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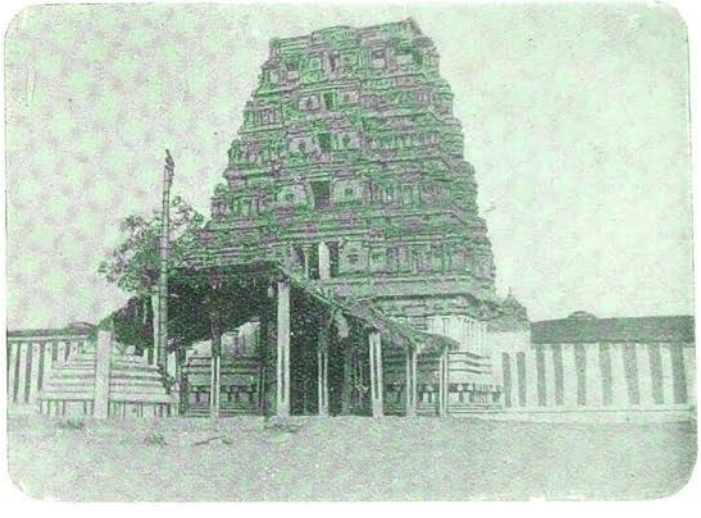
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The Strict Baptist Mission Herald



THE STRICT BAPTIST MISSION HERALD.



VOLUME VIII.—1909.

LONDON:
PRINTED AND PUBLISHED FOR
THE STRICT BAPTIST MISSION
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ET PRE-VALEBIT
LONDON
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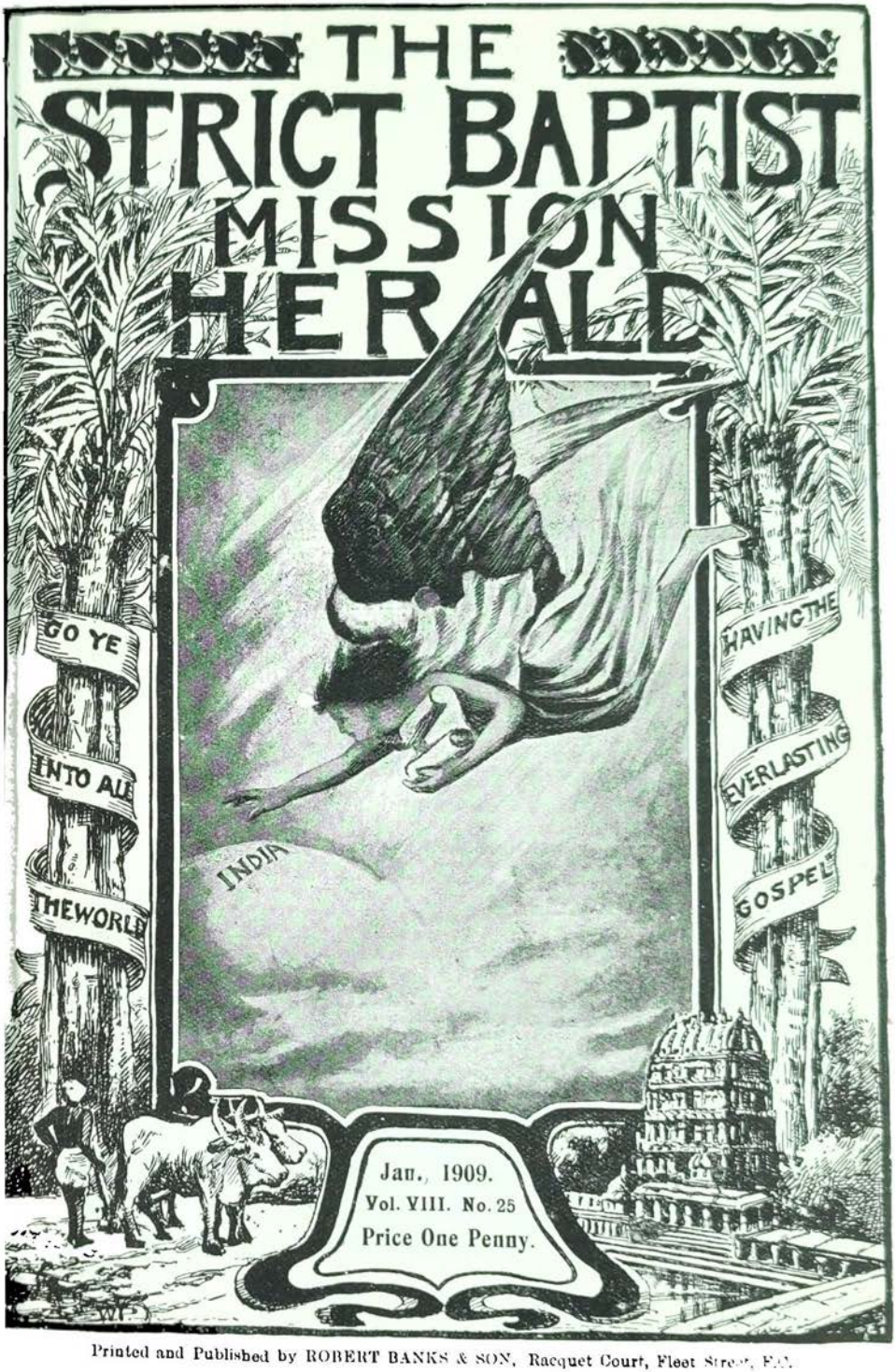
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THE STRICT BAPTIST MISSION HERALD



Jan., 1909.
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THE NEW YEAR'S PRAYER MEETING

WILL (D.V.) BE HELD

ON FRIDAY EVENING, JANUARY 8TH, 1909,

AT

CHADWELL STREET, CLERKENWELL, E.C.,

AT 7.30 P.M.

PASTOR E. MITCHELL *to preside.*

Friends from all the Churches are earnestly invited to attend.

PRELIMINARY NOTICE.

YOUNG PEOPLES' CONFERENCE

AT

BRIXTON TABERNACLE, STOCKWELL ROAD, S.W.,

ON FRIDAY, FEBRUARY 5TH, 1909, AT 7 P.M.

Subject:

"THE MISSIONARY SPIRIT AS EXEMPLIFIED BY THE APOSTLE PAUL."

To be opened by Mr. F. T. W. BARTLETT.

The Strict Baptist Mission HERALD.

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

VOL. VIII.] JANUARY, 1909. [*New Series*, No. 25.

CURRENT NOTES.

AS we enter upon a new year of spiritual life and missonary service let us remember the promise attached to the great commission of our adorable Lord—"And, lo, I am with you all the days, even unto the end of the age." This affords inspiration, strength and comfort, both to our brethren and sisters in the foreign field and to us at home who are holding the rope. It is, moreover, the assurance of help and supply and the promise of success. And who that has any experience of the blessedness of this Companionship does not seek to place himself at his Lord's complete disposal?

At the request of the Council we are making (on another page) a further appeal in regard to the Sendamangalam Building Fund. It had been hoped that this would have been unnecessary, judging from the ready manner in which the matter was taken up at first. The urgency of the need, which cannot be explained in few words, compels us to lay it before our Lord, who can touch the hearts of His people as no appeal of ours can. Yet we have felt it right to make the nature of the need known to our readers as far as possible. We look, however, to Him for the much needed £150.

It is interesting to learn from Mr. Morling that adjoining the site of the chapel which is now being erected in Sendamangalam are "the remains of an old fort raised by the English in the stormy days of Tippu of Mysore. The materials of the foundation and basement will be of gneiss rock that formed the natural ramparts of this old relic of our early history in South India."

"EXPECT GREAT THINGS FROM GOD."

THERE is no more appropriate sentiment with which to begin this new year of missionary service than the one which Carey's historic watchword expresses. Several circumstances combine in focusing our attention upon it just now. The movements of the Eastern world are giving an "international aspect" to foreign missions, while our attention is especially concentrated upon the movements of India. At the same time the missionary study which is engaging the minds of so many this winter brings Carey's life-work in India prominently into view, and the reorganisation of the College which he founded at Serampore reminds us of how much he attempted and how much God did through him. We are thus led both to realise the need of great things and to hope for them. In view of apathy at home and growing opposition abroad it is well to recall the intrepid faith with which the pioneer of modern missions uttered—and acted upon—the words, "Expect great things; attempt great things," amid circumstances at least equally discouraging.

His motto derives its value from the Word of God, and its truth has been amply proved. "Our expectation is from HIM," for He *purposes* to do great things, He *promises* to do great things, He is *able* to do great things, and says to us, "According to your faith be it unto you."

Optimism, therefore, well becomes the servants of the living God. If we look at the creature, pessimism is sure to settle upon our hearts, but when our eyes are fixed upon God difficulties and opposition become as nothing, for we turn from mere appearances to unseen Reality and from human effort and Satanic power to His supreme will and omnipotent might.

It follows that this confident expectation is not presumptuous, but spiritual and glorifying to God. It is in the nature of worship. The melody of praise arises from the believer's heart as he looks at God's faithfulness along the line of promise and reverently reckons that marvellous things are already in being, though at present hidden from his eyes.

If we would attempt great things for God we must *expect* them from God. Carey's order was right. We do not "expect" because we "attempt," but we "attempt" because we "expect." The effect of expectation upon us is of a double character; it humbles us with that true humility which is necessary to spiritual service and it exalts us with the heaven-born courage which sees no difficulty because God fills the horizon. "All things are possible to him that believeth," and "The joy of the Lord is your strength." This is true energy.

Applying these facts to our work for Christ in the S.B.M., should we not enter this year with renewed and whole-hearted confidence, and, expecting that He will do great things for us,

ATTEMPT GREAT THINGS FOR GOD?

Our Foreign Field.

The News of the Month.

MADRAS.—On Lord's-day, October 18th, I had the pleasure of baptizing two disciples at Vepery, in the American Baptist Chapel kindly lent for the occasion.

Lutchman, a boy of six, attended our Sembiyam School up to October 20th. That night, when he was asleep in his parents' hut, a cobra seems to have fallen from the inside of the thatch on to the sleeping boy. In some way the boy touched the cobra and was bitten in the palm of the hand. The pain aroused the boy and he called out to his parents. On discovering what had happened they took the boy to our Teacher's house at Sembiyam. It was then midnight, and the boy died within a few minutes after reaching the Mission premises.

On October 21st the North-East monsoon burst suddenly upon Madras, and very heavy rain continued to fall for several days. We have already registered more than our average rainfall.

Early in November cholera broke out at Vepery, Periamettu, Peruvallur and Ahmaikulam. It was most unexpected, for as a rule we do not have cholera in epidemic form after the monsoon has burst. Two cases occurred next to our Peruvallur School. The patients there took the medicine sent by Mr. Brand and they are recovering.

During the month of October we had 780 children in our Madras Schools. Our Zenana workers paid 1,467 visits in teaching the Scriptures to Hindu women in their homes. More than 10,000 people heard the Gospel message from our preachers. E. A. B.

SENDAMANGALAM.—During the past month our Bible-women at Sendamangalam made 171 visits and had a total audience of 466. Our Preacher at Nunjundapuram gave 76 addresses, which were heard by 1,400 souls.

Before the next month has passed we expect to have the company and co-operation of Mr. Brand.

This season our monsoon has almost entirely failed us. This will undoubtedly bring much suffering, especially as we are at a distance from the railway.

Preacher Swamidhas tells me that a man belonging to the priest caste of the Pariahs is showing considerable interest in Christianity and is anxious to study our Scriptures. Enquiries concerning our religion have also been received from the people of Tuttikulam.

I am glad to say that the dispute regarding the boundary of the Bungalow site has been settled amicably. The enquiry made by the Tahsildar showed that disapproval of our preparations for permanent settlement here was the root of the trouble. The work of erecting our Chapel has been stopped through a similar contention. D. M.

A Recent Convert.

THE subject of this article, V. Manikam, was born of Roman Catholic parents. For seven years he attended the Roman Catholic Seminary in Pondicherry, where he was educated in the French language. Through conversation with others he heard of the Ten Commandments and then asked a priest why the second was omitted

from their teaching. No satisfactory answer being given he persisted in this and other queries, and was accounted a heretic.

On leaving the Seminary he continued his acquaintance with some Mohammedans, and became attracted by their creed. On seeking further knowledge he was told that if he wished to know more, he must undergo the ceremony of initiation and become a convert to their religion. He consented and became a follower of the prophet whose sign is the Crescent. He was then about fifteen years of age, and not until after he had avowed himself a disciple of Mohammed did his parents know of his action in the matter. He attended mosque regularly and repeated the prescribed prayers. His parents, fearing that he would be married to a Mohammedan woman, selected a Roman Catholic girl, obtained a special license, and made all arrangements for his marriage without Manikam knowing what was being done. When all was in readiness they got Manikam to accompany them to the church, and with the help of the priest persuaded Manikam to go through the "Sacrament of Matrimony" whilst he was still professing Mohammedanism. About a year after his marriage he became dissatisfied with that religion, for he found that although the moral teaching was good, yet the followers of the "Great Arabian" known to him lived evil lives. He was taught that any sin committed was purged and cancelled by the recitation of the creed:—"There is no God but Allah, and Mohammed is the Prophet of Allah." This did not satisfy Manikam, and his connection with Mohammedanism gradually lapsed, his association with that religion extending over five years. At this time he was about twenty-one years of age. Then for a period of four years he did not attend any place of worship whatever. He maintained, however, the habit of private morning prayer.

About eighteen months ago he left Pondicherry and came to Madras. He settled close to Ayanapuram, in connection with the establishment of a gold-thread factory, in which he holds the position of foreman.

Whilst here he came into contact with our Preacher Ponnuswamy, who answered his many questions and instructed him in the Scriptures. Soon afterwards Ponnuswamy brought Manikam to me as an enquirer, and he told me some of his difficulties regarding the Trinity, Direct Access to Christ, Power of the Keys, How we may know that we are forgiven, and similar questions. He purchased a New Testament and studied the Word for himself. During several interviews in my room we talked over various passages, and I taught him as simply as I could the only way of salvation. He attended our services. One day Manikam came and told me that he fully believed in the Lord Jesus Christ as his Saviour, that since reading the New Testament peace had come into his heart, and he believed he had received the forgiveness of his sins. He bore his testimony before the Church. I gladly baptized him on Oct. 18th last on his personal confession of faith and welcomed him into the fellowship of the Church. His face is radiant with his newly found joy. Will our friends at home join me in the prayer that Manikam may be built up in the faith, and made the means of blessing to many others. E. A. B.

A Village Goddess.

IN the middle of the street, just behind our School at Koyembedu, there are two shapeless lumps of stone, as shown in the photograph. The stone on the right—the larger of the two—is a god; the stone on the left serves as an altar. The deity is a feminine one named PADAVETTAMMAL.

The villagers told me that the stones had been in that place from time immemorial, and no one living knows who placed them there. In answer to my enquiries, some women told me that they worship this god and make offerings of cocoanuts and camphor, and sometimes fowls. When

asked what sort of prayers they make to this god they said, "Oh, mother, I am going to seek work," or, "I am going to seek a wife for my son; give me success." If the effort is prospered, they make a small thank-offering —sometimes.

Most of the Hindu deities are associated with their favourite animals, which they are said to use as vehicles. The small stone shaped to a point on the side nearest the deity is intended to represent a calf and is the vehicle of Padavettammal. The idea behind this is that sometimes the god wishes to make a journey, and therefore the vehicle is kept in front so as to be always in readiness.

It is in this same village of Koyembedu that the most recent extension of our work has been made. The people are very apathetic, and progress is difficult from every point of view. But we are making some progress and the need for our work there is beyond all telling. E. A. B.

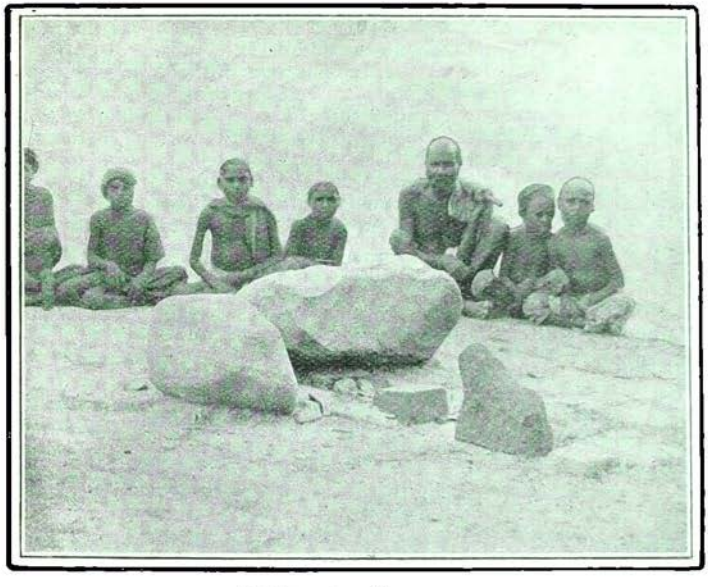


Photo by] A VILLAGE GODDESS. *[Mr. E. A. Booth.*

The Fascination of the Work.

THE care of souls is surely the most fascinating work in the world. And the fascination of the work is always in proportion to its painfulness. For the minister who endures agony over the defections of his own sinful heart, and over the falling away of those who promised well, and over the difficult birth of new converts, is the minister who experiences the intensest joy when a period of spiritual prosperity turns mourning into singing. We urgently need many such ministers among the readers of the HERALD for the carrying forward of God's work in India. One such, intelligently acquainted with the conditions of our work, and continuously exercising his or her ministry of prayer and of watching, will esteem as more precious than fine gold the news of ingathered converts. The joy of ingathered converts has been ours to-day.

To-day has been one of the happiest of the many happy days I have spent in Madras. This morning we witnessed the public immersion of three disciples who confessed their allegiance to the Lord before a large company of their countrymen. One case especially interesting was that of Joseph. He is the first seal to our work in Kollattur, and with the exception of our teacher and his wife, is the only Christian in his village. To-night he has taken a little bundle of wet clothes back to a heathen home. Think of him as you read these words and perhaps put up a prayer for him—a solitary, inexperienced youth in the midst of a dark, idolatrous village. We leave him in the care of One who said, "My sheep . . . shall never perish, neither shall any man pluck them out of My hand."

The joy of this afternoon has been a good Gospel meeting at Sembyam. We found the schoolroom packed with a large audience when we arrived. There were also a dozen men or more who lounged outside on the low mud wall and listened attentively right through. After a lyric and prayer, Mr. Booth gave the people a plain Gospel talk. So keen was the interest that when, about half-way through the address, the speaker used an illustration from the daily life of the Indians, one of the young men anticipated the answer to a question and, in a self-forgetful moment, shouted it out. The faces of the congregation showed signs of deep interest, which one longed to interpret as evidence of the Spirit working in the heart. The address was mainly about sin—that the whole world is guilty before God, and that God is One God, the Pure and Just. Again and again and again do these two primary truths need to be laid before the heathen. Sometimes the idea of preaching conviction of sin into the consciousness of a heathen audience seems utterly impossible and ridiculous. As well try to smash with a child's toy the sea-girt rocks which have braved the storms of centuries as try to convince the self-satisfied idolater of his personal sinfulness. But we rely on Him who said, "Not by might, nor by power, but by My Spirit."

After the meeting we had proceeded a short distance from the schoolroom when the whole crowd followed us, bringing with them two sick men. One had had apoplexy, and the other was suffering from suppurating glands. We examined them under the converging gaze of about a hundred pairs of curious eyes and, having made arrangements for treatment, rode off.

On the way home we met and had conversation with another enquirer whom we had lost sight of for some weeks, and who we feared had grown indifferent. But he is still as earnest as before in spite of his difficulties. If this young man joins "the Christian Way," he will be thrown out of employment, and banished by his father from the family circle, in the love and regard of which he has grown up from earliest youth. We left him with a few words of encouragement and rode home.

The tropical sun was setting in a blaze of golden glory, but the glow in our hearts was not the glow of sunset but of morning. For we are persuaded that a day of rich blessing is dawning for our work here.

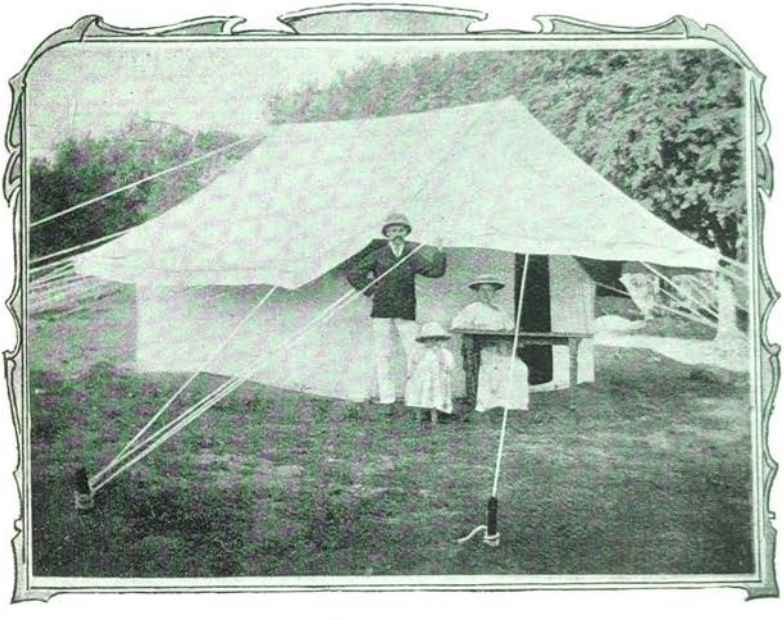
J. M. B.

Only a Girl.

IT is early in the afternoon, and we are walking down one of the most thickly populated of our Zenana districts. The houses are High Caste; across every doorway is tied a string of sacred leaves to keep away cholera. We step over the intricate chalk designs before each house, and try not to notice the over-powering odours which arise from the black, open drains on either side of the narrow street. We are but human, and a loathing of the sin and filth around us turns us dizzy, and we wonder where the "loveliness" or romance of preaching to the heathen comes in. And there in the street we come upon a little child aged about

two years, seriously ill of cholera. She is evidently the child of wealthy parents, for her little arms, and ankles, ears, and nose and hair are decked with jewels, though she is nearly devoid of clothing.

The people pass, and re-pass—on the other side of the narrow street—while the little one lies dying at her own door. We know not what to do; remedies we have none, but because of another baby face, and other little clinging hands, we cannot leave this baby to die alone. We are about to step into the verandah of the house to call the inmates, when the door is sharply and suddenly opened, and a woman comes out and roughly lifts the child. She then hastily retires into the house again, but not before we have seen her flashing eyes full of hatred and indignation—indignation that I, a Christian, should defile her house by attempting to cross its threshold. And a little child (a year or two older than the suffering one) voices her mother's feelings by calling in shrill tones, "Vande Mataram: we do not want the white people's religion." WINIFRED BOOTH.



MR. MORLING'S TENT.

WE are delighted to hear that Mr. Jesse Brand has passed his first Tamil examination in all subjects. His first Tamil address was delivered at Ayanapuram on October 11th, and his first Tamil sermon was to be preached at the dedication of the new chapel at Vepery on Sunday, December 6th.—EDS.

Ladies' Zenana Auxiliary.

Prayer Subjects for January, 1909.

Week Beginning—

SUNDAY, 3rd.—Prayer for the completion of the Sendamangalam Building Fund and the maintenance of the General Fund.

Sunday, 10th.—Prayer that there may be many converts this year in Sendamangalam and Nanjundapuram.

Sunday, 17th.—For blessing upon the services in the new Chapel at Vepery.

Sunday, 24th.—For the new converts in Madras, that they may be established in the faith and glorify God in their daily lives, and that there may be more converts.

Sunday 31st.—For the Shanar women in Arambakkam, that the indifference and dense darkness may be dispelled.

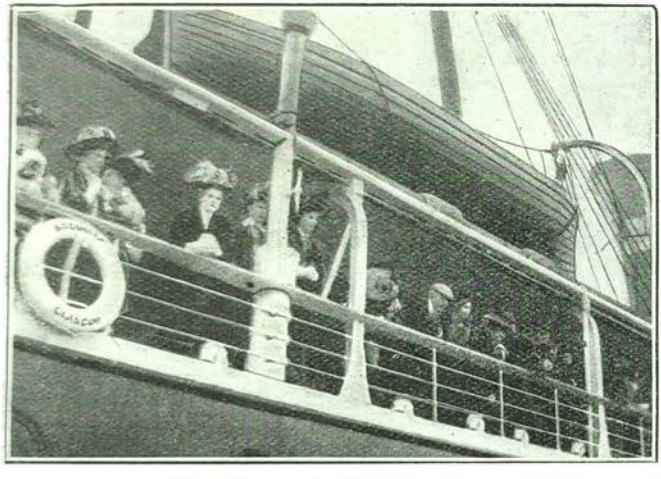


Photo by] MISS ELLIOTT'S DEPARTURE. *[Mr. Chisnall.*

Miss Elliott's Journey.

WE have just received by the same mail the two following letters from Miss Elliott, which will be read with gratification and thanksgiving by the many who are attending her progress with keen interest and daily prayer. The *Dunera* left Aden December 10th.

SS. *Dunera*, Mediterranean, Dec. 3, 1908.

As the boat is nearing our first port of call, I am sending a little report of our progress. We are hoping (D.V.) to reach Port Said early to-morrow morning, where we receive and post letters. We were due there yesterday, but owing to a gale in the Bay the first Sunday night we are behind time; I hope it will not delay our arrival at the appointed time at Madras; probably we shall be able to make it up. We are due there on the 21st—one whole calendar month on the water.

With the exception of two days and a night of rough weather at the commencement, we have had a very enjoyable voyage till now. The sun has been quite hot the last few days; the sea is very calm and blue, and we have had some glorious sunrises and settings.

I have found two Strict Baptists on board, and two C.M.S. workers returning from furlough, one of whom conducted morning service last Sunday. He gave a short address based upon Phil. iii. 13, 14, which I greatly enjoyed. A good number of the passengers assembled to hear him; may his solemn message be impressed by the Holy Spirit upon their hearts.

As each day finds us farther from home and loved ones and all the privileges of a Christian country and nearer and nearer that vast land where multitudes are groping in superstition and idolatry, with no desire or power to raise themselves, how one's whole heart goes out in loving sympathy and prayer for them and cries, "Use me, O Lord, use even me in the ingathering of Thy great harvest; make me a vessel empty, purified and meet for Thy service; let Thine own great Power accompany the message we take and save souls to Thine own praise. Let Thy work appear unto Thy servants."

What a number of friends gathered that morning at the Docks. I thought it was so kind of them, and it shows how near the work of the Mission is to their hearts for them to come as they did on the most busy morning of the week to wish good-bye and God-speed.

I will send again from Suez (D.V.).

SS. *Dunera*, Suez Canal, Dec. 5, 1908.

Doubtless you will receive this by the same mail as my last, as it was only posted yesterday. There is not much therefore to report.

I went on shore at Port Said and am told it is a typical eastern town, but was not much impressed in its favour. People from all nations flock to this, "the gate of the east;" they are a motley crowd indeed. The noise of the street cries, the bartering and shouting in numerous tongues, and the hawkers besieging one at every turn, are quite bewildering at first. If one had time, however, it would be most interesting to study the dress and habits of the different races represented. How naturally one's mind turns to Bible history; it becomes so much more realistic amongst these scenes. Undoubtedly the Lord has caused the people to remain so primitive that the truths of His Word might be clearly portrayed and set forth.

We are now passing through the Canal and shall probably be at Suez about 9.30 a.m. Part of the Canal is very pretty and interesting, but just now high, sandy banks rise up on each side; so it is a little monotonous. Our next port will be Aden, from which (D.V.) I will write again.

With greetings for the coming season and Christian regards, believe me, yours very sincerely, O. M. ELLIOTT.

L.Z.A. Meeting.

Brighton, Prarthana Sabha.—At the annual meeting of the above Society on Wednesday, November 4th, a special meeting for ladies was held, thirty-seven being present. The chair was taken by the President, Mrs. Elliott, who read a portion of Scripture, and after a hymn had been sung asked the Divine blessing upon the meeting. After a few remarks she introduced our new missionary, Miss Elliott, who spoke from 1 Peter ii. 9. We were pleased to have our sister present with us and to wish her God-speed. May He abundantly bless her and her labours among the women of India. The collection realised 16s. 10d. after deducting expenses. E. COZENS, *Secretary*.

A welcome report received from Bethesda, Ipswich, will appear next month.

OUR HOME CHURCHES.

The Sendamangalam Building Fund.

AT a Council meeting held on Friday, December 4th, our treasurer reported the receipt of only a comparatively small further sum during the month (which, however, we gratefully acknowledge), so that **£154 is still needed.**

At the same time an urgent request was received from Mr. Morling for some money on account with which to buy materials at once in order to be able to begin building at the commencement of the new year. Unless this was done, he urged, the next monsoon would arrive before the roof was on. Although the necessity of the request was recognised, it was felt that compliance with it meant committing the Council to the work in spite of the large deficiency. But after considering whether or not they ought to undertake the responsibility, the Council came to the conclusion that the necessities of the case demanded that they should go forward in faith and authorise our brother to build. £100 is accordingly on its way to him.

The generous responses already made to the earlier appeals are gratefully acknowledged by the Council, and they now **earnestly appeal to those who have not yet subscribed for their immediate help in completing this fund, believing that the amount still needed will readily be forthcoming as soon as the urgency of the need is really appreciated.**

While writing the above, we have received the following from our friend and brother the General Secretary :—

DEAR MR. EDITOR,—May I be permitted to trespass upon your valuable space in supplementing the earnest appeal for the Sendamangalam Bungalow. The Committee have pledged themselves to begin building operations at the beginning of the New Year, or the work will not be completed in time for our missionaries in the district to be sheltered during the next hot season.

May I, therefore, ask our kind subscribers to help gather this amount. We believe it is in the hearts of many to help ; and, for the Lord's sake we earnestly beg they may do it now—and so relieve the Committee of a heavy burden, provide the necessary accommodation for our brother and sister, and bring honour and glory to the name of our gracious Lord and Saviour. He has created the need, and He is thus showing His stewards the same. May it be ours soon to have to say to them and Him, It is enough. The smallest contribution will be most thankfully received and gratefully acknowledged as a New Year's thank-offering or a birthday gift (see Report, p. 58). This would be a good way to show your gratitude for the many mercies of another year. With many thanks for all past help and with Christian love, I am, yours very sincerely, W. CHISNALL.

[We are glad to hear of the plan recently adopted at Courland Grove, Clapham, and wish it might be followed by other Sunday Schools—and by Churches. Instead of making an appeal from the desk, small paper bags were printed and distributed to all the teachers and scholars by the superintendent, with the result that "on a damp Sunday, when the attendance was considerably below the average," the amount received was about two guineas. We thank our friend Mr. Vine.—EDS.]

Meetings.

Aston Clinton.—On Tuesday, October 20th, a missionary meeting was held at Aston Clinton, and although it was a small gathering yet we felt that the Lord was with us. Mr. Lester, the Pastor of the Church, presided, and addresses were given by Pastor L. H. Colls and Mr. James Bagnall. Papers were also read by Miss Ellen Butcher and Miss Elsie M. Maull. Miss Butcher showed the need of our Indian sisters, and what debtors we, as happy Englishwomen, are to these Indian women, and urged us to pray that either by giving or going the debt might be paid; Mr. Bagnall referred to the words of Paul, "A great door and effectual is opened to me," and showed that our open door is India, and we can help to keep it open (1) by prayer and (2) by practical help; and Mr. Colls gave a short address on the words "I am debtor," and said that the greatest difficulty of missionary work is in the Churches, urging the necessity of all being missionaries in spirit, and learning the servitude of the cross. A collection was taken during the service in aid of The Strict Baptist Mission, which amounted to over £3, and after the meeting two more friends offered to take missionary boxes. E. M. M.

Stratford, Gurney Road, Sunday School.—Interest and enthusiasm, mingled with delight, describe the feelings of those who had the privilege to be present at the Gurney Road Baptist Chapel recently, when Pastor H. D. Tooke, well supported by Mr. S. G. Ince, presided over a gathering of about 100 children and friends met together for the purpose of inaugurating a Young People's Missionary Society. Evidence of the practical sympathy towards this work already awakened in the hearts of the little ones was amply demonstrated by the three tables laden with toys and useful articles which they had provided for those in the mission schools in India. The object of the movement was admirably outlined by the energetic organiser, Miss F. Ince, while Mr. J. T. Cooper (Sunday School Secretary), Mr. D. Othen, Mr. S. M. Taylor, and Mr. C. Webb, with their helpful, stimulating missionary addresses, added greatly to the success of one of the happiest evenings in our experience.

The Christmas Boxes *(continued).*

COURLAND GROVE: Two Teachers and their Classes, per Mr. A. Vine; CROYDON: Tamworth Road Sunday School, per Miss Thomas; EPPING: Sunday School, per Miss E. Cottis; GRAYS: Sunday School, per Mrs. Smith; GREENWICH: Devonshire Road Indian Mission Helpers, per the Misses H. and E. Smart; GUILDFORD: The Ladies' Zenana Auxiliary, per Miss E. Pickett; HOMERTON ROW: Sunday School Sewing Class; HORHAM: Sunday School, per Mrs. Frost; HOUNSLOW: Friends, per Mrs. Alfred Jeffs; IPSWICH, BETHESDA: Prayer and Working Band, per Mrs. G. E. Elnaugh, and the Sunday School, per Mr. G. E. Elnaugh; IPSWICH, ZOAR: Friends and Scholars, per Miss Ada Wright; KINGSTON-ON-THAMES: Ladies' Zenana Working Party, per Mrs. R. J. Lambourn; LEWISHAM, College Park: Friends and Scholars, per Miss M. J. Voysey; LOWESTOFT: The Young People, per Miss M. Lilian Large; MANCHESTER: Miss Fish's Class, per Miss Dorothy Mitton; MIDDLESBROUGH, Providence: Friends, per Miss Allick; NORTHAMPTON, Providence: Friends, per Mr. S. Lievesley; NOTTING HILL GATE, Bethesda: Friends and Scholars, per Mr. H. T. Thistleton, jun.; READING, Providence: Friends and Scholars, per Miss Pursey; ST. ALBANS, Bethel: Friends, per Mrs. D. Hawkins; ST. JOHN'S WOOD ROAD, Mount Zion: Young Women's Bible Class, per Miss Harris; ST. NEOTS: Friends, Teachers and Scholars of the Sunday School, per Mr. J. Cook; SOHO: Sunday School; STRATFORD, Gurney Road: Sunday School, per Miss Florence Ince.

(To be concluded next month.)

The Children's Corner.

MY DEAR NEPHEWS AND NIECES,—My warmest thanks for all the love and kind Christmas and New Year wishes you send me. I am equally glad you have sent them to each other through me. Dorothy thinks of the Indian children. No, Elsie, Indian children (except Mission children) don't look forward to Christmas for they know nothing about it. I am sorry to find I omitted to wish you all a happy Christmas; however, a very happy new year to each. May you all have the happiness of being made God's children. I was very glad to hear in October from the father of one of our cousins that she was a true seeker of Jesus.

Four new cousins came last month—Elsie Cheney, Kathleen Gilbert, Alice and Rhoda Mayes, of Watford—each very welcome, and I thank their Teacher, Miss Stone, for her letter. Two more this month—Doris and R—— Farrow, of Walthamstow—also very welcome. I am particularly pleased to hear again from some who have not written lately and I hope others will write again.

I thank Alma for her photograph, Rosie for her card, and Ruth for a story and a picture of their home. The pictures are the next best thing to seeing the originals. Yes, Rowland, I did not know I was speaking to you. Why didn't you tell me? Colin asks how many there are in the Corner—a rather difficult question to answer. Sixty-three have written to me since the Corner was opened but some do not write now, so I hardly know whether they are in the Corner or not!

I am sorry Gracie Church and Dorothy Mitton's answers for November were too late. Their marks would have been 5 and 4 respectively. I have only just received Reggie Graves' answers for September, which somehow went astray, and his marks would have been 5.

Marks for December answers. Division I.—Grace Church, 6; Emmie Church, R. Farrow, Rowland Gillett, Elsie Tooke, Peggie Large, 5 each; Rosie Waters, Ruth Waters, Ethel Tooke, Lottie Tooke, Dorothy Mitton and Colin Church, 4 each; Doris Bly, 3. Division II.—Doris Farrow, 5; Dora Haynes, 5; Kenneth Robbins, 5; Alma Waters, 2.

I am sending books to Grace Church (whose answers were excellent) and Doris Farrow. I am also sending books (through the kindness of friends) to Colin Church, Alma Waters and Dorothy Mitton, as I promised last month, for their very regular correspondence. I hope those who have not been successful in 1908 will be so this year.

Now we will begin another 3 months' competition. Please put your age in every letter. Questions for January:—Division I.—1. Find the same missionary *Promise* in Genesis xxii., xxvi. and xxviii., and say to whom it was made on each occasion. 2. Find a missionary *Prayer* in Psalm lxxii. and find the verses in Numbers xiv., Isaiah xi., and Habakkuk ii., where the subject of this prayer appears as a *Promise*. 3. Find a missionary *Vision* in Daniel vii. and a corresponding *Promise* in Psalm ii. Division II. —1. What happened to a little scholar in our Sembiyam School on Oct. 20? 2. How many children were there in the S.B.M. Madras Schools in October? 3. Tell me all you can about the picture of a village goddess.

I haven't enough room for a story, and I do not know who will be the more sorry, you or I; but I find I am quite unable to stretch the page and make it longer. I would if I could. Love to you all.

Your affectionate UNCLE JOHN.

PRELIMINARY NOTICE.

THE HALF-YEARLY MEETING

AT SOHO

ON TUESDAY, MARCH 23RD, 1909.

The Forty-Seventh Annual Report.

The Story of the Year's Work, attractively presented and fully illustrated.

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* * *

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All the above may be obtained of PASTOR W. CHISNALL, 35, Farnham Road, Guildford.

Subscriptions received from Nov. 16th to Dec. 7th, 1908.

General Fund.

	£	s.	d.
Cambridge, Eden—Boxes:—			
Miss Allen		2	8½
Mr. Ansell		10	.
Mrs. Derby ...		4	10
Miss Dellar ...		7	10
Miss Le Grys		5	7
Mr. Haddow		8	11½
Mrs. Hunt ...	1	6	3½
Mrs. Oxberry ...		11	7
Miss Reynolds ...		5	5
Miss Songer ...		2	3½
Miss Haynes (card)	2	10	.
Bristol—			
M.B.	1	1	.
L.S.	1	1	.
Berkhamsted Common—			
Mrs. W. Hodsden (box)	1	3	.
Per Mr. S. H. Brown:			
Miss Staines (box)		3	11
Mrs. Peace ,,		1	.
Mrs. S. H. Brown, Reports		2	7
Horham	5	16	4
Vestry Box... ...		3	7
Mr. F. Aldous (box)		7	9
Mr. G. Aldous ,,	1	8	.
Mrs. Cracknell ,,	1	.	.
Mr. T. Cracknell ...		4	.
Mrs. Frost ...		15	.
Mrs. J. Harvey		5	.
Mrs. J. Havers		6	7
Mrs. F. Hawes		14	.
Miss A. E. ,,	1	1	8
,, Amy ,,	1	.	.
Mrs. R. ,,	2	11	11
Mr. J. Knight		13	8
Mr. J. Ling	1	1	.
Mr. F. Oxborrow ...		5	3
Mr. C. J. Wilsford	1	.	.
Reports		2	3

General Fund (*cont.*).

	£	s.	d.
Mr. J. W. Forrester for Tamil Bibles ...	5	16	8
Miss E. R. Gosling, Reports		2	.
Clapham Junction, Providence—			
Sunday School	1	7	2
Y.M.B.C. ...		6	4
Sale of Literature at Annual Meeting ...	5	15	11
Sale of Literature since	2	14	.
Tring, Akeman St.—			
Miss E. Butcher, carriage of Xmas Boxes		10	.
Marylebone, Mt. Zion—			
Mr. H. C. Harris ...		10	.
Mr. C. W. Harris ...	2	.	.
Royton, Bethesda—			
Reports			6
Mendlesham—			
Reports ...		1	.
Hounslow, Zoar—			
Reports		2	6
Richmond, Salem ...	1	7	6
Sunday School ...	1	11	6
Kings Langley ...	1	.	.
Guildford—Per Miss L. Freeman, Reports		2	.
Mr. Geo. Sawyer ...	1	1	.
Thame—Reports ...			6
Acton Tabernacle ...	1	.	.
Prittlewell, Providence—			
Mrs. E. E. Fromow (box)	1	.	.
Mr. E. H. Court, Sale of Literature ...		7	5
Bethersden—Reports		2	.
Rev. E. Doveton ...		5	.
Anonymous		2	6
Brighton, Prarthana Sabha	5	11	6
Mr. D. Fisher, Reports	1	.	.
Stoke Ash	2	7	7

General Fund (*cont.*).

	£	s.	d.
Bermondsey, Lynton Rd.—			
Mr. H. Blackman ...	1	1	
Reports		4	
Walthamstow, Zion—			
Y.M.B.C.		2	

Sendamangalam Building Fund.

	£	s.	d.
Miss R. Boylett ...		10	.
96...	5	.	.
Miss L. Caten		2	6
Warboys—			
Miss Reynolds ...	1	3	.
Mrs. Sansom ...		5	.
Mr. J. H. Rider ...	1	1	.
Wandsworth, West Hill—			
Mrs. Jarvis	2	.	.
Bible Class	2	.	.
Brighton, Prarthana Sabha—			
Mr. & Mrs. D. Fisher		5	.
Newcastle—M.N.P. ...	1	.	.
E. P.		5	.

"Herald" Fund.

	£	s.	d.
Horham...	1	10	.
Mr. J. Driver		1	6
Per Miss L. Freeman		8	.
A Sympathiser ...		10	.
Royton, Bethesda ...		3	.
Hounslow, Zoar ...		3	8
Richmond, Salem ...		10	.
Guildford—O.B.C. ...		8	.
Thame		12	10
Rev. E. Doveton ...		1	.
Bermondsey, Lynton Rd....		9	6
Mrs. Jolly			6

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.*

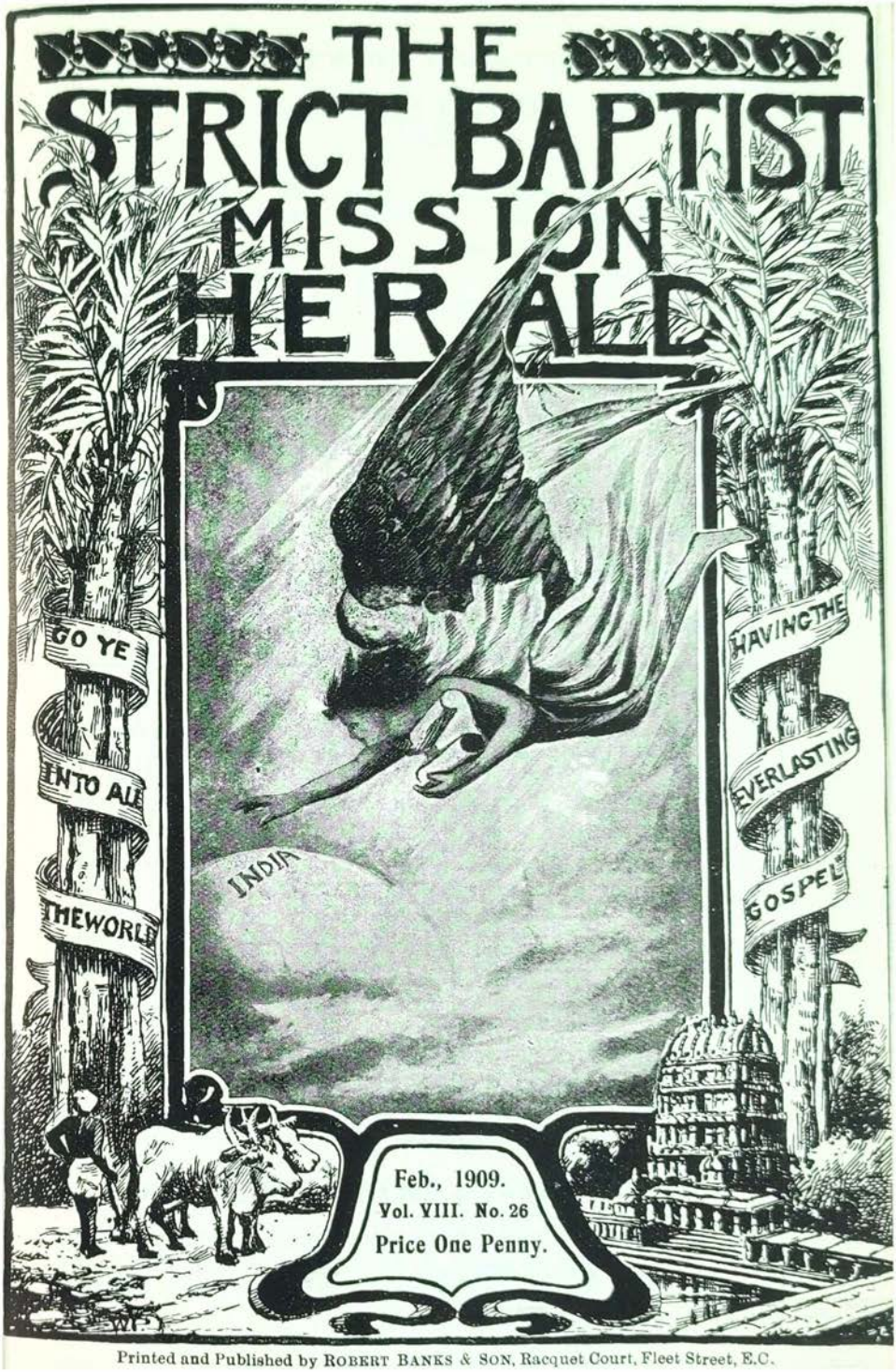
ALL APPLICATIONS for Lectures, Reports, HERALDS, bound Vols. for 1908, and Post Cards, and *changes of address*, to be sent to the GENERAL SECRETARY, Pastor W. Chisnall, 35, Farnham Road, Guildford.

ALL SUBSCRIPTIONS, DONATIONS (*except for the L.Z.A.*, which should be sent to Mrs. Silvester, 9, Gallia Road, Highbury, London, N.) 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.

PATTERNS OF GARMENTS for India may be obtained of Mrs. C. C. Harris, "Nethania," Cavendish Road, St. John's Wood, London, N.W.

THE STRICT BAPTIST MISSION HERALD



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THE

SENDAMANGALAM BUILDING FUND

STILL NEEDS

£138.

PRELIMINARY NOTICE.

THE HALF-YEARLY MEETING

AT SOHO, ON TUESDAY, MARCH 23RD, 1909.

Full Particulars Next Month.

The Strict Baptist Mission HERALD.

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

VOL. VIII.] FEBRUARY, 1909. [*New Series*, No. 26.

CURRENT NOTES.

IT will be seen that we have cause for great gratitude, inasmuch as the old year closed with great blessing in Madras. Mr. Brand's successful examination, Miss Elliott's safe arrival after a stormy voyage, the opening of the new chapel which has cost our brother, Mr. Booth, so much anxiety and labour, and, above all, the baptisms with which the ministry of our brethren and sisters has been crowned demand our praise and at the same time stimulate our faith and earnestness. We have abundant reason and divine encouragement to be "always abounding in the work of God."

Nor do we lack encouragement in the Sendamangalam Field. After a year of hard pioneer work our brother, Mr. Morling, has the satisfaction of reporting that the people of Tuttikulam, a village about two or three miles north of Sendamangalam, are asking for a school and offering a piece of land for the purpose. This is referred to on another page. Ought we not to follow God's leading and enter this open door?

The Sendamangalam Building Fund is still uncompleted. We have received during the past month about £15 instead of the necessary £150 we had hoped for. As our anonymous friend is kindly keeping his conditional offer of £50 open, we now need £138.

Could not some convenient plan be adopted by our Churches by which more *regular* support could be relied upon by the Council for the maintenance of the work in India? We draw attention to the suggestions of a correspondent on another page.

THE LOVE OF THE TRUTH.

THE Truth of God discovers the difference between the Church and the world, and between vital godliness and merely nominal Christianity, for it is inseparably associated with Life and Love. While it condemns sin and all fleshly religion, it reveals the way of salvation by free and sovereign grace, so distasteful to fallen man. The difference is seen in the fact that he who is "born of God and knoweth God" loves the truth "as the truth is in Jesus," while others "will not endure sound doctrine" but "hold down the truth in unrighteousness."

Love of the Truth is not a mere emotion but a vital and active principle which manifests itself in various ways. It "holds fast the form of sound words," eats the words of God, keeps the faith, obeys the truth and "*holds forth the Word of Life.*" Each of these manifestations of love is as necessary as the others and all are preparatory to the last. A believer's love of the truth cannot, therefore, be satisfied if he stops short of disseminating "the word of the truth of the Gospel" which is so precious to himself and so needful to others.

We love the intrinsic value of the Truth—its purity, its suitability to sinners, the certainty of the salvation it reveals, the glory it gives to God and its sweetness to the spiritual palate. We love the Truth because of what it has done for us. We once sat in darkness while others held forth the light and the Holy Spirit made it shine into our hearts. We love the Truth because of its increasing preciousness. As our knowledge of ourselves grows and the needs of life increase, the Truth unfolds its beauty and we learn more and more of its power to satisfy, strengthen, comfort, guide and teach. What should we do without it? *And what do others do without it?* We love the Truth as the means of accomplishing God's saving purposes. It makes men free and by the "foolishness of preaching" the Holy Spirit smites off the shackles from Satan's slaves and leads them into "the glorious liberty of the children of God."

If we love the Truth in these aspects, we shall surely love it no less dearly as the subject of our Saviour's commission to preach it to every creature. Love of the Truth will stir our hearts to gratitude, move us to pity and fire our souls with the sacred ambition of being "workers together with God," and the more we seek to help in the proclamation of the Truth the dearer it will become to us.

The very jealousy of our love, in view of increasing error, is an additional reason. We long to see the Truth paramount; and its best defence and the strongest attack on error is its publication in love and faith.

And if we would guage the sincerity and strength of our love, let us ask ourselves how much we are ready to give—of time, money, effort—in order that the Truth which, we profess, has won and now rules our hearts, may be made known to the ends of the earth.

Our Foreign Field.

The News of the Month.

MADRAS.—At last we are able to send the definite news that the Vepery Chapel building has been completed and the Opening Services held. Five disciples were baptized at the Lord's-day service held in the new Chapel.

Surely special prayer was being made for me on Sunday, November 22nd, for peculiar power attended the preaching of the Word at Ayanapuram that day. The message was based on the well-worn text—"He arose and came to His Father."

At our Men's Meetings in Pursawalkam and Semmencheri, Mr. Brand read the Scripture lesson and, at the latter place, made a few remarks in Tamil.

During November Mr. Brand appeared for his first examination in the Tamil language. The mark papers have now been received and show that Mr. Brand gained honours, having passed "with distinction."

On the first Lord's-day in December Mr. Brand preached his first Tamil sermon and conducted the first Communion Service in our new Chapel at Vepery.

In accordance with previous arrangements, Mr. Brand has removed to Sendamangalam. We in Madras are very sorry to lose our friend and comrade, whom we greatly miss. We heartily wish him every blessing in Sendamangalam, where he is now continuing his study of Tamil.

We have just received the Christmas boxes. One box had been very roughly handled and was somewhat broken, but the contents were secure, thanks to the strong lining of the box. On behalf of our Agents and all the children in our Schools, we tender most hearty thanks to each giver who helped in any way to fill the boxes.

On Tuesday, December 22nd, I boarded the SS. *Dunera* in Madras harbour and met Miss Elliott, our first L.Z.A. missionary. In a very short time Mrs. Booth and I welcomed Miss Elliott to our home in the Mission House. We trust that Miss Elliott has a long and useful Indian missionary career before her. A munshi has been engaged, and Miss Elliott will commence her study of the Tamil language at the beginning of January.

During November our Evangelists paid 548 visits to the homes of the people and, in addition, preached 666 times to audiences totalling 9,904. Our Zenana workers paid 1,441 visits to the women in their homes, teaching the Gospel to four or five women on each occasion, the women being scattered in 357 different homes. Some 90 women are being taught to read the Scriptures for themselves.

Our School work is being vigorously carried on and we have over 847 pupils on our rolls with an average attendance of 652 twice every day.

The School at Ahmaikulam has had a set-back. Within two weeks of the opening of the School cholera broke out in a terrible fashion. Three of our School children died and the School had to be closed for a time. The villagers declare that the School is the cause of the cholera, which was sent to them as a punishment for sending their children to a Christian School. We have re-opened the School, but it is very difficult to persuade the parents to send their children.

E. A. B.

SENDAMANGALAM.—I am glad to say that the building of our Chapel has been resumed. The objections that so long hindered this work have been withdrawn, and we hope there will be no further interruption.

We have received, through Pastor T. Jones, of London, a very suitable gift in the shape of a parcel of Mrs. Grimké's Text Cards. We are assured that our friend will be rewarded in her own soul for this fresh expression of interest in the Lord's work among the heathen.

On December the 8th and 9th our Annual Conference was held here at Sendamangalam. Mutual consideration was brought to bear on matters of difficulty; general interchange of thought and communion of spirit proved mutually helpful—in fact, we regard the whole Conference as a distinct success.

Brother Brand, who accompanied Brother Booth from Madras to the Conference, has taken up his study of Tamil at Sendamangalam. His company is very acceptable, and his medical work will soon prove a powerful force in our new field.

A few days ago Brother Brand, our two preachers and myself, started on a preaching tour to the south of the Kolli Mountains. These notes are written from our tent pitched in the populous neighbourhood of Tattaiyangarpati. More may be heard of this next month.

While one of our preachers was addressing an audience one morning a man, who had evidently been primed by Brahmins, interrupted with the remark, "If you were to talk to us about God and leave Jesus Christ alone we would be very glad." D. M.

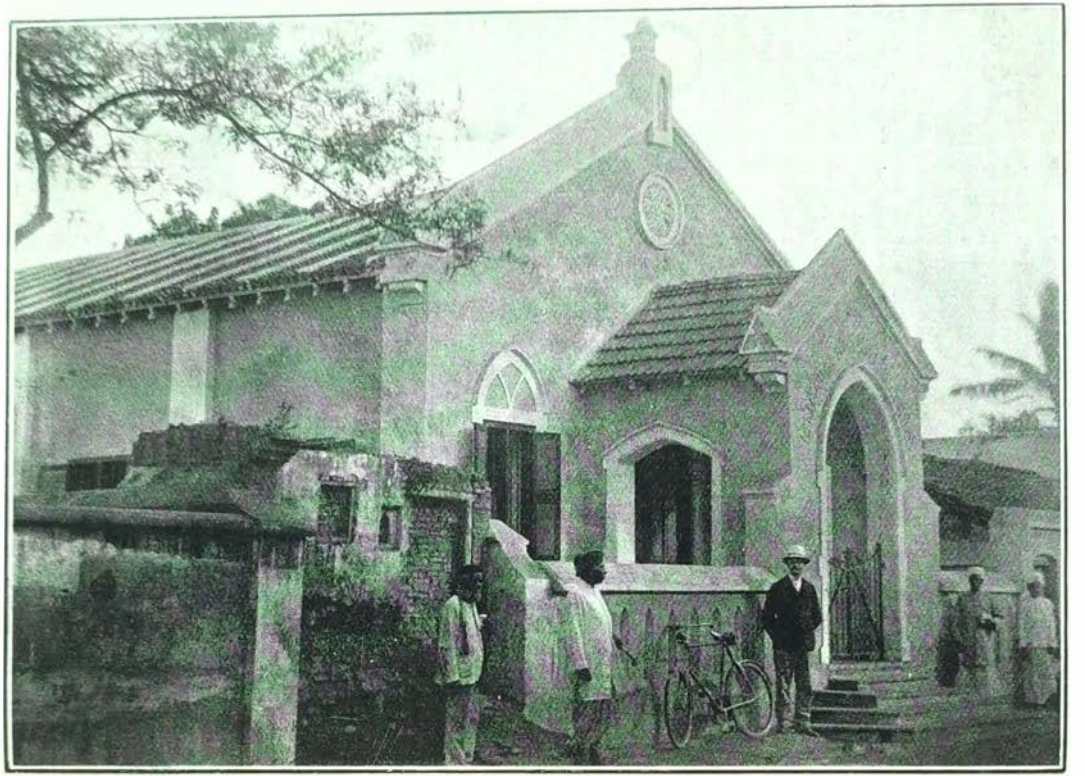
Opening of Vepery Chapel.

SATURDAY, DECEMBER 5TH, was a red-letter day in the history of the Vepery Tamil Baptist Church, for on that day we gathered for the first service in our new Chapel. About 130 people were present, and with full hearts we sang in Tamil the grand Coronation hymn—"All hail the power of Jesu's name." Preacher Daniel read from the Book of Kings the record of the dedication of the Temple. Mr. Booth, who presided, offered prayer. Preacher Soondram's heart was overflowing and the tears got into his voice as he passed in brief review the outstanding facts in the history of the Church, basing his remarks very fittingly on the words, "Hitherto hath the Lord helped us." A lyric, specially composed by one of our members, was then sung by a few selected voices, accompanied by a drum, harmonium, violin and waterpot.

The Chairman stated that the major part of the cost of the building had been met by the friends of the Mission in England, but he was glad to be able to announce that over a thousand rupees had been raised in India in the following manner:—Monthly subscriptions of Mission Agents, Rs. 485; collected by Mission Agents, Rs. 130; collected by Chairman, Rs. 435; making a total of Rs. 1,050 raised in Madras. The Chairman said that from this Madras fund had been purchased the teak seats, reading desk, platform chairs, Communion table, and vestry furniture. To all who had contributed the Chairman expressed most hearty thanks in the name of the Mission. He then remarked that one defect in the furnishing of the Chapel had probably been noticed by all present, viz., the Chapel had only one lamp instead of four. In asking that the needed three lamps be given at once, the leader told how his heart had been cheered two days previously, when Preacher Apollos had brought Rs. 14 to the Mission House for the first lamp to be placed in the Chapel in his name.

Three of our headmasters then received the gifts of friends present, which amounted to Rs. 14/4-, sufficient, as the Chairman remarked, to purchase another lamp.

After the singing of another special lyric, Preacher Dyriam exhorted



S. B. M. Chapel, Vepery, Madras, Opened December, 1908.

the Church and congregation to continue to go forward. Preacher Ponnuswamy voiced the gratitude of the Indian Christians to all dear friends at home who had contributed towards the cost of the building. Preacher Apollos followed with a courageous address on "Loyalty to Baptist Principles."

The next item was of a new character. Preacher Doraiswamy read and presented to Mr. Brand a Farewell Address, which had been prepared and voted by the Tamil Church. The address expressed gratitude to Mr. Brand for his medical work, and congratulated him on having passed his Tamil examination with distinction. They regretted that Mr. Brand was leaving them so soon, for, as one remarked, "He only came yesterday, and he is going to-morrow." Mr. Brand having been garlanded, he made a very appropriate reply in Tamil, which greatly gratified the company.

The Chairman then remarked: "When I came to Madras, in 1895, the first true friend I found was Dr. Narayanaswamy, whom I am delighted to see here this evening, and I ask him to address the meeting." The Doctor was in a reminiscent mood, and, amongst other things, told of his first meeting with Messrs. Hutchinson and Booth, and of the way in which he had been associated with the work. The company heard the Doctor with evident delight. Another hymn of praise and the Benediction brought our very happy and successful first meeting to a close.

Those present then inspected the building, about which a few words may be allowed. The interior dimensions of the Chapel are—length 54 feet, breadth 24 feet. The platform is two feet above the floor level and contains the baptistery. The roof is carried on four steel trusses, from the centre of each of which a lamp hangs. The teak seats, six feet long, are placed in three rows, leaving two passages, each three feet wide. Next to the platform there is a door leading to a passage, on which opens the three vestries—one for men, one for women, and one for the minister—these being especially required on baptismal occasions. In the rear there are the necessary offices.

E. A. B.

Farewell, Madras!

GOD, who often surprises and shames our faith, is sending an inflow of unexpected but doubly welcome blessings upon the work in Madras. A few weeks ago we were thinking what a joyful occasion the opening of the new chapel would be if someone should be constrained to confess Christ in baptism on that day. But at the time no one seemed likely to come. As the days went by, however, the Holy Spirit moved upon the hearts of a certain few, with the result that during the past month eight converts have been baptised, five of whom passed through the waters of obedience on the Opening Day.

The preached Word seems clothed with a special power in these days, and a spirit of holy enthusiasm pervades all the workers. The attendance at the schools is higher, and the results more pleasing, than ever before. The meetings for young men are successful and promise well for the future. God's smile appears to rest richly upon us.

And whence all this blessing?

Ultimately, we know, from God; but we cannot help feeling that it comes instrumentally through the band of prayerful co-workers in England.

"Away in foreign lands they wondered why
Their single word had power.
At home the Christians, two or three, had met
To pray an hour."

To leave Madras just now in the midst of all this blessing means somewhat of a painful wrench. During the past year many new ties have been formed. It is with very mixed feelings that I bid farewell to Mr.

and Mrs. Booth, with whom so many happy days of service and social intercourse have been spent. The Indian helpers, too, I have grown to appreciate and to love. Indeed, just as the time has come to leave it, the whole work at Madras appears more interesting and love-provoking than ever before. For a year the cloudy pillar has tarried in Madras. Now it moves again, and I go forward into the unknown. But never shall I forget the kindness and congenial companionship of the friends I leave behind.

J. M. B.

Miss Elliott's First Impressions.

LATE in the afternoon of December 22nd the *Dunera* steamed into the harbour at Madras and I stepped for the first time on the shores of India, the land of darkness and idolatry. Under the shade of evening little could be seen clearly, but the curious buildings and irregular streets, and the dusky inhabitants calling and conversing in an unknown tongue, brought before me the fact that it was a foreign land. The air was cool and refreshing, and all the verdure fresh and green, but we must remember it is "winter time" and a quantity of rain has fallen. Mr. Booth met me at the harbour and a welcome from Mrs. Booth and little Rex was awaiting me at the Mission House.

The schools are now closed for the Christmas holidays, and Mr. Booth's office has for several days past been the scene of the unpacking and sorting of the loving gifts of the friends at home. It presents a pleasing sight and represents much labour and self-denial on the part of the donors young and old.

On the afternoon following my arrival, the Agents from the various villages and districts came for their parcels. How familiar they all appeared! Preacher Soondram, Teacher Ponniah, Biblewoman Christiana and the others seemed like old friends instead of new, so often have they been pictured in my mind.

Later in the day Mrs. Booth and I went to see the new chapel at Vepery. We passed on the way through Pursawalkam, Semmencheri, and Choolai, which seem to be all well populated. Vepery is much larger and boasts of many important-looking buildings. With what mingled feelings we look upon the new House of God there! Is it not the outcome of much prayer and labour? Yes, and of discouragement and deliverance—a witness to us of the power of the adversary but the almighty power of Jehovah, the spot where in thought and heart we have so often met our brethren and sisters that the reality does not seem very strange.

The outside surroundings do, though—dark the skins of the people, but darker still their minds and hearts; we have passed on the way a heathen temple with a large tank of so-called sacred water before it, and to this they resort for cleansing and holiness. May God grant that many who bathe and worship there may be led to the "fountain opened for sin and uncleanness" through the agency of our mission here.

I have just attended to my first patient, a little boy of about 8 or 9 years, very dirty and scantily dressed, with a wound in his forehead; Mrs. Booth acted as interpreter while I washed and dressed it; he has now departed with the usual salaam.

We anticipate with joy the coming Christmas season and the opening of the New Year with which my Tamil study commences. Will you pray, dear friends, that grace and ability may be granted in this and also in ministering to the physical needs of the women and children who come to the bungalow for relief, and we will ascribe all the praise to Whom it alone belongs.

O. M. ELLIOTT.

Selling Scriptures in Camp.

In Camp at Tattaiyangarpati, 8 miles north of Sendamangalam.

THE most interesting and encouraging feature of our work during the past few days has been the selling of Scriptures. I have ever given this matter close and prayerful consideration, but since leaving Sendamangalam on our preaching tour amongst the villagers it has developed far beyond my most sanguine expectations.

Our method is as follows: On entering a new village where we intend to preach, Mr. Brand and I cycle through the principal thoroughfares and then accompany our two preachers to the most suitable place for gathering an audience—usually the village temple or the open shed that serves as a resthouse. This procedure invariably rouses the whole village, and, if the people are not too much afraid, secures a large crowd. This done, I have to emphasise the fact that we are not Government officers, that we have not come to vaccinate them, and that there is no connection between the great District Collector and ourselves except that of national relationship and colour, but that after singing a song we will tell them of good news that we trust will gladden their hearts. The lyric sung and the address delivered, the contents of our books are briefly explained. After a little perseverance the fear and prejudice of one or two of the more approachable in the audience are overcome and we sell two or three Gospel portions and a few one pie books. Each purchaser receives one of Mrs. Grimké's text cards. Another song and another talk and we find the ice well broken and people willing and eager to buy. The chief difficulty is found now in the exceedingly limited number of persons that can read. However, in many cases, parents buy that their children or, perhaps, a neighbouring teacher, may read the newly found *Vedas* to them. Many of the children buy for the sake of the colored covers or the pretty card.

In the first village on our tour, after overcoming a little opposition we sold two New Testaments and a fair number of Portions. At another, where our outlook at first was far from promising, we sold three Testaments and over fifty Gospels, besides a number of other books on vital subjects. *The Gospel of Christ, it appears, had never been proclaimed in this place before.* At a shandy held in the town where our tent is now pitched we found numerous purchasers, many coming to our camp for books until supper time.

In the past five days nearly 300 Testaments and Gospels have been purchased by these benighted heathens. Ought we not to expect a blessing? D. M.

An Open Door.

MR. MORLING writes to the Council on December 8th, 1908, as follows:—"About 2 or 3 months ago I wrote you mentioning that the people of **Tuttikulam** *were asking for a school and that they had promised a piece of land* on which we could put up a light structure for school purposes. The people have continued to show a desire for the school. *Moreover, we have one or two enquirers from this same place.* Indeed, *it is the only village where the people have shown even a willingness for us to labour amongst them.* I have now placed here a teacher to start a school and am hoping for good results. It was with considerable diffidence that I took this step, *seeing the funds are so low;* but as the case seemed exceptional, and as this is the only station I have opened this year, I trust it will meet with approval."

When God leads forward who dares to hold back? £10 would erect the school building and provide the teacher's salary for a year. This will surely appeal to someone's heart. "He gives twice who gives quickly."

Ladies' Zenana Auxiliary.

Prayer Subjects for February, 1909.

Week Beginning—

SUNDAY, 7th.—Prayer that we all may "always pray and not faint," and believe more absolutely in the power of prayer.

Sunday, 14th.—For the conversion of some in Ayanapuram, where we have worked so long without manifest fruit.

Sunday, 21st.—That the HERALD may be the means at this time specially of creating prayerful interest and renewed zeal in the great missionary cause.

Sunday, 28th.—That the Council may be guided in all its deliberations.

Miss Elliott's Arrival.

A WELCOME cable was received by Mrs. Silvester on December 23rd, of Miss Elliott's safe arrival. Her first impressions on landing at Madras will be seen on another page. Writing from Colombo, she said, "Every throb of the engine brings me nearer to my journey's end and to the beginning of a new life May it be accompanied with fresh love, fresh power and energy, and may we hear a shaking amongst the dry bones and the Spirit of the Lord breathing upon them that they may live." We add our hearty "Amen."

Meetings.

Bethesda, Ipswich.—On October 28th, a meeting of a peculiarly interesting character was held at Bethesda, Ipswich, in connection with "women only"—the members of B.W.B.C. and B.G.P. & W.B. joining together in welcoming Miss Elliott into their midst. Tea at 6.30 was partaken of by about 100, and at the evening meeting the school-room was well filled.

The proceedings opened with prayer by Miss Cattermole; and our Pastor, Mr. H. T. Chilvers, who had been invited to take the chair, drew our attention to the fact that whilst in the far east the peoples were waking up and enquiring for more light, we at home were becoming lethargic.

Mrs. J. Woods (the Secretary of the Women's Bible Class) then gave a short report; and, while thanking the many who had helped to collect the sum of £12 15s. 5d, asked that an effort should be made that the amount might be doubled for the coming year.

The President of the Girls' Prayer and Working Band stated that 255 garments, &c., had been made and sent out to India for our Mission during the past year, and asked Miss Elliott, with the members, to remember their motto for the coming year, "Jesus"—"that in all things He might have the pre-eminence."

After an address by Miss Bland, Mrs. H. T. Chilvers (the President of the B.W.B.C.), warmly welcomed Miss Elliott, who spoke of her call by grace and to the foreign mission field.

Mrs. H. T. Chilvers, on behalf of the meeting, then bade adieu to Miss Elliott, after whose reply expressive of great appreciation of her warm welcome to Bethesda the farewell hymn, "God be with you," was sung; and our hearts were filled with intense desire that from our midst some one or more may respond to His love, saying also, "Here am I, send me." The collection amounted to the sum of £2. L. E.

Providence, Reading.—An L.Z.A. Branch was formed on May 4th. 1908, and, though but few gathered to the opening, a nice number of friends took collecting boxes. By their kind help we are pleased to say we have been able to send up £4 4s. 2½d. to the Zenana Fund. We meet for an hour the first Monday in each month, one meeting being for prayer and the next for needlework. The Lord's presence has, we believe, been felt at our prayer meetings, and by means of the work meetings we were enabled to make several garments for the Christmas Box. The visit of our dear sister, Miss Elliott, in June last was much enjoyed, and we feel it has caused a much warmer interest to be taken in our Mission. May God abundantly bless all our L.Z.A. gatherings!

January 8th, 1909. L. PURSEY, *Secretary.*

* * *

Moneys Received During the Month.—The Misses Paffard, 13s.; Mrs. C. C. Harris, 10s.; Reading, per Miss Pursey, £4 4s. 2½d. Total, £5 7s. 2½d.

Erratum.—The amount of £3 2s. given in the Annual Report as the contents of Mrs. Nash's L.Z.A. box (Walthamstow), should have been £4 8s.

OUR HOME CHURCHES.

Meetings.

Brighton, Prarthana Sabha.—The annual meetings were held on November 4th, 1908, when Pastor E. Mitchell, President of the S.B.M., attended as delegate from the Parent Society. In the afternoon he preached at the Tabernacle, West Street, and in the evening a very successful meeting was held at the Y.M.C.A. A satisfactory Report and Account for the past year were presented, and excellent, interesting addresses, teeming with missionary enthusiasm, were given by Pastor E. Mitchell, Pastor H. S. Boulton, and Mr. W. Vickery. Miss Elliott, who had earlier in the evening addressed a Ladies' Zenana meeting,also spoke briefly. The collections at all the meetings realised the sumof £7 18s. 6d. W. PARKHURST, *Secretary.*

The New Year's Prayer Meeting.—This was held on Friday evening January 8th, 1909, at Chadwell Street, Clerkenwell, our President presiding, and brethren Sapey, Rider, Voysey, Nunn, Brand, Fromow, Elnaugh and the Chairman leading the meeting in prayer. Special prayer was offered for Athalatchmi and Meenatchi, who are still firm but who greatly need our prayers. Only recently they "raised the question of baptism to their parents, but only brought down a storm of rage and fury upon themselves. Theatened with death by her own mother, brave Athalatchmi replied, 'You may kill me if you think to gain by it, but you will never turn me from being a Christian.'"

Correspondence.

DEAR MESSRS. EDITORS,—All true friends of the S.B.M. must be pained to see how slowly the money is now coming in for the Sendamangalam Building Fund, and also how low the General Fund has been for many months past. At present some Churches are doing all they can do, while others are doing very little, and some nothing. The burden is thus un-

equally distributed, and it occurs to me to suggest that each one—including, of course, the members of the Association and of the Council—should take this matter to heart in a very practical and business-like manner, and endeavour to arouse the consciousness of, at least, his own Church to the urgency of the need and the ease with which it might be met by united action and regular help.

In particular I would suggest (1) That annual personal subscriptions should be applied for after the manner of other Societies; (2) That subscribing—and other—Churches should be asked for *quarterly* subscriptions, however small, and an annual collection; and (3) That quarterly collecting cards should be issued.

After all, however, the primary need is a greater realisation of our responsibility and a truer appreciation of the privilege of helping in this work. Probably a day of earnest united prayer would do more good than any plans.

Very truly yours, A FRIEND OF THE S.B.M.

[*The need is indeed urgent, both as to the General Fund (for which, last month, only about £39 was received to meet £80 for the work in India) and for the Sendamangalam Building Fund. We invite the suggestions and earnest co-operation of other correspondents.*—EDS.]

The Christmas Boxes *(concluded).*

STRATFORD, West Ham Tabernacle: Christian Endeavour Society, per Mr. Albert Mason, the Ladies' Zenana Auxiliary, per Mrs. C. H. Stockdale, and the Misses Hannah and Ht. Peveral, C.E.S., per Mr. R. Stanley Westhap; TOTTENHAM, Napier Road: Mr. and Mrs. Brackley, Brown, Harris, Tourle and Vestey, the Mrs. Witham, Field, Logsdon, Robinson, Tattersall and Troupe, Messrs. A. Brackley, W. Bourne, Littleton, E. J. Vestey, H. S. Vestey, the Misses P. Brown, Field, and L. Tourle, and a Friend, per Mrs. Robinson and Mrs. Troupe; TRING, Akeman Street: "Many Loving Hands," per Miss E. Butcher; TRING, Wilstone Sunday School: Hannah Bone, Walter and Harold Cartwright, Henry and Cyril Chappin, Alice Dean, Stanley, Harold and Frank Edwards, Florence Evans, Nelly, Louisa, Walter and Ernest Foskett, Dolly, Nelly, Katharine, Jethro and Thomas French, Norah, Ellen and Lizzie Hanwell, Kenneth Hill, Nelly and Elsie Jeffery, Millicent, William and Alfred Jeffs, Bertram Oakley, and Dolly, Winnie and Leonard Rodwell, per Mr. A. J. Howlett; WALTHAM ABBEY: Mr. H. Pallett, the Mrs. Piper, C. H. Brown Gates, W. Pallett, Bell, Newcombe, Wells, J. Pallett and Morley, the Misses H. and M. Cooke, Wild and Strickland, Sidney Pallett and Fred and Florrie Gates, per Mrs. J. Pallett; WALAHAMSTOW, Maynard Road: Friends, per Mrs. F. Stone; WALWORTH: Penrose Street Sunday School, per Miss Kate Staines; WARBOYS. Friends, per Mrs. Broughton; WELLINGBOROUGH TABERNACLE: Young Women'; Bible Class, per Mrs. H. Howes; WOOD GREEN: Sunday School, per Mr. Kytes

Miss Ash, Mrs. M. Banks, Miss L. Bates, Mrs. Baker, Master Bobby Booth, Mrs. and Miss Cooper, Mrs. Cracknell, Miss Ethel Chaplin, Mrs. and Miss Caplin, Mrs. Elliott and sisters, E. G. R., E. and E. M. F., Mrs. Egerton, F. M. F., Mrs. Facey, Mrs. and Miss Muriel Grimes, Mrs. Green, Mr. and Mrs. C. C. Harris and family, Mr. and Mrs. H. C. Harris, Miss F. Hawes and friend, Mr. and Mrs. Hindes, Mrs. Hutchinson, Miss E. Light, Mr. and Mrs. Littlewood and family, Mr. J. Moule, the Misses Winifred and Evelyn and Master Douglas Northfield, Miss K. F. Osmond, Miss Olive Peay, Miss Florence and Master Arthur Sampson, Miss Scase, Mrs. Spratt, the Misses Thompson, Mr. and Mrs. H. C. Turnpenny and Miss Emma Wood.

Mr. J. P. Barradell, nine strong cases in which to send the gifts to India.

Miss Ellen Butcher, ten shillings towards the carriage of same.

THE property we spend upon ourselves perishes in the using; the property we spend upon Christ becomes a part of the inheritance, incorruptible, undefiled, and that fadeth not away.—*Rev. Hugh Macmillan, LL.D.*

The Children's Corner.

MY DEAR NEPHEWS AND NIECES,—I am glad to meet you in the Corner once more and to welcome two new nieces—Lizzie Gillam and Winnie Church, of Maynard Road—and to hear again from Jenny and Louie. Everyone remembered to put his age. The marks for January are: *Division I.*—Peggie Large, 7; Elsie Tooke, 6; Emmie Church, 6; Doris Bly, 6; Colin Church, 5; Ethel Tooke, 5; Lottie Tooke, 5; Muriel Miles, 5; Dorothy Mitton, 5; Lizzie Gillam, 5; Jenny Basham, 5; Ray Farrow, 4; Louie Edwards, 3. Some of you have found the questions rather harder this time, but you have all done very well, and those who have few marks need not feel at all discouraged. The correct answers are: 1. Gen. xxii. 18; xxvi. 4; xxviii. 14. 2. Ps. lxxii. 19; Num. xiv. 21: Isa. xi. 9; Hab. ii. 14. 3. Dan. vii. 13 and 14; Ps. ii. 8 and 9. *Division II.*—Winnie Church, 5; Dora Haynes, 5; Doris Farrow, 4; Alma Waters, 3.

I am glad to see evidence on two of the papers of the interest of at least one of your parents. No, Elsie, I don't take marks off, but I add marks for well-written papers. Yes, Lizzie, I am pleased to hear that your Pastor reads the HERALD to your Class. I am hoping that others will do the same. Thank you, Colin, for the verses, which I like much, and you, Gracie, for father and mother's kind wishes. Please give mine to them. Ah! Peggie, I wonder how many boys and girls have been feeling like you about the end of the holidays. Dorothy has had two little sisters ill; I hope they are better, and am glad she has helped mother and yet found time to answer the questions. I hope you, too, are better now, Kenneth. Will you thank Eric for his very nice little letter? I am so glad to receive a question from "A Seeker," which gives me reason to hope that she has been led by the Holy Spirit to trust in Jesus. The answer to your question is contained in three words (Heb. xii. 2): "Looking unto Jesus." If you wanted to walk in a perfectly straight line you would have to look at a fixed point, and walk towards it without taking yours eyes off. In the same way, if you want to be patient and to walk so as to please Jesus in other ways, you must look at Him. In other words, "Trust and obey." May the Holy Spirit enable you to do so. When Peter took his eyes off Christ he began to sink. Write to me again; I shall be pleased to help you if I can.

Questions for February: *Division I.*—1. What is the name and position of the village where Mr. Morling and Mr. Brand have been camping? 2. What verse in Isaiah lv. does their sale of Scripture portions remind us of, and what do you think it means? 3. What verses in Jeremiah ii. Psalm li., Zech. xiii. and Rev. i. does Miss Elliott's reference to the heathen temple tank of sacred water remind you of and what well-known hymn? *Division II.*—1. When did Miss Elliott arrive at Madras? 2. What was her first work for Jesus in India? 3. What is the name and position of the village where the people are asking Mr. Morling to open a school?

I read the other day of a Children's Missionary Band belonging to another Missionary Society, and I thought of ours, and wondered how we could make it useful. If any of you whose parents will allow you to collect money for the Mission will write to me, I will send you a little collecting book of penny slips. For every penny given you for the Mission you would have to tear one slip out and hand it to the giver. Would you like to try? If so, you must ask father and mother if you may. I am sorry, again, to have no room for a story.

Your affectionate UNCLE JOHN.

YOUNG PEOPLES' CONFERENCE

AT

BRIXTON TABERNACLE, STOCKWELL ROAD, S.W.,

ON FRIDAY, FEBRUARY 5TH, 1909, AT 7 P.M.

Subject:

"THE MISSIONARY SPIRIT AS EXEMPLIFIED BY THE APOSTLE PAUL."

To be opened by Mr. F. T. W. BARTLETT.

LANTERN LECTURES.

Arrangements have been made with

Pastor H. D. TOOKE

for the delivery of LECTURES illustrated with DISSOLVING VIEWS.

Two Lectures are now ready, viz.:—

"THE HINDU AND HIS RELIGION,"

and

"HINDU LIFE AND INDUSTRIES."

Immediate application should be made to

Pastor H. D. TOOKE,
9, Forest Road,
Forest Gate, London, E.,

From whom all particulars may be obtained.

Subscriptions received from Dec. 8th, 1908, to Jan. 16th, 1909.

General Fund.

	£	s.	d.
Ashdon		5	.
Prittlewell, Providence—			
Mr. G. Elnaugh ...		10	6
Reports		1	1
Yarmouth, York Rd.—			
Sunday School (box)		12	9
Reports		2	7
Mr. W. H. Begbie		2	6
Mrs. Cattell ...	2	2	.
Brighton, Salem ...		16	1
Occold	3	4	.
Bedford—Mr. W. Peel, Reports		1	.
Stratford, Gurney Rd.—			
Miss Ince, 1908 HERALD		1	6
Mr. S. M. Taylor ...		2	6
,, ,, Class		2	6
Tring, Akeman St.—			
Senr. C.E.S.	5	6	7
Junr. ,, ...		3	7
Fleckney, Carmel—			
Reports		2	6
Mrs. Z Buckby ...		4	.
Miss L. Deacon's Class		3	.
Mr. T. W. Gamble...		4	.
Miss J. Peberdy ...		3	.
Y.P.B.C.		3	.
Stowmarket—Mr. S. H. Haddock, Reports...			9
Middlesbro'—Reports		3	.
Mr. R. Z. Goodrum ...		1	6
Walworth, Penrose Street—Reports ...		2	8
Tottenham, Ebenezer		4	4
Sale of Literature...		1	4
Northampton—Reports		1	.
Chesham, Townfield		2	6
Bassett Street—S.S. ...	1	16	5
Reports		1	6
Miss R. M. Fielder		5	.
Miss Brazier ...		8	.
Mr. J. T. Goodbew (box)		4	8
South Chard — Mr. Larcombe		5	.
Datchet—Mr. H. W. Ridgeway (box) ...		6	.
Watford Tabernacle—			
Reports		2	9
Tunstall (box)... ...		5	.
Sydney Oddfellows' Temple	2	7	6
Hounslow, Zoar—S.S.	1	.	7½
Bible Class		14	2
Chelmsford—Reports		2	9
Ipswich, Zoar—Reports		2	.
Leyton, Goldsmith Road—Reports ...		1	6
Grays, Ebenezer—Reports			6
Wellingborough—Reports		1	6
Epping—S.S.	1	.	.
Brentford, N. Road—			
Mrs. Charman ...		10	6
Claxton—Sylvia's box		5	.
Maidstone, Providence—Reports ...			6
Lee, Dacre Park—S.S.		10	6
Reports		1	6
Beccles—S.S.	1	.	.
West Ham Tabernacle—S.S.	7	.	.
Notting Hill Gate, Bethesda—S.S. ...	1	.	.

General Fund (*cont.*).

	£	s.	d.
Miss Gardiner ...	1	.	.
Mrs. Knight	1	1	.
St. Albans, Bethel—			
Reports		2	.
Nedi		2	6
Norwich, Orford Hill—			
Reports		2	6
Sunday School ...		6	6
Wandsworth, Chatham Road S.S.		6	3½
Richmond, Salem—			
Sunday School ...	1	1	.
Mr. C.		10	.
Reports, etc. ...		3	10
Walthamstow, Zion—			
Reports		1	9
Cambridge, Eden—			
Mr. Jull		10	.
Mrs. Willson ...	1	.	.
Miss J. A. Haynes—			
Reports		6	.
Stoke Ash—Reports...		2	.
K. H.		5	.
Miss A. Schweitzer ...		5	.
Miss S. Schweitzer ...		7	.
Glemsford — Reports		1	.
A. H., per E. M. ...		5	.
Acton Tabernacle—			
Reports		1	7
Miss E. and Master R. Graves (box) ...		5	.
Thame—A Friend, per Mrs. Tarry 1 dollar &	1	.	.
Hollinwood—S.S. (box)		2	4
Bromley, College Slip—			
Bible Class		8	.
Reports		1	2
Marylebone, Mt. Zion—			
Mrs. C. C. Harris ...	5	.	.
Soho S.S.		18	10
Reports		2	4
Miss Wing		2	6
High Wycombe—			
Prarthana Sabha ...	1	1	6
Whittlesea — Reports		1	.
Mr. T. H. Blunt ...		10	6
,, ,, Reports		1	3
Miss Billing	1	.	.

Sendamangalam Building Fund.

	£	s.	d.
South-east		10	6
Birthday Thankofferer		2	6
Miss Gregory	1	1	.
Walworth, Surrey Tabernacle—			
Mr. S. B. Falkner ...	5	.	.
New Cross, Zion—			
Friends	1	5	.
Watford Tabernacle—			
Miss Last		5	.
Miss L. Bates	1	1	.
Prittlewell, Providence—			
Mrs. Fromow ...	1	.	.
C. H. D....		2	6
187	2	.	.
Clapham, Courland Grove...	2	13	.
Guildford Old Baptist Chapel—Miss Stone		1	6
Miss Rotoff		2	.
Walthamstow, Zion—Study Circle ...		2	6

Building Fund (*cont.*).

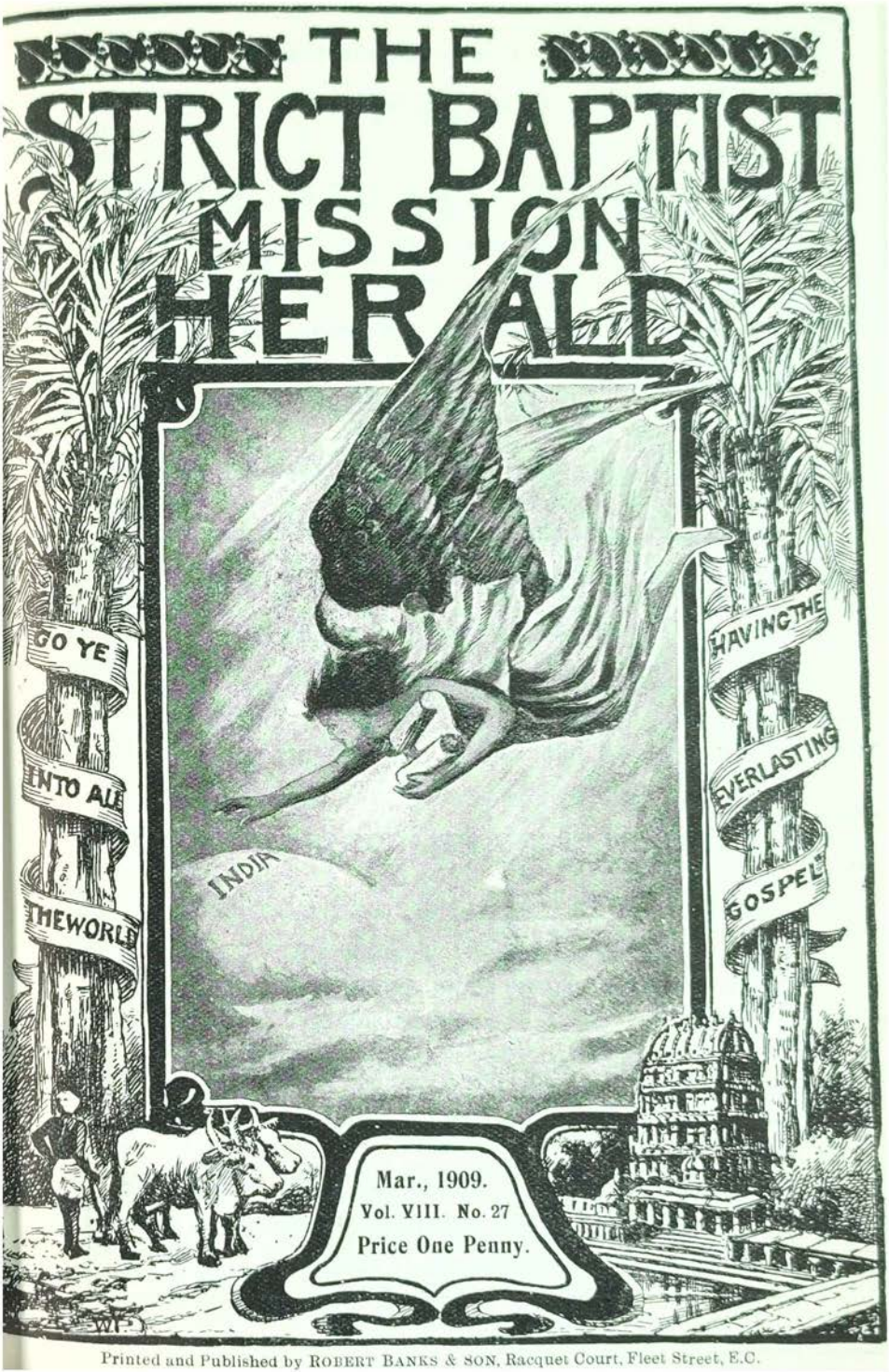
	£	s.	d.
Bassett Street, Keppel St. Mem.—Miss R. M. Fielder (special)		5	.
Miss Brazier... ...		2	6
Fleckney—Mr. & Mrs. Jesson		5	.
Anon.		10	.
Marylebone, Mount Zion—Mr. Harris ...	10	.	.
Anonymous Birthday Gift, 1909		5	.
A Friend, Hove ...	1	.	.
E. P.		5	.
E. C. O. & K. White...		1	.

