.

Some 250 persons attended an open-air Lantern Lecture at Ayanapuram. Mr. Brand worked the lantern, using with good effect his acetylene cycle lamp instead of the usual kerosine burner. A number of caste women, who are visited by our Zenana workers, came to the meeting; but as no convenient place could be found for them except near some pariah women, the caste women at once went away to their homes fearing they would be defiled.

In the City and Village Schools of our Madras Circle we have now 700 scholars. During February our preachers reached 10,000 heathen with the Gospel message and our Zenana workers paid 1,240 visits to Hindu homes.

Open-air preaching, school visitation, pastoral calls, lantern lecturing, Men's Meeting, building supervision, Chapel services, personal interviews, and Zenana work go to fill out the month's programme and keep us happy. E. A. BOOTH.

* * * *

During the past month I have been sticking to Tamil as the chief aim in life at present, and, though often discouraged, I hope some progress is being made. The visitation of the Sunday Schools and Services on Sunday forms a happy break to the study of the language. J. M. BRAND.

* * * *

THE SENDAMANGALAM FIELD.—Zenana work in Sendamangalam is making progress. Our Bible-woman made 135 visits in January

and had a total audience of 556. She had 15 pupils learning to read and 20 houses on the list. In February (a festival month) she made 108 visits and had an audience of 468.

In Kalappanayakkanpatti the work has received a check, as will be seen from Mrs. Morling's article (*next month.*—EDS.). The sole cause is caste.

During the month we have been persistently prosecuting enquiries about land for a chapel. D. MORLING.

Unrest in Periamettu.

"In the shadow of His wings there is rest."

WE were visiting in Periamettu one afternoon. To you Periamettu is but a name; would that I could burn upon your hearts a picture of what it really is—that densely populated, bigoted Hindu quarter, reeking with sin and uncleanness. We were visiting the houses around an immense Hindu temple. The wall around the temple was high—so high that it hurt one's neck to look to the top of it—and it was striped red and white. The stripes hurt one's eyes. The one gigantic door in that wall was clamped with iron and studded with huge nails. Could our frail hands pull down that wall, or open that door?

All around, facing the temple wall, were high-caste houses, houses with massive doors painted with red and white Vishnu tridents. We thought they looked like the V on a cobra's head, but, ah me! they were the sign of one whose fangs are more cruel than that of any cobra.

Now and then we heard a cry of "*Vande mataram*" after us—a protest against my presence in that district. The air was hot and foul about us. We were only two women, and those doors looked so cruel and strong. One swift look up at God's blue sky, and His peace came. The temple wall and the iron-bound doors were still there, but our hands seemed strong because He held them.

We entered a house and were met by an old Brahmin woman. She was tall and straight and strong, and she beckoned us in. We followed her, and she suddenly turned and ordered me to be seated. Her eyes! Shall I ever forget those gleaming eyes, burning with fierce hate? I sat down on the little camp stool I carried and she stood before me peering into my face, curses coming hot and fast from her lips—curses on my eyes and on my face. Now and then she cried, "You must stop this; you must not do this!"—meaning my visiting. She was so angry that she forgot she was defiling herself by standing so near me. A sudden frenzy then seemed to seize her. Rushing to a wall-shelf she hastily took something and hid it in her cloth. Three other women who were standing by ran at once to her and caught her by her arms, crying, "No! no! You must not do it."

A struggle ensued, and they half carried, half pushed her out of a back door, which they locked after her. As she went she flung a piece of broken glass at me, and in her other hand I saw she held a knife, the blade being concealed in her cloth. The key turned in the lock, and the three women turned and faced me, breathless and concerned. I asked them if she was mad, but they shook their heads. "No, no," they said, "she is only angry." Then they explained she was not one of their household. She lived next door. She was a Brahmin and they were not (though their caste was high). She had watched us entering that house and came in by the back door to meet us.

We stayed and talked to them of Jesus. The incident had brought a look of pity to their eyes, and the oft-repeated question, "Why do you come?" to their lips. A little swift messenger had told the tale in the street, and the people came crowding in, men and women, and as we spoke of Jesus they listened as perhaps they would not have done if we had had a quieter reception. WINIFRED BOOTH.

"What Thou Seest, Write."

IT is Sunday night. Heavy-hearted I sit down to write knowing that unless these words are written now they never will be, for what is with me to-day as a new and startling revelation of evil, may, in a very short time, become a common thing. Thus do the clear cut outlines of our deepest impressions fade away as the days go by.

It is but two or three hours since I came face to face with one of Satan's world masterpieces—Hinduism. It was the first time I had been so near, and perhaps never again shall I feel that new and strange horror, as I did then, of coming into spirit-contact and conflict with a typical representative of that system. We had gone out to a village, this afternoon, and Mr. Booth and Preacher Daniel had preached the Gospel almost under the shadow of a large and ancient temple. Unwittingly the pure Gospel message had been poured forth in a street where dwelt the "temple girls," and at the close a Brahmin belonging to the temple came up and asked us not to preach there again. We might preach anywhere else, but not *there*. In the person of this Brahmin we found that strange anomaly which daily grows more common in parts of India—viz., an educated young man who had not long since matriculated in Madras, and yet who now is living in a semi-civilised state, with merely a cloth thrown around his loins, and daily connected, as one of the priestly caste, with the idolatry and vice of the temple. He acknowledged that heathen practices were immoral and degrading; that Hindu idolatry involved and sanctioned the defamation of the most sacred rights of manhood and womanhood; and he visibly winced when challenged with some of the more blatant forms of vicious indulgence which he knew were carried on within that very temple. But when asked why he did not leave these things he simply replied in one word, the end and sufficiency of all argument, "*It is our custom.*"

Reader in far-away England, look at that spiritually blind and bigoted Brahmin as he stands there in the hot tropical sunlight, and let his tone of voice, expression of eye, whole attitude and bearing as he gives utterance to the words, "*It is our custom,*" bring home to your mind, as it did to mine, the fact that for the conversion of such a man nothing less than a literal miracle is required. All the hereditary tendencies of generations of Hinduism in the past; the enslaving chains of caste; the character-weakening effect of his own sin; in short, all the subtlest force of hell has conspired to keep the Gospel of Christ from the Brahmin of India. How can one work here without a belief in the doctrines of grace?

He took us into the temple and explained the idol worship. He pointed to a gloomy corridor down which we might not pass, and said that at the end of that stone passage there was the inner sanctuary of the god. All the temple was of carved granite, and must have been centuries old. As we passed out through the great stone archway the doors with which it was hung—iron studded, and weighing over four tons apiece—seemed to frown down upon us and say, "Where is the power that will lay *us* low?"

J. M. BRAND.

Car Dragging.

IN these parts there is scarcely a village that cannot boast its temple car. Perhaps there is no festival of the year that is so much appreciated for its excitement and rowdyism as the "car festival." A few days ago we had the opportunity of witnessing the proceedings in connection with that of Sendamangalam, so I will tell you something of what I saw there.

The car, constructed of massive teak covered with hundreds of rudely



Photo by] DRAGGING THE CAR IN SENDAMANGALAM. *[Mr. D. Morling.*

carved figures, is decorated to a height of about forty feet with draperies of various descriptions. Before sunrise the god is removed from its temple shrine and placed on this strange chariot, amidst a perfect blaze of embellishments. A constant living stream is then seen pouring in and out of the vehicle, while rich and poor alike come, with wife and children, and present their trays of cocoanuts, plantains, flowers, etc., to the idol in state.

Huge chains are now attached, about thirty Brahmins and others enter, and the people are called upon to commence dragging. At first they show most singular unwillingness to lend a hand, which is due to an old faction amongst them; but by dint of much application of long canes on the part of an extra posse of police a sufficient number are gathered to make a start.

No sooner has the ponderous thing begun to move than the people, no longer able to restrain their interest, bury their quarrel, turn out in thousands, lay hold of the chains, and with the greatest noise and excitement drag their strange burden through the streets.

Suddenly, at a corner of the road, it stops; no amount of shouting, levering or pulling can move the unwieldly mass. The occupants of the car, in the name of their god, demand a sacrifice. A lamb is instantly brought, killed on the spot, its blood sprinkled on the wheels, and also in the air before the angered deity, when another attempt is made. Not till the next afternoon is it "worked" round the corner. Again it goes forward amidst the frantic acclamations of tens of thousands of devotees, and again it stops at a sharp turn in the road. Another lamb, bleating out its feeble remonstrance, is sacrificed at the demands of the priests; it is not, however, till the third day that the ponderous load is dragged back to its resting-place.

All this, though interesting, is sad enough. But how much sadder when we remember that the general character of these festivities is of the

vilest. Those carvings and draperies are not only obscene but shocking, revolting, and one turns away with loathing and disgust. And all in the name of religion! Yet, ought not these "demonstrations" of the enemy's forces to drive us with more constancy to our great Leader, and to nerve us to fresh endeavour for the fight? May it be so. D. MORLING.

A Convert from Heathenism.

IT is easy to write or speak the well-worn phrase, "A convert from heathenism," but do we in any adequate way grasp its real significance? The convert has a new creed, a new Object of worship, a new mode of religious expression, a new outlook and a new relation to God, and there has been a definite break with old customs, ceremonies and superstitions. Heaven and hell are interested in every true conversion, for it registers a defeat for Satan and a victory for Christ. There is joy in heaven over *one* sinner that repenteth.

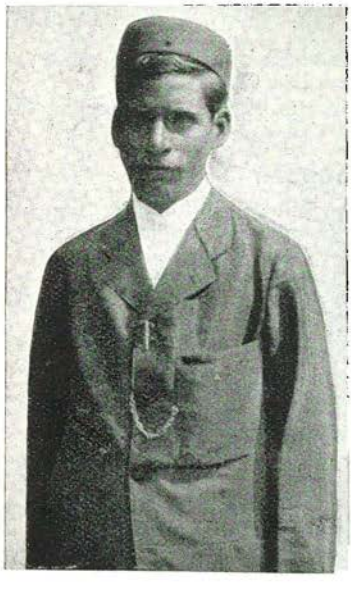


Photo by] P. M. DYRIAM. [*Mr. Booth.*

Those who have been partners with us in prayer for God's blessing upon our labours, will share our joy over the answer which has been given in the conversion of a young man named P. M. Dyiram. He is a son heathen parents and has himself been of a heathen until now. Some time ago he became concerned about his sinful state. He read many Hindu religious books, but these did not satisfy him. Finally he read the Bible and then realised that he had found the true religion.

Dyriam lives in Semmencheri, and I got into touch with him through our Teacher Ponniah, whose instruction has been the means of a blessing to Dyriam. The young man attended our open-air preaching and our Men's Meetings in Semmencheri, and each was made a help to him. When troubled recently about his spiritual state he experienced great blessing through the words "Come unto Me all ye that labour and are heavy laden and I will give you rest." He came toJesus and found rest of soul.

Dyriam gave clear testimony of personal repentance toward God and faith toward our Lord Jesus Christ. I gladly baptised him in February last, and welcomed him into the fellowship of the Vepery Church.

ERNEST A. BOOTH.

Our Converts.

THE following note, by Mr. Brand, on the character of our work in and around Madras will be welcomed by many :—"Every enquirer is personally examined, and examined over and over again to my knowledge, before he is accepted for baptism. The result of this is that, although we may not have large numbers of converts to record, those that are recorded are mostly genuine cases. I think this is our strong point as a Mission, and we should stand by it."

Ladies' Zenana Auxiliary.

Prayer Subjects for May, 1908.

Week Beginning—

SUNDAY, 3rd.—For our Zenana workers that they may be enabled to enter new homes and that they may be strengthened to persevere in their work under the present conditions of unrest and opposition.

Sunday, 10th.—That the Hindu homes at Kalappanayakkanpatti, closed by caste prejudice almost as soon as opened, may be re-opened to us.

Sunday, 17th.—For a blessing on Mr. Brand's medical work and his study of Tamil.

Sunday, 24th.—For the conversion of the heathen who attend our Men's Meetings at Semmencheri and Pursawalkam.

Sunday, 31st.—For our L.Z.A. Missionary, Miss Elliott, in her preparation for foreign service.

New Branches.

WE have received from Mrs. Silvester the following list of new Branches of the Ladies' Zenana Auxiliary and their Secretaries, bringing the number of Branches up to 35 :—

Bermondsey, Lynton Road ...	Mrs. Crisp
Bury	Mrs. Blunt
Grays	Mrs. Smith
Ipswich	Mrs. Chilvers
Manchester	Mrs. Chaplin
Northampton	Mrs. Leivesley
Staines	Miss Woollard
Wood Green	Mrs. Parrish

Now that the Lord has so manifestly answered our prayers and raised up a lady missionary, giving the Auxiliary a definite object to work for, we are expecting that other Churches will be coming in to share the privilege of this work for India's women. Mrs. Silvester will be glad to receive the names of ladies who wish to form Branches in their respective Churches and to send them collecting boxes by post. Her address is 9, Gallia Road, Highbury, London, N.

Woman's Work for Women.—"It has always been a comfort to me that our Saviour when on earth understood the love of a woman's heart, and said of one of us, 'She hath done what she could.' Can we to-day earn any sweeter word of praise from Him than that? Should we not put forth the best of our strength and ability in His service because He *so* loved us, and we so love Him and long to obey Him? . . . Oh, friends, how they seem to crowd around one and move one's very soul—the wistful faces, the cold faces, the cruel faces, all the index of heathen hearts who know not Jesus. And to us, weak women, God has given the wonderful privilege and joy of ministering to such needs. Shall we take the honour reverently from His hands and lay our life's best service in humble thankfulness at His feet?"—*Mrs. E. A. Booth.*

* * * *

We should welcome brief accounts of Branches and Prayer Circles for publication on this page.—EDS.

OUR HOME CHURCHES.

The Half-yearly Meeting.

"THE most successful of Half-yearly Meetings" was probably the comment of the majority of friends present at Hill Street on Tuesday, March 31st. A very earnest missionary sermon in the afternoon, speeches in the evening which deepened the impression already made, the introduction and experience of our new missionary, large congregations and generous collections, fully justified the opinion.

Gatherings like these, drawn neither by a prospect of controversy nor by news of disaster, are indicative of growing missionary feeling and express an interest in the progress of our Lord's kingdom, which is one of our most hopeful signs.

Mr. Tooke, taking for his text Acts xxviii. 28, "Be it known therefore unto you that the salvation of God is sent unto the Gentiles, and that they will hear it," reminded us that the salvation of God was the supreme theme of every ministry at home and abroad, and that it was the test by which every ministry must stand or fall. This salvation centred in the person of Christ Himself, and it was not merely the plan or the story of salvation which we were charged with, but salvation itself—a salvation throbbing with Divine energy and power. In harmony with this fact, Mr. Tooke pointed to the deeper meaning of the word "sent." The Gospel was sent not merely by the Church, but by Him who said, "So shall My word be that goeth forth out of My mouth." "This is the only foundation and hope of our missionary work in India. You have sent Booth, Morling, Brand, and we are going to send a lady out soon. Is that all? They are to carry the Gospel of the salvation of God and their message is sent, directed, going somewhere by the direction of the Holy Spirit. This is a grand conception of missionary work, and the greater our conception of the power and purpose of the Gospel the greater the importance of our work will appear to us." The success of this great sending was assured—"they will hear it." "God has no failures in His purposes and no non-successes in His work." The effect of all this upon us should be to save us from being discouraged and to prevent any lessening of our activity because of apparent failure or because of our limitations. "'The Lord will have His own'—yes, but He will have them through the service, the energies, the tears and the prayers of His servants."

The evening meeting was opened with praise, and Brethren Galley and Belcher read a portion of Scripture and offered prayer.

A new and interesting feature of the meeting was the appearance of Miss Elliott on the platform for a few minutes, when she was welcomed and introduced to the audience by our President. Invited to speak, she did so in a few suitable words, expressing her unworthiness of the work, her inability to do anything without her Lord and her desire that our prayers might follow her. The statement of her call by grace and to foreign missionary work—so "transparently genuine," as one friend has said—was then read for her and received with very deep interest and feeling, giving occasion to the President's remark "that all our missionaries have been brought up among us, and we trust they will remain as faithful to our principles abroad as they have been at home."

An important aspect of mission polity at home, and one which has not

yet had the attention it demands, was touched upon by Pastor H. G. Dann, of Reading, in the course of his address, viz., the inculcation of missionary principles in our Sunday Schools. "May we have the wisdom to realise," he said, "that the children will soon be adults, and may they become missionary adults, having the interests of the S.B.M. at heart."

Various characteristics of a Missionary Church were portrayed by Pastor L. H. Colls. Missionary work, as the supreme work of the Church, was illustrated by a story of a lighthouse-keeper whose reply to an enquiry whether he was not anxious about his safety during a storm was, "My anxiety is to keep the reflectors bright." The sovereignty of God was happily referred to in its relation to this work. "I believe in the sovereignty of God; but He is sovereign in the kind of instruments He chooses as well as in the gift of His blessings, and unless we as Churches are what the New Testament would have us be—in harmony with God and His will, living sacrifices laid upon the altar, ready not only to talk but to do—we cannot expect the electricity of the Spirit's power to flash along our lives."

Pastor Frank Fells gave expression to the effect produced by Miss Elliott's statement. It had diverted the current of his thought, and, instead of delivering the address he had prepared, he spoke of the impressions he had received. Referring to the infinite mercy of being called by grace, he said we should not be able to rest content without going or sending to spread the Name and fame of Christ. In proportion to our growth in missionary spirit, our souls and our Churches would be healthy. But we must not slacken in our efforts nor be easily discouraged—a point which was effectively illustrated with an amusing story of a little child's persistency. We must not rest till India—the whole world—had heard the message of the Gospel of Christ.

At this point the President made a strong appeal for more efficient and regular support of the General Fund. Having reviewed the circumstances under which he accepted the presidency, he showed that in consequence of the financial disaster we had been so intent on replacing the money lost that the General Fund had been neglected. He then explained the great and unexpected difficulties Mr. Booth had had in regard to the Madras Chapel site owing to the rise in the value of property consequent upon the Bank failure, and also Mr. Morling's urgent need of a camping outfit in order more efficiently to evangelise the numerous villages around Sendamangalam. Reminding the audience of their pledge given at the Surrey Tabernacle to support this forward movement, he earnestly urged the Churches, now that God had opened the door, to give according to their several ability, in order that the Committee might not have to bear all the burden.

Mr. Chisnall also urged the Circular Appeal and the accompanying promissory forms and cash envelopes which had been distributed and asked for £300 in order to enable the Committee to carry on the work.

We were glad to see another of our country Churches represented in the person of Pastor John Hazelton, of St. Neots. As he said, "there never was so much interest taken in the S.B.M. throughout the Churches as there is to-day," a fact which he traced to the Deputation work of our missionaries, instancing the effect of Mr. Booth's visit to St. Neots. "It is suspicion that kills," he remarked, but went on to show that the killing suspicion had itself been killed in regard to the S.B.M. He gave an interesting description of the way in which the St. Neots folk had helped at the time of the Bank failure, concluding with an almost pathetic account of the contribution of an agricultural labourer's widow, who brought a collecting box containing over 7s.

Pastor R. E. Sears, notwithstanding his recent accident, said he felt very young, and proved it by an enthusiastic speech, the burden of which

was "Keep your lower lights burning." On our coasts there was a higher and a lower light by which, when seen in proper conjunction, a captain could safely steer into harbour; but if the lower light was extinguished the vessel would be in danger of foundering. Our Lord was "the Light of the world"—the *higher* Light—and could never be extinguished; but He said to His Church, "Ye are the light of the world"—the *lower* light. Let us see that the lower light was ever shining by abiding in fellowship with Him. Mr. Sears made an earnest appeal to young men for holy enthusiasm in the missionary cause, saying, "What enthusiasm our young men show on the football field! I feel that the Master deserves more enthusiasm than football," and concluded with an appeal to the Church: "For the Saviour's sake, for the Church's sake, for your own sake, for the heathen's sake, keep the lower lights burning."

Praise was offered and the meeting closed with the Benediction by Pastor Thomas Jones.

There were between 300 and 400 present in the afternoon and upwards of 500 in the evening. The collections amounted to £60 9s. 2d., collection at tea £5 10s. 6d., sale of literature 16s. 0½d. We express our warmest thanks to the Pastor, Deacons and Church at Hill Street for their hearty welcome and their generous help, and particularly to all the friends who so kindly provided for and attended to our needs at the crowded tea-tables.



EATING CURRY AND RICE.

MR. A. J. ROBBINS.—We are glad to hear better news of our Financial Secretary, who, in consequence of repeated attacks of asthma and bronchitis, has had to spend the winter at Algiers. After the first few weeks of his stay there, cold weather occasioned a relapse, but he now appears to be steadily recovering, and hopes to return cured. He and Mrs. Robbins have our warm sympathy and earnest desires for complete restoration to health. Meanwhile, remittances may be addressed to him at Vicarage Farm, Hounslow, as usual, and will receive immediate attention.

The Children's Corner.

MY DEAR NEPHEWS AND NIECES,—Thank you for all your interesting letters and kind messages. I have received twenty-four sets of answers to last month's questions, nearly all correct and neat. Those from Lizzie Morris, Muriel Miles, Emmie Church and Peggie Large are so very neat and well written that I have had some difficulty in choosing between them, but have decided in favour of the latter, and I hope she will like the book I am sending her.

Please answer these questions, after reading the May HERALD :—

1. What is the name of a heathen convert, baptised by Mr. Booth in February, and where does he live? 2. Why has our work in Kalappanayakkanpatti received a check? 3. What danger was Mrs. Booth in when visiting in a Hindu house in Periamettu? 4. Why were lambs offered in sacrifce at the car dragging festival in Sendamangalem? *Each set of answers must have your name, address, and age last birthday.* As there are now fifty children whose ages range from 7 to 14, I must divide you into two groups. All under 10 will be in the first group and all under 15 in the second, and I shall give marks to each paper for *correctness*, *spelling*, *handwriting* and *neatness*, according to age. This will be fairer to all.

You will be glad to hear that twelve new cousins have joined this month. I welcome Dorothy Mitton, Willie Townsend, Lizzie Morris, Amy Smith, Alma Waters, Muriel and Dorothy Miles, Louie Edwards, Charlie Harris, Harold Saunders and Dora Haynes into the Corner. There are now just fifty cousins belonging to fifteen Sunday Schools, one as far away as Manchester. Some of you, dear boys and girls, I have not heard from since last year. Perhaps you will like to know that I don't forget you, and am hoping to hear from you again before long.

I haven't room to answer all your letters as I would, but will do the best I can. I am glad you like your book, Rowland. I am sorry, Emmie, to hear that Winnie is ill. Little Dora, our youngest cousin (whose answers are correct and very well written) tells me that "Baby Cecil has gone to live with Jesus." That is a simple and beautiful epitaph. None of us can have a better. Will it be your epitaph some day—Gone to live with Jesus? Yes, Harold, I *am* glad to hear from you. I am pleased to hear, Colin, that you "look out every month for the dear old Children's Corner." Yes, Ethel, Lottie will be welcomed to the Corner if she writes next month. Thank you, Vickie, for your story. I am glad to hear from you again, Rosie, and to find that last month's questions led you to read the HERALD (as I hoped they would many others), and that you found "more and more the anxiety of missionary work." I intended last month, Jenny, to say that I should like to hear about your missionary lesson. I was very glad to know that you were to have one. I am particularly pleased to find how many of you are helping in various ways to make missionary boxes feel heavy. That is one of the ways of making missionary hearts feel light.

Now, about the Band. I have received fifteen suggestions for a name. One of them is "The Children's Missionary Band." Would you like that or "The Children's Corner Band?" The Band should have some definite object for which to work. A suggestion comes from Dorothy Miles that the children of the Strict Baptist Denomination might support a Bible-woman. They could, of course, but I am afraid it would be rather too much to expect of fifty boys and girls, as the cost would be about thirteen shillings per month. But I should like to have some other suggestions as to what we should try to do. I am sorry there is no room for a story this month. Your affectionate UNCLE JOHN.

OUR WORK IN INDIAN VILLAGES.

THE generous responses which anonymous donors have made to our appeals (and which are gratefully acknowledged on another page) have relieved the *immediate* pressure of our need. But in order

TO MAINTAIN THE EXISTING WORK

a larger and more regular income is necessary. Our expenses at home and abroad average £115 per month, while the subscriptions to the **General Fund** during the past four months (including the anonymous donations of £155 last month) average only £93 per month. Without those special and welcome donations the subscription list would have averaged barely £54 per month.

These approximate figures show how heavy is

THE BURDEN OF RESPONSIBILITY

resting upon the Council and justify our earnest request for more regular and systematic support of the impoverished General Fund. This we do in the confidence that, having made the need known to our subscribers, our Lord will not suffer any

CURTAILMENT

of our evangelism in Madras, Sendamangalam and the surrounding villages.

It must not be overlooked that this straitened condition of our finances imposes a burden upon our Missionaries also, which they ought not to have to bear, and, of course,

HINDERS THE EXTENSION OF OUR WORK

for Christ. This is particularly the case just now in the Madras villages, concerning which Mr. Booth writes as follows:—

> **"We are actually having to decline to open fresh village stations in the Madras Circle, even where the villagers have made repeated requests to do so."**

OUR PLEA

for more efficient support is not so much the financial responsibilities of the Council or the desire of our earnest missionaries to go forward, or even the awful need of the heathen, but **the command of our Lord.** Our marching orders do not hint at retreat but they promise His presence if we go forward.

In His Name, therefore, we affectionately urge upon our subscribers, both churches and individuals, the importance of regular and systematic subscriptions to

THE GENERAL FUND,

however small the amounts may be. Many of our friends might also help considerably by gaining **New Subscribers.**

Subscriptions received from March 11th to April 10th, 1908.

General Fund.

	£	s.	d.
Homerton Row—			
Mr. S. B. Caplin		5	.
Mr. P. P. Fardell		3	.
Over	1	15	.
Willingham		9	2
Mrs. R. Osborn		5	.
Miss Brain		5	.
Stratford—Gurney-rd.,			
Mr. S. M. Taylor		3	.
Mr. Withers (box)			6
Acton Tabernacle	1	5	10
Stevenage—A Friend	1	.	.
Northampton—Providence B.C.		12	.
Tring—AkemanStreet—			
Mr. T. Glover's B.C	1	1	2½
Miss Rawlins		7	10½
Miss F. King		6	8½
Mrs. F. Johnson		8	7
Mr. Howlett		7	6½
Miss Humphreys		1	9
Mrs. Herbert Foskett		2	.½
Mrs. Jno Gower		5	7
Miss R. Burch		3	1½
Mrs. Jas. Bagnall		8	3½
Mrs. Osborn		3	8½
Mrs. W Rawlins		1	9
Mrs. Jno. Bagnall		4	7
Miss Toms		4	3½
Miss Butcher's Class		1	9
Miss Eva Grace		1	3½
Mrs. Jas. Norwood		2	1½
Miss G. Butcher's Class		15	2½
Misses Maull	1	6	.
Mrs. R. Hedges		14	6
Miss A. Gurney		3	6
Miss E. Ives		2	3
Mr. J. R. Hedges		11	2
Mrs. Jones		5	6½
Miss Howlett, Aldbury		2	5½
Mary, Dorothy and Edgar Colls	1	2	2½
MissSharman's Class—		6	7
Gladys Wright			
Ethel Parker			
Elsie Bagnall			
Nellie Bagnall			
Bertha Kingham			
Letty Burch			
Miss Hedge's Class—		5	.
Kitty Rawlins			
Cissy Foskett			
Elsie Reeve			
Adelaide Thompson			
Elsie Budd			
Rose West			
Lizzie Seabrook			
Misses Maull's Class—		3	10
Ethel Ginger			
Lily Jakeman			
Jane West			
Mary Horn			
Gladys Wright			
Senior Christian Endeavour Society	5	3	10
Junior Christian Endeavour Society		4	7
Boxes :—			
Miss Hanwell		3	3
Miss N. Hanwell			9
Mrs. Foskett		1	9
Mr. Denchfield		6	8
Miss N. Williams		3	11
Master F. L. Larcombe (box)		15	.
Mrs. C. H. Deal	1	1	.
T. E. A.		1	6

General Fund (*cont.*).

	£	s.	d.
Mr. & Mrs. Wakefield		5	.
Hounslow — Zoar S.S.		19	10½
B. C.		13	10½
Special Collection	2	13	11
Lee, Dacre Park, S.S.		7	10
Ruth	1	.	.
Per Mr. A.W. Thrower—			
Miss White (box)		9	11
Miss Cane (box)		4	11
Hollinwood—Bethesda—			
Sale of P.C.		1	2
Miss E. Noton (box)		3	5½
Miss. C. Taylor (box)		2	8½
Miss E. Hicklin (box)		3	.
Master J.J. Bardsley		4	2½
Great Yarmouth—			
Miss M. A. Pain		5	.
Cranleigh	1	1	.
Mr. A. Baker		2	6
Collection at Half-yearly Meeting, Mt. Zion — Marylebone	60	9	2
Supplement to Half-yearly Meeting—Mt. Zion — Marylebone	1	1	.
Sale of P.P.C.		11	6½
Brighton — Prarthana Sabha—			
Boxes :—			
Miss Botting		10	2
Mr. A. Cozens		9	2½
Mr. E. H. Elliott		5	.
Mr. and Miss Fisher		16	5
Mr. & Mrs. D. Fisher		5	2½
Mr. Gumbrell		2	6
Miss Haynes		3	7½
Mrs. Lucas		7	9
Miss Miller		10	11
Monthly Meeting Box	1	12	5
Mr. Parkhurst		4	1½
Mr. J. P. Piper		5	.
Mr. J. S. Sears		5	.
Mr. & Mrs. D.R.Smith		5	.
Mr. & Mrs. Spratt	1	.	.
Do., do. (box)		12	.
Notting Hill Gate — Bethesda S.S.	1	.	.
Miss Gardner (box)		16	.
Miss E. Ballard (box)		3	6
Wood Green — Park Ridings—			
Mr. Turner		5	.
Miss Smith		1	8
Mr. G. Hill		1	.
Miss Mister		1	1
Mr. H. Bunyan			6
Mr. W. Kyte			9
Miss Kyte			2
Mr. J. B. Collin	10	.	.
Notting Hill Gate—			
Miss F. Smith for Mr. Morling's Tent	1		.
Bromley — College Slip—Bible Class Box		8	6
Hounslow — Zoar — Vicarage Farm Box	2	.	6½
Beccles—Martyr's Memorial S.S.	1	7	7
From Readers of *The Christian*, Indian Bank Failure	2	10	.
St. Albans—Bethel	1	5	7½
Miss Gregory (box)	1	.	.
Miss Paul (box)		15	6
Mrs. Hawkins (box)		7	6
Miss Shaw (box)		2	6
Mrs. Eldred (box)		6	.
Miss Groom (box)		2	7

"General" Fund (*cont.*).

	£	s.	d.
Mr. E. D. Hawkins (box)		4	2
Mr. Jeffs (box)		4	.
Mr. Sanderson (box)		1	2½
Mr. Whitbread (box)		6	.
Bible Class, Part Collection (box)		8	.
Reading S.S.	1	.	3
Notting Hill Gate	1	.	.
Cambridge — Eden —			
Mr. J. Jull		10	.
Cambridge—Anon.		5	.
Chadwell Street—Mrs. Ridley		10	.
Brixton—Mr. Boulden		10	.
Mrs. Boulden, for Mr. Morling's Camping Outfit		10	.
Richmond — Salem —			
Mrs. Gibson		10	.
Mrs. Abbott		5	.

ERRATUM.—*In the Feb. issue under "General Fund" is put Mr. R. S. W. Sears (for printing Mr. H.'s Paper) £1 1s. 0d.; it should have been £2 1s. 0d.*

Building Fund.

	£	s.	d.
Marylebone—Mt. Zion—			
Mr. C. E. Grimes	1	1	.
Brentford—North Rd.—			
Mrs. Charman (card)	1	8	.
Guildford—Mr.H.Brand	1	.	
Anonymous for Madras Chapel, per Mr.Chisnall	100	.	.
Walthamstow — Zion			
Y.P.M.S.		15	6
Mr. & Mrs. Booth, Sen.		10	.

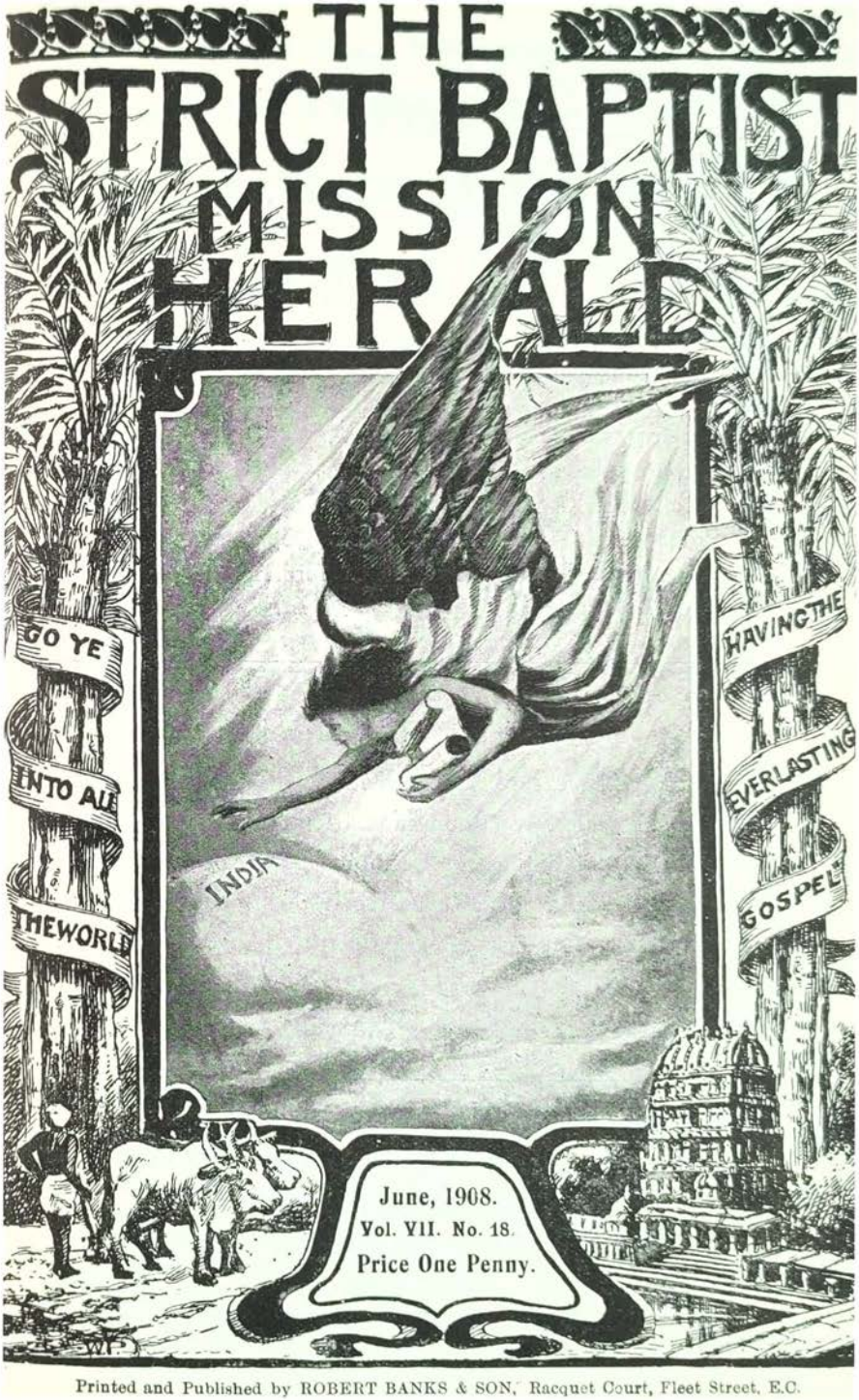
"Herald" Fund.

	£	s.	d.
Miss Brain		1	.
Lewisham — College Park, per Mr. W. Kingsworth		4	3
Hounslow—Zoar		3	9
King's Langley		7	6
Mr. Withers		2	6
Horham		9	.
Lee—Dacre Park		5	2
Waltham Abbey		6	.
Hollinwood—Bethesda		7	9
Tottenham—Ebenezer		4	.
Sale of Bound Vols.		4	6
Guildford		5	.
Beccles		1	.
Reading S.S.	1	7	4
Bound Vol., per Mr. Chisnall		1	6
Marylebone—Mt. Zion	3	17	.
Bromley — College Slip—B.C. (box)		3	.

Reports Fund.

	£	s.	d.
Kings Langley			7
Horham		1	.
Hollinwood—Bethesda		1	8
Reading		1	10

THE STRICT BAPTIST MISSION HERALD



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A Special Need Supplied.

IT is with great pleasure and satisfaction that we acknowledge the response made by an anonymous friend to our appeal in the April HERALD for a tent and camping outfit for Mr. Morling. Our Secretary, Mr. Chisnall, has received the sum of £30 for this purpose, and wishes to very heartily thank the donor on behalf of the Society.

PRELIMINARY ANNOUNCEMENT.

THE ANNUAL MEETING.

TUESDAY, OCT. 27TH, 1908.

Please reserve this date and help to make it widely known.

The Strict Baptist Mission HERALD.

The Monthly Magazine of THE STRICT BAPTIST MISSION,
Founded in 1860 as a Foreign Missionary Society.

VOL. VII.] JUNE, 1908. [*New Series*, No. 18.

CURRENT NOTES.

THE famine area, the Viceroy writes, "covers approximately 150,000 square miles—somewhat more than Great Britain, Ireland, Holland and Belgium combined, with a population of, roughly, fifty millions." There has been practically no rain and the prospect is appalling. Even outside the famine area there is much distress, for the prices of food-grains are unusually high throughout India.

We have received striking evidence of the necessity and importance of evangelistic work in Madras. Of its 500,000 people or more "the great majority can be reached only through vernacular work"; and the Madras Missionary Conference has recently expressed "its strong conviction that the force engaged in vernacular evangelistic work is far from adequate to the need."

This is a necessary corrective of the prevalent misconception that Madras is more than sufficiently provided with Missionaries, the fact being that "all but a very small fraction are engaged mainly, if not entirely, in institutional and adminstrative work." "While the need of the country is great," says the Conference, "it is in less danger of being overlooked than the need of the city."

A few words from a recent letter of Mr. Booth's will bring the need home to our hearts more closely:—"Madras City is very inefficiently evangelised, there having been no increase in the number of Christians in Madras during the last decade. There are about 30,000 Mohammedans here, amongst whom no work at all is being done, save for one lady, who visits a few of the women."

"LOOK ON THE FIELDS."

JESUS, as He stood by the well of Samaria ministering to the spiritual need of one immortal soul, was mentally surveying the vast fields of sinful humanity. Looking down the vista of the ages, His vision included the fields of all time, and the need of myriads of ungarnered souls was present to His eye. To this need He had been sent by the Father to minister, and His interest in this great mission was so intense that it was His "meat to do the will of Him that sent Him." His disciples neither possessed nor understood a zeal so consuming. Their minds were occupied with the question of food for the body and they had little thought of spiritual bread for perishing multitudes. They were, however, to be the pioneers of missionary enterprise in the Gospel age, and their Master seized this opportunity among others of training them for their work, saying "Lift up your eyes and look on the fields; for they are white already to harvest." They could see only part of His vision, but that was enough.

Ages have passed since the Saviour spoke these words. They have been forgotten, misunderstood and unheeded, as if they were merely local and temporary in their application and were now obsolete and devoid of authority. Nevertheless, He is speaking to us, and His words have lost none of their original force. "Look on the fields"—the fields of *our* day—so much broader, so much more numerous, so much more crowded! Such a vision, an intelligent, sympathetic and spiritual perception of the world's need, is essential if we would recognise the necessity as well as the authority of the Master's "Go."

He bids us, as a necessary preliminary to such vision, "lift up our eyes" from the too-engrossing business of earth to the all-important service of heaven. Our supreme business in life as His followers is to place His kingdom first in our thoughts, our prayers and our efforts. His service is to precede and to permeate all our concerns.

We shall then be able to "look on the fields" and acquaint ourselves, as Christ bids us, with the need—the immense numbers, their distance from God, their enslavement to Satan, their gross degradation, their blind gropings after God, and their pitiable helplessness. And as we look we shall be unable to avoid contrasting the condition of the greater part of mankind with our own. They under law, we under grace; they condemned, we justified; they in the bondage of corruption, we in the glorious liberty of the sons of God; they having no hope, we rejoicing in hope of the glory of God. And while we meditate on the vision with chastened hearts we shall probably hear the voice of Jesus saying, "Other sheep I have . . . them also I must bring. As My Father hath sent Me, even so send I you. Go ye into all the world."

But our Lord would have us get a vision of success as well as of need. "The fields are white *unto harvest.*" Confidence of success carries men through the most arduous and apparently hopeless undertakings; and this confidence belongs to none so much as to the servants of Christ. But if we would have and exercise it so as to look on the fields with hope instead of despair, we must look from "a place called Calvary." There it was that Christ's death proclaimed His will that all whom the Father gave Him should behold His glory. There it was that He "spoiled the principalities and powers" which are ranged against us. And there it is we get clearness of vision and assurance of success through the promise, sealed with His blood, "Lo, I am with you all the days." It is, therefore, from that lonely hillock "without the gate" that we may descry in far-reaching vision "a great multitude, which no man can number, of all nations and kindreds and people and tongues, standing before the throne, and before the Lamb, clothed with white robes, and palms in their hands."

Our Foreign Field.

The News of the Month.

THE MADRAS FIELD.—Four disciples were baptised at the end of March (see p. 66).

The annual prizes in the Theology Class have been won by Ponniah and Abraham. To the former I gave a copy of Dr. Bower's "Bible Dictionary," and to the latter a copy of Dr. Jones' "Outlines of Theology"—both in Tamil. The Class meets on the last Saturday of each month, when, in addition to a new lesson, questions are set on the previous lesson.

At Peruvallur we stretched a sheet in the open air between two bamboos. Mr. Brand worked the lantern, showing scenes from the life of Paul, whilst I talked about them. The audience greatly appreciated the pictures. I should be thankful if a friend would send us some lantern slides. Any religious subject would be acceptable. The slides need not be new. Indian audiences prefer coloured pictures.

Our increased evangelistic staff is now in full working order. During the month of March our evangelists told the Gospel message to 14,250. They also paid 400 visits to the homes of the parents of our School children and others, for religious conversation.

Our Zenana workers now have entrance to 347 Hindu homes and each house was visited at least four times during the month. 87 of the women are learning to read, and many are now able to read the Gospels for themselves.

The work has not been altogether easy, for the spirit of unrest and opposition has been, and is, making itself felt in many ways, and our workers have sometimes much to put up with.

The foundations of our new Chapel are now being put in, so that the work has been actually started.

There are 715 caste and non-caste children in our city and village Schools. All of these are daily taught the Word of God. The sum of thirty shillings was paid by the children in fees during March, many paying one halfpenny per month.

Some young men in Pursawalkam have expressed a desire to become Christians. They promised me that they would attend our services. Owing to influences brought to bear on them by heathen relatives, they have not kept their promise. Shall we not pray that the hindrances may be removed?

E. A. BOOTH.

THE SENDAMANGALAM FIELD.—I am very sorry to say that our Kalappanayakkanpatti posts are vacant. Recent troubles at this village seem to have aggravated a long-standing brain affection of Preacher Thomas, and, though he sought medical aid in the Salem Hospital, he left there but little improved. Acting on a friend's advice, he has gone with his family to the east coast.

It is with real pleasure that I take this opportunity of thanking, through the HERALD, Pastor and Mrs. Jones and their Bible Classes for their noble gift of a Chapel. The remittance has been forwarded to us and as soon as the difficult question of land can be settled building operations will commence. Let us pray that it may be the birthplace of many souls.

Accepting the kind invitation of the Chairman of the Sendamangalam

Union, Mrs. Morling and I visited him a few days ago and were royally received. Looking up at a small grating close to the ceiling of the lofty room in which we were received we saw the women peeping curiously at us. This shows the status of the women-folk of a man of culture and education.

On Monday, April 6th, we again started a Girls' School in Sendamangalam. There is great need of it, and some of the people have repented of the withdrawal of their children last year.

Encouragement and Discouragement.

WE are glad to be able to report that Bible work in Sendamangalam is making steady progress. Adaikalam has several new houses on her roll, and the people are receiving her gladly. Since writing last, at the request of the people I have paid them several visits, and it is very encouraging now to be met with smiles and pleasant salaams in place of cloudy, suspicious faces and downcast eyes.

The wife of Preacher Thomas, who is stationed in the village of Kalappanayakkanpatti, some four miles from Sendamangalam, has, up to last week, been doing splendid work amongst the caste women. She has entered many homes, in each of which she had begun to teach someone to read. Last week, when I spent an afternoon with her, it was very clear to me, by the kindly greeting of the people, that she had gained a place in their hearts. But now everything is changed. The work has stopped. She can no longer enter those homes. But why? Those women had expressed a desire for me to go and see them, but they had not asked the consent of their husbands, neither had they consulted the Brahmins of the village. I went, and we spent a pleasant time together. Our pleasure, however, was short-lived. When the husbands returned to their evening meal great was their anger to find that a white woman (who is non-caste) had defiled the spotless purity of their homes. And what did the Brahmins do? They came and abused the people for breaking caste, and demanded money and rice for the purification of the people and their homes. All the pretty text-cards I had given them to hang on their walls were burned.

For several nights since some have shown their spite by pelting our agent's house with stones. Mr. Morling went down last evening to try and prevent any recurrence of trouble, and we hope soon a better state of things will be restored, and that the work will go on and prosper in the hands of those who are seeking His kingdom.

We need hardly say how very disappointed we are at this early check of the work so well begun. Oh! for more faith in Him who works everything after the counsel of His own will, to believe that even out of this trial much real lasting good may come. We bespeak your prayers, dear friends, that our faith waver not in the face of repeated disappointments.

"Wrestling prayer can wonders do—
Bring relief in deepest straits." R. MORLING.

Virgin Soil.

FOR three hours I had been riding along the lonely track; the sun had risen high over the mountains that now towered above us; the air, at first so cool and refreshing, was hot and oppressive, when I discovered the object of my search—a Malaiyali (hill people) village, peeping through a large clump of trees on my right. Fortunately, on my left was a tope or grove, where I gladly dismounted and tied my steed to the root of an old tree.

By this time a bullock bundy with Preacher Varatharajulu had arrived. Arming ourselves with large umbrellas and taking a fair supply of Gospel portions, tracts and other literature, we trudged across a field in the direction of the village. As we expected, the crowd that had been watching in the distance our proceedings instantly disappeared ; in fact, when we had passed through the thorny hedge and the stone wall surrounding and protecting the peaceful folk from the nocturnal visits of predatory animals, we found our audience consisted of one very wrinkled old woman apparently absorbed in spinning cotton. However, a few gentle assurances that I was neither an angry swamy nor a Government official gave them some confidence, and one by one the men and boys, and even a few women, came out of their hiding-places and squatted round to hear our message of sin and salvation. Ah, only those who have had the blessed experience know the heart-throbbings that accompany the holy joy of preaching Jesus in such dark places.

Leaving them with many prayers, I remount my horse and push farther on. Suddenly, climbing out of a deep gully, we find ourselves at the little gateway. We are now more cautious and send ahead a young man whom we have brought from the previous village to introduce us and prepare the way for a reasonable reception. To our disappointment everyone hides except one or two men who are on the roof of a house directly in front of us renewing the thatch.

Our young friend goes round vainly bidding the people not to be so foolish but to come and listen to what the white man has to say, and assuring them that I shall do them no harm. Notwithstanding all entreaties our auditors consist chiefly of the men caught on the roof. At last, to the evident relief of those who afterwards shyly come out of their corners, we leave this place and return to the shady *tope*. The sun is high in the brazen heavens, the glare dazzling, the ground painful to the feet, and the slight breeze, instead of cooling the burning cheeks, comes as the hot breath of a fierce furnace.

Our best shelter is a tumble-down cowshed in a field hard by. Thither I retreat and, with the friendly rats as my companions, remain till the heat has somewhat abated.

Again I set off, cut across paddy fields, and, after a warm ride, soon come upon a village of considerable size, surrounded, like all the others, with a thorny hedge and stone wall. It is **Nadupirrappu,** which I visited last year. We are given the same reception ; but, finding we are not entire strangers, the head man takes the lead in coming to listen to an earnest address on the sin of idolatry. For the first time to-day we find a man that can read ! Grateful for the opportunity of being able to sell a booklet and give a tract away we pass on to another place close by. Here I was struck more than ever with the pitiable ignorance of the people. On our asking the time of day, in as many ways as we knew how, the reply was that no one in those parts studied such things. All other classes, at least in this part of the country, are able to tell the time of day, often with surprising accuracy, by glancing at the sun or by judging the length of their own shadow or measuring that of a stick ; but these seemed to have no knowledge of any means for ascertaining anything of the kind. Imagine the difficulty of presenting the Gospel intelligibly to such people !

Remaining amongst these folk as long as we dare, for the journey back is long, we at last reluctantly returned to the shed that had served us so well, and set our faces towards Sendamangalam. Though it was with weary limbs that I reached home it was with the grateful reflection that the torch of the Word of Life had been held up in such dark corners and that the love of God in Christ had been proclaimed *where it had never been heard before.*

D. MORLING.

Mother and Son.

I HAVE recently paid several pastoral visits to a woman whom I believe God is bringing to Himself.

Some years ago her daughter became a Christian, and was married in our Chapel at Vepery. On that occasion the mother promised me that she herself would give up idolatry. Years passed and the promise was not kept entirely, although our Preacher was always allowed to visit the house and speak about Jesus.

Recently the woman had a stroke which paralyzed the whole of one side of her body. In her helplessness and distress she cried unto the Lord, seeking His help. A partial recovery of the use of her limbs has been granted in answer to prayer, and she now believes in the love and power of the living God. She is truly grateful to Him and has definitely renounced Hinduism. During one of my visits she expressed her willingness to give up her heathen name and adopt a Christian name. I gave her the name of Elizabeth. The True Light has gradually broken in upon the darkness of her soul. She confesses that she is looking to the Lord Jesus alone for the pardon of her sins. She hopes to be able soon to attend our services at Vepery. Her husband, alas, is in the toils of the drink curse.

My reason for giving the name of Elizabeth to her was that not long ago I gave to her son the name of John. For years he was a scholar in our Vepery School. Three years ago he was brought to see the truth of the Christian religion. For several months he has been attending regularly our services at Vepery and the message has been made of use to him. On various occasions I have had interviews with him and have sought to make plain to him the way of salvation.

I earnestly ask our friends at home to pray for Elizabeth and John. I look forward to the day when they shall be led to publicly profess their faith in Christ Jesus as their Saviour and Lord. ERNEST A. BOOTH.

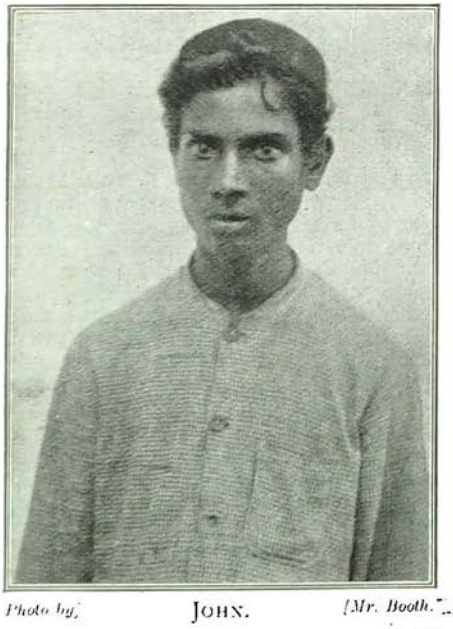


Photo by] JOHN. *[Mr. Booth.*

Signs Following.

ON the last Lord's-day in March I had the joy of baptizing four disciples. Two of these have known the Lord for some years, but have only now become convinced of the scripturalness of believer's baptism.

The other two are signs following our preaching of God's Word and seals to the ministry of missionary and evangelists. The name of the first is John; he is the son of heathen parents. For years he was a pupil in our Vepery School. After leaving School he continued to attend our service at Vepery. The ministry there was blessed to him and he sought and found pardon. For some time he enquired about baptism, and, coming to a proper understanding of the matter, he came and asked me to baptize him.

The name of the other lad is James. He was educated in our Semmencheri School, and on my recommendation was awarded a scholarship in the Government Training School. For more than a year he has attended regularly our Vepery service. Lately I noticed that when the ordinance of the Lord's Supper was being observed, James would stay behind to witness it. I had a talk with him on more than one occasion and found that the ministry at Vepery had been blessed to his conversion. He braved some opposition at home and came to me with the request that I would baptize him.

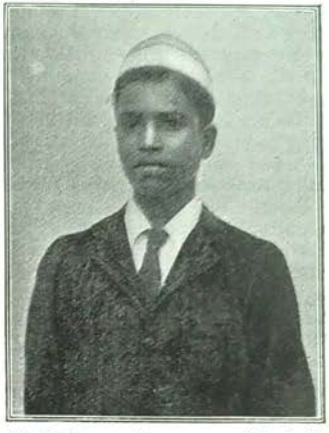


Photo by] JAMES. *[Mr. Booth.*

I praise God for these seals to the ministry at Vepery and pray that many more such signs may follow the preaching of the Gospel there. Both John and James need our prayers. They are in the midst of influences which make godliness difficult indeed. Pray that they may witness for HIM by life and lips. E. A. BOOTH.

In the Shadows.

WE are always glad to show our friends the bright side of our work—glad to point out the lights upon the canvas. But there is a darker side to the picture, and, because just now the shades are deeper than they have been, we would not have you ignorant of them.

I was visiting with Arseervatham this week in one of the districts affected by the unrest. The houses there are closely built around a crowded market-place. The foul smells, the busy rush of Hindu life (for even Hindus can rush when money is the object), the clatter of many tongues and the beating of tom-toms seemed to press around us.

We entered the low doorway of a house and found five women busy within. We tried to please, sitting down in the courtyard and speaking in our most friendly manner. But before many minutes had elapsed we were speaking to the walls of the house, the women having departed into the street and left us in sole possession. We wondered why in dismay, and Arseervatham explained that they were afraid—afraid their husbands would come in and beat them, or us, if they found us there.

The door of another house was invitingly open and the sound of many voices within made us hope for a good hearing. But, alas! we were not allowed to even cross the threshold. They would have Arseervatham on other days, but not me to-day. No white man's religion for them; they were quite satisfied with their own, and (this in a whisper) "there are men here and they may hurt you."

We turned away; the street seemed full of shadows. A third house—a knock and the question, "May we come in?" A man appeared, and his cruel face was answer enough. He stood in the doorway, his figure forming an impassable barrier, and oh how we longed to enter that house! "Why may we not come?" and he harshly said, "Small-pox." It would have been a truer word had he said "Satan."

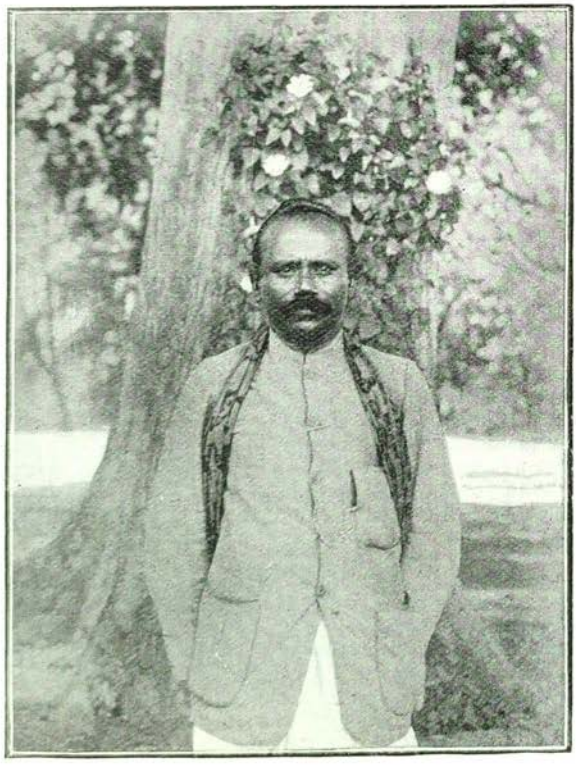
Once more in the shadowy street and once more at a door; but this time we went in and found eight women, and we sat down, and they allowed us to talk—*allowed* us, but paid no heed. They cooked their rice

and nursed their babies and talked to one another in no gentle tones. We stayed till we were heartsick and tired and then left them.

Into another house. Here there was no indifference, but quick, sharp scorn. The time had gone by, they said, when Hindus were anxious to hear of and copy Western ideas. Now they thought for themselves, so what need for us to come? There were four women. The one who expressed herself thus had a scornful curl in her lips and a mocking light in her eyes. Our hearts went up to God in an agonising cry for wisdom and power to speak, and we spoke. *He* spoke. We watched the hard eyes and the scornful mouth, and saw a softer light steal over them. Silently she stretched out her hand for the Bible, from which we had been reading, and silently read over a few verses. As she handed it back, the bitterness had gone, and we looked into a woman's soft eyes. We asked her to buy or accept of a Gospel portion, but she shook her head. "Not yet," she said; "but I shall remember the words you have read to-day." We came away, but the shadows were lighter, and we leaned upon His strength for all such days that we knew must come. WINIFRED BOOTH.

"The Driving of Jehu."

A CERTAIN London minister, well-known and beloved among the Churches of the South of England, had been preaching an Anniversary sermon at Guildford. A dear aged member of the Church had sat the sermon through with closed eyes and an expression of



face plainly denoting that he was having a "good time." At the close, the only adequate comment which he could make upon the service to a fellow-hearer was the following quotation, uttered with a serious emphasis good to behold, "*His driving was like unto the driving of Jehu!*" The words are applicable, though in another sense, to the Munshi whose photograph appears on the opposite page. His energy in teaching the Tamil language is unbounded. He is never tired. At the end of a long lesson he appears as fresh as he was at the beginning, although his pupil is feeling mentally much in the same condition as the horses of Jehu must have felt after a long drive in the chariot of the famous horseman.

The Tamil language is generally accounted by philologists to be the most difficult to acquire of the 72 languages of India. It is the mother tongue of several dialects and possesses an ancient literature. It is spoken by about 16,000,000 of people, living, nearly all, in the South of India. The alphabet consists of more than 240 letters. The spelling is phonetic and is the one feature of the language that presents few difficulties to the learner. There is one letter of frequent occurrence in Tamil that is extremely difficult of articulation to westerners. It is one of the three Tamil "r's." The first "r" has the ordinary English sound; the second one is like the Scotchman's "r"; whilst the third is an indescribable sound something between an "r" and a "throaty" "l." It is only acquired perfectly after much practice and a long residence amongst the people.

The Word of God does not warrant, nor does the past experience of the Church justify, our expecting the *miraculous* bestowal of "gifts of tongues." But inasmuch as there are several millions of our fellow-creatures on this earth who must be told of the Gospel of Christ in the Tamil tongue alone before the command of the Master to evangelize all nations is fulfilled, we are encouraged to pray and expect the blessing of God upon the study of the language. J. M. B.

OUR HOME CHURCHES.

Children's Welcome Help.

Walthamstow, Maynard Road.—A very pleasant and interesting meeting of the Sunday School Missionary Sewing Class was held on April 30th to close the winter session. A report was read which reflected great credit upon its youthful writer and reader, Miss Gwennie Farrow, the Secretary of the Class, from which it appeared that the numbers had grown to 39, a number of garments (which were exhibited) had been made for Indian children, and thirty shillings had been earned and collected for the S.B.M. The manner in which one sentence was received, viz., "The success of the Class is due to the untiring efforts of our leader, Mrs. Stone," showed how completely the affections of the children had been captured for the missionary cause. A long programme of missionary hymns, dialogues and recitations was gone through, and the exceptionally good rendering of these demonstrated careful training on the part of the leader and much intelligent response on the part of the children. The interest of the evening was added to by an address from Miss Elliott. Pastor E. Rose, who presided, is to be congratulated on the warm missionary interest of his young people.

Ladies' Zenana Auxiliary.

Prayer Subjects for June, 1908.

Week Beginning—

SUNDAY, 7th.—That the change to the hills may prove of spiritual and physical benefit to our missionaries.

Sunday, 14th.—For the young men in Madras who have been recently baptised.

Sunday, 21st.—That Mr. and Mrs. Morling may be successful in establishing the girls' school recently opened in Sendamangalam.

Sunday, 28th.—For God's blessing upon the course of lessons on the life of Christ now being given by Mrs. Booth to the Bible-women.

Preparation Time.

THE end of April has brought to a close one part of my preparation and training for future service in India. For the past three months I have been attending the London Missionary School of Medicine, which is held at the Homœopathic Hospital, Great Ormond Street, where lectures have been given on the first elements of Surgery, Medicine, Anatomy, Physiology, First Aid, Dentistry, and the commonest diseases of women and children.

Being, as it is, a class specially for foreign missionary students, particular attention is given to tropical diseases and hygiene.

In the practical part of the work instruction is given in bandaging, the dressing of wounds, and the general work of a nurse. We are also allowed to go round the wards with the doctors when they are paying their morning visit, and be present when they perform operations and see out-patients, and often, even when very busy, the doctors will spare time to explain a case which they think will be of particular interest to us. We can thus gain a great deal of useful information in a short time. I have found it to be intensely interesting, as well as instructive, and the past few weeks will always be a pleasant memory.

From another point of view, however, one cannot but remember it with mingled feelings of sorrow and thankfulness—there is so much sadness connected with it. One sees much of want and distress, much of the cheerful, patient bearing of suffering, much that is the direct result of sin, and one learns to value more the precious gift of a sound body and full mental faculties.

During May my time has been devoted to study, a little visiting amongst the Churches, and preparation for a four months' course of training in obstetrics at Endell Street Hospital, Soho, which commences in June, and the close of which will bring me within a few weeks of the time when I hope, God willing, to bid farewell to the homeland to join our brethren and sisters who are already proclaiming the tidings of redeeming love to the sin-stricken people of India. O. M. ELLIOTT.

Miss Elliott's Deputation Work.

MISS ELLIOTT has visited the L.Z.A. Branches at Tring, Gurney Road, Walthamstow, and Fulham.

It is desirable that she should visit as many more Branches as the very limited time at her disposal will allow. She will commence her four months' obstetric training at Endell Street on June 24th. From now until

June 20th, and for two or three weeks in October and November, she will be at liberty to visit any Branch. Will secretaries kindly write at once to Mrs. Silvester, 9, Gallia Road, Highbury, London, N., who will make all arrangements?

Ponammal.

OUR readers will remember the interesting story of Ponammal in the February number, and will welcome the following extract from a private letter written by Mrs. Booth on April 15th :—

"I visited Ponammal last Friday afternoon again. She was just as winsome and bright as ever—just as happy in listening to us, and full of affection. But she had gone to live with an old woman, as she was 'afraid to be alone in her home when her husband was out.' We found the fear was caused by *her* relations and *his* telling her frequently that we would kidnap her some day when she was alone. They had also evidently been supplying her liberally with Hindu-literature—books full of arguments against the Christian religion—making the most of her ability and liking for reading. She reads the books and brings her difficulties to the Bible-women. But her little Gospel portion is not discarded. I felt so happy to see that. I asked her if she still had the joy in reading it that she had at first. She earnestly said, 'It is a joy that will never depart. Is the subject of a Saviour one that can be easily forgotten?' Just how much she meant, of course, I cannot say, but I felt strangely drawn towards her. This extra-ordinary vigilance on the part of her relations seems to me to point to her genuine interest."

Gurney Road, Stratford, Branch.

THE tenth Zenana Prayer Meeting was held on April 23rd, at which our dear sister, Miss Elliott, was present. Though a very cold and wet night, twenty-seven of our sisters (six from the Church at West Ham) gathered at seven o'clock. Our meeting was presided over by our ever-willing and loving sister, Mrs. Drake, in the unavoidable absence of our pastor's wife, Mrs. Tooke. Commencing with hymn, "Revive Thy work, O Lord," and reading, and prayer having been offered by Mrs. Galley, our President introduced our new missionary with words of kindly welcome and sincere wishes for God's blessing to rest upon her. After this two sisters engaged in prayer, and another hymn was sung, when Miss Elliott gave an address. First of all mentioning the work and training through which she is now going, she followed with encouraging remarks on the small prayer meeting by the river-side at Philippi, visited by Paul, and its results, after which, two more prayers being offered, and "God holds the key of all unknown," chosen by Miss Elliott, being sung, our meeting was brought to a close with prayer.

We realised our Master's presence and much joy as we united at His throne. Many more of our friends would have been present but for the unfavourable weather, but we know their prayers went up for us and our Mission, though detained at home. May God bless our sister, and give her great joy in her work here and in India, and baptise her with His own Spirit of power and love, is our earnest prayer.

FLORENCE J. INCE, *Secretary.*

* * * *

New Branches and Secretaries.—Courland Grove, Miss Sears; Leyton, Miss Jones; Reading (Providence), Miss Pursey. Present number of branches—thirty-eight.

* * * *

Welcome accounts of L.Z.A. Branches at Staines and High Wycombe have been received, but are unavoidably held over until July.

The Children's Corner.

MY DEAR NEPHEWS AND NIECES,—I am glad to welcome eight new cousins—Alberta and Gladys Martin, Agnes Balls, Sylvia Miller, Lily Taylor, Reggie Church, Lottie Tooke and Doris Rose Bly.

Three of my young correspondents this month forgot to enclose their answers, so that I have received only 19 answers. The fourth question was the only difficult one and was answered very well by nearly all; but the best answers were from Ruth and Alma Waters, Colin and Reggie Church. The people thought the car would not move because the god was angry and that a sacrifice would please him. Ruth's answer to No. 4 was the best, and I am sending her a little book.

Now that you are divided into two groups according to age, I will in future give different questions to each group and give one book for the best answers in each group at the end of three months.