"Herald" Fund.

	£	s.	d.
Wood Green		4	7
Mr. C. Turner ...		2	6
Prittlewell, Providence		13	.
Yarmouth, York Road		10	.
Mr. W. H. Begbie ...		1	6
Rushden, Succoth ...		4	.
Middlesbro'		2	6
Eaton Bray—Mr. H. Thorne		2	6
Hounslow, Zoar ...		3	5
Mr. R. Z. Goodrum ...		1	6
Peckham, Zion ...		12	.
Walworth, Penrose Street...		2	8
Chesham, Townfield	1	2	.
Newcastle		6	6
Datchett—Mr. H. W. Ridgeway		2	.
Watford Tabernacle...		6	6
Tunstall		1	6
Salhouse		11	.
Chelmsford	1	7	9½
Ipswich, Zoar... ...		19	3
Mr. E. C. Bourne ...		2	.
Leyton, Goldsmith Rd.		5	.
Grays, Ebenezer ...		1	6
Wellingborough ...		7	6
Mrs. Mather ...		2	.
Maidstone, Providence		3	.
Lee, Dacre Park ...		4	.
Beccles	1	4	5½
St. Albans, Bethel ...		8	.
Miss K. G. Button ...		1	6
Norwich, Orford Hill		10	.
Richmond, Salem ...		5	2
Guildford		5	.
Walthamstow, Zion ...		9	.
Stoke Ash		5	.
Glemsford		7	.
Colchester, St. John's Green—Miss Green		1	.
Haworth Hall Green		2	6
Acton Tabernacle ...	1	.	.
Walworth, Penrose St.		2	8
Hollinwood, Bethesda—Sunday School (box)		17	11½
Bassett Street, Keppel Street Memorial ...		5	.
Bromley, College Slip		3	.
Marylebone, Mt. Zion—Mrs. C. C. Harris ...		10	.
Soho, Sunday School		3	6
High Wycombe, Prarthana Sabha ...		13	6
Whittlesea		12	.

ALL SUBSCRIPTIONS &c. (*except for the L.Z.A.*), to be sent to Mr. A. J. Robbins, Vicarage Farm, Hounslow.

THE STRICT BAPTIST MISSION HERALD



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LANTERN LECTURES.

Arrangements have been made with

Pastor H. D. TOOKE

for the delivery of LECTURES illustrated with LIMELIGHT PICTURES.

Two Lectures are now ready, viz.:—

"THE HINDU AND HIS RELIGION,"

and

"HINDU LIFE AND INDUSTRIES."

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Pastor H. D. TOOKE,
9, Forest Road,
Forest Gate, London, E.

From whom all particulars may be obtained.

FOR

PARTICULARS OF THE HALF-YEARLY MEETINGS

AT SOHO, ON TUESDAY, MARCH 23RD,

See Page iii. of Cover.

The Strict Baptist Mission HERALD.

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

VOL. VIII.] MARCH, 1909. [*New Series*, No. 27.

CURRENT NOTES.

IT is with great relief and satisfaction that we are now able to announce the completion of the Sendamangalam Building Fund. A very cheering response has been made during the past month. This, together with promises and the doubling of our anonymous friend's promised £50, makes up the amount needed. This has shown us once more that our Lord answers prayer and touches the hearts of His people in regard to the needs of His own work. We thank each friend who has helped and we praise our Lord's name.

Sustained and regular help for the General Fund will now enable us to consolidate the work in Madras and Sendamangalam and, as occasion offers, to judiciously extend it. The following paragraph, a quotation from a private letter written by Mr. Booth, will enable our friends to realise both his feelings and those of the Council in being compelled to ignore opening doors. *Eighty heathen children might be brought under Bible teaching for £2 a month!*

"A School with 80 scholars was offered to me by the Education Department, but we are working right up to the amount of our monthly remittance, and I have regretfully declined the offer. It would have involved an outlay of £2 per month. The School has been conducted by the Madras Corporation as an experiment up to the present, and they would have allowed us the free use of the building. It is in the midst of a non-caste quarter."

Our Foreign Field.

The News of the Month.

MADRAS.—The Christmas morning service at Vepery was one of a special character. Our town and village people attended in such numbers that the Chapel was quite full and some of the folk had to sit on the floor. At the conclusion of the sermon an Address of Welcome was presented to Miss Elliott, who was garlanded by one of the Bible-women.

A friend in the homeland sent me a sum of money to be used at my discretion for the benefit of our Indian Agents. By means of this gift I was able to give a helpful Tamil book to each of our workers. The volumes varied according to the grade of the worker. Each book was inscribed "The gift of a friend in England." These gifts were highly appreciated and will be useful to the workers in their several spheres.

Our Schools closed for the Christmas vacation on December 23rd and re-opened on January 5th. During this interval the scholars of each School were marched to the Mission House at an appointed time and all received gifts from the Christmas boxes so kindly sent by our friends at home.

Our work at Sembiyam has progressed in a remarkable way during the past three months. In addition to increased attendance at Day School, a Men's Night School has been established, with an average attendance of 24, all paying fees and all attending Sunday School.

A Sunday evening Evangelistic service has been carried on for some time at Peruvallur and a number of heathen young men attend regularly.

During December our Preachers had a total audience of 11,000. Our Zenana workers paid 1,195 visits to the homes of Hindu women.

Of the 26 candidates in the Written Division of the India S.S.U. Scripture Examination, 25 passed—5 in the 1st class, 19 in the 2nd, and 1 in the 3rd. Teacher P. M. Mark gained the highest marks of *all* competitors in the Senior Division and was awarded a silver medal.

E. A. B.

SENDAMANGALAM.—We were delighted to receive word a few days ago from our Secretary (Brother Chisnall) that we could start building the Mission House at once. Our heartiest thanks are due to the many friends who, through their kind and liberal aid, have made this possible.

As I write these notes, men are digging the trenches and blasting the big rocks for foundations. I am grateful to add that a Salem man has undertaken the greater part of the work; this will relieve me of much labour and responsibility.

The kindness of a friend at Wood Green places me under the happy obligation of acknowledging a donation for lantern slides.

In compliance with repeated requests, we have started a School at Tuttikulam. The people here have manifested much interest in our work for several months.

During the eight actual preaching days on our camping tour in the south 350 Gospel Tracts, 25 copies of the New Testament and Psalms, and 550 Scripture Portions—chiefly Gospels—were sold to our audiences.

D. M.

"Where Every Prospect Pleases."

RIDING alternately on a cycle and in a pony jutka, Mr. Booth and I traversed the thirty-three miles lying between the nearest railway station (Salem) and our destination (Sendamangalam). The previous day I had taken an affectionate farewell of Madras, and now I entered for the first time the quaint old Indian town where Mr. and Mrs. Morling, with their little band of co-workers, have been bravely "holding the fort" during the past eighteen months. Bumping and lurching over the stones, we rolled along the narrow way between two rows of shops, termed a "street," and after struggling across a particularly deep rut, turned into the S.B.M. headquarters and received a right hearty welcome from Mr. and Mrs. Morling.

Sendamangalam—pronounced Sendamúngalam—is situated in the concavity of a giant curve of mountains known as the Kollis. These mountains throw up their magnificent sides at a distance—where they are nearest—of four or five miles. From their base the fruitful plain stretches away, dotted over with numerous villages and carpeted with the fresh green of growing crops.

Sendamangalam itself is a town of some 15,000 inhabitants. It is said that it took its name from an ancient prince, one Shentha, who ruled over the whole district. He it was who built and richly endowed the large temple that stands in the centre of the town. From the very first appearance of the place one can tell it is a stronghold of conservative Hinduism. As we pass along the streets it is evident that the people regard us with the same feelings that might be felt by an orthodox English community on the approach into their village of two or three pig-tailed Chinese with the avowed purpose of converting Strict Baptists to Confucianism. But more of the people hereafter. At present our eyes wander again and again to those wonderful hills At night, just before retiring to rest, we give one more glance towards them. They rise in black masses to eastward, shutting out part of the starlit sky, but retaining a gloomy outline of their own even at night. And now, above their cliffs, like some fair queen on her throne of state, the full moon uprises, her chill beams shed softly down the slopes and across the valley. Far away up on the hillside a waterfall glitters like quicksilver, and between our view-place and the hill-foot there are three rippling paths of silver across the dark waters of three hitherto invisible lakes.

. . . . . .

Crash! Crash! Crash! A swirl of music, with clashing of cymbals, thudding of tom-toms and discordant shriek of pipes, issues from the temple near by. From the wondrous stillness and beauty of night we turn our minds to a crowd of darkened idol-worshippers, and worse; and as the sounds of yonder unclean midnight orgie remind us of our mission to the heathen in this place, the words of a well-known hymn seem to be sadly true at this moment—

"Where every prospect pleases
And only man is vile." J. M. B.

Characteristics of Sendamangalam.

PERHAPS I may be allowed to mention one or two things that struck me on first coming to Sendamangalam. First, as to natural characteristics, the air is dryer and more bracing than that of Madras, and the climate is consequently healthier. There is very little fever. Guinea-worm appears to be the chief trouble of the country. The most noticeable, and indeed well-nigh the most welcome, change from Madras is the mountainous character of the whole country. Four miles

away rise up the range of the Kolli Mountains, 2,500—3,500 feet, and thickly populated. This chain of mountains is in the shape of a giant curve, on the concave aspect of which Sendamangalam lies. The soil of the land generally is rich, but is constantly broken by rock. Everywhere these grey and blue masses obtrude themselves through the ground. They are hard and heavy as Aberdeen granite, and can only be removed by blasting.

On the heights of the Kolli Hills there live several hill-tribes, about whom very little is known save that they are very ignorant and only visit the plains to sell their fruits, etc. Mr. Morling has been unable, so far, to visit these mysterious mountain-dwellers, but we feel that an attempt must be made to "spy out" this part of our "promised land" at the first opportunity.

With regard to seasons, our hot weather begins a trifle earlier than that of Madras and closes earlier. Our rainfall at Sendamangalam is less than that of Madras, but we are fairly well supplied with water from the hills, though this year, strange to say, water is very scarce indeed, Salem District being one of the very few in the whole of India where the monsoon has failed. So far, our well has supplied sufficient for our needs.

Turning now to the *spiritual* aspect of the work, I was marvellously struck, on first coming to this place, with the tremendous amount of *religion* there is. The whole district is full of temples and idolatry. Idolatry has stamped its mark of ownership on everything. High up on the bare face of prominent rocks the red and white trident marks of Vishnu are painted in giant letters visible for *miles* around. One can scarcely ride a mile along any road without coming across a *swamy*, covered with oil and regularly worshipped. Thousands of trees have stone platforms built around their base, indicating that some disembodied spirit resides there. Groves of monstrous images, some of them fully 15 feet high, are in every village. Ancient and extensive temples, with their hordes of priestly Brahmins, occupy the chief centres and most valuable sites in all the larger villages. Lastly, on the foreheads of the men—who, after all, are the centre of interest to us rather than temples or idols—on the foreheads of the *men themselves* are smeared the white and red upright marks of Vishnu, or the horizontal ash smears of Siva. Thus are all things, animate and inanimate, marked in glaring colours as belonging to the Prince of Darkness. And *this* is the entrenched stronghold which we are entering, sent first of all by God and, secondly, by *English Strict Baptists*. On the face of things it is apparent that we must be prepared to make great sacrifices for the victory of the Gospel here. The Lord has put upon us as a Mission no small honour and no small responsibility by calling us to carry His message to the *most needy part of Southern India*, for such this unquestionably is. But it is surely true that whatever sacrifice we may as a denomination and a mission feel called upon to make, will be infinitely repaid to us in the rich spiritual harvest that we believe will be reaped from this virgin field.

I have had several cases for medical treatment. It seems that there is a wonderful opening here for this work; it provides us with a hammer to smash the outworks of misunderstanding. I would that the instrument were a more efficient one.

The above is an extract from a letter written by Mr. F. M. Brand to the Council on January 3rd.—EDS.

The Children's Thanks.

DURING the Christmas holidays much pleasure was shown by the children of our two schools in receiving the presents that the friends had so kindly sent from home. At first their parents protested they would not let them come on our ground, fearing

that we should put some mark on them that would bind them to our religion; but curiosity and desire for the good things overcame their prejudice and soon after two o'clock all the children of both schools, with a good number of onlookers, were gathered before our house.

Mr. Morling in a few opening words explained to them why we set this season apart for rejoicing. Varatharajulu followed with a timely address on the advantages of learning; after which the children sang a Christian lyric. One pleasing feature was the recitation of a Psalm by a number of girls who came to the front one by one giving a verse.

Then the busy and exciting time came. We had several tables placed in front packed with useful garments and an endless variety of pretty toys, which kept the eyes and minds of the older spectators well employed; as for the children they were simply delighted with the many good things that had been prepared for them. In their eyes the dolls, I think, were the most wonderful and the most desirable.

Several leading men of the town were present and a very pleasant afternoon was spent.

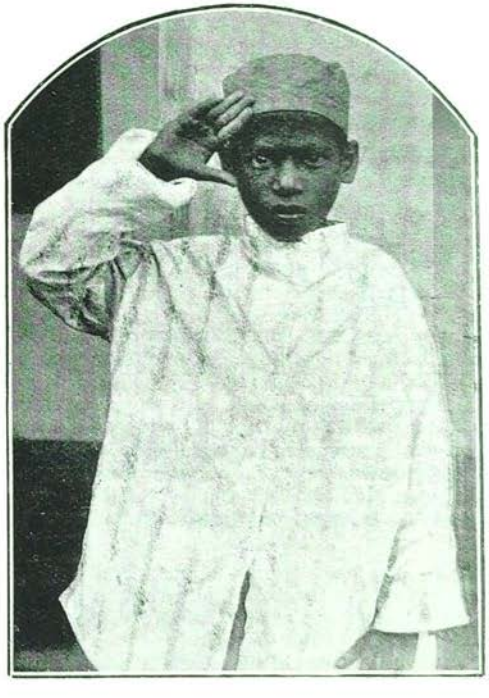
I will take this opportunity of thanking our many friends on behalf of ourselves, the children and the Mission Agents, for all the kind thought and practical love which they have spent on us during the past year. Especially do we thank Mrs. C. W. Harris and family for their kindness in undertaking the long and laborious task of sorting and packing the goods.

R. MORLING.

"Salaam."

THIS is a word to all those, big and small, who wished our Indian boys and girls a happy Christmas, and gave with loving hearts and lavish hands to the boxes sent across the sea.

For some days during the Christmas season our time was occupied unpacking, sorting, counting, and giving away the beautiful gifts of garments and toys. Troops of merry children came to us each day from our town and village schools. The expectant little faces, the eager, trembling hands, the glistening eyes —would that you could have seen them. I pass on to you the hearty *salaams* of 920 happy young hearts. The gifts were more suitable and numerous, and the number of recipients greater, than ever before.



"SALAAM."

Our forty Madras Agents each received a parcel with the good wishes of friends in England, and send you their grateful thanks.

We thank you one and all, dear friends, for your thought of the bairns, and also for your loving remembrance of the missionaries. There were several gifts sent to us personally from known and unknown friends—some not having given their names. We prize your gifts and your loving thoughtfulness far more than can be expressed in a mere "Thank you."

WINIFRED BOOTH.

The First Idol to Fall Before the Lord.



KRISHNA.

THE above is a sketch, drawn by Brother Brand, of our first trophy from Nanjundapuram. It represents a very old family idol (see "Enquirers"), Krishna, playing his flute. The upper portion of the image still bears the stains of anointing oil, and sacred ashes yet hang in every corner and crevice. It may be that at some future time our friends will have the opportunity of seeing this interesting relic for themselves. D. M.

Enquirers in the Namakal Field.

FOR two hours under the fierce noon-day sun and on a sandy road cut up by mountain streams we have ploughed along on our cycles, when we espy the temple tower of Pavittram. Having looked out our camping ground Brother Brand and I retire from the curious gaze of the bystanders, run outside the village for half a mile or so, sit in the grateful shade of a tamarind tree, and await the arrival of the tenting.

Alas, we have not even here evaded the constant stare that becomes so wearisome. Just as we boast of seclusion, behold. a dozen men stand but a few yards away! There is no escape; talk we must. After salaams the query comes, "What is the matter? Why have you white people come here?" "To teach in the villages." "What, about vaccination?" "We are not Government officials and we do not wish to vaccinate you; we are *gurus* come to teach you about the one great God." They look incredulously at one another, but finding we are inclined now to be communicative they sit cross-legged on the grass in their native fashion.

Careful answers draw out further questions, and they are thus led out of generalities into the all-important problem—"How can sin be removed?" This opens the door to telling the history of Christ the Sacrifice, the Destroyer of sin. The story is strange, the Name is new, yet more questions are asked; but the bundy now lumbers along with its load of tenting, so we must be up for work

o o o o

A week has elapsed and we are now in Erumaipatti. Just as we prepare to set out for preaching two men arrive, the elder of whom asks, "Do you sell the Book here?" Enquiry elicits the fact that this man a year or so ago bought a Bible—probably of a wandering colporteur; that on its being burnt in the ruins of his house he endeavoured to get another, journeying even to Salem, forty miles away, but was unable to procure one. He finished his story with the words, "When I heard that the *thoorai* had come with a tent, selling books, I said, 'Nallathachuthu'" (It is good).

It was very evident to me by his simple, artless tale and the look of healthy concern on his face that he had not read in vain. In the evening he came again ; this time under the cover of darkness. With a grateful heart I handed him the precious Book and endeavoured to say a word in season and hear more from him ; but casting a furtive glance outside the door, where several neighbours still hung about, he gave a hurried salaam and vanished in the night.

o o o o

We have returned from camp and one Saturday noon-time find Preacher Swamidhas and a young man waiting for me. The enquirer I have seen before ; he hails from Tuttikulam. Once a prodigal, he has now for months discontinued to attend the temple and smear the ashes on his forehead. He is asking for baptism, but is exceedingly ignorant, and we feel, in this new district especially, a heavy sense of responsibility concerning this solemn rite. Yesterday I heard that great pressure was being brought to bear on him by his relatives to compel him to retrace his steps.

o o o o

Last Tuesday evening the above Evangelist brought me an old, dirty, well-worn palmyra leaf book containing the stories of five heathen deities. A day or two later he brought an image equally old, dirty and worn. This is the first idol to fall before the Lord in Sendamangalam. The previous owner of the book and idol is a barber of Nanjundapuram. Since purchasing and studying the Scriptures he has been led to give up all idolatrous worship, and we hope that this change may soon take the more positive form of a saving faith in the Lord Christ. D. M.

The First Convert from Koluttur.



NAGAN.

FROM May, 1904, we have been conducting School and Evangelistic work in the village of Koluttur, and now for the first time we have the joy of telling of one to whose conversion the work has been blessed.

Nagan, the senior boy in the school, has always been apt in learning the Scriptures, and for some time has been desirous of becoming a Christian. I recall the occasion on which Nagan first made public his desire to become a Christian, when he came out and stood with the preachers and joined us in singing Christian lyrics. Since then he has been a seeker, and has been reading for himself a Bible which he borrowed from his teacher. When first he came to my room for a quiet talk he told me of his sorrow for his sin and his confession of it. I gave him a Tamil Testament with some passages marked.

When Nagan came to see me again there was a fresh tone in his voice as he told me that he believed Jesus had forgiven his sin, that he praised Jesus for all He had done, and that he was happy. Nagan was still wearing long hair, done up in a top-knot as common among Hindus, and which is sometimes offered by them to their deities. I pointed out to Nagan that he should part with everything which could be said to be connected with idolatry, and he at once consented to have his long hair cut off there and then. His mother is a widow. His elder brother at first opposed but afterwards consented to his baptism. In accordance with Nagan's own request, I gave him the Christian name of Joseph when I baptised him at Vepery.

This is the first-fruit of our work at Koluttur, and shall we not earnestly believe that God has much more blessing in store for us there ? It is the

sort of village of which one is ready to ask, 'Can any good come out of Koluttur?" and here is God's answer to the query of unbelief. Just now is perhaps the most favourable time to make a forward movement there. We have only a thatched shed for a School and Teacher's house, standing on a rented plot of ground at present. For a reasonable sum we could purchase a suitable piece of land and build a substantial school. Does not the blessing which has come just now indicate that we ought to "go forward" NOW in Koluttur? E. A. B.

The First Service in Vepery Chapel.

SUNDAY, DECEMBER 6TH, 1908.—The first Lord's-day service in our own Chapel was looked forward to with great delight. A gratifying surprise awaited me. As soon as I reached the vestry a letter was brought to me which proved to contain Rs. 14 for the purchase of lamp number three, in response to my appeal the previous day. Special hymn-sheets had been printed and our service of song was very hearty. About 150 persons were present and the Chapel appeared comfortably filled. After the reading of John iii., and praise and petition, the collection was announced. Before this was gathered the preacher spoke of the gift already received that morning, and appealed to the congregation to then and there subscribe the Rs. 14 required for the last lamp needed to complete the furnishing of the Chapel. The collection amounted to Rs. 20 in cash and written promises, and in addition the written promise of a Chapel clock.

After a hymn of praise, the preacher announced as his text 1 Timothy i. 15, "Christ Jesus came into the world to save sinners." This, he remarked, represented the sum and substance of the messages to be delivered from that platform—the whole Gospel in a single verse.

At the conclusion of the sermon the baptistery was opened and five disciples were immersed in the name of the Sacred Three. Further reference will be made to these on another occasion; here I will only remark that two of these were the direct fruit of Scripture teaching in our Day and Sunday Schools.

The right hand of fellowship having been extended to the new members, we gathered round the table of our Lord, Mr. Brand conducting the Communion Service. Forty-three Tamil members were present at this first Communion Service in our new Chapel.

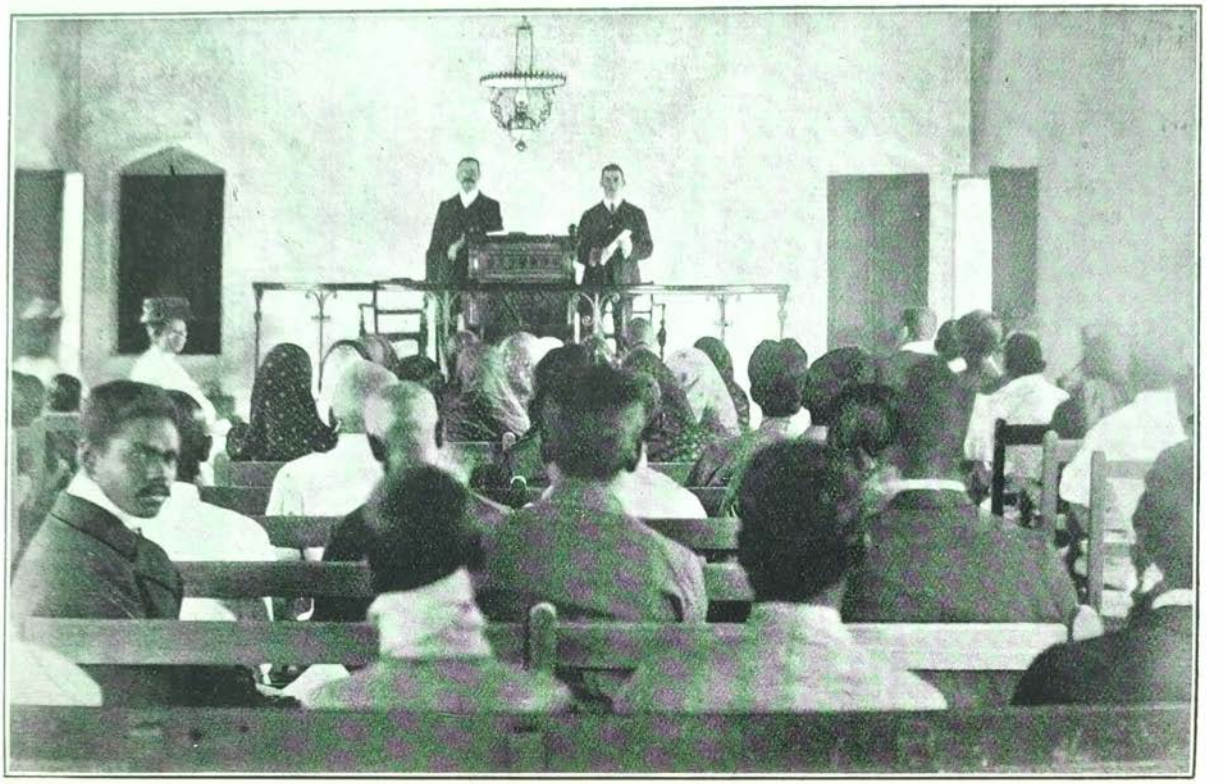
In the afternoon Mr. Brand conducted the service and preached his first Tamil sermon from the promise in Haggai ii. 9, "In this place will I give peace." The congregation followed the preacher very attentively and the message was greatly appreciated. Mr. Brand did exceedingly well in this his first Tamil sermon. So closed our first Lord's-day and we went home with thankful hearts. E. A. B.

A Voice in the Waters.

"THE voice of the Lord is upon the waters," and here in Madras the heart of a little girl heard it.

Gnanatheepum (Light of Wisdom) was always "a good little girl." She was the child of Christian parents (our Preacher Soondram and his wife), and her religious training had not been neglected. She was brought to chapel each Sunday and sang the hymns demurely, and listened to the preaching attentively. She was regular at day and Sunday School, always knew her lessons well, and passed the Scripture examination creditably each year. She was a happy, winsome child (we have known her for the past eleven years) and grew up into a t ıking girl. But in that little girl's heart and life there was "something lacking"—the knowledge and love of the Lord Jesus Christ.

On the 22nd October came the long-looked-for, and long-prayed-for,



INTERIOR OF VEPERY CHAPEL.



GNANATHEEPUM.

monsoon rain. The skies were a dull, dark grey, the thunder rolled somewhere behind that heavy canopy of cloud, and the rain came down in straight, strong lines of silver. Day passed into night and day into night again, and yet again, and still the rain continued. The great trees drooped with the weight of water, the tanks were filled and overflowed, the roads were changed into little rivers, and yet the clouds did not break. And then in the ceaseless rain there was born a growing fear in the hearts of the people. "Was this a flood?" There had been one in Hyderabad a fortnight previously, which swept away many thousands of people—"Was Madras to be swept away?"

The fear was in many Hindu hearts; men and women talked about it, Hindu astrologers prophesied it, and even little children prattled about it. Gnanatheepum heard the talk of the other children—"My aunt says it will come in three days," "My father says the astrologer told him," and so on, and the little girl's heart was full of terror. At each fresh burst of rain, at every clap of thunder, she trembled and crept away to a dark corner of her home. The laughter had left her eyes, she would neither speak nor eat, and her parents could not comfort her or understand her extraordinary fear. But no one knew that the rain was God's messenger, beating straight into that trembling young heart, convincing her of her sins. "If the flood should come, and I should die, what will become of my soul?" was the question which burned and throbbed within her and drove her to that dark corner again, and yet again, away from the kindly eyes of her people.

And there in that same dark corner, with the rain pouring down with renewed violence, Gnanatheepum sought and found peace and forgiveness for her sins.

That evening a happy little girl joined the family as they sat on the floor around their evening meal; she laughed merrily and talked happily, although it was still raining. Her parents wondered at the change and questioned her, and she told them that now she had no fear because Jesus was her Saviour, and if the flood came she would go to Him.

On the first Lord's-day morning in December, at our new Chapel in Vepery, Gnanatheepum was led through the waters of baptism and is now a happy member of the Church. She is but thirteen, but have any of us experienced a clearer call by grace than she did by that "Voice in the waters?"

WINIFRED BOOTH.

OUR HOME CHURCHES.

Prayer Subjects for March, 1909.

Week Beginning—

SUNDAY, 7th.—Thanksgiving for the completion of the Sendamangalam Building Fund and special prayer for three earnest enquirers in the Sendamangalam Field.

Sunday, 14th.—Prayer for all our native workers—Preachers, Teachers and Bible-women—that they may be greatly used of God in the salvation of immortal souls.

Sunday, 21st.—That our new converts may be "kept" and enabled to witness for their Saviour in their homes and among their friends.

Sunday, 28th.—Authalatchmi and Meenatchi earnestly desire to publicly profess Christ in baptism, but are hindered by their parents. Please pray that the opposition may be removed.

Miss Elliott.—We are gratified, though not at all surprised, to hear from Mrs. Booth that "Miss Elliott has settled down to life in Madras with a brave heart. She has made up her mind to like everything in India, and to do her very best in Tamil." Members of the L.Z.A., *at least*, will not forget to pray for her progress in Tamil.

Writing on the 7th of January Miss Elliott says:—I have had several applications for medical aid—twenty visits have been made during the last fortnight. One boy who came this morning with a boil on his hand was asked why he was wearing a piece of yarn twisted round his wrist. He replied that it was to keep "the evil eye of the pariah" from looking at his hand and making it worse. He had heard about Jesus in one of our schools, but caste and superstition hold even the children with an iron grip.

L.Z.A.—Sums Received During the Month.—Bury, per Mr. Chisnall, £1 8s.; Greenwich, Mrs. Burfoot (box), 5s.

Lantern Lectures.—We are glad to receive the following testimony from our brother, Pastor E. Rose, of Walthamstow, to the interesting character of the lectures now being delivered by Pastor H. D. Tooke, and we trust many Churches and Schools will avail themselves of Mr. Tooke's services:—"Zion, Maynard Road, Walthamstow. On Thursday, February 4th, we were favoured by having the two new lantern lectures prepared by Pastor H. D. Tooke, one for the children from 7 to 8 o'clock, entitled "HINDU LIFE AND INDUSTRIES," and the other from 8 to 9 o'clock for adults on "THE HINDU AND HIS RELIGION." It gives me great pleasure to bear testimony to the pleasure and instruction given in these two lectures. Our brother, Mr. Tooke, is an able lecturer and though, as he said, many of the pictures were well-known to some, yet by the details he has gathered together and the constant reference to our work and workers, they were clothed with freshness. I venture to suggest that Churches would do well to book the lectures now for the winter season, believing they will be a great means of blessing to our Mission.—E. ROSE, *Pastor.*"

General Fund and Sendamangalam Building Fund.—We have the pleasure of acknowledging receipt of the letters of a friend at Church End, Finchley, and of "A Sympathiser," and are grateful for their response to our appeals. The former kindly promises 10s. for the Building Fund and 5s. per quarter for the General Fund, and the latter £1 per month to the Building Fund "until the amount has been gathered, and in any case not less than £5."

The Children's Corner.

MY DEAR NEPHEWS AND NIECES,—I am glad to welcome another niece, Lily Carrington, and am expecting to hear from Russell Tooke and Ivy Davis, who I am told would also like to join the Corner. You were quite right, Emmie, in saying how pleased I should be. Five of you have asked me for collecting books, which I am sending. I quite understand the reasons which others give for not asking for them. How many of you, I wonder, are going to have the new Lantern Lecture on Hindu Life and Industries at your Sunday schools? A niece who heard it at Walthamstow found it "very interesting," and a nephew says "the pictures were splendid." Ask your Superintendent to be kind enough to write to Mr. Tooke about it. Rosie tells me that after hearing a lantern lecture on India she understands the HERALD better. I am very pleased to hear, Dorothy, that you have got such a prize as "A Thousand Miles of Miracle in China." It is a wonderful record of God's protecting care in the midst of terrible dangers. I am sorry, Jennie, you cannot now attend the class, but I hope I shall see you this month. I like your missionary story very much, Alma, and hope I may be able to use it. Thank you, Lily, for sending love from the Walthamstow Sewing Class. Ruth sends love to all her cousins. Perhaps 1 John ii. 28 will answer "A Seeker's" question and help her. You would feel quite safe and happy if a friend were coming to see you, wouldn't you? If you are seeking Jesus He is your best Friend and when He comes it will be to make you like Himself and fill you with joy. Read the story of Gnanatheepum. I am delighted to try to help you and shall be glad to hear from you again, but your Pastor could help you more in conversation than I can in these few lines of print. Why not speak to him?

MARKS FOR FEBRUARY: *Division I.*—Jennie Basham, Doris Bly, Lizzie Gillam, Muriel Miles, Elsie Tooke, 7 each; Lily Carrington (for January, 4), Colin Church, Emmie Church, Louie Edwards, Agnes Fowler (for January, 5), Peggie Large, Ethel Tooke, Lottie Tooke, 6 each; Ray Farrow, Edith Graves, Dorothy Mitton, Kenneth Robbins, Rosie Waters, Ruth Waters, 5 each; Reggie Graves, 4. *Division II.*—Winnie Church, 5; Doris Farrow, Dora Haynes, Alma Waters, 4 each.

QUESTIONS FOR MARCH: *Division I.*—1. Tell me briefly the story of Gnanatheepum's (pronounced Nyárnatheépum) conversion. 2. What verse in Matthew vii does this story remind you of? 3. When we read of the heathen marks of Vishnu and Siva on the foreheads of Hindus what call does it seem to make upon those who love Jesus? *Division II.*—1. Tell me in your own way the story of an enquirer for a Bible at Erumaipati. 2 What are the "trophies" Mr. Morling speaks about and where do they come from? 3. If you were to go to Sendamangalam what would you see painted on the rocks, and what does Mr. Brand say it seems to mean?

I was travelling at night not long ago, and as the train rushed through the darkness I saw little dots of light here and there. For the most part the lights looked solitary and lonely in the surrounding blackness, but sometimes there were little clusters of them. What impressed me most was that there was so much more darkness than light, and it all seemed to me to represent the heathen world and missions as they exist to-day. Let us thank God for every spot of Gospel light but remember, too, how much gross darkness remains.

Your affectionate UNCLE JOHN.

THE HALF-YEARLY MEETINGS

WILL (D.V.) BE HELD AT

SOHO BAPTIST CHAPEL,

SHAFTESBURY AVENUE, W.C.,

ON

TUESDAY, MARCH 23RD, 1909.

Afternoon Devotional Meeting at 3.30.

ADDRESSES BY THE VICE-PRESIDENT, PASTOR R. MUTIMER (*in the Chair*), AND PASTOR E. ROSE (*of Walthamstow*).

TEA AT FIVE O'CLOCK. TICKETS SIXPENCE.

EVENING MEETING AT 6.30.

THE PRESIDENT, PASTOR E. MITCHELL, IN THE CHAIR.

Speakers:

MESSRS. S. T. BELCHER, A. E. BROWN, H. T. CHILVERS, L. H. COLLS, O. S. DOLBEY, and H. J. GALLEY.

News from the Foreign Field will be given.

A Committee Meeting of the Ladies' Zenana Auxiliary will be held at 2.30.

Collections.

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Subscriptions received from Jan. 17th to Feb. 15th, 1909.

General Fund.

	£	s.	d.
Horrie's Mission box		2	.
Miss O. W. Slingo ...	1	1	.
West Ham Tabernacle—Reports ...		2	7
Stonham Parva—			
Sunday School (box)		5	.
Mrs. Bannister ,,	1	2	.
Mr. Ling ,,		7	.
Mrs. Abbott (card)		15	.
Hounslow, Zoar—			
Mr. F. G. Burgess...	1	1	.
Cambridge, Eden—			
Per Mr. Jull...	2	7	6
Colnbrook	2	6	1
Kenninghall		10	4½
Reports			6
Miss Bloomfield (box)		10	9½
Miss B. ,, ,,		3	.
Mrs. Hewitt ,,		8	.
Miss C. Loveday ,,		6	.
Miss Wooledge ,,		5	8
Wood Green—S.S. ...	3	2	11
Fleckney—			
Mr. & Mrs. Hurst ...		4	
Mr. & Mrs. Jesson. Reports		2	.
Tring, Akeman St.—			
Anonymous... ...	50	.	.
Senior C.E.S. ...	4	5	9½
Junior ,, ...		3	9½
Miss Rawlins' S.S. Class ...		6	6
Clapham, Courland Grove—Mr. R. E. Sears, Reports ...		2	6
Birthday Thankoffering, January 30 ...		2	6
Stratford, Gurney Road — Quarterly Subscription ...		17	.
Reports		5	.
Y.P.M. Meeting ...		6	.
St. Albans, Bethel—			
Bible Class	1	.	.
H. M. B.		5	.
Lewisham, College Park—Reports ...		4	2
Sunday School ...	2	12	10
Mr. Hutchinson (box)		15	9
,, per Literature			6
Brentford, North Rd.—			
Sunday School ...	3	11	1
MasterR.Gillett(box)		7	.
Bible Class	1	.	.
Mr. Jos. Fromow ...	2	2	.
Ipswich, Bethesda—			
Reports		8	6
PerMissF.Rawlinson		7	.
Friend		5	.
,,		5	.
Mr. J. Dilley ...		5	.
Mrs. Forrester...		5	.

General Fund (*cont.*).

	£	s.	d.
Marylebone, Mt. Zion—			
C. C. A. L. H. ...	5	.	.
Leyton, Goldsmith Road—Miss Dorothy Sharp ... (box)		7	.
Whittlesea - S.S. boxes		13	.
Bible Class		4	.
Walthamstow, Zion—			
Y.P.M.S.	1	.	.
Mr.&Mrs.Booth,Sen.	1	10	.
Y.M.B.C.		2	.
Sale of Literature at New Year's Prayer Meeting	1	.	.
Tottenham, Ebenezer—			
Sunday School ...		10	7
Miss Applegate ...		2	6
Mrs. B. E. Mather ...	1	1	.
Chadwell St., Mount Zion—A. H.... ...		5	.
C. H.		4	.
Guildford Old Baptist Chapel—Reports,etc.	1	.	.
Bermondsey, Lynton Road—Mrs. Giblett	2	.	.
Mrs. S. M. Nunn ...	10	.	.
Haworth, Hall Green—			
Reports, Lit., etc		1	5
Greenwich, Devonshire Road—Reports ...		1	6
Bethnal Green, Hope—			
Sunday School ...	1	10	.
Sale of Lit. at Y.P. Conference		5	6

Sendamangalam Building Fund.

	£	s.	d.
H. J. C.		10	.
Thankoffering — this year's increase ...		2	6
K.		10	.
Tring, Akeman St.—			
Anonymous... ...	50	.	.
Three do. Donors ...	30	.	.
E. M. M.	1	.	.
Cambridge—Friend...		5	.
,, ,, ...		2	6
Walworth, Surrey Tabernacle—			
Mr. & Mrs. J. Green	2	.	.
Stratford, Gurney Rd.—		4	8
H. J. C.	1	.	.
Marylebone, Mount Zion—C.C.A.L.H. ...	5	.	.
Mrs. R. Groome ...		2	.
Mrs. M. Graves ...		2	6
Cheltenham—A Thankoffering for God's Mercy...	1	.	.
Guildford—MissMcGill		5	.

Building Fund (*cont.*).

	£	s.	d.
A Sinner Saved by Grace...		2	6
Chadwell St., Mount Zion — Friend, per E. M.	100	.	.
Madras—Miss Morling		10	.
Mr.&Mrs.Broughton	1	.	.
Mr.&Mrs.D. Morling	1	10	.

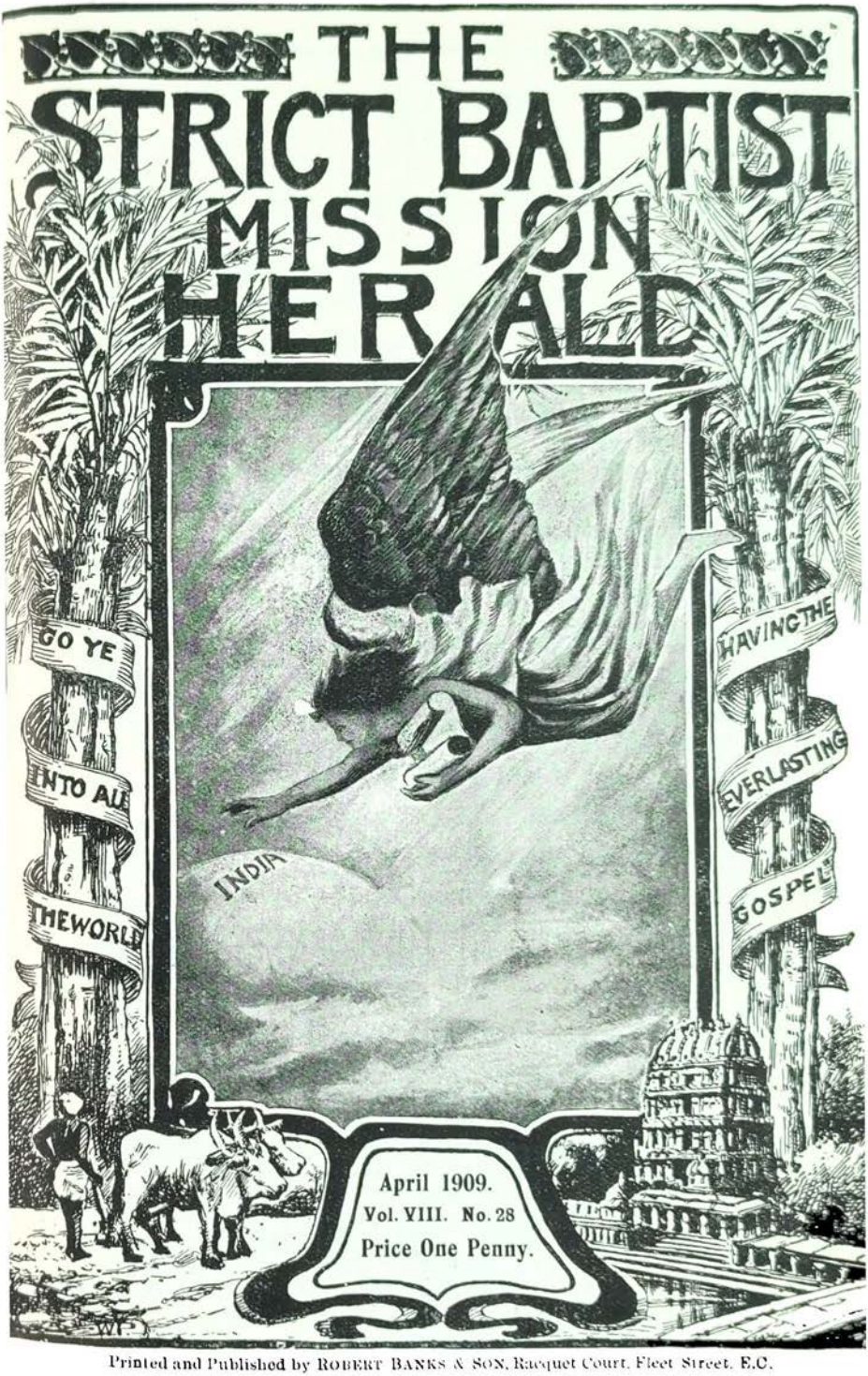
"Herald" Fund.

	£	s.	d.
Chelmondiston—			
H. J. C.		10	.
Per Mr. A. A. Hill ...		12	.
West Ham Tabernacle		9	11
Stonham Parva ...		2	.
Hounslow, Zoar ...		5	7
Kenninghall		6	.
Clapham, Courland Grove — Mr. R. E. Sears		10	.
Stratford, Gurney Rd.		8	4
Cambridge, Eden ...	1	17	.
Lewisham,College Pk.		4	10
Mr. Hutchinson, 1908 Vol		1	6
Ipswich, Bethesda ...	1	2	11
Middlesbro'		1	8
Mrs C. Cumber ...		1	.
Mrs Forrester... ...		1	6
Walworth, Penrose Street—S.S.... ...		2	4½
Marylebone, Mt. Zion	2	10	7
Marlborough—			
Mrs. Chivers ...		2	6
Staines—MissL.Howes		2	10
Miss S. Schweitzer ...		2	.
Miss Swinyard ...		1	6
Miss Wiggins... ...		1	6
Mrs. Willson		1	6
Brentford, North Rd.	2	12	6
Wood Green—			
Miss Evans		1	1
Mr. Hiller		1	.
Friends			5
Tring, Akeman St — Y.M.C.A.	4	13	6
Bermondsey, Lynton Road—Mr. J. B. C		15	.
Mr. Gilbert		2	.
Mr. J. C. Collin ...		2	6
Y.M.B.C.		1	4
A. E. C.		4	2
Haworth, Hall Green—			
Reports			5
Mr. J. Gurney ...		1	.
Greenwich,Devonshire Road		6	6
Mrs. Mather		1	6
Colnbrook		6	.

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 SUBSCRIPTIONS, &c. (*except for the L.Z.A.*), to be sent to Mr. A. J. Robbins, Vicarage Farm, Hounslow, from whom COLLECTING BOXES may be obtained.

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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. VIII.] APRIL, 1909. [*New Series*, No. 28.

CURRENT NOTES.

THERE are several occasions for praise to be recorded this month. Two unknown friends have been moved by the facts related in February and March concerning Tuttikulam and the Madras Corporation School, and have kindly promised the necessary funds for these Schools for two years—£34 per annum—in the hope that by the end of that time the General Fund will have so improved as to justify the Society's continuing them.

Further baptisms at Vepery and enquirers in the Namakal Field attest the spirituality of our work and seem to remind us that these immortal souls are worth more than all the money and labour which have been expended. After a time of earnest prayer and effort to provide the material means for carrying on this divinely-commissioned work these indications of our Master's approval and blessing are specially encouraging and praise-inspiring.

Evidently, also, of God and equally demanding our praise is what may be regarded as the inauguration of our medical work in Sendamangalam. Such a recovery from serious injury as will be found on another page amply justifies our brother's training and shows how surely God has been guiding us. Its immediate and marked effect upon the prejudices of the people is the beginning, we trust, of a new phase of our Evangelistic work there and we hope will lead to the speedy re-opening of the School. May the healing of the body lead to the salvation of the soul.

OUR NATIVE INDIAN WORKERS.

THE strong claim which our native workers in the Mission field have upon our sympathy and prayers is one which it is difficult to realise and easy to ignore. This may be better explained than excused. Our sympathies can hardly flow so naturally and easily to men and women we have never seen and of whose surroundings we know so little as to our missionaries who have left home and kindred. And there is a subtle temptation to forget that these men and women are our co-workers unto the kingdom of God, and to imagine that as they are under the superintendence of the missionaries this is all-sufficient. The consequence is that we unconsciously think that we ourselves have little direct relation with our native brethren and need not greatly concern ourselves with their work. And further, we do not, perhaps, realise how greatly dependent we are upon them, humanly speaking, for that wider proclamation of the Gospel which it is physically impossible for our English brethren to give. Most important of all, we are apt to forget the far greater fact of their and our dependence upon the Holy Spirit for effective power and gracious results.

We are sure that there is in the hearts of our brethren and sisters at home a large fund of Christian love and sympathy ready to flow forth in affectionate and earnest supplication to the God of all grace for our preachers, teachers and Bible-women in India. It is in this confidence that we plead that they, no less than our missionaries, may be the subject of constant and definite intercession at the Throne of Grace, so that our hearts' desire may be accomplished in the salvation of many heathen souls through their instrumentality.

The tenor of our prayers should, of course, be the same as for ourselves and other labourers in the Lord's harvest, but with special reference to the peculiar needs incident to native Christian life. Our primary concern will be that their spiritual life may be abundant and strong so that they may grow in grace in spite of the poisonous moral atmosphere of India, which so quickly saps the spirituality of any Christian unless kept by the power of God. Their lives will thus become increasingly Christlike, bearing silent witness to the sincerity of their service, and illustrating the reality of their Message. We should also, of course, pray that their knowledge of the Word of God may be growingly intimate and spiritual—as their soul-food, their defence in temptation, and the subject of their ministry; and, moreover, that they may be fired with a strong desire for the salvation of others and be filled with the power of the Holy Spirit.

May we soon have many more evidences of the exercise of this ministry of intercession on behalf of our native co-workers.

Our Foreign Field.

The News of the Month.

MADRAS.—A very interesting meeting was held in Semmencheri School during January, when an address of welcome was presented to Miss Elliott. The scholars and teachers went very creditably through a programme of songs and recitations.

On one occasion, when I was preaching in Periamet during the Mohurram festival, a number of men were busily engaged with crowbars, spades and hands, digging for treasure placed there during the festival last year. In answer to my enquiry they told me that they expected to find the money multiplied.

The results of the examinations conducted in connection with the theology class during 1908 were announced at the January session. Six book prizes were awarded for proficiency. Abraham and Ponniah were bracketed for the first prize, each having gained 83 marks out of a possible 108. The other prizes were awarded to John, Daniel, Dhanaraj and Dharamanathan.

Manicam, the convert from Mohammedanism who was baptized last year, has on several occasions gone to Peruvallur and Sembiyam and delivered addresses to the heathen on Sunday afternoons.

At Vepery during the early days of February we exhibited the lantern slides which had been sent in the Christmas cases. The chapel was filled, and the pictures were appreciated greatly.

Each Sunday services are conducted at Vepery, Ayanapuram, Arambakkam, and Peruvallur.

The following figures show the scope of our Madras operations during January. Number of pupils on register, 876 ; daily average attendance, 664 ; school fees received, R33 2a. 3p. Our Preachers delivered 678 addresses to audiences which totalled 11,425. They paid 283 visits to the homes of the men and distributed 2,000 tracts. Our Zenana workers taught the Scriptures on 1,190 occasions in the homes of the women, visiting 358 different houses. 94 women are being taught to read.

On the first Lord's Day in February I had the pleasure of baptizing three disciples at Vepery, and afterwards welcomed them into the fellowship of the Church. Forty-four Tamil brothers and sisters gathered with the Missionaries around the Table of our Lord on that occasion.—E.A.B.

° ° ° °

The study of Tamil has been going on and progress made, although it seems to be slow. It is a pleasure, however, to be able to follow the reading and hymns at the services and recognise a word or phrase in the sermon here and there. Medical aid has been given 67 times to 34 persons during the month. Generally we do not hear whether the treatment has done them good, but there a few who, like the Samaritan leper, return to tell of their recovery and give thanks, so we are encouraged to go on.—O.M.E.

SENDAMANGALAM.—A few days ago Brother Brand, two native preachers and I went to the Belukuruchi shandy. A number of tracts, Gospels, and several copies of the New Testament were sold.

We have the satisfaction of knowing that the S.B.M. House will be on a good basis, for in the foundation trenches we had to dig nowhere more than two feet before coming on to solid granite.

I am very sorry to report that the Sendamangalam School has been closed. For several days at the close of January not a single child attended. The only reason for this sudden withdrawal of children seems to be that we persist in teaching Christ. The people have often told us—"We shall be glad to send our children to your school if you will say nothing about Jesus."

That Brother Brand's medical work is prospering so well is a source of real encouragement to us. Next to the Holy Spirit's work itself I know of nothing so well calculated to disarm the people of prejudice and win their affections.

I have to thank the ladies of the Y.W.B.C. at Park Ridings for their special gift in response to an appeal for lantern slides. We hope that other classes will emulate the example of our friends at Wood Green.

D.M.

Spiritual Unrest.

COLD unconcern, stolid indifference, sovereign contempt—these are what the missionary dreads to find amongst heathen hearers. Better to meet hot resentment, angry objections, a general tumult—anything rather than perfect quiet.

Twelve months ago I visited the Belukuruchi shandy and several villages on the way there. The addresses were interesting and enthusiastic, but throughout the whole day we had not a single question—not even an objection. Last week we covered exactly the same ground, preached in the same places, had the same topic, and lo, every point we advanced was contested! Indeed, sometimes it was with difficulty that one could even commence an address, and while it was being delivered interruptions of various kinds would come in from all quarters. This is one form of unrest. Better that than utter stagnation.

A man in Nunjundapuram had for weeks been arguing with Preacher Swamidhas about the claims of Christ. One morning he came to the Preacher's house and demanded to be shown those passages in the Christian Scriptures supporting the teaching that the Catechist had advanced. A Testament was at once brought out and the man was shown various chapters in the Gospels. At this the objector calmed down a little and bought there and then a copy of the New Testament and Psalms, saying he was about to go out and superintend harvesting and it would be better to read than to waste time. Here, again, was unrest.

A few days ago while speaking in a village a mile or two away I noticed in our audience a man with a beard—a very unusual thing amongst people of that caste. As I left the place he, with several others, followed us to the bundy, when I playfully suggested that the man was growing a beard in order to look like a Mohammedan. His reply somewhat surprised me. "I am growing this beard," he said, "for a purpose. For seventeen years I was in prison, and while there I cried to God for many days to have favour on me. I then attended the Christian service in the prison and began to wonder really which was the true religion. On being liberated I decided to grow my beard until I had found the true way to God, that it might constantly remind me of my quest. One day I shall find that true way; only then shall I shave off my beard."

. . . . . .

It is a glorious Sunday morning. Table, chairs and other articles of furniture have been cleared away and several forms brought in ready for service.

On looking out of the front door I notice a young man very cautiously peeping over the back hedge. Ah, I have come just in time, for he is an anxious enquirer of ours from a village near by. He came also a few

days ago with the intention of attending service, but was afraid to enter the gate, so went home again. Teacher Samuel, who has already arrived, belongs to his village, so he immediately brings him into the house. Imagine my joyful surprise, when the young man brought out of his cloth a little wooden idol, saying he did not wish to keep it any longer.

As soon as service commences Preacher Swamidhas brings in another seeker. He is the barber who gave up the god I mentioned last month. After the meeting I try to speak a few reassuring words to both of our friends, and then wish them God-speed, remembering the slander and persecution they have already incurred by merely attending this service.

D. M.

Sad and Solemn.

I HAD an unusual experience one Lord's Day evening in Arambakkam. I met two men, neither of whom I had ever seen before, the one a Panchama and the other a Mohammedan. I learned from our preacher that both men had at one time professed to be Christians, when living elsewhere. When I spoke to the Panchama I found that he was under the influence of drink, and he denied that he had ever been a Christian. He has discarded his Christian name and has taken a heathen one. He did not wish to speak about the matter and he made off as soon as he could.

The Mohammedan behaved quite differently. I learned the following particulars from him. His name is Abdul Mohammed. He was educated in English and Tamil in Christian schools, but brought up in the Mohammedan faith. Some eight years ago he was converted and made a profession of faith in Christ. He joined in the public preaching of the Gospel and was stoned by Mohammedans for so doing. All his relatives were opposed to his change of faith and troubled him in every possible way. Under the stress of trouble he gave up his public profession of Christianity and became a backslider. Just how far he has drifted it is difficult to say. He told me that he had not given up his belief in Christ as the only Saviour. At present he does not attend mosque or any place of worship. He sometimes reads the Bible and sometimes the Koran. He was a married man at the time of his conversion, and his wife retained her connection with Mohammedanism all through.

As faithfully and tenderly as I knew how I put before Abdul the solemn position which, according to his own testimony, he occupied. I reminded him that Jesus Himself had said, "He that is not with Me is against Me," and I pointed out to Abdul that he was either an enemy or a friend of Christ's. There was shame and pain mingled in the voice which said, "No, not an enemy." I recalled to him the words of Jesus, who said, "He who is ashamed of Me, of him will the Son of Man be ashamed." Then, with tremendous power, the solemn words of Peter came to me, and I passed them on to the one who, with downcast eyes, stood by my side: "It were better not to have known the way of righteousness, than, after knowing it, to turn back."

Then, sympathising with Abdul in all the difficulties which beset his path, and telling him of the strength promised to all who dare to follow, I reminded him how the Lord told us that the Father welcomed the returning prodigal. I assured him that if he came back he would be received, for Jesus had promised "Him that cometh to Me I will in no wise cast out." There I had to leave Abdul. I ask my readers to join me in the prayer that the word spoken in the fast failing light of that Lord's Day may be used of the Holy Spirit in reclaiming the wanderer.

E. A. B

Our Two Silver Medallists.



V. S. PONNIAH.

LATE in October, 1908, in the midst of the monsoon, a special meeting was held at Semmencheri for the purpose of presenting a silver medal, the gift of the India Sunday School Union, to Ponniah, the Headmaster of our School there. Owing to a mistake on the part of the authorities, this medal, which was earned in the Scripture Examination of 1907, had only just been received. In making the presentation the Chairman explained that candidates in various parts of the Tamil country in India, Burmah and Ceylon had competed for this medal, which the examiners in Scripture appointed by the Sunday School Union had awarded to Ponniah. The Chairman congratulated Ponniah upon his success and pinned the medal upon his coat amidst hearty applause. The medal bears the following inscription :—"INDIA SUNDAY SCHOOL UNION EXAMINATION. V. S. PONNIAH. 1907."



PONNIAH'S MEDAL.

This is the first time the S.B.M. has secured a silver medal in the Scripture examination. Many of our junior candidates in the Oral examination have gained the maximum number of marks, but medals are not awarded in that department.



P. M. MARK.

In January last I also had the pleasure of publicly presenting to our Teacher P. M. Mark a silver medal awarded to him by the India Sunday School Union. In the senior division of the 1908 Scripture examination, Mark gained a greater number of marks than any other candidate in the whole of the Tamil country. We are specially pleased at his success, for he was educated in our Semmencheri school, baptized at Vepery, and is now a teacher in our Choolai school. In connection with the same examination the Bible Society presented to Mark a copy of the Tamil Testament, handsomely bound in red leather, and inscribed :—"Awarded to P. M. Mark for distinction in the India Sunday School Union Examination." Both the medal and the Testament can be seen in the photograph.

E. A. B.

Our School Work Blessed of God.



RATTNAM.

AMONGST those baptized at the opening of our Vepery Chapel were two who formerly were pupils in our Semmencheri school. Both are of heathen parentage and training, one being a lad named Rattnam and the other a girl named Thanalatchmi. The Scripture teaching given by the Headmaster was in each case the means used by God to bring about conviction of personal sinnership. During the interviews I had with each I learned how they became troubled about their sins and began to pray alone for pardon, confessing their sins with penitent hearts. They told me of the peace and joy which came when they realized that their sins had been forgiven. Here are two who have been redeemed from among the heathen ; two seals to the Scripture teaching given in our schools. Both of these passed out of our day school through the highest class but continued to attend Sunday school. They need our prayers in a special way, for both are living in heathen homes where everything will tend to arrest the development of spiritual life. May they each be a light shining in the darkness, and may they be used of the Spirit to bring others to the Saviour.

E. A. B.

Light in Darkness.

WE are sitting in the verandah of a massively built Hindu house. The owner is the headman of the village, and we have been always accorded a ready welcome by his family, which is a large one. But to-day only two women greet us ; one is known to us, the other is a friend from town. I can see her as I write—her snow-white hair, her clean-cut, almost noble, features, her calm eyes, and firm, thin lips. She wears a crimson cloth with a wide golden border, and her ears and nose are weighted with jewels. She wears also an air of coldest indifference, as she neatly folds a nut in a betel leaf and stores it in her mouth ; but we know that to-day, in that little out-of-the-way village, this high caste wealthy woman, grown old in Hinduism, is hearing for the first time of Jesus Christ. The other woman is smiling and complacent. She has had our visits before, and treats us like old friends. And as we tell her again of Him, and she nods and smiles in the old way, we turn from her, strangely moved, to that other proud, silent listener. Never a word utters she ; not a muscle in her face moves ; her quiet eyes look beyond us into the swaying palm trees, and her hands are folded in statue-like stillness.

How can we wake that ice-bound heart ? We have been talking of forgiveness, and suddenly ask her how many places of pilgrimage she has visited. A fire leaps into those eyes, and her thin hands wildly gesticulate as she answers, "Places of pilgrimage ? ah, how many ! Have I not been to Conjeveram, one of the seven holiest places in India, and to Tirupatti, and to Kahsi (Benares) to bathe in the holy Ganges river ?"

"And why did you go ?" we ask. "To obtain forgiveness for the sin in this heart of mine," and she smites herself with sudden passion. "And did you find forgiveness ?" we question. A change comes over the proud face ; the pride has changed to hopelessness. "No, no," she cries ; "in all this mighty earth there is no forgiveness, no peace ?"

And then we tell her, with a yearning that seems more than we can bear, of Him who can and does forgive. We have broken that ice-wall of

reserve and she listens for the first time to the story of the priceless sacrifice on Calvary.

Can you wonder that we are glad, with a gladness I cannot describe, to be thus used by the Master? WINIFRED BOOTH.

Baptizing Them.

IT is always a time for joy and thanksgiving when we witness the disciple of Jesus professing Him publicly by baptism, but in a land where heathendom lifts its head so high, an occasion of this kind seems to bring a peculiar thrill of gladness. Almost involuntarily our hearts go up in grateful praise for the gracious revelation of his love, and in petition that the new disciple may be kept faithful to his Lord and blameless in the midst of so crooked and perverse a generation.

On Sunday, February 7th, it was my privilege to witness the baptism of three believers in Jesus. A good congregation gathered, many of whom were strangers, and probably heathen, who had come merely from curiosity, just as the crowds gathered around our Lord. As He was pleased to bless a curious Zaccheus with salvation, may the message they heard be as seed sown in good ground which shall bring forth fruit.

Mr. Booth preached from 1 Cor. 5, 7, "Christ, our Passover, is sacrificed for us," after which the candidates were taken through the baptismal waters and "buried with Him." The singing of a Tamil hymn closed the service. The Lord's Supper following immediately afterwards, they were received into full communion and partook for the first time the emblems of dying love.

This is the second occasion that the pool in the new chapel has been opened. The Lord has blessed His servants' labours here in the past; may these be as the drops preceding a copious shower. O. M. E.

Sickness and Superstition.

AS I come into closer touch with the women, I feel the more deeply how much they need Gospel light. It is extraordinary what superstitious reasons they give for their illnesses. A woman brought her little boy to be treated for fever. She said she was afraid an evil spirit was the cause, so she sat up all night with the child, holding a lighted lamp close to his head to keep the evil one away, in spite of which the fever ran high. The spirit, however, yielded to a few doses of quinine, I am glad to say. Mrs. Booth pointed out to the woman the foolishness of such an idea, but she was firm in her belief that it was so. These things bring the awful condition of the people more vividly before us and we hear the funeral horn with a fresh pang, and I long for the power to speak of a God who orders all things according to His good pleasure, and a Father who forgiveth all His children's sins and healeth all their diseases. O. M. E.

Medical Notes.

ONE day a bullock bundy came slowly up to the door of the Mission House, attended by a small crowd of men. They stopped, and lifted out a tall, heavy man, whose face was covered by a cloth. He groaned from time to time as the bearers staggered to the verandah and laid him gently on the floor. His old, white-headed and white-bearded father came forward and told us the history of the case—eight days previously he had been knocked down and trampled upon by a horse, and had since lain in a semi-unconscious state. Stooping down and uncovering the face I found very serious injuries. There were two punctured wounds leading from the chin into the interior of

the mouth. The upper front teeth were missing, and the lower front teeth moved loosely in their sockets. The whole mouth was in a purulent condition owing to discharges from the wounds. The upper jaw was fractured, so that the entire upper set of teeth and gums could be moved to and fro. Both cheek-bones were bruised, the left especially being badly contused. The face was rendered shapeless by bruises from the horse's hoofs, and altogether the poor fellow presented such a sorry spectacle that it seemed gravely doubtful whether he would survive or no. To-day, however, the man is well and walking about. The man's friends were careful in carrying out the treatment we prescribed, and by the blessing of God upon the means a good recovery was made.

. . . . . .

The above incident happened about a month ago. Up to that time popular prejudice had been so strong against us that scarcely anyone had come for medical treatment. The good progress of the above case, however, opened the eyes of the people as to the value of western methods of healing, and from that time onwards increasing numbers of appeals for medical help have been made. At the time of writing so many are coming that I find it difficult to treat them all. Yesterday no fewer than 23 names went down in the register which is kept of medical and surgical cases.

Our eyes are up unto God for a blessing on this work. He has wonderfully answered prayer in granting restoring mercies to nearly all who have been treated, and we believe that under the Divine blessing this will be the means of helping to break down the barriers of suspicion and distrust which have recently been the means of closing the Sendamangalam School. The people have the idea that if we only had the opportunity we should take them and by main force drag them into the "Jesus religion," and some of them are considerably surprised when they come to the Mission compound for medical treatment and are allowed to go away again without any attempt being made to force them to eat cow's flesh, or in some way to defile themselves.

I find that my stock of bandages and medicines is being quickly diminished by this extensive but welcome development of medical work. FRIENDS WILL GIVE VALUABLE HELP BY SENDING ME BANDAGES OR MATERIALS FOR BANDAGES. *They may be of thin calico, open wove, or muslin,* 1½, 2, 2½ *or* 3 *inches wide by* 4 *yards and upwards long. Irregular pieces of stuff of from* 18 *inches square are also very 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.* I take this opportunity of thanking the kind friends who have in this way helped us in the past. Their gifts have in every case been most useful. J. M. B.

An Offer.

A LETTER from Mr. Brand detailing the above incident and containing the same appeal was read at the half yearly meeting by Mr. Chisnall, with the result that a friend in the congregation was so moved by a recognition of the possibilities connected with the medical work at Sendamangalam that he offered, through the Chairman, to give £10 towards it on condition that nine others would also give £10 each. The challenge was not taken up, we regret to say, but we understand that the offer remains open, and we believe our friend would agree to any reasonable modification of it if others are stirred, as he is, to help on this very important branch of our work for Christ.

OUR HOME CHURCHES.

Prayer Subjects for April, 1909.

Week Beginning—

SUNDAY, 4th.—For great blessing on Mr. Brand's medical work in Sendamangalam, so that prejudice may be broken down, the school re-opened and souls saved.

Sunday, 11th.—For enquirers in Madras, that the teaching given them may be used of the Holy Spirit to their conversion; and for some secret disciples who lack courage to confess openly their faith in the Lord Jesus.

Sunday, 18th.—For the man growing a beard (see "Spiritual Unrest") and for many other seekers around Sendamangalam.

Sunday, 25th.—For God's blessing upon our open-air preaching in Madras and for Abdul Mohammed (see page 41).

The Half-Yearly Meeting.

WITHOUT any special attraction such as the presence of a missionary the meetings held at Soho on Tuesday, March 24th, were well attended, and in striking contrast to the prevailing experience of a few years ago; nearly 250 were present in the afternoon and 400 in the evening, upwards of 30 Churches being represented. The collections, amounting to £22 2s., were perhaps somewhat disappointing when compared with those of last year, but the outstanding and most gratifying feature of the day's proceedings was the spiritual and earnest missionary character of the speeches.

As to the congregation, its missionary temper was manifest not only in an evident appreciation of the fervour of the speakers, but in the heartiness of the response made to warmly appreciative references during the evening to the work of the China Inland Mission and to the presence in the audience of its Secretary.

We regret that the space at our command makes it impossible to give any real outline of the course of the meeting, and we hope our readers will be content with a few of its salient features.

The afternoon meeting was devotional, and several earnest prayers were offered indicative of strong desire for blessing here and abroad. After a vote of condolence with Mrs. Thomas Jones, of Wandsworth, had been passed by the congregation, Mr. E. Rose urged the apostolic injunction of systematic giving, specially emphasising its necessity in view of the solemn fact that we were dealing "not with idols but with demons, not with a human system, but a vast and awful spiritual system,' which called us to intense spirituality in our lives, our missionary interest, our giving and our methods. Mr. Mutimer, who was in the chair, and whom we were all delighted to see restored to us again, felt that he was there in answer to prayer, and pressed home the Scripture authority we have for missionary work, showing how the Saviour's commission was based upon His supremacy, the universality of His interest, the unity of His kingdom, and the perpetuity of His authority. Closely associated with that commission was the promise of His abiding presence. "Do you say 'Amen' to that commission?" was his pertinent and significant closing question.

At the evening meeting, when our President took the chair, and linked the speeches with appropriate remarks, Mr. Belcher, in a very brief speech, pointed out the constituent elements of a mission, and referred to

the response of the Christian Churches to the Lord's command. Our great encouragement was that God "will be exalted among the heathen." Mr. Chilvers followed with an expression of appreciation of THE HERALD, the interest aroused and sustained by which in his Church found its outlet in increased contributions. Speaking of the power and triumph of the Gospel, he said that as the light was always chasing away the darkness, so the Gospel had for 1,900 years been chasing away the darkness of sin. The powers of darkness were marshalled, trained, and led by the prince of the power of the air, but Christ had defeated them, and we were therefore not going forth in an uncertain warfare, but to victory. Let us remember, however, that, humanly speaking, the evangelisation of the world depended upon the Church's attitude to the commission of her King. Mr. Colls clearly showed that the spirit of faith was the spirit of sacrifice. Taking a penny from his pocket he read the words "*fidei defensor*"—defender of the faith—and asked, "What is the best way to defend the faith? To scatter it!" "And the more we give the truth to the heathen, the more faith we have in it ourselves." Mr. Galley awakened sweet memories in many hearts of the time when the love of Christ first "overmastered" us, and we vowed we would be His; and he linked this early experience with the Saviour's service. "You feel you cannot help being interested in missionary work because it is Christ's work, because Christ loves these precious souls, and because He must see of the travail of His soul." Mr. A. E. Brown brought a very happy and stimulating meeting to a close with the solemn reminder that "our brethren are not working in virgin soil, for Satan has been there already." The people had gods of famine, pestilence, and death, but not a God of love. Our message to them was of His love, and it was the revelation of a crucified Saviour which would bring them to His feet.

A special appeal was made during the evening by our Secretary in connection with Mr. Brand's medical work for bandages, particulars of which will be found on page 45.

A conditional offer of £10 towards Mr. Brand's medical work was made by an anonymous friend in the meeting, which is more fully referred to on the same page.

Mission Study.

WE have received from the Young People's Missionary Movement two booklets on missionary study, which are very helpful and suggestive. One is *The Friends of India*, a text-book on India specially written for younger study classes for whom *The Desire of India* is too difficult. The outstanding facts of Indian history and of the religious and social life of India are presented in an easy and attractive manner, and we think the teachers of our younger Sunday School classes who wish to interest their scholars in missionary work, and the leaders of junior study circles, would find this book most useful. Price 6d. net; post free 7½d.

The other pamphlet, *Graded Mission Study*, contains valuable hints as to methods of dealing with children and young people for whom the ordinary study circle is too advanced. It is exceedingly suggestive and practical and will be found very helpful in interesting even little children. Price 3d. net; post free 3½d. Write to Mr. Chisnall, 35, Farnham Road, Guildford.

Obituary.

WITH great regret we have to record the departure from our midst of Pastor Thomas Jones, of West Hill, Wandsworth. It will be remembered that he spoke at our annual meeting at the Surrey Tabernacle in October last; now he serves in the immediate presence of the King. While we rejoice that the toil of pilgrimage is over and the victory won, we remember the sorrow his removal has caused, and tender our heartfelt sympathy to Mrs. Jones and the family, and also to the Church at West Hill.

The Children's Corner.

MY DEAR NEPHEWS AND NIECES,—I have had a very pleasant surprise; Raymond has returned me his collecting book already with 4s. Well done, Raymond! Who will be second? I hear that Dorothy and Colin are making good progress. Let me introduce three more cousins to you all—Ruby Schweitzer, Marian Osborn, and Russell Tooke; I know you will welcome them with me. I am very pleased to hear again from Margaret Brand, and am glad to have Elsie's thanks for the Corner, but sorry to hear she been ill so long. Perhaps she will tell Willie I shall be looking out for him next month. One or two of my little friends have found the questions rather hard this month—not *too* hard, do you think? for the answers have all been very good. I hope none of you will be discouraged but that you will try and try again like the spider. I am sure you would not like the questions to be too easy.

I must not answer any more of your remarks this month (although I always enjoy reading and answering them very much), because I want to ask my grown up friends, if any of them should happen to look into this Corner, to pray for two of my little nieces, one of whom, in answering the question about Gnanatheepum, says she has not experienced a call by grace, and the other that she wishes, oh so much, that she could know Jesus as her Saviour. What a delightful piece of home-missionary work it would be if both these children were brought to the Saviour's arms in answer to our prayers.

Now, about the marks. I will give the marks for March and the total for the quarter opposite each name. *Division I.*—Elsie Tooke 7, 20; Peggie Large 6, 19; Emmie Church 6, 18; Doris Bly 5, 18; Muriel Miles 6, 18; Lizzie Gillam 6, 18; Colin Church 6, 17; Lottie Tooke 6, 17; Jane Basham 5, 17; Ethel Tooke 6, 17; Dorothy Mitton 6, 16; Agnes Fowler 5, 16; Ray Farrow 5, 14; Ruby Schweitzer 7, 6, 13; Ruth Waters 5, 10; Lily Carrington 0, 10; Edith Graves 5, 10; Louie Edwards 0, 9; Reggie Graves 5, 9; Kenneth Robbins 3, 8; Rosie Waters 0, 5; Margaret Brand 5, 5; Marian Osborn 4, 4. *Division II.*—Winnie Church 4, 14; Dora Haynes 4, 13; Doris Farrow 3, 11; Alma Waters 4, 7; Russell Tooke 3, 3. I am sending a missionary book to Elsie Tooke and to Winnie Church (my youngest niece) with my love and good wishes.

QUESTIONS FOR APRIL: *Division I.*—1. How did an old high caste Hindu woman try to find peace? 2. Where, did Mrs. Booth tell her, can peace be found? 3. Why will Rattnam and Thanalatchmi find it difficult to live Christian lives? *Division II.*—1. Why has the Sendamangalam School been closed? 2. What difference did Mr. Morling find in the conduct of the people of Belukuruchi towards him the last time he preached there? 3. Why was the Hindu Mr. Morling met a mile or two from Sendamangalam wearing a beard?

Another question I want you all to ask and answer to yourselves alone is this: Do *I* want peace and am I seeking it in Jesus crucified? "He that seeketh findeth."

I was in a tea shop last month and opposite me was a little boy, alone, and looking distressed and tearful. I was told that his father had left him there for a little while, but that as he had been longer than he expected, the boy was afraid he would not come back; and no one could comfort him. Presently a man came into the shop; the boy gave a start of relief and pleasure; his trouble disappeared like a cloud, and I knew that his father had returned. If we love Jesus His coming again will not terrify us but will remove all our fear and trouble.

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l the above may be obtained of PASTOR W. CHISNALL, 35, Farnham Road, Guildford.

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CURRENT NOTES.

WE are delighted to hear from Mr. Chisnall that in response to the challenge given at the Half-yearly Meeting he has received various sums on account of Mr. Brand's medical work, and that the amount is already well on the way towards the £100. The value of this work further appears this month in the fact that in every village but *one* on the Kolli Mountains our brethren Morling and Brand were "received with marked suspicion." That village was the one from which an old man had received treatment in Sendamangalam.

While we cannot be otherwise than glad that so much practical sympathy is being shown in this direction, we sincerely trust that our remarks on another page will be duly weighed, and that the interest naturally aroused by such work may not blind anyone to the paramount necessity of adequately maintaining the General Fund. If special donations are made extra to general subscriptions all will be well.

We learn that the Madras Corporation School (referred to in our Notes last month) having been definitely declined, the matter could not be reopened—at least on our side. Mr. Booth will, however, keep his eye on the school in case another opportunity should occur. Meanwhile, he is greatly gratified by the active sympathy and kindness shown by our anonymous friends.

It is time that we took the case of Ayanapuram to heart and compassed its apparently impregnable walls with prayer. Perhaps the Lord will lay this upon a band of praying souls until He Himself brings down the walls of this Jericho.

OUR GENERAL FUND.

BY the liberal responses of many friends to our appeals the Sendamangalam Building Fund has just been completed to our great satisfaction, and we had hoped not to have had to refer to the subject of money again for some time. We only do so now as a matter of real necessity and at the request of the Council.

It is no new appeal that we have to make, but to draw attention to the condition of the General Fund. This still remains at a very low ebb, and present expenses are not being met. Six months of the present financial year have now elapsed, and during that period the average monthly subscriptions to *that fund* have been about £90 to meet an average monthly expenditure of upwards of £100. But for several large donations specially made in view of the deficiency the receipts would have been much lower than £90.

The seriousness of this fact will be seen at once if it is remembered that out of the General Fund all our working expenses at home and in India have to be met, and that therefore upon its proper maintenance depends the usefulness if not the very existence of the Mission. The General Fund is our financial fly-wheel, and in proportion as it fails the whole of the work must suffer, including, of course, Zenana and medical work. However important, therefore, special funds may be *in their own sphere*, they are of no avail for ordinary expenses, and the upkeep of the General Fund is an absolute necessity.

This shortness of money is particularly embarrassing just now when doors are providentially opening, and the Lord seems to be bidding us go forward. In our Madras field there are continual opportunities of expansion, and in Sendamangalam the remarkable increase of Mr. Brand's medical work foreshadows great possibilities of development. These the Council would gladly seize, but instead have very regretfully to put a check upon the efforts of our missionaries, and are, moreover, being brought face to face with the possible necessity of retrenchment.

We are sure that this statement will cause grief to many who have not perhaps realised the significance of previous hints as to our financial position. To these and to all our subscribers the Council desire it to be known how much they appreciate the great efforts which have been made during the last two or three years, and how reluctant they are to "put the money end forward" again. Assured, however, of the sympathy of the Churches, they wish us to make the following suggestions in the hope that one or other may be practicable to every reader:—

(1) If donations to special funds are made by withholding or lessening general subscriptions the Council's hands are to that extent weakened. Therefore *all special donations should be extra to the ordinary subscriptions, and if only one fund can be contributed to preference should be given to the General Fund.*

(2) In order to tide the Mission over the present difficulty, *the Council earnestly ask every subscriber, if possible, to slightly increase his usual subscription.* This would at once put the General Fund into a healthy condition.

(3) If those subscriptions, &c., which are usually made at the end of the financial year could conveniently be *spread over the year in quarterly payments* it would enable the Council to estimate the available income and to regulate the work accordingly.

(4) It would also materially help just now *if friends would send in their subscriptions this year before taking their summer holiday.* It would not only help financially, but would also lighten the heavy pressure of work on our secretaries in September; and, moreover, the remembrance of the Lord's work before their own personal recreation would no doubt increase our friends' enjoyment.

(5) *Payment for the* HERALD *and the increase of its circulation would also be a direct help.* There is no reason why the magazine should not be a financial support, instead of, as hitherto, a burden. Last year's deficit of £20 means that *at least* 400 copies per month—probably more—were not paid for. The Council ask every reader to pay for his copy, and in addition to endeavour to get another subscriber.

We are sure that if our friends will co-operate with us in these ways to the extent of their ability the present difficulty will be removed, the Council relieved of an onerous burden, and our missionaries greatly gladdened and encouraged.

The many recent signs of Divine approbation and blessing which are being recorded month by month are surely so many indications of the Lord's will—and so many spiritual encouragements also—to go forward with His work. Consequently, we trust that this statement of need and suggestion may come to our readers as an opportunity and a privilege given by their Lord rather than as an appeal from His servants.

Meanwhile, since it is His work, we make our appeal to Him.

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"She hath done what she could."—Our Treasurer has just received the contents of a missionary box which was applied for a little more than a year ago by the parents of a young girl. At her special request all birthday presents have been made in cash, and put into the box, with other contributions, for our Mission. The contents, amounting to £1 12s. 6d., are forwarded "as a thankoffering for special blessings." Our friends, writing on behalf of their daughter, who has since joined the Church, add: "The amount is not large, for we are a working-class people." We join them in prayer for blessing to rest on the effort, and trust that this expression of love to Christ and loyalty to His command may have many imitators.

Our Foreign Field.

The News of the Month.



V. MANIKAM.
(See January number.)

MADRAS.—At our men's meeting in Pursawalkam a Brahmin rose at the close of the addresses and asked questions as to our teaching regarding God and man. During the time he was speaking he advocated the *adwita* philosphy, the essential core of which is the identity of God and man. Finally we had to point out to him that we could not allow him to teach in our meeting his Hindu doctrine.

When visiting at Ayanapuram I found a man who was concerned as to what would become of his body after death, and who wished to know "whether Christians went to heaven in their coffins."

Friends who have been praying for our enquirers will join us in praising God for His answer in the conversion and baptism of Sarangapani of Pursawalkam.

The first breach in the fortress of heathendom at Ayanapuram has yet to be made. The place appears impregnable and Gospel-proof. Perhaps it is not as strong as it looks, and in any case the Lord of Hosts can carry the position. A bazaar man there, in a recent conversation with me, publicly said that he would like to attend our services and learn what we are teaching, but he dare not do so as it would cause a breach between him and the whole village.

During February our preachers in town and villages had a total audience of 12,597. Our Zenana women taught the Scriptures on 1,405 occasions to the women in 360 different Hindu homes. On our school registers we had 832 pupils to whom the Word of God was taught daily.

E. A. B.

° ° ° °

Medical work is well maintained, the number of attendances this month being 70. Many who are ready to oppose us in every other way will come for medicine, thus showing their faith in our desire to do them good.

Six to eight hours each day are still being devoted to Tamil. Difficulties which seemed at first almost insurmountable vanish, I find, as I go on and fresh ones arise, but as in other things the conquest of the first is an aid to the present and an encouragement to press onward.

Until a few day ago I have felt very little discomfort from the heat, but the hot weather has fairly set in further south and we have found it distinctly warmer, so my first experience of an Indian summer is not far off. We have, however, a cool sea breeze, which is most refreshing and tempers the power of the sun's rays.

O. M. E.

SENDAMANGALAM.—Attendance at our Tuttikulam School has somewhat improved; moreover, a number of the boys are purchasing Scripture portions and memorising Psalms.

We were delighted to hear from our Secretary, Brother Chisnall, that the Sendamangalam Building Fund was completed. I am sure we thank most heartily all those kind friends who have so nobly come forward to the help of the Lord's work. The building is going on well; the stone foundations and basement are practically finished.

A few days ago a Brahmin came to me asking for money. "If you lend me 50 rupees," he said, "I will give you a signed document that I will join your religion within three months." So his Brahminism is not worth much.

Every Tuesday evening we hold praise and prayer services. At the latter Mr. Brand generally addresses the meeting.

During the car festival this month, besides preaching the Gospel to large crowds of people we held a bazaar for selling Testaments, Scripture portions and Gospel booklets. D. M.

o o o o

During this short month (February) I have had no fewer than 443 calls for treatment. It has meant three or four hours daily and sometimes more, and Tamil has been somewhat neglected; but we felt that the opportunity should not be neglected, and already it has borne fruit if only in giving us a standing in some of the villages and causing the people to listen more attentively to the preaching.

This large influx of patients seems like a God-sent opportunity for the extension of His Kingdom here, for prejudice against us dies hard, and in Sendamangalam itself we are heartily hated and misunderstood by large numbers of people.

Mr. Morling has associated himself closely with the work by coming out and conversing with the people as they wait their turn and also has kindly assisted in bandaging, &c. He testifies to the good already accomplished in creating a sympathetic "atmosphere" to work in.

This week a company of men came from a lone village on the hills fifteen miles away, where they had somehow heard of us. The old man whom they were bringing was so feeble and ill that he could not stand up while I was examining him, and yet he had walked the whole distance! He had walked a few hundred yards and then rested, walked a little way further and then rested again, and in this way, taking nearly two days on the journey, he had traversed the entire distance on foot. He is now staying in the village undergoing treatment.

Several very bad cases I have had to sorrowfully send away on account of our having no hospital accommodation and no qualified surgeon.

J. M. B.

Green and Gold.

THIS afternoon we journeyed on a long, long red road under an avenue of portia trees. India is a land of vivid colours; if an artist had tried to paint that scene he would have found it difficult to mix his colours brilliantly enough. Above us was a blue, cloudless sky, intensely blue, one of the glories of the East. Bright bands of sunlight came through the gaps between the trees and lay across the red road, and we felt their heat and their brightness too as we passed them. But our eyes returned again and again to that wonderful double row of trees stretching for a mile before us—a wealth of green and gold. It was difficult to say which predominated—the cool green leaves telling of plentiful rain just past, or the bright golden leaves speaking of hot days rapidly approaching. Now and then a gentle breeze stirred the branches, and brought a shower of large golden leaves about us, but the green leaves stayed on the tree-tops playing in the sunshine.

And we longed as we travelled to our work for both green and gold to bring to God and prayed for a breath from heaven to bring them within

our reach. As we neared the village of Sembarambakkam, to which we were going, the sound of children's voices from our school there reached us, made sweet by the hymn they were singing. We knew they were all children of heathen parents, and that but for the teaching in that school they would not hear of Jesus Christ. Will God give us some of those green leaves? He *has* given us some—children born in heathen homes, who in their tender years are witnessing for Him, telling of the blessing of salvation which came to their young hearts in the Christian school they had attended. And the gold? We saw some to-day in that village—a woman we have known and visited for some years. She was born of heathen parents and married to a heathen man, and is now nearing middle age, but lately a new light has come into her eyes, and a new eagerness in her face and voice. Her name is Amirtham (immortality), but the parents who thus named her knew nothing of the value of an immortal soul. We sat and talked to her a long, long time outside her house; the neighbours came and went, the passers by lingered and departed, but she never tired of the Gospel which had become so precious to her. She, too, would not have heard but for our Bible-woman. She is fearful of confessing her new-found joy—it means so much, so much of persecution, and hatred, and evil deeds that those nurtured in Christian homes know nothing of. But her heart is gold—true gold for all that.

Let me here very earnestly beg of you friends to pray for her, and all such secret disciples who dare not shine in heathen India. God alone can give them the mighty courage they need.

We journeyed back along that leafy road, and a deep thankfulness glowed within us that the longing for heart-gold was satisfied this afternoon. WINIFRED BOOTH.

Voices in the Night.

DARKNESS has fallen over Madras and it sleeps, tired with the heat and the duties of the day which has past; but nature is not weary, her tale still goes on. All through the night watches there is the ceaseless hum of many voices; let us listen to them in a wakeful hour. Close to us we can hear the buzz of the mosquitoes and are glad we are safe under the net; frogs are hopping about the floor and from the darkest corners the cricket's chip bears us company.

What is that we hear fluttering about the room, flapping its wings against the walls and the net within which we have taken refuge? Nothing more alarming than a bat which has come in through the window and cannot find an exit; and that bright gleam up by the rafters darting in and out is only a firefly taking his exercise.

Outside in a neighbouring tree the owls hold serious conversation, and on the roof of the bungalow a nimble little squirrel often sets up a piercing shriek, which seems to thrill one through and through. In the distance the howl of jackals is frequently heard and a countless number of bird and insect life unite in converting the stillness of night into a busy hum.

But hark! through all these sounds we hear others, and sadly we remember we are in a heathen as well as a tropical country. The beating of drums, weird native music betokening some religious rite, is going on, or perhaps the strange chant of some belated traveller who hopes by this means to frighten the evil spirits which he believes wander about at night.