I am glad to hear from Maggie and Minnie Brand that they are better; they both want to thank all the cousins who have been praying for them. Rosie Waters, you will be sorry to hear, is ill and not allowed by the doctor to write Let us pray for her. I am glad you like the book, Peggie. I guessed your first letter was "to be continued."

The questions for June are – Division I. (under 15 years of age). Tell me *in your own words* what Mrs. Booth says about Ponammal. Division II. (*under* 10). 1. How many disciples did Mr. Booth baptise at the end of March? 2. What does Mr. Morling tell us about the people living near Nadupirrapu? 3. Tell me, in your own way, what happened at the last house Mrs. Booth visited. Address your answers to Uncle John, c/o Pastor L. H. Colls, Framsden, Western Road, Tring, not later than June 10th.

Three of my nieces think the Band should be called the Children's Missionary Band. What do you all think? I only want you at present to promise to do *all you can* to help the S.B.M., and to let me know at the end of the year what you have done and how you have done it. I happen to know what some of you are doing already and I am very pleased. Who wishes to join the Band?

I heard the following story at a missionary meeting last year. Will you tell me what you think it was intended to illustrate? There was once an Arab beggar in Constantinople who sat and begged at the door of a rich patron. This rich man used to give the beggar very liberal alms. One day he had a message to send to another part of the city, but no servant was at hand; he therefore asked the beggar to take it. The beggar drew himself up, looked into his patron's face, and said, "I solicit alms; I don't run errands!"

Another little story. About ten years ago a little Mohammedan boy, miserable, hungry, dirty and diseased, was brought to a missionary in India, who washed and bandaged his wounds and told him at the same time what little his mind could grasp of Jesus' love and power to save. A night or two before the poor little fellow died, as the missionary was getting up from his knees beside him, he suddenly reached up his two thin, wasted hands, and clasping them over his friend's neck and drawing his face down until it touched his, whispered, "Padri Sahib, I love you." Behind the kindness of the missionary was the kindness of those who sent him, and behind that was the kindness of Jesus. Jesus can use *us*, *at home*, like that. But has He won *your* heart?

Your affectionate, UNCLE JOHN.

The Strict Baptist Mission.

SUBSCRIPTIONS and DONATIONS

TO

THE GENERAL FUND

ARE

URGENTLY NEEDED

IN ORDER TO

MAINTAIN AND EXTEND OUR EVANGELISTIC WORK

IN AND AROUND

MADRAS and SENDAMANGALAM.

The smallest Subscriptions and Donations for THE GENERAL FUND will be gladly received by

Mr. A. J. ROBBINS,
Vicarage Farm,
Hounslow.

Subscriptions received from April 11th to May 11th, 1908.

General Fund.

	£	s.	d.
Marylebone—			
C.C.A.L.H. ...	6	.	.
Mr. H. C. Harris	1	.	.
E. M. T. ...		2	6
Norwich—			
Orford Hill S.S.		7	.
Peckham—Zion S.S. ...		3	3
Notting Hill Gate ...		9	.
Mrs. Cockram (Mr. Morling's Touring Tent)		5	0
Thame—			
Miss C. E. Mears (box)		6	3
Hail Weston		7	6
Ipswich—Bethesda ...	8	.	6
Do., Do., Men's Class		5	.
Soho S.S.	1	.	7
Watford Tabernacle...	2	3	.
Miss Morse (box) ...		11	.
Acton Tabernacle—			
Edith and Reginald Graves (box) ...		4	10
Bassett Street—			
Miss R. M. Fielder...		5	0
Newcastle-on-Tyne—			
Mr. Grayston		2	.
A Friend		.	6
A. B. W. (Mr. Morling's Tent)		1	6
Oakham ...		3	.
Brentford—			
Postcards		1	.
Rowland Gillett (box)		10	.
Mr. F. Secrett ...	2	.	.
Miss E. P. Mote ...	1	1	.
Erith—			
Providence S.S.		15	

General Fund (*cont.*).

	£	s.	d.
Miss R. Staines' Business Class (box) ...		5	.
Ipswich—			
Bethesda Gospel Helpers Society ...	1	.	.
Miss Noad		2	.
Mr. W. Ling ...		5	.
A Friend		5	.
Stratford—Gurney Road :—			
Quarterly Sub.	1	5	6
S.S. Collection		14	7
Y.W.B.C. (box)		12	8½
Cardiff—			
Mr. T. W. Chisnall		4	.
Wooburn—Mr. F.G.M.		10	.
Somersham—			
Bible Class		14	.
Colchester—St. John's Green—			
Miss J. M. Green ...		7	6
Two Friends (H.J.C.)		5	.
Wandsworth—			
Chatham Road S.S.		5	7
Mr. Vickery		1	.
Anon., per Mr. Chisnall, for Mr Morling's Tent	30		.
A small Contrib. from your Lewes Friends, per Mr. Chisnall ...		8	6
Mr. Barnard		5	.
"L. B.," Chichester ...		1	.
Eltthorne Road—			
Ebenezer S.S. ...		14	2
B. C.		9	3
Mr H.D.Sandell (box)		3	.
Mr. E. Edwards ...	1	1	.
Mr. H. Blackman ...		10	.

Building Fund.

	£	s.	d.
Kilpauk—Mr. & Mrs. E. A. Booth, Sendamangalam	3		.
Monthly Zenana Prayer Meeting		7	4½
Marylebone—Mt. Zion—			
Mrs. H. C. Harris ...	1	.	.

"Herald" Fund.

	£	s.	d.
Walthamstow—Zion		7	6
Leyton—			
Goldsmith Road ...		2	6
Walworth—			
Penrose Street S.S.		3	4
Rev. E. Doveton ...		1	6
Soho S.S.		1	5
Hounslow—Zoar ...		4	6½
Bassett Street—			
Miss R. M. Fielder...		5	.
Brentford—North Rd.	1	3	.
Aston Clinton... ...		10	.
Stratford—GurneyRd.		9	4
Acton Tabernacle—			
Miss B. Elliott		3	3
Miss L. Freeman		8	.
Tunstall ...	1	.	.
Guildford—			
Old Baptist Chapel		5	.
Elthorne Road—			
Ebenezer B. C.		3	.
Mr. H. Blackman		2	.
Mrs. Jolly ...		1	.

Reports Fund.

	£	s.	d.
Walthamstow—Zion			7

NOTICES.

ALL COMMUNICATIONS for the HERALD should be sent to the EDITOR, Pastor L. H. Colls, "Framsden," Western Road, Tring, by the 10th of each month, *at latest.*

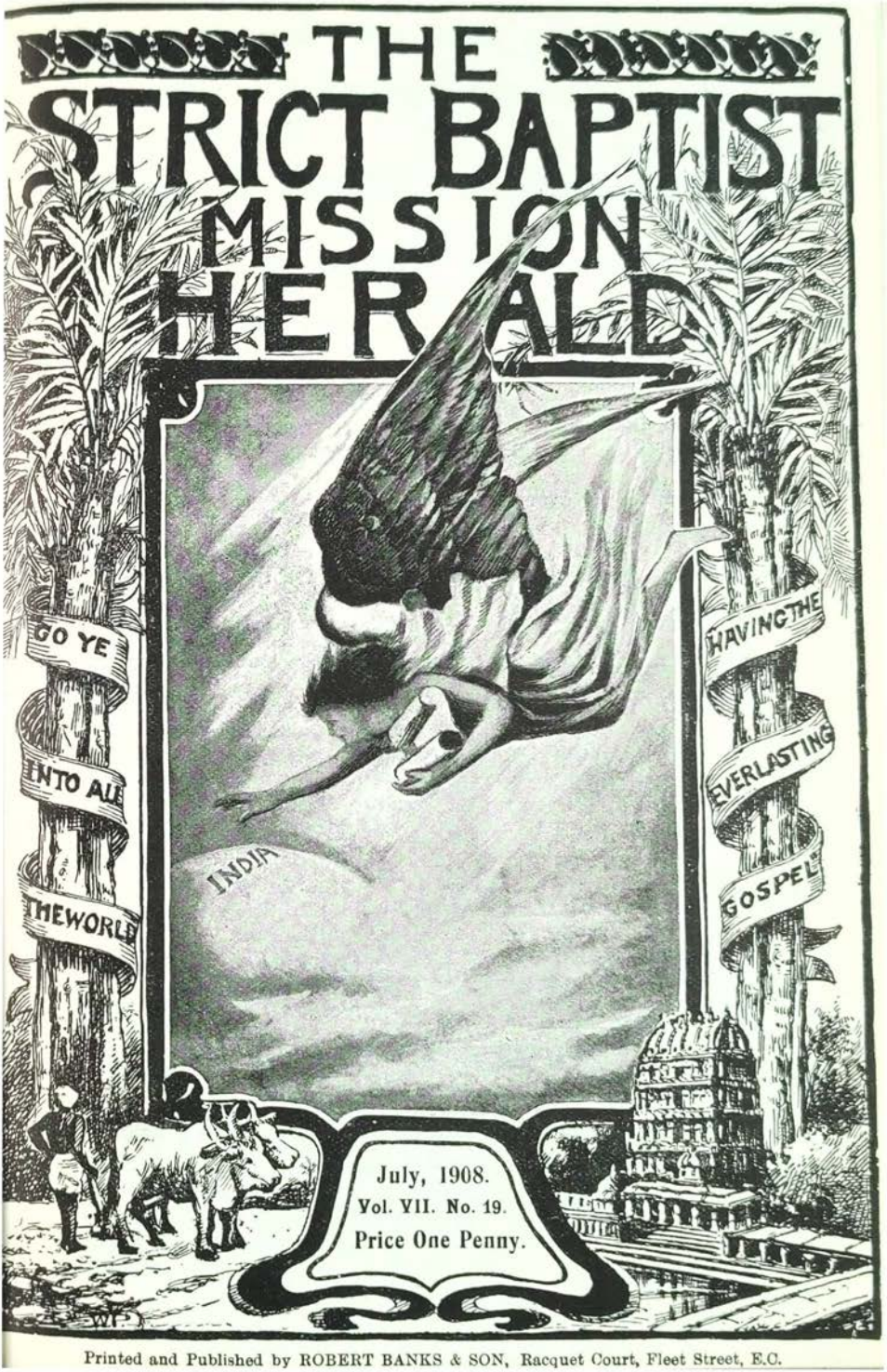
ALL APPLICATIONS for Lectures, Reports, HERALDS, bound Vols. for 1907, and Post Cards, and *changes of address*, to be sent to the GENERAL SECRETARY, Pastor W. Chisnall, 35, Farnham Road, Guildford.

ALL SUBSCRIPTIONS, DONATIONS (*except for the L.Z.A.*) and PAYMENTS for Reports and HERALDS to be sent to Mr. A. J. Robbins, Vicarage Farm, Hounslow, from whom COLLECTING BOXES may be obtained.

ALL APPLICATIONS for LADIES' ZENANA AUXILIARY Collecing Boxes to be sent to Mrs. Silvester, 9, Gallia Road, Highbury, London, N., who will be glad to receive the names of ladies willing to act as ZENANA SECRETARIES.

WILL our friends kindly add Mr., Mrs., or Miss to their signatures, and, if necessary, give the names of the Churches they represent?

THE STRICT BAPTIST MISSION HERALD



July, 1908.
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RESERVE

TUESDAY, OCTOBER 27th, 1908,

FOR

THE ANNUAL MEETINGS

AND

VALEDICTION TO MISS ELLIOTT

AT

THE SURREY TABERNACLE.

Pray for the manifest presence and blessing of the Master of Assemblies, and

Make the Meetings widely known.

The Strict Baptist Mission HERALD.

The Monthly Magazine of THE STRICT BAPTIST MISSION,
Founded in 1860 as a Foreign Missionary Society.

VOL. VII.] JULY, 1908. [*New Series*, No. 19.

CURRENT NOTES.

OUR missionaries and their native co-workers are now re-commencing their "work of faith and labour of love and patience of hope." We trust they are doing so with fresh power from on high as well as with recuperated energy. Have we been praying for this?

We trust also that the land difficulty at Sendamagalam, which Mr. Morling had to leave in God's hands when he went to the hills, has been removed. If not, we must pray our brother through it. The hearts of *mittahdars*, as well as of kings, are in our Lord's hands. These difficulties give us the opportunity of fellowship with our brethren and of practice in the sacred art of prayer.

Our readers will not be slow to perceive the advantage derived from our medical work in Madras. Three hundred visits to the bungalow for medical and surgical aid during the past six months have been so many evangelistic opportunities which would not otherwise have occurred, to say nothing of general influence. A sample of these opportunities will be found in "Who is this Jesus Christ?" on page 80.

The warm sympathy of all our friends will be extended to Mr. and Mrs. Morling when they learn how inadequate is the protection from the excessive heat of the last two months afforded by the temporary "house" at Sendamangalam. This sympathy will, we trust, move them to united effort to raise the money for a proper bungalow before the end of the year. (*See next page.*)

SHALL WE HOLD THE ROPE?

THE health of the missionaries we send forth in the Master's Name should be a matter of real concern to us. If they are willing to cheerfully endure separation from home and kindred, we are bound to secure them, as far as lies in our power, from the dangers incident to life in a tropical country.

The "house" in which Mr. and Mrs. Morling and their child have been living since November last consists of only one room, lacking the most ordinary accommodation necessary in India. This they have put up with, and have borne discomfort and inconvenience without complaint, but, when the hot weather set in, the "house" was found to be quite incapable of properly protecting them from the excessive heat. Making the least he can of it, Mr. Morling writes to the Council on May 5th :—"*During the past month or six weeks we have had, certainly, the most uncomfortable time through the heat that we have ever experienced. Punkah, a thing we had hitherto despised, has been swinging day and night. Of course, a house of this stamp cannot afford the protection of a bungalow.*"

With all the help that a proper bungalow can afford, the heat of the Indian summer at 109 degrees or so in the shade is hard to be borne, but in a small, low-roofed building of this character, affording only the barest accommodation and shelter, discomfort reaches the point of danger to life and health. For two months before escaping to the hills on May 22nd, the Morlings were obliged, humanly speaking, to run the risk, and it is not surprising, therefore, that Mr. Morling urges the Council to make a strong appeal to our subscribers with a view to building a bungalow at Sendamangalam at the earliest possible date. The cost, he estimates, will be £550, but, allowing for contingencies, we appeal for £600.

The Council are very thankful that no serious results have followed, and they feel it to be imperative that a special effort should at once be made to enable Mr. Morling to begin building next spring. They therefore ask for immediate donations, large and small, to the SENDAMANGALAM BUILDING FUND, in the earnest hope that the whole sum may be made up at the Annual Meeting, and our brother's mind set at rest immediately afterwards.

We are sure that the mere recital of the facts will be the strongest appeal we can make, and that the hearts of our subscribers will be moved to respond to the need of our brother and his family. It proved to be so at the last Council Meeting, when one member promised part of his holiday expenses; another, an expected fee of 10 guineas; and a third, £5 of the life-policy money he expects to receive in October.

WILL YOU HELP TO HOLD THE ROPE?

Our Foreign Field.

The News of the Month.

THE MADRAS FIELD.—Sunday, April 26th, was the hottest day we have had in Madras this year up to the present, the thermometer registering 109 degrees in the shade. On that day I preached at Ayanapuram in the morning, visited two Sunday Schools in the afternoon, and preached at Vepery in the evening.

We expect to return to Madras from the Hills on the first of July, so that we shall be in harness again by the time our friends receive this copy of the HERALD.

Mr. Brand's medical practice is flourishing. He has performed several "minor operations" very successfully.

Special addresses were delivered on Temperance at our last men's meetings at Pursawalkam and Semmencheri. There is great need for this among the non-caste people.

At the beginning of May we opened another Village Station, in connection with our Madras circle, at Koyembedu. A thatched building has been erected there, and Teacher Isaac has been put in charge. I was present at the first Sunday School held there, when twenty children attended. On leaving I gave each of the children a Grimké's text card. One bright little fellow, having looked at the coloured picture on the card, called out, "Will you give me another like this to-morrow?" Our school is situated in the midst of a large non-caste population, entirely heathen, to whose spiritual needs we alone minister.

The present "unrest" gives rise to many extravagant reports. In one district almost every village had the news that the Czar or the Pope—no one was clear which—was nightly spying out the land in an air-ship preparatory to invasion. The ship had descended at several places and one man had actually seen it!

When Apollos was preaching near our Pursawalkam School he commenced his address with the words "What is Sin?" A school boy standing by immediately replied, "Sin is breaking the law of God." This surely proves the value of teaching Scripture in our Mission Schools.

The Madras figures for the month of April are as follows:—Our Evangelists gave 757 addresses and reached a total audience of 13,137. Our Zenana workers made 1,434 visits to the women in their homes, the number of different homes visited being 354. They are also teaching 88 women to read the Gospel for themselves. We have more than 700 scholars in our City and Village Schools and these contributed twenty rupees in school fees.

Re Vepery Chapel:—The foundations have been completed and the superstructure will be commenced on my return to Madras.

E. A. BOOTH.

Our Zenana workers will all be resting for a month from May 15th. I had my last Bible-class before leaving last week. We are now taking the Life of Christ, following in the lines of Dr. Stalker's little book on the subject. The Bible-women seem to find it very interesting, and I am sure I do. They are sometimes rather surprised to find that they do not know all about it, as they thought they did when we started, and I have been pleased to find them anxious to take notes of things that strike them freshly.

WINIFRED BOOTH.

THE SENDAMANGALAM FIELD.—Another preacher has succeeded Preacher Thomas, who was obliged to leave Nanjundapuram through ill-health. Let us pray that he may have a more peaceful time than his predecessor and that his life and preaching may be blessed to the salvation of souls in that turbulent locality.

Our heartiest thanks are due to the three kind friends who have given £25 for the purchase of land and the digging of a well, and also to the generous donor of £30 for camping outfit. Unfortunately, as these noble gifts are anonymous, I am unable, through any private letter, to thank the givers. The way in which our friends have thus risen to emergencies has been, and is, a source of great encouragement to us.

This year the month of May has well maintained its reputation for being a blustering month. Last week a violent storm carried away the bamboo shelter for the horse and bundy, throwing it into a bed of prickly cactus. The inconvenience was much more than the pecuniary loss, which is only a trifle. Happily our temporary house, though built under very adverse circumstances, has thus far almost entirely escaped damage. The recent storms followed a season quite unprecedented in our experience for high temperature.

Last night, May 18th, I had the peculiar pleasure of setting forth Christ in a temple mandapam or rest house. When the Sendamangalam friends heard that we intended to give a magic-lantern display their curiosity was at once aroused; even the fixing up of the sheet and other apparatus was an attraction. Imagine their excitement when the first picture, a beautiful representation of the Good Samaritan, was thrown upon the screen. Not only was the mandapam itself filled, but a crowd outside was shouting to get in; so much so that their excitement often threatened my lantern* with serious injury. A severe storm broke over our heads before half the pictures were shown, but the interest of the people held them fast and the building remained full to the finish. When showing the pictures part of my apparatus was on the stone table on which the swami (god) is seated at festival times.

It is a matter for gratitude that the school work has prospered; at all events it has kept alive. I really believe that none but those engaged in pioneer work know the difficulties experienced in commencing work of this kind. The people seem to just hate the name of Jesus and to be determined not to hear it.

I am very sorry that I am unable to report anything definite as to the purchase of land for chapel and well. I was very anxious to settle matters before leaving for the Hills (on May 22nd) and to clear the ground and prepare for active operations, but have had to leave it in the Lord's hands. I should like to bespeak the prayers of friends that a speedy and favourable conclusion may be granted to my efforts.

Village Ministry.

WILL our friends leave for a little while their happy, peaceful Sunday associations and accompany us to Arambakkam? Yesterday we journeyed there—first to our Sunday School. The children were singing a Tamil lyric as we arrived, and though it was not particularly tuneful, the sweetness of the words stole into our hearts. When we had spent half-an-hour with them our thoughts

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* *We learn that Mr. Morling, knowing how useful a lantern would be (as the above proves), and not liking, in the present low state of the General Fund, to ask the Council for one, has bought one himself. Possibly some friend at home would like to be the purchaser and to have the joy of laying it at the Master's feet. Some good 3¼ in. coloured slides on general topics and Bible subjects would also be very acceptable.*

turned to others, men and women, without God and without hope in that village.

Accompanied by Bible-woman Susannah, I took my way to the Shanar (toddy-drawers) street. We stopped before a house where several women were gathered, and after a little conversation we were heartily invited to "come in." We would rather have stayed in the fresh air, but as they were so pressing we consented, and they crowded in after us. That little room, about 7 feet square, appeared quite dark as we entered, but after a time we could discern the features of our listeners. We begged of them to leave the door wide open, and when I was seated on a small stone mill, they took their places around. There were twelve women and several sick and fretful babies in that strange mothers' meeting.



BIBLE-WOMAN SUSANNAH.

Those faces! How shall I describe them? Pathetic in their degradation, and yet women's faces. There was one, the one who had invited us in, placid and smiling. We thought at first how pleasant she was, but the smile grew tiresome. It seemed frozen on her face, and stayed there even when our hearts were stirred to tears. There was another with a face of steel, sharp-cut, and cold, and hard. We wondered if she had any children, and if so, whether she ever kissed them. There was a third, pitifully apathetic—dull eyes, dull heart—Satan had hushed her to sleep. A fourth listener was one with a grievance; discontent was stamped on every feature. She could not buy rice at five measures for a rupee now, she said, and she thought I *could* and *ought* to remedy this state of affairs! A fifth listener had an intelligent face, and a love-light in her eyes. She was fondly nursing a dead sister's child whom she had adopted, and we were attracted to her.

And there were many more. Our theme was "Jesus and Him crucified," and as we talked our hearts were wrung with pity, and went up in a yearning cry, "Come, Lord Jesus." It was the only message that could meet their need; it was the only prayer that could ease our longing.

They followed me into the street, and stood around, all wanting a last word. She of the frozen smile asked if I would buy her baby for a hundred rupees, and disappointedly said, "Is the price too much?" as I refused. The subject wore a different aspect as we asked if the price was enough, and told them of the value of a human soul in God's sight.

They all said, "Come again," and we promised, and left them.

After closing the Sunday School, Mr. Booth, accompanied by Preacher Daniel, stood by that great trunk road, with its giant banyan trees, and preached the old, old Gospel. Bullock bundies crept slowly by laden with people, foot passengers loitered to hear, those in the houses near by stood in their doorways, others drew nearer.

The sun went down, the brief grey twilight came, lamps began to twinkle, and a temple bell to ring, and the Gospel of His grace was preached once more in Heathendom.

Only two telling of Jesus, and hundreds, hundreds passing that way who know Him not. Tell me, friends, was that message worth your prayers?

WINIFRED BOOTH.

Our First School in Sendamangalam.

IT will be remembered that nine months ago we started work amongst girls here, but, owing to the prejudice and suspicion of the people, all our scholars suddenly disappeared. At the request of the people themselves we made the same attempt in several other places but with the same result.

We have now for about six weeks held a school for caste girls in a populous quarter of Sendamangalam ; its survival of this initial and most trying stage gives us hope that it may have a future both long and prosperous. Again the old difficulties were experienced, difficulties that doubtless attend all pioneer work, but by the help of the Master these have been thus far overcome

One of the tales that are told of us in this connection is that if Hindus send their children to our school then the white man will take cow's flesh and force it down the throats of the scholars, so breaking their caste and making them Christians. Many of the people believe that the great condition of joining the new way is to eat beef.

In order to disabuse the minds of our friends of these and other foolish ideas a meeting was called in which the Chairman of the Union, the local Sub-Registrar, and others took a prominent part. Having thus received the imprimatur of the leading gentlemen of the town, our little school has made some headway, and a certain element of hostility, through the blessing of the Lord, has been overcome. D. MORLING.

"Heal the Sick."

THE door in the picture opens into my bathroom, which is for the present being improvised as a kind of Surgery and Dispensary. The time is a little after 6 o'clock in the morning and the sun has not yet risen high enough to drive us inside. The man standing behind me having just been treated, grasps his bottle of medicine with evident satisfaction. The two women on the right of the picture are interesting. Seated on the lower step is Thayamal, half leaning against Anbai —one of our Bible-women—who sits in Indian fashion on the top step, having come to assist in attending upon Thayamal, over whom she exercises the tender care of a mother. Thayamal is suffering from a very painful abscess and has been coming some days for treatment. She is getting better now, and her face, instead of wearing the old haggard expression, is often lit with a bright smile. Mrs. Booth tells me that she has become one of their most intelligent pupils in the Bible-women's work, and, moreover, we begin to hope there is "some good thing in her heart toward the Lord God of Israel." Judged by Oriental standards Thayamal has a remarkably good husband. Not only is he kind and sympathetic to her, but during the time she has been ill he has cooked their meals, thus allowing her to rest, and because they have not had sufficient food (he is only a poor potter earning very little) has gone hungry himself to allow his sick wife to have enough.

I want the boy whose leg is being bandaged in the picture, to make a request—A REQUEST FOR BANDAGES. A few thoughtful friends are already administering to our needs in this respect, and an additon to their numbers would be much appreciated. Bandages may be of thin calico, open wove, or muslin, 2, 2½, 3 or 4 inches wide by 4 yards and upwards long. Irregular pieces of stuff from 18 inches square are also useful. They must be quite clean ; preferably boiled. They may be sent to Miss Brand, Woodbridge Road, Guildford ; where they will be packed and forwarded.

Up to the present there have been over 300 attendances at the Bungalow for medical treatment. The following are a few of the conditions taken from a much longer list of those treated, viz.—Scorpion stings, dog

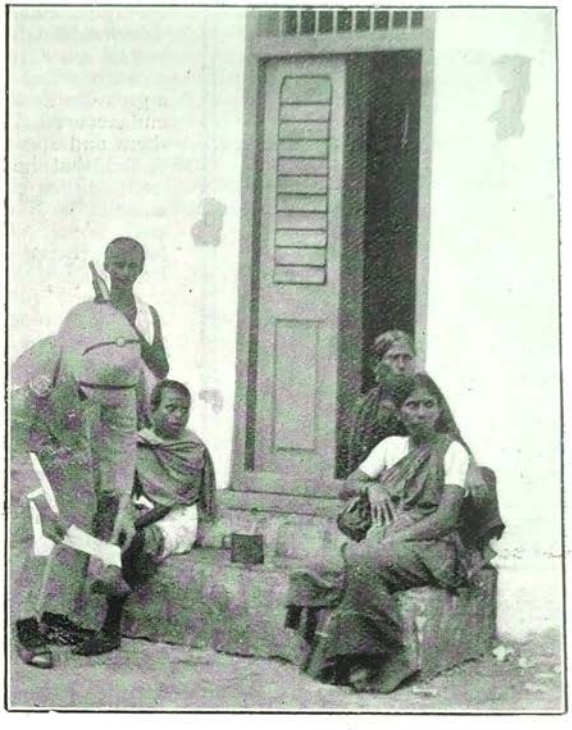


Photo by] MR. BRAND AND HIS PATIENTS. [*Mr. E. A. Booth.*

bites, cuts, contusions and sprains, foreign body in ear and nose, teeth extractions, ulcers and abscesses, suppurating lymphatic glands, malaria, dysentry, pneumonia, infantile convulsions, intestinal parasites, endocarditis, conjunctivitis, ulcer of cornea, etc. Thus, remembering the methods and commission of the Master, we would fain adhere closely thereto and seek, *by* the healing of the sick, to preach the Gospel.

J. M. B.

Preacher Apollos.

I have pleasure in placing before our friends a photograph of Apollos, who was appointed a preacher on our Madras staff at the beginning of 1908.

Some 22 years ago, when working in Ceylon, Apollos was baptized on a personal profession of his faith in the Lord Jesus. Recently, after hearing his testimony, the Church at Vepery received him into fellowship.

The centre of the evangelistic work of Apollos is Pursawalkam. The name of Pursawalkam is familiar to our supporters, for our connection with it dates from 1888. When preaching there a short time ago, Apollos gave a tract to a *pandaram* (religious mendicant) in some way connected with a large Sivite temple in the neighbourhood. Apollos then visited some houses as usual. The *pandaram* presently followed in a great passion and charged Apollos with reviling the Hindu gods by distributing

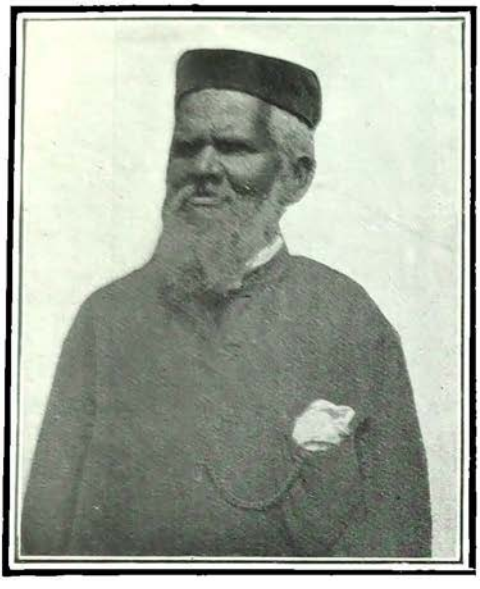


Photo by] PREACHER APOLLOS. [*Mr. E. A. Booth.*

literature which condemned idolatry. Some young men joined the *pandaram* and there was a great hubbub. Apollos endeavoured to quiet them and steadily maintained that he had not insulted their gods. After a while he ventured to walk home. He found himself being shadowed by some young caste men, who intended to beat him should a favourable opportunity offer. He escaped them by turning into a pariah quarter, where they did not care to follow him.

Apollos is proving himself an earnest, capable worker. Will our friends join in praying that his testimony may be blessed to the conversion of souls?

E. A. B.

"Who is this Jesus Christ?"

THE following extract from Mr. Brand's letter, of May 6th, to the Council presents an unexpected and graphic illustration of our Notes last month as to the need of Evangelistic work in Madras, and at the same time of the value of medical missionary work :—

"There is an idea in some people's minds—and I must confess that before I came out here I had the same opinion myself—that Madras, at any rate, is very well evangelized; that in a city where Europeans have lived for hundreds of years and where, even previous to William Carey's advent, the Dutch had preached the Gospel—that in such a city surely heathenism must be nearly exterminated; in short, that the S.B.M. is merely one of numerous other Societies at work there.

"As to whether or not this is so let the following fact speak :—Two days ago there came to the bungalow a woman asking if the *dhori* (gentleman) would please cure her baby of her sickness. Glad of the opportunity I examined the child and found an abscess on its neck. After this had been opened and dressed I sent the woman away; but Mrs. Booth detained her in conversation just outside the door of my bathroom (which, by the way, I use as a sort of dispensing room). Mrs. Booth was explaining to the woman why she could come and receive treatment here without payment, as the Indian doctors charge huge fees for their generally worthless and often harmful treatment. When told that it was in obedience to Jesus Christ and out of love to them that it was done she looked puzzled and asked *who this Jesus Christ was!* This women lives in Madras, and until she brought her child to be medically treated had never heard of Jesus Christ. The truth is there are several Missionary Societies in Madras but they have only their offices here, where the purely business work is done or higher educational work carried on, leaving evangelistic

work untouched. I had the privilege of attending a meeting some week or so ago at which a report was presented showing the work done in Madras by all the Protestant Missions put together. It was found that there was *not one European missionary giving his whole time to vernacular work in the city of Madras.*

"If it is like this in the city one can well imagine what the condition of the surrounding villages is. *And it is from these villages that we are receiving continual calls for the extension of our school work.*"

Ladies' Zenana Auxiliary.

Prayer Subjects for July, 1908.

Week Beginning—

SUNDAY, 5th.—For our Master's blessing upon the negotiations for the purchase of land at Sendamangalam, so that they may be brought to a speedy and favourable conclusion.

Sunday, 12th.—That our missionaries may be given all needed grace and strength for recommencing work after returning from the hills.

Sunday, 19th.—For God's blessing upon the work at Koyembedu, our new village station near Madras.

Sunday, 26th.—That the Scripture portions and Gospel tracts distributed by our workers may be the means of leading many heathen to the Saviour.

High Wycombe Branch.

THE members of this Branch held their first anniversary on Tuesday, April 7th. The sisters met for social tea at "Heilbron," Hughenden Road, at 5 o'clock, and afterwards held a meeting for praise and prayer. The meeting opened with a hymn of praise, and the Divine blessing was sought. Mrs. Morling then read Psalm lxxii. and the Secretary presented the report for the past year. We have 23 boxes out, the contents of which last year amounted to £4 2s. Prayer meetings have been held monthly at the homes of the sisters in turn, and many refreshing seasons have been enjoyed while pleading for our dear sisters in India, as also for our new lady missionary. We acknowledge with glad hearts the goodness of God in answering prayer with regard to her. The attendance at these meetings averages fifteen.

The President, Miss M. Rogers, made a few remarks on 1 Chron. xxix. 5, "Who then is willing to consecrate his service this day unto the Lord?" Mrs. Booth's touching article in the April HERALD, "Ears, but they hear not," was read by Mrs. Royffe, and a recitation was given, "Leave the miracle with Him." Several sisters voiced our prayers and praises at the Father's throne, and then our dear Pastor, Mr. Morling (who was present by special invitation), gave a stirring missionary address and a good report of the half-yearly meetings at Hill Street, and especially with regard to our dear sister Miss Elliott.

Free-will offerings to the amount of £1 2s. 6d. were made for the Sendamangalam Building Fund. We trust this small sum will grow until the Bungalow and Chapel at Sendamangalam become a reality.

May the blessing of the Lord rest on our dear Brother and Sister Morling and all who labour in this arduous work. Amen.

R. ROGERS, *Secretary.*

Staines Branch.

ACTING upon the advice of the Missionary Committee, our Young People's Society decided to form a branch at Staines. Mrs. Silvester and Miss Elliott were asked to inaugurate it, but to our great disappointment Mrs. Silvester was prevented from coming through illness.

In the afternoon Miss Elliott gave a number of ladies, gathered in a private house, some information about herself, but the principal event of her visit was her address in the evening, in which she told of her call to the mission field to an interested and appreciative Y.P.S. Mrs. Silvester very kindly sent a paper giving full information about the L.Z.A., and this, too, was listened to with the greatest interest. At the close of the meeting seventeen boxes were given out. W. WOOLLARD, *Secretary.*

Watford Tabernacle Branch.

WE have a small branch here of the L.Z.A., numbering twenty members, and our first Zenana meeting was held on May 20th, when Miss Elliott visited us, and described the formation and aims of the L.Z.A.

A public meeting was held in the evening, presided over by our Pastor, and Miss Elliott gave an account of her medical preparation for missionary work. She referred to Dorcas, whose work, carried on in a humble way, known only to a small circle, yet made her beloved and made the power which animated her felt, remaining as a sweet memory when she passed away—a woman of whom it might be said, "She hath done what she could;" surely the highest commendation that could be won or coveted. A quiet, unseen, unassuming ministry often has results that cannot be represented in words or figures. The influence of the women of India cannot be over-estimated, and when once they shall, by the power of the Holy Spirit, have been taught the Way of Truth their influence will be a wondrous power.

We realised how great is the work to be done in supplying their crying need, and relieving their sad condition, and yet were glad to feel how much may be accomplished even by one frail woman when her powers are entirely consecrated to God's service, and she relies wholly on His great strength.

We had great joy in meeting Miss Elliott, and were very much inspired by the brave spirit in which she goes forward to meet her many difficulties, while we could not help rejoicing that we, too, knew a little of its source.

LAURA CRAWLEY, *Secretary.*

St. Alban's Branch.

WE had a good time at our usual week-night prayer meeting at Bethel on Wednesday, June 3rd, when our dear sister, Miss Elliott, was present, whom we were all glad to see. A good number of our friends gathered together to welcome her, special mission hymns were sung very heartily and several of our brethren led us to the Throne of Grace in earnest prayer for the Lord to bless the labours of our missionaries and also to bless our dear sister who is so soon to put her hand to the work. Our dear Pastor, who presided over the meeting, introduced our new missionary. She then gave an earnest address, gaining, we believe, the hearts of all, and made an appeal to the friends for their prayers. E. P. GREGORY, *Secretary.*

* * * *

A New Branch has been formed at Devonshire Road Chapel, Greenwich, of which Miss Smart is the Secretary.

Moneys Received.—HOUNSLOW, per Miss Ebbs, 12s. 2d.; ST. ALBANS, per Miss Gregory, 13s. 1d.; M. A. K., 5s.

OUR HOME CHURCHES.

Prarthana Sabha, Brighton.—The half-yearly meeting of the above Society was held on Wednesday, May 13th, a goodly number of friends being present. The chair was taken by the President of the Society, Mr. D. R. Smith. Brother Elliot led the meeting to the Throne of Grace ; and after a few remarks by the Chairman, Brother F. Cozens, as representing the London Committee, briefly addressed us, and in doing so vividly brought home to us some of the difficulties and obstacles that beset the pathway of missionary effort, and appealed at the same time for fresh funds to carry on the work. A stirring address, full of enthusiasm for missionary work, came from Pastor H. S. Boulton, of West Street Chapel, Brighton. He expressed his pleasure at being found amongst us, and emphasized the need for a great awakening, by the Holy Ghost, of missionary enthusiasm in our Denomination. A vote of thanks to the speakers was moved by brethren J. Eade and D. Fisher, in a few brief but well chosen words. The collection realised £3 3s. 2d., and all felt that the presence of the Lord had been amongst us. W. P.

Devonshire Road, Greenwich.—A missionary meeting was held here on May 22nd. Our Pastor, Mr. J. Jarvis, presided, and, the meeting having been opened in the usual manner, Mr. Mitchell addressed us. He told how he first became connected with the Mission and described its basis as to doctrine, etc. Then, in a very interesting and instructive manner, the work in India was set before us. Two things stood out prominently—the fact that there is a native church in Madras of about 40 members, practically self-supporting (the founding of these, we were told, being the aim of the Society), and the important work of educating some seven or eight hundred native children, who have "two solid hours of Bible teaching per day." Altogether, the worthy President's graphic description was much appreciated, especially perhaps the fact that candidates for baptism are so carefully examined and re-examined.

Mr. Silvester, of Chadwell Street, who was the special advocate of the Zenana work, informed us of the many difficulties attending the work amongst the children, enforcing his remarks by apt quotations from a comparatively recent book, and made a favourable impression. We then had a few words from a City missionary, also a member at Chadwell Street, and a recitation of some very applicable verses, most, if not all, ending with "Them also I must bring."

One of our lady members—Miss Smart—is taking up the Zenana Auxiliary and has written for a dozen boxes I think. JOSEPH THOMAS.

* *

Forthcoming Meetings.—We trust our friends in the Manchester district will note the following meetings, at which the President and Secretary of the S. B. M., Pastors E. Mitchell and W. Chisnall, are expected to speak on behalf of the Mission :—Monday, July 20th, Royton ; 21st, Bury ; 22nd, Bolton ; 23rd, Manchester ; 24th, Southport ; Sunday, 26th, Hollinwood. We hope there will be large meetings and much blessing.

The Children's Corner.

MY DEAR NEPHEWS AND NIECES,—I am very pleased with the answers this month although not many of you have answered. The following are the marks:—DIVISION I.—Ruth Waters 6; Colin Church 5; Charles Harris 4. DIVISION II.—Sylvia Miller 6; Reggie Church 5; Dora Haynes 5; Kenneth Robbins 4; Dorothy Mitton 4. These marks will be added to those of the next two months and then I shall send a book for the highest number of marks in each division. You will have a little longer to wait than before, but you will not mind that.

I am glad to hear from Ruth Waters that she was "extremely pleased with her nice book" and that Rosie is better although not allowed to write. She says, "I hope our new cousins will enjoy our talks as I do." Charlie Harris tells me he is trying to help the Mission, but he can't do much because he has no father to work for him. I felt very sorry when I read that, but I dare say some of you can imagine that I was equally glad that he was able to say "I am glad to know that I have a Father in heaven who cares for and keeps me." God bless you, dear boy. I wonder how long you have known that. Dorothy Mitton, writing from Manchester, says: "I will get as many pennies as I can." Let us all say "Hear! hear!" and follow her example. Colin Church sat down to write to me on a hot June day and he thought of our missionaries in India, so he said "What is English heat to India's heat where Strict Baptist Missionaries labour?" Quite right, Colin. Let me whisper in the Corner, If we all tried to remember this, especially in April and May, we should have more sympathy with our dear friends in India. Thank you, Colin, for your story.

The story of the Arab beggar is referred to by only two of you. Charlie is partly right. It was intended to illustrate this fact:—if we know that God in his wonderful grace has given Jesus to us as our Saviour we should be willing and ready to do what He bids us and to go where He sends us. I am hoping that some of you, dear boys and girls, will some day be "sent forth by the Holy Ghost" to preach Jesus to the heathen.

Questions for July. DIVISION I. (under 15 years af age). 1. What is a *mandapam* (pronounced múndapam) and what does Mr. Morling tell as about one in Sendamangalam (pronounced Sendamúngalam)? 2. Why were the people of Sendamangalam afraid to send their children to our school? What happened to Apollos at Pursawalkam? DIVISION II. (under 10).—1. What is the name of the new village station near Madras? 2. How many people have been to Mr. Brand for medicine? 3. What question did one of them ask Mrs. Booth? 4. What answer did a heathen schoolboy at Pursawalkam give to the question, What is sin?

You have often seen a pool of dirty water; sometimes you have seen it reflecting little flashes of sunlight; and occasionally you have seen it all ablaze with the glory of the sun. I want you to think of that pool of dirty water as representing the great, dark world of heathenism. Whenever a heathen turns from idolatry and sin and loves and trusts the Saviour it is a flash of reflected light from Jesus, the Sun of Righteousness. But the day is coming when the whole earth shall be filled with His glory (which Psalm?). I read of a little Hindu girl the other day who was forced to bow before the gods, but while her little body was being bent into the position of worship she cried earnestly in her heart, "Lord Jesus, I worship only Thee." Wasn't that a little flash of sunlight?

Your affectionate UNCLE JOHN.

THE

STRICT BAPTIST MISSION.

SENDAMANGALAM BUILDING FUND.

£600

Urgently Needed Before the End of the Year.

HAVE YOU READ THE APPEAL?

HAVE YOU CONSIDERED THE NEED?

HAVE YOU LAID IT BEFORE GOD?

This is an effort to keep the "Lamp of Salvation" burning amid the heathen darkness of SENDAMANGALAM.

SIXPENCE per month from each Reader (in addition to his usual Subscription) would realise the sum in SIX MONTHS.

LARGER DONATIONS would, of course, realise it much earlier.

WILL YOU HOLD THE ROPE?

Subscriptions received from May 11th to June 10th, 1908.

General Fund.

	£	s.	d.
Chadwell Street—			
Miss Nunn	1	.	.
A few Friends ...		15	.
Mrs. Eyre		5	.
Mrs. Hammond (for Mr. Morling's Tent)		2	.
X. Y. Z.		5	.
Newcastle-on-Tyne—			
Mrs. Ash (Heaton)...		1	6
Homerton Row—			
Miss Evens ...		10	.
Mrs. Spratt ...		5	.
Mr. J. Dilley ...		5	.
Notting Hill Gate—			
H.		5	.
High Wycombe, Zion—			
Prarthana Sabha ...	1	1	.
Nedi		2	6
Wooburn Green—			
Ebenezer Y.P.M. (box)		8	7
457		5	.
Croydon, Tamworth Road—			
Mr. Morling's Outfit		5	.
Prittlewell—			
Providence S.S. ...		16	.
Chatham—Enon S.S.		7	6
Chelmsford S.S. ...		2	8½
Lewisham—			
College Park S.S. ...	1	19	6
A Well-wisher ...	1	.	.
Acton Tabernacle—			
Mrs. Saw	1	1	.
Master Cecil Elliott (box)		5	.

General Fund (*cont.*).

	£	s.	d.
Anonymous, Lamb's Conduit Street ...		5	.
Brighton, Prarthana Sabha—			
Half-yearly Meetings	3	.	.
Miss Billington ...		5	.
Mr. and Mrs. Bletsoe		2	6
Mr. & Mrs. T. Botting		10	.
Miss Chapman ...		5	.
Mr. & Mrs. F. Cozens		10	.
Miss Rose Deeks ...		1	.
Mr. & Mrs. E. A. Elliott		10	6
Mr. & Mrs. D. Fisher		2	6
Miss Haynes ...		2	6
Mrs. Holford ...		10	.
Mr. and Mrs. Lucas	1	.	.
Mr. W. J. Piper ...		10	.
Miss Piper		5	.
True Sympathy ...		10	.
Sheerness—			
Mr. D. K. Evans		2	3
Sevenoaks—			
Mrs. Cattell (1907)...	2	2	.
Mr. C. H. Gosling ...	1	.	.
Great Blakenham—			
Mr. Stocker		2	.
Mrs. H. J. Cordell .		2	6
Greenwich, Devonshire Road—			
Collection after Lecture by Mr. Mitchell	1	1	6
Leicester, Zion—			
Mr. G. Hazelrigg ...		10	.
Cambridge, Eden—			
A Friend ...		5	.

General Fund (*cont.*).

	£	s.	d.
Walthamstow, Zion—			
Mrs. A. Booth (box)		5	.
Gravesend—Mrs. G. A. Osmotherly (box) ...		8	.
A Friend			6
Berkhamsted, Beulah—			
S.S.	1	8	.
Mr. Osbourn (box)...		10	6
Miss L. Sills... ...		10	.
Mrs. Wood		7	10
Mrs. Philby (late)...		3	.

"Herald" Fund.

	£	s.	d.
Walworth—			
Penrose Street S.S.		3	4
High Wycombe, Zion	1	5	.
St. Neots		15	.
Leyton		2	6
Colnbrook—			
Miss A. S. Wild ...		3	.
Chatham, Enon S.S ...	1	2	6
Chelmsford S.S. ...	1	3	7
Hounslow, Zoar ...		4	5
Royton, Bethesda ...		3	.
Brighton, Prarthana Sabha	2	5	.
Homerton Row ...		18	.
Miss Allick		2	6
Mrs. G. A. Osmotherly		1	6
Leyton, Goldsmith Rd.		2	6
Berkhamsted		12	.

Reports Fund.

	£	s.	d.
Chelmsford		1	5
Guildford		5	.

NOTICES.

ALL COMMUNICATIONS for the HERALD should be sent to the EDITOR, Pastor L. H. Colls, "Framsden," Western Road, Tring, by the 10th of each month, *at latest.*

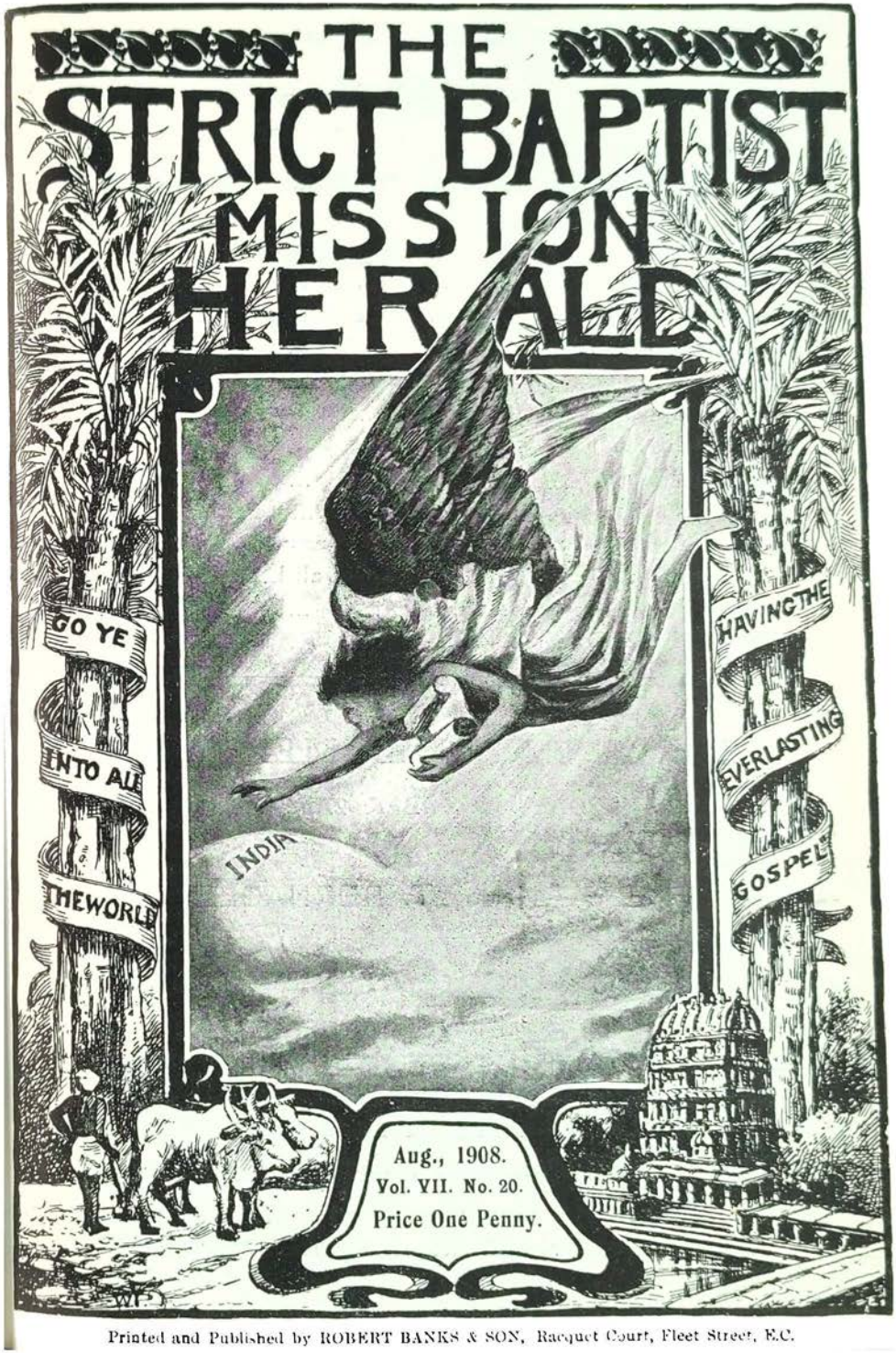
ALL APPLICATIONS for Lectures, Reports, HERALDS, bound Vols. for 1907, and Post Cards, and *changes of address*, to be sent to the GENERAL SECRETARY, Pastor W. Chisnall, 35, Farnham Road, Guildford.

ALL SUBSCRIPTIONS, DONATIONS (*except for the L.Z.A.*) and PAYMENTS for Reports and HERALDS to be sent to Mr. A. J. Robbins, Vicarage Farm, Hounslow, from whom COLLECTING BOXES may be obtained.

ALL APPLICATIONS for LADIES' ZENANA AUXILIARY Collecting Boxes to be sent to Mrs. Silvester, 9, Gallia Road, Highbury, London, N., who will be glad to receive the names of ladies willing to act as ZENANA SECRETARIES.

WILL our friends kindly add Mr., Mrs., or Miss to their signatures, and, if necessary, give the names of the Churches they represent?

THE STRICT BAPTIST MISSION HERALD



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The 47th ANNUAL MEETING,

TUESDAY, OCTOBER 27th, 1908,

AT

THE SURREY TABERNACLE.

VALEDICTION TO MISS ELLIOTT.

The SECOND ANNUAL GENERAL MEETING of the Members of the Incorporated Society will be held at the same date and place.

See Qualification for Membership set out on page iii. of Cover.

The Financial Year will close on September 30th, 1908.

The Strict Baptist Mission HERALD.

The Monthly Magazine of THE STRICT BAPTIST MISSION,
Founded in 1860 as a Foreign Missionary Society.

VOL. VII.] AUGUST, 1908. [*New Series*, No. 20.

CURRENT NOTES.

GOD has heard the prayers of His servants; good rain has fallen everywhere in India, and what threatened to be one of the worst famines on record has been averted. While we praise His Name for this let us remember before Him the great need which must continue until the harvest is reaped. Over a million are still on Government relief, and this number does not at all represent the total amount of suffering.

Although we, as a Missionary Society, are not carrying on work in China, our interest in her affairs is necessarily deep. Her present awakening, after centuries of sleep, arouses serious questions concerning the effect of her future development upon Western nations and missionary effort. But we are more immediately concerned in the opium question. China's recent determination to discontinue poppy cultivation throughout the Empire within two years commands our earnest sympathy; and we should pray that the sale of opium by India to China—48,000 chests per month—may be reduced much more speedily than at the rate of 100 chests per month.

In view of the Annual General Meeting, which will be held (immediately before the public meetings) on Tuesday, October 27th, 1908, and of which further notice will be given, we call the attention of subscribing Churches to the qualification for membership which is set out on the Cover (page iii.) of the present issue. We also commend to their sympathetic consideration the suggestion there made for facilitating the work of our Secretaries.

"WE WILL HOLD THE ROPE."

WE are grateful to our Master for an immediate and generous response to the appeal made in His Name on this page last month. An unknown friend, whom we warmly thank, has sent £100 to the SENDAMANGALAM BUILDING FUND through our President, Mr. Mitchell. We regard this not only as a donation but as a definite reply to our question. "Shall we hold the Rope?" was in the nature of a challenge, and the manner in which it has been taken up seems to be the Denomination's answer—"We *will* hold the Rope." Need we say how encouraging such a reply is to the Council and to our missionaries.

It may be, however, that some are inclined to think this new appeal is for some fancy and unnecessary scheme. If so, Mr. Brand's unexpected and vivid description of Indian heat on page 88, received since last month, will probably convince them to the contrary. The natural reflection of all who read it will surely be—"If the heat of India at its maximum is so fierce and enervating even in a properly appointed bungalow, what must be its effect in a 'house' which is little more than a shed?" We trust this reflection may be followed by the determination, "I will help for Christ's sake." We want everyone to have a brick in the new bungalow, and while we are, naturally, very glad to receive large amounts, as helping more quickly to the end in view, we equally welcome a large number of small amounts as representing wide-spread sympathy with our brethren and our work.

May we at the same time ask our friends still to remember the GENERAL FUND? The subscriptions received for it this month amount to little more than £20—and this to meet the *current expenses* of the work in India! We feel it necessary, therefore, to urge two facts upon the attention and memory of subscribers.

One is the great advantage of *regular* subscriptions to the General Fund. If our Churches and individual subscribers could make it convenient to send *quarterly* subscriptions to this Fund it would equalise the income during the year and the Council would be better able to meet expenses month by month. Some have already adopted this plan. Will others kindly do so, if possible?

The other is that donations to a special fund do not, of course, benefit the General Fund. If, for example, anyone withholds his usual subscription, or part of it, to the General Fund in order to give it to the Building Fund he is to that extent crippling the regular work of the Mission. Please, therefore, let your special donations be in addition to your ordinary subscriptions.

These are ways, dear friends, in which you may each help your representatives in India. Please respond—

"WE WILL HOLD THE ROPE!"

Our Foreign Field.

The News of the Month.

THE MADRAS FIELD.—There is, strictly speaking, no news this month —that is to say of work done—owing to the usual vacation ; but the following notes from our Missionaries, written about the middle of June, from Yercaud, in the Shevaroy Hills, will be found interesting :—

All our workers commenced work again on Monday, June 15th. We are arranging to reach Madras July 1st. All building operations have been suspended during my absence. Door frames and window frames are now being made, and I hope to set the builders going immediately on my return. I aim at getting the place roofed before the N.E. monsoon sets in about mid-October.

We are feeling much better for the change and rest, and we are hoping that Madras will be somewhat cooler than when we left it. Doubtless we shall feel the heat at first on our return.

Coffee is cultivated very extensively here. Rubber, cinchona, camphor, cardamom, oranges, lemons, pears are also grown. E. A. B.

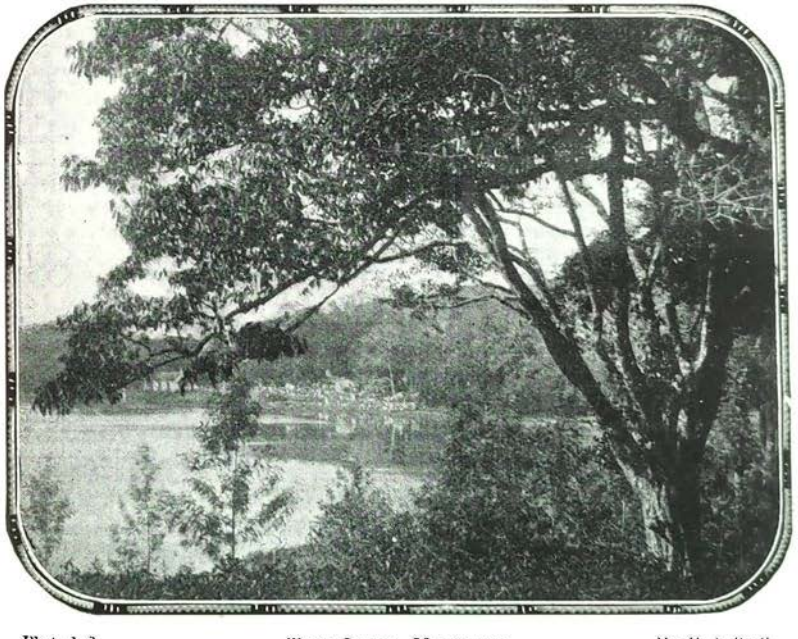


Photo by] THE LAKE, YERCAUD. *Mr. E. A. Booth.*

Yercaud is a charming little place. The walks here are delightful ; one can ramble for hours under shady trees, through roads sweet with flowers

and ferns, and the singing of birds. There are various points of interest, nearly all of which we have visited. It is, of course, warmer here than at Coonoor, or Kody, or Ooty; but the air is bracing, and to us, after a temperature of 109° in Madras, the change was indescribably welcome. During the last week we have had rain, and now the weather is positively cold, and we do enjoy it so. I fear it will make us feel the heat of Madras still more when we get back. It keeps above 100° there still. We are all well and Rex is just as bonnie as he can be. He is as happy as the day is long, and seems to feel thoroughly well. It is quite a treat to see him enjoy his food here after his loss of appetite and languor in Madras. . . . Up here we have been right away from heathenism and Unrest, and it has been a perfect change, and so refreshing. We hope to go back with renewed energy to the work. WINIFRED BOOTH.

THE SENDAMANGALAM FIELD.—You will see I am writing from Yercaud, where we arrived on May 23rd. When we left Sendamangalam, the hottest and most trying part of the season was over, but mission interests and domestic affairs prevented our leaving earlier. We are grateful to have the association of Mr. and Mrs. Booth and Mr. Brand, whom we found here on our arrival.

You will be disappointed, perhaps, to hear that I am unable to report any settlement of the land question. Every endeavour is still being made to bring the matter to a speedy and satisfactory conclusion, and I can only express my regret that this long delay should demand so much patient waiting of our friends who have given special donations for chapel, land, and well. About three weeks ago the price was settled, and the Tahsildar of the Namakal Taluk brought to our house the landowner to receive the money and hand over the written agreement. Just at this juncture the Chairman of the Sendamangalam Union and several of his minions, who accompanied the former party into the house, suddenly brought up objections about a part of the plot, when the settlement was necessarily postponed for further enquiry. Notwithstanding, He in whose hand is the king's heart and who turneth it even as the small watercourses is, we trust, working on our behalf.

It is a matter for gratitude that the school is still alive. We are giving the scholars every legitimate encouragement, but the animosity that is being aroused amongst some by our attempt to purchase land is, very naturally, warring against it, and the latest news shows that our Brahminical friends are not content to leave it alone. In this also we need the supplications of all our friends.

Preacher Varatharajulu and his wife are now taking the usual hot weather vacation; as the other agents have newly arrived they will continue their work. D. M.

Indian Heat.

THE following extract from a letter to the Council, written by Mr. Brand, at Yercaud, on June 9th, which will give a realistic idea of Indian heat, undesignedly emphasises our Appeal on behalf of the Sendamangalam Building Fund:—

"You will see by the above that this is being written from the hills, where we are taking refuge from the very hottest weeks of the Indian summer. The day we left Madras the temperature stood at 108° in the shade, and previously it had been higher even than this. It was my first experience of the meaning of the phrase 'Indian heat,' therefore, I may, perhaps, be forgiven for writing of it. One of the greatest enemies to Europeans in India is sleeplessness, and this is largely due to the hot nights. Other tropical countries—Africa for instance—have cold nights, and rugs for covering are needed after the hottest day, but here the darkness brings no appreciable relief from the glaring heat of daytime.

"Apart from the heat, a tropical night is a very interesting, mysterious thing. One is lying on a grass mat, and uncovered even by the flimsiest sheet. Stretched overhead like a canopy, and tucked in under the mat at the bottom, is the mosquito net. Sailing through the darkness of the room like little lamps are several fireflies. There is a low, ceaseless hum of mosquitoes. A big, old tree just outside the window is the favourite hunting-ground at night for some screech-owls, the flapping of whose wings pictures to one's mind winged spirits of darkness. Prowling jackals in the jungle near by utter their weird, laughing cries.

"Dawn begins to break about 5 a.m., and we rise at 5.30. The hours between 6 and 11 in the morning and 3 and 7 in the afternoon are the best for work, and it is then that I put in my Tamil study. At noon-time, especially when the hot winds are blowing, book-covers curl up, blotting-pad twists into all manner of shapes, chair and desk become absolutely hot to the touch, carpet-matting glows to the bare feet, and the towel at the mid-day bath feels as if it had been held in front of a big fire. The effect of the hot winds is to dry up all perspiration, so that the skin feels parched and cracking—a very different result to that produced by the no less trying humid atmosphere that we sometimes get and which seems to rob one of one's backbone.

"However, so long as we are favoured with good health these little drawbacks do not interfere with our work, though a spell of this intense heat renders a short visit to the cooler atmosphere of the hills essential in order to fortify oneself against the succeeding months of the long hot season. I thought you might be interested in this slight account of the climatic conditions which obtain in our part of India."

Ropes of Hair.

WE were talking to a bright-faced Hindu woman the other day; she was a widow with three children, and she seemed contented in the midst of dirt and poverty. We asked her what she did for a livelihood, and she told us she "lived through hair," and then explained what that meant. As the thousands of worshippers throng to the numerous temples in and around Madras, bearing various offerings, there are among them hundreds with heads of matted, unwashed hair, the growth of many years. With great ceremony this valuable hair is shaved in the temple, and presented to the god in fulfilment of vows made a long time ago.

The worshippers go home light-hearted, and light-headed, thinking that this unclean offering has earned for them much happiness in the next world. The cunning priest looks at the masses of filthy hair, and gloats over the gains in store for him in this world. There are dealers who purchase the hair, and a large sum of money goes into the priest's money bags.

The hair is then brought to a certain locality in Madras, where it is weighed and given out to women who are willing to clean, and comb, and tie it in bundles ready for the market. Our friend, the widow, is one of these. For every three pounds of hair cleaned and combed and tied she receives 10 annas (10d.), a percentage being deducted from this sum if the weight is not the same when she delivers it as when she received it.

As she stood and spoke to us, with a mass of black hair in her arms, we asked her how she could believe that the gods received these offerings, when she knew it was merely a means by which the priests made money. She knew, she said, but she had never thought about it. It was her custom to make offerings, and if she stopped doing so, some evil would befall her.

As she spoke we seemed to stand in one of those dark temples before a black, hideous, stone image, reeking with oil; a garland of fresh flowers was around its neck, a sacrilege to God's sweet blossoms; and there were

the piles of hair, black and filthy, and there was the priest with wily eyes and corpulent figure; and above and around the worshippers was an evil power which seemed to crush the gladness and goodness from life. Was it Satan binding the people to himself with ropes of their own hair?

We returned to the book in our hands—the precious story of His dear love, the wondrous, holy offering once made for sin. It filled our hearts, and poured forth from our lips, mingled with a prayer that her heart may be drawn to Him by bands of love as she handles those ropes of black hair.

WINIFRED BOOTH.

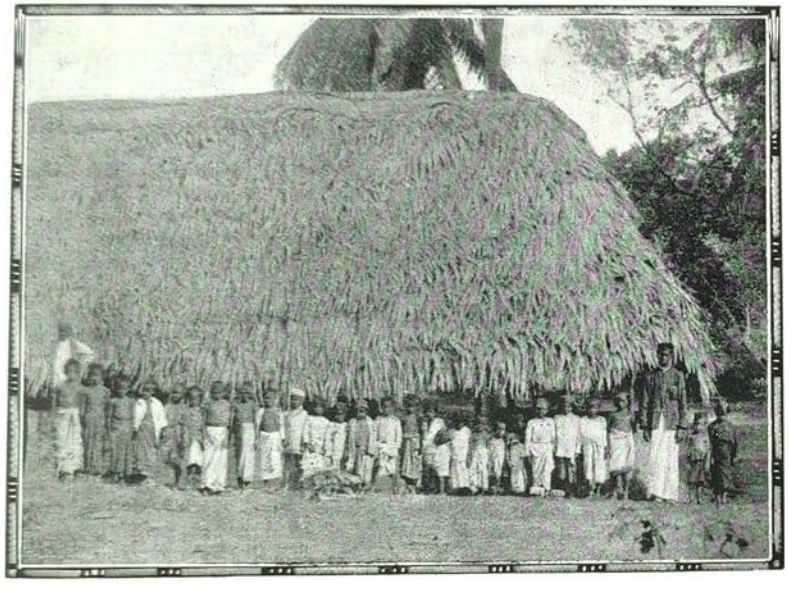


Photo by] [*Mr. E. A. Booth.*

Sembiyam School.

TO reach our School at Sembiyam, one passes through three Toll-gates. The village boasts a Police Station and a Mosque. Next to the latter stands our School, a photograph of which is reproduced above.

On a recent visit there the Teacher accompanied me to the non-caste quarter of the village. Having found a shady spot, we join in singing a hymn. This greatly disturbs the village dogs, and their noise in turn helps to gather a crowd. Our audience is composed chiefly of women, including a silver-haired dame.

The Gospel message having been spoken, I urge the people to send their children regularly to our School. At once I receive enquiries as to whether books and slates and food will be given to all the children attending School. I single out a boy of about ten and ask why he does not attend school. The reply is that he works half-time at the Cotton Mills, and earns one and a-half rupees per month.