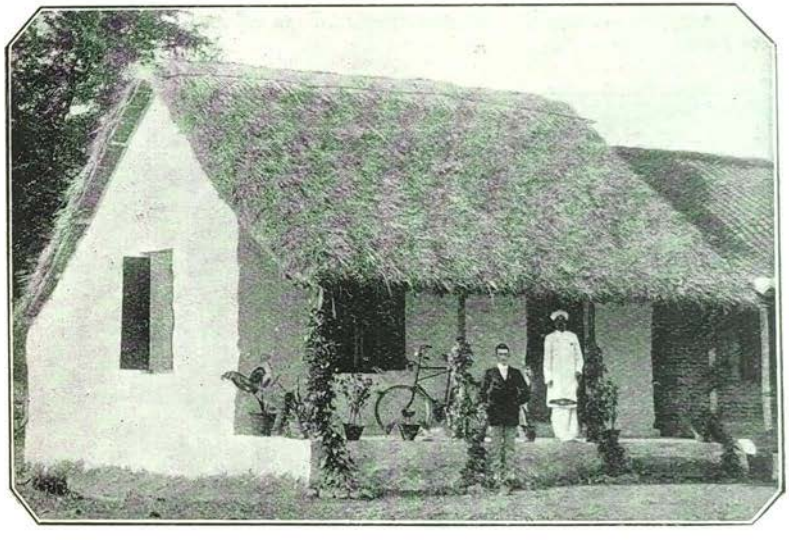
And through the darkness we hear another Voice saying "I am the Lord; that is My name, and My glory will I not give to another, neither My praise to graven images. They know not, neither will they understand; they walk on in darkness;" and as the first narrow streak of dawn appears we pray that a spiritual dawn may come over India's benighted millions, and ask for grace and strength to carry on the battle against the powers of darkness reigning here. OLIVE M. ELLIOTT.

What We Saw in the "Mountains of Death."

WE *expected* to see tribes of naked, hostile, ignorant, dirty savages. What we did see was a community of quiet, industrious, intelligent, pastoral people, living in clean houses, tending cattle and cultivating grain

The Kolli Mountains, or "Mountains of Death" as the Tamil word signifies, are a range of about forty miles in length, varying breadth, rising to 3,500 feet in height. For many days we had desired to carry the Gospel to the benighted villages lying among the peaks of this grim range ; but because we heard there were no roads there for the conveyance of the tent, and because very little indeed could be found out about the place, we decided to make a preliminary journey of exploration.

Setting out in early morning we managed, although without a guide, to find the way to the top. Our steep path lay through the thickest jungle.



MR. BRAND'S ROOM AT SENDAMANGALAM.

There was just room for one person to climb up at a time, and on either side the eye could not penetrate the thick undergrowth more than a yard or so. Here and there the tall grasses and tangled vines would give way to giant trees, from whose leafy, impenetrable roof long, snaky creepers would trail to the ground, or hang festooned to other branches. Arrived at the summit we found an undulating country of hills and dales and waterfalls, comfortably grazing cattle, and dotted villages. Down the course of every valley ran a broad, green streak, which we found to be rice-fields. Every rice-field must be perfectly level, so that the water may stand at a depth of several inches over the entire area. In order to get these levels the hill people had planned out and constructed a wonderful system of dams and sluices, so that down the slope of a valley, miles upon miles of perfectly level rice-fields witnessed the ingenuity of these hill cultivators.

We would walk as far as we could, and in the evening look about for some hillside cattle-shed where we might pass the night. At our first

resting place we found a small, but clean, mud hut that had been used for storing grain. Into this we crept, and sat down on some straw to partake of the evening meal. The 3-ft. high doorway of our hut opened on to a square enclosure, from one of the stone walls of which a stone *swamy* looked down. This, the owner assured us, would guard us during the night from the bears and panthers that prowled the hills around.

The rivers that rise among the heights, tumble over rocky gorges and flow musically down the gentle valleys, are full of beautiful fish. In one place especially, close to an ancient temple, the people regard the fish as deity, and when we went to the bank they came swarming up, large as fine salmon, crowding each other literally out of the water in their eagerness to be fed.

Setting out in the dewy morning and walking until the sun was high in the heavens, starting on again after midday until nearly sunset, we explored many miles of this interesting country. It is a little world by itself, cut off from all the rest of the world by those steep, jungle-clothed mountain sides. Footsore, we came safely back to the Mission House, but with a new desire to carry the Gospel to these far-off villages in the Mountains of Death.

J. M. BRAND.



A SENDAMANGALAM GROUP.

The First Sermon on the Kollis.

WE are in the midst of the beautiful Kolli or "Death" Mountains. How many times we have longed to scale these heights and look over these lofty brows! Now at last our desire is granted us.

For three hours we have trudged over mountain, ploughed through jungle and dived into valley. We now reach our destination—a small village with a few thatched houses. An old woman whom we find tells us we cannot stay there, because there is no empty house; besides, as the "swami house" is close by it would be unlucky, and a bear or cheeta would come and take us off, so bringing evil on the village. In whatever direction we have gone it has been the same. If in the fields, they hide

behind the trees; when in the village, they entrench themselves behind their little hut doors. However, we must get on to another place, for darkness will soon overtake us.

Our guide, a native of the hills, leads us down steep rocks, across the rushing stream, over the slope of the next mountain. Now we climb a fence, drop over a stone wall, and suddenly find ourselves in the midst of a village. As we turn sharply round one of the low thatched houses two women are so frightened that they drop their water-pots and are about to jump clean over one of the yard walls. But our guide speaks and they are at once re-assured.

We advance a few steps further and meet a young man. He, too, is about to slip on one side, when suddenly he stops, his eyes brighten, a pleasant smile passes over his face, and he exclaims, "*Vaitiyan!*"—the Doctor! It was the first smile we had seen on our whole expedition. A few days ago this man with several companions accompanied his father down to our house at Sendamangalam, who was suffering from dysentry and heart disease. On asking now where the sick man was we were led to a house near by, and surely enough there was the mild, pleasant face of the old man who had been treated at our house. After examination Mr. Brand found a decided improvement in him.

But on taking our eyes from the old man we find that people are actually gathering round us. An old woman, very bent and infirm, hobbles along and commences to chat; children stand and play around without any fear; several grown-ups come and tell of their aches and pains; a proud young mother shows us her new-born babe. It is really wonderful.

Again we must think of getting our night quarters. The old man readily puts his field-buildings at our disposal, and gives us plantains with which to stay our hunger. At once we find ourselves on our way to the farm sheds, one man taking the lead and several others gladly making up the rear. A comfortable little mud-hut is soon swept out, rice straw is littered on the floor for our bed; one brings water; another gathers firewood, and when they can do nothing more for us they squat on the ground to hear anything we may have to say.

This is our opportunity. I have some of Grimké's text-cards in my pocket; and finding—for a wonder—one of the men can read, hand one to him. As he reads very slowly the Tamil characters to the words "The wages of sin is death," his companions look on him with profound pride. There in the glare of the blazing camp fire, with the solemn starlit heavens above and the dark, dark jungle around, I explain to them what sin is, what the awful wages are, and what the gift of God is through Jesus Christ. Disappearing in the darkness as they wend their way home, they still repeat the precious Name and rehearse the message they have heard.

But for the medicine given to the old man, that first talk on the Death Mountains about our Saviour Jesus Christ would not have been possible.

D. MORLING.

By the Light o' the Moon.

THE sun has just set and the sky is flooded with golden glory as I cycle my way from Kilpauk on a March evening. Men, women and children are making their way home from factory and field. The huge workshops of the Madras Railway are silent as I go over the level crossing. The gold has vanished from the sky, which is now a dull grey. By the time I reach Sembiyam day has gone and night has fallen. The moon is about half full and sheds a soft light over all.

At our school there Preacher Abraham, who has brought his violin, is

awaiting my arrival. We pass into the village and meet Teacher Paul, who is gathering the night-school lads to lead the singing. One villager brings a drum and another a pair of cymbals. Taking our stand under a tamarind tree, some of the villagers gather round whilst the fiddler is getting his instrument keyed to the right pitch to suit the drummer. The drum is not in first-class condition, and some boiled rice mixed with ashes has to be applied to the skin. This matter having been adjusted to the satisfaction of the musicians a Tamil lyric is started and carried through in fine style by the night-school lads. Whilst this is in progress Preacher Ponnuswamy arrives, having walked several miles to aid in this service. The crowd has grown to large proportions and contains an element which, unless carefully dealt with, will wreck our meeting. A little judicious handling secures the necessary quietness. Ponnuswamy delivers a very earnest address, and although one man tries to interrupt, the speaker is allowed to continue his address to its close. More music follows and those who came with the idea of seeing some fun, find things rather flat and depart to seek their pleasures elsewhere. Abraham sings a solo to the accompaniment of his violin, and then proceeds to explain his song, which proves to be Gospel teaching in verse. Our crowd has stretched right across the road and some men with cumbrous burdens force a way through the audience, and this causes some commotion. But quiet is restored and when I address the people they give me a most attentive hearing. I point out to them the necessity of caring for the soul as well as for the body, and, reminding them of their own religious customs, I show them the inadequacy of such to meet the need of the soul. I then tell them of the Saviour and the way of salvation. Conscious that I have crossed some of their ideas, I invite questions at the close of my address. One rises and asks what will be given to them if they become Christians. This gives an opportunity to Ponnuswamy to state the spiritual character of our religion and to tell them of our Lord's own words, "Your Father knoweth that ye have need of these things."

Thanking the audience for their quiet attention I ask them to consider what has been spoken. Making my salaams I cycle home, thanking Him for the help given. "What shall the harvest be?" E. A. BOOTH.

OUR HOME CHURCHES.

Prayer Subjects for May, 1909.

Week beginning—

SUNDAY, 2nd.—That the serious need of regular, systematic support of the General Fund may be laid upon the hearts of all supporters of the Mission.

Sunday, 9th.—For God's blessing upon Miss Elliott's study of Tamil and upon her medical work. For Amirtham (see page 54) and other secret disciples.

Sunday, 16th.—That all our missionaries may be endued with spiritual power and made increasingly "meet for the Master's use."

Sunday, 23rd.—For great blessing on the Gospel portions sold in the Namakal Field.

Sunday, 30th.—That the regular teaching of Scripture in our Day Schools may be used of the Holy Spirit to the conversion of the scholars.

A Good Suggestion.

A FRIEND writes to us from Ipswich suggesting the formation of missionary libraries in our Churches, "the books to be given by friends for the Master's sake and a penny charged for the privilege of reading each book." We agree with our correspondent in thinking that such a plan would arouse greater interest in the cause of missions and prove to be not only helpful to the S.B.M. but also a great blessing to the Churches. We should like to see a missionary library in every Church and Auxiliary.

Coincident with this suggestion is the receipt from the Young People's Missionary Movement of particulars of two sets of missionary books at a cheap rate, which would form a good nucleus, viz., nine standard works on India in uniform binding for 15s. and twenty missionary biographies for 20s., or ten biographies for 10s. 6d.

If the above suggestion, or some similar plan, commends itself to any of our friends we shall be glad to furnish further particulars of the books or render any help in the matter that may be possible.

* * *

A welcome L.Z.A. Report from High Wycombe will appear next month.

The Children's Corner.

MY DEAR NEPHEWS AND NIECES,—I have had a pleasant surprise this month; twelve Sunday scholars of Goldsmith Road, Leyton, have taken collecting books and, although they are not yet in the Corner, I hope they soon will be, as Mr. Bulman tells me they have formed a Missionary Band. I shall be glad to hear from them. Doris is getting on well with her collecting book and Marian wants one. We have three new cousins to welcome—Willie Tooke (yes, Willie, Division I.) Hubert Grimes, who is introduced by his cousin, Kenneth Robbins. and Violet Hammett. Will you *all* try to bring others; and if you know any grown-up friends who do not read the HERALD, will you ask them to buy it? This will really be helping the Mission.

The only answer I can give to your question, Jennie, is that 71 have written to me since the Corner was opened, and 31 of that number have written this year. No, Marian, I haven't fixed any limit of age and do not propose to turn anyone out of the Corner who wants to stay in. One of our number, whose answers this month I specially commend, has just gone out into the great, busy world and I hope he will not mind my giving you a piece of his letter. He says: "I go to work now and only get Wednesday afternoon and Sunday, but I hope and feel that I am not too old for the Corner." He then tells me that he is reading the "Life of John G. Paton," and after relating the story of Paton digging for water says, "Thus God helps and looks after His people; He is the only One who can always protect. 'He sticketh closer than a brother,' so speaks the wise man; and the Christian has many times found those words true. Satan cannot help; he leads you into paths of sin and folly." I am sure some of my adult readers will know how to pray for my young friend. Yes, Ruby, I think you have done very well at school, and am pleased to hear about your progress.

I am delighted at the evidence there is in your letters of growing interest in the Mission and in each other. One says she thinks the people of Sendamangalam must be greater heathens than those of Madras. Yes, but remember they are only just beginning to hear the Gospel. Another



GUSSIE MORLING.

is sorry the Sendamangalam school has had to be closed; another hopes the old Hindu woman who found no peace in pilgrimage may find it at last—in Jesus; three show particular sympathy with Rattnam and Thanalatchmi, hoping they will be the means of bringing others to Jesus; another shows real pleasure in what other cousins are doing for the Mission; and another wonders how Bobbie is getting on without his father and mother. I think we are a very happy missionary band. Thank you all for your kind wishes for me and for each other.

The MARKS FOR APRIL are as follows:—*Division I.*—Colin Church, Lizzie Gillam and Peggie Large, 7 each; Grace Church and Ruby Schweitzer, 6 each; Jane Basham, Emmie Church, Agnes Fowler, Lily Carrington, Elsie and Willie Tooke and Ray Farrow, 5 each; Kenneth Robbins, Hubert Grimes, Edith and Reginald Graves, Marian Osborn, Ruth Waters and Dorothy Mitton, 4 each. *Division II.*—Alma Waters, Doris Farrow, Dora Haynes and Winnie Church, 4 each.

The QUESTIONS FOR MAY are:—*Division I.*—1. How did an old man, weak and ill, travel from the mountains to Sendamangalam for medical treatment? 2. What was the cause of the welcome given to Mr. Morling and Mr. Brand in one of the villages on the Kolli mountains? 3. Tell me how Amirtham first heard the Gospel, how she shows her love for it, and why she is afraid to confess it?

Division II.—1. Describe in your own way the visit of Mr. Morling and Mr. Brand to the Kolli mountains—their journey up, the sort of people they found there, where they had to sleep and the wild animals they needed protection from. 2. What is the meaning of the following words—Kolli, Amirtham, Vaittiyan? 3. How many medical cases has Miss Elliott attended during February, and how many Mr. Brand?

May I give a hint to some of you—a little more care in answering the questions would often secure an extra mark! I am glad to say many of you take great pains and send very good answers very neatly written.

Please address your letters to Uncle John, c/o Pastor L. H. Colls, Framsden, Western Road, Tring.

I am giving you a picture of little Gussie Morling and remain,

Your affectionate UNCLE JOHN.

"KEEP on sowing:
God will make the seeds to grow
Faster than your knowing;
Nothing e'er is sown in vain,
If, His voice obeying,
You look upward for the rain,
And falter not in praying."

—From *The Quiver.*

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A book for Missionary Study Classes, written from the standpoint of the Indian Church.

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* *

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For Junior Study Classes. 6d.; post free 7½d.

* * *

"Graded Mission Study."

A manual of hints for the conduct of Junior Classes.

Price 3d.; post free 3½d.

All the above may be obtained of PASTOR W. CHISNALL, 35, Farnham Road, Guildford.

Subscriptions received from March 16th to April 15th, 1909.

General Fund.

	£	s.	d.
Tring, Akeman St.—			
Mr. T. Glover's Bible Class		15	.
Miss G. Butcher's Bible Class		9	4
Misses Maull's Class		4	7½
Miss A. Sharman's Class		6	7
Senr. C. E. S.	3	2	4
Boxes:—			
Mrs. Osborn		4	.½
Misses Maull	1	5	6
Young Women's B.C.	2	3	10
Mrs. John Bagnall		4	4
Mrs. John Gower		5	5½
Mrs. Jones		5	1
Mrs. James Norwood		2	1½
Mrs. Wm. Rawlins		2	1½
Miss Toms		4	.½
Miss N. Burch		4	2½
Miss King		10	1
Miss A. Gurney		3	.½
Miss Dorothy Wareham		1	10½
Mr. Croswell		4	1
Mrs W. Wright, King Street		3	2½
Mary, Dorothy and Edgar Colls		17	1½
Mrs. F. Johnson		6	10
Miss Humphreys		2	5
Mr. J. R. Hedges		8	11½
Mrs. R. Hedges		11	.
From a Friend	10	.	.
Mrs. Stockton		5	.
Soho—S.S.		19	5
Mr. G. Simpson	1	1	.
Bromley, College Slip—			
Bible Class (box)		6	6
Bassett Street — Miss R. M. Fielder		5	.
Chelmsford—S.S.		5	.
Thankoffering—Birth of a daughter, Apr. 4		10	.
Beccles—S.S. (boxes)	1	4	3
Somersham—B.C.		14	6
Norwich, Orford Hill—			
S.S.		7	9
Warboys	2	3	.
Children's Miss. Band, Raymond Farrow's Collecting Book		4	.
Mrs. L. Le Grys— Thankoffering		7	6
Miss R. M. Brain		5	.
Per Mr. A. W. Thrower, Miss White (box)		10	1
Egham		10	.
Salhouse	2	7	4
S.S. (box)		1	7½
Reports			8
Mrs. Waters (box)		9	3
A. H., per E. M.		5	.
St. Neots	3	1	10

General Fund (*cont.*).

	£	s.	d.
Reports, &c.		9	4
S.S.	2	16	5
Bible Class	1	9	.
Miss Jakins (box)		11	7½
Mr. Hazelton (box)		9	.
Mr. Cook (box)		6	3
Mrs. Dodson (box)		4	10
Master Harding (box)		2	6
Great Gransden		14	1
Hail Weston		6	11
Staploe		10	7
Great Paxton		5	9½
Prittlewell, Providence—			
Mr. Fisher	1	.	.
„ „ (box)	1	.	.
Wattisham		15	.
Hounslow, Zoar—			
Sunday School	1	5	5¼
Bible Class		13	7
Whitstable—			
Mrs. Brand	1	.	.
W. D.		11	6
Maidstone—Boxes		13	6
Lee, Dacre Park—S.S.		11	1
Half-Yearly Meeting—			
Afternoon	6	10	.
Evening	15	12	.
Profit on Tea	2	1	3
Sale of Literature		19	11
Miss E. Applegate		5	.
Wooburn Green, Ebenezer—			
Miss B. Tidbury (card)		12	.
Miss D. Maunder (card)		10	.
Miss A. Collett (card)		6	3
Miss A. Martin (card)		3	3
Miss A. Tidbury (card)		9	.
Mr. C. Ford (card)		15	.
Brighton, Prarthana Sabha--			
Miss Botting (box)		10	6
Mr. A. Cozens		9	4½
Mr. E. H. Elliott		5	4
Mr. and Miss Fisher		16	11½
Mr. & Mrs. D. Fisher		5	2
Mr. Gumbrell		2	6
Miss Haynes		3	10
Mrs. Lucas		8	2
Miss Miller		12	7
Monthly Meeting Box	1	4	10
Mr. Parkhurst		5	.
Mr. W. and J. Piper		5	.
Mr. J. S. Sears		10	.
Mr. and Mrs. D. R. Smith		5	.
Misses Walder		3	.
Miss Ethel Hodsden (box)	1	12	4

General Fund (*cont.*).

	£	s.	d.
Notting Hill Gate, Bethesda		12	6
Master H Burbage		16	9½

Sendamangalam Building Fund.

Miss E. Applegate		10	

Medical Work.

Miss Brazier		10	.
Mr. R. E. Sears		10	.
Soho—Mr. G. Simpson		10	.
Per Mr. Chisnall		2	.
H. C. H.	5	.	.
Thankoffering per W. C.	10	.	.
E. H. E. S. per W. C.	5	.	.
A Friend	10	.	.
„	10	.	.
Mr. R. R. Robbins	5	.	.
Mrs. R. R. Robbins	5	.	.

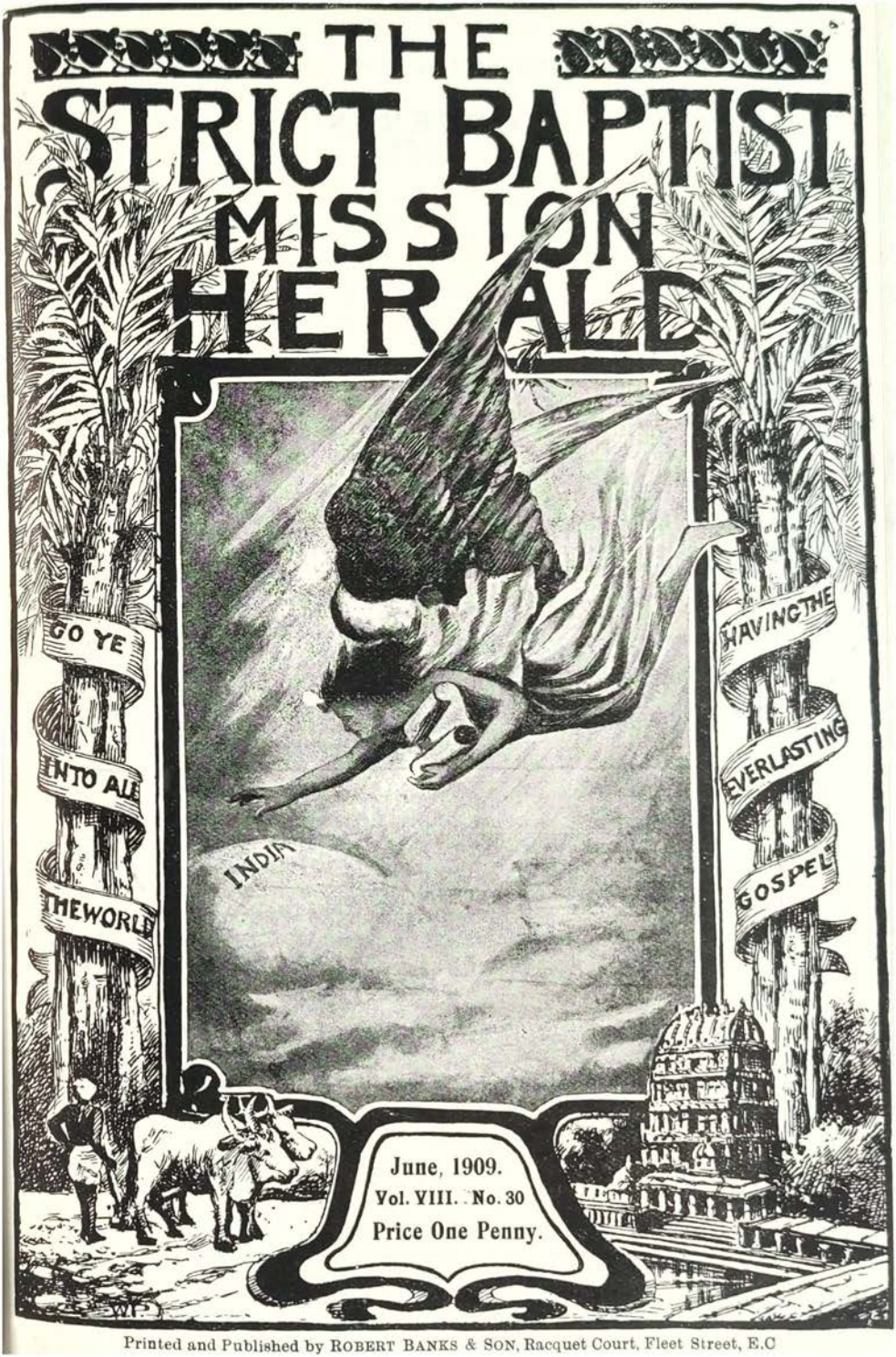
"Herald" Fund.

Ipswich, Zoar		5	.
Miss R. M. Brain		1	.
Egham		12	6
Per Mr. Cradduck		1	10½
Mrs. Cass		1	6
Walworth, Penrose Street		2	4
Leyton, Goldsmith Road		4	.
Kingston, Providence		17	.
Hounslow, Zoar		4	7
Whitstable—			
Mrs. Brand		10	.
Maidstone		3	.
Lee, Dacre Park		3	7
Soho		2	1
Kings Langley		10	1
Bromley, Coll. Slip—			
B.C.		4	6
Bassett Street		5	.
Norwich, Orford Hill		7	3
Sale of Heralds per Banks and Son	1	3	6
Mr. C. D. Jeffs, Watford		10	.
Bermondsey, Lynton Road—			
Mr. J. B. C.		15	.
Mr. A. H. P. Holyoak		1	1
Y.M.B.C.		2	2
L.R.		6	9
Guildford, Old Baptist Chapel		5	.
Walworth, Penrose Street—S.S.		2	4
Middlesbro'		1	10

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 SUBSCRIPTIONS, &c. (*except for the L.Z.A.*), to be sent to Mr. A. J. Robbins, Vicarage Farm, Hounslow, from whom COLLECTING BOXES may be obtained.

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OUR MAGAZINE.

WE are sure that it will be agreed by our readers that the articles appearing month by month in THE HERALD, written by our missionary brethren and sisters in India, are not only worth reading, but exceedingly interesting. Something might justly be said as regards their literary merit, but it will be enough to say that we are indebted to our missionaries for a clear and faithful representation of our work for Christ in India, which keeps every subscriber as fully cognisant as possible of our progress. The character of the people, their peculiar beliefs and habits, the methods of evangelistic work among them, and the evidences of God's gracious working are simply yet graphically portrayed in the pages of our Foreign Field. Especially it should be noted that the signs of blessing and spiritual success are told in a manner which carries conviction of their reality.

On these grounds we think we may fairly and hopefully appeal for the co-operation of our readers in making THE HERALD a *financial* success. We have it already from a large number, but to be really effective we need it from *all*. The co-operation we ask for is simple, easily given, and will cost next to nothing, and yet will make a difference of at least £25 per annum to the mission funds.

We ask (1) that *every* subscriber should pay for the magazine and (2) that all should endeavour to get other subscribers. Payment for the copies received and an increase of circulation is all that we appeal for.

We gladly acknowledge that there has been considerable improvement in payment, and that during the past seven months the magazine has met its own expenses within about £15. But when we point out that this means that little more than half the copies distributed have been paid for, and that if all were paid for we should, *even with our present circulation*, be making a profit of at least £4 a month for the General Fund, it will be seen that we are not unreasonable in our request for further improvement.

Will our magazine secretaries (whom we thank for their services) help us in another way? We are anxious not to put them to any inconvenience, but it would be of considerable advantage to the Mission if quarterly payments could be made, instead of one payment at the end of the financial year. May we ask them to kindly try to do this?

With regard to the increase of our circulation, this could easily be accomplished if each reader would make it his business to get one other subscriber. We specially appeal to our L.Z.A. sisters, as we did in the last Report, to use their influence in this direction in the forty churches they belong to.

We lay these suggestions before our subscribers for the sake of the Mission and in the Master's Name.

Our Foreign Field.

The News of the Month.

MADRAS.—Lantern pictures exhibited in the open air at Ayanapuram attracted an audience of 75 adults and 125 children.

At one of our services a preacher handed to me a rupee, which had been sent to the collection as a thankoffering for benefits received.

During a conversation with a caste man in Ayanapuram he referred to the present high prices of food, and asked me why the Government did not order the baazar men to sell six measures of rice per rupee. Nothing I could say to the contrary affected his opinion as to the ability of the Government to carry such an order into effect. From such a start I passed on to religious subjects; presently a chair was sent for and I found myself seated on the very forecourt of a Vishnu temple explaining to this man and others the way of salvation.

There are parts of Madras city almost unapproachable. I was in the pariah quarter known as Tathancheri, and preached to the people in the presence of an unspeakable stench, which finally drove me from my position. At such times one understands how it is that the death-rate of Madras City is one of the highest in the world.

Our Men's Meeting at Pursawalkam in March was one of exceptional power. An address on Death and Judgment gripped the audience. One question asked at the close may interest our friends: "The soul is not material; how then can it suffer pain when disembodied?"

A special meeting was held at Semmencheri for the presentation of certificates earned in the Written Division of the Sunday School Union Scripture examination. It was with great pleasure that I added on my own account a Tamil gift book to each certificate in order to further encourage the study of the Word of God. Possibly some friend at home would like to make a similar presentation to those who pass the forthcoming examination.

On the first Lord's-day in April I baptized Selvanathan, who, through the ministry of the S.B.M., has been led to "repentance toward God and faith toward our Lord Jesus Christ."

Early in April Messrs. Morling and Brand visited Madras on business. They attended our Vepery prayer-meeting, and Mr. Morling gave a brief account of the work of the Mission in the Namakal field. Thereupon the meeting became exclusively one of prayer for the Namakal field. At the conclusion Messrs. Morling and Brand were very warmly greeted by the Vepery friends.

If you are tired of statistics, skip this note about our work in Madras during March. Our Evangelists gave 940 addresses to a total audience of 13,812. Our Zenana women taught the Scriptures on 1,520 occasions to women in their homes; 88 women are learning to read. On our school registers there were 844 pupils, who contributed Rs. 35/14/3 in school fees, the average daily attendance being 627.

At time of writing Mrs. Booth is suffering from an attack of influenza and I have just recovered from one. ERNEST A. BOOTH.

In reviewing the past month those well-known words came forcibly to my mind—"So much to do, so little done;" and yet there is pleasure in feeling that something, though it be little, is done—a little more knowledge

of Tamil acquired, a few more sufferers relieved from pain and the time a little nearer when I can go into full work.

This month (March) the attendances of patients have been 54, but this is the most healthy time of the year. Later on, in the monsoon time, when the air is laden with moisture and unhealthy vapours, no doubt medical help will be more in request.

At present, although I am glad to be useful in any little degree, it is an advantage to be free to give as much time as possible to Tamil, which will I am sure need all the attention available in order to pass the examination in November.

The temperature is gradually going up and the beauty of Madras is fading fast under the scorching sun. All the trees and gardens are getting as bare as in the winter at home and everything looks parched and dusty. I have, not, however, felt the heat as much as I expected. In this respect no doubt it is good that a new-comer has to spend the greater part of his or her time in studying quietly in the house.

I have made arrangements to go with Mr. and Mrs. Booth to Yercaud on May 13th for the six weeks' vacation, returning towards the end of June, but shall give a little time to Tamil each day whilst there to keep in practice. My munshi, who is an exceptionally energetic man for an Oriental, keeps the necessity of this well before me.

I have just had the pleasure of meeting Mr. Morling and Mr. Brand for the first time. O. M. ELLIOTT.

Writing later, Mrs. Booth says:—"We have had some very unusual rain and it has washed the dust away, and at the time of the showers has tempered the great heat; but *after* the rain the steamy atmosphere is very trying; it is like living in a hothouse."

o o o o

SENDAMANGALAM.—Last evening the new lantern pictures were shown in the Pullur quarter of Tuttikulam. Consternation seized the onlookers while we made our preparations, but before long we had an appreciative audience.

Yesterday the man who had grown a beard at the above place presented himself with shaven face, testifying his faith in Christ.

The chapel is making progress, though slow. All the walls are now "roof high."

During the past month business led us to Madras, when we were delighted to see and stay with our fellow-workers at Kilpauk. We are much encouraged in seeing the blessing of the Lord still abiding upon the work there. D. MORLING.

A God Afloat.

ON the Pursawalkam Road there is a temple whose deity is named Gangatheswerer (Lord of the Ganges). In front of the temple there is a large sacred tank, or lake, surrounded by a wall, and having steps leading down to the water from the temple. On a recent evening I noticed a crowd gathered around the tank, and I joined the throng. Immediately in front of the steps was a large raft formed of a number of catamarans lashed together. On the raft a canopy had been constructed of bamboos, and various images placed therein to represent a temple. This was moored close to the steps. Presently music was heard, and across the lake I saw many lighted torches waving. A passage was made through the crowd which thronged the steps, and with musical honours the deity was brought from the holy of holies and placed on the pedestal prepared in the centre of the raft. The deity was lavishly adorned with flowers, and just in front of it was placed a stone elephant, which is the vehicle (vahanna) of this deity. The temple officials then

boarded the raft, which was drawn by a rope from the shore, guided by men on the raft with poles, and so slowly taken round the lake.

I asked those standing near me for an explanation of the ceremony. One said that it corresponded to the Bible story of Noah in the ark. Another denied this, and said it represented the time when the earth was under the water and God lived on the water. I could obtain no further explanation. E. A. B.



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

Oxen Treading Corn.

DURING harvest time here the scene depicted above is very common. A level part of the field is swept clean and the rice stalks with the corn in the ear are strewn on the ground about a foot deep. Yoked oxen are then caused to walk over it in a circle until all the paddy (*i.e.*, rice in husk) is trodden out. The man in our picture is driving two yoke of oxen unmuzzled, although the Mosaic command as to not muzzling the ox is not always observed here. The women in the rear are tying up the straw. E. A. B.

Under the Tamarinds.

UNDER the deep shade of the tamarind trees we sat one afternoon in March talking to a group of Muhammadan women. Some six or seven months ago Biblewoman Anbai had first found this secluded little spot in Kilpauk. There were only six houses hidden away among the trees. Their occupants numbered thirty or more, and they had never heard of the Christian religion. Their language is Hindustani, but all of them (with the exception of one young wife) can speak and understand Tamil. So for all these months Anbai has patiently visited and taught them, but till last week they had not consented to a visit from me.

They made a picturesque group. The women were dressed in bright-coloured pleated skirts with gauzy shoulder drapery; the little children wore red and yellow and green gauze trimmed with tinsel, with spangled caps on their heads. What appealed to us far more than the prettiness was the stern, sad fact that here were Christless women, and only we to tell them of Christ. The ripe, brown pods of tamarind dropped constantly to the ground, strangely reminding us that the minutes were passing.

There was one there—the central figure of the gay group—who specially attracted us. She was an old, old woman. We readily gave her ninety years of age. Her hair was snowy white, and her dark face was deeply furrowed. Her eyes were dim and glassy, and she lived in a dream of yesterday. Could we rouse her to a vision of to-morrow, and tell her of God's saving grace to-day? She looked into our faces with her failing eyes, and there seemed a piteous earnestness in their depths. "Would you have me, at my great age, find another God?" she said. "Is it all false, all that I learned as a little child, and have followed during my long life? But no, no; there is but one, one supreme and mighty Being, and his name is Allah." And then the gleam of intelligence faded as quickly as it had come, and swaying herself backwards and forwards as she sat she crooned a weird song, the oft-repeated refrain of which was "Allah, Allah." A stray sunbeam glinted through the tamarind boughs, and lit the white hair to silver. There were tears in the poor dim eyes; her thoughts were away in the bygone years of her youth, and only this echo remained of the faith of her fathers—"Allah, Allah." We sat and talked to the other nine women a long, long time. They listened intelligently. The young wife turned to her companions now and then with the question, "What does she say?" and they told her.

It was a wonderful privilege to be able to reach them in their seclusion, and we thanked God for it. "My Word shall not return unto Me void" was the promise that lit the hour with hope. But the thought smote us like a blow that to her with the snow-white hair, as she still sang her monotonous song of "Allah, Allah," the good news had come too late.

WINIFRED BOOTH.

"Go Up and Possess the Land."

THIS morning as I cast my eyes upon the work we are prosecuting for the Lord, three things impress themselves upon my mind.

(1) The wonderful reception that Mr. Brand and I enjoyed some weeks ago on our camping tour, when we sold an unprecedented number of Testaments and Gospels.

(2) The friendly attitude that the Kolli Hill people have taken since our visit to them last month, and the fact that *there are no Brahmins or priests in the whole group of hills.*

(3) The spiritual unrest that prevails in the few villages we are able to regularly visit, such as Tuttikulam and Nunjundapuram.

Each of these three is a great encouragement of itself, but to me they are a clarion call to advance. Let me explain myself.

Our position, as regards the Tamil country, is a unique one, for we are cutting our own path in an untrodden land. Leaving alone the hundreds of villages and hamlets, I can count twenty-four small towns in the Sendamangalam district with populations ranging from 3,000 to 8,000. Not one of them can boast of a single Christian soul, much less a Christian worker.

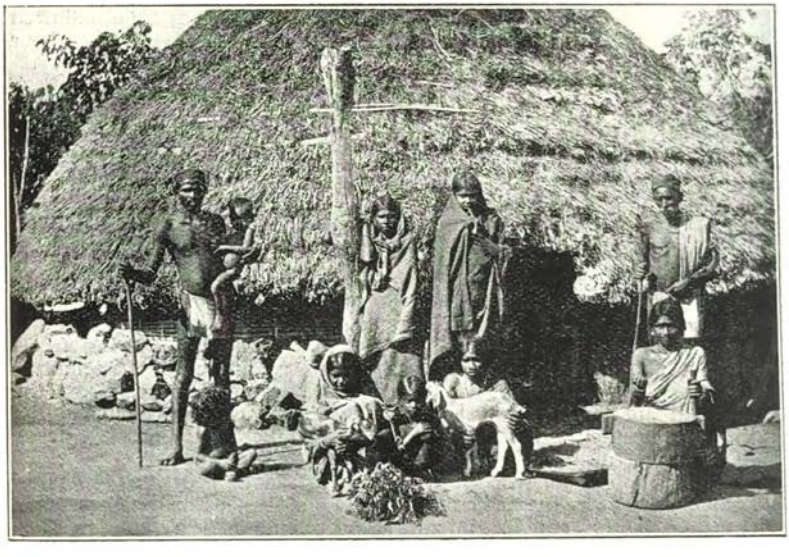
Take for instance three small towns that we visited on our last camping tour, viz.: Mahadevi (great goddess), Morupatti (buttermilk) and Tattaiyangarpettai, whose populations are about 5,000, 6,000, and 8,000 respectively. In the first mentioned place large and sympathetic audiences gathered; several Testaments and fifty Gospels and other books were sold in the space of two hours, after which we were compelled to leave. In the second, audiences were the same; Testaments and Gospels were quickly sold at the first preaching spot. As for the third, people persisted in buying books even while we ate our meals, and friendly groups gladly sat down at the tent door to hear anything we might have to tell them.

As with the other places we visited this was, as far as we can learn, the first time a herald of the Cross had lifted up his voice in those towns, and

I fear the Gospel will not reach them again for another year, even if it will then. Yet they are only three of many.

Notwithstanding jutka journeys and camp touring *I have not yet seen one eighth of the hundreds of villages in this field.* That means they are entirely without the Gospel, for our staff consists of but two Preachers, two Teachers and one Bible-woman.

But leaving the many villages, to come to a practicable idea, *what of those twenty-four towns in each of which there should be at least one Preacher?* Is it not very clear the Lord is calling us to go up and possess the land? Evident it is He is very near us. Two enquirers that were for a time plucked from our reach by being sent to another part of the country returned last Sunday to our service, bringing a companion with them. Both are caste men, but evidently saved souls, and have already endured the fire. Only last evening the man who had grown a beard came and presented himself with shaven face, testifying his faith in Christ and



HILL PEOPLE IN NORTH SALEM DISTRICT.

desiring to cast in his lot with us. Doubtless there are many more and the Lord is calling us to go into the highways and under the hedges to find them.

Increased responsibility means increased grace available ; so is it too much to ask that a Preacher be sent to each of those twenty-four towns where the Master has opened such a wondrous door ? D. MORLING.

"Where Prayer is Wont to be Made."

IT is Wednesday evening, and the work of the day being over, we set out from the Mission House and turn our faces towards Vepery. The sun is just setting behind the distant palm-trees in all its tropical glory, bathing the earth in radiant splendour, and seems strangely out of harmony with the crowded bazaar street of Pursawalkam, its evil-smelling stalls and tumble-down houses, through which we pass. Our

destination is the house of prayer where a few—perhaps forty—followers of Jesus are meeting to supplicate the throne of grace.

As we glance at these rows of neatly-dressed, thoughtful-looking people we cannot but be struck with the refining and elevating influence of true Christianity. It reminds us of the man who had been called Legion sitting at the feet of Jesus, clothed, and in his right mind.

The meeting opens with prayer, the singing of a hymn, and the reading of a short portion of Scripture, and is carried on in all respects, and in quite as orderly a manner, as at a similar meeting at home; but when we hear those lips which once offered prayer and praise to Siva or Vishnu send up a petition to "Our Heavenly Father," our hearts are filled with joy at the grace which has sought out and brought these other sheep into the fold. It is touching to hear them give thanks that the Gospel has been brought to them, and pray that their benighted fellow-countrymen may be partakers of their benefits. Thus they join our dear friends in the homeland around a common Mercy-seat, beseeching the same blessings, and although a large part of the service is lost to me through ignorance of the language, I turn homeward thanking God for that little hallowed spot in the midst of heathendom, and feel it was good to spend an hour there with Him.

O. M. ELLIOTT.

Accidents!

DURING the month of March I attended to 374 appeals for medical and surgical help. Towards the latter end of the month several severe cases were brought in which I should not have attempted to deal with had there been a fully-qualified surgeon in the district. But as our nearest doctor is a day's journey distant, I felt bound to do my best. For the information of those interested I make the following brief notes of two or three recent cases.

Veran broke into my Tamil study on the morning of March 29th by staggering into the compound supported by men on either side and followed by a crowd of about 200 people. Blood was flowing freely from a hugh gash over the left ear. A severed branch of the temporal artery was chiefly responsible for the hæmorrhage. Having twisted the artery end and controlled the bleeding, we obtained an account of the accident from the bystanders. The lad had fallen in front of a heavy bullock bundy, his head going under the wheel. Nature had provided him with a skull of abnormal thickness and strength, so that as the wheel was about to go *over* the head, it slipped to one side as a ball will do when stepped on. A few stitches and antiseptic dressing made a great difference in the lad's appearance, and his poor old mother, who had been wailing aloud and wringing her hands, was soothed when she saw her boy alive, and clean, and comfortable, being carried towards their home.

This lad belongs to a very low caste. His people are very rough and uncouth, and were in the habit of shouting and hooting at the "Jesus Religion" missionaries whenever they happened to pass through the low caste quarter. But this one case has made a difference in the demeanour of the whole community, and there is no shouting or hooting after us *now*.

The next morning I was just finishing re-dressing the case above mentioned when a double bullock bundy came up, attended by a small group of high-caste men. Deep disgust was written on their faces when they saw that I actually touched the low-caste boy. They certainly would not have waited for my defiled hands to touch their friend in the cart had he not been in a desperate case. And, truly, Muntha Naidu was as near to death as I have seen any man. He came from a village some four miles away. The previous evening, by some means or other, his scalp had been cut from behind and above the right ear, semi-circularly back over

the vault of the head, and forward to the centre of the forehead, the flap being neatly stripped from the skull and thrown back. So severe had been the hæmorrhage that the old man's black complexion was now changed to ashen gray, and his lips and gums to white. I feared he would die under our hands. As I removed the black clots by which nature had temporarily stopped the bleeding, the red life-stream spouted out afresh, but this time was quickly controlled. After using every possible means, we had the satisfaction of seeing consciousness and life return to the battered form. There was mystery about the manner of this accident. We could get no adequate explanation from those who brought him of how that terrible injury was received, and we suspected foul play. The old man had been a "Swamyar" formerly, and could not have lost all the devilishness that attaches to that office, for he *would not* lie still after he had returned to consciousness but persisted in getting up and moving about. This prejudiced his recovery, and his friends took him away from our care while still in a very evil case.

On the same day Suparya Kediatchi was smitten with paralysis of the lower limbs. He lay for four days lame in both legs, and then was brought to me suffering intense pain from abdominal complications, the result of paralysis. This was a most serious case and one that I would gladly have given over into the hands of a qualified surgeon had one been near. It was necessary to pierce the abdominal wall in order to reach an internal organ and relieve the terrible pain the poor fellow was in. With a fervent prayer for guidance I took this step. It proved successful. The next day this man, out of the gratitude of his heart, brought to me an offering of two rupees. Two rupees in English money is 2s. 8d. The giver in this case was a poor man, and to him it represented a great deal.

On April 4th Nianapuryan fell 25 feet down a well and knocked three deep holes in his head and one deep hole in his leg. I put about ten stitches in and sent him away well bandaged up. He was a model patient and made an excellent recovery.

In conclusion, I may remark that I give to each patient a Grimké Text Card, with name and brief particulars of the case written on the back. On the back of the Card, as I sometimes tell them, is written the medicine for the body, while on the front is the medicine for the soul.

During March the Medical Fund received 13s. 4d. in small gifts from the patients themselves in return for the treatment given them.

J. M. BRAND.

"But I Don't Know Your Jesus."

I MET a woman the other day in a street in Ayanapuram, and she followed us into a house. She was a religious devotee, and was marked with red and white Vishnu tridents on her forehead, arms and neck, and had ashes smeared on her nose, and a string of sacred brown beads around her neck. She explained that once she had been ill and had been cured, and from that time she has devoted herself to her gods and thinks about them and prays *all* day. She was not praying when I saw her, but a more attentive, interested listener I never had. She listened with bent head, and eyes fixed on the ground. Another woman, who was standing by, jestingly said :—"O, religious one, do you hear what she says—that all your marks, and pilgrimages, and ceremonies are of no avail?" The devotee raised herself and positively glared at her. "Am I an ass or an ox," she said, "that I do not understand?" Then she turned to me. "You say it is of no avail, and it is true, for they have given me no peace. If I could find this salvation you tell me of I should be happy, but I don't know your Jesus." It appealed to me with quite a pain, that—"*I don't know your Jesus.*"—*Extract from a letter from Mrs. E. A. Booth.*

OUR HOME CHURCHES.

Prayer Subjects for June, 1909.

Week beginning—

SUNDAY, 6th.—Prayer that the physical strength of our missionaries may be recruited while on the hills, and that their souls may be spiritually refreshed and richly blessed.

Sunday, 13th.—For our native helpers, that their lives may be a daily proof of the transforming power of the Gospel, and that they, too, may be greatly blessed during their holiday.

Sunday, 20th.—That the medical work of the Mission may be the means of providing fresh opportunities for evangelistic work.

Sunday, 27th.—That our Zenana work may be blessed of God to the conversion of Hindu women, and that the seed sown among those Zenana pupils who are taken away so soon from our influence by early marriage may not fail of fruit to the glory of God.

Ladies' Zenana Auxiliary.

High Wycombe Branch.—The second anniversary was held on March 29th, when a good number of members met at "Heilbron," Hughenden Road, and had tea together, after which a very enjoyable meeting was held. The proceedings commenced with singing "O worship the King," and prayer. Mrs. Morling read Isaiah lx. The Secretary then presented the Report for the past year. There are twenty-four boxes out, and £2 13s 2½d. was collected last year. The prayer meetings have been kept up, and some sweet seasons enjoyed while pleading for our sisters in India. Our sister, Miss Elliott, forms another link, now, to draw us closer together. The President, Miss M. Rogers, reminded the sisters of answers to prayer that have been received, which should encourage us to pray on, taking as a motto Exodus xiv. 15, "Go forward." When God called upon His Israel to go through the Red Sea He *could* and *did* make a path through the waters for them, impossible though it seemed, for "with God all things are possible."

Extracts from the HERALD illustrative of our Zenana work were read by two young friends—Misses Leach and A. Rogers. Mrs. Scott spoke of the goodness of God in times of trial and temptation, in giving needed grace and strength to serve Him, and joyful looking forward to a bright hereafter. Miss Maunder contrasted our God—the living God—with the gods of the heathen, as set forth in Psalm cxv.

Our Pastor, who was present by special invitation, gave a very interesting address, dealing first with various matters concerning our Zenana work, and Miss Elliott's call, preparation, and departure for work among the women. He then gave some account of the half-yearly meetings, which was listened to with great pleasure. The meeting was then closed with the Doxology and prayer. Eleven shillings were taken for the General Fund.

R. ROGERS, *Secretary.*

Meetings.

Walthamstow, Maynard Road.—The Sunday School Missionary Sewing Class brought their winter session to a close on May 13th with a very happy and interesting public meeting, preceded by a tea

given by Mrs. Wallis. It was not difficult to discover the fact that Mrs. Stone, the Leader of the Class, had retained her hold of the affections of the girls during the year, and the missionary recitations and dialogues (the youngest contributor being only six years of age) showed how well both Leader and children had worked together. The programme was both interesting and stimulating, and was evidently greatly enjoyed by all present, old and young. The Report presented by Miss Gwennie Farrow, the Secretary of the Class, was clear, concise, well written, and spiritual in its tone. The most cheering item of all was that "some are seeking Jesus as their personal Saviour," and its missionary spirit may be gathered from one sentence—"Am I doing all I can in this great cause?" It was pleasant, too, to see the esteem in which the Pastor, Mr. E. Rose, was held, and to mark the influence of his untiring zeal in the missionary cause. The missionary box yielded 15/6, and the collection amounted to 10/-. Addresses were given during the evening by Mr. Nash and Mr. Hutchinson, and presentations made by the girls to Mrs. Wallis and Mrs. Stone.

Home Notes.

Surgical Bandages.

We are glad to hear of a very welcome response to Mr. Brand's appeal for bandages. Mr. Snell, of Mortlake, has sent to Mr. Chisnall, "in the Master's name," sixty yards of white calico—sufficient to make 270 bandages.

A Voice from Canada.

We have heard from our friend Mr. Withers, of Grays, who is now living in Canada. Distance from his English brethren has not lessened his interest in them or the Mission. The work of our brethren and sisters abroad evidently lies near his heart, and we trust he may be able to secure the interest of others also. We welcome his co-operation in prayer and effort.

Missionary Diagrams.

Some of our Sunday-school superintendents and teachers will like to know of a set of missionary wall diagrams illustrative of the needs of the three great mission fields—Africa, India, and China. Each diagram is 30 in. by 22 in., and is mounted on linen and varnished, with rollers. Price 1s. 6d. each, or 3s. 6d. the set, post free.



The accompanying illustration, for which we are indebted to the Young People's Missionary Movement, will give a good idea of the diagrams. Apply to Mr. Chisnall.

The General Fund.

The amount received for the General Fund during the past month to May 6th was £91 7s. 1½d., or about £10 short of our average monthly expenses. The deficit on the past seven months amounts to about £50.

The Children's Corner.

MY DEAR NEPHEWS AND NIECES,—I told you last month about the new Missionary Band at Goldsmith Road Sunday School, Leyton; now I want to tell you a little more. There are 30 children in the Band; 15 of them have taken collecting books, and two of them have come into the Corner. I am very pleased to receive Ben Edmondson's letter and answers. They meet on the 2nd and 4th Sundays in the month, after School, and a Young People's Service is held for them every Tuesday evening. They have adopted as a motto text Romans x. 14, "How shall they hear without a preacher?" Wouldn't you all like to have Missionary Bands in your Sunday Schools?

I have also been very pleased to hear from Mr. Tullett, of Elthorne Road Sunday School, that a Wednesday evening meeting for the elder scholars has been started there, and that one of their aims is to help the Strict Baptist Mission.

I am glad to have your letter and answers, Violet. Will you tell the other members of the Band I am waiting to hear from them, too, and thank Mr. Bulman for his last letter? Several nieces are looking forward to seeing me—well, so am I to seeing them, but that will all be past when this letter reaches them. Yes, Peggie, the Corner is rather crowded, but it has expanding walls. The only trouble is that I can't stretch the page. Yes, Lizzie, the baby in the picture is Gussie's little brother. Will you give my very kind regards to your mother and father, Kenneth? I am glad you are having such a nice time with them. You surely didn't see the squirrel when you were flying the kite! I think it makes me cheerful, Ruth, to hear that my letter has made you cheerful. Yes, Colin, you are right; answering the questions is something like a race and does remind us of Paul's words, "I press toward the mark", etc. That's the race I want you all to be in by God' grace. School days are over with Marian, another of my little friends, who in answering the question about the old man's journey to Sendamangalam by stages, says it reminds us of the words, "They go from strength to strength." I like that very much. May all of us who love Jesus be as earnest in seeking to know and love and serve Him better, in spite of all difficulty, as that poor old man was to get healed in body. Doris Farrow is No. 2 with her Collecting Book and 4/-. Who will be No. 3?

I have kept you waiting quite long enough for the MARKS FOR MAY, haven't I? Here they are:—*Division I.*—Hubert Grimes, Ruby Schweitzer, Gracie and Emmie Church, 7 each; Peggie Large, 6; Lily Carrington, Marian Osborn and Lizzie Gillam, 5 each; Kenneth Robbins, Colin Church, Ruth Waters, Raymond Farrow and Ben Edmondson, 4 each. *Division II.*—Winnie Church, 5; Doris Farrow, Dora Haynes and Violet Hammett, 4 each.

QUESTIONS FOR JUNE:—*Division I.*—1. What verse in Deuteronomy xxv. does Mr. Booth's paper about the oxen treading out corn remind you of, and where is that verse quoted in 1 Corinthians and 1 Timothy? 2. Tell me any text you are reminded of by Mr. Morling's sale of Gospels and Testaments. 3. Why cannot the people of Mahadevi, &c., hear the Gospel again for another year or more? *Division II.*—1. What does Mr. Morling tell us this month about "the man with a beard?" 2. What is the meaning of the names Mahadevi, Morupatti and Tattayangarpettai, and what is the population of each town? 3. What does Mrs. Booth say the steamy atmosphere of Madras after the rain is like? I am sorry I cannot get a story in. Your affectionate UNCLE JOHN

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All the above may be obtained of PASTOR W. CHISNALL, 35, Farnham Road, Guildford.

Subscriptions received from April 16th to May 15th, 1909.

General Fund.

	£	s.	d.
High Wycombe, Zion—			
Prarthana Sabha ...		13	.
Social Collection		12	.
Reports		4	.
Walthamstow, Zion ...		9	1½
Miss Doris Farrow (collecting book)		4	.
Lewisham, College Pk.		8	
Bermondsey, Lynton Rd.	1	4	2
Erith, Providence—			
S.S.	1	1	.
Miss Cane (box)		2	.
443	2	.	.
Wandsworth, Chatham Rd —S.S. ...		6	.
Waltham Abbey, Ebenezer--Reports ...		1	.
Miss J. Page ...		2	.
Ipswich, Bethesda	7	6	2
Watford, Beulah—			
Literature ...		1	7½
Birthday Gift—			
Apr. 13	1	1	.
,, 13		10	.
,, 15, Ex. 35, 50, 21		2	6
,, 16		1	.
Poynings—S.S.		11	.
C. H. D....	1	1	.
Brentford — Mr. E. Fromow (box)		3	6
Mrs. Hurrell (box) ...		7	.
Hackney, Shalom—			
S.S.		16	9½
Homerton Row	2	19	1½
Sunday School	7	11	7
Mrs. Spratt ...		10	.
Miss Evens		10	.
Miss K. Harris (box)		3	.
Elthorne Rd., Ebenezer—			
S.S.		18	10

General Fund (*cont.*).

	£	s.	d.
Bible Class		11	9
Reports		3	.
Mr Dawson (box) ...		4	10
Bermondsey, Lynton Rd.—			
Mr. Jas. B Collin ...	10	10	.
Marylebone, Mt. Zion—			
Anon., Tuttikulam	10	.	.
,, General	10	.	.
Sturrey –S.S. ...		4	10
A. H., per E. M.		5	.
Colchester—			
Miss J. Green ...		5	.
Walworth, Surrey Tab.—S.S.		10	6
Stratford, Gurney Rd.—			
Quarterly Sub. ...	1	6	6
Y. People's Lantern Lecture		4	.
S.S.	1	17	1
Needingworth ...	1	6	8
Great Catworth ...		9	7
Acton Tab.—Miss E. Elliott, Literature ...		2	7½
Guildford—			
Miss D. M. Brand ...		5	.
Tottenham, Ebenezer—			
Y.P.S....		6	2
Sale of Postcards ...			10
Mr. & Mrs. Troupe (box)		16	4½
Erith, Providence ...	1	3	4
Richmond, Salem—			
S.S.	1	1	.
Reading, Providence	1	5	6
Reports		5	1
E. P.		5	.
Miss C. E. Davis ...	1	.	.
Mrs. Booth, Senr. ...		6	6
Mr. J. R. Johnson ...		2	.
"Thankoffering" ...	2	.	.

General Fund (*cont.*).

	£	s.	d.
Wooburn Green, Ebenezer—Y.P.M. ...		8	9

Sendamangalam Building Fund.

	£	s.	d.
Colchester—			
Miss J. Green ...		2	6
Stratford, Gurney Rd.		4	2

Medical Work.

	£	s.	d.
Mr. and Mrs. H. W. Roberts	2	2	.
489	2	.	.

"Herald" Fund.

	£	s.	d.
High Wycombe, Zion		12	.
St. Neots		15	9
Waltham Abbey, Ebenezer		6	.
Watford, Beulah ...		6	.
Miss L. Howes ...		1	3½
Hounslow, Zoar ...		3	8
St. Albans—			
Miss G. Hawkins ...		10	.
Homerton Row ...	1	5	1
Mr. E. F. Morriss ...		6	.
Eltham Rd., Ebenezer		1	7
Sturrey--S.S.		1	6
Staines—Miss Howes		1	5
Ottawa—			
Mr. F. S. Withers	1 dol.	46	cts.
Stratford, Gurney Rd.		16	3
Leyton, Goldsmith Rd.		3	.
Guildford		5	.
Walworth, Penrose Street...		2	4½
West Ham Tabernacle		10	.
Cambridge, Eden ...		5	.

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 SUBSCRIPTIONS, &c. (*except for the L.Z.A.*), to be sent to Mr. A. J. Robbins, Vicarage Farm, Hounslow, from whom COLLECTING BOXES may be obtained.

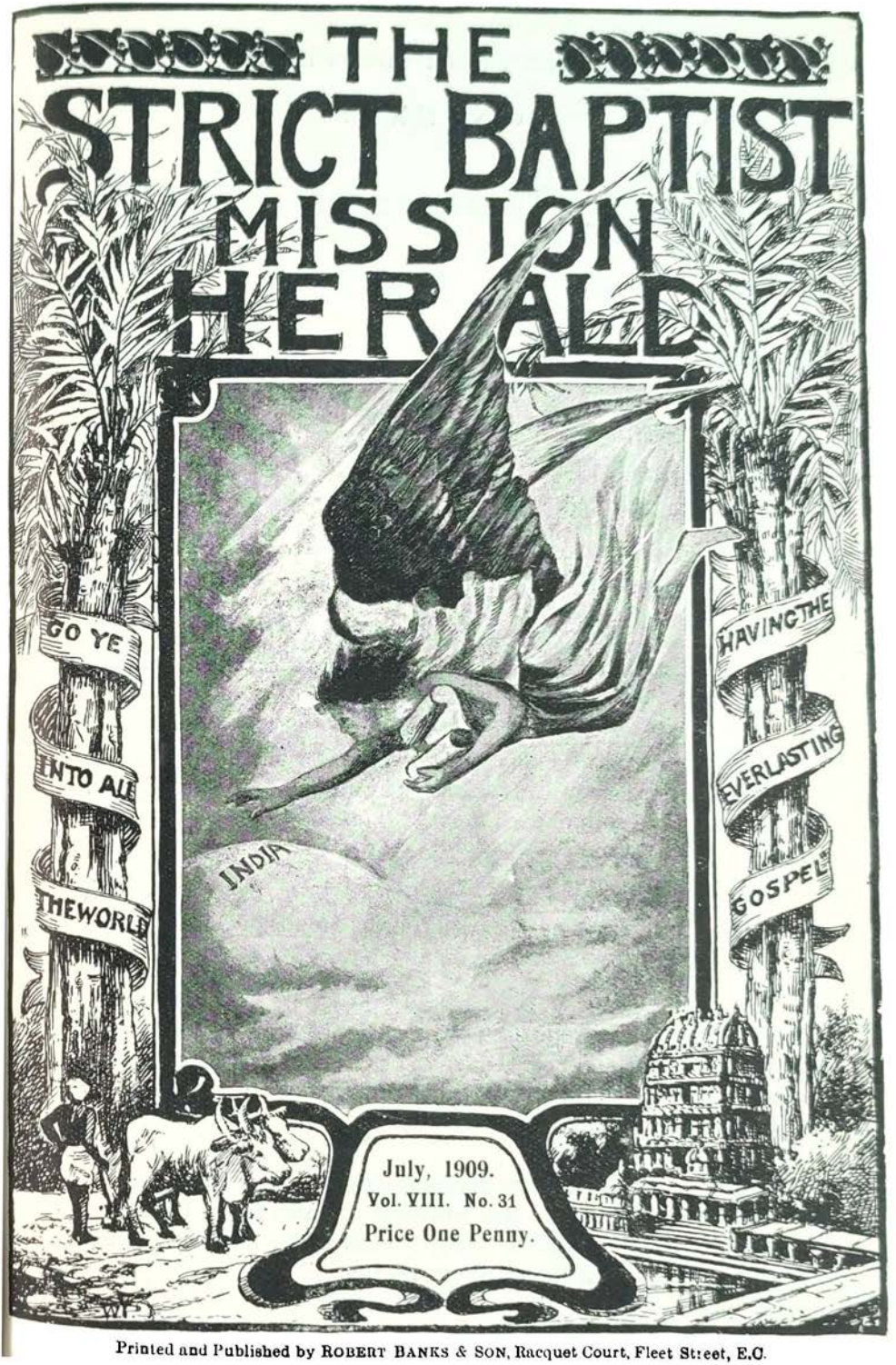
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ALL APPLICATIONS for Lectures, Reports, HERALDS, bound Vols. for 1908, and Post Cards, and *changes of address*, to be sent to the GENERAL SECRETARY, Pastor W. Chisnall, 35, Farnham Road, Guildford.

* * *

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.

THE STRICT BAPTIST MISSION HERALD



July, 1909.
Vol. VIII. No. 31
Price One Penny.

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NOTICES.

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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. VIII.] JULY, 1909. [*New Series*, No. 31.

CURRENT NOTES.

WE draw attention to the initial act of retrenchment which is referred to on another page, and trust its significance may be realised. Retrenchment has an ominous sound when it relates to the Lord's work, and, particularly, when there are such evidences of blessing on the work already being done, and such clear calls to go forward. We earnestly hope this first step backward may be the last, and that it may prove to be a mere preliminary to vigorous progress. May we all remember that this is the Lord's work, and that it demands at least as much concern and energy as our own business.

We learn from *The Missionary Herald* that the unrest in Bengal has largely died away, and that the opposition to missionary work is everywhere feebler, and the work resuming its normal course. It is a joy to remember that not only the affairs of our own and other Missions in India, but all the social and national movements of that great country, are under Christ's control. Amid all the strivings of the peoples our King is exercising control, and surely, if slowly, working out His own perfect plan.

When, however, we think of the sufferings of our fellow-Christians in Armenia we cannot help crying, "O Lord, how long?" Injustice and savage cruelty have been rampant, thousands being tortured and slaughtered, including Protestant preachers. Many villages have been all but annihilated, and upwards of 30,000 people rendered homeless and destitute. This is Mohammedanism, the most virulent and aggressive opponent of Christianity.

RETROGRESSION OR ADVANCE?

"*It is simple but very hard work to pull down what one has been long building, and especially hard when one is planning to build deeper and broader. We must hope that a brighter day will soon dawn.*"

These words reached us from Mr. Booth before the paper on "Retrenchment," which will be found on page 76. They appealed to us forcibly, and aroused our sympathy. Visions arose to our mind's eye, and questions followed each other in rapid succession. There was a mental picture of plodding, unromantic "labour in the Lord"—schools established and managed, meetings arranged and prepared for, classes conducted, enquirers carefully and sympathetically examined, and young believers taught the way of God more perfectly—succeeded by a vision of destruction, and the ease with which it could be effected. "Ease" did we say? Yes, but ease which is accompanied by heart-ache and bitter disappointment. A few words suffice to undo the work which has cost months or years of prayer and labour in the face of the hostile influences of a heathen land, but this "easy" work is the hardest a man of God can have to do—to retreat before the archenemy, to abandon heathen souls, and to withdraw the light of the Gospel which has begun to shine in the awful darkness of demonism.

Questions naturally followed. Why was this necessary? Was it *really* necessary at all? Could it be *right* to go backward? Was the voice of God, which had bidden us Go forward, now bidding us retreat? Did not our Lord command His Church to preach the Gospel to every creature, and could it be that He was commanding us to decrease the area of our evangelism? *Or was this in some way the work of the enemy? And should we not be incurring a solemn responsibility by pulling down our work for God?*

These questions may be evaded, if we choose, by saying that lack of money is our insuperable difficulty; but, after all, the real hindrance lies deeper, and we may well ask ourselves whether this lack of money is not symptomatic of decreasing loyalty to our Lord and to our brethren and sisters in India. At all events, there is no doubt that we can stay this retrograde movement if we will, and, moreover, that we can convert it into eager and steady advance.

As we write, there comes to our hands "A Hindu's Address to You," which gives solemn emphasis to these remarks. If you *do* know a better God than the gods of Hinduism, and a better hope than Hinduism affords, can you leave those to whom Christ has sent you in the darkness of death? One school has been abandoned; is it your wish that others should go and that Satan should rejoice?

Is it to be Retrogression or Advance?

Our Foreign Field.

The News of the Month.

MADRAS.—During April and May we have had heavy rain in Madras. Such rain at this season has not been known here for the past thirty years. In early May we had quite monsoonish weather. The rainfall registered is sixteen inches above the average due for the period.

Rice is still being sold at what Government recognises as "famine rates." But the price just now is more favourable than it has been for many months.

In our Theology Class in April the subject of study was "The Covenant of Grace."

The All India Sunday School Union Scripture examination is to be held on Saturday, July 17th; so far as I am able to judge we shall enter a record number of candidates in the Written division.

As occasion requires and opportunity arises I visit our people in their homes and read the Word and pray with them. These visits are appreciated.

In addition to our Lord's Day services in these centres week-day prayer-meetings are held regularly at Vepery, Ayanapuram and Peruvallur. These are often refreshing times.

Our Volunteer Preaching Band has gone forth each Lord's Day after evening service, and publicly testified for Christ, a different district being visited each week.

John Gabriel, one of our Ayanapuram teachers, was married on May 5th in our chapel at Vepery. This is the first marriage service held in our new chapel.

Our L.Z.A. friends will be interested to know of a new feature in our work. This is a Gospel and Sewing Class for young women which meets weekly at Semmencheri, the average attendance during April being twelve. There are great possibilities in it. Pray for it. ERNEST A. BOOTH.

° ° ° °

There has been very little deviation from the regular course of things in my work this month. Owing, I suppose, to the heavy rain which has fallen in Madras lately, the patients have been more numerous than last month, the attendances being 77. The majority of the cases have been either influenza or ear affections, which seem to be very prevalent just now.

In view of the coming vacation, my munshi has been more vigorous of late than usual; instead of the one-hour lesson each day, as was arranged, he has given me two, three and even four sometimes. It has been rather tiring, but I have felt the benefit, and as we are 17° below the average May temperature it has not been so difficult as under other conditions. Still the change on the hills will be a welcome break.

I was much interested in witnessing last Wednesday the first marriage which has taken place in our new chapel at Vepery. The bridegroom was John, one of the teachers at Ayanapuram. The bride, according to Hindu etiquette, appeared very reluctant to enter the chapel and take her place, and throughout the ceremony maintained a most dejected, downcast attitude.

We are leaving here for Yercaud to-morrow evening and hope to return with fresh strength and vigour for the work before us.

10th May, 1909. OLIVE M. ELLIOTT.

Retrenchment.

WILL you please come with me to a village rather difficult of access, at the end of a sandy track which serves as a road. On the right-hand side as we enter the village there is a pathetic sight I wish to show you. It is roofless, doorless, windowless and empty—a picture of desolation. But a short while ago this was the S.B.M. school, with teacher's house attached. Our teacher who lived here was the sole representative of Christianity in the village. Every day the children were gathered and taught lessons from the New Testament and S.B.M. Catechism, in addition to ordinary subjects.

In April I received an official letter from the Council of the S.B.M. informing me of its utter inability to increase the amount of money sent monthly, and instructing me not to continue the present rate of expenditure. In consequence of this letter I have abolished this village school, dispensed with the services of the teacher and dismantled the building.

It is the first time that the Council has been obliged to send a letter of such tenor. The reason is not far to seek. The present subscriptions are not sufficient to meet our actual current expenditure. *Unless the gifts to the* GENERAL FUND *are immediately increased and the increase is sustained we shall be face to face with the sad necessity of abolishing other stations* and so throw away the work of years of honest evangelistic toil.

To the honour of our Mission be it recorded that the Council has eschewed debt and so avoided the heavy drain which bankers' loans entail. This is a sound business position and it is in line with the Scriptural injunction, "Owe no man anything."

I know that the Council regrets as deeply as the Missionaries the necessity for curtailing our work. But the Council is only able to send to India the amount entrusted to it by our subscribers. I therefore make my personal appeal to all our supporters to come NOW to the help of the Lord and enable the Council to lengthen its cords and strengthen its stakes.

Closing mission stations is very, very heavy work to any missionary. To abandon strategic positions is to weaken and imperil our whole plan of campaign. Satan rejoices when a mission station is closed; let us give him no further occasion for joy. This is a critical juncture in the history of the Mission; let us each do his or her part to turn it into the beginning of a great victory. E. A. BOOTH.

A Hindu's Address to You.

I AM a heathen Hindu. All my family and loved ones are heathen Hindus. All my ancestors were heathen Hindus. All the people of our village, with the exception of a few Mahommedans, are heathen Hindus. Is it true that far away in the land of the sunset, in the white man's country, there are people who believe in another and a better religion than our own?

I believe that if I commit sin I may expiate it by doing good deeds, such as giving money to our temple. *Do you know a better way than that of expiating sin?*

I believe that when my little daughter, the light of our home, was snatched away by the angels of death, it was because someone passed by and cast upon her the Evil Eye. *Have you any better explanation to offer?*

I believe that the sacred books of our Hindu religion are the Voice of God and the best books in the world. *Do you know of any better book?*

I believe in gods who commit sin just as we do. *Do you know of a pure and holy God?*

I believe that I and all men are but drops from the ocean. Our thoughts, our words, our deeds, our character, are but accidents of our existence. Just as the rain-drop falling on to the flower or into the gutter, partakes of the sweetness of the one or the filth of the other, so our personality is formed by our surroundings. *Do you believe in anything higher than that?*

I believe, too, that just as the rain-drop eventually finds its way back to the ocean, and there loses all its former characteristics, so I and all men will be absorbed by the one Great Spirit. *Do you hold anything different from that?*

But I believe that before I am finally absorbed, I must pass through a long series of births. If I am lustful or cruel in this life, I expect afterwards to become a pig or a snake; whereas if I live a good life now I may hope to be born a very high and honourable person, perhaps even a Brahmin, in the next. *Can you tell me of a better hope than this?*

But, although I believe all this, yet my life, ever since I grew up, has been shadowed by a great dread. One word of all words I will not speak, or hear spoken if I can help it. That word is DEATH. DEATH, to me, is a dark portal, an unknown sea. When the women wail for me; when the mournful conch sounds and the drums beat before my funeral procession; when the people in the busy street speak of me and say, "He is gone"; when they leave my body smouldering on the lonely burning ground; *where will my soul be?* I do not know. My forefathers died in the dark. My father sought to pierce the gloom, but he, too, died in the dark. Must I also take this last step in the dark? Is there no light for me? *Do you possess a secret which might bring light and hope to my darkened soul?*

The Women of To-morrow.

IN Ayanapuram, where we have toiled for the past eleven years, our Zenana work is carried on by the Biblewomen, one visiting the caste women and the other the non-caste.

We visited the non-caste quarter yesterday morning. Our work there has to be done early in the morning and late in the afternoon, when we can find the women in their homes. During the greater part of the day some are cutting grass in the surrounding jungle, and others collecting palmyra juice to sell in the Madras markets.

We sit or stand before the little mud and thatch huts, and speak to them as they get together their grass knives, and ropes, and baskets, and toddy pots, preparatory to starting out. Sometimes we get but scant attention, at other times interest is shown and a crowd collects. Such was the case yesterday. One by one they came—men, women and little children; we looked at those poor degraded, apathetic faces, and were stirred to our hearts, and we thought that if we to whom the sights were so familiar could feel thus, surely you, if you could see them, would be crushed with a sense of their need and your obligation.

Right in front of us was a heap of ashes and a few burnt chillies. We asked what it meant (there is ever something new to ask the meaning of, so deep and mysterious is heathenism) and they told us. A child had an abcess on its face and of course they knew it was devil-possessed. The chillies had to be burnt and passed around its head with various incantations to drive away the evil one. The baby laughed and frolicked in her mother's arms as they told us.

There were drums in the distance and a procession passed down a lane. The drummers walked first, followed by men bearing trays of offerings—rice, and flowers, and cocoanuts, and cakes, etc. Then came

another offering—a baby girl gaily dressed, carried in her father's arms. Other men and women followed, dressed in bright-coloured cloths. We asked what it meant, but we guessed as we asked the question. The drums were playing on our nerves, and the cactus-hedged lane and blue sky and gay worshippers were seen through a mist. She was being taken to be married to the god—dedicated to a life of sin—that little, laughing, innocent baby girl, and we were looking on!

A herd of cows cropped the short grass around us, and the cowherd squatted before us, a repulsive-looking man with swollen, deformed feet and evil face and unwashed hair of several years' growth. But his little baby evidently loved him, for she fearlessly pulled his hair, and slapped his face with her chubby brown hand. "It is of no use preaching to us," he said; "we have no sense and cannot find a new way; you should teach the children (and he pushed the child forward); you can easily bend them to your way." We looked at her in the clasp of that savage-looking creature, half man, and half animal. She, too, was one of India's little women being remorselessly hurried into the listless, hopeless apathy which is the lot of India's women.

"Teach the children," that rough man jeeringly said, but Someone pure and gentle said, "Suffer the children to come unto Me, and forbid them not." Are we forbidding them when we withhold our help so that only a few can be taught, when so many might be?

Will you not help, friends, those of you who have never done so before? Would that I could make you *feel* and *see* as we do out here. It is terrible to see the need for the Gospel, more terrible to see the opportunities God gives us, but most terrible that we do not enter the open doors He points out, and cannot, if we would, for want of means. WINIFRED BOOTH.

Contact Points.

THE processes of the physical world frequently picture those of the spiritual. The electric current, for instance, flows with incredible rapidity along the conducting wire. Looking at the tiny metal thread you see no trace of the mysterious potency that is slipping from particle to particle; but take a live end and approximate it to its fellow, and instantly the space between the two points presents a scene of brilliant, sparkling flashes, and there is a succession of clattering reports—a storm of lightning and thunder in miniature.

There are some departments of Mission work which seem to be veritable contact points where Christianity—yea, we have faith to believe, where Christ Himself—draws near and touches paganism; where the atmosphere is charged with spiritual electricity; where two mighty forces are in actual conflict; where, though in uninspiring and ignoble surroundings, a real assault is being made upon the fortress of heathenism.

One of these contact points is the but lately established Meeting for Young Men, held in the evenings at our Pursawalkam and Semmencheri schools. Just at the present time, when street preaching has become so difficult on account of the anti-foreign feeling,* these indoor Meetings for Young Men are the most precious opportunities of coming into contact with that most difficult class, the *city* heathen.

We cycle up to the place of meeting five minutes before time, and push our machines through to a back part of the building. Going into the schoolroom we find about thirty adult men gathered, most of them young, but a few grey-beards. We sit at one end of the room by the side of a body of picked singers who have been chosen from our boys' day school to lead the singing. Just in front of us a single oil lamp hangs from the low ceiling, and around this, seated in a single semi-circular row,

* This was written in November last, before Mr. Brand left Madras.

is the audience. It is a heathen audience. "Let us pray" is not sufficient prelude to the act of Christian worship. The idolater gazes round at the blank walls, and an explanation is necessary. "We are now about to address God—the true God—in prayer. Our God is here in this room now. He is a Spirit, and we must worship Him in spirit and in truth." And so the service goes on, explanations of the simplest truths of Christianity being necessary the whole time. The explanations are not called for by crass ignorance on the part of the heathen, but rather by their misconception of terms. The people are familiar enough with the words sin, judgment, sacrifice, love, and the like, but their meaning and ours are often totally different.

During the address the faces of the men are an interesting study. Dull, open-mouthed wonder; obtrusive head-nodding agreement; dark, silent depths of hostility; quiet, thoughtful, impressed faces; scornful, curling lips; eyes of smouldering fire that seem to almost light up into a blaze at the name of "Yasu" (Jesus).

The preacher delivers his message, the one or two Christians present pray, and so the meeting ends. With true Indian courtesy each man stays to be personally greeted before leaving the room. Outside, however, a different scene presents itself, and we move off through a crowd shouting "Vande Mataram!" In this way the caste people testify their displeasure at our holding Christian meetings in their street.

Signs of spiritual blessing resting upon these gatherings are not wanting, and we are hoping soon to see more evident tokens still. J. M. B.

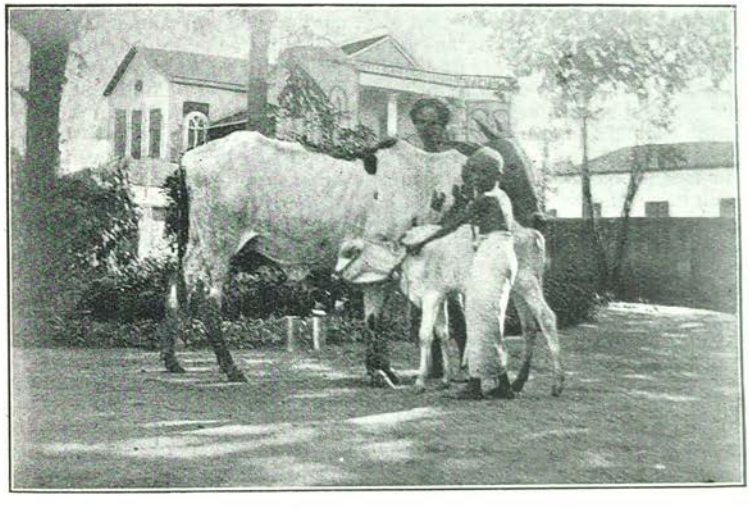


Photo by] A MADRAS MILKMAN. *[Mr. E. A. Booth.*

The Milkman.

WE have no milk carts here, but each morning and afternoon the cow and calf are brought to the house twice a day, and the milk is drawn there and then. One peculiarity of the Indian cow is that she will not give milk unless she can see her calf. Unless the milkman is closely watched his regular habit is to include a quantity of water which he keeps secreted in the long can. A clever milkman manages to quickly turn the deep can upside down and keep the water in by what is commonly known as "the milkman's twist." E. A. B.

My Bathroom Door.

TO this door, which opens into the compound as in all Anglo-Indian houses, many who are afflicted with sickness and pain come for relief. The dispensing hour is from 7 to 8 o'clock each morning, but often there are applications later in the day. Up to the time of leaving Madras for the hills I have been able to give medicine and advice 286 times to about 160 patients, who have been nearly all women and children. The cases have been varied, but mostly those of simple fever, dysentery, skin diseases, dengue, and of late, ear diseases. Mrs. Booth very kindly acts as interpreter at present, but I am hoping soon to be able to converse with them myself.

The dramatic way in which the patients enlarge upon their sufferings is sometimes quite amusing, and the superstitious causes they ascribe to them would be ludicrous if one did not feel the solemn position in which they stand. One little boy came to me some weeks ago with a wound on his head which he said was caused by a man falling over him ; on examition I found it was covered with a greyish powder and enquired what it was, and he said he had been to the burning ground and found a human bone, which he had crushed to powder and applied, adding that when a living man had done an injury, a dead man was able to cure ; one who was standing by assured us that was the general idea of the common people.

Another child came suffering with fever and nervousness ; he told us that about a fortnight earlier he had committed some offence for which a man had threatened to beat him ; since that time these symptoms had appeared and his mother thought the man had put him under the power of an evil spirit ; could I do anything for him ? I gave him some medicine and sent him away, but the impression he left did not fade so easily.

Dear friends, is it nothing to us that millions of little children are daily being taught such things at their mothers' knees ? Is there not need for simple Gospel teaching amongst the mothers of India ? A few days ago I heard a herald of the Cross say, " I have just received the news that my dear mother has been called home, and I cannot tell you how great a shock it is ; she was the means of leading me to Christ in my childhood and was instrumental in planting the missionary desire in my heart." Contrast this, dear friends, with the privileges of India's little ones and pray that through us many of India's mothers may be turned to the true God.

But I have digressed. One obstacle that often hinders a speedy recovery is that many patients try all the means within their knowledge to cure themselves by the use of leaves and native drugs, and then when they find they are getting worse they come to us, by which time a wound is often septic or a disease much more complicated. Again, some expect an instant cure to be effected and give up if a day or two passes and they are not well. " You gave me fine medicine for my headache ; it cured me in one day ; why cannot you do the same for her ? " said a woman, pointing to her daughter, who had a large glandular abcess.

We are so thankful to be able to alleviate bodily suffering here, but O we pray that the Lord may use it in the ingathering of many of the precious gems of His crown. Will you join us in this ? O. M. E.

Give !

" GIVE strength, give thought, give deeds, give pelf,
Give love, give tears, and give thyself.
Give, give, be always giving ;
Who gives not is not living ;
The more we give
The more we live ! "—From *Regions Beyond.*

OUR HOME CHURCHES.

Prayer Subjects for July, 1909.

Week beginning—

SUNDAY, 4th.—That many hearts may be constrained to give at this time of financial difficulty, so that our work may not be hindered through lack of funds.

Sunday, 11th.—That the holy passion for the salvation of others may possess our missionaries and all other helpers in fuller measure.

Sunday, 18th.—That the spiritual harvest may be plenteous, though the labourers are few.

Sunday, 25th.—That the L.Z A. work amongst the village women may be so blessed that some may be soon led to saving faith in Christ, and given courage to confess Him publicly.

Council Echoes.

Personal.

We greatly regretted the absence of our esteemed President at the June Council Meeting through continued ill-health and unfavourable weather, but hope to see him in his accustomed place in July. We were sorry, also, to hear that Mr. H. Baker, of Homerton Row, who has been laid aside for some weeks, had been worse, and was again unable to be present. On the other hand we had the pleasure of welcoming our Treasurer, Mr. A. J. Robbins, after many months of enforced absence through ill-health.

Lectures.

It is not too early to make arrangements for winter lectures. The lectures of last winter will, of course, be available for the coming autumn and winter months, but it was hinted at the Council Meeting that we should like to have in addition a new set of coloured lantern slides. Perhaps, in echoing this Council whisper to the larger circle of our readers, we may touch the practical sympathy of some friend or friends. We were glad, too, to hear that some Indian curios were on their way. These will make our lectures much more interesting and helpful, and we trust that many friends will lose no time in writing to our Secretary, Mr. Chisnall, and arranging dates for these lectures.

Medical Work.

Our hard-worked Secretary told the Council that the anonymous friend who, at the Half-yearly Meeting, offered £10 towards the support of Mr. Brand's medical work on condition of £90 being contributed for the same object, is ready and anxious to fulfil his promise. The amount now standing to the credit of this fund is £58. About £30, therefore, is now necessary to secure our friend's offer.

The General Fund.

Notwithstanding our very active sympathy as to the Medical Fund, we feel that we cannot press it while the General Fund is so low. Repeating what we said in May, "The General Fund is our financial fly-wheel, and in proportion as it fails the whole of the work must suffer, *including, of course, Zenana and medical work,*" we venture to urge the prior claim

of this fund. The amount contributed to it during May was a trifle over £60 to meet upwards of £90, and our present balance of £11 is the lowest of the current financial year! At the same time, we were glad to hear our Secretary's announcement of a special donation of £10 in response to our appeal, which we cordially acknowledge.

Need and Opportunity.

It our readers could be brought face to face with the needs of our work abroad as the members of the Council are, we think they would be so stirred that there would be no further financial difficulty. There is no lack of opportunity to go forward with the Lord's work, for doors are open on every hand. The sole lack is the means with which to enter. Not only are the needs themselves pathetic, but also the fact that we are unable to meet them.

A Self-Supporting Missionary.

This is the echo of a suggestion made by a member of the Council. We received it wistfully, if not hopefully. "Might such a thing be!" Why not? We have great need of another missionary.

A Welcome Promise.

An anonymous promise of £50 "towards the training of another missionary" was exceedingly cheering, and constrained our recognition of the fact that in spite of straitened finances the Lord is working in the hearts of His people at home, as well as blessing the work abroad. We praise our Lord and thank our anonymous friend.

Meetings.

Homerton Row Girls' Missionary Sewing Class.—The Annual Meeting of this class was held on Thursday evening, May 20th, 1909, under the presidency of the pastor, Mr. E. Flegg, when an interesting programme of recitations, etc., was gone through by the children, and several addresses were given. The Report presented by Miss Spratt, the secretary of the class, showed that real progress had been made since the re-opening of the class last year. 54 names are on the roll, and there is a weekly attendance of 40. When the class was re-formed last year it was too late to make garments for India, but this year it is hoped to contribute to the missionary boxes which will go out in November. There can be no doubt that the girls themselves are benefitted by this missionary work as much as the children in India, and we warmly congratulate our friends at Homerton Row on the successful reorganisation of this branch of their work for Christ.

We learn from our friend Mr. Turnpenny that the girls and friends of the class spent a very happy time at Riggs' Retreat, Chingford, on Saturday afternoon, June 5th, when tea, games, and prizes added to the enjoyment of the forest scenery. The workers and friends who accompanied the girls—viz., Miss E. Spratt, Miss Dearsley, Miss Rickard, Mr. F. Brett, Mr. Hewstone, and Mr. and Mrs. Turnpenny and family—were heartily cheered, and on reaching Homerton Row "Praise God from whom all blessings flow" was sung with heart and voice.

The Children's Corner.

MY DEAR NEPHEWS AND NIECES,—I have the pleasure of welcoming Edith Gilmore, of Gurney Road Sunday School, and Fred Simmons, of High Wycombe, into the Corner (in Division I.). Dorothy Mitton is No. 3 with her collecting book, and sends me 5/- for the Mission, for which I thank her. I am sorry Agnes Fowler's answers to the May questions were overlooked last month, but they are now included. I find, too, that the form of question No. 2 in Division II. last month gave Doris unnecessary trouble. She searched the magazine through twice for the meaning of Tattayangarpettai, but it was not there! I daresay both will try to forgive Uncle John. I have been much interested in reading the texts suggested to you by Mr. Morling's sale of Gospels. I am greatly pleased, too, to find that some of you have been getting other cousins to join what Willie calls "the dear old Corner." The more the better.

But what pleases me most this month is to hear from two of my nieces that they are on the Lord's side. One of them says, "I am longing for the time when I shall follow Jesus in His appointed way. I can truly say I love Jesus, and realise Him as my own *dear* Saviour." And the other tells me that she loves Jesus, but something hinders her confessing it, and asks me what I think it is. Yes, I will gladly pray for you. I daresay the hindrance *is* nervousness, and I know all about it; but, after all, there would not be *very* much to fear in telling father and mother, or your Pastor, would there? Suppose you were little Indian girls, and your relatives hated the "Jesus religion"! Don't you think you could *write* what you want to tell them as you have done to me? I shall be glad to hear about it again, and to help you if I can.

The Missionary Band at Goldsmith Road is making rapid strides. They have started a little paper of their own (copied on gelatine), called *The Young People's News*. "Of the first number, which started this month (June), there is not one copy remaining," I am told, or I should beg the favour of a copy. Perhaps, however, someone might be inclined to lend me one. I am glad to hear from Mr. Bulman that the Corner questions cause the members of the Band to search the HERALD from end to end, and that they are familiar with all that our missionaries write.

The MARKS FOR JUNE and the total for the quarter are as follows:—*Division I.*—Ruby Schweitzer, 6, 19; Grace Church, 5, 18; Lizzie Gillam, 5, 17; Emmie Church, 4, 16; Hubert Grimes, 5, 16; Colin Church, 4, 15; Peggie Large, 13; Agnes Fowler (4 for May), 4, 13; Kenneth Robbins, 4, 12; Dorothy Mitton (4 for May), 4, 12; Jane Basham, 5, 10; Lily Carrington, 10; Elsie and Willie Tooke, 4, 9 each; Ray Farrow, 9; Marian Osborn, 9; Ruth Waters, 8; Ben Edmondson, 8; Edith and Reginald Graves and Alberta Martin, 4 each. *Division II.*—Winnie Church, 4, 13; Doris Farrow and Dora Haynes, 4, 12 each; Violet Hammett, 4, 8; Alma Waters, 4. I am sending a missionary book to Ruby Schweitzer and to Winnie Church. I hope no one will be discouraged at not being first, but will make disappointment the stepping-stone to success. Only 14 have answered the three months' questions.

QUESTIONS FOR JULY:—Mrs. Booth and Miss Elliott tell us about four children this month. I want Division II. to tell me what was the matter with three of those children, and Division I. to tell me what "remedies" the native doctors applied, and what the people thought was the matter with them. Then I want both Divisions to read what Mrs.

Booth says about the cowherd and his baby, and to tell me what verse in the New Testament it suggests to them. So there are four questions for each Division, and the fourth question is the same for both. A book will be given in September for the best answers in each Division, and I hope some of you who have not yet had a book will get one; but you must try, for some cousins are very painstaking and very neat as well.

A nephew and a niece both sympathise with me in being unable to "stretch" the page, and Jennie suggests I may be able to do so when the HERALD becomes more widely known, but Kenneth thinks I may be able to put an extra page in now. Well, it happens that this month Mr. Editor can spare me an extra page. Love to Eric. Yes, Jennie and Gracie, I very much enjoyed the Sewing Class Meeting. I pass on your kind regards to the Corner, Willie. Yes, Dorothy, I, too, should be very glad to meet you, but I don't know how it was you heard that I was coming. It was a whisper I did not hear.

I think even our big, grown-up friends will, perhaps, listen with appreciation to the following from one of our cousins this month:—"We were not born just to live, but to shed light into dark corners. If we cannot do so ourselves we can give contributions to missionary societies, and so help. Jesus appreciates even the smallest deeds or words of kindness."

Willie Tooke tells me he is always on the look out for the Corner, and sends me the following story:—At the anniversary of a Sunday School at Copthall, a village in Essex, on Sunday, October 5th, 1834, whilst the collection was making, a little boy about seven years of age put a bag upon the plate. As it was rather heavy the collector was curious to ascertain its contents. It contained 285 farthings, or 5/11¼, and it was found that the boy was in the habit of going errands for his mother and was allowed the farthings in change to be disposed of as he pleased, which he saved and gave to the support of the Sunday School.

Another little boy I know collected farthings for the *missionary box*. Have you ever heard the story of Cyrus Hamlin, an American boy of nine or ten years old, who was afterwards a missionary to the Turks? The Church to which his mother belonged had undertaken to educate a Hindu boy, and the children were asked to put their pennies into the box. One annual "muster-day"—a great holiday—Cyrus started off to attend it for the day. His mother gave him seven cents to buy some lunch with, and suggested that he should drop a cent or two into the missionary box. As he went along he began to be troubled about how many pennies to give. "Shall I drop in one or two? I wish mother hadn't said 'one or *two*.'" However, he finally decided on two, but conscience began to upbraid him—"Five for yourself and two for the heathen! Five for gingerbread and two for souls!" So he changed it to four for gingerbread and three for souls, but even this did not satisfy him long. Arriving at the house where the box was kept he dropped in the entire seven, and went on his way contented. You must imagine how hungry he was when he reached home later in the day!

But what do you think of this story, which I read in *China's Millions* the other day? A Christian meeting was being held at Tieling, China, and the people were bringing their offerings. One man, having no money, brought a bag of grain and a calf; another brought a gun; the women gave up their gold and silver and watches for Christ. One woman, however, was far too poor to make any such offering; she was clothed in rags, and her face was wet with tears. She whispered to one of the lady missionaries that she had only one cent, but she would like to give it if she might. The cent—worth a farthing—was handed up. The Chinese Pastor looked at it and looked at the poor woman and then lifted it up, and as he told the story the whole congregation broke out in tears of gladness. They remembered the New Testament story, and, of course, you do too. Don't you think Jesus was just as pleased as He was 1,900 years ago?

Your affectionate UNCLE JOHN.

"Of Thine Own Have We Given Thee."

Subscriptions received from May 16th to June 15th, 1909.

General Fund.

	£	s.	d.
West Ham Tabernacle—			
Mr. W. A. Warwick		15	6
I.B.R.A.		2	6
Wattisham—			
Miss A. Dickerson ..		1	6
Madras—			
Miss O. M. Elliott...	1	.	.
Manchester—			
Miss Salisbury ...	5	.	.
Mrs. Shipway ...		10	.
A Friend		1	.
Reports		2	2
Acton Tabernacle—			
Master Cecil Elliott		3	6
Watford Tab. S.S. ...	2	12	9
Mrs. Doggett (box)		2	3
Guildford, per Mr. Chisnall (literature)		1	8
Mr. E. C. Bourne ...		1	6
Thame—			
Mrs. Elton, Senr. ...	1	.	.
Friend, per W. C. ...	10	.	.
Brighton, Prarthana Sabha	2	9	10½
Reports		1	2
M. A. F....		5	.
Wood Green, Dovecote Hall		4	10
Mr. E. Tree		6	.
Tring, Akeman St.—			
Senior C.E.	3	2	4
Junior C.E.... ...		5	6

General Fund (*cont.*).

	£	s.	d.
Chatham, Enon S.S.		10	.
Bermondsey, Spa Rd.		11	6
Marylebone—			
Mount Zion ...	20	.	.
Walthamstow, Zion—			
Mr. and Mrs. J. C. Booth	2	2	.
Sewing Class ...	1	10	.
Y.P.M.S.	1	.	.
Croydon—			
Miss Thomas ...		10	.
Miss E. Ballard (box)		7	.
Mr. R. P. Fardell ...		2	6
Mrs. Kew		2	6
Stratford, Gurney Rd.—			
Mr. S. M. Taylor's Class		2	6
Berkhamsted—			
Beulah S.S.	1	11	.
Mr. Osborn (box) ...		12	.
Mrs. Wood (box) ...		8	6
Miss Sills		7	6
Mrs. Philbey ...		2	.
A. H., per E. M. ...		5	.
Balcombe		8	.

"Herald" Fund.

	£	s.	d.
Hounslow—Zoar ...		3	4
Manchester	1	3	11
" "Herald" Subscriptions ...		17	.
Sturrey—			
Miss L. Schweitzer		1	6

"Herald" Fund (*cont.*).

	£	s.	d.
Brighton, Prarthana Sabha ...	2	3	10
Walworth—			
Penrose Street S.S.		2	1½
Colnbrook		3	.
Croydon—			
Tamworth Rd.		10	.
Middlesboro'		1	10
Walthamstow—Zion		11	.
Bromley—			
College Slip		4	6
Ipswich—Zoar ...	1	5	.
Berkhamsted—Beulah		12	6
Staines—			
Miss L. Howes		1	5
Mr. V. J. Steel		3	.
St. Albans ...		5	.
Rushden—Succoth		1	.

Medical Fund

Brighton, Prarthana Sabha—			
Miss Billington		5	.
Mr. H. S. Boulton		2	6
Mrs. Cozens, Senr ...		5	.
Mr. and Mrs. Elliott		5	.
Mr. and Mrs. D. Fisher		5	.
Friend ...		5	.
Mrs. Holford ...		10	.
Mr. and Mrs. Lucas		5	.
Tottie ...			1½
True Sympathy		1	.
Mr. G. Virgo		2	6

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PRELIMINARY ANNOUNCEMENT.

THE ANNUAL MEETING

WILL BE HELD (D.V.) AT

MOUNT ZION CHAPEL, ST. JOHN'S WOOD RD.,

ON

TUESDAY, OCTOBER 26TH, 1909.

"The Desire of India."

A book for Missionary Study Classes, written from the standpoint of the Indian Church.

Price 2/- net, post free 2/4.

* * *

"Sorrow Without Hope."

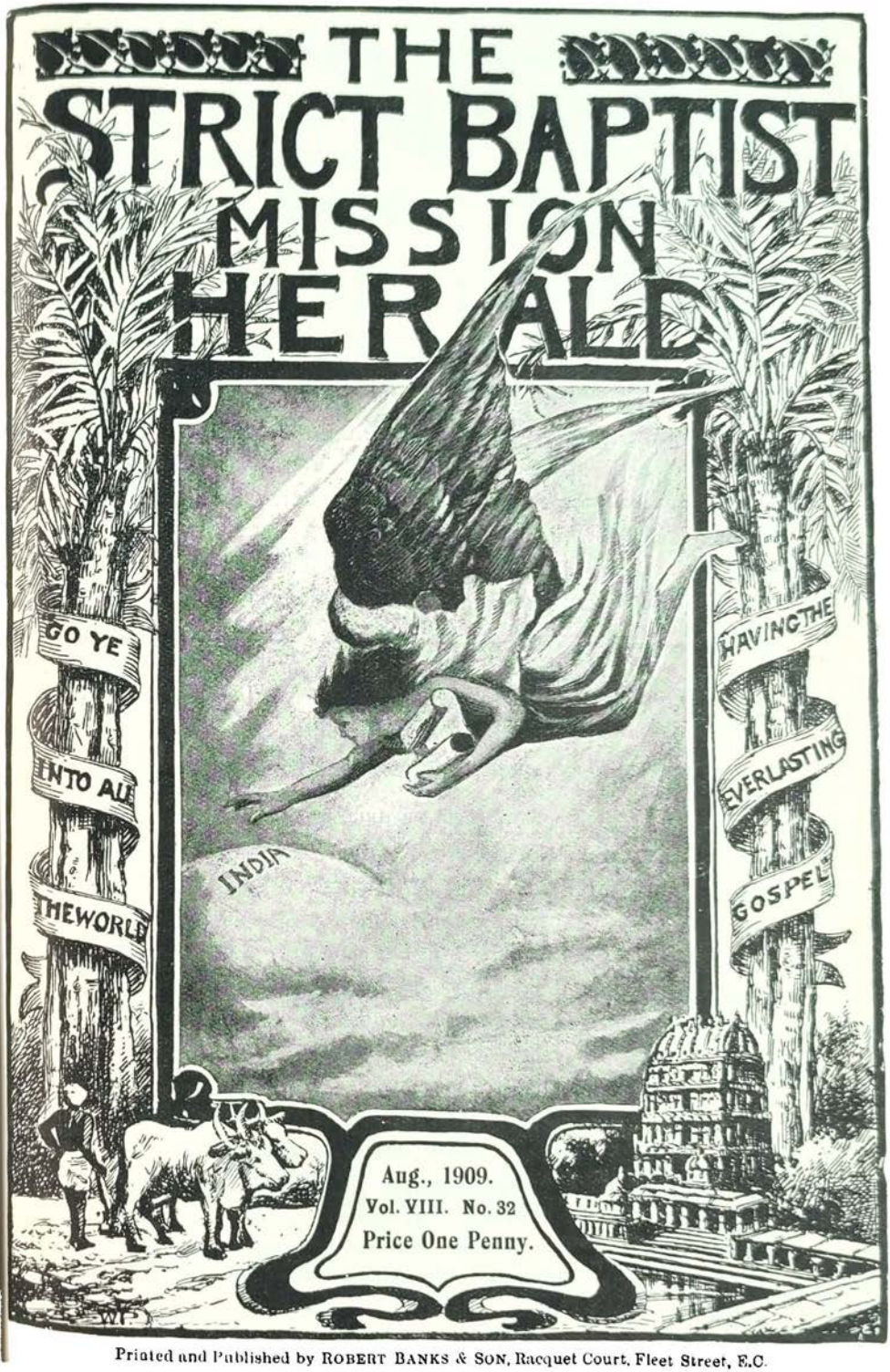
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THE STRICT BAPTIST MISSION HERALD



Aug., 1909.
Vol. VIII. No. 32
Price One Penny.

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THE 48TH ANNUAL MEETING

OF

THE STRICT BAPTIST MISSION

WILL (D.V.) BE HELD AT

MOUNT ZION CHAPEL, ST. JOHN'S WOOD ROAD, REGENT'S PARK, N.W.,

ON

TUESDAY, OCTOBER 26TH, 1909.

Arrangements can be made for the sleeping accommodation of a few country friends if early application is made to the General Secretary.

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

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

N.B.—The Financial Year will close on September 30th, 1909.

The Strict Baptist Mission HERALD.

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

VOL. VIII.] AUGUST, 1909. [*New Series*, No. 32.

CURRENT NOTES.

IN view of the Annual General meeting (*i.e.*, the business meeting for members of the Association only) which will be held immediately before the public meeting in the afternoon of Tuesday, October 26th, 1909, at Mount Zion Chapel, St. John's Wood Road, we call the attention of subscribing Churches to the qualification for membership which is set out on page iii. of the cover. We trust all will endeavour to send in their subscriptions and nominations as early in September as possible.

None who attentively follow the monthly record of our work can fail to see clear evidence of the working of God's hand both at home and in India. Yet is there not, at the same time, a consciousness of restraint in that working? Since "the Lord's hand is not shortened," may not the meaning of that restraint be that He is saying to us "Prove Me now herewith if I will not open the windows of heaven and pour you out a blessing, that there shall not be room enough to receive it?"

There is surely, at least, a distinct call to prayer—prayer which is the expression of the heart's deep desire—intelligent, definite, expectant. Such prayer will inevitably cost us something in self-denial and effort, but it will also enrich us while it brings down blessing upon our brethren and their work for God in India.

MEDICAL WORK.

"A MAN'S heart deviseth his way, but the Lord directeth his steps." On the completion of the Sendamangalam Building Fund we said to ourselves and to our readers, There must be no more special appeals for the present; the General Fund must now be the sole object of our care. With a balance on the wrong side of the Fund this resolution seems more necessary than ever. There are, however, such marked evidences of God's guiding hand in regard to our Medical work that we can do no other than follow as He leads step by step. We invite a consideration of these evidences.

It will be remembered that the Sendamangalam Building Fund had barely been completed when, at the Half-yearly Meeting in March last, a conditional offer of £10 as the nucleus of a Medical Fund was spontaneously made. That fund has grown, without any appeals, to nearly £60. A few weeks ago two successive offers of £50 each were made "towards the training of another missionary." Then, at the last Council Meeting held on July 2nd, the following letter from Mr. Brand on the needs and possibilities of his Medical work, was read, which brought home to the members of the Council, as we believe it will do to our subscribers generally, the great desirability, to use no stronger word, of having a fully qualified medical man and a hospital at Sendamangalam.

"During these days of quiet I have been looking back upon the work of the past five months in Sendamangalam. I think of the number of cases in which Medical work has been used of God to destroy, or partially destroy, the barriers of misunderstanding between the people and ourselves. I recall one case in which I was even permitted to enter a Brahmin's house, and go into the private room where the young daughter of the family was lying sick unto death. Brother Morling's personal testimony, too, rises up before me of how he finds the people so much more ready to hear the Gospel in villages from which patients have come for treatment than in others. I recall, also, our visit to those wonderful Mountains of Death and the reverse of welcome with which we were met in all villages but *one*, and that one the dwelling place of an old man who had found his way down to the Mission House for medicine. As these things rise up before me, my heart is filled with thankfulness that God has so owned and blessed the work, and the conclusion seems inevitable that God designs to mightily use Medical work as an instrument of evangelization in this difficult field.

"But on the other hand I cannot but be conscious of very serious limitations in so far as my own fitness for the work is concerned. In several instances lately I have felt great compunction about undertaking cases which obviously call for qualified attendance, and the question has forcibly arisen, 'Is it justifiable to undertake the treatment of cases with the nature of whose diseases I am but slightly acquainted?'

"Then, too, it happens again and again that people who have put aside their dislike of the Christian Missionary, who have left their homes and, in some instances, travelled from remote districts, walking or riding all day and all night together, have to be turned away from

our door *not* because their diseases are incurable, but because we have no hospital accommodation, and no qualified surgeon. Every time I turn one of these cases away I feel, more strongly than ever, that our aim should be a *hospital* and a *surgeon* for the new field. So far as the field is concerned the door is open—wide open—for such a movement. The people, having learned somewhat of the value of western methods of healing, are now willing to come to us for treatment. And if only we could get a small hospital, people would be for days together under the sound of the Gospel, and there would also be priceless opportunities of quiet personal conversation with the in-patients. Such a hospital would cost very little—indeed, the premises that will be vacated on our removal to the new Mission House might easily be turned into a hospital. But I could never undertake the charge of a hospital unless I were qualified. *What is needed is the surgeon.*

"Will the Council take upon their hearts this proposal as a Divine call, and cast about them for a suitable man? Is there in the membership of our Churches a medical man, who is also a man of God, willing to give up his English prospects and devote himself henceforth to this needy mission field? He will not lose by such a sacrifice.

"The cost to the Council of this medical mission would be inconsiderable. The people are quite willing to pay for their treatment, and there are rich natives who sometimes pay large fees. There are hospitals in India properly equipped and staffed that cost only *one farthing per patient per day.*

"But apart from monetary considerations, **are the members of the Council willing in response to the dire need and the splendid opportunities now presented in our new field to accept as a practical aim a fully qualified surgeon, and a small hospital for the teeming multitudes in Sendamangalam and district.** I know the scheme cannot be completed at once, but if only the Council will take this up in faith *as a practical aim,* I am sure a great step will be taken in the evangelisation of some hundreds of thousands of people whom God has committed to this Society."—June 8th, 1909.

This letter not only convinced the Council of the need of a fully qualified medical man but also aroused the enquiry, Why should not Mr. Brand, himself, qualify? This question we feel sure will find an echo in the minds of many who have followed the record of his work, particularly during the last five months. We believe he could qualify in Madras; the course would last four years, during the first of which he would be able to help Mr. Booth, and the expense would not be great. The project is not, of course, free from difficulty, but we need not doubt that, if it is of God, the way will be made plain.

At the request of the Council we present these facts, not so much by way of appeal as in order to ascertain the mind of our brethren and sisters in the Churches, and so gain further indication of the Lord's will as to this important step. Then, perhaps, some definite announcement might be made at the Annual Meeting. At all events we trust this matter may rest upon the hearts of all our friends, and be the subject of continued intercession, and that they may come in large numbers to the Annual Meeting prepared to indicate their feeling, and to strengthen the hands of the Council.

Our Foreign Field.

The News of the Month.

THERE is no evangelistic work to be recorded for the month of June. Mr. and Mrs. Booth have been taking their much-needed holiday on the Shevaroy hills. Both had been weakened by influenza, and the children had been suffering greatly from boils induced by the heat of Madras. We are glad to learn that they have greatly benefitted by the change. Mr. Booth writes on June 1st :—" I am looking forward to returning to Madras and work, and trust that God has much blessing in store for us there. The native workers re-commence work to-day."

Mr. Brand, too, feels much revived physically by the cool winds and invigorating climate. He was busy with medical work until almost the last moment of his departure for Sendamangalam. Even after he had packed up to come away a young fellow was brought in who had been badly gored by a cow.

Miss Elliott says :—" We are spending a most enjoyable time here. We have met congenial friends ; my cabin companion and a missionary's wife whom I met on board are staying at Yercaud, and I was very pleased to meet them again."

All were returning from Yercaud at the end of June.

Mr. and Mrs. Morling have stayed at Sendamangalam, and Mr. Morling writes on June 17th :—"After a month's vacation our Agents have just returned to their work. Yesterday we held an examination at the Tuttikulam School. It was very encouraging to note the progress made in numbers and efficiency."

"Brethren, Pray for Us!"

YOU at home who are praying for the work here are accomplishing real service. All of us are in danger of doing the Lord's work mechanically, and missionaries, perhaps, are in more danger than others of losing the fervent love and passion that make the steps light and the hands willing. Heathenism has a fearful *staying power* that would gain the victory by out-waiting its opponent. The listless crowds hear the same old wondrous Story day after day for years. Not the same crowds but the same *look* is there, and it appears at times that that look of hard hostility will never yield. The preacher shoots his pointed arrows, but they strike upon steely armour—the coat of mail of a heathen's indifference. How many arrows fall thus to the ground ! How few enter at the armour joint ! And because of this I say your missionaries are specially liable to become mechanical in their work. Will you take it to heart and pray about it ?

There are enquirers hovering about the entrance to the Church. Some are filled with the pride of intellect and come only to reason and dispute. They are not at rest, but for the present they will not bow their haughty heads to the meek and lowly Jesus. Others are genuine seekers, but so far their minds are dark and confused. The stronghold of idolatry has fallen about their ears, but they are lumbered up with the *debris*—the superstitions and prejudices that remain. A few, like Authelatchmi and Meenatchi, we know to be true Christians, but hindered from open pro-

fession by parents or relations. Will you bear these up before the Throne?

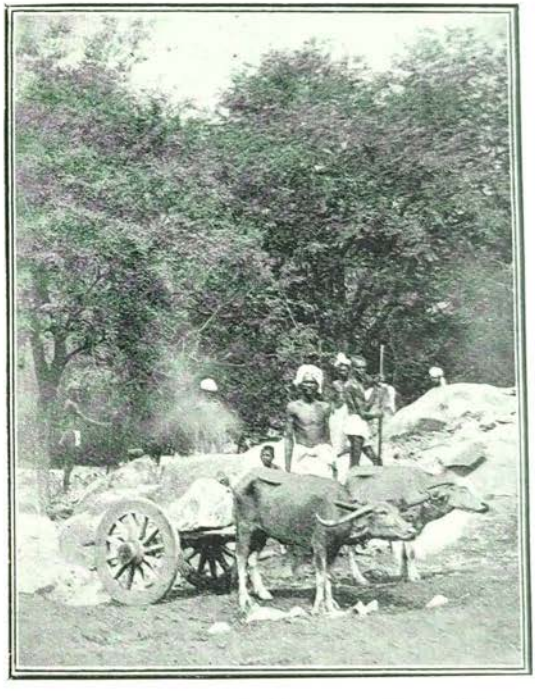
Your interest we value, but, brethren, *we must have your prayers.* I write far from complainingly. Thank God for your many intercessions on behalf of the work. But to be in the midst of Satan's kingdom in India is to realise that this prodigious conflict between the forces of sin and the forces of Christ is a pre-eminently spiritual one. And it is for this reason that we ask your prayers.

We know not God's ways of answering prayer. The working of His decrees lies beyond our ken, but we know that there is a wondrous interweaving in the deeds of God of the prayers of His people. And we know, too—we in India know—that sometimes the work grows lighter, the Word is preached with unction from above, language difficulties vanish, enemies are silenced, a noisy crowd becomes attentive, persecution is robbed of its sting, trembling lambs come safely to the fold, paralysing unbelief dares not approach. And who shall deny that these things are often the answers to secret intercession in far-away England?

Brethren, is it too much to ask you to increase your prayers? If you were here and could see the appeal of the work and could sometimes see into the consciousness of your missionaries, your prayers would rise up like incense before the Lord. We "stir up your pure minds by way of remembrance." "Brethren, pray for us!" J. M. B.

"Missionary Work."

A RECENT writer on foreign missionary work mentions amongst other accomplishments not to be despised by the missionary, those of the doctor, musician, accountant, equestrian, printer, architect, builder, photographer, lawyer. We have all read that Carey grew his corn, that Williams built his own house, that Moffatt was engaged in irrigation work and making waggon wheels. In places where the missionary must cut out his own path he still finds these accomplishments, though perhaps prosaic and contrary to his taste, yet very desirable, if not necessary.



BLASTING GRANITE FOR SENDAMANGALAM HOUSE.

Photo by Mr. D. Morling.

For instance, since our coming to Sendamangalam the majority of my time has

been spent in pursuits by no means spiritual. The completion of our chapel marks the third building we have erected here, besides which such matters as land-hunting and purchasing, well-digging, blasting rock, building compound walls, levelling an old fort and settling land disputes, engage much of my attention.

Blasting rock is a very interesting operation. The procedure is as follows: A man with a long crowbar nicely sharpened makes a hole eighteen inches deep in the hard granite. This will take from two to three hours. After nicely cleaning out the "mine" he puts in two handfuls of home-made gunpowder, then rams into it dried clay, carefully leaving a very small hole which, by filling with another powder, he uses as a fuse. The mine will often explode before the man has run twenty yards, when he must immediately turn round and dodge the falling rock. Fortunately this dangerous work is nearly finished. My accounts show that almost 900 mines have been fired, everyone of which I had to "place" in the morning and examine in the evening. These men generally keep their accounts separate from one another, and always require their pay every night; this entails much additional labour in the office.

Perhaps the most trying of our workmen is the stonemason. He uses the rock broken in the above fashion for foundations, basements, and compound walls. His account is of a different kind, for he takes on his work at so much a "stick" of 25 square feet. He must have an advance before he even touches a stone, and requires further instalments almost every night. The difference of opinion as to the amount of these advances generally leads to much hot discussion. Indeed, stonemasons and "mudmasons" are the most quarrelsome men I know, and their clannish ways and many caste distinctions lead to almost endless bother.

For another part of our work a different kind of stone must be used, which is brought from a sacred mountain about five miles away.

Blasting the well is one of our most difficult tasks. Last year, owing to the early rains, we were obliged to leave the finishing till the return of the dry season. The opening of the well is only five feet square, but the reader may imagine the difficulty of the work when I say that deepening it five feet has occupied two months' constant labour and required over 150 mines. Happily gunpowder and labour are not dear.

Just as we were commencing the Sunday morning service last week we noticed several Government officials and a crowd of two or three hundred people on the northern boundary of our compound. As it was Sunday morning we did not enter into the cause of this unusual gathering, but next day found it was an old land dispute. Of course our Chapel is causing many of our neighbours grievous heart-burnings, and any old question will be unearthed to drive us, if possible, from our position. It would not matter so much if the Chapel were farther away, or on some less conspicuous and commanding site. In this the missionary needs the qualifications, not of the contractor but of the lawyer.

I was going to tell you about the erection of the Chapel, but this is a long story and I must reserve it for next month, when, perhaps, I shall have the pleasure of telling you about the opening services. D. M.

Waiting.

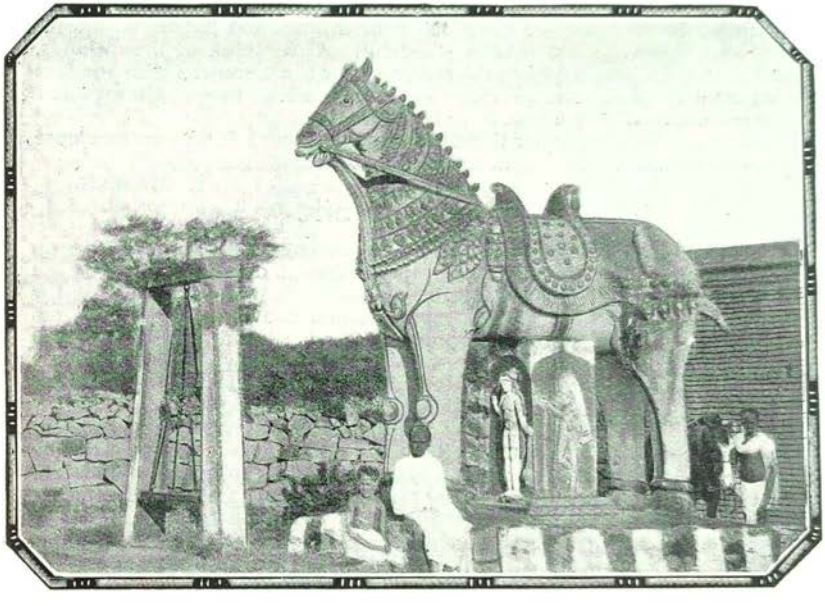
"BOW Thy heavens, O Lord, and come down; touch the mountains and they shall smoke." An earnest worker on the field writes, "We have not seen that yet. We are waiting to see such a manifesting of Divine energy as shall convince the Hindu and Mohammedan world that the Lord is God. And now in the moment of pause before the coming of the power—now, while we wait, we sing."

But, can we always sing? Can we sing in face of bitter disappointment? Can we sing when Satan seems to be having full sway over the minds and

actions of the people amongst whom we are trying to extol the name of Jesus? Is our faith so strong that it can rise above this Hindu din and sing, "Christ is coming over the world victorious?"

We sang this lyric in a Hindu home during the past week. In that home we had not read the Word as they did not wish it; but after we had sung our lyric two women begged of me to sing an English tune to Tamil words, so without hesitation we chose that splendid hymn which expressed the feelings of our heart so fully when that request was made—"Praise Him! Praise Him! Jesus, our blessed Redeemer."

Sendamangalam appears to be a veritable stronghold of Satan, and it would seem as though no good thing could come out of it; at least we have seen nothing during all our months of labour here. It is just as stubborn, just as hard, and just as opposed to receiving any of the good things we have for it, as it was when we first came.



THE HORSE ON WHICH CHELLIAMMAN, THE GODDESS OF DYSENTERY, IS SUPPOSED TO RIDE.

Photo by] [*Mr. D. Morling.*

Has it hardened its heart to such a terrible extent that God is passing it by, and leaving it to its terrible fate? True it is that not one soul in this place has shown any desire for a Saviour, while in the surrounding villages there are those who are seeking our Jesus, and are desirous of confessing Him.

These seekers we have not met during the past few weeks and our hearts are beginning to fear for them, for is there not a great pressure being brought to bear upon them? Will the evil one lose one of his followers without a struggle? No! he would rather take his life than lose him.

Our first enquirer has been sent away by his friends to distant towns in the hope that he may forget us, or, at least, be out of our influence; but we hear through our Preacher, from time to time, that he is not going to

be dissuaded by them, but that he intends, in the near future, when he can see his way clear, to join us.

Our barber seeker is very quiet just now. The eyes of not only his own household, but of all the village are upon him. He knows, if they do not tell him, what the clan are thinking of, and what they will do if he is not careful. Already murder has been hinted at, and it is no uncommon thing for them to take such terrible measures. For proof of this read "Things As They Are," and "Overweights of Joy," by Miss Amy Wilson Carmichael. Everyone interested in missionary work would do well to read these, and other such books on the state of things in India.

Formerly, in the village where the barber lives, good Biblework was being done by the wife of Preacher Thomas, but since their leaving through ill-health, funds have not allowed of our placing another Biblewoman there, consequently the homes are left; the women, who are the influence of the home, are under Brahmin teaching, and that is disastrous to both body and soul.

In Sendamangalam we have one Biblewoman, and as she is now indisposed, this work also is at a standstill. As we think of these things, and as they look us boldly in the face, our hearts are smitten with the fact that time is going, and precious souls are passing away. Oh for a few more workers, if only a few, to redeem the time.

How can we sing under these sad circumstances? If only we had more workers we also could sing in the waiting time "till He come."

R. MORLING.

Pastoral Work.

TURNING down a side street in Periamet, Soondram and I stop in front of a low doorway. Just within, a dog is curled up on the ground, and before entering I ask the usual question, "Will it bite?" Having placed my cycle in a convenient corner I cross the small courtyard, and in the opposite verandah I find the object of my search. He is a very old man with hoary locks, weak and evidently asthmatic. He is seated on a grass mat, and it is as much as he can do to keep himself in that position. He is a heathen, although many of his relatives are Christians. Lately his mind has been exercised about his life and its issues. Soondram spoke to me of him as one who had been deeply convinced of his own sinfulness. To-day, as I speak to him, the burden of his conversation is mainly regarding his two sons who are away in Burma, and whom he wishes to see before he dies. Ever and anon he refers to his weakness, and asks why God does not answer his prayer for healing. Then the old man will sob like a child. Presently, as we speak to him the simple Gospel truth concerning sin, and its desert and its pardon, he follows quietly, but to-day he is thinking more of his sickness than his sin, and seems to be longing for health more than for salvation. Using the historic illustration of the brazen serpent I speak tenderly and faithfully to the old man who must so soon pass beyond the sphere of my ministrations. Soondram, too, enforces the message, and commending this seeker to God's mercy we leave him—so pitiful and so weak.

We have not far to go before we reach the house of Elizabeth, the mother of John. I have previously told how this woman had a stroke, and in her helplessness cried to the Lord and was heard, and partly healed. In those days she left her heathenism, and put her trust in the Lord who had heard her prayer. Confessing her faith in Him she asked for and I gave her the Christian name of Elizabeth. I was full of hope concerning her, and believe she found the Saviour. But as the days went by, and she became physically stronger, her faith appeared to become weaker, and she did not confess her Lord. There was some difficulty with her husband, who is in the toils of the drink curse, and this, I believe, has kept her back. This morning as I talked with her about her Saviour, something of the old

light gleamed from her eyes as she again protested that she would never forget Him who had heard her prayer. She is now able to walk about a little, but has some sharp spasms of pain. As I read a few verses and prayed with her she seemed so helped, and when I left it was with the hope that her face is once more set toward Zion.

My next call was at the house of a young man who, when a boy, attended our Vepery School. He is now married and is in the service of a Greek merchant. Lately he has been absent from our services, and I had a friendly talk with him. He had got into a careless state, and also had some grievance or other about a School teacher. But a quiet talk cleared the atmosphere, and prepared the way for devotional reading and prayer, and I left him a happier man.

Will you please try to picture these three typical cases?—the old heathen man groping after God; the woman who has just freshly broken with heathenism, but fears to make a public confession; and the young man who, brought up as a Christian boy, has now got into a careless, worldly condition. Each of these is living right in the midst of heathen surroundings, everything calculated to drag him down to the heathen level. Will you pray that our ministrations may be the means of real and lasting spiritual blessing? E. A. B.

Village Evangelization.

ON going with Daniel to the pariah quarter of Koyembedu, I found the village elders seated in a circle on the ground, carrying on an animated discussion. This being the proper marrying month, money had been raised in various ways (mainly by loans), and according to ancient custom each family in the village is expected to make a contribution to the village fund, which is used for some general purpose, such as repairing the village temple. Only silver gifts would be accepted, so the lowest donation would be a two anna silver piece (two-pence), whilst some would give rupees.

As we paused and asked what was going on, we were at first regarded as intruders; but with smooth words Daniel won his way and secured a hearing for the Gospel message. It was an unusual thing to get so many of the men of the place together at one time and Daniel made full use of the opportunity. I spoke to the fathers about the irregularity of the attendance of their children at school, and asked them to take a little interest in the school which had so recently been built for their special benefit. They were anxious to resume their business and wished us to depart.

From Koyembedu Daniel and I tramped along a muddy track for a mile and a half or more to a small village in the midst of the fields, called Viriyanbakkam (Viper village). Here we found a cluster of about fifty huts. Taking our stand under a palmyra tree in a central spot, we soon had an audience. The children seated themselves in front and drew pictures on the ground. The women sat under the eaves of a hut opposite. The men stood here and there, some of them being very interested in my bicycle. I secured their attention by producing a rupee from my pocket and talking to them about good and spurious coins, and so on to true and false religions. Amongst the women there was one with a very bright face who had in front of her a covered basket from which she was selling broiled peas and rice-flour cakes. She listened very attentively, nodding and smiling as she caught the points of my talk and remarking thereon to her neighbours. Some of the men listened well but others treated the matter jestingly.

Our school at Koyembedu is the nearest to the village, being nearly two miles away, and in monsoon time the track would be flooded halfway, and be impassable. We tried to persuade the parents to send the bigger boys to our school. E. A. B.

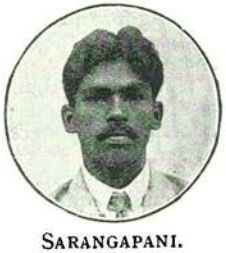
Routine.

UNDER the grateful shade of a wide-spreading tree, by the side of one of the main roads in Madras, Dyriam and I take our stand for telling out the "good news." We are close to a river bridge over which there is an almost ceaseless stream of traffic, and under which there is very little water. On the opposite side of the road there is a burden-rest, built with the idea of securing merit in the next world, but undoubtedly conferring a benefit on many in this. Coolies tolling under their heavy loads are glad to place their burdens on the rest, which is built a convenient height for the purpose. There is a woman seated on the ground close to the burden-rest, selling such delicacies as broiled peas, betel and nut. Just now she is cooking some rice-cakes on a small earthen fireplace. A policeman, who is on fixed point duty here, seats himself on a low wall close by and leisurely eats the breakfast which is provided by the bazaar woman.

In the midst of this scene Dyriam and I sing a Tamil lyric, which has the desired effect of attracting a crowd of listeners. Dyriam has a strong voice and people standing at a distance can easily hear his message. My voice does not carry as far as Dyriam's and in addition it is the voice of a foreigner, so when I begin to speak about the relation between God and man the crowd comes nearer. By the various nods and shakes and smiles one knows that the line of one's address is being followed in its main features, and the attention given is all that one could desire. After another lyric Dyriam sings a poem in High Tamil setting forth Christain truth and explains the verses as he proceeds. A man in the crowd shouts out a question repeatedly, but we know from experience that it is not wise to enter into public argument on the roadside. We are always glad to deal with enquirers privately. Business of various sorts now claims most of the hearers, who disperse in various directions. E. A. B.

One by One.

ON the first Lord's Day in March I baptized at Vepery a young man named Sarangapani. His people are heathen and he himself formerly practised idolatry. I first got into touch with him through our Men's Meeting at Pursawalkam. He afterwards attended our services and came to the Mission House. Some months ago he became concerned about his sins and prayed to Christ for pardon. As Sarangapani put it to me during a conversation in my room, "I have now new ideas about sin, and where before I sinned without hindrance or shame I am now very afraid of sin."



SARANGAPANI.

He gave evidence of repentance and faith and some time ago wished to be baptized, but his guardian, who was in South Africa, refused consent. The guardian having returned to Madras his consent was obtained and he was present at the baptizing service. At the request of Sarangapani I gave him the name of Peter when baptizing him. May he prove to be truly a "man of rock" by maintaining a life of consistent witness for Christ among His own people. E. A. B.

LADIES' ZENANA AUXILIARY.—All L.Z.A. money should be sent to Mrs. Silvester, 9, Gallia Road, Highbury, London, not later than the first week in September.

OUR HOME CHURCHES.

Prayer Subjects for August, 1909.

Week beginning—

SUNDAY, 1st—That the spirit of grace and supplication may be poured upon us at home so that prayer for ourselves and intercession for others may be "a growing exercise of the soul."

Sunday, 8th—"Thy kingdom come."

Sunday, 15th—For special guidance in various matters at home and abroad that we may know what our Master would have us do, being "filled with the knowledge of His will."

Sunday, 22nd—For grace to trust Him absolutely in all things, to obey Him unquestioningly, and to ask and expect great things of Him.

Sunday, 29th—For power from on high for ourselves, our missionaries and our native helpers.

Council Echoes.

The General Fund.

At the Council meeting of July 2nd our Treasurer reported the receipt of less than £63 during the month and the payment of upwards of £113, with a consequent deficit of nearly £40 on this fund.

A Further Promise.

Over against this discouraging adverse balance on the General Fund, our Secretary had the pleasure of announcing the receipt of another promise of £50 "towards the training of another missionary."

Medical Fund.

No further donations to this fund were reported and it still stands at £58. We understand that our anonymous friend is anxious to give his conditional £10. In view of Mr. Brand's appeal to the Council for a fully qualified surgeon and the new aspect which this branch of our work seems to be taking, we should be glad if the £32 could be speedily made up, *without detriment to the General Fund*, in order to secure this £10.

Young People's Help.

Some of the young people of West Hill, Wandsworth, we are glad to hear from Mr. Chisnall, have been collecting for the Mission and have sent in £1 16s. 6d. We thank them heartily and should gladly welcome such help from young people in other quarters.

Ladies' Zenana Auxiliary.

Stratford, Gurney Road.—The second anniversary of the L.Z.A. prayer meeting was held on May 27th, presided over by Mrs. Drake. Mrs. Webb opened the meeting with prayer. A Report was read by the Secretary, and Mrs. Hutchinson, who had been asked to pay us a visit, gave an address in which she urged the need of humility if we were to prevail in our intercessions for the great need of India. Her words greatly encouraged us and we felt we had truly received the Master's message through her lips. Mrs. Drake and various friends expressed their pleasure at hearing our sister, and Miss Bailey addressed us on "Speak unto the children of Israel that they go forward," which we feel encouraged to do, thanking God for all His goodness. Truly God was in our midst and His glory shall be seen. FLORENCE J. INCE, *Secretary*.

The Children's Corner.

MY DEAR NEPHEWS AND NIECES,—I suppose many of you will be at the seaside or some other nice holiday place when this reaches you. I hope you will have fine weather and a very enjoyable time, but don't forget all about the boys and girls who haven't heard about Jesus. I have had the pleasure of hearing this month of another cousin who loves HIM. It delighted me, too, to be told that a dear old lady who reads the Corner was so touched by the story of the poor Chinese woman's offering that she sent a special contribution to the Mission. In answer to a question last month, the anniversary of the Corner is January 1st. Try to send your collecting books to me early in September.

No, Marian, I certainly will not "turn you out of the Corner." I am glad to hear of father and mother's prayers for the Mission. I can see how well you have tried, but haven't you misunderstood my July questions a little? Yes, try to get some more cousins, and you, too, Edith; I am glad you have been asked about the Corner and very glad to read what you tell me. "The Lord lift up the light of His countenance upon you." Alma's love to us all. I am sure our missionaries will be pleased to hear that she says, "I do wish they will have a very happy month and that they will return home safely, and I hope God will bless them and the work they are undertaking greatly." Yes, Ruth, I dare say you are right, but perhaps Peggie will let me know if it *was* her sister who spoke to you. Yes, Elsie, your friends are welcome to join the Corner if their parents approve. Thank you for the lines you send me—and Willie, too, for his interesting letter and story.

I like your story, Jennie, about the heathen woman who gave her god her best by throwing her boy into the Ganges. I told it in the Corner in 1907, but I am glad you sent it for it reminds me of what Colin sent me some time ago about Costly Prayers for Missionaries:—"Prayer has been powerful in the history of Missions, and because of it many labourers have been sent into the field. 'I want you to spend 15 minutes every day praying for foreign missions,' said a pastor to some young people in his congregation, 'but beware how you pray, for I warn you it is a very costly experiment.' 'Costly?' they asked in surprise. 'Aye! costly. When Carey prayed for the evangelisation of the world it cost him himself and it cost those who prayed with Him very much. Brainerd prayed for the dark-skinned savages and after two years of blessed work it cost him his life. Two students in Mr. Morling's summer school began to pray the Lord of the harvest to send more labourers into the harvest, and lo! it is going to cost our country (America) 5,000 men and women who have in answer to this prayer pledged themselves to the work.'"

MARKS FOR JULY.—*Division I.*—Jane Basham, Elsie Tooke, Grace Church, Ruby Schweitzer, 5 each; Kenneth Robbins, Edith Gillmore, Emmie Church, Ruth Waters, Colin Church, Raymond Farrow, Willie Tooke, Fred Simmons, Dorothy Mitton and Hubert Grimes, 4 each. *Division II.*—Alma Waters, Violet Hammett, Doris Farrow, Dora Haynes, 4 each; Winnie Church, 3.

QUESTIONS FOR AUGUST.—*Division I.*—1. Give me a text in Acts xvii. showing the *ignorance* of idolaters and the need of missionary work. 2. A text in Hosea viii. showing the *folly* of worshipping an idol. 3. A text in Psa. cxv. showing the *debasing influence* of idolatry. *Division II.*—1. *What* did Jesus tell His disciples to do? (see Mark xvi. 15). 2. *Where* did He tell them to do it? (Matt. xxiv. 14). 3. What did He *promise* them if they did it? (Matt. xxviii. 20).—Your affectionate UNCLE JOHN.

THE STRICT BAPTIST MISSION.

MEMBERSHIP OF THE ASSOCIATION.

IMPORTANT NOTICE.

THE Financial Year of THE STRICT BAPTIST MISSION will close on September 30th, 1909, 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, 1909, 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 Annual General Meeting of the Association on Tuesday, October 26th, 1909.

* * *

THE ANNUAL GENERAL MEETING.

THE ANNUAL GENERAL MEETING of the members of the Incorporated Association will be held at MOUNT ZION CHAPEL, ST. JOHN'S WOOD ROAD, LONDON, at 2 p.m. on Tuesday, October 26th, 1909.

* * *

A SPECIAL REQUEST.

AT the close of the Financial Year a great amount of work is thrown upon our Honorary Secretaries, with very little time to do it in. It would greatly help them if friends would ***kindly send in their subscriptions and nominations as early in September as possible.*** We earnestly ask subscribers and subscribing Churches to lighten the work of our Secretaries by doing this.

"Of Thine Own Have We Given Thee."

Subscriptions received from June 16th to July 15th, 1909.

General Fund.

	£	s.	d.
Aberdeen—			
Academy Street S.S.		7	6
Ipswich—Zoar	3	.	.
Mr. H. J. Cordle ...		5	.
High Wycombe, Zion, per Mr. Morling—			
H. C. ...		5	.
J. C.		5	.
Miss C.		2	6
Mrs. C.		2	6
S. C.		2	6
P. H. ...		2	6
Miss Windmill		5	2
C. H.		5	.
Southend-on-Sea—			
Providence S.S. ...		19	.
Stisted—Mr. A. Baker		2	6
Literature, per Mr. Chisnall ...		2	10
Colchester S.S. ...		6	.
Mr. Thorrington (box) ...		4	.
Wandsworth, West Hill, per Mr. J. C. Drane—			
Thomas Dean		10	.
Reginald Abbott		5	3
Ida Wightman		3	3
Elsie Haines		3	1
Renie Tilly ...		2	6
Horace Grove		2	6
Elsie Woods		2	6
B. Potyinger		2	3
Winnie Stansby		2	2
Harold Ebsworth		1	8
R. Langford		1	3
Nellie Harding			1
Mr. J. Dilley		2	6
Mr. and Mrs. Deaves (box)		7	.
Hounslow—Zoar S.S.	1	4	2½
Bible Class ...		15	4
Brentford	3	10	4
Miss E.		2	.
Mr. Mutimer (box)		13	.
B. C.		10	6
Chesham, Townfield—			
S.S. (boxes) ...	3	4	3
Sale of Work ...	12	.	.

General Fund (*cont.*).

	£	s.	d.
E. M. H. (box) ...		3	2
Bedmond—Bethesda			6
Tottenham—			
Ebenezer S.S.		8	3
Warboys—			
Miss Florence Buttress		2	0
Miss Ash		10	0
Norwich—			
Orford Hill S.S. ...		4	9
Nedi		2	6
Bromley—College Slip B C.		7	.
Mr. D. Mann (Cranleigh)	1	.	.
E. P.		2	6
Richmond—			
Salem S.S. ...	1	18	.
Meopham—			
Miss M. G. Taylor ...		3	6
Canning Town—			
Providence ...		11	
Homerton Row—			
Mr. and Mrs. H. C. Turnpenny (box)	1	.	.
Wellingborough—			
Miss Langley ...		4	.
Middlesbrough Sympathisers		10	.
Friend	50	.	.
Friend, Birthday Gift	1	.	.
A. H., per E. M. ...		5	.
587		14	10½
Beccles S.S.		19	7¼
Children's Corner—			
Miss Dorothy Mitton		5	.
R. D.		1	.
Friend		2	6
Marylebone, Mount Zion—Mr. and Mrs. H. C. Harris... ...	2	.	.
My Birthday, July 7th		2	.
Manchester—			
A. and T. W. C. ...		2	6
Chelmsford—			
Mrs. W. Beach ...		10	.
Friend, per W. C. ...	10	.	.
Bassett Street S.S. ...	1	.	.
Miss R. M. Feilder ...		5	.

General Fund (*cont.*).

	£	s.	d.
Mr. and Mrs. A. G. Spratt	2	2	.
Brixton Tabernacle ...		3	9
H. F. F.		10	.
Mrs. Harris	3	.	.
J. B. N.		10	.
Stratford, Gurney-rd—			
Quarterly Subs. ...	1	.	6
Wood Green, Park Ridings S.S. ...	2	6	8
Mr. S. B. Caplin ...		5	.

Medical Fund.

Manchester—			
A. and T. W. C. ...		1	.

"Herald" Fund.

Maidstone		3	.
Hounslow, Zoar ...		4	6
Mrs. L. Kindred ...		7	6
Cambridge, Eden ...		16	.
Royton, Bethesda ...		7	3
Bassett Street		5	.
Brentford		12	.
Warboys	1	.	.
Miss Ash		1	6
Norwich, Orford Hill Sunday School ...		5	3
Newcastle		6	6
Mrs. J. W. Oliver ...		2	.
Richmond, Salem Sunday School		5	
College Park, Lewisham		10	7
Wood Green, Park Ridings		3	6
Wellingborough ...		7	6
Mrs. Mather ...		2	0
Staines—			
Miss L. Howes		1	5
Beecles S.S. ...		13	.
Greenwich—			
Devonshire Road ...	1	.	
Leyton—			
Goldsmith Road ...		5	.
Guildford O.B.C. ...		5	.
Brixton Tabernacle ...		14	3
Mrs. Harris	2	.	.
Stratford—			
Gurney Road ...		15	8

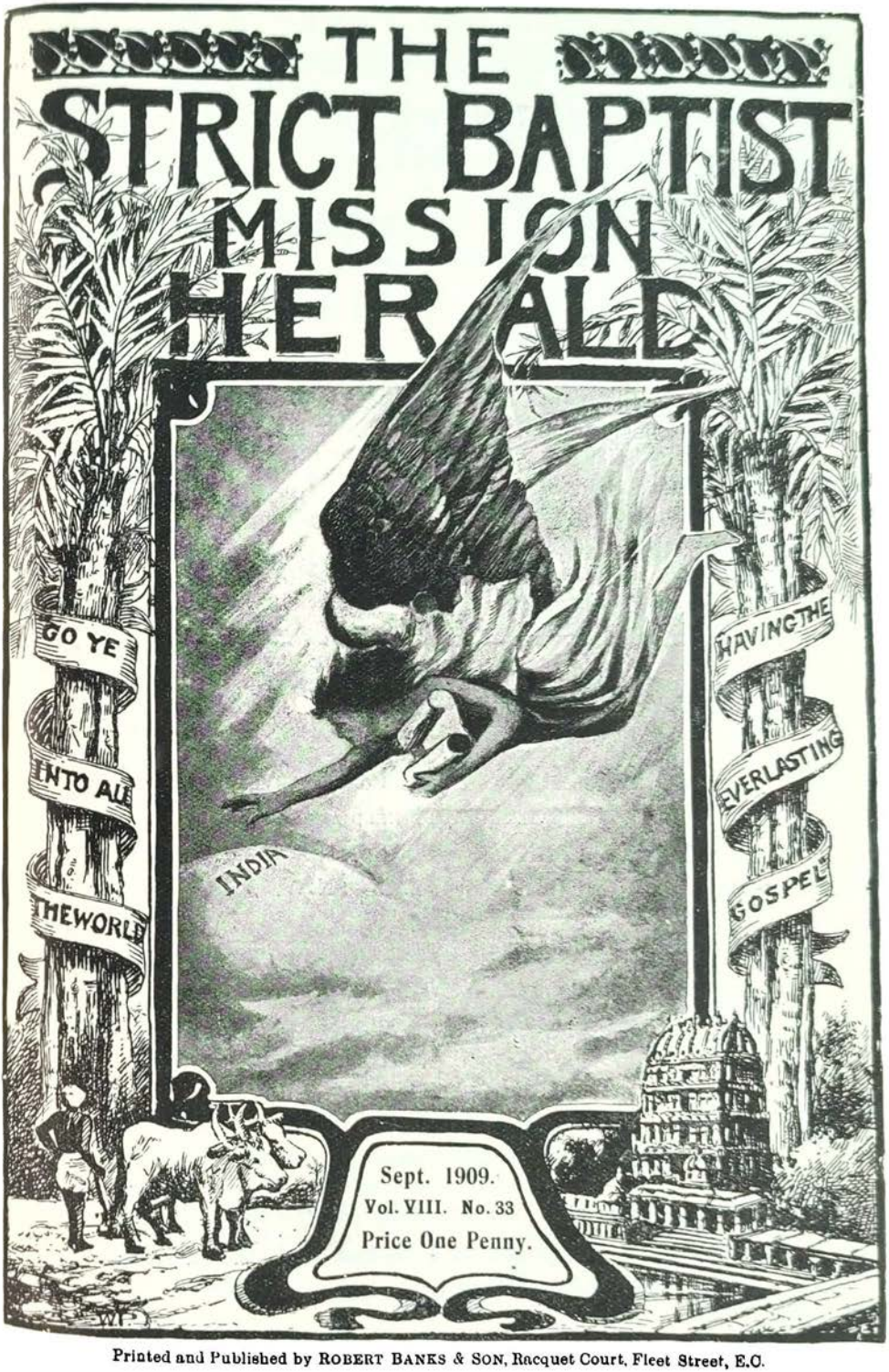
NOTICES.

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 SUBSCRIPTIONS, &c. (*except for the L.Z.A.*), 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.

THE STRICT BAPTIST MISSION HERALD



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THE 48TH ANNUAL MEETING

OF

THE STRICT BAPTIST MISSION

WILL (D.V.) BE HELD AT

MOUNT ZION CHAPEL, ST. JOHN'S WOOD ROAD, REGENT'S PARK, N.W.,

ON

TUESDAY, OCTOBER 26TH, 1909.

Arrangements can be made for the sleeping accommodation of a few country friends if early application is made to the General Secretary.

See Notice of the Annual General Meeting and Qualification for Membership of the Association set out on page iii. of Cover.

N.B.—The Financial Year will close on September 30th, 1909.

Please send Subscriptions to Treasurer and Nominations to General Secretary as early as possible.

The Strict Baptist Mission HERALD.

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

VOL. VIII.] SEPTEMBER, 1909. [*New Series*, No. 33

CURRENT NOTES.

AFTER long delay, caused by exceptional difficulty with the Hindu workmen, the Chapel at Sendamangalam has been completed, and Mr. Morling's account of the opening services will be read with great satisfaction by all. The Bible-classes at West Hill, Wandsworth, who raised the money for the Chapel will be specially interested. May it be the spiritual birthplace of many Hindu souls. How great a boon it is to our missionaries from the merely domestic point of view they alone could say.

The result of the oral Scripture examination of the children in our Madras Schools bears testimony to the earnestness of our workers and the quality of their work. When it is remembered that we have upwards of 800 children, the greater number of whom belong to heathen homes, under such Christian instruction the importance of this branch of our missionary work may be realised in some degree, but its full spiritual influence and final results lie far beyond our ken.

A brief expression in our July issue—the natural and necessary comment upon a suggestion made in Council—has evoked a prompt and emphatic confirmation from India of the need of another missionary, as will be seen on page 105. Will our friends bear this on their hearts before God, that His working may be manifest?

THE FRIENDSHIP OF CHRIST.

IN the magnitude of His grace and love Jesus calls us His friends. It is no mere figure of speech, but a fact which had its faint foreshadowing in the unique friendship of David and Jonathan and its verbal expression in the words of Solomon—"There is a friend which sticketh closer than a brother."

We do well to rejoice in a friendship so self-sacrificing and faithful, which has wrought for us such saving results and promises us so blissful a prospect. But we ought also to consider our own friendship and ask ourselves whether we are sufficiently remembering Christ's other words, "Ye are My friends if ye do whatsoever I command you." While He constitutes Himself our Friend, and that once and for ever, He gives us the opportunity of practically expressing our love to Him and of tasting the joy of pleasing Him by our small endeavours. At the same time He points out to us that loving obedience to His commands is one of the evidences of the existence of friendship between our souls and Him, and also a means of cultivating it. He seems further to indicate that, as we acquiesce in His saving purposes and yield ourselves to Him in obedience, the fact of our friendship will grow into a gracious and joyous experience.

This, of course, is true concerning His command of world-wide evangelisation as much as any other command—more so, indeed, for, if we consider one of its terms, viz., "Teaching them to observe all things whatsoever I have commanded you," it seems to embrace all the other commands of our Lord. The commission—"the marching orders of the Church"—is explicit and emphatic, "Go ye into all the world and preach the gospel to every creature;" it was clearly intended to be binding, not only upon the apostles, but upon the whole Church, for it was addressed to 500 of the brethren; nor has it ever been withdrawn. It is therefore as binding upon all believers to-day as when Christ uttered it. When, therefore, we remember that He so closely couples the promise of His abiding presence with the command, we cannot resist the conclusion that indifference to His will must necessarily prevent full enjoyment of His friendship.

When we look back at the Church's neglect of the commission we cannot wonder at her chequered history; and when we look abroad upon the condition of the Churches to-day, the question forces itself upon us—Is it due in part to indifference and languid obedience? If we find ourselves regarding our obedience as optional, difficult and expensive, or if we decide that our own personal, family and Church affairs need all our effort, and then turn a deaf ear to our Saviour's "Go ye," can we be surprised if He says, "Is this thy kindness to thy Friend?"

Our Foreign Field.

The News of the Month.

MADRAS.—We Madras missionaries left the Shevaroy Hills at the end of June, after spending a restful and refreshing vacation at Yercaud, where we had the very welcome company of Mr. Brand. We are glad to be at work again.

Our preachers, teachers and Biblewomen resumed their duties at the middle of June, after the customary rest during the hottest weeks of the year.

The annual Government inspection of our Town Schools has just been completed.

When preaching in the open air at Sembiyam, clouds which had been threatening all the afternoon poured down torrents of rain, which drove preachers and hearers into the Schoolroom. A little while previously the teacher of the School had been trying to persuade me to repair the roof and I had been fencing on behalf of the Mission exchequer. When sheltering from the storm I had to move here and there to avoid the rain which leaked through. Those present did not fail to make full use of this opportunity of impressing upon me the necessity of repairs being speedily done. With the rain pattering down *within* the building I could not do otherwise than give instruction for an estimate to be prepared.

The India Sunday School Union Scripture Examination took place on Saturday, July 17th. In the Oral Division 190 of our children passed—96 in the First Class, 49 in the Second Class, and 45 in the Third Class. Of those in the First Class no less than 36 obtained the maximum number of marks. The results of the Written Division will not be published for several weeks.

E. A. BOOTH.

We returned from Yercaud at the end of last month, feeling much refreshed by the rest and change of air. This, my first visit to an Indian hill-station, has been full of enjoyment and has given me a taste of the beauties and wonders of this vast country.

I am now deep in the mysteries of Tamil study again, but with renewed vigour and courage after the rest.

At the beginning of this week I went with Mrs. Booth on my first Zenana visit. Biblewoman Anbai conducted us to some of the houses in Kilpauk where they were willing to receive us. We visited four houses and were pleased to notice how the attention of the women seem rivetted by the message they heard. Anbai read a portion, and Mrs. Booth followed it up by explaining it and bringing the Way of Salvation clearly before them. The pupils, too, read a short portion to show what progress they were making.

How it made me look forward with longing to the time when I too can join in this work ! At present the message I have in my heart for them comes but slowly and with difficulty from my tongue. Still, each day brings me nearer to ease and fluency.

OLIVE M. ELLIOTT.

SENDAMANGALAM.—Elsewhere will be found an account of the opening services of the Sendamangalam Chapel. We all feel they were an unqualified success.

I am glad to say that during the past month the building of the S.B.M. House has made good progress.

A few days ago some choice trophies were received from an enquirer, a well-to-do cultivator of Kalappanayakkanpatti. One is a large and valuable palmyra book containing a portion of Ramayanam, a popular Hindu work.

We heard some strange remarks amongst the workmen concerning the baptistery of the Chapel. One said we had a custom of washing one another's feet, and that it would be used for that purpose. Another corrected his fellow by saying it was to bury a Hindu swami in ; while another suggested it was for hiding our own god.

The platform was equally mysterious. One morning I found the mason had constructed it with a very decided slope towards the baptistery, in order to carry off the "dirty water to this latter place when washing and anointing the swami." The man who made the mats referred to it as the "idol's pedestal."

Some months ago a piece of land for burial purposes was given us by the Government. The Sendamangalam Mittahdar, however, is so much incensed at this that he and others have removed the hedges and claimed the land as theirs. It is not the first time that Christians have been denied ground, even for the burial of their dead.

Last week, after my preaching in one of the villages, a caste man of good position expressed a desire to speak to me on religious matters. The next morning he bought a New Testament of Preacher Swamidhas, and, after carefully reading the four gospels, said that our Scriptures were the greatest of all writings.

D. MORLING.

The Sendamangalam Chapel.

OPENING SERVICES.

THE opening of our Chapel marked an epoch—the beginning of new days for Sendamangalam. Yesterday, through the favour of the Lord, we saw the fulfilment of the desires of many days.

At 4 p.m. we found the Chapel almost filled, and within a few minutes nearly a hundred people were seated, the standing-room was occupied, and small crowds pressed round the open windows and doors. Evergreens were tastefully arranged round the desk and on the porch, which gave the place an appearance befitting the occasion.

After the singing of a lyric, Preacher Swamidhas, of Nunjundapuram, led us in prayer for the blessing of God to rest upon the services.

Preacher Varatharajulu read an appropriate passage of Scripture; after which followed another lyric, very heartily rendered. The fact that the great majority of the audience was heathen led the speakers to address more particularly the non-Christian community.

The Chairman endeavoured to impress upon the Hindu friends that although the Christian religion is being brought to India by white people, it should not be regarded as the "white-man's Way," for its Founder was not white ; neither should it be reckoned as of "European make," for "its birthplace is in Asia, your own continent."

A Christian brother, who had made a special journey of nearly forty miles by road in order to attend, gave a most animated and earnest address, treating at some length of the history of Sendamangalam and the great advance of Christianity in the land.

Mr. Brand, whom the friends were very pleased to hear, rightly said that our work was more constructive than destructive ; that it was not the purpose of the missionary to indiscriminately throw down every time-honoured custom, but to teach clearly that which he knew in his own soul to be truth. Christ is the embodiment of truth.

Among those present were the Tahsildar and the Police Inspector of

Namakal Taluk, several local officials, and the Chairman of the Union. Did it not seem to augur well for the work that several earnest enquirers were seen in the audience?

The site of the Chapel is an excellent one. Facing the main road, on the west, the building looks over into the Government compound, where are the Registrar's Office, the Local Fund School, and other buildings. On the north its line of frontage runs along a road containing both caste and non-caste quarters. An abundance of room also is available for any additional buildings that may be required in the future. Thus the questions of securing ground common to both caste and non-caste people and a spot free from adjacent nuisances, which generally are difficult problems, have found in the acquisition of this corner plot a delightful solution.

The inside measurements of the building, exclusive of porch, are 40 feet by 15 feet; the seating capacity is 120 adults. The foundations are of the rock that once formed the bulwarks of an old fort that was thrown up in the same compound by British soldiers in the stormy days of Tippu.

Our readers will remember that this our first temple of God in the Sendamangalam Field is the gift of the united Bible-classes at West Hill, Wandsworth. Ought I not to express my deep regret that the late Pastor, Mr. T. Jones, who took such a deep and loving interest in the Lord's work here, was not able before his departure to see the completion of the building?

D. MORLING.

A Strange God.

FOR OUR YOUNG PEOPLE.

IN England we associate the monkey only with the Zoological Gardens or the travelling showman. In Sendamangalam we see him disporting himself in every tree, and watching us with grinning face from every corner. We English folk find in him chiefly a source of amusement; the Hindu regards him as an object of veneration. Indeed, from time immemorial temples have been built in India to this strange deity.

Though in this country the monkey is worshipped as a god, many of his habits are anything but godlike. He delights to ride on the backs of pigs and buffaloes; considers it great fun to tease the silly goats, who vainly try to toss him with their horns; persists in scratching and pulling the ears of the patient cow; finds a pleasant diversion in overturning waterpots, taking the horse's cooked food, and stealing fruit from the tamarind trees. At times the captain will muster his troupe, bear down on a village and tear off the tiled roofs for sheer wantonness. Notwithstanding this, the veneration and fear that the people have for this tyrant protects him from any unpleasant reprisals.

Every Sunday afternoon shandy, or market, is held not far from our house. As large quantities of foodstuffs are sold there the mischievous monkey on market-day has an enjoyable time. One evening a woman was carrying a basketful of corn and native vegetable, when down pounced a huge male monkey from a neighbouring tree, sprang with one bound from the road on to the basket, and threw it to the ground. Immediately a dozen others fell upon the spoil, and before I was able to reach the woman and render any assistance, each was bearing away his portion to the topmost boughs of a roadside tree. The woman shrieked for help, and, seeing her gods take away the week's provision for her family, burst into tears. But this is no uncommon occurrence.

From our house we can see the top of a mountain, Naina Malai, which is about five miles away. On its steep and rocky peak is a large temple in which is enshrined the god Perumall. Every year a festival is held there, when many thousands of poor deluded devotees climb to the summit and present their offerings of oil, fruit, camphor, etc., to the god.

One day a boy of about twelve years set out on his journey to Perumall, there to make his offering of a dozen plantains. Alas! just as he came opposite our house another god, conceiving a desire for those plantains, gave the signal to his friends, swept down from the tree, pounced upon the unfortunate boy, and tore away his cloth, throwing the fruit on the ground. His accomplices, ready at hand, snatched up the intended offering, and, to the no small consternation of the boy, quickly carried it off to their inaccessible haunts. I arrived, as before, just in time to see the delinquents running off with the greatest glee.

Turning to the boy I said, "Now which is the greater swami; the one in the temple on the top of Naina Malai or the one here in the tree? But as the one is not able to defend you or secure your offering, and as the other wickedly takes that which is not its own, neither is worthy of your plantains or your worship. Worship and love the one great God who is above all."

D. M.

Three Zenana Pupils.

THESE are three of our Zenana pupils. Let the listless apathy on the face of the standing one speak for itself. The one sitting to the right is a typical caste woman, placidly indifferent to all else but the cooking of her rice, and the performing of her household ceremonies. But the third one in the picture we believe knows the Lord Jesus Christ. She is a Hindu widow, into whose sad, loveless life has come this one glad fact that Jesus loves her. Month after month, and year after year, we visited her, and then we knew that to her had come the only true joy of life.

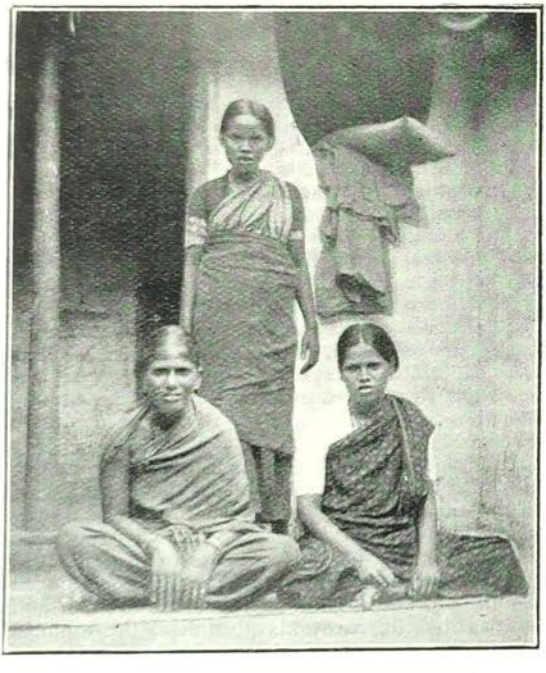


Photo by] ZENANA PUPILS. *[Mrs. Booth.*

But there are hundreds of others whom we visit to whom this joy is unknown. It always amazes them to hear of the love of God. They have had so little love in their lives, at any rate in their religious lives; love and God are far apart in their conception. They would believe us if we told them that God is ever ready to harm them—but that He *loves* them, oh, no! that is too strange a thing. We have the same sweet truth to tell to all of them, and we forget all else as we tell it except that they, too, are women capable of loving, and that He is able to save to the uttermost. And sometimes, as in this case, the Spirit of God touches the listening woman's heart and wakes it to life.

WINIFRED BOOTH.

The S.S.U. Examination.

JULY 17th was the day appointed for the All-India Examination of Sunday Schools. Encouraged by the success of previous years, for twelve months past our teachers and scholars have studied well the Acts of the Apostles, which was chosen for this year's test.

The examination was held at two centres—at Vepery Chapel for the town candidates, and at Ayanapuram for the villagers. Vepery Chapel presented a busy scene. All down the left side benches were arranged lengthways for those who competed in the written test; the other part being full of children dressed in their best and seated on the floor awaiting their turn to be called up for the oral exam. At the entrance sat four of the preachers, who were the examiners.

Every child was asked twenty-five questions, receiving for each answer four marks or less, according to its value. Considering that quite 95 per cent. of our scholars have nothing but heathen instruction in their homes, they answered extremely well and did their teachers great credit. Of the Choolai School, which is for caste children, twenty-eight out of fifty-six candidates attained the maximum number of marks; this is the district where, last year, Mission Schools were obliged to close on account of the hostile attitude of the people. Surely the Lord is making even the wrath of man to praise Him.

As our eyes wander over these little ones—some very tiny, only six and seven years; some so nervous that they cannot do their best, others dull and apparently impressionless, many bright and ready with the answer almost before the question is finished—we wonder what lies for them in the veiled future, whether they will ever entirely forget the words they now repeat so glibly; may they rather sink deep into their little hearts to be remembered and bring forth abundant fruit in days to come.

Thirty-seven candidates competed in the written test, the results of which will be known later on. In the oral, one hundred and ninety candidates were successful, thirty-six gaining the maximum number of marks.

O. M. E.

The People That Pass By.

THERE is a never-failing charm to be found in watching the passing crowd. The people are relaxed and natural, unconscious of those innumerable characteristics that fascinate the observer. Come with me, if you please, kind reader, and stand for a few minutes by an *Indian* roadside. This giant tree, whose ample shade we are enjoying, is a patriarchal banyan. The trunk is a forest in itself, and affords protection to a little world of living things. Just in front of this giant trunk, and seated so as to attract passers-by on the road, is an ancient dame with a grass-plaited basket and plantain leaf, on which are displayed for sale various greasy sweetmeats. One little fellow, clothed in a bracelet and ankle-ring, is just buying a handful of peas for "*oru kasu*" (one-twelfth of a penny).

But what is that little round bundle that hangs by a fibre rope from a branch of our tree? That is baby in its cradle. "When the wind blows the cradle will rock." By the time baby grows to the age of one year he will have yielded up his wind-cradle to a successor, and have taken his place with the others to frolic in the dust of the roadside. This latter seems the natural playground for little Indian tots. They love the nice, warm, soft dust. They pat it, sit down and cover their legs with it, run it through their fingers like sand through Time's hour-glass, and even lie down and cuddle it close with their chubby cheeks. Then, as they stand up and toddle off, they display in the act a back view all creases and curves, and leave behind them in the deep dust-layer of the roadside impressions that would fit the limbs of a cherub.

Now lift your eyes and note the living stream that is flowing by us all this time. We pick out one or two types of the crowd to illustrate the rest. Here is a woman coming from the village market close by, and carrying her purchases in a wicker basket on her head. Her cloth is of the usual colour, red, and is drawn up to leave the lower limbs free for walking. The top part is thrown over the shoulder from behind, and is either drawn gracefully with the fingers across the chest to the other side, or left to droop carelessly down. Her carriage is perfectly upright to balance the load on her head, and in front of her strides a little boy of nine years, trying to look important as the protector of his mother. "Tumbi:" calls the mother. "Ho!" answers the boy. "Have you spent the 'moonu kasu' (¼d.)?" "Yes, on candy." "Where is it?" "I have eaten it all." "What! and left none for baby at home? . . ." They are gone, and the rest is unheard.

Here comes another and a very different type of person. It is an elderly man of striking appearance. Note the high shaven forehead, marked with the brilliant colours of his sect; the thin, ascetic face with its firm, straight mouth, long nose, and shadowy, gleaming eyes. See what a clear skin he has, and how spotless his white robe. Observe his tall, spare figure and dignified bearing. Look, too, at the curious effect he produces upon the people. No one approaches him. He moves through the crowd in the centre of a little charmed circle. As he draws near, you may notice the peple bending down before him in deep veneration. With clasped hands, and looks of abject humility, they cry, "Swamy! Swamy!" until the great man has gone by. And he accepts these signs of submission as his right, and passes unbendingly on. He is a Temple Brahmin, and such as he constitute the Gospel's most formidable obstacle in India.

Still the crowd passes on. Frolicking, dancing children, who run here and there, in and out, swerving and dodging amongst their elders; muscular youths and pretty-featured girls, the latter wearing their jet-black hair in a tight roll on the *side* of the head. Here is a mother carrying a basket on her head and an infant on her hip; and father just in front with a child astride his shoulders and clutching his hair. Behind them all comes an ancient grandmother, hobbling painfully along with the aid of her staff. Snow-white hair hangs over her black, withered face. The upper part of her body is unclothed, and one notices the shrivelled skin hanging loosely on the painfully visible ribs. Mutteringly she passes by—"Iyo! How hard is this road! How tired are my feet! Iyo!" Poor old grandmother! She might be speaking of the road of life as it has been to her.

Space fails. To the reader who has watched with me I would say, "Remember this is a *Godless* crowd, and a *Hopeless* crowd. Of gods they know many, but God they know not. You may help to send the Good News to some of them. Will you?" J. M. B.

An Anxious Enquiry.

WHILE out visiting in Periamettu yesterday afternoon (July 21), we were reading to the women of the man who was born blind and whose sight Jesus restored. As we went on to speak about the Way of Salvation one of the women interrupted anxiously with the question, "But how shall *I* who have been born and brought up in Hinduism know your Saviour, or understand what you tell us about Him? My fate is cast in a different way to yours—how shall I know Him?" You can imagine what a relief it was to be able to turn to the very lesson we had been reading to give her comfort. How her face lit up as we pointed out that although the man was born blind, and had

grown up blind, Jesus was able to give him sight. Is it not wonderful how the Word of God is able to meet every need, and comfort every doubt? That woman seemed really concerned about her soul. It was a bright half-hour in an otherwise depressing afternoon. When we meet such a one we wonder, and long, and pray as we leave her.

WINIFRED BOOTH.

Another Missionary.

IN the third paragraph on page 82 of the July HERALD you will find these words, "*We have great need of another Missionary.*"

I most heartily endorse the statement and am thankful that the need has been so far recognised that the first £50 has been promised for this object. The simple fact is that the Madras field is in need of a man for the strengthening and extension of our work in the villages. This will leave me free to develop our Madras work, and both town and village work will gain. At present I am not able to give to either the amount of personal attention it demands and deserves.

It is quite time this question was taken up seriously, for the man has yet to be found and equipped, and even after his arrival in India the first two years will be occupied almost exclusively with the acquisition of the Tamil language.

We want the man of the Lord's appointing and anointing, the man who is divinely impelled and prepared. Let us ask for him, and let us ask *believing* that we shall receive him. We may have looked round the Churches, and exhausted our list of probable candidates, but we have not exhausted God's resources.

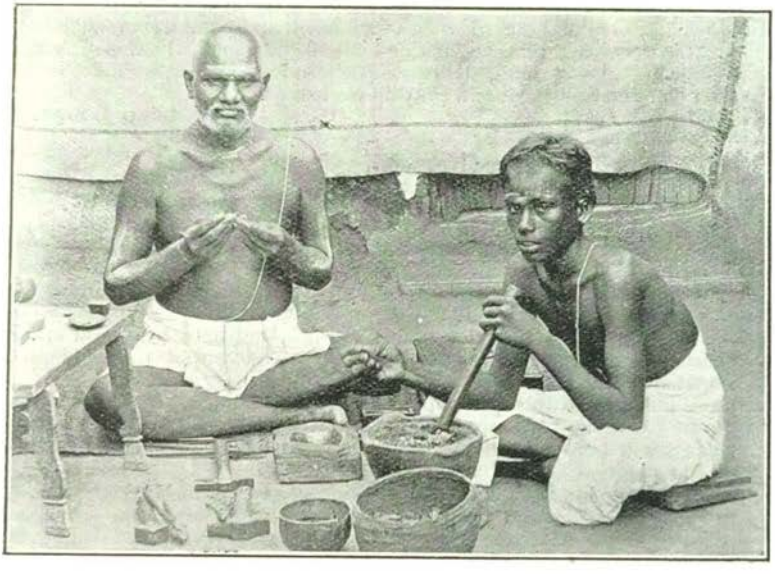
E. A. BOOTH.

A Baptist Soldier.

EARLY in July I called at the Madras General Hospital, to see Private Cook, of the Dorset Regiment, who had just had a leg amputated. His condition was very critical, but the doctor was hopeful that the patient would pull through. As I sat by his cot and spoke a few words, I rejoiced to hear his short and simple testimony for his Lord and mine, who had been with him through the dark and painful hours. He was full of gratitude to the two comrades who, on their own initiative, had volunteered their services, and cheered and helped him night and day. Before leaving I commended our brother to the great Shepherd of the sheep, asking especially that the sleep which he had vainly sought, and which was so essential, might be given him. Shortly after I left him he became unconscious, and remained so until noon the following day, when the heart ceased to beat.

The next morning we laid his body to rest in the Pursawalkam Cemetery. His Company, in charge of the Colour-Sergeant, marched to the cemetery with muffled drum. The coffin, covered with the Union Jack, was borne to the grave by some of the more intimate comrades of the deceased. The Company was drawn up to form two sides of a square by the grave; on the third side was the firing party, who stood with reversed arms. After I had concluded the burial service amid a great silence, three blank rounds were fired over the open grave. Ere the sound of the discharge had died away two buglers sounded "The Last Post," at the conclusion of which the order was given to "shoulder arms," and the Company marched back to the Fort.

A friend writing to me some days later, bears testimony that Private Cook was not backward in telling his comrades about his belief in and love for his Master. He adds, "When I last saw him he was rejoicing in the Lord, and I have no doubt that to-day he is with the King." E. A. B.



SENDAMANGALAM GOLDSMITHS AT WORK.

The Christmas Boxes.

THE time for preparing these is once more drawing near, and many loving hearts and busy fingers will be occupied in the business. I am sure that all will gladly consider a word from those who have the unpacking and distribution of gifts.

A few cardboard boxes in which small articles can be packed are welcome, but last year the number of cardboard boxes was greatly in excess of the need. Fragile articles are always liable to breakage, even with the most careful packing. It is better to send articles which cannot be broken in transit.

The following are not desired, and our friends who pack the goods have been asked to exclude them from the boxes :—Games of chance, caps for pistols, packages of sweets, used Christmas or other greeting cards.

May I remind our dear friends that we have more than twice as many boys as girls in our Schools. E. A. B.

[Parcels should be sent to Mrs. C. W. Harris, 12, Marlborough Hill, St. John's Wood, London, N.W., *not later than October 19th.*

All parcels should be sent *carriage paid.*

The names of *the donors,* and the names of *the senders* of the parcels, and of *the Churches* they belong to, should be enclosed, so that an accurate list may be made for acknowledgment in the December HERALD.

A *stamped and addressed post card* should also be enclosed for acknowledgment of safe receipt.—EDS.]

LADIES' ZENANA AUXILIARY.—All L.Z.A. money should be sent to Mrs. Silvester, 9, Gallia Road, Highbury, London, *not later than the first week in September.*

OUR HOME CHURCHES.

Prayer Subjects for September, 1909.

Week beginning—

Sunday 5th—Praise for the completion of the Sendamangalam Chapel, and prayer that many heathen souls may be born again there.

Sunday 12th—Praise for the Examination results of Scripture teaching in our Madras Schools, and prayer for great and far-reaching spiritual results.

Sunday 19th—Prayer that progress rather than retrenchment may characterise our work for Christ in India, and for Divine direction and help as to another Missionary and Mr. Brand's further medical training.

Sunday 26th—Prayer for British soldiers in India—that Godly soldiers may be kept, and others saved, by the grace of God.

"*Ask, and it shall be given you.*"

Retrenchment.

WE have received from our Treasurer the following letter, addressed to him, and are glad to know of these young people who are so stirred at the thought of retrenchment as to forward voluntary help. Will other Bible Classes adopt the suggestion, and make similar collections ?—

"DEAR MR. ROBBINS,—My Bible Class collected the enclosed, and ask me to forward it to you with a message—*Please do* NOT *close the School about which Mr. Booth has written.* The thought of retrenchment is painful. Perhaps all the Bible Classes will emulate them, and then it need not be closed. With Christian regards, I am, yours truly,

Penrose Street School. "KATE STAINES."

Ladies' Zenana Auxiliary.

Wood Green Branch. — This branch of the L.Z.A. was formed in March, 1908. In the following August a Sewing Class was started at Miss Peay's, 24, Turnpike Lane, and nearly 50 garments were sent for the Christmas Box. Since then we have been working for a Sale which we hope to hold in the Autumn. Not having a convenient place we have not been able to hold Prayer Meetings, but now, in the providence of God, a place has been opened for us. We held our first Zenana Prayer Meeting in Dovecote Hall on June 2nd, 1909, Mrs. Silvester taking the Chair, and speaking on the subject of Prayer. The Spirit of the Lord was felt and it was good to be there. We do earnestly pray that God's blessing may rest on all Missionaries.

MAYNARD ROAD, WALTHAMSTOW.—YOUNG PEOPLE'S MISSIONARY SOCIETY. SECOND ANNUAL MEETING D.V. on Wednesday, Sept. 22nd. Afternoon at 3.30 Sermon by PASTOR R. MUTIMER. Tea 5.15. Evening Meeting at 7. Chair to be taken by Alderman Brand, of Guildford. Speakers—Pastor W. Chisnall, Mr. S. Hutchinson, Mr. C. Booth, and Pastor E. ROSE. *Collections and all the profit on the Tea for The Strict Baptist Mission.*

The Children's Corner.

MY DEAR NEPHEWS AND NIECES,—I gladly welcome Winnie Falkner, Hilda Cuthbert, and Mabel Measures into the Corner, and thank them for their nice letters. I am pleased to hear from two of you that others are likely to come after the holidays. I am glad to know that while I am writing this letter some of you are enjoying your holidays in the country, or at the seaside. Doris and Ruby's kind wishes as to mine are very welcome. I congratulate Elsie on having won a Scholarship. Don't forget Mr. Brand and Miss Elliott's examinations in Tamil next November. You will all be sorry to hear that Colin lost his father at the end of July. I commend him to the great, loving Father in heaven, who can never die. Warm thanks to him for his collection of 4/-. I am very pleased with your letter, Marian. You have given me the best answer to question No. 2, viz., Hosea viii. 6. The *folly* of idolatry is shown in this verse more strikingly than in the others—"The workman made it; therefore it is not God." Will you send me the book you refer to? Thank you, Edith, for your interesting letter. I hope your wish may be fulfilled. Many happy returns, Dorothy.

MARKS FOR AUGUST.—*Division I.*—Marian Osborn, 5; Kenneth Robbins, Hubert Grimes, Elsie Tooke, Gracie Church, Winnie Falkner, 4 each; Colin Church, Fred Simmons, Ruby Schweitzer, Alberta and Gladys Martin, Hilda Cuthbert, Raymond Farrow, Emmie Church, and Edith Gillmore 3 each.

Division II.—Doris Farrow, Winnie Church, Dora Haynes, Violet Hammett, Alma Waters, 4 each.

QUESTIONS FOR SEPTEMBER.—*Division I.*—1. What remarks did the heathen workmen make about the platform and baptistery of the Sendamangalam Chapel, and how do their words show their need of the Gospel? 2. What do Hindus think monkeys are and what advantage do monkeys take of this? 3. What is *the* great truth about God which so amazes Hindu women, and so greatly comforts those of them who believe it? *Division II.*—1. Sembiyam is a village two miles north-west of Madras where we have a Day and Sunday School. What is the matter with the Schoolroom, and how did Mr. Booth find it out? 2. When and where did the Sunday School Union Scripture Examination take place, and what were the results? 3. What welcome news do we receive from Sendamangalam this month, and why has it been so long delayed?

I have to thank Alma, Elsie, and Doris for their stories. I have room only for Doris's:—"A *dhobie*, or washerman, lived in the 'holy' city of Benares, and, like other Hindus, was in the habit of bathing in the Ganges to wash his sins away. One day as he stood in the water he thought, 'If washing my body makes my heart clean I will bring that big box of dirty clothes to the river and scrub it and that will make the clothes inside clean. When he had done so he opened the box but found the clothes as dirty as ever." I do not know whether this is a true story or not, but it is, at least, a very good parable, and it applies to us as much as to Hindus. Only the blood of Jesus can wash the soul.

"What can wash away *my* stain?
Nothing but the blood of Jesus."

Your affectionate UNCLE JOHN.

THE STRICT BAPTIST MISSION.

MEMBERSHIP OF THE ASSOCIATION.

IMPORTANT NOTICE.

THE Financial Year of THE STRICT BAPTIST MISSION will close on September 30th, 1909, 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, 1909, 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 Annual General Meeting of the Association on Tuesday, October 26th, 1909.

* * *

THE ANNUAL GENERAL MEETING.

THE ANNUAL GENERAL MEETING of the members of the Incorporated Association will be held at MOUNT ZION CHAPEL, ST. JOHN'S WOOD ROAD, LONDON, at 2 p.m. on Tuesday, October 26th, 1909.

* * *

A SPECIAL REQUEST.

AT the close of the Financial Year a great amount of work is thrown upon our Honorary Secretaries, with very little time to do it in. It would greatly help them if friends would ***kindly send in their Subscriptions and Nominations as early in September as possible.*** We earnestly ask subscribers and subscribing Churches to lighten the work of our Secretaries by doing this.

"Of Thine Own Have We Given Thee."

Subscriptions received from July 16th to August 12th, 1909.

General Fund.

	£	s.	d.
High Wycombe—			
Zion, Prarthana Sabha ...		13	.
Anonymous... ...		10	.
A Friend (per E. M.)...	50	.	
Walworth, Penrose Street — Miss K. Staines' B.C. ...		5	.
Limehouse, Elim ...		8	10
S.S. box		6	3½
Mrs. Thomas (box)		2	11½
Mr. and Mrs. Bayes		2	11
Watford—			
Beulah S.S.		10	.
Tabernacle S.S. ...	2	4	.
Ipswich, Bethesda—			
Miss Noad ...		3	.
Mr. W. Ling...		5	.
Bermondsey—			
Lynton-rd. S.S. ...	1	11	6
Soho S.S		13	3
Mr. and Mrs. Pond		5	.
Mr. Geo. Le Grys ...		4	.
Wandsworth—			
Chatham-rd. S.S. ...		4	8½
Notting Hill Gate—			
Per Miss Gardiner		12	.
Marylebone, Mount Zion — The Misses Harris	8	.	.
Stratford, Gurney-rd.			
Ladies' Prayer Meeting		5	

General Fund (*cont.*).

	£	s.	d.
Brentford, North-rd.	7	14	1
Mr F. Secrett ..	2	.	.
Sturry—S.S. box ...		5	1
Miss Schweitzer ...		2	6
Miss S. Schweitzer...		2	6
Friend, per W. C. ...	40	.	.
"	5	.	.
Mr. Robert Banks	1	1	.
Mr. Bowker ...		2	6
Miss G. L. Lea		2	6
Trowbridge, Zion—			
Per Miss R. Merritt		2	7
Per Miss M. L. Gore		4	5
L. E.		1	6
Ottawa—			
Mr. and Mrs. F. S. Withers 5 dols.=	1	.	6
Miss Annie Withers 50 cents=		2	1
Miss Florrie Withers 25 cents=		1	0
Hedingham Sible ...		10	1
Chelmsford		11	11
Children's Corner—			
Master Colin Church		4	.
Kilpauk, Madras—			
Mr. and Mrs. E. A. Booth	5	.	.
Mr. A. Booth		17	.
R. D.		1	.
Tring—Akeman-st. ...	19	10	9
Mr. Butcher and Family	18	.	.

General Fund (*cont.*).