In another part of the village a woman asks me whether she alone may join the Christian religion, or whether we insist on whole families joining

together. She presently follows this by another question, "How much will you give me if I join your religion?"

In our Sembiyam School we have both caste and non-caste children, and a few Mohammedan boys. It has been and is still up-hill work there.

E. A. BOOTH.

Village Sunday Schools.

JUST behind a large temple which is surrounded by a very high wall is our Sembarambakkam School. Between the temple and the School on the open space there is a gipsy encampment. The women are preparing the evening meal, and some men and boys are amusing themselves outside the primitive grass-mat huts which form their houses. As I near our School-house I can hear the golden text being recited in a shrill voice by the senior boy, and then repeated by all the other boys in unison. It so happens that Sunday is the market-day in this village, and this affects the attendance considerably.

Mounting my bicycle I push on for our next Station in this part—Sembiyam. Here the only accommodation for a School is a bamboo-mat roof put up in front of the small house occupied by the Teacher. The School-house which we have used up till now (August, 1907) is in such a bad state of repair that we are afraid to take the children into it, and the landlord will not repair it. All our efforts to secure other accommodation have been fruitless. We make the best of what we have. The children sit on mats spread on the earth in a semi circle around the teacher. My arrival in the village causes a number of the parents to congregate around the children to see how the latter acquit themselves.

I pedal on to our Koluttur School. This is quite an "out of the world" sort of place, to reach which one has to leave the road and push one's cycle across a field, and then follow a narrow track which is not passable in wet weather. Here, in a primitive but serviceable structure the village children are gathered and taught the Scripture lesson. Three or four of the children are bright, but most present seem to find it difficult to remember the lesson.

In each of the Schools I leave a Grimké's Tamil Text Card for each child. Those who so kindly supply these would be truly gratified if they could see the delight with which the cards are received. E. A. BOOTH.

Prosaic.

DURING the months of August and September we get the hot west land wind in Madras, and this invariably brings sickness in its train On visiting some of our Village Sunday Schools at this time (1907) we found the attendance seriously affected by sickness.

As Mrs. Booth and I passed a gipsy encampment when nearing our Sembarambakkam School, we could hear the golden text being repeated by the scholars after the Teacher. We found that only about half the proper number of children were present, owing to the prevalence of small-pox. Our presence attracted several adults, who remained during the time that I addressed the children on the lesson of the day. I was specially struck by the look of interest on the face of one woman whilst I spoke about "Sacrifice."

Leaving a Grimké Tamil Text Card to be given to each scholar at the close of the School, we proceeded to Sembiyam. Very great indeed was our disappointment when we found that Sunday School was not being held. Our School in this village is attended exclusively by pariah children. These had all been attracted by a special ceremony in the village, connected with the Periyapalaiyam festival, which is of great repute in this part, and attendance at which is supposed to secure merit. The Teacher had been

able to persuade just a few children to attend for a short time, but the parents wished the children to go to the special heathen ceremony. A disappointment such as this takes a great deal more out of one than a lot of hard work.

We passed on to our Koluttur School. As soon as we entered the village we heard the mournful sound of the funeral horn. Only about half the usual number of children were present. After speaking about the lesson, we distributed Grimké Tamil Text Cards to the children as they passed out. Cards were also given to some young men who were standing near the entrance. We then learned from the Teacher that three of our scholars had died from cholera within two days. One of these had been seized by this dire disease whilst in the School-house, and had died there. There was an outcry raised against the Christian School, and parents were warned as to what might happen to their children if they continued to attend the Christian School. Happily our Teacher was able to persuade some of the parents to take a more sensible view of the matter, and we trust that this will ultimately prevail with all.

In coming away from the village we felt that we should like the Teacher to have some cholera medicine, so that he could give it to any of the children or villagers who might require it. E. A. BOOTH.

° ° ° °

The two preceding articles were written last year, but have been held over for want of space. The following note from Mr. Brand as to the supervision of our Madras Sunday Schools was written a few weeks ago :—

"The children taught in these Schools are *almost exclusively* the children of heathen parents. Every Sunday morning and afternoon the S.B.M. has the privilege of giving definite religious instruction to some hundreds of these children. On Sunday afternoons Brother Booth visits these Schools and examines the children on the Lesson. Two or three Schools are thus taken every week, and by this means every School is kept in touch with. We go one week to the City Schools and the next week to the Village Schools. Thus every class in each School is visited and examined in the 'letter of the Word' periodically."

A Vain Imagination.

DURING a visit to our Village Station of Koluttur, I observed a newly built miniature temple. The deity consisted of three ordinary bricks set in mud. In front of these was placed a small earthen lamp, shaped like a saucer.

Calling the village Headman, I asked why this new temple had been built. He said that three persons had died of cholera, and the villagers, concluding that Perumal, the goddess of cholera, was angry, had built this shrine and made offerings there to propitiate her. The man added that he believed that by so doing they had stopped the cholera.

I reminded him that on hearing of the outbreak of cholera I had brought medicine to the village, and had myself administered the first dose; also that we had treated eleven persons there, all of whom were now well. I therefore claimed that my medicine, and not his three bricks, had stopped the disease.

This led to a conversation about idolatry, and the character of the true God. The man admitted the existence of a Great Being other than idols, but defended his own action in building the shrine on the plea that he was following the custom of his ancestors.

Close to the new shrine was another idol, and I enquired why it was neglected. The explanation given was that this conical-shaped stone represented Mariyattal, the goddess of small-pox, and it was no use worshipping that when one wanted cholera cured. E. A. B.

Only a Cocoanut.

SOONDRAM and I entered the pariah quarter, near Vepery Chapel, where we are both well known by all. Our singing and preaching attracted only a very few listeners; the remainder were too busy with other matters to attend to religion. Presently a cocoanut fell from its tree. The dull thud that it made as it struck the low roof of one of the huts was evidently a well-known sound, for immediately there was a scurrrying on all sides, and an excited rush for the cocoanut. The cocoanut attracted more than the Gospel, as material benefits appeal more strongly to men generally than spiritual. The fall of the cocoanut was helpful in one way, for it revealed a state of things easily overlooked—that the number of people within the sound of one's voice, yet unseen, is often greater than the number gathered around the street preacher. In India, at any rate, the preacher needs to remember this, for often among the unseen audience are those who are not *allowed* to join the gathering, and also those who *fear* to do so. E. A. B.

A Tamil Service.

OUR Sunday morning service at Vepery commences at 7.45. Arriving a few minutes before that time, we pass up the passage between two sets of benches, and note that all the men are seated on our right, and all the women on our left. Fronting the audience on the same floor level, there stands a plain reading-desk, on which we find, in readiness, a Tamil Bible and Hymn Book.

After a brief prayer we join in a hymn, singing Tamil words to an English tune, led by Mrs. Booth on the concertina. As a rule the singing is fair, but sometimes the congregation sings a key or so lower than the instrument, and the result is simply excruciating. As in most congregations, we have some who are invariably late; I have known them to walk in just before the close of the service. The reading of Scripture is followed by prayer and praise.

The sermon, as a rule, occupies thirty minutes. The majority listen attentively, although occasionally I have noticed one reading a hymn-book right through the sermon. I have seen some sleep during the sermon, but this happens very rarely. Refractory babies are often handed from one relative to another, and children sometimes wander from mother on one side of the chapel to father on the other side during the sermon. Tamil audiences are fond of illustrations, and they delight in parables. A preacher can nearly always secure renewed attention by the use of these.

A brief prayer immediately at the close of the sermon is followed by the collection. We make a collection every Sunday morning. It was formerly taken up before the sermon, but as we had occasionally to send the bag round again after the sermon for the accommodation of late arrivals, we now make the collection after the sermon. The final hymn of praise is followed by the Benediction; the whole service occupying one hour.

It is my invariable practice to proceed at once to the door and shake hands with each of the congregation as they pass out. At the same time Mrs. Booth moves amongst the women and speaks a friendly word. E. A. BOOTH.

Communion Sunday in Madras.

YOU have often read in these pages of the problems, the set-backs, the toiling and moiling of foreign missionary work. You have, perhaps, even wondered if the results justified the expenditure of so much. Come now, and look upon a scene of beauty and of wonder. Beauty and wonder, not because of personal merit in those you

will see, for they are but a company of poor sinners; but because of the matchless riches of God's grace therein manifested. Come quietly and reverently, for it is a solemn sight you are to witness, and you will need spiritual eyes that look below the surface of things to fully appreciate its significance. It is the first Sunday in the month, and the Ordinance of the Lord's Supper. In thought you are seated in the Chapel at Vepery. There is yet time before the service begins to look at the faces of some of the congregation. Here, in the front side row, are Soondram, Dyriam, and Vethamanicam—grey haired old veterans who have been in the fight for many a long year. Behind the rest are seated two young men baptized only last month.

According to oriental ideas of precedence they, being the youngest men present, sit in the last seat of all. How often have we, as children, looked from our far-off seat in the gallery upon those shiny silver vessels that contain the emblems of the Lord's death! How often have our childish minds been filled with awe as we have watched the pouring out of the wine and listened, amid the solemn hush, to the quiet words, "This do, in remembrance of Me?" In our present picture there are a few young people similarly situated. They see no silver vessels—our wine-cups are of glass—but they look with the greatest reverence upon this strange Christian rite, eating bread and drinking wine in memory of Jesus, who died so long ago.

We sing a hymn—remaining sitting. A few words of welcome to the Table of the Lord are spoken by Mr. Booth, who also welcomes into full Church fellowship the two young men who were baptized last month. A white hand grips a dark one, and from the dark mountains of heathenism a wandering sheep steps into the light of the visible Christian fold, brought home by the Good Shepherd Himself. Presently the bread is broken, and the wine outpoured. Soondram and Vethamanicam carry round the elements to their brethren; and now look—dark hands, that once were clasped in worship to gods of wood and stone, are now outstretched to take the Cup of Blessing. Eyes that once were lit with the fires of lust and hatred, now overflow with tears at the remembrance of the sufferings of Him who shed His life-blood that sinners might go free. . . . The simple, solemn service is soon over. The Paschal hymn, sung in a strange tongue, goes up to heaven; and so it will go up "till He come."

Here is your reward, Oh! ye patient workers! And you, too, friend in far-away England! You have given, with us, your mite to the missionary cause—God will show to us whether or no we have given enough—and here is the result. A company of men and women gathered from the most unpromising conditions in the world into a Christian Church. Far be it from us to boast! All praise is due to Him of whom it is written, "He *shall* see of the travail of His soul, and *shall* be satisfied.

JESSE M. BRAND.

"I LONG had prayed to know His will
Concerning me, and that vast harvest-field
The world; and now it seemed that in my heart
The Master whispered, Go! Oh, wondrous love!
That God should deign to use e'en worthless me.
Though I but clay, least precious of all things,
Yet still I am His clay; my weakness He
Knows well, much more than I; He knoweth best
How He may use, and why He calleth me;
To Him I lowly bow."

—*Illustrated Missionary News.*

Ladies' Zenana Auxiliary.

Prayer Subjects for August, 1908.

Week Beginning—

SUNDAY, 2nd.—For the speedy completion of the Sendamangalam Building Fund, and for the maintenance of the General Fund.

Sunday, 9th.—For the success of Mr. Morling's endeavours to secure a plot of land in Sendamangalam.

Sunday, 16th.—For the conversion of the senior boys and girls who will be soon passing out of our Madras Schools.

Sunday, 23rd.—For God's guidance and blessing in connection with the Men's Meetings at Madras.

Sunday, 30th.—That some of the women who are being taught to read the Gospel for themselves may be brought to a saving knowledge of the Lord Jesus.

Miss Elliott's Deputation Work.

ARRANGEMENTS have now been made for Miss Elliott's departure for India on November 21st, 1908, by the British-India SS. "Dunera," which will land her (D.V.) at Madras on December 21st. She will leave Endell Street Hospital on October 14th, and, between this date and the date of sailing, will be able to make a limited number of visits to L.Z.A. Branches. We are anxious that as many should be visited as possible, and, for the guidance of Secretaries, the following are the arrangements already made :—October 18th, Lewisham ; October 21st, Cambridge ; November 8th, Penrose Street Sunday School ; November 15th and 17th, Acton. October 20th and 27th are not open, as the Hospital Examination takes place on the first date, and the Annual and Valedictory Meetings on the other. Secretaries are asked kindly to take an informal collection to defray travelling expenses.

To all L.Z.A. Members.

ALL L.Z.A. money should be sent to the Hon. Secretary of the Auxiliary, Mrs. Silvester, 9, Gallia Road, Highbury, *not later* than the first week in September. We are asked to add the following notes :—

Members of Local Branches should send the contents of their boxes to their Local Secretaries, who will send the total amounts from their respective Branches to Mrs. Silvester.

Members Unconnected with Local Branches will kindly open their boxes and send the contents direct to Mrs. Silvester.

How to Open the Boxes.—The boxes can be opened by inserting a button-hook into the money-slot and carefully drawing out the piece of material which is round it, when the money will easily shake out. The material should then be pushed back again, and the box is ready for further use.

* *

A New Branch has been formed at College Park, Lewisham, of which Miss M. G. Voysey is Secretary. Report next month.

Money Received.—Surrey Tabernacle, per Mrs. Boulden, £1 1s.

The Children's Corner.

MY DEAR NEPHEWS AND NIECES,—If I were to ask you, "Why do we send Missionaries abroad?" you would, of course, answer, "For the salvation of the heathen." And if I were then to ask "What is salvation?" you might reply, "Knowing Jesus Christ." Yes, we want the heathen to know Jesus, because to know Jesus is to love Him, as we sing sometimes—

"If all the world my Saviour knew,
Sure the whole world would love Him too."

But, I often wonder how many of *you* know Him. You know something of His kind words, His good deeds, and His atoning death, but do you know *Him?* What is the difference? you say. A day or two ago I heard the following story from a minister: A certain artist greatly admired a little bay on one of our coasts, and, after making many sketches, painted a picture of it. A certain merchant who had also often visited the place bought the picture so that he might admire its beauty even when absent. You would say that those two men knew the bay, wouldn't you? But listen; one stormy day there was a fisherman out at sea in his boat struggling with the waves for life. His home—all that was dear to him—was on the shore of that bay. At length he reached it, glided into smooth water, and was safe. How did *he* know the bay? With his heart; for it was home and safety to him and he loved it. Do you know Jesus like that? If you can say—

"Other Refuge have I none,
Hangs my helpless soul on Thee,"

you love as well as admire Him, and have the knowledge that is eternal life.

I am sure our Missionaries will be pleased to hear of Ruth and Alma's sympathy with them in the heat. Ruth hopes enough money will be collected for the new bungalow, and wonders how little Bobbie is getting on in England without his father and mother. *I* wonder how Mr. and Mrs. Booth are getting on without Bobbie. Dorothy says the heathen schoolboy mentioned last month "must have been taught like we have at our school." No doubt, many grown up friends have come to the same conclusion. She goes on to tell me about the new Chapel at Rochdale Road, Manchester, opened on the 4th of July. Thank you, Dorothy, for the picture. The Chapel *is* a nice one. As it was opened free of debt there were no collections, "so a lady gave me sixpence, for our fund, of her collection money. I send it in stamps." Those stamps give me great pleasure, and I am sending them on to Mr. Robbins, asking him to enter the amount in Dorothy's name under "The Children's Missionary Band."

Answers for July. DIVISION I. Ruth Waters, 9; Edith Graves, 7; Reginald Graves, 4; Rowland Gillett, 4. DIVISION II. Dora Haynes, 11; Dorothy Mitton, 8; Alma Waters, 7. Answers from Colin and Reggie Church were received after July 10th. Their marks will be included next month.

Questions for August: – DIVISION I.—1. What are the effects of Indian heat? 2. How are our Madras Sunday Schools superintended? DIVISION II.—1. Where have our missionaries been spending their holiday? 2. What was the idol, Perumal, at Koluttur, made of? 3. Why was Mariyattal neglected?

Try to make someone else happy during the holidays, and you will be all the happier yourselves. Your affectionate UNCLE JOHN.

SENDAMANGALAM BUILDING FUND.

£600

Urgently Needed Before the End of the Year.

HAVE YOU READ THE APPEAL?

HAVE YOU CONSIDERED THE NEED?

HAVE YOU LAID IT BEFORE GOD?

WILL YOU HOLD THE ROPE?

IMPORTANT NOTICE.

Membership of the Association.

THE Financial Year of the Strict Baptist Mission will close on September 30th, 1908, and Strict Baptist Churches desiring to nominate members of the Association (*i.e.*, the Strict Baptist Mission) for the ensuing year will kindly note the following qualifications for membership prescribed by the Articles of Association :—

Payment by a Strict Baptist Church on or before September 30th, 1908, of £3 from any source or sources in connection with such Church entitles them to nominate one of their members to be a member of the Association for the ensuing year ; a similar payment of £10 entitles such a Church to nominate two members ; £20, three members ; £30, four members. Such nominations must be in writing, signed by the secretary of the Church, and sent to the general secretary of the Strict Baptist Mission. Members so nominated will be qualified to attend and vote at the Second Annual General Meeting of the Association on Tuesday, October 27th, 1908.

A great amount of work is thrown upon our honorary secretaries in connection with these subscriptions, &c. It would therefore greatly help them if subscribing Churches would send in their subscriptions and nominations at once, or at the earliest possible date (as requested in the circular notice already sent out by our general secretary), instead of waiting until the end of September. We earnestly ask our friends to lighten the work of our secretaries by doing this.

Subscriptions received from June 11th to July 10th, 1908.

General Fund.

	£	s.	d.
Clapham. Courland Grove—Mr. J. Dadswell (box)		5	.
Miss May Falkner		5	.
Greenwich. Devonshire Road—Friend		5	.
Reading. Providence S.S.	1	16	3
Tring. Akeman Street, Sen. Ch. End. Soc.	3	4	
W. Ham Tabernacle—Post-cards		2	.
Booklets		.	6
Limehouse. Elim—Miss Adams		1	.
Mr. and Mrs. Bayes		4	4½
Mr. and Mrs. Martin		4	9½
Mrs. Thomas		5	5½
S.S.		9	1½
Dacre Park S.S.		11	4½
Mrs. E. Frost		5	.
Brentford—Mr. W. Dykes		10	.
Wellingborough—Mrs. Howes		7	6
Hounslow. Zoar—S.S.	1	4	0½
Bible Class		15	4
Richmond. Salem—S.S.	2	7	.
Mr. G. Lumtack	1	5	.
Bury—Mrs. Hardman		5	10
Mrs. Whittaker		8	2

General Fund (*cont.*).

	£	s.	d.
Mrs. Bridge		3	7
Mrs. Holt		2	2
Mrs. Lord		3	10
Mr. Bowker		2	6
Ansdell, Lytham—Mr. J. Hocking		10	.
Hannah		10	.
Mr. and Mrs. Driver		5	.
Norwich—Orford Hill S.S.		5	5
Nedi		2	6
High Wycombe, Zion—Anonymous		10	.
Beccles, Martyrs' Memorial—S.S.	1	1	1½
Soho—S.S.		17	.
Wandsworth. Chatham Road		4	4½
Miss R. M. Fellder		5	.

Sendamangalam Building Fund.

	£	s.	d.
Brentford, North Rd.—Mrs. Charman (card)		10	6
Guildford, Old Baptist Chapel—Mr. F. Shellard		10	.
Mrs. Forbes		10	.
Mr. W. H. Begbie		2	.
High Wycombe—L.Z.A.	1	2	6
Anonymous	1	.	.

Building Fund (*cont.*).

	£	s.	d.
Tring—Mr. A. J. Howlett		2	6
A Friend, per Mr. E. Mitchell	100	.	.

"Herald" Fund.

	£	s.	d.
Guildford, Old Baptist Chapel		5	.
Greenwich, Devonshire Road	1	.	.
Newcastle-on-Tyne		5	5
Walworth, Penrose Street		3	4
Ipswich. Zoar	1	5	6
St. Albans, Bethel		14	.
West Ham Tabernacle	1	1	6
Limehouse, Elim		5	4
Hounslow, Zoar		3	6
Wood Green—Mr. Chas. Turner		2	6
Miss Smith		2	8
A Friend		.	4
Dacre Park		5	4
Lewisham, Coll. Park, per Mr. Kingsnorth		4	3
Glemsford—Miss E. Smith		9	.
Norwich, Orford Hill		10	1
Soho, S.S.		6	.

Reports Fund.

	£	s.	d.
Ipswich, Zoar		1	6½

NOTICES.

ALL COMMUNICATIONS for the HERALD should be sent to the EDITOR, Pastor L. H. Colls, "Framsden," Western Road, Tring, by the 10th of each month, *at latest.*

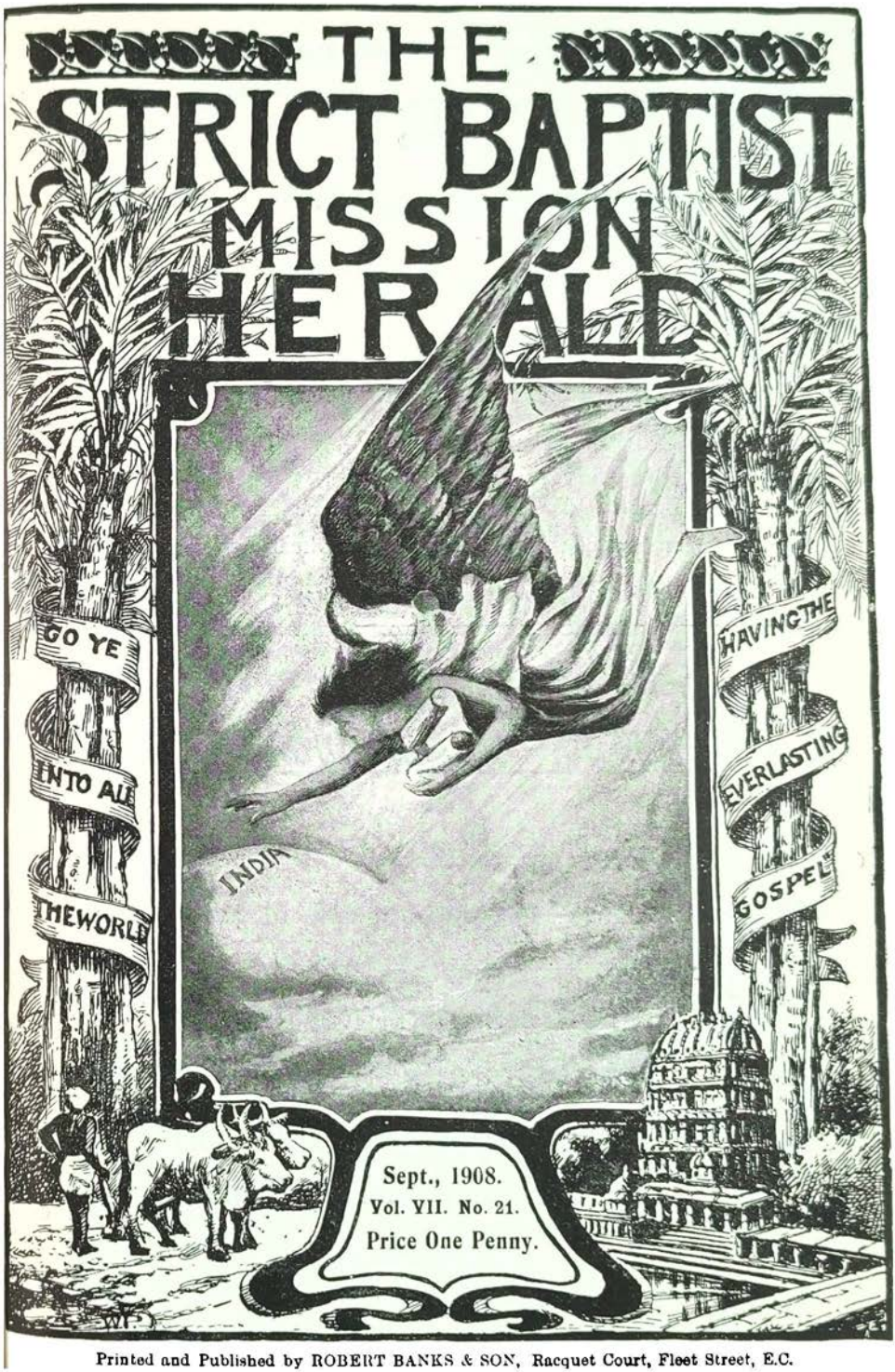
ALL APPLICATIONS for Lectures, Reports, HERALDS, bound Vols. for 1907, and Post Cards, and *changes of address,* to be sent to the GENERAL SECRETARY, Pastor W. Chisnall, 35, Farnham Road, Guildford.

ALL SUBSCRIPTIONS, DONATIONS (*except for the L.Z.A.*) and PAYMENTS for Reports and HERALDS to be sent to Mr. A. J. Robbins, Vicarage Farm, Hounslow, from whom COLLECTING BOXES may be obtained.

ALL APPLICATIONS for LADIES' ZENANA AUXILIARY Collecting Boxes to be sent to Mrs. Silvester, 9, Gallia Road, Highbury, London, N., who will be glad to receive the names of ladies willing to act as ZENANA SECRETARIES.

WILL our friends kindly add Mr., Mrs., or Miss to their signatures, and, if necessary, give the names of the Churches they represent?

THE STRICT BAPTIST MISSION HERALD



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SENDAMANGALAM BUILDING FUND.

£600

Urgently Needed Before the End of the Year.

HAVE YOU READ THE APPEAL?

HAVE YOU CONSIDERED THE NEED?

HAVE YOU LAID IT BEFORE GOD?

WILL YOU HOLD THE ROPE?

The Strict Baptist Mission HERALD.

The Monthly Magazine of THE STRICT BAPTIST MISSION,
Founded in 1860 as a Foreign Missionary Society.

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CURRENT NOTES.

WE trust our friends in town and country have set aside October 27th for the Annual and Valedictory Meetings at the Surrey Tabernacle, and that we shall have the Tabernacle full. We should like every Church to be represented; and if each Church will arrange a party to travel together, the success of the meetings and the comfort and good fellowship of friends will be met. To L.Z.A. Branches, in particular, we suggest that each Branch should send as large a Deputation as possible to bid farewell and God-speed to the first L.Z.A. Missionary.

The Sendamangalam Building Fund is making good progress, and we are hopeful that the total sum may be realised *before* the Annual Meeting so that the collections made then may be devoted to the General Fund. If everyone will help we can easily do this, and the fact that the land for the Chapel has, after much patient effort on Mr. Morling's part, been virtually secured (see page 100), should be a stimulus. When this Fund is completed we shall have set the Sendamangalam work on a proper basis and be free to devote all our energies to the maintenance and consolidation of the work in both fields.

It would give a much-needed impetus to our work and be very helpful to the young people of our Churches if Mission Study Classes were instituted for the winter months. We refer to it now, especially, because the subject appointed for Study Classes generally is India and a Text Book specially prepared for the purpose has just been published. We hope to refer further to it next month.

"THE GENERATION FOLLOWING."

IN the midst of our Christian activities we are, perhaps, too apt to put the child aside as useless, if not a hindrance, in the missionary cause. He is able to do so little, we argue, even supposing him to be capable of taking any real interest in the work. And so we neglect him, as we ourselves were neglected in this respect, and then, with strange inconsistency, wonder why there is so little missionary enthusiasm in the Church of Christ. It is, happily, true that in many quarters this state of things is being remedied, but it may be well to ask whether we ourselves have awoke to a sense of our responsibility in regard to the children or to the value of their co-operation in this great enterprise.

It may help us to a true understanding of the matter if we remember that one of our Lord's imperative commands to His disciples concerned the children; that He made one of them an object-lesson, setting him in the midst of the disciples; that He used a boy's loaves and fishes as the means of manifesting His glory; and that, in doing these things, He illustrated the value of the child in the Divine estimation.

But how can we apply this importance of the child to ourselves and to missionary work? Surely in regard to *our fidelity to the truth of God* first of all. The truth as it is in Jesus is a sacred trust, which we are to hand on to the next generation. This we recognise; but perhaps we do not remember that part of that truth is the duty of world-wide evangelisation. He who is the Truth said "Go ye and teach all nations."

Closely related to this is *education*. Education is the equipment of the child for his future condition of manhood; and if we omit missionary subjects from religious education, the result will be evidenced in after-days (assuming him to have been made a disciple himself) by ignorance or indifference concerning the vast need of a dying world and by half-hearted obedience to the Saviour's last command, if not total neglect.

And what about missionary succession? Christ means this to be a matter of real concern to us, for He says, "Pray ye therefore the Lord of the harvest that He would send forth labourers into His harvest." If it is so, we shall do what we can to secure godly missionaries for the future. Why are the mission fields of the world so lamentably undermanned, and how is it that so few Christians have ears attuned to catch the Master's "Go"? One reason is lack of teaching. A child taught to regard the Saviour's command with reverence as being Divine and imperative would probably feel its power when he has been called by Divine grace, and we should have Churches more able to send and individuals more eager to go.

Let us not forget, too, that the child is a *present* asset in the missionary cause. He can learn and he can give. Witness the fact that one-third of the income of the Baptist Missionary Society is received from Sunday Schools. But, more important than this, is the fact that many dear children—far more, probably, than we have any idea of—have been regenerated and can believe and pray; and there would be little difficulty in arousing their pity and enlisting their co-operation.

The subject touches us even more closely. Is there no blessing in handing on the sacred deposit? In teaching the child, do we not learn and may we not catch something of his imagination, optimism, enthusiasm and simple faith? In our fostering care of the rising generation, will not our own hearts glow with greater love and zeal? For our own sakes, therefore, we should tell these things to "the generation following."

Our Foreign Field.

The News of the Month.

THE MADRAS FIELD.—During the broken periods, consisting of the former half of May and the latter half of June, our Evangelists preached the Gospel message to 12,650 persons. Our Zenana workers paid 1,580 visits to Hindu women in their homes. In our Schools we had 700 children.

I had a short interview with Authelatchmi and her sister Meenatchi at the close of the recent Scripture Examination, which they both entered for. Their parents are still most determined that their daughters shall not be baptized, the father declaring, "though the Missionaries give me a thousand rupees I will not allow you to be baptized." I spoke a few words of encouragement to them, and assured them of my prayers. I again ask our friends to remember in prayer these two girls, who are so bravely following their convictions in the home, at a cost we have little conception of.

Two hundred and thirteen of our Sunday School children passed the Sunday School Union Scripture Examination in the Oral division, nine obtaining the maximum number of marks. In addition to these we entered twenty-six candidates for the Written division, the results of which are not yet known.

Rain is badly needed in Madras. Prices are so high that the Famine allowance is being granted to the lower grades of Government servants.

We shall be glad to receive some Lantern Slides. Probably some of our Sunday Schools at home have sets that they can spare. Any religious subject would be welcome. Such might be sent in the Christmas box.

We have commenced holding regular Sunday services at Arambakkam, some Christians from the Canarese country having moved into the neighbourhood. The building of the chapel is now progressing again.

EVANGELISTIC NOTES.—An old man recently told our Preacher Apollos that, on account of the bad way he was being treated by his son, he had no pleasure to live on this earth any longer, and wished to take his own life. Apollos earnestly reasoned with him, pointing out that such an action would bring him into a worse state, and incur additional punishment. The narration of the history of Job, his trials and later blessings, were helpful in bringing the old man to a more happy frame of mind.

A Hindu having argued that the idols are only photographs of God, who is the object of worship, our preacher set forth the attributes of the true God, and contrasted facts involved in idolatry.

At one of our regular preaching stations a lad listened attentively to the Gospel and acknowledged it to be good. Suddenly his mother called out, and reproved him for being so foolish as to listen to a Christian preacher. The lad replied by pointing out some of the absurdities of the Hindu religion, especially the "vain act of worshipping idols."

When preaching near the Mission Bungalow one of our preachers was asked, "Why was Christ crucified; was it not for His own fault?" At this point another man hustled the preacher, and endeavoured to prevent him preaching. But the elderly people of the place scolded the man for his impudence and gave the preacher a patient hearing.

The above notes indicate the sort of reception generally accorded to

the Gospel message. Our preachers need much grace to be faithful in season and out of season. Let us pray more for them. E. A. B.

THE SENDAMANGALAM FIELD.—Very interesting news has reached us from Yercaud where, on Friday, July 3rd, God gave Mr. and Mrs. Morling a second son. By a later mail we are glad to hear that mother and son were making good progress on July 20th. We congratulate our dear friends, and pray that this child may be consecrated to the Lord from his earliest days, and that his parents may have all needed grace for the discharge of their sacred trust of "nurture and admonition in the Lord."

We are glad to learn, too, that in spite of circumstances which have not permitted a complete rest, the change to the hills has been beneficial to our brother, Mr. Morling, and that he is in good health, and eagerly anticipating return to Sendamangalam as soon as may be.

Mission interests have occupied our brother's attention during his holiday as well as domestic affairs. He has been pressing forward the purchase of land in Sendamangalam for the Chapel as well as he could from Yercaud, with the result that it is practically settled that the land now being rented is the property of the Mission. It has been a complicated and difficult matter, and we trust nothing may occur at the last moment to disappoint him and us. We pray and trust that we may hear from him next month that the matter is fully and legally settled.

Referring to our footnote in the July number, we now learn that Mr. and Mrs. Morling have themselves laid the magic lantern "at the Master's feet," and would prefer the matter to be so left. We respect the wish of our friends, but would all the more earnestly again urge their need of slides. Some good $3\frac{1}{4}$-inch *coloured* slides on general topics and Bible subjects would be very acceptable and prove exceedingly helpful in their work.

The Pullurs.

TWO hundred yards from our house are the mud huts of a down-trodden, depressed class of agricultural labourers, called the Pullurs. They always seem to me to have fallen between two stools, for they are neither caste nor non-caste. Not allowed to mingle amongst caste people, and disdaining to be found with Parialis, they take up their residence between the village and the cheri.

The social status of the Pullurs is of the lowest kind. The majority of them are slaves, pure and simple, having sold themselves to the Mittahdar for a sum of money, to serve a specified number of years. For instance, a son is born into the family, when the father goes straightway to the landowner and receives ten or fifteen rupees, promising that the boy shall serve till he be grown into manhood.

The increase of one of these strange communities in a village close by necessitated the purchase of ground for new huts. The men, however, had no money wherewith to buy the site, so they presented themselves in a body to their Mittahdar, and bound themselves to become his slaves as payment for the required land. Seeing the amount of wages, which is always in kind and not in coin, is a mere pittance, this avaricious landlord is thus quickly amassing wealth, and has already become the lord of the whole village.

A few weeks ago the uncle of the Sendamangalam Mittahdar died. The next day I had occasion to visit the Pullur quarter and was surprised to find the place deserted. At sunrise the head servant of the "master" had gone and ordered all the males of the whole community to go and weep in the yard of their lord!

The superstitions of these people form a subject at once sad and interesting. Some weeks ago I saw a crowd leave their squalid huts and

come running down the road. A woman, her eyes distended, hair dishevelled, bearing a mud pot on her head, was being hurried along, with men on either side. Behind came a man with a large club on his shoulder, another with an old rusty sword, a third with hammer and nails, and behind these the usual rabble. On and on they hustled the poor unfortunate woman till they came to an old tree in which a certain deity resides. Here their victim was held, and a large knot of her tangled hair nailed and clinched to the tree. The woman made a wild dash, dragged out the knot of hair by the roots, which was left hanging to the tree, then quickly and unconcernedly returned home. On enquiring the reason of this wretched cruelty I was told that the woman was possessed, and this was the only way to induce the demon in the tree to dispossess the woman of her evil spirit. D. M.

Is There Any Need?

WE hear the question asked earnestly, sceptically, indifferently, scornfully, Is there any need to take the Gospel of Jesus Christ to Hindu women? And the little word "yes" seems so small an answer to so great a question, when our hearts are burning, throbbing, aching with the need which we are not able to fully express.

Shall we visit just *one* woman—one out of the millions in India?

Her name is Alagammal (Beautiful), and she is beautiful with a strange Eastern beauty; large shadowy eyes, sweeping lashes, full lips, and clean-cut features—but where is the sweetness and gentleness with which one associates the word woman? She speaks, and we shrink at the sound of her voice, for it expresses the thoughts of a dull, coarse mind, and the feelings of a cruel, evil heart. And why should we be surprised? Has she been loved, trained, enlightened? Has she been brought up in a fragrant, warm atmosphere, where sweet virtues can bud and bloom? Alas! how often it is that only when we go with the open Bible does she hear anything pure or enlightening. It is so strange to her, so alien to her nature, that she is suspicious and afraid to listen.

And her soul—if it were possible to look into that beautiful one's soul how we should start back appalled. Sometimes we wonder if she has a soul, but the question cries shame on us, for we know she has one, only that Satan has taken possession of it. It is a cold, hard blankness; life has no rosy, living joys for her. She has no consciousness of sin, no thought of a Saviour, no hope for the future, no true conception of God.

Imagine such a woman, and then say if she has any need of Jesus Christ. And if, when you have honestly faced the question, dear sister, you do not feel that *you* can, and ought, in some way, help to fill that blank in a woman's life, ask God to make you realise it.

WINIFRED BOOTH.

Sunday School Examination.

I STOOD on a high bank in the jungle and looked down upon a black, ugly swamp. Evil-smelling vapours rose up from the water; loathsome reptiles crawled on the muddy fringe, and poisonous insects hummed all around. But right in the centre of this pestilence grew a pure white lily. Its exceeding whiteness and purity were enhanced by the surrounding filth.

Heathenism is black enough, and ugly enough, when viewed closely. There dense spiritual darkness broods, and there are not wanting loathsome reptiles—spirits of darkness—that work their devilish will on men. But right in the middle of this pestilence we are planting, by God's help, the pure white flower of His holy Word. And how can this better be

done than by beginning with the children? Day by day, and week by week throughout the year, the children in our Schools receive systematic instruction in the Scriptures.

July 11th was the great Examination Day, and it was then my privilege to supervise the proceedings at one of the village centres. The Examation was oral, each child being called out and questioned alone. The children were assembled in the large thatched schoolroom. The Examiners, four in number, were our Preachers, and they occupied different positions outside the main building. It was a very novel and significant sight, these unclothed, dark-skinned children, with the red and white marks of heathen gods on their brows, answering questions so readily on the life of Jesus Christ. Just a little distance in front of the schoolroom entrance, so that the children inside may not hear the questions, is one of the Examiners. He sits on a little stool, and has in front of him a small table on which are the question papers, list of names, etc. A boy in white cotton holds over his head a large sun-umbrella. He calls out the name of the first candidate. Inside, the small girl who hears her name called starts to her feet and comes running out, dressed in a necklace and cloth the size of a lady's handkerchief. She is nervous, and her little heart thumps very violently. Sympathise with her, dear reader! Do you not remember your childish terror of Exams.? But our Examiner is very kind, and tries in his own way to soothe her. He strokes her face and pokes her in the chest several times with a pencil. "Now don't be afraid. I am only going to ask you a few questions. There!" And so the Examination proceeds. Each child is asked twenty-five questions dealing with all the lessons of the year.



TIRUVALLUVANAYANAR.

The results this year are very satisfactory, being a great advance on previous years. In the Examination of 1907 there were 126 of our scholars who gained certificates; this year the number has risen to 213. Of these 70 gained first-class certificates, 65 second class, and 78 third class, while there are no fewer than *nine* candidates this year who have gained *maximum marks* (*i.e.*, 100 marks out of a possible 100). There are also 26 candidates who sat for written tests, but the results of these will be known later. J M. B.

Tiruvalluvanayanar.

ACCORDING to a tale current in India there was a deluge about 1,800 years ago. All people then living were drowned, with the exception of the family of Tiruvalluvanayanar, who were saved by means of a pumpkin. He seems to be

the Hindu counterpart of Noah, and probably the legend is founded on the historic flood. He is now revered as a saint, and his image is to be seen in the temples at Chidambaram, Tanjore and elsewhere. A photograph of the image is here reproduced.—E. A. B.

The Christmas Box.

MANY friends, adults and children, have been preparing for the Christmas gifts to our school children in India and will be expecting some word from us.

We have now 700 children in our day and Sunday schools. Every gift will be welcome—tops, whistles, mouth-organs, whips, marbles, watches, lead and slate pencils, coloured handkerchiefs, dolls, picture-books, work bags and boxes, beads, coloured and white cotton, needles and thimbles, and we thank all donors and workers in anticipation. Please do not send breakable articles.

Special request is made for Grimke's Tamil Text cards for school and Zenana work, and for remnants of cloth, including white calico, and a stock of reels of white cotton (Nos. 30, 40 and 50) and sewing needles for our sewing classes.

Parcels should be sent to Mrs. C. W. Harris, 12, Marlborough Hill, St. John's Wood, London, N.W., not later than October 19th.

The work of receiving and packing the numerous parcels, although so cheerfully done, is not a light one and we are sure that our friends will be willing to help Mrs. Harris by attending to the following suggestions :—

1.—All parcels should be sent *carriage paid*.

2.—The names of *the donors, the senders* of the parcels and of *the Churches they belong to* should be enclosed in each parcel so that an accurate list may be prepared for acknowledgment in the December HERALD.

3.—A *stamped and addressed* post-card should be enclosed in each parcel for acknowledgment of safe receipt.

It is only fair to Mrs. Harris to say that these requests are not made by her but by us. We are sure that their observance will save her a great deal of unnecessary trouble and that the numerous donors only need to have the suggestions made to them.—EDS.

MAYNARD ROAD CHAPEL, WALTHAMSTOW.—THE YOUNG PEOPLE'S MISSIONARY SOCIETY will (D.V.) hold their SECOND ANNUAL MEETING on Thursday, Sept. 10th, 1908, when PASTOR W. CHISNALL will preach in the Afternoon at 3.30. Tea at 5, *the proceeds of which will be devoted to the S.B.M.* The Evening Meeting will be presided over by Mr. Chisnall. Speakers—Pastors A. E. Brown, S. Hutchinson, and E. Rose.

Missionary Pieces will be Sung and Recited.

A MODEL STUDY CIRCLE WILL BE SHOWN.

COLLECTIONS FOR THE STRICT BAPTIST MISSION.



Photo by] OUR FIRST SCHOOL IN SENDAMANGALAM. *[Mr. D. Morling.*

(See Article in July "Herald.")

Ladies' Zenana Auxiliary.

Prayer Subjects for September, 1908.

Week Beginning—

SUNDAY, 6th.—That our Churches at home may be aroused to a deeper sense of the need of the heathen and of the imperativeness of our Lord's commission.

Sunday, 13th.—For God's blessing upon Mr. Brand's study of Tamil.

Sunday, 20th.—For God's special guidance in the matter of appointing a Secretary at home who shall devote his whole time to the interests of the Mission.

Sunday, 27th.—For a blessing upon the newly established Sunday services at Arambakkam.

Tring Branch.

WE had much pleasure in welcoming Miss Elliott at Akeman Street on Wednesday, April 15th, and were gratified to see so many gathered together. The meeting was held from 3 to 4 o'clock; and then afternoon tea was handed round. Miss Elliott told us a little of her work during the last few months, and Miss Ellen Butcher gave one of her inspiring Bible-readings on "Sources of Missionary Joy." Freewill offerings were made and the sum realised was £7 10s.

These L.Z.A. meetings are always very happy ones; and although our numbers, as a rule, are not great, yet those who do attend are, we feel persuaded, thoroughly interested and filled with the missionary spirit, which is the Christ spirit—the spirit of His love burning in our hearts and making us willing to go anywhere, and do anything, that so others may taste this love for themselves. O may He constrain many more to join this Prayer Circle, and to be made "joyful in My house of prayer," for He has promised that He will "gather others to Him besides those that *are* gathered," and we want it to be so through these meetings.—E. M. MAULL, Secretary.

College Park, Lewisham.

WE have now (at the end of June) started a branch of the Ladies' Zenana Auxiliary. Much interest has been evinced in this new undertaking; thirty-two lady friends, including elder scholars from our school, have very willingly taken collecting boxes. We feel this to be most encouraging, as our Church is only a small one. Our earnest prayer is that God's richest blessing may rest on the work.

On Thursday evening, July 16th, we held our first L.Z.A. prayer meeting after the usual preaching service. Notwithstanding the heavy downpour of rain thirteen lady friends stayed to ask the Lord's blessing to rest on this branch of our Mission, specially and very feelingly commending our beloved Missionaries and our dear sister, Miss Elliott, to our heavenly Father that all needed grace may be given to them to enable them to carry the Gospel to our poor brethren and sisters who are still in heathen darkness. M. G. VOYSEY, *Secretary.*

Thirty-two L.Z.A. members is an exceedingly good beginning for a small Church, and while we express our pleasure and wish our friends at Lewisham much blessing in their labours of love for Christ, we trust other Churches will follow their example.—EDS.

Miss Elliott and our Branches.

IT is very desirable that as many branches of the L.Z.A. as possible should see and hear Miss Elliott before she sails for India on November 21st. This will not only bring them into touch with her and be the means of quickening their zeal in the great cause we have at heart, but will enable them to follow Miss Elliott's future work in India with more intelligent appreciation and sympathetic prayer. Apart from this, we are sure our sisters will be glad to make Miss Elliott's acquaintance.

The following dates are open:—October 15th, 16th, 17th, 19th, 22nd, 24th, 25th, 26th, 29th, 30th, 31st. November 1st, 2nd, 3rd, 4th, 5th, 6th, 7th, 9th, 10th, 11th, 12th, 13th, 14th, 16th; and Mrs. Silvester (9, Gallia Road, Highbury, London, N.) will be glad to hear from any branch and arrange for a visit on any of these dates.

We trust there will be a quick response. It may be helpful to say that money is not the *immediate* object of these visits, as appears from what we have said, and we trust that no branch will be deterred from seeking Miss Elliott's services by their inability to make "a good collection." In such cases it will be sufficient if Miss Elliott's travelling expenses are met. "She hath done what she could" satisfies our Lord.

"God Loveth a Cheerful Giver."

A LITTLE class of dear girls, several of whom were daughters of widowed mothers unable to support themselves and needing the loving help of their daughters, asked for a missionary box. We were doubtful about it, knowing they could not have many pennies to spare. But the box was gladly given.

It was nearly time for the boxes to be called in, so they made a request that they might keep theirs until next time. So it was kept. But weeks before the time came round they were in trouble, not knowing what to do, as they could not possibly get in another penny—the box was so full.

We joyfully solved the difficult question for them by emptying their box and promising to keep the contents until the proper time, when the box should be again opened, and this money handed in with the rest to the Treasurer. 13s. 4½d. was the noble sum it amounted to. So their "poverty overflowed to increase their generous liberality." And He who once "sat over against the treasury," watching givers and gifts, and commending most of all one who gave "all she had to live on," did not overlook the loving sacrifice of these dear girls. Surely their love made His heart glad, for "God loveth a cheerful giver."

And now may He make every heart that is saying "Thanks be to God for His unspeakable gift" rejoice in the holy privilege of giving to the Lord and stirring up others to give "to the utmost of their power" ere the opportunity is past, remembering the precious souls afar who are sinking in despair, never yet having heard the only Name "whereby we must be saved."

E. B.

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The Boxes.—The contents of the boxes should be sent to Mrs. Silvester *not later* than the first week in September. Please refer to directions given last month.

"THERE are now eleven hundred Zenana Missionaries in India and five thousand women workers; fifty years ago there were none at all."
—*Dr. G. H. Rouse.*

The Children's Corner.

MY DEAR NEPHEWS AND NIECES,—I thought you would all be so busy holiday-making that I should receive scarcely any letters, but I have received fifteen, enclosing twelve sets of answers. Only three of you have answered each of the three months' questions. The following are the marks for August :—

DIVISION I.—Ruth Waters, 5 ; Colin Church, 3 (for July, 8) ; Emmie Church, 3 ; Reginald Graves, 2 ; Edith Graves, 2 ; Doris Bly, 2 ; Charlie Harris, 1. Ruth Waters' total marks for the three months are 20, and I am sending her *Kiri : the Autobiography of a Mungoose.* Gracie Church had 10 marks for July, and I commend her very neat letter and answers.

DIVISION II.—Dora Haynes, 4 ; Kenneth Robbins, 4 (for July answers, 12) ; Dorothy Mitton, 3 ; Alma Waters, 3 ; Reggie Church, 4 (for July, 7). Dora Haynes and Kenneth Robbins are equal, having each got 20 for the three months, but Dora is 7 years old and Kenneth is 9, and I am sure he will agree in my sending *Harry's Trip to India* to Dora.

Questions for September :—DIVISION I.—1. What prevents Authelatchmi and Meenatchi from being baptised ? 2. How should we pray for them ? 3. What example do they give us ? DIVISION II.—1. How many children are there in our Day Schools ? 2. When did the Sunday School Examination take place ? 3. How many of the children in our Sunday Schools passed it ? Marks will be as follows :—One for each *correct* question and one for each paper for any special excellence in the answers, one for neatness and one for correct spelling, so that when there are three questions the maximum marks will be six on each paper. A book will be given in each division after the November answers.

I have heard from our Missionary, Mr. Morling, that he has received a very interesting letter from a little girl living at Chelmsford who, as a reward for having collected money for missionary work in China, was offered the choice of a book for herself or a Bible to send to any mission field she liked. She chose the latter and sent a New Testament in Tamil to Mr. Morling, with a very suitable letter, trusting that the Testament would be "made a real blessing to many poor heathen among whom you labour." Mr. Morling says, "I need not say how delighted we were, both to read the kind letter and to receive the Testament." And I, too, am very pleased to know that this little friend thought of the heathen instead of herself. I should also be very pleased if she would come into the Corner ; perhaps next month I shall be able to say that she has done so and then I will tell you her name.

I was listening—with your ears—the other day to a simple little story. A little girl's father who kept a grocer's shop was one day down in his cellar. The child wanted him, but, as she looked down through the open trap door, she could see nothing but darkness. She could hear her father's voice, however, and when he said "Jump and I'll catch you," she did so at once and found herself in her father's arms. Isn't this an easy lesson on faith for you who want to know whether Jesus is yours ? She loved her father, she wanted him, she believed his word, she trusted his strength, and she acted accordingly. Now put Jesus in place of the little girl's father and ask yourselves, Do I love Jesus ? Do I want Him ? Do I believe His words ? Do I trust His power to save me, and have I—*jumped into His arms?* Am I trusting Jesus to save me from sin, temptation and difficulty, and to protect, guide, teach, and make me like Himself ? If you are, you belong to Him and He is yours.

Did I hear someone whisper, This is not a missionary talk? I am not so sure of that, but even if it is not it may lead us into one. Missionary work often seems to be like a leap into darkness—into unknown responsibilities and dangers, but if Jesus Himself is in the darkness and the danger, and if He says "Follow Me" and "Lo, I am with you all the days," what is there to fear? And how little we love Him if we do not obey His command!

Kenneth suggests that the money collected in the Corner should go towards buying Mr. Morling's bungalow in Sendamangalam. It would be nice, I think, if you children had some "bricks" in it, as we read in last month's HERALD. What do you all say? If you say Yes, you had better send your pennies in soon, for I hope we shall get the money before the Annual Meeting. I am glad to find that Alma has been thinking about the Indian famine. "God is very good," she says, "in sending rain all over India." You will see that Mr. Booth says it is badly needed just now in Madras. I am glad you have been helping mother, Dorothy, and I hope she will soon be well again. As you are now 10 you will be in Division I. I hope, Doris, you will keep the silver thimble you received at the Tring Centenary for many years as a memento. Edie tells me that "last Sunday," when Miss Elliott went to Chapel, "all her Sunday School Class waited to see her come out." That means, of course, that they are very fond of her and I expect she will also win the hearts of little dark-skinned girls in India. Mr. Brand's description of Indian heat has laid hold of Colin's imagination, for he says, "How hot it must be and how nasty!" Let us remember the words, "For Jesus' sake." Ruth and Rosie send their love to all their cousins. I am pleased to hear about the Chapel at Salhouse, so nicely renovated and *paid for.* I am specially glad Rosie is well again and I thank her for her very pleasant letter. I am glad, of course, that the Children's Corner cheered her while she was ill in bed. Rowland is enjoying himself by the sea-side. He was expecting to see King Edward on his way to Germany. I hope he was not disappointed, but I hope very much more that he may see the King of kings, and see Him with joy. Yes, Peggie, I agree with you and think "it is about time you wrote." I was wondering what had become of you and was very pleased to receive your well-written letter. I read in the newspapers about the collision off Lowestoft you tell me of and was very sorry. There are so many sad things happening all around us that one feels more and more the only Refuge of safety is Jesus. O that others may know Him! I have had a lot of love sent me, which is a great reward for these little talks. Will you each accept mine in return?

Your affectionate UNCLE JOHN.

"The sun is for ever pouring his gold
On a hundred worlds that beg and borrow;
His warmth he squanders on summits cold,
His wealth on the homes of want and sorrow;
To withhold his largess of precious light
Is to bury himself in eternal night—
To give is to live."

—*The Missionary Herald.*

THE FORTY-SEVENTH ANNUAL MEETING,

TUESDAY, OCTOBER 27th, 1908,

AT

THE SURREY TABERNACLE.

VALEDICTION TO MISS ELLIOTT.

Full Particulars next month.

Will each Church arrange for a party of friends to travel together?

THE SECOND ANNUAL GENERAL MEETING.

IMPORTANT NOTICE.

THE SECOND ANNUAL GENERAL MEETING of the members of the Incorporated Association will be held at the Surrey Tabernacle, Wansey Street, Walworth Road, London, at 2 p.m., on Tuesday, October 27th.

The Financial Year of the Strict Baptist Mission will close on September 30th, 1908, and Strict Baptist Churches desiring to nominate members of the Association (*i.e.*, the Strict Baptist Mission) for the ensuing year will kindly note the following *qualifications for membership* prescribed by the Articles of Association :—

Payment by a Strict Baptist Church on or before September 30th, 1908, of £3 from any source or sources in connection with such Church entitles them to nominate one of their members to be a member of the Association for the ensuing year ; a similar payment of £10 entitles such a Church to nominate two members ; £20, three members ; £30, four members. Such nominations must be in writing, signed by the Secretary of the Church, and sent to the General Secretary of the Strict Baptist Mission. Members so nominated will be qualified to attend and vote at the Second Annual General Meeting of the Association on Tuesday, October 27th, 1908.

A great amount of work is thrown upon our honorary secretaries in connection with these subscriptions, &c. It would therefore greatly help them if subscribing Churches would send in their subscriptions and nominations at once, or at the earliest possible date (as requested in the circular notice already sent out by our general secretary), instead of waiting until the end of September. We earnestly ask our friends to lighten the work of our secretaries by doing this.

Subscriptions received from July 11th to August 10th, 1908.

General Fund.

	£	s.	d.
Mr. Jas. B. Collin ...	10	10	.
Miss Gardner (box) ...		10	.
Aberdeen, Academy St.—S.S.		7	6
Bromley—College Slip B.C.	1	9	3
Lynton Road—S.S. ...	1	1	.
Tottenham—Ebenezer Y.P.S.		7	6
Brentford, North Road	6	7	2
Do., S.S.	3	6	6
Manchester—Dorothy Mitton (Children's Missionary Band) ...		.	6
Canning Town—Providence		7	6
Mr. A. Tyler		10	.
Mr. S. M. Taylor ...		2	6
,, ,, (class) ...		2	6
Sunderland—Jireh (boxes):—			
Mr. Birkbeck ...		3	1
Mr. Ratcliff		6	2
Mrs. Cousins ...		1	3½
Miss Smith		4	.
Miss Newman ...		1	10
S.S.		5	2½
C. H.		5	.
Mrs. Brand	1	.	.
Miss Pryor		5	.
Miss Ringer		2	6
Miss Fincham (box) ...		18	10
Masters A. and C. Fromow (box)		4	.
Mr. Gridley (box) ...		7	6
Stratford, Gurney Rd. Subscriptions ...		12	6
Watford—Tabernacle	2	.	.
South Hackney—Mr. H. C. Turupenny	1	.	.
Wood Green, Park Ridings—S.S. ...	3	14	3
Acton—Master Rowland Gillett		6	
Middlesbrough—S.S.		5	.
Ipswich—Mr. A. Whayman ...		2	6
Hollinwood—Friend (Oldham) boxes		8	5½
Friend		7	8½
Miss E. Noton ...		4	6
Mast. John Bardsley		1	.
Mast. David Farmer			11
Collection	8	10	6
Post-cards		1	3½
Miss E. L. Cooper ...	1	10	0
Mount Zion, Park Road—Mr. and Mrs. H. C. Harris (spec.) ...	2	.	.
Ditto (ann.)	1	.	.
Canada—Mrs. Bishop, per Miss E. Butcher		12	3
Tring—Mr. F. Butcher and Family	18	.	.
John Deverell, Esq., per Pastor I. H. Colls			
Madras—Mr. & Mrs. E. A. Booth	5		.
Southport—Per Mr. McKee, Collections	2	2	.
Post-cards & Literature...		2	2
Bolton—Collections ...	4	2	6

General Fund (*cont.*).

	£	s.	d.
S.S. (box)	1	9	10
Mr. Guest (box) ...		9	6
Literature		7	11
Bury—Collections ...	5	1	2
Literature		7	10
Royton—Collections	2	3	1
S.S. (boxes)	1	6	9
Literature		9	5
Mr. Dronsfield (donation)	5	.	.
Manchester—Collections ...	7	5	.
Literature ...		5	9
Boxes—Mr. A. Lawton, Leeds		9	6
Mr. Kerridge ...		3	2
Mr. W. Chaplin ...		8	4
Mr. C. Pummery...		8	.
Mr. T. Corker ...		2	8½
Mr. H.		15	.
Mrs. T. Pearson, Nateby	1	5	.
Mr. J. Chaplin ...		4	9
Mrs. H. Jackson...		8	6
Mr. G. F. Cooper		4	.
Mr. A. Haig ...		11	.
Mr. H. Gruber ...		12	6
Mr. A. Littlewood		8	6
Mrs. J. Parish ...		5	3
Mr. F. Chaplin ...		6	.
Donations—Mr. T. R. Hindle		5	.
Anonymous ...		1	.
,, ...		.	6
St. Albans—Mr. A. G. Angel ...		2	.
Guildford, Old Baptist Chapel—Mr. H. Brand ...	2	.	.
Pastor W. Chisnall	1	.	.
Miss A. Parsons ...		5	.
Pastor's Monday Even. Bible-class (box)...		8	.
Young People's Society, per Miss Pickett (box) ...		13	.
Boxes—Miss G. Attfield ...		3	11
Mrs. Billing ...		5	8½
Mr. H. Brand ...	3	10	.
Miss M. Chaplin...		4	2
Pastor W. Chisnall	1	.	.
Miss W. Cordwell	1	1	6½
Misses Farlow ...		7	7
Mr. G. Foster ...		8	4
Mr. W. Garton ...		3	10½
Mr. Goodchild ...		1	10½
Mrs. Handley ...		3	3
Miss L. Hearsey ...		5	2½
Miss D. Lee ...		2	5½
Mrs. Martin ...		4	3½
Miss McGill ...		10	7
Mr. Parsons ...		5	7½
Miss Pickett ...		7	1½
Mr. Searle ...		3	3½
Mr. Shellard ...	1	2	4
Mrs. Skuse ...		6	.
Mr. A. Snell ...		13	.
Mrs. Watts ...		13	5
Miss Usher ...		7	5½
Mrs. White ...		10	9½
Mr. Woodger ...		7	6
E. M. W.		2	.
Reports		8	4
Post-cards	1	1	6

General Fund (*cont.*).

	£	s.	d.
Booklet		8	.
Grays, Essex—P.C. ...		3	2

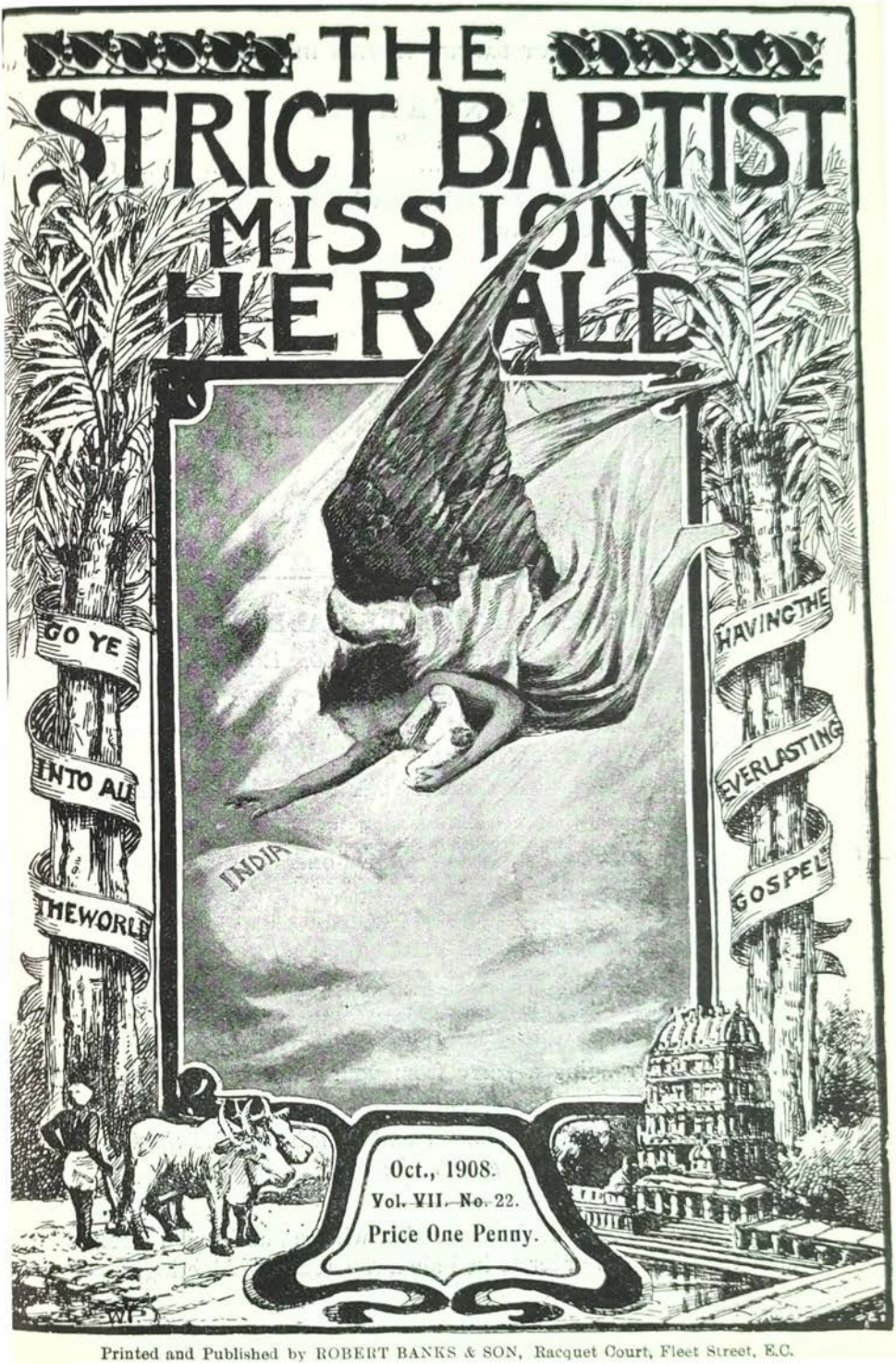
Sendamangalam Building Fund.

	£	s.	d.
Friend, per Mr. Chisnall	100	.	.
537	50	.	.
Croydon, Tamworth Rd., per Miss Thomas		5	.
K., Blackheath ...	1	.	.
Notting Hill Gate—Bethesda, W. ...		5	
A Friend, per Mr. Chisnall	5		
Brentford, North Rd.—B.C. (box)	1	2	.
Profit on Outing ...	1	10	.
Stratford—Gurney Road		1	3½
Ottawa—Mr. F. S. Withers...		3	.
Bury—Miss Blunt ...		10	.
Manchester—Mr. Pummery ...	2	10	.
High Wycombe—Anon., per Pastor Josiah Morling ...	1	.	.

"Herald" Fund.

	£	s.	d.
Middlesbro'		1	8
Bromley—College Slip		3	.
Walworth, Penrose St.—S.S.		3	4
Leyton—Goldsmith Road ...		2	6
Sunderland—Jireh ...		13	.
West Ham Tabernacle		8	.
Mrs. Brand		10	.
Ipswich—Bethesda ...	1	13	4
Stratford—Gurney Road		11	2½
Hounslow—Zoar		4	4
Derby—Miss E. Bassenden...		1	10½
Leicester—Miss G. Challis		1	10½
Crowborough—Miss Littleton		.	6
Hollinwood—S.S.		13	6
Grays, Essex ...		13	.
Ottawa—Mr. F. S. Withers ...		1	.
Oldham—Bethesda S.S. Chapel		3	.
Royton—Vol. VI. ...		1	6
Bury—Annual Subscriptions		7	.
Vol. VI.		1	6
Manchester—Feb. to July, 1908, & Reports, 1907 ...		18	9
Annual Subscriptions paid in advance:—			
Mrs. J. Parish...		1	.
Miss S. A. Lawton		1	.
Mr. Wheatley ...		1	.
Mrs. Shipway ...		1	.
August "Heralds"		2	8
Cransford—Mrs. W. Kindred ...		7	.
Guildford, Old Baptist Chapel ...	1	10	8

THE STRICT BAPTIST MISSION HERALD



Oct., 1908.
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ROUTES TO THE SURREY TABERNACLE,

WANSEY STREET, WALWORTH ROAD, LONDON, S.E.

☞ *Wansey Street is the fourth turning on the left in Walworth Road from the "Elephant and Castle," the terminal point of each of the undermentioned routes.*

Cannon Street.—City and South London Tube from the Bank, *or* Omnibus from King William Street.

Charing Cross.—Bakerloo Tube from Trafalgar Square.

Euston.—City and South London Tube from Euston.

Holborn Viaduct.—Central London Tube from Post Office Station, Newgate Street, changing at the Bank to the City and South London Tube.

King's Cross.—City and South London Tube from King's Cross.

Liverpool Street.—City and South London Tube from the Bank, *or* Omnibus from Bishopsgate Street.

London Bridge.—City and South London Tube, *or* Omnibus.

St. Pancras.—See King's Cross.

Victoria.—Tram from Vauxhall Bridge Road, changing at Kennington Park Road.

Waterloo.—Bakerloo Tube from Waterloo Station, *or* Tram from Waterloo Road.

* * * *

Are you arranging a party from your Church to travel together?

See Particulars of the Annual and Valedictory Meetings on page iii. of cover.

N.B.—The HERALD for November will be published a week later than usual in order to include a report of the Meetings.

The Strict Baptist Mission HERALD.

The Monthly Magazine of THE STRICT BAPTIST MISSION,
Founded in 1860 as a Foreign Missionary Society.

VOL. VII.] OCTOBER, 1908. [*New Series*, No. 22.

CURRENT NOTES.

WITH deep sympathy we have heard of the serious illness of our brother and Vice-President, Mr. Mutimer. A fortnight ago he was, as our President writes to us, near the borderland, and the members of the Council were asked for prayer on his behalf, when his condition showed much improvement. Since then he has relapsed somewhat, but at the time of writing these notes we are glad to learn that he is better again and making progress. We ask for the prayers of all our friends for his complete restoration to health and strength. There is later news, we are sorry to add, of another relapse.

The news from Sendamangalam proves that "the hearts of *mittahdars*, as well as of kings, are in our Lord's hands." After eight months of wearying negotiation with the heathen owner of our rented land Mr. Morling has succeeded in acquiring it for the Mission on reasonable if not advantageous terms, and he was unexpectedly helped by another heathen *mittahdar*, a Brahmin. The fact that the matter was concluded immediately after the L.Z.A. week of prayer concerning it calls for praise and will surely stimulate our faith and earnestness.

The articles we publish this month concerning the unrest in India will stir the hearts of all our friends at home. It is startling to hear of its rolling up almost to the doors of our Mission in Madras, but to those who are watching this movement it will not occasion much surprise. We all, however, unite in warm sympathy with our missionary brethren and in prayer for their protection and peace.

INDIA'S UNREST AND OUR MISSIONARIES.

AGAIN the unrest of India, as it affects our missionaries, forces itself upon our attention. Particulars of an incident which may well be described as a "very ugly" one will be found on another page. Our first thought as we read it is one of gratitude to God for His deliverance, and we praise Him for fulfilling to our brethren His promise, "Lo, I am with you all the days." This kept them calm and courageous and enabled them to seize the right moment for escape. Our next thought is of our duty to our brethren. The shortest route to India is by way of the Throne, and the most effective help we can render is prayer. We trust all our friends at home will recognise this call to constant supplication on behalf of our brethren and sisters in India.

But there is the larger subject of the unrest itself, which ought to engage the earnest and prayerful attention of all who desire the progress of the Gospel. Reference has already been made to it in previous numbers of the HERALD, but we feel that it ought to be kept before the minds of our readers, not as a mere matter of news, but as intimately affecting the interests of our Lord's kingdom. We therefore publish the following extract from a recent letter of Mr. Jesse Brand's to the Council:—

"There are two words we have become quite used to seeing painted up in the streets of Madras. On the walls of houses, on doors, and placarded on the streets, the staring, black letters confront us everywhere, 'VANDE MATARAM,' in English and in Tamil characters. These words in themselves bear no evil meaning and probably they originally expressed a pure, patriotic feeling. They mean 'Hail, Mother!' or 'Hail, Motherland!' But now, unfortunately, they are the watchword of men who do not stop at acts of violence and who would stir up the whole country to throw off, by force if necessary, the British yoke. You hear in England of bomb outrages at Calcutta and riots in Tinnevelly, but these are only the few volcanic flashes indicative of much pent-up fire beneath. Whilst I do not think (my observation has been but limited) it can be truly said that the *great mass* of the people are keenly anxious to be rid of the British, yet there can be no doubt that they are being surely, if slowly, permeated with this sentiment. And the great majority of the educated youth of the country is clamouring for self-government on a basis of popular representation similar to that of our Colonies. I am not venturing to say how much of the modern Indian's patriotic ambition may be prudently realised. That is a political problem, but one, nevertheless,

that claims our prayers. What concerns us is this fact, viz., that in India —and in *Madras*—there are large and increasing numbers of men who are openly and decidedly anti-British, and *therefore*, be it noted, *anti-Christian*. How many of these are in heart resolved on violence we cannot tell, but we know by recent events that fanatics are never lacking to commit deeds of outrage.

"Outwardly this new spirit is manifested in a changed attitude of Indians toward Europeans. The lower and ignorant classes, by their sullenness and rioting, and the educated class by their sensitive ever-readiness to take offence on the slightest pretext and their new demands for absolute self-government, are showing that they regard the white man in India as an intruder and wish to be rid of him. The other day an English gentleman was walking along the beach in a lonely part and brushed past two Brahmins. His brushing past them so closely was taken as an insult and they immediately fell upon him and beat him. Matters were just becoming serious when two British soldiers appeared on the scene and they in turn beat the Brahmins! This little affair is typical of innumerable others indicative of a state of affairs which is serious because daily growing more aggravated.

"It is widely spread, too. Even on the Hills we were not away from it. We climbed to the top of a hill-peak and found there, carved on a boulder of rock, the words 'Vande Mataram.' They are everywhere! In one of the peaceful, English-like lanes of our Hill Station we stood looking at a giant aloe, when we noticed the words again, cut on the under side of one of the leaves. Half way down the lonely ghaut path, miles away from any village or town, in the middle of a dense forest, the words stared at us, this time scratched on the mossy face of a large rock.

"Since the cry of 'Crucify Him!' rang out there have been many historic watchwords, but when the *millions of Asia* take up a watchword it is a sign of deep and widespread discontent, and all who look for the coming of Christ's kingdom in India will surely make it a matter of earnest prayer that God may over-rule all events to the furthering of His gracious purposes in this land."

We believe this description will bring home to the minds and hearts of many, if not for the first time yet with new and arousing force, the serious need of our unitedly "watching unto prayer" on behalf of India that our Lord may guide and control her aspirations and her restlessness and give her the peace of God.

"THAT there are more than human foes to reckon with, is, to the labourer in heathendom, no mere theological assertion, for the reality of our conflict with the powers of darkness comes home powerfully to him."—"IRENE PETRIE."

Our Foreign Field.

The News of the Month.

MADRAS.—The Government Inspector has concluded his annual examination of our City Schools. The results are good. Amongst other items we are now required to supply to each School a pair of scales with weights, and local measures of capacity, "for teaching arithmetic in a realistic manner." Each School is also to be furnished with a picture of His Majesty the King.

Near to the present rented site at Peruvallur, we have purchased a mall plot of land on which we hope to erect a building of our own when funds permit. The cost of this land has been met entirely from Government School Grant.

At Peruvallur we have commenced holding an Evangelistic Service on Sunday evenings. With the exception of the family of our Agent the audience is heathen. We are able to get into closer touch with audiences thus gathered than with a crowd in the open-air. Yet neither can be neglected and the indoor meeting is just supplementary to the outdoor.

When Apollos was preaching in Jeyanathapuram he was invited into one of the houses, and requested to expound the Christian religion to a dozen people assembled there. At the close of his address on Sin and Salvation, the hearers asked several questions.

On being taunted by a heathen that he was working only for pay, one of our preachers responded by thanking his critic for testifying that the preacher was actually working and not idling away his time.

Close to our Choolai School there lives a priest. The people of the neighbourhood, fearing the advent of small-pox and cholera, brought animals to be sacrificed in order to propitiate the deity. One man, who, to use the phrase current here, "had the devil on him," took a live fowl, bit a hole in it, and drank its blood. This happened immediately in front of our School, and Teacher Abraham went out and remonstrated with the man.

During the month of July we reached 13,423 people with the Gospel message through our City and Village Evangelists. Our Zenana workers made 1,552 visits to the homes of the Hindu women, 80 of whom they are teaching to read. We had 727 scholars on our Registers.

We have now entered on the most unhealthy period of the year in Madras, and there have been serious outbreaks of cholera in the City. This morning one of our Village workers came to the Bungalow for cholera medicine, as two cases had occurred right next to our School at Peruvallur.

E. A. B.

SENDAMANGALAM.—The site of the New Chapel for which we have waited so long is now being cleared and levelled, preparatory to our laying foundations.

Our camping outfit, the gift of an anonymous friend, we expect to reach us in a few days. We shall be glad to see the arrival of this new and valuable asset.

The School-work in Sendamangalam still needs our earnest prayers. The bare mention of Christ's name is oftentimes enough to prevent parents from sending their children.

As the brickmen in our neighbourhood thought to get rather large returns in their trade, we are building Brother Brand's room of stone. We are joyously anticipating the advent of our brother to Sendamangalam in the beginning of December. May every success attend his studies and missionary labours here.

On either side of our house we have almost constant blasting; on the one side for the well, and on the other for building materials. This morning I saw a poor bleating sheep being dragged into the compound. I went outside just in time to prevent it being sacrificed to bring success to the well workmen.

Although there is an improvement in the attitude of the Nunjundapuram people towards us, the position of our preacher there is a very trying one. As I was in his house last night the roof was pelted with stones. Frequent occurences of this kind call for much tact and patience on the part of our worker and his sickly wife. D. M.

Prayer Answered.

FOR the past eight months I have been using every legitimate endeavour to effect the purchase of the ground on which our temporary house stands. It was clear there would be obstacles in the way as, in the first place, the Theosophical Society of Madras, one of the bitterest enemies to Christianity, had been bidding heavily for it on hearing of our arrival. Moreover, our house, though built simply as a temporary structure, enhanced the value of the plot. Again, there was the frowning wall of custom to scale, and the strong current of prejudice to stem.

We felt that advance was made when, after some months, one of the owners mentioned to us a price. A few days afterwards while out in the villages, and waiting for the arrival of one of our preachers, I heard that a very wealthy Mittahdar, or landholder, lived there, so straightway paid him a visit, and soon introduced myself and the Lord's cause to him. He was a highly respectable, intelligent, and communicative old Brahmin. Imagine my disappointment when, in the course of casual conversation, the old man told me that he had given a mortgage loan of several thousand rupees on the estate to which our plot belonged. However, before I left him, he was good enough to promise to liberate this portion if I really wished to buy it.

Now the owners again quarrelled about the disposal of the ground; one of these was a minor whose guardian was a garrulous old lady; another would soon attain his majority, but before that important event nothing could be settled.

About this time a Government native officer, a Christian, was transferred to our Taluk, and his mediation in the matter was sought. In a few days he had persuaded the landlords, and brought them to our house to close the bargain. They were accompanied, however by the Chairman of the Sendamangalam Union, with his clerks and servants, who startled us by making a loud protest against our making the contract as a large part of the plot was Union property! It was evident now that the Town Council was at daggers drawn. This turned the landlords, also, against us.

From the first we continued in prayer and supplication, pleading that He in whose "hand" is the "king's heart" and who turneth it even as the small "watercourses," would turn the hearts of Mittahdars and Chairmen and bring glory to His holy name.

While on the hills at Yercaud we still continued prayer and negotiations. Imagine our delight on receiving word from Sendamangalam that the purchase had been effected, and that on most favourable terms.

Our old friend, the Brahmin, had secured the release of the estate, and the Chairman's heart was "turned" so far as to help rather than hinder.

The day we received the news I was reading our July HERALD, and found to my further delight that this happy settlement was brought about the day after the week set apart for prayer "for our Master's blessing upon the negotiations for the purchase of land at Sendamangalam." Surely we ought never to doubt again either the efficacy of living prayer or the goodness of our God.

As to the ground itself it consists of nearly two acres of high and dry land, situated on the main entrance to the town and enjoying a frontage of over 1,000 feet on the East, South, and West. The cost, which covers a number of valuable trees, and the cancelling of the old rent agreement, is £20 3s.—D. M.

"After Many Days."

ABOUT four years ago, in a high-caste house in Periamettu, little Lutchmi lived with her parents. She was nine years old, with wistful eyes, and quaint little womanish ways.

We had gained an entrance to that Hindu home, and visited her mother regularly, telling her of Jesus. Little Lutchmi, during these visits, would sit beside her mother, interested and happy, listening to the stories we told her. She loved stories, like all other children, but these about Jesus attracted her strangely, and she spoke of them constantly after the Bible-woman had gone. One day we read to them of the healing of the leper. She had seen many lepers, and knew they were hopelessly diseased, and her young heart was stirred as she heard of this one who was so tenderly healed.

Very soon after a great sorrow darkened that Hindu home. Little Lutchmi lay dying of fever. Her parents were rich, and called in many Hindu physicians, and paid them large sums of money for treatment, but without avail. Hindu priests were also summoned to perform ceremonies; many sacrifices were offered and vows made, and much money spent, but Lutchmi grew steadily worse. Then the priests declared she must die—the gods were angry, and would not accept the sacrifices, and wanted the life of the child.

Sorrowful and helpless the poor Hindu mother watched beside the child that was so soon to leave her. Oh, the agony of such a vigil, without God, without hope, without comfort!

But to little Lutchmi there came in the darkness a vision of Jesus. She remembered what she had heard of His love and compassion, and she seemed to see Him standing by her. Stretching out her weak little hands she prayed the leper's prayer, "Lord, if Thou wilt, Thou canst," and lovingly, tenderly He answered her, as He did the other suppliant, "I will." A sweet peace stole into the child's heart, and trustfully she fell asleep. She awoke after several hours free of fever, and told her wondering mother that the Christian's Saviour had healed her.

The next time we visited the house we saw her with trembling limbs and tired eyes, but with a new joy in her face as her mother told us the story, and declared that Jesus Christ must be the true God, as the Hindu gods did not answer prayer like Him.

. . . . . .

Shortly after this incident we left for England, and on our return we had lost touch with that family. They had left the old house, and our new Bible-woman who was working in that district had not been able to follow them.

Last week we were visiting in a high-caste street, and entered a Hindu house which had recently been opened to us. There were several women

in the courtyard, and they sat down readily to hear us. They made a picturesque group. Three of them were winding silk, and the others were busy with domestic duties. I studied their faces, and was presently struck with a look of recognition on one of them. She pushed aside her silk wheel, and with eyes full of pleasure, cried, "Is it *you* after all these days?" She then reminded me that long ago we had visited her, and that she remembered the tale of the leper whom Jesus healed. It was Lutchmi's mother!

Little Lutchmi no longer sat by her mother. She had married, and gone to a distant home, but we seemed to see again that thin little face and those eager eyes with a light of the knowledge of Jesus shining in them.

And so after many days God has given us back that mother to learn more of Him. Will the glimpse she had of Jesus through her little daughter's faith cause her to seek healing for her own soul? God grant it may. WINIFRED BOOTH.

வந்தே மாதரம்

"Vande Mataram!"

ALONG the wide, sandy road to the great heathen feast an endless succession of pilgrims trod. Their crimson garments painted a red, red column as far as the eye could see. We moved along with the crowd—three of our Indian preachers, Mr. Booth, and I—until we came to a shady tree standing close by the wayside. Here we sat down, and it was preaching and singing, preaching and singing, preaching and singing all the long morning. The crowds, quiet and attentive for the most part, gathered and melted, gathered and melted again. Presently a number of men swarmed round on either side and behind, hemming us in. Then interruptions began. The crowd was manifestly becoming unruly, but by dint of soothing words it was hoped to regain quietness. Once or twice we tried by singing a lyric to restore order, with some little success. But it was growing apparent that the task was hopeless. If we had been in the city a few friendly policemen might have removed the chief offenders, and thus have lessened the difficulty. But all around was a "waste howling wilderness" for miles. We were now all standing up, and Mr. Booth and the Preachers were trying to calm the growing excitement.

But now a change passed over the people. From a crowd they became a mob. Excitement gave place to fury, and we instantly became the centre of a storm. An Indian preacher of sedition had the previous day been sentenced to five years' imprisonment, and this partly accounted for the outbreak. "Wasn't our brother sentenced, yesterday, to five years' imprisonment for preaching? Then you have no right to come here with your preaching!" Preacher Dhoraswamy with his strong voice, tried bravely to reply for a time, but it was of no use. Then someone uttered the electric words at the head of this article, and in a moment the whole crowd took it up. "Vande Mataram! Vande Mataram!" On all sides furious ear-splitting yells went up. The mob pressed closer. With passion-quivering lips and hands they hurled their insults and threats into the very teeth of Mr. Booth and the Preachers. The latter were now cowed and trembling, but the former was enabled to keep calm and collected right through. The faces that now surged closely around us were those of fanatics. Livid anger flashed from their eyes. Dilating nostrils, corded neck-veins, and bare waving arms gave them the appearance of hungry wild beasts rather than men. Never before have I seen on human

countenances such expressions of vindictive scorn and bitter, deadly hatred. To have shown signs of fear, or to have attempted to retreat just then, might have been the signal for violence, so we waited an opportunity. It came soon. The leaders of the disturbance, signing to their followers, made a sudden rush to the back, and laid hands on our bicycles. The moment for action had now arrived, and pressing resolutely forward we seized our machines from them. We were permitted without molestation to reach the edge of the crowd, but here we were again stopped, and had to witness a fearful exhibition of blasphemy against Jesus Christ. An intelligent-looking man in the prime of life lifted his head to heaven, and, in tones of execration, poured out a torrent of vile abuse upon the name of Jesus, and then fell flat on his face on the ground in mock worship of Him We were now outside the crowd. The air rang with howls and shouts of "Go ! We don't want you here ! Go ! Go !!"

So we thought it prudent to "go," making our retreat as dignified as possible, and feeling very thankful to have been delivered from a situation which was, in Mr. Booth's first words after our escape, very ugly.

J. M. B.

For the Children.

IT was so strange and so interesting ! A baby-naming ceremony ! We walked across to Ponniah's house—Mr. and Mrs. Booth and I—wearing no hats, because it was in the cool of the evening. Under a low doorway, along a dark passage and into the room, where were gathered the littte brown baby about whom all this "*tamash*" was being made, grandparents, uncles, aunts and cousins galore. They had prepared seats of honour for us at the end of the room. We sat down and looked around us. The two happiest people present, whose faces seemed running over with smiles, were of course the proud father and mother, for this was their first son. When a little boy-baby is born into an Indian family—especially if it be the *first* boy—there is great rejoicing. Just in front of us they spread a mat on the floor, then a bright-coloured cloth, and on top of this they laid the baby in a wonderful dress of pink cloth.

When a baby is lying on its back on the floor it will kick, and so, as fast as the mother smoothed and arranged the wonderful pink dress so as to hide all but the new shoes, the plump little brown legs kicked it off again.

Then everybody sat down on the floor, but all in strict order. Quite close to the baby on one side sat the father, Ponniah, in between his father and mother. It was a great day for them too, for they were now assured that the family line would be continued. Other members of the family sat around in order of precedence. Just when everything was ready one of the little dots present began to squeal ; then, as if in sympathy, all the other little dots did likewise, until there was a perfect chorus of screaming. Then a singular thing happened. Each noisy, tearful little squealer was taken into the arms of its daddy and comforted. In India the father seems better able than the mother to soothe the troubles of the little one. Quiet restored, we began—first a hymn, then a verse of Scripture. Then Mr. Booth asked—in Tamil, of course, but you see I understand enough Tamil now to tell you what he said—"What is this child's name ?" Whereupon the proud father stooped down, picked up the baby, put it on Mr. Booth's knee, and said, "William Robert Ponniah." Then Mr. Booth lifted the child up in his arms and said, "I give this child the name of William Robert Ponniah. From henceforth let him be known by that name." Then came a prayer for God's blessing on the future life of the little one, to which everyone said a hearty "Amen" out loud. William Robert, being again laid down on the many-coloured cloth, presents began to come in. A tall black uncle in a white turban knelt



THE LITTLE BROWN BABY.

down and put a little ring on the tiny baby finger. A fond aunt brought a piece of much-prized coloured stuff and bestowed it with a special state kiss upon the infant, and so on; but, before the ceremony could be complete, betel and nut had to be handed round. Have you heard of betel and nut before? "Betel" is the fresh green leaves of the betel tree. "Nut" is the hard red areca nut. A dish of these is brought in and each person takes a nut and some of the leaves and places in his mouth. This custom is just as necessary to every Indian ceremony as introductions and hand-shakings or bowings are in England. So we ate our betel and nut with all the rest and talked about the baby. I made a little speech, which Mr. Booth translated into Tamil. I said that we hoped the little one would grow up strong and clever and prosperous, but that our best hope for him was that he would grow up to love the Lord Jesus Christ and serve Him. All that remained then was to wish the parents the true Indian wish, viz., that they might live to see the naming of this their son's son. Then, with many salaams, we departed. J. M. B.

Papers and Magazines.

SOMEHOW we fail to keep hold of the sympathies of the youths who pass out of our various Schools. We seem to lose sight of the great majority as soon as they go to work. Whilst in the Schools they were daily instructed in Scripture, and many of them have done well in Scripture examinations. The difficulty is to keep track of them and influence them after they have left School.

With such in view we started our Men's Meetings, and, to a certain extent, this helps us to keep in touch with some. I am planning to attract a greater number to these Men's Meetings by including in our programme a Magazine evening at regular weekly or monthly intervals. On such evenings a variety of Tamil and English papers would be provided, and those who are regular attendants at the Men's Meetings would have the privilege of reading the papers. Many of our friends at home who have no use for their papers after reading them will, I am sure, be glad to join me in this work by posting a copy of an illustrated magazine or a religious paper containing short articles. Their knowledge of English is very limited, and papers consisting of long doctrinal articles or sermons would simply NOT be read by those attending our meetings.

The plan is well worth a trial. It is only a means to an end. The end is to afford us opportunity of exercising personal influence with those who by their presence show that they are not strongly opposed to Christianity. My address is S. B. Mission, Kilpauk, MADRAS. E. A. B.

Ladies' Zenana Auxiliary.

Prayer Subjects for October, 1908.

Week Beginning—

SUNDAY, 4th.—For God's blessing on the Editors of the HERALD, that He will use the magazine for arousing concern for the heathen.

Sunday, 11th.—That our Missionaries and Indian workers may not be satisfied with anything less or other than the conversion of souls.

Sunday, 18th.—Thanksgiving for blessing on our negotiations for land in Sendamangalam.

Sunday, 25th.—For deep and abiding blessing on the Annual Meetings at the Surrey Tabernacle.

Zenana Work in Madras.

IT is a joy to learn that God's work is going on in spite of Satan's opposition. The following extract from a letter from Mrs. Booth will arouse various feelings in our L.Z.A. Circles and, surely, prove a holy stimulus to prayer :—

"The work goes on, and grows not only in proportions but in interest. I have been so thankful, in the midst of weakness and often a feeling of inability, to have joy in doing it. Since returning from Yercaud we have not met with much opposition. In Choolai one day a Hindu woman called me into her house, and of course I went. A man standing outside at once tried to raise a disturbance and collect a crowd. He kept shouting in the street that I ought not to be permitted to walk in their streets, much less enter their houses, and he did not know what the people were thinking about. He seemed dreadfully angry, and certainly tried his best to make things unpleasant, but not a single person joined him, though several were attracted by the noise he made, and stopped to listen. We finished our talk with the women in the house and left quite unmolested. God's care of us has been unfailing. This is only one of the instances when we have realised His protection, but there must have been other times when we were not conscious of danger that threatened us or of His presence."

* * * *

Committee Meeting.—An L.Z.A. Committee Meeting will be held at the Surrey Tabernacle on Tuesday, October 27th, at 2.30. All L.Z.A. Secretaries are members of this Committee, and are earnestly requested to attend.

* * * *

Farewell to Miss Elliott.—We earnestly hope that as many members of our L.Z.A. Branches as can do so will make a point of being present at the Surrey Tabernacle on the 27th to bid Godspeed to our first L.Z.A. Missionary.

* * * *

"She hath done what she could."—A friend at Fulham not able to help in any other way has done fancy work which has yielded twelve shillings, for which we thank her in the Master's Name.

OUR HOME CHURCHES.

Missionary Study.

KNOWLEDGE is necessary to sympathy and to effective action, and we can neither appreciate the awful need of the heathen world nor zealously prosecute the Saviour's commission unless we become in some measure acquainted with the conditions of life in non-Christian lands. In view of this fact, mission study is being increasingly practised by young people of all denominations. During the coming winter India will be the subject of study and a Text book has been published by the Young People's Missionary Movement for the purpose. Its title is "The Desire of India." It consists of eight chapters and passes in review the land and its inhabitants, the life of the people, India's search for truth, her invaders, Christianity in India, Missionary problems and methods, the Indian Church and the need of India. At the end of each chapter are suggestive and helpful questions, and at the end of the book a chart of Indian history, several statistical appendices, and a coloured map. The book is embellished with thirty-six good illustrations on art paper, and the price is 2/- net. It ought to be added that the author is an Indian Christian, Mr. Surendra Kumar Datta, M.B., who writes from the standpoint of the Indian Church and its need.

At the present time, when events are necessarily concentrating our attention upon India, it is opportune that the young people, at least, of our Strict Baptist Churches should be led to the study of our great Dependency from the missionary point of view. We are sure the result would be a more intelligent, sympathetic and prayerful interest in the people of India, in those who proclaim to them the Gospel's joyful sound and particularly in our own work in Madras and Sendamangalam.

If any of our Churches would like further information as to the formation and management of Study Circles or Classes our dear friend the Secretary, Mr. Chisnall, will be happy to send booklets and leaflets free. He will also be happy to supply "The Desire of India," post free, for 2/- net.

It would give us great satisfaction to know that our Churches in their love for the Truth were so increasingly concerned as to its proclamation to others, especially in India, as to be willing to take up this idea of missionary study.

The Annual General Meeting will be held at the Surrey Tabernacle on Tuesday, October 27, 1908, at 2 o'clock p.m. This is a Business Meeting for Members of the Association only, as announced in last month's HERALD. A Report of the past year's work will be submitted for adoption and the Officers and Members of Council will be elected for the ensuing year.

The next Christmas Boxes.—Parcels for the next Christmas Boxes should be sent to Mrs. C. W. Harris, 12, Marlborough Hill, St. John's Wood, London, N.W., not later than October 19th. *Please note requests in last month's* HERALD.

The Children's Corner.

MY DEAR NEPHEWS AND NIECES,—I am glad to find that you have been working and collecting for the S.B.M. during the holidays, and I have been greatly gratified by receiving 11s. for the Sendamangalam Building Fund as follows:—Dora and Freddie Haynes, 1s.; Rosie, Ruth, and Alma Waters, 7s.; Dorothy Mitton, 6d.; and E. E. and K., 2s. 6d. The first two sums are in this month's subscription list, and the others will appear next month. My hearty thanks to each of you on behalf of the Mission.

The girls of the Sunday School Sewing Class at Maynard Road, Walthamstow (some of whom belong to the Corner), have collected £1 19s. for the Mission by making and selling various articles. Don't you all think I ought to say, "Well done! Maynard Road?"

MARKS FOR SEPTEMBER.—*Division I.*—Grace Church, 6; Doris Bly, 6; Rosie Waters, 5; Ruth Waters, 5; Edith Graves, 5; Colin Church, 4; Dorothy Mitton, 4; Rowland Gillett, 4; Margaret Brand, 4. *Division II.*—Kenneth Robbins, 5; Alma Waters, 4; Dora Haynes, 4; Reggie Church, 4. All have done very well, and only one answer was wrong, but some take more care than others. Try to get the marks for neatness, etc.

QUESTIONS FOR OCTOBER.—*Division I.*—1. What are *miltahdars,* and have they helped or hindered Mr. Morling? 2. When was the purchase of the Sendamangalam land settled, and how does it remind us of the power of prayer? 3. What does "*Vande Mataram*" (pronounced "Vundy Mártaram") mean, and what happened when Mr. Booth and Mr. Brand were preaching at a heathen festival? *Division II.*—Only one question, which shall count as three: Tell me, in your own way, the story of little Lutchmi.

I am glad to hear that your mother is better, Dorothy. Doing all you can to help her is in the spirit of missionary work. I was pleased to receive your post-card, Gracie, and to know that you enjoyed your holiday at the seaside. I am glad to learn of Rowland's stamp-collecting, because he is doing it to make money for sending the Gospel abroad. Yes, Alma, it *was* a pleasant surprise to hear what you, Rosie, and Ruth had been doing, and the sum you made by it. Thank you, Doris, for telling me about my little friend Frank. Give my love to him. All our cousins will hear with pleasure that Margaret, Mr. Jesse Brand's younger sister, is much better, and able to write to me again. What do you think Edie Graves says?—that it would be nice if all the cousins could meet once a year! So do I; but the two little words How? and Where? jangle in my mind. I like the verses and your story about costly prayers very much, Colin, and also your Bible proofs of the only true God.

A boy was once caught by a gentleman in his garden trampling down the flowers and pulling down branches from the trees. Instead of punishing or even scolding him the gentleman gave him the best flower in the garden and released him. Of course, the boy was amazed, and at last said, "Ain't you going to have me punished, sir?" "No," said the gentleman, "but you will never come and trample down my flower-beds again, will you?" "Never, sir, as long as I live," said the boy, "but please, sir, *ain't there some little errand I could do for you?*" If we believe Jesus loves us and died for us we shall surely feel such gratitude and love to Him that we shall want to do "some little errand" for Him. What is missionary work at home or abroad but doing errands for Jesus?

Your affectionate UNCLE JOHN.

The Annual and Valedictory Meetings

Will (D.V.) be held at

The SURREY TABERNACLE,

Wansey Street, Walworth, London, S.E.,

Kindly lent by the Pastor and Deacons,

ON

TUESDAY, OCTOBER 27, 1908

Afternoon at 3.30. THE PRESIDENT, **Pastor E. MITCHELL,** In the Chair.

Welcome on behalf of the Deacons and Church of the Surrey Tabernacle will be given by Pastor O. S. DOLBEY.

Speakers—MESSRS.

H. ACKLAND, E. W. FLEGG, J. P. GOODENOUGH

Notting Hill Gate, Homerton Row, Ilford,

T. L. SAPEY, *Brixton Tabernacle.*

TEA at 5 o'clock. Charge 6d. each.

Evening at 6.15. THE PRESIDENT, **Pastor E. MITCHELL,** In the Chair.

The Hon. Sec. will present the Annual Report

Speakers—MESSRS.

H. DADSWELL, T. JONES, B. J. NORTHFIELD,

Courland Grove, Wandsworth, March,

L. H. COLLS, *Tring.*

FAREWELL TO MISS OLIVE M. ELLIOTT.

The Valedictory Prayer will be offered by Pastor O. S. DOLBEY.

The Valedictory Charge by the President, Pastor E. MITCHELL.

ANNUAL GENERAL (Business) MEETING at 2 o'clock.

L. Z. A. Committee Meeting will be held at 2.30.

It is hoped that large Congregations will assemble to render praise to God for His great goodness through another year.

MISSIONARY HYMNS. **COLLECTIONS.**

See Route directions on page ii. of Cover.

Subscriptions received from August 11th to September 10th, 1908.

General Fund.

	£	s.	d.
Wellingborough—			
C.E.I.		2	6
Stevenage, Herts		5	.
Bermondsey—			
Spa Road S.S.		18	.
Eastbourne—			
Miss Annie Bradford		5	.
Walthamstow, Zion—			
Y.M.B.C.		2	.
Miss G. Sharpe (box)		10	6
Mr. & Mrs. A. Booth	1	10	.
Pearson, Mr.		10	.
West Ham Tabernacle—			
Mr. W. Warwick (box)		14	.
Mrs. Hutchinson (box)		15	.
Hounslow, Zoar—			
Mr. F. G. Burgess	1	1	.
Wood Green—			
C.S.T. (box)		10	.
Mrs. E. Parsons		5	.
High Wycombe—Zion			
Prarthana Sabha		13	.
P. H.		2	6
Mr. S. C.		2	6
Mr. C.		1	.
Reports		1	2
The late Mrs. Fuller (box)		1	7
Mr. S. H. Brown (box)		2	6
H. F. F. (box)		5	.
Mr. & Mrs. R. E. Sears (box)	4	6	6
For His Sake	10	.	.
Clapham Junction—			
Providence—			
Mr. R. Banks	1	1	.
Lowestoft—			
Tonning Street—			
S.S. (box)		2	5
Reports		1	.
Chesham — Townfield	2	13	.
Sale of Work	7	.	.
Miss Hawkins (box)	1	.	.
Soho—			
Mrs. E. Camp (box)		10	.
Great Gransden—			
Mrs. J. Pratt		8	.
Mrs. Chapman		6	.
Miss R. Morton		5	.
Master P. Mountford		3	1½
Mrs. Cole		2	.
Aylesbury—			
Walton Street—			
Miss L. Roberts (box)		1	9½
„ M. Smith „		1	3
„ P. Smith „		2	.
Reports			5
C. H.		3	.
Mr. E. L. Ackworth		5	.
Stowmarket		6	6
Haworth—Boxes:—			
Mrs. Naylor		8	6
Miss E. Wheeler		7	.

General Fund (*cont.*).

	£	s.	d.
Mrs. Kilmister		6	6
„ Kane		4	.
„ Wakefield		3	.
„ Eccles		3	.
„ Jas. Kershaw		2	6
A Friend		5	.
„		3	.
„		1	6
S.S. Friends		1	2
Poynings—			
Mr. F. Adams		2	6
Manchester—			
Mr. D. Mitton (box)		8	.
„ R. McKee „		1	8
Mr. A. Booth			6
Mrs. H. A. Blunt—			
Barley Loaves		2	.
Marylebone—Mt. Zion—			
A Friend from Abroad	10	.	.
Misses Harris	5	.	.
Guildford—			
Miss Gilbert (box)		17	7½
Boxes:—			
Miss B. Beall	1	5	.
Master Jack Beall		3	.
„ Willie See		5	.
Mrs. Kirby		2	6
Miss E. Clark		6	1½
Stratford—Gurney Rd.—			
Boxes:—			
Mr. H. Caten		6	6
Mr. C. S. Webb		2	3½
Mrs. Ince		9	4½
Clapham—Courland Grove—			
Boxes:—			
Miss White		7	6
„ Soper		4	9½
„ Woodward		2	6½
„ Dora Hyslop		6	5½
„ Dorris Downs			3
„ Cane		6	10
Mr. S. Burfoot		6	.
Wooburn Green—			
Miss A. Ford, Reports			6

Sendamangalam Building Fund.

	£	s.	d.
High Wycombe—			
Anonymous	1	.	.
Mr. S. Stringer		2	6
Wellingborough Tab.—			
Y.M.B.C.		10	.
Clapham—Courland Grove—			
Mr. A. W. Thrower		6	.
High Wycombe—Zion			
Mr. G.		5	.
Mr. C.		5	.
Mrs. Salter, Parham			6
H. F. F.		5	.

Sendamangalam Building Fund (*cont.*).

	£	s.	d.
For His Sake	10	.	.
St. Albans—			
Mr. A. G. Angel (this appeared under General Fund last month in error)		2	.
Marylebone—Mt. Zion—			
Anonymous	50	0	0
Guildford—			
Master Cecil White		3	.
Mr. A. E. Voysey		10	6
C. H.		2	.
Children's Missionary Band—			
Rosie, Ruth, and Alma Waters		7	.
Dora and Freddy Haynes		1	.

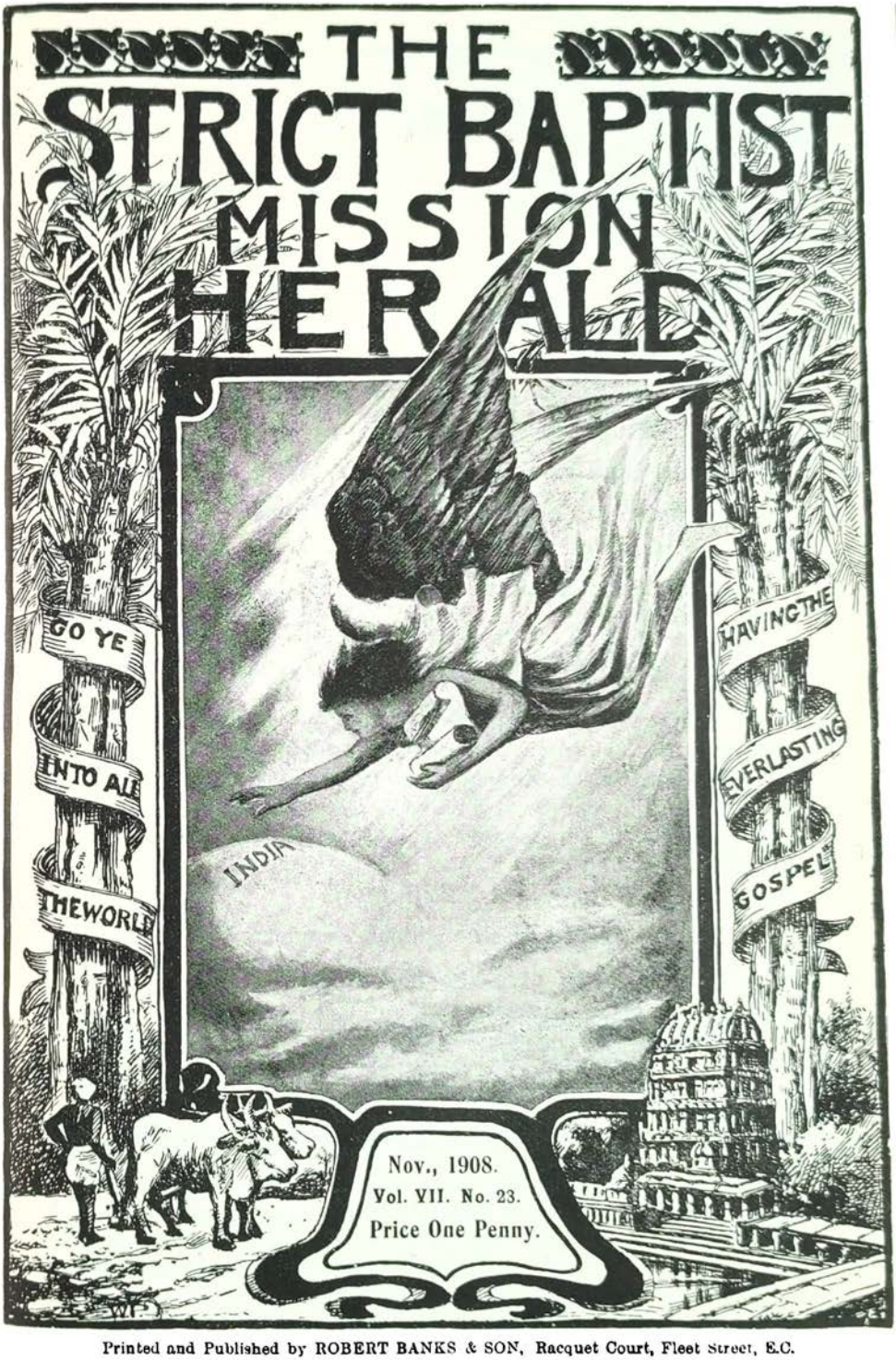
"Herald" Fund.

	£	s.	d.
Marylebone—Mt. Zion—			
Mrs. C. C. Harris	1	10	.
Eastbourne—			
Miss Annie Bradford		1	6
Homerton Row		3	6
Tonbridge—Zion		15	.
Bermondsey—Lynton Rd.		5	.
Hounslow—Zoar		4	3½
Whittlesea		9	.
Walworth—			
Penrose Street S.S.		3	4
Mr. W. Peel		5	.
Miss Paffard		4	6
Notting Hill Gate—			
Bethesda		12	0
Wooburn Green—			
Miss A. Ford		10	
Lowestoft—			
Tonning Street	1	4	.
Mr. S. H. Brown	1	.	.
Clapham—			
Courland Grove		14	.
High Wycombe—Zion		4	.
Mr. & Mrs. R. E. Sears		10	.
Leyton—Goldsmith Rd.		5	.
Stoke Ash		10	6
Aylesbury—			
Walton Street		18	.
Brentford—North Rd.		15	.
Guildford—			
Old Baptist Chapel		5	6
Stowmarket		4	6
Haworth—			
Mr. J. Gurney		2	6
Manchester			6
Colchester—			
Miss J. M. Green		1	6
Mr. A. Chaplin, jun.		2	.
Norwich—			
Mr. R. L. Goodrum		4	6
Bedford—Mrs. G. Cass		1	6
Over		12	.

ALL COMMUNICATIONS for the HERALD should be sent to the EDITOR, Pastor L. H. Colls, "Framsden," Western Road, Tring, by the 10th of each month, *at latest.*

Parcels for the next Christmas Box should be sent to Mrs. C. W. Harris, 12, Marlborough Hill, St. John's Wood, London, N.W., not later than October 19th.

THE STRICT BAPTIST MISSION HERALD



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The Sendamangalam Building Fund.

We are grateful for the progress which this Fund has made since July last, when our first appeal was made. Further progress was made at the Annual Meeting, when the plan exhibited at the door of the Surrey Tabernacle brought in £22 and promises were also made of £22 10s. We have now in cash and promises £375 and

Need £225 more.

A friend has promised, through our President, Mr. Mitchell,

To give the last £50

on condition that the balance is subscribed by the end of the year. We therefore appeal for

£175

Before the 31st December, 1908,

in order to secure this £50 and complete this very necessary Fund for the safety and health of our brother Mr. David Morling and his family.

The Strict Baptist Mission HERALD.

The Monthly Magazine of THE STRICT BAPTIST MISSION,
Founded in 1860 as a Foreign Missionary Society.

VOL. VII.] NOVEMBER, 1908. [*New Series*, No. 23.

CURRENT NOTES.

ANOTHER Annual Meeting has come and gone, and our progress during the year at home and abroad can now be reviewed in the pages of the Report. There is abundant cause for gratitude to God but also continued need for faith, prayer, and effort. The General Fund, which has caused us so much anxiety during the year, closes with a deficit of about £20, instead of a substantial balance as we had hoped.

Among the causes of this are, perhaps, the appeals we have had to make for special objects, and the progress of the L.Z.A. and Building Funds. Necessary as these are, the upkeep of the General Fund is more necessary still, for this Fund is the financial pivot of all the work. But while we mention the fact to our friends we make our appeal to God, whose the work is, and in whose hand are the hearts of all His children.

Coming from the East, "burglary" has a strangely western sound which, at first, strikes one with a sense of incongruity. Mr. Booth's account of the incident brings into view the ring-fence of prayer. Another Eye was watching our friends, and the omnipotent Hand used the restlessness of a child to guard them. Gratitude on their behalf will surely be mingled with prayer for mercy upon the thieves.

It gives us great pleasure to say that our brother, Mr. Mutimer, is now making good progress toward recovery.

CONSTRAINING LOVE.

"THE love of Christ constraineth us" was Paul's answer to those who criticised his missionary enthusiasm. They called his zeal madness, but he reckoned it to be the truest sobriety, for it was the response of his heart to the love and authority of his Lord.

The love of Christ is the supreme and only efficient motive of all true missionary work. Lacking this, our work lacks all that makes it acceptable and successful. Other legitimate and powerful motives there are, but this includes them all, and, moreover, gives them potency. It claims all the powers of the soul in order to consecrate them to the service of God, and it operates with enlarging, uplifting, and impulsive force. It therefore nerves its subject to great endeavour and to sacrifice, renders his service spiritual, gives courage in face of difficulty and danger, presents the glory of God as the proper goal of all effort, and provides staying power in times of seeming failure and disaster.

Thus equipped, we are "sent into the world" and constrained to tell the story of the grand achievements of the love that possesses us. This was its effect upon Paul, and it has neither abated its energy nor altered its purpose to-day. It is still a constraining power, leading us along the pathway of self-sacrificing service for the salvation of men; and it knows no geographical or racial limit.

Have we felt it? Yes, in some degree; and we often fervently and sincerely acknowledge that it "demands our soul, our life, *our all*." But whether we are yielding ourselves wholly to its influence, and praying "What wilt Thou have me to do?" is another question. Let us each endeavour to answer it.

If the love of Christ *is* constraining us, then we are remembering the magnitude of His claim upon us. Bought with His blood, all that we are and have is His, and we acknowledge the fact in gratitude, and lay *all* at His feet. If His love is constraining us, we cannot help looking upon this sin and sorrow-stricken world with eyes of pity, longing that the multitudes may know the Saviour who had pity upon us. If His love is constraining us we are necessarily in ardent sympathy with His saving purposes, and our sympathy is expressed not only in prayer, but in ready obedience to His command to give, to work, or to go. And if His love is constraining us, zeal, which consumed Him, is throbbing in our souls. We need, it is true, to beware of "mixing our zeal with our own wild fire," but zeal born of the love of Christ is a pure and vehement flame.

How far are we yielding to Love's mighty but gentle constraint? Have we reached the point which the world calls madness?

Our Foreign Field.

The News of the Month.

MADRAS.—Unusual but most welcome rain has fallen in Madras during September.

Work in our various departments has been carried on as usual, save as it has been affected by the prevalent sickness. Our Evangelists preached the Gospel to 12,100 people. 1,470 times our Zenana workers taught the Scriptures to heathen women. On our School Registers we have 716 pupils.

Owing to continued dwindling the School at Periamet did not justify the expenditure it incurred, and it has been closed. We continue to conduct Evangelistic and Zenana work in Periamet, and possibly we shall find a more suitable opening for a School in some other section of the district.

The meetings for men at Semmencheri and Pursawalkam continue in most promising fashion.

I have just now a very interesting enquirer in a Roman Catholic who has recently come from Pondicherry, the French settlement on the east coast. He has purchased a New Testament, which he is reading, and he brings to me his difficulties. He lives near our Sembarambakkam School, and is attending our services.

Cholera and ophthalmia have been prevalent for some time in Madras. Rex had a severe and prolonged attack of the latter, but thanks to Mr. Brand's unremitting attention he is cured. E. A. B.

SENDAMANGALAM.—The people of Tuttikulam have promised to hand over to us a piece of suitable land if we will give them a School. I hope the way will soon be made clear to accede to their request.

Mr. Brand's room is making progress. On the other hand, several good rains we have had have sent artisans of nearly all sorts to plough and sow in the fields.

Hinduism is not lacking support in Sendamangalam just now. The Muttugapatti Mittâhdar has given Rs.4,000 for a new temple car. Several temples are being built, one of which is the gift of our own Mittahdar.

During the past few weeks I have been negotiating for a bungalow site. All the necessary papers have now been forwarded to our solicitors and I hope to give particulars next month of the purchase of this splendid plot. The price is £15.

In the former part of the month our tent arrived from Cawnpore. It will be seen by the article on "Camping" that it has already been put to good use in my visit to Kallappanayakkanpatti. I am sorry that I am unable to give this month a picture illustrating this valuable asset of our Namakal field.

It is a matter for much gratitude to God that we have been successful in blasting our well. Not only has water been found, which is not always a certainty in these parts, but we have good drinking water. Practically every well in Sendamangalam is brackish, and all drinking water is brought from a large tank outside the town; so we are highly favoured.

One morning I heard that our Preacher's house at Nanjundapuram had been stormed by the people of an adjacent village. That evening I replied by giving a magic lantern entertainment just at the seat of the disturbance. The effect, I believe, was most salutary, and after my camp there I have heard no more of the trouble. D. M.

Camping.

TUESDAY MORNING, Sept. 15th. I am sitting in the delicious shade of our tent, which is pitched in a little open space in the middle of Kallappanayakkanpatti—from the missionary's standpoint, a most ideal spot. On my left is a small temple rest-house, where a few days ago we showed our lantern pictures; also two very dirty temples, one of which is dedicated to the goddess of small-pox and the other to Ganesa, a curious god with a Brahmin's body and an elephant's head. Here also is the village school where the chief lesson of the boys is to follow their old and infirm pedagogue in singing heathen songs.

In front of me are two temple cars covered with obscene carvings illustrating the lives of favourite deities. On my right are native quarters occupied chiefly by the Naicker caste, agricultural people of good social position.

Behind me is a row of very old swami trees, or trees devoted to the gods, at the foot of which is built a little embankment where the village loafers squat, eat betel and nut and wrangle over the local news. Here our culinary operations are carried on and the "boy" in true camp fashion is squatting before a wood fire preparing the midday meal. In the shadow of the same trees is the village forge. Under no roof but the canopy of the blue heavens, with hammer, anvil and bellows of the most primitive kind, our smith is just now making points for ploughshares, billhooks and choppers.

Only two hundred yards away in the adjoining village is the house of Preacher Swamidhas. As you are aware, this house for the past eight months has been pelted with stones, the people hoping thereby to drive us out of the neighbourhood. Finding that the seat of the trouble was in this village I determined to make a stay here to strengthen the hands of our Preacher and endeavour to ingratiate ourselves with the people. May the Master grant His blessing on this visit.

You may judge that the advent of a white man with an unheard of white tent in such surroundings is causing no small stir. For a time the eager, curious crowd pressed both inside and out; but when the foolish report was spread abroad that I had firearms and that I was a police officer under the guise of a priest come to arrest certain delinquents, I was left seriously alone. Even now some of the children at a respectable distance are crawling round on hands and knees trying to peer through the doorway and under the curtains, wondering what it all means.

This morning Swamidhas and I went out to tell the people of the Lord Jesus. Here under these old swami trees, surrounded by a large and attentive crowd, we spoke of sin, its universality, its dire effects, its one Destroyer. It is a blessed privilege, a thing worth living for, to preach the living Saviour in such a place and to such an audience. In the two adjoining villages, also, many gathered round and patiently listened to the Message of Salvation.

Tuesday evening. This afternoon we were joined by Preacher Varatharajulu in one of the outlying villages. Several addresses were given in both caste and non-caste quarters. Here is a wealthy old Brahmin Mittahdar with whom we have a little business to transact. You would be very interested were you to see him, for he is quite affable and highly intelligent, and is, moreover, according to the Hindu standard, a pious man. We return to our camp accompanied by a well-known landholder, through whom some villagers are asking us to give them a school.

Wednesday noon. Early this morning we set out due north. Part of the journey was made in our jutka and part of it I covered on horseback. Our first stopping place seems buried to the whole world and is character-

ised only by the most intense ignorance. The last place we visit is very different, and we have noticed before that the preacher is received here with most haughty indifference. One hardly knows which is the greater barrier.

Wednesday night. This afternoon Mrs. Morling and our two little sons pay me a visit. The curiosity and interest of the neighbourhood are at once aroused, and as my wife and I walk through the main streets we are followed by a noisy, surging crowd of all sorts to witness the advent of the first white lady in Kallappanayakkanpatti. With the departure of our white visitors I start out again into the villages and return on foot by the blaze of lightning just in time to escape a thorough soaking.

Thursday noon. After walking and riding by hedgerows and over stream beds we arrive at our destination and there, under a huge old village tree, again open our hearts, telling the people of sinful man and a merciful God.

. . . . .

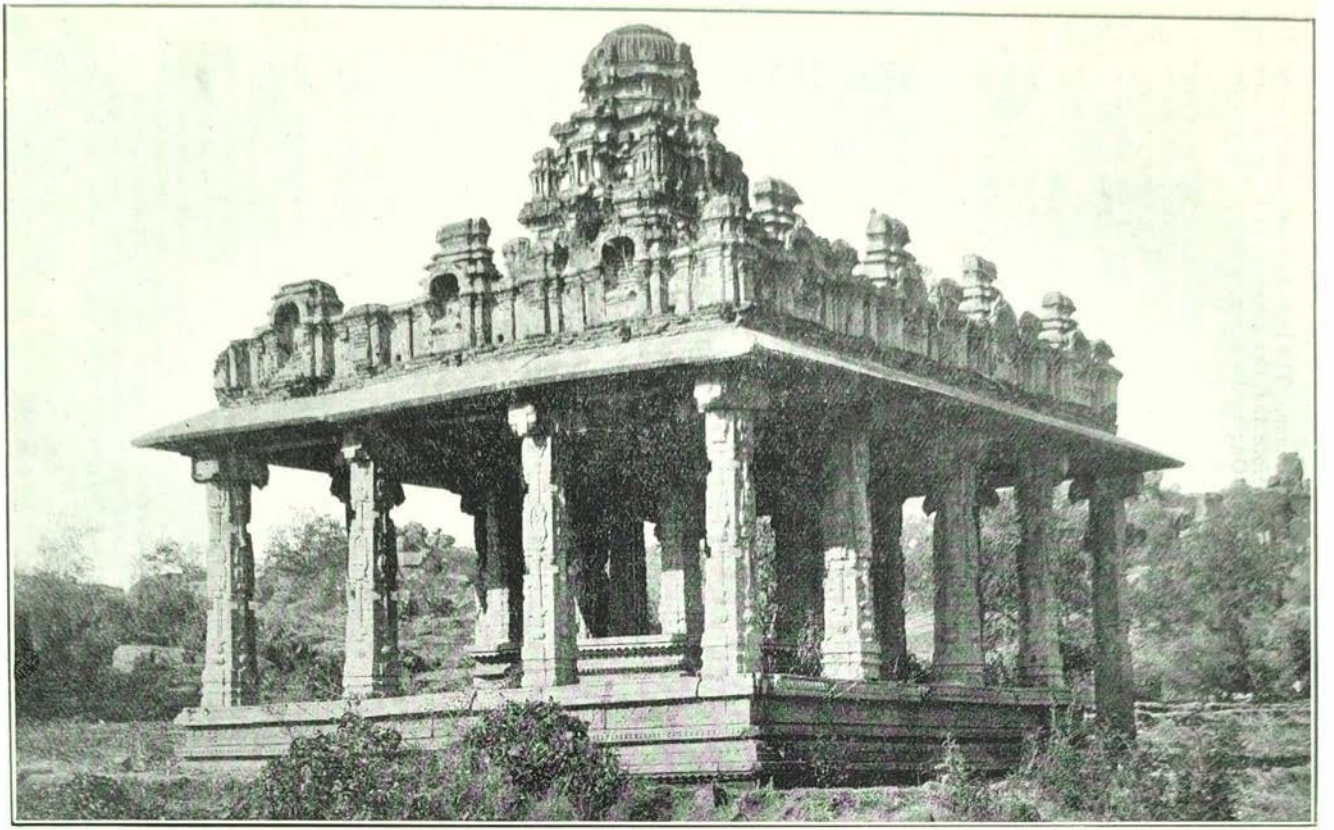
My busy stay has drawn to a close and already our belongings, tent and all, are packed away in a bullock bundy. Just as I leave, the old schoolmaster comes and asks the old, old question: "What did the thoorai *really* come for?" He goes away incredulous, not thinking for a moment that my only object was to "Teach the True Way." I, also, turn away and make my journey back to Sendamangalam, not without some sadness of heart that after all our endeavours my visit should still be an enigma to them. Yet who can tell what the harvest will be? D. M.

Burglary at the Mission Bungalow.

ON the night of Sunday, August 30th, burglars broke into the Mission bungalow. By sheer physical force they removed from my office window two three-quarter inch square wrought iron bars. We were sleeping in the adjoining room and did not hear anything. So far as we could judge three men were engaged in the business. The curtain hanging across our bedroom window was cut down, and evidently one man had been stationed there to keep watch upon us. One bar of this window was also bent, and it looked as if their first idea was to enter this room, but afterwards they decided to enter the office. In the office they found a well-made teak box—locked. This they took, probably quite sure that they had secured either the Mission cash chest or the family plate and jewels! They had the run of the whole house, but took nothing else except a key which the ayah had left on our bedroom window ledge. As nothing else was taken, I think that Rex must have stirred and roused his mother and that they unconsciously caused the signal to be given for the departure of the gang.

On rising in the morning we discovered what had taken place. The matter was reported to the police, who made an examination of the premises. The box which had been taken was found in the midst of a pond. I can only faintly imagine what remarks the burglars made when, having failed to pick the lock, they forced the cover of the box and found within a homely set of carpenter's tools. With one exception all the tools were found at a short distance from the pond. We have not heard anything more from the police, nor do we expect to. When Soondram heard of the affair he said, "What a very fortunate thing that you all kept so quiet and did not disturb the burglars, or who can tell what might have happened?"

We are thankful that this affair was not far more serious. It has brought prominently into notice a weakness in our defence against such attacks which I am now having remedied.—E. A. B., Kilpauk, Madras.



At the Seven Pagodas just Outside Madras.

Sickness in Madras.

MADRAS has a reputation (whether rightly or wrongly I am not able to say) of being one of the most unhealthy cities in the world. At any rate, during the months of July, August and September we are brought face to face with disease and death in a startling manner. Fevers of all kinds are prevalent, ophthalmia attacks both old and young, and cholera carries away hundreds of victims. One night last week a woman was attacked with cholera in a hut not many yards away from the Mission bungalow, and died within four hours. We were quite unconscious of the sad occurrence, although we have repeatedly made it known that we are ready to supply cholera medicine free, at any hour of the day or night. The reason for their secrecy, however, is their dread of having the Municipal officials coming to disinfect their houses.

A few hours later a sad burden was carried quickly and silently away to the burning ground, no funeral drums being beaten for fear of enquiries being raised as to the cause of death. As the mourners returned from the funeral I stood at the limit of the Mission compound and sent a message assuring them once more that we were ready to help any who were ill or in trouble, and that Mr. Brand had a supply of good cholera medicine to give away. But not a word of thanks or appreciation met my offer.

Yesterday we heard a whispered conversation: "She was only 16; ill only two hours—cholera again; buried at once very quietly." But when we made enquiries all the answer received was "Nothing."

During the past month Mr. Brand has had his record number of patients since his arrival in India, there having been 150 attendances. We have been glad and thankful for the relief from pain that he has been able to render, and we are sure our friends will constantly pray for the medical work carried on by him, whether in Madras or in his new field.

Hark to the sound of drums coming nearer and nearer! We know only too well what they mean before a little procession comes in sight. One man carries a pot of water on his head, garlanded with flowers and covered by a large bunch of the leaves of the margosa tree. A dozen or more men accompany him, beating drums, and calling "Prepare to make offerings to Ponneyammal." From house to house, from street to street, the strange procession goes; for hours we hear the monotonous thump, thump, and the one word it seems to say is "Cholera."

Ponneyammal is the goddess who is supposed to be responsible for the cholera, and so has to be propitiated. Frightened men and women bring with eager haste their offerings of flowers, cocoanuts, fruit, cakes and lighted camphor to stay her wrath, and protect themselves and their dear ones from the awful sickness.

And so death walks around us; but here in a heathen land death has a sting, a sorrow, a bitterness that wrings our hearts. We sometimes sit in the verandah of the Mission house after dark while a funeral procession goes by, and gaze in silence with a pain that cannot be expressed. The open bier, the flowers, the drums, the flaming torches, and the dancing attendants are quickly gone, but the lingering, hopeless cry of "Govindu, Govindu," now rising to a shriek of despair, now falling to a weary, monotonous wail, thrills us through, and takes us to God in earnest entreaty to save those who are passing to the other side.

Oh, friends! pray with us, pray for them.—WINIFRED BOOTH.

"WORK by women and for women . . . touches the family life very closely, and thus ultimately reaches the men belonging to the households helped. . . . The woman missionary's opportunity, if she have the gift of sympathy and tact, is boundless."—*The Desire of India.*

Ladies' Zenana Auxiliary.

Prayer Subjects for November, 1908.

Week Beginning—

SUNDAY, 1st.—For the maintenance of the General Fund in order that the Lord's work in Madras and Sendamangalam may not suffer.

Sunday, 8th.—For the Roman Catholic enquirer mentioned by Mr. Booth.

Sunday, 15th.—For special strength to be given to Miss Elliott as she leaves the homeland on the 21st for service in India.

Sunday, 22nd.—That God may send native Agents filled with His Spirit for the needy field of Namakal.

Sunday 29th.—That our Preacher and his sickly wife at Nanjundapuram may have sustaining grace amidst the persecution there.

West Ham Tabernacle.—A very pleasant evening was spent on September 23, when Mrs. Hutchinson kindly came to address this branch of the L.Z.A.

The meeting commenced with singing, reading from John xix., and prayer by Mrs. Hutchinson, followed by a most interesting address concerning the lives of our sisters in India, showing the great need of our prayers on their behalf, and requesting that we should help in any way we possibly could, remembering how great was the sacrifice which our Saviour made for us. Several short prayers were offered, remembering especially Mrs. Booth, Mrs. Morling, the native workers, and Miss Elliott. The Secretary gave a hearty welcome to all present to attend the monthly prayer meetings.

A collection of 3/4 was taken, which enables us to send 300 Tamil Text Cards to be distributed amongst the children, and several copies of "How to Increase the Missionary Spirit in Our Churches" were sold.

M. STOCKDALE, *Secretary.*

Miss Olive Elliott's Departure.—Miss Elliott will (D.V.) leave England for Madras on Saturday, November 21st, by the British India SS. *Dunera.* Definite particulars of the arrangements will not be available until after November 7th, and these can then be obtained from Mr. Chisnall.

Moneys received during October:—

	£	s.	d.
Bierton (collection), per Miss Elliott		15	0
Canada, Mrs. Wither's box		4	1
Chadwell Street, Miss North's box		2	0
High Wycombe (collection), per Miss Rogers ...	1	4	0
" " " " " ...		4	6
Guildford (collection), per Miss Pickett	1	10	0
Lewisham (collection), per Miss Voysey		1	3
Marylebone, per Miss Harris		5	2
Staines, per Miss Wollard	1	3	0
	£5	9	0

An Abstract of Receipts and Statement of Account for 1907—8 will be found in the Report.

OUR HOME CHURCHES.

The Annual and Valedictory Meetings.

CONTRARY to our hopes our Lord appointed a wet day for the meetings at the Surrey Tabernacle on Oct. 27th, and it was feared at first that this would very seriously affect the numbers; but, as if to show that His cause is not dependent upon the weather, we had large gatherings nevertheless, about 400 people being present in the afternoon and 700 or 800 in the evening. Upwards of forty Churches, at least, were represented, and we recognised Acton, Brentford, Brixton, Brighton, Bierton, Cambridge, Chadwell Street, Courland Grove, Croydon, College Park, Lewisham, Clapham, Erith, Guildford, Gurney Road, Grays, Homerton, Hornsey Rise, High Wycome, Hounslow, Ipswich, Ilford, Kingston, Lynton Road, Bermondsey, March, Margate, Meopham, Mount Zion, St. John's Wood, Notting Hill Gate, New Cross, Prittlewell, Peckham, Richmond, Reading, Soho, Staines, Tring, Tottenham, Watford, West Hill, Wandsworth, West Ham Tabernacle, Walthamstow, and Wood Green.

At 2 o'clock the L.Z.A. Committee met and at 2.30 the Annual General Meeting of the Incorporated Society also met to receive the Report and Accounts and to elect the Council and Officers for the ensuing year.

At 3.30 the public meeting began, when we were very heartily welcomed by Pastor O. S. Dolbey "in the interests of the Redeemer's kingdom," but the reality and warmth of our welcome were evident long before this and we felt quite at home.

Mr. J. P. Goodenough, speaking upon the Saviour's commission, pointed out that it expressed the duty of every believer in the Christian Church. Since the Master said "Go," the disciple needed no other argument for his evangelistic action. There were three possible attitudes to be adopted towards missionary work, viz., indifference, opposition, and obedience. "Sitting on the fence is all right for a politician, but it is not the attitude for the Christian. You must either throw your whole weight on the side of missionary effort, with a sense of loyalty to your Lord, or it is your bounden duty to oppose it tooth and nail." He cherished the denominational ideal that the day might not be far distant when every Strict Baptist Church in the land would have its personal representative in the foreign field. Pastor T. L. Sapey also referred to the subject of indifference on the part of some in our denomination—people, ministers and deacons—and said that what we wanted was an abiding, ever-flowing, active interest on the part of our Churches, which he trusted these meetings might promote. Mr. H. Ackland, whose subject was also the great Commission, spoke briefly and pointedly upon the Missionary's Charter, "All power is given unto Me . . . go ye *therefore*;" the Missionary's Charge, "Go ye and teach all nations," &c.; and the Missionary's Comfort, the continual companionship of the Lord Jesus Christ, "And lo, I am with you always."

Telegrams had been sent from the afternoon meeting at the instance of our President (who was in the Chair both afternoon and evening) to brethren Mutimer and Robbins expressive of Christian love and sympathy, and during the evening meeting replies were received from them and read as follows:—"Heartfelt thanks for kind message. We are thinking

of you. Robbins." "Oh, how I would love to be with you. Trust you will have good meetings. Love to all. Mutimer."

The characteristics of a missionary Church were forcibly dwelt upon upon by Pastor L. H. Colls. The Cross of Christ was the only sufficient motive, and this would constrain us to give ourselves and our means for His work. The only way to hold the truth was to scatter it, and the Church must not merely engage in this work but have a great passion for it, for the mandate came from the King and every disciple should be a missionary. There was no fear of home mission work suffering, the truth being that the Church which took most interest in foreign missions was seeking to evangelise next door and round about.

Pastor W. Chisnall, the General Secretary, then presented the Forty-seventh Annual Report and Cash Statement for the year—a Report which ought to be in the hands of every member of our contributing Churches —and in the course of his remarks exhibited a withered garland of temple flowers which had been sent from our brethren in Madras, and read an exceedingly interesting explanation from Mr. J. M. Brand, which was briefly as follows:—He and Mr. Booth were watching a procession of the god Ponneyammal one night, hoping to be unrecognised in the darkness. When the god and the priests drew near them, however, the procession stopped and these two garlands were taken from the numerous ones with which the image was decked and placed on the necks of our brethren. Naturally, this was at first refused as seeming to countenance idolatry, but it was explained by the priests' attendants that it was done in honour of the Christian schools where their children were taught!