	£	s.	d.
Mr. Thomas Glover	1	.	.
Friend, per Mrs. L. Kindred		2	6
652	2	.	.
Ryde (N.S.W.)... ...	2	15	.
C. B.	10	10	.

"Herald" Fund.

	£	s.	d.
Meopham		1	3
Per Mr. W. A. A. Hill		14	.
Ipswich, Bethesda ...	1	11	3
Bermondsey, Lynton Road—			
Mr. J. B. Collin		7	6
Mr. A. D. Knott		1	.
Mrs. Jolly ...		1	1
Y.W.B.C. ...		1	4
Y.M.B.C. ...		3	6
L. R.		6	7
M.B. and L. S.		1	6
Soho		3	9
West Ham Tabernacle		7	.
Hounslow, Zoar ...		3	7
Guildford O.B.C. ...		5	.
Whittlesea		10	.
Clapham—			
Courland Grove...	1	3	
Middlesbrough, Providence — Per Miss A. P. Allick		1	10

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 SUBSCRIPTIONS, &c. (*except for the L.Z.A.*), to be sent to Mr. A. J. Robbins, Vicarage Farm, Hounslow, from whom COLLECTING BOXES may be obtained.

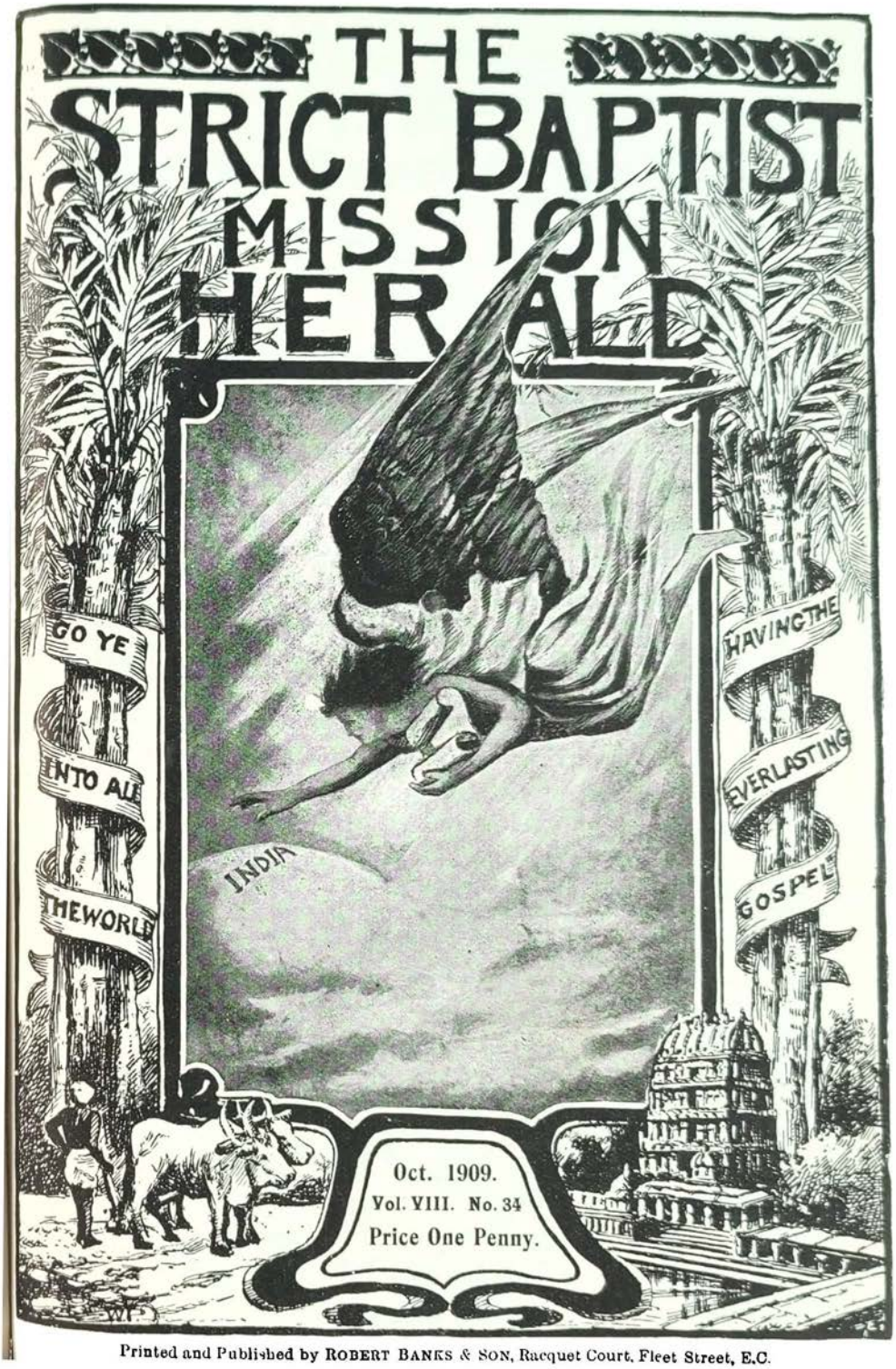
* * *

All L.Z.A. moneys should be sent to Mrs. Silvester, 9, Gallia Road, Highbury, London, N., not later than the first week in September, in order to be included in this year's accounts.

* * *

ALL APPLICATIONS for Lectures, Reports, HERALDS, bound Vols. for 1908, and Post Cards, and *changes of address,* to be sent to the GENERAL SECRETARY, Pastor W. Chisnall, 35, Farnham Road, Guildford.

THE STRICT BAPTIST MISSION HERALD



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OUR FORTY-EIGHTH ANNUAL MEETING.

Full particulars of the Meetings to be held on the 26th inst. at Mount Zion Chapel, St. John's Wood Road, will be found on the back page of the cover.

We anticipate full Meetings, and trust that a large number of Churches will endeavour to be represented.

We ask every member of our Churches to contribute to the success of these Meetings—many by their attendance and consecrated interest and gifts, and the far greater number, who cannot be present, by their prayers.

Pray for the conscious presence of the Holy Spirit throughout the Meetings; for His power to rest upon the preacher and speakers and all who take any part in the proceedings of the day; for clear guidance in every matter; and for such gracious influence and energy as shall be felt throughout our Churches during the coming year.

"Of Thine Own Have We Given Thee."

Subscriptions received from August 13th to Sept. 17th, 1909.

General Fund.

	£	s.	d.
Miss G. Challis ...		2	6
Birthday Gift, Aug. 4		5	.
Peckham, Zion—			
Mr. J. Knight's box		4	.
Cambridge—			
Miss Florence Cooper		2	6
Miss M. Jackson (box)		11	6
Miss White (per Mr. A.W. Thrower, box)		10	4½
Walthamstow, Zion S.S.	1	.	6
Mrs. S. B. Caplin ...		4	.
Mrs A. Booth		10	.
Miss A. Bradford ...		5	.
Miss E. M. Walls ...	1	.	.
Miss Beedzler (March, Providence) ...		5	.
Northampton, Providence (cards)—			
Miss Jackson		13	.
Mrs. Arnsby		3	.
Mr. W. Reynolds ...		3	6
Miss Sharpe... ...		8	.
Miss Battle ...		6	.
Miss Tairy		2	6
Miss Hyde ...		4	.
Mrs. Catling		3	6
Anon....		3	.
Postage, etc.		2	.
Acton Tabernacle ...	1	7	7
" " ...		5	.

General Fund (*cont.*).

	£	s.	d.
Chesham, Townfield (box)...		11	.
Friend, Crowfield ...		1	.
Chatham, Enon ...		8	2½
S.S.		9	3½
Hounslow, Zoar ...	4	4	2½
Hollinwood (boxes)—			
Oldham Friends ...		11	2½
Mr. J. Parsons ...		1	6
Mr. J. J. Bardsley ...		4	8
S S.			11
Miss L. Applegate ...		5	.
Trowbridge, Zion—			
Miss L. J. Summers (box)	2	.	.
Biggleswade		11	5
R. D.		1	.
Clapham, Courland Grove—			
Miss Soper ...		6	10½
Miss D. Hyslop ...		5	8½
Master T. Brinkler		1	6½
Miss D. Downs ...			3
Miss E. Philpot ...		1	1½
Miss Cane		6	3
Mr. J. Dadswell ...		9	10
Soho—			
Mrs. E. Camp (box)		11	6
Brentford, North-road—			
Master Gillett (box)		7	.

General Fund (*cont.*).

	£	s.	d.
Greenwich, Devonshire Road—			
Mr. C. S. Wilmshurst (box)		10	6
Mr. F. J. Newson ...		1	3½
Middlesbrough, Providence (boxes)—			
Mrs. Taylor	1	17	6
Mrs. Allick		12	.
Master J. Salmon ...		9	6
Mr. & Mrs. R. E. Sears (box)	5	1	6
Mr. E. L. Ackworth ...		6	.
Mrs. B. E. Mather ...	1	1	.
March, Providence ...	5	16	.
Mrs. W. Hodsden (box)	1	.	.
Two Friends (box) ...	1	10	10
Children's Corner—			
Miss Marian Osborn		4	.
Wattisham, S.S. (box)		9	6
Brighton, Prarthana Sabha (boxes)—			
Bletsoe, Mr. & Mrs.		7	3
Botting, Miss ...		6	8
Cozens, Mr. A. ...		11	.
Elliott, Mr. E. A. ...		5	7
Fisher, Mrs. & Miss		11	8½
Fisher, Mr. & Mrs. D.		5	6
Gumbrell, Mr. ...		5	.
Haynes, Misses ...		3	6

(*Continued on p. iii.*)

The Strict Baptist Mission HERALD.

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

VOL. VIII.] OCTOBER, 1909. [*New Series*, No. 34.

CURRENT NOTES.

ANOTHER Annual Meeting will soon be here, and the record of another year's service for our Lord laid before us. Our faith has been tested during the past twelve months—and, we believe, strengthened—but God has not failed us. We trust that praise will be a predominant feature of the meetings on the 26th, and that we may receive fresh faith and courage with which to enter upon another year of missionary labour. Will every friend of the Mission pray that the meetings may be rich in Divine blessing?

The news of another baptism in Madras will be received with pleasure. Knowing the care which is exercised in receiving candidates, we recognise the working of the Holy Spirit, and are constrained to press forward in the work to which He has called us. We rejoice, too, in the encouragement afforded to our missionaries. The enquiries of a *sannyasi* in the Namakal field will also help to stimulate not only our interest, but our prayers.

We trust no time will be lost in securing the services of Pastor H. D. Tooke for the delivery during the coming months of Lectures illustrated with limelight pictures on "The Hindu and his Religion" and "Hindu Life and Industries." We believe other Lectures with entirely new pictures are in preparation. Full particulars may be obtained of Mr. Tooke (9, Forest Road, Forest Gate, London, E.), who will kindly arrange dates.

OUR GREATEST NEED.

"ANOTHER appeal for money?" No, an appeal for more prayer—more prayer for ourselves, our Churches, our S.B.M. Council, our missionaries, our native workers, and for God's work everywhere.

For ourselves. This is the primary need. Our ministry, whether exercised at home or abroad, is worthless if not spiritual. The late Mr. Philpot once called prayer "a spiritual thermometer, for not only, like the barometer, does it register the rising and falling of the life of God in the soul, but it marks the degree of warmth that there is in the heart." Yes, and if our hearts are not warm towards God there can be little true zeal in His service; but if every individual is healthy and prayerful the whole Church will be spiritually vigorous and active in the Lord's service.

For our Churches. We are members of the Body of Christ, and next to our own need of prayer is prayer for the Church at large and, in particular, our sister Churches. If the whole Body is invigorated by the breath of God's Holy Spirit there will be no difficulty in carrying out our Lord's commission.

For our S.B.M. Council, upon whom rests the responsibility of acting as medium between our Churches and our missionaries. Important questions are continually arising which must be decided with the wisdom which God gives to praying souls. Just now, especially, is this true, and the most effective influence which can be brought to bear upon our brethren is that of prayer.

For our missionaries. These dear brethren and sisters represent us in India, "where Satan's seat is." All their surrounding influences, with scarcely any exception, are against them, and we must pray not only for their preservation from physical danger, but for the maintenance of their spiritual life, for their continual guidance, and for abundant blessing upon their labour. The nearest way to India is "by way of the Throne," and we may all be "*intercessory* missionaries."

For our native workers. These, as we all know but do not always remember, have peculiar temptations and difficulties. True, they are among their own people, and, being intimate with native thought, are essential to effective evangelisation; but their weakness lies very near their strength, and they have at least as much need of our prayers as our missionaries have. May they be mighty in the Scriptures, eager to be used of God in winning souls, and importunate in prayer. Dare we doubt that they will be so if we all wait upon God?

Do we believe in prayer? I venture to ask this question, not by way of insinuating doubt, but in order to provoke strong affirmation and a practical demonstration of our faith in God.

QUARTUS.

Our Foreign Field.

The News of the Month.

MADRAS.—I have to record the death of Elizabeth, the mother of John. She had been ailing for a long time and during her last days was frequently in a semi-conscious condition. But at times her mind was clear and then she gave stronger testimony than ever before of faith in the Lord Jesus. Her husband is a heathen, but he attended the Christian burial of his wife, and also the service which we held in the house on the following day.

On the first Lord's-day in August I had the pleasure of baptising two disciples at Vepery. They are mother and daughter, Elizabeth and Nesamani by name. The mother has attended our services for years but has only now yielded obedience to her Lord in the matter of baptism. The daughter has also been a regular worshipper with us for some time, and has quite recently been brought to a saving knowledge of the Lord Jesus.

Most unusual rain has fallen in Madras this year. Up to the time of writing we have registered 17 inches in *excess* of our average rainfall. This ought to mean lower prices for rice and other grain.

During the month of July our Preachers delivered 791 addresses to audiences aggregating 13,057. Our Zenana workers paid 1,462 visits to the women in their homes, and taught them the Scriptures. We have 754 scholars in our Schools, the average daily attendance being 542, and the fees paid £1 18s. E. A. BOOTH.

Since returning from the hills I have been able to give medical assistance 85 times. The cases have not been serious ones, but people are glad to be able to get suitable medicines without going to the hospital, which is 2½ miles away. Several of the Zenana pupils have been under treatment.

We are thankful that up to the present we have not heard of any cases of cholera in Madras. It is often very bad at this time of the year. Doubtless the heavy rains have helped to ward it off.

I am giving my best attention to Tamil now. Seven or eight hours a day are usually devoted to it. My chief trouble at present is the preparation of the address which is part of the syllabus. It is difficult to remember the idiom, and the pronunciation is a particular point, a trifling mistake often giving a totally different meaning.

The third year of our Auxiliary is nearly at its close, and I suppose you are busily employed with the boxes. May it be seen continually as the years roll on that this movement was of the Lord.

12th August, 1909. O. M. ELLIOTT.

SENDAMANGALAM.—Last week we had two very acceptable rains. For months the drinking water of the whole town had been little better than thin mud.

Blasting operations in our well are completed. After "digging" thirty-seven feet we found an abundant supply of good water. Some idea of the difficulty of the task may be gained when I say that though the well mouth is only five feet square, lowering the bed eleven feet has taken four and a-half months constant labour.

About two days before the completion of the well a young man at the bottom was laying a mine, when the powder ignited and blew over his chest and face. Happily, the "tightening" of the mine had not been commenced, so that he escaped with only a few burns and a very bad shock to his nerves.

A *sanniyasi* in Nunjundapuram, after visiting various distant shrines in India, has for some years made the daily practice of giving away a kind of light soup to the people, the idea of which is to accumulate merit and remove sin. But of late he has been much interested in hearing about Christ, and last week gave up to me some of his sacred beads, sandal paste, ashes, etc., that he had brought from his long pilgrimages.

D. MORLING.

The Goddess of Koluttur.

QUITTING the road which is lined with paddy fields, I cross a muddy patch of ground through which a miniature canal has been cut, to flood the newly-set fields. Presently I find myself close to a large deep tank. The sides are built of brick, and the flight of stone steps leading to the water indicate that in former days the tank was used more than it is now. The water is almost entirely covered with the leaves of the lotus (water-lily) with its wealth of white blooms. On the bank there was once a chuttram, or rest-house for travellers. Under the shade of a sacred tree close to the tank is a shrine. As I am looking at the scene there passes a woman on her way to Koluttur. Placing her basket on the ground, she clasps her hands, kneels down, and then repeatedly bows to the idol, her forehead touching the ground each time. Let me try to describe the god which I saw this woman worshipping. It is a stone image, nearly a foot high, of the goddess known as *Nagattall*, under a canopy formed by a cluster of five cobras' heads. Upon this hood a garland of flowers and some limes have been placed. The idol is marked with bright vermilion here and there. The most striking thing is the brilliant scarlet cloth in which the lower part of the god is enwrapped. This cloth has been presented by a worshipper in fulfilment of a vow, and the god ceremoniously enrobed therein by a priest. This is Hinduism in its actual everyday working. Very different to the Hinduism of the Vedic Hymns and the fine-spun theories one meets with in books, but *this* which I have in some faint way described is the Hinduism with which we have to deal.

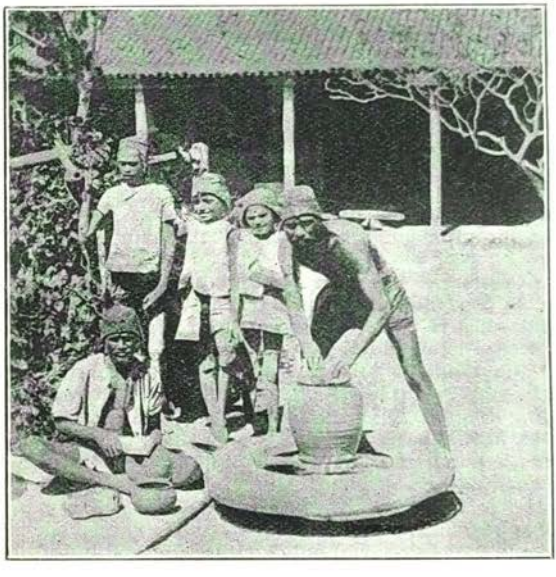
I continued my journey to our Koluttur School, where day after day we are seeking to give the children a new and true idea of God. As our friends know, our work in this Village school has been blessed to the conversion of one of the scholars, to whom, on his baptism, I gave the name of Joseph. What different conceptions of God these two inhabitants of Koluttur have—the woman bowing before the gaudily dressed Nagattall image, and Joseph worshipping in spirit his heavenly Father in Christ Jesus.

We are using a thatched shed built on rented land for our work at Koluttur. On this occasion of my visit, as on others, the question of tenure was raised, the owner saying that in view of the approaching marriage of his son he wishes me to vacate the ground. I should much like to set this question at rest by purchasing a small plot of ground and building a brick and tile Schoolroom. If some friends at home would like to participate in this special piece of work our indefatigable Secretary, Mr. Chisnall, would be pleased to hear from them, and I would gladly give any information required.

ERNEST A. BOOTH.

The Potter and the Clay.

THE ways of an Indian potter are most primitive. His stock in trade consists of a wheel, a lump of clay, a stick and some water. The wheel is of special but simple construction. The large outer ring, so clearly seen in the picture, is made of clay. The hub is a flat circular piece of wood about a foot in diameter. On the under side of this is fixed a pivot, which works in a hole in a stone. Lying on the ground by the side of the wheel is a stick. The potter, placing this on the outer ring, works the wheel round, increasing the impetus until a fair speed has been attained and one cannot distinguish the four spokes which join the hub to the rim. Whilst the wheel is revolving the potter puts a lump of moist clay on the centre wooden platform. Dipping his hands in water he places them on the spinning mass of clay, and lo! a vessel is being fashioned. The pliant, dexterous hands of the potter are kept constantly wet, and the clay which a minute or so ago was a shapeless lump is now a graceful vessel on the wheel.



A MADRAS POTTER.

The man seated on the ground is finishing off a vessel, which is open at both ends when taken from the wheel. With a wooden hammer he taps the edges until they meet, supporting the clay on the inner side with a rounded stone cut for the purpose. This is the method pursued if a cooking or water-pot is required, the bottoms of these always being rounded. If a flower-pot, or other vessel with a flat base is required, the newly-formed vessel is allowed to dry somewhat, and then a flat piece of clay is skilfully joined to the lower edge. The vessels having been smoothed, they are placed in a shed to dry. Afterwards they are stacked very close together, materials for a fire being placed under, around and above the pile, and the whole cooked. The vessels, which were a light brown before being fired, are now a terra-cotta colour and ready for sale.

The potters are Sudras, *i.e.*, they belong to the fourth division of caste. We meet them in various places in our field, and our Zenana women teach in their homes.

E. A. BOOTH.

"CONSTANT personal contact with Jesus is the beginning, ever new, of service."—S. D. GORDON.

A Bathing Festival.

IT is 10.30 p.m. The silvery queen of night, in her fullest glory, is rising high in an unflecked sky. The feathery tamarinds silently cast their deep, dark shadows, making the most fantastic designs on a white floor. But for our half-whispers the stillness of the night is unbroken.

The bulls for our bundies are now trudging down the road, and, as we have a long journey before us, we must bestir ourselves. The most important thing is to so adjust the maize straw, the blankets and other paraphernalia, that we may pass the long, slow miles in sleep.

We have not proceeded far before we are painfully reminded that the bundy is quite innocent of all springs, that, though it boasts of a length of fully ten feet, it is quite a foot too narrow as a bed for two men. Solacing ourselves with the fact that things might be very much worse, we recline into the arms of slumber; but I fear our sleep was by no means unbroken.

We next wake to find ourselves rolling, lumbering into the main street of Mohanur, and on looking at our watch we note we have covered nineteen miles* in six hours and a-half—the usual rate for bullock bundies. Even now we have not quite reached our destination. After threading our way through circuitous streets, we emerge into open country again, and then, as we suddenly turn a corner, a most memorable scene is presented to us. Across our track is a long line of graceful palms. Behind, in the waning moonlight, stretches the gigantic Cauvery River, one of the sacred five of India, bearing down on its broad bosom, swiftly but silently, an almost incredible flood. Just at this point our driver stops, and we find ourselves in a huge encampment. Bundies, bullocks, camp-fires are all around.

But it is no time for dreaming. We have a long day's work before us, and so hasten to take some food and commence business before sunrise. It is the Cauvery Festival, for it is more meritorious to bathe in this river to-day than in any other river in all India.

First of all we visit the temple. All the way thither are thronging people from various parts—some with fowls, others with sheep—to sacrifice to the god Karuppan, "Black One." Immediately in front of the idol are two immense vehicles, in the shape of horses, which stand fully thirty feet high. Behind them are hundreds of spears, from six feet to fifteen feet in length. Beside them are a number of swings, with stone slabs for posts and chains for ropes. Then, on either side of the temple doors is a devil of a most frightful appearance. There are many other things that I might mention, but to recite them all would only confuse the mind.

What is the meaning of all these strange things in a temple court? The two colossal vehicles are for Karuppan and his wife when riding out in the fields. When on these excursions, they are supposed to need weapons with which to attack any evil spirits that may come across their path, and for this purpose the spears are always in readiness. After these exertions the two deities need diversion of a gentler nature, and for this the swings are provided. Then, while they slumber, the two devils (husband and wife) are there to guard them from any evil-disposed spirit or god that may attempt to effect an entrance.

The most animated scenes, however, are witnessed at the water's edge. Hundreds of men, having made their sacrifices in the temple, have here brought their families and are busy bathing first themselves, then their children and their oxen, afterwards washing their belongings—clothes, pots and all.

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* Mohanur is this distance south of Sendamangalam.

On the bank of the river are two large trees, and at the foot of each is a circle of idols of various sorts. Around one circle is a crowd of men, who have just completed their ablutions, offering various fruits and nuts to their gods. Around the other is a crowd of women and children putting saffron, vermilion, oil, etc., on the idols. As soon as the worship is finished, each family gathers together—father, mother, children, uncles, aunts, cousins—pick up their goods, hurry back to their bundies, and set off to their homes: some, hundreds of miles away in the north of India, others to our own town of Sendamangalam.

What impresses us is the intense earnestness of all. Everyone is deeply intent on his own ceremonies—the sacrifice, the gifts to the priests, the due washing of their persons and clothes in the sacred flood, the offerings to the god on the bank of the river. And no wonder he is earnest, for, depending on the proper completion of these rites on this important day, are the success of his crops and the removal of his sin during his whole term of life.

Dear reader, Mohanur, like almost every other part of our field, is Christless. It has no Gospel preacher—not even a single Christian. But what might it not mean for that town had it but one faithful witness, one preacher, to tell of the crimson flood opened for sin and uncleanness? Of that they know nothing—nothing. D. MORLING.

Especially to Preachers of the Gospel.

"A GOOD time." "A bad time." You know well what a world of difference lies between these two expressions. In the former what freedom, what enlargement of heart, what felicity of expression, what heavenly unction, what conscious power of the Holy Ghost, what swelling joy in the heart! In the latter, what barrenness, what toiling and moiling, what struggling for a word and dissatisfaction when it is obtained, what dulness and heaviness, what chains and fetters, what sighing prayers for release, what dejection of spirit! After the latter you are as a man who, conducting his friends to behold a fruitful garden, finds it a howling wilderness. After the former you are for the rest of that day, as Dr. Alex. Whyte so exquisitely describes, "buoyant and generous-hearted and affable," for you have found heaven in the pulpit.

To have a "bad time" when preaching in an English pulpit is no enviable experience, even from the standpoint of mere preaching. But it becomes more terrible still when the preacher is speaking in a foreign tongue. The number of men who ever become able to speak a foreign language as their mother-tongue is exceedingly small. The Englishman who never heard a word of Tamil until he was over 20 years of age rises in the pulpit to preach a Tamil sermon. It soon becomes apparent that, even if the sermon were in English, the preacher would be on the rack the whole time. His spirit is anchored to earth. He is in chains in the pulpit, and, like that famous preacher in Mansoul, the clank of his chains can be heard by the people. The minutes drag and lengthen out his torture. Pity the poor man, for, in addition to his soul-trouble, he is harried and teased by language difficulties. Never before had he felt so dumb. Never before had he forgotten so many words, or made so many mistakes. He notices, too, with painful keenness, the glances of his hearers from one to another as they note their minister's blunders.

I have just now come from a service that stands out in pleasing contrast to the above. The congregation was small. The new, white walls of our Sendamangalam Chapel would have embraced a larger number, but this had no effect upon the preacher. Brother Morling gave

out his text, "We cannot but speak the things which we have seen and heard," and forthwith the liberty and power of the Holy Ghost were evidently realised. It would have done you good to listen. You would not have understood what was said, but you must have instinctively felt the Divine presence in the service. The preacher's soul was aflame and his tongue loosened, so that the strange-sounding words flowed with eloquence from his lips. He was living out the truth of the text, and exclaimed again with Peter and John, "We *cannot but speak* the things which we have seen and heard." "Here," said he, addressing his Indian hearers, who were listening with earnest attention, "here is the reason why we missionaries have left our homes in far-away England and come to tell you the Good News." And then, addressing the Indian preachers present, he went on: "Our missionary work does not rest solely upon the last command of Christ to disciple all nations. It will be of little avail unless we go from a compelling inward impulse—unless we are able to exclaim with the apostles, 'We cannot but speak the things which we have seen and heard.'" And so the happy service went on. The preacher came to the end of the time and found he had yet more to say than when he began. "Ah!" exclaimed he, in the satiety of his heart, "the treasure-house of the Lord is indeed *full*."

Fellow-ministers of the Gospel, our work is one—yours for the lost in England, and ours for the lost in India. Our experiences in preaching the Gospel are, in the main, identical. Often, when the blazing sunlight of a tropical Sabbath has given place to the cool starlight of evening, we sit outside and watch while the glimmering home-lights of Sendamangalam die out, one by one, as the people go to rest. Then, in the stillness and hush, our thoughts run on and lift us up and away from India to your familiar sanctuary. We have worshipped there, and even now we see its walls; and we never knew how much we loved it until we left it far away. We know that just now the seats will be filling up and you will be brooding over the evening message. We cannot come in and worship with you, but our prayer rises up on your behalf six thousand miles away. And we know, and thank God, that you too are remembering us, and doing what lies in your power to help this needy work, which is both ours and yours.

J. M. B.

Preaching in the Slums.

AMID a scene of indescribable filth and a babel of youthful voices Soondram and I endeavoured to preach the Gospel. Close by, right on mother earth, a woman is cooking and selling rice cakes for breakfast. The folk seem to live like cattle and yet they are our brothers and sisters of the "one blood." To be born and bred in such an environment is a terrible handicap for life, and sometimes I wonder, not that their lives are bad but that they are not worse. It is difficult to get them interested in any degree in the Gospel message, and their indifference is the measure of their need. At such times especially one prizes the full, free and finished Gospel of grace, which can be preached in hope to "the vilest sinner out of hell."

E. A. B.

THE ANNUAL MEETING.—We trust our friends in many Churches—both town and country—will make up parties to travel together. This will greatly help towards making the gatherings widely representative in character.

THE LATE MR. JOHN JULL.—Our dear friend and brother, who was for so many years Pastor of Eden Chapel, Cambridge, and a warm friend of the S.B.M., suddenly received the home-call, September 22nd. Our deep sympathy with Mrs. Jull will be shared by many friends.

OUR HOME CHURCHES.

Prayer Subjects for October, 1909.

Week beginning—

Sunday 3rd—Prayer for the guidance of the Council in various important matters now before it.

Sunday 10th—For great blessing to rest upon our missionaries and native workers, and that they may have many seals to their ministry.

Sunday 17th—For the Annual Meeting on the 26th, that the preacher and speakers may be filled with power, and that a spiritual and lasting impulse may be given to the missionary cause in our Churches.

Sunday 24th—For the Business Meetings to be held on the 26th, that the Annual General Meeting and the L.Z.A. Committee Meeting may be divinely guided.

Sunday 31st—For a wider circulation of the HERALD and greater blessing on its issue in order that deeper concern may be aroused in our Churches for heathen souls in India.

"ASK, AND IT SHALL BE GIVEN YOU."

Council Echoes.

Personal.

Owing to the absence of our President and our Secretary in the North on Deputation work the Council Meeting was not held until September 17th. With great regret we heard that our Treasurer was ill again and unable to be present. We pray that he may soon be restored again.

Money.

The General Fund has, we are glad to learn, made some improvement during the past two months and the deficit has been made up. The Medical Fund has made scarcely any progress, while the HERALD is at present still far behind self-support. Perhaps, however, the balance may have come in before this number of the HERALD is issued.

The Annual Meeting.

Our Secretary is, we believe, making arrangements with our friends at St. John's Wood Road so that the curios which have recently been sent from India will be on view at the Annual Meeting. A number of circular palm-leaf fans bearing Tamil texts written by Mrs. Booth will be for sale, together with more of the palm-leaf Tamil books, which have already proved so attractive.

Medical Work.

A favourable reply had been received from Mr. Brand as to the question of his further medical training, revealing, however, at the same time, some further difficulty, and the full consideration of this important matter was postponed till the next Council Meeting on October 1st.

The Annual General Meeting

WILL be held at Mount Zion Chapel, St. John's Wood Road, Regent's Park, London, N.W., on Tuesday, October 26th, 1909, at 2 o'clock. 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. This is a Business Meeting for Members of the Association only, as announced in last month's HERALD.

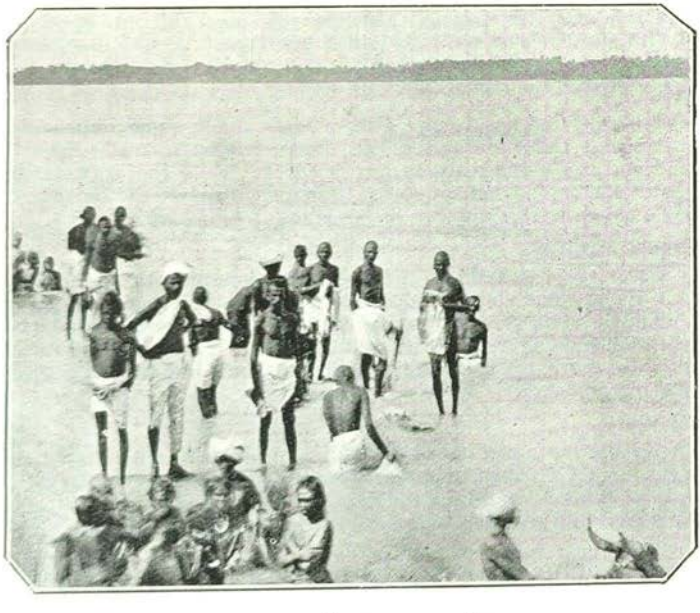
Ladies' Zenana Auxiliary.

Committee Meeting.—An L.Z.A. Committee Meeting will be held at Mount Zion Chapel, St. John's Wood Road, Regent's Park, London, N.W., on Tuesday, October 26th, 1909, at 2.30. All L.Z.A. Secretaries are Members of this Committee and are cordially invited. To save misunderstanding, we remind our friends that only Secretaries of L.Z.A. Branches are entitled to attend; but, in cases where the Secretary is unable to be present, her Branch may nominate some other Member of the same Branch to attend in her place.

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. The kind attention of donors to *the requests in last month's* HERALD will greatly help our friend who so kindly undertakes this work as a labour of love.

* * *

Welcome Interest.—"Dear Sir,—Enclosed is a mite toward the General Fund of the S. B. Indian Mission. I felt sorry to see the account in the HERALD of your not having sufficient to enable Mr. Booth and workers to go on as they desire. May the Lord help, so that they may continue in every good work. The gold and silver as well as the blessing are with Him. Yours in hope, S."



BATHING IN THE CAUVERY AT MOHANUR.

The Children's Corner.



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

MY DEAR NEPHEWS AND NIECES,—I suppose most of you are now at school again, and that when you read this letter you will nearly have forgotten the holidays and be almost beginning to anticipate Christmas. I am so glad to find that one of you at least is also thinking of our little dark-skinned brothers and sisters in India and the Christmas boxes. She says: "I am sure that I shall feel much more happy this Christmastide to think that not only I am receiving presents, but that the little black boys and girls are enjoying the same happiness." And then she goes on to think of Authalatchmi and Meenatchi, whose parents will not let them be baptized: "Still earnest prayers are going up for those two young sisters who are on the Lord's side. But I feel sure God is going to make the way clear for them at His own appointed time." Don't you think these two girls would like to know that a twelve-year-old sister in England is praying for them, besides others? Perhaps Mrs. Booth would kindly repeat these words to Authalatchmi and her sister and send us some message in reply.

Three more months have quickly passed, and I have now to give you the result of your answers. The first figure after each name is the number of marks for September; the second figure, or only one figure, is the total for the quarter. I hope no one will be discouraged. You are all getting on very well and learning to give accurate answers. All that is needed is care in seeing just what the questions ask for and then finding it out in the HERALD. It is all there.

MARKS FOR SEPTEMBER AND TOTAL FOR THE QUARTER—*Division I.*—Hubert Grimes 6, 14, Ruby Schweitzer 5, 13, Kenneth Robbins 5, 13, Dorothy Mitton (August, 4) 5, 13, Edith Gillmore 5, 12, Colin Church 4, 11, Marian Osborn 5, 10, Jane Basham 4, 9, Winnie Falkner 5, 9, Elsie Tooke 9, Gracie Church 9, Hilda Cuthbert 4, 7, Emmie Church 7, Ray Farrow 7, Fred Simmons 3, 7, Ruth Waters 4, Willie Tooke 4, Alberta Martin 3, Gladys Martin 3. *Division II.*—Doris Farrow 6, 14, Dora Haynes 4, 12, Alma Waters 3, 11, Violet Hammett 4, 12, Winnie Church 7. I am sending a missionary book each to Hubert Grimes and Doris Farrow. I commend Ruby Schweitzer, Kenneth Robbins, and Dorothy Mitton.

QUESTIONS FOR OCTOBER.—*Division I.*—1. Where is Mohanur? 2. Describe the *appearance* of the goddess of Koluttur? 3. How did the

woman Mr. Booth saw worship the idol? 4. What did a woman say to Mrs. Booth when she had told her the Gospel message? 5. How did the gipsy women receive the message? *Division II.*—1. What is the *name* of the goddess of Koluttur? 2. What is the god of Vilivakkam supposed to do? 3. Why were so many people bathing in the River Cauvery on the day Mr. Morling and Mr. Brand went to Mohanur? 4. What were the things around the idol Karuppan? 5. What was the idol supposed to do with them?

Thank you for your letters, which I welcome as much as your answers. Many happy returns, Alma. You will now be in Division I. Glad you like Doris's story about the *dhobie* last month.—I am sorry I omitted your marks last month, Dorothy; it was an oversight; they are included above. Glad your mother is so much better, and that you sympathise with Colin in his great loss.—I quite understand what you say about one of your answers, Jennie, and take the will for the deed as to last month. Keep on trying. A well-known missionary in India died a few years ago with these words on his lips—"I have tried." "Try" is a very little creature, but he gets through a great many difficulties and does a great deal of work.—Thank you, Marian, for the 4/- you have collected on behalf of the Mission. Will you thank the friends who contributed to your book?—Thank you, Edith, for your letter, which I am very pleased to read. I shall be glad to welcome the other Edith as a niece when she writes.

I had another day-dream a little while ago. I was thinking about the old days before you and I were born, when there was no telephone and no telegraph. News travelled so slowly that when it was urgently necessary that it should be sent quickly throughout the country (as, for instance, when the Spanish Armada was coming) beacons had to be lighted on the tops of hills and mountains. In the darkness of the night a great fire would be lighted, and then on the neighbouring hills where men were watching similar fires would spring up, and then others further on, and so in a short time the news of coming danger would be spread and preparation made to meet it. I pictured the light of the Gospel—the news of danger and salvation—spreading as from hill-top to hill-top in the darkness of heathen lands—but not quickly, like the old beacons—very slowly indeed compared with other news. A speech was sent to London the other day by electrophone 400 miles and was printed a few minutes after it was delivered. It is now 1,900 years since Jesus told His disciples—that is, all who love Him—to take the Good News to the uttermost parts of the earth, and yet to-day there are hundreds of millions of people who have not even heard His name. Of course, sending the Gospel abroad costs something. So did those old beacons. So does all that is worth doing.

I was at a China Inland Mission farewell meeting the other evening when a missionary from China said that not long ago the missionaries and native Christians were in danger in the city she was living in, and the missionaries had to leave the Mission premises and all their property and seek safety elsewhere. She was taking leave of each room before going when some of the school children came up to her, and she told them to go home to their heathen relatives for safety. "Don't tell us to do that," they said; "we have trusted God in times of prosperity, and shall we trust our heathen relatives in times of adversity? Where you go we will go, and if you are killed we will be killed too, and we will all go to heaven together." Don't you think that missionary was glad she had helped to light the beacon in that city? And ought we not to do our utmost to light other beacons?

Hoping you are not tired of such a long missionary talk, and with love to you all, I remain your affectionate

UNCLE JOHN.

General Fund (*cont.*).

	£	s.	d.
Lucas, Mrs.		5	11½
Miller, Miss		6	6
Monthly Meeting ...	1	14	3
Parkhurst, Mr. W. ...		5	.
Piper, Mr. W. J. ...		5	.
Sears, Mr. J. S. ...		5	.
Smith, Mr. & Mrs. D. R.		5	.
Walder, Miss ...		4	.
Haddington St. S.S.		5	2½
Brighton Tabernacle (per Miss C. Light)—			
Anon.		6	6
Bates, Miss L. ...		5	.
Chapman, Miss ...		5	.
C. C.		5	.
Holford, Mrs. ...		2	6
Light, Miss E. ...		5	.
Lucas, Mr.		2	6
True Sympathy ...		5	.
Vickery, Mr. W. ...	2	.	.
A. E. W.		10	.
Yarmouth, York-rd. S.S.		12	.
Miss Pulford (box)...		5	6
Stratford, Gurney-rd. (boxes)—			
Y.W.B.C.		10	.
Miss Elsie Tooke ...		3	.
Mr. H. Caten ...		7	.
Mr. Ince		6	.
Marylebone, Mt. Zion—			
Mrs. Douglas ...		3	.
Miss Davey		5	.
Mr. Grimes	2	2	.
Mr. Goodley... ...	1	1	.
Miss Howlett ...		3	.
Miss Harris		5	.
Miss Pleass		4	.
Miss Robbins ...		10	.
Mr. Sears	1	1	.
Mr. Sennitt	1	1	.
Misses Thompson ...		10	.
Miss Walbey ...		1	.
Mr. Wing		5	.
Mrs. Willett... ...		2	.
Mr. C. C. Harris ...	10	10	.
Mrs. „ „ ...	10	10	.
S.S.	13	.	9
Mr. D. F. Smith ...	1	1	.
Mr. and Mrs. C. S. Fraser	5	.	.
Miss Gosling ...		5	.
Mrs. Barratt... ...		5	.
Guildford, Old B. C. Reports		5	.
Collection	4	15	½
Y.M.B.C.		2	7½
Y.W.B.C.		10	8
Monday Bible Class		9	2½
Miss McGill... ...		10	.
Miss Parsons ...		10	.
Mrs. Billing... ...	1	.	.
Mr. Brand	2	.	.
Boxes:—			
Miss G. Attfield ...		4	.
Mrs. Billing... ...		7	2
Mr. H. Brand ...	2	5	2½
Miss Bristow ...		5	3
Miss M. Chaplin ...		11	2½
Mr. W. Chisnall ...		16	2
Miss W. Cordwell ...	1	11	6
Misses Farlow ...		5	4½
Mr. E. C. Foster ...		3	8
Mr. G. Foster ...		5	4
Mr. W. Garton ...		4	.
Miss Gilbert		13	4
Mr. Goodchild ...		3	7½
Miss Hester		10	6
Miss D. Lee		2	8
Mrs. Martin		4	4½
Miss McGill... ...		8	6
Mr. Nicholson ...		8	8
Mr. Parsons... ...		5	1
Miss Pickett... ...		7	.
Mr. Searle		3	4½

General Fund (*cont.*).

	£	s.	d.
Mr. Shellard ...	1	1	.
Mrs. Skuse		6	2
Mr. A. Snell... ...		12	.
Miss Usher		15	6
Mrs Watts		6	5
Mrs. White		16	2
Mr. Woodger ...		10	1½
Miss Osmotherly ...		13	6
Mr. & Mrs. Driver ...		5	
Haworth Hall Green—			
Mrs. Naylor		10	9
A Friend		5	.
A Friend		4	.
Miss E. Wheeler ...		5	.
Mrs Kane		4	5
Mrs. Kilmister ...		3	7
Mrs. Crook		3	6
Miss S. Toothill ...		3	6
Mrs. Jas. Kershaw		3	.
Mrs. F. Hudson ...		3	.
Miss N. Murgatroyd		3	.
Miss Ivy Merrett ...		2	9½
Mrs. Earnshaw ...		1	6
S.S.	1	1	9
Collection	1	6	1
Willingham Old B. C. S.S. (box)		7	6
Reports			7
Miss C. E. Mears (box)		10	3½
Bassett Street—			
Miss R. M. Fielder		5	.
Manchester	8	.	4
Literature		3	3
Boxes:—			
Mr. A. Lawton ...		9	8
Mr. T. Corker ...		4	6
Miss S. A. Lawton		15	.
Mr. D. Mitton ...		6	.
Mr. H. Gruber ...		10	7½
Mr. R. Whitfield...		5	1
Mrs. Egerton ...		3	6
Mr. A. Haig ...		10	.
Mrs. Sunderland		11	2½
Mrs. Davies ...		4	6½
Mr. A. Littlewood		15	.
Mr. C. Pummery		12	6
Mr. W. Chaplin ...		10	.
Mr. H.		18	.
Mr. Kerridge ...		4	3
Mrs. G. Dutton ...		2	.
Mr. G. G. Cooper		3	.
Mrs. J. Parish ...		2	10
Mrs. W. Grounds		4	1
Mr. W. O. McKee		3	.
Mrs. J. Chaplin ...		4	3
Mr. F. Chaplin ...		4	.
Mr. S. B. McKee...		3	1½
Mr. T. R. Hindle ...		5	.
Collection	2	11	.
Sale of "Heralds"...		8	11
"Herald" Sub. ...		3	.
Literature		3	8
Yours in hope—S. ...		4	.
A. H., per E. M. ...		5	.
Mr. and Mrs. A. G. Spratt (box)		12	.
Mr. W Derham (box)		10	.
Mr. and Mrs. Kirkland (box)		5	.
Newcastle—			
Mrs. Butcher (box) ...		4	8½
Miss Beall (box) ...	1	5	.
Collection		16	.
Literature		3	11
Sunderland—			
Collection		8	9
Literature		3	5
Southport—			
Mrs. Weller (box) ...		4	10
Mr. Baughan „ ...			2½
Mr. McKee „ ...		5	.
Literature		7	11
Collection	3	2	2½
Bolton—Collection ...	2	14	6

General Fund (*cont.*).

	£	s.	d.
S.S.	1	9	.
Reports, P.P.C., &c.		2	6
Wooburn Green, Ebenezer—S.S. ...	3	17	.
Miss Tidbury ...		1	.
Reports		1	1
Mr. and Mrs. Hindes (box)		5	
Whitechapel, Commercial Street ...	5		.
Croydon, Tamworth-road	3	5	6
Reports		1	.
Miss M. Brooke (box)		3	4
Miss E. Miller ..		3	7
Miss Jarvis „		2	7
Elthorne-road, Ebenezer—			
Bible Class		13	8
S.S.		9	3

Sendamangalam Building Fund.

Audit Fee	10	10	.
Marylebone, Mount Zion—Friend ...		2	6
Mrs. E. T. Payne ...	1	1	.

Medical Fund.

Miss E. M. Walls ...		5	

"Herald" Fund.

Staines—Miss Howes		1	5
Hounslow, Zoar—			
Per Miss Fisher ...		4	8
Miss A. Bradford ...		1	6
Mr. J. Bulman ...		4	.
Lowestoft, Tonning-street		15	.
Walworth, Penrose-street—S.S.		4	4
Otley		8	.
Hollinwood	1	1	1½
Over		12	.
Brentford, North-road		3	.
Royton, Bethesda ...		5	.
Stoke Ash		7	6
Colnbrook		3	6
Mr. and Mrs. R. E. Sears		10	.
Rushden, Succoth ...		4	6
Mr. S. H. Brown ...		10	.
Brighton, Prarthana Sabha		2	6
Mr. W. Vickery ...		5	.
Tabernacle, per Miss C. Light		1	6
Yarmouth, York-road—			
S.S.		13	.
Walthamstow, Zion ...		6	6
Sewing Class ...		4	.
Miss Osmotherley ...		1	6
Mr. A. Andrews ...		3	.
St. Albans, Bethel ...		8	6
Mr. J. Gurney		2	6
Miss J. Merrett ...		1	.
Mr. Sunderland ...		1	.
Willingham—			
S.S. box		16	.
Per Mr. R. L. Goodrum		7	.
Bassett-street		7	6
Manchester		11	11
Miss L. Howes ...		1	5
Mrs. Garment ...		2	.
Mr. Keeble		5	.
Marylebone, Mount Zion—			
Mr. D. F. Smith ...		5	
Bolton		12	
Wooburn Green—			
Ebenezer S.S. ...		9	6
Kings Langley ...		10	
Croydon, Tamworth-road	1	4	
Elthorne-road, Ebenezer		3	7

The 48th Annual Meeting

OF

THE STRICT BAPTIST MISSION

WILL (D.V.) BE HELD AT

MOUNT ZION CHAPEL, St. John's Wood Road,

Regent's Park, London, N.W.,

On TUESDAY, OCTOBER 26th, 1909.

In the Afternoon, at 3.30, a **DEVOTIONAL SERVICE** will be held, the chair being taken by the VICE-PRESIDENT, PASTOR R. MUTIMER, followed by a **SERMON** by MR. J. MCKEE, of Southport.

* * *

Tea at Five o'clock. - - Tickets Sixpence.

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In the Evening, at 6.30, a **PUBLIC MEETING** will be held, the PRESIDENT, PASTOR E. MITCHELL, in the chair. *The* ANNUAL REPORT *will be presented by the Honorary Secretary, and the Accounts by the Treasurer.* SPEAKERS—Messrs. J. E. FLEGG (President of the M.A.S.B.C.), C. A. FRESTON, J. MCKEE, and C. J. WELSFORD.

Missionary Hymns. - - - - - Collections.

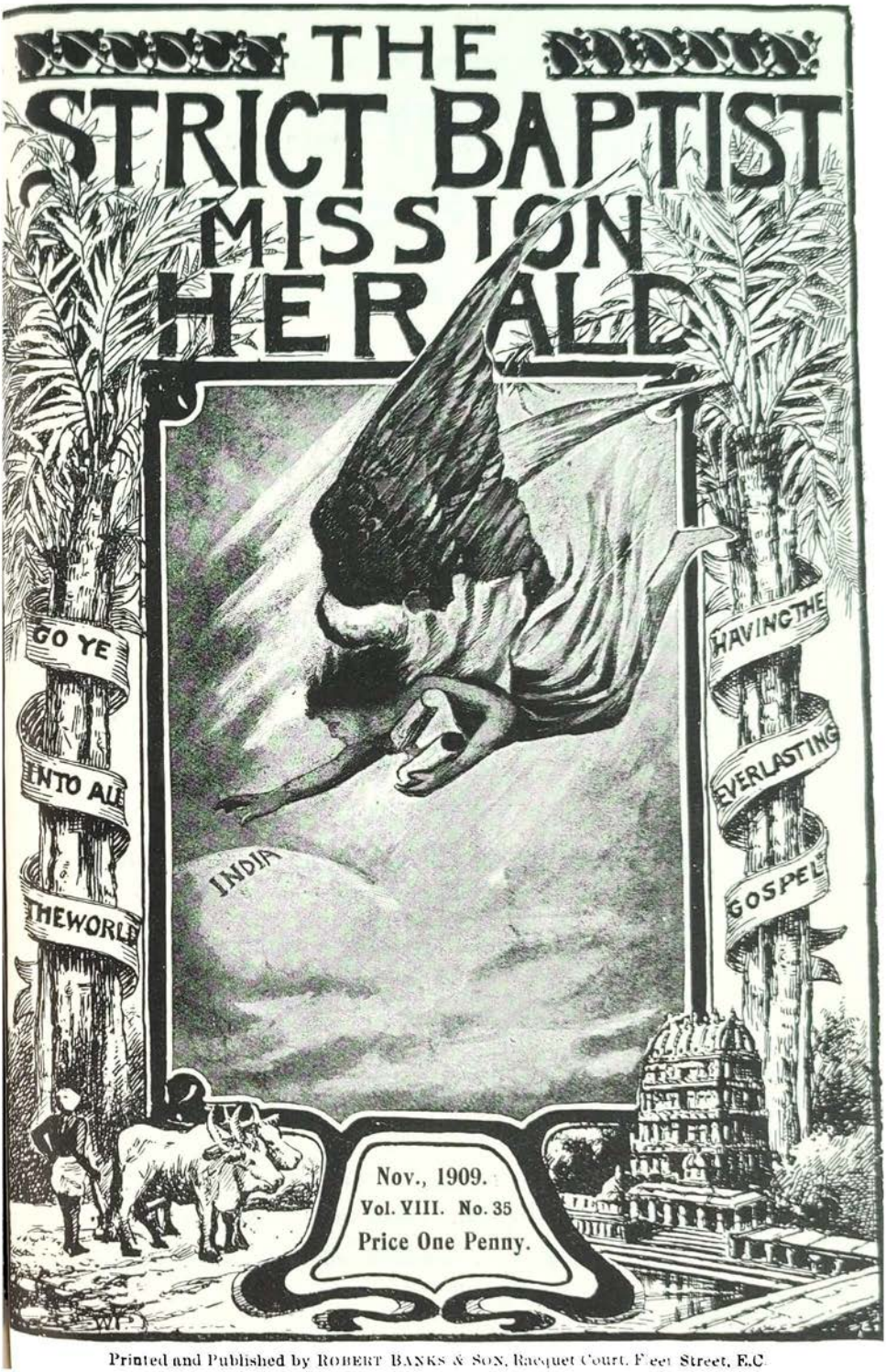
ANNUAL GENERAL (BUSINESS) MEETING at 2 o'clock.

LADIES' ZENANA AUXILIARY COMMITTEE MEETING at 2.30.

Large and widely representative gatherings are expected in the new Sanctuary so kindly lent for the purpose, and we urge our friends to come early.

Nearest Metropolitan Railway Stations—ST. JOHN'S WOOD ROAD and EDGWARE ROAD. Nearest Tube Station—Edgware Road. Three minutes' walk from Edgware Road, Maida Vale.

THE STRICT BAPTIST MISSION HERALD



Nov., 1909.
Vol. VIII. No. 35
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MISSIONARY LECTURES.

A NEW LECTURE,

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"OUR WORK IN SENDAMANGALAM"

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☞ The Lectures are free, and a Collection only is asked for to defray expenses.

The Strict Baptist Mission HERALD.

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

VOL. VIII.] NOVEMBER, 1909. [*New Series*, No. 35.

CURRENT NOTES.

THE remarkable and pathetic story of the sanniyasi at Sendamangalam enables us to realise both the hopelessness of Hinduism and the power of Divine grace. Let us pray for him. Such enquirers are a rich reward for the money, time, and labour spent in bringing to them the light of the Gospel message. The joy of seeing such souls find peace at the feet of Jesus transcends all earthly pleasure, however sweet and pure. Who would not spend and be spent in such service?

The Church at Gurney Road, as will be seen on another page, has taken a step in the right direction, which will be attended, we do not doubt, with blessing upon the Mission and upon themselves. It has given us great pleasure and inspired us with hope that the Lord is about to open the windows of heaven. If other Churches would also spend a week in prayer for the Mission we should be filled with confident expectation.

We greatly regret to hear that Mrs. Morling has been suffering from rheumatic fever. The latest news shows that she was slowly making progress, and we trust we may soon hear that she has completely recovered.

Our friends will not forget that Mr. Brand's second Tamil examination and Miss Elliott's first examination take place on November 10 and 11.

THE YEAR'S PROGRESS.

THE Forty-eighth Annual Report is now in the hands of our subscribers, and the work which has been recorded in detail in the pages of the HERALD during the year can now be seen with its main features grouped together. The Report deserves a very wide circulation and careful perusal, and we trust that every one of our readers will secure a copy. More than that, we pray that it may not only be used of God to deepen the already existing interest of our denomination in foreign missionary work, but that it may serve to awaken interest in many new homes and Churches, so that the Strict Baptist Mission may be used of God to give light to many more "that sit in darkness and in the shadow of death."

Looking at both fields as a whole, a comparison of the present Report with that of last year will show that, with two or three slight exceptions, there has been advance in every part of our work. The number of people reached with the Gospel is greater, more homes have been visited, more children are learning Scripture in our schools, and our medical work has increased both in extent and usefulness, breaking down opposition and securing a hearing, at least, for the Gospel. These, together with the various items of building work which have necessarily engaged so much time and labour, are the outward and visible signs of progress; and, so far, the Report records the progress of the *means* by which God's grace operates.

But there are not wanting evidences of an increasing operation of Divine grace itself. Secretly working during the year through the visible means, God has given us the gladness which He gave Barnabas at Antioch, and we rejoice in the fact that there are several earnest enquirers in the Namakal field, where a year ago there was nothing but stony indifference, if not actual opposition; and that in Madras there have been fifteen baptisms instead of ten, the Tamil Church increasing to 60 members. For these spiritual results we praise God, and share with our brethren abroad the joy of having these seals to our ministry.

But is this all? Are these visible results to be regarded as the sum total of the spiritual fruit of our labour? Can we measure God's working by what we see and know? Must we not rather believe that much of this work is withheld from our knowledge, and that many heathen names are written in the Book of Life which will never appear in our missionary statistics? At the same time it is our privilege to measure, in faith, these unseen results by the promises of God. He says that His Word shall not return to Him void, and that the scattered seed shall produce 30, 60, 100 fold.

We praise Him for all seen and unseen results, and pray that the Report may produce in many hearts the enquiry, "Lord, what wilt Thou have me to do?"

Our Foreign Field.

The News of the Month.

MADRAS.—On the first Lord's-day in September I had the pleasure of baptizing a sister at Vepery. Last November she first came and spoke to me, and since then she has been led gradually into the light. At her own request I gave her the name of Christiana

The British and Foreign Bible Society has recently reduced the price of Tamil Gospel portions, so that each separate Gospel is now sold at three pies, *i.e.*, one farthing. We have used this revision in rates as a good opportunity for pressing the sale of the Gospels. During August we sold more than a hundred copies.

I went into a Mohammedan house the other day. Before asking me to enter, the owner went in and called loudly, "*Gosha, Gosha,*" and, having allowed time for the women to hide themselves, he asked me to enter. When I went through the house not a woman was to be seen; all had hidden themselves in the Zenana, and were so quiet that I could not say in which part of the small house their room was situated.

At the close of our evening service at Peruvallur, last Sunday, one of the congregation handed me a Tamil book containing a hundred and one questions on "Eternal Punishment and the Christian Religion," by a Hindu pundit. The man requested that I would read the book and answer the objections raised, as he had similar difficulties to those stated in the book.

During August our Preachers reached a total audience of 14,236 with the Gospel message. Our Bible-women paid 1,410 visits to teach the Scriptures to Hindu women in their homes. There were 732 children on our School registers, and £1 17s. 4d. was received in fees.

E. A. BOOTH.

There is not much to report this month; work has been taking its regular course. The number of attendances of patients registered is 62. Some of the cases have been rather more serious than usual. One was that of a little girl who had a prolonged attack of dysentery. When she was brought to the Mission House she was as weak and helpless as a babe and looked like a dying child. She is now almost well, though still rather weak.

I have not been able to do any more Zenana visiting, as Tamil claims all my attention now. The text-books are mastered, however, so it is a matter of recapitulation and practice in conversation for the next two months. In the latter I am afraid I am rather backward. The Examination has been altered to November 10th, so it is nearer than I thought.

9th September, 1909. OLIVE M. ELLIOTT.

SENDAMANGALAM.—We are sorry to say that Mr. Brand is obliged to leave us for a time in order to complete his preparation for the Tamil Examination in Madras.

We have received marked attention from the snakes during the past week. One evening, while I was reading, one quietly wriggled from under my chair. The next night a cobra was killed in the kitchen; others have been caught in the compound.

This season we have been favoured in having plentiful and timely rains. We hope they may continue and so alleviate the distress that has

for some time existed in the neighbourhood. Houses have suffered considerable damage and Preacher Swamidhas has been placed to considerable inconvenience.

After the service last Sunday morning, one of our Hindu hearers came to the house and asked for a copy of the Scriptures that a friend might read them to him.

Mrs. Morling is now slowly recovering from a trying sickness, which commenced with an attack of rheumatic fever. Climatic and other conditions are by no means favourable to complete recovery, but great benefit has been received from Mr. Brand's constant and skilful treatment.

The other day, as Mr. Brand and I were out in the fields, some cultivators begged our help in shooting some tigers that were making ravages upon their cattle. Close by were the marks of a cheetah, or small tiger, and we hear that two have since been caught. D. M.

Is it Nothing to You?

BACK from the Villivakkam temple a multitude of women came, and we stood on a straight, long country road and watched them as they passed. The brilliant afternoon sunshine lit the moving line of scarlet and gold and purple, and we knew that for at least three hours to come that procession would pass on unbroken. There were some men (perhaps a few hundred) among them, but the women and children numbered some thousands. The god at Villivakkam is supposed to give special heed to the petitions of women, and on each Tuesday a great multitude of wives and mothers travel from Madras on foot, to perform their vows, and make their requests to that particular deity.

They were talking in shrill tones as they journeyed; some women carried little children on their hips, and others balanced brass vessels on their heads, in which offerings had been carried on the outward journey. Groups of women rested under the trees by the roadside, but as far as our eyes could see others still advanced.

And as we stood there in the dazzling sunlight, holding the Word of God in our eager grasp, something of the strength of Hinduism struck us. If it is true that "the condition of its women is the truest test of a people's civilisation, and that her status is her country's barometer," then this city of Madras, which is considered by some to be "sufficiently evangelised," is one of the strongholds of Satan. We tried to enter into conversation with some of the lingering women, but it was nothing to them—that message of life that we told them; they had paid their offerings, propitiated their god, bathed in the holy tank, and walked the prescribed number of times around the temple, and what more was necessary to their salvation?

We turned from that passing throng and entered a house in the village near by. There was only one woman there to hear us; the others of her household had joined that train of worshippers. She listened, and smiled, and nodded, and said it was "quite true, but what was the use of telling of the white man's God to black people?"

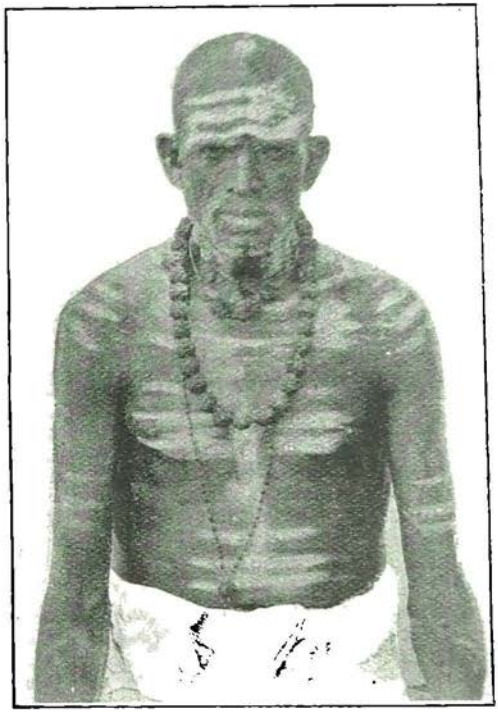
We stood on a little plain to speak to a group of gipsy women. They had come a long way, and did not mind listening as they rested; they too had been to the women's temple, and sold their beads and bangles to the worshippers. To them also our message was foolishness, for peals of laughter followed us as we went from them.

From house to house we went telling the good news, and carrying with us a vision of a multitude of Christless women in a long, long procession, journeying to eternal death.

Is it nothing to you, dear Christian sister, that India's womanhood is following Satan thus? Is it anything to you that but for the grace of God you, too, might have been one of that weary train? Is it something to you that God has commanded *you* to stay some in that long death-march by telling them of a Saviour's love? WINIFRED BOOTH.

The Quest for Peace.

HINDUISM has ever been famous for its ascetics, or, as they are generally called, sanniyasis. Some will leave home, friends, the world, and dwell in the caves of the forest, vowing to look never again upon a human face. Many make long pilgrimages to holy shrines, begging their food from place to place. Others mortify the flesh through subjecting the body to dreadful tortures and living on the filthiest of refuse. But with all the professed aim is to renounce the world, discipline and subjugate the body, and so remove sin and its direful consequences. Some are sincere in their motives, spending long years in one quest for peace of mind and freedom from the trammels of sin. Others are impostors, who by their frauds amass large fortunes.



THE SANNIYASI.

Let me tell you the story of one of the former class just as he told it me a few days ago in our house. A few years back, trouble entered into the home; sorrows came thick and fast into the life of this strange man. His religion told him this was the result of some great sin, and, as he sat upon the *piahl* (verandah) of his mud house, again and again he cried, "Why should the gods vex me so? I must be a terrible sinner!" His one desire was to propitiate the deities, and in order to effect this he would go anywhere and do anything. One day, tying in his waistcloth a few rupees and throwing over his shoulder a little bundle, he set out on pilgrimage to a famous shrine about three hundred miles south. Having worshipped the gods and made the offerings prescribed by the Brahmin priests, he went on to another holy place some distance to the west, again visiting various temples and making gifts to the priests. He returned home, but found no peace.

Again he leaves home, this time with his face set towards Benares, one thousand miles north, the most sacred spot in all India. Moreover, he ties in his cloth a sum of money equal to £120, which is to meet the extortionate demands of avaricious priests. He visited the many fanes, drank water from the holy well, bathed in the sacred Ganges, bought rosaries to insure the proper recital of prayers. At last he resorted to a desperate expedient. Reckoning himself henceforth dead to the world and its sin, dead to

friends and even wife and child, *he performed over himself all the funeral ceremonies* that his relations would have carried out in the event of his death. Hoping now to have made full propitiation, he returned to his native place, but not to his home. No, he again assumes the pilgrim's garb and makes two journeys to Ramesvaram and two to Sithambaram—places well noted for their sanctity and their gods.

After his return, with a feeling akin to despair, he adopts another plan —that is, to build a small thatched shed in his native village, before the big temple, and there give water to all comers and a light gruel to the poor. Alas! all was of no avail, for, like the woman in the Gospel, he "had spent all that he had" and his case was "nothing bettered, but rather grew worse."

At this juncture we arrived in the Sendamangalam Field, and well do I remember first seeing his tall, gaunt form as we preached in front of his little thatched shed in the open village square. After a time he became friendly, and Preacher Swamidhas often sat on the wide stone slab and chatted with the old man. Of late our Catechist has regularly read and explained the Gospels to him, with the result that the latter has become an earnest enquirer and an attendant at our Sendamangalam services. Several times have I had the privilege of personally dealing with him and pointing him to Christ, the one Sacrifice for sin—the all-sufficient Propitiation. The first time his reply was a pathetic yet typical one: "Ah, I am an old unlettered, ignorant man, and shall never find the way."

Friends, let us all focus our prayers on this poor, weary soul, that he may see "Jesus only," the Atonement for sin, and have the gift of faith in Him. D. MORLING.

An Enquirer's Difficulties.

WHEN first we went to Appaswamy Cheri, in Chetput, we were not welcomed. The people stated that they did not wish for our teaching, and would beat our preachers; even the women joined in the threatening. But by patient persistence and tactful dealing Dyriam has worn the roughest edge off the opposition, and there are now several who listen quietly and willingly to our message. Others are still on the look-out for an opportunity for creating a disturbance when we are preaching.

One man there, named Murugasen, has for some time shown a special interest in the Gospel message, and has lost faith in the gods he formerly worshipped. He is desirous of breaking away from Hinduism, but such ties are not easily snapped. His wife is not willing to join him. His relatives and neighbours will cast him out if he ventures to follow his convictions, for none of that place have ever joined the Christian religion, and the first to do so is bound to be persecuted. This morning I went to speak with him, but he was most reluctant to say anything definite in the presence of neighbours who soon gathered around us. He promised that he would arrange to come and see me alone and talk things over; he does not think that his wife will persist in her objection, and remarked concerning her, "Where the head goes, the tail will follow."

Dyriam and I passed on to the centre of the village, and by singing a Tamil lyric attracted a crowd. Some of the young men were inclined to indulge in horse-play and break up the gathering, but they were restrained, and we delivered our messages without hindrance. Several women were present, and the attention with which some of them followed the addresses was most marked. Others were chaffing each other as to what they would receive if they joined the Christian way. E. A. BOOTH.

OUR HOME CHURCHES.

Prayer Subjects for November, 1909.

"As for me, God forbid that I should sin against the Lord in ceasing to pray for you."

Week beginning—

Sunday 7th—Prayer for Miss Elliott and Mr. Brand that they may pass their Tamil examinations, which will be held on the 10th and 11th.

Sunday 14th—For the Conference of our Missionaries, which will be held in Madras on Tuesday, the 16th, that they may be led to right conclusions as to Mission policy.

Sunday 21st—Prayer that Authalatchmi may still be kept faithful, and praise that she has been enabled to resist another attempt to marry her to a heathen man. Prayer for her sister, Meenatchi, who has somehow been persuaded to consent to marry a heathen man, and has been removed from the sphere of our influence.

Sunday 28th—Prayer for a rich blessing to rest upon the camping tours in the Namakal field in December and January.

Council Echoes.

The Late Mr. John Jull, of Cambridge.

At the Council Meeting of October 1st the President referred in very sympathetic terms to the departure of our brother, and a resolution was unanimously passed expressive of our high appreciation of him as a man and a minister, and of our deep condolence with Mrs. Jull.

"Praise God from Whom all Blessings Flow."

To our great satisfaction the closing of the accounts for the financial year ending September 30th showed a satisfactory balance in hand on the General Fund with which to begin the work of the coming year. When we contrasted this with the fact that we began with a deficit, and that there had been frequent cause for anxiety during the year, we were constrained to sing the Doxology.

Mr. and Mrs. Morling's Furlough.

It has now been arranged that Mr. and Mrs. Morling will, D.V., return to England early next year in time for the half-yearly meeting in March. In view of the interest which their visit will arouse and the demand which is sure to be made for Mr. Morling's deputation services, it would be well for Churches to make early application to our Secretary, Mr. Chisnall, for sermons, lectures, &c.

Prayer.

Our Secretary made an important suggestion to the members of the Council, which we trust may also be adopted by a large number of friends in our Churches, viz., to MEET EVERY DAY AT NOON AT THE THRONE OF GRACE AND ASK FOR GOD'S BLESSING ON THE MISSION, if only for a minute or two, and whether able to retire for the purpose or not. The blessing God *has* given, no less than the further blessing we need, constrains us to be instant and importunate in prayer. True unity of supplication could not fail of answers in blessing, and the hour of noon would be convenient and easily remembered. "If two of you shall agree on earth as touching

anything that they shall ask, it shall be done for them of My Father which is in heaven."

"Blest be the Tie that Binds."

One of the happiest of business meetings was fitly concluded with "Blest be the tie that binds Our hearts in Christian love." With hearts full of gratitude for the past we look upward in confidence and forward in hope.

A Week of Prayer for Our Mission.

"PRAY ye therefore." Believing in the value and power of prayer, on the suggestion of our zealous local Secretary, Miss F. J. Ince, a series of special prayer-meetings on behalf of our beloved work in India was held at Gurney Road Chapel from Monday, September 27th, to Saturday, October 2nd. Thinking, perhaps, it might prove of interest to the supporters of The Strict Baptist Mission, and with the hope that other Churches may be inspired to do likewise, we have pleasure in giving a brief outline of these meetings.

Each evening we had a short paper or address on various subjects connected with the Mission, which undoubtedly added considerably to both the interest and helpfulness of the meetings. On Monday evening Mr. D. Othen read an inspiring paper on "The Heathen World's Need," enforcing the need of the Gospel, and of more missionaries to proclaim it in the dark places of the earth. Mr. J. T. Cooper read a striking and earnest spiritual paper on the Tuesday evening on "The Value of Prayer."

On Wednesday evening the usual week-night service was held, when the Pastor preached an appropriate sermon from 2 Cor. i. 11, "Ye also helping together by prayer for us, that for the gift bestowed upon us by the means of many persons thanks may be given by many on our behalf."

On Thursday evening a special missionary meeting was held especially for the children. Our beloved Superintendent presided and several short addresses were given. The feature of the evening was the display of the children's gifts for the Christmas boxes for India, consisting of a number of garments made by the girls in our Sunday School, besides innumerable toys, books, etc. The children evidently rejoiced in anticipating the pleasure these gifts would afford the scholars in our Indian Schools.

Pastor H. J. Galley kindly presided on the Friday evening, when "Zenana Work" was the special subject under consideration. On Saturday evening Deacon C. Webb conducted the meeting and the Pastor gave a short address on "The Work in Sendamangalam."

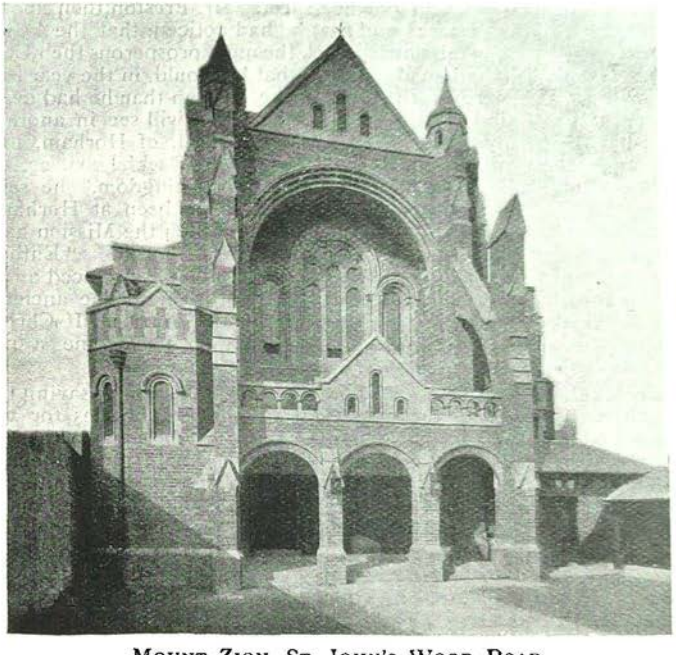
Many earnest prayers were offered, evening by evening, for the missionaries and their work, and we are anticipating hearing with joy that they were not offered in vain. All the meetings were enjoyed, the attendances were good, and we believe that as a Church we shall be the better for devoting one week to earnest intercession on behalf of the work in far-off India. "Go thou and do likewise." H. D. TOOKE.

"The Life of Carey."

A CHEAP edition of Dr. George Smith's "Life of Carey" has just been published by Messrs. Dent. Every friend of missionary effort should have this life of the father of modern missions, and we urge our readers to secure a copy. Price 1s., by post 1s. 3d. If procured from our Secretary, Mr. Chisnall, 35, Farnham Road, Guildford, the S.B.M. will be benefitted.

The Forty-eighth Annual Meeting.

ONE of the wettest of wet days threatened to make the S.B.M. meetings at Mount Zion, St. John's Wood, a failure, but dependence upon God made us in a very real sense independent of the weather, and throughout the proceedings of the day there was a deep consciousness of our Master's smile and blessing. The numbers were exceedingly good, and the spiritual tone excellent. After Mr. Dolbey had opened the afternoon meeting by reading Psalm lxxii. and prayer, the Vice-President fitly sounded the note of gratitude to God, particularly in regard to the souls saved in India during the year. Brethren Dann, of Reading, Chandler, of Prittlewell, George Smith, of Grays, and Pickett, of Watford, led us to the throne of grace in prayers



MOUNT ZION, ST. JOHN'S WOOD ROAD

which were at once spiritual and definite. We echo the petitions, "Increase our faith in the power of God," and "May it be first Thy kingdom and Thy glory: to this end take full possession of us."

Mr. McKee's sermon was much enjoyed. It was a clear and forcible presentation of the need and impotence of man, and of the suitability and power of the Gospel. The text was Acts xxvi. 17 and 18. One of his opening sentences struck the true missionary note, and gave us a sense of fellowship with him and our brethren in the north—"When God's people are blessed they want others to be blessed as well." Speaking of the character of the messengers, the preacher graphically portrayed Paul's previous character as a persecutor. He was an example of the power of the Gospel, under which heathenism and superstition must give way. "I believe," said Mr. McKee, "those who have gone

out to India are such characters as that—they know both sides of the question." The sermon concluded with a stirring appeal for the support of our missionaries.

We were indebted to our Secretary for a new and much appreciated feature of the meetings, as, indeed, for the arrangements generally. This was the exhibition of a number of curios from India, presided over by Mr. Tooke, in one of the rooms kindly placed at our disposal by the Mount Zion friends; and after tea lantern pictures were shown, and explanations given by Mr. Tooke, illustrative of Hinduism, together with groups of our mission workers and the familiar faces of our missionaries, our President, Vice-President, and Secretary.

The evening meeting was opened by Pastors J. Morling and E. White, and the Secretary presented the report of the past year's work, Mrs. Silvester read the report of the L.Z.A. Committee, and Mr. A. J. Robbins presented the accounts and balance-sheet. Mr. Freston then spoke, and in the course of his remarks said that he had noticed that the keener the interest people took in missionary work the more prosperous their Churches were. He himself had made a vow that he would, in the year to come, put forth greater energy in the work of the Mission than he had ever done before. "It is a kind of pledge, and I hope you will see in another year that I have kept my word." Mr. C. J. Welsford, of Horham, followed with an earnest missionary speech based on Ezekiel xxi. 27. "Our interests ought to be as wide as the Redeemer's kingdom," he said, and we rejoiced to hear him say: "Since I have been at Horham I do not think we have had a prayer meeting in which the Mission has been forgotten, and we see the fruit of it in our own Church." "Enthusiasm is like a fire of shavings: we want systematic giving," prefaced an earnest and humorous appeal on the part of Mr. McKee. "The ancient Jews were taxed 25 per cent. for the support of God's cause. If Christianity adopted the rule of giving even 5 per cent. of its income, a meeting like this would be unnecessary."

Mr. Mitchell, from the chair, pointed these remarks by saying that the Council had to restrict the operations of our missionaries for want of money, and that we ought to increase our contributions to the General Fund by £250 during the coming year. If we would give systematically it could be done. It ought to be done, because the opportunities placed before us were almost beyond our power to count. He then made this definite suggestion: If twenty friends would increase their contributions by £5; if 100 other friends (of whom he would be one) would give an extra £1; and if another 100 would give 10s. extra, the £250 would be raised. "If you can't give it, collect it. I do appeal to the friends of the S.B.M. for this extra £250 in the year we have now entered. I am sure it can be done if the people have the heart to do it."

Mr. J. E. Flegg reviewed what God had wrought in the Mission at home and abroad, comparing past with recent years, and then significantly asked the question, What *can* God do? reminding us that He works through the human agencies of lives and free-will offerings, and concluded by saying, "What has God said? 'Seek ye first the kingdom of God and His righteousness.'"

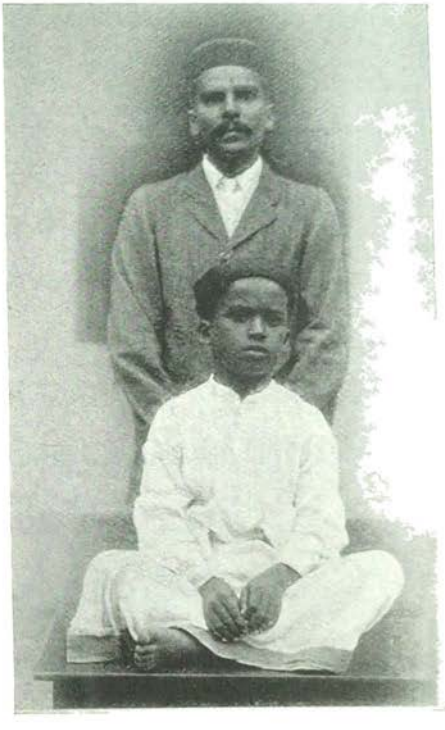
A vote of thanks to the Church for the loan of the building, and to the ladies for the tea was warmly acknowledged by Mr. C. C. Harris.

The collections were—afternoon, £22 7s. 10d.; evening, £38 14s. Total, £61 1s. 10d.

A varied selection of missionary literature, etc., was on sale in the lobby, and Mr. Shellard, of Guildford, and Mr. G. S. Ridley, of Chadwell Street, deserve our hearty thanks for the care and assiduity with which they attended to the stall.

The Children's Corner.

MY DEAR NEPHEWS AND NIECES,—This month, instead of day-dreams and stories, I want to tell you a little about one of our Indian schoolboys. It is through Mr. Booth's kindness that I am able to do this, and to give you the photograph on this page.



The boy's name is C. Govindarajulu, and he is one of the scholars in our Choolai School, Madras, where he has been taught for the last three years. His father is a polisher of precious stones and a Hindu of Naidu caste. So young Govindarajulu has a heathen home, and, but for the Christian teaching he receives in our School, would know nothing about God, the Bible, and the way of salvation. He has learned so well, however, that last July in the Sunday School Union Scripture Examination he gained the highest possible number of marks for the twenty-five questions he was asked. Standing behind him in the picture you may see his Teacher, Abraham, who prepared him for the Examination, and on the next page you will see a specimen of his Tamil and English writing. The text he has written is 1 Tim. ii. 5, 6. Some of you will pray that Govindarajulu may *love* the Scriptures as well as learn them and worship the only living and true God, trusting in Jesus, the Mediator between God and man. Next month, if there should be room, I will give you the portrait and handwriting of one of our girls.

I have the pleasure of welcoming eight new nephews and nieces into the Corner, viz., Edith Ince (with whose letter I did not find any answers), Elsie Schweitzer, Ivor Holland, Clyde Holland, Reggie Fentiman, Jack Hall, Harry Othen, and J. Holland. All the nephews belong to Acton Tabernacle, and I have to thank Mr. H. H. Bartlett, their Teacher, for his kind letters and welcome co-operation. I am glad also to hear from Mr. Bulman of the progress of the Goldsmith Road Band and to receive their greeting. God bless every member.

Then I have to thank Louie Edwards for 2/-, part of her collecting-book money, and Rosie, Ruth, Alma and Annie Waters and their Auntie for 10/-. About this Rosie writes to me :—"During last winter my sister

and I made a few useful articles, which we sold on a stall during our August holidays. We should not have been able to succeed so well but for a dear Auntie, who helped us with some fancy things, making the stall look more attractive." I need not tell you how pleased I am. But I am afraid you will think I am never satisfied if I say that it makes me hope that other nieces and aunties will find out a way of helping on the great work of teaching the Gospel to the boys and girls of heathen India.

I have read your letter, Edith, with pleasure. Yes, you are right; when we really try to follow Jesus, Satan *does* try to turn us away from Him, but Jesus says, "I have prayed for thee." And if we know Jesus, we want others to know Him.—Colin thanks Dorothy for her kind sympathy.—Jane and Doris are beginning their Sewing Class work again, which I hope will be very successful this winter, and Mabel is helping, with her Sunday School, to contribute to the Indian Christmas-boxes, which will be going out shortly.—I am pleased to hear, Fred, about your baby sister, but you didn't tell me her name.—May Jesus, the Friend of children, bless you all.

தேவன் ஒருவரே தேவனுக்கும் மனு
ஷருக்கும் மத்தியஸ்தரும் ஒருவரே
எல்லாரையும் மீட்கும் பொருளாக
த்தம்மை ஒப்புக்கொடுத்த மனுஷ
னாகிய கிறிஸ்து இயேசு அவரே.

I தீமோத்தேயு 2.5.6.

C. Govindrajulu

Now I want to sympathise with you all and to commend you. You tried your best to find answers in the October HERALD to Questions 4 and 5 in Division I. and to Question 2 in Division II, but they were not there, and you perseveringly tried to find them in the September number. Here is the explanation. Just as the October HERALD was about to be printed, Mrs. Booth's article, "Is It Nothing to You?" had unexpectedly to be omitted. The three questions relating to it were also in type, and by an oversight were allowed to remain. However, none of you have lost anything by it, and the questions are repeated this month.

MARKS FOR OCTOBER.—*Division I.*—Ruby Schweitzer, 10; Ruth Waters, Ivor Holland, J. Holland, Jack Hall, Hubert Grimes, Jane Basham, Mabel Measures, 9 each; Reginald Graves, Colin Church, Hilda Cuthbert, Kenneth Robbins, Violet Hammett, 8 each; Clyde Holland, Dorothy Mitton, Winnie Falkner, 7 each; Reggie Fentiman, Harry Othen, 6 each; Alma Waters, Edith Gillmore, Fred Simmons, 5 each. *Division II.*—Dora Haynes, Doris Farrow, Elsie Schweitzer, 11 each.

QUESTIONS FOR NOVEMBER.—*Division I.*—1. What did a woman say to Mrs. Booth when she had told her the Gospel message? 2. How did the gipsy women receive the message? How did the *sanniyasi* of Sendamangalam try to find peace? *Division II.*—1. How many children are there in our Madras Schools now? 2. What is the god of Vilivakkam supposed to do? 3. Tell me the name of a pupil in our Choolai School and what you know about him.—Your affectionate UNCLE JOHN.

"Of Thine Own Have We Given Thee."

Subscriptions received from Sept. 17th to Sept. 30th, 1909.

General Fund.

	£	s.	d.
Clapham, Courland Grove	1	18	.
Miss R. Brinkler (box)		4	10
Miss Henley „		2	.
750	1	10	.
Northampton, Providence—			
Reports			6
Ipswich Bethesda—			
Miss Petts		2	.
Miss Ringer		2	.
Mr. C. Woods ...		2	6
Mr. H. T. Chilvers...		2	6
Miss A. K. Pryer ...		5	.
Gospel Helpers' Society	1	.	.
Mrs. Taylor		1	.
Mrs. Elnaugh ...		2	.
Reading, Providence—			
S.S.	1	10	2
W. Dann (box) ...		17	.
Homerton Row ...	1	17	10
Aston Clinton (boxes):—			
Mrs. H. Keen ...		1	6
Mrs. E. Goodson ...		2	2
Mrs. H. J. Lester ...		4	6
Mrs. Wm. Rolfe ...		9	1
Mrs. T. Rance ...		6	6½
Miss N. Thorne ...		1	7
Mrs. C. Burnham ...		5	4½
Mrs. H. Gurney ...		1	11
Mrs. H. Munger ...			10½
Mrs. J. Burnham ...	1	.	1
S.S.		5	4½
Brixton, Tabernacle—			
S.S.	1	5	6
Mrs. Goodchild ...		5	.
Miss Peal		5	.
Mr. T. L. Sapey ...		2	6
Mr. A. Boulden ...		10	6
„ „ (box)		7	6
Cambridge, Eden ...		10	.
Mrs. H. A. Morton...	1	1	.
Lee, Dacre Park ...		9	.
Mendlesham Green ...		11	6
Stoke Ash—S.S. ...	1	4	7
Miss. A. Cracknell (box)		2	.
Miss E. Mowle „		3	9¼
Miss D. Silburn „		2	2½
Over—			
Miss E. Clark „		3	6
Tunstall	2	12	6
Reports		2	3
S.S. ... ... (box)		8	1½
Mr. Denmee „		4	6
Miss L. Imy „		3	9½
Mrs. Lyons			8
Marylebone, Mt. Zion—			
Mr. C. W. Harris ...	1	6	.
Mr. Barradell ...	1	1	.
„ (box)		10	7
Mr. S. Vine... ...		10	6
Nethania (box) ...		9	10
Miss Stella Harris...		10	.
Mrs. Cobb		10	6
Mrs. Howe	1	1	.
Mr. Millwood ...	1	1	.
Miss Evelyn Harris		10	.
Mr. R. R. Robbins ...	5	.	.
Kingston, Providence		10	.
S.S. (boxes)	4	11	1
Mrs. J. Sharpe (box)...		3	6

General Fund (*cont.*).

	£	s.	d.
Tring, Akeman Street (boxes) :—			
Mr. T. Glover's Bible Class	1	19	.
Y.M.B.C. ...	2	10	1½
Miss A. Sharman's class		3	10
Miss G. Butcher's class		10	3
Miss Rawlins' class		7	.
Miss Hedges ...		4	5½
Mr. Croswell, Aldbury		6	5
Mrs. Swaby, Station Cottages		6	.
Mrs. Jones		5	5
Mrs. Jno. Gower ...		4	1
Miss Torns		4	4
Mothers' Meeting ...		6	9
Miss Ring		5	4½
Mrs. James Bagnall		6	5½
Mrs. Wm. Rawlins ..		1	10½
Misses Maull ...	1	6	.
Mary, Dorothy, and Edgar Colls ..	1	1	8
John R. Hedges ...		8	5½
Mrs. R. Hedges ...		10	4½
Mrs. E. Gower ...		3	3
Mrs. Geo. Wright ...		3	2½
Miss U. Burch ...		2	5½
Miss Burch		4	3½
Mrs. A. Wright, Sen.		4	7
Mrs. Herbert Foskett		1	10
Stratford, Gurney Rd.—			
Harvest Thanksgiving	3	3	3
Royton, Bethesda ...	3	7	3
Mrs. Dronsfield ...	1	.	.
West Ham Tabernacle—			
Miss A. S. Downes...		1	.
Birthday Gift, Sept. 4		2	6
Guildford O.B.C.—			
Missionary Meeting	1	1	.
Literature		5	.
Birthday Gift, Sept. 17		2	6
Walthamstow—			
Y.P.M.S.	3	.	2
Curios		2	5
Friend, per W. C. ...	10	.	.
Great Gransden—Coll.	1	.	2½
Mrs. Pratt		14	5½
Miss R. Morton ...		13	.
Mrs. Chapman ...		7	1½
Mrs. J. Cole		3	10½
Miss Eastwell ...		5	3½
Miss M. Mumford ...		3	1½
Belize—Mr. Jas. Fort Dawson		16	6
Woolwich, Enon—			
S.S....	4	4	.
Mrs. Furlonge (box)		5	1
Mrs. Patterson „		10	.
Miss Cocks „		12	.
Sturry—S.S. class ...		4	10
Aylesbury, Walton Street—			
Reports			9
B. of H. Sewing Class		7	6
Miss L. Roberts (box)		3	8
Miss P. Smith ...		6	1
Bromley, Coll. Slip—			
Bible Class		6	.
Beckenham Friends	1	.	.