We were then brought face to face with the darkness of heathen India by Pastor Thomas Jones, who gave some particulars of Hinduism. Had we seriously considered, he asked, the character of the people among whom our brethren were labouring, and had we sought in any way to understand their religion and manners and customs? The millions of India were living in the shadow of death and going into eternity without a particle of light or a word of real comfort. After a pathetic contrast between the truth we have and the delusive and appalling errors which Hindus are taught to believe came a reminder of the power of the Word of the Lord to bring about a complete and perfect change and of the promise "The idols He shall utterly abolish." The A B C of missions fittingly followed, and Pastor B. J. Northfield, after saying it was as plain as A B C in the Word of God that missions were right, proceeded to dwell upon their Authority, their Benefits and their Claims.

The Chairman, our President, pleaded earnestly for the General Fund, from which a remittance of £80 had to be sent to India every month, and which now had an adverse balance of £20. He also urged the necessity of completing the Sendamangalam Building Fund by the end of the year, and stated that a friend had promised that if this were done he would give the last £50.

The solemn responsibility laid upon us as subjects of the wide empire over which our king reigned was referred to by Pastor H. Dadswell, and he asked whether there was not in our hearts a desire that the knowledge of the blood of Jesus Christ might be spread abroad through the wide, wide world.

In the course of a very earnest speech Pastor E. W. Flegg held up the example of Paul, who, inspired by the love of Christ, was all aglow with the desire to tell it out to others, saying, "He loved me and gave Himself for me," and enquired What had we done to prove our love to Him; concluding by saying, "The work is God's and He cares for it; the power is God's and He gives it; the Church is God's and He uses it; the opportunity is ours, let us embrace it."

Miss Elliott being asked to address the meeting responded by speaking of the great comfort which the words "Looking unto Jesus" had been to her and their suitability in view of her coming departure and work in India.

The Valedictory Charge was then given to her by Pastor E. Mitchell. After referring to her call to foreign missionary work he reminded her not only of the difficulties she would meet with but of the help she might reckon on from the Lord, from kind friends in India and praying friends at home. He trusted she would have the great joy of being made useful to some of the women of India, and heartily commended her to God on behalf of the Society and of the friends then gathered together.

Pastor O. S. Dolbey offered the Valedictory Prayer, and a Tamil New Testament was afterwards presented by the Chairman to Miss Elliott on behalf of a little girl at Chelmsford, to whom it had been awarded by the British and Foreign Bible Society.

The Collections were very encouraging, amounting in the afternoon to £20 12s. 10½d. and in the evening to £44 2s. 7¼d., to which must be added the collection at the tea tables, very generously given to the Mission by the Tabernacle friends—£9 10s.—which, with other receipts, amounted to £74 12s. 6d. The sale of literature at the doors realised £6 11s. 11d.

We tender our warmest thanks in the Lord's name to the Pastor and Deacons for their hospitality and kindness.

College Park, Lewisham.

It has given us great pleasure and encouragement to see how missionary interest has revived in this church, and we are now very glad to learn that our friends and fellow-helpers at Lewisham have established a Missionary Sunday in behalf of the cause of Christ among the heathen and of The Strict Baptist Mission. Sunday, October 18th, was devoted to missionary services. The day was a full one, in which special prayer had its place. Our brother Mr. Chisnall, the General Secretary of the Mission, preached morning and evening, and Miss Elliott addressed the Sunday School and afterwards the Lewisham Branch of the L.Z.A., which, as will be remembered, was established in June last. We are sorry to be unable to give any particulars of these services but are glad to learn that there were "record attendances and collections—the whole of which were for the General Fund."

The Forty-Seventh Annual Report.

We trust this Report will soon be in the hands of every reader and that it will be carefully perused. It will be found to register an advance in every part of our labour in the Lord for India. It is true that it contains nothing abnormal or sensational, but it does afford clear evidence of steady work and gradual progress, together with unmistakable signs of Divine blessing. It cannot fail, we believe, to win the confidence and support of all who read it carefully.

Concerning the appearance of the Report and its arrangement—especially that of the Stations at the beginning—we heartily congratulate our brother Mr. Chisnall, and trust the result of his labour may be widely increasing interest and support of our great Master's work in India.

The late Mr. J. W. Cottee, of Chelmsford.—We greatly regret to record the death of our friend and brother, Mr. Cottee, who was a member of our Council and whose willing help we shall greatly miss. We tender our warm sympathy to his bereaved family.

The Children's Corner.

MY DEAR NEPHEWS AND NIECES,—I am glad to receive each of your letters (including Agnes Fowler's), and am pleased with your answers. Only one or two are wrong. If I had room I would point them out, but I have great difficulty in saying all I want to say in one page. I see some of you are trying to get the extra marks. I wonder whether you have any idea how much that pleases me. I want you all to try to get them. If any of you do not quite understand about them let me know.

The marks for the October answers are as follows:—*Division I.*—Grace Church, 6; Dorothy Mitten, 5; Colin Church, 4; Ruth Waters, 3; Reggie Graves, 2; Edie Graves, 2. *Division II.*—Kenneth Robbins, 5; Dora Haynes, 5; Reggie Church, 4; Alma Waters, 3.

No, Reggie (Graves), I did not receive a letter from you last month, but if you will send me the answers again you shall not lose the marks. Thank you, Colin, for your letter. Yes, it is a year since you became one of my nephews, and I have been much interested in your letters and stories. I wish we were all more often reminded by the darkness of evening of the darkness of heathen worshippers. I am so glad, Dorothy, you are sending toys for the dark-skinned children. I was very pleased to see you and your sister, Gracie, last month. I suppose I shall soon hear again from other members of your sewing-class? I had the pleasure of seeing Bobbie last month, and enjoying a game with him, and I couldn't help thinking how delighted Mr. and Mrs. Booth would have been to see him looking so well and happy.

QUESTIONS FOR NOVEMBER.—*Division I.*—1. Find a verse in Rev. ix. describing the nature and folly of idol worship. 2. A verse in John iv., and another in Matt. ix., describing Missionary work as reaping, and missionaries as labourers. 3. A verse in Acts xviii. fulfilling Christ's missionary promise in Matt. xxviii. 20. *Division II.*—1. How did God protect our missionaries when the burglars broke into the bungalow? 2. What diseases are prevalent in Madras just now? 3. In what village did Mr. Morling pitch his new tent and preach?

A friend kindly sent me a missionary story for you last year which I promised to use as soon as I could. I am afraid he must have thought I had forgotten it, but at last I am able to keep my promise.

A Hindu boy who had been taught in a mission-school was one day telling a heathen who lived in the same house that there was only one God, who made everything, and that the idols he prayed to were only lumps of baked clay, which could do nothing. The man paid no attention but soon afterward went on a journey. During his absence the boy broke all the images except the largest, into the hands of which he put the stick. The man was, naturally, very angry on his return, and wanted to know who had done it. The boy suggested that the big idol had been beating his little brothers! This made the man still more angry, and he was about to beat the boy to death with the same stick, saying, "Nonsense, you know as well as I do that the thing cannot raise its hand." "But," the boy said quietly, "how can you worship a god like that? If he can't take care of himself and the other idols, how can he take care of you and the world?" This led the man to stop and think, and the result was that after awhile he worshipped the true God.

You will all see the funny element in this story, and admire the boy's quick wit, but I hope you will also pray that many other eyes may be opened to see the sin and folly of idolatry. "Little children, keep *yourselves* from idols."

Your affectionate UNCLE JOHN

Subscriptions received from Sept. 10th to Sept. 30th, 1908.

General Fund.

	£	s.	d.
Walsham—			
Mr. W. Deaves ...		5	.
Mrs. White		1	.
Miss D. Deaves ...		2	6
Reading, Providence—			
Boxes:—			
Mr. Dann		18	6
Miss Gough ...		8	5½
Mrs. Woodham ...		5	10½
Mr. Smith... ...		4	4
Sunday School ...		16	8
Brighton (per Miss C. Light)—			
Mr. Vickery	2	.	.
Anon....		5	.
Miss Bates		5	.
C. L.		7	.
Miss E. Light ...		5	.
Mr. and Mrs. Lucas		2	6
Miss Piper		5	.
True Sympathy ...		5	.
Brighton, Prarthana Sabha—			
Miss Botting ...		11	.
Mr. A. Cozens ...		7	7½
Mr. E. H. Elliott ...		5	3¼
Mrs. and Miss Fisher		14	.½
Mr. and Mrs. D. „		2	9
Mr. Gumbrell ...		2	6
St. Haddington, Hove, Sunday School ...		8	11½
Miss Haynes... ...		3	.½
Mrs. Lucas		7	1½
Miss Miller		12	1
MonthlyMeetingBox	1	6	.
Mr. Parkhurst ...		4	4½
Mr. Piper		5	.
Mr. Sears		5	.
Mr.&Mrs.D.R. Smith		5	.
Miss Walder ...		3	.
Mrs. Gooderham ...		10	.
Clapham, Courland Grove—			
Boxes:—			
Miss M. White ...	1	15	.
Master E. Brinkler		2	.
Miss E. Philpot ...		.	8½
Miss Rook ...		2	.
Sunday School ...	2	.	.
Trowbridge, Zion—			
Miss L. Summers (box)		12	.
Chatham, Enon—			
Sunday School		10	.
Middlesbro'—			
Mrs. Taylor	2	3	1
Mrs. Allick		9	7½
Master Jack Salmon		6	3½
Miss E. Allick ...		1	.
Elthorne Road, Ebenezer—			
Bible Class		6	9
Sunday School ...		16	11
Mr. H. J. Parker (box)		9	3¼
Mr. G. Carter		3	2½
Tunstall	1	6	1½
Boxes:—			
Sunday School ...		8	7½
Boyton Chapel ...		2	6½
Eyke Chapel ...		.	6
Miss Eliza Catter-mole		.	3
Mrs. Lyon... ...		1	1½
Miss E. Imy ...		4	4½
Mr. H. Holwell ...		1	5½
Wooburn Green, Ebenezer—			
Sunday School ...	2	8	5

General Fund (*cont.*).

	£	s.	d.
Stoke Ash—			
Sunday School Boxes	1	14	.
Miss Whiteman (box)		3	6
A Friend (per Mr. Chisnall	20		.
Walthamstow, Zion—			
Y.P.M.S.	2	12	6
Sewing Class ...	1	19	0
Miss E. M. Walls ...	1	.	.
Marylebone, Mount Zion—			
Miss Smart		1	.
Mrs. Willatt... ...		6	.
Mrs. and Mrs. Fraser	2	.	.
Miss Pleass		7	6
Miss Davey		5	.
Miss Harris		5	.
Mr. Barradell ...	1	11	.
A Friend		2	6
Profit on Tea ...	2	9	7
Mrs. Tarrant ...		5	.
Mount Zion S.S. ...	20		.
Mrs. Harris	10	10	.
Mr. Millwood ...	1	1	.
Miss Lawrance ...		5	.
Misses Thompson ...		10	.
Mr. Goodley... ...	1	1	.
Mr. Barradell's Office Box...	1	2	1
Mr. A. Vine		10	6
Mrs. Lawson... ...	1	1	.
Mr. and Mrs. Cobb		10	6
Mrs. Barrat		5	.
Miss Gosling ...		5	.
Mr. Grimes	2	2	.
Mr. C. W. Harris ...	1	1	.
Miss E. Harris ...		10	.
Miss S. Harris ...		10	.
Woking S.S.	1	2	.
Mr. J. Dilley		5	.
Sandgate, Zion S.S. ...		14	.
Miss A. Brown (box)...		6	.
„ „ (card)...		11	6
Bermondsey, Lynton Road—			
Mr. S. J. Keeble (box)		5	6
Mr. Ashdon		5	.
Brixton Tabernacle—			
Mr. T. L. Sapey (box)		6	6
„ „ „ (sub.)		2	6
Mr. E. Cooper ...		2	6
Basset Street—			
Miss Feilder... ...		5	.
Croydon—Tamworth Road	1	12	.
Miss Jarvis (box) ...		7	6
Reports		1	.
Over—			
Miss M. Norman (box)		2	7½
Tring, Akeman St.—			
Boxes:—			
Mr. T. Glover's Bible Class ...	1	11	.½
Miss Hanwell ...		4	10
Miss N. Hanwell...		2	1½
Miss B. Oakley ...		1	4½
Mothers' Meeting		10	7½
Mr. W. Parsons ...		3	7½
Mr. Fleckley ...		1	9¾
Mrs. Jones ...		5	8
Miss Hedge's Class		4	0
Mrs. E. Gower ...		3	9½
Mrs. J. Wright ...		1	7½
Miss Rawlins ...		5	1½
Mrs. Jno. Gower ...		5	.
Miss Toms ...		4	5½
M., D., & E. Colls		18	2

Building Fund (*cont.*).

	£	s.	d.
Mr. J. R. Hedges		10	3
Mrs. R. Hedges		12	5½
Y.W.B.C. ...	1	2	7½
Misses Maull ...	1	3	6
„ „ class		4	.
Mrs. Emerson		1	.½
Miss S. Warren		1	9¾
Mrs. Swaby ...		6	7
Mrs. A. S. Wright		2	11½
Miss Burch ...		2	4½
Mrs. H. Foskett ...		2	1
Mrs. Geo. Wright		2	5½
Mrs. A. Wright, Sen.		6	2¾
Mrs. Croswell		5	1
Mrs. J. Bagnall ...		5	.
Miss Bagnall's Class		3	.
Miss G. Butcher's Class		1	5½
Miss Beer		5	3½
Mr. A. J. Bagnall (donation)... ...		10	
Brighton Tabernacle			
Sunday School ...	2	7	4
Bible Class ...		12	11
Mr. W. Dancy ...		10	0
Friend		1	.
Watford Tabernacle—			
Y.P. Meeting ...		8	9
Missionary Mtg. ...		13	3
Friend		5	.
Swindon, Providence—			
Boxes:—			
Miss T. Wilton ...		2	7
Master H. Besant		1	4
Miss B. Cummins		6	1
Aston Clinton—			
Boxes:—			
Mrs. J. Burnham		18	5
Mrs. W. Burnham		1	1½
Mrs. Gurney ...		2	3½
Master O. Gurney		3	1
Mrs. Keen... ...		1	9½
Mrs. Munger ...		2	8
Mrs. Rance ...		11	2
Mrs. W. Rolfe		12	.
Sunday School ...		10	2½
Wimbledon, Merton Road—			
Mr.&Mrs Hindes (box)		5	
Stoke Ash—			
Miss A. Cracknall „		2	10
Miss P. Selbourne „		1	8
Woolwich, Enon—			
Sunday School ...	2	13	3
Mrs. Furlong (box)		3	8
Mrs. Patterson „		9	.
Miss Cocks „		12	.
Lee, Dacre Park—			
Sunday School ...		10	5
Chadwell St., Mount Zion:—Mr. H. S. Nunn ...	10	.	
Boxes:—			
Mr. Adams		1	9½
Miss Beckett		5	8½
Mrs. Bromfield		8	1
Mr. Butcher		8	.¼
Miss Dean		12	.
Mrs. Flegg		1	1½
Miss Hart ...		4	2
Mr. Hillier		3	5½
Mrs. Licence		8	6½
Mr. Linney		2	11¾
Miss Lewis		7	8
Mr. J. Martin ...		4	11½
Mr. J. G. Mackenzie	2	5	.
Mr. E. Mitchell ...		7	. 6

General Fund (*cont.*).

	£	s.	d.
Mrs. Miller		3	4
Mothers' Meeting		3	6¼
Miss Morris		15	
Miss North		15	3
Mrs. Othen		6	5½
Mrs. Pardoe		9	2¼
Miss E. Parish		5	1¼
Mr. C. Pattison		1	5½
Mr. A. J. Pickett		13	5½
Mrs. Shepherd		11	1¼
Misses Silvester	3	7	7
Mrs. Tylor		3	9
Mr. G. Ridley	3	3	5
Mr. G. Willesden		1	1¼
Sunday School	14	10	5½
Subscriptions and Donations:—			
Mr. Allen		2	
Mr. Applegate		10	6
Mrs. Banks	1	1	
Mr. W. Bumstead	1		
Miss Cambridge		5	
Mrs. Eyre		2	6
Mrs. E.W. Golding		10	6
Mrs. Hammond		2	
Misses ,,		4	
Mrs. Hoddy	1		
Mrs. Jones		6	
Miss Lawrence		2	6
Mr. E. Mitchell	1		
Mr. T. G. Miller		10	0
Mr. R Simmonds	1		
Mr. E. C. T.	2	2	
Mr. D. Smith	2	2	
Miss Woodward		10	
Howard Institute		5	
Mr. G. A. Beckett		10	
Missionary Sunday	21		
Bierton—			
Miss Leach		9	3
Miss Brown		5	
Mr. A. Dearing		3	5
Mr. J. King		3	6
Mr. G. King		18	
Miss O. King		12	9¼
Miss B. Markham		6	4½
Miss B. Chapman	3	1	2
Sunday School	1	15	7½
Pentecostal Church Prayer Circle		10	
Poynings, Zion S.S.	1	7	6
Bermondsey—			
Lynton Road	5	10	2
A. E. C. (box)		11	
Ipswich, Zoar—			
Mr. H. J. Cordle (box)	1		
Bath, Bethel S.S.		13	3

General Fund (*cont.*).

	£	s.	d.
Reports		3	2
Anon		5	
Mr. D. Cooke		10	
Friend		2	6
Mrs. Gray		2	6
Mr. T. Robbins		2	6
Miss K. Robbins		1	6
Bromley—			
College Slip B.C.		7	
Soho S.S.		16	6
Mr. J. A Pond (box)		11	7¼
Mr. G. Simpson	1	1	
Bolton—			
Picture Postcards		1	6
Reports			6
Ipswich, Bethesda—			
Mr. H. T. Chilvers		2	6
Mr. G. E Elnaugh		2	
Mr. F Green		1	
A Friend		1	
Kingston—			
Providence S.S.	2	15	
Friend		8	
Ottawa—			
Per Mr. F. S Withers		6	3
Hounslow, Zoar	2		
Willingham—			
Reports			10
Northampton—			
Reports		1	

Sendamangalam Building Fund.

	£	s.	d.
Brighton, Prarthana Sabha—			
Anon		3	
Mr. S. Botting		10	
Mr. F. Cozens	5		
Mr. & Mrs. D. Fisher		15	
Mr. E. Marshall		2	6
Wellingborough Tabernacle		10	
Children's Missionary Band—			
E. E. and K.		2	6
Dorothy Mitton			6
An Invalid Friend at Hitchin		1	
Salhouse	1	1	6
Chichester		2	
Watford Tabernacle		2	6
Chadwell Street, Mount Zion—			
Anonymous	1	10	
Misses Woodward		5	
X.Y.Z		5	

Sendamangalam Building Fund (*cont.*).

	£	s.	d.
Bath, Bethel—Friend		2	
Mrs. Gray		5	
Bermondsey, Lynton Road—			
A. E. C.	1	1	
Ottawa—Per Mr. F. S. Withers		6	3
Miss E. M. Walls		10	

"Herald" Fund.

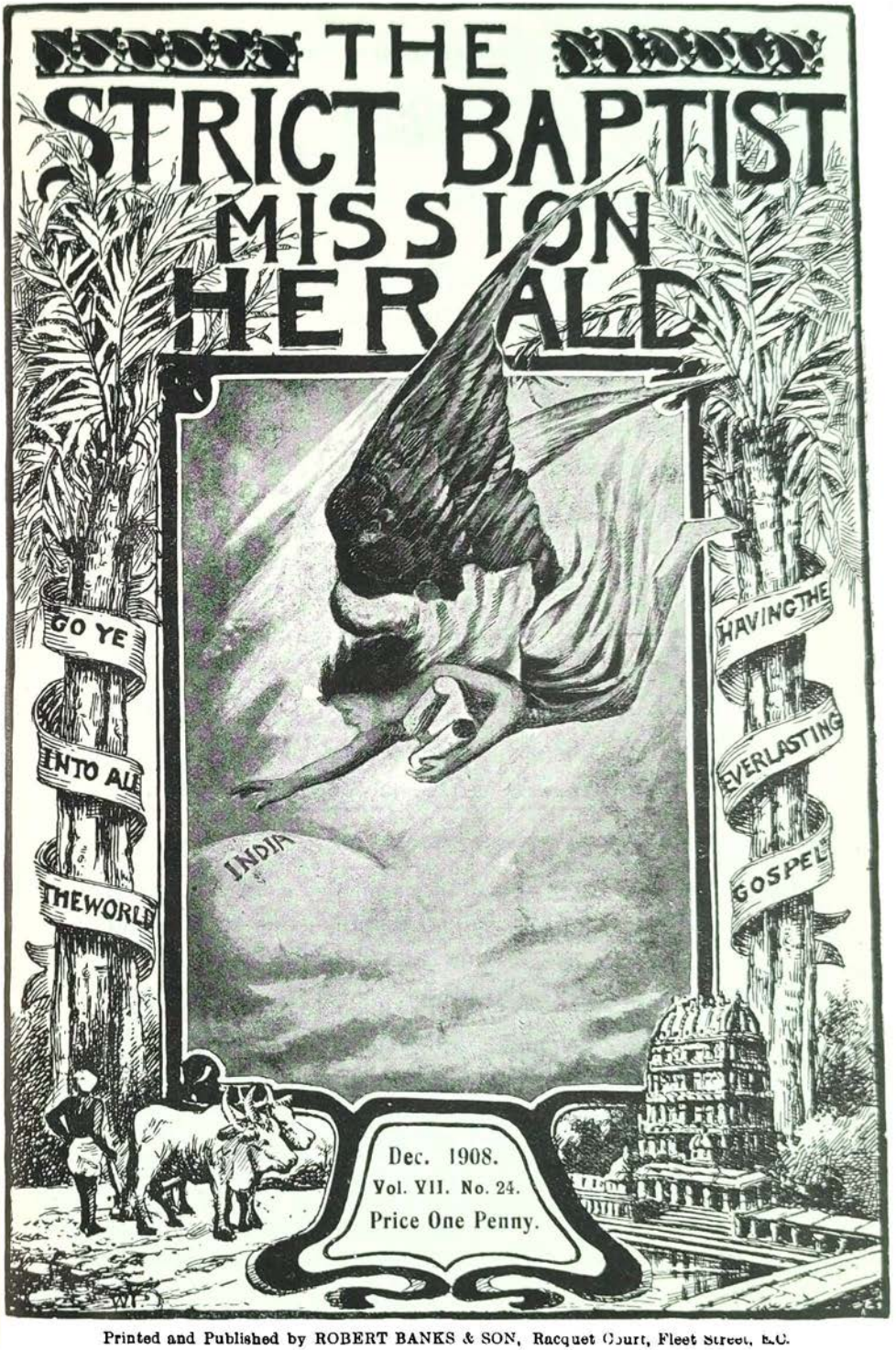
Reading, Providence		14	4
Middlesbro'		1	8
Lewisham, College Pk.		4	6
Elthorne Road B.C.		1	11
Tunstall		18	
King's Langley		7	6
Maidstone, Providence		3	
Guildford—Per Mr. Chisnall, Bound Vol.		1	6
Mr. J. W Baker		5	
Walworth, Surrey Tabernacle		18	
Mrs J. Baker		8	6
Hounslow, Zoar		3	2
Willingham, Old Baptist Chapel		13	8
Mrs Brown		1	
Bassett Street		10	
Croydon, Tamworth Road		18	
Northampton		15	6
Chichester		2	
Aldbury			7½
Brighton Tabernacle			8
West Ham Tabernacle		9	
Watford Tabernacle	2	2	
Lee, Dacre Park		4	10
Chadwell St., Mount Zion	5	10	8
Bath, Bethel	2		10
Bermondsey, Lynton Road		10	
Mr. S J Keeble		1	3
Mr. A. D Knott			9
Mr. J. Gosling			9
Bermondsey, Lynton Road		1	6
Brixton Tabernacle		8	6
Bromley, College Slip		3	
Soho		2	6
Bolton		9	
Ipswich, Bethesda	1		6
Walthamstow, Zion		6	3
Grays, Ebenezer		3	3
Ottawa—Per Mr F. S. Withers		1	2

ALL COMMUNICATIONS for the HERALD should be sent to the EDITOR, Pastor L. H. Colls, "Framsden," Western Road, Tring, by the 10th of each month, *at latest.*

ALL APPLICATIONS for Lectures, Reports, HERALDS, bound Vols. for 1907, and Post Cards, and *changes of address*, to be sent to the GENERAL SECRETARY, Pastor W. Chisnall, 35, Farnham Road, Guildford.

ALL SUBSCRIPTIONS, &c. (*except for the L.Z.A.*), to be sent to Mr. A. J. Robbins, Vicarage Farm, Hounslow.

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£175

IS NEEDED BY THE END OF THIS MONTH

FOR

The Sendamangalam Building Fund.

THE NEED IS URGENT.

No Suitable House can be Rented in the Neighbourhood. The Present Temporary House is Dangerous to Life and Health in the Hot Season.

BUILDING IS THEREFORE IMPERATIVE,

And We Must Authorise Mr. Morling to Build at the Beginning of the New Year.

SMALL DONATIONS, AS WELL AS LARGE,
will be welcomed by

MR. A. J. ROBBINS,
Vicarage Farm, Hounslow.

The Strict Baptist Mission HERALD.

The Monthly Magazine of THE STRICT BAPTIST MISSION,
Founded in 1860 as a Foreign Missionary Society.

VOL. VII.] DECEMBER, 1908. [*New Series*, No. 24.

CURRENT NOTES.

OUR Zenana Missionary, Miss Elliott, is now on her way to India, and will land (D.V.) at Madras on the 21st inst. She is being followed, we do not doubt, by the prayers of many. HE who sent her is with her, and we trust a consciousness of His presence may be a strong characteristic of her experience in all her future work. In the course of the month Mr. Brand will be removing to Sendamangalam, where he will have a wider field for his medical work, and where its effect in opening doors for the Gospel will, we trust, be even greater than in Madras.

It is gratifying to learn from Mrs. Morling's "Retrospect" on page 137 that a better feeling is now being shown towards our friends by their Hindu neighbours in Sendamangalam. We shall all heartily sympathise in their disappointment that their first year of hard pioneer service has not been sealed by even one confession of faith in Christ. We are sure, however, their labour has not been in vain in the Lord.

It is very desirable that the Sendamangalam Building Fund should be completed by the end of the year, for more reasons than one. We not only wish to secure the £50 promised conditionally, but to be able to tell Mr. Morling at the end of this month that he may begin building at once. Moreover, we are anxious to cease making special appeals, and to devote our energy to consolidating and efficiently maintaining the work in both fields.

THE LORD'S DOINGS.

A RETROSPECT which regards the working of God's own hand during the year, rather than our own, will excite gratitude and praise, and, at the same time, inspire hope and foster faith and patience. *His* doings are marvellous in our eyes.

AT HOME, the year opened with shortness of **money** in the General Fund, but although this has been the case throughout the year, all needs have been provided for, and we are not in debt. On the other hand, money for special objects—the Sendamangalam tent, land, and Mission house—has been generously subscribed in response to special appeals, and we are hoping that by the end of this month the last of these special funds will have been completed, and the Sendamangalam Mission House provided for. In January we were still without a **Lady Missionary,** but it was not long before the Master's choice was made known, and the succeeding months have been spent by Miss Elliott in successful preparation for her future work. She is now on her way to India, supported entirely by the L.Z.A., whose income exceeds last year's by £84. Our **Meetings** have improved in numbers, in interest, and in substantial help—a fact indicative of increasing interest, and therefore of increasing blessing. Altogether, the progress at home points to a growing sense of responsibility in our Churches to publish the Gospel far and near, and all the facts which mark that progress must be regarded as our Lord's doings.

Looking **ABROAD,** the **unrest** amid which the year opened in India has continued, giving occasion for much prayer. So far it has not affected Sendamangalam, but has shown itself in various way in and around Madras. On several occasions God has manifestly protected our missionaries from startling outbreaks of hostility. Although there has been acute distress over a large part of India, **famine,** which threatened so ominously, has been mercifully averted, owing, we believe, to the prayers of God's people. Just recently fears as to the possible failure of the north-east monsoon have been disappointed, and the latest news from our missionaries in Madras is that the blessing of abundant rain has been granted.

Confining ourselves to **MADRAS,** cholera and small-pox have been busy, but our Missionaries and their native co-workers have, notwithstanding, been kept in **health and strength.** At the beginning of the year **Mr. Brand** was settling down to the study of Tamil and his medical training was soon in request. In seven months he had given medical and surgical help 420 times; within nine months he has delivered his first Tamil address; and has just now sat (Nov. 18th) for his first Tamil examination. The **Chapel site** had just been discovered after long and

weary search when the year began. Now the building is nearing completion, and both site and Chapel are paid for. **Evangelistic work** has increased; two new stations have been added, there are seven additional workers, the Word has been preached 1,600 times *more* to nearly 19,000 *more* people, and there have been eight more baptisms than in 1907. Although **Zenana work** has suffered from the unrest (chiefly in the number of women learning to read), as doors have been closed to us others have been opened, with the result that 50 more houses have been visited, and nearly 4,000 more visits paid by our Bible-women. **School work** has prospered, another School having been opened, and 100 more children admitted. The efficiency of the Scripture teaching clearly appears in the fact that nearly 100 *more* children were successful in the All India S. S. Union Oral Scripture Examination than last year. Mr. Booth's **Theology Class** and **Men's Meetings**, and Mrs. Booth's **Bible Study Class**, have each their peculiar value, and have been maintained, while a new feature has been added during the year, viz., **the visitation of Hindu men in their own homes** who could not be reached in any other way. 2,300 of these visits have been paid by our native preachers.

In **SENDAMANGALAM,** Mr. and Mrs. Morling had barely settled down in their new and limited quarters, and were still regarded by the people as unwelcome intruders, when the year began. This affected them in various ways, and rendered their position doubly one of discomfort. The change that has been wrought as the year has run its course may be seen from Mrs. Morling's "Retrospect" on another page. It addition to this, the Girl's School has, at last, taken root after several failures; a Station has been opened at Nanjundapuram, four native Agents are at work, two plots of land have been secured, a well has been sunk through solid rock, and exceptionally good water found, and a Chapel is being erected in which the Truth as it is in Jesus will be preached.

What shall we say to these things? Are they not distinctly *calls to praise* as being all the Lord's doings? "Sing unto the Lord for He hath done marvellous things." They are surely, also, calls to *faithfulness and trust,* and at the same time the *promise* of further divine working through our instrumentality. Can we let our hands be slack?

"AND if thou canst not go, yet bring
An offering of a willing heart.
Then, though thou tarriest at home,
Thy God shall give thee, too, thy part—
The messengers of peace upbear
In ceaseless and prevailing prayer."

Our Foreign Field.

The News of the Month.

MADRAS.—The building of a new Hall at Ayanapuram has just been completed. Particulars of the Dedication Service will be found on another page.

We are sure that our home friends will join with us in congratulating Mr. Brand on his successful maiden effort in public Tamil speech.

We have decided upon a further extension of our Madras Village work. For a good while the people of Ahmaikulam have been asking us to commence work in their village. A thatched School and Teacher's House are now in course of erection, and will be completed in a few days.

We had greatly hoped that the Vepery Chapel building would be completed before Mr. Brand left Madras for Sendamangalam, so that he could participate in the opening services; but the work has been delayed, and at present it seems as if we shall not be able to use the building before Christmas.

The results of the written division of the Scripture Examination have not yet been published, but I have received semi-official information that our Teacher Mark heads the list in the senior grade for the whole of the Tamil country.

The monsoon broke last week, and fourteen inches of rain fell within three days. We have had good rain at intervals since then.

Our Madras School figures were encouraging during September. We then had 740 children in our Schools, and they contributed Rs. 25 (£1 13s. 4d) in School fees.

We are having a baptizing service at Vepery on October 24th.—E. A. B.

SENDAMANGALAM.—Improvement in the numbers and regularity of our scholars at Sendamangalam has necessitated our placing another teacher here.

The purchase of the ground on which our house stands, the surveying of the same, and the completion of other works on the compound, leave the way clear at last for our commencing the erection of the Chapel. The site is on a good corner. The front road is the main thoroughfare of the town, and the side road runs along both Hindu and Pullur quarters.

I am delighted to report the arrival of a special gift from London. Through Pastor T. Jones, of West Hill, Wandsworth, a lady placed in the hands of the British and Foreign Bible Society a sum of money for Scriptures to be supplied to us. This has now provided us with forty-two Testaments and Psalms and one thousand Bible portions. A glance at the note on my visits to the Naina Malai festival will at once show the appropriateness of this handsome gift. Reader, let your prayers go forth with these little messengers of salvation.

Again we have had the opportunity of preaching at the great Naina Malai Festival; this is held at the foot and the top of the hill of that name. Large numbers gather from the surrounding country, climb to the noted shrine at the summit, which is 2,500 feet high, make their offerings to the idol and then return home. All sorts of bodily cures are supposed to be effected through this superstitious practice. The number of tracts and Gospel portions that we sold on the second and third weeks of the

festival was decidedly encouraging, and reminded me of a similar visit we made last year.—D. M.

A Sendamangalam Retrospect.

THIS month (October) closes the first year of our life in Sendamangalam. What an eventful year it has been, and how much we have to praise and bless God for! In looking back we are surprised, and we wonder at the advance that has been made. When we first came it was with difficulty we obtained even drinking water, to say nothing of other necessities; but now how different things are! What wonders God hath wrought! The people now bring us things for sale to our very door, and curiosity sometimes draws them right inside to see the wonders of English furniture.

The bringing of sick persons to our house during the past week or two also shows a great improvement in the feelings of our neighbours towards us. People suffering from scorpion bites come nearly every day, and cases of bowel complaint, broken skull, and disordered liver have also required our attention. Last week a man came to us with a bad wound on his head, which his friends had filled with lime to stop the bleeding. We extracted the lime and dressed the wound to the best of our ability, and then sent him to the local dispensary. We are hoping by the time Mr. Brand reaches us to have worked up a small practice for him.

We always rejoice when these cases are brought to us, for though we cannot always speak to them as we would, we can at least hand them a Gospel Portion or tract. We know if they themselves cannot read they will get someone to read it for them, and the pure Word of God is far more powerful than any word we can speak.

A sense of sadness has been with us many times during the past months to think that though we have had inquirers, not one has been brought out to own and confess Jesus as his Saviour. We had longed and prayed that one soul might seal our first year with a confession of love to Jesus, but His ways are not our ways, nor His thoughts our thoughts. We must abide His time, for when He is ready none can hinder. Pray with us, dear friends, that His time may be very near. R. MORLING.

The Sendamangalam Mission House Site.

THE purchase of the new bungalow site has now been completed. We endeavoured to negotiate for this land as far back as December last, but for eight months there was an impenetrable hedge of dispute around it. About two months ago the death of a member of the family to which the ground belonged happily removed all difficulties, and an offer was immediately made.

The other plot, purchased a few weeks ago, will still be occupied by our temporary house—which, after the erection of the bungalow, will be placed to some economical use—by the chapel that we are now erecting, and by other buildings we may need in the future. The bungalow site is exactly opposite this on the other side of the main road, so both our properties are close together. It is square, compact, has frontages to the east and west, is on rising ground above the road, and is fairly well protected from surrounding nuisances dangerous to health.

The document was executed only just in time, for the very same week Government officials were sent to purchase this same plot. We have much to be grateful for at the way the Lord has led us in the matter, and in His granting us signal success after many months of stout opposition.

While I have been writing the above about our bungalow site, the Mohammedans of the town have turned out in force, stopped our work-

men, who were putting a hedge around it, taken away their tools, pulled up the cactus hedge, and thrown away one of the boundary stones—quite characteristic of Mohammedans. I have just heard that they complain we have encroached on one corner of their property, though this is the first intimation I have received of it. There is no doubt about our rights, and I am confident of a speedy and honourable settlement.—D. M.

Gods in Prison.

THERE is a small room in Madras near which no Hindu will venture after dark. The Indian women of the household shun it as they would a demon-cave. It is said that after nightfall ghostly drummings are heard there and angry voices. To this place I received an invitation from a godly woman whose life has been spent in the service of the Gospel in India. I had heard of the fame of the place, and therefore it was with no little interest that I entered the dark doorway and stood a moment in the gloom while a shutter was being opened to let in the light. A beam of brilliant white sunshine shot on the floor and lit up the room. All around were objects of idolatry—gods that had once been worshipped, but now were fallen like Dagon before the Lord and imprisoned here; gods of mud and stone, of iron and brass, of silver and gold. Some of them horrible objects with noses elongated into elephant trunks—half man, half monster; coiling, snaky, hydra-headed bodies Some were stiff, dusty, wooden-like things with limbs all held straight out. Others seemed endued with life; their outstretched arms appeared to quiver, and fiendish spirits peeped through their eyes. Covering the walls and arranged on shelves were venerable relics, whose hidden mysteries had been handed down from antiquity to generation after generation.

Encrusted with the dust and dirt of long-gone years, they kept locked in their stony bosoms dark secrets of many an evil deed they had witnessed. My guide knew something of the history of each. Taking up a bottle half full of Ganges water she described how this had been kept in a high caste home, and how every time a member of the family died the bottle was solemnly opened by the priest, and a drop of the sacred liquid placed on the poor, dead tongue to speed the soul to paradise.

There was also a very special little shrine which had been given up to the missionary with the words, "This has been my meat and drink, my life and hope, my ALL, ever since I was a child. Take it away but treat it with respect. My song now is, 'Nothing but the Blood of Jesus.'"

In a corner of the same room stood a large image, about 3ft. 6in. high, of a man. In his hand were bow and arrows; the face and body were smeared with gorgeous red and yellow markings. The idol spoke, through the mouth of my guide, as follows: "I am Rahm. Before they brought me here people mentioned my name with bated breath. Curious eyes never looked upon me; only beseeching glances and furtive looks of dread. Over those who worshipped me I exercised the power of king. There was only one Name in all the world I feared, and one day, when I had grown very old, that Name was heard near by. I strengthened my hold of my subjects in that house, but amongst them the wife—a fair young girl—began to be influenced by the Name. At first I held her in tighter grips. When the messengers of the Name would come, I made her rush into my sanctuary, stop her ears with her fingers and, falling prostrate before me, cry 'Rahm! Rahm! Rahm!' to overcome that Name. But gradually I lost her. The power of the Name won her and paralyzed me, and when at last she cast me off I was brought here—a deposed, defeated god."

It was the power of the Name that did it. J. M. B.

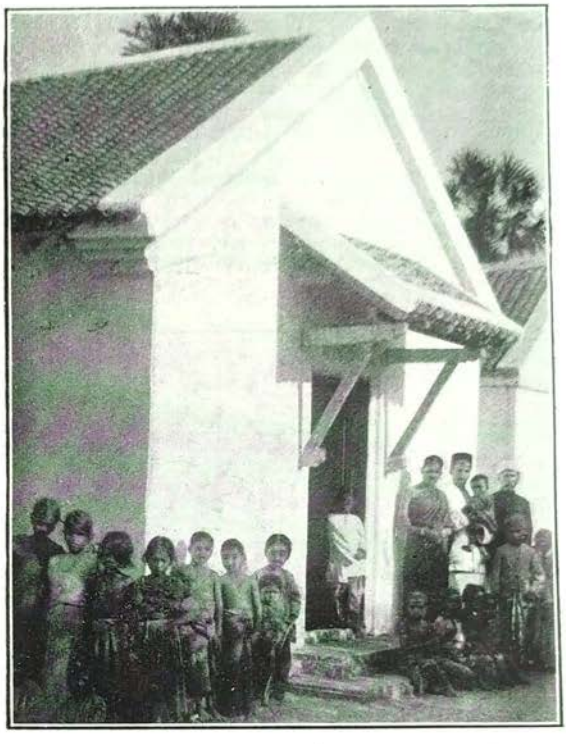


Photo by] THE AYANAPURAM HALL—*Front View.* *[Mr. Booth.*

A New Hall at Ayanapuram.

SUNDAY, October 11th, was a red-letter day for the Mission in Ayanapuram. For months a building had been slowly constructed; at last it was completed, and the Dedication Service was held on the first Sunday after completion.

The new Hall takes the place of two thatched School buildings. One of these was blown over by a gale, and the other, after being used for years, no longer met with the approval of the Government educational authorities. Then, in addition, the Chapel we have met in all these years does not always accommodate those who assemble for worship. Taking everything into consideration, I decided that the best plan would be to put up a substantial brick building which could be used for all purposes.

On the above-mentioned Lord's-day afternoon Mr. Brand and I arrived at the Mission premises, as arranged, shortly before 4 o'clock. We were surprised to find the Hall quite empty and all workers absent. An explanation was soon forthcoming when we heard the sound of children's voices in the distance singing a Christian lyric. Nearer and nearer the sound came, and presently the singers appeared. The Preachers and Teachers of Ayanapuram and adjacent stations had met and, having arranged the School children, marched in procession round the village. As they pro-

gressed, hymns were sung and all villagers were invited to the opening service.

Anticipating that a goodly number would attend, we did not bring any seats into the Hall. All the congregation was seated on the floor. The caste people took very great care to seat themselves apart from the non-caste people and so avoid defilement. We had to refuse admission to a large number of children, the whole of the floor space being fully occupied.

A brief opening prayer was followed by a well-known lyric, in which children and adults most heartily joined. Preacher Ponnuswamy read from Scripture the prayer of Solomon at the dedication of the Temple. Preacher Daniel read a portion of Stephen's apology from Acts vii., which told all assembled that "The Most High dwelleth not in houses made with hands."



Photo by] THE AYANAPURAM HALL—*Side View.* [*Mr. Booth.*

Then came the great and pleasing surprise of the service The Chairman called upon Mr. Brand to address the meeting. Instantly all eyes were fixed upon him, for none present had anticipated that Mr. Brand would venture on a Tamil address. Our Ayanapuram workers were specially delighted that our brother should make his very first public Tamil speech at the opening of their new Hall. Mr. Brand's brief and fitting words were listened to with intense interest, and all were gratified to find that he was able to speak so clearly in Tamil.

Seven or eight brethren engaged in prayer, and earnestly sought God's blessing upon the work which would be done in the new Hall. They prayed for the conversion of some of the Ayanapuram villagers. I spoke to those assembled of the pleasure we had in meeting them on this occasion and invited them to come to our Sunday Services. The happy meeting terminated with the Benediction.

A word may be allowed about the structure itself. It stands on our own ground, on the site formerly occupied by the thatched sheds. The walls are constructed of brick and clay, plastered both sides with chunam. The roof is of tiles laid on bamboo rafters, which are carried on teak purlins and ridge, supported by timber trusses. The floor is of square red brick, pointed with cement. There are two doors and four windows. There is a small sunshade over the front door. The exterior dimensions are—length, 33 feet; breadth, $15\frac{3}{4}$ feet.

The entire cost of the building has been paid for out of the Government Education Grant earned by the Madras Schools. By this means we have been able to carry out this scheme without asking for a single rupee from the Home funds. E. A. B.

A Divine Deliverance.

THREE cruel faces, the white and red trident marks of Vishnu showing with startling clearness on their dark foreheads. Three hard, loud, scornful laughs, and then a torrent of blasphemy. We shudder and shrink at the awful words, which seem to cut us through like cold steel and freeze the very wound they have made. We wonder dully that the speakers still live after uttering them. And this is one aspect of India's unrest.

We are sitting in a caste Hindu house telling the old story with a new yearning when the above interruption suddenly comes. Our audience of women is startled; some of them disappear into dark chambers, the others sit still and gaze at us in consternation. What shall we do? There is only one exit, and at that the intruders stand. We have no desire to argue, and the blasphemous words have made every nerve in our being tingle and throb. We open God's Word and read just one more verse. But now the ridicule turns to fierce anger, we hear a shout from men's loud voices, and the one word, "Go—Go," hurled at us.

But how shall we go, for there they stand still, effectively blocking the doorway? But still, and small, a voice speaks to our quivering hearts (was ever earthly voice so sweet?), "Be not afraid of their faces, for I am with thee to deliver thee."

We gaze mutely at the evil, angry faces for a moment, and once more try to speak—and once more the words come, "Be not afraid," and all fear leaves us.

We tell them just why we have come; tell those cruel ones of a loving Saviour; tell them how He fills our hearts and lives till we must obey Him in telling to such as they the story of His love. There is silence in the close little room, and where the tall, strong men had shut out the light before, a shaft of evening sunlight streams through the open door and lies on the floor at our feet. We rise and walk out upon that shaft of light—God's pathway—into the street. They are sitting in the verandah, and silently let us go, and as we go we look up into the blue, blue vault of heaven, and the golden sun setting behind the palm trees, and realise that greater and mightier than Hinduism, or unrest, or Satan, is God.

WINIFRED BOOTH.

WE rejoice with our friends, Mr. and Mrs. Booth, in the birth of their third son, Gerald Arthur. We are glad to have news of good progress, and pray that much blessing may attend both child and parents.

OUR HOME CHURCHES.

The Christmas Boxes.

THROUGH the generous labours of friends in many Churches we have been enabled to send off nine large boxes this year—two more than last year. This will afford the donors great gratification, but we doubt whether they will be able to imagine a hundredth part of the pleasure which their gifts will produce in India, or of the influence which those gifts will exert. We very heartily thank each and all, including the children, who have contributed time, labour and money to these results, and we trust you may yourselves reap much joy in the Lord. We are particularly glad that some friends have contributed who have never done so before.

"A large share of the gifts," we are delighted to learn from Mrs. C. W. Harris, "has come from the children of our Sunday Schools," and we cordially agree with her that "especial thanks are due to them for their self-denial and kind thought for the Indian children."

"One or two friends," Mrs. Harris further says, "have sent money amounting in all to £1 2s. 6d., with the request that we should purchase something suitable for the Christmas Boxes. This we have forwarded to Mr. Booth, as Mr. Chisnall thought he would know better the need of the moment."

Mr. J. P. Barradell has repeated his former kindness and has given "nine strong wooden, iron-bound boxes in which to send the things to India." We warmly thank him in the Lord's name and on behalf of the Mission.

Nor do we forget the willing service rendered by Mrs. C. C. and Mrs. C. W. Harris, the former in sending patterns during the year to all applicants, and the latter in receiving, sorting and packing such a large number of gifts. We are sure the contributors will recognise the great amount of labour so willingly given and will join with us in the expression of warm, appreciative thanks to both ladies.

The following is a list of contributing Churches and friends :—

ACTON: per Miss E. Elliott; AMERSHAM: Friends and children, per Miss E. Butcher; AYLESBURY: Baptist Band of Hope girls, per Miss Edith Goodchild; BATH, Bethel: Friends and Scholars, per Mr. A. Ruddon; BECCLES: Young Women's Bible Class, per Miss Stannard; BRIXTON TABERNACLE: Scholars, per Pastor T. L. Sapey; CAMBRIDGE: Friends and the Zenana Work Meetings, viz., Messrs. C. Careless, Hollings and Quince; the Mrs. Beall, Blott, Bigg, H. Careless, W. H. Haynes, Leigry, Oxberry, Piggott, Redding, Reynolds, Sturton, Waddelow, Whyatt, junr., and Woods; the Misses Asplin, Berry, Cheeseman, Dellar, Eldred, Dora Haynes, Martyn, Swain, Turner and Wilderspin; Mrs. and Miss Derby and Misses M. and A. Haynes; Masters Gilbert and Bernard Haddon, H. and C. Piggott and H. Saunders, and a Friend, per Mr. D. Sturton; CLERKENWELL: Chadwell Street, Friends and Sunday School, Messrs. Briscoe, Haslop, D. Smith, Willesden and F. Watkins, the Mrs. Day, Eyre, Mackenzie, Silvester, Tylor and Webb, Mr. and Mrs. Pardoe, Mr. and Mrs. Riddle, and Mr. and Mrs. Steadman, the Misses Beckett, Berryman, Goodhew, Horne, North, Retson, Hammond, Mitchell, Nunn and Woodward, per Miss Pardoe.

[Want of space compels us to hold over a large number of names till next month.—EDS.*]*

Ladies' Zenana Auxiliary.

Prayer Subjects for December, 1908.

Week Beginning—

SUNDAY, 6th.—For the Conference of S.B M. missionaries meeting at Sendamangalam.

Sunday, 13th.—For a blessing on the various L.Z.A. Branches, Secretaries, and Members.

Sunday, 20th.—For the Master's blessing on the school at Sendamangalam and that the way may be opened for us to honour Christ there by teaching more of His love.

Sunday, 27th.—Praise for God's blessing and protection, which has attended our missionaries during the year and prospered the work in the midst of opposing and difficult circumstances.

High Wycombe.

AN enthusiastic gathering was held at "Zion" on Tuesday, October 20th, in connection with the L.Z.A. Prayer Circle, to welcome our dear sister Miss Elliott. Social tea was partaken of at 5 30. The vestry was well filled at the tea as also at the meeting in the evening, which commenced at 7 o'clock. The chair was taken by the President, Miss M. Rogers. The proceedings opened with a hymn of praise, after which Mrs. Morling read suitable portions of Scripture, including Psalm xlvi., and spoke words of welcome and encouragement to Miss Elliott. Another sister asked the Divine blessing on our gathering, and Miss Rogers then made a few remarks on 1 Peter i. 6, "Wherein ye greatly rejoice," emphasising the cause for rejoicing—the salvation of one's own soul, and then the joy of telling the good tidings of the Gospel to others.

Miss Elliott related in a very clear and touching manner the way the Lord had dealt with her in calling her to foreign service, which constrained us to sing, "God moves in a mysterious way, His wonders to perform." Mrs. Scott spoke helpful words to workers from Psalm lxxx. 8, 9, and Miss Maunder addressed words of encouragement especially to Miss Elliott, giving her as a text Num. xxiii. 19. The Secretary made an earnest appeal to the friends to take boxes. Other prayers and hymns followed, bringing to a close a very happy and enjoyable meeting. A collection was taken for the Zenana Fund, which (including the proceeds of the tea) amounted to £1 4s. We heartily wish our dear sister "God-speed."

R. ROGERS, *Secretary*.

Miss Elliott's Departure.—A large number of friends gathered at Liverpool Street on November 21st, and many travelled down to the Royal Albert Dock, to see Miss Elliott off. We shall hope next month to have some travelling notes from her. Meanwhile we commend her to her Master's loving care.

Miss Elliott's Examination.—After her four months' training Miss Elliott has passed the C.M.B. Examination.

Moneys received since October 27th.— Beccles, per Miss Stannard (collection), 13s.; Brighton, per Miss Cozens (collection), 16s. 10d.; Greenwich, per Miss Smart, 3s. 6d.; Leyton, Miss Dixon's box, 4s.; Ipswich, per Mrs. Chilvers (collection), £2. Total, £3 17s. 4d.

The Children's Corner.

MY DEAR NEPHEWS AND NIECES,—Your letters and answers this month are—nearly all of them—very neat indeed, I am glad to tell you. The marks for November are :—Division I.—Ruth Waters, 5 ; Rosie Waters, 5 ; Colin Church, 4 ; Lottie Tooke, 4 ; Doris Bly, 5. Division II.—Dora Haynes, 6 ; Kenneth Robbins, 5 ; Alma Waters, 5. The *total* marks for September, October, and November are :—Division I. —Ruth Waters, 13 ; Colin Church, 12 ; Grace Church, 12 ; Doris Bly, 11 ; Rosie Waters, 10 ; Dorothy Mitton, 9 ; Edith Graves, 7 ; Rowland Gillett, 4 ; Margaret Brand, 4 ; Lottie Tooke, 4 ; Reggie Graves, 2. Division II.— Kenneth Robbins, 15 ; Dora Haynes, 15 ; Alma Waters, 12 ; Reggie Church, 8. I am sending missionary books, with great pleasure, to Ruth Waters, Kenneth Robbins, and Dora Haynes. Only two in Division I. have answered the three months' questions, which accounts for the smallness of the others' marks.

In January I shall give a book for the best answers in each division to the December questions, and, through the kindness of two or three friends, I shall be able to give two or three *extra* books to some who, although they have not had sufficient marks during 1908 to win a book, have, nevertheless, written to me frequently and done well. So there will be four or five books to be given in January. The December questions are :—Division I.—1. What interesting event happened at the new hall at Ayanapuram (pronounced Iyanapóoram) ? 2. What name has greater power than the name of Rahm, and what verses in Phil. ii. does Mr. Brand's article remind you of ? 3. In what ways do the people of Sendamangalam treat Mr. and Mrs. Morling better than they did a year ago ? Division II.—1. What is the name of the Madras village where we are about to open another school ? 2. Why are Mr. and Mrs. Morling feeling somewhat sad ? 3. Find in Jeremiah i. the words which God spoke to Mrs. Booth when angry Hindus fiercely shouted "Go !"

One of my nephews tells me how much he likes answering the questions, and sends me much love. Much love to you, my dear boy. I am very glad if I am able to give you and others pleasure, and, through you, to help in sending the Gospel to our little brown-skinned brothers and sisters in India. Three new nieces from Watford—names next month.

I think our missionaries in India will be pleased to learn the interest which is taken in their welfare and work by you Corner children, so I will quote the following from one of my little nieces' letters : "I am very pleased to hear that more rain has fallen in that far-off country, and I also thank God that He has helped the missionaries so much in India, and I also thank Him that my prayers for them have been answered."

Four of you have kindly sent me missionary stories this month. I will give you Colin's story. "Among some skaters was a little boy who was just beginning to learn to skate. He was so small that his frequent falls on the ice awakened the pity of a kind-hearted, if not wise, spectator. 'Why, sonny, you are getting all bumped up,' she said. 'I wouldn't stay on the ice and keep falling down so ; I'd come off and watch the others.' The tears of the last downfall were still rolling down his rosy cheeks, but the child looked from his adviser to the shining steel on his feet, and answered, half indignantly, 'I didn't get some new skates to give up with.' And he was right. We should never leave unfinished anything we undertake to do." If every follower of Jesus were as earnest and determined as this there would be 50,000 missionaries abroad instead of only 18,000 to preach Christ to 1,000,000,000 Christless ones.

Your affectionate UNCLE JOHN.

THE NEW YEAR'S PRAYER MEETING

WILL (D V.) BE HELD

ON FRIDAY EVENING, JANUARY 8TH, 1909,

AT

CHADWELL STREET, CLERKENWELL, E.C.,

AT 7 P.M.

PASTOR E. MITCHELL *to preside.*

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General Fund.

	£	s.	d.
Wandsworth, Chatham Road, S.S. (boxes)		4	6
Norwich, Orford Hill, S.S.		6	6
Miss L. Purling (box)		3	.
J. „		4	.
Marylebone, Mount Zion, S.S.	8	15	3
Mr. C. C. Harris	10	10	.
Mr. W. Harris		10	6
Mrs. C.W.Harris, for Xmas. presents	1	2	6
Mr. Hazelton	1	1	.
Mrs. Howe	1	1	.
Miss M. A. Robbins		10	.
Mrs. Russell		5	.
Mr. D. F. Smith	1	1	.
Mr. C. A. Vine		10	6
Notting Hill Gate—			
Mrs. Crampin (box)		7	6
Hounslow, Zoar, S.S.	1	2	.
Bible Class		13	10
Brighton, Prarthana Sabha—			
Miss Chapman		5	.
Ipswich, Zoar	2	14	.
Sunday School	3	1	5
Mrs. Crane		4	7
Mr. Farrow		15	10
Miss A Roe		5	.
Miss A. Wright	1	12	.
Miss Ash		16	.
Stevenage		7	6
Boxes:—			
Mr. E. Armitage		1	6½
Mr. M. Arnold		1	8½
Mr. Ashwood			6
Mrs. Fraser		2	8
Mrs. Norman		5	4½
Mrs. Pickett		10	2½
Mrs. Roe			10½
Mrs. Street		8	9½
Mr. Thompson		5	2½
Mr. Underwood		2	3
Mr. D. „		4	4½
Mr. F. „		2	9½
Mr. G. „		1	11½
Miss Wood		4	4
Mr. R. R. Robbins	5	.	.
Wood Green—			
Mr. C. Hillier (box)		3	6
Miss S. M. Smith, lantern slides		10	.
Wisbech, Zion, Boxes—			
Miss Bell-Wright		0	9½
Miss Butt		2	11
Miss Clarke			7½
Miss Laxton		14	.
Miss Pratt		1	6
Mrs. Newton		5	.
Mrs. Scott		4	6
Mr. Tweed		1	.
Mrs. Shipway (box)		2	6
Miss L. A. Thurston.		2	6
Over—			
Miss Ivy Hemington (box)		4	6
Beccles, S.S. (boxes)		14	9
Walthamstow, Zion—			
Sunday School (boxes)	1	2	9
Mr. S. B. Caplin		5	.
Mr. & Mrs. Wakefield		7	.
Amersham Friends and Children		5	3

General Fund (*cont.*).

	£	s.	d.
Mr. H. Watts		10	6
K. F. O.		10	.
Lewisham, College Pk.	3	2	6
Watford Tab. S.S.	1	18	.
Tring, Akeman St.	18	7	5
Reports		12	6
Peckham, Zion, S.S.		3	6
Mr. Knight (box)		4	.
Wellingborough Tab.	6	1	3
Cambridge, Eden	2	.	8
Sunday School	8	18	8
Wattisham—			
Harvest Home	2	6	6
Sunday School (boxes)	1	.	.
Mrs. J. Squirrell „		6	.
Mrs. H. J. Garrod „		10	.
Miss M. Jaggard		6	.
Homerton Row—			
Mr. & Mrs. A. G. Spratt	1	.	.
Miss Arlidge		10	.
Bierton, Boxes:—			
Miss M. Goode		11	4
Miss B. Markham		4	.
Miss F. Norwood		6	3
Aston Clinton	3	10	9
Dunstable, Old Bap. Chapel—			
Mr. G. Gurney (box)		3	1
Master R. „ (card)		7	11
Balcombe—			
Mr. E. C. Bourne		2	.
Stratford, Gurney Rd.—			
Harvest Thanksgiving	2	15	.
Quarterly Subs.	1	5	4
Walworth, Surrey Tab.—			
Mr. O. S. Dolbey	1	.	.
Penroso Street	1	7	6
Erith, Providence—			
Sunday School	1	1	.
Annual Meeting held at Surrey Tabernacle			
Afternoon Collection	20	12	10½
Evening „	44	2	7½
Tea	9	10	.
Boxes at door		7	.
Chelmsford	5	2	9
Wandsworth, West Hill		18	.
High Wycombe, Zion—			
Boxes:—			
Mr. Morling		7	6
Mrs. Oxlade		5	.
Misses Rogers		8	.
Mrs. Royffe		7	.
St. Neots, Reports		4	.
Tottenham, Ebenezer		12	3
March, Providence	8	.	.
Mrs. Hd. Morton	1	1	.
Reports		1	1
Sunderland, Jireh		6	11
Reports		2	7
Newcastle	2	.	.
Reports		3	4
Haworth	1	.	.
Reports		4	10
Miss O. Peay		5	.
Miss D. Cradduck	1	.	.
Trowbridge, Zion—			
Miss Gore's Class		4	3
Miss Merrett's „		3	3
Chatham, Enon—			
Reports		2	.
Waltham Abbey, Ebenezer S.S.	2	3	4

Sendamangalam Building Fund.

	£	s.	d.
Marylebone, Mt. Zion—			
A Friend	1	.	.
Miss M. Falkner		10	.
High Wycombe, Zion—			
Friends		10	.
Misses Morling	2	.	.
Newcastle-on-Tyne—			
Mr. Greystone		2	
Homerton Row—			
Mr. & Mrs. A. G. Spratt		10	.
Greenwich, Devonshire Rd.—			
A Friend		10	.
Brixton Tabernacle—			
Mrs. Goodchild	1	1	.
Miss Peal	1	1	.
Friend (Banknote)	5	.	.
Bermondsey, Lynton Road—			
Mr. J. B. Collin	10	10	.
Mr. H. Blackman	1	1	.
Bierton, Harvest Thanksgiving	3	4	6
Warboys—			
Mrs. M. Ashcroft	1	.	.
Widow's Mite		2	6
Mr. & Mrs. Turnpenny	1	.	.
Annual Meeting held at Surrey Tabernacle, Special Appeal	22	.	
Walthamstow, Zion—			
Mr. A. Booth		5	.
Stratford, Gurney Rd		5	3½
High Wycombe, Zion—			
Anon.		10	
Brighton, Prarthana Sabha—			
Miss Chapman		5	
Constraining Love		10	.

"Herald" Fund.

	£	s.	d.
Norwich, Orford Hill—			
Sunday School		10	.
Stowmarket		3	.
Mr. A. Eastoe		2	6
Miss Ash		2	.
Stevenage, Albert St.	1	10	.
Walworth, Penroso St.		8	8½
Wood Green		2	8
Wisbech, Zion		4	.
St. Albans, Bethel		10	.
Hounslow, Zoar		6	2
Cambridge, Eden	1	2	.
Wattisham—			
Mr. Wm Deaves		5	.
Farnham, Mr. A Crisp		5	.
Marlb, Providence		11	1
Mrs H. Morton		2	.
Miss E. R. Gosling		7	.
Meopham—			
Mr J. N Throssell		1	6
Tottenham, Mr. Vestey		4	.
Stratford, Gurney Rd.		9	8
Leyton, Goldsmith Rd.		4	.
Waltham Abbey, Ebenezer		6	.
Berkhamsted		10	.
Trowbridge Zion—			
Miss Gore		1	.
Chatham, Enon		3	.

ALL SUBSCRIPTIONS, &c. (*except for the L.Z.A.*), to be sent to Mr. A. J. Robbins, Vicarage Farm, Hounslow.

THE FORTY-SEVENTH

ANNUAL REPORT

FOR THE YEAR 1908.

FOUNDED 1860.

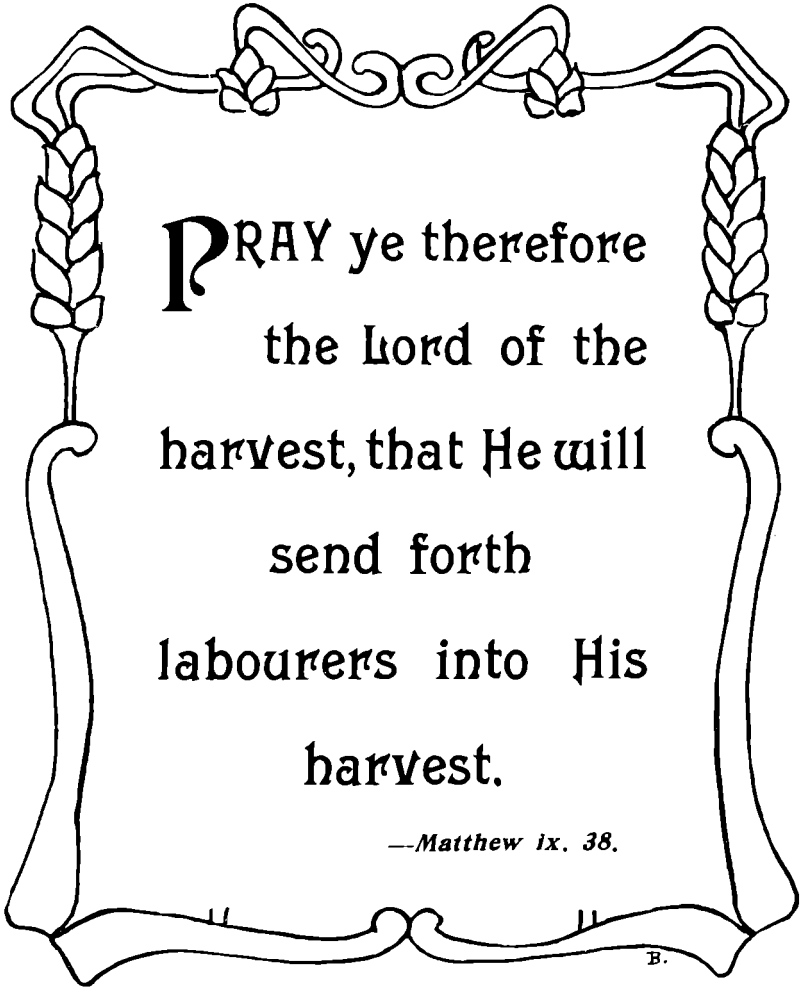
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THE STRICT BAPTIST MISSION.



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PRAY ye therefore
the Lord of the
harvest, that He will
send forth
labourers into His
harvest.
—Matthew ix. 38.
B.

Founded 1860. Incorporated 1907.

THE

FORTY-SEVENTH

ANNUAL REPORT

OF THE COUNCIL

OF

The Strict Baptist Mission

FOR

The Year ending September 30th,

1908,

WITH

A LIST OF CONTRIBUTIONS.

Presented at the Annual Meeting held at The Surrey Tabernacle, Wansey Street, Walworth Road, London, S.E., October 27th, 1908.

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(Vicarage Farm, Hounslow, W.)

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(Brentford).

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Minute: MR. A. CRADDUCK, 7, Overdale Road, Ealing, W.

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PASTORS L. H. COLLS and S. HUTCHINSON.

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Ladies' Zenana Auxiliary

Working Committee:

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MRS. BOOTH
MRS. BRETT
MISS FROMOW
MISS E. HARRIS
MISS S. HARRIS
MISS SEARS

All contributions to the General Fund should be sent to Mr. A. J. Robbins, Vicarage Farm, Hounslow.

All contributions to the L.Z.A. should be sent to Mrs. Silvester, 9, Gallia Road, Highbury, N.

THE LADIES' ZENANA AUXILIARY.

ITS OBJECTS AND CONSTITUTION.

To support Lady Missionaries and Bible-women for the making known of Christ by Zenana visits. Giving instruction to women in Bible-knowledge, and in the visitation of the sick.

RULES.

1.—That the work of the L.Z.A. be conducted by a Working Committee, composed of President, General Secretary, and not less than six local Secretaries, chosen by the General Committee.

2.—That the General Committee of the L.Z.A. shall have power to fill all vacancies.

3.—That local Secretaries of the L.Z.A. be appointed who shall be members of the L.Z.A. Committee, and have power to vote at the General Committee meetings.

4.—That Committee meetings be convened at half-yearly and annual meetings, or oftener as necessity may demand.

5.—That all appointments of Missionaries be made jointly by the L.Z.A. Working Committee and the Council of Management of the Parent Society.

LOCAL BRANCHES AND SECRETARIES.

President: Mrs. Hutchinson. *Gen. Sec.:* Mrs. Silvester.

Acton, Miss Edith Elliott.
Bassett Street, Miss Fielder.
Bermondsey, Lynton Road, Mrs. Crisp.
Brighton, Prarthana Sabha, Mrs. Cozens.
Bury.
Cambridge, Miss Eldred.
Chelmsford.
Clapham, Courland Grove, Miss Sears.
Clerkenwell, Chadwell Street, Mrs. Silvester.
Fulham, Ebenezer, Mrs. Brown.
Grays, Mrs. Smith.
Greenwich, Devonshire Road, Miss Smart.
Guildford, Miss Pickett.
High Wycombe, Miss Rogers.
Hill Street, Misses E. and S. Harris.
Homerton Row, Mrs. Brett.
Hounslow, Miss Ebbs.
Ipswich, Bethesda, Mrs. Chilvers.
Kingston, Providence, Mrs. Lambourn.
Lewisham, College Park, Miss M. G. Voysey.
Leyton, Miss Jones.
Lowestoft, Miss Large.
Manchester.
Northampton.
Old Brentford, North Road, Miss M. Fromow.
Prittlewell, Mrs. J. Fromow.
Reading, Miss Pursey.
Richmond, Salem, Miss Robinson.
St. Albans, Miss Gregory.
Staines, Miss Wollard.
Stratford, Gurney Road, Miss Ince.
Swindon.
Tottenham, Napier Road, Mrs. Troupe.
Tring, Miss E. M. Maull.
Waltham Abbey.
Walthamstow, Mrs. Booth.
Walworth—
Surrey Tabernacle, Mrs. Boulden.
Penrose Street, Miss R. Staines.
Wandsworth, Chatham Road, Mrs. Baxter.
Warboys.
Watford Tabernacle, Miss Crawley.
West Ham Tabernacle, Mrs. C. H. Stockdale.
Wood Green, Park Ridings, Mrs. Parish.

DOCTRINAL BASIS.

1. The eternity, equality, and distinct personality of the Father, the Son, and the Holy Ghost, in the unity of the Godhead.

2. The plenary and verbal Inspiration of the Old and New Testaments, and their infallible authority in all matters pertaining to faith and worship.

3. The fall of mankind in Adam—their guilt and condemnation—together with their entire and universal depravity, by which they were alienated from God, and are unable, in and of themselves, to turn to Him.

4. Eternal and personal election unto salvation.

5. Particular redemption by the vicarious sacrifice of Christ.

6. Justification by grace, through faith, by the imputed righteousness of our Lord Jesus Christ.

7. Regeneration and sanctification by the direct agency of the Holy Spirit, through the instrumentality of Divine truth. Saving faith is not a legal duty, but the sovereign and gracious gift of God.

8. The absolute necessity for a holy life, as the result of true faith and the evidence of regeneration.

9. The final perseverance of true believers.

10. The preaching of the Gospel to every creature of the fallen race of Adam is a Divine command and a solemn obligation.

11. 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. The congregational order of the Churches.

12. The resurrection of the dead and the universal judgment, the everlasting punishment of the wicked, and the everlasting happiness of the righteous.

RULES.

1. That this Association be called "The Strict Baptist Mission."

2. The membership of the Association is limited to 200, and is composed of members of Particular and Strict Baptist Churches subscribing to its funds according to the Articles of Association.

3. That it be conducted by a Council of Management, elected annually by the members of the Association according to its Articles.

4. 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.

5. That its officers be—a President, a Vice-President, a Treasurer, and not more than three Secretaries; and that the doctrinal basis be taken as representing the principles by which it shall be governed.

6. That an Annual General Meeting be held once in each year, at such time and place as the Council of Management shall determine, when a report of the past year's proceedings shall be read by one of the Secretaries, and the Council shall be elected for the ensuing year, with power to add to their number according to the Articles of Association.

7. That the Council meet in London as often as necessary, at such time and place as may be determined upon by a majority of its members present at any such meeting, ten (including the Chairman) to form a quorum.

8. That a month's notice be given of any new business intended to be introduced to the Council.

9. 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 subscribing—from all sources during the current year—£3 is entitled to nominate one of their members to be a member of the Association for the ensuing year; a similar payment of £10 entitles such a Church to nominate two members; £20, three members; £30, four members. Such nominations must be in writing, signed by the Secretary of the Church, and sent to the General Secretary of The Strict Baptist Mission. Members so nominated will be qualified to attend and vote at the Annual General Meetings of the Association.

10. That in the event of death or retirement of any of the Officers or Council, any such casual vacancy may be filled up by other members of the Council.

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

OUR FOREIGN FIELD.

MISSIONARY STAFF.

MADRAS DISTRICT.

Missionaries:—

Missionary E. A. BOOTH,
Mrs. E. A. BOOTH.

Medically trained—

Missionary J. M. BRAND.

SALEM DISTRICT.

Missionaries: —

Missionary D. MORLING,
Mrs. D. MORLING.

Ladies' Zenana Auxiliary.

MADRAS DISTRICT.

Medically and obstetrically trained—

Miss OLIVE M. ELLIOTT.

THE MADRAS DISTRICT.

Native Workers and Stations.

THE CITY STATIONS.

VEPERY.—Our Headquarters:

Consisting of Chapel, School Hall and Compound. Rented from the American Strict Baptist Missionary Society. These buildings are to give place next year to our own Buildings now in course of erection and nearing completion.



NATIVE MINISTER IN CHARGE.

Preacher: M. SOONDRAM.

Bible-woman: ARSEERVATHAM.

Teachers: P. DANIEL,
M. GNANATHICAM,
S. DHEVAKUNNI.

CHOOLAI.

In the Sunday School Union Scripture examination forty-five scholars in this school passed, and five boys obtained the maximum number of marks.



Visited by Native Preachers in Rotation.

Bible-woman: ELIZABETH.

Teachers: S. ABRAHAM,
A. MANICAM,
M. MARK.

PERIAMETTU.

This is a very trying part of the field. May we solicit an earnest interest in your prayers for this place?

The work is carried on in hired buildings. If some friend could help us to build a school-chapel it might help forward the work in this district.



Visited by Native Preachers in Rotation.

Bible-woman: SAMPOORANAM.

Teacher: C. SAMUEL.

KILPAUK.



A Growing Centre of Activity.

NATIVE MINISTER IN CHARGE.

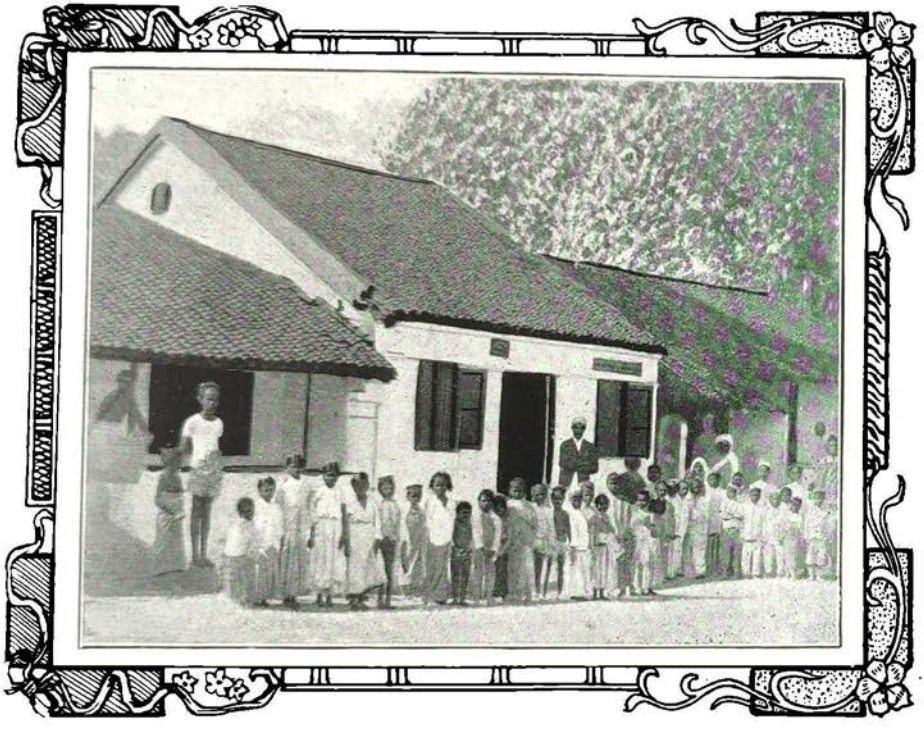
Preacher : S. VETHAMANICAM.

Bible-woman : ANBAE.

Teacher : C. JOHN.

PURSAWALKAM.

A centre where many Mohammedan children come under our influence and instruction: a good Gospel preaching-centre also.



SCHOOL, CHAPEL, AND OTHER BUILDINGS.

NATIVE MINISTER IN CHARGE.

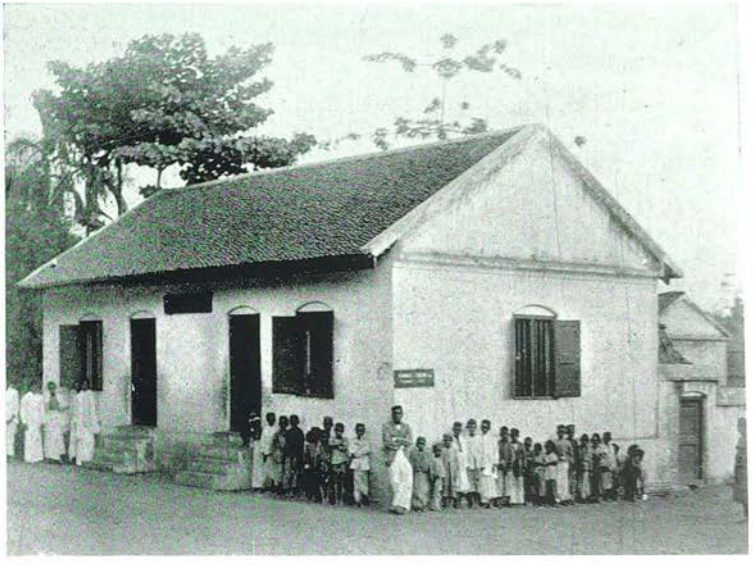
Preacher: G. DYRIAM.

Bible-woman: D. CHRISTIANA.

Teachers: M. SETH,
S. ESTHER.

SEMMENCHERI.

In the Sunday School Union Scripture examination thirty-nine scholars in this school passed, and three boys obtained the maximum number of marks.



NATIVE MINISTER IN CHARGE.

Preacher : D. APOLLOS.

Teachers : V. PONNIAH,
P. PAKKIYAM,
RATTNAM.

THE VILLAGE STATIONS.

AYANAPURAM.

The Headquarters of our Village Work.



CHAPEL, SCHOOLS, AND COMPOUND.

NATIVE MINISTER IN CHARGE.

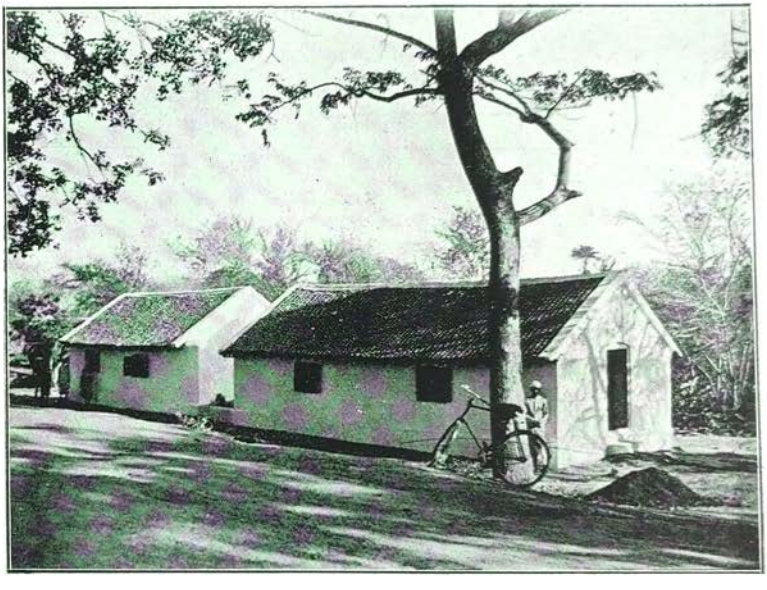
Preacher : S. PONNUSWAMY.

Bible-women : P. MARTHA,
V. CHRISTIANA.

Teachers : D. DHANARAJ,
D. SALOME,
A. DHARMANATHAN,
G. JOHN.

ARAMBAKKAM.

Our buildings here comprise School-Chapel, native workers' Homes, and compound, all substantially built, and Mission property.



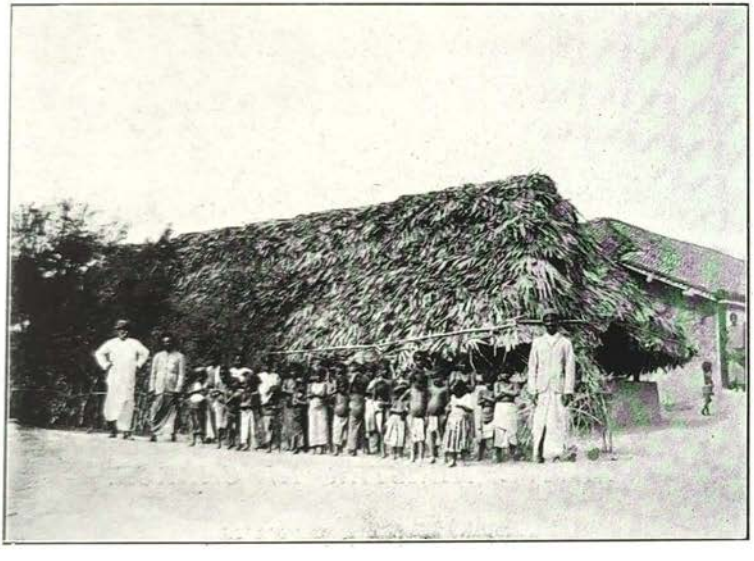
NATIVE MINISTER IN CHARGE.

Preacher : J. DANIEL.

Bible-woman : SUSANNAH.

KOLUTTUR.

Our work here is carried on in temporary buildings, the School-Chapel consisting of bamboo and palm leaves. A good friend—a Mr. Angel, of St. Albans—has conditionally promised a new building here.



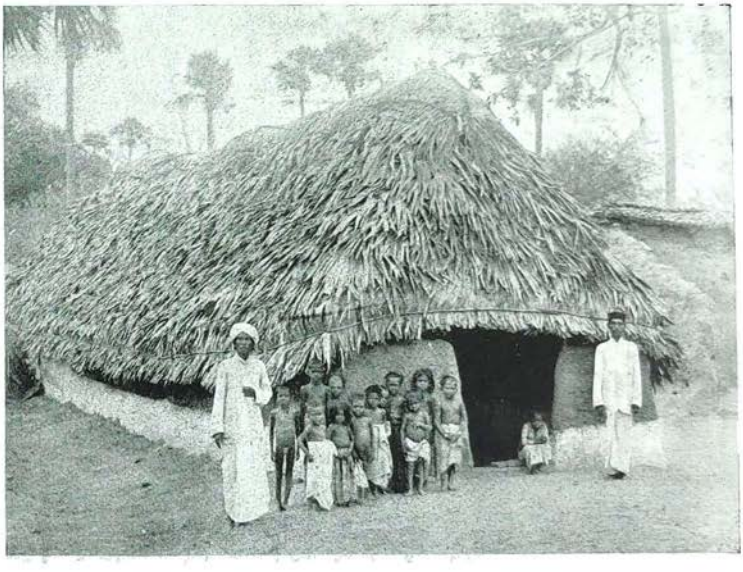
VISITED BY NATIVE PREACHERS IN ROTATION.

Teachers: V. MOSES,

M. GNANAPOO.

KOYEMBEDU.

Our latest extension. This station has only recently been opened, the School-Chapel consisting of a building with mud walls, bamboo and palm leaves roof. A new building here would be acceptable.



Visited by Native Preachers in Rotation.

Teacher: J. ISAAC.

PERUVALLUR.

A very encouraging work is being done here. Ten of the scholars in this school passed the Sunday School Union Scripture examination, and received certificates.



NATIVE MINISTER IN CHARGE.

Preacher: S. ABRAHAM.

Teacher: S. NAVAMANI.

SEMBARAMBAKKAM.

In the Sunday School Union Scripture examinations eight scholars passed and received certificates, and one boy obtained the maximum number of marks.



NATIVE PREACHER IN CHARGE.

Preacher: R. DORAISWAMY.

Bible-woman: S. JEEVAMANI.

SEMBIYAM.

The work here has been, and still is, uphill, yet great are the opportunities. This is a caste as well as a non-caste school, and so our preachers and teachers, as well as our missionaries, have the privilege of preaching the Gospel and teaching the Scripture to both classes; and one wonders What will the harvest be?



Visited by Native Preachers in Rotation.

Teacher: A. SAMUEL.

SALEM DISTRICT.

SENDAMANGALAM.—
Our Headquarters.



Missionaries: MR. D. MORLING,
MRS. MORLING.

The Chapel, in course of erection is to bear the following title:—

"BETHEL."
ERECTED TO THE GLORY OF GOD
BY THE UNITED BIBLE-CLASSES
AT WEST HILL, WANDSWORTH.

KALAPPANAYAKKANPATTI.

Our First Village Station.



Services and School are held in hired buildings.

NATIVE MINISTER IN CHARGE.

Preacher: A. VARATHARAJULU.

Bible-woman: V. ADAIKALAM.

NUNJUNDAPURAM.



Mr. Morling paying a visit to this virgin soil in a Jutka.

Services and School are held in hired buildings.

NATIVE MINISTER IN CHARGE.

Preacher: SWAMIDHAS.

Bible-woman: HIS WIFE.

NOTICE IN REFERENCE TO BEQUESTS.

WE believe there are many of our subscribers who 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 mention how it can be done, viz.: 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 to the Treasurer for the time being of THE STRICT BAPTIST MISSION *the sum of £ free of duty, for the promotion of the objects and work of the said Mission; and I direct that the said Treasurer's receipt shall be taken and deemed a sufficient discharge for the same.*

The capital could then be invested, and the interest would form a permanent memorial by way of subscription.



OUR MADRAS STAFF, 1908.

For list of names see page 28.

Our Commission:—

"Go ye into all the world, and preach the Gospel to every creature."

THE

FORTY-SEVENTH REPORT.

——:o:——

"How, then, shall they call on Him in whom they have not believed?

And how shall they believe in Him of whom they have not heard?

And how shall they hear without a preacher?

And how shall they preach without they be sent?"

—Romans x. 14, 15.

——:o:——

"And He hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation, that they should seek the Lord."—Acts xvii. 26, 27.

WITH this summary of Divine truth in mind, the story of our work in India becomes one of absorbing interest, and we trust the Report your Committee now present for your prayerful consideration as a record of their stewardship will move all hearts to a deeper sense of the heathens' need, and the power of the Gospel of the grace of God to meet it.

During another trying year your Committee have been favoured with the blessed experience of realising the Lord's gracious promise, "Lo, I am with you alway," and in the strength of this promise they have faced the many difficulties, have been earnest in their prayers, and strong in faith, in view of the solemn times that seem to be coming upon India through the serious Unrest that is so prevalent, with the narrow and marvellous escapes that our Missionaries have had.

These all call forth gratitude to our God, and being thus humbled before Him, conscious of our own weakness, and realising that strength and power belongeth unto Him, whose we are, and whom we serve. Thus difficulties have been overcome, many perplexing problems solved, and, through earnest prayer, much accomplished, both in the way of the raising of funds and their disposal to the best advantage. The prospect in the Foreign Field is indeed encouraging, as the work is unfolding before us, and with the doors thus wide open, it is surely a stimulus to our faith to go in and possess the land.

Whilst, therefore, gratefully acknowledging all the help that God has laid upon our subscribers' hearts to give, we are just now imploring for that extra supply of funds that will permit us to extend our operations during the coming year, enabling our workers to embrace the opportunities that present themselves to them, that thereby the accomplishment of our Lord's words may be fulfilled when He taught us to pray, "Thy kingdom come."

It is a source of holy joy to further record the increasing zeal of the Churches, the more manifest sympathy, the greater spirit of prayer in ever-widening circles, and this, we firmly believe, comes through the Holy Spirit pouring out upon us His grace and favour.

So in a wondrous way God has unfolded His own will to accomplish His own purpose, with the result that at home there has been an increasing number of helpers, an ever-widening sphere of labour abroad, with the wonderful record of the triumphs of sovereign grace in the hearts of the poor benighted heathen.

With hearts, therefore, full of grateful thanks to the many friends who have supported us with their sympathy, prayers, and financial help, for the blessing that has rested upon our brethren and sisters in the Foreign Field, and for the spiritual success that has been granted, we bow in deepest humility before God, and cry, "Not unto us, O Lord, not unto us, but unto Thy name give glory."

THE FOREIGN FIELD.

IN AND AROUND MADRAS.

FOR the purposes of this Report the Mission year in Madras is reckoned from the beginning of August to the end of July.

The Anti-Government Movement.

During the period under review, the "unrest" movement, with its watchword, "*Vande Mataram*," has been strongly in evidence in various parts of the Madras Presidency. The usual quietness was first disturbed by the notorious Bepin Chandra Pal, an agitator who came from Bengal to stir up discontent. He preached sedition to great crowds in Madras, and inflamed the minds of many against the Government. Those who have identified themselves with the views of the Extremists belong mainly to the student and budding politician classes. The vast majority of Indians of reputation and standing have held aloof. The real issue is whether the development of India shall proceed quietly under British rule, or be achieved apart from the co-operation of the British nation.

The Anti-Missionary Campaign.

The conversion of Jagathambal, a caste girl who was formerly a pupil in one of our Schools, was made the occasion of a serious anti-Missionary campaign in Madras. Each department of our work suffered, but especially the Zenana work. Many caste houses which were then closed against us have not yet been re-opened. Our Indian helpers have been assaulted and insulted. Opposition schools have been opened close to Mission Schools. At times open-air preaching has been made simply impossible in some places.

Scarcity.

Although not within what is recognised as the present famine area, the effects of the famine in other parts have been felt acutely in Madras. Famine prices are prevalent here. The cost of living has increased considerably. Extra allowances, in accordance with the provisions of the Famine Code, are being made to all lower-grade Government servants. In common with others, our Indian helpers have found the times hard.

Our New Missionary.

From many points of view the chief item of interest during the year was the arrival of Mr. Brand in Madras on Decem-

ber 23rd. We have become so intimately acquainted with him that it seems strange to speak of him as "our new Missionary." He has devoted himself closely to the study of Tamil, and in addition has rendered medical aid to a large number of patients. We greatly regret that we are to soon lose such a friend and colleague.

The Conference of Missionaries.

During January our annual Conference of Missionaries was held in Madras. Several important questions were discussed very fully, and the recommendations of the Conference were submitted to the Home Council. As our staff of Missionaries enlarges, and administrative questions multiply, these Conferences will become increasingly important and useful.

Our Indian Staff.

By the addition of seven new workers the number of our Indian helpers has been increased to thirty-nine. The preaching force has been greatly strengthened by the return of Dyriam from prolonged leave and the appointment of our zealous brother, Apollos. Our present staff is composed as follows:—

EVANGELISTS ...	8
ZENANA WORKERS	9
SCHOOL TEACHERS	22
	39

In the photograph of the Madras Staff which is included in this Report, all workers save one are represented. Seated on the ground in front are our women School teachers in the following order, reading from left to right: Manicam, Kunni, Bakkiyam, Salome, Esther, Gnanapoo, and Navamani. Seated on benches are Preachers Abraham, Ponnuswamy, and Soondram, then Mrs. Booth, with Rex, Mr. Booth, and Mr. Brand, to the right being Preachers Dyriam, Daniel, and Apollos. The row immediately behind has Preacher Doraiswamy on the left, followed by Bible-women Martha, Elizabeth, Sampooranam, D. Christiana, Jeevamani, V. Christiana, Arseervatham, Susannah, and Anbae, next to whom stands Preacher Vethamanicam. In the back row are Teachers Isaac, Mark, Samuel, Gnanathicam, Dharmanathan, Dhanaraj, Abraham, Ponniah, Daniel, Seth, John, Moses, Ratnam, and S. John.

Theology Class.

So that our workers may be better equipped for their task, I have continued the lessons in Theology. The class meets on the last Saturday of each month. At the close of the lesson questions are dictated to which written answers are returned. In answer to a question on the Atonement, Apollos wrote:—

"In the blood of Jesus there is power to cleanse us from every stain, and there is a price sufficient to satisfy all the claims of God's holy law against us. Thereby forgiveness of sin is granted." The prizes in the Theology Class this year were gained by Ponniah and Abraham.

New Stations.

We have opened two new Village Stations during the year, one at Peruvallur, and another at Koyembedu. The work at Peruvallur was commenced in November. Our School there has so flourished that an additional teacher has been appointed. The place is rising in importance owing to its nearness to the constantly enlarging railway workshops. We have recently purchased a small plot of land close to the School, and hope to erect a suitable building of our own when funds permit. The most recent extension of our work is at Koyembedu, where on a rented plot of land we have put up a thatched School with Teacher's house adjoining. The work was commenced in May and a fair start has been made.

List of Stations.

The following is a complete list of our Madras Stations. The figures indicate the number of workers attached to each :—

City Stations:		*Village Stations:*	
VEPERY	5	AYANAPURAM	7
CHOOLAI ...	4	ARAMBAKKAM ...	2
SEMMENCHERI	4	SEMBARAMBAKKAM	2
PURSAWALKAM	4	KOLUTTUR	2
KILPAUK ...	3	SEMBIAM ...	1
PERIAMET...	2	PERUVALLUR	2
		KOYEMBEDU	1

Transfer of Property.

The Mission having become an Incorporated Society, it has the power to hold property in its own name. The various properties in India which formerly stood in the names of Trustees, or Missionaries, have been legally transferred to the Mission, and duly registered in its name.

"Into the Highways and Hedges."

To evangelistic work we give the foremost place. Our Evangelists preach in each district where we carry on School or Zenana work, and in many places where we do not. Each Preacher speaks morning and evening in the open-air, on five days a week, working according to an arranged programme.

The question of the evangelization of the city of Madras was the subject of an exhaustive enquiry during the year. It was found that at the present time not even one Missionary is able to

devote himself entirely to vernacular evangelistic work within the city. The representative Committee, who conducted the enquiry, published their strong conviction that "the force engaged in vernacular evangelistic work in Madras is far from adequate to the need."

Our Village preachers, in addition to preaching in the places where they live, evangelize regularly in the surrounding villages.

During the year our eight Evangelists have told the Gospel story in the highways of the city and the by-ways of the villages on 5,599 occasions, the total number of hearers being 95,995. More than 20,000 Gospel tracts were distributed by our workers.

Into the Homes.

We have endeavoured to get into closer touch with the men by arranging for our Evangelists to visit them in their homes. Some 2,300 such visits were made, affording quiet opportunities for conversation on religious topics.

Men's Meetings.

Evening services for men only have been held monthly in our Schoolrooms at Pursawalkam and Semmencheri. The attendance at these meetings has been most encouraging. Heathen men who will not attend an ordinary Chapel service on Sunday have been brought to these evening meetings through personal influence. From twenty to thirty men gather and listen quietly to a straight Gospel talk. They are invited to ask questions. As the meeting closes I take the opportunity of engaging some in conversation, and so bring personal influence to bear more directly. These men's meetings are full of incalculable possibilities, and afford us access to a number of young men whom we cannot reach in any other way.

Lantern Lectures.

On several occasions we have exhibited the lantern slides, making the Scripture pictures the basis of a Gospel address. These meetings have attracted good audiences. We should be glad if some friend would send a few lantern slides in the Christmas box.

The Christmas Gifts.

Six splendidly packed cases of gifts, from all parts of England, arrived in time for distribution during Christmas week. I wish I could in some adequate way convey to our dear friends at home an idea of the very real pleasure which these presents afford the children of our Schools. Some of the very best of the articles were given as special Scripture prizes.

Our Sunday Services.

Every Lord's-day, morning and evening, public worship is conducted at Vepery and Ayanapuram. I preach alternately at each place, and our Indian preachers conduct the other services in turn. It is pleasing to be able to report an improvement in the attendance at Vepery. The congregation at Ayanapuram is, generally, wholly composed of our workers and their families, together with the senior scholars of the School. Besides our helpers there are no other Christians living in Ayanapuram.

We have, recently, commenced holding a regular Sunday service at Arambakkam. This is for the special benefit of some Christian weavers who have come from the west coast, and settled in the neighbourhood. Their mother tongue is Kanarese. This is akin to Tamil, and they are able to follow the leading points of a Gospel Tamil address,

The weekly offerings at these various services amounted to Rs.81 (£5 8s.).

Prayer Meetings.

Mid-week prayer meetings have been maintained at Vepery and Ayanapuram. It has taken some of our Indian brethren a long time to learn that their public prayers should be brief. Now frequently we sing three or four hymns, read and comment on a short passage of Scripture, are led, in turn, by ten brethren in prayer, and conclude the service within the hour.

Our Tamil Church.

The supreme aim of all our work is that souls shall be converted. Our earnest prayer is that those to whom we minister may be brought to Jesus Christ, through the power of the Holy Spirit. We further desire that such believers shall, upon their baptismal profession of faith, be united in the fellowship of a Gospel Church.

"Baptizing Them."

During the past twelve months, I have had the pleasure of baptizing ten disciples. Each of these I personally examined in reference to their spiritual fitness for the ordinance. They were accepted upon giving evidence of "repentance toward God and faith toward our Lord Jesus Christ." These seals to the ministry of the Word are signs of God's blessing. For such we joyfully praise Him and ask for more.

Two others, who had been previously immersed, were received by testimony, making a total addition of twelve to our fellowship. After deducting some whose membership has lapsed, we have now 48 names on the Church roll.

Vepery Chapel.

At Vepery we still meet for worship in the Chapel kindly rented to us by our American Baptist friends. In connection with some other scheme their Conference has authorized the demolition of the building, but the carrying out of this has been most generously deferred for our benefit. I am happy to think that we shall not trespass much longer on their patience.

Our persistent efforts to acquire a suitable site in the same neighbourhood have been rewarded. The Mission is now in possession of a site on which a Chapel is being built. The work is not sufficiently advanced for a photograph to be taken, so we reproduce the architect's design for the front elevation of the Chapel. The interior dimensions are: length, 54 feet; breadth, 23½ feet.

Special Gifts.

I must tell you how gladly all our Indian helpers have subscribed monthly to the Vepery Chapel Fund. Their contributions have amounted to Rs.200 (£13). In response to personal appeals made to some Indian and European friends, further amounts have been received, making a total of Rs. 482 (£32) raised in Madras this year. We shall therefore be able to purchase seats, lamps, and other necessary furniture, entirely from money gathered in Madras. I expect the Chapel will be ready for use before the close of 1908.

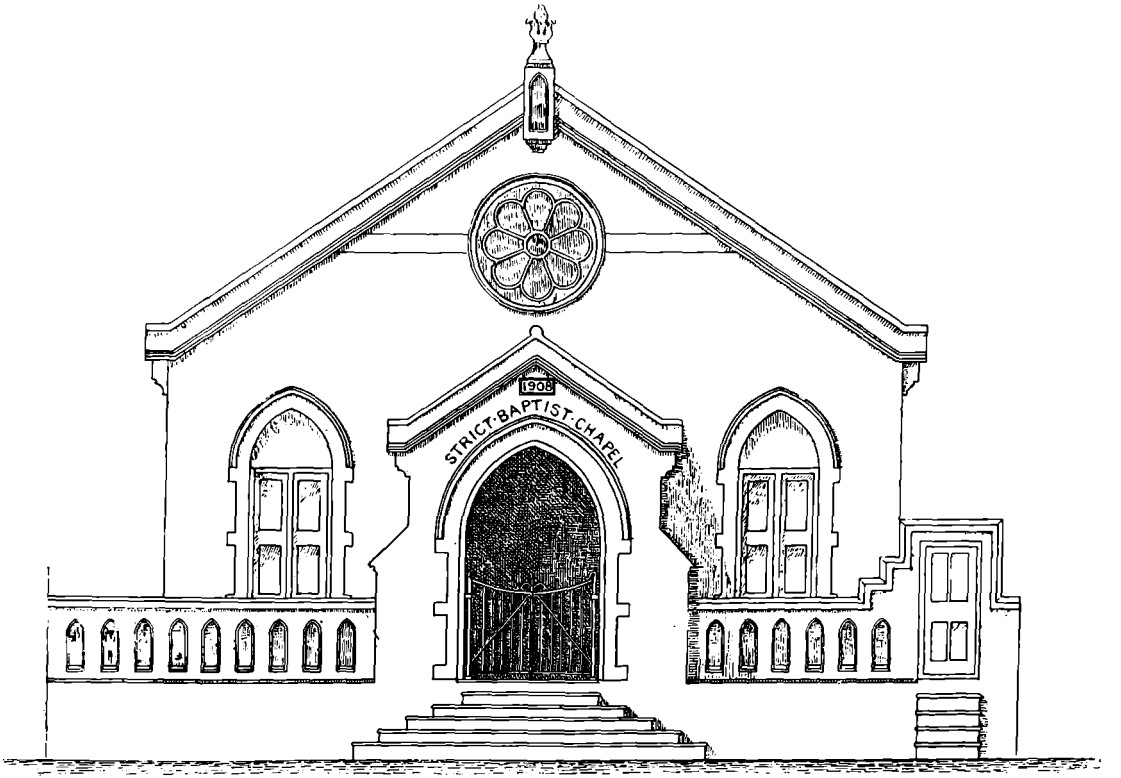
Our Day Schools.

We have thirteen Day Schools. Six of these are in Madras City and seven in the Villages. In addition to the twenty-two Teachers mentioned, four of our preachers give a part of their time to School work. There are very few children of Christian parentage in our Schools; nearly all are heathen who, but for our work, would be ignorant of the Word of God. Scripture is taught every morning and afternoon in each School to both caste and non-caste children. I set the lessons and personally examine the pupils of each School in Scripture knowledge.

The classes range from Infant to Fourth Standard. Those who cannot afford to pay anything are received as free scholars. The remainder pay small fees varying from one farthing to sixpence a month. These fees amounted during the year to Rs.244 (£16).

Most of the Schools are "recognised" by the Educational Department and examined by Government Inspectors in secular subjects. The amount earned by our Schools under the Grant-in-Aid Code was Rs. 854 (£57).

At the beginning of the year we had on the registers 613 pupils and at the close 727. The average daily attendance at the commencement of the year was 447 and at the close 561.



VEPERY CHAPEL, FRONT ELEVATION. *Drawn by F. M. Lewis, Architect.*

Our Sunday Schools.

Each Day School is also a Sunday School. A few of our former pupils, who are now reading in higher grade schools, continue to attend our Sunday Schools. On the other hand, parents are not so particular about their children attending Sunday School, as only "Christian religion" is taught. We use the International Lessons. This secures uniformity and enables us at small cost to supply each Teacher with useful Lesson notes in Tamil. I make a practice of visiting some Schools each Sunday afternoon, and frequently distribute Grimké's Tamil Scripture Text Cards to the children. In three of our Schools a missionary box is passed round each Sunday and the little ones put in their coppers. In this way they gave all by themselves twenty-two shillings to the Mission. At the beginning of the year the average attendance was 373 and at the close it was 505 each Sunday.

Scripture Examination.

For several years a goodly number of our Sunday School children have entered for the India Sunday School Union Scripture Examination. This year we presented a greater number of candidates than before. The Oral examination consisted of twenty-five questions on the Gospel of John. 213 of our Scholars were successful in this department, seventy gaining Certificates in the First Class, and of these NINE DISTIN-



OUR "HONOURS" GROUP. [E. A. Booth.

GUISHED THEMSELVES BY EARNING THE HIGHEST POSSIBLE NUMBER OF MARKS. We are sure our friends will look with special interest on the photographs of these nine boys who gained maximum marks.

The boy on the left of the picture is a Christian boy from Sembarambakkam School with his Teacher Doraiswamy close behind. The next five are caste boys from Choolai with their Teacher Abraham. The three on the right with their Teacher Ponniah in the rear are non-caste boys from Semmencheri School.

The particulars given above refer only to the Oral Department. In 1907 we for the first time took part in the Written Examination. We entered twelve candidates and every one of them passed.

Our Silver Medallist.



Photo by] V. S. PONNIAH. *[E. A. Booth.*

Teacher Ponniah sat for the Scripture Examination in the Senior Division. Candidates from all parts of the Tamil-speaking country in India, Burmah and Ceylon, competed in

the same division. The published results show that our PONNIAH WAS THE ONLY CANDIDATE IN THE WHOLE OF THE TAMIL COUNTRY WHO EARNED A FIRST CLASS CERTIFICATE IN THE SENIOR DIVISION. He has been awarded a Silver Medal by the India Sunday School Union.

So that in each department of the Scripture Examination we have this year eclipsed all our previous records.

Money Matters.

Many at home will be interested to know that during the year we have raised in Madras, in aid of our Mission work, the sum of Rs.1,679 (£112 sterling). This amount is made up as follows :—

	R.	A.	P.		£	s.	d.
Education Grant	854	13	0	=	56	19	9
School Fees	244	11	3	=	16	6	3
Sunday Collections	81	4	1	=	5	8	4
S.S. Mission Boxes	16	7	7	=	1	1	11
Vepery Chapel Fund ...	482	10	9	=	32	3	6
	R.1,679	14	8	=	£111	19	9

Still Hindered.

Our friends will remember that we have on various occasions asked their prayers on behalf of Authelatchmi, who was brought to a saving knowledge of the Lord Jesus whilst attending our Semmencheri School. In July, 1904, Authelatchmi's application for membership was accepted by the Vepery Church. Her parents then refused their consent to her baptism and all efforts to persuade them to give their permission have failed until now. They refuse to allow Authelatchmi to attend our services but she is permitted to attend Sunday School. These four years have been a long testing time and in many ways life has been made hard for this young disciple. There is one bright spot which illumines this dark background and helps us to understand why it has been permitted. Her younger sister, Meenatchi, has been brought, we believe, to a true knowledge of the Saviour through the influence of Authelatchmi. Just quite recently our hopes have been strengthened by the news that some of her relatives in South Africa, who were written to on the subject, have replied that they do not raise any objection to Authelatchmi being baptized. This may possibly weaken the opposition of the parents.

There is a similar difficulty in the case of Saragopani. Our ministrations have been blessed to this young man and he has been for months desirous of professing his faith in Christ. His family are all heathen, and his eldest brother, who is his guardian, is in South Africa. The latter has withheld his consent until now, but says that when he returns to Madras he will

give his permission. This remains to be seen. Meanwhile I commend very earnestly these two definite cases to our home friends, and ask for their continued prayers.

Conclusion.

As of old the harvest is plenteous and the labourers are few. In such circumstances our Lord Himself has told us to give ourselves to prayer for more *labourers*. Surely the opportunities by which we are here surrounded constitute a challenge to our faith and call us to further effort. Does no young man of suitable qualifications in our own Home Churches hear the voice of God at this juncture saying, "Whom shall I send, and who will go for US?"

Our Lord's command to preach the Gospel to every creature is still binding upon us. We have His promise that as we obey He will be with us. By personal service, by prayer, by sympathy and by gifts, let us each press on with this work in His name. He has much blessing in store for us. The best is yet to be. The brightest days are ahead.

Ernest A. Booth

MADRAS ZENANA WORK.

God With Us.

THE past year has been a remarkable one in two ways, and in glancing back we have cause both to praise and to pray.

Many and great have been the difficulties our Zenana workers have had to contend with, owing to the feeling of unrest, especially prevalent among the high-caste people. Our Bible-women have been threatened, abused, mobbed, and in one or two instances beaten while visiting in the Zenanas. But they have every one of them kept bravely on, preaching the Gospel of Him who, "when He was reviled, reviled not again," and endeavouring, when houses in affected districts were closed to them, to enter others with the message of Life.

We have told you of these difficulties from time to time, but the heartache and anxiety have only been told to Him, and His help has been sure and wonderful.

But if the difficulties have been remarkable, the deliverances and fresh opportunities have been no less so. Whenever we have been in danger we have realised the presence and help of our Master, and when a door has been closed to us, another has been opened in the same district or street. Surely this calls for glad and thankful praise! We feel it does. But does it not

also call for earnest prayer that the same help and strength may be given to us in the coming days?

In the City.

Our City Bible-women, working in the districts of Choolai, Periamettu, Vepery, Pursawalkam, Kilpauk, and Madavaukam have had the strongest opposition to contend with. Many houses where we had visited for years have been closed to us. Behind those closed doors we remember with a pang—here one, and there another—young women who were glad to learn of Jesus, and whom we seem to have lost sight of for ever.

There was one—RUKAHMANI. She learned for a time, and then the unrest came, and all the houses in her street were closed to us, Rukahmani's included. Soon after, the time of her marriage approached, and she begged of her parents to invite me to the wedding. They were loth to do so, but she continued pleading, and because she was an only child and they loved her dearly and she was soon to leave them, they consented. I went in answer to the card they sent me, hoping for just one more opportunity of speaking with her, but the clang of cymbals, the throng of guests, and the careful watch that was kept over her, made this impossible. I sat during that Hindu ceremony with a prayer in my heart for an hour, and rose to leave as Rukahmani was passing me, tied to her husband, in a strange walk round a gilded canopy. She saw my movement,



caught my hand in her hot, convulsive grasp and kissed it passionately, leaving a tear there to tell me of her regret, because it was not proper for a Hindu bride to speak.

But it is also in Choolai, where opposition is so bitter, that we now have some of our most interested listeners, who always give us a glad, warm welcome. These are in the *new* homes that God has opened to us.

Lately we have come in touch with RAJAMMAL, a Hindu widow living in the heart of Choolai. She takes us into a dark corner of her house, hung round with sacking, so that the angry neighbours may not see us, and there we see the light in Rajammal's eyes and the love in Rajammal's heart as we speak of Jesus Christ.

In the photograph on the opposite page, which was taken in the courtyard with the doors of the house shut, Rajammal is the woman in the centre.

In the Villages.

Our Village Bible-women have a wide and needy field of labour. They are stationed in the Villages of Ayanapuram, Sembarambakkam and Arambakkam, and work in those and adjacent Villages. It is impossible to describe the ignorance and degradation of the women in these Villages. Their apathetic faces bring pain to our hearts each time we look into them. Very, very many of them have never heard the name of Jesus, and would not hear unless we told them.

Bible-woman Susannah was newly appointed during the year to work in Arambakkam. God is giving us many opportunities in this new sphere where the Gospel has never been carried to the homes before.

In Ayanapuram, where we have toiled for the past ten years, we are still sowing. It is a Village where thieves, released convicts and other evil characters find a hiding-place. Drunkenness is very prevalent, and the people are rough and cruel; but they are not too bad for Him to save, and so we work and pray, believing we "shall reap if we faint not."

We there have a dozen or more young girls who show genuine interest and gather gladly to listen and to learn. They were formerly children in our School there, but are now wives and mothers.

Summary.

Our Zenana staff now numbers nine. The total number of Hindu homes regularly visited by our Bible-women is 354, and the number of visits paid during the year was 13,991. During each visit the Word of God is read to the women and simply explained. The hearers in each home average five; 100 women are being taught to read by our Bible-women; 38 of these have advanced enough to be able to read the Scriptures.

Scripture portions are sold to those who can afford to buy them and given to those who are not able to do so. Bible Booklets, Tracts and Grimké Cards are distributed free to any man or woman who can read and is willing to receive them. But these figures do not adequately describe the number of women we are able to reach with the Gospel message.

Sometimes in the City, and *very often* in the Villages, we have opportunities of telling the good news to women who will not receive a Bible-woman in their homes. If curiosity is a woman's weakness, we are glad it is so when we are sitting by the roadside, or in the verandah of a house, and are surrounded by women hearing, perhaps for the first time, of the Saviour of sinners. They pass with their loads of wood, or grass, or water,



Photo by] SILK WINDING—A CASTE PUPIL. [*Mrs. Booth.*

and pause to look and to listen. We try to keep them by singing a Tamil lyric, showing them coloured Scripture pictures and setting forth the Gospel story in as interesting a way as we know how.

And thus our little band of women workers tell thousands of their heathen sisters, both caste and non-caste, the glad tidings.

Workers Together.

During the year we instituted a Bible Study Class. The nine Bible-women meet with me each month for instruction.

Our first course of lessons was on such foundation truths as Sin, the Saviour, Redemption, Regeneration. We are now studying the Life of Christ on the lines of Dr. Stalker's handbook. Questions are set at the end of each lesson, and written answers given in and corrected before the next meeting of the class.

Each Bible-woman is also provided with a book in which she is asked to note any interesting incidents that take place during her visiting, as well as important conversations, difficulties, or encouragements. These items are read aloud when we meet together and special prayer is offered for the worker and her pupils. In this way we hope the Bible-women will be induced to pray for one another, as well as to realise that they are not alone in their difficulties.

Our Sisters at Home.

We have watched the progress of the L.Z.A. with great joy and appreciation, and congratulate the Ladies' Committee on the success which has attended their efforts. The widening interest and the many prayers which have been put up have been a source of much blessing to us.

We anticipate the arrival of Miss Elliott with pleasure, and extend to her a hearty welcome, praying that God's blessing may attend her, as she shares with us this work among women.

"The Greatest of these is Love."

Let me conclude this Report of what has been done with a remark that was made to me by a Hindu woman. We had been speaking to her of love—the love of God in Christ Jesus. She looked wonderingly, earnestly at me and asked, "Is it because you love Him that you come to tell us of His love? for we do not love Him or you."

The question came unexpectedly, searchingly, and I pass it on to you. Shall we come short, dear friends, of even that Hindu woman's estimate of a Christian? Are we loving Him so earnestly and them so pityingly that our love finds expression in quick and joyful obedience to His commands—"Go ye;" "Pray ye;" "Give ye"?

Winifred Booth

MEDICAL WORK.

By the end of July there were registered upwards of 420 calls at the Bungalow for medical treatment. These have included all kinds of ailments, from a headache to pneumonia. Soon after Christmas of last year I had my first opportunity. The husband of one of our Bible-women had an accident at his work, injuring his wrist and leg. He came to the Bungalow, was treated successfully, and evidently talked about it in his Village, for from that time to the present we have scarce closed the doors of the Bungalow once without some patient appearing for treatment. Of the amount of spiritual good accomplished by these means it is best not to speculate. There have been encouragements; but we are content to leave results with God, and can but trust that the witness of help and kindness has not been exercised in vain upon people who are naturally susceptible to such influences.

In two ways has our medical training at Livingstone College been useful. 1. In attending to individual cases of sickness or accident. 2. In combating epidemics.

Individual Work.

The first is the larger branch of the work and in some respects the more interesting. Some people come with incurable complaints and quite fail to see why their disease should be beyond the Dhori's power to cure. Others do not appreciate the *simple* means used, and because no immediate miraculous result follows the dose of quinine, or the cleansing and bandaging of a wound, go back to their own methods, sometimes with dire results. As an instance of this, the parents of one little fellow who was being treated grew impatient because he did not immediately recover. Rejecting Western methods they called in one of their own men of medicine. This functionary ordered a pigeon to be brought and, without first killing it, divided it into halves, lengthwise. The two sanguinary fragments, still warm with the ebbing life, were then applied to the boy's head. The little chap died soon after being subjected to this treatment. But in most cases we are thankful to say the sufferers have given us their whole confidence and, as a rule, have made quick progress to recovery. Just recently Mrs. Booth was visiting the Zenanas in the Village of Ayanapuram when a woman called to her from a house near by. Some four or five weeks previously her aged mother had died of a most painful internal disease. We had been able to relieve her sufferings somewhat, and make the last days of her life less painful than they might have been. The daughter now expressed her gratitude to Mrs. Booth. She knew her mother could not have lived. The Dhori had told her the disease was

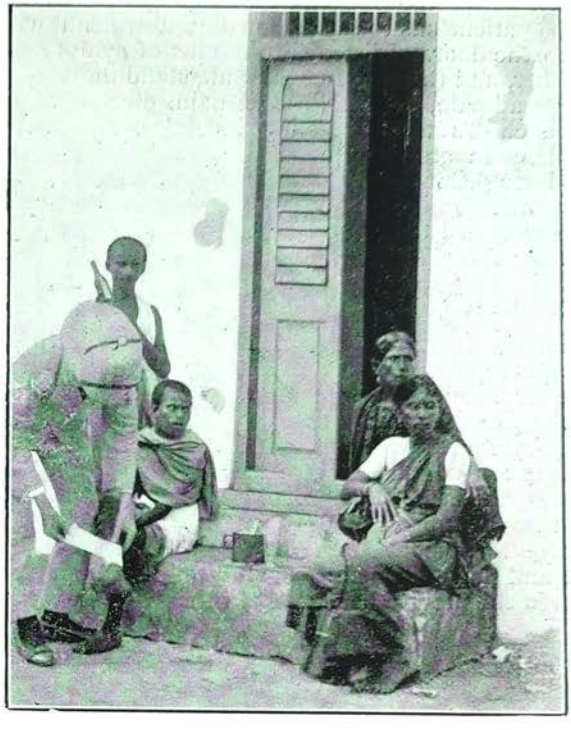


Photo by] MR. BRAND AND HIS PATIENTS. [*E. A. Booth.*

incurable. But she was very thankful that her mother's last days were free of those dreadful paroxysms of pain. She now desired to be taught to read, and to know more of the Christian religion.

Thus, by ministering to the body, another home was thrown open to the preaching of the Gospel.

Help in Language Study.

"The pain of helpless dumbness." To be in the midst of a people and yet unable to speak to them is indeed pain. But here the medical work has come as a relief, offering a means of ministry to the hand long before the tongue would have been proficient in the ministry of preaching. And so far from hindering my progress in the language by taking time from study, the medical work has been a help. It has made conversation with the natives a necessity. At first the blunders in translation are numerous and amusing. I find it a safe plan after first listening to a patient's story myself to ask Mr. and Mrs. Booth,

with their better knowledge of the language, to kindly interpret what the patient has to say. One day, a woman with a baby came to the door. I listened to the list of symptoms given by the mother, and thought I could understand most of what she said—"head pain, sickness, throat pain, etc."—before looking into the child's throat, feeling its pulse, and arriving at a diagnosis. In order to be sure, however, of having heard aright, I sought out Mr. Booth and got the mother to repeat her statement to him. Then, to my intense chagrin, I heard that the woman had been telling me *her own* symptoms. The child was *quite well!* . . .

Epidemics.

Eye diseases are very common in the hot weather, and the infection is carried from one to another by the eye-flies. Some of these forms of eye disease are very painful, as ulcer of the cornea. When this gets among the children in our Schools it seriously interferes with their work.

On one or two occasions, therefore, when an epidemic has threatened, the head teacher has been supplied with a pot of ointment. By applying this to all suspected cases the evil has been stayed. Sometimes, however, the cases have been more serious and have demanded personal attention. The four children in the picture belonged to this class. It was necessary

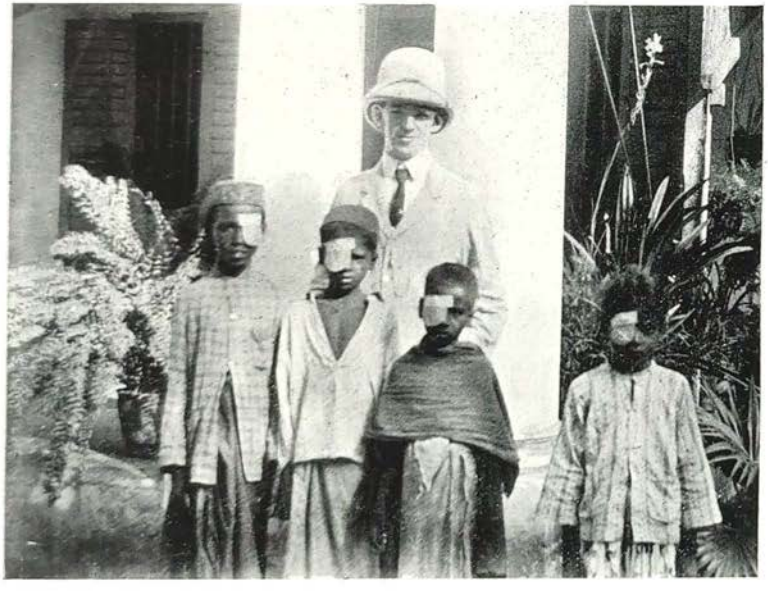


Photo by. OPHTHALMIC CASES. [*E. A. Booth.*

to provide them with eye shades, and as we had none of these with us we manufactured some by cutting the required shapes out of thick brown paper, and fixing them in position by means of sticking-plaster.

The Medical Work in Madras during the past six months has been largely an experiment. In breaking down prejudice, opening up new paths for the Gospel, and maintaining a higher health standard in our Schools, it has been a success. For guidance and help in future work our eyes are up unto God.

FROM AN OBSERVER'S STANDPOINT.

"SEEING IS BELIEVING." If in a few of our Churches a year ago I pleaded the cause of the heathen in India, I would do so with ten-fold force to-day, having seen with my own eyes a little of the dire need of Christless India.

During these past months I have had ample opportunity of observing the methods of our mission work in Madras and district. There are one or two things that strike me as being prominently characteristic of the work here. And first let me bear testimony to its

I.—Absolute Genuineness.

After inspecting the many branches of work here, and viewing, with a satisfying sense of *reality*, activities of varied nature and extent, I felt a justifiable pride in belonging to such a Mission as the S. B. M.

If one's object is to show a large number of conversions (on paper!), to rush as many as possible through the sacred ordinance of baptism, and thus to show at the end of the year an inflated Church membership roll, these things can be done in India easier than in most places. One does not live long in a Mission house before finding that not everyone who seeks baptism and Church-membership does so from pure motives. There are some circumstances in which Christian baptism means temporal advantage, especially to those of no caste. If due vigilance were not exercised in the examination of candidates, persons of this class might enter the Church. Thus would friends at home be under the false impression that large numbers of baptisms stood for spiritual prosperity, while in India the unworthy walk of such unreal professors would bring dishonour on the cause of Christ.

I can testify, however, to the fact that the striving is not after outward effect, but after a genuine work of Grace in the heart. Every candidate for baptism is examined personally, again and again, by Mr. Booth.

This examination is conducted in a spirit of love and sympathy, so that those who may be just emerging from heathenism

are encouraged, but on the other hand, so that no one is admitted to baptism without showing good evidence of change of heart and consequent change of life.

The work may not always show as many baptisms as we would desire, though we thank God for the ten this year. It may be capable of extension and improvement. (There is ample room in Madras District for another male worker, through whose help great and much-needed extensions might be made.) But whatever the work is not, it stands forth stamped with one word, which is a sufficient plea to all lovers of truth. It is *real*.

2.—A Great Opportunity.

One of the most striking facts to the newcomer is that heathen parents, who intensely hate the Christian religion, will, for the sake of a little secular education, permit their children to receive instruction in Bible truth. Thus it comes to pass that we are privileged not merely to create a "religious atmosphere" so much coveted in England, but to teach to some hundreds of heathen children definite Christian truth. The boys and girls who now are passing through our Schools will be the men and women a few years hence. At their tenderest and most receptive age they are soaked, year in, year out, in the pure teaching of Scripture. We know that a good acquaintance with the Word does not necessarily mean grace in the heart, but we are equally sure that the Holy Spirit's ordinary method of working is *through* the Word.

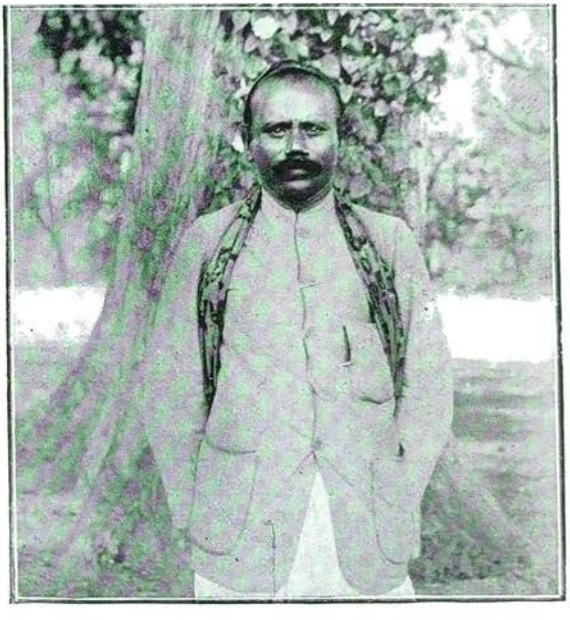
Look at that picture of the lads who gained maximum marks in the Sunday School Examination. On several faces, but on the tall lad's face especially, there is the white mark of Siva. This lad is taken to the temple regularly by his parents, his forehead is smeared with sacred ashes, and he has to pay outward homage at all events to gods which neither see nor hear. Yet this lad has a knowledge of Scripture superior to that possessed by most of his age in our Sunday Schools at home!

The hope of the future is in the children. Most of the men and women who hear the Gospel from the lips of our Preachers have grown up from infancy to youth and maturity steeped in idolatry. Sometimes the melancholy enquiry comes from their own lips: "Can you bend a bamboo when it is old? Bend the young shoots! The old ones will break, not bend!"

3.—Fruit of Past Toil.

The work in Madras and District was not established yesterday. Ten years of earnest, patient toil have already produced their fruit in the experiences of many who have been gathered into the Kingdom of God during that time. But the gathered converts are not the only result. The Mission work

to-day is reaping the advantage of the ten years' sojourn of our Missionaries among the people. The people of India abhor innovations. Unlike the Athenians of Mars Hill, the Indian's attention and respect are usually won only by those things that are ESTABLISHED in their midst. Here in Madras our Missionaries have been living among the people until they have learned to trust them. During this time one message has consistently gone forth—the message of "Christ crucified." Concerning this we have the promise, "My word . . . that goeth forth out of My mouth . . . shall not return unto Me void." To-day



MR. J. M. BRAND'S MUNSHI.

the Word is returning, and it is not returning void. Especially is there a "stirring," as Preacher Apollos put it, among the young men in one or two of our Stations. Meetings held for them have been largely attended, and a spirit of enquiry is abroad. Will you pray that these promising signs may issue in much real blessing? Thus shall the labour of past years produce rich fruit.

Jesse M. Brand.

REPORT OF WORK IN THE SENDAMANGALAM FIELD.

IT was Paul's wont to narrate to the Churches from which he had been sent "all that God had done" with him, and how "He had opened the door of faith unto the Gentiles." Treading in the footsteps of this great missionary, we also are constrained to recount the dealings of the Lord with us amongst the heathen.

Our New Sphere.

The year under review dawned upon us at Salem while we were building our temporary house at Sendamangalam. We praise the Giver of every good in enabling us to bring this, our first work on the new field, to a satisfactory completion. In the intervals of overseeing building operations the aid of the Master was realised in making Him known to our neighbours, and also in our ministrations to one another.

First Service.

About this time we held our first Lord's-day Service. Although on this and other occasions our sanctum was a small mud stable, yet this did not hinder a joyous consciousness of the Lord's presence.

The Temporary Headquarters.

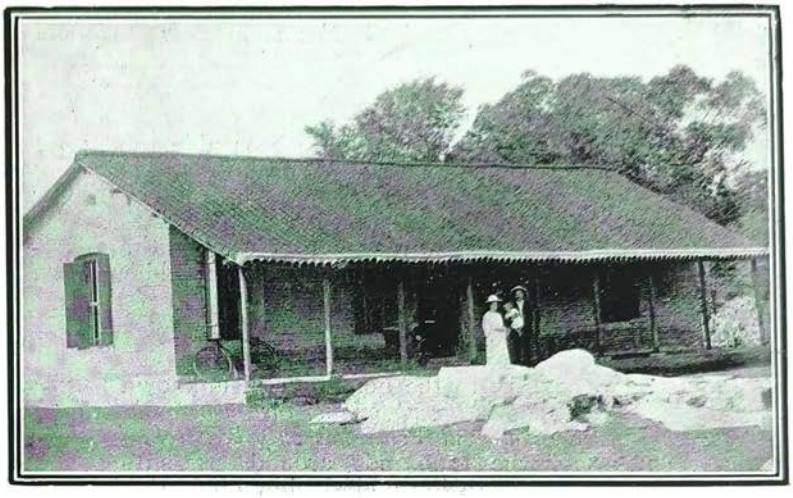
A few weeks after this, as the work of building the house demanded our constant attention, we left Salem and made the native chavadi, or rest-house, in Sendamangalam our temporary home. The following month, on the completion of the domicile, we took possession, delighted to get into sweeter and healthier quarters.

Itinerating Journeys.

We were now able to bestow more time in ministering to the spiritual necessities of the neighbourhood. In November and December the Word was preached in more then seventy Villages. These visits impressed upon me more than ever the great need of the country we have newly adopted. Indeed the ignorance, superstition, and wickedness seemed to me at first almost incredible. Many Villages are crowded together, with no kind of road connecting them, and practically the only way to reach them is for the traveller to have a good horse under him. To the west of us is a large triangle formed of three roads, each about seven miles long, on one of the corners of which is Sendamangalam. In this comparatively small area



CHUCKLER'S DEITY.



THE NEW HOUSE AT SENDAMANGALAM.

we have visited over forty Villages, large and small ; amongst them there is scarcely a single road ; only small intricate paths. I am happy to say that the generous gift of a camping outfit, from an unknown friend, will now enable us to make itinerancy in these congested areas much more thorough.

Up to this time we had seen almost nothing of the great tract of country to the south, except what single-day journeys in our jutka had enabled us to discover. Fearing, because of reports I had heard, that the people of this part were, if possible, even more destitute of any knowledge of Christianity than those we had already seen, I longed to make a more extensive tour amongst them. In the middle of January an opportunity for this was presented to us.

Accompanied by Mrs. Morling and Preacher Varatharajulu, I set out in a south-westerly direction. The next day found us amongst the numerous and crowded agricultural communities on the north bank of the famous Cauvery River. Here the people gathered in large numbers to hear the message of the Kingdom, and much holy joy was realised by us in preaching the crucified Christ to those benighted souls.

We then cut off in a south-easterly line, at nights taking whatever accommodation the natives could, or would, afford us. Here the Villages, though perhaps not so numerous, were larger, and several small towns were included in our circuit. The folk we met seemed to have heard nothing, or even to have no idea, of Christianity. Wherever we preached crowds quickly gathered, and the number of Gospel Portions and Christian booklets that we sold indicated a spirit of enquiry

amongst the hearers. *After diligent investigation I have yet found no trace of the message of salvation having been proclaimed in those parts before.*

Brief Testimonies.

Notwithstanding this sad fact, I have been able to pay but a single visit to all these places—to speak for a few fleeting moments of matters of eternal importance, sell a booklet, or give away a tract; then leave them with the prayer that God may open their hearts to the reception of the Truth. Moreover, only a mere fraction of the Villages in the field we wish to occupy have been seen by us.

Unknown Districts.

Much of the country to the north is still unknown to us; *the great Kolli Mountain group on the east, where the Gospel standard has never yet been unfurled, has only been seen from the plains below.* Oh, the thousands around us sitting "in darkness" and "in the region and shadow of death!" The thousands who have never heard the precious truths of the Gospel—to whom a really saved soul has never declared the free salvation he has received!

Golden Opportunities.

Perhaps THE golden opportunity in our work here is found in the shandies, or weekly markets. If our staff allowed it, we should be able on every day of the week, Sundays included, to preach in these great emporiums, where thousands of people gather together, buying and selling. Here we can always get a good hearing, speak to fresh audiences for hours together, and generally sell portions of the Word and Gospel literature, which find their way into places that we cannot expect at present to enter. Hindu festivals also, where all possible fanaticism, folly, and vice seem centred, are very frequent, and afford a wide opening for the servant of Christ.

Beginning.

Concerning the establishment of work of a more permanent kind, I can say but little, and we are making only beginnings. Our attempts in the first half of the year to run a School for Hindu girls in Sendamangalam proved fruitless. I am glad, however, to be able to report now that a School has been continued amongst the girls of this town for several months. We are daily praying that an abatement of ignorant prejudice will soon enable us to do more service in this department.

Preacher Varatharajulu from the first has been sowing the good seed of the Word in this important town. His help in the various building and other operations has been invaluable. We

always thank God for him, and are sorry that while our staff is so small and the field so large, these semi-secular employments should preclude his devoting more time to spiritual work.

Sendamangalam Zenana Work.

For the greater part of the year his wife Bible-woman Adaikalam, has been teaching the Word in the Zenanas of Sendamangalam, where she receives a somewhat better reception than at first.

At Nunjundapuram, a large Village four miles north, we have had a preacher since January. Zenana work, also, was commenced here, and Mrs. Morling spent an enjoyable time in the homes of the farmers. This latter work, begun so well, was soon brought to an unhappy close through the intrigues of the Brahmin community. For several months some of the more evil-disposed have busied themselves by attacking the house at night with stones, but, through the blessing of the Lord and the help of friends, this persecution has largely abated and a very promising work is being carried on. The preacher visits all the Villages within a radius of four or five miles of his house, which circuit includes the immense markets of Naina Malai and Belukurichi.

The sale of Gospel literature has been an encouraging feature of our work. During the year nearly 1,000 Gospel portions and tracts in book form were purchased by our hearers. Gospel leaflets are given gratis to all those in our audiences that can, and care to, read them. How many homes these silent messengers enter, to how many hearts they speak, or what good by the blessing of the Spirit they accomplish, we can never tell in this world.

There is still one other way in which we may present Gospel truths to the heathen, that is, through the magic lantern. "Sight pictures" in this out-of-the-way place form a great attraction and the acquisition of a lantern has given the opportunity of bringing the name of Christ before eager crowds.

But pressing as are the spiritual needs of the thousands about us, much of our time has been occupied in other matters. For the past eight months we have been using every legitimate endeavour to effect the purchase of the valuable ground on which our little temporary house stands. By the help of the Master, and in most striking answers to prayer, this has now been accomplished on favourable terms. The plot consists of nearly two acres of high land situated at the main entrance of the town and enjoys an extensive frontage on the east, south and west.