General Fund (*cont.*).

	£	s.	d.
Bermondsey, Lynton Road—Coll.	4	1	3
Mr. H. Blackman ...	1	1	.
A. E. C.		10	.
Wood Green, Dovecote Hall—S.S. ...		5	6
Mr. A. Steele		10	.
Ipswich, Zoar—S.S. ...	3	1	6
Mrs. G. Banks ...		8	.
Miss Roe		6	.
Miss A. Wright	3	10	2
Mrs. Crake ...		3	1
Mr. H. S. Farrow		12	9
Hounslow, Zoar—			
Bible Class		12	1
S.S.	1	6	9
Bath, Bethel—Reports		1	8
S.S. (box)		16	5
Mr. D. Cooke ...		7	6
Miss Sims		10	.
Mrs. Brock		1	.
Miss K. Robbins ...		2	.
Mr. R. S. Tisbuts ...		2	.
Anon....		5	.
Friend		3	6
Mrs. Gray		2	6
Epping—S.S.	1	.	.
Norwich, Orford Hill—			
S.S.		4	6
Miss Lily Purling...		2	6
Mr. James Purling		4	9
Grays, Ebenezer—S.S.		12	.
Pentecostal Church Prayer Circle ...	1	1	
Chadwell St., Mount Zion—S.S. ...	14	10	6
Missionary Sunday, May 9	12	1	2
Anon....		16	.
Mr. F. B. Applegate		10	6
Miss Caulridge ...		5	.
Mr. W. Bumstead...	1	.	.
Mrs. Eyre		7	6
Mr. E. W. Golding		10	6
Mrs. Hammond ...		5	.
Misses Hammond ...		5	.
Mrs. Hoddy	1	.	.
Howard Institute ...		5	.
Mrs. Jones		4	6
Miss Lawrence ...		2	6
Miss Lewis		2	6
Mr. J. Martin ...		2	6
Mr. P. G. Miller ...		10	.
Mr. E. Mitchell ...	1	.	.
Mr. H. S. Nunn ...	10	.	.
Mr. & Mrs. G. S. N.		5	.
Mr. R. Simmonds ...	1	.	.
Mr. E. C. S.	2	10	.
Mr. D. Smith ...	2	2	.
Mrs. F. Smith ...		5	.
Miss Wilks		4	.
Miss Woodward ...		10	.
Boxes :—			
Mr. Adams ...		4	8½
Miss Beckett		6	11½
Mrs. Bromfield		5	4
Mr. Butcher...		4	4
Mrs. Flegg ...		3	9
Mr. Gee ...		3	11
Mr. Goodhew		7	.
Miss Hart		4	1½
Mrs. License ...		8	3½
Mr. & Mrs. McKenzie	1	1	.
Pastor E. Mitchell...	7	1	6

General Fund (*cont.*).

	£	s.	d.
Miss Morris ...		12	.
Mothers' Meeting (3d. box)		3	1½
Miss E—— P—— ...		5	2½
Mrs. Pardoe ...		7	2½
Miss Edie Parish		6	5
Mr. A. J. Pickett ...		9	9
Mr. G. Ridley ...	3	3	.
Mrs. Shepherd ...		10	9
Misses Silvester ...	2	8	11½
Mr. D. Smith ...	1	1	8
Mrs. A. Tylor ...		3	4½
Mr. G. Willesden ...		4	6½
Folkestone, Zion—S.S.		13	6
Bierton	5	3	.
Swindon, Providence—Miss B. Cummins (box)		5	
Mr. H. Gurney (box)...		4	
Mrs. Brand	1	.	
Hounslow, Zoar—A. J. R.	2	4	8
Children's Corner—Misses Rosie, Ruth, Alma, and Annie Waters		10	.
Miss Louie Edwards		2	.

Medical Fund.

	£	s.	d.
Chadwell St., Mount Zion—Mrs. Eyre...		5	.

Sendamangalam Building Fund.

	£	s.	d.
Chadwell St., Mount Zion—Mrs. Eyre...		5	.

Ladies' Zenana Auxiliary.

	£	s.	d.
Contents of Boxes for 1908—9	230	5	5

"Herald" Fund.

	£	s.	d.
Northampton, Providence—Reports ...		16	.
Ipswich, Bethesda ...		5	.
Marylebone, Mt. Zion		9	7
Reading, Providence	1	15	10
Homerton Row—S.S.		13	4

"Herald" Fund (*cont.*).

	£.	s.	d.
Aston Clinton... ...		10	.
Brixton, Tabernacle...		4	8
Lee, Dacre Park ...		6	3
Bierton	1	.	.
Berkhamsted Common		10	.
Mendlesham Green ...		4	6
Walworth, Penrose St.		2	2
Tunstall	1	10	8
Hounslow, Zoar ...		3	3
Mr. W. F. Waller ...		10	.
Cambridge, Eden ...		2	.
Surrey Tabernacle ...		18	.
Ipswich, Bethesda ...		1	6
Aylesbury		13	7
Bromley, College Slip		4	6
Bermondsey, Lynton Road—			
Mr. J. B. Collin ...	1	2	6
Mrs. Jolly		1	.
Y.M.B.C.		2	.
L. R.		7	.
Bedford...		7	.
Bath, Bethel	1	18	8
Norwich, Orford Hill	1	4	9
Chadwell St., Mount Zion	6	14	.
Mrs. Brand		10	.

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 1908, and Post Cards and *changes of address*, to be sent to the GENERAL SECRETARY Pastor W. Chisnall, 35, Farnham Road, Guildford.

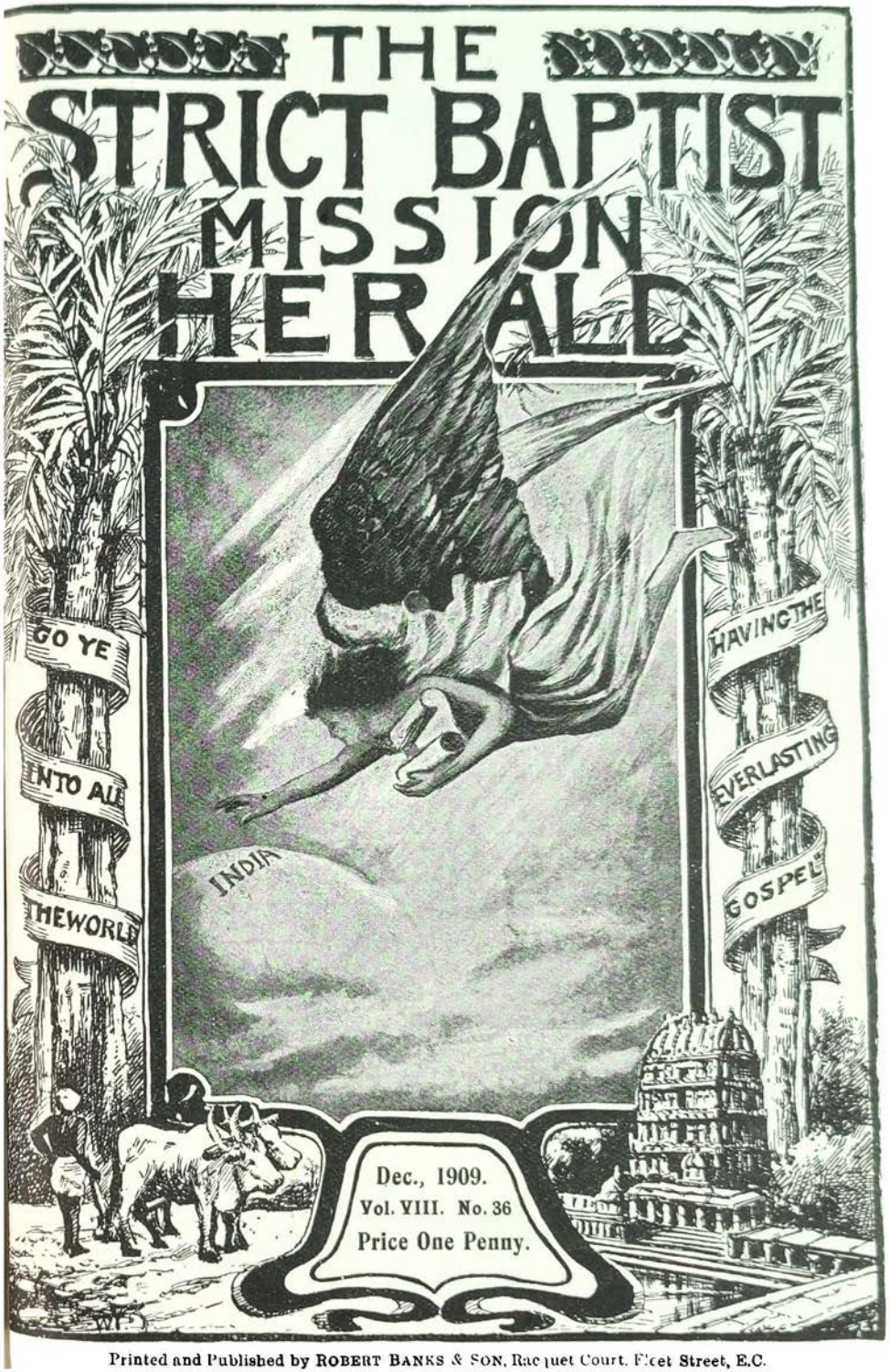
* * *

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* * *

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.

THE STRICT BAPTIST MISSION HERALD



Dec., 1909.
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THE NEW YEAR'S PRAYER MEETING

will (D.V.) be held on

FRIDAY EVENING, JANUARY 7, 1910,

at 7 p.m., at

CHADWELL STREET, CLERKENWELL, E.C.

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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. VIII.] DECEMBER, 1909. [*New Series*, No. 36.

CURRENT NOTES.

WE earnestly hope that the definite and practical suggestion made by our President at the Annual Meeting will be taken up. It is manifestly impossible to enter the doors which are opening in India with the present income of the Mission, and it is painful to have to limit our Missionaries when they are so eager to "abound in the work of the Lord."

His proposal was that the contributions to the General Fund should be increased by £250 during the present financial year. In his opinion it *ought* to be done, "because the opportunities placed before us are almost beyond our power to count," and "if we would give systematically it *could* be done." We quote his suggestion from the report of the Meeting.

"If 20 friends would increase their contributions by £5; if 100 other friends (of whom he would be one) would give an extra £1; and if another 100 would give 10/- extra, the £250 would be raised."

"If you can't give it collect it. I do appeal to the friends of the S.B.M. for this extra £250 in the year we have now entered. I am sure it can be done if the people have the heart to do it."

It would greatly help the Council if those friends who feel constrained to adopt our President's suggestion would kindly send us word of their intention.

SPIRITUAL SERVICE.

LOVE delights to serve, and one of the privileges our blessed Lord has given His followers is to minister to Him. In the exercise of this great privilege it is our joy to reckon ourselves His bond-servants and to acknowledge His authority by holding ourselves at His disposal.

> "What is my being but for Thee,
> Its sure support, its noblest end,
> Thy ever-smiling face to see
> And serve the cause of such a Friend?"

There is, however, so much that passes for Christian service in the professing Church, and even in the work of true believers, which is not really so, that we need to examine our work as far as we can for the existence of "wood, hay, stubble." Doing this by the light of the Word we find that true Christian service—"labour in the Lord"—is work which our Lord Himself appoints, which is inspired by His love, and which is done in His strength. "What wilt Thou have me to *do?*" is the prayer of the man in whom grace reigns and who from his heart calls Jesus Lord; when told "what he must do" the love of Christ constrains his obedience; as he goes forth with eager steps to his appointed service his very consciousness of weakness becomes the channel of Divine power; and when he surveys what God has wrought through him, he exclaims, "Not I, but the grace of God which was with me."

These three principles of service exclude all that is of the flesh, however fair and imposing it may seem, but they also ensure that any service which they characterise, however humble and unnoticed by men, will be both acceptable to God and successful in the accomplishment of His gracious purposes.

Since, then, it is the inner, unseen quality of our work which determines its spiritual value and usefulness, we need to remind ourselves that what we do depends upon what we are, and that spiritual life and vigour can only flourish in the atmosphere of fellowship with our Lord. "Our work for God can never become higher in spiritual quality and power than the reality and depth of our communion. As is the source so will be the stream." "To show out the life of Jesus and to be a true soul-winner one must live close to the Master." Abiding in Him He abides in us; and so, being "filled with the knowledge of His will," we move at the impulse of His love and are "strengthened with might by His Spirit in the inner man."

The necessity of spirituality of service is as great in foreign missionary work as in any other, for "Satan is, at least, not less powerful in a heathen land than in a Christian." And this applies with equal force to ourselves at home as to our missionaries and native co-workers. "Not by might nor by power but My Spirit, saith the Lord of Hosts."

Our Foreign Field.

The News of the Month.

MADRAS.—In the closing days of September Mr. Brand arrived in Madras. We were delighted to see him again, and regret that owing to lack of room we are unable to accommodate him in the Mission House. He is staying in Vepery with Pastor and Mrs. Manley, of the American Baptist Mission. Mr. Brand has been fortunate in securing the services of his former munshi for a short period, and is being diligently coached for the examination. Mr. Brand gave an address at our weekly prayer-meeting on the first Wednesday in October and showed considerable advance in his command of Tamil.

During September our workers sold ninety-five Gospel portions.

On the first Lord's-day in October we made our annual collection for the British and Foreign Bible Society. The amount contributed was equivalent to 11s. 9d.

On the same occasion I had the privilege of baptizing John, a son of Preacher Ponnuswamy. This young man has been brought to a knowledge of his state and need, and sought the pardon promised to the penitent. A word spoken at Ayanapuram from the text, "Seek ye the Lord while He may be found . . . and He will abundantly pardon," was made of use to him.

E. A. BOOTH.

Choolai School.

OUR Choolai School is in the midst of a densely populated caste quarter. Temples of various sorts abound. Near to the School is the imposing stone gateway of a large Saivite temple, with its sacred tank attached. It was with difficulty that we obtained a foothold in the neighbourhood, but, thanks to the tact and diligence of our workers there, we have attained a good standing, and for some time our Choolai School has been the most prosperous of all our Schools. Looking through the admission register, one notices such castes as Naickers, Valluvers, Mahrattas, Vellelas, Acharis, etc. The occupations of the parents of the children include that of clerk, trader, blacksmith, peon, fitter, and jewel polisher. All the pupils pay fees, which amount on the average to 10s. a month. Not infrequently we have to refuse admission to would-be pupils, because our limited accommodation is fully occupied. The quality of our Scripture teaching among these caste children of heathen parentage may be gauged from the fact that no less than twenty-nine of them gained maximum marks in the Sunday School Union Scripture Examination this year. In addition to and on the foundation of our School work, we conduct Evangelistic and Zenana work in the neighbourhood.

Our work has been conducted in rented premises, a dwelling-house being used for the purpose. Some months ago the owner asked me to purchase the premises, but the state of our finances would not permit me to seriously consider that proposal. Recent developments have revealed the fact that the owner is in financial difficulties, and to avoid the sale of his property under a Court order he has borrowed money, on which he is paying interest at 24 per cent. A change of owners being inevitable, I made some enquiries into the title of the property and found that the premises are on temple land, for which a monthly rent is paid to the

temple authorities, who are not able to sell the land. It would not be wise for us to place ourselves in the power of the temple authorities by purchasing this property. A new owner may terminate our tenancy speedily, and in any case I should like to be free from all relations with the temple, even of an indirect character. I am therefore enquiring as to the possibility of acquiring some non-temple land in the neighbourhood, but such is difficult to obtain, as the temple authorities are themselves still purchasing property there. ERNEST A. BOOTH.

"The Wisdom of this World."

IN the potter's village work was at a standstill. Two weddings during the week had disturbed its usual routine. Little heaps of unmoulded clay lay beneath the trees, motionless wheels were propped against the silent houses, and for once the huge kiln was cold and smokeless. The streets looked deserted, for the usual rows of grotesque clay images and pots were not drying in the sun.

A few women stood in the sunshine and called out at our approach, "There is no one to listen to you to-day; everybody has gone to a wedding." As there were quite half-a-dozen of them who apparently considered themselves "nobody," we thought they might answer as an audience, and we pitched our camp-stool beneath a tree and sat down. This appeared to be an interesting proceeding, for they drew nearer to us. We studied them as they stood there. An old woman with very white hair and an intelligent face—"*Periya-amma*" (big mother) they called her, and she had to be installed on a plank with much ceremony. Then there was a pretty young bride, just come home from a village, to whom her sisters-in law were giving various instructions as to manners and dress in Madras; a wistful-eyed girl whom we have known for two or three years; a stout country-woman who plied us with questions as to our customs, but did not care to hear about our religion; three tall young men and an elderly man, who sat looking at us with a scowl on his face; and two other women, who passed uncomplimentary remarks on white people.

A rather unpromising audience, but we had come there with a purpose and we did not wish to waste our afternoon—at any rate, "big mother" and the wistful girl were attentive; and so we told it to them all over again, that wonderful story of Jesus—that is our theme everywhere. We had told it on that exact spot many a time, but (such are the opportunities of missionary effort) at least half of our hearers to-day were new to us.

The minutes had grown to an hour, we had finished our story, shown them our pictures, given them tracts, offered them our books for sale, and induced them to talk, when a disturbing element came. A crafty-looking young Brahmin stepped out of a garden, hastily closing the gate, and came up to us, his face full of angry excitement. He had been listening behind the hedge (he said) and he did not like what we had said. "Everybody had been irritated," he repeated, but we could find no trace of irritation on any but his wily face.

The nervous women disappeared at sight of the "twice-born one," and the three young men who had been quite attentive listeners now took sides with the Brahmin and chimed in with "Oh yes, certainly." The old man also found his opportunity and shouted across the street, "We do not want to hear about your Jesus Christ." How quickly the situation had changed! Five minutes ago a few quiet women sat around us—now a group of angry men confronted us.

It was interesting to note how the Brahmin took precedence as a matter of course; a stool was hastily fetched, and he sat down to argue with me. He was an Arts student in Pachaiyappa's College, he said, and intended studying law when he had finished his college career.

He "knew all about Christianity, for his library included a Bible." He thought it was a good religion, but so was Hinduism and Mohammedanism, for they all taught good truths, and Jesus Christ was no better—perhaps not so good—as Krishna. "You must not form your idea of Krishna from the conception these common people have," he said, with a superior wave of his hand, "for they cannot understand the inner truths. There were many ways of salvation," he affirmed, and what had irritated him was that we had said Jesus was the only Way.

He quoted Sir Oliver Lodge and several stanzas of Milton, wandered to theosophy and Mrs. Annie Besant, lost himself in the mazes of science and philosophy, but avoided the Bible with strange persistence. We brought him back again and again to that, telling him that our one authority for what we preached was the Word of God, and the opinion of scientists and philosophers was nothing to us.

His excitement had cooled; he looked craftily at me and flung out a challenge. "Madam, if you sat and talked to me for a whole year you could not convert me to Christianity," he said, and his hearers laughed, expecting me to undertake that stupendous task forthwith. "You never spoke a truer word," I said; "but the Holy Spirit of God can." A sudden nervousness appeared on his face, and he rose quickly. "My business is urgent, and I must leave; good evening;" and then he muttered, "It is strange you Christians tell us so persistently of your religion. Why is it?"

Why is it? We turned to those who still stood around us and told them, and as we rose to go we saw, to our surprise, that he whose business had been so urgent was standing behind a tree, listening. He had waited to hear why it was.

WINIFRED BOOTH.

A Hindu Woman's Religious Privileges.

EXCEPTING certain feast days scattered throughout the year, the Hindu has no day specially set apart for religious observance as Christians and Mohammedans have. The seven days of the week roll by without a break in the ordinary routine of work, but each day has its own regular observances.

According to their religious law, a Hindu woman has no worship apart from her husband. She must consider him and his will as being above all other gods that she worships, and according to her behaviour toward him in this world she will receive her reward after death. Through him alone can she receive spiritual gifts. She may be with him when he performs certain rites, but must not take part in them. She is not allowed to read sacred books, and only knows what he may please to impart to her.

There is, however, a certain amount of worship which she may perform, subject to her husband's permission, although it seems to be allowed on sufferance as doing her no harm, though probably little good.

Let us run briefly through the daily round of a caste woman as regards its religious aspect. Early—long before daybreak—she rises, and after her personal ablutions cleans the drinking vessels, the kitchen, and such parts of the house as may not be touched by non-caste women. Whilst doing this she usually sings some song to Krishna or Siva, of which, probably, she understands nothing. She must also place upon the middle of her forehead a spot of red powder, which must be replaced each time she washes her face, as its absence denotes widowhood or ceremonial uncleanness. Her morning will chiefly be occupied in preparing the mid-day meal, but she must not take food previously, or she would be considered unfit to do the cooking or perform the worship connected with it.

Before she partakes of this meal she takes several little brass images

out of a metal box and places them under a sacred canopy. These images must be unconsecrated ones, else she would not be allowed to handle them. She then lights a little lamp, and with clasped hands utters her petition. It is not a set prayer, but expresses her inmost desires. A small offering of fruit, sweetmeat, or betel is made; the images are sprinkled with coloured rice and sandalwood paste; she waves a bit of lighted camphor before them and rings a little bell, and the ceremony is completed by the worshipper walking three times round her gods and prostrating herself before them. They are then carefully put in their box and the meal is begun.

In the evening, when she lights the household lamp, she bows before it in adoration, repeating a Sanscrit verse. Before the evening meal she does no worship, but simply pronounces the name of Siva or Vishnu.

It is a Hindu mother's duty to teach her children to gather when she rings the bell and kneel solemnly before the images. She should also tell them, as far as she is able, the legends of the gods. A wife may perform a religious vow, or go a short pilgrimage, but only strictly in accordance with her husband's wishes.

The highest deed of merit which a woman can perform is to throw herself on her husband's funeral pyre and be consumed with his body. By so doing she can greatly aid his final happiness; but as, happily, the English Government has put a stop to this atrocious practice, she is now denied that act. Many, however, would rather suffer such a terrible death than submit to the reproach and scorn which must be their portion while life lasts. A widow, by constant fastings and the relinquishment of all sensual pleasures, may ameliorate the sufferings of her husband in purgatory. The customs differ slightly in various parts of the country, but this will give a general idea of the religious duties of a caste woman.

The worship of the pariah women is mostly demonolatry. They are particular about placing the spot on their forehead, but of other regular observances they have practically none. Both caste and non-caste are firm believers in transmigration, which is a constant source of terror.

Poor Hindu women! Walled in by caste and superstition, shut away lest you should hear the pure Gospel of Jesus in the highways, ignorant of letters so that you cannot read of Him—from whence shall help come to you? Shall it not come from above, through your sisters born in a happier state and impelled by the Spirit to come forth to your aid, that you may learn the True and Living Way to eternal life, and teach it to your little ones?

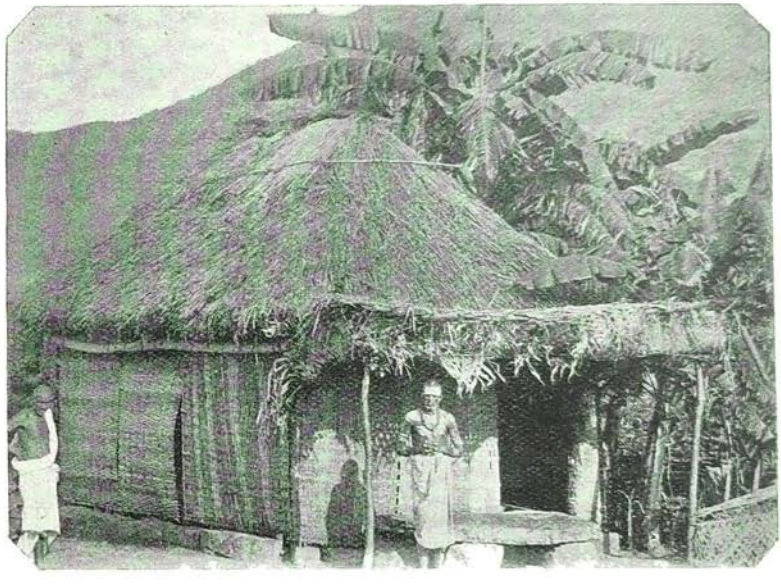
Dear sisters, shall we not place a higher value on the privileges we enjoy, and feel in a deeper sense the responsibilities resting upon us?

O. M. E.

More Medical Notes.

"*DHORIYĀ! Dhoriyā! We are in great distress!*" I looked up from a Tamil text-book to the speaker and recognised in him an old friend whose brother I had treated some time previously for fractured rib. He had now come to ask medical help for a young woman, the widowed daughter of his friend. From their account it was clearly an urgent case, so I went to their village as quickly as I could. The usual crowd of Hindus followed me into the courtyard of the house, and the place was soon full. The woman had been seized with "*irluppu*" (convulsions), so the crowd said, and there she lay on a low string cot surrounded by the women of the house. On the further side, with her knees and face just visible above the edge of the cot, squatted a very ancient, wrinkled dame, who, unable to be of other use, slowly waved a fan over the sufferer, and continually re-arranged the poor creature's clothes as fast as they were thrown off by her convulsive movements. The

patient herself was a shocking sight. Delirious, she ceaselessly waved her arms and tossed from side to side. Her normally large features were now much swollen, the lips being twice their usual size and turned outwards, whilst the tongue completely filled the mouth and protruded between the teeth, so that breathing by the mouth was impossible Nasal breathing was also fast becoming obstructed, each respiration being distressingly laboured. So desperate was the condition that I despaired of giving any help. But scores of Hindus were narrowly watching, and for the credit of the new "Jesus way" I felt something must be done. Providentially there was just one dose of potassium bromide in my pocket, and I gave this with a heartfelt, silent prayer, forcing a passage over the tongue by means of a thermometer case. The woman gave a sudden convulsive movement and spilt half the medicine, thus further reducing my hopes of her recovery. It was with a sad heart that I received the



THE SANNIYASI AND HIS KITCHEN.

expressions of gratitude and the presents from the woman's relatives, for I could have foretold with certainty the death of the poor creature within a few hours. I could only hope that the death would not be attributed to the Christian religion, and that doubt and suspicion would not spring up in the breasts of the silent, watchful Hindus standing by. "We have given her medicine: now God will restore or take the life as it pleases Him," I said to the old father. "God's will must be done," replied he.

Early the next morning Preacher Swamidhas came in, his face literally beaming, to say that a few minutes after my departure the woman had made a marvellous recovery. The swelling of tongue and lips had gone down, consciousness and speech had returned, and a good night had been spent. The whole village was astonished at what seemed an almost miraculous recovery. I said, "Swamidhas, tell those people it was not the white man's medicine that worked that cure, but the white man's God."

"Constant fever for twenty-two days, then sudden loss of speech and of the power of swallowing." I gathered so much from the account of some men who had come from a distant village to call me to their friend after he had been starving two days. I went, and was shown into a small room, dark as night. Two tiny lamps having been brought I held them close to the sick man and peered down at him. Alas! it was an *idiot's face* that met my eyes. For two days he had lain speechless, unable to swallow a morsel, and scarcely able to move. The flame of life still burned, but it was flickering. Death by slow starvation was to be the poor man's fate. I tried by all means to get him to swallow, but failed. If we had had a small hospital available the man might have been artificially fed for a few days until the departure of the high fever, when the paralysis also would probably have gone. Or, failing this, a fully qualified doctor would doubtless have been able to adopt some other line of treatment. But at present we have neither the hospital nor the doctor. The man died of starvation a day or two after this.

. . . . . .

Two or three weeks ago I had to attend to a grave surgical condition known as strangulated hernia. The patient lay in the bottom of a cart, his legs drawn up and his face contorted with pain. Constant vomiting had set in, and the hernia was hard and hot. The strangulation had occurred nearly two days previously, and the man could not have lived many hours longer. Being unable to perform the necessary operation, the only chance of saving the man's life lay in at once reducing the hernia and sending him off to the Government hospital at Salem—if he would go. He was lifted on to the verandah, and I gave him a strong anodyne to lessen the pain of reduction. Then I began to manipulate the tense, inflamed swelling to get it to slip back into place. For ten, fifteen, twenty minutes I tried, until defeat seemed imminent. Just a final effort, however, and with joy I felt the lump grow smaller and smaller. The man sucked in his breath, while the little coil of intestine went back with a click, and his life was saved. But even now the danger was but half over, for the trouble might recur at any moment, so I urged upon the men the absolute necessity of proceeding at once to Salem to have the operation performed and the matter set permanently right. They begged me again and again to do all that was necessary myself, and could not understand why I refused. How I then wished for full ability to do as they asked! The man would have *lived* under Christian influence and preaching for several weeks together. But it was impossible. Finally they agreed to travel the nearly 40 miles from their home to Salem, where, at the Government hospital, a successful cure has since been performed.

J. M. B.

MR. AND MRS. MORLING.—Another son was born to Mr. and Mrs. Morling on Wednesday, October 13th, 1909. We give them our warm congratulations.

Mr. Morling's Deputation Work.—Our Secretary is now ready to arrange with any Church or Sunday School for Sermons or Lectures by Mr. DAVID MORLING, of Sendamangalam, on his arrival in England, which is expected in March next. Immediate application is advisable.

OUR HOME CHURCHES.

Prayer Subjects for December, 1909.

"Ye also helping together by prayer for us."

Week beginning—

Sunday 5th.—Prayer for our work in Ayanapuram, where both caste and non-caste quarters appear to be as impervious to the Gospel as ever. Praise and prayer for two of the elder scholars in our school there who show genuine interest in the Gospel.

Sunday, 12th.—For the *sanniyasi*, that he may be led into the light; and for more native workers in the Sendamangalam field.

Sunday, 19th.—For three enquirers in Semmencheri, viz., Thumbuswamy, Murugasen and Rungaswamy.

Sunday, 26th.—That the power of the Holy Spirit may accompany the Gospel message as delivered by all our preachers to the heathen.

Ladies' Zenana Auxiliary.

REPORT FOR THE YEAR ENDING SEPT., 1909.

MY DEAR CHRISTIAN SISTERS,—It is with much pleasure we place before you this short report of the progress of the L.Z.A. through another year. Our income for the year has reached the sum of £234 4s. 5d. We now number 44 Branches, only one new one having been formed during the year—at Zoar Chapel, Ipswich.

You will all remember that at the last Annual Meeting we said farewell to Miss Elliott, our first Missionary, who left her native land for India last November. God has graciously preserved her in health through this her first year in a foreign land. The study of the Tamil language has, of course, been her chief aim; still, she has been able to render medical assistance to a considerable number of patients, the visits made to the bungalow for this purpose being 356. In one of her letters she says: "Generally we do not hear whether the treatment they have received has done them good, but there are a few who, like the Samaritan leper, return to tell of their recovery and give thanks, so we are encouraged to go on."

A few Zenana visits have been paid but, to use her own words, "at present the message I have in my heart for them comes but slowly and with difficulty from my tongue; still, each day brings me nearer to ease and fluency."

Her first Examination is expected to take place on Nov. 10th. Will our friends remember this in their prayers on her behalf?

Besides meeting Miss Elliott's expenses we have been able to relieve the General Fund by supplying the money needed for the Biblewomen who are engaged in Zenana work and, through your liberality, we shall be able to do so through the year we have just entered upon.

While thanking all of our friends very heartily for what they have done up to the present, may we point out the urgent need there is for another missionary to take Miss Elliott's place in Madras when the time comes for her furlough. We must remember that it takes three years to prepare a missionary for her work—one year is occupied in medical training at home, then two years in learning the language abroad. Is it too much to ask our sisters who have not yet joined our Auxiliary to prayerfully consider this matter? Surely if the thought of India's 144

millions of women, 40 millions of whom are shut behind closed doors which none but a woman's hand can open, sinks right down into our hearts, we shall be ready to obey our Master's command, who has said, "Go ye, Give ye, Pray ye."

While appealing to all of our sisters for their sympathy, prayers and help, we wish to make a special appeal to the younger members of our Churches—the girls of the Strict Baptist denomination. Oh! my dear young friends, you who have so many near and dear ones, you who are watched over with so much loving care, think of the condition of these poor young things in India—for though we speak of women, how many are mere girls!—100,000 of them less than ten years of age *widows*, the saddest of all sad lots for a Hindu girl. Remember that it is entirely owing to God's goodness to you that you are not in just such a condition; then remember that nothing but a knowledge of God through His precious Word can help them, but that this can; then pray for them that God may raise up teachers for them; and may you be constrained to help in this good work.

In conclusion, you will agree with me in looking upon this work as a great privilege. Our Master has called us to it and blessed our efforts thus far. Let us not forget that women ministered to our Lord when He was on earth. Our honour is as great, for has He not said, "Inasmuch as ye have done it unto one of the least of these . . . ye have done it unto Me"?

N. SILVESTER, Hon. Secretary.

Wood Green, Dovecote Hall.—Very successful and encouraging meetings were held on September 22nd in connection with the 1st Annual Meeting of the L.Z.A. Children and Sewing Class. During the year little hands, assisted by our older friends, have made nearly 100 garments. A fair number of these were sold, realising £1 14s. The sale was followed by a public meeting, presided over by our most esteemed brother, Mr. Goodenough. Recitations were given by some of the children, and a report of the year's work was read. Mr. Elnaugh addressed the meeting upon "holding forth the word of life," dwelling very sweetly upon faith, work, victory; and our brother Mr. Court was enabled to speak very feelingly on behalf of the Mission upon "First the blade." The attendance was excellent, and a deep spiritual tone pervaded the whole gathering. "Praise God from whom all blessings flow" concluded a very happy and soul-refreshing time. The collection on behalf of the L.Z.A. work realised £1 0s. 6d. It is our earnest prayer that the Lord may grant us many more such meetings, and stir us up more to our solemn responsibility towards all missionary work, whether at home or abroad.

A. PARRISH, *Secretary*.

The Christmas Boxes.

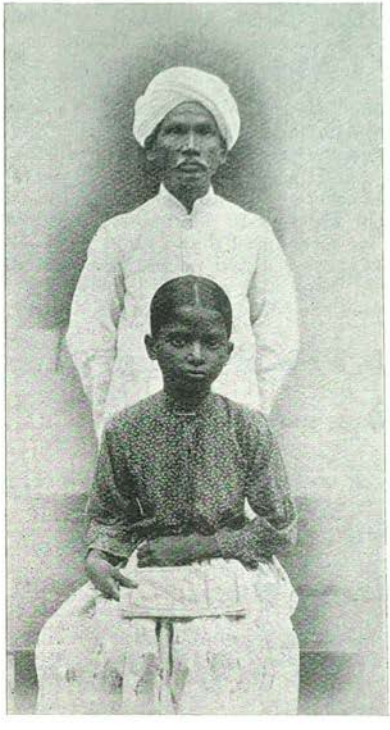
WE have received from Mrs. C. W. Harris the list of donors to the boxes which are now on their way to India, but regret that it cannot appear till next month. Our readers will, however, be pleased to hear what Mrs. Harris says:—

"We have sent eight cases of presents to India this year compared with nine last year, and the gifts have all been very nice and useful."

"One cannot speak too highly of the beautifully made garments and of the loving, earnest wishes for the welfare of the Mission that come with almost every box, telling what a large place the Mission has in the hearts of the senders and how much a labour of love the work has been."

We very heartily thank Mrs. Harris and the Misses Harris, of "Nethania," who have greatly helped her in packing, together with Mr. J. P. Barradell, who has again supplied the wooden iron-bound boxes, and Miss Ellen Butcher for her contribution towards their carriage to India.

The Children's Corner.



MY DEAR NEPHEWS AND NIECES,—I am so glad that what I told you about a boy in our Choolai School last month has led one of you to say, "I do hope that Govindarajulu will soon be able to trust in Jesus and know that his sins are all washed away in the precious blood of Jesus." This month I am giving you a picture and the hand writing of a little girl in one of our Madras *village* schools, kindly sent me by Mr. Booth. Her name is D. Gnanabakkiyam, and she is seen in the picture seated in front of Teacher J. Daniel. She is 9 years of age and belongs to our Arambakkam School, two miles west of Madras. She has been reading in this school for two years and a-half and is the daughter of Teacher Daniel. She, too, gained the maximum number of marks in the same examination last July. She has written 1 Timothy i. 15 for you in Tamil. She, of course, lives in a Christian home, but she needs the same Saviour, and we must not forget that she lives in a heathen land and that nearly all the children around her are idolaters. What that means you cannot fully understand, but I hope you will pray for her as well as for Govindarajulu and their schoolfellows and for their Teachers and Mr. Booth. Govindarajulu and Gnanabakkiyam are only specimens of the work we are doing in our Schools. Perhaps you remember reading in the September HERALD that 190 of our Madras children passed the Oral examination, and that 36 gained maximum marks. These and all the other children in our Schools —between 700 and 800—are having their minds stored with "the holy Scriptures, which are able to make them wise unto salvation." This is sowing in hope. What will the harvest be?

Only one or two have given any *wrong* answers in Division I. this month, but some have not answered question No. 3 fully. This will account for the wide differences in the marks.

MARKS FOR NOVEMBER. *Division I.*—Mabel Measures, Hubert Grimes, Ruby Schweitzer, 9 each; Grace Church, Willie Tooke, Violet Hammett, 8 each; Clyde and Ivor Holland, 7 each; Reggie Graves, Ruth Waters, Alma Waters, Ray Farrow, Hilda Cuthbert, 6 each; Jack Hall, Elsie Tooke, Emily Church, Edith Ince, Colin Church, Dorothy Cuthbert, 5 each; Dorothy Mitton, Edith Gillmore, 4 each; Fred Simmons, Kenneth

Robbins, John Holland, 3 each; Harry Othen, 1. *Division II.*—Winnie Church, Elsie Schweitzer, Doris Farrow, Dora Haynes, 6 each.

QUESTIONS FOR DECEMBER. *Division I.*—1. What did a Brahmin tell Mrs. Booth had irritated him? 2. What made him go away so quickly? 3. Try to answer his question, "Why is it you Christians tell us so persistently of your religion?" 4. What three verses in John xv. seem to describe his condition? 5. How does a Hindu woman worship her gods before eating her mid-day meal? *Division II.*—1. Why does a Hindu woman place a spot of red powder on her forehead? 2. Who was baptised at Vepery the first Lord's Day in October? 3. Where was God's Word made a blessing to him? 4. What was the text, and where is it found in the Bible?

I suppose you heard the story of King Edward and the little girl a few weeks ago when he visited Norwich. She had seen the King but was crying because the King hadn't seen her. Of course that made me think about the King of kings, especially as some of you are seeking Jesus. I want you to think that if you haven't found Him and can't see Him He sees you and is looking at you in love all the time. On my way to Chapel one Sunday morning lately I met a boy who knew me although I didn't know him. I asked him whose side he was on and was very pleased to find that he was seeking the Lord Jesus. So I knew the King had seen *him*, even if he had not yet seen the King. Is Jesus your King? And do you obey Him?

பாவி களை இரட்சிக்கக் கிறிஸ்து இயேசு
உலகத்தில் வந்தார் என்கிற வார்த்தை. என்னை
யும் எல்லா அஞ்ஞானிகளையும் பாதுகாக்கும்
1 தீமோத்தேயு 1.15
ஞானபாதியம்.

I hear that the Goldsmith Road Missionary Band, besides having their own little magazine, have their own *library*, tract distributers and collectors, and their own week-night service. We all wish them God-speed, much blessing, and many imitators.

I welcome Dorothy Cuthbert into the Corner in Division I.—Your Sunday School prayer meeting for India once a month is just what I like to hear, Elsie. Our missionaries will be glad to know that "each member has a Bible-woman for whom she specially prays."—I am delighted to hear what you tell me, Edith. In answer to your request, would you like to pray for Bible-woman Martha of Ayanapuram? It is a place that needs our prayers very much.—It is very encouraging, Ruth, to hear that these little talks on paper keep you in touch with missionary work. This is just what I want them to do.—Yes, Mabel, I can see you have tried hard with your answers. I am glad you and Edith have both been hoping that the *sanniyasi*, "that poor, weary man," as Edith rightly calls him, may be led to find forgiveness and peace in Jesus.—I am interested in what you tell me, Colin, and hope you will get on in your new position. May God guide, guard, help and bless you.—Thank you for your letter, Gracie.—I commend you, Alma, for your answers this month. Try a little more and get to the top.—I have to thank Willie and others for kind messages. Love to you all. Now I close the last letter of the year, wishing you all a very happy Christmas and New Year.

Your affectionate UNCLE JOHN.

"Of Thine Own Have We Given Thee."

Subscriptions received from Oct. 1st to Nov. 15th, 1909.

General Fund.

	£	s.	d.
St. Alban's, Bethel—			
Boxes :—			
Miss Paul		18	.
Miss Gregory ...	1	.	.
Mrs. Hawkins ...		5	.
Miss E. Groom ...		3	7
Mrs. Eldred ...		5	.
Miss H. Oakley ...		2	1½
Mr. G. Whitbread ...		7	.
Mr. A. E. Oakley's Class		3	6
Collection	1	7	10½
Mayford S.S.		16	.
K., Blackheath ...		10	.
Miss M. Jaggard ...		10	.
Marylebone, Mount Zion—			
Mr. Sennett	1	1	.
High Wycombe, Zion—			
Miss Rogers (box)		8	.
Mr. Morling „		10	.
Mrs. J. Osclade „		3	6
Prarthana Sabha ...		8	6
Mrs. Hawkins (box)		3	.
Brighton Tabernacle—			
Proceeds of Lecture		10	.
Mr. W. Dancy ...		10	.
Mr. H. S. Boulton (box)		10	8
B. Class		10	11
S. S.	1	11	5
Walworth, Penrose Street S.S., 2 Junior Classes		13	.
R, D.		2	6
Acton Tabernacle—			
Miss May Pearson (box)		6	3
Master Frank Pearson (box)		3	10
Miss Edie and Master Reggie Graves (box)		5	.
Soho—Mr. Simpson ...	1	1	.
S.S.		12	5
Notting Hill Gate, Bethesda, per Mr. H. T. Thiselton ...	1	.	.
Miss Alice Brown (box)		6	.
Beccles S.S.		15	6
Mr. H. Watts		10	6
Staines—			
Mr. Baker (box) ...		10	6
Miss L. Howes (R.)...		2	2
Amersham, Mt. Zion—			
Per Miss E. Butcher S.S.		15	.
Miss Kathleen Bennett (flowers sold)		4	6
A Friend			6
Waltham Abbey — Ebenezer S.S. ...	1	4	4
Peckham, Zion—			
S.S. and Y.P.B.C. ...		4	.
Mr. J. Dilley		2	6
Wattisham—			
Harvest Home ...	3	10	3
Colchester, St. John's Green—			
Mrs. Wigley (box)		16	.
Miss E. Dennis (box)		5	6
Mr. W. Chaplin ...		1	.
Wellingborough—			
Tabernacle S.S. ...	6	7	7
Mrs. M. R. Sharman		5	.

General Fund (*cont.*).

	£	s.	d.
Brentford—			
Mrs. R. Charman ...		10	6
Miss Rose Horton (box)		1	.
Surrey Tabernacle—			
Mr. O. S. Dolbey ..	1	.	.
Mr. A. B. Falkner	1	.	.
Whittlesea—			
Miss C. Brakes (lit.)		1	.
Mrs. M. Fricker ...	1	1	.
Mrs. Beall		10	.
Mrs. Wilson		10	.
Erith, Providence—			
S.S. and Friends ...	1	1	.
Annual meeting held at Mount Zion, Marylebone	60	8	1
Sale of Reports, literature, &c., at Annual Meeting	5	14	3
Annual Meeting, sup. to coll.	1	.	.
Annual Meeting, profit on tea	3	7	6
Tring—			
A. J. H.		10	.
Mr. A. J. Howlett(R.)		11	6
Lewisham, College Park	2	2	.
Tonbridge, Zion—S.S. (box)		15	.
Bierton—			
Miss Olive King ...		2	7
Miss B. Norwood ...		4	1
Miss R. Leach ...		6	9
Miss M. Goode ...		5	6
Miss B. Markham ...		6	.
S.S.		13	.
Mr. Geo. King ...		11	9
Miss B. Chapman ...	2	2	2
Mr. John King ...		3	.
Mr. A. Dearing ...		5	6
Cambridge, Eden ...	2	2	.
Mr. Ansell		6	6
Mr. Sturton	5	5	.
Boxes :—			
Miss Allen ...		4	5
Miss Day		2	11
Miss Dellar ...		7	7
Miss Derby ...		4	5
Mr. Haddow ...		9	.
Mrs. Hunt	1	6	4
Miss Le Grys ...		6	7
Mrs. Oxberry ...		12	6
Miss Reynolds ...		2	6
Miss Haynes (card)		2	13 6
S.S.		7	7 5
Stevenage—Boxes :—			
Miss E. Armitage ...		10	.
Miss May Arnold ...		1	9½
Mrs. Pickett		4	9¼
Mrs. Sheet		7	7½
Mr. Thompson ...		5	1½
Mr. D. Underwood ..		5	¾
Mr. F. „ ..		1	10
Mr. G. „		3	4
Mrs. J. Gazeley ...		2	4½
Miss Wood		2	9¼
Miss Fisher		1	9½
Stratford, Gurney Rd.—			
Quarterly sub. ...	1	3	.
Y.P.M.		4	.
Wandsworth, West Hill—			
Mr. T. Dean (Reports)		10	.
Collection		10	6

General Fund (*cont.*).

	£	s.	d.
Reports		1	.
S.S	1	1	.
Egham, Ebenezer ...	1	15	
Per Mr. Chisnall (don.)	100	.	
St. Neots, New Street—			
F. M. (one-tenth) ...		10	
Wandsworth, Chatham Road —S.S.		5	11
Mr. Wm. H. Begbie (Reports)		1	
Guildford—			
Mr. F. W. Shellard (R.)		5	
Gt. Yarmouth—			
Miss H. Sawyer ...		5	1
Chapham Junction. Providence—S.S.	1	3	6
Women's Bible Class		3	5
Men's „		5	3
Junior „		4	5
Chelmsford (boxes) ...	4	6	.
Tottenham, Ebenezer—			
Y.P.S.		3	.
Miss G. Challis ...		10	.
Mr. F. A. Brown (R.)			6
Ipswich, Zoar—			
Mr. H. J. Cordle		5	.
„ „ (R.) ...		3	.
A Mite for India's Millions		10	.
Mr. S. H. Brown (R.)		2	6
R. D.		1	.
J. T. C.		5	.
Sale of "Life of Carey"		8	6
Rev. E. Doveton (R.)		5	.
Colchester—			
Mr. H. G. Polley (R.)		2	
Trowbridge, Zion—			
Mr. John Gore (R.)		2	6
Northampton—			
Mr. S. Lievesley (R.)		1	6
Walworth, Surrey Tab.			
Mr. A. Boulden (R.)		5	
Lewisham, College Park—			
Mr. A. E. Voysey		10	.
Bassett Street—			
Mr. J. T. Goodhew (box)		8	8
Little Doris (18 farthings) ...			4½
Thame (R.) ...			6

Sendamangalam Building Fund.

Misses E. and E. Morling ... —	1	10	6
Guildford, O.B.C.—			
Mr. Nicholson ...		1	

Medical Fund.

Tring—Friend		2	6
Bassett Street—			
Miss B. Brazier ...		10	
Palmer's Green—			
Birthday, Oct. 26th		2	6
Clapham, Courland Grove—Miss Vine's Mending Class		4	

"Herald" Fund.

Meopham ...		2	1
Grays, Ebenezer		1	6

"Herald" Fund (*cont.*).

	£	s.	d.
Mrs. Russell ...		5	.
Eaton Bray—			
Mrs. Thorne ...	2	6	
Marylebone, Mt.Zion			
Mrs. Sampson	1		
High Wycombe ...	5		
Brighton Tabernacle	2		.
Soho ...	1	7	
Mr. E. Bassendene	1	7	
Hounslow, Zoar ...	3	6	
West Ham Tabernacle	8		.
Misses Pafford ..	5		.

"Herald" Fund (*cont.*).

	£.	s.	d.
Acton Tabernacle—			
Mr. H. H. Bartlett ...	1	6	
Staines—			
Miss L. Howes	1	5	
Thame	14		.
Tonbridge, Zion—			
Mrs. M. Kitchener ...	15		.
Stevenage	1	10	.
Leyton, Goldsmith Rd.	4		.
Stratford, Gurney Rd.	15	8	
Tottenham, Ebenezer	8		.
Ottawa, 1 dol. 75 cents.			

"Herald" Fund (*cont.*).

	£	s.	d.
Biggleswade—			
Mr. G. Gurney ...		1	3
Miss Swinyard ...			6
Mr. David Mann ...		5	.
Wandsworth, West Hill	1	2	.
Walworth, Penrose St. S.S.		4	3½
Laxfield		5	.
Mrs. F. A. Brown ...		1	6
Ipswich		12	.

ERRATA.—In the Report on page 77, Marylebone, Mount Zion, £20; Sunday School, £21 16; should have read, Marylebone, Mount Zion Sunday School, £41 16s. In the Subscription List last month £2 10s. 4½d. should have been placed to Y.W.B.C. instead of Y.M.B.C.

Ladies' Zenana Auxiliary.

SUMS RECEIVED BY MRS. SILVESTER SINCE SEPTEMBER.—Chadwell Street, per Mrs. Silvester, 19s. 7½d.; Gurney Road, per Miss Ince, 1s. 3d.; Kingston, per Mrs. Lambourn, 5s.; St John's Wood, per Miss Harris, 2s. 6d.; Watford Tabernacle, per Miss Stone, £3 3s.; West Ham Tabernacle, per Mrs. Stockdale, 11s.; Wood Green, Dovecote Hall, per Mrs. Parrish, £2 14s. 6d.; Personal, 18s. Total, £8 14s. 10½d.

THE

Story of the past year's work of THE STRICT BAPTIST MISSION in India should be read by every Strict Baptist, and the progress noted. It will be seen that doors are open in all directions, and we trust the perusal of the Forty-eighth

ANNUAL

Report may be the means by which our Lord may enable the Committee to enter them. "The harvest, truly, is plenteous, but the labourers are few." The price of the

REPORT

is One Penny; post free, Threepence; and may be obtained of our Secretary, Pastor W. CHISNALL, 35, Farnham Road, Guildford. Will you help by introducing it to someone else?

A NEW LECTURE,

Illustrated with Limelight Pictures,

"OUR WORK IN SENDAMANGALAM"

Is now ready. Also

CURIO AND DIAGRAM LECTURES,

Illustrated with gods and other Indian curios recently received from Madras.

Write to PASTOR H. D. TOOKE, *9, Forest Road, Forest Gate, London, E., for full particulars and dates.*

☞ The Lectures are free, and a Collection only is asked for to defray expenses.

The

Strict Baptist Mission

Founded 1860.

Incorporated 1907.

THE FORTY-EIGHTH

REPORT,

1909.

Presented at the

ANNUAL MEETING

HELD AT

MOUNT ZION BAPTIST CHAPEL,

ST. JOHN'S WOOD ROAD, N.W.,

Tuesday, October 26th, 1909.

HON. SEC.: W. CHISNALL,

35, FARNHAM ROAD, GUILDFORD.

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(Chadwell Street, E.C.).

Vice-President:
PASTOR R. MUTIMER
(Brentford).

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Minute: MR. A. CRADDUCK, 29, Pope's Lane, Ealing, W.

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PASTORS L. H. COLLS and S. HUTCHINSON.

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Hon. Sec.: MRS. SILVESTER

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MRS. BRETT
MISS FROMOW
MISS E. HARRIS
MISS S. HARRIS
MISS SEARS

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MR. J. FROMOW
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MR. W. S. MILLWOOD
PASTOR E. MITCHELL
PASTOR R. MUTIMER
MR. A. J. ROBBINS

MISSIONARY STAFF.

MADRAS DISTRICT.

Missionaries { MISSIONARY E. A. BOOTH,
MRS. E. A. BOOTH.

SALEM DISTRICT.

Missionaries { MISSIONARY D. MORLING,
MRS. D. MORLING.

Medically trained—MISSIONARY J. M. BRAND.

Ladies' Zenana Auxiliary.

MADRAS DISTRICT.

Medically and obstetrically trained—
MISS OLIVE M. ELLIOTT.

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.

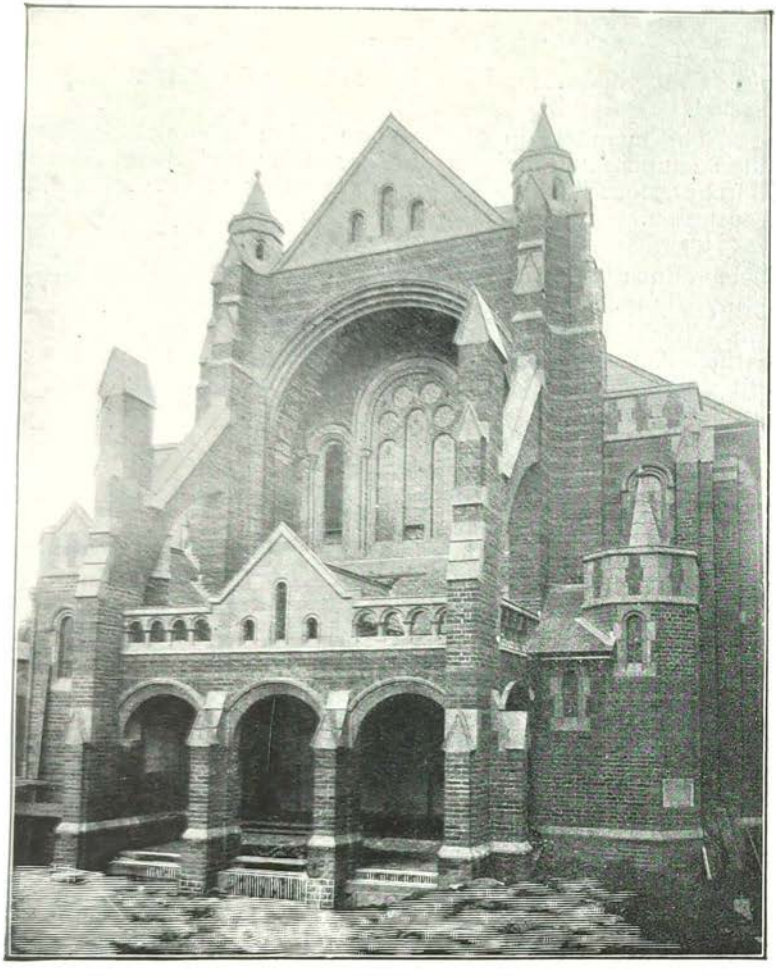
7. That the Council meet in London as often as necessary, at such time and place as may be determined upon by a majority of its members present at any such meeting, ten (including the Chairman) to form a quorum.

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 and 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 the other members of the Council.

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



MOUNT ZION BAPTIST CHAPEL,

ST. JOHN'S WOOD ROAD, N.W.

WE have much pleasure in giving a picture of this noble and convenient Sanctuary, which, with its School and other rooms, was unreservedly placed at our disposal for the whole of the day for our Annual Meetings by the Deacons and Members of the Church. We were therefore enabled to display the various pictures, idols, curios, etc., illustrating our work and showing in a small measure some of the manners and customs of the people in India among whom the work is done.

The Committee of The Strict Baptist Mission tender their very best thanks to our friends for this, also to the ladies for their undertaking to kindly provide, and arrange all matters relating to the tea.

Our Commission:—

"Go ye into all the world, and preach the Gospel to every creature."

THE FORTY-EIGHTH REPORT.

—:o:—

" For from the rising of the sun even unto the going down of the same My name *shall be* great among the Gentiles; and in every place incense *shall be* offered unto My name, and a pure offering: for My name *shall be* great among the heathen, saith the Lord of hosts."—Malachi i. 11.

—:o:—

IT is with feelings of thankfulness and hope that the Committee present the Forty-eighth Annual Report of their work.

God has indeed been gracious to The Strict Baptist Mission, and it is our united desire that our friends and supporters join us in offering heartfelt thanks to Him who has so blessed us.

The past year has been in many respects a most stirring one, as upon all hands advances have been made, doors thrown wide open, and the only thing preventing our going in to possess the land is the lack of funds, it being the unanimous wish of the Committee not to go into debt, and we are working now up to the barest margin of our income. Not that we sound this forth as a lament, for our income is steadily growing, and as our prayer and need are known to our God, we feel sure after He has tried our faith we shall see greater things than these. Though the victory is delayed the battle is not

lost, so let us meet to-day around the Throne to strengthen one another's hands in God, and press forward in the conflict.

Although it has been a year of severe depression, waning trade, bad time, increasing unemployment, yet the Mission funds have not suffered, proving, therefore, the faithfulness of the Lord. May we take this as a token from Him that He will be mindful of us.

Thus we attempt to tell out once more the goodness of the Lord, as granted to us in the doing of His work, and we pray that all our subscribers may feel the presence of the Lord as they peruse this Report, as we have done in its compiling.



The Madras Field.

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SOWING AND REAPING.

By ERNEST A. BOOTH.

WITH the farmer, sowing and reaping are carried on at different seasons of the year; in the Gospel field they are often carried on together at the same time. We ask our friends to accompany us as we review the experiences of another year's work for the Lord of the Harvest in Madras. Such a survey will provide abundant themes for praise and prayer.

The Soil.

This varies as much as the soil in our Lord's matchless parable of the sower. We have the hard-trodden track, the rocky ground, the thorny place, and the good soil. The soil we meet with in our school work differs considerably from that encountered in our open-air evangelistic work, and this, again, is not like that met with in our regular chapel services. As the soil varies so does the method of treatment. Happily, in the spiritual field, transformations take place which are impossible in the natural, for by the power of the Holy Spirit the hardened indifference of the wayside and the resistance of the rocky ground are changed into the good fruit-bearing soil.



JAGANATHAN, "The Lord of the Universe," holding a plough. This deity presides over the interests of Agriculture, and must be propitiated at seed-time and harvest. He is the Hindu's lord of the harvest.

The Seed.

Though we vary our methods according to the character of the soil, we do not change the seed. Here, there, and everywhere with us the seed is the Word of God. We do not make the seed; this is given to us by the Lord of the Harvest. We do not doctor the

seed, but we sow it just as He gives it, sure that we can never improve it. Whether in town or village, among high-caste or low, in school or chapel, in men's meeting or girls' sewing class, in public testimony or private interview, we sow the one seed—the Gospel of Jesus Christ. Subjected to such scrutiny and attack as no other writings have ever known, the Word of our God stands, and shall stand, for ever.

> *"Captains and conquerors leave a little dust,*
> *And kings a dubious legend of their reign;*
> *The swords of Cæsar—they are less than rust;*
> *The Bible doth remain."*

The Labourers.

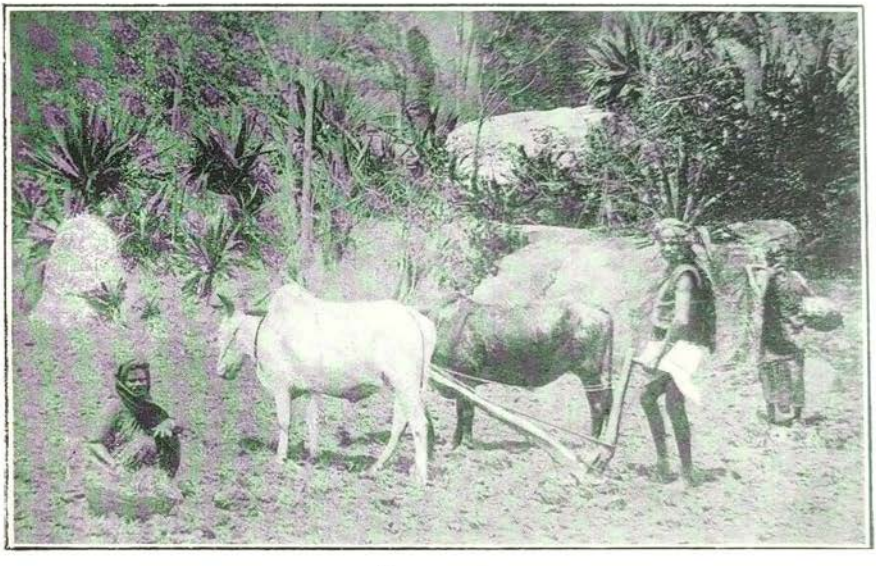
Although the number of Missionaries in Madras is the same as last year, there has been an important change. Mr. Brand left the Madras field for work in the Namakal district, and in him we let go one we were very loth to lose. Miss Elliott arrived just as 1908 was being buried, and we were glad to welcome her as a representative of the Ladies' Zenana Auxiliary. The Tamil language and medical work have occupied the whole of her time. Our staff of Indian workers has been very slightly increased, and we have now eight Evangelists, nine Zenana Workers, and twenty-four School Teachers, making a total of forty-one Indian Christian helpers.

That our Indian workers might be able to use their time and opportunities to better advantage, classes for their instruction have been regularly conducted. The Zenana workers gather at the Mission House on the last Friday afternoon of each month for Bible study under the leadership of Mrs. Booth. Evangelists and teachers attend the theology class which I conduct on the last Saturday morning of each month. In both classes questions are set and written answers given monthly, and prizes awarded at the end of the year. In the theology class we have handled such subjects as "The Humanity, Sinlessness, and Divinity of Christ"; "The Holy Spirit"; "The Christian Church and its Ordinances"; "The Covenant of Grace"; and "Christ's Mediatorial Office." Teachers Abraham and Ponniah were bracketed for the first prize in theology, each having gained 83 marks out of a possible 108.

The Area Cultivated.

Of our forty-one helpers, twenty-two are working in the city of Madras, and nineteen in villages on the west. During the year we closed the Periamettu school, which had so declined that it ceased to justify the expenditure involved. We enlarged our area in October by opening a new station at Ahmaikulam, which we had to close in April owing to lack of funds. This was a check on our progress for which we had not bargained.

We were hoping to extend our area, but, instead, have had to restrict it. We most earnestly trust that this is the final act of retrenchment. We take this opportunity of quoting from page 47 of last year's Report some words of Mr. Brand's, with an emphasis deepened by another year's experience. Mr. Brand wrote: "There is ample room in Madras district for another male worker, through whose help great and much-needed extensions might be made." I wonder when I shall have the pleasure of welcoming the next missionary to service in India, whose special task will be the development of our Madras village work?



PLOUGHING.

The Methods Used.

In agriculture India is the home of conservatism. The plough used in India to-day is exactly what it was two or three thousand years ago. It is little better than a hooked stick, which simply makes a V-shaped furrow. It can be carried on a man's back. It scarcely does more than scratch the soil. It is drawn by oxen or buffaloes.

As in agriculture so in religion everything new is looked upon with suspicion as something to be avoided rather than tested. It is a very rare occurrence for the Hindu religionist to vary his method.

Our chief way of reaching the multitudes is by open-air preaching. By this method our Evangelists proclaimed the Gospel in city and villages to an audience which totalled

120,000. The number of addresses delivered was 8,014, and 24,000 tracts were distributed.

By means of visits to their homes we seek to get on more intimate terms with the men who live in the neighbourhood of our stations. Our Preachers paid 4,576 such visits, which afford excellent opportunities for quiet talks on religious matters. Meetings for men have a recognised place in our monthly programme. They are held at night, and have been well attended by heathen and Roman Catholics. Questions are invited and answered. These meetings fill a distinct niche of their own.

Through our Schools we reach the boys and girls who will be the men and women of India of to-morrow. It is easy to see what a great advantage we hereby gain. Their receptive minds are being daily impregnated with Christian truth. At present we have 12 Day Schools—5 in the city of Madras and 7 in the Villages. We have also a Village Night School, which we opened last October in Sembiyam for those employed in adjacent mills and tannery. Night Schools are difficult to maintain owing to the fickleness of the pupils. The highest standard taught now in any of our Schools is the fourth. Through lack of funds the Council has not been able to give effect to the recommendation of our Conference of Missionaries, that one of the Madras Schools be raised in grade and teaching given up to the seventh standard. The averages for the year were :—Scholars on Registers, 800; attendance, 597 twice daily. The fees, which range from one farthing and upwards per month, amounted to £23 6s. 11d. A number in each School are received as free scholars. The great bulk of the children are of heathen parentage, both caste and non-caste. There are a few Christian and some of Mohammedan parentage. All without distinction are taught the Scriptures daily. I select the lessons and personally examine all the scholars in each School in this subject. Our Schools are "recognized" by the Educational Department and examined by Government Inspectors in secular subjects. The amount given by Government towards the cost of these Schools this year in recognition of their proficiency was £66 13s. 4d.

On the first day of each week we gather the children to Sunday School, the average attendance being 558. We use the International Lessons, which are published with notes in convenient form in Tamil. My practice is to visit the Town and Village Schools alternately each Sunday right through the year and encourage the children to attend by giving them Grimké's Tamil Text Cards. In six of our Sunday Schools a missionary box is passed round, and by this means the children gave £1 12s. 7d. to our funds.

We encourage both teachers and scholars to appear for the India Sunday School Union Scripture Examination. This undoubtedly invests the lessons with special interest. In the

Written Division we presented 26 candidates, of whom 25 passed. At the head of all competitors from the whole of the Tamil country, in the Senior Department, stood our Teacher P. M. Mark, who for this distinction was awarded a silver medal by the Sunday School Union and a beautifully bound Tamil Testament by the Bible Society. In the Oral Division 190 of our scholars gained certificates—96 first class, 49 second class, and 45 third class. Of those in the first class no less than 36 gained the maximum number of marks.



P. M. MARK,
This Year's Silver Medallist.

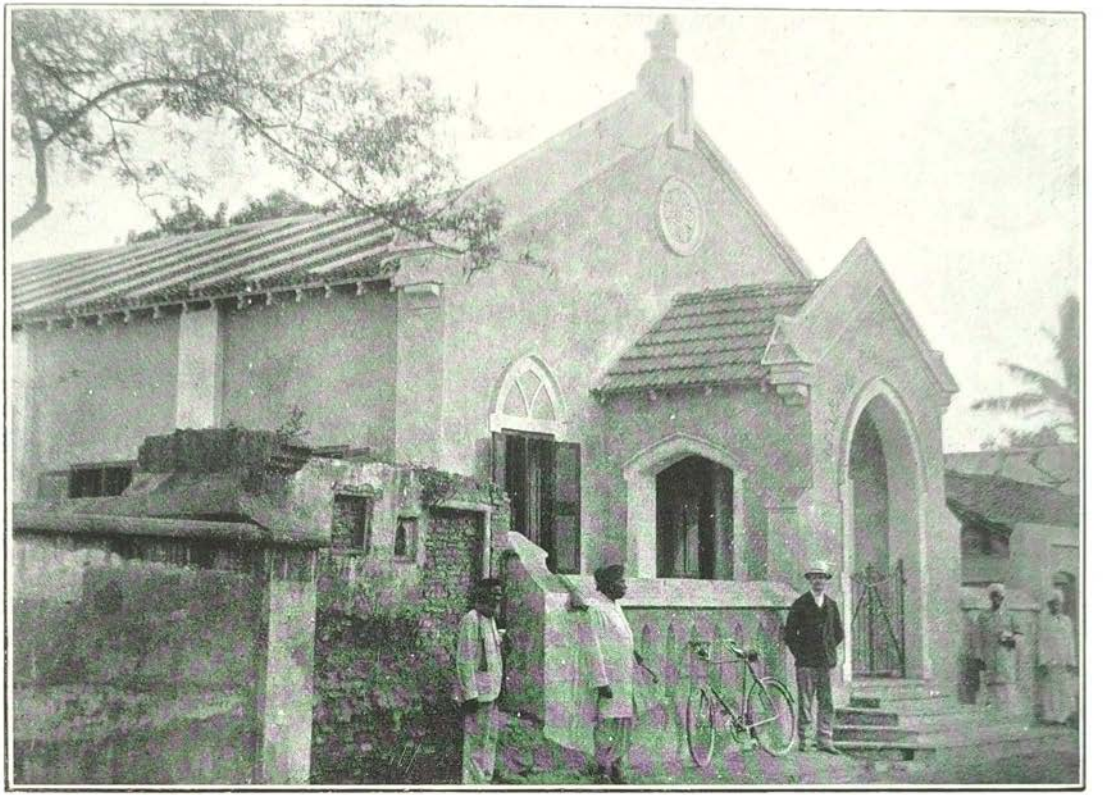
The Work of Husbandry.

The sun, atmosphere and rain minister to the growth of vegetation. Nurseries need constant tending, gardens must be weeded and watered, and here fields need guarding. In like manner we have to care for our spiritual plants. As a Tamil proverb asks, "Will a crop not looked after by the owner flourish?"

Preaching services are conducted every Lord's-day at Vepery, Ayanapuram, Arambakkam, and Peruvallur. These services are attended mainly by Christians and intended for their special benefit. It is at these services that the deeper truths of our faith are expounded and Gospel precepts enforced. For the more effective conduct of this important phase of our work we have been able in two stations to provide suitable buildings. At Vepery, thanks to the generosity of our friends at home, a convenient House of Prayer has been built, which was opened in December. The whole of the furniture for the Chapel and Vestry was purchased from funds raised in Madras. This building is a matter of constant gratitude and admirably fulfils its purpose. Of the £70 gathered in Madras for the Vepery Chapel Fund, some has been expended in furnishing the building, and some in the purchase of a small adjoining plot of land on which we hope to erect a School.

This Chapel is the home of our Tamil Church, and here all our members from near and far gather around the Lord's table on the first Lord's-day of each month. We here realise anew our oneness in Him. Including those baptized this year, the membership of our Tamil church is 60. On Wednesday evenings, too, we gather here and pour out our hearts before Him, and get fresh strength for the daily toil.

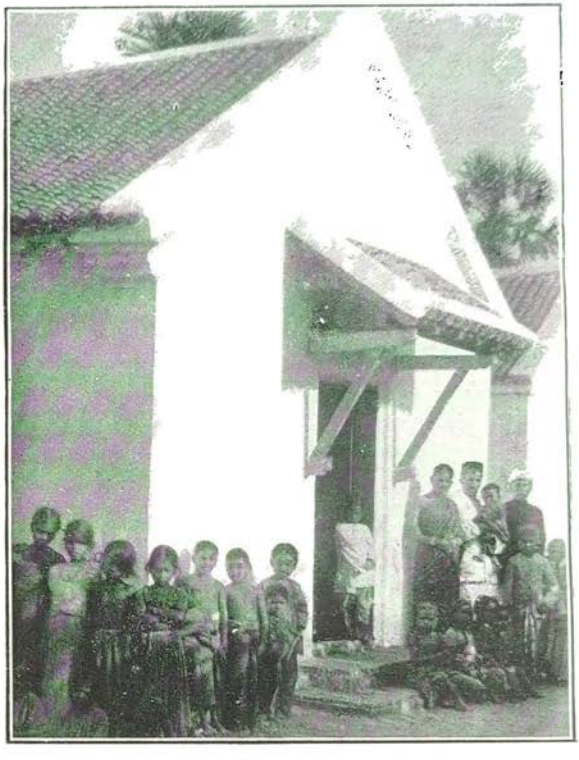
At Ayanapuram, the oldest of our Village Stations, the very small building in which our Sunday services had been held



S. B. M. CHAPEL, VEPERY, MADRAS, OPENED DECEMBER, 1908.

from the first did not always afford sufficient room for the congregation, and a larger School Chapel has been erected. The cost of this building has been met entirely from funds raised in India.

The weekly offerings gathered at all our services during the year amounted to £8 11s. 3d.



THE AYANAPURAM SCHOOL CHAPEL—*Front View.*

The Harvest Reaped.

He would be a poor farmer who was content to be ever sowing and tilling and never reaping. The joy of harvest is proverbial. Harvests vary greatly, and both in a natural and spiritual sense our God is the Lord of the Harvest. Every faithful toiler in His field may without presumption appropriate the promise, "He that goeth forth . . . bearing precious seed shall doubtless come again with rejoicing, bringing his sheaves with him." The fulfilment in its largest sense must be hereafter, but even here and now God is pleased to encourage His servants by giving them to see some fruit of their labour.



V. MANIKAM.



GNANATHEEPUM.



RATTNAM.



NAGAN.



SARANGAPANI.

SOME OF THE YEAR'S REAPING.

A Group of Disciples Baptized at Vepery, Madras.

During the year I have had the joy of baptizing fifteen disciples on a profession of faith in Christ Jesus as their personal Saviour. In adding these our Lord has set His seal upon our work amongst the young and old, in town and in village. He has been pleased to use the work of the S.B.M. in bringing some out of the darkness and noxious atmosphere of the jungle of Hinduism, into the light and sweet air and rich soil of the garden of the Lord. We trust our friends at home will regard these as answers to their prayers for God's blessing on the work.

Ungarnered Grain.

Five years ago we accepted for baptism and membership Authelatchmi, who had been converted whilst attending our Semmencheri School. Her parents intervened and refused their consent, and Authelatchmi, being a minor, was forced to defer to their wishes. Through all this long time, in spite of persuasion and persecution, she has remained faithful. Another attempt was made recently to marry her to a heathen man, but Authelatchmi again refused. It is rarely we can see her, as she is not allowed to attend our services or Sunday School. With renewed emphasis I very earnestly solicit the prayers of our friends on her behalf. Her sister Meenatchi, who endured much and bravely witnessed for Christ until quite recently, has now been persuaded by her parents to consent to marry a heathen man. It is so easy to blame her and so difficult to put ourselves in her place. What they did to her, or how they managed to gain her consent to this step, I do not know. She has been removed from her home and placed where we cannot reach her. I leave our friends to imagine what this means to Authelatchmi and to us. Let us still pray for Meenatchi. God has some hidden purpose in the matter.

Whilst I am writing these lines there is lying at the door of death a woman to whom I gave the name of Elizabeth more than a year ago. Stricken with paralysis, she had renounced heathenism and sought the Lord. On several occasions I read and prayed with her and rejoiced in the light which had illumined her dark soul. A period of indifference ensued. Again the hand of affliction has laid her low, and a fortnight ago it seemed as if she could not exist until nightfall. But she has rallied, and during her hours of consciousness has given clearer testimony than ever before of faith in Christ Jesus. (P.S.—She died in the faith.)

For Future Harvests.

Our station at Peruvallur is growing in importance. In addition to Day and Sunday Schools and mid-week prayer-

meetings, we are securing the attendance of a goodly number of heathen men on Sunday afternoons. At present we have there a doorless and windowless shed of mud walls and palm-leaf roof on rented ground. Some time ago an exceptional opportunity presented itself, and from funds raised in Madras I purchased the adjoining plot of ground in the name of the S.B.M. On this I wish to build a brick and tile building, which will serve as School and Chapel. This will cost at least £30. I should be very grateful if some friend or friends at home would give this amount for this specific purpose. I have also to provide quarters for our Preacher there, but this I can do from money raised in Madras if the amount for the School Chapel is given by friends at home. This scheme should be put through without delay. Who will help?



GODS IN PROCESSION ON FESTIVAL DAY.

The Voice of the Jungle.

All around this garden of the Lord lies the great jungle of Hinduism, with its giant trees of superstition and ritual and its creeping plants of subtilty and deceit—the whole so hoary with age and shadowy with mysticism, and allowing the rankest weeds of sin to flourish unchecked, that little wonder that the transformation of the jungle into the cultivated field is such slow work. This jungle is a rebuke to our sloth and indifference and a challenge to our faith. Can we not resolve that

we will NOW make some further advance and reclaim some of the jungle in the name of our God. He has promised that the wilderness shall be glad and the desert shall blossom. In this matter ought we not more literally to obey our Saviour, who said, "Pray ye therefore the Lord of the harvest, that He send forth labourers into His harvest"?

Madras Zenana Work.

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LIGHT IN HINDU HOMES.

By WINIFRED BOOTH.

HOME! What a tender word it is, and what visions it brings us—visions of love, rest, joy, peace. And to women God has entrusted the sacred task of making home a lovely place. But India's homes, alas, are shrouded in darkness, for her mothers, and wives and daughters know not the sweet secret of the home-maker. Mentally ignorant, morally degraded, and spiritually misled, her women languish, and to us Christian women the call comes clear and strong to tell them of something sweeter, purer, higher than they have ever known or imagined.

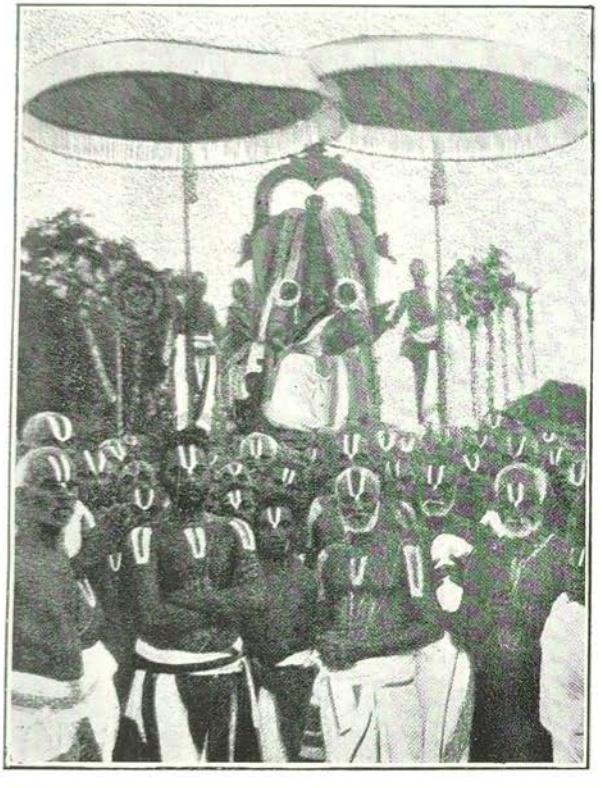
Gloom.

A Hindu lady once said, "The life of women in Zenanas is like that of a frog in a well—everywhere there is beauty, but we cannot see it; it is hid from us." And the terrible pathos of it is that they have no desire to see it.

We sat one day in a Caste home, and by our side was a smiling, complacent mother. She was a happy woman because her daughters had just been prosperously married. What more could a Hindu mother desire? And the daughters—they too were there before us, two little maids aged eight and nine. They made a quaint, pretty picture, their smooth hair plaited with pearls and jasmine flowers, tinkling silver bells on their ankles and heavy gold ornaments in their ears. Their glistening silk *saris*, the faint scent of sandal-wood about them, the balls of pink oleander blossoms in their little hands, all told of wedding festivities just over. In a few days they were to depart to the homes of their husbands' parents. They had been taught to read by our Biblewoman, for they had been betrothed in babyhood, and their parents would never consent to send them to school. We gave them a Gospel portion and

a Grimké card each as they sat there. As the little hands eagerly grasped the picture (they were but children) and the childish voices read the text on the card we bent over them with something tugging at our heart-strings. They were *so* young, so innocent, so winsome, to go out into the dark, cruel world of Hinduism.

And many a child-widow we have seen, shaven, and scorned, and sad—childhood's joy crushed out of her by the ill-treat-



THE GOD PERUMAL, WITH ATTENDANT VISHNUVITE PRIESTS.

ment of her husband's relatives because they believe that some heinous sin of hers in a former birth has caused this calamity to come upon her. There are others, neither wives nor widows, little laughing, innocent girls, who have been dedicated to a life of sin by their parents—"married to the gods"—given to Satan. In a few swift years these will be plunged in sin too awful to think of, from which nothing but the mighty hand of God can deliver them.

Light-Bearers.

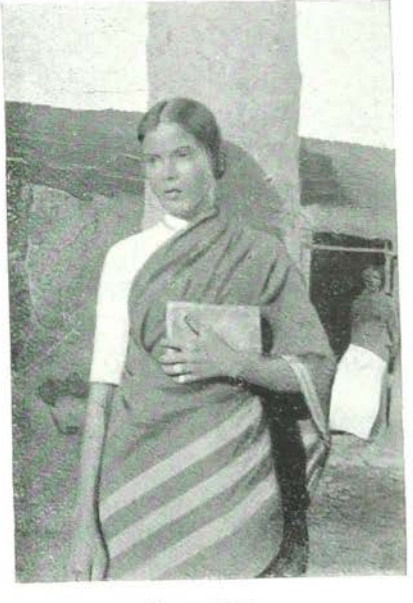
To such homes and to such women God has given us the privilege of carrying the Light of His truth.

Our Strict Baptist sisters, realising the importance of such opportunities, equipped and sent out one representative this year. We welcomed Miss Elliott with joy, and pray that a life of great usefulness may lie before her. At present she is busy studying Tamil, and helping the women and children who come to the Mission house for medical aid.

Our nine Biblewomen visit regularly 357 caste and non-caste Hindu homes. A Biblewoman's task consists in reading and explaining the Word of God to her Hindu sisters, teaching them to read the Scriptures for themselves, and in every way possible spreading the knowledge of the Gospel in the homes she visits. Five of our Biblewomen visit in city homes and four in village homes around Madras. During the past year 15,624 visits were paid, and 66,919 Hindu women heard the good news of salvation; 92 women are being taught to read the Scriptures.

In this land of early marriages it is unavoidable that we lose many of our pupils. We endeavour to teach any woman who is willing to learn, and where parents strongly object to sending their little girls to school, the Biblewoman gives them reading lessons rather than let them remain ignorant. We have lost several pupils through marriage and some through death. One of these, a beautiful young caste woman, was brutally murdered by her father-in-law.

Other pupils have been lost to us through showing a desire for Christianity. Some of our readers will remember Ponammal, who heard and rejoiced in the Saviour for a time, and in whose joy her husband was sharing. Her relatives and his, when they heard of the change in the young couple, came from various distant places, and by reason of threats and warnings removed him to work at Chingleput. Then we noticed a cloud on Ponammal's eager face, and a timidity in her manner, and one day



PONAMMAL.

she, too, had gone, never to return—gone back to the clutches of Hinduism and caste, but taking with her a knowledge of Jesus which nothing can wrest from her.

Gleams.

In several homes the light has come to stay. A glad voice greets as we go, and in the speaker's eyes there shines a joy which only the love of Christ can kindle.

A few notes from our Biblewomen may prove of interest.

Sampooranam, of Periamettu, says: "One of my pupils heard the message with eagerness and longed to follow Christ, but she was hurriedly married to a Hindu man and sent away."

Elizabeth, of Choolai, writes: "In one of the homes I visit, a mother and daughter heard about Christ with great joy, and wished to become Christians. But their relations heard of their desire and came to their home, and sent both women away to Madura (a distance of 350 miles) to remove them from our teaching."

In Arseervatham's district one woman "believes on the Lord Jesus, and wishes to be baptised, but her husband forbids her."

"A girl in Sinnakilpankam, named Andalammal, believes Christ to be her Lord and Saviour, and she has put her whole belief on Him alone;" so writes Martha.



GRINDING CURRY STUFF.

In Ayanapuram, the place of our many hopes and prayers, no stirring has yet been seen. Christiana, who faithfully labours there, pathetically says of the women: "When they hear of the love and mercy of Jesus Christ they are astonished. When I tell them of His sufferings and death they listen with great interest, and some of them weep. Yet in all these long years of labour not one of their hearts has been changed. Please pray for them."

Susannah, of Arambakkam, says: "Two women, Parpathi and Manicam, say they believe on Jesus Christ. Their relatives prevent them from becoming Christians. Till we came to this village the Gospel was entirely unknown to the women. Praise God that we are able to take it to them. May the Spirit of God change their hearts. Amen."

"Beaten Oil for the Light."

In order that our Biblewomen may efficiently teach the Scriptures, a Bible Study Class is held regularly each month. The life of Christ proved an interesting study, and we are now taking a series of lessons on the Parables of our Lord. The written answers returned by the Biblewomen to the questions set after each lesson prove that the study has been profitable.

"Let your Light Shine."

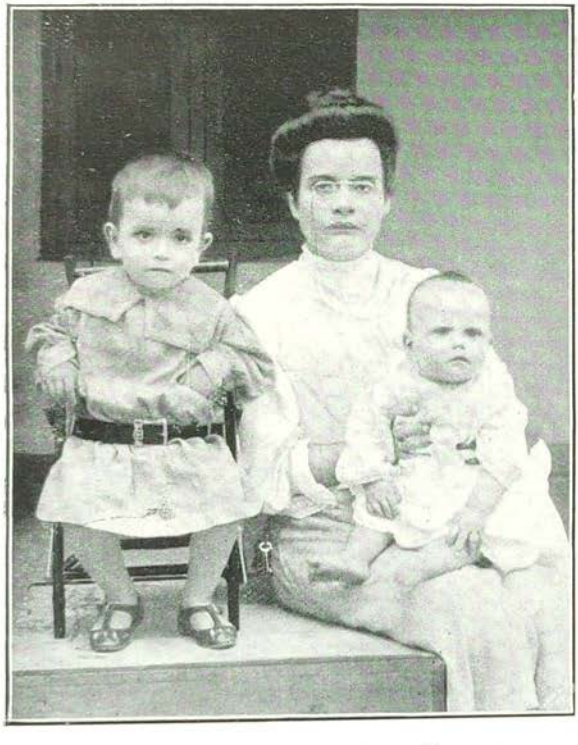
In the days and months under review God has been our unfailing help and guide. The unrest which a few months ago so seriously hindered our work has now entirely subsided, and we are able to visit the homes without fear of insult or assault.

But we are sadly conscious that if He has not failed *we* have. Let each Christian sister earnestly question her own heart as to whether she has rendered to God *all* that is His, be it in money, or time, or service. "The value of your Christianity is measured by the personal sacrifice which it exacts." Should not *every* Christian woman at some personal sacrifice send or take the light to India's women who sit in darkness?

> "Put the bright torch of Heaven into my hand,
> That I may carry it aloft,
> And win the eye of weary wanderers here below
> To guide their feet into the paths of peace."

[After reading the foregoing article we hope we shall be pardoned for inserting without permission this picture of Mrs. Booth and her bairns (Bobbie occupies a place all to himself in another part of this Report). But the wife and the mother are so portrayed in "Light in Hindu Homes" that we feel many tear-dimmed eyes and tender hearts will be lifted to our Heavenly Father that His blessing may rest upon our dear sister for so choice a message, perhaps indited through her own heart sorrow, but so hidden away from the gaze of most, as she thinks

of the little one (Bobbie) 6,000 miles away with motherly yearnings, hushed by the unseen but ever present Saviour, who saith, There is none that hath left . . . children, for My sake, but shall receive an hundredfold now in this time, . . . and in the world to come life everlasting (Mark x. 29, 30). May a part of her reward in this life be, that through her example and words, many softened hearts with renewed strength may labour and give, that the Gospel may be spread until many on India's coral strand shall hear the Lord Jesus saying to them, "Arise, shine, for *thy* light is come, and the glory of the Lord is risen upon thee."—ED.]



REX. MRS. BOOTH. GERALD.

Medical Work in Madras

BY OLIVE M. ELLIOTT.