The consequence is, the present time finds me fully engaged in the clearing and levelling of the land, building a room for Brother Brand, whom we joyfully expect at the close of the year, digging a well through the hard rock that abounds here,

and preparing for the erection of a chapel. It surely becomes us just here to express our gratitude to God and our heartfelt thanks to those friends who have so nobly come forward to our aid, whose kind gifts are providing us with a well and the land on which to dig it; a chapel, now such a pressing necessity, and a camping outfit, which will enable us so much more conveniently to go out into the dark places of the earth. It is also a source of great encouragement to us that several friends have so promptly and generously responded to the urgent appeal for a Bungalow. We can only pray that by thus "scattering" their consecrated means they may "increase" much to their souls' prosperity.

Divine Encouragement.

What shall we say of the goodness of the Lord to us personally—of Him who has given health amidst disease, guidance through perplexities, strength in weakness, timely aid in numerous difficulties? What shall we render unto the Lord for all His mercies but just lay ourselves and ours on His altar, which is our reasonable service? With an intensified love to Himself may the Master grant us a more solicitous concern for these vast multitudes without hope and without God in the world, that we also may be found always abounding in the work of the Lord, forasmuch as we know that our labour is not vain in the Lord.

D Morling.

THE LADIES' ZENANA AUXILIARY.

THE object with which this Auxiliary of The Strict Baptist Mission was formed was to support a lady missionary who could give her whole time to ministering to the spiritual needs of India's women. Subsequently, as the Auxiliary grew, the idea extended in the direction of providing some medical training in order that care for physical need might afford greater opportunity for ministry to the soul. And we are not without hope that in the near future we may be able to take up a larger share of the women's work of the Mission.

A review of the second year of our existence calls for gratitude and praise. Early in the year our prayers were answered and our hopes realised in the appointment of Miss Olive M. Elliott, of Acton Tabernacle, as our first L.Z.A. Missionary. The events and experiences which led her and our Committee together were such as to inspire the belief that the appointment was made not merely by us but by the Holy Spirit. No time was lost in beginning her training; and the warm interest she

has taken in this has not only been encouraging to our committee but has justified them in their choice. She has now satisfactorily passed through both the medical and obstetric courses, which are specially designed to fit her for work among Indian women. So far as her medical studies have allowed, Miss Elliott has also devoted herself to deputation work and has visited nineteen branches during the year. She has been well received and we do not doubt that a bond of union between her and many of our sisters has been formed which will be the means of increasing zeal in our work for Christ. We now look forward with prayerful and loving interest and sympathy to her departure for India in the Lord's name on November 21st.

We began the year with twenty-seven branches, from which we received the sum of £128 14s. 4½d. collected during the first year. This sum, after payment of expenses, left us a balance of £120 8s. 5½d., which has now been expended in training, outfit and passage. During our second year fourteen new branches have been formed, making the total number forty-one, and we have received the sum of £212 4s. 0½d.

We are thankful to our Master for having called us to this work and for having wrought with us in it. As we review what we have done we cry "Not unto us, O Lord, not unto us, but unto Thy name give glory, for Thy mercy and Thy truth's sake." And as we look forward to our third year of service for the King we lift up our hearts to Him that He may fill us all with more continuous, earnest and expectant prayer. May we see greater things than these and may His name be increasingly glorified both in us and in the women of India.

R. J. Hutchinson

A. Silvester.



OUR NEW ZENANA MISSIONARY.

PAST AND FUTURE.

THERE is nothing more profitable to a Christian than a backward look over the past. How often our hearts have sung for joy as we have traced the dealings of our Covenant Lord toward us both in providence and grace! Paths which have seemed so dark at the time, and out of which there appeared to be no deliverance, we have proved since to be the very spots where the glory and lovingkindness of the Lord have been specially manifest and we have had to say, "'Twas the right way."

In reviewing the past few months, I can say with the Psalmist, "Surely goodness and mercy hath followed me," and each sweet Ebenezer confirms His good pleasure to help me quite through.

After accepting my application for the Mission field, the Council lost no time, but put me into training at once. From the end of January till Easter I attended daily at the Homœopathic Hospital, Great Ormond Street, and there studied the first elements of medicine. These classes, being formed especially to meet the needs of foreign missionaries, were very suitable and instructive; the course included lectures on anatomy, first aid, dentistry, eye, ear and throat diseases, tropical hygiene, gynecology, children's complaints, the dispensing of medicine and surgery. Instruction was also given in the wards and out-patient department. Of course, only quite an elementary knowledge of these subjects can be gained in so short a time. May wisdom be granted to use this to the best account, and through this means may many of the lost sheep of Israel be gathered into the fold.

On leaving these classes, I had a few weeks free to do a little deputation work and visited several of our L.Z.A. Branches and Sunday Schools. The warm-hearted kindness of the friends at these meetings have been a great stimulus and help to me. I should like to take this opportunity of thanking those who have so kindly welcomed and entertained me for the Master's sake.

The last four months have been spent at the British Hospital, Bloomsbury, where I have been through a complete course of obstetrical training, and am hoping to qualify at the C.M.B. Examination on October 23rd. May this, too, be used to the best interest.

I have often been shocked and saddened while in hospital to hear the light and even blasphemous way in which the people take God's name upon their lips. That holy name which to us is so precious is used so freely without thought or intelligent knowledge of the One to whom it belongs. How longsuffering is the Lord to bear with such a crooked and perverse genera-



Yours affectionately
in Christ
C. M. Elliott

tion! But surely His wrath must fall upon us ere long if we as a nation repent not. It makes one tremble to think of it, and earnestly we pray that the people may be led to speak a pure language and the name of Jehovah again be revered in England.

And now, as we look forward, we would say with the poet:—

"With grateful hearts the past we own;
The future, all to us to unknown,
We to Thy guardian care commit,
And peaceful leave before Thy feet."

My passage is booked to Madras by the S.S. *Dunera*, sailing from London on November 21st, and I am hoping (D.V.) to meet the dear workers in Madras a few days before Christmas.

May the Lord Himself work mightily in the hearts of His lost sheep in India and keep us, as workers at home and abroad, full of zeal and energy in His cause, knowing the time now that it is high time to awake out of sleep. "Let us awake to righteousness and sin not, for some have not the knowledge of the truth."

"THE HERALD."

THE functions of the HERALD are so intimately associated with the work of our Mission at home and abroad that a review of its progress would almost necessarily involve a summary record of the growth of the Society during the past year. We can therefore only refer to the aims of the Magazine and seek the further co-operation of its readers in attaining such of them as are yet unrealised.

Of the necessity of its existence and of its monthly issue there can be no doubt. It is the means of communication between the foreign field and the home Churches, and affords the latest news of the work being done on both sides. In this alone it has unquestionably encouraged our brethren abroad and sustained the interest of friends at home. It has, however, aimed at being more than a mere conduit pipe and has sought, notwithstanding various limitations, to touch and influence the work at every point. How far it has succeeded in this must be left to the judgment of its readers, although we ourselves fully recognise that much more might and ought to be done to render our denominational Missionary Magazine more effective.

In this aim the Editors need the co-operation of subscribers in several ways. Notwithstanding various encouraging responses on their part, it still remains a fact that, although the circulation is sufficient for the purpose, the Magazine does not pay for itself. This, of course, is not only a drain upon the General Fund, but also a clog upon editorial effort. This labour is freely and gladly given for the Lord's sake, the only

reward expected of our friends being that we may have the pleasure of seeing the HERALD self-supporting. Since every penny helps the work of the Society, is it too much to ask that all copies should be paid for?

This leads to another object in view. As soon as we have attained to self-support, it will be possible to consider the question of enlargement. Increasing contributions and the unyielding limits of space are making the work of editing more and more difficult, and, before long, enlargement will have become a necessity.

Something must also be said concerning our circulation. We ought to extend the knowledge of the S.B.M. among our Churches and so enlarge the area of support for the work abroad. Our circulation ought, therefore, to be largely increased, and can be if our readers will kindly help. Many of them probably know some in other Churches where the HERALD is not read and might, through this friendly medium, introduce it. We will gladly send free copies for the purpose. May we not also appeal to some of our Magazine Secretaries to endeavour to increase the circulation in their respective Churches? Perhaps, too, our L.Z.A. sisters would use their influence in these directions. If they in the forty Churches they belong to will only do so, we shall see a marked increase in the coming year.

We specially appeal to parents and teachers for their co-operation in regard to the children. For the children's sake, and for the future of the Master's work in heathen lands, we ask our friends to help us in the endeavour to enlist the sympathy of the children. There are many facts and incidents appearing in the Magazine calculated to appeal to their hearts and minds, and we think there would be little difficulty in obtaining their loyal support.

Above all, our aim is the glory of Christ our Lord and the growth of His kingdom; and if in some degree we are helping in the fulfilment of His great commission, our labour will not have been in vain.

L. H. Colls.

J. Metcalfe



THE CHRISTMAS BOX.

THE love of warm and sympathetic hearts, from far and near, was largely manifested by the Christmas Boxes that left this land for India during the year.

This work has been most heartily undertaken by our esteemed friends, Mr. and Mrs. Harris and family, of Mount *Zion*, N.W.

Although the building of the new Mount *Zion* has increased the already many calls upon them, the Christmas Box has in no way suffered.

Mrs. C. C. Harris, "Nethania," Cavendish Road, St. John's Wood, N.W., still gladly sends patterns of garments and all information as to suitable gifts, and Mrs. C. W. Harris, 12, Marlborough Hill, St. John's Wood, N.W., receives all parcels, which, of course, should be carriage paid and should reach there by the 20th October in each year.

The gifts, when received in India, give great joy to all our agents and scholars, and to every helper we tender our warmest thanks.

"MY BIRTHDAY."

Annual Subscriptions, see back page of cover of Report.

THERE are times in one's experience when, reviewing the goodness of the Lord after some fresh token of His favour, our souls break forth into praise and thanksgiving with "Bless the Lord, O my soul, and forget not all His benefits."

It is then that it comes into our mind to do something for the Lord's people or cause, to show our gratitude to Him in a practical manner, and when we remember that all these feelings and heart-meltings are the outcome of the great love that has been shed abroad in our hearts by the Lord, in showing unto us His salvation, surely no better way could be found to express this gratitude than by a contribution to the funds of The Strict Baptist Mission. The Gospel that has been so great a blessing to us may be carried to others with "a who can tell" that other souls also may be brought to a saving knowledge of the Lord Jesus, even as we.

When this thought has once occupied our mind we shall be helped forward to its accomplishment by having a set time to give such help, and we suggest that the very best time would be on "My Birthday," for often on that day we think of the goodness and mercy that has followed us, the no good thing withheld, and, remembering all the way the Lord our God hath led us, "What shall we render unto the Lord for all His benefits towards us?"

Not that we desire a gift, but that fruit may abound to your account.

Who, then, will on their next birthday commence their Annual Subscription to the funds of The Strict Baptist Mission?

This we are sure would be an offering of a sweet smell, a sacrifice acceptable unto God.

Will you, therefore, my dear friend, whose birthday it is to-day, give this thank-offering to Him that loved you, and gave Himself for you; showing that you love Him because He first loved you?

The Hon. Sec. would gladly write such birthday letters of thanks, and in this way we should enjoy in a very wide sense the communion of saints.

AMONG THE CHURCHES.

THEIR RELATION TO FOREIGN MISSIONS.

ALTHOUGH we have had no foreign Missionary visiting the Churches as a deputation this year, yet various brethren have gladly given their services to the Mission and the Churches, with the result that a large number of visits have been paid up and down the country, and the call is for more.

The President, Pastor E. Mitchell, has been unceasing in his visits up and down the land as he could spare the time from his many other duties. The London Editor of the HERALD, Pastor S. Hutchinson, has done most helpful service, and there have been brethren on the Council who have ever been ready, when their other duties and calls have allowed, to go hither and thither to advance the claims of the heathen, and the Mission.

The best thanks we can offer them is thus gladly and heartily given, and in a measure they must feel rewarded as they peruse the Balance Sheet and see in the noble total the result, which is largely due to their warm-hearted co-operation.

The Churches have also benefitted, as the testimony they bear is that not only has spiritual blessing resulted, but an opportunity has been given them to obey the command of our Lord when He said, "Go ye into all the world, and preach the Gospel to every creature."

Thus Churches that have been strangers have been brought into fellowship with one another and with this great and noble cause, which the Lord has so signally blessed of late years.

So Churches in other parts are asking for a deputation to visit them, that interest may be stirred and more information gained, whereby the great enemy of souls may be attacked and glory accrue to the name of our gracious and precious Lord.

The Hon. Sec. will be pleased to hear from Churches in any part of the kingdom and will do his best to send representatives

of the Mission to explain more fully the work and suggest means of how best to help in this branch of the Lord's work.

Another pleasing feature of this deputation work has been in the seeing of the fruit that has accrued from past visits, the personal friends made by our Missionaries, the kindly enquiries as to their welfare and work, and the reminder of the past, "the happy meetings we had when they were with us," and so it is no pleasing platitude but a real bond of spiritual union when we sing—

"Blest be the tie that binds
Our hearts in Christian love."

And we believe that many a helpful experience comes to our brethren and sisters in India as the prayers of the friends at home reach the throne on their behalf, and the Lord regards us when we plead for Jesu's sake.

OUR FORWARD MOVEMENT.

ITS PROGRESS.

BEGINNINGS have been made. Our prayer is—may the small one become a thousand. We have obeyed the cloud which has stood still at Sendamangalam. The great anxiety that always accompanies pioneer work has been passed through. Not that we are at the end of difficulties; we are, we fear, but just at their commencement. Yet the Lord's leadings have clearly shown that here we are to begin a work.

The temporary house, consisting of one long room, is parted by a curtain, and thus forms living and sleeping-rooms for Mr. and Mrs. Morling. A small addition is now in course of construction for Mr. Brand, who will take up his abode there just before Christmas. These constitute our present headquarters.

Several friends, who were deeply moved by the fact that all the water for drinking purposes available for our Missionaries was that contained in a pit some distance away, was very dirty, with a green slime on the top, and in which natives sometimes washed themselves, most generously gave £25 for the purchase of land upon which a well might be dug.

Mr. Morling thereupon began negotiations for a piece of land, and we are happy to state that he has been fortunate enough to secure the ground upon which the temporary house is built, consisting of nearly two acres, and the well is now being dug. It is a most difficult task, as there is so much rock upon the ground, which has to be blasted to get through it at all.

This ground is also large enough to provide the site for the new Chapel, so kindly subscribed for by the united Bible

Classes at West Hill, Wandsworth, per Pastor and Mrs. T. Jones, the site of which has been cleared, and the foundations being got in as we go to press.

Mr. Morling has also been successful in securing a site for the new Mission House by paying a deposit for the same, and the Deeds are now being examined by our Madras Solicitor, and the transfer prepared.

This land is immediately opposite the land we now possess, and is bordered by roads and Government property, and so secured from any native nuisance, which is a great consideration.

So far we have advanced in our forward movements, and we are now consolidating the work thus begun. Chapels and Schools are being gradually opened, and we are now waiting for the increase of funds that will warrant your Committee in spreading out with the glad Gospel message of salvation by sovereign grace to these very benighted heathen, many of whom have never heard of the name of Jesus.

Thus we wait the spiritual issues of the Gospel declarations, remembering He has said, "My word shall not return unto Me void."

Friends at home have risen to the occasion and have subscribed funds; our Missionaries have unceasingly toiled on; we all unite in earnest prayer; therefore, send now, O LORD, PROSPERITY.

Sendamangalam Building Fund.

WITH the earnest and pressing need of permanent buildings in our new Field your Committee, after much prayer and consideration, opened this Fund, and made the serious condition under which our Missionaries, Mr. and Mrs. Morling, were living, with the heat of 106° in the shade, the plea for this very necessary appeal.

The response has been above our expectations, and is a source of comfort to the Committee, as they take these responses as a confirmation from the Lord that this work is of Him.

The site is practically secured, and we are hoping the further response to the appeal will warrant our commencing building operations by the beginning of the new year (1909).

It is our hope that the amount of £600 will be gathered by this Annual Meeting, so that the General Fund will be drawn upon only for the current expenses, which are now very considerable. May we ask, therefore, each of our subscribers to spare just an extra small subscription for this?

We have but to think for a few moments, especially on a very hot day, of what 106° in the shade really means, for our hearts to be touched, to do, if ever so little, for so necessary a thing.

The heat is not 106° for a day, but lasts for weeks, and but for the brief stay on the Hills during the very hottest part of the year our Missionaries could not endure the strain of it, and yet, through the Lord's goodness, they have not only done so, but have been wondrously preserved in health.

A special opportunity will be given at the Annual Meeting for all our friends to have a brick in this new Mission House, and thus we hope to raise the amount by that day. Look out for the opportunity. Considerably over £300 has already been raised, and this special appeal is made in the hope that all will be gathered. Will you help us to gather it?

Finance.

AGAIN the Lord has been better to us than all our fears, and although our need has more than once during this year made us retire into the secret presence of the Most High, to plead for those things that were necessary, we have ever found His presence was with us, and a supply to carry us onward has been forthcoming; thus another year has passed away, and it is ours to say, "Goodness and mercy has followed us."

Our total income from all sources during the year has reached the large sum of £2,255 16s. 1¼d. Thus "the Lord hath done great things for us, whereof we are glad."

All our funds have been maintained, and in most an increase has been recorded, especially in the Ladies' Zenana Auxiliary, the total of which is £212 4s. 0½d. The MISSION HERALD account also has steadily advanced, for which we are most grateful, and your Committee feel they were Divinely guided when they made the earnest request for subscribers to pay for their copies; we trust during the coming year this will continue until the HERALD becomes entirely self-supporting, or even a source of revenue to the Mission. During the earlier part of the year 4,000 copies per month were printed, but during the past few months this has been increased, so that we are now circulating 4,250 copies per month.

We notice also with much pleasure how our native brethren and sisters are entering into the spirit of supporting the Christian Church to which they belong. To think that such a sum as £112 should be raised in India in one year, and then, added to this, the British and Foreign Bible Society grant of £36, making a grand total subscribed in India of £148. Surely this is cause for gratitude and thanksgiving, and a call for the future to "Fear not."

Still our needs are urgent, and we pray on, first for the Divine presence of the Lord, and His blessing, and then we are confident that these other things shall be added to us. So, O Lord,

"ESTABLISH THOU THE WORK OF OUR HANDS."

RETROSPECT AND PROSPECT.

THE story of our Mission during another year has been told month by month in the HERALD, and is summarised in the foregoing pages of this Report. We epitomise the whole in the old-time and well-known words—"The Lord hath done great things for us whereof we are glad." We would "remember all the way which the Lord our God has led us." A brief *retrospect* may help our faith, and enable us more intelligently to praise our God.

We would place on record our gratitude that neither disease nor death have been permitted to invade the ranks of our little band of European missionaries. They have been shielded from "the arrow that flieth by day, and from the pestilence that walketh in darkness." And this in an exceptionally hot and trying year; and, in the case of our Brother and Sister Morling, under peculiarly disadvantageous circumstances, in a house quite unfit for Europeans to occupy in the hot season—a state of affairs that must not be permitted another year.

We thank our God also that the financial needs of the Mission have been met. The state of our General Fund at times during the year has caused much anxiety. Several times there has been an empty exchequer, necessitating earnest cries to God; and, perhaps because of the weakness of our faith, causing sleepless nights as we have pondered the needs of the Mission. But sooner or later, and in one way and another, the required means have been forthcoming. We recall these exercises, and gratefully acknowledge the goodness of our God, who has disappointed our fears, and more than realised our hopes, by the liberal spirit He has given to His people.

We are grateful, too, that in answer to our prayers God has given us a lady missionary who will shortly, we trust, be on her way to the "Mission Field" to take up Zenana work among the women in India. She will go out equipped with the knowledge necessary to enable her to render skilled assistance to her dark-skinned sisters in those hours of maternal danger when help is most needed, and seldom, alas, forthcoming in India. This will provide her a passport into many homes, where the doors otherwise would be fast barred against her, and afford her opportunities of bringing the Gospel before many who but for this would never hear it; and besides these opportunities her work will be a practical manifestation of the Spirit of the Gospel, which cannot but recommend it to those who receive the benefit.

The many reasons we have for praise and thanksgiving in relation to the work accomplished in India we will not touch upon, as they have been recounted in the HERALD, and in another place in this Report, but we will praise our God for His great goodness:

"O bless the Lord, my soul, nor let His mercies lie
Forgotten in unthankfulness, and without praises die."

But what of *the prospect?* We answer in Judson's memorable words—"The prospect is as bright as the promises of God." His promises assure success. In Him is all our help, and our expectation is from Him. He has opened a wide door for us, and led our brethren out into a large field. There is, practically, no limit to their opportunities. "Truly the harvest is great, but the labourers are few." How far forth in the future we shall be able to enter into the field set before us depends upon God, and in a secondary and minor sense upon the way our Churches and our people are moved to take up and support the work. Signs are not altogether wanting that a wider as well as a deeper interest in the Mission is being aroused. Churches that in days past have stood aloof from foreign mission work are beginning to see that it is the will of the Lord that His Gospel should be sent abroad throughout the world, and to recognise that our Mission is founded upon, and works on the lines of, the same truths as those held so dear among Strict and Particular Baptists at home in England. We invite strict investigation of our principles and methods, and ask for the loving help and sympathy of all who hold our distinctive doctrines and practices.

The "*Sendamangalam Bungalow*" is an imperative necessity. We cannot expose our Brother and Sister Morling to another hot season in their present temporary abode. Some of our friends have already generously contributed towards this object, and we confidently expect that the remaining money required will be speedily subscribed.

A last word upon the "*General Fund.*" This requires to be largely increased and more regularly supported. From it is drawn all that is required to carry on the work in India, and all the incidental expenses at home. We ask our friends to lay this matter to heart. Unless the General Fund is sustained the whole work will languish; the sinews will, as it were, be cut. The Lord has greatly favoured us in the past. He is honouring us by calling us to greater things in the future. Happy will they be who cheerfully respond to the voice of His providence, and consecrate their substance to His service.

Edward Mitchell.

THE OUTLOOK.

"Our expectation is from Him."—Psa. lxii. 5.

BEING quite assured our work is "the Lord's," then our expectation is from Him. The silver and the gold are His, and He will supply our need, and "if any of you lack wisdom, let him ask of God . . . and it shall be given him" (James i. 5).

So we lay our case and our need before the Lord. Truly our enemies would swallow us up, but, as He is the strength of our life, we labour on till He shall say, "Well done, good and faithful servant."

If, therefore, our outlook is to be measured by our need, what a great and glorious outlook is before us, time and opportunity being given us to see the mighty goings forth of our Covenant God, both in providence and grace—providence by His care in sending all that is necessary to carry on the work, and in grace as we rejoice over the poor heathen brought out of darkness into the light of the Gospel.

The recent additions to our staff in the Foreign Field have widened out our operations. Mr. Booth, our senior missionary, has rare organising ability and has done yeoman service, and the Madras centre is in a very prosperous condition. Thousands of young men from the Madras Railway Works form the large congregations that listen to the Gospel from his lips and those of our native brethren, and a theology class for these men has been signally blessed by our Lord.

Mr. Brand has also been a great addition to this staff during the year, but his place will shortly be taken by Miss Elliott, and she, being medically trained, will be able to take up the work he has thus inaugurated; whilst he moves into the new field at Sendamangalam, where we are expecting his medical training will be used of the Lord to accomplish those things that shall wonderfully advance His own blessed kingdom.

Mr. Morling also in the pioneer work in Sendamangalam appears to be just ready for this extra help that will soon be with him, and our hopes are great and many, for the future of this virgin soil.

The *Z*enana work, too, we expect, with Miss Elliott's presence, will make large advances, with her whole time at the disposal of the Mission, and such help as Mrs. Booth and Mrs. Morling can render in their several spheres brightens the prospect in this respect; and as so much is expected for India by medical and *Z*enana work, the Lord has very graciously blessed us and encouraged us with His promise—"My presence shall go with thee." We go forward, believing that some mighty triumphs will be wrought by His sovereign grace and power, which shall cause all our hearts to rejoice in God our Saviour.

"Thus, Lord, Thy waiting servants bless,
And crown Thy Gospel with success."

FELLOW-LABOURERS.

"O MAGNIFY THE LORD WITH ME, AND LET US EXALT HIS NAME TOGETHER."—PSA. XXXIV. 3.

AND so for a little season we "rest in the Lord and wait patiently for Him."

We are granted, as it were, a little time to look back and mark the road. Our sorrows are turned into joy, for the Lord has blessed us, and, whom the Lord blesses, they are blessed indeed.

Fellow-labourers, we greet you to-day, to cheer and encourage one another in the Lord. What happy service it is to be engaged in, and what a privilege to work for the Lord and be used of Him to extend His kingdom upon the earth!

We think to-day of the many who have joined in this glad service. East, West, North and South, help, encouragement, sympathy and prayer have come. When the hands of your Committee have felt slack by reason of its burden, again and again a cheering message and a substantial donation have been forthcoming, as a reminder to us that the Lord knows His servants as well as His work, and He constrains to give the support for this and that, to demonstrate to us "He knoweth us altogether." We bless Him for restoring mercies granted to our beloved Finance Secretary, Mr. A. J. Robbins, and pray this may continue till perfect restoration is complete. We also feel prayer has been answered on behalf of our beloved Vice-President, Pastor R. Mutimer, and trust a speedy recovery will be granted to him.

We thank God for preserving mercies to our missionaries and native helpers, our co-workers indeed, and fellow-labourers together in the Gospel of Christ.

We bless and praise the Lord for the many beloved friends unknown except by correspondence who have so nobly responded to our appeals, and, as co-workers together with God, we reap the fruits of our toil, which are love, joy and peace in the Holy Ghost, the fruits of the Spirit bringing refreshment to our souls and strength to our zeal in the Lord's cause.

So while it is in our hearts to thank all helpers for all the sympathy and help, we thus talk by the way. May Jesus Himself draw near and go with us, and in His company we shall look forward to future

HAPPY SERVICE IN HIS CAUSE.

El Shaddai

(God all Sufficient).

"HE IS FAITHFUL THAT PROMISED."—Heb. x. 23

"And it came to pass that while they communed together . . . Jesus Himself drew near and went with them."—Luke xxiv. 15.

ONCE more we close our task and bring another Annual Report to a close; and what a blessed privilege it has been!

We have had much sweet fellowship with our Lord as we have realised our dependence upon Him in the compiling of these records of the FAITHFULNESS OF OUR COVENANT GOD.

It seems almost too good to be true—and yet it is—of all the things that He has promised not one has failed. "This is the Lord's doing: it is marvellous in our eyes."

How many have been linked together whilst seeking to fulfil the Lord's commands and so bring about the coming of His Kingdom!

SACRED WORK. And yet we thank all who have contributed to this success; our hearts are full of grateful praise, and for all your prayers and help we thank you, and bless our God.

To our dear friends and helpers in distant lands we send heartfelt greetings. You that have gone out from us, and have not forgotten our need, we commend to the Fatherly goodness of our God, that you may realise indeed some benefit through this communion of saints.

From every quarter of the world help and good cheer have come; and, in wafting back our grateful appreciation, we pray the Lord to bless you each who have thus helped to bear the burden of the work of the Lord. What a joy and a privilege the Lord has given us—to be CO-WORKERS together with Him!

The many trying labours of our Missionaries have won all hearts. The serious unrest has affected the Madras work, and at times it looked as though bodily harm would have been done, but through the Lord's protecting care, they have been preserved.

In the pioneer work in the Salem District our Missionaries with true self-sacrifice have lodged in stables, and the meanest of rest-houses.

Never since 1860, when our work began, have we had such

records of self-denial, and we bless the Lord for the noble help given by our subscribers as soon as they learned these facts; which, we trust, will enable us to commence building the new Mission House at the beginning of the coming year—1909.

THE LORD BE PRAISED.

The Committee thus express their feeling—"The Lord hath done great things for us, whereof we are glad." It seems almost incredible that such a sum as £2,268 16s. 3¼d. should be raised in one year, not by a large sum for any one object, but by the ever-increasing voluntary subscription and donation from loving hearts, touched by the grace of God and drawn out into sympathy for the poor benighted heathen's need. May the Lord's gracious words be your stay and comfort—"Inasmuch as ye have done it unto the least of these My brethren, ye have done it UNTO ME."

To the Pastors and Deacons of our Churches who have so praiseworthily helped forward the work our best thanks are given, and depending upon their future help, and that of the personal subscribers, we take courage and go forward, assured of this—"THAT NO GOOD THING WILL HE WITHHOLD."

PRAISE YE THE LORD.



SUNDRY ACCOUNTS.

October 1st, 1907, to September 30th, 1908.

BUILDING ACCOUNT.

	£	s.	d.		£	s.	d.
Subscribed 1907-8—				Remittances to India—			
Building	66	2	2	Sendamangalam ...	50	0	0
Sendamangalam ...	394	4	3	Do. Mr. Jones' Chapel...	30	0	0
Vepery Chapel ...	100	0	0	Do. Land & Well	25	0	0
				Do. Enlargement of House...	25	0	0
				Vepery Chapel ...	100	0	0
				Balance	330	6	5
	£560	6	5		£560	6	5

"HERALD" ACCOUNT.

	£	s.	d.		£	s.	d.
Subscribed 1907-8 ...	117	16	2½	Banks & Son—			
Deficiency ...	20	3	3½	Printing and Postage	136	19	6
				Editorial Expense ...	1	0	0
	£137	19	6		£137	19	6

LADIES' ZENANA AUXILAIRY.

	£	s.	d.		£	s.	d.
Balance, Oct., 1907...	120	8	5½	Miss Elliott	10	0	0
Subscriptions, &c., less Printing, Boxes, &c., paid by Secretary, as per account	203	0	9½	„ „ Outfit ...	20	0	0
				Homœopathic Hospital	5	5	0
				Hospital Fees ...	30	0	0
				Medical Examination Fee	2	2	0
				Registration Fee ...	2	0	0
				Passage per B. I. Steamer	19	3	9
				Balance, Oct., 1908 ...	234	18	6
	£323	9	3		£323	9	3

MR. MORLING'S TENT.

	£	s.	d.		£	s.	d.
Subscribed 1907-8...	33	17	0	Remitted to India ...	30	0	0
				Balance, Oct., 1908 ...	3	17	0
	£33	17	0		£33	17	0

VOYAGE ACCOUNT.

	£	s.	d.		£	s.	d.
Balance, Oct., 1907	13	11	0	Balance, Oct., 1908 ...	53	11	0
Trans. from General Account	40	0	0				
	£53	11	0		£53	11	0

GENERAL ACCOUNT.—*October 1st, 1907, to September 30th, 1908.*

INCOME.	£	s.	d.
Balance, October 1st, 1907	39	11	8½
Subscriptions, Donations, &c.	1,178	0	6¾
Report Fund	6	10	1
Mr. Brand's Outfit	8	5	0½
Deficiency, 30th September, 1908	4	5	3½
	£1,236	12	8¼

EXPENDITURE.	£	s.	d.
By Remittances to India for Missionaries', Preachers', Teachers', &c., Salaries and Mission Account	950	0	0
„ Mr. Brand's Stipend and Expenses whilst in England	23	18	1
„ Mr. Brand's Medical Outfit	46	10	0
„ Missionary Boxes, Stationery, Postage, &c.	6	15	6
„ Carriage on Christmas Boxes	3	17	2
„ Secretarial, Ministerial and Committee Room Expenses	65	19	4¼
„ Waterlow & Sons (for Incorporation Fees)	3	17	0
„ Mr. Vickery	20	0	0
„ Banks & Son—			
Printing Report, 1907	45	11	3
Advertising, &c.	30	4	4
Transferred to Voyage Account ...	40	0	0
	£1,236	12	8¼

BALANCE SHEET.—*As at 30th September, 1908.*

LIABILITIES.	£	s.	d.
Ladies' Zenana Mission	234	18	6
Building Fund	330	6	5
Morling's Tent	3	17	0
Voyage Account	53	11	0
	£622	12	11

ASSETS.	£	s.	d.
By Cash at Bank	598	4	4
„ Deficiency—			
On General Account ...	4	5	3½
„ HERALD Account ...	20	3	3½
	£622	12	11

In accordance with the provisions of the Companies Act, 1900, I, William Littleton, practising as a Public Accountant at 7, Bishopsgate Street Without, E.C., certify that my requirements as Auditor have been satisfied, and that the above is a statement showing the position of the English Accounts as at Sept. 30, 1908.

WILLIAM LITTLETON, F.C.P.A.

October 12th, 1908.

MADRAS—VEPERY BUILDING FUND.

August, 1907, to July, 1908.

INCOME.

	rupees.	an.	pie.	£	s.	d.
Balance, July, 1907 ...	4,355	0	11	290	6	$8\frac{11}{12}$
Transferred from General Account :—						
Interest on Building Fund	196	3	0	13	1	7
First Dividend Arbuthnot	811	3	5	54	1	$7\frac{5}{12}$
Bank Interest	60	13	0	4	1	1
Sale of Old Building Material...	91	8	0	6	2	0
Remittance from England...	2,259	0	10	150	12	$0\frac{10}{12}$
	7,773	13	2	£518	5	$1\frac{3}{12}$

EXPENDITURE.

	rupees.	an.	pie.	£	s.	d.
Alterations and Repairs to Bungalow, being a portion of the amount (R.750) specially given for this purpose	691	5	6	46	1	$9\frac{6}{12}$
Transferred Balance of Bungalow Donation to separate account	58	10	6	3	18	$2\frac{6}{12}$
Chapel Site—Plot A ...	1,400	0	0	93	6	8
,, ,, ,, B ...	640	0	0	42	13	4
Architect's Fee for Chapel Plans, &c.	75	0	0	5	0	0
Solicitor's Fee and Stamp Duty for Conveyance ...	182	4	0	12	3	0
Clearing Site and Building Licence...	19	10	6	1	6	$2\frac{6}{12}$
Messenger to Ramnad for Power of Attorney, &c...	41	6	9	2	15	$2\frac{9}{12}$
Advance to Contractor, &c., for Vepery Chapel ...	834	1	2	55	12	$1\frac{2}{12}$
Balance in hand for Vepery Chapel	3,831	6	9	255	8	$6\frac{9}{12}$
	7,773	13	2	£518	5	$1\frac{3}{12}$

Reckoned at the rate of 1s. 4d. per rupee.

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

August, 1907, to July, 1908.

INCOME.

	Rs.	An.	Pie.	£	s.	d.
Balance, July, 1907	955	10	3	63	14	2 3/12
Remittances from England—						
General Account	1,5511	11	7	1,034	2	37/12
Vepery Chapel Account ...	2,259	0	10	150	12	0 10/12
Sendamangalam „	828	0	0	55	4	0
Medical Account	123	12	0	8	5	0
School Fees	244	11	4	16	6	3 4/12
Sale of Books	31	9	5	2	2	1 5/12
Refund on Voyage a/c paid by Lon. Treas. to Mr. Brand in excess	29	4	0	1	19	0
British and Foreign Bible Society Grant for Bible-women ...	540	0	0	36	0	0
Government Furniture Grant ...	22	0	0	1	9	4
„ School „ ...	854	13	0	56	19	9
First Dividend Arbuthnot—						
General Fund	68	7	0	4	11	3
Building „	811	3	5	54	1	7 5 12
Madras Bank Interest—						
General Fund ...	30	4	0	2	0	4
Building „ ...	196	3	0	13	1	7
	22,506	9	10	1,500	8	9 10/12

EXPENDITURE.

	Rs.	An.	Pie.	£	s.	d.
Salaries to Missionaries, Preachers, Teachers, Bible-women, &c. ...	12,619	12	1	841	6	4 1 12
Rent	130	2	3	8	13	6 3 12
Stable Account	480	0	0	32	0	0
Property Account	819	12	5	54	13	0 5 12
School Requisites	282	11	8	18	16	11 8/12
Office Expenses	94	9	9	6	6	1 9 12
Sundries	9	0	0		12	0
Expenses *re* Christmas Boxes ...	44	11	0	2	19	7
Munshi for Mr. Brand	60	0	0	4	0	0
Medical Department	15	8	0	1	0	8
Removal from Salem to Sendamangalam	51	10	0	3	8	10
Building a/c *re* Sendamang. House	595	14	7	39	14	6 7 12
Photos, &c., *re* HERALD	36	7	1	2	8	7 1 12
Voyage a/c, Mr. Brand's luggage from Guildford to Madras ...	94	15	0	6	6	7
Missionary Conference, Conveyance Charges for Mr. & Mrs. Morling from Salem to Madras and back	27	14	0	1	17	2
Transferred to—						
Vepery Chapel Building a/c...	2,259	0	10	150	12	0 10 12
„ (1st Dividend Arbuthnot)	811	3	5	54	1	7 5 12
„ (Bank Interest)	196	3	0	13	1	7
Madras General Building a/c School Grant	854	13	0	56	19	9
Sendamangalam Account ...	828	0	0	55	4	0
Medical Account	123	12	0	8	5	0
Balance in hand, July, 1908 ...	2,070	9	9	138	0	9 9 12
	22,506	9	10	1,500	8	9 10 12

Reckoned at the rate of 1s. 4d. per rupee.

MADRAS—GENERAL BUILDING FUND.

August, 1907, to July, 1908.

INCOME.	rupees.	an.	pie.	£	s.	d.
Transferred from General Account:—						
Government School Grant	854	13	0	56	19	9
	854	13	0	£56	19	9

EXPENDITURE.	rupees.	an.	pie.	£	s.	d.
Bonus Money paid to Teachers	64	9	0	4	6	1
Constructing Thatched School and Teachers' House at Koyembedu	74	1	0	4	18	9
Purchase of Land at Peruvallur	105	13	6	7	1	$1\frac{6}{12}$
Construction of Brick School at Ayanapuram (not yet completed)—Advances to date	320	11	3	21	7	$7\frac{3}{12}$
Balance, August, 1908 ...	289	10	3	19	6	$2\frac{3}{12}$
	854	13	0	£56	19	9

Reckoned at the rate of 1s. 4d. per rupee.

ABSTRACT OF RECEIPTS.

October 1st, 1907, to September 30th, 1908.

—— : o : ——

	£	s.	d.
Aberdeen, *Academy Street*			
General		7	6
Acton, *Tabernacle*			
General	3	15	8
Heralds ...		3	3
Reports ...			10
Aldbury			
Heralds ...			7½
Aldringham			
General	1	0	0
Ansdell Lytham			
General		10	0
Aston Clinton			
General	3	10	4½
Heralds		10	0
Aylesbury, *Walton Street*			
General	1	5	0½
Heralds ...		18	0
Reports ...			5
Balcombe			
Heralds		1	6
Reports			3
Bassett Street, *Keppel Street Memorial*			
General	3	12	10
Heralds	1	0	0
Bath, *Bethel*			
General ...	1	17	3
Heralds	2	0	10
Reports		3	2
Sendamangalam ...		7	0
Beccles, *Martyrs' Memorial*			
General	5	0	2½
Heralds		14	3
Reports ...		1	0
Bedford			
Heralds		1	6
Berkhampstead, *Beulah*			
General	3	1	0
Heralds	1	0	4
Bermondsey, *Lynton Road*			
General	35	12	8
Heralds	2	2	3
Sendamangalam ...	1	1	0
Bermondsey, *Spa Road*			
General		18	0
Bethersden			
General		5	0
Bethnal Green, *Hope*			
General	1	10	0
Bierton			
General	10	1	1
Blackheath			
General		3	0
Building Fund	1	0	0
Bolton			
General	6	11	3
Heralds		12	0
Reports			6
Brentford, *North Road*			
General	20	19	9
Heralds	3	7	0
Reports		2	6
Building Fund	1	18	6
Sendamangalam ...	2	12	0
Brighton, *Prarthana Sabha*			
General	21	0	1
Heralds	2	5	0
Sendamangalam ...	6	10	6
Brand's Medical Outfit		10	0
Brighton, *Tabernacle*			
General	3	11	3
Heralds			8
Brighton, per Misses Light			
General	3	14	6
Brixton, *Tabernacle*			
General	1	19	0
Morling's Tent		10	0
Heralds		14	11
Reports		1	11
Bromley, *College Slip*			
General	2	13	3
Heralds		15	0
Reports		1	6
Bury, *Providence*			
General	6	12	7
Heralds		8	6
Building Fund ...		10	0
Calcutta			
General ...	1	0	0
Camberwell			
General		16	0
Cambridge, *Eden*			
General	21	12	4
Heralds	1	17	0
Canning Town, *Providence*			
General ...		7	6
Cardiff			
General		4	0
Chadwell Street, *Mt. Zion*			
General	95	2	2

	£	s.	d.
Morling's Tent ...		7	0
Heralds	5	10	8
Building Fund	50	0	0
Sendamangalam ...	102	0	0
Chatham, *Enon*			
General	1	7	6
Heralds		7	6
Chelmondeston			
General		5	0
Heralds		6	0
Chelmsford			
General	5	13	2½
Heralds	1	3	7
Reports		1	5
Chesham, *Townfield*			
General	12	10	3½
Heralds	1	7	0
Brand's Medical Outfit	2	12	6½
Chichester			
Heralds		2	0
Sendamangalam ...		2	0
Children's Missionary Band			
Sendamangalam .		11	0
Clapham, *Courland Grove*			
General	14	18	10
Heralds	1	14	0
Sendamangalam ...		6	0
Clapham Junction, *Providence*			
General ...	2	11	6
Claxton			
General	1	6	6
Heralds		6	0
Reports		1	0
Clifton (Beds)			
General		3	2
Colchester, *St. John's Green*			
General		7	6
Heralds		6	0
Reports		1	0
Colinsburgh, N.B.			
General		2	6
Colnbrook			
General ...	2	5	3
Heralds ...		6	0
Reports ...		1	8
Cranleigh			
General ...	1	1	0
Cransford			
General ...		15	10
Heralds ...		8	0
Crowborough			
General			6
Croydon, *Tamworth Road*			
General	5	4	6
Morling's Tent		5	0
Heralds		18	0
Reports		1	0

	£	s.	d.
Building Fund...		10	0
Datchet			
General ...		6	6
Derby			
Heralds ...		1	10½
Downe			
General	1	7	0
Dunmow, *The Ark*			
General	1	0	0
Heralds		4	0
Reports			8
Eastbourne			
General		5	0
Heralds		3	0
Elthorne Road, *Ebenezer*			
General ...	3	1	1
Heralds		6	11
Erith, *Providence*			
General	2	17	10
Farnborough			
General		3	6
Fleckney, *Carmel*			
General ...		6	0
Reports ..		2	0
Folkestone			
General ...		15	0
Glemsford			
Heralds		18	0
Reports		1	0
Gravesend, *Zoar*			
General		8	6
Heralds		1	6
Grays, *Ebenezer*			
General	2	5	11
Heralds		3	3
Great Blakenden			
General		2	0
Great Gransden			
General	1	14	6½
Greenwich, *Devonshire Road*			
General	1	6	6
Heralds	1	0	0
Guildford, *Old Baptist Chapel*			
General	32	3	2
Morling's Outfit ...	30	0	0
Heralds ...	4	16	8
Reports	1	8	4
Building Fund	2	0	0
Sendamangalam ...	105	3	0
Madras Chapel	100	0	0
Brand's Medical Outfit		2	6
Hackney, *Shalom*			
General	1	0	0
Hail Weston			
General		7	6
Haworth, *Hall Green*			
General	3	12	1
Heralds		7	6

	£	s.	d.
High Wycombe, *Zion*			
General	3	5	10
Heralds	1	11	6
Reports		4	10
Building Fund ...	2	2	6
Sendamangalam	1	10	0
Hitchin, *Bethel*			
General		5	0
Heralds		10	0
Sendamangalam ...		1	0
Hollinwood, *Bethesda*			
General	10	11	0¼
Heralds	1	8	10
Reports		6	8½
Homerton, *Homerton Row*			
General	6	0	1½
Heralds ...	1	14	0
Horham			
General ...	15	9	1¼
Heralds ...	1	9	0
Reports		1	0
Hounslow, *Zoar*			
General	13	7	0¾
Heralds	2	13	10½
Reports		2	3
Hoxne			
Heralds ...		6	0
Reports			3
Ipswich, *Bethesda*			
General	12	18	3½
Heralds ...	3	16	7
Reports		4	2
Ipswich, *Zoar*			
General ...	1	6	0
Heralds	1	17	6
Reports		1	6½
Irthlingboro'			
General		4	0
King's Langley, *Zion*			
General	1	18	6
Heralds		15	0
Reports			7
Kingston, *Providence*			
General	3	3	0
Heralds		14	8
Reports			6
Lee, *Dacre Park*			
General	2	5	0
Heralds	1	1	4
Leicester, *Zion*			
General		10	10
Heralds		1	0
Lewisham, *College Park*			
General	4	13	6
Heralds		17	8
Leyton, *Goldsmith Road*			
General ...		5	0
Heralds ...	1	7	0
Reports ...			6

	£	s.	d.
Limehouse, *Elim*			
General	1	4	8
Heralds		5	4
Lowestoft, *Tonning Street*			
General		2	5
Heralds	1	4	0
Reports		1	0
Madras			
General	5	0	0
Sendamangalam ...	3	0	0
Maidstone, *Providence*			
Heralds		3	0
Manchester			
General	16	8	11½
Heralds	2	11	7
Reports		4	8
Sendamangalam ...	2	10	0
March, *Providence*			
General	7	6	9
Heralds		2	0
Marylebone, *Mt. Zion*			
General	87	17	10
Heralds	6	19	6
Building Fund	2	1	0
Sendamangalam ...	50	0	0
Mayford			
General		10	0
Middlesbro', *Providence*			
General	3	7	6
Heralds		9	2
Reports			5
Newcastle, *Gallowgate*			
General	3	9	10
Heralds		8	11
Reports			9
Northampton, *Providence*			
General	3	19	0
Heralds		15	6
Reports		1	0
Norwich, *Orford Hill*			
General		19	11
Heralds	1	8	7
Reports		2	1
Notting Hill Gate, *Bethesda*			
General	6	8	6
Morling's Tent	1	0	0
Heralds	1	13	6
Building Fund		5	0
Oakham			
General ...		3	0
Occold			
General	2	2	7
Ottawa (Ont.)			
General		6	3
Heralds		2	2
Building Fund ...		3	0
Sendamangalam		6	3

	£	s.	d.
Over			
General ...		3	7	3
Heralds ...			12	0
Peckham, *Zion*			
General			19	0
Heralds			12	0
Reports				6
Poynings, *Zion*			
General	1	10	0
Prittlewell, *Providence*			
General			16	0
Heralds			12	0
Reports				6
Reading, *Providence*			
General		9	7	2
Heralds		2	1	8
Reports			1	10
Richmond, *Salem*			
General		6	9	4
Heralds			15	8
Royton, *Bethesda*			
General ...		8	19	3
Heralds			11	0
Rushden, *Succoth*			
General		1	0	0
St. Albans, *Bethel*			
General		5	3	1
Heralds		1	4	0
Reports			2	0
Sendamangalam ...			2	0
St. Neots, *New Street*			
General		8	0	0
Heralds			15	0
Salhouse			
General ...		4	8	1
Heralds ...			11	2
Reports				7
Sendamangalam		1	1	6
Sandgate			
General			14	0
Saxmundham			
General			11	0½
Heralds				7
Sevenoaks			
General ...		2	2	0
Sheerness			
General ...			2	3
Soho			
General ...		6	13	7½
Heralds ...			18	5
Reports ...			1	0
Somersham			
General			14	0
Southport			
General ...		2	4	2
Stevenage			
General		1	5	0
Stoke Ash			
General		2	12	0
Heralds		1	6	6

	£	s.	d.
Stonham Parva			
Heralds		15	
Stowmarket			
General		6	6
Heralds		4	6
Stratford, *Gurney Road*			
General	7	10	0
Heralds	1	17	8
Reports ...		5	6
Building Fund		14	2
Streatham, *Hambro' Road*			
General	4	0	0
Sunderland, *Jireh*			
General ...	1	11	7
Heralds		13	0
Swindon, *Providence*			
General	2	2	6
Heralds		9	0
Reports		3	6
Sydney (N.S.W.), *Temple*			
General ...	3	3	0
Thame			
General ...		6	3
Thetford			
General ...	2	4	6
Heralds		7	0
Reports			6
Tonbridge, *Zion*			
Heralds		15	0
Tottenham, *Ebenezer*			
General	1	5	6
Heralds		9	0
Tring, *Akeman Street*			
General	63	19	6
Heralds	4	6	4
Reports		16	8
Building Fund		2	6
Brand's Medical Outfit	5	0	0
Trowbridge, *Zion*			
General	2	11	0
Tunstall			
General	3	4	6
Heralds	2	4	6
Reports		4	0
Walsham			
General		8	6
Waltham Abbey, *Ebenezer*			
General	3	11	4
Heralds		12	0
Walthamstow, *Zion*			
General	11	12	0
Heralds		16	9
Reports			7
Building Fund	1	5	6
Walworth, *Penrose Street*			
Heralds ...	1	15	8½
Reports		2	0

	£	s.	d.
Walworth, *Surrey Tabernacle*			
General		7	6
Heralds		18	0
Wandsworth, *Chatham Road*			
General	1	19	11½
Wandsworth, *West Hill*			
Sendamangalam ...	30	0	0
Watford, *Tabernacle*			
General	11	10	3
Heralds	2	2	0
Sendamangalam		2	6
Wattisham			
General ...	4	1	8½
Wellingboro'			
General	7	16	9
Sendamangalam ...	1	0	0
West Ham, *Tabernacle*			
General	6	11	7
Morling's Outfit ...		3	6
Heralds	2	8	0
Whitstable			
General	1	0	0
Heralds		10	0
Whittlesea			
General		16	11
Heralds	1	0	6
Reports		1	0
Willingham, *Old Baptist Chapel*			
General	1	5	6
Heralds		13	8
Reports			10
Wimbledon, *Merton Road*			
General ...		5	0
Wisbech, *Zion*			
General ...		17	6
Heralds ...		9	0
Woking			
General	1	2	0
Wooburn Green, *Ebenezer*			
General	3	7	0
Heralds		10	0
Reports			6
Wood Green, *Park Ridings*			
General	7	16	7½
Heralds		13	5
Woolwich, *Carmel*			
General	1	0	0
Woolwich, *Enon*			
General	3	17	11
Yarmouth, *York Road*			
General	3	5	6
Heralds		18	0
Reports		1	0
Personal			
General	246	5	0
Morling's Outfit ...	1	11	6
Heralds	6	10	10½
Reports		5	2
Building Fund	3	10	0
Sendamangalam ...	85	18	6
Annual Meeting			
Collection	51	4	8
Sale of Literature, &c.	3	16	10
Profit on Tea	3	12	7
Half-yearly Meeting			
Collection	61	10	2
Sale of Literature, &c.		11	6½
Young People's Conference			
Collection	2	15	2
Sale of Literature, &c.		11	0
Ladies' Zenana Auxiliary	203	0	9½
Balance in hand, Oct., 1907			
General	40	11	8½
L.Z.A.	120	8	5½
	£2,268	16	3¼

General Fund.

	£	s.	d.
Aberdeen, *Academy-street*—			
Sunday-school ...		7	6
Acton, *Tabernacle*...	1	18	10
Elliott, Master C. (box)		5	.
Gillett, Master R. (box)		6	.
Graves, Miss E. and Master R. (box) ...		4	10
Saw, Mrs.	1	1	.
Aldringham ...	1	.	.
Ansdell Lytham—			
Hocking, Mr. J. ...		10	
Aston Clinton—			
Sunday-school ...		10	2½
Burnham, Mrs. J. (box)		18	5
Burnham, Mrs. Wm. (box)		4	1½
Friends, per Mr. Colls		4	4½
Gurney, Mrs. (box)		2	3½
Gurney, Master O. (box)		3	4
Keen, Mrs. (box) ...		1	9½
Munger, Mrs. (box)		2	8
Rance, " "		11	2
Rolfe, Mrs. W. (box)		12	.
Aylesbury, *Walton-street* ...	1	.	.
Roberts, Miss L. ...		1	9½
Smith, Miss M. ...		1	3
" " P. ...		2	.
Bassett Street, *Kepple-st. Memorial*	1	2	10
Brazier, Miss (box)...		10	.
Fielder, Miss ...	1	.	.
Smith, Miss E. (the late)	1	.	
Bath, *Bethel*—			
Sunday-school		13	3
Anon.... ...		5	.

	£	s.	d.
Cooke, Mr. D.		10	.
Friend ...		2	6
Gray, Mrs. ...		2	6
Robbins, Miss K.		1	6
„ Mr. T.		2	6
Beccles,			
Martyrs' Memorial		13	3½
Sunday-school ...	4	6	11
Berkhampstead,			
Beulah		1	8
Sunday-school ...	1	8	.
Osborne, Mr. (box) ...		10	6
Philby, Mrs. (the late)		3	.
Sills, Miss J. ...		10	.
Wood, Mrs.		7	10
Bermondsey,			
Lynton-road ...	5	10	2
Sunday-school ...	1	1	.
A. E. C.	1	1	.
„ „ (box) ...		11	.
Blackman, Mr. H. ...	1	11	.
Collin, Mr. J. B. ...	20	10	.
Edwards, Mr. E. ...	1	1	.
Giblett, Mrs.	2	.	.
Keeble, Mr. S. J. (box)		5	6
L. S.	1	1	.
M. B.	1	1	.
Bermondsey,			
Spa-road—			
Sunday-school		18	.
Bethersden—			
March, Mr. E.		5	.
Bethnal Green,			
Hope—			
Sunday-school ...	1	10	.
Bierton	2	6	0
Sunday-school ...	1	15	7½
Brown, Miss... ...		5	.
Chapman, Miss B....	3	1	2
Dearing, Mr. A. ...		3	5
King, Mr. Geo. ...		18	.
„ „ Jno. ...		3	6
„ Miss O. ...		12	9½
Leach, Miss		9	3
Markham, Miss B....		6	4½
Blackheath—			
Reader of HERALD ...		3	.
Bolton	4	2	6
Sunday-school (box)	1	9	10
P. P. C., &c.		9	5
Guest, Mr. (box) ...		9	6
Brentford,			
North-road ...	6	7	2
Sunday-school ...	7	7	9
Postcards		2	.
Dykes, Mr. W. ...		10	.
Fincham, Miss (box)		18	10
Fromow, Mr. Jos. ...	2	2	.
„ Miss M. ...		10	6
„ Masters A. and C. (box) ...		4	.
Gillett, Master R. (box)		17	6
Secrett, Mr. F. ...	2	.	.
Brighton,			
Prarthana Sabha—			
Half Yearly Mtg. (box)	3	.	.
Billington, Miss ...		5	.
Bletsoe, Mr. and Mrs.		2	6
Botting, Mr. & Mrs. S.		10	.
Botting, Miss (box)	1	1	2
Chapman, Miss ...		5	.
Cozens, Mr. A (box)		16	10
Cozens, Mr. & Mrs. F.		10	.
Deeks, Miss Rose ...		1	.
Elliott, Mr. and Mrs. E. H. (box) ...	1		9½
Fisher, Mrs. & Miss (box)	1	10	5½
„ Mr. & Mrs. D. (box)		10	5½
Gooderham, Mrs. (donation)		10	.
Gumbrell, Mr. (box)		5	.
Haddington Street, Hove, S.S. (box) ...		8	11½
Haynes, Miss „ ...		9	2
Holford, Mrs. ...		10	.
Lucas, Mr. and Mrs. „ „ „ (box)	1	14	10½
Miller, Miss (box) ...	1	3	.
Monthly Meeting (box)	2	18	5
Parkhurst, Mr. (box)		8	6
Piper, Mr. W. J. „	1	.	.
„ Miss		5	.
Sears, Mr. J. S. (box)		10	.
Smith, Mr. and Mrs. D. R. (box)		10	.
True Sympathy (box)		10	.
Vickery, Mr.... ...		1	.
Walder, Miss (box) ...		3	.
Brighton,			
Tabernacle—			
Sunday-school ...	2	7	4
Bible-class		12	11
Dancy, Mr. W. ...		10	.
Friend		1	.
Per Misses Light—			
Anonymous		5	.
Bates, Miss		5	.
C. L.		7	.
Light, Miss E. ...		5	.
Lucas, Mr. and Mrs.		2	6
Piper, Miss		5	.
True Sympathy ...		5	.
Vickery, Mr.... ...	2	.	.
Brixton,			
Tabernacle—			
Boulden, Mr. ...		10	.
Cooper, Mr. E. ...		2	6
Sapey, Mr. T. L. (sub.)		2	6
„ „ „ (box)		6	6
Stevens, Miss L. F., per		17	6
Bromley,			
College Slip—			
Bible-class	2	13	3
Bury, *Providence* ...	5	1	2
P. P. C., &c.		7	10
Bridge, Mrs. (box) ...		3	7
Hardman „ „ ...		5	10
Holt, „ „ ...		2	2
Lord, „ „ ...		3	10
Whittaker, Mrs. (box)		8	2
Calcutta,			
Billing, Miss ...	1	.	.
Cambridge, *Eden*	2	4	7
Sunday-school ...	5	.	10
Travelling Expenses	2	.	.
Allen, Miss (box) ...		3	8½
Anonymous		5	.
Ansell, Mr. (box) ...		10	.
Beall, Mrs.		5	.
Dellar, Miss (box) ...		7	6
Derby, Miss „ ...		3	11
Friend		5	.
Haddon, Mr. (box) ...		11	4½
Harding, Miss „ ...		7	7½
Haynes, Miss (card)	2	12	.
Hunt, Mrs. (box) ...	1	6	9½
Jull, Mr.	1	.	.
„ Mrs. (card) ...	2	14	6
Le Grys, Miss (box)		3	7½
Mitchell, Mrs. „		6	11½
Oxberry, Mrs. „		17	9½
Reynolds, Miss „		3	.
Songer, Miss (box) ...		3	1½
Camberwell,			
Staines, Miss R. (Bible-class) ...		16	.
Canning Town,			
Providence ...		7	6
Cardiff,			
Chisnall, Mr. T. W. ...		1	
Chadwell Street,			
Mount Zion—			
Sunday-school ...	14	10	5½
Missionary Sunday	21	.	.
Howard Institute		5	.
Adams, Mr. (box)		1	9½
Allen, Mr. ...		2	.
Applegate, Mr.		10	6
Banks, Mrs.	1	1	.
Beckett, Miss (box)		5	8½
„ Mr. G. A....		10	.
Bromfield, Mrs. (box)		8	1
Bumstead, Mr. W....	1	.	.
Butcher, Mr. (box)...		8	.
Cambridge, Miss		5	.
Dean, Miss (box)		12	.
E. C. T. ...	2	2	.
Eyre, Mrs. ...		7	6
Few Friends ...		15	.
Flegg, Mrs. (box)...		4	1½
Friend, per E. M. ...	10	.	.
Golding, Mrs. E. W.		10	6
Hammond, Mrs. ...		2	.
„ „ Misses...		4	.
Hart, Miss (box) ...		4	2
Hillier, Mr. „ ...		3	5½
Hoddy, Mrs.	1	.	.
Jones, Mrs.		6	.
Lawrence, Miss ...		2	6
Lewis, Miss (box) ...		7	8
Licence, Mrs. „ ...		8	6½
Linney, Mr. „ ...		2	11½
Mackenzie, Mr. J. G. (box)	2	5	.
Martin, Mr. J. (box)		4	11½
Millar, Mr. T. G. ...		10	.
„ Mrs. (box) ...		3	4½
Mitchell, Mr. E. ...	1	.	.
„ „ (box)		7	6
Morrish, Miss „		15	.
Mothers' Meeting „		3	6½
North, Miss (box) ...		15	3
Nunn, Mr. H. S. ...	10	.	.
„ Miss	1	.	.
Othan, Mrs. (box) ...		6	5½
Pardoe, Mrs. „		9	2½
Parish, Mrs. „ ...		5	1½
Pattison, Miss (box)		1	5½
Pickett, Mr. A. J. „		13	5½
Ridley, Mr. G. „	3	3	5
„ Mrs.... ...		10	.
Shepherd, Mrs. (box)		11	11
Silvester, Misses „	3	7	7
Simmonds, Mr. R....	1	.	.
Smith, Mr. D. ...	2	2	.
Tyler, Mrs. (box) ...		3	9
Willesden, Mr. G. (box)		1	1½
Woodward, Miss ...		10	.
Chatham, *Enon*—			
Sunday-school ...	1	7	6
Chelmsford ...	5	10	6
Sunday-school ...		2	8½
Chelmondeston,			
Cordle, Mr. H. J. ...		5	
Chesham,			
Townfield	1	4	3½
Sunday-school ...	2	13	.
P. P. C., &c.		8	.
Sale of Work ...	7	.	
Dickinson, Miss (box)		5	
Hawkins „ „	1	.	
Clapham,			
Courland Grove—			
Sunday-school ...	4	19	
Brinkler, Master E. (box)		2	.
Cane, Miss (box) ...		6	10
Dadswell, Mr. J. (box)		5	.
Downs, Miss D. „			3
Hyslop, Miss D. „		6	5

	£	s.	d.
Latham, Mr. G. (box)			9
Philpot, Miss E. „			8½
Rook, Miss „		2	.
Sears, Mr. & Mrs. R. E. (box)	4	6	6
Sears, Mr. (Mr. H's box)	1	1	.
Soper, Miss (box)		4	9½
Vine, Mr. A. „		8	.
Watts, Mr. H. „		10	6
White, Miss (box)		7	6
„ „ M. (box)	1	15	.
Woodward, Miss „		2	6½
Clapham Junction, *Providence*—			
Sunday-school	1	.	.
Y.M.B.C.		4	6
Acworth, Mr. E. L.		6	.
Banks, Mr. R.	1	1	.
Claxton		17	.
Sunday-school		9	6
Clifton (Beds)—			
Windmill, Miss		3	2
Colchester, *St. John's Green*—			
Green, Miss J. M.		7	6
Colinsburg (N.B.)		2	6
Colnbrook—			
Sunday-school	2	5	3
Cranleigh	1	1	.
Cransford		15	10
Crowborough—			
Littleton, Miss (p.c.)			6
Croydon, *Tamworth-road*	4	12	.
Jarvis, Miss (box)		7	6
Thomas, Miss M.		5	.
Datchet—			
Sunday-school		6	6
Downe (Farnborough)	1	7	.
Dunmow, *The Ark*	1	.	.
Eastbourne—			
Bradford, Miss A.		5	.
Elthorne Road, *Ebenezer*—			
Sunday-school	2	2	1
Bible-class		16	.
Sandell, Mr. H. D. (box)		3	.
Erith, *Providence*	1	13	6
Sunday-school	1	4	4
Farnborough—			
Ballard, Miss E. (box)		3	6
Fleckney, *Carmel*—			
Y.P.B.C.		3	.
Perberdy, Miss. J. (class)		3	.
Folkestone,			
Sunday-school		15	.
Gravesend, *Zoar*—			
Friend			6
Osmotherly, Mrs. G. A. (box)		8	.
Grays, *Ebenezer*	2	2	9
Post-cards		3	2
Great Gransden		10	5
Chapman, Mrs. (box)		6	.
Cole, Mrs. „		2	.
Moreton, Miss R. „		5	.
Mumford, Master P. (box)		3	1½
Pratt, Mrs. J. (box)		8	.
Great Blakenham—			
Stocker, Mr.		2	.
Greenwich, *Devonshire-road*	1	1	6
Friend		5	.
Guildford, *Old Baptist Chapel*	6	.	.
Mon. Even. B.-C. (box)		8	.
Y.P.S. (box)		13	.
P.P.C. (per Mr. Chisnall)	5	1	.
Booklets		8	.
A small contribution from Lewes		8	6
Attfield, Miss G. (box)		3	11
Billing, Mr. J.	1	10	.
Billing, Mrs. (box)		5	8½
Brand, Mr. H.	2	.	.
„ „ „ (box)	3	10	.
Chaplin, Miss M. „		4	2
Chisnall, Mr.	1	.	.
„ „ (box)	1	.	.
Cordwell, Miss W. (box)	1	1	6½
E. M. W. (box)		2	.
Farlow, Misses „		7	7
Foster Mr. G. „		8	4
Garton, Mr. W. „		3	10½
Gilbert, Miss „		17	7½
Goodchild, Mr. „		1	10½
Handley, Mrs. „		3	3
Hearsey, Miss L. (box)		5	2½
L. B., Chichester		1	.
Lee, Miss D. (box)		2	5½
Martin, Mrs. „		4	3½
McGill, Miss „		10	7
Parsons, Mr. „		5	7½
„ Miss A.		5	.
Pickett, Miss (box)		7	1½
Searle, Mr. „		3	3½
Shellard, Mr. „	1	2	.
Skuse, Mrs. „		6	.
Snell, Mr. A. „		13	.
Usher, Miss „		7	5½
Watts, Mrs. „		13	5
White, Mrs. „		10	9½
Woodger, Mr. „		7	6
Hackney, *Shalom*—			
Turnpenny, Mr. H. C. (box)	1	.	.
Hail Weston		7	6
Haworth, *Hall Green*	1	3	2
Sunday-school		3	9
„ „ friends		1	2
Eccles, Mrs. (box)		3	.
Friend „		5	.
„ „		3	.
„ „		1	6
Kane, Mrs. „		4	.
Kershaw, Mrs. J. (box)		2	6
Kilmister, Mrs. (box)		6	6
Naylor, Mrs. „		8	6
Wakefield, Mrs. „		3	.
Wheeler, Miss E. „		7	.
High Wycombe, *Zion*—			
Prarthana Sabha	2	7	8½
Anon.		10	.
C., Mr.		1	.
Leming, Miss (box)		2	1½
P. H.		2	6
S. C.		2	6
Hitchin, *Bethel*—			
Friend		5	.
Hollinwood	8	10	6
P. P. C., &c.		4	6½
Bardsley, Master J. (box)		5	2½
Farmer, Master D.			11
Hicklin, Miss E. (box)		3	.
Hollinwood Friend „		7	8½
Noton, Miss E. „		7	11½
Oldham Friend „		8	5½
Taylor, Miss C. „		2	8½
Homerton, *Homerton Row*—			
Sunday-school	2	3	1½
Caplin, Mr. S. B.		5	.
Evens, Miss		10	.
Spratt, Mr. and Mrs.	1	.	.
„ „ (box)		12	.
Spratt, Mr. & Mrs. A.	1	.	.
Spratt, Mrs		10	.
Horham	2	6	4
Vestry Box		2	1½
Aldous, Mr. G. (box)	1	16	1½
„ Mrs. F. „		12	11½
Atmore, Mrs. „		2	3
Cracknell, Mr. T. „		8	.
„ Mrs. „	1	5	.
Frost, Mrs „		10	.
Harvey, Mrs. „		6	.
Havers, Miss „		7	4
Hawes, Mrs. F. „		10	.
„ Mr. R. „	2	3	8
„ Miss „	1	.	6
„ Miss A. „		16	4½
Knight, Mr. J. „	1	6	4
Ling, Mr. J. „	1	.	.
Oxborrow, Mr. E. „		5	7½
„ Mr. F. „		6	.
Rodwell, Mr. G. „		5	.
Hounslow, *Zoar*	2	13	11
Sunday-school	3	7	8½
Bible-class	2	3	10½
Burgess, Mr. F. G.	1	1	.
Robbins, Mr. A. J.	2	.	.
Vicarage Farm (box)	2	.	6½
Ipswich, *Bethesda*	8	4	6
Gospel Helpers' Soc.	1	.	.
Men's Class		5	.
Annual Subs.		10	6
Booty, Mrs. E. (box)		8	3
Chilvers, Mr. H. T.		2	6
Elnaugh, Mr. G. E.		2	.
Friend		1	.
„		5	.
Goodchild, Miss (box)		13	6½
Gooding, Miss		4	8
Green, Mr. F.		1	.
H. J. C. (two Friends)		5	.
Ling, Mr. W.		5	.
Noad, Miss		2	.
Pryor, Miss		5	.
Ringer, „		2	6
Taylor, Mrs.		1	.
Ipswich, *Zoar*—			
Cordle, Mr. H. J. (box)	1	.	.
Crane, Mrs. „		3	6
Whayman, Mr. A. „		2	6
Irthlingboro'—			
Hacking, Miss L.		4	.
King's Langley, *Zion*	1	13	6
P. P. C., &c.		5	.
Kingston, *Providence*—			
Sunday-school	2	15	.
Friends		8	.
Lee, *Dacre Park*—			
Sunday-school	2	2	10½
Bible-class		2	1½
Leicester, *Zion*—			
Challis, Miss G.			10
Hazlerigg, Mr. G.		10	.
Lewisham, *College Park*	2	12	6
Sunday-school	1	19	6
Sale of Autographs		1	6
Leyton, *Goldsmith-road*—			
Sharpe, Miss D.		5	.
Limehouse, *Elim*—			
Sunday-school		9	1½
Adams, Miss		1	.
Bayes, Mr. and Mrs.		4	4½
Martin, Mr. and Mrs.		4	9½
Thomas, Mrs.		5	5½
Lowestoft, *Tonning-street*—			
Sunday-school (box)		2	5

	£	s.	d.
Madras—			
Booth, Mr. and Mrs. E. A.	5	.	.
Manchester	7	5	.
P. P. C., &c.		5	9
Sale of Barley Loaves			4
Anonymous		1	.
,, ,, ...			6
Chaplin, Mr. F. (box)		6	.
,, ,, J. ,,		4	9
,, ,, W. ,,		8	4
Cooper, Mr. G. F. ,,		4	.
Corker, Mr. T. ,,		2	8½
Egerton, Mrs. ,,		2	6
Friend		1	.
Gruber, Mr. H. (box)		12	6
H., Mr. ... ,,		15	.
Haig, Mr. A. ,,		11	.
Hendle, Mr. T. R. (don.)		5	.
Jackson, Mrs. H. (box)		8	6
Kerridge, Mr. ,,		3	2
Lanton, Mr. A. ,,		9	6
Littlewood, Mr. A. ,,		8	6
McKee, Mr. R. ...		1	8
Mitton, Mr. D. (box)		8	.
Mitton, Dorothy (Children's Mis. Band)			6
Parish, Mr. J. (box)		5	3
Pearson, Mrs. T. ,,	1	5	.
Pummery, Mr. C. ,,		8	.
Robinson, Mrs. ...		10	6
Shipway, Mr. ...		10	.
Smithies, Mr. ...		5	.
March, *Providence*	7	6	9
Marylebone, *Mount Zion*—			
Sunday-school ...	20	.	.
Profit on Tea ...	2	9	7
Barradell, Mr. ...	1	11	.
,, ,, (box)	1	2	1
Barratt, Mrs. ...		5	.
C. C. A. L. H ...	9	3	.
Cobb, Mr. and Mrs.		10	6
Davey, Miss		5	.
Fraser, Mr. and Mrs.	2	.	.
Friend		2	6
Friend (abroad) ...	10	.	.
Friends (carriage of Xmas. boxes) ...	3	17	2
Goodley, Mr. ...	1	1	.
Gosling, Miss ...		5	.
Grimes, Mr.	2	2	.
Harris, Mrs	10	10	.
,, Miss		5	.
,, Mr. C. W. ...	1	1	.
,, Miss E. ...		10	.
,, ,, S. ...		10	.
,, Misses ...	5	.	.
,, Mr. and Mrs. H. C.	8	.	.
ditto (special)	1	.	.
Lawrence, Miss ...		5	.
Lawson, Mrs. ...	1	1	.
Millwood, Mr. ...	1	1	.
Pleass, Miss		7	6
Sears, Mr. R. S. W. (printing Mr. H's. booklet) ...	2	1	.
Smart, Miss		1	.
Tarrant, Mrs. ...		5	.
Thompson, Misses...		10	.
Vine, Mr. A.		10	6
Willatt, Mrs.		6	.
Mayford			
Sunday-school (box)		10	.
Middlesbro', *Providence*—			
Allick, Mrs. (box)		9	7½
,, Miss ,,		2	6
,, ,, E. ,,		1	.
Salmon, Master J. ,,		6	3½
T. T. (box) ...		5	.
Taylor, Mrs. (box)	2	3	1
Newcastle, *Gallowgate*	1	12	10
Ash, Mrs		1	6
Beall, Miss B. (box)	1	5	.
,, Master J. ,,		3	.
Friend ...			6
Graystone, Mr.		2	.
Lee, Master W.		5	.
Northampton, *Providence*—			
Bible-class ...		12	.
Arnsby, Mrs.		3	.
Battle, Miss ...		5	6
Catling, Mrs.		3	6
Hyde, Miss F.		5	.
Jackson, Miss ...		11	.
Neville, Mrs. H. J. ...		7	.
Sharp, Miss L. ...		8	.
Shinn, Mrs. ...	1	.	.
Tarry, Miss ...		4	.
Norwich, *Orford Hill*—			
Sunday-school ..		19	11
Notting Hill Gate, *Bethesda*	1	.	.
Sunday-school ...	1	.	.
Bernard, Mr. ...		5	.
Burbidge, Master H. (box)		15	.
Gardner, Miss (box)	2	3	6
H.		5	.
H. S.	1	.	.
Oakham ...		3	.
Occold	1	2	7
Hawes, Mr. (box) ...	1	.	.
Ottawa (Ont.)—			
Withers, Mr. F. S. (per) ...		6	3
Over	2	16	.
Clark, Miss E. (box)		6	1½
Kirby, Mrs. ,,		2	6
Norman, Miss M. ,,		2	7½
Peckham, *Zion*—			
Sunday-school ...		13	3
Y.P.B.C.		5	9
Poynings, *Zion*—			
Sunday-school	1	7	6
Adams, Mr. F.		2	6
Prittlewell, *Providence*—			
Sunday-school		16	.
Reading, *Providence*	1	11	.
Sunday-school	5	19	.
Dann, Mr. (box)		18	6
Gough, Miss ,,		8	5½
Smith, Mr. ,, ...		4	4
Woodham, Mrs.(box)		5	10½
Richmond, *Salem*	3	8	.
Sunday-school ...	2	7	.
P. P. C., &c.		1	9½
Flowers sold... ...		2	6
Gibson, Mrs.		10	.
Royton, *Bethesda* ...	2	3	1
Sunday-school	1	6	9
P. P. C., &c. ...		9	5
Dronsfield, Mrs. (special)	5		.
Rushden, *Succoth*—			
Sunday-school ...	1	.	.
St. Albans, *Bethel*	1	5	7½
Bible-class (box) ...		8	.
Eldred, Mrs. ,,		6	.
Gregory, Miss ,,	1	.	.
Groom ,, ,,		2	7
Hawkins, Mrs. ,,		7	6
,, Mr. E. D. ,,		4	2
Jeffs, Mr. ,, ...		4	.
Paul, Miss ,, ...		15	6
Sanderson, Mr. (box)		1	2½
Shaw, Miss (box)		2	6
Whitbread, Mr. ,,		6	
St. Neots, *New Street*	2	15	5
Sunday-school	2	13	9½
Bible-class ...	1	7	
Cook, Mr. (box)		10	
Dodson, Mrs. ,,		7	9½
Hazelton, Mr. ,,		6	.
Salhouse	3	12	1
Sunday-school (box)		3	.
Water, Mrs. ,,		13	.
Sandgate—			
Sunday-school		14	.
Saxmundham		11	.
Sevenoaks—			
Cattell, Mrs. (1907) ...	2	2	
Sheerness—			
Evans, Mr. D. R.		2	3
Soho—			
Sunday-school ...	4	11	.
Camp, Mrs. E. (box)		10	.
Pond, Mr. J. A. ,,		11	7½
Simpson, Mr. G.	1	1	.
Somersham—			
Bible-class		14	.
Southport ...	2	4	2
Stevenage—			
Friend	1		
,, ...		5	.
Stoke Ash—			
Sunday-school (box)	1	14	.
Colson, Mrs. T. W....		10	.
Cracknall, Miss A.(box)		2	10
Selbourne, Miss. P. ,,		1	8
Whiteman, Miss ,,		3	6
Stowmarket		6	6
Stratford, *Garney-road*—			
Sunday-school	1	11	1½
Y.W.B.C. ...		12	8½
Quarterly Subs. ...	4	.	.
Caten, Mr. H. (box)		6	6
Ince, Mrs. ,,		9	4½
Taylor, Mr. S. M. ,,		8	.
Webb, Mr. C. S. ,,		2	3½
Streatham, *Hambro'-road*—			
Sunday-school ...	4	.	.
Sunderland, *Jireh*		10	.
Sunday-school (box)		5	2½
Birkbeck, Mr. ,,		3	1
Cousins, Mrs. ,,		1	3½
Newman, Miss ,,		1	10
Ratcliffe, Mr. ,,		6	2
Smith, Miss ,,		1	.
Swindon, *Providence*	1	10	6
Beasant, Master H. (box)		1	1
Cummins, Miss B. (box) ...		6	1
Gale, Miss		2	.
Wilton, Miss T. (box)		2	7
Sydney (N.S.W.), *Temple*	3	3	
Thame—			
Mears, Miss C. E. (box)		6	3
Thetford		16	7½
Prayer-meeting (box)		3	2
P. P. C. ...		2	
Blomfield, Miss (box)		12	3
Hewitt, Mrs. ,,		8	.
Ray, Mrs. ,,		2	5½
Tottenham, *Ebenezer*		16	.
Y.P.S.		7	6
Vestey, Mr. J. (box)		2	.
Tring, *Akeman-street*—			
Senior C.E. Soc. ...	18	18	11½
Junior ,, ,, ...		7	2½
Mothers' Meeting (box)		10	7½
Y.W.B.C.	1	2	7

	£	s.	d.
Bagnall, Mr. A. J.		10	.
„ Mrs. Jas. (box)		13	3½
„ Mrs. Jno. „		4	7
„ Miss (class) ...		3	.
Beer, Miss (box)		5	3½
Burch, Miss „ ...		5	6
Butcher, Mr. & Family		18	. .
„ Miss E. G.		1	. .
„ Miss (class)		1	9
„ Miss G. „	1	2	8
Colls, Mary, Dorothy and Edgar (box)...	2	.	4½
Croswell, Mrs. „ ...		5	1
Denchfield, Mr. „ ...		6	8
Deverell, Mr. Jno. ...	1	.	.
„ Mrs. ...	1	.	.
Emerson, Mrs. (box)		1	.
Fleckley, Mr. „		1	9½
Foskett, Mrs. „		1	9
„ Mrs. H. „		4	1½
Friend		6	.
Glover, Mr. T. (Bible-class ...	2	12	3
Gower, Mrs. E. (box)		3	9½
„ Mrs. Jno. „		10	7
Grace, Miss E.(class)		1	3½
Gurney, Miss A. (box)		3	6
Hanwell, Miss „		8	1
„ „ N. „		2	10½
Hedges, Mrs. R. „	1	6	11½
„ Master J. R. (box)	1	1	5
Hedges, Miss (class)		9	.
Howlett, Mr. (box)		7	6½
„ Miss „		2	5½
Humphreys, Miss „		1	9
Ives, Miss E. „		2	5
Johnson, Mrs. F. „		8	7
Jones, Mrs. „		11	2½
King, Miss F. „		6	8½
Maull, Misses „	2	9	6
„ Miss (class)		7	10
Norwood, Mrs. Jas. (box)		2	1½
Oakley, Miss B. (box)		1	4½
Osborn, Mrs. „		3	8½
Parsons, Mr. W. „		3	7½
Rawlins, Mrs. W. „		1	9
„ Miss „		13	.
Sharman, Miss (class)		6	7
Swaby, Mrs. (box)		6	7
Toms, Miss „		8	9
Warren, Miss S. „		4	9½
Williams, Miss N.		3	11
Wright, Mrs. (Senr.)		6	2½
„ Mrs. ...		1	7½
„ Mr. A. S. ...		2	11½
„ Mrs. Geo....		2	5½
Trowbridge, *Zion*—			
Sunday-school ...		11	.
Summers, Miss L. (box) ...	2	.	.
Tunstall	2	5	7½
Sunday-school (box)		8	7½
Boyton Chapel „		2	6½
Eyke „			6
Catternole, Miss E.(box)			3
Holwell, Mr. H. (box)		1	5½
Imy, Miss E. „		4	4½
Lyon, Mrs. „		1	1½
Walsham—			
Deaves, Miss D. ...		2	6
„ Mr. W. ...		5	.
White, Mrs. ...		1	.
Waltham Abbey, *Ebenezer*—			
Sunday-school	3	11	4
Walthamstow, *Zion*—			
Sewing-class ...	2	5	.
Y.M.B.C.		2	.
Y.P.M.S.	3	9	6
Booth, Mr. & Mrs. A.	2	10	.
„ Mrs. A. (box)		5	.
„ Mr. & Mrs. J.C.	2	10	.
Sharpe, Miss G. (box)		10	6
Walworth, *Surrey Tabernacle*—			
Boulden, Mr. (box)		7	6
Wandsworth Common, *Chatham-road* ...		4	4½
Sunday-school ...		14	7
A Debtor	1	1	.
Watford, *Tabernacle*	7	13	.
Sunday-school	2	7	1
Y.P. Meeting		8	9
Missionary Mtg.		13	3
P. P. C., &c. ...		3	2
Friend ...		5	.
Wattisham—			
Lobby Box		4	1
Harvest Home (col.)	2	5	4½
Sunday-school ...		19	6
Deaves, Mr. Wm. ...		5	.
Friend		1	3
Jaggard, Miss M....		6	6
Wellingborough, *Tabernacle*—			
Sunday-school ...	5	15	9
C. E. L.		2	6
Howes, Mrs.		7	6
Mother, Miss H. ...	1	1	.
Sharman, Mrs. M. R.		10	.
West Ham, *Tabernacle*—			
Sunday-school ...	5	15	1
P. P. C., &c.		2	6
Warwick, Mr. W. (box)		14	.
Whitstable—			
Brand, Mr. ...	1	.	.
Whittlesea—			
Sunday-school ...		10	.
Savage, Mrs. (Bible-class)		6	11
Willingham ...	1	.	6
Osborn, Mrs. R. ...		5	.
Wimbledon, *Merton-road*—			
Hindes, Mr. & Mrs. (box)		5	.
Wisbech, *Zion*—			
Bell, Miss (box) ...		4	6
Hall, Mrs. „ ...		2	5
Laxton, Mr. „ ...		1	1
Newton, Mrs. „ ...		3	.
Pratt, Miss „ ...		1	6
Scott, Mrs. „ ...		5	.
Woking—			
Sunday-school ...	1	2	.
Wooburn Green—			
Ebenezer—			
Sunday-school	2	8	5
Y.P.M. (box)...		8	7
F. G. M., Mr.		10	.
Wood Green, *Park Ridings*—			
Sunday-school ...	3	14	3
Bunyan, Mr. (box)...		4	7½
„ Mr. W. „ ...			6
C. S. T. „ ...		10	.
Chambers, Mr. „ ...		5	3½
Court, Mr. „ ...		3	3½
Hill Mr. „ ...		3	8½
„ Mr. G. „ ...		1	.
Kyte, Mr. „ ...		6	8½
„ Miss „ ...		4	1½
Martin Mr. „ ...		1	5½
Mister Miss „ ...		1	1
O'Peay, Miss		4	8½
Parrish Miss ...		5	1½
Smith Miss (Y.W.B.C.)		13	10
Turner, Mr.... ...		5	.
Waller Mr. (Y.M.B.C.)		11	10½
Woolwich, *Carmel*—			
Sunday-school ...	1	.	.
Woolwich, *Enon*—			
Sunday-school ...	2	13	3
Cook, Miss (box)...		12	.
Furlong Mrs. „ ...		3	8
Patterson „ „ ...		9	.
Yarmouth, *York-road* ...	2	10	6
Bradshaw's, Mr. (children) ...		10	.
Pain, Miss M. A.		5	.
Personal—			
457		5	.
A Little One ...		2	.
A Well Wisher ...	1	.	.
Abbott, Mrs. ...		5	.
Acworth, Mr. E. L. ..		5	.
Anon. (Lamb's Conduit-street) ...		5	.
Anon.		3	.
Anon. 100		.	.
Ashdown, Mr. ...		5	.
Baker, Mr. A. ...		2	6
Bates, Miss L. ...	1	.	.
Begbie Mr. W. H....		2	.
Bishop, Mrs. (Canada)		12	3
Blunt Mrs. H. A. ...		2	.
„ Mr. & Mrs. ...	1	1	.
Booth, Mr. A. ...			6
Bourne, Mr. E. C. ...		2	.
Bowker, Mr.... ...		2	6
Braddick Mr. J. (Belize)		4	.
Brain, Miss		5	.
Brown, Mr. S. H. ...		2	6
„ Miss A. (box)		6	.
„ „ „ (card)		11	6
„ „ K. ...		2	6
Buckby, Mr.... ...		4	.
Burfoot, Mr. S. ...		6	.
C. H.		13	.
Carter, Mr. G. (box)		3	2½
Cooper, Miss E. L....	3	10	.
Cordell, Mr. H. J. and Friends		12	6
Dawson, Mr. J. F. (Belize)		17	1
Deal, Mrs. C. H. ...	1	1	.
Deaves, Mr. and Mrs.		10	.
Denmee, Mr. W. J. (box)		5	.
Dilley, Mr. J. ...		12	6
„ Miss Ruth ...		2	6
Doveton, Mr. E. ...	1	1	.
Driver, Mr. and Mrs. (box)		13	.
E. M. T.		2	6
Falkner, Miss May...		5	.
Fardell, Mr. P. P. ...		3	.
For His Sake ...	10	.	.
Friend	1	.	.
„ (per Mr. Chisnall)	20	.	.
Frost, Mrs. E. ...		5	.
Fuller, Mrs. (the late) (box)		1	7
Gamble, Mr. T. W....		3	.
Gosling, Mr.... ...		5	3
„ „ C. H.	1	.	.
„ Miss ...		5	.
Greenwell, Miss J. ...	1	.	.
Gridley, Mr. (box)...		7	6
H. F. F. „ ...		5	.
Hannah		10	.
Hutchinson, Mr. (per) Booklets		1	6
Postcards		1	.
Persis	2	2	.
Hutchinson, Mrs. (box)		15	.
Hurrell, Mr. Geo. „		13	6
Johnson, Mr. J. C....	1	1	.
Joslin, Mrs. (Kalgoorlie)		2	.
Knight, Miss B. (box)		7	6

	£	s.	d.
Lucas, Mr. Jas. (per)		2	.
Laycombe, Master F. J. (box) ...		15	.
Lamtack, Mr. G.(box)	1	5	.
Morse, Miss ... „		11	.
Moto, Miss E. P.	1	1	.
Nedi		7	6
Nightingale, Mr. E. (box)		11	.
Page, Miss		2	6
Parker, Mr. H. J.(box)		9	3½
Parsons, Mr. E. ...		5	.
Pentecostal Church Prayer Circle ...		10	.
Pearson, Mr....		10	.
Readers of "The Christian"	2	10	.
Robbins, Mr. R. R....	5	.	.
Ruth	1	.	.
Sawyer, Mr. Geo. ...	1	1	.
Schweitzer, Miss A. „ „ „ L.		5	.
Stingo, Miss ..		7	.
Staines, Miss R.(box)	1	1	.
Sturton, Mr. R.		5	.
T. E. A. ...	10	.	.
Thomas, Mrs. J.		1	6
Three Friends ...		5	.
Throssell, Mr. J. N.	55	.	.
Thrower, Mr. A. W. (box) ...	1	1	.
Thrower, Mr. A. W. (per) Miss White (box) ...		2	6
Miss Cane (box) ...		9	11
Turupenny, Mr. H. C. (box) ...		1	11
Tyler, Mr. A. ...		10	
Wakefield, Mr. & Mrs.		10	
Walls, Miss E. M.		5	
Withers, Mr.	1		.
			6

Sendamangalam.

	£	s.	d.
Bath, *Bethel*			
Friend		2	.
Gray, Mrs. ...		5	.
Bermondsey, *Lynton-road*—			
A. E. C. ...	1	1	.
Brentford, *North-road*—			
Bible-class (box) ...	1	2	.
„ „ Excursion	1	10	.
Brighton, *Prarthana Sabha*—			
Anonymous		3	.
Botting, Mr. S. ...		10	.
Cozens, Mr. F ...	5	.	.
Fisher, Mr. & Mrs. D.		15	.
Marshall, Mr. E. ...		2	6
Chadwell Street, *Mount Zion*—			
Anonymous	1	10	.
Friend (per E. M.) ...	100	.	.
Woodward, Misses...		5	.
X. Y. Z.		5	.
Children's Missionary Band—			
E. E. and K. ...		2	6
Haynes, Dora and Freddy		1	.
Mitton, Dorothy ...			6
Waters, Rosie, Ruth and Alma ...		7	.
Chichester—			
Burt, Misses		2	.
Clapham, *Courland Grove*—			
Thrower, Mr. A. W.		6	
Guildford, *Old Baptist Chapel*—			
Friend (per W. C.)...	100	.	.
„ „ „ ...	5	.	.
White, Mr. C. ...		5	.
High Wycombe, *Zion*—			
Anonymous	1	.	.
C., Mr.		5	.
G., Mr.		5	.
Hitchin, *Bethel*—			
An Invalid Friend...		1	.
Madras—			
Booth, Mr.&Mrs. E.A.	3		.
Manchester—			
Pummery, Mr.	2	10	.
Marylebone, *Mount Zion*—			
Anonymous ...		50	
Ottawa (Ont.)—			
Withers, Mr. F. S. (per)		6	
St. Albans, *Bethel*—			
Angel, Mr. A. G.		2	.
Salhouse ...	1	1	6
Wandsworth, *West Hill*—			
Bible-class (for 1st Chapel)		30	
Watford, *Tabernacle*—			
Friend ...		2	6
Wellingboro'. *Tabernacle*—			
Y.M.B.C.		10	
Mather, Mrs. G. R....		10	
Personal—			
537		50	.
Anonymous		25	.
For His Sake		10	.
H. F. F. ...			5
Salter, Mrs. ...			6
Stringer, Mr. S.		2	6
Voysey, Mr. A. E.		10	6

Building Fund.

	£	s.	d.
Blackheath—			
K.	1		.
Brentford, *North-road*—			
Charman, Mrs.(card)	1	18	6
Bury, *Providence*—			
Blunt, Miss		10	.
Chadwell Street, *Mount Zion*—			
A Well-wisher, per E. M.		50	.
Croydon, *Tamworth-road*—			
Per Miss Thomas ...		10	.
Guildford, *Old Baptist Chapel*—			
Brand, Mr. H. ...	1	.	.
Forbes, Mrs...		10	.
Shellard, Mr. F. ...		10	.
High Wycombe, *Zion*—			
Anonymous...	1	.	.
L. Z. A. ...	1	2	6
Marylebone, *Mount Zion*—			
Grimes, Mr. C. E. ...	1	1	.
Harris, Mrs. H. C. ...	1	.	.
Notting Hill Gate, *Bethesda*—			
W.		5	.
Ottawa (Ont.)—			
Withers, Mr. F. S....		3	.
Stratford, *Gurney-road*—			
Monthly Zenana Prayer Meeting ...		7	4½
Tring, *Akeman-street*—			
Howlett, Mr. A. J.		2	6
Walthamstow, *Zion*—			
Booth, Mr. and Mrs., Senr.		10	.
Y. P. M. S.		15	6
Personal—			
Begbie, Mr. W. H....		2	
Bennett, Mr. B. C. (Belize)	1	.	
C. H. ...		2	
Deal, Miss		5	
K. F. O.		10	
Morling, Misses E. and E. ...	1	1	
Walls, Miss E. M.		10	

Madras Chapel.

Guildford, *Old Baptist Chapel*—Anonymous (per W. C.) £100

"Herald" Fund.

	£	s.	d.
Acton, *Tabernacle*—			
Elliott, Miss B.		3	3
Aldbury—			
Hodsden, Miss E. ...		.	7½
Aston Clinton ...		10	.
Aylesbury, *Walton-street*		18	.
Balcombe—			
Bourne, Mr. E. C. ...		1	6
Bassett-street, *Keppel-street Memorial* ...	1	.	.
Bath, *Bethel*	2	.	10
Beccles, *Martyrs' Memorial* ...		14	3
Bedford—			
Cass. Mrs. G.		1	6
Berkhampstead—			
Beulah	1	.	4
Bermondsey, *Lynton-road*	1	6	.
Blackman, Mr. H. ...		4	.
Collin, Mr. ...		2	.
Gilbert, Mr. ...		1	.
Gosling, Mr. J.		1	9
Jolly, Mr.		.	6
,, Mrs. ...		1	.
Keeble, Mr. S. J. ...		2	9
Knott, Mr. A. D. ...		1	.
M. B. and L. S.		1	6
Nott, Mr. A. D.		.	9
Bolton ...		11	.
Guest, Mr.		1	.
Brentford, *North-road*	3	7	.
Brighton, *Prarthana Sabha*	2	5	.
Brighton, *Tabernacle*		.	8
Brixton, *Tabernacle* ...		14	11
Bromley, *College Slip*—			
Bible-class ...		15	.
Bury, *Providence* ...		8	6
Cambridge, *Eden*—			
Sunday School ...	1	12	.
Whyatt, Mr. R. ...		5	.
Chadwell-street, *Mount Zion*	5	10	8
Chatham, *Enon* ...		7	6
Chelmsford, *Sunday School*	1	3	7
Chelmondeston—			
Cordle, Mr. H. J. (per)		6	.
Chesham—			
Hawkins, Miss E. ...	1	7	.
Chichester—			
Burt, Misses... ...		2	.
Clapham, *Courland Grove*		14	.
Sears, Mr. and Mrs. R. E.	1	.	.
Claxton...		6	.
Colchester, *St. John's Green* ...		2	6
Chaplin, Mr. A., Jun.		2	.
Green, Miss J. M. ...		1	6
Colnbrook ...		6	.
Cransford		1	.
Kindred, Mrs. W....		7	.
Croydon, *Tamworth-road*... ...		18	.
Derby—			
Bassenden, Miss E.		1	10½
Dunmow, *The Ark*		4	.
Eastbourne—			
Bradford, Miss A. ...		3	.
Elthorne-rd., *Ebenezer*—			
Sunday-school		2	.
Bible-class ...		4	11
Glemsford—			
Smith, Miss E.		18	.
Gravesend, *Zoar*—			
Osmotherly, Mrs. G. A.		1	6
Grays, *Ebenezer* ...		3	3
Greenwich, *Devonshire-road*	1	.	.
Guildford, *Old Baptist Chapel*	4	16	8
Haworth, Hall Green—			
Sunday-school ...		5	.
Gurney, Mr. J. ...		2	6
High Wycombe, *Zion*	1	11	6
Hitchin, *Bethel*—			
Morriss, Mr. E. F. ...		10	.
Hollinwood, *Bethesda*	1	8	10
Homerton, *Homerton Row*	1	14	.
Horham... ...	1	.	.
Cracknell, Mrs.		9	.
Hounslow, *Zoar*	2	13	10½
Hoxne—			
Raynor, Mr. (per) ...		6	.
Ipswich, *Bethesda* ...	3	16	7
Ipswich, *Zoar*	1	17	6
King's Langley, *Zion*		15	.
Kingston, *Providence*		14	8
Lee, *Dacre Park* ...	1	1	4
Leicester, *Zion*—			
Challis, Miss G. ...		1	.
Lewisham, *College Park*		9	2
Kingsnorth, Mr. W.		8	6
Leyton, *Goldsmith-road*	1	7	.
Limehouse, *Elim* ...		5	4
Lowestoft, *Tonning-street*	1	4	.
Maidstone, *Providence*		3	.
Manchester	1	18	7
Cooper, Miss G. G...		1	.
Coy, Miss P.... ...		1	.
F. C.		1	.
Gruber, Mr. H. ...		1	.
H., per Mrs. Egerton		1	.
Hindle, Mr. T. R. ...		1	.
Lawton, Miss L. A.		1	.
Littlewood, Mr. A....		1	.
Parish, Mrs. J. ...		1	.
Pummery, Mr. C. ...		1	.
Rowson, Mr. J. ...		1	.
Shipway, Mrs. ...		1	.
Wheatley, Mr. ...		1	.
March, *Providence*—			
Morton, Mrs... ...		2	.
Marylebone, *Mount Zion* ...	3	17	.
C.C.A.I.H.	1	10	.
Harris, Mr. C. C. ...	1	10	.
,, Mr. C. W. ...		2	6
Middlesbro', *Providence*		4	2
Allick, Miss A. ...		5	.
Newcastle, *Gallowgate*		8	11
Northampton, *Providence*		15	6
Norwich, *Orford Hill*	1	4	1
Goodrum, Mr. R. L.		4	6
Notting Hill Gate, *Bethesda*	1	13	6
Ottawa (Ont.)—			
Withers, Mr. F. S. (per)		2	2
Over		12	.
Peckham, *Zion* ...		12	.
Prittlewell, *Providence*		12	.
Reading, *Providence*...		14	4
Sunday-school	1	7	4
Richmond, *Salem*		15	8
Royton, *Bethesda*		9	6
Dronsfield, Mrs.		1	6
St. Albans, *Bethel*	1	4	.
St. Neots ...		15	.
Salhouse		11	2
Saxmundham... ...		.	7
Soho		7	4
Sunday-school ...		11	1
Stoke Ash	1	6	6
Stonham Parva ...		15	.
Stowmarket		1	6
Stratford, *Gurney-road*	1	17	8
Sunderland, *Jireh* ...		13	.
Swindon, *Providence*		9	.
Thetford		7	.
Tonbridge, *Zion* ...		15	.
Tottenham, *Ebenezer*		5	.
Vestey, Mr. J. ...		4	.
Tring, *Akeman-street*	4	6	4
Tunstall	2	4	6
Waltham Abbey, *Ebenezer*		12	.
Walthamstow, *Zion*...		13	9
Booth, Mr. A. ...		3	.
Walworth, *Penrose-street*		10	9½
Sunday-school ...	1	4	11
Walworth, *Surrey Tabernacle* ...		18	.
Watford, *Tabernacle*...	2	2	.
West Ham, *Tabernacle*	2	8	.
Whitstable—			
Brand, Mrs.... ...		10	.
Whitlesea	1	.	6
Willingham, *Old Baptist Chapel*... ...		13	8
Wisbech, *Zion* ...		9	.
Wooburn Green, *Ebenezer*—			
Ford, Miss A. ...		10	
Wood Green, *Park Ridings*—			
Sunday-school ...		.	10
Bunyan, Mr. ...		1	.
Evans, Miss... ...		1	1
Friends		.	4
Smith, Miss		5	2
Turner, Mr. Chas....		5	.
Yarmouth, *York-road*		18	.
PERSONAL—			
A. S. S.		3	.
Ash, Miss		2	.
Bates, Miss L. ...		1	6
Brain, Miss		1	.
Baker, Mrs. J. ...		8	6
,, Mr. W. J. ...		5	.
Brown, Mrs.... ...		1	.
,, Mrs. F. A. ...		1	7
,, Miss K. ...		1	6
,, Mr. S. H. ...	1	.	.
Butten, Miss ...		1	6
Cordle, Mr. S. E. ...		2	6
Cumber, Miss E. ...		1	.
Doveton, Mr. E. ...		3	1½
Driver, Mr. & Mrs....		1	6
Elliott, Miss... ...		4	.
Fielding, Mr. H. ...		3	.
Forrester, Mr. S. ...		1	6
Freeman, Miss L. ...		14	.
Goodrum, Mr. Robt.		1	6
Greenwell, Miss J....		2	.
H. J. C.		2	6
Hawes, Mrs.... ...		9	.
Hutchinson, Mr. (per)		1	6
Lochead, Mr. T. F...		3	.
Paffard, Miss ...		4	6
Peay, Miss		3	.
Peel, Mr. W.... ...		5	.
Thrower, Mr. A. W. (per)		11	8
Waters, Mr. H. ...		3	.
Withers, Mr. ...		2	6
Sold at Half-yearly Meeting		4	6

Reports Fund.

	£	s.	d.
Acton, *Tabernacle* ...			10
Aylesbury, *Walton-street*			5
Balcombe			3
Bath, *Bethel*		3	2
Beccles, *Martyrs' Memorial* ...		1	
Bolton			6
Brentford, *North-road*		2	6
Brixton, *Tabernacle* ...		1	11
Bromley, *College Slip*		1	6
Chelmsford		1	5
Claxton		1	
Colchester, *St. John's Green*		1	
Colnbrook		1	8
Croydon, *Tamworth-road*		1	
Dunmow, *The Ark* ...			8
Fleckney—Thursday Night Class		2	
Glemsford—Smith, Miss E.		1	
Guildford, *Old Baptist Chapel*	1	8	1
High Wycombe, *Zion*		4	10
Hollinwood, *Bethesda*		6	8½
Horham—Cracknell, Mrs.		1	
Hounslow, *Zoar*		2	3
Hoxne			3
Ipswich, *Bethesda*		1	2
Ipswich, *Zoar*		1	6½
Kings Langley, *Zion*			7
Kingston, *Providence*			6
Leyton, *Goldsmith-road*			6
Lowestoft, *Tonning-street*		1	
Manchester		4	8
Middlesbro', *Providence*—Allick, Miss A. ...			5
Newcastle, *Gallowgate*			9
Northampton, *Providence* ...		1	
Norwich, *Orford Hill*		2	1
Peckham, *Zion* ...			6
Prittlewell, *Providence*			6
Reading, *Providence* ...		1	10
St. Albans, *Bethel*		2	
Salhouse			7
Soho		1	
Stratford, *Gurney-road*		5	6
Swindon, *Providence*		3	6
Thetford			6
Tring, *Akeman-street*		16	8
Tunstall		1	
Walthamstow, *Zion*			7
Walworth, *Penrose-street*		2	
Whittlesea		1	
Willingham, *Old Baptist Chapel*			10
Woburn Green, *Ebenezer*			6
Yarmouth		1	
PERSONAL—			
Buckley, Mr. Z.		1	6
Freeman, Miss L.		1	
Hawes, Mrs. ...		1	
Hutchinson, Mr. (per)			2
Thomas, Miss J.		1	6

Mr. Morling's Camping Outfit.

	£	s.	d.
Brixton, *Tabernacle*—			
Boulden, Mrs. ...		10	
Chadwell Street, *Mount Zion*—			
Hammond, Mrs.		2	
X. Y. Z. ...		5	
Croydon, *Tamworth-road*		5	
Guildford, *Old Baptist Chapel*—			
Anonymous (per W.C.) ..		30	
Notting Hill Gate, *Bethesda*—			
Smith, Miss F.	1		
West Ham, *Tabernacle*—			
Two Friends		3	6
Personal—			
A. B. W.		1	6
Cockram, Mrs. ...		5	
Cooper, Miss E. L. ...	1		
X. Y. Z.		5	

Mr. Brand's Medical Outfit.

	£	s.	d.
Brighton, *Prarthana Sabha*—			
Holford, Mrs.		10	
Chesham, *Townfield*—			
Sunday-school	2	12	6½
Guildford, *Old Baptist Chapel*—			
Anonymous		2	6
Tring, *Akeman-street*—			
Butcher, Miss E. G.		5	

LADIES' ZENANA AUXILIARY.

Abstract of Receipts, October, 1907, to September, 1908.

	£	s.	d.
Acton, *Tabernacle*... ...	7	10	0
Bassett Street, *Keppel Street Memorial* ...	2	15	1
Bermondsey, *Lynton Road*	6	0	6
Brentford, *North Road* ...	12	7	6
Brighton, *Prarthana Sabha*	5	17	0
Bury, *Providence*		17	6
Cambridge, *Eden*	6	0	0
Chadwell Street, *Mt. Zion*	20	8	10¾
Chelmsford...		10	2
Clapham, *Courland Grove*	3	16	1
Fulham, *Ebenezer* ...	3	4	9
Grays, *Ebenezer*		13	2
Greenwich, *Devonshire Rd.*	3	0	0
Guildford, *Old Baptist Chapel*	6	16	7
High Wycombe, *Zion* ...	3	0	2½
Homerton, *Homerton Row*	7	4	8½
Hounslow, *Zoar*	7	13	8
Ipswich, *Bethesda* (2 years)	19	11	5
Kingston, *Providence* ...	3	11	0
Lewisham, *College Park* ...	2	10	0½
Leyton, *Goldsmith Road*...		8	0
Lowestoft, *Tonning Street*		10	5
Manchester	1	9	2
Marylebone, *Mount Zion*	7	18	5½
Northampton, *Providence*		6	11½
Prittlewell, *Providence* ...	5	0	0
Richmond, *Salem*	2	13	3½
St. Albans, *Bethel* ...	3	8	5½
Soho	1	6	0
Stratford, *Gurney Road* ...	7	11	7
Swindon, *Providence* ...	1	0	0
Tottenham, *Ebenezer* ...	3	8	5
Tring, *Akeman Street* ...	20	18	6
Waltham Abbey, *Ebenezer*	1	15	4½
Walthamstow, *Zion* ...	4	17	1
Walworth, *Penrose Street*	2	4	6
Walworth, *Surrey Tabernacle*	5	15	5
Wandsworth, *Chatham Road*		8	9¾
Warboys		18	6
Watford, *Tabernacle* ...	2	10	0
West Ham, *Tabernacle* ...	3	15	8
Wood Green, *Park Ridings*	1	0	9
Personal	9	10	5
	£212	4	0½

Ladies' Zenana Auxiliary.

Receipts from October, 1907, to September, 1908.

	£	s.	d.
Acton, *Tabernacle*—			
Per Miss Edith Elliott :—			
Alder, Mrs.		3	9
Archer, Miss		13	6
Arnold, Miss		7	6
Bacon, Miss		7	0
Bridge, Miss J.		10	6
„ Miss N.		7	2½
Coward, Mrs.		3	.
Dennis, Miss	1	2	.
Elliott, Miss E.		13	1
Fisher, Mrs.		5	.
Gibson, Miss	1	11	10½
Graves, Mrs.		4	4
Holland, Mrs. ...		2	7½
L. Z. A. Prayer Meeting...		5	7½
Sadler, Mrs.		13	.
Bassett Street, *Keppel-st. Memorial*—			
Per Miss Feilder :—			
Cooper, Miss		7	.
Day, Miss...		14	7
Evans, Miss		4	6
Feilder, Miss		7	.
Field, Miss		11	.
Phillips, Miss		6	.
Pickering, Mrs. ...		5	.
Bermondsey, *Lynton-road*—			
Per Mrs. Crisp :—			
Blackman, Mrs. H.		6	5
„ Miss E. R.		4	9
Cattermole, Miss...		4	.
Collin, Mrs. J. B. (the late) ...	2	7	7
Crisp, Mrs. J. ...		5	.
„ Mrs. A. E...		12	6
Gosling, Mrs. J....		2	6
„ Miss A....		7	.
Jackson, Miss		4	6
Knott, Mrs. ...		7	3
„ Mrs. A. D....		4	6
Sparks & Bennett, Misses		5	.
Sparks, Miss E....		9	6
Brentford, *North-road*—			
Per Miss M. Fromow :—			
A. B. C.		4	.
Aldworth, Miss A. S.		2	.
„ Miss H. A.		1	.
Aubrey, Miss ...		4	.
Bathurst, Miss H.		3	3½
Beeby, Miss		4	4
Bell, Miss ...		4	3
Borer, Mrs. W. ...		1	.
Burrows, Miss F.		4	9½
Carr, Mrs.... ...		2	6½
Chambers, Miss A.		4	4
Dann, Mrs. ...		5	.
Dean, Mrs. B. ...		3	10
Dean, Miss ...		12	1
Dykes, Miss ...		14	3
Fowler, Miss ...		4	6
Fromow, Mrs. W.		6	7½
„ Mrs. J.		4	6½
„ Mrs. E.		4	4
„ Miss G. E.		4	2½
„ Miss L. F.		1	.
„ Miss I..		5	7½
„ Miss M.		9	8½
Hickmore, Mrs.		3	6½
H. C. (2)		8	.
Jeffs, Miss A. M....		5	1½
Kimpton, Mrs. ...		4	11
Leake, Mrs.		8	5
Lithgow, Miss ...		4	3
Martindale, Mrs....		3	3
Morley, Miss I..		5	.
Mutimer, Mrs. R.		4	6
„ Mrs. L.		5	1
„ Miss ...		11	7½
„ Nurse...		7	.

	£	s.	d.
Newman, Miss		5	8
Parker, Miss O.		4	3½
„ Miss H.			2
Potter, Miss		4	6
Purkis, Miss		3	2
Riches, Mrs.		1	3¾
„ Miss A.		2	6¾
Secrett, Mrs. J.		5	1¾
„ Miss R.		3	3¼
Shapley, Mrs.		10	.
Skinner, Mrs.			4
Smoker, Miss Ada		4	6
„ Miss Alice		4	6
„ Miss F.		4	1
Stokes, Mrs.		1	5¼
Tredwell, Miss		1	6¼
Watts, Miss A.		3	11
Wheeler, Miss		5	.
Brighton, *Prarthana Sabha*—			
Per Mrs. Cozens :—			
Baker, Miss		4	2
Billington, Miss		8	.
Bletsoe, Mrs.		6	.
Blotting, Mrs.		4	9
Broadbridge, Mrs.		7	.
Cozens, Miss		17	10
„ Mrs.		6	2¼
Deeks, Miss		2	.
Eade, Mrs.		3	2½
Fisher, Mrs.		7	.
Gumbrell, Mrs.		2	¼
Haynes, Misses		3	4
Keylan, Miss		2	6
Lucas, Mrs.		9	7½
Martin, Mrs.		3	3½
Miller, Mrs.		5	6
Parkhurst, Mrs.		4	1
Piper, Miss		8	.
Sears, Mrs.		2	6
Smith, Mrs.		4	6
Walder, Miss		5	6
Bury, *Providence*—			
Per Mrs. H. A. Blunt :—			
A. B.		5	.
Blunt's, Mrs. T., Thursday Bible Class		6	.
Blunt's, Mrs. T., Wednesday Bible Class		3	7
Blunt's, Mrs. T., Sunday School Bible Class		2	11
Cambridge, *Eden*—			
Per Miss Eldred :—			
Beall, Mrs.		8	1
Bigg, Mrs.		2	6
Blott, Mrs.		8	6
Careless, Mrs.		4	6
Darnell, Mrs.		1	1
Day's, Miss, Bible Class		12	9
Dent, Miss		4	0
Derby, Mrs.		4	3½
Eldred, Miss		8	8½
Few, Miss		3	7½
Greenwell, Mrs.		10	6¾
Haynes, Mrs. W. H.		4	6
„ Misses M. and A.		7	6
Harding, Miss		4	.
Martyn, Miss		6	3
Newman, Mrs.		5	6
Sturton, Mrs.		6	4
Waddelow, Mrs.		5	10
Wadsworth, Mrs.		5	.
Whyatt, Miss		4	4
Chadwell Street, *Mount Zion*—			
Per Mrs. Silvester :—			
Applegate, Mrs.		8	3
Banks, Mrs.		6	.
Briscoe, Miss		3	6
Burn, Mrs.		10	4½
Butcher, Mrs.		3	4¾
Crickmore, Mrs.	1	.	.
Eyre, Mrs.		4	1½
Friend, A		1	6½
Fricker, Mrs.		4	1
Hales, Mrs.		6	.
Haslop, Mrs.		10	.
Hill, Miss		6	.
Hoddy, Miss		6	.
Ibbott, Miss		5	.
Jones, Mrs.		11	7¾
Keeble, Mrs.		7	.
Licence, Mrs.		6	.
Logsdon, Mrs.		6	4½
L. M.		5	.
Mannering, Miss		2	6
Marshall, Mrs.		1	11¼
Mayhew, Mrs.		10	.
Miller, Mrs. A.		5	.
Mills, Miss		10	.
Mitchell, Mrs.	1	10	0
Nunn, Mrs.		9	7½
Oliver, Mrs.		16	0
Ridley, Mrs.		17	11¼
Rogers, Miss (2 yrs)		15	.
Shepherd, Mrs.		5	.
Silvester, Mrs.	1	7	8½
Smith, Mrs. D.		10	9
„ Mrs. F.		5	.
Swanson, Miss		6	6
Tasker, Miss		6	1½
Truscott & Jones, Misses		5	9
Wallis, Mrs.		17	3½
Webb, Mrs. H.		6	.
Webb, Miss, Bible Class at Knowlman Bros.		5	2½
Western, Mrs.		5	.
Woodward, Miss		4	4
„ Miss E.		4	4
Zenana Prayer Meeting Box		5	10
SUNDAY SCHOOL.			
Per Miss Pardoe :—			
Bounsell, Miss		2	3½
Goodhew, Miss		5	.
Horne, Miss Amy		4	1½
Linney, Mr. W.		3	4
McKenzie, Mrs.		8	3
Pardoe, Miss		7	9½
Sinclair, Miss		2	1½
Webb, Mrs.		10	8½
Small sums		2	8
Chelmsford—			
Per Mrs. Blythe :—			
Beach, Mrs. W.		5	2
Blythe, Mrs.		5	0
Clapham, *Courland Grove*—			
Per Miss Sears :—			
Acworth, Mrs.		4	4
Betts, Mrs.		4	.
Brinkler, Mrs. W.		2	.
Green, Miss		2	6
Keast, Miss		2	11
Keeble, Mrs. J. S.		3	.
Outen, Miss F.		4	4
Sears, Mrs. R. E.		10	.
„ Mrs. J. W.		5	.
„ Miss E. M.		5	6
„ Miss F. C.		5	.
„ Miss A. E.		6	.
„ Miss E. G.		5	4
„ Miss I. E.		3	6
Soper, Miss		2	2
Vine, Miss W.		5	6
Walters, Misses F. & M.		5	.
Fulham, *Ebenezer*			
Per Mrs. Brown :—			
Ackland, Mrs.		2	6
Brown, Mrs.		5	.
Dennis, Mrs.		3	1½
Elliott, Mrs.		6	11
„ Miss N.		1	6
Halder, Mrs.		1	.
„ Miss		2	1
McArthur, Miss		1	6
McNally, Mrs.		4	.
Pitt and Wood, Misses		3	9
Purkins, Mrs.		10	7½
Ramsey, Mrs.		1	.
Staines, Mrs.		1	1
Vivian, Mrs.		2	.
Profits on Sale of Work		12	.
Grays, *Ebenezer*—			
Per Mrs. Smith :—			
Smith, Mrs.		5	2
Steel, Miss A.		4	6
Withers, Mrs.		5	6
Greenwich, *Devonshire-road*—			
Per Miss Smart :—			
37 Boxes	3	0	0
Guildford, *Old Baptist Chapel*—			
Per Miss Pickett :—			
Attfield, Mrs.		4	6
„ Miss K.		2	9
Baker, Misses		9	10
Bathersby, Mrs.		1	8
Brand, Miss		5	.
„ Miss G.		5	.
„ Miss D.		4	1
Chaplin, Miss		5	.
Chisnall, Mrs.		8	.
„ Miss		6	6
Catchpole, Miss		4	4
Can, Miss		4	6
Cordwell, Mrs.		4	8
Dowlen, Miss		1	11
Dry, Mrs.		1	0½
Foster, Mrs.		6	8
Garton, Mrs.		3	10
Goodchild, Mrs.		1	3½
Hearsay, Mrs.		4	.
Lee, Miss		1	7½
Newell, Miss		1	9
Pickett, Miss		7	8
Pither, Mrs.		4	10
Shellard, Miss		5	.
„ Miss R.		3	6½
Snell, Mrs.		7	6
Slyfield, Miss		4	6
Walker, Miss		3	.
White, Mrs.		7	2½
Wilson, Miss		5	.
High Wycombe, *Zion*—			
Per Miss Rogers :—			
Abrams, Miss D.			6
Chown, Mrs.		4	0
Church, Mrs.		1	1½
Crook, Mrs.		4	.
Heather, Mrs.		2	1
Mathews, Mrs.		7	.
Morling, Miss		5	.
Pusey, Mrs.		2	6
„ Miss		2	6
Roberts, Miss		2	6
Rogers, Miss		4	6
„ Miss M.		4	6
„ Miss R.		4	6
Royffe, Mrs.		4	6
Scott, Mrs.		4	6
Stratford, Miss		4	6
Walters, Mrs.		2	

	£	s.	d.
Homerton, *Homerton Row*			
Per Mrs. Brett :—			
Baker, Mrs.		2	6
Brett, Mrs.		4	6
,, Miss		2	.
,, Miss Ivy ...		4	9
,, Miss M. J. ...		4	10
Booth, Mrs. F. ...		3	.
Caplin, Mrs. S. B.		4	6
Coleman, Mrs.		5	.
Cottrell, Miss		1	9½
Culmer, Mrs.		4	6
Dearsley, Miss		5	6½
Eyres, Miss E.		5	.
Flegg, Miss E. ...		3	.½
Haines, Mrs. H. (2 years)		9	.
,, Miss ...		1	.
Mirfield, Mrs.		2	2
Pardoe, Mrs. ...		4	6
,, Mrs. A. E.		4	6
Smith, Mrs. ...		2	6
Spratt, Mrs.		4	6
,, Mrs. A. ...		6	.
Steff, Mrs.		3	6
Stevens, Mrs. W. T.		3	8¼
Turnpenny, Mrs.		12	2
,, Miss ...		10	2½
,, Miss L.		8	6
White, Miss T.		7	.
Willmott, Mrs. ...		4	6
Homerton Row Sewing Class, per Miss Cottrell		10	.
Hounslow, *Zoar*—			
Per Miss Ebbs :—			
Collection at Meeting ...		12	2
20 Boxes	7	1	6
Ipswich, *Bethesda*—			
Per Mrs. Chilvers :—			
Bethesda Women's Bible-class, 40 Boxes (1907) ...	6	16	0
		6	.½
Artis, Miss K.			
Balls, Misses	3	18	.
Chilvers, Mrs. ...		6	.
Cooper, Miss E. ...		.	7
,, Miss L. ...		.	10
Crane, Miss		1	11
Farrow, Miss A. ...		10	6
Flatt, Miss D. ...		5	6
Fulcher, Miss		5	.
Garnham, Miss ...		10	.
Gladwell, Miss		3	3
Green, Miss ...		1	3½
Hires, Mrs. ...		1	3
Humphreys, Miss		3	.
Hunt, Miss		2	.
Mann, Mrs.		10	.
,, Miss S. ...		5	6
Markham, Mrs. ...		2	6
Mothersole, Miss ...		2	3
Osborne, Miss		6	4½
Parker, Mrs.		3	.
Picker, Misses	1	11	.
Pott, Miss H.		8	.
Ramply, Miss ...		8	1½
Sheldrake, Miss A.		5	.
,, Miss E.		4	.
,, Miss N.		3	6
,, Miss		1	.
Squirrell, Miss ...		5	.
Thompson, Miss ...		9	6
Woods, Mrs.		2	6
Wolne, Miss		6	.
Wright, Mrs.		5	.
,, Miss H. ...		2	.
,, Miss E. ...			
Kingston, *Providence*—			
Per Mrs. Lambourn :			
Cox, Miss ...		4	6
Dene, Miss K. ...		10	.
Edenborough, Mrs.		4	6
Francom, Mrs. ...		2	6
Groves, Miss		2	6
Hobbs, Miss ...		2	7
Lambourn, Mrs. ...		5	6
Pilborough, Mrs. ...		5	6
Pope, Mrs.		5	.
Pratt, Mrs. ...		6	6
Searle, Mrs. ...		4	6
Summers, Mrs. E.		4	6½
,, Mrs. H.		3	7
Stanbrook, Mrs. ...		4	5
Stokes, Mrs. ...		4	4
Cash		.	6½
Lewisham, *College Park*—			
Per Miss M. G. Voysey :—			
31 Boxes ...	2	10	.½
Leyton, *Goldsmith-road*—			
Per Miss Jones :—			
Forfeit, Mrs. ...		4	.
Jones, Mrs. & Miss		4	.
Lowestoft, *Tonning-street*—			
Per Miss Large :—			
Large, Miss W. ...		10	5
Manchester—			
Per Mr. W. Chaplin :—			
Chaplin, Miss E. ...		9	.
,, Mrs. W. ...		12	.
Pumnery, Mrs. C.		8	2
Marylebone, *Mount Zion*—			
Per Misses E. and S. Harris :—			
Barredell, Misses	1	16	1½
Bonfield, Miss ...		5	.
Beazley, Miss ...		2	6
Donaldson, Mrs. ...		4	4
Goss, Mrs.		2	.
,, Miss		5	.
Harris, Mrs. C. C. ...		5	.
,, Miss E. C. (2 years)		10	.½
,, Miss H. V.		5	.
,, Miss E. M.		5	.
,, Mrs. H. C.		4	1
Hazelton, Miss (2 years)		8	8
Howe, Mrs. ...		10	6
L. H.		1	6
Little, Miss D. ...		4	6
Lawson, Mrs. ...		5	.
Pratley and Westhorpe, Misses ...		3	7
Pratley, Miss ...		2	3½
Sennett, Mrs. ...		2	7½
Smith, Mrs. F. ...		4	.
Thomson, Miss L.		4	4
Wakelin, Miss E.		15	3¾
Westhorpe, Miss		1	6¾
Widden, Miss (2 years)		10	6
Northampton, *Providence*—			
Per Mr. S. Leivesley :—			
Battle, Miss ...		2	.
Church, Mrs. ...		3	3½
Sharp, Miss ...		1	8
Prittlewell, *Providence*—			
Per Mrs. J. Fromow :—			
Allum, Miss		.	6½
Bale, Mrs. ...		4	.
Burgess, Mrs.		8	.
Chandler, Mrs.		4	6
Cripps, Mrs.		6	6
Elnaugh, Mrs.		9	4
Fisher, Mrs.		17	9½
,, Miss		5	.
Fisher, Miss M. ...		10	8½
Fromow, Mrs. ...		5	7
Harmer, Miss ...		7	3½
Hicks, Mrs. S. ...		6	4½
King, Mrs. ...		3	.½
Mobbs, Miss ...		2	6
Turner, Mrs. ...		3	4
Verdon, Miss ...		5	6
Richmond, *Salem*—			
Per Mrs. Robinson :—			
Box No. 1		5	2½
Buttrum, Miss (donation)		6	.
Clinch, Miss ...		4	6
Franklin, Miss ...		4	3
Goodwin, Miss ...		3	8
Makey, Miss ...		4	1
Mills, Miss ...		4	8
Molden, Mrs. ...		5	2
Mumford, Miss ...		2	6
Satchell, Miss ...		3	10¾
,, Miss E. ...		3	.
Warde, Miss ...		6	4½
St. Albans, *Bethel*—			
Per Miss Gregory :—			
Collection at Meeting		13	1
Alcorn, Miss ...		3	1
Disher, Miss ...		12	2
Eldred, Mrs. ...		4	.
Gregory, Miss ...	1	.	.
Groom, Miss ...		2	6
Hawkins, Miss ...		1	1½
Hull, Mrs.		1	7½
Mitchel, Miss ...		1	4
Tapping, Miss ...		4	6
Tyler, Miss ...		4	3½
White, Miss ...			9
Soho :—			
Pond, Mr. & Mrs. W. H.		10	.
Pond and Hurren, Misses		9	
Simpson, Mrs. ...		7	
Stratford, *Gurney-road*—			
Per Miss Ince :—			
Appleby, Miss E.		3	.½
Bailey, Miss ...		6	.
Bucknell, Miss ...		2	7½
Caten, Miss ...		5	.
,, Mrs. ...		3	.
Chapman, Mrs. ...		2	7½
Cudmore, Mrs. ...		6	5
Curtis, Miss ...		3	7½
,, Miss E. ...		2	3
Davis, Mrs. ...		2	9½
,, Miss ...		6	.½
Donovan, Mrs. ...		8	.
Faunch, Mrs. and Miss		3	5½
Faunch, Miss G. ...		1	6
Forscutt, Miss ...		3	.
Gibson, Mrs. ...		4	6
Gover, Miss ...		2	2½
Gulmore, Mrs. ...		2	9½
Hardy, Mrs. ...		.	7
Hawes, Miss ...		1	4
Ince, Mrs.		7	2½
,, Misses A. & F.		10	4½
,, Miss G. ...		4	7½
Isbister, Miss ...		4	.
Kefford, Mrs. ...		3	6¾
Lee, Miss		2	3
Lant, Mrs. ...		1	7
Leech, Miss ...		1	.
Lucking, Miss ...		2	6
Mendham, Miss ...		6	6
Othen, Miss		3	8½
Reader, Mrs.		1	6
Rider, Mrs.		4	.½
Reede, Miss		7	2
Simpson, Miss ...		1	6½

	£	s.	d.
Tooke, Mrs.		5	2
Taylor, Mrs.		5	.
Webb, Mrs.		5	8
Weston, Miss		1	6½
Winter, Mrs.		1	10
Swindon,—			
Providence—			
Per Miss Cummins :—			
Booker, Miss ...		1	3
Bullock, Mrs. ...		2	.
Cummins, Miss ...		6	3
Gale, Miss... ...		7	.
Jeanes, Miss ...		1	.
Ruskan, Mrs. ...		2	6
Tottenham,			
Ebenezer—			
Per Mrs. Troupe :—			
Brackley, Mrs. ...		4	3
Brown, Mrs. ...		2	.
Butt, Mrs.... ...		5	7
Charter, Miss ...		2	.
Coles, Miss E. ...		2	.
„ Miss L. ...		2	.
„ Miss M. ...		2	.
Harris, Mrs. ...		3	.
Launder, Miss ...		4	1
Littleton, Mrs. ...		3	3
Logsdon, Miss B.		5	.
Robinson, Mrs. ...		4	.
Rowland, Miss ...		1	1
Tattersall, Mrs. ...		5	7
Tourle, Miss ...		4	.
Troupe, Mrs. ...		6	1
Vestey, Mrs., Senr.		3	7½
„ „ Junr.		2	11½
Whomes, Miss ...		1	10
Witham, Mrs. ...		4	10
Wright, Mrs. ...		1	3
Tring, *Akeman-street*—			
Per Miss E. M. Maull :—			
Collection at Meeting	7	10	0
A. E. B.		6	10
Butcher, Miss ...		13	11
„ Miss E....	3	5	6
„ Miss E. G.	1	8	.
Colls, Miss ...		5	.
Fincher, Mrs. A....		3	1½
Foskett, Mrs. H....		3	1
Glover, Mrs. ...	1	6	9
Gower, Miss L. ...		3	8
Hedges, Mrs. R....		10	4¼
„ Miss Louie		3	3¼
„ Miss Nellie		4	11
Howlett, Miss M....		3	.½
Johnson, Mrs. ...		2	1
„ Miss E.		3	4
Marcham, Miss ...		5	.
„ Miss H.		5	.
Maull, Miss ...		11	6½
„ Miss E. M.		17	6
Munger, Mrs. G...		3	.
Parker, Mrs. ...		4	4
Rodwell, Mrs. ...		2	6
Sharman, Miss A.		2	.½
Smith, Mrs. G. ...		4	11
Thompson, Mrs....		1	2½
Tomlin, Mrs. ...		4	11½
Toms, Mrs. ...		1	6
White, Mrs. ...		7	6
Wright, Mrs. A. ...		6	1½
Wright, Mrs. ...		5	.
Young, Mrs. ...		3	6
Waltham Abbey,			
Ebenezer			
Per Mr. Pallett : -			
12 Boxes ...	1	15	4½
Walthamstow,			
Zion—			
Per Mrs Booth :—			
Booth, Mrs. A.		5	6
„ Mrs. J.		4	6
Berry, Miss		3	10
Caplin, Mrs.		3	.
Dawson, Mrs.		4	2
Farrow, Mrs. ...		3	8
Friend, A		5	.
Friend, A		3	2
Goodman, Mrs. ...		3	4½
Higgins, Mrs. ...		1	8½
Iles, Mrs.		1	.
James, Mrs. ...		4	7½
McDaniel, Mrs., Junr.			11
Mason, Mrs. ...		4	3
Nash, Mrs. ...		3	2
Rapley, Mrs. ...		5	6
Rose, Mrs.... ...		3	11
„ Miss ...		3	10
Sayer, Mrs. ...		4	6?
Sharpe, Mrs. ...		3	11
Smith, Mrs. ...		7	3½
Stone, Mrs. ...		5	10½
Wallis, Mrs. ...		4	7
Zenana Prayer-meeting Box		4	2½
Walworth,			
Penrose-street—			
Per Miss R. Staines :—			
Austin, Miss ...		3	6
Eade, Mrs. ...		2	4
Falkner, Miss M...		5	.
Grover, Mrs. ...		7	.
Howard, Mrs. ...		4	6
Staines, Miss ...		4	4
„ Miss K....		4	6
„ Miss R....		4	4
Stockwell, Miss M.		5	.
Watson, Mrs. A. F.		4	.
Walworth,			
Surrey Tabernacle—			
Per Mrs. Boulden :—			
Collection at Meeting	1	1	.
Boulden, Mrs. A.	1	.	.
Falkner, Mrs. W...		10	.
„ Mrs A. B.		6	.
Harris, Mrs. ...		2	11½
King, Mrs. ...		10	.
Markham, Mrs. ...		2	6
Norris, Mrs. ...		10	.
Stringer, Miss ...		5	11
Sykes, Miss ...		10	.
Symonds Mrs. ...		7	.
Walter, Mrs. H. ...		4	6
Watson, Mrs. H....		3	.½
Williams, Miss		2	6
Wandsworth,			
Chatham-road—			
Per Mrs Baxter :—			
Baxter, Mrs.		1	3½
Licence, Miss H....		1	.
Licence, Miss M....		3	6½
Warboys			
Per Miss Alderson :—			
Alderson, Miss E.		6	.
Ashcroft, Mrs. ...		1	6
Bedford, Mrs. C.		2	.
Broughton's, Miss (class)		1	
Curtis, Mrs.		2	
Watford,			
Tabernacle—			
Per Miss D. Stone ...	2	10	
West Ham,			
Tabernacle—			
Per Mrs. Stockdale :—			
Applegate, Miss ...		1	6
„ Miss E.		5	8
Baker, Mrs ...		2	8
Bentley, Mrs.		2	10
Galley, Mrs.		3	8½
Lowe, Mrs		6	6
Phillips, Miss W.		3	6
„ Miss ...		10	.
Palmer, Miss		5	2½
Shipman, Miss			10
Stockdale, Mrs.		7	.
Warwick, Mrs.		10	.
West, Miss M. ...		7	.
Young Women's Bible-class		6	3
Wood Green,			
Park Ridings—			
Per Mrs. Parish :—			
Bunyan, Mrs.		2	3
Hill, Mrs.		3	6
„ Miss ...		1	8
Martin, Miss		2	3½
Parish, Mrs.		4	.
Peay, Miss O.		7	.½
Personal—			
Per Mrs. Silvester :—			
Ash, Miss ...		17	.
A Little One		1	6
Baker, Mrs. E.		2	6
Bates, Miss		9	.
Booth, Mrs. E. A.		12	.
Crawley, Miss E.		7	6
Carr, Mrs.... ...		2	6
Chilvers, Miss Alice		3	3
„ „ Mary		1	4
Cottee, Miss ...		5	.
Cudmore, Mrs. E.		2	6
Epps, Mrs.		2	9
Forrester, Mrs ...		6	
Field, Mrs. & Miss		8	.
Frost, Mrs. ...		11	.
Hutchinson, Mrs.		16	.
„ Miss		6	7
James, Mrs.		1	.
Jessop, Mrs.		2	6
M. A. K. ...		5	.
Misten, Miss		5	.
Othen, Mrs J.		8	6
„ Mrs. D. ...		3	.
Oliver, Mrs. J. W.		11	.
Osmotherly, Miss		5	6
Paffard, Misses ...		13	.
Peay, Miss		6	6
Waters, Mrs.		3	

[*For Balance Sheet see next page.*]

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