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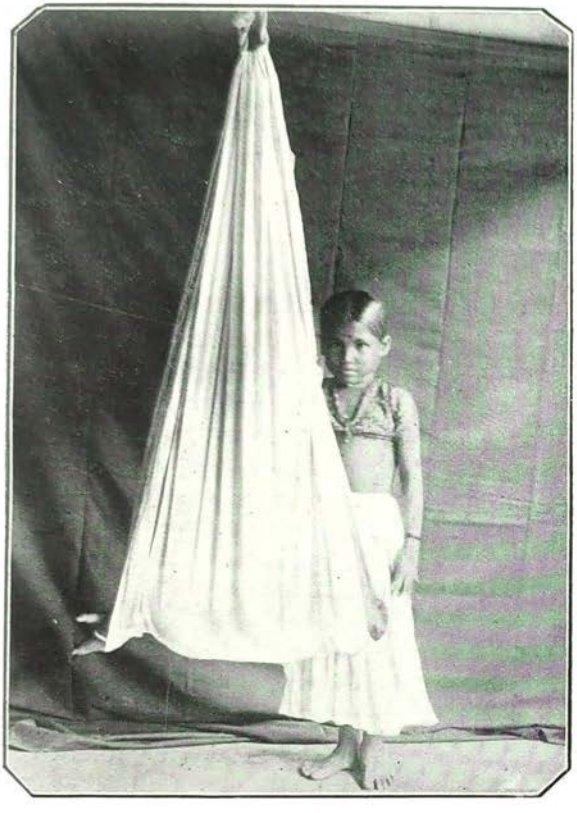
THE work begun here by Mr. Brand has been steadily maintained during this year. From the beginning of January to the middle of August 386 calls have been attended to with a moderate amount of success.

Soon after my arrival a message came that one of our Zenana pupils was ill and suffering much pain, so I went and was able to give her relief. She and her husband seemed very grateful, and since then a number have come from the same neighbourhood for medicine. The majority of the patients are drawn from Semmencheri, Ayanapuram, and the adjacent villages. There is a large Hospital convenient for those living in town. The school children, too, come and bring their friends and relations for treatment; a boy brings a neighbour's baby, a girl her grandmother or friend; so from one source and another scarcely a day passes without an application.

With the exception of two or three cases, which we have had to send where they could get qualified assistance, the complaints brought to us have not been alarming ones; they are mostly the results of exposure, a poor diet, crowded surroundings, and uncleanly habits. An ordinary Indian day-labourer earns but $3\frac{1}{2}$ or 4 annas per day; he and his family can get very little else than plain rice to eat and rice water to drink, and an insufficiency of that when the crops are poor. The bare earth is often their only bed, and they seem to have a natural abhorrence of hygiene and soap and water. What wonder is it then that, when an epidemic comes, they have no strength or knowledge to battle against it, but succumb by scores.

We are thankful to report, however, that up to the present we have not registered one case of small-pox or cholera. In previous years these have been very bad during July and August, as many as 400 deaths occurring in one week in Madras city alone. This year, however, we have heard of but two or three isolated cases. Only two mild attacks of ophthalmia have come under my care; this also was very prevalent last year. The unusually healthy condition is attributed to the abundance of rain which has fallen.

I cannot record any direct spiritual results following this little ministry, but am conscious that it has produced a friendly feeling toward myself. I have often been surprised by a smiling salaam from one who at first glance seemed a total stranger, but was afterwards recognised as a patient. It is my hope and prayer that, when I am able to visit their homes, the Gospel



"How We Cradle Our Babies."

message will receive a kindlier welcome through the acquaintance beforehand.

I am sure that the medical work has been a help rather than a hindrance to Tamil study. It is such a trial to be dumb before the people that, as soon as possible, one tries to conquer the natural shyness, and make use of the few words at her command. When I first made the attempt I found that the patients understood my Tamil very little better than my English, which was rather discouraging. Now, however, I can manage to give simple directions and understand in part what they tell me. Still, I usually have to ask Mrs. Booth if I have heard correctly, to avoid mistakes.

With me this is a day of small things; the greater thing—that of carrying the Gospel into darkened homes—is not my privilege yet. Will you pray that this little thing may be the means of great blessing to many Hindu women?



MR. BRAND'S WELCOME TO SENDAMANGALAM.

THE Sendamangalam Field.

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FIRST FRUITS.

By D. MORLING.

THE chief event of the year was Mr. Brand's arrival at Sendamangalam. Not only do we find our brother a helpful colleague, but, as will be seen later on in this Report, his work is a valuable aid in disarming prejudice and opening new doors for our native workers to enter.

Annual Conference.

Accompanying Mr. Brand last December was Mr. Booth, who visited us in order to be present at the Annual Conference. This institution affords excellent opportunity for mutual consideration of the Indian work as a whole, for interchange of thought on common difficulties, and for acquainting ourselves with each other's labours. We all felt after the two sittings that real work had been accomplished, and that the Conference altogether had been a distinct success. Additions to the Missionary staff and to work on the field make these gatherings increasingly necessary.

Sendamangalam Building Fund.

The completion of the Sendamangalam Building Fund figures large in our retrospect of the year. In the first week of January we heard from our beloved Secretary that this was so near realisation that we could commence building operations at once. We would here heartily acknowledge our indebtedness and express our gratitude to all those kind friends who have so nobly come forward to the help of the Lord.

Land Affairs.

Of the many initial difficulties in pioneer work one of the chief is to secure ample and suitable land. Though we cannot claim immunity from the difficulties, we can justifiably be proud of the amplitude and suitability of the purchases. At the right hand side of the main gateway of the town we have a corner plot of over three acres, with an extensive frontage on three roads. On this stands our temporary house and the Chapel.

Here we have also excellent sites for other buildings that no doubt will be required in the near future.

On the opposite side of the road we have a shapely piece of ground where the new S.B.M. House is being erected. A few days ago we heard a Brahmin say, "Of what use is Sendamangalam now that you have taken its main entrance?" We trust on the other hand its value will have been enhanced thereby.

Building Work.

We are sometimes tempted to say that the work of the year is chiefly characterized by bricks and mortar. Although this might be an exaggeration, yet we must admit that the Missionary's time has been very largely occupied in the purchase of land, the settling of disputes attached thereto, and the erection of buildings. Accommodation for Mr. Brand was provided by erecting a stone building at the end of the temporary house. Though rude and rustic in appearance, I trust it may be turned to good account even when we have taken up our abode in the new quarters.

At about the same time the building of the Chapel was engaging our attention. After the foundations were laid, workmen were repeatedly driven off by the Mittahdar of the town, who disputed our right to the ground. After the settlement of this question the work went forward, with frequent intervals of delay, the opening services being held in July. The Chapel, which has a seating capacity of 120 adults and enjoys a pleasing situation, is the gift of the United Bible-classes at West Hill, Wandsworth.

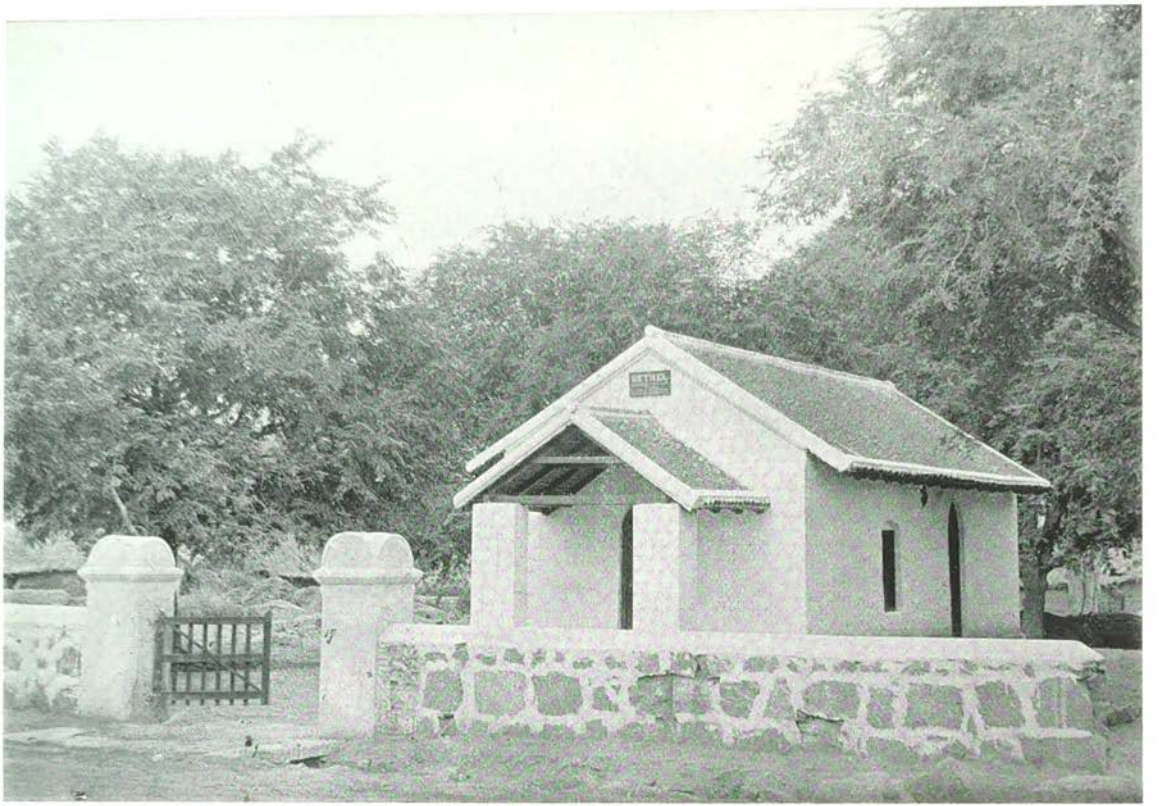
The chief of our attention, however, so far as building work is concerned, has been directed towards the erection of the new S.B.M. House and the clearing of the site. Owing to the presence of large masses of rock, for which the Salem district is noted, blasting operations have been carried on for some time, the broken rock being used for building purposes. The fact that we are thirty-five miles away from a railway and from any timber-yard adds greatly to the difficulty of building. But thus far all has gone on well, and the work has in every respect been satisfactory.

Our

Native Staff

is now as follows:—

EVANGELISTS	...	...	2
TEACHERS	...	...	2
BIBLE WOMAN	...	...	1
			5



"BETHEL," SENDAMANGALAM.



SENDAMANGALAM AGENTS.

Stations and their Agents.

Sendamangalam	...	PREACHER VARATHARAJULU. BIBLE WOMAN ADAIKALAM.
Nunjundapuram	...	PREACHER SWAMIDHAS.
Tuttikulam	...	TEACHER SAMUEL. ,, ANNAMMAL.

During the year one Station has been opened and one School closed.

Camping.

The brightest, most hopeful and enjoyable part of our work has been going out into the highways and hedges, and in this the gift by a kind anonymous friend of a good tent has greatly added to our facilities. Immediately after its arrival this was put to excellent use in a camp at Kalappanaykkanpatti, close by the village where Preacher Swamidhas lives. For over a year cold apathy had given place to hot persecution, and the house of our Evangelist there was repeatedly stoned. The objects of the camp were to turn this aggressive movement, to make ourselves better known to the people, and to give opportunity of visiting villages inaccessible in the ordinary way. Though a strange mystery to the villagers at the time, this visit



THE TENT USED ON EVANGELISTIC TOURS.

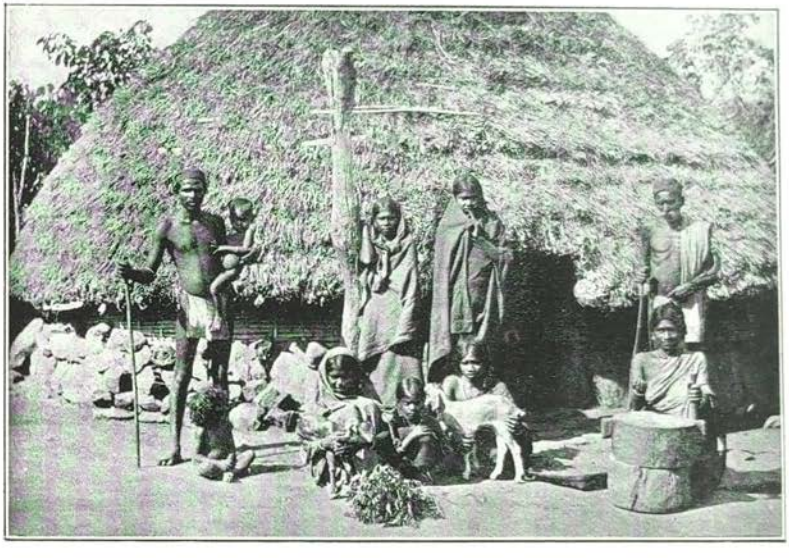
was so used of the Lord as to entirely change the attitude of the people towards us. Since then not only has there been no opposition but the writer always looks forward to a kind reception, and a patient hearing, when preaching on the site of his first camp.

In December, Mr. Brand and I made an evangelistic tour to the south and south-east of our field. The most pleasing feature of this work was the exceptional quantity of literature we sold. In the eight or nine preaching days of this journey 28 towns, villages, and shandies were reached, 92 addresses were delivered, 25 Testaments and 900 Scripture Portions and Gospel Booklets were sold, and about 10,000 souls heard the Gospel—many of them for the first time. Magic Lantern Lectures were delivered in several places to good effect. On every occasion but one we were well received and had excellent audiences. In that one instance we were out-distanced by Brahmins through a religious conversation we had held with some high caste people beforehand. Even in this we were given ample compensation by catching the people by guile several days afterwards in their market, on which occasion we found many attentive hearers and willing buyers.

Another journey, of at least as great interest, was that made to the Kolli Mountains. For eighteen months we had cast

wistful glances at the long, jagged skyline of those black Mountains of Death, longing to take the Gospel to that unknown world behind. Last April witnessed our opportunity. Followed up the narrow steep path of the dense jungle by a line of coolies carrying our necessities, we scaled the dark slopes, of some 3,500 feet in height, and made our first acquaintance with the beautiful hill country and its industrious, though timid, people.

These quiet folk have long been subjected to much oppression, both from the rapacious moneylender of the plains and from various Government officials of the lower order. This has increased their timidity to such an extent that we found it



HILL PEOPLE IN NORTH SALEM DISTRICT.

exceedingly difficult to induce the people outside their little barred huts. However, on finding, after many miles of tramp, an old man who had been to Sendamangalam and received medical assistance of Mr. Brand, we were given a most cordial reception; and, sitting by the camp fire under the bright eastern stars, we were enabled with grateful hearts to speak of the great Physician of souls.

Twenty miles to the south rolls the majestic Cauvery, one of the five sacred rivers of India. The eighteenth day of the month Adi is considered in these parts a festival, as it is more meritorious to bathe in the Cauvery on that day than in any other river in India. This led us on the above-mentioned day to pay a visit to Mohanur, a small town on the northern bank

of this river. The sight of hundreds of sheep and fowls being taken for sacrifice, of thousands of men, women, and children flocking to this mighty river in full flood, and bathing there in the full confidence that thereby they were washing away the sins of the soul, was a pitiful one indeed. As with the other parts of our field, Mohanur is without the Gospel—without even one Christian soul.

Not the least valuable result of these camps has been to reveal in a clear, forceful manner the extent of this great field given to us; the utter ignorance of the people concerning even the name of Jesus; their dire need of the precious Gospel, and our own exceeding lethargy in the divinely-appointed work of taking them the message of salvation.

Medical Work.

The fact that the medical work here largely affects every department of our service, precludes my leaving it out of this Report. It is perfectly natural for the pioneer to expect to find not only caste in all its naked deformity, but also strong prejudice and bitter suspicion, leading eventually to direct aggression. Whether he expects it or not he is sure to meet it, and every day brings home anew the difficulty of enlightening the people as to the real object of his labour, and eradicating scurrilous notions that spread on every hand. His foreign birth and customs, his colour and nationality, are all against him.



A Busy Morning for Mr. Brand.

But even the pariah is a man, moved with passions like our own, and there is no surer or quicker way of touching the softer and finer parts of his soul than by removing his bodily pains.

One example will suffice. Last year I accompanied one of our preachers to a village about a mile distant. Notwithstanding the fact that we had often given work to some of the principal men of the place, we were treated with frigid indifference and supreme contempt. After some weeks I again visited the same village with the same preacher. Lo, the very atmosphere was changed! Instead of preaching to temple idols and half-a-dozen children we gained the presence, sympathy, and attention of almost the whole village. What magic wand had wrought the change? Several persons were in the crowd whose cousin had received medical aid from Mr. Brand in a severe attack of rheumatism; there were the relations of another man who had been treated for a cold. Immediately in front of me stood a woman with her only child, who but a few days previously had been at death's door in the grip of dysentery.

Evangelistic Work.

Here we come to a section of our labour seriously handicapped by lack of workers. Our evangelistic staff consists of two souls, Preachers Varatharajulu and Swamidhas. I would emphasise the fact that it is chiefly here that we must strive for reinforcements.

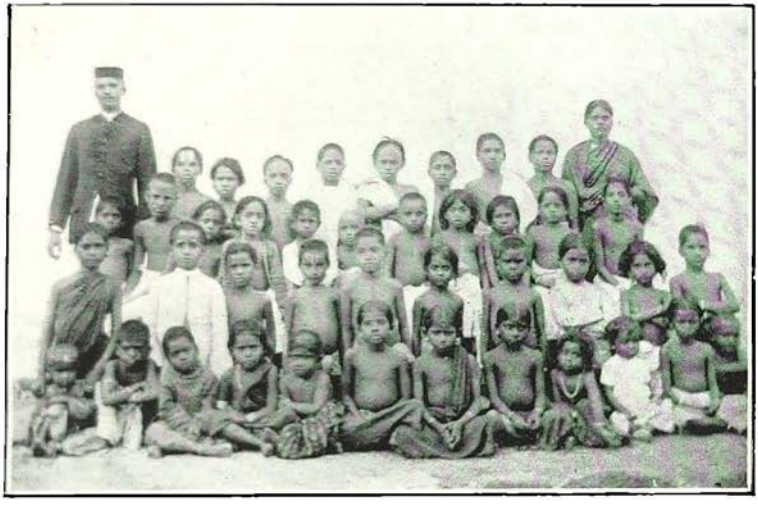
Preacher Varatharajulu is stationed in Sendamangalam, which is the centre of his daily itineration. His circuit is a very populous one, especially on the western side, and the number of villages on his weekly list falls far short of the number of places in his circuit. Two shandies, or markets, form golden opportunities for coming nearer to the people and for proclaiming the Gospel message. But the drawback is that Varatharajulu has not been able to spend even half his time in preaching. Building operations and other such matters have necessarily curtailed his time for his own work, so that for a great part of the year our preaching staff has consisted of only one soul. However, as most of these initial difficulties have been overcome, we are glad to say his time is now more regularly given to the spiritual side of his work.

Preacher Swamidhas is a man of different calibre. He has neither culture nor learning, so-called, to recommend him; but he has a winning manner, and better than that, he has a spiritual mind. Through the blessing of the Lord these graces, with perseverance in house visitations, have gained him considerable influence and genuine respect amongst the people. Instead of being ignored on the one side and pelted on the other, he is now for the most part kindly received and his counsel frequently sought. Best of all, souls have been saved under his ministry. His circuit covers a wide area, and in his

weekly list we always have two large shandies and a number of villages. On the mornings of four days in the week he is joined by Preacher Varatharajulu.

School Work.

After several unsuccessful attempts to establish a school in Sendamangalam we started one for girls only, at the request of a number of the townspeople. All seemed to go well for a time, and after six months working it attained a strength of sixty scholars. Yet we often felt the growth was unnatural, and about this time complaints that we were teaching about Jesus came in more thickly than usual. The parents were determined that their children should learn no more of the "new way," and we were



TUTTIKULAM SCHOOL.

equally decided to keep no School where our mouths should be closed concerning the Saviour. At the new year numbers rapidly fell, and within one week every scholar had been withdrawn.

About two months before this transpired, at the continual request of the villagers we started a school in Tuttikulam. Teacher Samuel and his wife Annammal have dealt faithfully with the people and the School has a roll of 48 scholars. If circumstances continue favourable it would be a great help to purchase ground and erect our own buildings. I am glad to say that a friend has already made a gift for the purchase of a site.

Literature.

During the year August 1st to July 31st, 45 New Testaments, 885 Scripture Portions, 579 Gospel Tracts, have been

sold, and several thousand handbills and cards given away. In going into new villages and towns we find a quick sale for our literature, but in those places more frequently visited books are not so readily purchased. We feel that the sale of gospel literature is a happy and promising feature of the work.

Lantern Lectures.

Because "mine eye affects my heart" we generally find that pictures attract both juveniles and adults. Lantern lectures have been delivered here in Sendamangalam, in the villages and on camp, and never have we known the "light pictures" to fail but once. The people of Tuttikulam, regarding our visit at night as an ill omen, were by no means pleased. Unfortunately the whole blame was placed on a man who has for some months been enquiring about Christianity.

Self-Help.

Our Christian congregation at present consists almost wholly of our five workers and their families, so that Self-Help has made but a small beginning. But beginnings are unique in their importance and we feel the necessity of native Christians being taught to make sacrifice for the Lord's work. Collections in our Sendamangalam meetings have amounted to £4 7s. 6¼d. The workers are now voluntarily contributing from 5 per cent. to 10 per cent. of their income to a fund started for furnishing the new Chapel.

Spiritual Results.

In connection with pioneer work there is often the fear that one must labour for long weary years before seeing any real spiritual results. Though I have suffered, I confess, from this temptation, yet the Lord has not dealt with us according to our lack of faith but according to His great mercy. We rejoice that we can point to one and another who, we trust, have been brought to the feet of the Saviour. The remarkable part of it is that all such encouragement has been found amongst caste people—some of whom are high caste. A young man at Tuttikulam of good connection has amongst other things given me his idol; another at Nunjundapuram has done likewise. One man in Kalappanayakkanpatti of good position delivered me some valuable heathen books. These and others we might mention are secret enquirers, and not even we in India can fully appreciate the exceeding difficulty of their position. Praising the Lord for working amongst us to the salvation of souls, we earnestly solicit your prayers on behalf of these young seekers that their way may be made plain to publicly confess their Saviour.

Our Plea.

The reader of the foregoing lines has no doubt been impressed by one outstanding feature, *i.e.*, the utter disproportion between the number of workers and the extent of their work. Can we believe that *even this small number has been reduced through a serious retrenchment?* Think of it—three solitary Christian homes in a field of hundreds of square miles, with as many hundreds of villages! Three candles in a vast wilderness of Egyptian darkness!

The Kolli mountains alone, thickly studded with scores of villages, have an area of about 600 square miles but contain not a single Christian. Our field on the plains, besides its hundreds of villages, has twenty-four small towns in which not a single Christian resides. Surely we ought to find no rest till we have placed one Christian family, one Gospel preacher, in each of those twenty-four towns.

In the meantime many signs are given for us to read. Walls of difficulty are being scaled, icebergs of prejudice are being melted, many of the villagers are freely receiving us, Gospel literature has found eager purchasers, and a spirit of enquiry prevails. Above all, the Holy Spirit is working amongst us and saving souls. While thousands die at our doors without any knowledge of Christ, what else need we to call us forward and possess this land of promise?





Kindly lent] A ZENANA GROUP. *[by B. M. S.*

ZENANA WORK.

BY RUTH MORLING.

OUR ZENANA WORK, we are thankful to say, has been protected and maintained throughout the year. In making our retrospect of the Lord's work we should like to be able to say that progress has been made; but although it is not our pleasure to be able to add this, so far as outward things show, yet we ought to be grateful that the Gospel message is still proclaimed.

Our Bible-woman's work lies chiefly amongst the Brahmin and Udaiyar castes. As the same worker cannot go to both caste and non-caste houses, nothing at present is being done amongst the lowest classes—the non-caste. Our one Bible-woman, Adaikalam, the wife of Preacher Varatharajulu, is now finding a better opening amongst the Udaiyar caste, and this evening, as I was talking to her, she was more hopeful than she had been for some time. On her list she has twenty-seven houses, about seven of which are visited every day of the week, Saturdays and Sundays excepted. Ten women are learning to read, and an average of five hundred hear the Gospel every month. The gift of a little son to Adaikalam stopped the visiting for a time, but with returning health she has found new houses to take the place of some that were closed.

One thing that has made it difficult to supervise the work has been that my own presence in the homes of the people seems to hinder rather than help. In some places I have been received very kindly, at others the people have made all sorts of excuses to get me away. Sometimes, on finding the door

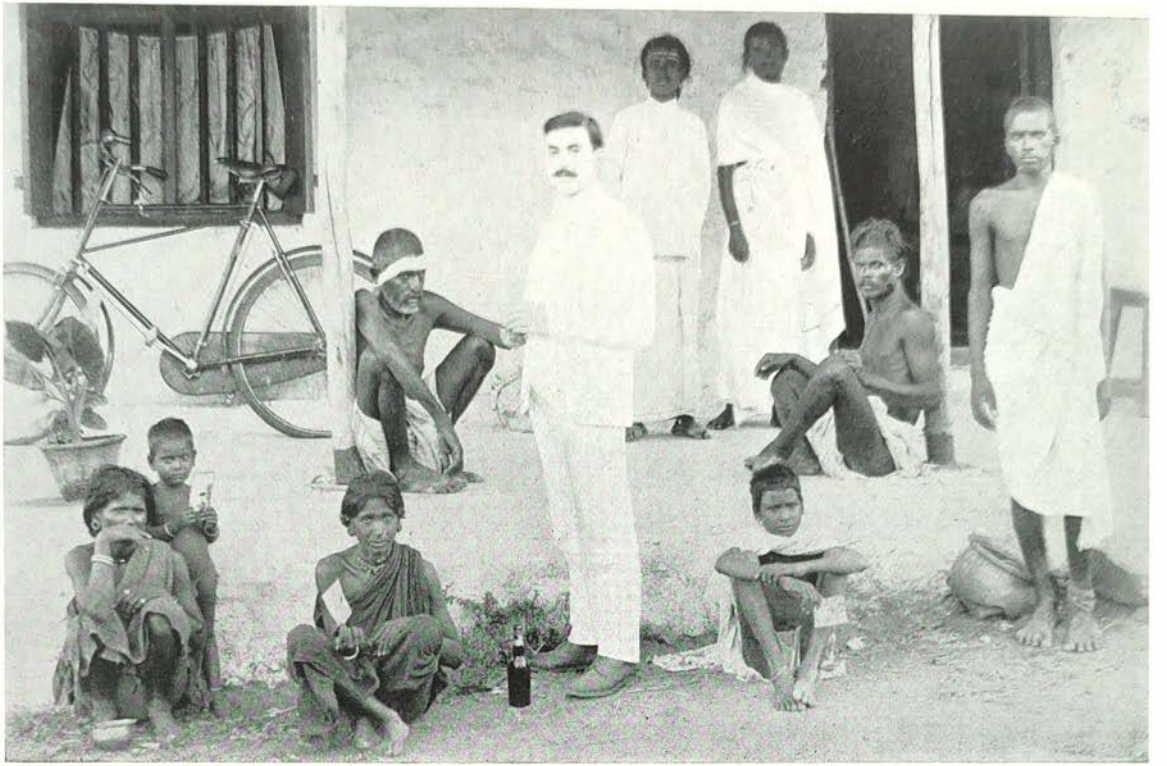
closed to me, we have heard a shrill voice from within saying that they were eating, which we knew very well was false. However, building work, and Mr. Brand's medical work, are bringing us in closer contact with the people, and we hope that in this way some of their prejudices will be removed.



Mrs. Morling. Grenville. Gussie.
THE BRIDGE THAT SPANS.

This reminds me of a very sad thing I witnessed the other day. One morning, about four weeks ago, I was busy with my usual household duties when a most unearthly sound fell on my ears. I at once ran out to see what it could be, and what do you think I saw? A woman was coming along the road, calling, shouting, gesticulating with all her strength—as well she might, for in her arms she carried her only babe—dead! Oh, the horror of it! How the mother heart within us ached for that poor, bruised, bereaved one. There she was, alone in her grief, carrying her only child to the burning-ground. No one to bear it on a bier; no one to beat even a drum. She herself must perform the necessary ceremonies. Why? Because there was nobody else in the town exactly of her shade of caste. The difference between her clan and many others in the town was but a shade, yet she must go her own way and get on as well as she could. It is far too much trouble for those of one caste to concern themselves about the affairs of another caste, however fine the difference may be. But *we* are not only of another caste merely, but are actually non-caste. Not only non-caste, but of another country and of another colour! Can we wonder at difficulties in starting new work in an unevangelised country?

There is another side to our work, dear friends. We have many times remarked about the way the Sendamangalam people watch our children outside the house. They never seem to tire of watching their little ways, and some of those who are more intimate like to speak to them. Somehow these people, although they have never seen any other white children, seem to quite understand the little ones, and the little ones seem to understand them. We say sometimes that our two



MR. BRAND WITH SOME OF THE MORE SERIOUS CASES.

boys form a kind of bridge to span the wide gulf that ever seems to separate us from our dark neighbours.

So may we not pray that the little ones—that the whole home—may be a softening influence amongst the people? Of late hundreds of people have come into our compound up to the house in connection with building and medical work. How many have gone away with brighter and happier and more healthful ideas of home life?

GOSPEL MEDICAL WORK.

By J. M. BRAND.

ONE characteristic of the year's work in Sendamangalam has been the discovery of a vulnerable point in the apparently impregnable fortress of heathenism. A breach—small, but palpable—has been made, and we are surely justified in believing that the great Captain of our Salvation designs to use in the future, even more than in the past, the instrument that has been largely responsible for this breach in the enemy's fortifications—viz., Gospel Medical Work.

The people of Sendamangalam have refused our school; they despise our preachers and scoff at their message; many of them will have nothing to do with the Bible-women, whom they keep out of their homes; but though they may keep out the messenger of the Gospel they cannot keep out *disease*. This grim visitor enters their homes and threatens their nearest and dearest. The racking pains of illness come, and the strong man is laid low. Then they will often come to the Christian missionary, who knows a little of the healing art, and gladly receive from him ease from their pain. At such a time, when a man has lost the self-confidence of lusty health, he will listen quietly to a simple talk on soul matters, and hear of the Great Physician who can effect a cure in diseases of the soul. Thus the hearing ear is obtained, and we trust to the Spirit to give the understanding heart. It has been my privilege to lean over the rough couch on which the poor sufferer has been lying, and to mention the name of Jesus as the balm for all sin-wounds. And sometimes a light in the eye of the man looking up into our face would fire the hope within us that some word had gone home. In the case of the heathen who have never before heard the story of Jesus, the Spirit can produce a saving faith where there is very little *knowledge*. The day shall reveal it.

During the past year 1,633 appeals for medical and surgical help have been responded to. A great many more, chiefly those of a serious nature, might have been treated, but that

with my imperfect medical training it would have been unwise to undertake them. Often have I had sorrowfully to send away from the Mission House door sufferers from dangerous conditions because to treat them would have demanded skilled surgical ability which I do not possess. The call is loud and pathetically insistent for a qualified surgeon and a small hospital for the new field. Small injuries have been attended to, and much good, we thankfully acknowledge, has been done, but I have often been forced to stand by and impotently watch the hand of death slowly crush the precious life from sufferers who, humanly speaking, might have been saved had qualified help been near. Only two days from the time of writing these words a man was brought up suffering from strangulated hernia. The poor fellow was in agony painful to witness—had been thus for two days, and must have died within a few hours. After about twenty-five minutes continuous treatment I managed to reduce the hernia, and thus got the man out of danger. *But he is not cured.* The condition may recur at any time, and probably *will* recur. A surgical operation is essential in his case, but unless he can be persuaded to undertake a long road journey of thirty-seven miles to the nearest Government surgeon his case must be left. Again and again did the sick man's aged father beg me to do what was necessary, but, of course, I knew I could not possibly undertake it.

Space would fail me to tell in detail of the work accomplished. The few instances given in the following pages must be taken as typical of the rest. It has been my custom to give to each patient a Grimké Scripture Text Card in Tamil, and we trust this will be as seed cast upon the water, found again after many days. Patients have signified their gratitude for help received by contributing £2 15s. 9½d. This is not an inconsiderable sum when it is remembered that large numbers of the people treated were so poor that their gifts were made in coins representing *one-twelfth of a penny* in English money.

For the privilege of serving our Lord and King in this wonderful land of India; for the valued and essential co-operation of friends at home; for the marked success of the past year; and for the greater things He has yet in store, we render Him most humble and hearty thanks.

How a Broken Rib led to an Open Heart.

It was just 9 o'clock a.m. and I was deep in language study when Mr. Morling walked into the room with a Hindu at his elbow. The latter was a man of about 33, medium height, manly bearing, regular, masculine features, and fine honest eyes that looked one straight in the face. But just now he wore a troubled aspect, and looked anxiously at each of us in turn as if waiting for some favour to be granted. A few words in English sufficed for Mr. Morling to inform me of the case, and I then spoke to the man in Tamil.

"Salaam, Iyah! What is the news you have to tell?" "Oh, Englishman," said he, "I come to tell you that two days ago my Tumbi (younger brother) was caught by robbers, who fell upon him and beat him so that he is now about to die. Swamidhas (our Catechist at the man's village) told me that you might come and give medicine to save life. Do come, if you please; my Tumbi is in great straits, and his throat is now making a noise like this" (here he made an imitative noise in his throat descriptive of painful respiration).

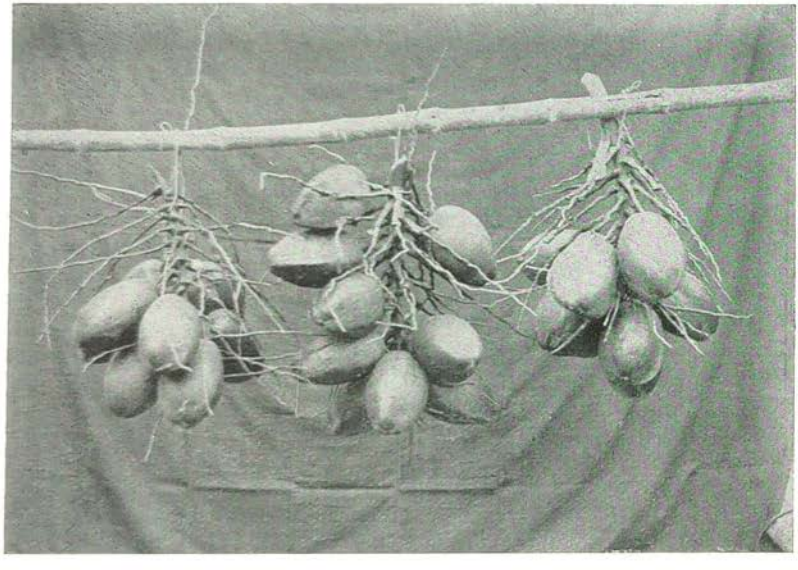
From this description I imagined the man was in some danger, and so was soon cycling away to his village. I had no notion of where the man lived, but that did not matter, for once in the village, many friends and relatives of the sick man were waiting to show the way. I followed along some narrow streets thickly populated with crawling babies, fowls, dogs and pigs, and soon came to the house. It was a big one, and when I entered the courtyard where lay the patient, the crowd followed in to the number of nearly 100 men.

I sat down by the string cot of the sick man, and began a diagnosis of the case. From my knees outwards, and all around, the silent watching crowd of black faces centred their gaze upon us. This suspicious watchfulness of theirs was most disconcerting, for it was needful, for purposes of examination, to remove from the patient's chest the thick crust of medical mud smeared on by the village doctor, and I knew this would displease some of the onlookers. However, the patient was obviously distressed by the closing up of the pores of his skin, and it was impossible to examine the ribs through that thick crust of mud, so I said it must be cleaned off. There was some discontent, but it was done, and the diagnosis of a fractured rib was thus made easy. Other injuries were noted, and instructions given as to treatment. Up to that time the patient had been making a most curious noise in his throat, but after the mud was removed this sound ceased, and the man became more comfortable. This made a good impression in my favour upon the onlookers, and encouraged them to carry out my next instructions, which were to bring the man in a bullock bundy to the Mission House.

I was just about to leave them when a member of the family requested me to wait a moment. The cause was soon made known as a servant brought forward a metal tray covered with various sweetmeats and spices, of which I was expected to partake. In a corner of the tray lay three bright rupees (4s.) which they gave to express their thanks, and which I, of course, placed in the Medical Fund. As I cycled away home it was with a great desire that this case might prove successful, for the Hindus who had watched with evident disapproval the removal of the mud crust applied by the heathen doctor, would be certain to ascribe to that step any subsequent change for the worse in the man's condition. Immediately he arrived at the

Mission House I applied strapping to the ribs and an anodyne preparation to the bruised muscles, and sent him away. For several days we waited anxiously to hear the result. Imagine our pleasure when one day we saw the young man *walk* up, evidently much better, and accompanied by quite a crowd of his gratified friends. The family had brought with them, in token of their gratitude, three large branches of young cocoanuts full of delicious milk (shown in picture), and a large fish. The latter was a rare delicacy in our inland town.

We are pleased to be able to report that the brother of the injured man professes to have forsaken idolatry. He has not yet come into the Christian fold, but we have great hopes



BRANCHES OF YOUNG COCOANUTS FULL OF DELICIOUS MILK.

of him. He and his brother were present at the first regular service in our new Chapel. Just now his family suspect him of a leaning towards Christianity, and are bringing great pressure to bear upon him, so that he may not become a pervert from Hinduism, and so bring disgrace upon them.

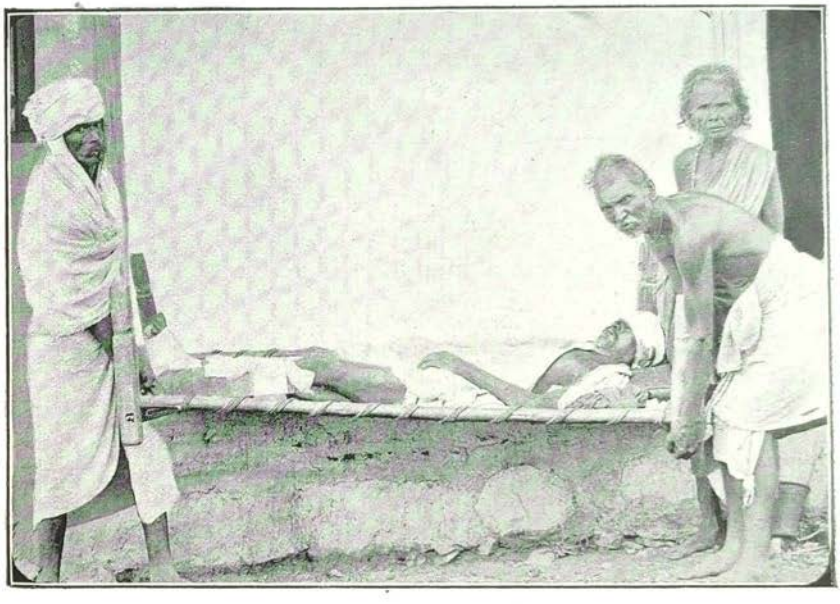
"Buried Alive."

Our illustration shows a man who retired to rest one night as usual, but was awakened early the following morning by the falling down of his house. The walls of this house were of mud, which, owing to recent rains, had become soft. They

happened to tumble down just when the man was inside, and the result was a broken leg and badly lacerated ear.

In the former, the Tibia and Fibula were snapped off short in the lower third of the leg, so that the foot rocked about as if only held on by skin.

Here a difficulty arose—I had no splints! An old packing case was at hand, however, and saw, hammer and nails were available, and by these means a tolerably good splint was quickly made (see picture). The fracture was then reduced and fixed in position, the splint applied, and the leg placed under conditions favourable to healing (at the time of



"BURIED ALIVE."

writing the leg is not doing well, as the man has to be carried to and from his hut to be treated; also the people in his home cannot be made to realise the serious nature of the accident, and the leg is constantly bumped. Here is one of the many cases that call for a small hospital). The ear was badly lacerated, and had a perforating wound leading to the exterior of skull. This wound required several stitches and suitable dressing.

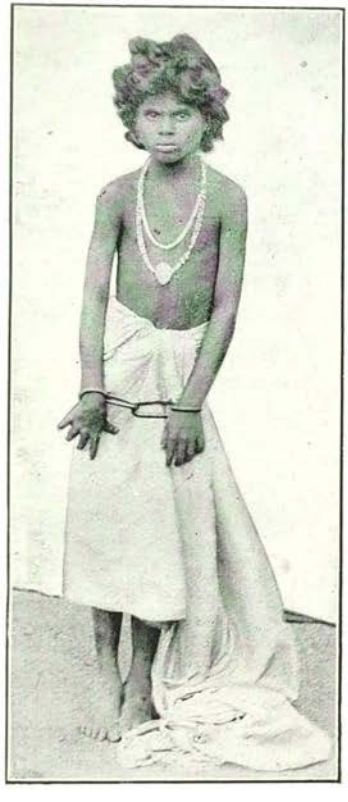
The following morning, when brought to me for re-dressing, he was feeling much more comfortable, and I took the opportunity while attending him of quietly telling the good news of the Gospel. How easy it is to speak to a sick person

of the sickness of sin, and how natural to tell of the Balm of Gilead while applying balm to the wounded body.

Leaving him for a moment and going indoors I overheard him talking over with a friend the words he had just heard.

Chains of Heathenism.

Here is a girl for whom heathenism has nothing but hot branding-irons and heavy fetters. What has Christianity for her, and for others like her? The answer rests partly with the reader of these lines.



"CHAINS OF HEATHENISM."

In this case, the first thing Christianity did was to knock off the chains. Think of the cruelty of forging a clumsy great iron chain on to the wrists of a young girl! Imagine — you who are parents — imagine such a chain clogging the fair blue-veined wrists of your little girl! Imagine the gentle, sensitive little thing hiding the chained wrists under her pinafore, and shrinking back from the suspicious glances of her companions, who stare at her as the devil-possessed girl, when, in reality, she is only suffering from illness, poor little mite! But the supreme pity of it is that *this* child does *not* feel the taunts of her companions. The iron has entered into her soul. Constant cruelty in the shape of ignorant medical treatment from her parents and from various native doctors has left her sullen, blunted in intelligence, and devoid apparently of desire for affection. Superstition has stamped its impress upon that face and robbed it of innocence, grace and glee.

For a long time she has been Epileptic, and in addition has suffered from persistent vomiting. The former has yielded to treatment, but the latter is beyond my skill to reach. It is due to some obscure cause perceptible only to the fully trained physician. What we want in this, and numerous other cases, is a proper Doctor for this new field.

Treasure Hid in the Mountains.

Gold, in yellow, heavy bars, lying secure on the rock ledges of a dim cave. Handfuls of sparkling gems, the flashing diamond and wonderful red ruby, with all the hoarded wealth of ancient Indian kingdoms. Imagine a man fortunate enough to discover such a treasure. Look at him as he peers about him, fascinated by the strange glittering stones, as he goes down on his knees and falls to toying with the scintillating heap before him. How they gleam and shine, those rare beauties! Their brilliance illuminates the very darkness of the cave in which they lie hidden. His search is over. He has found the treasure hid in the mountains.

* * * *

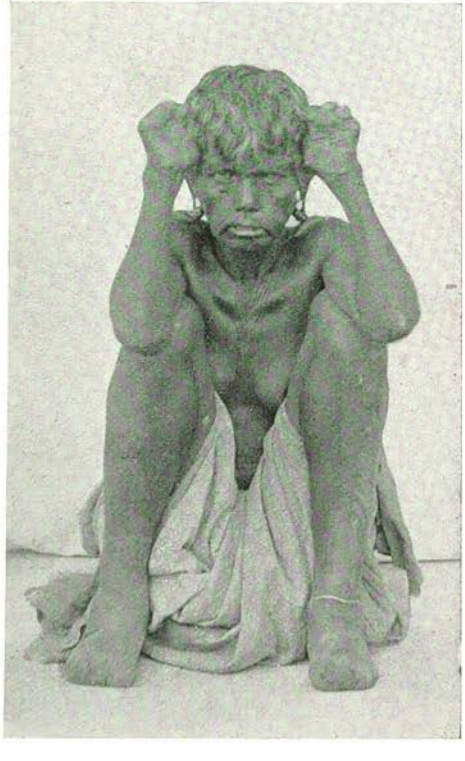
Some months ago Mr. Morling and I set out to find treasure hidden in the mountains, and were successful in discovering it. The wealth that met our eyes in the fastnesses of the Kollis (Mountains of Death) exceeded even that described above—that is, according to the reckoning of Matt. xvi. 26. For if one human soul is worth more than the material treasures of a whole world, what shall we say of 60,000? And that is the number at the lowest computation of the mountain dwellers on the Kollis. We have only been able so far to visit them once. To scale the heights and find out their villages is no easy task, and we were forced to ascend by a narrow track, up which it was impossible to drag the tent, and, consequently, we were obliged to camp and sleep as best we could. The hill-side cattle sheds made very comfortable resting places at night. Up there among the clouds not a horse, pony, or cart of any kind was to be found, and all travelling had to be done on foot. The air was cool, and the scenery in many places magnificent beyond description. On our journey our path for miles was made of brown, yielding leaf mould, and before and behind us the way extended like one long forest tunnel. On our left ran a high, impenetrable wall of jungle. To the right hand a musical stream kept us company, making a delightfully cool and refreshing sound as it tumbled along its stony course. A few yards of vegetation separated the stream from our path, and here, constantly moistened by the water, grew a most luxuriant belt of ferns, tree ferns, palms, grasses, mosses, and all the prolific plant-life of an Indian forest. To complete the fairness of the scene, overhead we were arched in by a perfect roof of leafy boughs, through which the green light filtered on to the travellers' heads beneath. In such a paradise as this dwell these 60,000 souls, *absolutely untouched by any Christain influences whatsoever.*

They live in a primitive world of their own, for the most part ignorant of an outer world. Here they plough, and sow, and reap, tend cattle, live and die, and give place to the next

generation, who in turn do as their fathers before them. Here the children are born into our common heritage of sin and sorrow; they grow up enduring the common sufferings of our humanity; and, finally, they face the problem of death, some indifferently, some despairingly, some in the confidence of self-deceit, but none with a sure and certain hope beyond the grave. These people will never hear of Christ in this generation if English Strict Baptists do not send them the message. Oh, for a baptism of the Holy Ghost that would send the men and the money for the evangelisation of these multitudes.

"THE HARVEST TRULY IS PLENTEOUS, BUT THE LABOURERS ARE FEW; PRAY YE THEREFORE THE LORD OF THE HARVEST, THAT HE WILL SEND FORTH LABOURERS INTO HIS HARVEST" (Matthew ix. 37, 38).—[ED.]

"Room for the Leper! Room!"



"ROOM FOR THE LEPER! ROOM!"

This picture of helplessness and misery was shown to a high-caste and learned Brahmin. His first remark was, "That shows how little *she* has worshipped God. Her condition is the result of her sin" (done in a former birth). Incidentally, this illustrates the way in which the doctrine of transmigration enters into the Hindu's life. They believe a man's present condition is fixed according to the fate written in his forehead by Brahma, and that this is the result of actions done in a former birth. Thus Hinduism has neither hope nor help for the stricken, forsaken woman in the picture. Thank God *we* have a Gospel even for such, and though in this world little can be done for their

bodies, yet we can tell them of One who undertakes the cleansing of the soul, and who, in the next life, will wipe all tears from the faces of those who trust in Him here; of a home where they shall hunger no more, neither thirst any more; where there shall be no more death, neither sorrow nor crying; neither shall there be any more pain.

Surely this is better than Hinduism, whose brightest hope for her is that, after death, she will be born again into this world of pain, of which she has already had such hard experience.

With regard to the treatment of lepers, medical research is doing all it can, and it is claimed at last that a remedy has been discovered for the terrible disease if administered in the early stages. I am hoping to devote special attention to this after the stress of Tamil study is over.

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.

In reviewing the third year of the Ladies' Zenana Auxiliary the language of our hearts is, "The Lord hath been mindful of us: He will bless us."



FOR WHOM WE PLEAD.

Our readers will remember the happy and successful Valedictory Meetings which were held at the Surrey Tabernacle on October 27th when we said good-bye to our sister, Miss Elliott. It was a time of gratitude and joy, for our prayers had been heard and answered.

Following soon upon this was the journey of 6,000 miles to far-away India, the passage being made in the SS. *Dunera*, sailing from the Royal Albert Docks on November 21st, 1908. A large



MISS ELLIOTT ON BOARD SHIP.

party of friends went to see her off, and as the gallant ship sailed away we had mingled feelings of joy and sorrow—sorrow at the parting of a beloved friend, but joy in knowing she was doing the Lord's will.

The journey was made in safety, after encountering a heavy storm in the Bay of Biscay, and late in the afternoon of December 22nd the *Dunera* steamed into Madras harbour, where she was met by Mr. Booth, who arranged the landing and took charge of the luggage, and soon (to quote Miss Elliott's own words) "I stepped for the first time on the shores of India, the land of darkness and idolatry. Under the shades of evening little could be seen clearly, but curious buildings and irregular streets and the dusky inhabitants calling and conversing in an unknown tongue brought before me that it was a foreign land. We were not long in reaching the Mission House, where a loving welcome was awaiting me from Mrs. Booth and Rex."

We feel sure that our sisters and co-workers have followed our first Zenana Missionary's progress with unabated interest and with earnest prayer on her behalf.

The Reports of Branch Prayer Meetings and Annual Meetings show that the enthusiasm of the women of our Churches has been kept alive, indicating the continued blessing of the Holy Spirit.

We should much like to learn from our Branch Secretaries whether the Prayer Subjects published in the *Herald* are used by the members week by week. Our Missionaries are day by day engaged in a hand-to-hand conflict with the powers of evil, and Satan will not give up his prey to any but our conquering Lord, who says, "For these things I will be enquired of."

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 Tabernacle, Miss E. Elliott.
Bassett Street, Keppel Street Memorial, Miss Feilder.
Bermondsey, Lynton Road, Mrs. Crisp.
Brentford, North Road, Miss M. Fromow.
Brighton, Prarthana Sabha, Mrs. Cozens.
Bury, Providence.
Cambridge, Eden, Miss Eldred.
Chadwell Street, Mount Zion, Mrs. Silvester.
Chelmsford.
Clapham, Courland Grove, Miss Sears.
Fulham, Ebenezer, Mrs. Brown.
Grays, Ebenezer, Mrs. Smith.
Greenwich, Devonshire Road, Miss Smart.
Guildford, Old Baptist Chapel, Miss Pickett.
High Wycombe, Zion, Miss Rogers.
Homerton, Homerton Row, Mrs. Brett.
Hounslow, Zoar, Miss Ebbs.
Ipswich—
  Bethesda, Mrs. Chilvers.
  Zoar, Miss Wright.
Kingston, Providence, Mrs. Lambourn.
Lewisham, College Park, Miss M. G. Voysey.
Leyton, Goldsmith Road, Miss Jones.
Lowestoft, Tonning Street.
Manchester.
Northampton, Providence, Mrs. Catling.
Prittlewell, Providence, Mrs. J. Fromow.
Reading, Providence, Miss Pursey.
Richmond, Salem, Mrs. Robinson.
St. Albans, Bethel, Miss Gregory.
St. John's Wood, Mount Zion, Misses Harris.
Soho, Shaftesbury Avenue.
Staines, Miss Wollard
Stratford, Gurney Road, Miss Ince.
Swindon, Providence.
Tottenham, Ebenezer, Mrs. Troupe.
Tring, Akeman Street, Miss E. M. Maull.
Waltham Abbey, Ebenezer.
Walthamstow, Zion, Mrs. Booth.
Walworth—
  Surrey Tabernacle, Mrs. Boulden.
  Penrose Street, Miss R. Staines.
Wandsworth, Chatham Road, Mrs. Baxter.
Warboys.
Watford Tabernacle, Miss D. Stone.
West Ham Tabernacle, Mrs. Stockdale.
Wood Green—
  Park Ridings.
  Dovecote Hall, Mrs. Parrish.

"BOBBIE."

JUST lately many friends have enquired after Bobbie, Mr. and Mrs. Booth's eldest little son, so we are sure that his photo in this year's Report will be received with pleasure.

Bobbie was born in India, and for the first few months was a healthy baby, but the dreadful climate soon began to have a bad effect upon him—the little limbs grew painfully thin, and the attacks of fever followed one upon another. Then came a day when his father and mother hung over him expecting every breath he drew would be his last; but God answered their agonised prayers, and brought back the little life from the gates of death. As he grew stronger, the time of Mr. and Mrs. Booth's furlough arrived, so they all came to England, hoping that our cooler climate would build up the constitution of the little fellow, that when the return journey had to be made, he would have fully recovered; but after some months of treatment under a London physician the dreaded question was asked, "May our little son return with us to India?" The doctor would not hear of it, and said plainly the only hope of Bobbie ever growing strong was for him to live in England. No one will ever know, except those who have had a similar experience, what dear Mr. and Mrs. Booth's feelings were at that time; to leave a strong, healthy child behind would be trouble enough, but to leave a fragile little fellow, who might never live to see them again, must have been agony indeed; and yet, dear friends, with noble self-sacrifice, our Missionaries bowed to the will of the Lord, and sailed when the time came, with aching hearts without their darling boy.

Oh, you who are mothers, when you feel the chubby arms of your own little darlings clasped around your neck, when you receive their confidences, or the last sleepy kiss at the end of the day, spare a thought and a prayer for Mrs. Booth, who would give anything for your privileges, but because of the call of duty in a far-off land is endeavouring to say, "Nevertheless, not my will, but Thine be done!" Surely God will make up to His servants for this heartrending parting they have had to bear?

The Bobbie of to-day is a very different little fellow to the Bobbie who wished his parents good-bye three years ago. He is tall for his age, which was seven last July, and lives quite happily with his uncle and auntie (Mr. and Mrs. Caplin), and his two little cousins. As a Society we owe our warmest thanks to these friends for making it possible for Mr. and Mrs. Booth to remain in India. Thanks to their loving care and the Divine blessing Bobbie is growing gradually stronger in all ways, and becoming more and more able to enter into his cousins' games. Ernest Caplin is about Bobbie's age, and they are just like brothers. One day they were both enjoying a

romp together, when Mr. Caplin, noticing Bobbie was getting hot and excited, patted him on the back and said, "Hush, Bobbie; calm yourself or you will be ill." He immediately sat down in his own special little chair and remained quiet, evidently being diplomatic enough to know that the quieter he kept the sooner he would be able to go on playing. Little Ernest, not hearing what his father had said, called to Bobbie to come and finish the game. Bobbie looked very indignantly at his cousin, and said sternly, "Be quiet, Ernest. Don't you see I am calming myself?"



"BOBBIE."

Although three years have passed since he last saw his parents he does not forget them, and each week sees a little letter on its way to India, in which all his doings of the past week are recorded. The first letter to his mother was written in printed letters, when he was four years old, and given her on the boat just before the *Oruba* sailed. It contained these words:—"Dear Mamma, I am going to be a good boy till you and Daddy come home to Bobbie." How the tears must have filled dear Mrs. Booth's eyes as she read those words from her little darling; the anguish of heart both she and Mr. Booth went through that day must have been terrible, but already they are looking forward to the happy re-union, if God wills, in two years' time.

Bobbie often talks of Rex and Gerald—the little brothers he has never seen—and makes plans for them all to stay at "auntie's." When told there might not be room, he said, nothing daunted, "I will squeeze myself up very small, and make room for Daddy in my bed."

When staying with his grandma one day, he felt a little to miss his mother and auntie; so, after being rather quiet for some

time, he looked up into his grandma's face and said, "When I stay with you, grandma dear, it seems a very long way from auntie, so am I nearer my Mamma and Daddy?" One can almost feel a similar lump in one's throat to the one that must have been in "grandma's," as she heard the unconsciously pathetic question.

Bobbie has one great ambition, and to this end he is saving all his pennies—that is, to have a typewriter "just like the one Daddy took to India." He remembers quite well sitting on Mr. Booth's knee, and being allowed to tap those funny little keys, that in some mysterious way made real letters come. Some day we hope he will attain to his ambition; meanwhile he tries to fill his copybooks with his best writing, for, of course, one cannot use those dear, funny typewriters unless one can write like a man!

On account of his weak state of health he has not been to school yet, but hopes to go in a few weeks' time. He is not backward for his age, but can do sums, and read and write very nicely—thanks again to Mrs. Caplin. He has also been to Sunday School for two years, and likes going very much.

So we leave Bobbie, growing stronger and healthier with each passing year. May we all join in prayer to God that He will greatly bless Mr. and Mrs. Booth, Rex, and Gerald in India, and as for Bobbie here in England—may God just take the dear little fellow into His loving arms, guiding and guarding him from all that is evil, and filling his little heart with love to Himself, so that these dear ones may be an unbroken family circle in the near future here on earth, and in the Heavenly Home, when it shall please the Lord Jesus to call them to Himself.

GWENDOLINE CHISNALL.

SENDAMANGALAM BUILDING FUND.

COMPLETED, was the single word spoken by our beloved President one Committee meeting night, in reference to the Sendamangalam Building Fund, and as his usual custom is at such times, and the wonderful appearance of our God for our help, he said, "Let us express our thanksgiving by singing our usual verse,

"'Praise God from whom all blessings flow.'"

Upon resuming our seats we were then informed by him, that through a generous but anonymous friend this fund was now completed, instructions had been sent earlier in the year to Mr. Morling to begin building operations, and we are anticipating by the close of this year that the new Mission House will be finished, and our Missionaries in that district gone into occu-

pation ; this will then begin a new era for our work in this new field.

We feel sure that many of our friends will join us in praise to our God, for the help afforded, in the completion of these building operations, and that our united prayer may go up to our God, for the spiritual blessing to rest upon the heathen in this district, as greater efforts are put forth to sow the seed beside all waters.

The increasing impression upon our hearts is, that the Lord will work great and mighty wonders of redeeming grace, in this hitherto neglected and benighted part of India.

THE CHRISTMAS BOX.

THE despatch of these boxes was again undertaken by our dear friends, Mr. and Mrs. Harris and family, of Mount Zion Chapel, St. John's Wood Road, N.W., and one can only thank God for the loving hearts, that are accomplishing so great a task in sending out year by year these boxes.

Mrs. C. C. Harris, "Nethania," Cavendish-road, St. John's Wood, N.W., will be pleased to send patterns of garments or give advice as to suitable gifts ; and Mrs. C. W. Harris, 12, Marlborough Hill, St. John's Wood, N.W., will receive all gifts. It would be a great help if all the parcels had enclosed a list of articles they contained, be carriage paid, and reach there by the 20th of October in each year.

Last year's boxes far exceeded all previous years, both in quantity and also in suitability of gifts (frail and brittle goods should not be sent), and it is most cheering to our friends who have undertaken this work for the Lord to know that it is prospering in their hands, and also to all the officers and Committee of The Strict Baptist Mission, as this speaks to them of the loving sympathetic hearts, who so loyally respond to the various appeals that are made to them from time to time. We also feel assured that the L.Z.A. branches up and down our land are responsible to a large extent for this. May the Lord's richest blessing rest upon all who have thus ministered to us in this branch of service. But it is most of all cheering to our Missionaries in the field as they receive the presents, to come again in touch by such a ministry with the many friends with whom, when in the homeland, they took sweet counsel together, and walked unto the house of God in company.

There is much joy in India amongst our Agents and Scholars when these boxes arrive, and on their behalf as well as our own we tender to all our loving helpers our best thanks.

AT HOME.

AMONG THE CHURCHES.

MANY visits have been paid to Churches, in many counties, by many brethren, for which now we pass on our very best thanks. Far north, far south, east and west have been linked up by the Missionary testimony. Again our President, Vice-President, London Editor of the *Herald*, with Pastor H. D. Tooke, of Gurney-road, Stratford (with his lantern and curios lectures), have all done yeoman service; and Pastor J. Hazelton, of St. Neots, in the provinces, has opened up many new spheres of operation, and interested several Churches, who have become helpers for the first time. Every member on the Committee has been ready to go hither and thither for the good of the Mission, and for all this loving sympathy we tender our thanks.

The Churches have expressed also their pleasure, and profit, in these visits, and have been glad to contribute to the funds, and so feel they have a part in sending the glorious Gospel message to the heathen, and are thus helping on the work of the Lord.

The Hon. Secretary will gladly arrange further deputation work among our Churches in any part of the kingdom.

FELLOW LABOURERS.

"As Thou has sent Me into the world, even so have I also sent them into the world."—John xvii. 18.

THUS the Lord Jesus identifies Himself with all true Christian workers. FELLOW-LABOURERS, to-day we greet one another in the Lord, and as we try to encourage each other, we would say, "Of all that He hath promised, not one thing has failed," and as we remember this and all that it means, we must express our gratitude to God for the privilege of being by His grace permitted to do some little thing for Him. The heavy work placed upon our Treasurer, A. J. Robbins, Esq., and the long and hard toil of preparing the year's accounts for audit and publication, calls forth our warmest thanks; with the unceasing labour of the Editors of the *Herald*, and the President and Vice-President; with the many helpers on the Council who have done deputation work; with Pastors H. D. Tooke and J. Hazelton, the former in London and the latter in the provinces, are helpful encouragements to go forward; but to-day we interchange thought and compare notes, and as we talk together, may the Lord join Himself to us and go with us, that "our heart may burn within us as He communes with us by the way."

We thank our God for preserving mercies, both at home and abroad, for the daily supply of our need, for the increasing

desire so manifested among the Churches to obey the Lord's last command, GO YE; and as we do, may we have the full realisation of His own precious promise when He said, "And, lo, I am with you alway, even unto the end of the world. Amen."

"THE HERALD."

ANOTHER twelve months have passed away, and again the Editors are asked for some word of review. Little can be said which is not already known. Month by month the *Herald* has fulfilled its office of furnishing our subscribers with the latest information concerning the progress of the work which their money enables us to carry on in India. By its means the Churches at home have been kept in close touch with our Missionaries abroad, and, we believe, have been enabled to follow their self-denying labours with a sense of fellowship, and to co-operate with them by intelligent prayer. The progress of the work has been followed by many, we do not doubt, with unabated interest, and thanksgiving has gone up to our adorable Lord as difficulty after difficulty has been overcome, and we have seen Divine blessing attending our efforts. For all that the *Herald* has had the privilege of recording during the year, the Lord be praised.

This is not the place to review the record in detail, but at least it will be fitting to pay a tribute of thanks to each of our Missionaries for the voluntary extra labour which the writing of their papers involves. We at home may not perhaps realise what a tax it must be upon their time and strength. That which enables us at our ease to follow their work is often furnished by the loss of necessary leisure and recreation. The effort, however, is cheerfully made in the hope that we who are enjoying the means of grace and the comforts of home life—and that too in the homeland—may become growingly, and more *practically*, interested in the Lord's work.

Ought we not also to express our high appreciation of the literary ability which the papers of our Missionaries exhibit? Their graphic word-pictures are not only interesting and illuminative of the conditions under which they work, but the true inwardness of the scenes they describe is frequently so revealed that their pathos moves our hearts. We are sure the readers of the *Herald* will agree with us that "Our Foreign Field" makes the magazine entirely worthy of the whole-hearted support of the Denomination.

The success of the Magazine is the only earthly reward which either the Missionaries or the Editors desire. This "success" means, chiefly, the extension of its circulation and the deepening of the interest of our Churches in the fulfilment of our Lord's command. But *financial* success cannot be

excluded from our view when we remember that the funds of the Mission are helped or hindered by its financial prosperity or otherwise. Many will be surprised to learn that upwards of 1,300 copies of the *Herald per month* are not paid for, and that, if they were, a handsome profit would be made for the General Fund, instead of, as at present, a deficit.

Let us, however, gladly record the progress made this year. We have received nearly £15 more than we did last year, so that the deficit which then amounted to £20 3s. 3½d. is now £7 14s. 2d. This is very gratifying, so far, and we thank all who have helped towards this result; in particular, each of our Magazine Secretaries. May we not hope for that co-operation —*i.e.*, payment of pennies—which will enable us to present a substantial balance to the General Fund next year?

THE EDITORS.

MY BIRTHDAY.

MANY HAPPY RETURNS OF THE DAY.

A THOUGHT, born at the throne of grace when laying the need of the Mission before the Lord, is now bearing some fruit. The subscription list proves this, as one Christian friend after another forward annual subscriptions on their birthdays. A chain of many hearts is thus being forged, for we find those who have given on their birthday, look out for others who give, and in many cases the testimony has been borne, "We always remember such in our prayers." Will you add another link to the chain of prayer and gift, if it is ever so small a donation, and thus feel the tightened grip of prayerful fellowship in the Lord's harvest field?

I would pass on the word to those who have had this joy of service, for a real joy it has been, to enlist one other friend during the coming year. The past year has been the year of beginnings in more ways than one in regard to our work, our constitution, our Committee, and our Missionaries; it has also been a year of beginnings in regard to income, and these birthday subscriptions, if enlarged and extended, will supply a real need that has weighed heavily on the Committee during this year—that of providing a steady and regular source of income.

It will therefore give us much pleasure of wishing you the old wish—MANY HAPPY RETURNS OF THE DAY, not only in reference to yourself, but also for furthering the funds of The Strict Baptist Mission.

Amidst the many troubles and cares of this life there are times when true gratitude and thanksgiving spring up in the heart, and usually "our birthday" is such a time, when we feel and think perhaps a little more about the goodness and mercy of the Lord, and are ready to say, "Bless the Lord, oh my soul,

and forget not all His benefits." A practical issue of this might well be a birthday gift, and the Hon. Secretary would gladly send the Committee's grateful thanks, and all such we are sure would enjoy more fully the fellowship of kindred minds, because of being co-workers together with God and one another in not only praying but helping to bring about the answer to the oft-prayed prayer,

Thy Kingdom Come.

FINANCE.

"WHAT HATH GOD WROUGHT!" So said our beloved President at the last Committee meeting, previous to our Annual meeting, when our Treasurer's statement of accounts for the year was presented, and it was seen the total balance was as follows:—

	£	s.	d.
Balance at last audit ...	598	4	4
Received since	2,151	9	4
Received in India ...	158	10	8
Total...	2,908	4	4

The Lord has been mindful of us, and we praise Him, not only for this wonderful total, but the way in which it has been gathered. As we try to review the past, how many grateful seasons come back to us as we remember the messages that accompanied the gifts, expressive of hearts wrought upon by the Holy Spirit, and freely giving because freely they have received. How many of our dear boys and girls, too, have shown their willingness to help on the cause by giving the pence earned by many a task—flowers grown in their own little garden and sold, small articles made and disposed of. What a wealth of telling there will be some day, when the blessed Saviour will say, "Because ye did it unto the least of these My brethren, ye did it unto Me."

Then the older friends, their saved-up capital has been freely put to the Lord's work, because He said He hath need of it; the holy joy of sanctified giving is worth much; may many more have this in the coming year, as they, too, shall prove it is more blessed to give than to receive.

We also rejoice in the amounts subscribed in India by our native Churches; they, too, are blessed with a spirit of liberality, as is seen by the amount £158 10s. 8d. having been added to our funds from all sources in the foreign field.

The L.Z.A. is also becoming a helpful auxiliary to the Mission, not only in their increasing income, amounting this year to £230 5s. 5d., but by the many other ways in which they

are circulating information in reference to our work, and we think the large increase in the Mission boxes is largely due to them: for all this our hearts are filled with gratitude to our God for all His kindness in sending us such good success.

Our needs are still many and urgent, and we trust in beginning another year with prayer and praise we may see through all its days the good hand of our God resting upon us.

If your missionary interest is awakened, we suggest three practical courses that are open to you.

1. ***To Begin a Regular Subscription***, if this has not been done hitherto.

2. ***To Increase the Present Subscription*** if God has given the power to do it.

3. ***To Make a Special Donation*** for the Mission's present necessities.

THE OUTLOOK.

"But My God shall supply all your need."—Phil. iv. 19.

WITH faith in exercise and a strong belief in God's power to supply all our need, what a glorious "outlook" is before us. Surely our song of praise has already begun—

"Jesus shall reign where'er the sun,
Does his successive journeys run."

Our work may be arduous and our trials many, but with the never failing supply of our God at our command, why these anxious cares and worries?

"Begone, unbelief, my Saviour is near,
And for my relief will surely appear."

Thus we spread our Mission and its requirements before the Lord, and as we think of the past year's accomplishment—although our increasing responsibilities weigh heavily upon us at times—yet we are encouraged to press on, believing He will supply them all.

The Future.

There is a great future before our Madras work under the able leadership of our beloved Missionaries, Mr. and Mrs. Booth, to be supplemented by Miss Olive M. Elliott, when her Tamil examinations are passed. The work both in town and villages is very healthy and therefore is ever growing; other villages are asking for help, and if only sufficient funds come in

to warrant further extension, this part of our work is quite ripe for it.

Zenana Possibilities.

The L.Z.A. is most promising, and we feel as the Lord sends us prosperity in this branch of service there are great possibilities before our Mission. India's women can only be reached by women, often so crushed and ill-treated that the Gospel of love sounds strangely in their ears, as all the religion they know of in their heathen state, is one of terror and fear.

Then the sad and terrible condition of the child widows. Oh ! the bitter lament for this dark blot, racking every Missionary's heart with deep sorrow; and even more so the Nautch, or dancing girl, who as a helpless babe is married to the gods, which means as soon as she is old enough she is taken to the priest to begin a life of sin and shame under the name of religion. Oh ! for a greater awakening to these facts.

Namakal Field.

Then our thoughts turn to Mr. and Mrs. Morling and Sendamangalam, with its adjacent towns and villages and the Kolli Mountains. We strain our eyes into the dim future, but what an "Outlook." It is given unto us as Strict Baptists to take the Gospel of the grace of God, in all its sovereign power and fulness, to these poor benighted heathen, who have never heard the name of Christ nor seen His blessed Word.

Medical Work.

A wonderful entrance has been gained in this part of our field through the medical and surgical knowledge of our Missionary, Mr. Brand.

We would advise our subscribers to read the touching articles from his pen in the *Herald* and the effect of his work among these down-trodden people.

This brief view of our "Outlook" is already by the Holy Spirit's power quickening our zeal, encouraging us in our work, constraining our giving, and drawing out our prayer to Him "that is able to do exceeding abundantly, above all that we ask or think" (Eph. iii. 20).

A FAITHFUL GOD.

"God is faithful by whom ye were called unto the fellowship of His Son Jesus Christ our Lord."—1 Cor. i. 9.

IT is a sacred privilege to be able to assist directly or indirectly in the Lord's work.

In the foregoing pages we have tried to set forth this privilege, as attempted, both at home and abroad, to the praise of our Covenant God.

The Year's Record.

The record, therefore, of another year has now been completed, and in issuing it to our subscribers and supporters the Committee would thankfully recognise the goodness of God in granting continued success to the Mission.

Our thanks are also warmly given to all who have helped in this work. The widows' mites and the cup of cold water are accepted by the Lord, and we bless Him for the sympathy and prayers of so many who "have done what they could."

Friends and Helpers.

To our dear friends and helpers in foreign countries we send our loving greetings—some who went out from us, and whose familiar faces come before us now, whilst they are far away enduring bitter cold or tropical heat, and as their letters and gifts reach us we rejoice in the grace that is thus made manifest, and we trust they have the feeling sense of blessing through our earnest prayer offered on their behalf, for—

> "There is a spot where spirits blend,
> Where friend holds fellowship with friend;
> Though sundered far, by faith we meet
> Around one common mercy-seat."

To our friends in the homeland, what shall we say? You know the gratitude of our hearts for all you have done, for we have told you often, and as we once more try to thank you and find words fail us, we lift up our hearts to the Lord and pray that "a full reward be given thee of the Lord God of Israel, under whose wings thou art come to trust."

Our Missionaries.

To our Missionaries, enduring the heat and the burden of the day, we would convey our best thanks; it is their work, so self-sacrificingly done, and so graphically described, that is the cause under God of so much blessing now recorded, and what He is doing with, and for those, who have obeyed His voice

and gone forth. Their work has thus appealed unto the Household of Faith, and hence our present successful position.

"WHAT HATH GOD WROUGHT!"

Praise ye the Lord.

Thus your Committee express their feelings; with a total income balance of £2,908 4s. 4d. we cannot but raise another Ebenezer, saying, "Hitherto hath the Lord helped us."

To the Pastors, Deacons, local Secretaries of *Herald* and L.Z.A. of our Churches who have so nobly helped, we bless God, and relying still upon their continued sympathy we would go forward.

May the love of Christ constrain us all by the Holy Spirit; may we offer praise to Him for the past, and as we look out upon the untrodden way may "He is faithful that promised" be our watchword. The Lord will provide.

The Untrodden Way.

The future is in the keeping of the mighty God of Jacob—and we may well leave it there; for He will not be unmindful of His own people and the work He has given them to do. Strengthened and established in God's most holy Word, let us go forth to our work for another year, remembering—

> "Though dark be my way, since He is my guide,
> 'Tis mine to obey, 'tis His to provide;
> Though cisterns be broken, and creatures all fail,
> The word He hath spoken shall surely prevail."

"So shall My word be that goeth forth out of My mouth: it shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper *in the thing* whereto I sent it" (Isa. lv. 11).

SO BE IT. AMEN.

SUNDRY ACCOUNTS.

October 1st, 1908, to September 30th, 1809.

"HERALD" ACCOUNT.

	£	s.	d.		£	s.	d.
Subscribed 1908-9...	132	13	4½	Deficiency, Oct. 1st. 1908	20	3	3½
Last Year's Deficit Trans. to General Account	20	3	3½	Banks & Son— Printing & postage	118	15	1
Deficiency	7	14	2	Postages, &c., for carriage & distribution	19	10	5½
				Editorial Expenses	2	2	0
	£160	10	10		£160	10	10

SENDAMANGALAM FUND.

	£	s.	d.		£	s.	d.
Balance, Oct., 1908	330	6	5	Remitted to Madras	590	12	0
Subscribed 1908-9...	312	8	7½	Balance	52	3	0½
	£642	15	0½		£642	15	0½

MEDICAL FUND.

	£	s.	d.		£	s.	d.
Subscribed 1908-9...	58	11	1½	Balance ...	58	11	1½

RESERVE FUND.

	£	s.	d.		£	s.	d.
Transferred from General Account...	100	0	0	Balance ...	100	0	0

LADIES' ZENANA AUXILIARY.

	£	s.	d.		£	s.	d.
Balance, Oct. 1st, 1908	234	18	6	Missionary's Salary and Munshi ...	90	0	0
Subscriptions, &c., Less Printing, Boxes, &c., paid by Sec., as per Account ...	230	5	5	Paid to General a/c— Rent nine months	15	0	0
				Grant to Bible-women	60	0	0
				Deficiency on last year's HERALD a/c	10	0	0
				Remitted to Madras for Medical purpose	5	0	0
				Transferred to Voyage Account	20	0	0
				Medical Outfit ...	9	11	6
				Passage	20	0	0
				Baggage Freight ...	7	0	0
				Balance ...	228	12	5
	£465	3	11		£465	3	11

L.Z.A. VOYAGE ACCOUNT.

	£	s.	d.		£	s.	d.
Transferred from L.Z.A. ...	20	0	0	Balance	20	0	0

GENERAL VOYAGE ACCOUNT.

	£	s.	d.		£	s.	d.
Balance, Oct., 1908	53	11	0	Remitted to India ...	80	0	0
Transferred from General Account...	120	0	0	Balance	93	11	0
	£173	11	0		£173	11	0

GENERAL ACCOUNT.—*October 1st, 1908, to September 30th, 1909.*

INCOME.	£	s.	d.
Subscriptions, Donations, &c.	1,417	10	9½
Balance of Mr. Morling's Tent Fund, transferred	3	17	0
Transferred from Ladies' Zenana Auxiliary—			
Rent for nine months	15	0	0
Grant for Bible-women	60	0	0
Deficiency on last year's HERALD Account	10	0	0
	£1,506	7	9½

EXPENDITURE.	£	s.	d.
Deficiency, Oct. 1st, 1908—			
General Account	4	5	3½
Transferred from HERALD Account...	20	3	3½
By Remittances to India for Missionaries', Preachers', Teachers', &c., Salaries and Mission Account	951	11	4
„ Missionary Boxes, Stationery, Postage, &c.	14	13	7
„ Carriage on Christmas Boxes	5	4	7
„ Gifts for Xmas Presents sent to India ...	1	12	6
„ „ Tamil Bibles „ „ ...	5	16	8
„ Curios for Deputation Work	8	0	0
„ Ministerial, General, Deputation, and Committee Room Expenses	72	7	3½
„ British Oxygen Co.		8	2
„ Mr. Vickery	20	0	
„ Banks & Son—			0
Printing Report, Advertising, &c. ...	70	5	1
Transferred to Voyage Account	120	0	0
„ „ Reserve Fund	100	0	0
Balance ...	112	0	0
	£1,506	7	9½

BALANCE SHEET.—*As at September 30th, 1909.*

LIABILITIES.	£	s.	d.
General Account	112	0	0
Sendamangalam Fund	52	3	0½
Medical Fund...	58	11	1½
Reserve Fund...	100	0	0
Voyage Account—			
General	93	11	0
L.Z.A.	20	0	0
Ladies' Zenana Auxiliary	228	12	5
	£664	17	7

ASSETS.	£	s.	d
By Cash at Bank	657	3	5
„ Deficiency—			
On HERALD Account ...	7	14	2
	£664	17	7

In accordance with the provisions of the Companies Acts, 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, 1909.

October 7th, 1909.

WILLIAM LITTLETON, F.C.P.A.

ABSTRACT OF RECEIPTS.

October 1st, 1908, to September 30th, 1909.

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	£	s.	d.
Aberdeen, *Academy Street*			
General		7	6
Acton, *Tabernacle*			
General	6	5	3½
Heralds	1	2	0
Amersham			
General		5	3
Aston Clinton			
General	6	9	9
Heralds		10	0
Attleboro'			
General	1	0	0
Heralds		2	0
Aylesbury, *Walton Street*			
General ...		18	3
Heralds ...		13	7
Balcombe			
General		10	0
Bassett Street, *Keppel Street Memorial*			
General	4	10	7
Heralds	1	2	6
Sendamangalan... ...		7	6
Bath, *Bethel*			
General	2	11	7
Heralds	1	18	8
Beccles, *Martyrs' Memorial*			
General ...	3	18	7½
Heralds ...	1	17	5½
Bedford			
General ...		8	0
Heralds ...		7	0
Bedmond			
General ...			6
Belize			
General		16	6
Berkhamsted Common			
General	1	10	6
Heralds	1	0	0
Berkhamsted, *Beulah*			
General	3	1	0
Heralds		12	6
Bermondsey, *Lynton Road*			
General	22	5	11
Heralds	6	0	0
Sendamangalam ...	11	11	0
Bermondsey, *Spa Road*			
General ...		11	6
Bethersden			
General		2	0
Bethnal Green, *Hope*			
General	1	10	0
Bierton			
General	4	4	7
Heralds	1	0	0
Sendamangalam	3	4	6
Biggleswade			
General ...		11	5
Bolton			
General	4	6	0
Heralds		12	0
Brentford, *North Road*			
General	22	11	3
Heralds	3	7	6
Brighton, *Prarthana Sabha*			
General	24	13	11½
Heralds	2	11	4
Sendamangalam ...		10	0
Medical	2	6	1½
Brighton, *Salem*			
General		16	1
Brighton			
General	3	16	6
Heralds		1	6
Brixton, *Tabernacle*			
General	2	19	9
Heralds		18	11
Sendamangalam ...	2	2	0
Bromley, *College Slip*			
General	2	8	8
Heralds		16	6
Bury, *Providence*			
General		11	9
Cambridge, *Eden*			
General	23	11	10
Heralds	4	2	
Sendamangalam		7	6
Canning Town			
General		11	0
Chadwell Street, *Mt. Zion*			
General	121	11	4¾
Heralds	6	14	0
Sendamangalam ...	100	10	0
Medical		5	0
Chatham, *Enon*			
General ...	1	19	6
Heralds ...		3	0
Chelmsford			
General ...	6	12	5

	£	s.	d.
Heralds ...	1	7	9½
Cheltenham			
Sendamangalam	1	0	0
Chelmondiston			
General		15	0
Heralds		10	0
Sendamangalam	1	10	0
Chesham, *Townfield*			
General	16	0	11
Heralds	1	2	0
Children's Missionary Band			
General	1	9	0
Clapham, *Courland Grove*			
General	3	16	5
Heralds	1	3	0
Sendamangalam ...	2	13	0
Clapham Junction, *Providence*			
General	1	13	6
Claxton			
General	1	7	6
Colchester, *St. John's Green*			
General ...		15	0
Heralds		1	0
Sendamangalam		2	6
Colnbrook			
General ...	2	6	1
Heralds ...		12	6
Cranleigh			
General	1	0	0
Croydon, *Tamworth Road*			
General	4	6	0
Heralds	1	14	0
Datchet			
General ...		6	0
Heralds ...		2	0
Dunstable			
General ...		11	0
Eaton Bray			
Heralds ...		2	6
Egham			
General		10	0
Heralds		12	6
Elthorne Road, *Ebenezer*			
General ...	3	1	4
Heralds ...		5	2
Epping			
General	2	0	0
Erith, *Providence*			
General	3	5	4
Farnham			
Heralds		5	0
Fleckney, *Carmel*			
General	1	5	6
Sendamangalam ...		5	0
Folkestone, *Zion*			
General		13	6

	£	s.	d.
Glemsford			
General		1	0
Heralds		7	0
Grays, *Ebenezer*			
General		12	6
Heralds		1	6
Greenwich, *Devonshire Road*			
General		12	0
Heralds	1	6	6
Sendamangalam		10	0
Great Catsworth			
General		9	7
Great Gransden			
General	4	1	2½
Great Paxton			
General		5	9½
Guildford, *Old Baptist Chapel*			
General	27	11	5½
Heralds	1	18	0
Sendamangalam ...		8	6
Hackney, *Shalom*			
General		16	9½
Hail Weston			
General		6	11
Haworth, *Hall Green*			
General	6	7	1½
Heralds		8	5
Hedingham			
General		10	1
High Wycombe, *Zion*			
General	6	1	0
Heralds	1	5	6
Sendamangalam ...	1	0	0
Hollinwood, *Bethesda*			
General	9	3	11
Heralds	1	19	1
Homerton, *Homerton Row*			
General	18	2	6½
Heralds	1	18	5
Sendamangalam ...		10	0
Horham			
General	18	16	0
Heralds	1	10	0
Hounslow, *Zoar*			
General	17	0	4¾
Heralds	2	14	9
Ipswich, *Bethesda*			
General	10	16	8
Heralds	3	0	8
Sendamangalam		8	0
Ipswich, *Zoar*			
General	20	1	4
Heralds	2	4	3
Kenninghall			
General	2	4	0
Heralds		6	0
King's Langley, *Zion*			
General	1	0	0

	£	s.	d.
Heralds	1	0	1
Kingston, *Providence*			
General	5	1	1
Heralds		17	0
Lee, *Dacre Park*			
General	1	12	1
Heralds		13	10
Lewisham, *College Park*			
General	6	7	6
Heralds		4	10
Leyton, *Goldsmith Road*			
General		8	6
Heralds	1	1	0
Limehouse, *Elim*			
General	1	1	0
Lowestoft, *Tonning Street*			
Heralds ...		15	0
Madras			
General	6	0	0
Sendamangalam ...	6	0	0
Maidstone, *Providence*			
General		14	0
Heralds		9	0
Manchester			
General	17	1	6
Heralds	2	12	10
Medical		1	0
March, *Providence*			
General	15	3	1
Heralds		13	1
Marylebone, *Mt. Zion*			
General 146	11	11	
Heralds	6	15	2
Sendamangalam ...	16	2	6
Marlborough			
Heralds ...		2	6
Mendlesham			
General ...		12	6
Heralds ...		4	6
Meopham			
General		14	0
Heralds		2	9
Middlesbrough, *Providence*			
General	3	12	0
Heralds		9	8
Needingworth			
General	1	6	8
Newcastle, *Gallowgate*			
General	4	12	11½
Heralds		13	0
Sendamangalam ...	1	2	0
New Cross, *Zion*			
Sendamangalam ...	1	5	0
Northampton, *Providence*			
General	2	10	0
Heralds		16	0
Norwich, *Orford Hill*			
General	2	6	9
Heralds	2	17	3
Notting Hill Gate, *Bethesda*			
General	4	8	10
Occold			
General ...	3	4	0
Otley,			
Heralds ...		13	0
Ottowa			
General ...	1	3	7
Heralds ...		6	0
Over			
General ...		8	0
Heralds ...		12	0
Peckham, *Zion*			
General		15	0
Heralds		12	0
Poynings, Zion			
General		11	0
Prittlewell, *Providence*			
General	4	10	7
Heralds		13	0
Sendamangalam ...	1	0	0
Reading, *Providence*			
General	3	17	9
Heralds	1	15	10
Richmond, *Salem*			
General	7	12	10
Heralds	1	0	2
Royton, *Bethesda*			
General	4	7	9
Heralds		19	3
Rushden, *Succoth*			
Heralds		16	6
Ryde (*N.S.W.*)			
General	2	15	0
St. Albans, *Bethel*			
General	1	2	0
Heralds	2	1	6
St. Neots, *New Street*			
General	9	14	9½
Heralds		15	9
Salhouse			
General ...	3	1	10½
Heralds ...		11	0
Soho			
General	4	13	10
Heralds		9	4
Medical		10	0
Somersham			
General		14	6
South Chard			
General ...		5	0
Southport			
General ...	4	0	2
Staploe			
General ...		10	7
Staines			
Heralds		9	9½
Stevenage, *Albert Street*			
General	3	0	1

	£	s.	d.
Heralds	1	10	0
Stisted			
General ...		2	6
Stoke Ash			
General ...	4	7	2
Heralds		12	6
Stonham Parva			
General	2	9	0
Heralds		2	0
Stowmarket			
General			9
Heralds		3	0
Stratford, *Gurney Road*			
General	14	19	4½
Heralds	2	9	11
Sendamangalam ...		14	1½
Sturry			
General		19	9
Heralds		3	0
Sunderland, *Jireh*			
General	1	1	8
Swindon, *Providence*			
General		8	4
Heralds		8	2
Sydney, *Temple*			
General	2	7	6
Thame			
General	2	1	11
Heralds		12	10
Tottenham, *Ebenezer*			
General	3	0	1½
Heralds		4	0
Tring, *Akeman Street*			
General 158		6	9
Heralds	4	13	6
Sendamangalam ... 81		0	0
Trowbridge, *Zion*			
General	2	14	6
Heralds		1	0
Tunstall			
General	3	16	10
Heralds	1	12	2
Waltham Abbey, *Ebenezer*			
General	2	4	4
Heralds		12	0
Sendamangalam ...		10	0
Walthamstow, *Zion*			
General 14		18	2½
Heralds	1	10	6
Sendamangalam ...		2	6
Walworth, *Penrose Street*			
General	1	15	2
Heralds	1	12	4
Walworth, *Surrey Tabernacle*			
General	1	10	6
Heralds		18	0
Sendamangalam ... 12		0	0

	£	s.	d.
Wandsworth, *Chatham Road*			
General	1	1	0
Wandsworth, *West Hill*			
General	2	14	0
Sendamangalam ...	4	0	0
Warboys			
General	2	5	0
Heralds	1	0	0
Sendamangalam ...	2	8	0
Watford, *Tabernacle*			
General	9	4	3
Heralds		6	6
Sendamangalam ...		5	0
Watford, *Beulah*			
General		11	7½
Heralds		16	0
Wattisham			
General	5	14	6
Heralds		5	0
Wellingboro'			
General	6	6	9
Heralds		19	0
West Ham, *Tabernacle*			
General	8	3	7
Heralds	1	6	11
Whitstable			
General ...	2	0	0
Heralds ...	1	0	0
Whittlesea			
General		18	0
Heralds	1	2	0
Whitechapel, *Commercial Street*			
General	5	0	0
Willingham, *Old Baptist Chapel*			
General		8	1
Heralds		16	0
Wimbledon, *Merton Road*			
General		5	0
Wisbech, *Zion*			
General	1	16	4
Heralds		4	0
Wooburn Green, *Ebenezer*			
General	7	3	4
Heralds		9	6
Wood Green, *Dovecote Hall*			
General		10	4
Wood Green, *Park Ridings*			
General	6	3	1
Heralds		15	9
Woolwich, *Enon*			
General	5	11	1
Yarmouth, *York Road*			
General	1	12	10

	£	s.	d.
Heralds	1	3	0
Personal			
General	281	15	7
Heralds	10	12	2
Sendamangalam...	59	0	0
Medical	55	9	0
Annual Meeting			
Collection ...	64	15	6
Sale of Literature, &c.	5	15	11
Boxes at Door		7	0
Profit on Tea	9	10	0
Half-yearly Meeting			
Collection	22	2	0
Profit on Tea	2	1	3
Sale of Literature ...	19	11	
Young People's Conference			
Sale of Literature ...	5	6	
Ladies' Zenana Auxiliary	230	5	5
Balance in hand, October, 1908	598	4	4
	£2,749	13	8

General Fund.

"Of Thine Own Have We Given Thee."

	£	s.	d.
Aberdeen, *Academy-street*—			
Sunday-school ...		7	6
Acton, *Tabernacle*...	5	12	7
Reports		1	7
Elliott, Miss E. E....		2	7½
„ Master C. (coll.)		3	6
Graves, Miss E. and Master R. (box) ...		5	.
Amersham—			
Friends & Children		5	3
Aston Clinton ...	3	10	9
Sunday-school ...		5	4½
Burnham, Mrs. C. (box)		5	4½
„ „ J. „	1	.	1
Goodson, Mrs. E. „		2	2
Gurney, Mrs. H. „		1	11
Keen, Mrs. H. „		1	6
Lester, Mrs. H. J. „		4	6
Munger, Mrs. H. „			10½
Rance, Mrs. T. „		6	6½
Rolfe, Mrs. Wm. „		9	1
Thorn, Miss N. „		1	7
Attleboro'—			
Greenwell, Mrs. J....	1		.
Aylesbury, *Walton-street*—			
Band of Hope Sewing Class		7	6
Reports			9
Roberts, Miss L. (box)		3	8
Smith, Miss P. „		6	4
Balcombe		8	.
Bourne, Mr. E. C. ...		2	.
Bassett Street, *Keppel-st. Memorial*—			
Sunday-school ...	2	16	5
Reports		1	6
Brazier, Miss ...		8	.
Feilder, Miss R. M...	1	.	.
Goodhew, Mr. J. T. (box)		4	8
Bath, *Bethel*—			
Sunday-school ...		16	5
Reports		1	8
Anon...		5	.
Brock, Mrs.		1	.
Cooke, Mr. D. ...		7	6
Friend		3	6
Gray, Mrs.		2	6
Robbins, Miss K. ...		2	.
Sims, Miss		10	.
Tisbuts, Mr. R. S. ...		2	.
Beccles, *Martyrs' Memorial*—			
Sunday-school ...	3	18	7½
Bedford		7	.
Peel, Mr. W. (Reports)		1	.
Bedmond, *Bethesda*			6
Belize—			
Dawson, Mr. J. F....		16	6
Berkhamsted Common—			
Brown, Mrs. S. H. (Reports) ...		2	7
Hodsden, Mrs. W. (box)	1	3	.
Peace, Mrs. (box) ...		1	.
Staines, Miss „		3	11
Berkhamsted, *Beulah*—			
Sunday-school ...	1	11	.
Osborn, Mr. (box) ...		12	.
Phibey, Mrs. „ ...		2	.
Sills, Miss „ ...		7	6
Wood, Mrs. „ ...		8	6
Bermondsey, *Lynton-road* ...	5	8	5
Sunday-school ...	1	11	6
Reports		4	.
A. E. C.		10	.
Blackman, Mr. H. ...	2	2	.
Collin, Mr. Jas. B...	10	10	.
Giblett, Mr.... ...	2	.	.
Bermondsey, *Spa-road*—			
Sunday-school		11	6
Bethersden—			
Reports		2	.
Bethnal Green, *Hope*--			
Sunday-school ...	1	10	.
Bierton	3	3	.
Goode, Miss M. (box)		11	4
Markham, Miss B. „		4	.
Norwood, Miss F. „		6	3
Biggleswade ...		11	5
Bolton	2	14	6
Sunday-school ...	1	9	.
Reports		2	6
Brentford, *North-road* ...	11	4	5
Bible-class	1	10	6
Sunday-school ...	3	11	4
Charman, Mrs. ...		10	6
E., Miss		2	.
Fromow, Mr. E. (box)		3	6
„ „ Jos. ...	2	2	.
Gillett, Master (box)		14	.
Mutimer, Mr. „		13	.
Secrett, Mr. F. ...	2	.	.
Brighton, *Prarthana Sabha*	8	1	4½
Reports		1	2
Haddington-street Sunday-school (box)		5	2½
A Sympathiser ...		1	.
Birthday Offering ..		1	.
Billington, Miss ...		10	.
Bletsoe, Mr. and Mrs. (box)		7	3
Botting, Miss (box)		17	2
„ Mr. S. ...		10	.
Chapman, Miss ...		5	.
Cozen, Mr. A. (box)	1	.	4½
Elliott, Mr. E. H. „		10	11
Fisher, Mrs. & Miss (box) ...	1	8	8
„ Mr. & Mrs. D. (box) ...		10	8
„ Mr. D. (Reports)	1	.	.
„ Mr. & Mrs. D...		10	.
Gumbrell, Mr. (box)		7	6
Haynes, Miss „		7	4
Holford, Mrs. ...		10	.
Lucas, Mrs. (box)		14	1½
Miller, Miss „		19	1
Monthly Meeting „	2	19	1
Parkhurst, Mr. „		10	.
Piper, Mr. W. J. „		10	.
„ Miss „		5	.
Sears, Mr. J. S. „		15	.
Smith, Mr. and Mrs. D. R. (box)		10	.
Walder, Miss (box)		7	1½
Brighton, *Salem*		16	1
Brighton, Per Miss C. Light:—			
Anon. ...		6	6
Bates, Miss L. ...		5	.
C. C.		5	.
Chapman, Miss ...		5	.
Holford, Mrs.		2	6
Light, Miss E. ...		5	.
Lucas, Mr. ...		2	6
True Sympathy...		5	.
Vickery, Mr. W....	2		.
Brixton, *Tabernacle*—			
Sunday-school ...	1	5	6
Reports		3	9
Boulden, Mr. A. ...		10	6
„ „ (box)		7	6
Goodchild, Mrs.		5	.
Peal, Miss ...		5	.
Sapey, Mr. T. L.		2	6

	£	s.	d.
Bromley, *College Slip*—			
Bible-class	1	7	6
Reports		1	2
Beckenham Friends	1	.	.
Bury, *Providence*—			
Reports		1	3
Blunt, Mr. T. H. ...		10	6
Cambridge, *Eden*	2	.	8
Sunday-school	8	18	8
Allen, Miss (box)		2	8½
Ansell, Mr. ,,		10	.
Cooper, Miss F. ...		2	6
Dellar, Miss (box) ...		7	10
Derby, Mrs. ,, ...		4	10
H.. Misses		10	.
Haddow, Mr. (box)...		8	11½
Haynes, Miss (card)	2	10	.
,, ,, (Reports)		6	.
Hunt, Mrs. (box)	1	6	3½
Jull, Mr. ...		10	.
,, Mrs. (per) ...	2	7	6
Le Grys, Miss (box)		5	7
Morton, Mrs. H. A ..	1	1	.
Oxberry, Mrs.		11	7
Reynolds, Miss		5	5
Songer, Miss ...		2	3½
Willson, Mrs. ...	1	.	.
Canning Town, *Providence* ...		11	
Chadwell Street, *Mount Zion*—			
Sunday-school ...	14	10	6
Missionary Sunday	12	1	2
A. H.		10	.
A Friend, per E. M.	50	.	.
Anon....		16	.
Adams, Mr. (box) ...		4	8½
Applegate, Mr. F. B.		10	6
Beckett, Miss (box)		6	11½
Bromfield, Mrs. ,,		5	4
Bumstead, Mr. W....	1	.	.
Butcher, Mr. (box) ..		4	4
Caulridge, Miss ...		5	.
Eyre, Mrs.		7	6
Flegg, Mrs. (box) ...		3	9
Gee, Mr. ,, ...		3	11
Golding, Mr. E. W.		10	6
Goodhew, Mr. (box)		7	.
Hammond, Mrs. ...		5	.
,, Misses ...		5	.
Hart, Miss (box) ..		4	4½
Hoddy, Mrs.... ...	1	.	.
Howard Institute ...		5	.
Jones, Mrs.		4	6
Lawrence, Miss ...		2	6
Lewis, Miss		2	6
Licence, Mrs. (box)		8	3½
Martin, Mr. J. ...		2	6
McKenzie, Mr. & Mrs. (box)	1	1	.
Miller, Mr. T. G. ...		10	.
Mitchell, Mr. E. ...	1	.	.
,, ,, (box)	7	1	6
Morris, Miss ,,		12	.
Mothers' Meeting (½d. box)		3	1½
Nunn, Mr. H. S.	10	.	.
N., Mr. & Mrs. G. S.		5	.
P., Miss E. (box)		5	2½
Pardoe, Mrs. ,,		7	2½
Parish, Miss Edie (box)		6	5
Pickett, Mr. A. J. (box)		9	9
Ridley, Mr. G. (box)	3	3	.
Shepherd, Mrs. ,,		10	9
Silvester, Misses ,,	2	8	11½
Simmonds, Mr. R....	1	.	.
S., Mr. E. C.... ...	2	10	.
Smith, Mr. D. ...	2	2	.
,, ,, (box)	1	1	8
Smith, Mrs. F. ...		5	.
Tylor, Mrs. A. (box)		3	4½
Wilks, Miss		4	.
Willesden, Mr. G. (box)		4	6½
Woodward, Miss ...		10	.
Chatham, *Enon* ...		8	2½
Sunday-school ...	1	9	3½
Reports		2	.
Chelmsford ...	5	11	8
Sunday-school ...		5	.
Reports		2	9
Beach, Mrs. W. ...		10	.
Chelmondiston—			
Sunday-school ...		5	.
H. J. C.		9	.
Mitson, Mr. H. G. ...		1	.
Chesham, *Townfield*... ...		2	6
Sunday-school ...	3	4	3
Sale of Work ...	12	.	.
E. M. H. (box) ...		3	2
Hawkins, Miss (box)		11	.
Children's Missionary Band—			
Church, Colin ..		1	.
Edwards, Louie ...		2	.
Farrow, Raymond...		4	.
Mitton, Dorothy ...		5	.
Osborn, Marion ...		4	.
Waters, Rosie, Ruth, Alma and Annie		10	.
Clapham, *Courland Grove*—			
Sunday-school ...	1	18	.
Brinkler, Miss R. (box)		4	10
,, Master T. ,,		1	6½
Cane, Miss ,,		6	3
Dadswell, Mr. J. ,,		9	10
Downs, Miss D. ,,			3
Henley, Miss ,,		2	.
Hyslop, Miss ,,		5	8½
Philpot, Miss E. ,,		1	1½
Soper, Miss ,,		6	10½
Clapham Junction, *Providence*—			
Sunday-school ...	1	7	2
Y.M.B.C.		6	4
Claxton		15	.
Sunday-school ...		4	6
Reports		1	.
Stocker, Mr. S. B....		2	.
Sylvia's box... ...		5	.
Colchester, *St. John's Green*—			
Sunday-school ...		6	.
Green, Miss J. ...		5	.
Thorington, Mr. (box)		4	.
Colnbrook	2	6	1
Cranleigh—			
Mann, Mr. D. ...	1	.	.
Croydon, *Tamworth-road* ...	3	5	6
Reports		1	.
Brooke, Miss M. (box)		3	4
Jarvis, Miss ,,		2	7
Miller, Miss E. ...		3	7
Thomas, Miss (box)		10	.
Dachet—			
Ridgeway, Mr. H.W. (box)		6	.
Dunstable, *Old Baptist Chapel*—			
Gurney, Mr. G. (box)		3	1
,, Master R. (card)		7	11
Egham		10	.
Elthorne Road, *Ebenezer* -			
Sunday-school ...	1	8	1
Bible-class	1	5	5
Reports		3	.
Dawson, Mr. (box)...		4	10
Epping	2	.	.
Erith...	1	3	4
Sunday-school ...	2	2	.
Fleckney, *Carmel*—			
Y.P.B.C.		3	.
Reports		2	6
Buckby, Mrs. ...		4	.
Deacon, Miss L.. (class)		3	.
Gamble, Mr. T. W.		4	.
Hurst, Mr. and Mrs.		4	.
Jesson, Mr. and Mrs. (Reports) ...		2	
Pederdy, Miss J. ...		3	
Folkestone, *Zion*—			
Sunday-school ...		13	6
Glemsford—			
Reports		1	
Grays, *Ebenezer*—			
Sunday-school ...		12	.
Reports			6
Greenwich, *Devonshire-road*—			
Reports		1	6
Wilmshurst, Mr. C. S. (box)		10	6
Great Catworth		9	7
Great Gransden	1	14	3½
Chapman, Mrs. ...		7	1½
Cole, Mrs. J. ...		3	10½
Eastwell, Miss ...		5	3½
Mumford, Miss M. .		3	1½
Morton, Miss R. ...		13	.
Pratt, Mrs.		14	5.
Great Paxton ...		5	9½
Guildford, *Old Baptist Chapel*	4	15	.4
Missionary Meeting	1	1	.
Monday Bible-class		9	2¾
Y.M.B.C.		2	7½
Y.W.B.C.		10	8
Literature & Reports	1	14	6
Attfield, Miss G. (box)		4	.
Billing, Mrs. ...	1	.	.
,, ,, (box)		7	2
Brand, Miss D. M....		5	.
,, Mr.	2	.	.
,, Mr. H. (box)	2	5	2¾
Bristow, Miss ,,		5	3
Chaplin, Miss M. ,,		11	2½
Chisnall, Mr. W. ,,		16	2
Cordwell, Miss W. ,,	1	11	6
Farlow, Misses ,,		5	4½
Foster, Mr. E. C. ,,		3	8
,, Mr. G. ,,		5	4
Garton, Mr. W. ,,		4	.
Gilbert, Miss ,,		13	4
Goodchild, Mr. ,,		3	7½
Hester, Miss ,,		10	6
Lee, Miss D. ,,		2	8
Martin, Mrs. ,,		4	4½
McGill, Miss ,,		8	6
,, ,, ...		10	.
Nicholson, Mr. (box)		8	8
Parsons, Mr. ,,		5	1
,, Miss ...		10	.
Pickett, Miss (box)		7	.
Searle, Mr. ,,		3	4½
Shellard, Mr. ,,	1	1	
Skuse, Mrs. ,,		6	2
Snell, Mr. A. ,,		12	.
Usher, Miss ,,		15	6
Watts ,,		6	5
White, Mrs. ,,		16	2
Woodger, Mr. ,,		10	1½
Hackney, *Shalom*—			
Sunday-school ...		16	9½
Hail Weston ...		6	11
Haworth, *Hall Green* ...	2	6	1
Sunday-school ...	1	1	9
Reports, etc. ...		6	3
Crook, Mrs. (box)		3	6
Earnshaw, Mrs. ,,		1	6

	£	s.	d.
Friend (box)		5	.
„ „		4	.
Hudson, Mrs. F. „		3	.
Kane, Mrs. „		4	5
Kershaw, Mrs. J. „		3	.
Kilmister, Mrs. „		3	7
Merrett, Miss Ivy „		2	9½
Murgatroyd, Miss N. „		3	.
Naylor, Mrs. „		10	9
Toothill, Miss S. „		3	6
Wheeler, Miss E. „		5	.
Hedingham ...		10	1
High Wycombe, *Zion*—			
Prarthana Sabha ...	2	7	6
Social...		12	.
Reports		4	.
Anon....		10	.
C., Mrs.		2	6
C., Miss		2	6
H. C.		5	.
J. C.		5	.
S. C.		2	6
P. H.		2	6
Morling, Mr. J. (box)		7	6
Oxlade, Mrs. „		5	.
Rogers, Misses „		8	.
Royffe, Mrs. „		7	.
Hollinwood, *Bethesda*	8	.	4
Sunday-school ...		2	11½
Literature		3	3
Bardsley, Mr. J. J ..		4	8
Oldham Friends ...		11	2½
Parson, Mr. J. ...		1	6
Homerton, *Homerton Row* ...	2	19	1½
Sunday-school ...	9	9	5
Evens, Miss... ...		10	.
Spratt, Mr. and Mrs. A. G.	3	2	.
„ „ „ (box)		12	.
„ Mrs.		10	.
Turnpenny, Mr. and Mrs. H. C.	1	.	.
Horham	5	16	4
Vestry Box		3	7
Reports		2	3
Aldous, Mr. F. (box)		7	9
„ Mr. G. „	1	8	.
Cracknell, Mrs. ...	1	.	.
„ Mr. T		4	.
Frost, Mrs.		15	.
Harvey, Mrs. J. ...		5	.
Havers, Mrs. J. ...		6	7
Hawes, Mrs. F. ...		14	.
„ Miss A. E....	1	1	8
„ Miss Amy ...	1	.	.
„ Mrs. R. ...	2	11	11
Knight, Mr. J. ...		13	8
Ling, Mr. J.... ...	1	1	.
Oxborrow, Mr. F. ...		5	3
Wilsford, Mr. C. J ...	1	.	.
Hounslow, *Zoar* ...	4	4	2¾
Sunday-school ...	5	19	.
Bible-class	3	9	.
Burgess, Mr. F. G...	1	1	.
Robbins, Mr. A. J....	2	4	8
Reports		2	6
Ipswich, *Bethesda*...	7	6	2
Reports		8	6
Gospel Helpers' Society	1	.	.
Chilvers, Mr. H. T...		2	6
Elnaugh, Mrs. ...		2	.
Friend		5	.
„		5	.
Ling, Mr. W. ...		5	.
Noad, Miss		3	.
Pitts, Miss		2	.
Pryer, Miss A. K. ...		5	.
Rawlinson, Miss F. (per)		7	.
Ringer, Miss ...		2	.
Taylor, Mrs.... ...		1	.
Woods, Mr. C. ...		2	6
Ipswich, *Zoar*	5	14	.
Sunday-school	6	2	11
Reports ...		2	.
Bunks, Mrs. G.		8	.
Cordle, Mr. H. J. ...		5	.
Crane, Mrs.		4	7
Crake, Mrs.		3	1
Farrow, Mr.		15	10
„ Mr. H. S. ...		12	9
Roe, Miss A. ...		5	.
„ ...		6	.
Wright, Miss A. ...	5	2	2
Kenninghall ...		10	.½
Reports			6
Bloomfield, Miss (box)		10	9½
„ Miss B. „		3	.
Hewitt, Mrs.... „		8	.
Loveday, Miss C. „		6	.
Wooledge, Miss „		5	8
King's Langley...	1	.	.
Kingston, *Providence*		10	.
Sunday-school (boxes)	4	11	1
Lee, *Duere Park* ...		9	.
Sunday-school ...	1	1	7
Reports		1	6
Lewisham, *College Park*	3	10	6
Sunday-school	2	12	10
Reports ...		4	2
Leyton, *Goldsmith-road*—			
Reports		1	6
Sharpe, Miss D. (box)		7	.
Limehouse, *Elim*		8	10
Sunday-school ...		6	3¾
Bayes, Mr. & Mrs. (box)		2	11
Thomas, Mrs. „		2	11½
Madras—			
Elliott, Miss O. M....	1		.
Booth, Mr. and Mrs. A. E.	5		.
Maidstone, *Providence*—			
Boxes...		13	6
Reports			6
Manchester ...	2	11	.
Literature		5	10
A. & T. W. C. (box)		2	6
Chaplin, Mr. F. „		4	.
„ Mr. H. „		18	.
„ Mrs. J. „		4	3
„ Mr. W. „		10	.
Corker, Mr. T. „		4	6
Cooper, Mr. G. G. „		3	.
Davies, Mrs. „		4	6½
Dutton, Mrs. G. „		2	.
Egerton, Mrs.. „		3	6
Friend		1	.
Gruber, Mr. H. (box)		10	7½
Grounds, Mrs. W. „		4	1
Haig, Mr. A. „		10	.
Hindle, Mr. T. R. „		5	.
Kerridge, Mr. „		4	3
Lawton, Mr. A. „		9	8
„ Miss S. A. „		15	.
Littlewood, Mr. A. „		15	.
Mitton, Mr. D. „		6	.
McKee, Mr W. O. „		3	.
„ Mr. S. B. „		3	1½
Pummery, Mr. C. „		12	6
Parish, Mrs. J. „		2	10
Salisbury, Miss ...	5	.	.
Shipway, Mrs. ...		10	.
Sunderland, Mrs. (box)		11	2½
Whitfield, Mr. R. „		5	1
March, *Providence*	13	16	.
Reports		1	1
Beedzler, Miss		5	.
Morton, Mrs. H. A ...	1	1	0
Marylebone, *Mount Zion*... ...	20	.	.
Sunday-school ...	21	16	.
Anon. (Tuttikulam)	10	.	.
„	10	.	.
Barratt, Mrs.		5	.
Barradell, Mr. ...	1	1	.
„ „ (box)		10	7
C.C.A.L.H.	10	.	.
Cobb, Mrs. ...		10	6
Davey, Miss...		5	.
Douglas, Mrs. ...		3	.
Fraser, Mr. & Mrs. C. S. ...	5	.	.
Goodley, Mr.	1	1	.
Gosling, Miss		5	.
Grimes, Mr. ...	2	2	.
Harris, Mr. C. C.	21	.	.
„ Mrs. C. C. ...	13	10	.
„ Mr. C. W. ...	1	6	.
Ditto (carr. on Xmas boxes)	2		
„ Mrs. C. W. (per Xmas presents) ..	1	2	6
„ Miss...		5	.
„ Misses ...	8	.	.
„ Miss Stella...		10	.
„ Miss Evelyn		10	.
„ Mr. W. ...		10	6
„ Mr.&Mrs.H.C.	2	.	.
„ Mr.H.C.(carr. on Xmas boxes) ...		10	
Hazelton, Mr. ...	1	1	.
Howe, Mrs. ...	2	2	.
Howlett, Miss		3	.
Millwood, Mr.	1	1	.
Nethania box		9	10
Pleass, Miss...		4	.
Robbins, Miss	1	.	.
Russell, Mrs.		5	.
Sears, Mr.	1	1	.
Sennitt, Mr.... ...	1	1	.
Smith, Mr. D. F. ...	2	2	.
Thompson, Misses...		10	.
Vine, Mr. C. A.		10	6
„ Mr. S....		10	6
Wilbey, Miss		1	.
Willett, Mrs.		2	.
Wing, Mr. ...		5	.
Mendlesham		11	6
Reports		1	.
Meopham		10	6
Taylor, Miss M. G....		3	6
Middlesbrough, *Providence*—			
Reports		3	.
Allick, Mrs. (box) ...		12	.
Salmon, Master J. (box)		9	6
Sympathisers		10	.
Taylor, Mrs. (box)...	1	17	6
Needingworth ...	1	6	8
Newcastle, *Gallowgate*	2	16	.
Literature, Reports, etc.		7	3
Beall, Miss (box) ...	1	5	.
Butcher, Mrs. (box)		4	8½
Northampton, *Providence*—			
Reports ...		1	6
Postages, etc. ...		2	
Anon.... ... (card)		3	.
Arnsby, Mrs. „		3	.
Battle, Miss „		6	.
Cattling, Mrs. „		3	6
Hyde, Miss „		4	.
Jackson, Miss „		13	.
Reynolds, Mr. „		3	6

	£	s.	d.
Sharpe, Miss (card)		8	.
Tarry, Miss „		2	6
Norwich,			
Orford Hill—			
Sunday-school	1	10	.
Reports		2	6
Purling, Miss L. (box)		5	6
„ Miss J. „		4	.
„ Mr. Jas. ...		4	9
Notting Hill Gate,			
Bethesda ...		12	6
Sunday-school ...	1	.	.
Burbage, Master H. (box)		16	9½
Crampin, Mrs. „		7	6
Gardiner, Miss, per	1	12	¾
Occold	3	4	.
Ottawa—			
Withers, Mr. & Mrs. F. S. ...	1	.	6
„ Miss A. ...		2	1
„ Miss F.		1	.
Over—			
Clark, Miss E. (box)		3	6
Hemington, Miss Ivy (box)		4	6
Peckham, *Zion*—			
Sunday-school ...		7	
Knight, Mr. (box) ...		8	
Poynings			
Sunday-school		11	
Prittlewell,			
Providence—			
Sunday-school		19	.
Reports ...		1	1
Elnaugh, Mr. G. ...		10	6
Fisher, Mr.	1	.	.
„ „ (box)	1	.	.
Fromow, Mrs. E. E. (box)	1		.
Reading,			
Providence	1	5	6
Sunday-school	1	10	2
Reports ..		5	1
Daun, Mr. (box) ...		17	.
Richmond, *Salem*	1	7	6
Sunday-school ...	5	11	6
Reports ...		3	10
C., Mr.		10	.
Royton, *Bethesda* ..	3	7	3
Reports			6
Dronsfield, Mrs. ...	1	.	.
Ryde (N.S.W.) ...	2	15	
St. Albans, *Bethel*—			
Bible-class	1	.	.
Reports		2	.
St. Neots, *New-street* ...	3	1	10
Sunday-school	2	16	5
Bible-class ...	1	9	.
Reports, etc. ...		13	4
Cook, Mr. ... (box)		6	3
Dodson, Mrs. „		4	10
Harding, Masters „		2	6
Hazelton, Mr. „		9	.
Jakins, Miss „		11	7½
Salhouse	2	7	4
Sunday-school		4	7½
Reports			8
Waters, Mrs. (box) ...		9	3
Soho—			
Sunday-school ...	2	11	6
Reports		2	4
Camp, Mrs. E. (box)		11	6
Pond, Mr. & Mrs. ...		5	.
Simpson, Mr. G.	1	1	.
Wing, Miss ...		2	6
Somersham—			
Bible-class ...		14	6
South Chard—			
Largombe, Mr. ...		5	.
Southport	3	2	2½
Literature		7	11
Baugham, Mr. (box)			2½
McKee, Mr. „		5	.
Weller, Mrs. „		4	10
Staploe ...		10	7
Stevenage—			
Albert-street... ...		7	6
Armitage, Mr. E. (box)		1	6½
Arnold, Mr. M. „		1	8½
Ashwood, Mr. „			6
Fraser, Mrs „		2	8
Norman, Mrs. „		5	4½
Pickett, Mrs. „		10	2½
Roe, Mrs. „			10½
Street, Mr. „		8	9½
Thompson, Mr. „		5	2½
Underwood, Mr. A. (box)		2	3
„ Mr. D. „		4	4½
„ Mr. F. „		2	9½
„ Mr. G. „		1	11½
Wood, Miss „		4	4
Stisted -			
Baker, Mr. A. ...		2	6
Stoke Ash	2	7	7
Sunday-school ...	1	4	7
Reports		2	.
Cracknell, Miss A. (box)		2	.
K. H.		5	.
Mowle, Miss E. (box)		3	9½
Silburn, Miss D. „		2	2½
Stonham Parva—			
Sunday-school ...		5	.
Abbott, Mrs. (card)		15	.
Bannister, Mrs. (box)	1	2	.
Ling, Mr. „		7	.
Stowmarket—			
Haddock, Mr. S. H.			9
Stratford,			
Gurney-road—			
Harvest Thanksgiving	5	18	3
Ladies' Prayer Meeting		5	.
Sunday-school ...	1	17	1
Y. People's Meeting		10	.
Y.W.B.C.		10	.
Quarterly Subscriptions	4	9	.
Reports		5	.
Caten, Mr. H. (box)		7	.
Ince, Miss (bound vol.)		1	6
Ince, Mr. ... (box)		6	.
Taylor, Mr. S. M. (class)		7	6
Tooke, Miss Elsie (box)		3	.
Sturrey—			
Sunday-school ...		14	9
Schweitzer, Miss ...		2	6
„ Miss S.		2	6
Sunderland,			
Jireh		15	8
Literature, Reports, etc.		6	.
Swindon,			
Providence—			
Reports		3	4
Cummins, Miss B. (box)		5	.
Sydney (N.S.W.),			
Temple—			
Oddfellows	2	7	6
Thame—			
Reports			6
Elton, Mrs., sen. ...	1		.
Friend, per Mrs. Tarry	1	1	5
Tottenham,			
Ebenezer		16	7
Sunday-school ...		18	10
Y.P.S.		6	2
Sale of Literature ...		2	2
Troupe, Mr. & Mrs. (box)		16	4½
Tring,			
Akeman-street ...	37	18	2
Sunday-school, etc., boxes	22	12	5
Senior C.E. Society	15	17	¼
Junior „ „		12	10½
Reports		12	6
Anonymous... ...	50	.	.
Bishop, Mrs. (Canada)		12	3
Butcher, Miss (carr. on Xmas boxes)...		10	.
Butcher, Mr. and Family	18	.	.
Friend	10	.	.
Glover, Mr. Thos. ...	1	.	.
Rawlins, Miss, per...		6	6
Stockton, Mrs. ...		5	.
Trowbridge,			
Zion—			
Gore, Miss (class) ...		4	3
„ M. L. ...		4	5
Merrett, Miss (class)		3	3
„ „ R. ...		2	7
Summers, Miss L. J. (box)	2	.	.
Tunstall	2	12	6
Box		5	.
Sunday-school ...		8	1½
Reports		2	3
Denmee, Mr. (box)...		4	6
Imy, Miss L. „ ...		3	9½
Lyons, Mrs. „ ...			8
Waltham Abbey,			
Ebenezer—			
Sunday-school ...	2	3	4
Reports		1	0
Walthamstow,			
Zion		9	1½
Sunday-school ...	2	3	3
Y.M.B.C.		4	.
Y.P.M.S.	5	.	2
Sewing-class ...	1	10	.
Curios		2	5
Reports		1	9
Booth, Mr. & Mrs. A., sen. ...	1	10	.
„ Mrs., sen. ...		6	6
„ Mr. & Mrs. J.C.	2	2	.
„ Mrs. A. ...		10	.
Caplin, Mr. & Mrs. S.B.		19	.
Walworth,			
Penrose-street ...	1	7	6
Reports		2	8
Staines, Miss K., per		5	.
Walworth,			
Surrey Tabernacle—			
Sunday-school ...		10	6
Dolbey, Mr. O. S. ...	1	.	.
Wandsworth,			
Chatham-road—			
Sunday-school ...	1	1	6
Wandsworth,			
West-hill		18	.
Drane, Mr. J. C., per	1	16	6
Warboys -			
Collection for Tuttikulam	2	3	0
Buttress, Miss F. ...		2	.
Watford,			
Tabernacle ...	2	4	6
Sunday-school ...	6	14	9
Reports		2	9
Doggett, Mrs. (box)		2	3
Watford, *Beulah*—			
Sunday-school ...		10	.

	£	s.	d.
Literature ...		1	7½
Wattisham ...		15	.
Sunday-school ...	1	9	6
Harvest Home ...	2	6	6
Dickerson, Miss A.		1	6
Garrod, Mrs. H. J. (box)		10	.
Jaggard, Miss M. ...		6	.
Squirrell, Mrs. J. (box)		6	.
Wellingboro', *Tabernacle—*			
Sunday-school ...	6	1	3
Reports		1	6
Langley, Miss ...		4	.
West Ham, *Tabernacle—*			
Sunday-school ...	7	.	.
I.B.R.A.		2	6
Reports		2	7
Downes, Miss A. S.		1	.
Johnson, Mr. J. R.		2	.
Warwick, Mr. W. A.		15	6
Whitstable—			
Brand, Mrs.... ,,	2	.	.
Whittlesea—			
Sunday-school boxes		13	.
Bible-class		4	.
Reports		1	.
Whitechapel, *Commercial-street*	5	.	.
Willingham, *Old Baptist Chapel—*			
Sunday-school ...		7	6
Reports			7
Wimbledon, *Merton-road—*			
Hindes, Mr. & Mrs. (box)		5	.
Wisbech, *Zion—*			
Bell-Wright, Miss (box)		6	9½
Butt, Miss ,,		2	11
Clarke, Miss ,,			7½
Laxton, Miss ,,		14	.
Newton, Mrs. ,,		5	.
Pratt, Miss ,,		1	6
Scott, Mrs. ,,		4	6
Tweed, Mr. ,,		1	.
Wooburn Green, *Ebenezer—*			
Sunday-school ...	3	17	.
Y.P.M. (box)... ...		8	9
Reports		1	1
Collett, Miss A. (card)		6	3
Ford, Mr. S. ,,		15	.
Martin, Miss A. ,,		3	3
Maunder, Miss D. ,,		10	.
Tidbury, Miss ...		1	.
,, ,, A. (card)		9	.
,, ,, B. ,,		12	.
Wood Green, *Park Ridings—*			
Sunday-school ...	5	9	7
Hillier, Mr. C. (box)		3	6
Smith, Miss S. M. ...		10	.
Wood Green, *Dovecote Hall* ...		4	10
Sunday-school ...		5	6
Woolwich, *Enon—*			
Sunday-school ...	4	4	0
Cocks, Miss (box)		12	0
Furlongs, Mrs. ,,		5	1
Patterson, Mrs. ,,		10	.
Yarmouth, *York-road—*			
Sunday-school ...	1	4	9
Reports		2	7
Pulford, Miss (box)		5	6
Personal—			
Anon....		2	6
,, ...		10	.
413	2	.	.
587 (box)		14	10½
652	2	.	.
750	1	10	0
A. H., per E. M. ...	1	10	0
A. E. W.		10	.
A. Z.	1	10	0
Ackworth, Mr. E. L.		6	.
Applegate, Miss ..		2	6
,, Miss E .		5	.
,, Miss L...		5	.
Arlidge, Miss ...		10	.
Ash, Miss	1	6	.
Ashdon ...		5	.
Ballard, Miss E. (box)		7	.
Banks, Mr. Robt. ...	1	1	.
Begbie, Mr. W. H....		2	6
Billing, Miss ...	1	.	.
Birthday, Jan. 30 ...		2	6
,, April 13...		10	.
,, ,, 13...	1	1	.
,, ,, 15...		2	6
,, ,, 16...		1	.
,, ...	1	.	.
,, July 7...		2	.
,, Aug. 4...		5	.
,, Sept. 4...		2	6
,, ,, 17...		2	6
Booth, Mr. A. (box)		17	.
Bourne, Mr. E. C. ...		1	6
Bowker, Mr.... ...		2	6
Bradford, Miss A. ...		5	.
Brain, Miss R. M. ...		5	.
Burfoot, Mr. S. ...		5	.
C. B.	10	10	.
C. H.		9	.
C. H. D.	1	1	.
Cane, Miss (box) ...		2	.
Cattell, Mrs.... ...	2	2	.
Challis, Miss G. ...		2	6
Colson, Mrs. T. W.		10	.
Cooper, Miss E. I....	2	.	.
Court, Mr. E. H. (Literature) ...		7	5
Craddock, Miss D....	1	.	.
Dadswell, Mr. J. (box)		3	.
Davis, Miss C. E. ...	1	.	.
Deaves, Mr. & Mrs. (box)		7	.
Derham, Mr. W. ,,		10	.
Dilley, Mr. J. ...		7	6
Doveton, Mr. E. ...		5	.
Driver, Mr. and Mrs		5	.
E. E. E. (Birthday Gift)		2	6
,, (P. P. cards)		1	.
E. P.		7	6
Fardell, Mr. R. P. ...		2	6
Farrow, Miss D. (coll.)		4	.
Forrester, Mr. J. W. (Tamil Bibles) ...	5	16	8
Forrester, Mrs. ...		5	.
Freeman, Miss L., per Friend	50	.	.
,, ...		2	6
,, per Mrs. Kindred) ...		2	6
,, Crowfield ...		1	.
Friend, per W. C.		5	.
,, ,, ,, ...		10	.
,, ,, ,, ...		10	.
,, ,, ,, ...		10	.
,, ,, ,, ...		40	.
,, ,, E. M.		50	.
Goodrum, Mr. R. Z.		1	6
Gossling, Miss E. R.		2	
Gurney, Mr. H. (box)		4	
H. F. F.		10	
H. M. B.		5	
Harris, Miss K. (box)		3	
Hodsden, Miss Ethel (box) ...	1	12	1
Hodsden, Mrs. W. (box)	1	.	
Horries Mission Box		2	
Hurrell, Mrs. (box)...		7	.
Hutchinson, Mr. (box)		15	9
,, (Literature)			6
J. B. N.		10	.
Jackson, Miss M. (box)		11	6
K. F. O. ...		10	.
Kew, Mrs.		2	6
Kirkland, Mr. & Mrs. (box) ...		5	
Knight, Mr. J. ...	1	1	.
L. E.		1	6
L. S., Bristol ...	1	1	.
Lea, Miss G. L. ...		2	6
Le Grys, Mrs. L. ...		7	6
,, Mr. Geo. ...		4	.
M. A. T.		5	.
M. B., Bristol ...	1	1	.
Mather, Mrs. B. E....	2	2	.
Mears, Miss C. E. (box)		10	3½
Nedi		5	.
Newson, Mr. F. J....		1	3½
Nunn, Mrs. S. M. ...	10	.	.
Osmotherly, Miss ...		13	6
Page, Miss J. ...		2	.
Peay, Miss O. ...		5	.
Pentecostal Church Prayer Circle ...	1	1	
R. D.		3	
Robbins, Mr. R. R.	10	.	
Sale of Literature, per W. C.	2	14	0
Sale of Literature at New Year's P. M.	1	.	.
Sawyer, Mr. Geo. ...	1	1	.
Sharpe, Mrs. J. (box)		3	6
Sears, Mr. and Mrs. R. E. (box) ...	5	1	6
Sears, Mr. R. E. (Reports)		2	6
Schweitzer, Miss A.		5	.
,, Miss S.		7	.
Shipway, Mrs. (box)		2	6
Steele, Mr. A. ...		10	.
Slingo, Miss O. W.	1	1	.
Thankoffering ...	2	.	.
,, for birth of daughter, April 4		10	.
Thurston, Miss L. A.		2	6
Tree, Mr. E....		6	.
Two Friends	1	10	10
W. D....		11	6
Wakefield, Mr. & Mrs.		7	
Walls, Miss E. M. ...	1	.	.
Watts, Mr. H. ...		10	6
White, Miss (box) ...	1	.	5½
Windmill, Miss		5	2
Yours in hope, S.		4	.

All Donations and Subscriptions to be sent to

MR. A. J. ROBBINS, VICARAGE FARM, HOUNSLOW, W.

Sendamangalam.

	£	s.	d.
Bassett Street, *Keppel-st. Memorial*—			
Brazier, Miss ...		2	6
Fielder, Miss R. M.		5	.
Bermondsey, *Lynton-road*—			
Blackman, Mr. H....	1	1	0
Collin, Mr. Jas. B...	10	10	0
Bierton—			
Harvest Thanksgiving ...	3	4	6
Brighton, *Prarthana Sabha*—			
Chapman, Miss ...		5	.
Fisher, Mr. & Mrs. D.		5	.
Brixton, *Tabernacle*—			
Goodchild, Mrs.	1	1	
Peal, Miss	1	1	
Cambridge, *Eden*—			
Friend ...		5	.
,, ...		2	6
Chadwell Street, *Mount Zion*—			
Birthday Gift, 1909		5	.
Eyre, Mrs.		5	.
Friend (per E. M.) ...	100	.	.
Chelmondiston—			
H. J. C.	1	10	.
Cheltenham—			
Thanksgiving for God's mercy ...	1		.
Clapham, *Courland Grove*—			
Sunday-school	2	13	.
Colchester, *St. John's Green*—			
Green, Miss J. ...		2	6
Fleckney—			
Jesson, Mr. & Mrs...		5	.
Greenwich, *Devonshire-road*—			
Friend		10	.
Guildford, *Old Baptist Chapel*—			
McGill, Miss... ...		5	.
Rotoff, Mrs. ...		2	.
Stone, Miss ...		1	6
High Wycombe, *Zion*—			
Anonymous...		10	.
Friends ...		10	.
Homerton, *Homerton-row*—			
Spratt, Mr. & Mrs. A. G.		10	.
Ipswich, *Bethesda*—			
Flatt, Miss D. (card)		8	.
Madras—			
Booth, Mr. E. A. ...	3	.	.
Broughton, Mr. & Mrs.	1	.	.
Morling, Miss ...		10	.
Morling, Mr. & Mrs. D.	1	10	.
Marylebone, *Mount Zion*—			
C.C.A.I.H.	15	.	.
Friend	1	.	.
,, ...		2	6
Newcastle, *Gallowgate*—			
Greystone, Mrs. ...		2	.
M. N. P.	1	.	.
New Cross, *Zion*—			
Friends	1	5	.
Prittlewell, *Providence*—			
Fromow, Mrs.	1		.
Stratford, *Gurney-road*—			
Collection		14	1½
Tring, *Akeman-street*—			
Anonymous... ...	50	.	.
Three Anonymous Donors	30		.
E. M. M.	1	.	.
Waltham Abbey, *Ebenezer*—			
Constraining Love		10	.
Walthamstow, *Zion*—			
Study Circle		2	6
Walworth, *Surrey Tabernacle*—			
Falkner, Mr. S. B....	5	.	.
Friend	5	.	.
Green, Mr. & Mrs. J.	2	.	.
Wandsworth, *West Hill*—			
Bible-class	2		
Jarvis, Mrs. ...	2		
Warboys—			
Ashcroft, Mrs. M. ...	1	.	.
Reynolds, Miss ...	1	3	.
Sansom, Mrs. ...		5	.
Watford, *Tabernacle*			
Last, Miss ...		5	.
Personal—			
96	5	.	.
187	2	.	.
A Sinner saved by Grace		2	6
Anonymous... ...		10	.
Applegate, Miss E...		10	.
Audit Fee	10	10	.
Banks, Mr. R. ...	1	.	.
"Barnsley"		10	.
Bates, Miss L. ...	1	1	.
Birthday Thankofferer		2	6
Boylett, Miss R. ...		10	.
Booth, Mr. A., jun...		5	.
Caten, Miss L. ...		2	6
C. H. D.		2	6
E. C. C. & K. White		1	.
E. P.		5	.
E. P.		5	.
Falkner, Miss ...		10	.
Friend	5	.	.
,, Hove ...	1	.	.
Gregory, Miss ...	1	1	.
Graves, Mrs. M. ...		2	6
Groom, Mrs. R. ...		2	.
K.		10	.
Morling, Misses ...	2	.	.
Payne, Mrs. E. T. ...	1	1	.
Rider, Mrs. J. H. ...	1	1	.
South-east		10	6
Thankoffering, this year's mercies ...		2	6
Turnpenny, Mr. & Mrs.	1	.	.
Widow's Mite ...		2	6
Special Appeal—			
Annual Meeting—	22	.	.

"Herald" Fund.

	£	s.	d.
Acton, *Tabernacle*	1	.	.
Elliott, Miss...		2	.
Aston Clinton...		10	.
Attleboro'—			
Greenwell, Mrs. J....		2	.
Aylesbury, *Walton-street* ...		13	7
Bassett-street, *Keppel-street Memorial* ...	1	2	6
Bath, *Bethel*	1	18	8
Beccles *Martyrs' Memorial* ...	1	17	5½
Bedford...		7	.
Berkhamsted Common	1	.	.
Berkhampstead, *Beulah*		12	6
Bermondsey, *Lynton-road* ...		9	6
A. E. C. ...		4	2
Collin, Mr. J. C. ...		2	6
Gilbert, Mr.... ...		2	.
Holyoak, Mr. A. H. P.		1	1
J. B. C.	3	.	.
Jolly, Mrs.		2	7
Keeble, Mr.... ...		5	.
Knott, Mr. A. D. ...		1	.
L. R.	1	.	4
M. B. and L. S.		1	6
Y.M.B.C.		9	.
Y.W.B.C.		1	4
Bierton	1	.	.
Bolton		12	.
Brentford, *North-road*	3	7	6
Brighton, *Prarthana Sabha*	2	6	4
Vickery, Mr. W. ...		5	.
Brighton, *Tabernacle* Light, Miss C., per		1	6
Brixton, *Tabernacle* ...		18	11
Bromley, *College Slip*		16	6
Cambridge, *Eden*— ...	4	.	.
Morton, Mrs. H. A....		2	.
Chadwell-street, *Mount Zion*	6	14	.
Chatham, *Enon* ...		3	.
Chelmsford	1	7	9½
Chelmondiston— H. J. C.		10	.
Chesham, *Townfield*...	1	2	.
Clapham, *Courland Grove*	1	3	.
Colchester, *St. John's Green*—			
Green, Miss... ...		1	.
Colnbrook		12	6
Croydon, *Tamworth-road*...	1	14	
Datchet—Ridgway, Mr. H. W.		2	

	£	s.	d.
Eaton Bray—Thorne, Mr. H.		2	6
Egham		12	6
Elthorne-rd., *Ebenezer*		5	2
Farnham—Crisp, Mr. A.		5	.
Ilemsford		7	.
Grays, *Ebenezer*		1	6
Greenwich, *Devonshire-road*	1	6	6
Guildford, *Old Baptist Chapel*	1	18	.
Haworth, Hall Green—		2	11
Gurney, Mr. J.		3	6
Merrett, Miss J.		1	.
Sunderland, Mr.		1	.
High Wycombe, *Zion*		12	.
Prarthana Sabha		13	6
Hollinwood, *Bethesda*	1	19	1
Homerton, *Homerton Row*	1	18	5
Horham	1	10	.
Hounslow, *Zoar*	2	14	9
Ipswich, *Bethesda*	3	.	8
Ipswich, *Zoar*	2	4	3
Kenninghall		6	.
King's Langley, *Zion*	1	.	1
Kingston, *Providence*		17	.
Lee, *Dacre Park*		13	10
Lewisham, *College Park*		4	10
Leyton, *Goldsmith-road*	1	1	.
Lowestoft, *Tonning-street*		15	.
Maidstone, *Providence*		9	.
Manchester	2	12	10
March, *Providence*		11	1
Morton, Mrs. H. A.		2	.
Marylebone, *Mount Zion*	4	.	2
C.C.A.L.H.		10	.
Harris, Mrs.	2	.	.
Smith, Mr. D. F.		5	.
Marlborough—			
Chivers, Mrs.		2	6
Mendlesham		4	6
Meopham		1	3
Throssell, Mr. J. N.		1	6
Middlesbro', *Providence*		9	8
Newcastle, *Gallowgate*		13	.
Northampton, *Providence*		16	.
Norwich, *Orford Hill*	2	17	3
Otley		13	.
Ottawa—			
Withers, Mr. F. S.		6	.
Over		12	.
Peckham, *Zion*		12	.
Prittlewell, *Providence*		13	.
Reading, *Providence*	1	15	10
Richmond, *Salem*	1	.	2
Royton, *Bethesda*		19	3
Rushden, *Succoth*		16	6
St. Albans, *Bethel*	1	11	6
Hawkins, Miss G.		10	.
St. Neots, *New-street*		15	9
Salhouse		11	.
Soho		9	4
Staines		9	9½
Stevenage, *Albert-street*	1	10	.
Stoke Ash		12	6
Stonham Parva		2	.
Stowmarket		3	.
Stratford, *Gurney-road*	2	9	11
Sturrey		1	6
Schweitzer, Miss S.		1	6
Swindon, *Providence*		8	2
Thame		12	10
Tottenham—			
Vestey, Mr.		4	.
Tring, *Akeman-street*—			
Y.M.C.A.	4	13	6
Trowbridge, *Zion*—			
Gore, Miss		1	.
Tunstall	1	12	2
Waltham Abbey, *Ebenezer*		12	.
Walthamstow, *Zion*	1	6	6
Sewing Class		4	.
Walworth, *Penrose-st.*		14	11
Sunday-school		11	5
Falkner, Miss M.		6	.
Walworth, *Surrey Tabernacle*		18	.
Warboys	1	.	.
Watford, *Beulah*		6	.
Jeffs, Mr. C. D.		10	.
Watford, *Tabernacle*		6	6
Wattisham — Deaves, Mr. Wm.		5	.
Wellingboro'		15	.
Mather, Mrs.		4	.
West Ham, *Tabernacle*	1	6	11
Whitstable—			
Brand, Mrs.	1	.	.
Whittlesea	1	2	.
Willingham, *Old Baptist Chapel*		16	.
Wisbech, *Zion*		4	.
Wooburn Green, *Ebenezer*		9	6
Wood Green, *Park Ridings*		10	9
Evans, Miss		1	1
Friends			5
Hillier, Mr.		1	.
Turner, Mr. Chas.		2	6
Yarmouth, *York-road*		10	.
Sunday-school		13	.
Personal—			
Andrews, Mr. A.		3	.
Ash, Miss		3	6
Banks & Son (Sale, per)	1	3	6
Begbie, Mr. W. H.		1	6
Bourne, Mr. E. C.		2	.
Bradford, Miss A.		1	6
Brain, Miss R. M.		1	.
Brown, Mr. S. H.		10	.
Bulman, Mr. J.		1	.
Button, Miss K. G.		1	6
Cass, Mrs.		1	6
Crichton, Miss I. L.		1	6
Cumber, Mrs. C.		1	.
Doveton, Mr. E.		1	6
Driver, Mr. J.		1	6
Eastoe, Mr. A.		2	6
Forrester, Mrs.		1	6
Freeman, Miss L. (per)		8	
Garment, Mrs.		2	
Goodrum, Mr. R. L. (per)		8	6
Gosling, Miss E. R.		7	.
Hill, Mr. A. A. (per)	1	6	.
Howes, Miss L.		2	8½
Hutchinson, Mr.		1	6
Kindred, Mrs. L.		7	6
Kingsnorth, Mr. W.		10	7
Luke, Mr. C. W.		1	10½
Mather, Mrs.		1	6
Morriss, Mr. E. F.		6	.
Oliver, Mrs. J. W.		2	.
Osmotherley, Miss		1	6
Schweitzer, Miss L.		2	.
Sears, Mr. & Mrs. R. E.	1	.	.
Steel, Mr. V. J.		3	.
Swinyard, Miss		1	6
Sympathiser		10	.
Thrower, Mr. A. W. (per)		13	6
Waller, Mr. F.		10	.
Wiggins, Miss		1	6
Willson, Miss		1	6

Medical Fund.

	£	s.	d.
Brighton, *Prarthana Sabha*—			
Billington, Miss		5	.
Boulton, Mr. H. S.		2	6
Cozens, Mr., sen.		5	.
Elliott, Mr. and Mrs.		5	.
Fisher, Mr. & Mrs. D.		5	.
Friend		5	.
Holford, Mrs.		10	.
Lucas, Mr. and Mrs.		5	.
Tottie			1½
True Sympathy		1	.
Virgo, Mr. G.		2	6
Chadwell Street, *Mount Zion*—			
Eyre, Mrs.		5	.
Manchester—			
A. and T. W. C.		1	.
Soho—			
Simpson, Mr. G.		10	.
Personal—			
489	2	.	.
Brazier, Miss		10	.
Chisnall, Mr., per		2	.
E. H. E. S., per W. C.		5	.
Friend, „ „		10	.
„ „ „		10	.
H. C. H.		5	.
Roberts, Mr. & Mrs. H. W.		2	2
Robbins, Mr. R. R.		5	.
„ Mrs. R. R.		5	.
Sears, Mr. R. E.			10
Thankoffering, per W. C.		10	.
Walls, Miss E. W.			5

LADIES' ZENANA AUXILIARY.

Abstract of Receipts, October, 1908, to September, 1909.

	£	s.	d.
Acton, *Tabernacle* ...	9	12	0
Bassett Street, *Keppel Street Memorial* ...	1	18	6
Beccles, *Martyrs' Memorial*		13	0
Bierton		15	0
Bermondsey, *Lynton Road*	7	6	1
Brentford, *North Road* ...	12	0	0
Brighton, *Prarthana Sabha*	7	12	10
Bury, *Providence*	2	14	0
Cambridge, *Eden*	7	7	10
Chadwell Street, *Mt. Zion*	19	1	2¾
Chelmsford...		7	0
Clapham, *Courland Grove*	5	0	0
Fulham, *Ebenezer*... ...	4	11	11
Grays, *Ebenezer*	1	19	3
Greenwich, *Devonshire Rd.*	9	9	6
Guildford, *Old Baptist Chapel*	7	19	0
High Wycombe, *Zion* ...	3	19	2
Homerton, *Homerton Row*	5	16	2
Hounslow, *Zoar*	7	1	7
Ipswich, *Bethesda* ...	17	8	6½
Ipswich, *Zoar*	5	6	6
Kingston, *Providence* ...	3	9	3
Lewisham, *College Park*...	7	11	0
Leyton, *Goldsmith Road*...	2	4	0
Lowestoft, *Tonning Street*		5	3
Manchester		7	6
Marylebone, *Mount Zion*	7	10	7
Northampton, *Providence*		18	4
Prittlewell, *Providence* ...	5	0	0
Reading, *Providence* ...	4	4	2½
Richmond, *Salem*	2	8	2½
St. Albans, *Bethel*...	4	4	8
Soho		19	8
Stratford, *Gurney Road*...	7	18	9
Swindon, *Providence* ...	1	1	6
Staines	1	16	0
Tottenham, *Ebenezer* ...	3	2	11
Tring, *Akeman Street* ...	14	0	0
Waltham Abbey, *Ebenezer*		13	1½
Walthamstow, *Zion* ...	6	3	0
Walworth, *Penrose Street*	2	12	6½
Walworth, *Surrey Tabernacle*	5	14	3
Wandsworth, *Chatham Road*		19	4½
Warboys		14	0
West Ham, *Tabernacle* ...	2	4	1
Wood Green, *Park Ridings*		13	10
Wood Green, *Dovecote Hall*	1	4	0
Personal	8	5	3¼
	£234	4	5

Ladies' Zenana Auxiliary.

Receipts from October, 1908, to September, 1909.

	£	s.	d.
Acton, *Tabernacle*—			
Per Miss Edith Elliott:—			
Aldar, Miss ...		16	6
Archer, Miss	1	4	.
Arnold, Miss ...		6	.
Bacon, Mrs. ...		5	1½
Bartlett, Mrs. F.T.W.		8	8
„ Mrs. H....		5	8½
Bridge, Misses J. and N.		7	7
Dennis, Miss A....	1	9	.
Elliott, Miss O. M.		14	.
„ Miss E. ...		13	.
Fisher, Mrs. ...		5	.
Gibson, Mrs. ...		16	8
Graves, Mrs. ...		9	.
Holland, Mrs. ...		2	9
Pearson, Mrs. ...		10	7
Prayer Meeting Box		1	1
Saddler, Mrs. ...		17	4
Bassett Street, *Keppel-st. Memorial*—			
Per Miss Feilder:—			
Cooper, Miss ...		6	.
Day, Miss		10	.
Evans, Miss ...		4	.
Fielder, Miss ...		7	.
Philips, Miss		6	.
Pickering, Mrs. ...		5	6
Beccles—			
Per Miss Stannard:—			
Collection at Meeting		13	.
Bierton—			
Collection at Meeting		15	.
Bermondsey, *Lynton-road*—			
Per Mrs. A. E. Crisp:—			
Blackman, Mrs. H.		6	6
„ Miss E. R.		5	6½
Bennett & Sparks, Misses		8	6
Cattermole, Miss		4	4
Collin, Miss ...	3	8	5
Crisp, Mrs. J. ...		7	6
„ Mrs. A. E.		14	4
Holyoak, Miss ...		5	.
Jackson, Miss ...		5	.
Knott, Mrs. ...		7	3
„ Mrs. A. D.		5	.
Sparks, Miss E. ...		9	.
Brentford, *North-road*—			
Per Miss M. Fromow:—			
A.B.C.		4	.
Aubrey, Miss ...		2	.
Baldock, Mrs. ...		2	6½
Barritt, Miss ...		14	.
Bathurst, Miss ...		3	8
Bell, Miss... ...		4	.
Burrows, Miss ...		3	4½
Carr, Mrs.... ...		3	5½
Chambers, Miss...		4	4
Dean, Mrs. B. ...		4	4
„ Miss ...		8	10
Dyke, Mrs. ...		12	7½
„ The Misses		12	.
Fowler, Miss ...		4	6
Fromow, Mrs. E.		5	.
„ Mrs. J.		6	.
„ Mrs. W.		5	9

	£	s.	d.
Fromow, Miss F.		4	4
„ Mrs. C.		4	4
„ Miss Lily		3	.
„ Miss Laura		4	6
„ Miss M.		15	1½
„ Miss R.		2	10
Hicknore, Mrs. ...		4	6
H. H. C. ...		4	.
Jeffs, Mrs.... ...		4	.
Kimpton, Mrs. ...		4	6
Leake, Mrs. ...		4	10½
Martindale, Mrs.		1	4½
Morley, Miss ...		5	.
Mutimer, Mrs. R.		4	4
„ Mrs. L.		5	3
Newman, Mrs. ...		4	3½
Parker, Mrs. J. ...		4	7
„ Miss H. ...		2	11
Potter, Mrs. ...		5	1
„ Miss D. ...		6	.½
Riches, Mrs. ...		1	5
Secrett, Mrs. J. ...		5	3¾
„ Mrs. R. ...		4	9
Shapley, Mrs. ...		5	.
Smoker, Miss Ada		4	6
„ Miss Alice		4	6
„ Miss F. E.		4	.
Stokes, Mrs. G. ...		3	.
„ Mrs. W....		1	3½
Tredwell, Miss ...		1	11½
Watts, Miss ...		5	.
Wheeler, Miss ...		4	.
Brighton,			
Prarthana Sabha—			
Per Mrs. Cozens :—			
Collection at Meeting		16	10
Baker, Miss ...		5	1
Billington, Miss...		7	2
Bletsoe, Miss ...		6	.
Botting, Miss ...		6	3
Broadbridge, Mrs.		4	8½
Cozens, Miss ...	1	6	9
„ Mrs. ...		6	5½
Deeks, Miss ...		2	1
Eade, Miss ...		3	7
Elliott, Mrs. ...		5	4½
Fisher, Mrs. ...		9	6
Gumbrell, Mrs. ...		4	6½
Haynes, Misses ...		3	3
Keylane, Miss ...		1	8
Lucas, Mrs. ...		12	5
Miller, Miss ...		4	.
Parkhurst, Mrs. ...		4	9
Piper, Miss ...		12	11
Sears, Mrs. ...		2	6
Smith, Mrs. ...		4	6
Walder, Miss ...		2	6
Bury, *Providence*—			
Per Mrs. H. A. Blunt :—			
Blunt, Mr. & Mrs. T. H.		10	6
Blunt, Mr. & Mrs.	1	1	.
Bridge, Mrs. ...		3	2
Cass, Mrs.... ...		2	10½
Friend, A.... ...		2	6
Grigg, Miss M. ...		2	6
Halstead, Mrs. ...		2	6
Holt, Mrs.... ...		2	1
Home Box T.H.A.B.		6	10½
Cambridge, *Eden*—			
Per Miss Eldred :—			
Collection at Meeting	2	7	10
Beall, Mrs. ...		5	7½
Bigg, Mrs. ...		3	.
Blott, Mrs. ...		10	.
Careless, Mrs. H.		4	3
Darnell, Mrs. ...		4	2
Day's, Miss (Bible-class) ...		11	.
Dent, Miss		2	8
Derby, Mrs.		4	.
Eldred, Miss		8	8½
Few, Miss		6	.
Greenwell, Mrs. ...		5	.
Haynes, Misses M. and A.		1	3
Haynes, Mrs. W. H.		5	.
Martyn, Miss		5	.
Newman, Mrs. ...		5	6
Sturton, Mrs. ...		6	6
Waddelow, Mrs.		5	.
Whyatt, Miss ...		4	4
Chadwell Street,			
Mount Zion—			
Per Mrs. Silvester :—			
Banks, Mrs. ...		6	.
Burn, Mrs. ...		7	4½
Butcher, Mrs. ...			11¾
Crickmore, Mrs....	1	.	.
Eyre, Mrs.... ...		4	2½
Friend, A.... ...		1	.½
Fricker, Mrs. ...		5	.
Hales, Mrs. ...		5	.
Haslop, Mrs. ...		10	.
Hill, Miss		6	.
Hoddy, Miss ...		6	.
Ibbott, Miss ...		5	.
Jones, Mrs. ...		8	11½
Keeble, Mrs. ...		5	.
Licence, Mrs. ...		5	8½
Logsdon, Mrs. ...		6	6
L. M.		5	.
Mannering, Miss		2	6
Marshall, Mrs. ...		1	11½
Mayhew, Mrs. ...		6	.
Miller, Mrs. ...		4	6
„ Mrs. A. ...		5	.
Mills, Miss ...		10	.
Mitchell, Mrs. ...	1	16	4
North, Miss ...		2	.
Nunn, Mrs. ...		5	6
Oliver, Mrs. ...	1	1	.
Retson, Miss ...		2	7½
Ridley, Mrs. ...	1	6	.½
Rogers, Miss ...		10	.
Shepherd, Mrs ...		4	7
Silvester, Mrs. ...		13	2½
Silvester, Misses		13	.
Simmonds, Mrs....		4	6
Smith, Mrs. D. ...		6	6
Tasker, Miss ...		4	3
Truscott & Jones, Misses		3	8
Wallace, Mrs. ...		15	.
Walls, Miss ...		3	.
Webb, Mrs. H. ...		4	6¾
„ Miss, Bible-class at Knowlman Brothers ...		5	6
Weston, Mrs. ...		5	.
Woodward, Miss		5	.
„ Miss E.		5	.
Zenana Prayer Meeting Box ...		12	.
SUNDAY SCHOOL.			
Per Miss Pardoe :—			
Goodhew, Miss ...		5	3
Horne, Miss ...		1	9
„ Miss Amy		2	2
Linney, Mr. ...		2	.
Mackenzie, Mrs....		7	.
Marsden, Miss E.		1	6½
Pardoe, Miss ...		5	6
Webb, Mrs. ...		10	1
Chelmsford—			
Per Mrs. Blythe :—			
Blythe, Mrs. ...		4	9
Spurway, Miss ...			
Clapham,—			
Courland-grove—			
Per Miss Sears :—			
Acworth, Mrs.		4	6
Betts, Mrs. ...		6	5
Brinkler, Mrs. W.		1	6
„ Mrs. F.		2	10
Dadswell, Misses A. and R.		7	11½
Green, Miss		5	.
James, Mrs.		3	9½
Keast, Miss		10	.
Keeble, Mrs. S. J.		2	9
Sears, Mrs. R. E.		10	.
„ Mrs. J. W.		1	6
„ Miss E. M.		6	7½
„ Miss F. C....		5	.
„ Miss E. G....		1	8
„ Miss I. E....		5	2½
Soper, Miss ...		3	3¾
Vine, Miss E. M....		5	
„ Miss M. W.		6	
Walters, Misses F. and M.		5	
Fulham, *Ebenezer*—			
Per Mrs. Brown :—			
Ackland, Mrs.		5	1
Block, Mrs.		1	7
Brown, Mrs.		11	2½
Dennis, Mrs.		8	5
Elliott, Mrs. ...		9	5
„ Miss ...		7	4
Hodsden, Miss ...		5	.
Kenward, Mrs. ...			8½
McArthur, Miss ...		3	8
McNally, Mrs. ...		4	4½
Pett and Wood, Misses		8	
Purkiss, Mrs. ...		9	5
Rumbold, Mrs. ...		3	.
Staines, Mrs. ...		4	2
„ Miss ...		3	2½
Vivian, Mrs. ...		3	6
Woodrow, Mrs. ...		1	.
Grays, *Ebenezer*—			
Per Mrs. Smith :—			
Davies, Miss ...		1	.
Peet, Miss... ...		4	6
Smith, Mrs. ...		4	.
„ Miss Gerty		5	.
Steel, Mrs. C. ...		3	6
„ Miss A. ...		6	.
Wiseman, Mrs. ...		3	.
Withers, Mrs. (2 y.)		12	3
Greenwich,			
Devonshire-road—			
Per Miss Smart :—			
Boxes		3	6
40 Boxes ...	9	6	.
Guildford,			
Old Baptist Chapel—			
Per Miss Pickett :—			
Collection at Meeting	1	10	.
Attfield, Miss ...		4	7
„ Miss K...		2	1
„ Miss G....		1	.
„ Miss B...		2	3
Baker, Miss ...		6	9
Battersby, Mrs. ...		1	.
Blanchard, Mrs....			4
Brand, Miss ...		5	.
„ Miss G. ...		5	.
„ Miss D. ...		4	4
Cam, Miss... ...		7	.
Catchpole, Miss ...		4	6
Chaplin, Miss ...		10	.
Chisnall, Mrs.		5	6
„ Miss ...		3	.
Cordwell, Mrs.		5	11
Dowlen, Miss		2	.
Dry, Mrs. ...		1	1
Foster, Mrs.		6	.
Garton, Mrs.		3	11
Hearsey, Mrs.		2	3
Lee, Miss D.		2	1

	£	s.	d.
Parsons, Mrs.		1	11½
Pickett, Miss		7	5½
Pither, Mrs.		1	6
Shellard, Miss ...		6	1½
„ Miss R.		4	.
Snell, Mrs... ...		5	6
Rea, Mrs.		4	.
Walker, Miss ...		3	1½
White, Mrs. ...		7	9
Wilson, Miss ...		2	6
High Wycombe, *Zion* —			
Per Miss Rogers :—			
Collection at Meeting ...	1	4	.
Campkin, Miss ...		2	6
Chown, Mrs. ...		2	6
Church, Miss M...		2	.
Crook, Mrs.		4	.
Heather, Mrs.		1	6
Morling, Miss ...		5	.
Oxlade, Mrs. J. (2 years)... ...		9	.
Pusey, Mrs. ...		3	2
Roberts, Miss		2	.
Rogers, Miss ...		4	.
„ Miss M. ...		4	.
„ Miss R. ...		4	.
Scott, Mrs ...		4	6
Stratford, Miss		5	.
Walters, Mrs.		2	.
Homerton, *Homerton-row*—			
Per Mrs. Brett :—			
Booth, Mrs. A. ...		4	4
Brewer, Miss J. ...		2	4
Brett, Mrs. B. R...		4	6½
„ Miss M. J...		3	.
Coleman, Mrs. ...		4	6
Cottrell, Miss ...		1	6
Culmer, Mrs.		1	.
Dearsley, Miss ...		5	9½
Eyres, Miss Ethel		5	6
Flegg, Miss Ethel		2	6½
Haines, Mrs. Herbert		4	4
Homerton Row Sewing Class ..		6	.
Jenkinson, Miss Alice		2	4
Jenkinson, Miss Amy ...		2	.
Mirfield, Mrs. ...		2	2
Morton, Mrs. ...		3	6½
North, Miss ...		4	.
Pardoe, Mrs. ...		4	6
„ Mrs. A. E.		4	6
Smith, Mrs. ...		3	.
Spratt, Mrs. ...		4	6
„ Mrs. Alfred		4	2
Steff, Mrs.... ...		2	6
Stevens, Mrs. ...		2	6
Turnpenny, Mrs ..		6	6
„ Miss...		6	.
„ Miss Lily		5	1
Webb, Mrs. ...		1	.
White, Miss Thersa		8	.
Yowell, Mrs. ...		4	6
Hounslow, *Zoar*—			
Per Miss Ebbs :—			
18 Boxes	7	1	7
Ipswich, *Bethesda*—			
Per Mrs. Chilvers :—			
Collection at Meeting ...	2	.	.
Artis, Miss ...		6	.
Balls, The Misses	2	3	6
Banks, Mrs.		13	6
Barney, Miss		2	.
Bruce, Miss ...		3	.
Chilvers, Mrs. H.T.	1	.	.
Clapp, Miss ...		1	6

	£	s.	d.
Cooper, Miss ...		3	.
Dearing, Mrs. ...		3	.
Farrow, Miss ...		17	.
Firman, Miss ...		3	.
Garnham, Miss ...		10	.
Gladwell, Miss ...		4	2
Hines, Mrs. ...		3	9
Humphreys, Miss		3	.
Lankester, Miss...		2	.
Ling, Mrs. ...		2	.
Mann, Mrs. ...		7	.
„ Miss ...		5	.
Markham, Mrs. ...		2	3
Moss, Miss		3	3
Osborne, Miss ...		6	4½
Parker, Mrs. ...		3	.
Picker, Misses ...	1	19	4
Rampley, Miss ...		7	.
Robinson, Miss ...		2	.
Rutledge, Miss ...		13	6
Sharp, Mrs. ...		3	.
Sheldrake, Miss A.		7	6
„ Miss E.		4	2
„ Miss N.		5	.
Sparks, Mrs. ...		5	.
Squirrell, Miss ...		1	6
Stiff, Miss... ...		3	1
Thompson, Miss		10	.
Whitten, Miss ...		6	.
Woods, Mrs. ...		1	.
„ Miss ...		5	.
Wolno, Miss ...		3	.
Wright, Miss ...		5	2
Ipswich, *Zoar*—			
Per Miss Wright :—			
A Helper		7	9½
Arlidge, Miss ...		4	7
„ „ (2nd box)		4	6
Anon.		5	2½
A Little One ...		6	8½
Baldwin, Mrs. ...		3	4½
Bird, Miss S. ...		6	3
Bloomfield, Miss...	1	1	.
Bunn, Miss ...		3	7
Davies, Miss ...		5	9½
Double, Miss ...		4	2½
Forsdick, Miss M.		1	11½
„ Miss N.		3	9½
Gardner, Mrs. ...		4	3½
Garrard, Mrs. ...		2	6½
Garrod, Mrs. ...		2	6½
Threadgall, Mrs .		6	8½
Threadkell, Mrs ..		3	5
Welham, Miss ...		3	.
Wellwisher ...		5	3½
Kingston, *Providence*—			
Per Mrs. Lambourn :—			
Dean, Miss Hetty		14	6
Groves, Miss ...		2	6
Jeffs, Mrs.... ...		4	2
Lambourn, Mrs...		4	6
Little One, A ...			9
Pilborough, Mrs.		6	5
Pope, Mrs. ...		5	.
Pratt, Mrs. ...		7	.
Searle, Mrs. ...		4	4
Stokes, Mrs. ...		4	4
Summers, Mrs. A. E.		4	3
„ Mrs. H. T.		11	6
Lewisham, *College Park*—			
Per Miss M.G. Voysey :—			
L.Z.A. Collection		1	3
Allder, Mrs. ...		2	7½
Allum, Miss G. ...		3	11
Berridge, Miss M.		1	.
Box, Mrs.		2	9
Brown, Mrs. ...		4	10½
Chapman, Miss ...		2	8
Copping, Miss ...		3	4
Elliston, Miss J...		2	3½
Fletcher, Mrs. ...		4	6

	£	s.	d.
Fletcher, Miss Elsie		2	.
Ford, Mrs. ...		2	1
Gaston, Miss E. ...		1	.½
George, Mrs. ...		6	2
Goodenough, Miss		8	.½
Greaves, Miss ...		3	6
Hills, Miss ..		4	5
Hudson, Miss G...		5	.
Kingsnorth, Mrs.		3	9½
Kirby, Miss ...		4	6
„ Miss Ethel		4	4
Long, Miss ...		1	11½
Meadwell, Mrs. ...		4	5
Mote, Mrs. ...		1	11
Randall, Miss ...		5	3
Scott, Mrs. ...		1	9½
Smith, Mrs. O. ...		13	.
„ Miss D. ...		1	4½
Stone, Miss ...		4	8½
Voysey, Miss ...		8	8
„ Miss M. G.		13	5
„ Miss Nellie		14	2
Willingate, Miss...		6	3
Leyton, *Goldsmith-road*—			
Per Miss Jones :—			
Bullman, Miss ...		3	.
Cuthbert, Mrs. ...		5	.
Dixon, Miss ...		4	.
Fenning, Mrs. ...		6	6
Forfeitt, Mrs. ...		4	6
Good, Miss ...		4	.
Hammett, Mrs. ...		4	6
Hicks, Miss ...		2	6
Jones, Mrs. ...		5	.
Thrower, Mrs. ...		5	.
Lowestoft, *Tonning-street* --			
Large, Miss W. ...		5	3
Manchester—			
Per Mr. W. Chaplin :—			
Chaplin, Mrs. W.		3	6
Pummery, Mrs. C.		4	.
Northampton, *Providence*—			
Per Mrs. Catling :—			
Battle, Miss ...		3	9
Catling, Mrs. ...		3	4
Church, Mrs. ...		5	1
Sharpe, Miss ...		6	2
Prittlewell, *Providence*—			
Per Mrs. J. Fromow :—			
Bale, Mrs.... ...		4	.
Burgess, Mrs. ...		10	.
Chandler, Mrs. ...		4	6
Cripps, Mrs. ...		5	.
Elnaugh, Mrs. (the late)		4	6
Fisher, Mrs. ...	1	9	2
„ Miss ...		4	.
Fromow, Mrs. ...		4	11
Harmer, Miss ...		6	8
Hicks, Mrs. S. ...		4	11
Mobbs, Miss ...		2	9
Secrett, Mrs. A. G.		3	.
Turner, Mrs. ...		3	6
Verdon, Miss ..		4	5
White, Mrs. E. ...		8	8
Reading, *Providence*—			
Per Miss Pursey :—			
Brown, Miss ...		1	.
Challen, Mrs. ...		2	7½
Cottrell, Mrs. ...		2	1½
Dann, Mrs. ...		5	6
„ Miss ...		5	.
Doel, Mrs.... ...		2	4½
Gunter, Mrs. ...		5	10½
Hamilton, Miss ...		6	.
Hedgecock, Miss		6	1½
Holdstock, Miss L.		3	3½
Horton, Miss E....			3½

	£	s.	d.
Lindy, Miss ...			9
Paxman, Mrs. ...		4	10½
Pigott, Mrs. ...		2	5½
Prior, Mrs. C. ...		1	10½
Pursey, Mrs. & Miss		7	1½
Rathell, Mrs. ...		1	5½
Shake, Miss ...		1	8½
Sheppy, Mrs. ...		4	.
Smith, Miss ...		11	.
Walters, Miss ...		6	7½
Wybrow, Miss ...		2	.½
Richmond, *Salem*—			
Per Mrs. Robinson:—			
Box No. 1		4	6
Buttrum, Miss (donation) ...		6	.
Clinch, Miss ...		4	.
C. (Miss) & J. (Miss)		2	9½
Colborne, Mrs. (donation) ...		2	6
Franklin, Miss ...		5	.
Goodwin, Miss ...		3	4
Makey, Miss ...		3	3½
Mills, Miss ...		5	6
Moldon, Mrs. ...		4	3½
Mumford, Miss ...		2	.
Satchell, Miss E...		5	.
St. Albans, *Bethel*—			
Per Miss Gregory:—			
Disher, Miss ...		11	.
Eldred, Mrs. ...		4	.
Gregory, Miss ...	1	5	.
Groom, Miss ...		2	9
Hawkins, Miss ...		2	10
Hull, Mrs. ...		2	.
Mitchel, Miss ...		1	.
Stone, Miss ...		5	6
Tapping, Miss ...		6	.
Tyler, Miss ...	1	3	1
White, Miss ...		1	6
St. John's Wood, *Mount Zion*—			
Per Misses E. and S. Harris:—			
Barradell, Misses	1	16	1
Beazley, Miss ...		1	9
Ebbs, Miss A. ...		2	6
Harris, Mrs. C. C.	1	10	.
„ Mrs. H. C.		4	5
„ Mrs. C. W.		2	6
„ Miss E. C.		5	.
„ Miss E. M.		6	.¾
Howe, Mrs. (2 years)		10	2
Howlett, Miss ...		5	4½
Jay, Miss		1	9
Little, Miss ...		4	.
Pratley, Miss ...		6	.¼
Sennett, Mrs. ...		2	7¼
Smith, Mrs. C. ...		4	8
„ Mrs. F. J.		3	.
Wakelin, Miss ...		17	2
Westthorpe, Miss		3	2
Widden, Miss ...		4	4
Soho—			
Pond (Miss) and Hurren (Miss)...		8	8
Simpson, Mrs. ...		11	.
Staines—			
Per Miss Woollard:—			
Two years... ...	1	16	.
Stratford, *Gurney-road*—			
Per Miss Ince:—			
Appleby, Miss ...		2	9
Bailey, Miss ...		5	.
Bucknell, Miss ...		8	4
Caten, Miss ...		5	.
Cook, Mrs. ...		3	1½
Curtis, Mrs. & Miss		7	1
„ Miss ...		2	6
Cutmore, Mrs.		6	5
Davis, Mrs.		2	10
Davis, Miss		1	2
Edwards, Miss ...		2	4½
Faunch, Mrs. & Miss		6	.
„ Miss G....		4	6
Gillmore, Mrs. ...		2	10½
Goodbody, Miss...		3	6½
Ince, Mrs.		5	8½
„ Misses A. & F.		12	2
„ Miss G. ...		1	8½
Kefford, Mrs. ...		3	.¾
Lea, Miss ...		4	6
Mendham, Miss ...		7	.
Othen, Miss ...		3	.
Preserved of God		10	7
Reader, Mrs. ...		3	.
Rider, Mrs. ...		2	9
„ Miss		16	.
Simpson, Miss		2	.
Taylor, Mrs.		6	.
Tooke, Mrs.		5	.
Wade, Miss		1	.½
Webb, Mrs.		6	3½
Winter, Mrs.		2	5¾
Swindon, *Providence*—			
Per Miss Cummins:—			
Bullock, Mrs. ...		2	6
Cummins, Miss ...		7	10½
Gale, Mrs.... ...		8	.
Pepler, Miss ...		3	1½
Tottenham, *Ebenezer*—			
Per Mrs. Troupe:—			
Basham, Mrs. ...		3	6
Brockley, Mrs. ...		9	6
Coales, Miss L. ...			6
„ Miss E. ...			6
Field, Mrs. & Miss		6	.
Handcock, Mrs. ...		4	10½
Harris, Mrs. ...		5	.
Hart, Miss ...		2	4
Littleton, Mrs. ...		3	.
Logsdon, Miss ...		3	8
Nixdorf, Miss M.		2	11½
„ Miss E.		2	3
Robinson, Mrs. ...		4	6
Tattersall, Mrs. ...		3	11
Troupe, Mrs. ...		5	11
Vestey, Mrs. J. ...		3	.
Whomes, Miss ...		1	6
Tring, *Akeman-street*—			
Per Miss E. M. Maull:—			
A. E. B.		4	5
Burke, Miss A. ...		4	6¾
Butcher Miss ...	1	4	3
„ Miss E...	3	7	.
„ Miss E.G.	1	5	9
Fincher, Mrs. Alfred		3	.
Fosket, Mrs. Harry		4	1½
Glover, Mrs. ...	1	7	8
Gower, Miss Louie		4	7
Gurney, Mrs. J....		1	9
Hedges, Mrs. R....		13	.
„ Miss ...		5	6½
Howlett, Miss M...		3	.½
Johnson, Mrs. F...		2	11½
„ Miss E.		3	11
Marcham, Miss Alice		5	.
Marcham, Miss Nellie ...		5	.
Maull, Miss ...		4	9
„ Miss E. M.		11	5½
M. M. E.		5	.
M.		4	11½
Parker, Mrs. ...		4	7
Rance, Miss Florrie		1	6½
Rodwell, Mrs. ...		2	6
Sharman, Miss Annie ...		1	4
Smith, Mrs. George		2	9
Solomon, Mrs. ...		5	.
Tomlin, Mrs.		2	3½
Toms, Mrs.		6	6
White, Mrs. ...		5	6
Wright, Mrs. Albert		6	1
„ Mrs. Jesse		5	.
Young, Mrs.		5	.
Waltham Abbey, *Ebenezer*—			
Per Mr. Wild:—			
Brown, Mrs. W.		2	.
Carter, Mrs.			10
Gates, Mrs.		2	9½
Pallett, Mrs. J.		2	6
Wild, Mrs. J. H. ..		5	.
Walthamstow, *Zion*—			
Per Mrs. Booth:—			
Booth, Mrs. ...		5	.
„ Mrs. J. C.		4	6
Caplin, Mrs. ...		3	7
„ Mrs. S. B.		5	.
Clemson, Miss		6	9
Cracknell, Mrs.		3	.
Farrow, Mrs.		3	2
Friends, Two		4	2½
Goodman, Mrs.		4	4½
Higgins, Mrs.		3	7½
Iles, Mrs. ...		1	5
James, Mrs.		3	.
Korr, Miss R.		4	8
Mason, Mrs.		1	6
Nash, Mrs.		4	11
Rapley, Mrs.		5	.
Rose, Mrs....		5	.
„ Miss		4	3
Sayer, Mrs.		2	11½
Sharpe, Mrs.		3	9½
Smith, Miss		9	4
Stone, Mrs.		5	7
Wallis, Mrs. ...		8	10½
Zenana Prayer-meeting Box		16	6
Walworth, *Penrose-street* —			
Per Miss R. Staines:—			
Austin, Miss		1	6
Eade, Mrs. ...		2	6
Falkner, Miss ...		5	.
Green, Miss W. ...		3	10
„ Mrs. E. ...		2	.
„ Mrs. A. J.		3	1½
Grover, Mrs. ...		6	.
Howard, Mrs. ...		4	6
Staines, Miss K....		4	6
„ Misses E. and R.		4	6
Stockwell, Miss M.		4	4
„ Miss J.		3	6
Watson, Mrs. A....		4	3
Walworth, *Surrey Tabernacle*—			
Per Mrs. A. Boulden:—			
Boulden, Mrs. A.	1	.	.
Brain, Miss		4	6½
Falkner, Mrs. A ..		10	.
„ Mrs. W...		10	.
Haith, Mrs.		5	.
Hall, Miss...		4	6½
Harris, Mrs.		4	8½
King, Mrs.		10	.
Markham, Mrs. ...		2	7½
Norris, Mrs. ...		10	.
Pridmore, Miss ...		2	3
Stringer, Miss		4	1
Sykes, Miss		9	.
Symonds, Mrs.		6	
Walter, Mrs. ...		5	
Watson, Mrs. H. .		1	.
Williams, Miss ...		2	6

	£	s.	d.
Wandsworth,			
Chatham-road—			
Per Mrs. Baxter:—			
Crockett, Mrs.	1	10	
Dew, Mrs.	1	4	
George, Miss ...	2	6	
Hopper, Miss ...	1	2	
Licence, Miss H.	4	11	
,, Miss M.	4	.	
Martin, Mrs. ...	1	4½	
Ridenton, Mrs. W. G.	1	3½	
Stone, Mrs. ...	1	5½	
Warboys—			
Per Miss Alderson:—			
Alderson, Miss E. M.	5	.	
Ashcroft, Mrs. ...	5	.	
Bedford, Mrs. C.	1	6	
Broughton, Miss	2	6	
West Ham,			
Tabernacle—			
Per Mrs. C. H. Stockdale:—			
Baker, Mrs.	2	9	
Bentley, Mrs.	3	.	
Galley, Mrs.	6	3	
Lowe, Miss	7	1	
Palmer, Miss	5	.	
Stockdale, Mrs. ...	5	.	
Warwick, Mrs.	10	.	
West, Miss M.	5	.	
Wood Green,			
Park Ridings—			
Per			
Bunyan, Mrs.	5	.	
Hill, Mrs. ...	4	6	
,, Miss ...	4	4	
Wood Green,			
Dovecote Hall—			
Per Mrs. Parish:—			
Kyte, Miss ...	2	9½	
Martin, Miss ...	3	6	
Peay, Miss ...	9	5½	
Parish, Mrs., and Miss Smith ...	8	3	
Personal—			
Per Mrs. Silvester:—			
Ash, Miss	17	.	
A Little One ...	5	.	
Bates, Miss ...	6	6	
Booth, Mrs. E. A.	15	.	
Burfoot, Mrs. ...	5	.	
Cam, Miss ...	2	6	
Chilvers, Miss Alice	4	4	
,, Miss Mary	4	4	
Crowhurst, Miss...	3	6	
Evans, Mrs. ...	8	3	
Forrester, Mrs. ...	6	.	
Frost, Mrs.... ...	5	.	
Gosling, Miss ...	5	6	
Hunt, Miss ...	5	.	
Hutchinson, Mrs. and Miss ...	1	8	6
Othen, Mrs. J. ...	5	11½	
,, Mrs. D. ...	3	2½	
Oliver, Mrs. J. W.	12	.	
Paffard, Misses ...	13	.	
Stiggles, Mrs. ...	2	4	
Waters, Mrs. ...	3	.	
Wullenweber, Miss	5	4½	

LADIES' ZENANA AUXILIARY.

Balance Sheet.

Income.	£	s.	d.
By Boxes...	224	16	6
,, Collections	9	7	11
	£234	4	5

Expenditure.	£	s.	d.
To Travelling Expenses for Deputation Work	2	4	0
,, Postages	1	9	0
,, Receipt Books and Rules	0	6	0
,, Cheque to Parent Society	230	5	5
	£234	4	5

Audited and found correct, { M. S. Fromow. F. C. Ebbs.

September 29th, 1909.

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 *(founded in London in the year 1860) 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.

Hymn 1. L.M.

Head of the Church and Lord of all,
Hear from Thy throne our suppliant call:
We come, the promised grace to seek,
Of which, aforetime, Thou didst speak.

"Lo, I am with you"—that sweet word,
Lord Jesus, meekly be it heard,
And stamped with all inspiring power,
On our weak souls this favoured hour!

Without Thy presence, King of saints,
Our purpose fails, our spirit faints;
Thou must our wavering faith renew,
Ere we can yield Thee service true.

Thy consecrating might we ask;—
Or vain the toil, unblest the task:
And impotent of fruit will be
Love's holiest effort wrought for Thee.

"Lo, I am with you;" even so,
Thy joy our strength we fearless go:
And praise shall crown the suppliant's call,
Head of the Church, and Lord of all!

Hymn 2. 8.7.4.

O'er those gloomy hills of darkness,
Look, my soul, be still and gaze;
All the promises do travail
With a glorious day of grace;
Blessed jubilee,
Let thy glorious morning dawn!

Let the Indian, let the Negro,
Let the rude barbarian see
That Divine and glorious conquest,
Once obtained on Calvary;
Let the Gospel,
Wide resound from pole to pole.

Kingdoms wide, that sit in darkness,
Grant them, Lord, the glorious light,
And from Eastern coast to Western,
May the morning chase the night;
And redemption,
Freely purchased, win the day.

May the glorious day approaching,
Thy eternal love proclaim;
And the everlasting Gospel,
Spread abroad Thy holy name,
O'er the borders,
Of the great Immanuel's land.

Fly abroad, thou mighty Gospel,
Win and conquer, never cease;
May thy lasting, wide dominions,
Multiply, and still increase;
Sway Thy sceptre,
Saviour, all the world around.

Hymn 3. L.M.

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

For Him shall endless prayer be made,
And praises throng to crown His head;
His name like sweet perfume shall rise
With every morning sacrifice.

People and realms of every tongue
Dwell on His love with sweetest song;
And infant voices shall proclaim
Their early blessings on His name.

Blessings abound where'er He reigns;
The prisoner leaps to lose his chains;
The weary find eternal rest,
And all the sons of want are blest.

Let every creature rise and bring
Peculiar honours to our King;
Angels descend with songs again,
And earth repeat the loud Amen.

Hymn 4. 104th.

Ye servants of God, your Master proclaim,
And publish abroad His wonderful name;
The name all-victorious of Jesus extol;
His kingdom is glorious, and rules over all.

God ruleth on high, almighty to save;
And still He is nigh; His presence we have.
The great congregation His triumph shall sing,
Ascribing salvation to Jesus our King.

Salvation to God who sits on the throne!
Let all cry aloud, and honour the Son.
The praises of Jesus the angels proclaim,
Fall down on their faces, and worship the Lamb.

Then let us adore, and give Him His right:
All glory, and power, all wisdom, and might;
All honour and blessing, with angels above,
And thanks never ceasing, and infinite love.

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